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Te whakaohooho, te whakarauora mauri:
The re-awakening and re-vitalising Indigenous ‘spirit’ of power, healing, goodness and wellbeing

A thesis submitted in partial fulfilment of
the requirements for the degree of

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in
Psychology

Massey University
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Ngāti Kahungunu ki Te Wairoa, Ngāti Pahauwera, Ngāpuhi, Dutch, German, English, Irish

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Rere wairua mai e te AIOnui o Ranginui e tū iho nei, o Papatūānuku e takoto ake nei. Hei kakahu kura mo te iti, me te rahi nei eeeeee

WHAKAMAUMAHARA: DEDICATION

“My Māori puku [stomach] can only eat Māori kai [food] now.

I cannot eat that Pākehā [non-Māori] food anymore.”

(Queenie Ani Roestenburg (nee Hodges); 24 July 1940–29 June 2020)

Mum spoke these words a few weeks before her passing. During her life, to survive the impact of three generations of colonial imposition and trauma, she had little choice but to bend to the forces of assimilation. However, like many Elders, as she took her journey ‘home’ Mum increasingly turned towards and opened to the sustenance of Indigenous source. As we journeyed with her, she reminded us, our tangible and especially our intangible forms of Indigenous nourishment care for us in unique and important ways.

Perhaps because of her life-course, our mother had a heart for the dis-possessed. She was well known for welcoming and feeding those who were lost or suffering. The spirit of this research also has a heart for the dis-possessed. It reaches for those who have become colonially unstuck from the shelter and nourishment of their Indigenous people, lifeways and lands, yet whose hearts long for home-coming.

Mum's inevitable turn towards the nourishment of Indigenous 'home-coming', is mirrored in the personal-global movement of Indigenous re-vitalisation. Like Mum, this thesis turns towards traces, tracks and illumines the power, presence, movement, patterns and implications of our ongoing and indelible, life-seeking-life source vitaliities that continue to provoke and sustain our Indigenous re-vitalisation – no matter what.

He kai kei o ringa

Ana tō kai!

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Ki tōku Māmā, e kore e mutu tōku aroha mōu. He nui tāku mihi aroha ki a koe me tōu whakatipuranga, tāu mahi whawhai nā runga i te tino taumahatanga, me te maemaetanga o te pāhuatanga o te karaone. Ki tōkū Pāpā, ka aroha hoki ahau ki a koe me tō tātau whānau whānui o Ngāti Tati. Ki āku tamariki, āku mokopuna, tōku tungāne John me tāku teina Angela me a mātau, tamariki, mokopuna ka aroha au ki a tātau. Ki āku kaumātua, Uncle Jimmy Cooper, Aunty Huhana Mete, Mary Martin, me te whānau whānui o te Mete-Hodges-Hohaia ngā mihi aroha.

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who facillitated these meetings and whose wairua gives life to this form. Thank you for trusting me to carry, hold and tell our stories. I hope you find affirmation, healing and inspiration in the tellings. Lastly, I acknowledge and welcome those Indigenous people who, through no fault of your own may have become seperated from your Original people, lands and life ways – this work is for you. May it illumine a pathway home.

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ABSTRACT

A ‘spirit’ of Indigenous healing, wellbeing and re-vitalisation has been quietly, yet surely re-awakening our personal-global Indigenous hearts, homes and nations for the last few decades. To trace, track and understand the source, force and course of this movement and release much needed healing into our communities, the stories of six Indigenous people who were raised in ‘against-all-odds’ identity development conditions, yet are now proudly and perpetuatingly Indigenous have been received, held, analysed and synthesised. To ensure the Original teachings, stories and Indigenous-centric scholarship of this research remain grounded in the vital and re-vitalising relevancies of our everyday embodied experiences of Indigenous source, a ‘Mana Wairua’ (‘spirit’ is primary) Kaupapa Māori theoretical form was created. By tracing the growing, yet not well understood movement of Indigenous re-vitalisation into and through my own and other Indigenous people’s hearts, bodies, lives and literature, the power, presence and movement of an indelible Indigenous source force, and the knowings, knowledge and language related to it have been re-emerged. This unstoppable force derives from the source of creation. It inspires the healing, wellbeing and dignity associated with Indigenous identities and development. Even when separated from our people, lands and lifeways, we continue to embody pools of Indigenous knowing that enable us to feel and respond to this force and to our Ancestors. This research confirms, a ‘spirit’ of Indigenous re-vitalisation is indeed stirring in and moving our personal-global indigenous ‘hearts-bodies’ and lives, however, subsequent to the past-ongoing silencing, denigration and dismantling of the institutions that taught us how to understand, speak about and align with it - a yawning discrepancy now exists between our almost unconscious-embodied, ‘individualised’ experiences, and our collective capacities to tune into and deliberately release these life-giving vitalities into all levels of our lives. In accord with Indigenous source and Ancestors, this work calls us to wake up and illumine our personal-collective-global Indigenous minds with the ‘spirit’ of re-vitalisation that is already moving our hearts and bodies. It is time for us to turn towards and come home to the wholeness of our indomitable and sovereign Indigenous healing, wellbeing, dignities and potentials.

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CHAPTER 1 : TE TIMATATANGA – THE BEGINNING

This work is about our personal-collective, local-global and therefore intergenerational Indigenous healing, re-vitalisation, re-generation, development and wellbeing. It is part of the fulfilment of a promise I made to heal and re-instate my Ancestors. I understood this meant finding my ways to stand and move in the world as they would have, had they been able to continue their lives, dreams and aspirations on their own terms. It included going to university to study psychology.

Through the unfolding years of this journey, a desire or 'spirit' continues to move and provoke me. The vital and re-vitalising trace of this touch is evident in many Māori and Indigenous people's lives (Durie, 2001; Forster, 2013; Lambert, 2008; Maaka & Fleras, 2005; Royal, 2012). Like a wave it is sweeping our personal-collective-global bodies and worlds (Bomberry, 2008; Fenelon & Hall, 2008; Maaka & Fleras, 2005). Its presence brings a healing impulse that moves us not only toward the development of positive Indigenous identities, but also toward wellbeing, re-vitalisation and creative innovation (Durie, 2001; Forster, 2013; Lambert, 2008; Raj, 2010; Royal, 2003). This work seeks to trace, illumine and understand the movement of these vitalities sufficient for us to align and collaborate with them.

In the Māori world view the source of our life-seeking-life vitalities is known as wairua ('spirit'). In manifest form it becomes mauri (life force). Mauri coheres our wairua/spirit and our physical/tinana together (Henare, 2001). Mauri glues together and animates the intangible and tangible, meta-physical and physical, unseen and seen (Barlow, 1991; Royal, 2003; Piripi & Body, 2010). It is the expression of the elemental energy that derives from the source of creation (Henare, 2001; Royal, 2003; Pohatu & Whakatere, 2004). Given we are comprised and comprising of natural life, mauri and its life-seeking-life vitalities, it is also the essence and nature of our humanity (Barlow, 1991; Henare, 2001; Pere, 2012; Rael, 2004; Royal, 2012).

The mauri [life-force] that informs the freeing, re-awakening and re-vitalising of our personal-collective-global Indigenous spirits, heart-minds and bodies is the

focus of this thesis. I seek to re-emerge the understandings, knowledge and language that enable us to apprehend, align with and give expression to the vital and re-vitalising Indigenous 'spirit' that is already stirring and moving into and through our personal-collective, local-global hearts and homes.

While the tangible manifestation of this work began in the academic turf of psychology, the intangible essence this work arises from and extends into comes from the unbroken, ongoing and largely intangible homelands of Indigenous source. As I followed the desire to explore and understand the presence, power and movement of this re-awakening Indigenous spirit in my own and other Indigenous people's lives, I journeyed into, through and out of the institution, teachings and discipline of psychology. Fulfilment of the promise I made to my Ancestors propelled me on into the re-emergence of 'Māori/Indigenous Cycologies'[1] and other transformational and healing Indigenous knowings, knowledge and forms.

At this point of a thesis the writer will articulate the rationale of why the work is significant and important. On this journey, my Ancestors and wairua [spirit], rather than my mind, rationales or western reasoning have led. I have struggled with justifications and questions of relevance. In truth, I have done this work for no other reason than because my Ancestors tasked me to and provided the conditions that meant I could. Even while the doing has required a series of seemingly illogical, life-challenging and changing decisions, I have kept doing it simply because doing anything else is unimaginable. Along the way, my life has also become increasingly flushed with Indigenous vitalities, healing, purpose, and wellbeing. Even while perhaps 'academically' unacceptable, during most of this journey, the main purpose of the work has simply been to fulfil my promise to heal and reinstate my/our Ancestors.

[1] 'Indigenous/Māori Cycologies' are our ways of knowing and being that enable us to personally-collectively and intergenerationally live in harmony, balance and alignment with ourselves, each other, the natural, and also the 'other-than-human' worlds. They enable us to care for, (and therefore take back the control) of our Indigenous 'spirits', hearts, minds and bodies in ways that accord with the life-giving, wellbeing enhancing source, force and course of all life itself.

However, as I neared the end of this journey and looked back, I was able to apprehend the significance of the contemporary implications and applications. This work is important, not only because it contributes to the healing and re-instatement of my/our Ancestors. It goes inside our common and continuing, yet largely unspoken and therefore 'privatised' experiences with the movement of our embodied Indigenous strength, power and knowing. In doing so it retrieves our representations and relationships with Indigenous source from the side-lining colonial irrelevancies of the other-worldly, inner-worldly, child-like or detestable demonic. It puts them back where they belong – in the mainstream flow that is the naturalness of our hearts, bodies, inner and outer worlds.

This thesis illumines, re-emerges and makes the ongoing presence, power and movement of our unseen-seen Ancestors and source vitalities evident, natural, palatable and relevant to our everyday lives once again. It does this by re-emerging the stories, knowing, knowledge and understandings that remind and provoke us to turn towards, percieve and re-connect to our enduring Indigenous source vitalities. It re-coheres our past-present-future, personal-collective-global and therefore intergenerational awareness across the gulf of colonial disturbance to re-awaken our understandings of our ongoing alingment with the ever-present life-seeking-life movement, that is the re-vitalising 'spirit' of our sovereign Indigenous healing, wholeness and wellbeing.

This work reminds us where the sources of our Indigenous wellbeing are. It also tells us how to come into expressive alingment with the ongoing presence, power and movement of the wellbeing, dignity and healing that is the experience of re-awakening and perpetuating sustainble Indigenous re-vitalisation, re-generation and development.

This work begins from, tracks, traces and illumines the life-seeking-life spirit of Indigeneity that means, even 'against-all-odds' we continue timeless presumptions of continuity and a wherewithal to not only survive, but to be well and to thrive (Henare, 2001; Lemelin, Matthews, Mattina, McIntyre, Johnston, Koster, 2010). As I continue to follow the desire awoken in my heart to heal and re-instate my/our Ancestors, like a sea-faring bird approaching long-since visited lands, I scan the contemporary landscapes of our everyday Indigenous lives to

find the places where the manifestations of this desire, and the seeds of its seeking can come home, land, take root and grow. The relevancies of this work are the multiple places where Indigenous healing, wholeness and wellbeing are needed in our families, homes, communities and societies. Most relevant are our Indigenous hearts, minds, bodies and lives.

In chapter two I begin to trace and give voice to my awareness of the presence, power and movement of the mauri [life force] that infuses and animates this work. The experiences, conversations and literature that awoke, nourished and guided the 'spirit' of this work are re-collected. The vital and re-vitalising ground of source resonances, whakapapa, Ancestor healing and re-instatement, Original[2] Māori healing and their relationship to psychology are narrated. 'Māori/Indigenous Cycologies' and the realities and experiences of the Indigenous 'dis-possessed' are also introduced. The amassing life-forces that animate and inform this exploration of the source, flow and movement of our 'personal-collective-global-inter-generational' 'spirit' of Indigenous re-vitalisation are illumined.

In chapter three, distinctions are drawn between the Indigenous process of 'rangahau' and western research, before the primary research questions and the two areas of analysis – the 'intangible-personal' of Indigenous identity development, and the 'personal-collective-global' of Indigenous re-generation and development - are explicated.

In chapter four, the methodological form of Te Tī is introduced. Te Tī arises from and ensures the process and outcomes of this knowledge emergence journey remain grounded in Māori/Indigenous realities and therefore relevant to our lives and communities. This chapter details Te Tī's development from the soil of Original Māori knowledge, institutions, and realities, before demonstrating its

[2] The term 'Original' is used to recognise the original, vital, and ongoing sovereign status and relevancies of Indigenous people, lands, knowledge, lifeways and wellbeing. The use of the term is deliberate. It also signals a refusal of the archaic, frozen 'out-of-time-and-place' and therefore irrelevant, or only one right-way notions and representations of Indigenous knowledge and forms that are often associated with the use of terms such as 'traditional' and 'customary' (Wendt, as cited in Case, 2021).

verity by mapping the personal-collective-intergenerational Māori life-course across time, place and changing socio-political conditions.

The international ‘resilience of the Indigenous spirit’ literature is then analysed sufficient to produce six primary themes that are laid out as an ‘Indigenous Resilience Continuum’, before being woven back into the body of Te Tī, to create the final local-global Māori-Indigenous methodological form. Te Tī is then used to map the Indigenous life-course before explicit links between its form, the research question, and the two areas of analysis are made clear. As the methodological form of this work, Te Tī provides a way of seeing, reading and mapping the Ancestral-socio-political Indigenous circumstances of our personal-collective-intergenerational Indigenous journeys and realities across time and place that is Indigenously intelligible.

In chapter five the ‘Mana Wairua – Spirit is Primary’ theoretical form of this work is introduced. In addition to the Ancestor-socio-political, across time and place collective nature of Te Tī, ‘Mana Wairua’ enables the movement of the timeless intangible into and through our personal-collective Indigenous hearts, minds bodies, lives and life-courses to be apprehended, mapped and understood. It accommodates the ‘He Atua’ (divine) of our personal Indigenous hearts-bodies, minds and lives (He Tangata) into and through the context of our collective human natures (He Tāngata). It re-awakens our awareness of the ongoing coherence between the sacred-personal-collective. It also enables apprehensions of the ‘intangible-personal’ (He Tangata) area of research interest.

‘Mana Wairua’ results from the weaving together of Indigenous Original teachings, lived and literature accounts. It ensures the presence, primacy and power of the Indigenous unseen is the foreground and background of this work. Through applying ‘Mana Wairua’, the research questions, areas of analysis, lived and literature accounts are held, approached, explored, analysed and synthesised in a manner that accords with our experiences of the vital and re-vitalising Indigenous ‘spirit’ this work is inspired, carried by and seeks to apprehend. ‘Mana wairua’ is a Kaupapa Māori’ theoretical form.

Chapter six details the literature review. The strategy and process of analysis are introduced. Three collectives – ‘The Indigenous collective as the source of

healing', 'The Indigenous collective as the site of Indigenous healing' and 'Colonisation as the source and site of Indigenous harming' are introduced and located in relation to the methodological form of Te Tī. In keeping with the Indigenous re-vitalisation focus of this work, the 'Colonisation as the source and site of Indigenous suffering' literature analysis has not been included.

'The Indigenous collective as the source of Indigenous healing' section and its relationship to the 'intangible-personal' Indigenous identity area of research analysis is presented and discussed first. 'The Indigenous collective as the site of Indigenous healing' literature and its relationship to the 'personal-collective-global' Indigenous re-generation and development area of research analysis is then presented before both levels are synthesised. The Indigenous intangible is re-cohered to the human personal, the human personal to the collective, and the human collective to the 'human, natural and other-than-human' Indigenous collective.

In chapter seven, the collaborators' Indigenous life-course stories are presented. Before taking from the stories, they are located and introduced within a context that acknowledges Indigenous tendencies towards wholeness, as our harming and our healing stories are re-told. Introductions include details of how I met and talked with the collaborators.

Consistent with the primacy of wairua, the role of the sacred feminine, and the framework of karanga (calling) and whakautu (responding) are introduced to hold and house the analysis of the collaborators' 'against-all-odds' life-course stories. In accord with the natural presence and movement of spirit the largely intangible Indigenous-centric karanga/callings are presented first. The 'whakautu' or respondings to the karanga are also presented, before being brought together and discussed through the lens of the two primary areas of research interest.

After presenting my Indigenous heart-body sense (as opposed to mind-lead knowing) of a yet to be apprehended, most subtle, yet also most powerful source force, I look again into the collaborators' stories during the 'scorched-earth' period of their lives with a particular focus on two things – the relationships that exist at the nexus between our intangible-personal realities, and the embodied lens of my own Indigenous heart and the 'knowing in me that knows'. The process of

apprehending ‘Te Karanga Kore – The zero call from the unknown and unknowable place of Indigenous becoming’, and Indigenous ways of being and seeing are discussed, before the karanga/callings and whakautu/respondings are contextualised and mapped into the vital and re-vitalising body of the life-course of Te Tī.

In chapter eight the findings and followings that are the movement and outworking of the ‘spirit' of Indigenous healing and goodness that inspires and carries this work are synthesised. Differing representations and experiences of the power, presence, movement and relevance of Indigenous source in the lived and literature accounts are considered. Intangible-personal-collective-global Indigenous re-vitalisaton and its relationship to healing and the restoration of human wellbeing and dignity are also discussed.

The relationships between positive Indigenous identities, healing and wellbeing are clarified. The painful state of ‘bicultural dissonance’ is explored. The relationships and relevance between who we are not, colonisation, ‘historical and intergenerational trauma’ (especially internalised colonisation), ‘soul wounds’ (SW)[3]; and who we are, including Intergenerational indomitable Indigenous vitalities (IV) are critiqued. In the context of personal-global Indigenous re-vitalsation, ‘Māori/Indigenous Cycologies’ and colonial psychologies are comparatively considered.

This chapter demonstrates that this exploration of how Indigenous people raised in ‘scorched-earth’ conditions experienced the process of personal-collective re-connection to and perpetuation of their Ancestral identities does indeed illumine the source, force, course and patterns of the intangible-personal-global movement of Indigenous re-vitalisation. It also unpacks the implications associated with our collaboration with this movement. Stories, knowings, understandings, knowledge, representations and lanuage about the source, force and course of the personal-collective, local-global movement of Indigenous re-vitalisation, re-generation and development are made evident. The Indigenous

[3] In the rest of this work ‘soul wounds’, ‘historical and intergenerational trauma’ are collectively referred to as Intergenerational soul trauma (IST).

intuitively appealing and previously mesmerising is made more known. The chapter ends with the presentation of a synergistic, Indigenous re-vitalisation wellbeing pattern.

In the final chapter, the relevancies and implications of the stories, knowings, understandings and knowledge about the ongoing movement of Indigenous source vitalities into and through our personal-collective, local-global, and therefore intergenerational hearts, minds, bodies, and lives are unpacked. The gulf that exists between our already awakening, yet 'individualised' and 'privatised' Indigenous heart-bodies and our still largely asleep 'minds' is identified and discussed.

An urgent call is issued for us to wake-up and illumine our personal-collective-global minds with the 'spirit' of Indigenous re-vitalisation that is already moving into and through our hearts and bodies. The differences between 'Whakawātea mauri – Indigenous liberation' and 'Whakarauora mauri – Indigenous re-vitalisation' are discussed before the processes to promote Indigenous re-vitalisation, healing and wellbeing are summarised, and further research identified. The thesis concludes by indicating where our sources of strength, healing and power lie, and reminding us how we can open to, reconnect with and increasingly come into expressive alignment with our Indigenous vitalities to release healing and wellbeing.

CHAPTER 2 : MAURI, ANCESTORS, EPIPHANIES AND PROMISES

2.1 In the beginning – Ko wai au? Who am I?

On my/our mother's side I am Māori (Ngāti Kahungunu ki Te Wairoa, Ngāti Pahauwera, Ngāpuhi nui tonu. Since the time of our great, great grandmothers, our Māori blood and spirit lines have been inter-woven with Irish, Welsh and English bloodlines. Initially our Māori and Pākehā Ancestors[4] lived well and in accord with the Original and first laws and lifeways of this land. On our father's side we are also Dutch. Fleeing war-torn Holland and seeking a better life for his family our grandfather brought his family to Aotearoa New Zealand in the 1950s. We have pre-1750 German roots.

Today we are part of an extended family-weave of elders, aunts, uncles, parents, cousins, and siblings. Our mother has three children, 11 mokopuna [grandchildren] and 13 mokomoko [great grandchildren]. Our gaze, like that of our Ancestors, extends beyond the present. Our attention is drawn forward to the horizons that are the lives, healing and wellbeing of our children, grandchildren and our grandchildren's grandchildren.

I have not always known who I am as a Māori woman. Instead, I am a 'once dispossessed', 'most of the time now re-possessed' 'white-looking' Māori woman, Nana, Mama, Daughter, Sister, Aunty, Kuia (senior women) and mokopuna.

Consistent with my Mum and the re-awakening tide of Indigenous re-generation that has been sweeping the globe (Bomberry, 2008; Fenelon & Hall, 2008), I continue to follow, find, engage, awaken and re-weave the threads of our Indigenous wholeness. This wholeness, like our lives, is an expression of the enduring and rich fabric of our Original, inter-generational, vital and ongoing Indigenous beingness. I turn towards our Indigenous 'kai' that feeds our personal-collective Indigenous spirits, hearts, bodies, minds and lifeways and seek to make obvious and palatable the sustenance that is our Original and ongoing Indigenous sources vitalities.

Colonisation first touched, but did not disturb, our whakapapa [descent line] in 1769. Our koro [male elder] is reported to be the first Māori to see the Endeavour. Alongside his father,

[4] 'Ancestor/s is capitalised to acknowledge the ongoing presence, power and authority of our Ancestors and their vitalizing presence in our past, present and future lives.

he had a meal of roast pork on-board the Endeavour, with the now infamous Captain Cook. Our initial relationships with non-Māori were based on Māori terms and laws. They were mutually beneficial (Patuone, 2021; *Early years*. http://www.patuone.com/files_life/early_years.html). This period was short-lived.

Despite the assertion of Māori sovereignty in the 1835 He Whakaputanga o te Rangatiratanga o Nu Tireni [The Declaration of Independence], and its 1840 re-affirmation in Te Tiriti o Waitangi [5](Jackson, 1992), the conditions necessary for Māori tangible and intangible survival, sustenance, laws and lifeways were systemically, strategically and violently dismantled (Walker, 1989). This was consistent with the strategic, deliberate, well-developed and tested elsewhere technologies of colonisation (Bodley, 1999; Churchill, 1997). We were, and to a large degree continue to be denied the means to restore, sustain and maintain our Indigenous lives and lifeways on our own sovereign Indigenous terms (Jackson, 2020, Ngata, 2019).

In our lineage, my mother's generation was the fourth to struggle under the life-denying burden of the past and ongoing removal of the conditions necessary for the maintenance of sovereign Indigenous lives and lifeways (Jackson, 2020). As part of the 'urban drift' (Maaka & Fleras, 2005), my mother and her siblings left their tribal lands and people to seek work in the city. Following the unexpected, yet not uncommon early passing of their mother, like many Māori and Indigenous peoples, our family were - for a time - scattered to the four winds.

Unlike the timeless generations before her, our mother was the first to birth and raise her children separate from the support of her wider whānau. Rather than being held and supported during these sacred and vulnerable times she birthed and raised us in hospitals and communities where Māori were few, and their denigration normal. I once acknowledged and thanked her for all she had endured - for being the sacrifice so we could be here. She cried and told me she thought her Mum was the sacrifice, as she endured far worse.

Despite inter-generational experiences of the systemic colonial removal of the conditions necessary for life, wellbeing and Indigenous sovereign life, we have nonetheless been

[5] He Whakaputanga o Te Rangatiratanga o Nu Tireni is the Declaration of Māori Independence. It was drafted and signed in 1835. Māori sovereign status was re-iterated in 1840 in Te Tiriti o Waitangi. Te Tiriti is a legal and binding agreement between two sovereign people, Māori and the Crown. It is supported by International law and is the founding document of Aotearoa New Zealand (Jackson, 1992; Network Waitangi, 2012).

breath-by-breath, step-by-step, hand-over-hand re-finding our way back to each other and the life-giving embrace of our Indigenous lands, peoples, forms, identities and lifeways. Despite colonial disturbances, an enduring umbilical of Ancestral and ongoing Indigenous being and sustenance remains (Roestenburg, 2020).

Subsequent to colonisation our personal-familial-inter-generational journey and story mirrors the local-global journey of Indigenous possession, dis-possession and re-possession (Bomberry, 2008; Fenelon & Hall, 2008; Roestenburg, 2020). My/our story and this work also tell us that regardless of the depth and circumstances of colonial dispossession - a flow of Indigenous vitalities continues to reach for, hold, and heal us.

Alongside my 'Ihirangaranga'[6] (source vibration) work as a Māori Sacred Sound Science practitioner and healer (Roestenburg, 2020; Roestenburg & Hoskyns, in print), and my work as an 'as Māori' academic, researcher and mokopuna, this thesis is part of my/our journey towards apprehending, aligning with and giving expression to our indomitable and enduring sources of sovereign Indigenous vitalities and wellbeing. Like our mother, through re-tracing this flow in my own and other 'once dispossessed' Indigenous people's hearts, bodies, minds, and lives. I seek to make the presence, power and relevance of our Indigenous vitalities and healing obvious and palatable.

This research is Indigenous-centric. It arises from the grit, gifts and guts of our personal-intergenerational, local-global Indigenous lives. My/our personal-whānau story is interwoven with the life-course stories of other 'once dis-possessed' Indigenous peoples, including the 'against-all-odds' Indigenous collaborators and other Indigenous people I have spoken to, and read.

The work is held and nourished within the expansive and timeless, yet pragmatic and relevant parameters of our Original and ongoing Indigenous wisdom, cosmologies, philosophies, knowledge, teachings, theories, methodologies and practices by the theoretical form of 'Mana Wairua – Spirit is primary', a 'spirit'-centric iteration of Kaupapa Māori theory[7]. The methodological form of Te Tī anchors the work in the ground of our

[6] Ihirangaranga are source vibrations (Pere, 2012; Roestenburg, 2020). Ihiorooro is a practice I have developed. It brings together source and sound vibrations. It involves the deliberate application of source-sound vibrations to facillitate healing.

[7] Kaupapa Māori Theory is a research theory and methodology that is underpinned by Māori philospohies and understandings of the world (Smith, G; 1990; 1992).

intergenerational socio-political realities. This thesis is part of the ongoing movement of my/our personal-familial-inter-generational local-global vital and re-vitalising Indigenous life-course.

2.2 Ancestor Epiphany

This doctoral journey began in 2004 when as an Iwi [tribal] based social worker, I attended a wānanga (wisdom and knowledge emergence institution) at Hongoeka Marae. I had an experience that ruptured my previously held sense of self and opened me to new experiences and understandings of our past and ongoing Ancestor realties. It provoked my journey into psychology. I call this experience my 'Ancestor Epiphany'.

After watching a Kuia [elder woman] re-enact her upbringing in a world touched but not broken by colonisation (Nancy Te Awhimate-Tait, 2004), I began to understand with my heart, spirit, and body, but not necessarily my mind, the 'unbroken wholeness' our Ancestors lived within as an everyday given. My inner knowing, my 'Māori-being-ness' recognised, knew and yearned for this lifeway. I began to grieve for what was lost.

The next day we had a different but related experience. After morning tea, we re-entered our learning space. The windows had been blanketed and the haunting call of the pūrerehua [Original Māori instrument] droned as images of our Ancestors rolled across a screen. We had been told to come in quietly and just sit. As I sat, the images of our dead, dying and starving Ancestors soaked into and through my spirit, eyes, heart, blood, bones, and mind. Our Ancestors hollowed-eyed and starving. Our Ancestors being hung. I had already done decolonisation training, however rather than informing my mind, this experience reconnected me to the deep spirit-body-heart-guts knowing of the experiences so few of our Ancestors survived (Smith, 1999; Walker, 1990; Niania, Bush & Epstein, 2017).

I started and could not stop crying. At the time I did not know what was happening. I did not know that a deep harming and healing resonance of my/our Ancestors had been re-awoken into and through my/our Indigenous heart-body-mind-blood and bones. Two days later, I was still crying.

At Hongoeka Marae, the dining room over-looks the ocean where sting-ray birth and raise their young. Sometimes at lowtide you can see the glistening black wingtips of the ancient creatures break water as they graze the shallow depths. I was part of a group working with taonga pūoro [Original Māori instruments]. I picked up the pūtatara [Māori trumpet], turned

towards and blew it into the setting sun of the western horizon. I called to our Ancestors, asking them why they had given me this great pain and asked them what I was meant to do with it.

Their response was immediate. They told me they had given me the pain so I could heal them. They told me healing them meant reinstating them, and that reinstating them meant restoring the ways of standing and walking in the world today as they would have, had they been able to continue their lives and life-course journeys on their own terms. I said yes.

At the time I was also training and working in Te Hauora o Te Aroha, a traditional Māori spiritual healing center in Whanganui. Our primary rongoā (Māori healing substance, process and system) was spirit or wairua [spirit]. We worked with karakia [prayer], karanga [invocation]), waiata [song], wānanga, māramatanga [enlightened teachings], mātauranga [knowledge] and mirimiri [physical body work]. The following phrase was often recited:

> *Ko te mirimiri o te wairua – te karakia*
>
> The recitation and enactment of sacred words heals the spirit.
>
> *Ko te mirimiri of te ngākau – te waiata*
>
> Sacred song and sound heals the heart.
>
> *Ko te mirimiri o te hinengaro – te māramatanga.*
>
> Enlightened knowledge heals the mind.
>
> *Ko te mirimiri o te tinana – te mirimiri*
>
> Loving touch heals the body.
>
> (Ti Hauora o Te Aroha, 2010, personal communication[8])

In the day-to-day life and function of the healing center, I was frequently part of spirit-centric experiences, that while natural and normal in the centre and the time of our Ancestors, have become increasingly uncommon and even feared by many due to the ongoing effects of colonisation (Glavish, 2015; Moewaka Barnes, 2008; 2016). I was part of this healing center for 13 years. Even though I was in a rare environment where ‘spirit’ experiences were

[8] I trained and worked at Ti Hauora o Te Aroha a traditional Māori healing centre for over 13 years from 1999-2012. Aside from the 2007 teachings, for convenience, the experiences and teachings from across this time are listed as personal communications from 2010.

naturalised and welcome, several years passed before I even realised I had not told anyone, inside or outside of this house about my ‘Ancestor Epiphany’. A vital knowing and presence had touched and moved me in profound, life-changing ways that were beyond and before the capacities of my mind’s ability to recognise, or my tongue’s capacity to speak.

2.3 Psychology and Māori

In fulfilment of the promise I made to my Ancestors, from this Māori wairua-centric world and lifeways, I began studying psychology. Consistent with the deeply unconscious and non-verbal nature of the presence and movement of the ‘Ancestor epiphany’, I had no conscious idea why.

I had been exposed to powerful ways of healing. I knew that while we were harmed and hurting, as Māori people we were not lost. While I had no conscious idea why I was in psychology, I did know it was not to find another way of being or healing. I sensed-guessed it was to help facilitate the entry of our wairua-based Māori ways of healing into the mental health and psychology ‘mainstream’.

I also had a ‘knowing’ that my academic pathway would take me up to, and beyond doctoral studies, and that I would avoid and resist the Non-Māori socialisation, ideology and worldviews of psychology and the university as much as was possible. As part of my commitment to stay rooted in the spaces, places and lifeways of Māori people and avoid ‘white’ socialisation, I enrolled as a distance student and double-majored in Māori Studies. I chose ‘Bi-cultural Psychology’ as my first paper. It was the only paper in the 24-paper degree that included Māori people, knowledge and lifeways as valid and vital.

In my first year of undergraduate training, I attended a presentation for Māori scholars in which Māori ‘collaboration’ and the ‘Indigenisation’ of the New Zealand health and particularly the mental health system was celebrated and promoted (Manu Ao Academy Seminar, 2006). We were affirmed for training in western disciplines and urged as ‘cultural ambassadors’ to continue. I was both excited and disturbed by what I heard and felt. While I had a deep sense of embodied discomfort, I lacked the theoretical forms and critical analysis to understand and articulate this disturbance. Today I know that while the words ‘collaboration’ and ‘Indigenisation’ were used and seemed to resonate with the gaze and desires of my Ancestors, something else was also occurring.

The healing clinic I worked in received a fifth of a Ministry of Health 'Rongoā Māori – Traditional Māori Healing' contract. The funding barely met basic costs. Most of the Kaimahi [workers/healers] worked voluntarily when they were able. In the local and national context, our situation was not unusual. I knew there was an urgent need to pay attention to and support the development of Māori-centric healing practices and knowledge.

Today I recognise, even while mooted in Māori-centric space and described as a 'collaboration', the proposal failed to attend, promote, honor and dignify both Māori and western healing systems and lifeworlds. The flow of attention, power, funding and development went in one direction, and that was away from, not towards the much-needed support of Māori knowledge, people and lifeways. Consistent with the colonial power gradient we were encouraged to enter, train in, 'Indigenise', and give our energy to an already bloated and dominating colonial health system.

Despite the signing of Te Tiriti o Waitangi in 1840, our Māori health and wellbeing institutions have been systemically denigrated, dismantled and legislated against[9] (Durie, 2003; Mark & Lyons, 2010; Stephens, 2001). While still in existence, subsequent to past and ongoing colonial impositions, unsurprisingly our healing institutions continue to suffer the fragmenting impacts of colonisation. The 'Indigenisation' proposal ignored both the ongoing existence of and also the urgent need to develop, support and restore our Original Māori health and wellbeing systems.

There seemed to be a lack of awareness of the urgent need to acknowledge and support Māori healing knowledge, practices and institutions, or imagine genuinely collaborative ways of engaging the colonial health entity, its resources and power on Indigenous terms. While at the time I was confused, I now know neither 'collaboration', nor 'Indigenisation' were proposed. The partner and system that most needed attention and support was ignored. Instead, whether intended or not, Māori people and forms were being used to 'brown' and 'add-value' to and prop up the colonial system (Lawson-Te Aho, 2013).

While my Ancestors were shining a light toward and urging me in the direction of psychology, interpreting their intentions for this pathway was not straight-forward. By the end of my second year of full-time study, I began to notice two things. Firstly, without conscious intent I consistently turned the gaze and focus of my studies towards Māori people. I started to call

[9] The Tohunga Suppression Act was passed in 1907 to suppress Māori spiritual and political practices and assert non-Māori political authority and dominance (Stephens, 2001).

this my ‘Māori true north’ orientation. Secondly, I became increasingly conscious of a consistent psychological resistance to the genuine inclusion of Māori people, knowledge and practices. For example, in one paper we were tasked to introduce and analyse the efficacy of a psychological modality. I chose the only Māori modality I could find, Paiheretia Relational Therapy (Durie, 2003). While there was literature that enabled me to glimpse an introduction to the modality, there was no research that assessed its implementation. I could not complete the assignment.

I went looking for any research relevant to Māori-centered modalities. At this time (2006-2007) there was an almost complete absence of Māori-centric psychological treatment knowledge and research. I was shocked and began to investigate why. Levy (2007) conducted an assessment of the bicultural development of The New Zealand Psychology Association, psychological teaching, and training. The findings were damning. While some individuals (Māori and non-Māori) were championing the inclusion of Māori people, knowledge, and practices, in the main, the discipline, and those who control and patrol its gates and parameters were not welcoming of Māori people and knowledge (Lawson-Te Aho, 2013; Levy, 2007; Love, 1999), let alone the Indigenous-centric wairua ways and institutional restorations I envisaged.

Disillusionment began to set in. The effect of these awarenesses were echoed in the conditions of my everyday life. As I responded to the call of my Ancestors while providing for my four children, there were many difficulties associated with studying while raising a family, including a lack of economic stability. My uncertainty was not helped by still having no conscious idea of why or what I was doing in psychology. In the face of the psychological resistance to Māori people, knowledge and lifeways I began questioning what I was doing.

While dwelling on the senselessness of continuing, I was researching a Māori Studies assignment. I came across the Proceedings *o*f Te Oru Rangahau – Māori Research and Development Conference, held at Te Putahi a Toi (The School of Māori Studies), Massey University (1998). This gathering represents one of the first conferences where the re-invigoration of Māori knowledge and practices within academia, kaupapa Māori research, and other strategies of Māori development and enhancement were discussed. At the front of the proceedings was an acknowledgment to Matiu Mareikura. He was recognised for opening the conference with karakia. His passing between the conference and publication was also acknowledged.

Matua (senior male) Matiu and his family are the pou [the central posts] of Ti Hauora o Te Aroha, the healing center I had worked in for 13 years, and from which I entered the study of psychology. As I discovered how inimical psychology was to the genuine inclusion of Māori people, knowledge or forms, like a light in the darkness, Matua's words and the message they carried gave me the heart I needed to continue.

Despite the consistent, unwelcoming, psychological disregard for Māori peoples, forms, knowledge, healing practices and lifeways, his words re-affirmed the power and presence of our Ancestors to reach into and touch our lives. They also affirmed the rich, intangible Māori-centric place from which I came and continued to move in and towards manifesting. As I noticed the relationships between the timing (about to pull out), where I had come from (Māori-centric nourishment), and where I was going (the potential of re-instituting Māori/Indigenous healing knowledge and forms), my desire and journey to seek the re-invigoration and re-dignification of Māori people, knowledge, healing practices, lifeways and institutions was renewed. Matua's words told me the wairua had gone ahead and prepared the way. I decided to stay the course.

2.4 Māori/Indigenous Cycologies

In 2007, alongside two kaimahi from the healing center, we attended the 'National Māori and Pacific Psychologies Symposium: Claiming Spaces Conference' (University of Waikato, 2007). On the first day after arriving back at our accommodation, a wānanga opened. The Matakite's [seer] gift allows the Ancestors to come present, emerge awareness, knowledge and understandings and facilitate healing. We were introduced to a Māori-wairua informed perspective of psychology as we were told:

> Psychology is truth - whakapono. It is the opening, the reconnection of the heart-mind of the human spirit, the collective mind of humanity's mass. (Ti Hauora o Te Aroha, Personal Communication, 2007)

As I asked questions, I was told that our role was "to probe and to open the eyes of humanity to this level of being". We were told:

> Disconnection, amputation, anaesthetizing from this level of awareness means only that it is no longer visible. In this absence the physical dominates… Truth leads to healing, healing leads to the overcoming of the obstacles that prevent us from realising our naturalness. When we

> are imprisoned, we are out of our natural being, our natural state. (Ti Hauora o Te Aroha, Personal Communication, 2007).

We were instructed, our work, our 'psychology' was to:

> Read the story
>
> Understand the story
>
> Embrace the story
>
> Look after the story.
>
> (Ti Hauora o Te Aroha, Personal Communication, 2007)

Comparisons were drawn between Indigenous lifeways, psychology and academia as we were told:

> Indigenous peoples know how to talk to the story before taking from the story, and then only take enough, never more. In comparison formal western knowing - designed knowing - is a one-track mind. (Ti Hauora o Te Aroha, Personal Communication, 2007).

While my intuitive knowing was tuning in and turning on, my rational knowing was – yet again – unable to fully comprehend. I did however recognise that the re-invigoration of wairua-centric Māori ways of knowing, doing and healing were being re-emerged.

The next day, while driving, I noticed a sign of a large wheel above a bike shop with the word 'Cycology' writ large over the top. I asked the matakite if this was what we were being taught. She confirmed we were being introduced to 'Indigenous Cycologies' as distinct from western or colonial 'psychologies'.

The experience of engaging the Māori Psychology conference from the emergent ground of wairua-informed 'Māori Cycologies' was illuminating. I found I stood relatively alone in a space between two worlds. My Māori wairua-centric colleagues were unable to 'find' or imagine themselves (and therefore the knowledge, gifts and skills they carried) in western psychological institutional or academic forms or forums. In a similar way, my Māori 'psychology' academic and research colleagues did not seem to understand that there was an ongoing, potent and relevant depth of Indigenous/Māori being, knowledge and healing that was almost entirely missing from the colonial 'psychological' imagination, knowledge, practices, institutions and services.

I was standing in a ‘yet-to-be-re-emerged-land’ between the worlds and healing systems of our ‘Māori/Indigenous Cycologies’, and western-centric ‘psychology’. Nobody seemed to get it. In truth, nor did I. While I was aspirationally positioned and supported by my Ancestors and the movement of wairua in my inner and outer worlds to envisage ‘Māori/Indigenous Cycologies’, I did not know how to grasp and pull together the edges of both worlds. I had neither language nor apprehensive capacities to represent the dream of re-awakening and re-instituting the knowings, knowledge, practices, technologies and institutions of our ‘Māori/Indigenous Cycologies.

I did know that once again, I was being told to stay the ‘psychological’ course. However, this time the vision and desire of understanding and re-emerging our ‘Indigenous/Māori Cycologies’, as distinct from merely ‘adding value’ to, propping up, or ‘browning’ psychology and its institutions was awoken and affirmed.

Clinical ‘psychology’ is the ‘gold standard’ of western ‘psychological’ practice and knowledge. In my last year of undergraduate study, I applied and was invited to interview for the clinical training doctorate program. At the time it was the only logical avenue to allow for the application of the ‘Cycological’ and ‘psychological’ knowledge and practices I was acquiring. Even though I had trained and lived in a strongly Māori modality and worldview, it was becoming increasingly difficult to imagine my way into future applications outside of clinical forms. I hoped this interview was a sign that the clinical program would be a doorway towards the institutional re-awakening of our ‘Indigenous Cycologies’. My mentors ensured I was well prepared. I had whānau support and was open to whatever pathway the Ancestors indicated.

On the day of the interview, we somehow arrived half an hour late. Fixed notions of time and cultural practices meant there was no space for the desire-vision of ‘Māori/Indigenous Cycologies’ I carried. This realisation was both clarifying and disturbing. I now had no idea how the ‘Ancestor Epiphany’, wairua training and ‘Māori/Indigenous Cycologies’ would come together with the ‘psychological’ to result in the re-institution of wairua-centric healing for Māori people. I did however know it would not be through the clinical doctoral program.

2.5 Apprehending, understanding and following Indigenous inspirations

Titiro whakamuri, haere whakamua

Look to the past to find your pathway to the future

As mentioned, my ‘Māori true north’ is an embodied experience that tells me when I am most aligned with and moving towards my most ‘Māoriness’. I experience my ‘most Māoriness’ as my most ‘me-ness’.

The words of a popular party song best describe my experience of its presence – “even a blind man (person) can tell, when he’s (they are) walking in the sun”. My ‘Māori true north’ feels like being in direct alignment with the warmth of my Ancestors. It is a feeling of home coming. When I am in connection with it, I have an awareness of walking a trajectory, within a life-course that resonates with a felt-sense of Ancestor presence as they flow through descending bloodlines and lives, including me, towards those of my children, mokopuna and futures.

As I approached the end of undergraduate study and turned towards the potential of a master’s degree, I began to pay closer attention to the presence and influence of my ‘Māori true north’. I turned back to find, trace and consider the times when its presence broke through to touch and orient my life. By critically re-collecting its presence, influence and movement in my heart, body, mind and life, I tried to apprehend, predict and align with the intentions, direction and pathways it was indicating.

I noticed that when I was most aligned with its presence, not only did I feel good, and my most Māori me-ness, external events and relationships also came into supportive alignment. Like coming upon Matua Matiu’s karakia at a time when I most needed support. In following the embodied sense of my ‘Māori true north’ I completed a research project that scoped and gained funding to pilot and inform the masters (*Ahakoa He Kiri Mā – A fire in our blood*, 2008).

While at the time I did not ‘know’ it, by coming into awareness and expressive alignment with the power, presence, and movement of my ‘Māori true north’, I began to semi-consciously collaborate with my Ancestors.

2.6 Ahakoa He Kiri Ma – Even though the skin is white, a fire in our blood

Informed by the ‘Ancestor epiphany’, ‘my Māori true North’ and also our whānau inter-generational experiences of colonial dis-possession, I have a commitment to not just interrupting, but reversing the systemic alienation of Māori and Indigenous people. As a ‘white-looking’ Māori woman, in my master’s research, I sought to understand the Indigenous identity development experiences of Māori who are dispossessed.

Urbanisation herded Māori into the cities. In under twenty years we went from being 80% rurally based on our own tribal lands to 80% urban-based (Durie, 2003; Maaka & Fleras, 2005). Since the 1970s, most Māori no longer live on or near their tribal lands or people. Many are now separated from their Ancestral roots. Research confirms most Māori no longer have positive Indigenous identities (Durie, 1995). While the demographic of Māori people is once again climbing, so too are the conditions of separation from land, people, lifeways, the conditions of positive Māori identity development, and also the wellbeing benefits associated with them (Durie, 2004; Durie, Allan, Cunningham, 1997).

I wanted to explore my own and other Māori people's experiences of cultural dispossession-re-possession and generate research that may help 'white-looking', mixed-race, adopted and other culturally challenged or 'dis-possessed' Māori to navigate and overcome the challenges that stand between us, the development of positive Māori identities and the wellbeing benefits associated with them. Given the nature of racism, and how it systemically silences and denigrates those it targets (Te Atawhai o Te Ao, 2021; Te Hiwi, 2007), I was also interested in exploring the potential of the increasing numbers of 'white-looking Māori' to function as a conscious and critical counter-colonial force in Aotearoa New Zealand (Awatere, 1984).

Through gathering and analysing the Māori identity development stories of first one (pilot), and then six Māori women (master's research) within a kaupapa and tikanga Māori research space and paradigm, I explored the forces and factors that enable or disable Māori identity development (Roestenburg, 2009; 2010). The women were positively and securely identified as Māori (Durie, 1995), yet were physically unidentifiable and often treated as non-Māori by other Māori when outside their tribal networks and communities. In addition to exploring the conditions and experience of dis-possession to possession, I was also interested in exploring the convergences and divergences that exist between our Māori whakapapa (genealogy), appearance, and lived experiences of Māori identity development. Or our intangible and tangible realities.

Of the six women, three were raised in 'tangibly sheltering' and nurturing Māori identity development environments where they were 'given' their identities by an inter-generational network and life-system of Māori parents, whānau and community. Consistent with other studies, the women raised in the 'tangibly sheltering' environments named the prioritisation, practice and normalisation of relational values such as manaaki [nurturance] and whakawhānaungatanga [relationality] and Māori cultural forms such as te reo Māori [Māori

language] as central and influential promoters of their Māori identity (Bevan, 2000; Borell, 2005; Collins, 1998; Durie, 1995; Jahnke, 2002; Penetito, 2008; Moeke-Pickering, 1996; O'Reagan, 2001; Roestenburg, 2010).

These influences were largely absent from the lives of the other three women who were raised in 'tangibly traumatising' environments. In this absence, the presence of grandparents, 'Tikanga within', 'Tipuna within' and tāonga (treasures) were their primary supports and encouragements towards being Māori. Two of the women had influential grandparents. While contact with them was rare and intermittent, the grandparents modelled a determination to be proudly and unapologetically Māori.

The second and more comprehensive influence was the presence of two related yet different feelings that like my 'Māori true north' sustained and drew the women towards who they felt themselves to be as Māori. 'Tikanga within' is a feeling and experience of inherent attunement toward Māori knowing, values, urges, and abilities. It fuels a compelling attraction towards Māori people and things.

> *I just found that anything Māori I tended to be very good at and I tended to enjoy it, so any kind of school activities that we did….Every time we went home we'd go and visit the Marae and urupa [cemetery] and stuff, it just felt, it made sense like I know what I am doing and I know who that person is, cause I remembered names and I knew what to do, whereas in most contexts as a child you generally feel unsure and you have to be told.* (Whi, cited in Roestenburg, 2010, p. 93-94)

A 'Tipuna within' force was also experienced. Rather than an inner or subjective sense and experience, 'Tipuna within' was experienced as coincidental and encouraging events and relationships. It also prompted the women to move away from things that harmed and towards things that healed and enhanced them as Māori:

> *My tipuna, my knowingness of being Māori is still there, and that's what keeps you safe and protected from anything that comes your way, or people saying "You're not Māori enough" or that sort of thing… cause you are still accepted by your own tipuna and your own whanau.* (Nellie, cited in Roestenburg, 2010, p. 72)

In addition to grandparents, 'Tikanga and Tipuna within', one of the women inherited her Kuia's (grandmother's) taonga (treasures, in this case a greenstone pendant). It enhanced

and amplified the presence and power of ‘tikanga and Tipuna within’. Wearing the taonga coincided with serendipitous meetings and an amplified sense of Tipuna (Ancestor/s) protection, acceptance, guidance, connection, and nourishment:

> *Things just happened to me; I didn’t make a choice. People just entered my life, or I ended up hitch hiking somewhere, or I ended up being with people who were Māori.* (Nellie, cited in Roestenburg, 2010, p. 74)

The influence of ‘tikanga within’ and ‘tipuna presence’ not only provided a felt sense of Ancestor acceptance, protection and comfort, they coincided with outer events and relationships that supported, fostered, and confirmed the development of positive Māori identities.

When outside the embrace of their peoples, the women’s Māoriness was challenged by Māori and non-Māori alike. Despite suffering short-long term dispossession, overt hostility, and denigration both within and without Te Ao Māori [the Māori world], the combination of ‘Tikanga within’ and ‘Tipuna within’ provided a sense of protection, shelter, and Māori belongingness. This sense of shelter resulted in Māori-enhancing compulsions and irrepressible urgings toward perpetuating their Māoriness, and the eventual development of positive Māori identities. Regardless of the circumstances of their dis-possession, or the colour of their skin, the women were cloaked and embodied with an inalienable felt-sense of Māoriness that protected and sustained them and their Māori identities (Roestenburg, 2010). As Tania stated:

> *If you have whakapapa [Indigenous genealogy], in the sun you are Māori, in the rain you are Māori, in the snow you are Māori, in the absence of cultural teaching you are Māori, in white bodies you are Māori. If you are a mokopuna [Māori descendent] you are Māori, and regardless of the tangible conditions, intangible tipuna presence of mana Māori will never go away and will always remind you, you are Māori, and you will one day take your place as an indigenous Ancestor - as tipuna.* (cited in Roestenburg, 2010, p. 142).

The main message of this work is, irrespective of the tangible contemporary circumstances we may find ourselves in, or the degree of colonial dispossession, the presence or absence of Māori ethnic features, cultural expertise, or access to our Māori people, lands and lifeways

- if we are Indigenous descendants, we are inalienably and irrepressibly Indigenous. Our status and legacies as mokopuna, as Indigenous grandchildren remains.

I was particularly struck by Erana's 'against-all-odds' positive Indigenous identity life-course story. Her presence in the study was recommended by the primary matakite in the healing centre. Given I did not 'see' Erana as a 'white-looking' Māori, I was hesitant to include her. The ongoing urging of the matakite led to her inclusion.

Erana was born and raised in a family, home, street, community, school and city where any and all presentations of Māoriness were actively, immediately and violently attacked. Despite systemic, war-zone like, anti-Māori hostilities, Erana found a way to safely, creatively and positively be Māori. She also strategised and left the city as early as she could. Moved to another city and "made a bee-line back to things Māori" (p, 90). She met and married a Māori husband, had Māori children, trained as a nurse and Māori health professional, and committed herself to a continuing passion for Māori health, development, and re-generation at all levels of her personal and professional life.

I was struck by the massive contrast between the avid anti-Māori societal conditions in which she was raised and her response to them. I wanted to know what it was about her, or her circumstances that meant she valiantly and vibrantly over-came the systemic and hate-filled conditions of her childhood environment. Erana's story informed and crystalised the focus of my doctoral research interest.

2.7 Inner and abiding Māoriness/Indigeneity

A 'Māori true north', 'Tikanga and Tipuna within' sense of Ancestor presence, protection, and provocation towards Māoriness are present in the Indigenous identity literature. At the personal level, despite having a lack of a Māori appearance, language or skills, Bevan (2000), who was one of the first to give voice to 'white-looking' Māori identity experiences, says her "dead great grandmother was in effect speaking to me" (p. 5). At a collective level, the source and agency of Kai Tahu (South Island tribe) resiliency and transformation has been attributed to "its collective tribal memory [that] refuses to allow it to disappear" (Milroy, as cited in O'Reagan, 2001, p. 14).

In Ihimaera's book *Growing Up Māori* (1998), 15 contributors named a source to their identity. Only one named the usual cultural elements such as te reo or marae. The majority spoke of something that was at the same time more numinous, shared, and inherent. They

named this presence and power as whakapapa, soul, ancestry, natural grace, mauri and potential. All of them felt an embodied connection to an inner sense of Māoriness that anchored, nourished and supported them. Contemporary social forces of denigration and dis-possession from both Māori and Non-Māori did not halt their desire to seek to be Māori. A force some have called “my mauri which called forth my potential to be Māori” (Carter, 1998, cited in Ihimaera, 1998, p. 260) incessantly urged them on.

While in today’s colonially dominated world these forces appear vague, abstract and perhaps even strange, Donna Awatere (1982, p. 29) reminded us, “Yet that is one’s duty as a Māori. To be moved by your inner mauri, to respond to that taha wairua Māori deep within”. Despite past and ongoing colonisation, physical appearance, the presence or absence of cultural forms, and genealogical discontinuities an inner vital resonance continues to quietly, yet profoundly move in the lives of many Māori and Indigenous people. For those suffering extreme conditions of cultural dispossession, this presence may be the only remaining connection they have to their Māori or Indigenous-ness.

After presenting the findings of my master’s research at the International Indigenous Research & Development Conference in 2010 (Roestenburg, 2010), I was approached by two groups of people. ‘White looking’ Māori thanked me for giving voice to their experiences of the ‘Tikanga or Tipuna within’. They valued that alongside affirming our indelible Ancestor mandates, I had also given voice to our shared experiences of being excluded by other Māori. This I expected.

I was also approached by ‘white looking’ indigenous people from other countries, who for the first time in their lives, felt endorsed to accept the inner urgings of their Indigenous Ancestors, even, or perhaps especially in the absence of other supports. The work gave ‘white’ looking and other dis-possessed Indigenous people permission to open and begin to claim their embodied sense of their Indigeneity.

One man told me that he and his family had no idea of their Indigenous ancestry until unearthing a sepia photo while clearing-out the grandmother’s home after her passing. The picture was of a Native American woman in full buckskin regalia. The name on the back confirmed she was his grandmother’s grandmother. Systemic inter-generational racism led to the burying of all knowledge of her and their Indigeneity. He went on to tell me how even after discovering this connection, lateral violence from government orchestrated blood quantum continued to alienate him from a sense of permission to claim and reconnect to his grandmother and Indigeneity.

A Pākehā [non-Māori] New Zealand woman and friend who knew of, but was estranged from her Blackfoot ancestry, told me how the stories of ‘tikanga and tipuna within’ enabled her and other ‘white-looking’ dis-possessed Indigenous people to “put a voice to the stirrings in them that they can't quite understand and give permission to begin to express these stirrings" (Nightingale, 2012, personal communication, June 2010). These conversations confirmed for me that the presence of an ‘Indigenous/Māori true north’, ‘tikanga or tipuna within’, and Ancestor mandate is relatively common.

Irrespective of ethnic Indigenous appearance, encouraging or discouraging factors, a persistent, consistent, and insistent, inner embodied Indigenous urging remains. The ongoing and abiding presence of these urgings, knowledge, and skills, sometimes supported by outer events and relationships, provokes dispossessed Indigenous descendants to seek, find and fulfill their Indigeneity. The sense of Indigenous presence, strength, knowing and power consistently moves us toward fulfilling our whakapapa (Indigenous lineage and descent) and becoming who we are as Indigenous descendants.

Another important finding was the discovery that while this inner presence was relatively common, we seldom openly shared our stories and experiences of our embodied Indigeneities. Instead, its presence, and therefore influence remained largely unspoken and therefore unnamed. While the power and movement of this force is common - like the photo of the Native American Elder – our naming, knowledge, and consciousness of it remains hidden and almost entirely buried below the horizon of our personal-collective awareness and understanding.

2.8 Subtle stirrings, source forces and the most dis-possessed

As I continued my ‘Māori/Indigenous Cycologies’ journey within ‘psychology’, consistent with the deeply embodied and yet ephemeral sense of my ‘Māori True north’, the ‘Tikanga and Tipuna within’, I realised there were earlier stirrings towards the exploration of these subtle yet influential urgings. In my first year of study, I had a conversation with a white-looking woman from the South Island. Her passion for things Māori led to her working with taonga in museums. I asked her if she could be Māori. She was adopted and thought it unlikely. She went on to tell me that a Kuia had recently made contact and wanted to meet. I continue to wonder if she was Māori, and if her love of Māori people and things was a response to the function and urging of her ‘tipuna or tikanga within’ as her Indigenous Ancestors seek recognition and fulfilment.

In my first year of study, I also encountered an article titled ‘Nurturing a Faint Call in the Blood’, which portrayed the life-course of Dan Moonhawk Alford (2002):

> That I knew nothing of my small Cherokee and Osage background when I began the journey will act, I hope, as a clarion call to all Native America’s “lost children”… all of us with even a drop of Indian blood who were raised, monolingual English speakers, in cities and otherwise apart from the tribal influences… to follow your family’s stories, find the Native within, and reconnect as soon as possible with your ancestral tribes; they’ll probably be more accepting of you than you’ve imagined, so long as your heart is loving and respectful, and your mind is open. (p. 23)

Moonhawk was born into conditions of Indigenous dis-possession and raised far distant from his tribal lands, people and lifeways. He trained as a linguist and through a string of non-random coincidences ended up working on a reservation that provoked connections with his own people (Moonhawk Alford, 2012). He describes a “faint call in the blood” as an intangible trace and influence that without either knowledge or volition drew him from a life-position and identity where his indigeneity was superfluous, to where it was central.

Once restored to his Indigenous land, roots and foundations Moonhawk become an active advocate for his people locally, and globally. In 1992 he was invited by Leroy Little Bear (Indigenous scholar, former Director of Native Studies at Harvard University, Nobel Laureate) to take part in the first ever “Language of the Spirit Dialogues” (Moonhawk Alford, 2012; Peat, 2002). He later became the convener of these gatherings.

Moonhawk (2012) went from being raised almost entirely outside his tribal identity and world to the opposite. He speaks of the contrast of the subtle yet ‘clarion call’ effect of the ‘Native within’ as a force that ceaselessly beacons us toward our Indigeneity, even, or perhaps especially when we have only the slightest of notions of our Indigenous Ancestry. Once restored to his peoples, lands and lifeways, he went on to represent and promote the re-seeding and restoration of Indigenous ways of being, thinking and living at the personal, tribal, local, international and global levels.

Moonhawk’s ‘faint call in the blood’, and ‘the journey to the Native within’ resonates with the same vitalities, pattern, and function as the Māori women’s experiences of the protective and re-vitalising presence of the ‘tikanga and tipuna within’ (Roestenburg, 2010) and the allusive,

yet powerful experience of my ‘Ancestor epiphany’ and the embodied presence of my ‘Māori true north’. Whether we are aware of it or not, a subtle, yet profound force stirs and guides our personal and collective journeys to re-find and fulfil our Native within, Ancestors and whakapapa.

Like a subliminal harmonic, the resonance of his work seems to have unknowing thrummed in my Indigenous heart-body-mind for years before re-surfacing into my mind and this work. As part of my doctoral research, I attended the 2012 version of the “Language of the Spirit” conference in Albuquerque New Mexico. While there I met Moonhawk’s successor.

I have also spoken to Indigenous people who were apparently severed from their ancestral roots by being adopted out at birth. A white-looking Māori man shared how a series of seemingly haphazard, yet non-random events eventually re-connected him to his Māori people and identity. Consistent with the ‘dispossessed – repossessed’ pattern of the Indigenous life-course stories of Moonhawk and the women, he also went on to dedicate himself to the furtherance of Indigenous development at all levels of his personal and professional life.

Due to the past and ongoing disturbance of colonisation and trauma, most Indigenous people now suffer varying degrees of dis-possession from their people, land, and lifeways. Some of the most ‘dis-possessed’ may look Indigenous, but have no explicit, or tangible links to their people or culture. Others may not even look Indigenous. Many are suspended in an Indigenous no-mans-land, yearning for reconnection and homecoming. Despite severe dispossession, many of these stories also show the existence and persistence of an embodied ‘tikanga, tipuna within’ that even, or perhaps especially against all odds, continues to hold and eventually re-connect ‘dis-possessed’ Indigenous people to their people, lands and lifeways.

Robyn Kahukiwa is now one of the most well-known and celebrated Māori woman artists in Aotearoa, yet like Moonhawk, being Indigenous did not always feature in her life (Kahukiwa, Hilliard, Lucie-Smith, Mane-Wheoki, 2005). She was conceived in New Zealand to a Māori mother (Ngāti Porou) and non-Māori father; born and raised in Australia. From birth until mid-childhood being Māori had little to do with her life. “The cultural turning point occurred when her mother took her to see a kapahaka performance in Adelaide, whetting her curiosity about her own cultural heritage” (Mane-Wheoki, as cited in Kahukiwa, et al., 2005, p.25). Māori became a significant part of her relationship with her mother and identity. “I was so proud of being Māori, but I didn’t understand what it meant”

(Kahukiwa, et al., 2005, p.25). Unfortunately, not long after she lost her mother and was sent back to Aotearoa New Zealand.

Whaea [mother or term of respect for senior Māori woman] Robyn attributes the development of her Māori identity to tangible and intangible sources. She speaks of whakapapa (descent lines) and whānaungatanga (kinship bonds). “My identity in things Māori is made possible because of my Ancestors. It exists because of whakapapa, tribal culture and tradition” (Kahukiwa et al., 2005, p. 11). She sees Māori as held within a timeless, ever unfolding inter-generational continuum. “Today’s Māori are living proof of the continuum of whakapapa, the power of our achievements and the survival of an intact, dynamic culture. We will always be tangata whenua of Aotearoa” (Kahukiwa et al., 2005, p. 36).

Whaea Robyn’s life-course displays the ‘against-all-odds’ Indigenous ‘dis-possessed to re-possessed’ pattern. Even while born and raised almost entirely outside her people, lands and their lifeways with Ancestor support she found her way home. She has been identified as fulfilling the role of a way-finder for others seeking Indigenous/Māori home-coming. “She weaves before them generations of bloodlines and experiences that create a pathway for them safely to cross. In this way she has been a pai arahi (leader, guide). A senior woman whose role is to bring outsiders in” (Hilliard, as cited in Kahukiwa et al., 2005, p. 16). For me and many others her work and life-story have been a home-coming inspiration. Like Moonhawk, the women, and other ‘once dis-possessed’ Indigenous people I have read about and spoken to, she completed the seemingly impossible, yet inevitable journey of realising her ‘Native within’.

2.9 Summary

When considered individually, the Indigenous re-vitalisation source forces, processes, and stories of the ‘once dispossessed’ present as deeply personal, embodied and intimate. However, when considered collectively a wider corporate movement comes into view. This movement reveals a wholeness, an entity of movement that even when we are disconnected, dis-possessed of and even do not know of our Indigenous Ancestors or source, nonetheless continues to reach for, inspire and nourish our personal-collective-local-tribal-global Indigenous re-vitalisation and regeneration.

This personal-collective re-vitalising Indigenous force consistently urges us towards Indigenous home-coming, development and therefore also the health and wellbeing

outcomes associated with them. For many of us it facilitates the restoration and “the maintenance of the threads of the chain of our people – past, present and future” (Kahukiwa, 2005, p. 3).

Our life-course stories indicate that sometimes we can apprehend and speak about its deep presence and influence in our lives, and most of time we cannot. While our Indigenous vitalities continue as deep sources of strength, power and knowing, subsequent to past and ongoing colonisation, many of us no longer possess the theoretical frameworks or language to apprehend, understand, think and speak well about the ongoing presence of these vitalities in our lives.

Consistent with the flow, movement and direction of the Indigenous source force vitalities in my/our lives, and the instruction I received to re-affirm and re-emerge our ‘Māori/Indigenous Cycologies’ (Ti Hauora o Te Aroha, 2007), in this work I seek to critically re-collect and apprehend the presence and movement of these subtle, yet ceaseless Indigenous vitalities that continue to move into and through our personal-collective, local-global Indigenous hearts, bodies, minds and lives moving us towards realising our Indigenous home-coming and healing potentials.

Like our mother, I turn fully towards facing and tracing the threads of the presence, power and movement of our unique and distinct Indigenous source force vitalities that - even when we are apparently dis-possessed of all connections to our people, lands and lifeways, and may have no conscious knowing of them – continue to beacon, urge, connect, nourish and re-vitalise us as Indigenous, as Native peoples.

I hope this work will help those who suffer from Indigenous ‘dis-possession’ and are therefore also alienated from the wellbeing benefits associated with them, to listen for and follow the faint-call in their Indigenous blood and find their way home to their people, healing and wellbeing. I also hope this work will contribute to apprehending and re-emerging our awareness of the intangible Indigenous institutions that continue to move us towards following, finding and fulfilling our Indigeneity, despite colonisation and dispossession. The research rationale, question and areas of analysis are presented in the next chapter.

CHAPTER 3 : TE RANGAHAU O TE WHAKAOHOOHO ME TE WHAKARAUORA MAURI – RESEARCHING THE RE-AWAKENING AND RE-VITALISING INDIGENOUS SPIRIT

The word ‘rangahau’ is often used as a synonym for western notions of research, yet consistent with attempts to translate the depth and richness of Indigenous languages and lifeways into English, it is far more than this. If we are to glimpse the wholeness of the Indigenous lifeworld, regard for the seen and the unseen is required (Royal, 2003). ‘Rangahau’ [to seek, pursue, search, and investigate] also describes the ‘unconscious’, unseen conception and inspiration influences and processes that provoke and support us to explore and seek knowing and knowledge re/emergence. I have heard the inception of the rangahau process described as, “A spirit is placed into the manawa (heart) of the knowledge seeker and creates a desire to discover and explore” (Meihana Durie, personal communication, November 2017, MAI Doctoral Conference, Te Putahi a Toi Massey).

In the previous chapter I presented the experiences, conversations and literature that cumulatively placed and awoke a particular spirit and desire in my Indigenous heart. Together they inform and provoke the life-force that invigorates this research. In response to this amassing life-force, this work explores the sources, flow, and movement of our ‘personal-collective-global-inter-generational’ Indigenous re-vitalisation.

In addition to the presented influences, Professor Ranginui Walker’s words also provoked consideration of the nature of the relationships that exist before, between, within and beyond our personal Indigenous identities and our collective development and re-generation.

> It is the positive embracing of identity which is the driving force of the current regeneration of Māori culture. (Ranginui Walker, 1989, p. 50).

While much work has been done in the area of Māori identity development (Bevan, 2000; Borell, 2005; Collins, 1998; Durie, 1995; Durie, A 2001; Jahnke, 2002; Meredith, 1999; McIntosh, 2005; Moeke-Pickering, 1996; O’Reagan, 2001; Penetito, 2008; Stevenson, 2001; Te Hiwi, 2007; Walker, 1989; Webber, 2008); including findings that confirm the links between positive identity development and Māori health and wellbeing (Durie, 2004; Durie, Allan, Cunningham, 1997), little attention has been paid to the experiences of the ‘Indigenous dis-possessed’ (Borell, 2005).

In accord with the flow and direction of the accumulating Indigenous source forces in my life and research, this work seeks to explore the influences that inform our personal-collective movement from Indigenous dis-possession to re-possession. Lived and literature accounts indicate that these forces are powerfully present in our hearts, bodies and lives, yet subsequent to past and ongoing colonisation are seldom shared, nor well understood. For most, they remain almost entirely unarticulated and therefore below the horizon of our collective apprehension and conscousness.

This work seeks to look at what comes both before, during and after 'once dis-possessed' Indigenous people experience the process of Indigenous reconnection and re-posession. I am interested in the tangible and intangbile forces that inspire, provoke and nourish positive Indigenous identity development. I am also interested in how these realtionships articulate with and inform our collective Indigenous re-generation and development.

Through this exploration, I hope to unearth and emerge the provocations, interfaces, dynamics, patterns, processes, relationships, knowing, knowledge and language that represent the process of Indigenous 'dis-possession' to re-possession in two particular areas – our 'intangible-personal' process of Indigenous identity development and our 'collective-tribal-local-global' Indigenous re-generation and development.

3.1 He Tangata[10] - 'Intangible-personal' Indigenous identity development

Previous research (including Original teachings), various encounters with other Indigenous people, as well as my/our 'dis-possessed to re-possessed' Indigenous life-course experiences confirm the presence of a consistent, persistent and insistent intangible Indigenous source force. They also indicate, subsequent to past and ongoing colonisation, we are now unable to think and speak well about the ongoing presence and implications of these source forces.

Our lack of language and understanding may indicate not only the appropriately allusive, 'out-of-reach' and other-worldly nature of these sacred source forces, but also a colonially effected lack in our 'modern' Indigenous minds and mouths to understand and articulate them, even while they continue to touch and move us. For many of us, our minds, mouths

[10] As a noun 'Tangata' refers to a human person or individual. Tāngata is the plural that refers to people, persons and human beings.

and institutions no longer possess the knowing, knowledge, language, technologies and practices that assist us to live in personal-collective understanding and expressive alignment with these source forces. In this absence we struggle to trust, name and talk about them. This impacts our ability to allow and make sense of their life-giving presence. It also suppresses and disqualifies our personal-collective potentials and capacities to come into more conscious alignment with them.

This work seeks to explore, apprehend, and re-emerge our experiences, understandings and language about the sources, presence, power and movement of the intangible Indigenous vitalities that continue to infuse and move our Indigenous hearts, bodies, and minds. I am particularly interested in the role of Indigenous source forces in the re-connection experiences of the 'Indigenous dis-possessed'.

The questions that inform the exploration of the 'intangible-personal' section of this research are - if positive Indigenous identity development is the driving force of Indigenous regeneration and development, what is the motive power of this driving force? What informs the re-connection, re-possession and development of positive Indigenous identity development of 'dis-possessed' Indigenous people?

To make the presence of the Indigenous unseen and intangible seen and apprehensible, I explore the literature and life-course stories of 'once dis-possessed Indigenous' people who grew up in 'against-all-odds' Indigenous identity development conditions. To unearth and emerge the things that enabled them to not only endure and survive, but eventually go on and thrive as Indigenous people, I look deeply into the unseen areas of the 'scorched earth', most dis-possessed period of their lives.

3.2 He Tāngata - 'Personal-collective-global' Indigenous re-generation and development

The 'intangible-personal' of Indigenous identities, and the 'personal-collective-global' of Indigenous re-generation and development are related (Walker, 1989). The phenomenon of 'against-all-odds' 'dispossession to re-possession' of Indigenous identity development is occurring personally-collectively, locally-globally. The spread of its vivacity is mirrored in the lives and literature of many Indigenous peoples and is discernable in the wave of re-Indigenisation that began sweeping the globe in the 1980s (Bodley, 1999: Bomberry, 2008; Durie, 2003; Fenelon and Hall, 2008; Hill, Robbins & Whirtier 2008; Ihimaera, 2005;

Kahukiwa, 2005; Meyer, 2000; Moonhawk, 2002; Penetito, 2011; Raj, 2012; Roestenburg, 2009, 2010, 2020; Royal, 2009).

While there is a common-sense simplicity and grace of logic to Professor Walker's statement, the mauri of the rangahau [research spirit] in me wonders - how does Indigenous identity development become the driving force of Indigenous re-generation and development? How do 'intangible-personal' Indigenous identity development and 'personal-collective-global' Indigenous regeneration and development cohere, inform and relate to each other?

I also ask, how much do we really know about the relationships, patterns and processes that are the vital, amassing and re-emergent movement of intangible-personal-collective-global Indigenous regeneration and development? Is it possible to illumine the process and patterns of the re-emerging wave of personal-global Indigenous identity resilience and vitalities sufficient to apprehend, understand and begin to co-facilitate it? Can we begin to co-create with these forces, dynamics and patterns to deliberately promote and perpetuate our Indigenous identifies and lifeways personally, tribally, locally, nationally, and internationally?

Given the associations between positive Indigenous identity development and wellbeing, I also ask, can the life-giving goodness of these vitalities be deliberately drawn upon to effect much needed healing in our Indigenous communities and societies? Can we develop strategies to re-cohere and support the flourishing of our sovereign Indigenous identities, healing, wellbeing and growth at all levels of our lives, worlds and realities, including our nations?

In following the desire, spirit and mauri that has been placed and awoken in my Māori/Indigenous heart, and building on the provocation and urgings of the Indigenous source-force vitalities in the 'dis-possessed-re-possessed' life course stories of the collaborators, other Indigenous people I have spoken to and read about, and my/our own life, this work seeks to explore, re-emerge and articulate the sources, patterns, knowings, knowledge, language and technologies that support, inform, protect, guide and perpetuate our personal-collective-global Indigenous life-courses and growth as we move from states of 'Indigenous dis-possession to re-possession' healing, wellbeing, re-vitalisation, re-generation and development.

This thesis seeks to illumine the source, course and patterns of the personal-global movement of Indigenous re-vitalisation by exploring how Indigenous people raised in 'against-all-odds' Indigenous identity development conditions experience the process of personal and collective re-connection to, and perpetuation of their Ancestral identities.

My hope is that this work will help us to understand these relationships well enough to deliberately collaborate with them and perpetuate the vital and re-vitalising life-course, goodness, healing and wellbeing that are already in motion.

Like water ceaselessly flowing to the sea, despite widespread, systemic and grave colonial injustices, increasing numbers of Indigenous peoples are personally-globally re-gathering and re-asserting themselves (Bodley, 1999: Bomberry, 2008; Durie, 2003; Fenelon and Hall, 2008; Hill, Robbins & Whirter 2008; Ihimaera, 2005; Kahukiwa, 2005; Meyer, 2000; Moonhawk, 2002; Penetito, 2011; Raj, 2012; Roestenburg, 2009, 2010, 2020; Royal, 2009). We continue to not just survive, but to turn toward horizons of hope and lean again, and again into the winds of change and potential (Lemelin et al., 2010).

Linda Tuhiwai Smith (2017) has identified, as Indigenous scholars, it is not enough to emerge knowledge that makes the intuitively appealing known. Instead to be worthwhile, our scholarship must contribute to the wellbeing of our people. It must be good for our people. To arrive at research outcomes that are good for our people it must be conducted in ways and produce outcomes that are relevant to the everyday needs, realties and lifeways of our communities.

Accordingly, this examination of the source, force and course of our Indigenous re-vitalisation is grounded in the methodological soil of Kaupapa Māori scholarship and committed to Māori/Indigenous realities and wellbeing. This thesis is necessarily rooted in cosmological, ontological, epistemological, philosophical, theoretical, methodological soils and realities that can apprehend, comprehend and represent Indigenous vitalities in ways that are both relevant and useful for Indigenous people and our communities.

Te Tī is the Māori/Indigenous methodological framework that grounds and holds this work. The next chapter details the development of Te Tī from the soil of Original Māori knowledge, institutions and realities, and discusses its relevance and authenticity against 'Māori/Indigenous spirit of resilience' literature and realities.

CHAPTER 4 : TE TĪ – THE METHODOLOGICAL FRAMEWORK

Te Tī weaves realities, knowledge, and frameworks from Original Māori wānanga (learning institutions), together with Indigenous resilience and vitalities research and literature. The teachings that form the foundations of Te Tī arise from a nine-month te reo Māori wānanga (Māori language learning nest and institution) held at several Te Atiawa (sovereign people of Taranaki) Marae in 2010 (Te Reo o Taranaki).

Whare wānanga are Māori knowing and knowledge emergence institutions. Māori Marsden was a graduate of Te Wharetapu o Ngāpuhi–nui-tōnū (Northern tribal knowledge emergence institutions). He said of these institutions -

> The whare wānanga sees and interprets the world as a Kahu, a fabric comprising of a fabulous mélange of energies. Accordingly, it was the preoccupation of the whare wānanga to view the world as a music, a singing, as 'rhythmical patterns of pure energy' that are woven and move with cosmological purpose and design. Our concern, therefore, should be to pay attention to how this fabric is woven and the nature of our place within it. (Marsden as cited in Royal, 2003, p. XIII).

As Māori, one of the ways we have regard for and incorporate this 'singing' into our everyday lives is through karakia. Karakia are utterances that affirm, invoke, remind and align us with the flow of source vibrations and life (Broughton, 1985; Pere, 2012). While at Parihaka Marae on the slopes of Koro Taranaki (Taranaki mountain), we were taught 'Pērā Hoki' an ancient pou manu (sacred incantation).

4.1 Pērā Hoki

Pērā hoki ra te huhuka o te rangi

Te tukutuku of te rangi

Te heihei o te rangi

Te mamange o te rangi

E rongo purutia kia

Purutia kia māu

PURUTIA

Purutia mai te tāuru o te Rangi

Kia tina kia whena

Kia toka to manawa ora,

He ora ahwi nuku awhi Rangi

Awhi tau awhi Papa

Awhi kerekere awhi whenua

AWHI

Awhi kia Ranginui e tū nei

Ki a Papa e takoto nei

Ko Tū kei awhitia te nuku

Ko Tū kei awhitia te Rangi

Tū āpiti tu aropaki

Tawhito, Tipua, maneanea rarau.

POUA

Poua ki runga

Poua ki raro

Pou ke tāmoremorenui no Rangi,

Pou ke tāmoremorenui no Papa,

E rongo he aio

Tena tawhito pou ka tU

E tū nei te pou

Kei whea te pou e tū ana?

Hei anei!

Hui e!

Taiki e!

‘Pērā Hoki’ comes from te ao kohatu [the ancient world]. Its Original rhythm is said to have carried the pulse and vibrations of the wholeness of life from which it arose. Today the rhythm reflects the flight and pulse of poi [percussive round balls on a string] that now accompany recital. ‘Pērā Hoki’ emanates from, continues to carry, and therefore exemplifies the vitalities and vibrations of a time characterised by an unbroken wholeness that exists in our not-too-distant past. A wholeness in which the relational or ‘spiritual’, and the intangible were prioritised.

‘Pērā Hoki’ speaks to the nature of reality, and therefore also of humanity within that wholeness. As already touched on, according to Māori thought and teachings, mauri is a life force and principle of elemental energy derived from the very source of creation (Henare, 2001; Royal, 2003; Pohatu & Whakatere, 2004). ‘Pērā Hoki’ describes the descent of mauri from the heavens into ever increasing forms of density (including humanity), within Te Ao Mārama or The World of Light in which we exist nestled between Papatūanuku [Earth Mother] and Ranginui [Sky Father] (Royal, 2003).

At the beginning of ‘Pērā Hoki’ we are re-called to the sacred and pristine nature of the snow and mountains and the unblemished touch of mauri as it descends into our world. For this reason, mountains and especially their ‘heads’ are sacred. ‘Pērā Hoki’ also calls us back to source awareness of the pristine and dignified nature of our bodies and being, and particularly the tip of our personal mountains, our heads, minds, and also our ‘Māori/Indigenous Cycologies’ that protect, nourish and guide them. They are also sacred (Pere, 2012).

4.2 Indigenous literacies

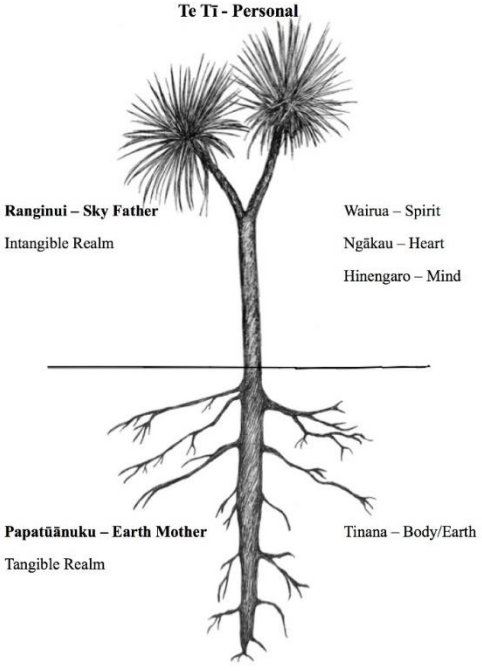
Our Ancestors learnt from and encoded teachings into the environment (Royal, 2003, Piripi & Body, 2010). Mātauranga Māori (Māori knowledge) has arisen from and in turn been written back into the environment and our worlds. For example, we were shown how to draw on the form of Te Tī Kouka [the Cabbage Tree] to learn and hold the teachings of ‘Pērā Hoki’.

The visible trunk and unseen tap root remind us that Indigenous realities are comprised of the seen and unseen realms. Humanity has intangible or Ranginui (Sky Father) and tangible Papatūānuku (Earth Mother) portions.

From a personal (He Tangata) perspective, like the trunk of the tree, our 'Sky-Father' portion connects us to the unseen aspects of our natures - our wairua [spirit], ngākau [heart], and hinengaro [mind]. It anchors source energies and inspires our capacity to appraise, plan, and strategise. It is from this portion that our human dignity and agency arise. Loss of connection with this part of ourselves equates to a sundering of our very humanity - a fate considered worse than death itself. It results in a state described as 'he āhua kurī' or to live as dogs, reactive only to the immediacy of physical demands.

In a complimentary relationship with Ranginui (Sky Father), our Papatūānuku (Earth Mother), physical portion is likened to the deep tap root of the tree. Our physical bodies anchor and connect us to the energies of our 'Earth Mother'. It is from Papatūānuku that our tangible aspect, our physical body is formed, rooted, and sustained. It enables us to be here, in this place and time. The relationships between our personal unseen intangible 'Sky Father' portions (spirit, heart, mind) and our seen, tangible 'Earth Mother' (body) portions of our human wholeness are represented in figure 1.

Figure 1 *Te Tī Personal. The relationships between our personal unseen intangible 'Sky Father' (spirit, heart, mind) and our seen, tangible 'Earth Mother' (body) portions of our human wholeness.*



The ancient incantation ‘Pērā Hoki’ arises from and demonstrates the point of view of our Ancestors. We are recalled to our natures, roles, responsibilities, and obligations within that reality. We are reminded, it is only through living in alignment with our tangible (root) and intangible (trunk) natures that the wholeness of our human potential and wellbeing can be expressed (Pere, 2012; Piripi & Body, 2010; Royal, 2003). We are also reminded that it is the deep reservoirs in our unseen portions that sustain our humanity and provoke our personal and collective capacities to survive, recover, and be well, especially in the face of adversity and against-all-odds.

4.3 Whakatauki – Proverbs and Stages

We were also taught a whakatauki [proverb] that extended the personal aspect of the teachings of ‘Pērā Hoki’ to the collective and intergenerational.

> Ka tū Te Tī – The Tī tree stands
>
> Ka whati Te Tī – The Tī tree is cut down
>
> Ka wana Te Tī – The Tī tree re-shoots
>
> Ka rito Te Ti – The Tī Tree re-grows (Te Reo o Taranaki, 2010)
>
> Ka tū tonu Te Tī – The Tī tree stands strong once again

Te Tī Kouka, the Cabbage Tree, is native to Aotearoa New Zealand. Prior to colonisation native trees and people naturally clothed the entirety of the landscape and world of Aotearoa New Zealand. It is significant in the Māori world for several reasons.

The fleshy tips are a delicacy and food-source (Te Reo o Taranaki, 2010). Trees were planted on trails as markers and food sources for way-finders on ancient trails. There is also an association between Te Tī and the sacred pito [umbilical cord stumps of newborns]. Some trees function as inter-generational repositories to hold these sacred remnants that echo our indelible connection to the sacred, the earth, and to each other.

‘Scorched earth’ colonial policies (Churchill, 1997) were applied to clear, tame, domesticate and pasturise native lands, people and forms in readiness for western occupation and economic exploitation. “The land has been largely stripped of native people, trees and birds” (Ramsden, 2012, p. 14). In the wānanga we were taught about the Taranaki and Parihaka

land confiscations that stripped the Indigenous people of their lands, lifeways and means to livelihood across several generations (Te Reo o Taranaki, 2010).

We were also told how Māori tribal lands, people and forms never stopped resisting this imposition. The life-course of Te Tī mirrors a similar endurance. For example, when the groves and trails of Te Tī were felled and it seemed the land had been tamed - over time - by drawing on the reservoirs in the unseen taproot, the trees re-sprouted and re-established themselves (Te Reo o Taranaki, 2010).

I have heard other stories of Te Tī's indomitable endurance. Groves of Te Tī have an affinity with lightening. They act as lightning rods. Cleared Tī tree groves were sometimes used as sites for the building of colonial houses. While the apparently barren earth was considered a good foundation for colonial occupation, not only did the dismembered trees draw on their unseen tap-root stores to re-establish themselves, they also (with or without a trunk) continued to draw lightening. Even while it appeared that they had been tamed or eradicated, their roots and natures continued. Many colonial houses burnt to the ground in this way (Angevahn, p.c.).

Through the image, stories and proverbs of Te Ti and its nature, we were taught that like the tree, the personal-corporate and inter-generational body of Māoridom also possesses inherent, unseen, indomitable vitalities that mean we too cannot be eradicated, tamed or removed. These intangible vitalities lying deep in our unseen roots mean like Te Tī, we stubbornly endure, survive, heal and re-establish ourselves, despite sustaining apparently mortal assaults and wounds.

The proverb also introduces the notion of stages of growth and recovery. Five stages are represented. The proverb starts from an Original condition of wholeness – 'the tree stands'. Next is the destruction of the physical or tangible portion – 'the tree is cut down'. Destruction is followed by the first signs of re-turning life - 'The tree re-shoots', followed by a more evident process of recovery – 'The tree re-grows'. Following the suggestion of a friend, I added the last line 'The tree continues to stand!' to complete and bring to fullness the vital life cycle of Te Tī and Māoridom (Ware, 2016, personal communication, Hawaii, 2016). Despite the experience of past and ongoing near-mortal colonial assaults, this final phase re-affirms the endurance and continuity that is the ongoing vitality of Māoridom.

In the wananga we were taught to use the teachings of Te Tī's endurance, survival, healing, recovery, and re-establishment to interpret, understand and contextualise our Māori

experience of colonisation. Regardless of our physical circumstances or contemporary colonially effected realities, our Original and ongoing Māori realities and vitalities continue.

4.4 Te Tī – Mapping the Māori Life-course

Te Tī can be used to apprehend, comprehend, and represent individual, collective and inter-generational life-courses. The span of the tree's five stages, and the earth in which it is rooted cohere and re-affirm the wholeness from ancient eons of sustainable pre-colonial existence (Ka Tū Te Tī-The tree stands), up to and through systemic colonial harming (Ka Whati Te Tī – the tree is cut down), survivorship and recovery (Ka Wana Te Tī – the tree re-shoots), to healing and activism (Ka Rito Te Tī – the tree re-grows), and on into our eventual personal/collective/inter-generational and institutional restoration (Ka Tū Tonu Te Tī! – the tree stands once again). A narrative of the vital stages and pattern of Te Tī is represented in the following example of the Māori life-course.

4.4.1 Ka Tū Te Tī – The Tree Stands

> *The tension of the land is that the past comes back to disrupt the present. The tupuna never go away.* (Awatere, 1983, p. 19)

The Original phase of 'Ka Tū Te Tī -The tree stands' is represented by the eons of existence Māori have as the Tangata Whenua [sovereign people of the land]. While western informed narratives and contemporary propaganda (TUIA Encounters 250, mch.govt.nz/tuia250) privilege a 'great fleet' theory and position all Māori as arriving on the shores of Aotearoa around 930, unbroken oral tribal literacies and tribal narratives provide a deeper story (Walker, 1989).

My people of Ngāti Mawete (Waitangi Tribunal Report, 201), and Ngāti Iwi Katere (Iwi and Hapū o Te Wairoa (Claims Settlement Bill 236-2, 2016; Pere, 2014, personal communication), like many others (Ngā Paerangi, Whanganui, Tuhoe) affirm an unbroken lineage and timeless presence of sovereign Iwi Taketake (Indigenous), people.

The first phase of 'The tree stands' also incorporates the initially harmonious relationships between Māori and non-Māori as we lived well together within Māori life-systems and under Tikanga Māori as the first law of this land (Jackson, 1992; Mikaere, 2011). As a confederation of tribes, Māori are the sovereign peoples of Aotearoa. This status was recognised and affirmed in the 1840 He Whakaputanga o te Rangatiratanga o Nu Tireni – The Declaration

of Independence of the United Tribes of New Zealand (Independent Panel, 2012), and re-affirmed in the 1840, Te Tiriti of Waitangi. Provision was made for the Crown to govern and control her unruly settlers, and for Māori to secure trade and other benefits (Jackson, 1992).

Te Tiriti is a legal and binding agreement between two sovereign peoples, it is supported by International law and as the founding document of this nation, it provides the conditions under which the lawful settlement (as opposed to illegal invasion) of Aotearoa New Zealand by non-Māori has and can continue to occur (Jackson, 1992). According to the four articles in Te Tiriti o Waitangi, Māori are guaranteed ongoing and undisturbed sovereign possession of all we treasure and hold dear. This includes the ongoing practice of own lifeways and spiritualities (Jackson, 1992; Niania, 2017). It made provision for Māori sovereignty to continue to also reap the benefits of non-Māori settlement.

Due to colonial manipulation two incompatible documents arose (Mutu, 2020, personal communication Waitangi Grounds). The original Māori document (Te Tiriti o Waitangi) was signed by the majority of Māori. The English version is The Treaty of Waitangi. Within a very short span both Te Tiriti and The Treaty suffered fates similar to Māori, they were dishonored, disregarded and almost completely destroyed by the non-Māori Treaty partner (Independent Panel, 2012; Jackson, 1992).

4.4.2 Ka Whati Te Tī – The Tree is Chopped Down

> *Though the whites may exterminate the trunk they cannot pull out the roots.* (Te Whiti in Walker, 1989, p. 52)

The onset of colonisation occurred as Te Tiriti o Waitangi was breached and dishonored (Jackson, 1992). Consistent with Indigenous people's experiences across the 'colonial' world instead of lawful, and peaceful settlement within the ongoing parameters of Māori sovereignty, Original law and institutional life-systems; superior colonial brutality and military might, followed by an influx of deadly diseases, the 'musket wars', and a tidal wave of non-Māori settlers caused the removal of the conditions necessary for Māori life, mass death, devastation and destruction followed (Niania, et al., 2017; Walker, 1989). Consistent with other 'colonised' people, Māori were for a time at least, existentially, and politically overwhelmed and almost exterminated (Bodley, 1999; Churchill, 1997; Walker, 1989). This is the harming that I was existentially reconnected to in not just my mind, but especially my heart, body and spirit during the 'Ancestor Epiphany' wānanga.

Like the removal of the visible parts of the tree, colonial devastation scoured a massive and apparently mortal gash in the body of Māoridom. The majority of Māori lands, lives and lifeways were taken through direct assaults of invasion and war (O'Malley, 2016); or indirectly through disease and the removal of the conditions necessary for life (Maaka & Fleras, 2005; Niania, et al., 2017; Walker, 1990). Consistent with Captain Cook's 1769 instructions to acquire land and resources; by the turn of the 19th century state power had also legally 'transferred' the majority of lands, resources and means necessary for Māori survival into Non-Māori hands (Durie, 1998; Ngata, 2019).

Māori were cast into a state of existential and physical poverty and destitution. "The quality of physical life which we have now is matched in poverty only by the damage to our spiritual, intellectual and emotional well-being" (Awatere, 1983, p. 47). As we were made physically destitute, western-based religious and education systems also sought to dis-possess us of the conditions necessary for Māori intangible life and existence (Maaka & Fleras, 2005; Niania, et al., 2017).

By the turn of the 19th century, the 'passing of the Māori' was portended. Rather than halting this extinction, according to the colonisers the Christian duty was to "smooth down… [the] dying pillow" of the Māori race (Dr Issac Featherston, 1856, as cited in Newman, 1881, p, 477).

4.4.3 Ka Wana Te Tī – The Tree Re-shoots

> *Ka whawhai tonu mātau ake, ake, ake*
>
> *We will fight and resist forever, and ever, and ever.*
>
> (Ranginui Walker, 1990)

Even given the tangible and intangible 'scorched earth' conditions of abject poverty, destitution, and the mass theft of as much as 80-90% of Māori land and lives (Maaka & Fleras, 2005), rather than being eradicated, Māori continued to resist colonisation and endure. Māori never ceded sovereignty (WAI 1040, 2014), and have consistently sought to survive, restore our thriving, and have the Te Tiriti o Waitangi and our sovereign status honored and restored.

4.4.4 Ka Rito Te Tī - The Tree Re-grows

> *We who seek our sovereignty reach back into our past. To the firm fighting leadership shown by our tupuna*. (Awatere, 1983, p. 19)

While for a time Māori had little choice but to shoulder the yoke of colonially imposed existential devastation and take up the hand-to-mouth existence meted out to us, more recently we have begun to once again influence our existence. It was Māori (not christian or colonial) interventions and efforts that stayed the hand of our imminent death (Durie, 2001).

Today, after more than 175 years of the "white intrusion" (Awatere, 1984) in Aotearoa New Zealand Māori are once again reclaiming influence and control over our personal-collective, intangible-tangible corporate bodies and lives (Durie, 2003; Forster, 2013; Jackson, 2010; Kenney & Solomon, 2014; Lambert, 2014; Liu, 2005; Lee, 2008; McCreanor, 2005; Penetito, 2011). This re-growing, healing and activism phase of Māori is represented by our inherent capacity to heal and rejuvenate. Since the mid-1970s we have been re-generating our culture and lifeways (Durie, 1998; Penetito, 2011; Walker, 1989). By our own hands, from imminent Māori death, deprivation, and destitution, massive gains have been made in our capacities to not just survive, but to reconnect to and continue our pre-colonial vitalities and continuities (Durie, 2011).

> "He kai kei o ringa – Our wellbeing is in our hands"

Rather than the government, the colonists, their descendant's, or the beneficiaries who 'inherited' our lands and resources offering assistance to Māori in our times of greatest need, over and over again it has been Māori led initiatives that enables our ongoing survival (Durie, 2011; Lambert, 2008; Maaka & Fleras, 2005). It has been Māori-led demographic, economic, political, cultural, and intellectual development that mean we have not just survived, we have survived 'as Māori' (Durie, 2011).

The Māori renaissance has resulted in recognition of the Māori language as an official language of New Zealand (Durie, 1998); the introduction of the Waitangi Tribunal to hear and settle, but not yet honor Treaty breaches (Jackson, 2018); the re-institution and flourishing of Māori early childhood through to tertiary level educational institutions (Penetito, 2011); the introduction of Māori radio and television (Penetito, 2011); and the partial rejuvenation of Māori rongoā/healing practices (Durie, 2012) and other re-institutions of Māori-centric lifeways. Treaty settlements mean Māori corporate economies are flourishing (Lambert, 2008). While there remains much to be done to regain at least our pre-colonial

levels of vitality and wellbeing for all, we are regaining ground and are once again beginning to influence and shape the societal and systemic forces that influence and shape us.

4.4.5 Ka Tū Tonu Te Tī! - The Tree Continues to Stand!

> *Compared to the presence of our tupuna, the white intrusion in Aotearoa is but a blink in the eternity of time*. (Awatere, 1982, p. 29)

This largely aspirational phase represents the journey that is the restoration of Māori people, culture and lifeways as normal to the land, life and lifeways of Māori and all people in Aotearoa New Zealand. Our timeless ancestral trajectory of vitalism and wellbeing is restored (Henare, 2001). Māori people, power, resources, and culture are re-centered. Māori principles of opportunity and experiences of mana are re-normalised (Durie, 2011; Royal, 2012). Māori resilience and responsiveness (Forster, 2013), 'Cultural creativity' (Royal, 2009, 2012), and our positions as 'future takers' (Durie, 2011) with a concern for the wellbeing of all who now inhabit these lands is restored.

4.5 Te Tī Implications

Even though we have suffered and are still recovering from a catastrophic, systemic, and ongoing colonial assault on our personal-collective-inter-generational Māori body, land, and lifeways, our Original teachings such as 'Pērā Hoki', and the knowledge and frameworks that derive from Te Ao Māori (the Māori world) continue to provide us with the means to apprehend, comprehend and represent our past and ongoing experiences from the ground of an ongoing trajectory of irrepressible Indigenous wellbeing and vitalities.

Rather than entrapment in western short-termism, and 'his'stories'[11], Te Tī enables us to remember and apply the vital and expansive point of view of our Ancestors to contextualise and understand our contemporary experiences and realities. This viewpoint is grounded in past and ongoing Māori realities, vitalities and relevancies that emphasise - we are still here.

[11] The use of the term 'his'story/ies is deliberate. It acknowledges and makes overt the past and ongoing colonially orchestrated domination of the masculine over the feminine. It also highlights the dominance of white, patriarchal and colonising 'histories' that suffocate and disregard the relevancies and vitalities of our past, present and ongoing Indigenous Ancestor-stories vitalities and narratives.

We are still here as the vital and determined personal/collective/intergenerational and ongoing body that is the Māori life-course.

By grounding this work in the methodological framework of Te Tī, our Ancestor stories and realities, as well as the recently imposed colonial ‘his’stories and realities are anchored in the soil of Original and ongoing Māori/Indigenous vitalities and realities. Planting this thesis in the soil of Te Tī, ensures the work remains connected to the Original ground and reality of our past, present and ongoing vitalities. Through incorporating ‘resilience of the Indigenous spirit’ literature themes, Te Tī is extended to embrace international Indigenous realities.

THE INDIGENOUS RESILIENCE CONTINUUM AND TE TĪ

Following in the gaze of the research question a ‘spirit of Indigenous resilience’ literature review was undertaken. While expansive in its geographical, temporal, and cultural breadth, some key characteristics were evident across the literature. For example, Fenelon and Hall (2008) identified four “issues that exemplify indigenous resistance to the force of globalization and revitalization of cultural traditions” (Fenelon & Hall, 2008, p. 1869). They present a place to begin to integrate and explicate the primary themes that comprised the eventual terrain of the Indigenous resilience and vitalities literature.

Fenelon & Hall (2008) four themes are -

1 An Indigenous world systems approach. An awareness of the need to incorporate a multi-tiered, world-systems, peripheral-core, global, his’storical-contemporary context capable of analyzing the past and ongoing onset, impositions and movements of colonisation, as fundamental to properly understanding Indigenous realities today.

2 Cultural traditions stressing community and consensus driven governance. In this context ‘traditional’ culture is not static, unchanging and fixed. Instead, it is an Original, continuous and ongoing lifeway. Indigenous cultures facilitate survival of Indigeneity and resistance to colonisation.

3 Wholistic, social, and spiritual values that embody generosity and reciprocity as opposed to competition and personal accumulation. Social prestige is

gained through acts of kindness, generosity and reciprocity with the human and natural worlds.

4 The enactment of worldviews that positively impact earth's environment. They collaborate with and care for rather than exploit and profit from engagements with the natural world.

Four additional themes were identified from the literature -

5 The existence of globally occurring yet locally centered institutional systems of knowledge, science, and technology that were and continue to be harmoniously aligned with all of life as kin. These systems source and express reciprocal well-being, wellness, and balance (Colorado, 1996; Meyer, 2010; Raj, 2012; Royal, 2003). These institutions and life-patterns have enabled Indigenous peoples to live in harmony with all of life for eons.

6 The existence of deep and ancient roots of continuity, endurability and adaptiveness that feature an ongoing wherewithal to adapt and be well (Gone, 2011; Hernandez-Wolfe, 2011; Julien, Wright & Zinni, 2010; Lemelin, et al., 2010; Levy, Nikora, Masters-Awatere, Rua, Waitoki, 2008). Indigenous institutions and lifeways arise from deep, timeless and ongoing roots that have stood the test of time as eons of sustainable Indigenous existence.

7 Local-global colonial existential assault and near annihilation of Indigenous people, lands and lifeways. Including the 'normalisation' of the 'loss' of Indigenous life, language and lifeways; conflicting epistemologies; dissonant experiences of living in two worlds; ongoing experiences of structural, inter-personal and internalised racism; the pragmatic sedimentation of these deathing, dispossessing colonial elements as the systemic alienation of Indigenous people's capacity's to fulfill their ancient potentials of excellence and dignity; and instead having little choice but to suffer the debilitating indignities of individualisation, mechanisation, medicalisation and christianisation (Awatere, 1982; Bomberry, 2008; Daprice, 2006; Gone, 2010, 2010a, 2011, 2011a; Hernandez-Wolfe, 2011; Hill, 2010; Lemelin, et al., 2010; Meyer, 2010; Royal, 2009; Starn, 2011). Theme seven describes the past and ongoing colonisation of Indigenous people.

8 A future global context of restored and re-storied Indigenous vitalities and alliances (Fenelon & Hall, 2008; Hill, Robbins & Whirter 2008; Meyer, 2010, Royal, 2009). Theme eight contiguously re-orients Indigenous resilience and vitalities from our Original realities, knowledge, lifeways and institutions, across the gash of past and ongoing colonisation, to re-cohere with the ongoing, vital and re-vitalising terrain and continuities of our personal- local-global Indigenous life-course.

A terrain comprised of eight Indigenous vitalities themes was found. This landscape demonstrates a continuum of the 'spirit of Indigenous resilience' that mirrors and affirms the vital life-course of global Indigenous people and Te Tī.

To address this research these themes were re-aligned and condensed according to Māori/Indigenous life-course patterns like Pērā Hoki', that emphasise the movement of mauri (life-force) from the subtle and intangible into the tangible (Henare, 2001; Royal, 2003; Piripi & Body, 2010; Pohatu & Whakatere, 2004).

The result is a six phased Indigenous Resilience Continuum:

1. Persistent sacred 'Kin-to-all' cosmology
2. Ancient, local-global relationally prioritising intangible institutions that carry and transmit language and knowledge systems in accord with sacred 'kin-centric' cosmological values and beliefs.
3. Ancient, local-global relationally prioritising tangible institutions that carry, transmit, and generate socio-political, economic and environmental forms in accord with sacred 'kin-centric' cosmological values and beliefs.
4. Eons of sustainable wholeness, relational balance and harmony produced through adherence to deep and lasting applications of intangible and tangible sacred 'kin-centric' systems.
5. Existential devastation (Fanon, 1961). Onset of the past and ongoing adversity of colonisation.
6. The restoration of ancient, local-global relationally prioritising intangible and tangible institutions that carry and transmit language, knowledge and other forms such as socio-political, spiritual/religious/existential, economic and

environmental institutions in accord with sacred ‘kin-centric’ cosmological values and beliefs.

Phases one to four characterise Original/ancient and ongoing Indigenous lifeways and practices. Phase five represents the perturbation of past and ongoing colonisation that is the personal-collective local-global trauma Indigenous peoples are continuing to survive. Comparative to the expansive scope of the Indigenous life-course, this phase represents a significant, yet also very recent and brief event (Awatere, 1982). Phase six addresses the restoration and extension of the legacy and trajectory of Indigenous vitalities into the personal-local-global present and future of humanity.

Analysis of the ‘spirit of Indigenous resilience’ literature reveals a continuum of vitality that is disturbed but not broken by colonisation. The colonial period is embraced by Indigenous presumptions of continuity and a wherewithal to survive and be well. The six phases that comprise the Indigenous Resilience Continuum are presented in figure 2.

Figure 2 *The Indigenous Resilience Continuum.*

Original, ancient and ongoing Indigeneity				Colonisation	Resilience and Re-vitalisation
1	**2**	**3**	**4**	**5**	**6**
Persistent					
Cosmology	Wholeness	Wholeness	Wholeness	Fracturing	Wholeness
Sacred	Sacred	Sacred	Sacred		Sacred
Kin to all	Kin- centric	Kin-centric	Kin-centric	Individual	Kin-centric
	Intangible Institutions	Tangible Institutions	Eons Endurability	Colonisation	Restored

4.6 Te Tī Methodological Framework – Weaving together Māori and Indigenous Original teachings, scholarship and experiences

The final version of Te Tī that is the methodological form of this thesis results from the inter-weaving of the teachings and frameworks developed from Māori experiences, knowledge and Original teachings, such a s ‘Pērā Hoki’, with the knowledge, information and frameworks that arise from the globally relevant ‘spirit of Indigenous resilience’ literature.

The result is a form that mirrors the Original-ongoing, personal-local-global, and intergenerational life-course of Indigenous people moving across and through time and place. Te Tī ensures the methodological approach of this work is grounded and legitimated by Māori/Indigenous experiences, teachings and scholarship, including our presumptions of continuity and wherewithal to survive and be well.

4.6.1 Te Tī – Stages: Indigenous Resilience Continuum

The 'Ka Tū Te Tī – The tree stands' stage of Te Tī aligns with phases 1-4 of the Indigenous Resilience Continuum (wholistic and relationally privileging source cosmologies; intangible institutions of language and knowledge; wholistic and relationally privileging tangible socio-political, economic and environmental institutions; and eons of sustainable existence). The 'Ka Whati Te Tī – The tree is cut down' stage aligns with the 5th 'colonisation' phase of the Indigenous Resilience Schema. The last three stages of Te Tī align with the 6th Indigenous recovery phase of the continuum.

The merging of Te Tī with the 'Indigenous Resilience Continuum' enables a closer examination of our contemporary Indigenous experiences in the context of our timeless, vital, resilient Indigenous life-course and the recent perturbation of colonisation. The 6th phase of the Indigenous Resilience Continuum opens up into the three Indigenous life-course stages of vital and resilient Indigenous survivorship and recovery (Ka Wana Te Tī); healing and activism (Ka Rito Te Tī); and personal-local-global Indigenous restoration (Ka Tū Tonu Te Tī). Te Tī enables a deeper, finer-grained exploration of not just the recent episode of colonisation as the source of Indigenous harming; but more importantly also our Original and ongoing tendencies towards survival (Ka Wana Te Tū), recovery and decolonisation (Ka Rito Te Tī), personal-collective-intergenerational Indigenous re-vitalisation (Ka Tū tonu Te Tī). The last four phases of Te Tī are most relevant to the focus of this work. Figure 3 maps the relationships and alignments between Te Tī and the 'Indigenous Resilience Continuum'.

Figure 3 *Te Tī and the Indigenous Resilience Continuum*

Te Tī	**Indigenous Resilience Continuum**
Ka Tū Te Tī – The Tree Stands	1 – 2 – 3 - 4
Ka Whati Te Tī – The Tree is Chopped down	5
Ka Wana Te Tī – The Tree Re-shoots	6
Ka Rito Te Tī – The Tree Re-grows	6
Ka Tū Tonu Te Tī – The Tree Stands Strong	6

While all stages of the timeless Indigenous life-course represent a timeless and ongoing continuity and therefore have contemporary implications, the phases of colonisation (Ka Whati Te Tī); Indigenous survival and recovery (Ka wana Te Tī); healing and activism (Ka Rito Te Tī); and personal-local-global Indigenous restoration (Ka tī tonu Te Tī), are most pertinent to the development or suppression of Indigenous personal-local-global development today. Te Tī describes the ongoing movement of the vital Indigenous life-course, realities and identities across time and place while also providing a lens and context to examine the concrete realities, processes and patterns of our contemporary experiences. It arises from, is aligned with, and therefore expressive of Original Indigenous lifeways and teachings. Its form and relevancy are mirrored in our contemporary Indigenous lives and scholarship.

The integration of local-globally relevant 'spirit of Indigenous resilience' literature extends the original form of Te Tī to incorporate a finer-grained, yet also expansive exploration of Māori and Indigenous life-courses, and in particular the process of Indigenous re-vitalisation, re-generation and development this work seeks to apprehend.

4.7 Te Tī: Mapping the Indigenous resilience continuum (IRC)

4.7.1 The Tree Stands

The Ka Tū Te Tī (The Tree Stands) phase of Te Tī incorporates the first four phases of the 'Indigenous Resilience Schema'. 'The Tree Stands' is the Original condition of Indigeneity. This period represents a timeless phase in the timeless - modern Indigenous life-course. It is embedded in a persistent and sacred 'kin-to-all' cosmology that informs ancient, global, yet locally applied relationally prioritising language and knowledge systems (Crate, 2003; Gone, 2010, 2011; Lara, 2008). These intangible systems translate into enduring local-global, 'kin-centric' spiritual, socio-political, economic, and environmental institutions (Bomberry, 2008; Colorado, 1996; Fenelon & Hall, 2008; Royal, 2003). These institutions are premised on and promote balance, harmony and the systemic perpetuation of relationally, 'spiritually' and ecologically sustainable life-systems (Awatere, 1982; Daprice, 2006; Fenelon & Hall, 2008; Gone, 2010, 2010a, 2011, 2011a; Hernandez-Wolfe, 2011; Hill, 2010; Hill, Robbins & Whirter 2008; Julien, Wright & Zinni, 2010; Lemelin, et al., 2010; Levy, Nikora, Masters-Awatere, Rua & Waitoki, 2007; Longboat, 2010; Meyer, 2010; Raj, 2010; Royal, 2003, Starn, 2011).

This phase emphasises the normalisation of enduring Māori/Indigenous seen and unseen vitalities that are sourced in Original, deep, ancient yet roots of vitality, continuity, and durability. Ongoing presumptions of Indigenous continuity and a wherewithal to adapt and be well are the norm (Gone, 2011; Hernandez-Wolfe, 2011; Lemelin, H. Matthews, D. Mattina, C. McIntyre, N. Johnston, M. & Koster, R. 2010; Levy, et al., 2007).

These vitalities and their intangible institutions inform reciprocal wellbeing and balance between and within the human, natural, and other-than-human life-systems that comprise the wholeness of Indigenous realities (Colorado, 1996; Meyer, 2010; Raj, 2010; Royal, 2009). These vitally generative life-systems inform diverse globally occurring, yet locally centered language, knowledge, science, technology, social, economic, and political institutions that have regard for the interdependent Indigenous multi-verse (Colorado, 1996; Meyer, 2010; Raj, 2012; Royal, 2003).

The embodiment and sedimentation of enduring Indigenous vitalities, values and knowledge translates into intangible and tangible institutions that continue eons of sustainability and oceanic spans of enduring and vitally robust Indigenous continuities (Awatere, 1982; Henare, 2001; Hovane, 2012; Lemelin, et al., 2010; Obah, 2010; Smith 1999).

4.7.2 The Tree Is Struck Down - Colonisation

The next phase, ‘Ka Whati Te Tī’ (The Tree is Struck Down) incorporates the colonial phase of the ‘Indigenous Resilience Continuum’. It represents the local-global personal-collective-inter-generational Indigenous experience of the ‘existential devastation’ of colonisation. Colonisation is acknowledged as the recent, and ongoing perturbation that many Indigenous peoples (locally and globally) continue to resist and seek to recover from (Bomberry, 2008; Fenelon & Hall, 2008; Gone, 2010, 2011; Hill et al., 2010).

Comparative to the spans of Indigenous/Māori existence, this period represents a severe, yet brief ‘modern’ episode of systemic local-global colonially induced Indigenous dispossession, devastation and suffering. This period includes the onset of systemic and savage colonial existential assaults and the near annihilation of ancestral lifeways, Indigenous lands, knowledge, and Indigenous lives (Churchill, 1997; Niania, et al., 2017).

It also includes what has been called the ‘trauma after the trauma’, or the ‘conspiracy of silence’ (Danieli, 1998), enacted as revisionist ‘his’stories that deny past and ongoing systemic devastations, or reframe them as ‘manifest destiny’ and for our own good (Ngata, 2019). Either way the past-ongoing intent and mechanisms of the mass and systemised ‘loss’ of Indigenous lands, lives, language, knowledge, institutions and lifeways are denied.

This period also incorporates the daily assaults, stress, and anxiety of a pervasive cultural dissonance that arises from living in two worlds (Hill et al., 2010). Conflicting epistemologies; ongoing experiences of structural, personal, internalised and lateral racism (Hill et al, 2010; Jones, 2000); disassociation from Ancestor potentials; denial of Indigenous identities; the personal and the political impact of individualisation, mechanisation, medicalisation and Christianisation (Lemelin et al., 2010); and being blamed and shamed for the natural outcomes of these cumulative impositions by the descendants of those who imposed and continue to benefit from them feature (Awatere, 1982; Bomberry, 2008; Daprice, 2006; Fenelon and Hall, 2008; Gone, 2011; Hernandez-Wolfe, 2011; Hill, et al., 2010; Meyer, 2010; Royal, 2009; Starn, 2011).

4.7.3 The Tree Re-shoots – Survivorship, recovery and healing

Like re-growth following a harsh winter, ‘Ka Wana Te Tī - The Tree Re-shoots’ demonstrates the emergent shoots of Indigeneity following past and ongoing, local-global colonisation. Critical contextualisation of the Indigenous personal within the ‘his’storical-socio-political

colonial apparatus, recognition of the socio-political ways suffering is maintained; and knowing the abusers' past and present methods are important to usher in de-colonised understandings. "Therein lies the hope in finding personal and political meaning out of it" (Hernandez, 2002, p. 335).

In this phase, Indigenous people turn towards and bring forward the enduring and ongoing Indigenous existential forms they have retained, or re-emerged despite colonisation (Gone, 2010, 2011; Hall, 2010; Robbins at al., 2008). Indigenous re-generation takes Indigenous people before and beyond critical colonial pre-occupations into the deep roots and realities of their ancient and ongoing Indigenous vitalities. "Decolonisation is simply the reflective, intentional, and collective self-examination undertaken by a formerly colonized people that actively sustains their reassertion of continuity with the pre-colonial past toward a distinctive and purposeful post-colonial culture" (Gone, 2010, p. 222). Colonially orchestrated Indigenous dis-possession is not a personal phenomenon (Fanon, 1970). In the same way, Indigenous re-possession and healing are also collective processes.

For example, Māori have ceaselessly resisted colonisation and struggled to maintain cultural vitality while seeking social justice (Lambert, 2008; Ramsden, 2000; Royal, 2009). The emergence of pan-tribal urban marae following the post-World War II 'urbanisation' herding of Māori into cities for factory labor is one such example (Maaka & Fleras, 2005). The emergence and establishment of Māori immersion language institutions is another (Penetito, 2011). Both movements, like 'pioneer' plants, provide nourishment and shelter that perpetuate the re-emergence of further Indigenous vitalities that usher in new phases and cycles of re-Indigenisation and growth.

4.7.4 The Tree Re-grows – Protectorship and Activism

'Ka Rito Te Tī – Protectorship and Activism' is a phase of evident re-introduction and re-constitution of Indigenous capacities to restore Indigenous process, practices, systems and institutions to the skylines of influence in Indigenous peoples' lands, lives, and worlds. "Interventions by indigenous thinkers in the Americas resonate across time and space to announce and reclaim a belonging to earth and to the community, while recognizing the ways in which place exerts the claim on people" (Bombay, 2008, p. 1792-1793). In this phase the inward-looking nature of recovery and healing folds out into cultural regeneration and socio-political economic development and the restoration of Indigenous institutions that

touch and influence the lives and identities of Indigenous peoples personally-locally-globally (Fenelon & Hall, 2008).

4.7.5 The Tree Continues to Stand – Ongoing personal-global Original Indigeneity's

Even while suffering an apparently mortal wound, by drawing on unseen reservoirs and vitalities the recovery, healing, re-generation and development of the Indigenous life-course is restored. The 'Ka Tū Tonu Te Tī – The Tree Continues to Stand' is an emergent, yet largely future looking, aspirational stage. It represents the re-coherence, restoration, and continuance of the Original Indigenous life-course, yet now informed and therefore strengthened by a personal-local-global Original Indigenous consciousness of the experience of meeting and mastering colonisation.

We come to, once again, understand "we are the web that connects us" (Lara, 2008, p. 29). Collective embodied responsiveness to a critically relational or 'spiritual' kinship consciousness re-occurs (Gone, 2010, 2011; Lara, 2008; Robbins et al., 2008). It is understood that the Ancestors are not only present to offer comfort and guidance, but to be active participants in the restoration of vitalities that are the very nature and essence of the Indigenous life-course (Awatere, 1983; Bomberry, 2008).

This phase represents the re-emergence and re-constitution of enduring Indigenous vitalities as a personal-collective-intergenerational, local-global wave of Indigenous recovery, reconstitution, and re-vitalisation. Rather than a trauma-locked back/inward-ward looking, fear and survival dominated existence; reconnection to and manifestation of our Ancestors visions of life, loving and potential (Walters, 2014, personal communication, MAI Doctoral Conference Kawhia Marae); a wherewithal to survive and be well (Lemelin, et al., 2010); and presumptions of Indigenous continuity (Henare, 2001) once again lead Māori/Indigenous life-courses, and color our expansive horizons of growth and potential (Fenelon & Hall, 2008; Robbins, et al., 2008; Meyer, 2010; Royal, 2009).

4.8 Summary

Reconnecting with and thinking through Original Indigenous time, place and life-courses takes us beyond contemporary colonial pre-occupations into a profound reconnection to and experience of our source Indigenous vitalities. "To think through the history of time and place

is simultaneously an act of decolonisation and an act of creativity that breaks free from the cartography of violence and reveals the astounding resiliency of indigenous peoples" (Bombay, 2008, p. 1791).

As Original Māori/Indigenous resilience and vitalities discourse and literature demonstrates, personal-local-global Indigenous development arises from the ongoing ground of ancestral vitalities (Gone, 2010, 2010; Hernandez-Wolfe, 2011; Julien, Wright & Zinni, 2010; Lemelin et al., 2010; Levy, et al., 2007). Te Tī apprehends and approaches Indigenous realities from the vital and re-vitalising soil of our timeless, global, yet locally grounded and personally embodied Indigenous experiences and realities that can also accommodate the expansive nature of Indigenous time and place.

Such realities display a unity of time within a spirit/ wairua/relationship saturated reality. "Indigenous spirituality requires that we locate ourselves in time and place by thinking through, connecting with, and deepening into the multi-generationally earth anchored roots that make up who we are as an ancestral manifestation standing on the earth today. Looking back to understand our nature, place, and location in order to critically move forward is a fundamental concept in indigenous spirituality" (Hovane, 2012, personal communication[12]). Te Tī can incorporate the personal, collective, tribal, intergenerational, international and global life-course and bodies of Indigenous peoples from the deep ancestral past, through the recent, and ongoing experiences of deliberate and systemic trauma (colonial genocide and ethnocide), resilience and recovery, into the relevancies of our re-vitalising lives of today, and on into futures that mirror and extend eons of presumptions of Indigenous continuity (Henare, 2001), and a wherewithal to survive and be well (Lemelin et al., 2010).

The methodological form of Te Tī doesn't just talk about or describe Indigenous resilience and vitalities, it is an expression, a restoration and representation of them. It restores consciousness of and reconnection to the timeless and ongoing ground of Māori/Indigenous vitalities. It enables ontological accommodation of who we were, are, and are becoming once again as peoples who pre-existed and will post-exist the relatively recent assaults and impositions of colonisation (Awatere, 1984).

Te Tī works to explicitly guide the conduct of this research by ensuring approaches, apprehensions, engagements and representations of the experiences, narratives and

[12] Victoria Hovane presented at the 'Indigenous Psychologies – our past, present and future' Conference at Auckland University in 2012.

literature of Indigenous/Māori identity, development, resilience, and vitalities this thesis seeks to explore are earthed in the timeless ground of our vital and re-vitalising Indigenous being. Like Indigenous peoples, Te Tī simultaneously refuses the domination, entrapment and perpetuation of colonial epistemological/ontological forms while consistently seeking expressions of ongoing Indigeneity. Te Tī ensures the research is approached, apprehended, and represented in a manner that enables Indigenous people and our stories to be contextualised within, and therefore mirror patterns, understandings and realities that are relevant to the wholeness of our Indigenous life-course. Te Tī ensures this work is not only academically valid, but that it is also Indigenously intelligible and therefore relevant to and for Indigenous people.

4.9 Te Tī and the areas of analysis

Like Te Tī, this work is interested in the vital and re-vitalising Indigenous life-course. I seek to unearth and understand the processes and patterns that invigorate and inform the 'intangible-personal-collective-tribal-local-global' process and life-course of Indigenous re-vitalisation.

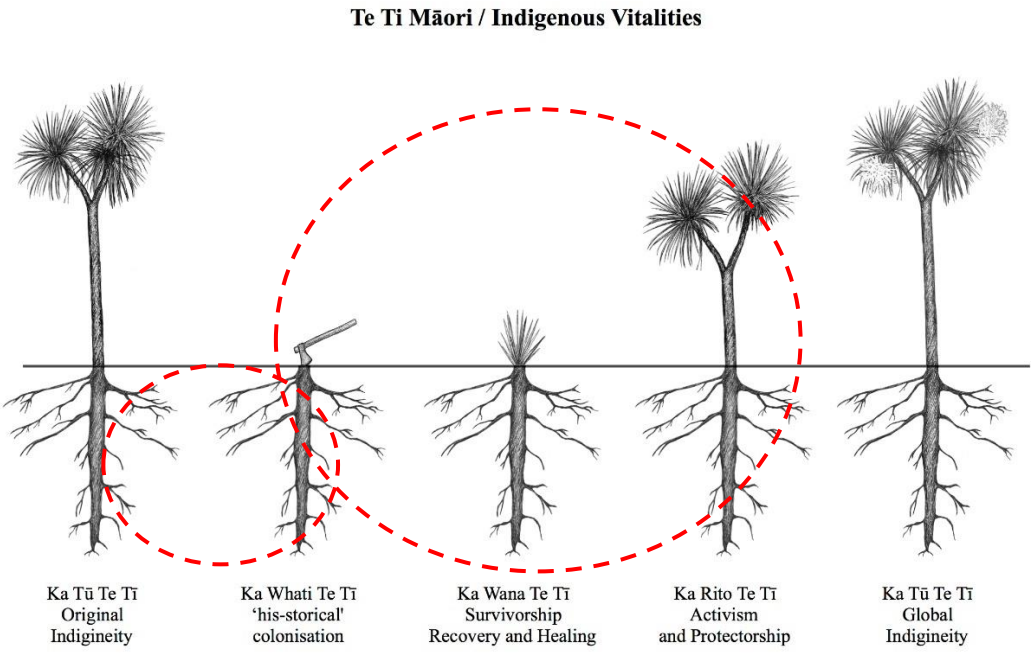
To understand what enables Indigenous people to not only endure and survive, but eventually go on and thrive, I attend and explore the 'intangible-personal' nexus of Indigenous identity development (He Tangata). To do this I look deeply into the unseen areas of the most 'scorched earth' period of the collaborators lives and the literature. This period is represented by the soil and roots of Te Tī during the 'Ka Whati Te Tī' (The tree is chopped down') phase. Like a spark in the darkness, it is hoped the absence of tangible Indigenous enhancing factors will enable clearer apprehension of the unseen motive forces of 'personal Indigenous identity development'.

To explore the 'personal-collective-global' area of Indigenous re-generation and development ('He Tāngata') and understand more about the interface and relationships between personal and collective Indigenous development, I look at the phases and inter-faces within and between the 'Ka Wana Te Tī' (Survivorship and recovery), 'Ka Rito Te Tī' (healing and activism), and 'Ka Tū Tonu Te Tī' (Ongoing personal-global Original Indigeneities).

As a methodological framework, Te Tī is capable of apprehending, embracing, and representing the expansive form of our Indigenous 'intangible-personal-collective-local-

global-intergenerational' realities of Indigenous resilience and vitalities this thesis seeks to explore. In addition, it allows a fine-grained examination of the two primary areas of research interest. The methodological form of Te Tī is represented in figure 4. The two serrated circular forms indicate the areas of research interest and their permeable, rather than walled off nature.

Figure 4 *The methodological form of Te Tī and the two areas of research analysis (the 'intangible-personal' and the 'personal-collective-global').*



In the next chapter the rationale and development of the 'Mana Wairua – Spirit is Primary' theoretical form is introduced. Mana Wairua enables the embodied relevancies of the timeless and never-ending 'spiritual' aspects of our Indigenous realities to be apprehended and included in this research.

CHAPTER 5 : MANA WAIRUA – SPIRIT IS PRIMARY THEORETICAL FORM

“He Atua!

He Tangata!

He Tangata!

He Atua!

We are divine!

We are human!

We are human!

We are divine!”

(Dr Rangimarie Te Turuki Rose Pere-Lambert, 2012. p.c.)

Dr Rangimarie Te Turuki Rose Pere-Lambert (Nanny Rose) is our Ngāti Kahungunu tribal grandmother. She is also locally and internationally recognised as a tohunga (expert practitioner/priest/ess) (Murphy, 2011). Nanny Rose often speaks these words at wānanga and other tribal gatherings. Her words echo and affirm Māori/Indigenous understandings of the nature of reality and therefore also humanity. She re-affirms, humanity is simultaneously divine, celestial and originating from the stars, and also human or terrestrial and originating from the earth (Ngāti Kahungunu Rongoā Wānanga, 2012).

Her words “He Atua, he tangata, we are divine, we are human” call attention to the primacy that ‘spirit' or wairua holds in the Indigenous lifeworld (Gone, 2010; Royal, 2003). Even in her 80s, Nanny Rose commonly delivered this message with a haka-like stance and energy. She’d pound her Te Wheke (Octopus) staff on the ground in time with her utterances, seemingly stamping the words and the messages they carry deep into the ground of our bodies, hearts, minds and spirits.

Te Tī as the methodological form of this work provides a way of seeing, reading and mapping the socio-political Indigenous nature of reality, and our personal-collective journeys across

time and place within this reality. In this chapter, Nanny Rose's words lead us into the development of the theoretical form of 'Mana Wairua – Spirit is Primary'. It has been developed to enable us to see, read, understand, and begin to map the 'existential-spiritual-political' aspects of our personal-collective-intergenerational, tangible-intangible Indigenous spirit-heart-mind realities of our everyday Indigenous lives.

5.1 The Indigenous 'spiritual'

The colonial lens, re-casts our Indigenous divinities and humanities as inane or savage pre-occupations that have little relevance in today's time and place. Western-centric orientalising or Christianising lenses often represent Indigenous 'spiritualities' as romantic, quaint or mythic irrelevancies of a peoples and a time long since passed (Hunter, 2006; Moewaka-Barnes, 2008; Starn, 2011); or as barbaric demonstrations of inherent Indigenous savagery's that 'justify' the past and ongoing genocide and ethnocide of Indigenous peoples (Awatere, 1983; Churchill, 1997; Fanon, 1970; Maaka & Fleras, 2005; Starn, 2011).

As much as 80% of the Māori population did not survive the onset of colonisation (Maaka & Fleras, 2005). The memories and names of whole tribes have disappeared (Smith, 1999). Of those who did survive, few were raised within an intact lineage and the institutions that maintained continuity with the transmission of ancestral teachings about the nature of reality, and our place within that reality.

Unlike many, perhaps even most Māori and their descendants who survived the past and ongoing devastations of colonisation, Nanny Rose was fortunate to be raised within an unbroken lineage. When she utters these words, she reminds us that our Indigenous Ancestors, lineage, and destinies insist we acknowledge and manifest our divine and our human realities as vital and relevant in our everyday lives today (Pere, 2012).

Other Indigenous peoples hold similar teachings (Bomberry, 2008; Gone, 2010; Sarangerel, 2000; Yellowbird, 2014). The re-activation of our divine-human Indigenous natures is not only relevant to the restoration of our cultural identities, it is vital for the restoration of our institutions that can restore, sustain and perpetuate the wholeness of our spiritual-political (divine-human) Indigenous realities and lifeworlds (Maaka & Fleras, 2005; Sarangerel, 2000; Yellowbird, 2014).

Indigenous political leaders were often spiritual leaders (Gone, 2010; Maaka & Fleras, 2005; Sarangerel, 2000; Yellowbird, 2014). Māori spiritual leaders such as Te Whiti, Tohu, Rua

Kenana, Mere Rikiriki, Ratana and others were also political leaders (Maaka & Fleras, 2005; Melbourne, 2011; Murphy, 2011). Their visionary leadership and the spirit of hope they inspired got us through the darkest days of colonial imposition and near extinction (Hond, 2001; Maaka & Fleras, 2005).

Rather than irrelevancies, the Indigenous 'spiritual' has always been associated with strategic political leadership and our capacities to sustain and advance ourselves as who we are. Our spiritual-political movements were also central to our resistance of colonisation (Hond, 2001; Maaka & Fleras, 2005). It has been noted, when we are 'spiritually' moved and move on mass, we are unstoppable (Gone, 2010; Yellowbird, 2014). To colonially subdue us, the 'spiritual' aspects and institutions of our personal-collective-intergenerational Indigeneity, natures, and realities had to be suffocated (Yellowbird, 2014). The coloniser attempted to slice our collective Achilles spiritual tendon by dominating, demeaning, denigrating, and dismantling our capacities to recognise and relate to the wholeness of our personal-collective-intergenerational 'spiritual' institutions and capacities.

Nanny Rose and other Indigenous people whose umbilical of Indigenous being remains whole, pulsing and therefore relatively uncontaminated - or who have found their way back to the centre of their Indigenous being and power by following "the faint call of the native within" (Moonhawk Alford, -2002, p. 23); 'the tikanga and tipuna within' (Roestenburg, 2010), or their sense of inner mauri or life-force (Ihimaera, 1998), refuse colonial contaminations that seek to separate and spilt our Indigenous spiritual and divine natures and potencies from the political of our contemporary everyday realities. Instead, they urge us to seek, retrieve, re-weave, heal, bring together and activate our personal-collective power-filled Indigenous spiritual-political potentials.

Rather than irrelevancies, our seen and unseen Indigenous Ancestors, Grandmothers and Grandfathers continue to confront, urge, and support us - as their face in today's world – to no longer be content with tenuous or 'romantic', 'individualised' notions of our 'spiritual' potencies. Instead, they insist that we become true political actors (Bomberry, 2008). They remind us - the power of our Indigenous Ancestors, lands, and especially our potent Indigenous divinities never goes away (Awatere, 1983). They demand that as their descendants, we re-member, and re-activate our human-divine natures, and personal-collective spiritual-political potencies and power. They insist that we reject denigrating and fragmenting colonial distractions and instead re-connect the wholeness of our intangible-

personal-collective-intergenerational, institutional spiritual-political bodies, potentials and realities.

> The tension of the land is that the past comes back to disrupt the present. The tipuna never go away. (Awatere, 1984, p. 52)

Our Indigenous Grandparents and Ancestors demand that we restore and reclaim our Indigenous spiritual-political realities and identities as vital, relevant, and necessary today. As Nanny Rose urges, our reconnection to and expression of our divine-human natures is essential to the reclamation and restoration of our Māori/Indigenous dignities, realties, identities, institutions and lifeworlds.

5.2 Indigenous co-creations

To emerge a theoretical form that can apprehend and represent the relevancies and fullness of our ancient-contemporary-ongoing, intangible-personal-collective, spiritual-political Indigenous realities, and therefore the development of our re-vitalisation, re-generation and development, I have used the awarenesses knowledge of in Nanny Rose's chant to make changes to Te Tī. I have added the final line, 'Mana Wairua' (Spirit is primary), to her chant to ensure the presence, primacy and power of the Indigenous unseen is recognised as the foreground and background of our Indigenous lives, and also the theoretical form and approach of this work.

To apprehend the two levels of Indigenous re-vitalisation that are the focus of this work, the theoretical form must accommodate our 'He Atua' (divine) alongside our two levels of humanity, 'He Tāngata' (personal-collective-intergenerational), and 'He Tangata' (intangible-personal) nature and realities.

The horizontal form of Te Tī accommodates the 'He Tāngata', 'personal-collective-intergenerational', socio-political aspect of the Indigenous life-course. To make a place for and accommodate the 'existential-spiritual-political' aspects of our spirit-heart-mind 'He Tangata', 'intangible-personal' realities I have added a 'He Atua - Divine' vertical axis.

As Nanny Rose affirms, our sacred and human come together and intersect in our Indigenous bodies and being. 'Mana Wairua' enables critical explorations of the personal aspects of our spirit-heart-body-mind Indigenous realities within the ongoing movement of our divine and human life-courses from which they arise.

He Atua! - We are divine/celestial!

He Tāngata! - We are human collective-intergenerational!

He Tangata! - We are human personal-embodied!

He Atua! - We are divine/celestial!

Mana Wairua! - Spirit is primary!

This chapter presents the teachings and rationale that inform the 'Mana Wairua – Spirit is primary' theoretical form. This form enables the expanse that is our timeless divine, as well as the nitty-gritty immediacies of our embodied personal-collective Indigenous spirits-hearts-bodies-minds, lives, and life-course's to be apprehended, understood and embraced.

My spirit is out front leading the way.

My heart is in the middle feeling everything.

My mind is at the back figuring it out.

My spirit is at ease. (Mananui Blake, 2013, n.p.)

Mananui Blake uttered these words as he climbed his ancestral mountain Tauhara. He is describing his orientation, relationship with and approach to his mountain, Ancestors and life. It is a life-approach and pattern that prioritises spirit and is mirrored across the Indigenous world (Gone, 2010; Hill et al., 2010; Royal, 2003). For Indigenous people who retain or have reclaimed connection to their Indigenous 'beingness', spirit is not de-contextualised or split off from our embodied every-day's (Moonhawk Alford, 2002; Awatere, 1983; Gone, 2010). Instead, it is deeply immersed into, foregrounds and leads all aspects of our realities, bodies, and being (Gone, 2010; Royal, 2003).

To interrogate, integrate and represent the rich fullness of our Indigenous realities, in this chapter each part of the spirit-heart-mind pattern of human Indigenous wholeness, will be fleshed out by drawing on and weaving together three forms of discourse ('against-all-odds' lived accounts; Indigenous literature and Original teachings). What follows is the rationale, teachings, life-experiences, and research that supports the theoretical form of 'Mana Wairua – Spirit is Primary'.

5.3 Wairua – My spirit is out the front leading the way

> *Philosophically and metaphysically, the sundering of the parents and the concomitant burst of light into the cosmos was the spark that started life for plants, fish, birds and people. Like a wind… it swept through the cosmos bringing freedom and renewal.* (Henare, 2001, p, 203)

Indigenous thought reminds us, this 'wind' of creation has always and continues to breathe into and through us (Rael, 2004; Royal, 2003). Having regard for and living in alignment with the flow of this 'wind' facilitates vital wellbeing in accord with the source and course of life itself. Maintaining this expressive alignment was the primary concern of our original Māori institutions, particularly those responsible for knowledge emergence (Henare, 2001; Royal, 2003).

From an Indigenous worldview, the purpose of knowledge is to express and enhance the spirit of creation (Royal, 2003; Royal, 2003). It was impossible therefore to conceive of generating or emerging knowledge without first considering its relationship to and effect on spirit. Our Whare wānanga are Māori institutions of knowledge emergence. Their concern was to pay attention to and bring our communities into alignment with how the fabric of reality was woven (Marsden as cited in Royal, 2003).

From a Māori and Indigenous perspective, knowledge is part of the natural flow of creation (Gone, 2010; Royal, 2003; Parry, 2004). Like the source of life itself, knowledge arises from and exists beyond, yet, under the right conditions, is partially amenable to human influence (Gone, 2010; Henare, 2001; Royal, 2003). Differently to the western knowledge tradition, Indigenous knowledge is not generated as a product of an 'I think therefore I am' rational individual's human brain. It is emerged as a co-creative collaboration with life. Indigenous knowledge arises from an intimate, collaborative, and expressive relationship with creation. It is a collective process of co-creative emergence (Gone, 2010; Royal, 2003).

The process of Indigenous knowledge emergence incorporates yet extends beyond the individual (Royal, 2012). Wānanga is a process of personal-collective opening and life-force alignment (Ti Hauora o Te Aroha, 2012). It emerges knowings and knowledge that resonate with and give expression to the spirit and flow of life. In the context, wānanga is a collective process of knowledge, knowing and wisdom emergence. Indigenous knowledge is emerged through a collective, relational, and sacred 'we are therefore I/we feel-think' process that incorporates yet extends far beyond the parameters of individual human brains.

According to Māori and Indigenous notions of the collective and sacred nature of reality and knowledge; to allow the universe to speak into, through and inform our human existence, our personal and collective spirits, hearts, bodies and minds must be aligned (Gone, 2010; Royal, 2003; 2010).

In the early hours of the morning of my 'Ancestor Epiphany' I was awoken with a deep sense of foreboding and discomfort. I went to sit with the gently lapping waters of the bay I latter discovered was an oceanic whai [stingray] nursery. These sea creatures birth and raise their young in the shelter of this bay till they are strong enough to enter the open sea. In the warm, still darkness, an incredible depth of peace and contentment settled into my body and being. I now recognise this experience as the cloaking and re-alignment of my heart-body and mind as the Ancestors prepared me for what was to come.

From the provocative experiences of the 'Ancestor Epiphany', to my awareness of my 'Māori-true-north', the influences of serendipitous events such as coming upon Matua Matiu's karakia, the re-emergence of the realities, evidence and teachings of our 'Māori/Indigenous Cycologies', the eventual decision to turn fully towards attending and emerging our Māori/Indigenous source vitalities - my/our Ancestors, wairua and spirit are and continue to be out-front leading me. I am learning how to listen, learn from, lean into and align with my/our 'He Atua' nature.

The power of my/our Indigenous spirits to go ahead and lead the way is evident in other Indigenous peoples challenged Indigenous identity development stories. As mentioned, when Moonhawk (2002) began his journey he had no clue he was Indigenous, yet inner urgings supported by 'coincidental' non-random relationships and events led him back to reconnection with his tribal people, lands, lifeways and identities.

The quiet, yet profoundly influential presence of 'spirit' leading the way is detectable in the action of the 'clarion call' and deep abiding presence of the 'native within' (Moonhawk Alford, 2002). Alongside those I have read and spoken to, Moonhawk urges the 'lost children', the 'dispossessed', yet nonetheless 'spirit/Ancestor' held Indigenous descendants to trust and follow their Indigenous 'spirits', even, or perhaps especially when there is an absence of other sources of Indigenous connection and embrace.

Like me, most of the 'dispossessed' Indigenous people I have spoken to and read about had some idea they were Indigenous yet were raised in Indigenous identity denying and suffocating circumstances. While we existed outside the direct shelter, sustenance and

embrace of our tribal people, lands and Indigenous lifeways and we certainly were not ‘given’ our identities (Marino, cited in Roestenburg, 2010), there was nonetheless an intangible Indigenous presence and urging, that called us toward our Indigeneity (Bevan, 2000; Ihimaera, 1998; Kahukiwa, 2005; Milroy, in O’Reagan, 2001; Roestenburg, 2010).

The ‘once dispossessed’ speak of deep urgings toward reconnecting with and expressively releasing their Indigenous genealogies and vitalities into their everyday lives. Many of us - especially when there is an absence of tangible supports - are trying to find a sense of permission to come into active connection and expression with the Indigenous stirrings in us that we can't quite understand (Nightingale, 2010, personal communication).

The ‘my spirit goes ahead of me’ experiences of those with challenged Indigenous identity development aligns with and confirms Original Indigenous teachings and scholarship that emphasise the ongoing primacy, power, presence, and relevance of Indigenous spirit. The life-course journeys of Moonhawk (Alford, 2002), Whaea Robyn Kahukiwa (Kahukiwa, 2005), the women in my pilot and masters research (Roestenburg, 2009; 2010), the ‘white looking’ and other ‘once dispossessed’ Māori and Indigenous people I have spoken to and read, together with my/our own personal-whānau experiences of listening to and following mauri and my ‘Māori true north’, align with and confirm that our Indigenous spirits do indeed go ahead of us. They lead the way to reconnection with and perpetuation of our Indigeneity.

5.4 Ngākau - My heart is in the middle feeling everything

At the time of the ‘Ancestor Epiphany’, I had no idea what was happening. I did not know I was being brought into alignment and awareness of my/our Indigenous Ancestral broken heart so I could help it heal. I only knew I was experiencing a deep and profound hurting that related to my Tipuna, and that after two days of deep pain, a healing pathway of Ancestor re-instatement opened up. From the depths of my being, I said yes to healing and re-instating my Ancestors. Being deeply touched and moved in my heart-body, even when my head has no clue continues to inform many of my own and other Indigenous people’s life-choices. Like the compass of ‘the tikanga and tipuna within’ (Roestenburg, 2010) our hearts sit in the middle feeling everything and orienting us.

Nanny Rose also speaks to the importance of the heart in the process of learning. “Every child has innate creativity and the source of energy that stems from emotions. Teachers can do much to develop this important part of a child… the emphasis is on the joy of being both

human and divine" (Pere, 1991, p. 30). To unfold the fullness of our human and our divine, we need to acknowledge and embrace the wisdom and movements of our hearts and feelings.

At the collective and institutional level, according to Māori origin accounts, Hukatai and Rehutai are the two stones the atua (god) Tane-nui-a-rangi brought to earth from the pinnacle of the heavens, along with the three baskets of knowledge (Royal, 2003). Within the whare wānanga, these two stones and what they represent play key roles in the institutional re-emergence of knowledge. For successful adherents, these stones mark the threshold of entering and leaving the whare wānanga. The roles of our hearts and our minds in relation to these two stones and the journey of seeking knowledge is represented in the following quote:

> Now behind the canoe, you will see 'sea foam' or Hukatai. You have traversed and are entering the pathways of knowledge, from the beginning. Now as you travel toward the rising sun and you look to the 'tail' of the canoe, at Hukatai, you will also see Rehutai, a rainbow within the sea foam that arises along the canoe. Now this is the symbolism. Knowledge (mātauranga) is different from knowing (mohio). When illumination of the spirit arrives (symbolised by the rainbow effect in the water), then one truly knows, according to your Ancestors. When the illumination of the spirit arrives in the mind of the person that is when understanding occurs – for knowledge belongs to the head and knowing belongs to the heart. When a person understands both in the mind and in the spirit [heart], then it is said that that person truly 'knows' (mohio). (Marsden, cited in Royal, 2003, p. 79)

The human movement toward knowledge is represented as a canoe journey across the sea. Hukatai (sea foam) confirms we can undertake the journey and acquire knowledge with our minds, however Rehutai (rainbow) reminds us it is only when we allow our spirit-hearts to illumine our minds that true understanding arrives. Our hearts are not only in the middle feeling everything, but they are also the doorway and threshold that leads to the illumination of true knowing and wisdom that accords with our Ancestors.

5.5 Hinengaro - My mind is at the back trying to figure it all out

The ‘Ancestor epiphany’ set in motion a process that continues. My Indigenous spirit-heart-body knows things my head does not. My head is still at the back figuring it out. Embodied urgings of my ‘Māori-true-north’, the compass of my heart, together with confirming triangulations of non-random relationships and events, orient and lead me. To follow my 'Māori True North’ and walk towards my Ancestors, over, and over again I have made decisions that indicate I am out of my rational, reasoned, or ‘western’ mind. For example, even though I had four dependent children and no real idea of what I was doing, in response to the ‘Ancestor epiphany’ I left my job as a social worker to study psychology full-time.

An absence of rational choice in their pursuit and expression of Māoriness was remarked by the Māori women who gifted their stories in the master’s research (Roestenburg, 2010). Hinehika said, “I don’t think you get a choice whether you are Māori or not, you just are”. Nellie said, “so I didn’t make a choice” (Nellie), and Whi said, “I think you feel like you have no choice”. Like Moonhawk (Alford, 2002), we did not make rational decisions to journey into and unleash our Indigeneity, our spirits and hearts went ahead of and took us to a reality and in directions our minds did not yet know.

> I think you feel like you have no choice. It’s not something that you go like “Oh today I am going to be Māori”, it’s just the little choices and things that you decide as you go along, and you look back and think, Oh Gee! (Whi, as cited in Roestenburg, 2010, p. 106)

Throughout my journey I have asked Original Māori knowledge keepers a question - “What might a psychology our Ancestors could recognise look like? While there was diversity in the depth of responses, they all said two things. Firstly, they all said it starts with the wairua (spirit). Secondly, they said it had little to do with the notions, concepts, knowledge and practices of western ‘psychology’ (Pere, 2012; Skipworth, 2014 personal communication; Tokorangi Marae tangata whenua, 2016, personal communication). In addition to the systemic psychological resistance to the inclusion of Māori people, knowledge, forms and practices, these Indigenous-centric responses caused me to constantly question why I was in ‘psychology’. When I began to witness the systemic unwillingness and resistance of not just non-Māori, but also some Māori to the re-emergence and incorporation of ‘Māori Cycologies’ and wairua ways of working with Māori - my questioning became serious.

By this time, I had sunk considerable time, money, and effort into the study of colonial

psychology. While I still could not see the dawning horizon of the concrete application of wairua-attuned or 'Māori' ways of doing psychology, I trusted the Ancestors could. I was also increasingly being confronted with the seemingly 'crazy' idea that to fulfill my promise to reinstate my Ancestors, I had to turn fully towards our 'Māori/Indigenous Cycologies'. By default, this seemed to mean turning away from western psychology. At this time, there were no obvious Māori psychological forms. Māori-centric ways of working such as 'Mahi-a-Atua' and the wairua work of Wiremu Niania and Allister Bush were yet to breach the light of day (Niania, et al., 2017; Rangihuna, Kopua & Tipene-Leach, 2018).

While I had begun to trace and conceptualise 'Māori/Indigenous Cycologies' as our Indigenous ways of caring for, and therefore controlling our spirits, hearts, minds and bodies, and had some strategic conversations towards this end, my thoughts and awareness were, like some of our Indigenous stirrings, mesmerising, yet faint and almost undetectable.

Michelle Levy has consistently and simultaneously championed for the inclusion of Māori people, knowledge, and lifeways in 'psychology', and critiqued the resistance of psychology to this inclusion (Levy, 2007; Waitangi Tribunal Claim, WAI 2725, 2018). As I struggled with finding my way and position in my Indigenous 'spirit-mind' journey, her doctorate and especially the words and work of a Pilipino Indigenous Psychologist had a profound impact on me.

> The shift from problem-oriented research phase to indigenisation was marked not only by questioning the appropriation of western theories, models and methods, but more importantly by the move away from the adaptation and criticism of western theories to the development of conceptual frameworks based on Indian realities. (Sinha, 1993, as cited in Levy, 2007, p. 67)

Sinha's (1997) movement encourages a turn towards Indigenisation and away from colonial pre-occupations as essential to the process of re-Indigenisation. In response to accumulating provocations, I made a conscious, yet once again 'irrational' decision to turn fully toward centering, emerging, and developing our 'Māori/Indigenous Cycologies'. Instead of continuing to prop up the colonisers' already bloated 'psychology' and its institutions, power, and knowledge, I choose to instead turn towards seeking, re-emerging and re-storing our 'Māori/Indigenous Cycologies'. To seek and re-emerge our ways of healing and holding up the mana (dignity) of our Māori hearts, bodies, minds and lives in ways that are consistent with our sacredness, Indigeneity, humanity and lifeworlds.

While at the time my heart was insistent and committed, my mind was conflicted. I felt lost and confused. I was painfully aware that existing money and mana [power] opportunities that might compensate some of the considerable financial cost and time I had spent, and justify my years of 'psychological' study, effort and the whānau sacrifices were unlikely to lie in this new direction I was taking.

While retrospectively it is possible to see coherence and Ancestor reasoning, at the time my colonised mind, and a sense of entrapped circumstances meant I thought I was committing academic and professional suicide. I felt stupid and ashamed to find myself in such an apparent 'no-person's land' after years of training. This period demonstrates the pervasive sense of 'cultural dissonance', stress and anxiety that arises from living in and trying to privilege our Indigenous worlds while dominated by another (Hill et al., 2010; Robbins et. el., 2008). However, even while my mind struggled to cope with the task of figuring it all out, my Indigenous spirit-heart-mind nonetheless continued to lead.

The influential presence of 'spirit' and the orienting influence of our 'Indigenous-hearts' is discernable in the literature, research, and life-course stories of the 'once dispossessed'. While subtle, and in the main neither named, nor conscious – "the faint call in the blood" (Moonhawk Alford, 2002, p. 23); "… a subliminal harmonic, out of tune with the Western world" (Smith, M, in Ihimaera, 1998, p. 250); the powerful presence of Indigenous "tikanga and tipuna'" (Roestenburg, 2010); and other embodied Indigenous stirrings evidence the profound influence our Indigenous spirit-hearts can have in our decision making, how we live, who we become, and therefore also whose mana we hold up (Alford, Moonhawk's, 2002; Awatere, 1982; Bevan, 2000; Carter and M, Smith, in Ihimaera, 1998; Kahukiwa, 2005; O'Reagan, 2001; Roestenburg, 2009, 2010).

It seems for the Indigenous 'dispossessed', our rational, reasoned colonised minds have little to do with our Indigenous awakenings and life-transitions. Even now as I try to consciously collaborate and align with the presence and orientations of my Indigenous-spirit -heart, they continue to remain largely below the horizons of my rational mind. Our Indigenous spirits and hearts dwell and move in realms that are beyond the grasp and control of our human and especially our colonised minds (Gone, 2008; Royal, 2003).

In considering our collective 'dis-possessed' Indigenous voices, it is remarkable that even though we were raised far distant from the influences, comfort and sustenance of our Indigenous peoples, communities, culture, values and beliefs; our Indigenous spirits are nonetheless sufficiently vital to lead out. Our Indigenous hearts are intact enough to feel and

orient us deeper and deeper into the presence and vitalities of our Indigenous people and lifeways. All the while, our minds remain at the back figuring it all out.

In original Māori thought, the most profound and powerful aspects of the Māori lifeworld lie outside the grasp of the human mind (Royal, 2003). There are many Māori and Indigenous ways to represent this reality. The 'Real World' is the generative and primary world of spirit (Royal, 2003). It has been described as a 'singing', as a complex series of rhythmical patterns of energy that operates behind yet gives life to the 'Natural World' of sense perceptions where humanity dwells (Royal, 2003). While it is acknowledged that as humanity, we like all of creation, have our roots in the 'cosmic tree', are sourced in the divine/celestial, and can straddle both the seen and unseen worlds (Royal, 2003; Pere, 2012); our capacity to use our rational minds to consciously touch, control, comprehend and give expression to the 'Real World' of spirit is limited (Gone, 2008, Royal, 2003; 2009).

Accordingly, from an Indigenous worldview, knowledge does not arise from the rational and logical portion of an individual human's mind, instead life itself is the source and process of knowledge emergence. Human knowledge arises from a collaborative, but never equal relationship with creation (Royal, 2003; 2009). According to Māori cosmologies, humanity is the youngest child and also the fulfilment of the creation process (Royal, 2003). The role and purpose of our human minds, like the function and structure of our knowledge institutions is to align with, perpetuate and give expression to the flow of life (Royal, 2003; Pere, 2012).

5.5.1 Hinengaro (The Hidden Mother of All)

Nanny Rose (Dr Turuki Te Rangimarie Rose Pere-Lambert) also shares teachings in tribal wānanga (Pere, 2013, personal communication, Ngāti Kahungunu Rongoā Wānanga, Waipatu Marae, Hastings), and literature about the role and function of the human mind and intelligence (Pere, 1988). She has taught us that Hinengaro (The Hidden Mother of All) is the Māori mind. Hinengaro is comprised of two portions, feminine and masculine, brother, and sister. The sister, Rongo resides on the right side of the mind and oversees the left side of the body (Tamawahine), she is the creative, intuitive child. The brother, Tūmatauenga, resides on the left side of the mind, and governs the right side of the body (Tamatane), he is the rational logical child. Rongo and Tūmatauenga form our Tamaroto [inner universe].

According to these teachings, our destiny and potential as human beings is to synthesis and activate the female (Rongo) and male (Tūmatauenga) aspects of our minds in order to birth

the third form of our godly-like creative wholeness. When we bring the feminine and masculine parts of our hinengaro together we give birth to Tane Maurangi, our super-consciousness.

People who activate Tane Maurangi operate as 'whole brain learners' (Pere, 2013). "We Māori are whole brain learners who have a perfect balance between the left and right brain… and when we have the whole brain working it means we can think into the super-consciousness" (Pere, 2013, n.p.). When the feminine and masculine functions are in harmony and unison, they enable attunement with universal mind.

Nanny Rose and her peers were raised as 'whole brain' learners. At school they could see differences in how they and their teachers thought about and approached life. The Non-Māori teachers were perceived as "basically left brain in their learning and thinking. They linked into bits and pieces of a knowledge code" (Pere, 2006, p. 282). In comparison Nanny Rose and her peers were able to link into the macro (Pere, 2006). A few, those with the genealogical disposition and the training (tohunga, matakite, shamans, seers, and healers) are able to see, reach into and give expression to the source and flow of life in ways most of us cannot (Sarangerel, 2000). Their entry and engagement with spirit while more expansive than most, still remains limited.

'He Paiaka Totara', the inaugural gathering of Māori psychology students, graduates and practitioners occurred at the Tokorangi Marae in 2016. On the first night, an example of the primacy of spirit, and whole-brained functioning was given. As the home crowd were welcoming us, we were told that the ancestral house in which we sat and would sleep was part of Mere Rikiriki's Whare Wānanga. Mere Rikiriki is a well-known Māori prophetess who trained Wiremu Potiki Ratana and Te Mareikura in the early 1900's (Newman, 2006; Sinclair, 2002; Te Hauora o Te Aroha, 2012). Both these spiritual-political movements continue today (Sinclair, 2002). We were told how during wānanga someone always sat connected to and in alignment with wairua in the Te Pou Tūarongo position of the meeting house.

Our meeting houses represent the body of our Ancestors and also the Māori universe (Charlie Lambert, 2015, personal communication Waipapa-a-Iwi Marae Wananga Mohaka). The position of Te Pou Tūarongo most closely aligns with and represents the threshold and finest of boundaries that are the veil between the seen and the unseen worlds (Tākirirangi Smith, 2010, personal communication Te Herenga Waka Marae Wellington; Cherie Waititi, 2012, personal communication, Waipapa Marae Auckland).

The role of this person was to ground and channel spirit so it could flow into, anchor, inform and guide the collective spiritual-political knowledge emergence process that was occurring in the heart-minds and spirits of those gathered. A process of wānanga was also at the heart of Parihaka's passive resistance prophetic movement led by Tohu and Te Whiti in Taranaki (Hond, 2001). This process ensured wairua inspired and animated political decision making and action taking.

These examples not only demonstrate 'whole-brain' functioning, they also illustrate the vital connections and technologies that exist between the personal-collective and the political-spiritual of humanity. The re-emergence of these technologies and realities have more recently been demonstrated in the amassing international Indigenous protectorship movements of Standing Rock (Indian Country Today, 2021); Mauna Kea, "sacred mountain, sacred behavior" (Case, 2019, personal communication, Native American and Indigenous Studies Conference, Waikato University, 2019; Case, 2021), the Wet'suwet'en (Issac Murdoch, 2021, personal communication), as well as the local movement of Ihumātao and other Indigenous protectorship and re-vitalisation movements.

Rather than being ephemeral, irrelevant, or demonic, when taken together these technologies, movements and the personal-local-global Indigenous re-vitalisations they provoke and represent, demonstrate the very relevant, power-filled and concrete implications of Indigenous spiritual-political understandings, knowledge emergence and life-aligned collective action- taking. These Ancestral, 'his'storical and contemporary examples demonstrate that when our personal-collective Indigenous heart-minds are aligned with the spirit of the Indigenous collective (human, natural and other-than-human); when our Indigenous spiritual and political are re-coupled, we can once again be powerfully moved and move on mass.

5.5.2 Human knowledge, Mā-hara and Māori/Indigenous Cycologies

While at the Tokorangi Marae, I was taught another aspect or form of 'Māori Cycologies'. The healing center I worked in for over 13 years arose from Mere Rikiriki's wananga. In the relative privacy of the kitchen, I shared my 'spiritual' whakapapa to her with a member of the home crew and was warmly welcomed.

The purpose of the gathering was to grow and develop a Māori 'Psychology' body. Given the connection to Mere Rikiriki's wananga, I asked one of the home people what a Māori

‘psychology’ our Ancestors might recognise would look like? They took a while to consider, then began speaking about ‘ma-hara’. They told me ‘mā’ is about light or healing, and ‘hara’ is about hurt or darkness. In this context they described ‘mā-hara’ as a process, a way of being, living and moving in the world where we can hold and carry our ‘mā’ or our light/healing, and our ‘hara’ or our hurt/pain and darkness, in balance and harmony with us. I was deeply touched by this example of ‘Māori Cycologies’ and asked them to share it with the gathering. They refused. They believed there was a lack of capacity to understand and engage the depth and nature of these teachings.

In more general terms, mahara means to know, to think about, re-member and recollect (Māori Online Dictionary, 2019). Mahara also features in the following teaching that, like ‘Pērā Hoki’ describes the movement of the life-source through our Indigenous minds into ever increasing levels of awareness and density. It is a demonstration of ‘Māori Cycologies’ and the relational oneness that are the movement of personal-collective memory, mind-heart, desire and knowledge.

Nā te kukune te pupuke

Nā te pupuke te hihiri

Nā te hihiri te mahara

Nā te mahara te hinengaro

Nā te hinengaro te manako

Ka hua te wānanga

Ka noho i a rikoriko

Ka puta ki waho te pō…

From the source of growth the rising

From the rising the thought

From the thought the memory

From the memory the mind-heart

From the mind-heart the desire

Knowledge becomes personally-collectively conscious

It dwelt in dim light

And darkness emerged…

Recorded by Te Kohuora of Rongoroa 1854

The Original teachings, realities and outcomes of wananga – including its power to inform political-spiritual action taking – together with the gathering of voices, literature and life-course stories in this work, confirm the powerful potential of Indigenous spirit to reach deeply into our personal-collective-intergenerational bodies, move our hearts, and inform our lives, and eventually our minds in ways that are far beyond the immediate and limited parameters of the concrete, the physical, and also the rational of an individual's mind. These teachings, examples and realities also confirm the vital and ongoing existence of our 'Māori/Indigenous Cycologies'.

5.6 Natural life-patterns

The pattern of spirit and heart going ahead of the mind also demonstrates the natural unfolding of Indigenous life from the most subtle and intangible to the tangible and manifest (Royal, 2003; Piripi & Body, 2012; Pohatu & Whakatere, 2011). When I mention this 'spirit-heart-mind-body' pattern to friends and family, they easily identify with this way of living and knowing. Understanding the power and presence of these natural patterns enables us to anchor and make sense of our lives and realities.

The subtle-gross, spirit-body patterns are found throughout the natural world. In the unfurling fern frond, cycles of night and day, conception, and growth of a baby (Royal, 2003; Piripi & Body, 2010; 2012; Pohatu & Whakatere, 2011). All of life is an inter-nested series of events (Royal, 2003).

Our human lives are part of natural life, they are an event within the inter-nested cycles of natural life. When human lifeways and knowledge emergence protocols are laid in accord with these subtle-gross patterns, they facilitate a 'knowing' that leads to wellbeing, healing, and wholeness (Henare, 2001, Royal, 2003). Human-made forms that are aligned with this natural order, mirror the subtle-gross patterns of nature and emanate the vitality of creation. Our Ancestors knew this. Evidence of the deliberate alignment with the subtle-gross

creation-coming-into-being sequence is evident in the ancient incantation Pērā Hoki, our wharenui [ancestral houses], whare wānanga, and Indigenous knowledge/knowing emergence processes, methodologies and institutions across the Indigenous world (Royal, 2003; Piripi & Body, 2012; Charlie Lambert, 2015, personal communication Waipapa-a-Iwi Marae Wananga Mohaka; Tākirirangi Smith, 2010, personal communication Te Herenga Waka Marae Wellington; Te Reo o Taranaki, 2010 personal communication; Cherie Waititi, 2012, personal communication Waipapa Marae Auckland; Ti Hauora o Te Aroha, 2012, personal communication).

The spirit-heart-body-mind, subtle-gross pattern of creation identifies the natural movement and pattern of the unfolding dark-light cycles of life. Reinforcement of these patterns in our Indigenous lives emphasises and facilitates our 'He Atua - He Tāngata' (we are divine, we are human) natures and realities (Broughton, 1985).

This doctoral journey represents one of the ways my mind is figuring out our 'He Atua - He Tangata' nature, realities, and journeys. As Indigenous people, we are travelling in a vessel comprised of our current personal-collective and inter-generational spirit-heart-mind-bodies, on a local-global Indigenous identity/development voyage seeking reconnection to and re-emergence of our knowings, knowledge and understandings of the realities and implications that are our nature, roles, and responsibilities within the ongoing, ever-unfolding, intangible-tangible, subtle-gross life-flow.

In this chapter, I seek the inspired presence and provocation of my Ancestors and the heart and spirit inspired light of Rehutai [rainbow], to find and represent a theoretical form that can meaningfully apprehend, comprehend, represent, and appropriately illumine our oceanic, yet intimate Indigenous identity journeys.

Given the embodied grounding of this work in our everyday Indigenous realities, the theoretical approach must do more than allow for, follow, and represent the journeys of those who have 'against-all-odds' Indigenous identity development lives. It must align with, mirror, embody and resonate the natural pulse, patterns and vitalities that are the spirit-heart movement that impels and supports our everyday experiences with the unfolding of our spirits-hearts-minds-lives and worlds.

The convergence of lived Indigenous/Māori experiences of challenged Indigenous identity development, Original teachings, and Indigenous scholarship confirm the theoretical pattern

– our Indigenous spirits are out front leading the way, our hearts are in the middle feeling everything, and our minds are at the back figuring it all out.

The personal-collective, 'dis-possessed-re-possessed' movement of Indigenous development, re-vitalisation and re-generation is the focus of this research. It traces a journey of exploration from the darkness of not knowing our/my Indigenous people, land, culture and identities, across the oceanic expanse of time, place, colonisation, and life, toward the re-dawning of not only unification with my/our 'Native within', tribal people, cultures, land and identities, but also the re-awakening and re-emergence of my/our understanding, knowing, knowledge, practices. The re-storation and re-institution of our 'Māori/Indigenous Cycologies', as our capacities to deliberately align and collaborate with these subtle, yet powerful life-centric patterns of our personal-collective, local-global Indigenous vitalities and life-courses is the aspiration.

The Kaumatua Mananui Blake's (2013), my own, and the challenged Indigenous identity development life journeys of those I have spoken to, read about and researched, follow and affirm the subtle-gross, dark-light, spirit-heart-body-mind pattern that is mirrored in all life.

'Mana Wairua – Spirit is Primary' theoretical form

In this section the development of a theoretical form that relevantly apprehends the wholeness of our personal-collective-intergenerational contemporary, yet also timeless and divine Indigenous realities, including the research question and two areas of analysis is explicated.

5.7 'He Tāngata – Human collective-intergenerational'

The horizontal form of Te Tī is re-cast as the 'He Tāngata – Human collective' dimension of the 'Mana Wairua – Spirit is Primary' theoretical form. It represents the movement of the personal-collective-intergenerational human Indigenous life-course as it meets and masters' adversities across and through the local-global horizons of time and place. It incorporates and acknowledges our past and ongoing Ancestral, as well as the colonial socio-political and'his'storical experiences that shape our realities.

Critically locating ourselves as Indigenous people/s across time and place and seeking re-coherence with the ceaseless vitalities of our Ancestors is an act of re-membering and re-

Indigenisation (Gone, 2010; Fenelon & Hall, 2008). In the relatively recent context of the global perturbation of past and ongoing colonisation, ancestral re-memberings now also require colonial re-memberings (Jackson, in Ramsden, 2002). To reach into and restore Indigenous Ancestor-stories, we have to also re-member the submerged and often denied colonial 'his'stories. Consistent with the methodological form of Te Tī, the 'He Tāngata – collective' aspect of the theoretical from of 'Mana Wairua – Spirit is Primary' acknowledges the Original, colonised, de-colonised, and ongoing Indigenous re-vitalisation phases of our inter-generational Indigenous life-course as it moves into, across and out-of-time and place. The 'He Tāngata- Collective' dimension of 'Mana Wairua – Spirit is Primary' has already been presented as the form of Te Tī in thef the methodology chapter.

5.8 'He Atua – Divine'

The Ancestral chant of 'Pērā Hoki' informs the development of Te Tī. It describes the entry, movement, and coming into being of life from subtle and potent source vibrations into increasing densities of life (including human). The body, or trunk of Te Tī represents the channel through which these life essences descend and move into and through us. The trunk represents the connection between our unseen 'Sky Father' portions (spirit, heart, mind), the taproot our seen 'Earth Mother' portions (physical body).

The third to last line of 'Pērā Hoki' asks, "Kei whea te pou e tū ana?' Where is the sacred, ancient and ongoing standing post? In the next line, as the chanter taps their chest, they affirm 'Hei ānei!" It is here! We are simultaneously ourselves and also the ancient standing post and expression of our Ancestors as they/we constantly move into, through and out-of-time.

To emerge and foreground the 'He Atua – Divine' dimensions of human spirit-heart-mind-body reality, the vertical axis of the Te Tī Tree has been centered and extended upward from its trunk and downward from its root. This alignment represents the channel and reality that is our timeless …past-present-future…, divine, celestial, personal-collective human natures.

Pou [standing posts] and canoes are carved from the bodies of trees. I have been told the shape of waka taua (war canoes) was informed by the shape of the birth canal. Like a post, or a channel, as 'Te Whare Tāngata' (The House of Humanity) women hold, house, birth, carry and care for babies, and therefore all of humanity (Kahukiwa, 1991; Te Hauora o Te Aroha, 2012, personal communication). This channeling capacity of women, and the

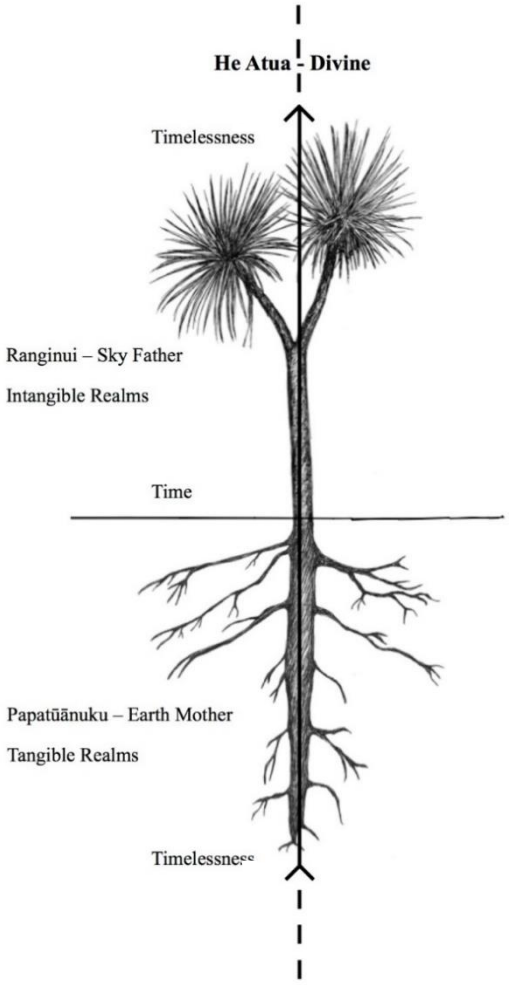
journey's we take from Te Pō [the place of darkness and conception], across the life-threshold into Te Ao Mārama [the world of light and life] is mirrored in the trunk of Te Tī. The verticle axis represents both the 'standing place' or form, and also the channeling nature of our 'He Atua – Divine' dimensions as we cycle into and out of time and timelessness.

Just as "To teach decolonisation you have to teach history, you have to teach the ideas and philosophies of dispossession" (Jackson, in Ramsden, 2002, p. 127), critically re-locating ourselves as 'He Atua – Divine' is an act of Indigenous Ancestral re-membering and re-enlivenment. To teach Indigenous re-vitalisation, to recognise and re-member our celestial/divine natures, we have to re-teach and re-cohere ourselves to our ever-cycling divine realities. We have to teach the ideas and philosophies of the ongoing vital and re-vitalising movement of our past and ongoing divine Indigenous possession.

The 'He Atua – Divine' represents the movement and reality that is simultaneously our Ancestors, us as today's Ancestor and our descendants as tomorrow's Ancestors as we travel across, into, through and out of time (past, present, future), and states (tangible-intangible, seen and unseen). Consistent with the nature of Indigenous life, our personal realities incorporate yet extend beyond us, the here and the now. Who we are personally-intergenerationally stretches across the seen and unseen dimensions of the universe from before the stars were born, through the eons of our Ancestral existence, into us in todays' time and place, and on into the unknown and unknowable futures of our grandchildren's grandchildren and beyond (Pere, 2012; Te Hauora, 2012, personal communication; Te Reo o Taranaki, 2010, personal communication).

The vertical aspect and form of 'He Atua - Divine', ensures the movement of our divine and celestial natures as we cycle into and out of time and timelessness as our Tipuna, ourselves and our mokopuna can be seen, re-membered, and consciously re-connected to. The 'He Atua – Divine' dimension of 'Mana Wairua – Spirit is Primary' is presented in figure 5.

Figure 5 *'He Atua – Divine' dimension of 'Mana Wairua – Spirit is Primary'.*



5.9 'He Tangata – Human Personal

The vertical axis of 'He Atua – Divine' represents the celestial channel of our ever-becoming as we stream into and out of time and timelessness. The horizontal 'He Tāngata – Human collective' axis acknowledges the Ancestral, colonial, socio-political conditions of our intergenerational-contemporary Indigenous life-course as we travel across time and place. Our unique spirits, bodies and forms arise from and represent the coming together of these two life-streams. We are spiritual beings having a human existence (Niania et al., 2018; Pere, 2012).

The 'He tangata - Personal' form acknowledges and makes visible the embodied immediacies of our particular and unique form. Our divine clothes itself in physical form and manifests as our personal 'spirit-heart-mind-body' and lives. Just as babies travel through the birth-canal into life, we simultaneously travel in our unique 'He Tangata – Personal'

Indigenous ‘spirit-heart-body-mind’ forms through the ancient standing post and channel of our ‘He Atua – Divine’ and our ‘He Tāngata – Human collective’ into, across and out of life.

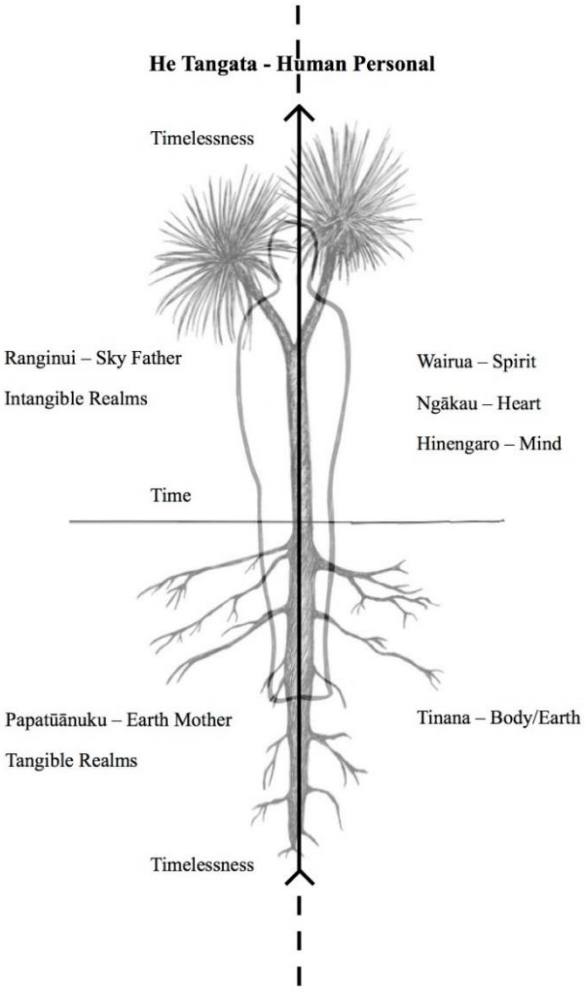
The ‘He Tangata - Personal’ dimension recognises, contextualises, and foregrounds the nitty-gritty, of our unique and personal, contemporary, immediate, passionate and embodied experiences of our Indigenous realities. Without attention to our ‘He Tangata – Human personal’, our Indigenous realities are not planted and anchored in the concrete relevancies of our bodies and everyday lives. Failure to ground our Indigeneity’s into our lived realties means they can become de-contextualised and re-presented as merely abstract or theoretical. Instead of the passionate immediacies of the lived terrain of our actual lives, maps and arid distractions are presented (Royal, 2003). People who do not identify or live as Indigenous are most prone to producing these disconnected, superficial, arid representations and distractions.

Under these conditions, renderings of Indigeneity (especially in the hands of those who name themselves as ‘non-Indigenous’), are de-contextualised out of time and place and are Interpreted as mere ‘myth, ‘romantic’, or ‘exotic’ irrelevancies (Royal, 2003; Starn, 2011). It is only at the guty and grounded level of the ‘He Tangata - Personal’ that the immediate, intimate potencies of first level, lived, embodied Indigenous experiences, realities and identities manifest and come alive. It is also only at this level that the presence and movement of both ‘He Atua – Divine’ and ‘He Tāngata – Collective’ in our Indigenous every-days can be grounded, apprehended and expressed.

The inclusion of ‘He Tangata - Personal’ acknowledges the embodied ‘spirit-heart-body-mind’ immediacies and relevancies that are our unique and particular experiences and expressions of our Indigeneity. It is only in this specific context that the finer grained realities, relevancies and fullness of our every-day Indigenous feelings, experiences and lives can be apprehended and represented. It is also in the ‘spirit-heart-mind-body’ form of ‘He Tangata - Personal’ that the incessant urge to give expression to our Indigenousness/Māoriness, the ‘Native within’ (Moonhawk Alford, 2003, p. 23), the ‘tikanga or tipuna within’ (Roestenburg, 2010); the calling of the mauri (life-force) and Ancestors (Bevan, 2000; Ihimaera, 1998; Milroy, in O’Reagan, 2001) finds expression.

Fore-grounding the ‘He Tangata - human personal’ is necessary to enable apprehension and exploration of the ‘intangible-tangible’ area of personal Indigenous identity development. The ‘He Tangata - human personal’ dimension of ‘Mana Wairua – Spirit is primary’ is represented in Figure 6.

Figure 6 *'He Tangata - Human personal' dimension of 'Mana Wairua – Spirit is primary'*



5.10 Bringing it all together - 'Mana Wairua - Spirit is Primary'

It has been noted, "The work as today's version of Māori… is to continue our story" (Ramsden, in Borell, 2005, p. 3). Continuing our story requires the re-emergence and use of theoretical forms and principles that enable us to re-member, recognise, and think well about the wholeness of who we are as Indigenous mokopuna. This must include the re-emerge of knowledge with our Indigenous heads (personal/collective/intergenerational) that has already been inspired, opened, and accessed by our Indigenous (personal/collective/intergenerational) spirits-hearts-bodies.

Theories that inform the tika (right, correct, good) use of our Māori/Indigenous spirits-hearts-minds and bodies (personal, collective, intergenerational) will not only prioritise the primacy of Indigenous spirit, and the influential orienting power of our hearts, they will also encourage

the re-balancing of, and reconciliation between the feminine (Rongo) and the masculine (Tūmatauenga) aspects of our minds, lives and societies (Pere, 2012).

Correct Indigenous theoretical forms, principles and practices will not only support us to re-member who we are (Indigenous re-vitalisation), and who we are not (colonisation and decolonisation), they will lead us towards healing and restoring our potentials and capacities for 'whole-brain' learning and take us ever closer towards realising our creator-like super-consciousness of Tane Maurangi (Pere, 2012).

Theories that inform the tika (right, correct, good) use of our (personal-collective-intergenerational) Māori/Indigenous spirits-hearts-bodies and minds will support us to think, speak and move in ways that fulfil our Ancestor vitalities, potentials, and dignities as they constantly seek expression through our personal-collective and intergenerational spirits, hearts, minds and bodies (Awatere, 1983; Te Reo o Taranaki, 2012, personal communication). Good theories will also allow us to move forward with our mā (light, healing, Indigeneity) and our hara (hurt, pain, darkness and colonisation [past and ongoing] in balance and harmony.

For this work to be relevant to Indigenous people today it must help us to understand who we are and where we have been. It must also help us to think, speak, and act well about where we are, and where we want to go in the future. As Sinha (1993) and Levy (2007) sign-posted, we must do more than merely critique the colonial (decolonisation), we must re-locate, acknowledge and re-found ourselves in the fullness of our personal-Ancestor, spirit-heart-body-mind identities, realities and potentials (He Tangata – Human personal), of our divine/celestial (He Atua - Divine), human/terrestrial lifeworlds and courses (He Tāngata-Human collective).

> Teach them who they are so they can hold up their own mana (freedom, power, and dignity) instead of being used to prop up somebody else's. (Pere, 2012, personal communication, Waipatu Marae, Ngati Kahungunu Rongoā Wananga)

It is only at this expansive yet also intimate level of knowing, being, knowledge and theory that we can begin to know who we are and where we are going. We can then begin to consciously nourish and uphold our own mana (dignity) and re-emerge our 'Māori/Indigenous Cycologies' instead of propping up someone else's mana and their too

often pathologising, dissociating, de-dignifying, demonising and therefore also clinically limited ‘psychologies’ (Gone, 2009; Lawson-Te Aho, 2013).

To be Indigenously intelligible, appropriate, and useful for Indigenous people – and particularly ‘dispossessed’ Indigenous people, who may have only a remnant of a trace of the resonant voice of their ‘tikanga and tipuna’ or ‘native within’ to hold onto as they seek reconnection with their tribal people, lands, culture and identities – the theoretical form of this work must do more than meet western requirements of academic rigor. It must not only make space for, it must also mirror, affirm, respond to, and offer a way of making sense of and manifesting our inner passionate Indigenous spirit-heart-mind-body stirrings and knowings. For Indigenous peoples whose identities may hang only on the subtle threads of their inner Indigenous stirrings, the theoretical form of this work must be relevant, welcoming, and good. It must offer a place, a home-ground they can recognise and find themselves in.

It is hoped that this work will not only meet doctoral requirements, but that it will amplify the resounding yet faint call of the ‘Native, tikanga and tipuna within’ in our Indigenous blood. That it will support Indigenous people to understand more about, not only the interference and impositions of past and ongoing colonisation (decolonisation); but more importantly to know and experience the depth and breadth of Indigenous vitalisation (IV), so we can begin to think well and powerfully about who we are and where we are going, as today’s version of our Ancestors.

Lastly, like the Indigenous personal-collective-intergenerational life-course of ‘He Atua-Divine’ that travels ever onward from the unseen and intangible worlds into the seen, tangible, and beyond, the theoretical form of this work must make space for and help us to think well about that which can be theorised, amidst that which cannot. It must allow for and respect the unknowable and powerful presence of the Indigenous unseen. It must also acknowledge the subtle yet profound orientating of our Indigenous hearts. The theoretical form that guides the ways of knowing and knowledge emergence in this thesis must allow for the unknowable, while also providing ways to recognise, apprehend and represent the knowable. It must contribute to the vital re-emergence of the necessarily always partial wholeness of our Indigenous knowings, knowledge and wellbeing.

Like our Indigenous lives, the ‘Mana Wairua – Spirit is Primary’ theoretical form is planted in, nourished and guided by Māori/Indigenous peoples lived and embodied spirit-heart-mind experiences. It is reinforced by Original teachings (oral and written) and enhanced with Māori/Indigenous research and scholarship. We are the manifestations and vessels that

carry our Ancestors across and through time, place, space, timelessness, and states. We are our Ancestor in today's time. We are, at the same time, us and all those who have gone before and will come after. We comprise and are comprised of the ancient 'standing post' that is our ever-unfolding Indigenous ancestry. We journey within the ancient streaming of our Indigeneity, in the vessel of our bodies, with our spirits leading the way, our hearts orienting and navigating as we travel across time, place, generations and realms. Our theories - if they are in the right place – will, like our minds, be ever at the back, helping us to figure it all out.

5.11 'Mana Wairua' and the areas of research interest

This works seeks to unearth, emerge, and make apprehensible the movement of the re-vitalising 'intangible-personal-collective-global' Indigenous life-course. Within this flow there are two specific areas of research analysis, the 'intangible-personal' of Indigenous identity development, and the 'personal-collective-global' of Indigenous re-generation and development.

Indigenous people who remain deeply connected to their bodies, lands and people, understand there is no view from nowhere. It is only possible to look into the two areas of research exploration through the lens of our passionate, embodied spirit-heart-mind-body realities and experiences. As in life, the relevancies, and intimacies of 'He Tangata – Personal' is the nexus and lens that anchors and coheres all the dimensions of our Indigeneity and this theoretical form.

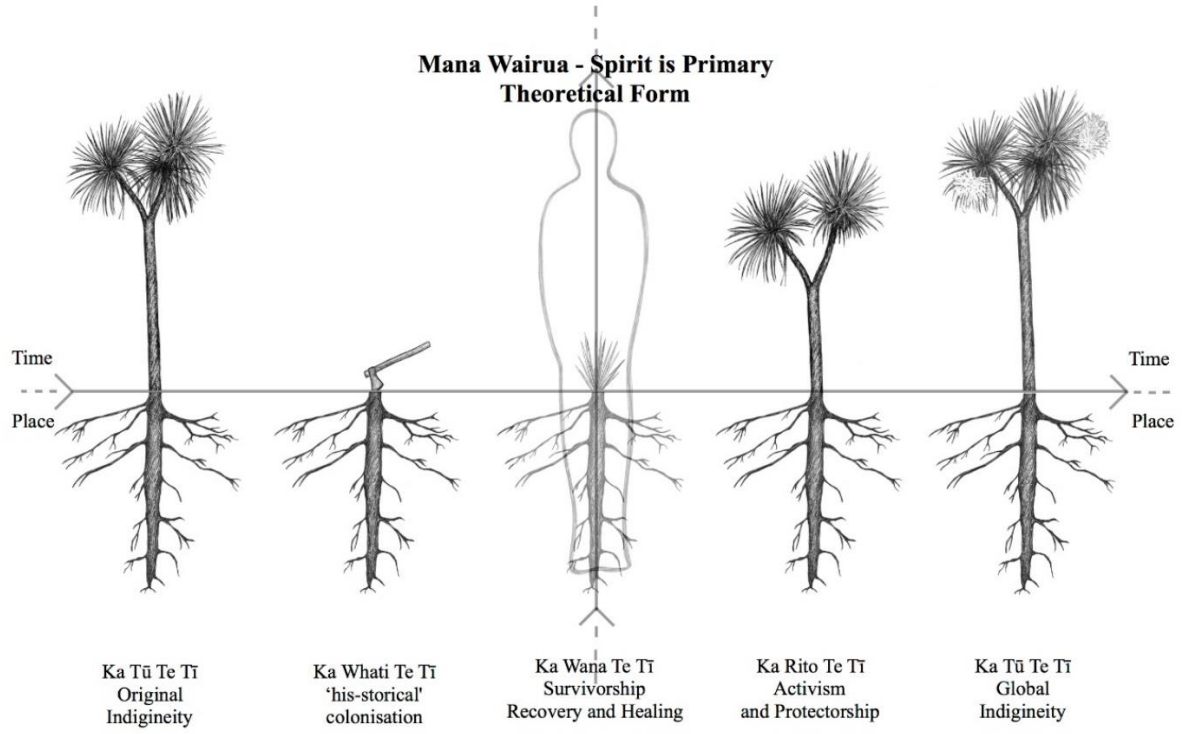
The 'intangible-personal' lens of 'Indigenous identity development' looks into the unseen-seen aspects that exist within and between our personal Indigenous identity development. It is most clearly apprehensible in the 'He Tangata' (personal) form where the two streams of the two domains of 'He Atua' (divine) and 'He Tāngata' (collective) come together, merge and emerge.

The second area of analysis, 'personal-collective regeneration and development' explores the relationships within and between the personal-collective, local-global re-emergence, re-generation, and development of Indigenous re-vitalisation. This area is best represented by the 'He Tāngata' collective socio-political dimension.

'Mana Wairua – Spirit is Primary' provides an Indigenously intelligible theoretical form in which to apprehend, explore, analyse, understand, and represent the multiple levels of

reality that are our vital and re-vitalising past-contemporary-ongoing Indigenous life-courses. It also enables apprehensions of the two areas of research analysis that are the central focus of this work. It is represented in figure 7. While the vertical aspect of ‘He Tangata - Personal’ is represented in the ‘Ka Wana – Survivorship’ phase it can be re-located to wherever we find ourselves at any given time and place across the ‘He Tāngata – Collective’ Indigenous life-course.

Figure 7 *‘Mana Wairua – Spirit is Primary’ Theoretical form.*



The next chapter introduces the ‘resilience of the Indigenous spirit’ literature, research strategy, analysis, synthesis and findings.

CHAPTER 6 : THE 'RESILIENCE OF THE INDIGENOUS SPIRIT' LITERATURE REVIEW

The 'Resilience of the Indigenous spirit' literature was located through the following key-word searches - indigenous spirit, aboriginal spirit, first nations spirit, native spirit; indigenous resilience, aboriginal resilience, native resilience, first nations resilience, Māori spirit of resilience, Māori resilience, Māori resilient, Māori resistant and Māori spirit. Retrieved articles dealt with the resilience and vitalities of Indigenous people and their life ways. Articles covered a broad spectrum of methodological approaches, geographical and cultural areas.

While 'Indigenous resilience' is popular in contemporary times it has not always been. Before 1970 there were no responses to the 'Indigenous resilience' search. The first articles began to appear in 1970. Rather than interest in Indigenous people, knowledge, lifeways, health or wellbeing, extracting, producing or reproducing Indigenous flora and fauna for scientific, medicinal and economic benefit featured.

In comparison, research interest in the resilience of Indigenous people first appeared in 2000. Articles then increased by two to six each year. Since 2006 the number of articles published has progressively accelerated, with eleven being the smallest annual increase, and 35 the largest in 2011.

Trans-disciplinary research and theoretical discussions on the resilience of Indigenous people spanned the continents of North and South America, Hawaii, the Philippines, Australia, the Arctic, India, West and South Africa and of course Aotearoa New Zealand. These studies involved the Peoples from the Blackfoot, Cherokee, Cree, Navajo, Lakota, Salish, Sioux Seminoles and Wampanoag, and one mixed participant group of Indigenous feminist women all of whom are from Turtle Island or North America; the Bolivian, Guarani, Miskito, Peruvian, Colombian, Chilean and Brazilian peoples of Latin America; the Hawaiian people; Indigenous Philippines; Fijian; Aborigine people of Australia; Dalit and Adevasi of India, the Sakha of the Arctic regions; the Xhasa of South Africa and other Indigenous peoples of Gambia, Guinea and Sierra Leone in West Africa, Kurds from the Middle East, Pashtuns from Pakistan and Afghanistan as well as Māori from Aotearoa New Zealand.

Methodological approaches were diverse, ranging from single participant case studies to collectives that incorporated groups, tribes, nations, the 'human family' and the globe. A few

articles considered all levels. Research utilised singular and collective case studies; interviews, semi-structured and informal interviews; traditional learning circles; auto-ethnography. Two studies utilised the same psychometric tool, the MMPI; and one study relied on responses to an online questionnaire. Some articles were theoretical.

Psychology's interest in Indigenous resilience has not kept pace with the interest demonstrated in other fields. The first psychology 'Indigenous Resilience' article also appeared in 2000. By 2006, there were only two 'Indigenous resilience' articles from the entire discipline. By 2011 psychology accounted for only eight of 153 'Indigenous resilience' articles. By 2012 there was a total of 171 articles. Only nine or 5% came from psychology. According to these searches, the discipline of psychology has had little interest in attending to 'Indigenous resilience'.

Psychology does however have a keen interest in Indigenous vulnerabilities, weakness, and perceived pathologies. Global Indigenous scholars have identified a psychological pre-occupation with Indigenous 'pathologies', and 'deviance' (Awatere, 1984; Gone, 2009; Hill et al., 2010; Lawson-Te Aho, 2013; Love, 2001; Ranzjin, 2007). Some have gone as far as to say, the "only purpose of western-based assessment instruments, after more than 500 years of colonisation, is to assimilate what's left – the psych [of the indigenous]" (Hill, et al., 2010, p. 23). While Psychology lacks interest in Indigenous resilience and healing, it demonstrates a committed fixation on Indigenous pathologies.

The 'resilience of the Indigenous spirit' literature review indicated that while there is a dearth of psychological willingness to attend and engage resilience, vitalities, and what is right about Indigenous people, there is no lack of psychological interested in hunting out, highlighting and extinguishing what is supposedly wrong with Indigenous people. The incapacity of psychology researchers, theorists, and practitioners to regard and attend the resilience and vitalities of Indigenous peoples, while enacting a systemic pre-occupation with perceived Indigenous deviance and pathologies, raises grievous implications about Psychology's competencies to research, theorise and work well with Indigenous people (Awatere, 1984; Gone, 2008; Hill et al., 2010; Lawson-Te Aho, 2013: Levy, 2007; Ranzjin, 2007). This lack of willingness to engage Indigenous resilience and vitalities indicates a psychological hegemony that only allows for the pathologising, and therefore harming of Indigenous people and life ways.

A fine-grained analysis of the 'resilience of the Indigenous spirit' literature emerged three super-ordinate forms. Consistent with Indigenous lifeworld principles of holism and kin-ship,

all three forms center the power, role and status of the collective (Awatere, 1982; Bomberry, 2008; Daprice, 2006; Gone, 2010, 2010a, 2011, 2011a; Hernandez-Wolfe, 2011; Hill, et al., 2010; Lemelin, et al., 2010; Meyer, 2010; Royal, 2003; Starn, 2011). The three forms are - the Indigenous collective as the source of Indigenous healing; the Indigenous collective as the site of Indigenous healing; and colonisation as the past and ongoing, personal-collective source and site of Indigenous harming.

Literature and the areas of research interest

6.1 The Indigenous collective as the source of healing

> Ka Tū Te Tī… Ka Tū Tonu Te Tī
> The tree stands… The tree continues to stand

The Indigenous collective as the source of Indigenous healing is represented by the entirety of the Indigenous life course as it simultaneously stretches backwards and forwards across time and place, continuing our Indigenous wherewithal to survive and be well. The Indigenous life-course and collective now include colonisation. Colonisation is contextualised as the most recent, systemic and significant challenge to the Indigenous life-course as it meets and masters multiple adversities across time and place (Awatere, 1984; Maracle, as cited in Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

In terms of the research question and areas of enquiry, the 'Indigenous collective as the source of Indigenous healing' section of the literature review is most relevant to the 'intangible-personal' (Tangata) Indigenous identity development area of research and analysis. Both highlight the unseen-seen sources and vitalities of the Indigenous lifeworld.

To explore the presence, nature and influence of unseen and intangible Indigenous source forces at the 'Intangible-personal' (He Tangata - Personal) level of Indigenous identity development, particular attention is paid to Indigenous people's experiences during the most 'dispossessed', 'scorched earth', or Ka Whati Te Tī (The tree is cut down) periods of their lives.

6.2 2. The Indigenous collective as the site of Indigenous healing

Ka Wana Te Tī - The tree re-shoots.
Ka Rito Te Tī - The tree re-grows
Ka Tū Tonu Te Tī - The tree continues to stand

The second area of research analysis is the ‘personal-collective-global’ (He Tāngata) of Indigenous regeneration and development. While the permeable nature and holism of the present, past, ongoing, and future Indigenous lifeworld means all stages of the Indigenous life-course are legitimate sites of Indigenous recovery, healing, re-generation and development, to apprehend the patterns and processes of ‘personal-collective-global’ (Tāngata) the last three stages of Te Tī are most relevant. The collectivising stages of ‘Ka Wana Te Tī - Survivorship and recovery, ‘Ka Rito Te Tī - Healing and activism, and ‘Ka Tū Tonu Te Tī - Indigenous restoration’ in the literature will be closely attended.

6.3 3. Colonisation as the site and source of Indigenous harming

Ka Whati Te Tī - The tree is cut down

Colonisation (past and ongoing) is the collective site and source of Indigenous harming. While it is located at the ‘Ka Whati Te Ti’ or ‘his’storical colonisation’ phase of Te Tī, the direct and ongoing effects of colonial harming are neither past nor walled off, they continue.

Colonsation is not over, the systemic degradation, de-dignification and removal of the conditions necessary for Indigenous life (genocide) and lifeways (ethnocide) continues to permeate almost all levels of Indigenous peoples local-global lives and existence (Awatere, 1984; National Inquiry Into Missing and Murdered Indigenous Women and Girls, 2019). Colonisation (past and ongoing) is the collective source of Indigenous people’s harming in its ‘his’storical, sedimenting, cumulative, as well its current and ongoing forms. The raw unintegrated and still accumulating pain and effect of generations of colonisation continues to travel through and consolidate in Indigenous people’s personal-collective-intergenerational hearts, bodies, minds, and lives (Duran, 2006; Hernandez, 2002; Pihama, Smith, Evans-Campbell, Kohu-Morgan, Cameron, Mataki, Te Nana, Skipper, Southey,

2017; Walters, 2011). Internalised colonisation is an outcome of being denied the information that enables us to recognise, understand and release the 'his'storical and ongoing impact of colonisation (Braveheart, 1999).

Like our contemporary Indigenous lives, this work necessarily accommodates past and ongoing colonial harming. While the need to halt, resist, recover and heal from systemic past-ongoing colonial harming continues, that is not the focus of this work. In this work, I seek to make the sources, patterns and processes of our Indigenous identities, recovery, healing, re-generation and development apprehensible and explicit.

The analysis of the 'Colonisation as the source and site of Indigenous harming' section of the literature review critiques psychology, mental health, the social services, and the ongoing dominance of colonisation from the vital and re-vitalising soil of Indigenous scholarship. However, given the constrains and consistent with the Indigenous re-vitalisation focus of this work, the 'Colonisation as the source and site of Indigenous suffering' section has not been included. It may be advanced in future research. The literature will be presented according to the two remaining Indigenous centric groupings.

Consistent with the primacy and vitality of the Indigenous unseen, the 'Indigenous collective as a source of healing' and its relationship to the 'intangible-personal' (He Tangata) level of Indigenous identity development' are approached first. The 'Indigenous collective as the site of healing' and its relationship to the 'personal-collective-global' (He Tāngata) level of Indigenous re-generation and development follows.

THE INDIGENOUS COLLECTIVE AS THE SOURCE OF INDIGENOUS HEALING

> *One must obey the kinship rules; one must be a good relative. A Dakota who has participated in that life will not dispute that in the last analysis every other consideration was secondary - property, personal ambition, life itself. Without this aim and the constant struggle to attain it, the people would no longer be Dakotas. In truth they would no longer be human.* (Deloria, C, 1988, P, 10, as cited in Bomberry, 2008, p. 1791)

The Indigenous collective is the Indigenous universe. A plethora of literature speaks to the cosmological, philosophical, or theoretical nature of the complex relationships that are the

Indigenous universe and collective (Hurinui-Jones, 2003; Henare, 2001; Rael, 2004; Royal, 2003). While there are many ways to name and represent this expansive reality, according to the 'resilience of the Indigenous spirit' literature this depth and complexity can be represented as comprising three primary, permeable and inter-immersed realms - the human, the natural, and the other-than-human (Boyd, 2009; Cox, 2009; Dapice, 2006; Fenelon & Hall 2008; Gone, 2010; Hill, et al., 2010; Lara, 2008; Robbins et al., 2008).

The Indigenous universe or collective is the Indigenous social order. It incorporates yet extends far beyond the human to encompass the seen and unseen of the natural and other-than-human realms. The unseen is recognised as the source of life and vitality (Cox, 2009; Boyd, 2009; Gone, 2010, 2011; Lara, 2008; Robbins et al., 2010). The Indigenous seen and unseen of 'the human, natural, and other-than-human' are variably and inclusively called the harmonious universe (Robbins et al., 2008); Ancestors, Grandmothers, Grandfathers (Bomberry, 2008); ghosts, and the Indigenous 'dead' (Boyd, 2009); Creator, prime thinker, archetypal agent, the one above (Gone, 2010), Tipuna and God (Mark and Lyons, 2010).

The Indigenous seen and unseen of 'the human, natural, and other-than-human' are the sources of life, vitality and power. They order, animate and infuse life into the Indigenous universe and therefore also human life within this universe (Boyd, 2009; Gone 2010a; Mark & Lyons, 2010; Robbins, et al., 2008). Having regard for and maintaining connection to the unseen and seen sources of the Indigenous collective is necessary to maintain human wellbeing (Gone, 2010; Fenelon & Hall, 2008).

While these collective forces inter-penetrate our human hearts, minds bodies and worlds, and we can under favorable conditions draw on them, they are not endogenous to, nor controllable by humans (Gone, 2010). "The world is full of forces that have agency, soul, spirit, where humans lack an exclusive role" (Champagne, 2006 as cited in Fenelon & Hall, 2008, p. 1869). Rather than dominating, humanity derives from and is part of the 'human, natural and other-than-human' (Gone, 2010; Mark & Lyons, 2010; Royal, 2003).

The 'wholistic' nature of Indigenous worldviews and lifeways are often extra-ordanised, pathologised, de-dignified or demonised by those who have not participated in, or who have become distanced, or severed from them (Hill et al., 2010; Hunter, 2006; Robbins et al., 2008; Starn, 2011). However, once it is understood that the source forces of Indigenous life continue, and under the right conditions are amenable to humans, Indigenous relational beliefs and the practices that maintain our relational regard and primacy for these

collectivities can be recognised as logical, normal, and necessary (Gone, 2009, 2010; Lara, 2008; Robbins et al., 2008).

In addition, as Deloria (1988) indicates above, it is only through continuing to exercise our relational obligations and responsibilities within the life-giving Indigenous collective that we protect, sustain and maintain our humanity and our wellbeing (Bomberry, 2008; Boyd, 2008; Cox, 2009; Crate, 2002; Dueck & Byron, 2011; Fenelon and Hall, 2008; Gone, 2010; Izquierdo, 2005; Hill et al., 2010; Laenui, 2000; Robbins et al., 2008; Mark & Lyon, 2010).

Joseph Gone (2010a, 2010b, 2011a, 2011b) contributed four articles to the 'resilience of the Indigenous spirit' literature. He is of the Gros Ventre people of North Central Montana and is also a psychologist. His people use the term 'moose' to describe a vitality that arises from the 'other-than-human' realms to source and animate life. Under the correct conditions, 'moose' can be drawn upon. "This adjective denotes that quality of experience in which difficulty, hardship and over-whelming odds are met head-on with gusto, talent, energy, and ambition, such that individual agency ultimately prevails" (Gone, 2010, p. 139). Moose is an example of Indigenous collectivities in motion. It is described as a "non-violent ferocious vitality" or "triumphant agency" that results in "eruptions of liveliness that prevails over frightful ordeal or bitter circumstances" (Gone, 2010, p. 139).

While inherent skill or ability may incline someone towards this 'uncommon vitality', moose cannot be taken. It can only be given or bestowed by the Indigenous unseen "as a result of extraordinary gifts of ritual knowledge to individuals from other-than-human persons" (Gone, 2010, p. 140). Ability augmented by routine sacred expressions for the benefit of the collective, may result in bestowal. Once attained the amplification and sustainability of the vitality depends on using the power in a manner that is consistent with the life and the wellbeing of the collective. A focus on individual solidification rather than collective service was considered "corrosive to life itself" (Gone, 2010, p. 143), and resulted in its depletion. Acts that supported the collective (seen-unseen, human, natural and other-than-human) wellbeing maintained and enhanced its potency and presence.

The Indigenous universe is ordered according to the presence and potency of this collective vitality (Gone, 2009, 2010; Royal, 2003; Piripi & Body, 2012; Pohatu and Whakatere, 2011). "Social relations throughout the cosmos are determined by rank in accordance with agentic potency (or power of will)" (Gone, 2010, p. 141). For the Gros Ventre the 'Owner of Life' was the 'prime thinker or 'archetypal agent', their will enacted through thought imparted this vitality to the universe and to humans.

The Indigenous collective is ordered according to source proximity (Gone, 2009; Mark & Lyons, 2010). The Māori lifeworld also follows this order. Mark & Lyons (2010) conducted research with Māori spiritual healers. One of their findings emphasised the potent intangible sources of Indigenous life, albeit through a Christianised lens. “Māori belief is that we go through God, through our tūpuna (Ancestors). So… the closest human connection is our parents and grandparents” (Mark & Lyons, 2010, p. 1759). The closer to source, the stronger the potential and presence of unseen Indigenous source vitalities.

Consistent with Indigenous worldviews the Gros Ventre people acknowledge, “We do not possess even our own lives – but life is gifted by the one above” (Gone, 2010, p. 140). The pattern of concentrated source collectivities and vitalities enhanced or diminished by human actions informs what Gone (2010) calls “distinctive Indigenous subjectivities” and “enduring ethnopsychology phenomenon” that play out as a “persistent spirituality” and drives “our vibrant restoration to wellness” (p. 134).

6.4 Healing and clinical implications - including Indigenous collectivities

Wisdom, knowledge, and practices that cohere and align Indigenous peoples with the potencies and flow of the Indigenous collective continue to be vital and relevant to Indigenous peoples, and therefore also to the clinical and therapeutic concern of those who work with Indigenous people today. While some of the ‘resilience of the Indigenous spirit’ authors use the term ‘spiritualities’ (Durie, 2011; Dueck & Byron, 2011; Gone, 2010; Izquierdo, 2005; Lara, 2008; Mark & Lyons, 2010; Robbins et al., 2008), I prefer to use the terms Indigenous collectivities, relationalities, and Indigeneities to speak to the ongoing presence and power, and the pragmatic impact and implications of these life-forces. A critical discussion on the use of language is engaged later in this section.

As an Indigenous university professor and clinical psychologist Gone (2018) is dedicated to projects that integrate Indigenous traditional healing practices in mental health settings. To facilitate a vibrant restoration of wellness for his people he works to re-construct what he calls “the largely implicit philosophical and religious underpinnings of pre-reservation life” (Gone, 2010, p. 139). Enactment of these relationally prioritising Indigeneities restores coherence and alignment with the expressive life-giving vitalities of the Indigenous collective that, in turn imbues wellbeing, identity and meaning to the people.

Mason Durie (2011), a Māori psychiatrist, professor and leading academic notes that Indigenous 'spiritualities' are "not well understood nor readily integrated into clinical practice… Yet to many Māori patients' spiritual encounters with therapists can be more enlightening than scientific explanations about chemical imbalances or impaired impulse control" (p. 33). Failure by health practitioners to include wholistic Indigenous approaches that provide coherence and alignment with the Indigenous collective often result not in healing and wellbeing, but in offended Indigenous worldviews and alienated patients.

For example, an article by Robbins, Hill & Whiter (2008) illumines a case study of the relationship between Selu a traditionally raised Indigenous woman and her clinically trained Indigenous psychologist. Selu was seeking help to deal with the multiple layers of catastrophic events that were the realities of her and her peoples inter-generationally colonially altered lives. During treatment Selu refused overtly cognitive, controlling behaviors, and attempts to theme or fragment her reality. Instead, she consistently gave expression to a reality that was new to the western trained Indigenous therapist.

For Selu, dreams, sensation, spirit, events, and relationships seamlessly co-existed. "To Selu life was an unceasing, continuous, undivided process. She usually did not respond well when I attempted to break life into parts to analyse it" (Robbins, et al., 2008, p. 6). Selu relied on waking and sleeping visions and dreams. "Images either came to her from her deepest unconscious or were sent to her from another world" (Robbins et al., 2008, p. 6).

Rather than being trapped in the physical limitations of her daily life, "Her culturally conditioned imaginative interactions with nature and the symbolism of her dreams were to help her to see beyond the worlds concreteness and logical deductions to personal meaning and the future" (Robbins et al., 2008, p. 6). Selu's sources of meaning and wellbeing existed beyond the confines of past and ongoing colonisation, the human, the physical, and also her immediate conditions of sedimented historical trauma and contemporary catastrophes. Her Indigenous vitalities and meaning sources also existed far beyond the limited parameters of the empirically based knowledge and practices of psychology.

Consistent with Indigenous peoples who remain connected to, or who have re-membered their Indigeneity, for Selu there was no separation between the mind and body, the tangible and intangible, the human, natural and other-than-human worlds (Fenelon & Hall, 2008; Gone, 2010; Robbins et al., 2008). The source of her guidance and healing arose from the intangible unseen of the Indigenous collective (Robbins et al., 2008). Rather than clinical machinations that framed her as an 'ill-Indigenous individual', Selu understood that to find

wellbeing, her task was “finding her place in the harmonious universe” (Robbins et al., 2008, p. 15). Selu knew the unseen world and Indigenous collective were intervening in her life, trying to bring her into harmony. She sought the Indigenous psychologist’s assistance to collaborate with and support this process (Robbins et al., 2008). Selu understood her inner and outer worlds were connected and sought therapy to “explore not only the external but also the broader and more profound elements of herself” (Robbins, 2008, p. 6).

The therapist noticed Selu paid attention to relationships that occurred between her inner and the outer worlds, “inner needs and emotions seem somehow connected to events occurring in the outside world. External events that for most of us would be perceived as arbitrary or at most coincidentally related were seen by Selu as both contiguous and meaningfully related” (Robbins et al, 2008, p. 8). Rather than making these events up, “the internal and external were actually connected, not simply construed to be connected by the powers of our imagination” (Robbins et al., 2008, p. 5). Selu was interpreting what she witnessed and responding to the movement of the Indigenous collective in her inner and outer life.

In comparison, the western trained Indigenous psychologist experienced a “deep antagonism between my inner enlightened “scientist” and my immediate intuitive self” (Robbins, 2008, p. 6). To work well with Selu he had to vigilantly monitor his delusions of mastery. “I realised I was only seeing her through the cloudy glass of my adopted ‘scientific’ worldview which was distorted by my fearful ego” (Robbins et al, 2008, p. 6). Through his engagement with Selu, the therapists was also finding his place in the Harmonious Indigenous Universe and collective.

Rather than perpetuating limiting clinical or western worldviews, working effectively with Selu required working in a way that honored, mirrored, centered, and facilitated Indigenous ‘collectivities’, realities and worldviews. “It was not the wisdom of How-to information or cognitive understandings; it was much deeper than that. It had to do with connecting with Great Spirit, nature, other people, and me” (Robbins et al., 2008, p. 16). In this case study, rather than Indigenous collectivities being considered ‘other-worldly’ or modern-day irrelevancies, alignment with the presence, power and movement of the Indigenous collective was recognised as the core process of effective therapeutic engagement.

Dr Irene Lara (2008) a decolonising Indigenist feminist who worked with Latina health activist and healers, also brings together notions of spirituality, Indigenous collectivity, and healing. She defines spirituality as “everything about you, the way you do your life” (p. 33). She uses

the term “spiritual activism” to describe a capacity to make conscious decisions to act on our interconnectedness (Lara, 2008). For her practicing collectivity, connectivity and wholeness is spirituality. Consistent with Selu’s way of being in the world (Robbins et al., 2008), Lara urges women, to turn towards our innate reservoirs of power and strength. One of the healers she worked with said –

> I think my role is… awakening consciousness, shedding the multiple masks that get in the way of wholistic knowing… to help people remember how to be in the world, [remember] their relationship with the cosmos, remember how it is they want to be, and help them to understand their relationship to everything else, the fact that all things are connected, that we are the web that connects us. (Borb’on as cited in Lara, 2008, p. 27)

Encouraging reconnection, restoration and the re-emergence of Indigenous collectivities is essential to restoring Indigenous identities, healing, wholeness and wellbeing.

6.5 Healing and clinical implications – excluding Indigenous collectivities

Dueck and Byron (2011) studied the recovery of a Chinese community following the 2008 Sichaun earthquake. They define spirituality or religion as the effective coping strategies that “provides a sense of hope and purpose that is rooted in something beyond the individual and the self” (2011, p. 251). They highlight the role of intangibly sourced collectives as encouraging the people to love, accept and continue expressions of caring and responsibility, particularly in challenging times. ‘Spirituality’ and the link it provides to the collective provides a sense of hope and place that enables people to continue to choose survival, rather than despair when their physical homes have been destroyed (Dueck & Byron, 2011).

Following the quake, a flood of western clinical psychologists streamed into the Sichuan area. Dueck and Byron (2011) noted that even though China has over five millennia as a collectivist society, western psychologists disregarded both the collective, and the spiritual as sources of healing. Instead, they perpetuated the ‘clinical’ focus on a de-contextualised individual (Dueck & Byron, 2011). The observation was made that while western mental health practitioners are in the main raised and trained in cultures that incorporate neither the collective nor the ‘spiritual’, more than 70% of the world’s population (like the Sichuan and

Indigenous peoples) are raised in cultures that prioritise and privilege both (Dueck & Byron, 2011).

Dueck and Byron, 2011 argue that rather than ignoring the unseen, “spirituality can also play a positive role in the recovery of meaning and community after disaster…” (p. 244). To be relevant and effective, approaches must align with the enduring spiritual and collectivist tendencies of the people. They advocated spirituality and collectivity as central therapeutic concerns and advised working in harmony with the local spiritual leadership, frameworks, and resources.

For the Matsigneka peoples of the Peruvian Amazon, notions and states of wellbeing (Izquierdo, 2005), like that of the Gros Ventre (Gone, 2010), Selu (Robbins et al., 2008); and the Sichuan (Dueck & Byron, 2011) arose from the maintenance of relational harmony between the Indigenous human, natural and other-than-human. After 20-30 years of bio-medical interventions the Matsigneka people had higher levels of physical health, however rather than experiencing a sense of increased wellbeing they believed they were worse off (Izquierdo, 2005). “Matsigneka concepts of happiness and wellbeing were, by and large, about providing for their families, improving their skill in order to become better hunters, fishermen and weavers and maintaining harmonious social relationships” (Izquierdo, 2005). Gains in individual physical health were experienced as meaningless and did not compensate the loss of collective relational vitalities, responsibilities, practices and lifeways.

Converse to western notions, Matsigneka wellbeing arose from maintaining harmonious relationships with the collective and the spiritual. After over two decades of medical interventions, questions about their personal, as opposed to collective wellbeing remained inconceivable and drew long blank stares. “It is the experience of change in psycho-social well-being, encompassing the mental and spiritual realms of life, that distresses the Matsigneka today, and seems to outweigh, in their view of life, any biomedical change during the same time” (Izquierdo, 2005, p. 781). A 20-30-year western medical focus that disregarded the Matsigneka’s relationships with the human, natural and ‘other-than-human’ left them in a state of existential illness and impoverishment, not wellness.

The work with Selu (Robbins et al., 2008) and the Latino communities (Lara, 2008) enables us to look into the embodied realities and implications that arise from healing processes that enhance, rather than inhibit Indigenous people’s connection to their ‘human, other-than-human and natural’ collectives. This work confirms the ongoing existence, relevance, and clinical efficacy of acknowledging and facilitating the power and presence of Indigenous

collectivities, for not only the Indigenous seeker of wellbeing, but also their practitioners and communities.

In contrast, rather than facilitating collectively sourced Indigenous relationalities, healing and wellbeing, the experiences of the Sichuan (Dueck & Byron, 2016) and Matsigneka (Izqueirdo, 2005) demonstrate a systemic disregard for and inhibition of Indigenous collectivities. Rather than reconnection to the harmonious universe, healing, inspiration and wellbeing, the unquestioned application of dominant colonial ill-individual, de-contextualising bio-medical approaches resulted in disconnection and alienation from the 'human, natural and other-than-human' collective. Despite in some cases having better physical health, the people experienced depleted wellbeing and a profound sense of being worse off.

6.6 Indigenous 'dead' and ghosts – comforting and disturbing

Indigenous and colonial people perceive and relate to the intangible differently (Dueck & Byron, 2011: Dufault, 2003). According to the literature the 'other-than-human' and unseen are ongoing sources of life, love and vitality for Indigenous peoples (Boyd, 2009; Cox, 2009; Dapice, 2006; Fenelon & Hall 2008; Gone, 2010; Hill, et al., 2010; Lara, 2008; Robbins et al., 2008). They provide support and guidance in waking and sleeping dreams, visions, intuitions, as well as internal-externally correlated events (Gone, 2010; Hill et al., 2010; Mark & Lyons, 2010; Robbins, et al., 2008).

Bomberry (2008, p. 1794) uses the term 'ubiquitous trope' to describe the urging presence of the 'other-than-human' Indigenous 'Grandmother' and 'Grandfather' who "confront their children, no longer content to feed their romantic notions of tenuous connections to indigeneity but demanding that they become true political subjects" (Bomberry, 2008, p. 1794). Rather than other-worldly, bombastic, subjective or 'spiritual' irrelevancies (Hill et al., 2010; Hunter, 2006; Robbins et al., 2008; Starn, 2011), ongoing relationship with the natural and 'other-than-human' Indigenous collective have concrete, objective, collective, and therefore also political implications that incorporate, yet also extend beyond the 'clinic'.

For example, in the literature the word 'ghosts' was used when discussing politically and critically relevant relationships with the 'other-than-human' (Boyd, 2009; Cox, 2009). "Ghosts of the dead and non-human spirits are authentic beings significant and specific to Indigenous lifeways that are part of a shared reality" (Boyd, 2009, p. 702). Ghosts have been identified as "locally grounded, highly particular, culturally specific… meaningful rhetorical devices or

tropes that transmit knowledge across any number of boundaries – generational, temporal, regional, cultural, relational and disciplinary" (Boyd, 2009, p. 699-700). Given they can exist within yet are free from the moorings of time and place that limit the living, "ghosts disrupt linear time and 'bring the past into the present' thus enabling the recovery of individual, ethnic and national memories" (Boyd, 2009, p. 700).

While past and ongoing colonisation, western revisionist histories (Hernandez, 2011), 'conspiracies of silence', and the 'trauma after the trauma' (denial of past and ongoing colonially instigated trauma) (Danieli, 1988), and the ethnocidal practices of mental health practitioners who fail to 'get it' (whether deliberate or not) (Durie, 2011; Hill et al., 2010; Gone, 2011), may have had some success in emptying Indigenous minds and bodies of the narratives of where we come from, who we are and the 'his'stories of harming, the 'other-than-human' ensures our 'not-to-be-forgotten' memories remain vital and relevant. "Ghosts give voice to those parts of the collective past that have been forgotten, including 'unspeakable' acts of colonisation, dispossession, and violence" (Boyd, 2009, p. 700). They also ensure we retain embodied memories of the ongoing and powerful sources of our healing (Gone, 2010; Lara, 2008).

While the trauma and 'his'stories of colonisation upon which the 'modern' western world is built continues to be systemically denied, for Indigenous peoples, these realities have not gone anywhere, they remain, and remain unaddressed (Boyd, 2008; Bomberry, 2008; Durie, 2005). Whether we are consciously aware of it or not, patriarchy, imperialism, colonialism, and slavery are "wrought on the bodies, minds and spirits of colonized people and their heirs" (Lara, 2008, p. 23).

Boyd (2008) suggests the presence of ghosts can act as a barometer. "Wherever Europeans took root in unfamiliar landscapes, stories of indigenous ghosts prevail, serving as a kind of barometer for measuring the multigenerational guilt, unfinished business, and cross-cultural anxieties that are associated with the multiple and/or diasporic identities of immigrant and settler cultures" (Boyd, 2009, p. 700). While some Indigenous minds and bodies may - through systemic colonial destruction - have been emptied of conscious memories and severed from inter-generational transmission of Original teachings, and 'his'stories of colonial harming, the vital and ongoing presence of the Indigenous 'other-than-human', ghosts and the 'dead' means these vitalities and teachings remain.

It has been noted the Indigenous Ancestor/ghost presence informs an enduring "ethnopsychology phenomenon" that continues to fuel the distinctive subjectivities and

“persistent spiritualities” of Indigenous peoples today (Gone, 2010, p. 134). Indigenous ‘memoryscapes’ include “sensual and mental apprehensions of their environment [and its] remembered places and casts long shadows in spaces that resist modernity’s assumptions that power is only linked to the ability to see clearly in every corner. From shadows and unseen places, the dead “speak” through the embodied experience of cultural hauntings” (Boyd, 2009. p. 725).

Rather than exotic modern-day irrelevancies (Hunter, 2016; Starn, 2011), or symptoms of pathologies (Hill et al., 2010’ Robbins, et al., 2008), the Indigenous ‘dead’, ghosts, Ancestors, Grandmothers and Grandfathers are vital and valid sources of not just Indigenous identities, but also memories of healing and harming. They continue to powerfully share, inform and inspire our contemporary Indigenous realities with knowledge, concrete skills and ‘not-to-be-forgotten’ memories of our collective harming, and importantly, also the ongoing vitalities of our collective wellbeing (Bomberry, 2008; Boyd, 2009; Gone, 2010; Lara, 2008).

Despite the past and ongoing use of brutal and hegemonic colonial devices aimed at erasing Indigenous people/s memories of our past and our lifeways, the Indigenous unseen collective provides a constancy of place. “Ghosts articulate the unseen and the unvoiced – the marginalised – forgotten- in short, those experiences and imaginings that are subjected to hegemonic forces, yet still contribute to the ‘realness’ of social life”(Boyd, 2009, p. 705). Even as Indigenous people continue to suffer the ethnocidal and genocidal impacts of colonisation, constancy of place and a sense of Ancestral and ‘his’storical continuity are maintained by the ongoing presence and counsel of the collective Indigenous unseen (Boyd, 2009; Dueck & Byron, 2011). The ongoing vitality of the unseen Indigenous collective ensures, our awareness of colonial harms (past and ongoing), and our collective sources of Indigenous healing remain.

The literature indicates that Indigenous descendants and colonial descendants perceive and relate to the Indigenous unseen and ‘other-than-human’ differently (Dueck & Byron, 2011; Dufault, 2003). “Ghosts give voice to those parts of the collective past that have been forgotten including ‘unspeakable acts of colonisation, dispossession and violence” (Boyd, 2009, p. 700). For colonial descendants and beneficiaries, rather than a comforting, guiding and inspiring presence, the Indigenous unseen may be experienced as discomforting, disturbing, and deeply troubling “guilt infested projections” (Boyd, 2009, p. 701). Colonial descendants are inclined to control, resist, fear, and deny the Indigenous unseen.

In comparison, Indigenous communities tend to incorporate the incorporeal intangible sources, the ‘dead’ and the Indigenous ‘natural and other-than-human’ as authentic and valuable members of our collectives. Regardless of our perceptions, the ‘natural and other-than-human’ Indigenous collective continues to guide and protect Indigenous descendants across time and place. “Acts of ‘unspeakable’ violence are rarely successfully repressed; rather they are, at most, ‘imperfectly deferred’” (Joseph Roach, as cited in Boyd, 2009, p. 700).

In this review, the unseen Indigenous collective continues to hold and infuse ‘not-to-be-forgotten’ memories and vitalities of wholeness and healing, as well as those of past and ongoing colonial harmings into their grandchildren and descendants across generations (Boyd, 2009; Cox, 2009; Gone, 2010; Lara, 2008; Robbins et al., 2008). Indigenous collective memories and sources include origin vitalities, knowledge and experiences that are communicated or infused through sleeping and waking dreams, visions and intuitions. They also involve meaningful, contiguous alignments between inner and outer worlds, events, and relationships. Together the ‘human, natural and other-than-human’ Indigenous collective urge us to continue as today’s Ancestors (Gone, 2010); in ways that align with and extend our past and ongoing Original lifeways (Bomberry, 2008; Boyd, 2009; Cox, 2009). Consistent with the themes of collectivity and relationality, the unseen-seen of the Indigenous collective continues to infuse all levels of our ‘human, natural and other than human’ worlds. The Indigenous collective ensures the ‘never-to be-forgotten’ sources of Indigenous people/s harming, and perhaps even more importantly, our Indigenous healing, remain vital, relevant and available.

6.7 Critical differences – disparate perceptions and approaches

Dufault (2003) considered that colonial and the Indigenous peoples seek a balance of mind, body, and spirit, but go about attaining these in different ways. Colonial culture controls the spirit to produce goodness, whereas Aboriginal culture seeks to liberate it (Dufault, 2003). The Indigenous lifeworld represents and approaches source, the unseen, ‘spiritual’ and collective as inherently ‘good’, the colonial world does not. This difference between trusting, elevating, and releasing the ‘goodness’ in the Indigenous unseen and natural, as opposed to fearing, pathologising and controlling ‘badness’ mirrors the difference in the foundations on which Indigenous and colonial world views, and the ‘therapeutic’ approaches they inform arise.

Beseeching the Indigenous unseen and 'other-than-human' to release goodness for the benefit of the community and wider collective is fundamental to indigenous notions and realities of resilience, healing and wellbeing (Gone, 2010; Hill et al., 2010; Mark & Lyons, 2010; Robbins et al., 2008). Trust in the goodness of the wholistic, natural, spiritual, and wider Indigenous collective informs timeless Indigenous systems that prioritise generosity, reciprocity and collective care (Fenelon & Hall, 2008; Izquierdo, 2005). Prior to colonisation, 'spirituality' as relational regard for the whole maintained through intentional interconnectedness was not merely a personal 'practice', it was a lifeway maintained by institutions that were "simultaneously civil, religious and moral" (Durie, 1998; Fenelon & Hall, 2008, p. 1880).

Several resilience of the Indigenous spirit authors advocate for the restoration and facilitation of unseen Indigenous vitalities and the collectivities they arise from and inform as prerequisite to the restoration of the healing and wholeness of Indigenous people (Gone, 2010; Lara, 2008; Robbins et al., 2008). Gone (2010) observes that "Our problems are primarily existential and spiritual in origin, not biological or behavioral – they result from over a century of thwarted ambition and depleted vitality" (p, 148). Rather than exacerbating Indigenous existential deprivations by pathologising, controlling, and eradicating intangible sources of Indigenous vitalities and collectivities, restoring the perceptions, representations and relationships that recognise and release these sources and collectivities is what heals Indigenous peoples (Niania et al., 2017).

6.7.1 Pathologising Indigenous collectivities

Differences between Indigenous tendencies to facilitate the unseen/Indigenous, and colonial tendencies to control, pathologies and oppress it were highlighted in the research of Hill, Pace and Robbins (2010). By testing diagnostic outcomes of the Minnesota Multiphasic Personality Inventory (MMPI-2) with 12 East Woodlands Indians they conducted an Indigenous critique of the MMPI-2 and by extension also the colonial values, beliefs and knowledge that inform it.

Consistent with other Indigenous researchers and participants in this review, the East Woodlands Indians continued to facilitate the presence and power of the unseen for collective wellbeing (Boyd, 2009; Gone, 2010; Hill et al., 2010; Lara, 2008; Robbins et al., 2008). They believed in the medicine of dreams, generational gifts, and spirits. They held to the importance of ceremony and initiation as central to their wellbeing and lifeworlds. They

considered traditional knowledge to be essential to the contemporary wellbeing and survival of their people and culture (Hill et al., 2010).

In comparison, consistent with western approaches to the unseen and to Indigenous people, knowledge and lifeways, the MMPI-2 pathologised the Indians and their collective prioritising beliefs and practices. They featured on scales that highlighted poor contact with reality, unstable mood, tendencies to hypomania and grandiosity. Hill et al., (2010) noted “These views of psychopathology … are defined according to a western paradigm that decontextualises cultural experiences” (p. 21). Rather than encouraging the implicit philosophical and spiritual underpinnings of Indigenous collectivity or assisting them to find or further their place in the harmonious universe, the MMPI-2 pathologised the Indians and their ongoing relationships with the unseen and seen of the Indigenous collective. This view is consistent with post-enlightenment concepts that “radically separate atomized individuals” (Cox, 2009, p. 114), and split modern humanities hearts from their bodies, and their bodies from their minds (Lara, 2008).

The East Woodlands Indians (Hill et al, 2010), Selu (Robbins et al., 2008), and the Matsigneka (Izquierdo, 2005) retained connection with the ‘harmonious universe’. They displayed a natural responsive affinity to the seen, and unseen of the Indigenous collective. Rather than being ‘ill Indigenous individuals’, they were fulfilling their role, responsibilities, and place in the harmonious universe (Robbins et. al., 2008) in accord with life-enhancing Indigenous lifeways that attend and facilitate the interconnectedness and goodness of the unseen-seen “web that connects us” (Lara, 2008, p. 27).

Indigenous people, knowledge and lifeways suffer a double jeopardy. The unseen on which Indigenous lifeworlds is premised, is feared, distrusted, and controlled. In addition, the ‘colonial mainstream’ demonstrates a similar fear, distrust and subsequent control, oppression and domination of Indigenous people, knowledge, and lifeways.

6.8 Language and representational differences

Differences in how people perceive and conceptualise Indigenous people, knowledge and lifeways and the unseen are mirrored in their language and representations. In the literature there were representational differences between authors who did and did not identify as Indigenous, and also between Indigenous women and men.

6.8.1 Indigenous influenced authors

While distinguishing Indigenous from non-Indigenous contributors was not straightforward, some authors clearly declared themselves to be Indigenous. These authors consistently positioned the seen and unseen of Indigenous collectivities, people, knowledge, and lifeways as vital, valid, life-giving and ongoing (Awatere, 1983; 1984; Bomberry, 2008: Gone; 2010a, 2010b, 2011a, 2011b; Royal, 2003; Robbins et al., 2008).

Gone (2010) draws on his Gros Ventre language and the term 'moose' to describe a non-ferocious life-giving vitality that arises from the Indigenous collective. Several 'resilience of the Indigenous spirit' authors used the word 'spiritualities' or 'subjectivities' to describe the ongoing collective sources and relationships associated with Indigenous wellbeing and healing (Durie, 2011; Dufault, 2003; Dueck & Byron, 2011; Gone, 2010; Izquierdo, 2005; Lara, 2008; Mark & Lyons, 2010; Robbins et al., 2008).

Prior to colonisation (past and ongoing), Indigenous language, forms and technologies maintained and extended a harmonious relational interconnectedness into the life-giving sources of the unseen-seen Indigenous collective (Bomberry, 2008; Fenelon & Hall, 2008; Gone, 2009; Lemelin et al., 2010; Royal, 2003). Rather than being reserved for special institutions, days, places or times, wholistic relationships with the Indigenous collective were implicitly and explicitly embedded into all aspects of everyday life. Simultaneously 'spiritual', social, economic, political. and ecological institutions ensured human life was enacted in alignment with the life-giving nature and relationships of the Indigenous collective (Durie, 1998; Fenelon & Hall, 2008).

The authors who most clearly demonstrate capacities to apprehend, conceptualise, represent, and facilitate the fullness of Indigenous collectivities and vitalities, were the authors who clearly and proudly declared themselves as Indigenous. They also emphasised that the care and facilitation of Indigenous wellbeing has always and will always remain in the hands, minds, spirits, and bodies (personal-collective and intergenerational) of Indigenous people who remain aligned with and expressive of the unseen-seen Indigenous collective (Boyd, 2009: Bomberry, 2008; Fenelon & Hall, 2008; Gone, 2010; Hill et al, 2010; Lara, 2008).

6.8.2 Colonial influenced authors

In comparison, those who did not identify as Indigenous and who promoted non-Indigenous worldviews represented the power, presence and movement of the Indigenous 'human, natural and other-than-human' in three ways - as 'inner' or 'other-worldly' romantic or exotic irrelevancies (Hunter, 2006; Starn, 2011); as abnormalities and pathologies that need to be clinically treated and controlled (Hill et al., 2010); or as evidence of Indigenous savageries that need to be eliminated and destroyed (Starn, 2011). A tendency to re-interpret and frame the holism and complimentarily of Indigenous understandings of the 'human, natural and other-than-human' collective as merely western enlightenment dichotomies was also observed (Robbins et al., 2008).

At best colonial renderings de-dignify and 'dumb-down' Indigenous collectivities, people, and the 'persistent spiritualities' they inform as modern-day irrelevancies that are out-of-step with contemporary time and place (Gone, 2010; Starn, 2011). At worst colonial representations drive ethnocidal/genocidal approaches that are served up to Indigenous people as 'treatments' for our own good (Churchill, 1997; Gone, 2010; Hill, et al., 2010).

The quote that opens this section highlights how those who exist outside these lifeways are unable to apprehend, understand, relate to, and therefore represent the fullness of the unseen-seen sources that are the Indigenous collective. For them it remains 'other-worldly', 'exotic' or 'savage' and therefore unknown and dangerous, or irrelevant to the contemporary lives of all people (Hunter, 2006; Starn, 2011). However, when understood from the 'inside-out' of embodied and lived Indigenous experiences, relevancies, knowings and knowledge, Indigenous people, knowledge and lifeways that maintain regard and alignment with the collective remain valid and vital sources of healing, wholeness and wellbeing (Deloria, 1988; Durie, 2011; Gone, 2010; Hill et a., 2010).

What may be perceived from a culturally de-contextualised, fear-based non-Indigenous perspective as 'pathologies' that confirm the disintegration of the 'ill-Indigenous-individual's' personality (Gone, 2009; Hill et al., 2010), or quaint, savage tendencies that have neither place nor relevance in today's world (Hunter, 2006; Starn, 2011), appear very different when viewed from Indigenous worldviews. They can then be seen as conscious decisions to act on our Indigenous interconnectedness, so we can remember how it is we want to be in relationship with the unseen-seen of the human, natural and other-than human, in order to release and facilitate healing and wellbeing (Boyd, 2009; Bomberry, 2008; Cox, 2009; Gone, 2009; Lara, 2008; Robbins et al., 2008).

6.8.3 Subjectivities, spiritualities and more troubling colonial representations

The presence, power and movement of the 'human, natural and other-than-human' Indigenous collective and our responses to it are often represented as 'spiritualities' and 'subjectivities'. Just as Indigenous collectivities are far more than modern-day irrelevancies (Hunter, 2006; Starn, 2011); evidence of inherent Indigenous deviance or pathologies (Hill et al., 2010; Robbins et al., 2008); or mere dichotomies to a colonial opposite (Robbins et al, 2008), they are also far more than western 'other-worldly' 'spiritualities' or 'inner-worldly' 'subjectivities.

Consistent with the post-enlightenment separation of the body from the mind, and the personal from the collective, colonial terms such as 'subjectivities' and 'spiritualities' tend toward the temporally dissociated domains of the de-contextualised 'other-worldly'(Cox, 2009; Hill et al., 2010; Lara, 2008); or toward the colonially and politically de-contextualised and inane domains of a single individual's private, personal 'inner-worldly' subjectivities (Dueck & Byron, 2011).

'Spiritual' and 'subjective' representations of Indigenous collectivities are particularly problematic. They de-contextualise and therefore de-commission the potencies and power of the collective from the relevancies of our every-day lives. By 'inner' or 'outer worlding' the ongoing and vital sources of the Indigenous collective, our awareness and perceptions of the concrete immediacies of the ongoing presence of powerful personal-collective-intergenerational, local-global, human, natural and other-than-human spiritual-political collectivities and realities in which we continue to dwell, are dulled or culled from our everyday lives.

Colonial words and notions of 'spiritualities' and 'subjectivities' fall far short of properly apprehending and representing the expansive depths, yet embodied immediacies and potent pragmatic-political relevancies of Indigenous collectivities that continue to infuse and inform all levels of our personal-collective-global Indigenous lives and wellbeing (Cox, 2009; Boyd, 2009; Gone, 2010, 2011; Robbins et al, ba).

Languages, institutions, and societies can align with, embody and express; or inhibit and obstruct the Indigenous unseen (Royal, 2003). Dueck & Byron (2011) observed, "It should come as no surprise that a western psychology which emerges in an individualistic culture might propose or assume that the individual possess the resources necessary to adapt to disasters or that the goal of intervention would be to empower the individual" (p, 245). Just

as those with only a hammer see only nails, colonial and clinical approaches and language admit only the 'individual'. Dueck & Byron (2011) argued "behind the individual resources are communal traditions upon which the individual is dependent, and the disaster relief would do well to focus directly on community reconstruction" (Dueck & Byron, 2011, p. 245).

Analysis of the 'resilience of the Indigenous spirit' literature' indicates that behind the Indigenous individual (that colonial societies and psychology predominate), and even the Indigenous communal traditions that Dueck & Byron (2011) apprehend, there are, like deep underground rivers, ongoing unseen 'human, natural and other-than-human' collective sources of Indigenous vitalities moving within and across our personal-collective-intergenerational, inner and outer lives.

The implications associated with re-connecting and activating these Indigenous collectivities extend far beyond the 'ill-Indigenous-individual' of de-contextualised colonial clinical concerns and service delivery; 'inner-worldly' and 'other-worldly' irrelevancies; and also the faulty colonial constructs that drive narratives of Indigenous deviance and savagery. Behind the Indigenous 'individual', or even the Indigenous 'cultural/social' are powerful intangible 'human, natural and other-than-human' Indigenous collectivities that provoke and promote Indigenous re-coherence, healing, and re-generation.

6.8.4 Indigenous women and men

There were also differences in how Indigenous women and men represented their perceptions and relationships with the Indigenous collective. As an Indigenous woman and healer, rather than abstractions, Lara (2008) described her embodied reality of her relationship with the Indigenous collective. For her 'spirituality' was "everything about you, the way you do your life" (p. 33). Her work was to help Indigenous women heal, find and become the wholeness of who they are. She promotes "spiritual activism" as "the conscious decision to act on our interconnectedness" (p, 23).

While Selu's story was relayed by an Indigenous man, her embodied women's voice dominates the rendering as she also shares her 'spirit-heart-body-mind's', embodied, yet also expansive experiences and relationships with the collective as the "spiritual world intervened in her life" (Robbins et al., 2008, p. 13). The direct personal, concrete, sensate immediacy of the physical, and instinctive, along with the conceptual, abstract, and intuitive of senses, dreams, the unconscious, nature, and other worlds were all part of the

harmonious inner to outer wholeness of the Indigenous universe in which Selu moved and found her meaning.

Selu's 'self' was seamlessly embedded in and expressive of the 'human, natural, and other-than-human' Indigenous collective. "To Selu, life was an unceasing, continuous, undivided process" (Robbins et al., 2008, p.6). Her inner and outer worlds were connected and whole. Rather than enlightenment splits between her mind, heart, and body; other people and her; the natural or other-than-human worlds, Ancestry, his-story and today, they were inter-connected in a meaningful wholeness. Indigenous women were able to open to and give expression to their Indigenous collectivities through the lens of their bodies, hearts, experiences, intuitions, and realities (Lara, 2008; Robbins et al., 2008).

In comparison, Indigenous men tended to abstract, theorise or philosophies their apprehensions, understandings, experiences and representations of Indigenous collectivities and source (Gone, 2010; Fenelon & Hall, 2008; Royal, 2003; Robbins et al., 2007). After being profoundly influenced by Selu, her male Indigenous therapist said, "I had trusted my intuition to express an immediate awareness rather than responding with what I thought would be appropriate questions or attempting to represent her experience with abstractions" (Robbins, et al., 2007, p. 11).

Rather than merely thinking about, or considering them from a distance, the women's embodied accounts enable us to go inside and touch our Indigenous consciousness in our experiences with the Indigenous collective. To apprehend, understand, think well about, theorise, institute, and respond to the Indigenous collective in ways that restore balance between the Indigenous feminine and masculine, both the embodied and the abstract levels of our engagement and representations of the 'human, natural and other-than-human' Indigenous collective and our relationships to it are required.

Whether we can apprehend, access, align with and open to these Indigenous vitalities depends on how we have been taught, or how we have come to re-member, think and speak about them. Indigenous peoples' language is in an in 'between' place. For many Indigenous people our local or tribal languages have been 'lost' or devastated. Some of us, like the Gros Ventre and Māori retain our language and can draw on them to articulate, understand and re-manifest the power and presence of our Indigenous collectivities in our local/tribal lives today.

However, subsequent to the past and ongoing impacts of colonisation, for most of us the coloniser's language is the only language we now have to speak to ourselves and each other

about the ongoing presence and power of the ‘human, other-than-human and natural’ Indigenous collective. While it provides a common language, it is problematic. Colonial languages arise from an individualising world, a spirit and way of being that is very different to the Indigenous lifeworld. Great care and critical consideration must be exercised in using the colonisers language to clothe and embody the re-emerging Indigenous collectivities, relationalities, Indigeneities or vitalities that this work addresses. Rather than bringing us into alignment and harmony, the uncritical use of colonial language to give shape and form to Indigenous collectivities, can alienate us further from our Indigenous wholeness.

6.9 Indigenous re-constructions

Comparative critique of the language used by Indigenous people to describe the personal and the collective realities and experiences of their Indigenous lifeways indicates a re-combining of language to describe and affirm an implicit wholeness, that in colonial minds and mouths, are used to define, separate, and fragment the personal/subjective/private/inner from the collective/objective/public/political/ outer.

For example, Gone (2010, p. 135) states -

> Recovering our collective voice and making it resound on the Northern Plains once more lies in the transformative power of self-expression. For it is self-expression, as just one manifestation of self-determination, that retains the power to refashion coherence in the plan and purpose of a people, to rebuild connectedness between community members and with ourselves, and to re-chart lives of cultural continuity to an indigenous way of life across the colonial abyss of history. (Gone, 2010, p. 135)

Rather than ‘self’ representing an atomised separate individual, just as Indigenous ‘personhood’ incorporates other-than-human persons, it is an expression of the Indigenous community, people and collective. Gone (2010) also speaks of recapturing “the contours of social, psychological and spiritual experience that once constituted distinctive kinds of Gros Ventre subjectivity (lived and felt engagements with this world)” (p. 135). The personal, social, psychological, and subjective are re-cast as collective experiences. In order to articulate these realities in a manner that accords with Indigenous thought, just as the Indigenous person needs to be re-contextualised in the Indigenous collective, the language

we use to speak of our Indigenous personal and collective also needs to be re-cohered to the Indigenous collective.

The re-conceptualisation and re-Indigenisation of Indigenous forms using colonial language was also demonstrated in relation to notions of ‘health’ and ‘resilience’. The health and resilience of the Weenusk First Nation people of Canada was investigated by Lemelin, et al. (2010). Health was considered as “not merely the absence of disease. Rather it is an overall state of wellbeing, encompassing the micro-levels of the cell to the macro-levels of ecological systems and spiritual dimensions…” (p, 9). The wholeness of the expanses that are Indigenous collectives are central to the source and function of Indigenous health and wellbeing.

Of the Weenusk peoples ‘resilience’, Lemelin et al (2010) said “This notion of resiliency is founded in a fundamental notion that their resolve, which is based on centuries of resourceful adaptation to changing ecological and climatic conditions in Northern Ontario, has provided them with the wherewithal to adapt and be ‘well’ in their traditional territory” (p. 14). Rather than the de-limited trauma and individual-centric constructs of western resilience (Hall, 2010), Indigenous resilience is life and wellbeing centric. Weenusk resilience is an extension and expression of an ancient and ongoing collective life-course that demonstrates and continues presumptions of Indigenous wellbeing and continuity.

Notions of ‘trauma’ were also re-conceptualised. Change and challenge, including the deliberately enforced and severe systemic harming of colonisation (past and ongoing) was considered part of life’s challenges, that the people - given time, and the right conditions - would survive, master, and go beyond as they continue persistent Indigenous tendencies toward survival and wellness (Fenelon & Hall, 2008; Lemelin, et al., 2010).

The ‘resilience of the Indigenous spirit’ literature indicates our Indigenous personal-psychological-public-political-spiritual selves and realities are not separate, or isolated. Instead, they are different facets of a merged, expansive ‘human, natural, other-than-human’ streaming of collective wholeness. While we have suffered, and often had little choice but to internalise colonial conditioning that contaminates our Indigenous imaginations, and may cumulatively tend us towards apprehensions, language, and therefore mental states of fragmentation, division, separation, and individualisation, the Indigenous personal, collective and universal are not separate. The innate is not only ‘inner’, the external is not only ‘outer’, rather they are two different aspects of the wholeness that is the Indigenous collective, of which we continue to be an inextricable part.

We are the web that connects us (Lara, 2008). Our work is to restore the naturalness of our social, psychological, 'spiritual' experiences, our religious, philosophical, psychological underpinnings, languages, and lifeways that can acknowledge articulate and re-emerge these realities, knowledge, and practices. This includes the need to re-emerge the institutions that have always and continue to constitute our distinctive personal-collective-inter-generational understanding, engagement and perpetuation of the wholeness that is the Indigenous collective.

When Indigenous people are moved by 'spirit' and move on mass we are powerful (Maaka & Fleras, 2005; Yellowbird, 2014). Like slicing our collective Achilles heel, Indigenous authors have remarked the colonial need to sever and isolate the Indigenous individual from the Indigenous collective to try and maim, tame and control us (Awatere, 1984; Churchill, 1997; Maaka & Fleras, 2005; Yellow-bird, 2014). "Spiritual movements have always been a force of powerful colonial resistance, which is why our ceremonies where so viciously attacked, outlawed" (Yellow Bird, 2014, n.p.). Colonial institutions, language and practices continue the amputating nature of severing our Indigenous personal/individual/psychological from the collective, and therefore also from the powerful pools of collective Indigenous vitalities they perpetuate.

The source and vitality of Indigenous collectivities and the lifeways they express remain current, central, and relevant to Indigenous people today. As we continue to survive, and struggle to re-emerge, re-cover, heal and find existential meaning following the 'psychic deathing' and devastation of colonisation (past and ongoing), they are even more valid than ever before (Boyd, 2009; Fenelon & Hall, 2008; Robbins, et al., 2008). In order to facilitate healing and resilience, Indigenous collectivities need to be re-apprehended, recognised and re-presented as valid and relevant in the personal-collective-institutional and political lives of Indigenous people in ways that facilitate the wholeness and vital life-giving flow of our Indigenous collectivities (Durie, 2011; Gone, 2010; Robbins et al., 2008). Indigenous people who have retained or reclaimed their relational connection to Indigenous collectivities are best positioned to do this work.

The human, natural and other-than-human Indigenous collective continues to hold and infuse 'not-to-be-forgotten' memories and vitalities of Indigenous wholeness and healing, as well as those of colonial harming into their grandchildren and descendants across generations (Boyd, 2009; Cox, 2009; Gone, 2010; Lara, 2008; Robbins et al., 2008). Indigenous collective memories and sources include ferocious life-giving, relational, and

meaning making vitalities (Gone, 2009; Izquierdo, 2005; Mark & Lyons, 2010), origin knowledge and experiences; urgings to continue as today's version of our Ancestors (Gone, 2010); and knowledge of the events that separate today's Indigenous descendants from the knowledge and practice of our past and ongoing Original lifeways (Bomberry, 2008; Boyd, 2009; Cox, 2009). Consistent with the themes of collectivity and relationality, the unseen-seen of the Indigenous collective continues to infuse intangible-personal, personal-political, local-globally relevant ancestrally inspired instruction, dreams, desires and urges in our Indigenous hearts, minds, bodies and every day's.

The 'resilience of the Indigenous spirit' literature confirms the ongoing power and presence of an intangible Indigenous source-force that provokes and inspires Indigenous identity development, re-vitalisation and wellbeing. The 'human, natural and other-than-human' Indigenous collective is the source and motive force of Indigenous identity development.

Analysis

This 'Indigenous collective as the source of Indigenous healing' section of the literature review aligns with the 'intangible-personal' Indigenous identity (He Tangata - personal) development area of research interest. Both are concerned with the source forces, interface and relationships that inform 'intangible-personal' Indigenous identity development.

6.10 Other-than-human, natural and human

This review confirms the existence of a powerful and provocative, consistent, persistent, and insistent Indigenous source presence. While many and varying terms were used, I have extended Gone's 'other-than-human persons' (2010, p. 140) to the 'human, natural and other-than-human' Indigenous collective to represent the fullness of this vital and re-vitalising collective[13].

Not all levels of the Indigenous 'human, natural and other-than-human' are equal. The intangible and unseen 'other-than-human' is the primary and generative realm (Boyd, 2009; Bomberry, 2006; Gone, 2009; Mark & Lyons, 2010; Robbins et al., 2008). The' other-than-human' gives life to all of creation, the natural gives life to the human. The Indigenous

[13] For brevity and ease I will also use the term Indigenous collective to represent the 'other-than-human, natural and human' Indigenous collective

universe incorporates the ‘human’ within the ‘natural’, within the ‘other-than-human’ (Bomberry, 2008; Boyd, 2009; Crate, 2002; Gone, 2010; Lara, 2008; Mark & Lyons, 2010; Royal, 2003; Robbins et al., 2008). Humanity is an extension and derivative of the natural and the ‘other-than-human’.

In order to think well about the unseen sources and intangible aspects of Indigenous identities that are the concern of this section of the review, the collective can be further simplified into the two realms of the ‘human’ and the ‘natural and other-than-human’. The ‘natural and the other-than-human’ is primary. It animates and vivifies the entire collective, including the human. It gives life to, infuses, embraces and permeates, yet originates outside the human realm. While the control of the ‘natural and other-than-human’ is external to humans, given we are comprised and to a degree also comprising of it, under certain conditions we can amenably position, align with and give creative expression to the source, flow, and vitalities of the Indigenous collective (Gone, 2008; Royal, 2003; Robbins at al., 2008).

‘The human’ represents the unseen-seen human aspects of the ‘human, natural and other-than-human’ Indigenous collective. It represents our potentials to apprehend, respond and give expression to, or deny the presence, power and movement of the ‘natural and other-than-human’ collective into and through our personal-collective bodies and lives. Alienation from expressive alignment with the Indigenous collective not only threatens our potentials to enact our Indigenous identities and the wellbeing associated with them, it fundamentally challenges the ongoing existence of our humanity. “In truth they would no longer be human” (Deloria, C, 1988, P, 10, as cited in Bomberry, 2008, p. 1791).

6.11 The Indigenous ‘social’

The ‘human, natural and other-than-human’ collective is the Indigenous social-order. The Indigenous ‘social’ incorporates yet extends beyond the human. While English concepts of ‘spiritualities’ or ‘subjectivities’ are often employed to represent the presence, power, and movement of the Indigenous collective, when used uncritically they are flawed equivalences. They fail to describe the fullness of our grounded, manifest experiences and relationships with the source, process, and potencies of the ongoing movement of the Indigenous collective into and through our hearts, bodies, homes and lives (Dueck & Byron, 2011; Durie, 2011; Gone, 2010; Lara, 2008; Mark & Lyons, 2010). The issue of naming and representing

the source and our relationships with the Indigenous collective is re-visited in the ‘Indigenous collective as the site of healing’ section of this review.

The Indigenous collective was represented differently by Indigenous, and colonially influenced people. The colonially influenced portray it as irrelevant, politically denuded, ‘other-worldly’ and ‘spiritual’, or ‘inner-worldly’ and subjective (Starn, 2011). From this perspective, Indigenous responses to its presence and power are seen as evidence of inherent Indigenous pathologies that need to be psychologically treated and eliminated, or as evidence of Indigenous savageries that need to be eradicated (Gone, 2009, Hill et al., 2010).

Indigenous women represented the Indigenous collective differently to Indigenous men. Indigenous women related to and represented the Indigenous collective through the immediacy of their hearts, minds, body’s, and experiences (Lara, 2008; Robbins et al., 2008). In comparison, Indigenous men tended to abstract, philosophical, theoretical or ‘outer’ representations.

This review also confirms, despite decades, generations and sometimes centuries of systemic and ongoing colonial ‘deathing’, denigration, deprivation, and misrepresentation of Indigenous people/s and our lifeways, the Indigenous collective continues to be a vital and valid source of Indigenous identities, healing and re-vitalisation (Bomberry, 2008; Boyd, 2008; Crate, 2002; Gone, 2010; Lara, 2008; Lemelin et al., 2010; Robbins et al., 2008). When Indigenous people are able to open to, allow and give expression to its presence not only Indigenous identities but healing, wholeness, wellbeing and a renewed sense of human dignity ensue (Durie, 2017; Gone, 2008; Hill et al., 2010; Robbins et al, 2008). In comparison, regardless of states of physical health, when the Indigenous collective is denied, excluded, inhibited, and denigrated, Indigenous people are impoverished, pathologised, alienated, offended and cast into states of existential and relational deprivation, meaninglessness and illness (Dueck & Byron, 2011; Durie, 2011; Hill et al., 2010; Izquierdo, 2005).

6.12 The intangible-personal interface and pools

In terms of exploring the nature of the relationships that exist at the inter-face of the ‘intangible-personal’ of Indigenous identity development, this was most possible by looking into the embodied, ‘inside-outside’ representations of the Indigenous women’s experiences (Lara, 2008; Robbins et al., 2008). For example, Selu suffered catastrophic and ongoing consequences of colonisation, yet she continued to experience an embodied sense of the

unceasing, continuous, and undivided support and goodness of the ‘Harmonious Indigenous Universe’.

While there were contiguous and confirming alignments in her outer world, Selu experienced the presence and power of the Indigenous universe most strongly within. To find balance and her place within the ‘Harmonious Universe’, she needed help to unearth, think well about, synthesise, and understand the multiple contiguous connections that existed between her waking and sleeping dreams, inner and outer worlds. Selu needed help to understand and bring together her inner and outer realities and experiences. These understandings enabled her to begin to live in expressive alignment with the presence, power and flow of the Indigenous collective into and through her life (Robbins et al., 2008).

In a similar way, the Latino women wellbeing practitioners were concerned with facilitating awareness and alignment of our inner reservoirs of indigenous power and strength with the movement of the Indigenous collective in our inner and outer worlds, so we can more consciously act on our relationships of interconnectedness (Lara, 2008). The East Indian Woodsmen also believed in listening and responding to their inner-outer realities. They paid attention to the medicine of dreams, generational gifts, and spirits (Hill et al., 2010). They held to the importance of embodied knowing, ceremony, and initiation as central to seeing, understanding, and coming into alignment with the presence and flow of the unseen-seen Indigenous collective source force (Hill et al., 2010).

Despite past and ongoing colonisation, the literature emphasises the ongoing presence and power of a provocative collective Indigenous presence that urges us toward fulfilling our Indigeneity, wellbeing, and humanity (Bomberry, 2008 Boyd, 2009; Crate, 2003; Gone, 2009; Izquierdo, 2005). The work with and of indigenous women confirms the power, presence, and relevance of our innate pools of Indigenous strength, power and knowing in our Indigenous hearts and bodies (Hill, 2010; Lara, 2008; Robins et al., 2008).

We are extensions of the ‘human, natural and other-than-human’ collective. Like a cell of a body, our innate pools are extensions of and connect us to the vital and re-vitalising wholeness and flow of the Indigenous collective. In concrete, immediate, and embodied ways they inform our ongoing capacities to seek and come into collaborative alignment with the movement of the Indigenous collective into and through our spirits, hearts, bodies, minds and lives as our Indigenous identities and beyond.

> You already have the strength, you already have the power, its innate, you were born with it and it's about tapping into… and generating from that place. (Lara, 2008, p. 31)

Through coming into alignment with our inner pools of Indigenous strength, power and knowing, the Indigenous collective infuses the spirits, hearts, bodies, minds, and lives of Indigenous people with source vitalities, inspirations, 'not-to-be-forgotten' memories of Indigenous harming and also of our healing, knowings and knowledge. It bestows continuity across the colonial abyss of Indigenous dispossession, denigration and de-dignification, and a wherewithal to survive and be well despite massive social-geo-political-existential disturbances (Boyd, 2009; Cox, 200; Gone, 2010; Lara, 2008; Robbins et al., 2008). The Indigenous collective also orchestrates contiguous events and relationships within and between us and the seen and unseen of the 'human, natural and other-than-human' (Gone, 2008; Robbins et al, 2008).

The literature confirms we can come into expressive, and to a degree conscious alignment with the Indigenous collective's re-vitalising, life-giving presence in our inner and outer lives. Our Indigenous spirits, hearts, bodies, minds and lives are immersed in, extensions of, and to varying degrees, can therefore give expression to the power and presence of the collective as it dwells and moves within and between our inner and outer worlds. While always partial, through our innate Indigenous senses, we can tune into, align with, and collaboratively express the ongoing, power, presence, and movement of the 'human, natural and other-than-human'. Indigenous identities, wellbeing and humanity are the natural outcomes. These relational alignments are represented from the bottom up in the figure 8.

Figure 8 *Relational alignments between the Indigenous life-course, embodied Indigeneities, identities, wellbeing, and humanity.*

The ongoing presence and movement of the 'human, natural, other-than-human' Indigenous collective

I

Indigenous identities, wellbeing and humanity.

=

Inner embodied pools of Indigenous power, strength, and knowledge

+

The ongoing presence and movement of the 'human, natural, other-than-human' Indigenous collective

6.13 Research questions

The questions associated with the ‘intangible-personal’ Indigenous identity area of analysis are - What is the motive power and nature of the source force of Indigenous identity development? What is the nature of the relationships that exist at the interface between the intangible and the personal of Indigenous identity development?

According to this ‘Indigenous collective as the source of Indigenous healing’ analysis of the literature, the source force and motive power of Indigenous identity development is the ongoing presence, power, and movement of the ‘human, natural and other-than-human’ Indigenous collective. It dwells in two places, that when viewed with a coherent Indigenous lifeworld eye, are one. It dwells in and is sourced from the generative, fecund, primacy of the unseen-seen depths and breadth of the ‘human, natural and other-than-human’ Indigenous collective. Because we are of this collective, it also dwells in our hearts and bodies as embodied pools of Indigenous strength, power and knowing.

The nature of the ‘human, natural and other-than-human’ is to seek and give expression to life, goodness and vitality in alignment and accord with all of life. As we tune into and increasingly come into alignment with our inner pools of Indigenous strength power and knowing, and through these the ongoing presence, power, movements, and vitalities of the Indigenous ‘human, natural and other-than-human’ in our inner and outer lives, our Indigenous identities, and also the wellbeing benefits associated with them emerge. Our relationships with our inner pools of Indigenous strength, power and knowledge in our hearts and bodies are the interface between the intangible and the personal of Indigenous identity development.

While the presence of the Indigenous collective in our inner and outer worlds and our pools of Indigenous strength, power and knowing are constant, our capacity to align with its life-giving vitalities varies. Our responses are shaped – but not determined - by how we perceive and relate to the presence of the ‘human, natural and other-than-human’ in our hearts, bodies, waking and sleeping dreams and lives.

The literature suggests the quality of our perceptions and therefore the nature of the relationship we have with our innate reservoirs of Indigenous strength, knowledge and power are shaped by the coming together of two primary influences - the vitality and strength of the ongoing presence and movement of the Indigenous collective in our hearts, bodies and lives (Boyd, 2008; Gone, 2009; Lara, 2008; Mark & Lyons, 2010; Robbins et al., 2008); and how we have been taught to perceive, think about and respond to its presence, power and

movement in our inner and outer worlds (Boyd, 2008: Bomberry, 2008; Crate, 2003; Gone, 2009; Hill, et al., 2010; Lara, 2008; Izquierdo, 2005 :Robbins et al., 2008).

Strength and vitality → Perceptions and relationship ← Societal pressures

The strength and vitality of the presence of the Indigenous collective in our inner and outer worlds is largely beyond human control (Gone, 2009; Lyons & Mark; 2010), however certain conditions and actions can favorably position us to attract and to retain the vitality of its presence (Gone, 2009; Hill et al., 2010). It may be bestowed through routine sacred and community advancing expressions (Gone, 2009; Hill et al., 2010). Once granted, its presence can be sustained and amplified through kin-enhancing activities and avoidance of beliefs and actions that support personal acquisition and individual-consolidation (Gone, 2009; Mark & Lyons, 2010).

Positively perceiving and relating to our embodied Indigenous knowings, feelings and impulses is a pre-requisite to being able to reconnect with, have relationship with, and give expression to the ongoing power and presence of the Indigenous collective and therefore our identities. If we have been taught or have re-found our way back to trusting and opening to the presence and power of our embodied pools, inner stirrings and the urgings of Indigenous strength, power and knowing in our inner and outer worlds, the inter-face and relational channel for receiving and responding to this presence is open and expressive reconnection can more easily occur.

> “All of us with even a drop of Indian blood who were raised, monolingual English speakers, in cities and otherwise apart from tribal influence… follow your family’s stories, find the Native within, and reconnect as soon as possible with your ancestral tribes; they’ll probably be more accepting of you than you’ve imagined, so long as your heart is loving and respectful, and your mind is open’ (Moonhawk, Alford, 2002, p. 23).

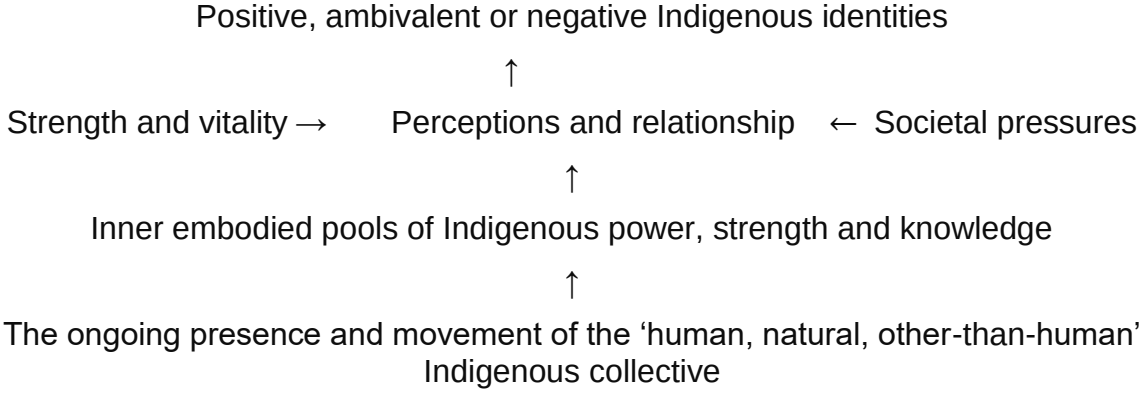
If we have been taught to fear, distrust, demonise, pathologise, seek ‘treatment’ for, deny, suffocate, or destroy our innate Indigenous stirrings and the feelings, knowledge, understandings in our inner and outer worlds - as the coloniser, their decedent’s and beneficiaries do - then the inter-face and relational channel for receiving and responding to the presence and movement of Indigenous source forces in our inner and outer worlds is

contaminated and blocked. In these circumstances we will relate to our innate senses and the presence, power and movement of the Indigenous collective with the contaminating and controlling perceptions of the colonial invaders, and their demonising, denigrating, pathologising narratives, institutions and practitioners. Rather than openness and trust, we will distrust, fear, deny and suppress our innate senses and the presence, power and movement of the Indigenous collective (Bomberry, 2008; Boyd, 2008; Hill et al, 2010). If we internalise the damning and de-dignifying colonial representation of Indigenous people, knowledge, lifeways and source, we will develop ambivalent of negative Indigenous identities

In comparison, if we have been taught to relate to our embodied Indigenous knowings, feelings and impulses with a sense of implicit goodness, trust and openness – as our Ancestors do - then positive identities and co-creational life-giving expressions result (Bomberry, 2008; Boyd, 2008, Gone, 2010; Robbins et al., 2008).

Given the past prevalence, apparent engulfment and ongoing dominance of colonial societies and their institutions, many, perhaps even most Indigenous people have now been conditioned to fear and distrust the ongoing presence, power and movement of the Indigenous collective as it dwells and moves in our hearts, bodies, minds and lives. The relationships that exist between the presence and potency of the 'human, natural and other-than-human' and the development of positive or negative Indigenous identities are represented in figure 9.

Figure 9 *The inter-nested relationships between the 'human, natural and other-than-human', our pools of Indigenous strength, power and knowing, contemporary societal values, and the development of positive or negative Indigenous identities.*



Subsequent to past and ongoing colonisation, the line that houses the two influences that shape how we perceive and relate to our inner pools of Indigenous strength, power and knowledge (strength and vitality - perceptions and relationship - societal pressures), can also be viewed as a continuum that ranges from the most Indigenous-centric ways of perceiving the power and presence of Indigenous source and embodied senses to the least.

6.14 Indigenous primacy

Fortunately, Indigenous and colonial or man-made influences are not equal. The literature indicates that despite laboring under the past and ongoing, denigrating and dominating yoke of colonial societies for decades and generations many Indigenous people retain, or aspire to restore positive relationships with the power, presence and movement of the Indigenous collective in their inner and outer worlds (Crate, 2003; Gone, 2008; Hill et al., 2010; Izquierdo, 2005; Robbins et al., 2008; Mark & Lyons, 2010).

The presence of this desire, despite years, decades and generations of colonial domination highlights the ongoing primacy of the power of 'human, natural and other-than-human' Indigenous collective (Crate, 2003: Gone, 2009; Hill, et al., 2010; Izquierdo, 2005; Mark & Lyons, 2010: Robbins et, al., 2008). The vital, ongoing, strength and presence of the Indigenous collective in our inner and outer worlds is more powerful than the negative influence, oppression, and systemic violence of the colonial societies we now find ourselves in.

If our perception and relationships with our inner pools are positive and open, collaboration with the Indigenous collective is possible. It can inspire positive associations in our inner and outer worlds, connections and relationships with our Indigenous natures, people and lifeways, and urge us toward embodying, expressing and perpetuating the Indigenous source forces, presence, movements and wellbeing that dwell and move within and without our personal-collective Indigenous hearts, bodies, minds and lives.

6.15 Indigenous Wellbeing

Coming into collaborative, ever-unequal-co-creational relationship with the presence, power and movement of the Indigenous collective in our hearts, bodies, minds and lives, brings us into alignment with the source, course and flow of life-itself. This alignment not only informs the development of positive Indigenous identifies it infuses wellbeing into all levels of our lives. It enables us to see beyond the concrete, even the inter-generational-current colonial

catastrophic. Its ongoing presence means we always have the potential to move towards life-enhancing Indigenous-centric change (Gone, 2010; Robbins et al, 2008; Lara, 2008).

Despite the ongoing predominance of erroneous non-Indigenous representations of the Indigenous collective as 'other-worldy' or 'inner-worldly' and therefore irrelevant, damning, or wrong (Starn, 2011), the Indigenous-centric literature demonstrates that positive alignment with and expression of the Indigenous collective into and through our hearts, bodies, minds and lives results in goodness, healing, robust and sustainable wellbeing (Durie, 2017: Hill et al., 2010; Izquierdo, 2005; Gone, 2009; Lara, 2008; Robbins et al., 2008).

Re-connecting with our vital and re-vitalising 'human, natural and other-than-human' collective, through our hearts, bodies, minds and lives, across and through time, place, space, eons and generations, reconnects our Indigenous personal to our Indigenous collective, and our human to our 'other-than-human and natural'. We are reconnected to the sources and vitalities of life itself. As we re-emerge, embody and express these source vitalities, we perpetuate meaningful Indigenous relationships, realities, identities and wellbeing.

Research into positive Indigenous identity development has consistently emerged wellbeing associated benefits (Durie, 2017; Gone, 2008). While this work did not seek to locate and discuss the specific nature of the relationship between wellbeing and positive Indigenous identities they are brought into view.

Re-connection and alignment of our Indigenous spirits, hearts, bodies, minds and lives with the source vitalities of the Indigenous collective not only restores the potentials and capacities for the expression of positive Indigenous identities, it restores life-giving alignments that facilitate the flow and movement of vital goodness, healing and wellbeing into all levels of our lives. This is the essence, presence, flow and nature of the wellbeing benefits that are consistently associated with positive Indigenous identities. Finding our place in the 'harmonious universe' results in positive Indigenous identifies and wellbeing. Re-alignment of our spirits, hearts, bodies, minds and lives with our Indigenous identities aligns us with the vitalities, goodness and wellbeing that are the source, force and course of life itself.

Rather than our Indigenous 'human, natural and other-than-human' collective being abnormalised, pathologised, demonised, 'individualised', 'subjectified', 'spritiualised', 'godified', 'treated' or exterminated by colonial descendants, disciplines, practices, practitioners and researchers, the Indigenous-centric literature indicates that, like Selu, all

we need is support so we can apprehend, understand and come back into harmonious alignment with and release the life-giving vitalities that continue to source and infuse the Indigenous collective and us.

We are inextricably part of the ongoing power, presence, and movement of the Indigenous collective. We are possessed of innate senses that enable us to apprehend and align with its presence. We therefore just need help to unearth, think well about, understand, synthesise, and align with the multiple contiguous connections that exist within and between our inner and outer worlds. We may also need help to cleanse the lens of our embodied Indigenous sense perceptions so we can trust, open to and come back into expressive, yet-always-unequal-collaborative alignment with the powerful presence and flow of the Indigenous 'human, natural and other-than-human' as it moves and seeks life-giving expression into and through our personal-collective Indigenous spirits-hearts-bodies-minds and lives.

Our 'intangible-personal' hearts and bodies are the interface, the channel between us and the presence, power and movement of the 'human, natural and other-than-human' in our inner and outer worlds. While societal influences shape how we perceive and relate to this presence, our indelible status as kin, as extensions and expressions of the presence, flow and movement of life, and the 'human, natural and other-than-human' collective, mean, regardless of societal pressures, or even our own beliefs, this inter-face is inextricably aligned with and remains expressive of the Indigenous collective. The nature of this 'intangible-personal' relationship demonstrates the inextricable, indelible expression of life-seeking-life as the 'human, natural, and other-than-human' moves, dwells, and seeks expression into and through our personal-collective Indigenous hearts, bodies, minds and lives.

When our innate embodied reservoirs of Indigenous strength, power, knowing, and knowledge come into expressive alignment with the ongoing presence of the Indigenous 'human, natural and other-than-human' in our inner and outer lives, we give life to relationships, experiences and identities that invigorate not just our Indigenous identities, but also our healing, wholeness, wellbeing and humnanity. The ongoing presence, power, potencies, and relevancies of the 'human, natural and other than human' in our inner and outer worlds as a vibrant, powerful and primary source of not only our Indigenous identities (He Tangata), but also the healing, re-vitalisation, wholeness and wellbeing of Indigenous people and collectives across time and place (He Tāngata) are revealed. Regardless of

contemporary societal circumstances, the ‘harmonious universe’, of which we are comprised and comprising constantly seeks expression into and through us.

The ‘human, natural and other-than-human’ Indigenous collective is the source, force, expression, movement, and course of life. It dwells and moves in our inner and outer lives. It is the motive power and source force of Indigenous identity development. Through its presence in our embodied pools of Indigenous strength, power and knowing, it moves us as a consistent, persistent, and insistent source, and flow. Subsequent to past and ongoing systemic colonial brutalisation and domination many of us no longer live in societies that positively represent, privilege, align with or give expression to the source, flow and movement of the Indigenous collective in our inner and outer worlds. How we have been taught to perceive and relate to our inner sources of Indigenous strength power and knowing in our hearts and bodies impacts, but importantly does not determine our capacity to trust and express the ongoing presence, power, and source vitalities of the Indigenous collective in our lives.

6.16 Gaps

The Indigenous people addressed in the ‘Resilience of the Indigenous Spirit’ literature either retained positive connection with their Indigenous people, worldviews, knowledge, beliefs and teachings (Bomberry, 2008; Boyd, 2009; Dueck & Byron, 2010; Gone, 2010; Hill et al., 2010; Lara, 2008; Robbins et al., 2009); or retained personal-intergenerational memories, positive associations with, and desires to re-instate them (Izquierdo, 2005).

As mentioned in the prologue, after centuries and generations of systemic and institutionalised colonial brutalisation and de-dignification this may not be the experience of all Indigenous people/s. The ’intangible-personal’ Indigenous identity’ development of those who are severely ‘dis-possessed’ from their Indigenous identities, and who no longer carry any conscious or positive memories of their Indigeneity are not represented in this literature review.

Questions arise from this gap. Do Indigenous people/s who have neither a connection to, nor positive living-memories of their Original people, teachings, knowledge, and lifeworlds, retain an embodied sense and desire to re-connect to their inner reservoirs of Indigenous knowledge and power? Does the insistent, persistent, and consistent nature of the ‘human, natural and other-than-human’ continue to move within and inspire them?

THE INDIGENOUS COLLECTIVE AS THE SITE OF INDIGENOUS HEALING

Only the person who has kin can call themselves a person. (Crate, 2003, p. 513)

In the previous section the 'Indigenous collective as the source of healing' and the 'intangible-personal' (Tangata - personal) level of Indigenous identity development were discussed. In this section the 'Indigenous collective as the site of Indigenous healing' and the interface and relationships that comprise the 'personal-collective-global' (He Tāngata - collective) levels of Indigenous re-generation and development are examined and discussed.

The Indigenous collective has been identified as the Indigenous universe. While there are myriad of ways of representing the Indigenous universe (Cox, 2009; Bomberry, 2008; Boyd, 2009; Gone,2009; 2010, 2011; Fenelon & Hall, 2008; Lara, 2008; Marker and Lyons, 2010; Robbins et al., 2010), as discussed it can be understood as being comprised of the seen and unseen of the 'human, natural and other-than-human' (Gone, 2010). The Indigenous collective incorporates, yet also stretches beyond the parameters of human conceptions, agency, and the human-centric notions of the social. The roots and vital source forces of the Indigenous collective permeate, and under the right conditions may be amenable to, yet exist outside the control and therefore domination of human agency (Gone, 2010; Hill et al., 2010; Mark & Lyons, 2010; Robbins et al., 2008).

Humanity is dependent on, not dominant over the Indigenous collective (Durie, 2012; Gone, 2010; Hill et al., 2010; Mark & Lyons, 2010; Robbins et al., 2008). To live well as Indigenous peoples, we need to pay attention to our human role, status and power within the wider 'human, natural and other-than-human' kin-collective. The majority of the 'resilience of the Indigenous spirit' contributors prioritised a need to live in alignment and expressive accord with the ongoing presence, power and movement of the Indigenous collective. To live well is to live as a harmonious part of the Indigenous collective/universe, or to live as kin.

6.17 Fundamental wellbeing, humanity and Indigeneity

From an Indigenous worldview, we are extensions and expressions of the movement that is life seeking life. The source, force and course of life and of our Indigenous identities are the same (Crate, 2002, 2003; Decagne, 2007; Dueck & Byron, 2011; Gone, 2010, 2011; Hill et

al., 2010; Izquierdo, 2005). Failure to uphold Indigenous kinship responsibilities or acting against the collective results not just in illness, it is a betrayal of the essence of life and also of our humanity (Crate, 2003; Deloria, 1988; Gone, 2009). From an Indigenous prespective, the loss of capacity to maintain our relational, kin-ship place in the Indigenous universe/collective results in not just the loss of our identity, our Indigeneity, and our wellbeing, but more fundamentally also the loss of our human status and dignity. Activation and perpetuation of our Indigenous identity is activation and perpetuating our humanity. Failure to maintain the kinship responsibilities on which Indigenous identities rest, disqualifies our humanity - a fate considered worse than death itself (Deloria, in Bomberry, 2008).

The presence or absence of the desire, wisdom, knowledge and capacities to maintain kin-ship sits at the very heart of determining the presence or absence of not just our Indigeneity, but also our humanity and wellbeing. In comparison, the western enlightenment influenced world disregards Indigenous interconnectedness, kinship obligations and responsibilities (Dueck & Byron, 2011; Robbins et al., 2008). Subsequent to invasion and ongoing colonisation 'modern' humanity perpetuates an anti-kinship and therefore anti-human worldview (Boyd, 2009; Lara, 2008; Gone, 2010). Given 'modern' humanities broadcast separation from and therefore cessation of kin-ship understandings, practices, desires, and responsibilities - according to Indigenous teachings - they are no longer human.

This basic understanding of the link between Indigenous kinship practices and being human, informs awareness of the need to prioritise kin-centricity. Once the necessity of maintaining relational obligations with the collective is understood, rather than an irrelevancy, having regard for the Indigenous collective can be recognised as a fundamental requirement for attaining and sustaining basic human dignity, wellbeing, and meaningful existence (Bomberry, 2008; Gone, 2010).

While Indigenous collectivities are often mis-represented as amorphous 'spiritualities' that have little relevance in today's time and place (Starn, 2011), a loss of capacity to 'be a good relative' has profound consequences that extend into all aspects of Indigenous life. While not all contributors explicated the connection between loss of relationship with the collective and loss of humanity, severe negative outcomes were consistently identified across the literature (Bomberry, 2008; Hill, 2010; Izquierdo, 2005; Gone, 2010).

For the Matsigneka people, a loss of capacity to fulfill kin-ship obligations resulted in a loss of wellbeing, despite improved personal physical health (Izquierdo, 2005). "Having a sense

of well-being had less to do with biological health and more to do with the balance people sought to maintain with their physical, spiritual environment, their families and community in their daily lives" (Izquierdo, 2005, p. 778). In a reversal of western concerns, wellness depended not on personal or individual physical health, but on being able to contribute to the wellbeing of the Indigenous collective.

For the Matsigneka, well-being was based on the capacity to maintain harmonious social relationships and care for their families and kin networks (Izquierdo, 2005). After 20-30 years of colonisation, the notion of personal well-being as something separate from environmental and community wellbeing remained inconceivable. Rather than individual physical health or personal gain, seeking to keep the kinship rules and enhance collective wellbeing gave life meaning, purpose and imbued a sense of wellbeing. The Matsigneka experience echoes the Indigenous experience of being engulfed by a "new ethnomedical system" that disregards the need to maintain and look after the relationships of the 'natural, human, and other-than-human' collective (Fenelon & Hall, 2008; Izquierdo, 2005, p. 772).

In comparison, the retention of kinship practices not only confirmed human status, it facilitated wellbeing, purpose, strength, resilience, continuity, identity development, and Indigenous re-generation. The Villiu Sakha Indigenous people of the subarctic experienced Soviet Union invasion, colonisation, relocation, and withdrawal, yet their quiet retention of kinship practices led to the preservation of their lifeways sufficient for post-occupation re-generation (Crate, 2003). Maintenance of kin-centricity was the "cultural and ecological nexus" (Crate, 2003, p. 513) that sustained the Sakha as Sakha through and beyond invasion.

The Soviet Union geographically relocated the Sakha and introduced artificial kin systems of "forced collectivization" (Crate, 2002, p. 135). While political and structural control was vested from them, the maintenance of "a value system formed by names, kinship, sharing and a feeling of community" (Crate, 2002, p. 135) enabled them to sustain and perpetuate their culture, even while apparently dominated by political, and geographic changes that sought the opposite (Crate, 2003). In a similar way, subsequent to invasion the people of Gambia, Guinea, and Sierra Leone retained the collectivising practice of 'Tango'. This practice enabled them to preserve a measure of authority to manage equity and ecological concerns (Freudenberger & Carney, 1997).

Despite systemic invasion, genocide and ethnocide, the retention of kin-ship relationships with the Indigenous collective endows resilience, cultural continuities, and an ongoing sense

of purpose, wellbeing, self-determination, continuing humanity, and meaningful existence (Crate, 2002; Freudenberger & Carney, 1997). In comparison colonial induced in-capacities to maintain Indigenous kin-ship relationalities result in a profound loss of personal and collective meaning, purpose, and wellbeing, and a sense of being worse off, despite better physical health (Izquierdo, 2005).

The Indigenous 'personal' is an expression of the Indigenous 'collective'. The Indigenous 'personal' cannot exist separate from the existence and function of the collective. Rather than only personal, 'individual' or even human concerns of identity, health or wellbeing, the maintenance of a basic sense of Indigenous identity, meaning, purpose and human dignity depend on retaining an ability to care for the 'human, natural and other-than human' collective. Retention of a desire and capacity to enact kin-ship connections, obligations and responsibilities is fundamental to the development of Indigenous identity, wellbeing, and health.

6.18 Naming and framing Indigenous Collectives

To be human, healthy and well the Indigenous 'human, natural and other-than-human' collective, rather than the Indigenous personal/individual or human must be prioritised. The Indigenous collective includes the local, national, and all of humanity. Five of the Resilience of the Indigenous Spirit authors used the terms 'community' or 'collective' to identify the site and source of Indigenous healing. The terms 'community healing' (Decagne, 2007; Gone, 2010); 'community renewal' (Gone, 2010); 'collective voice' (Gone, 2010); 'reconstruction of community' (Dueck & Byron, 2011); 'harmonious community' (Montilla & Smith, 2009), and 'collective coping' (Hill et al., 2010) were also used.

Another three authors did not use the terms 'community' or 'collective' as their vision of Indigenous healing and restoration extended beyond the 'clinic' of the therapeutic, and the 'civic' of local concerns into socio-political concerns of current and future national, international, and the global level of human culture (Bombay, 2008; Fenelon & Hall, 2008). Bombay (2008, p. 1796) calls for a "reconstitution of an Indigenous state" and the development of a local-global "Indigenous agenda" (p, 1798). Similarly, Fenelon and Hall (2008) call for global Indigenous institutional reinstatement. They point out that "Indigenous people now see their struggle in a global context" (p. 1891). They support the formation of global Indigenous alliances and collectives. In this vein, three authors were keenly aware of the global implications of Indigenous re-collectivisation and healing (Fenelon & Hall, 2008;

Gone, 2010; Lara, 2008). They positioned their work in a context of not just international Indigenous, but the global transformation of human culture.

Rather than perpetuating a psychological colonial predominance on a de-collectivised 'ill-Indigenous individual', who has been colonially culled from the relational web of Indigenous of life, the literature demands the re-contextualisation of the 'personal' of Indigenous identities, health and wellbeing into the fabric of the collective 'we-dentities'. Indigenous identity, healing and wellbeing concerns incorporate yet spill far beyond the parameters of the personal/individual and even the comparatively de-limited human-centered parameters of western collectives and 'public health' concerns.

Rather than attending and prioritising the Indigenous 'individual', physical or only human health as the site, focus and target of Indigenous identities and healing, the majority of the 'resilience of the Indigenous spirit authors' prioritised reconnection to and the regeneration of Indigenous 'human, natural and other-than-human' collectivities. These collectivities incorporate the personal-collective local, tribal, national-international and global of the seen and unseen of the 'human, natural and other-than-human' worlds (Boyd, 2009; Cox, 2009; Crate, 2003, 2003; Decagne, 2005; Dueck & Byron, 2011; Fenelon & Hall, 2008; Freudenberger, 1997; Hill et al., 2010; Izquierdo, 2005; Laenui, 2000; Mark & Lyons, 2010; Montilla & Smith, 2009; Robbins et al., 2008; Waititi & Kingi, 2014).

Just as the Matsigneka were unable to conceive of 'individual' separate from 'communal' wellbeing, none of the contributors considered the existence of a personal or 'individual' Indigenous entity separate from the Indigenous collective. According to the literature, the notion of an isolated Indigenous 'individual' is not only an aberration, it is an impossibility. To recognise Indigenous identities and facilitate the "vibrant restoration to wellness" (Gone, 2011, p. 135), the Indigenous collective - rather than the Indigenous personal/individual is the minimum unit of human Indigenous identity, health and wellbeing (Decagne, 2007; Dueck & Byron, 2011; Gone, 2010, 2011; Robbins et al., 2008).

6.19 Wellness - The Indigenous 'Individual', personal or collective?

The literature indicates, Indigenous peoples (personal-collective, international, intergenerational) are inextricably part of the local-global 'human, natural and other-than-human', seen and unseen of the Indigenous collective (Gone, 2010; Lara, 2008). For 'individual' or 'personal' healing to be effective, healing of the community, the 'natural and other-than-human' collective is required (Decagne, 2007).

While some authors argue for co-requisite community-personal Indigenous healing (Decagne, 2007), others argue that Indigenous community healing is prerequisite (Gone, 2010, 2011; Hill et al., 2010). For the East Woodland Indians and the Matsigneka, rather than personal wellbeing, strong communities and vibrant cultures were identified as the primary concern (Hill et al., 2010; Izquierdo, 2005).

Separation of the Indigenous 'personal', 'self' and 'individual' from the Indigenous collective and community has been identified as the key casualty of the colonial encounter (Gone, 2010). Colonisation has torn Indigenous people from awareness of the fabric and the weave of the body of their Indigenous collectives. This is the rift that needs healing.

> Recovering our collective voice and making it resound on the Northern Plains once more lies in the transformative power of self-expression. For it is self-expression, as just one manifestation of self-determination, that retains the power to refashion coherence in the plan and purpose of a people, to rebuild connectedness between community members and with ourselves, and to re-chart lives of cultural continuity to an indigenous way of life across the colonial abyss of history. (Gone, 2010, p. 135)

To heal, to be whole, and to be Indigenous, the indigenous personal must be re-cohered to the Indigenous collective. "Identity develops through one's deep affiliations and involvement in community" (Hill et al., 2010, p. 21). Facilitating the wellbeing of the Indigenous personal requires facilitating the wellbeing of the Indigenous collective. "By keeping the culture and community strong, the members of the community also survive" (Hill et al, 2010, p. 22). Not only does the identity, health and wellbeing of the Indigenous personal depend on the collective, it cannot exist separate from the Indigenous collective.

It is important to note, not one of the 'resilience of the Indigenous spirit authors' advocated or endorsed working with only the de-contextualised 'ill-Indigenous individual' that western paradigms, psychology's and therapies consistently predominate. Instead, facilitating 'personal' Indigenous identities and healing required the facilitation of the Indigenous collective's identities and wellbeing as pre-requisite, or at the very minimum as co-requisite.

6.20 A comparative critique of ‘resilience’

In comparison to the Indigenous primacy of the collective, my review of the ‘resilience’ literature indicated that rather than the collective, life and wellbeing, there was an almost exclusive trauma-centric focus on an ill-individual. There was not only a lack of capacity to admit an Indigenous collective, but any form of collective. Theorisation of the construct of resilience, and the practices it informs, predominates an ‘ill individual’ (McCreanor & Watson, 2004). It was noted that even when western researchers consciously attempt to extend their theoretical lens to apprehend collectives, they inevitably returned to a default setting of individual pre-occupations (Hill et al., 2010). Colonial capacities to apprehend and understand collectives or sources of natural vitality was almost absent.

It was noted, “Sustainability of community life requires a different kind of thinking and planning, one that requires taking awareness of the whole, not just investment in the skills of a few” (Hill, et al., 2010, p. 113). There is much work to be done in the currently western dominated domains of resilience, identity, wellbeing, and health to facilitate knowledge and understanding of any collectives, let alone the unique, vital and expansive source, character and nature of the ‘human, natural and other-than-human’ Indigenous collective as the legitimate site and source of Indigenous identities, health and wellbeing.

Steinstra and Ashcroft (2010) explored Indigeneity and disability. They remarked, “Non-western approaches… offer indications of some ontological gaps and silences in understanding humanity” (p. 195). The consistent failure by non-Indigenous institutions, and the academics and practitioners they produce to conceptualise, apprehend and begin to understand any collectives, let alone the Indigenous collective indicates the two lifeworlds, and their understandings of what it means to be human, Indigenous and well, are not separated just by gaps and silences, but by universes (Dueck & Byron, 2011; Gone, 2010; Hill et al., 2010; Robbins et al., 2008).

It is remarkable that despite past and ongoing colonially induced genocide and ethnocide Indigenous knowledge and abilities to prioritise the healing of the Indigenous collective continue (Crate, 2002; Freudenberger & Carney, 1997; Gone, 2010; Hill, et al., 2010; Robbins et al., 2008). Indigenous lifeworlds wisdom, knowledge and practices that protect, nourish and perpetuate the wellbeing of the collective continue to exist in our inner and outer worlds. They also continue to lie far beyond the grasp of those positioned in the comparatively ontologically scorched, flat-lands of western-based academic, disciplinary, and institutional pre-occupations with the resilience of an ‘ill-individual’ (Hill et al., 2010).

The literature confirms some Indigenous people have retained or re-membered the wisdom, knowledge, teachings and practices of how to think well about, approach, and heal the Indigenous collective (Hill et al., 2010; Izquierdo, 2005). Only these Indigenous people can facilitate the healing of Indigenous people in accord with the restoration the Indigenous 'human, natural and other-than-human' collectives.

The experiences of the Sakha (Crate, 2002), Masai of Africa and the Punan Bah of Borneo (Steinstra & Ashcroft, 2010), Matsigneka (Izquierdo, 2005) and Gros Ventre (Gone, 2010, 2011), confirm the Indigenous collective as the legitimate and minimum site of Indigenous identity, healing, wellbeing and development. It remains central to Indigenous peoples' efforts to restore, maintain and perpetuate personal-collective, local-global, national-international, and therefore intergenerational Indigenous healing, wellbeing and identities.

Given the ontological and epistemological disparities between western and Indigenous scholars and researchers, and in particular the almost complete lack of colonial capacities to apprehend, theorise, and approach any collectives - let alone the wholistic and expansive Indigenous 'human, natural and other-than-human' collective - the work of legitimating, approaching, theorising, researching into and healing Indigenous people lies in Indigenous, not western people's hands.

6.21 Critical clinical applications

This section of the work seeks to explore and illumine the coherence and relationships that exist between the 'personal-collective-global' of Indigenous identity, re-generation and development. The previous section explored the motive power and relationships that exist in the 'intangible-personal' interface of Indigenous identity development. The majority of 'psychological', 'clinical' and 'treatment' concerns were removed from the previous analysis due to lack of direct relevance. Some 'clinical', 'psychological', or 'treatment' concerns and the implications they emerge have been included in this section as they highlight the efficacy of Indigenous lifeways approaches. The relative dominance of the conditioned re-enactment of de-collectivising, 'ill-individualising' colonial concerns is also emphasised.

6.21.1 Questioning integration

Some of the 'resilience of the Indigenous spirit' researchers advocate integrating Indigenous collective-prioritising culture, people, and practices into existing western mental health

services (Decagne, 2007; Durie, 2011; Gone, 2011; Robbins et al., 2008). In one example, a team of Indigenous practitioners delivered a wholistic western treatment programme that had been consolidated into the "overarching philosophy of the medicine wheel. The medicine wheel afforded a topography of the self that enabled staff and clients to strive for balance and harmony between the physical, mental, emotional, and spiritual aspects of human experience" (Gone, 2011, p. 197). While the "adoption of this higher order theoretical framework preserved and promoted the distinctive Aboriginal character of Lodge programs, effectively expressing a postcolonial re-articulation of long suppressed Aboriginal lifeways and worldviews toward greater community healing" (p, 197), these expressions were short-lived.

Even though committed to incorporating Aboriginal worldviews and practices and working within a higher order Indigenous theoretical framework, staff who did and did not identify as Indigenous, eventually defaulted to the dominant western culture and worldview they were raised, trained and existed within. "It depended heavily (implicitly) on more familiar aspects of mainstream therapy culture" (Gone, 2011. p. 196). Despite conscious and explicit commitment, best intentions, and the guidance of Indigenous people and theoretical forms, when integrating, or adding Indigenous lifeways into the body of a form that originates from a non-Indigenous spirit and form, the roots of the implicit colonial 'mainstream' will eventually 'bleed' into and dominate the treatment.

This work is important as it highlights the largely unconscious, implicit and systemic power bias of the dominant western worldview. In order to survive - not just today but across generations – Indigenous peoples have had little choice but to adopt and enact colonial values and beliefs. This work demonstrates the difficulties in over-coming these deeply unconscious, entrenched and systemised values and beliefs. In considering Indigenous 'treatments', it is not enough to address the political, personal, and methodological. To effectively re-institute Indigenous collectivising lifeways, the endeavor must be deeply rooted in the soil of Original ontological and epistemological ways of Indigenous seeing and being. It must also incorporate critically reflective mechanisms that can monitor and 'out' the residues and re-inculcation of the colonial as an ongoing priority.

6.22 Re-Indigenising healing approaches

Two authors reported therapeutic success from working with Indigenous people on Indigenous terms in one-on-one and group settings (Robbins et al., 2008; Gone, 2010).

Gone (2010) argues that reinforcing rather than subverting enduring Indigenous collectivities requires the abandonment of therapeutic talk as the principle means of healing; the facilitation of sacred encounters to obtain guidance and Indigenous blessings from the 'other-than-human and natural'; re-incorporating enduring collectivising frameworks; and the identification and creation of modern circumstances for pro-social Indigenous expression (Gone, 2010).

Robbins (2008) similarly specifies a need to abandon the detached, distant, directive, controlling 'objective' and 'scientific' clinical approaches that supposedly lead to concrete, logical, rational, observable, and 'professional' outcomes. He also advises letting go of pre-occupations with the symptomatic and representative abstractions or trying to tidy and artificially hold the healing process into beginning, middle and end stages of problem definition and solution. Instead, he encourages openness, self-disclosure, collaboration, and connected human/relational Indigenous-centric approaches that incorporate the poetic with the multidimensional, the fluid and changeable amidst the immediate, the instinctive and intuitive of direct and personal. He also calls for awareness of the unceasing, undivided flow of tribal wisdom.

The two approaches can be synthesised into an Indigenous healing approach. Consistent with Indigenous prioritisation of the collective and unseen sources of life, healing begins with privileging the sacred and 'spiritual' to seek guidance and support. This leads to a re-emergence and prioritisation of Indigenous lifeways and a simultaneous breakdown in western psychological and other dichotomies. These include a shift in the sense and use of timing, and the emergence of relationships and frameworks of interconnection. A process of sacred relational reconnection that extends into the seen and unseen of the 'human, natural and the other-than-human' is set in motion as relationships between the Indigenous person, the practitioner, the community and beyond are activated. Personal-collective, 'client', 'practitioner' and community Indigenous reconnection and healing follow. The re-Indigenising process also results in a breakdown of therapeutic talk approaches and the abandonment of western 'individualising' dichotomies and other psychological tactics. It must be highlighted the two practitioners who were able to work in this way were both Indigenous. One was already rooted and connected to his Indigenous lifeworld, the other was deep in the process of finding his way back

'Clinical' approaches have been included in this section to demonstrate the efficacy and relevance of restoring sacred Indigenous collectives. The colonial conditioning that now

occupies and contaminates not only our external ‘therapeutic’ or ‘psychological’ worlds, but also our inner minds is also highlighted. This work sends a caution. Given past-ongoing colonial societal dominance, we need to work together and exercise vigilance to unearth and free our internalised colonial conditioning. If left unattended, it can activate and de-rail our best Indigenous intentions, even sometimes against our express personal-collective rational thoughts and wishes.

Clinical concerns have also been included to demonstrate the existence of some effective Indigenous-centric ways of re-cohering and healing the ‘intangible-personal-collective’. While these awarenesses are important, the stubbornly de-limited scope of western notions of the ‘clinical’ and the ‘therapeutic’ fall far short of the breadth required to comprehend, engage, and free the multidimensional relational expanse that is the Indigenous ‘intangible-personal-collective-global’.

The ‘resilience of the Indigenous spirit’ authors went far beyond the de-limited scope of the ‘ill Indigenous individual’ that is the primary pre-occupation of western, psychological, clinical, and therapeutic concerns. While some of the authors discussed Indigenous ‘add-ons’ to colonially dominated treatment paradigms and approaches (Dueck & Byron, 2011), and a few advocated integration (Durie, 2003; Gone, 2010; Robbins et al., 2008), the majority articulate concerns that include, yet extend far beyond pre-occupations with the ‘clinical’ or even the ‘psychological’.

> In this sense the therapeutic efforts of the counseling program clearly extended well beyond the usual confines of a “treatment” center to the vibrant promotion of community wellness, spiritual, existential and cultural forms. (Gone, 2011a, p. 193)

Rather than perpetuating dominant western ‘psychological’ pre-occupations with physical or mental concerns of a de-contextualised ‘ill-indigenous-individual’ (Hill et al. 2010; Izquierdo, 2005), ‘adding’ or integrating Indigenous people, knowledge and practices into western ‘treatment’ soils (Durie, 2011; Gone, 2011), trying to manufacture artificial Indigenous collectives (Crate, 2003), or the less ambitious projects of just voicing righteous Indigenous indignation (Hunter, 2006), the restoration of the lifeways that restore conscious alignment of the personal-collective human in accord with the ‘human, nature and other-than-human’ collective was emphasised.

Analysis

This ‘Indigenous collective as the site of Indigenous healing’ section of the literature review aligns with the ’personal-collective’ Indigenous re-generation and development (He Tāngata – collective) area of research interest. Both are concerned with the relationships, interfaces, and nature of ‘personal-collective-local-global’ of Indigenous re-generation and development.

This exploration of the ‘Indigenous collective as the site of healing’ and its relationship to the ‘personal-collective-global’ of Indigenous re-generation and development’ affirms the ‘human personal’ as inextricably part of the ‘human collective’, and the ‘human collective’ as an inextricable extension of the ongoing, re-vitalising presence, power and movement of the Indigenous ‘human, natural and other-than-human’ collective.

The questions relevant to this area of analysis are - how do ‘intangible-personal’ Indigenous identity development and ‘personal-collective-global’ Indigenous regeneration and development cohere, inform and relate to each other? Does the positive embracing of personal Indigenous identities drive the personal-collective wave of local-global Indigenous re-possession, cultural regeneration, and development? If so, how? How much do we really know about the relationships and patterns that are the vital, amassing, and emergent movement of the intangible-personal-collective-global Indigenous regeneration and development processes?

According to this analysis, the potent, primacy and ongoing presence and movement of the ‘human, natural and other-than-human’ Indigenous collective is once again confirmed as the source, force and course of personal-collective Indigenous re-generation and development. This work demonstrates that with or without our conscious awareness, and often against past and ongoing dominant colonial societal sanctions, ethnocide and genocide, the presence and potencies of the Indigenous collective continues to re-vitalise our personal-collective Indigenous hearts, bodies, minds, lives and worlds.

The analysis also highlights that just as humanity is an extension of, dwells and exists within the ‘human, natural and other-than-human’, the human ‘personal’ dwells and exists within the ‘human collective’. From an Indigenous worldview, the human ‘personal’ cannot exist outside the ‘human collective’. In direct conflict to ‘individualistic’ colonial worldviews that erroneously predominate an ‘ill-Indigenous-individual’, the existence of an Indigenous

‘individual’ as a separate entity from the ‘human collective’ or the ‘human, natural and other-than-human’ collective is unthinkable.

In the first instance, to be Indigenous, to be well and to be human, the indigenous person must be re-cohered to the presence and movement of the local-global Indigenous collective. The ‘human collective' or Indigenous human community was conceptualised in three socio-political forms - a local community or collective (Decagne, 2007; Dueck & Byron, 2011; Gone, 2010; Hill et al., 2010; Montilla & Smith, 2009); a local-global Indigenous state or agenda (Bombay, 2008; Fenelon & Hall, 2008; Gone, 2008); and a world –system that incorporates the re-Indigenisation of global human culture (Fenelon & Hall, 2008; Gone, 2010; Lara, 2005).

None of the ‘Resilience of the Indigenous spirits’ authors advocated working solely or only with the ‘Indigenous individual’. Facilitation of the Indigenous identity and wellbeing of an Indigenous person requires recognition and restoration of the wellbeing of the ‘human collective’ as a fundamental pre-requisite, or at the very least co-requisite. Personal and collective recovery and healing need to co- occur in ways that provoke the wider movement, wellbeing, and presence of the ‘human, natural and other-than-human’ Indigenous collective.

The ‘Intangible-personal’ of Indigenous identity development and the ‘personal-collective-global’ of Indigenous regeneration and development cohere, inform, and relate to each other because they are differing aspects of the one entity. Like the relationship between waves and the ocean, the positive embracing of personal Indigenous identities drives the personal-collective wave of local-global Indigenous regeneration, and development because they are differing parts of the one form. These relationships are represented in figure 10.

Figure 10 *The relationships between the 'human, natural and other-than-human', the 'human personal' and the 'human collective'.*

Indigenous 'human, natural and other-than-human' collective

I

Human collective

I

Human personal

I

Indigenous 'human, natural and other-than-human' collective

- The 'intangible-personal-collective-local-global' human collective entity

The Indigenous authors not only repatriate the intangible to the human personal, and the human personal to the human collective. They re-emerge awareness of a collective human life-course entity that moves within the wider embracing body of the 'human, natural and other-than-human' collective. Just as the intangible and personal were not just construed to be, but were connected, so too the human 'intangible-personal' and the 'collective-local-global' are connected and form a coherent 'collective human entity'. These extensions and relationships are represented in figure 11.

Figure 11 *The human collective entity.*

H-N-OTH

I

Intangible-personal-collective-local-global' - Human collective entity

I

Indigenous collective – Re-generation and development

I

Indigenous intangible-personal – Identity, wellbeing

I

H-N-OTH

6.23 Indigeneity-wellbeing-humanity

Relationships and alignments between positive Indigenous identity development, wellbeing and our collective humanity are contiguously re-emerged and affirmed. Restoration and maintenance of the human personal and collective in accord with the presence, power and movement of the 'human, natural and other-than-human' Indigenous collective restores the relational alignments and kin-ship responsivities on which not only our identities and wellbeing, but also our humanity depends.

When the knowing, knowledge and practice of caring for and facilitating the wholeness of the 'human, natural and other-than-human' kin-ship collectives was compromised, Illness, lack of purpose and the disqualification of a sense of not just Indigeneity, or wellbeing, but of humanity resulted. When these lifeways were re-emerged, re-membered and practiced a positive and purposive sense of identity, wellbeing, and humanity arose. The implications of the systemic re-invigoration of our Original yet ongoing Indigenous lifeways and the restoration of our humanity will be returned to in the summary.

6.24 Collective healing and institutional restoration

It is important to note that while re-collectivisation, community healing and recovery are emphasised, the authors are not advocating the development and re-coherence of just any kind of collective. The short-termism of the 'forced collectivisation' of the Sakha under Soviet rule despite relocation and systemic attempts at societal reconditioning (Crate, 2002), and the current global 'organic' wave of local-international re-Indigenisation (Bombay, 2008; Fenelon & Hall, 2008), provide differing, yet potent examples that Indigenous collectives are about far more than merely lumping people together according to extraneous ideologies.

To attend, heal and restore the Indigenous collective and therefore the Indigenous person, the restoration of collectives based on Original yet ongoing Indigenous lifeways that accord with all of life are required (Decagne, 2007; Dueck & Byron, 2011; Fenelon & Hall, 2008; Gone, 2010; Hill et al., 2010; Lara, 2008; Matilla & Smith, 2009). This process was variably called Indigenous community healing, renewal and re-construction (Decagne, 2007; Dueck & Byron, 2011; Gone, 2010; Hill et al., 2010 Montilla & Smith, 2009); the restoration and re-activation of the Original Indigenous plan and purpose (Gone, 2009); re-constitution of the Indigenous state, or the local-global Indigenous agenda (Fenelon & Hall, 2008); and the transformation of global human culture (Fenelon & Hall, 2008; Gone, 2010; Lara, 2008).

Healing the local-global Indigenous collective through restoration of Indigenous institutions, societies and world-systems will re-emerge the societal guidance and nourishment that re-vitalises, provokes, and facilitates contiguous, un-equal, yet co-creative alignments of the 'personal-collective' human in accord with the Indigenous collective. It will also eventually and naturally remove the negative colonial influences that block us from positively perceiving and responding to the presence and power of the 'human, natural and other-than-human' in our inner and outer worlds.

6.25 Indigenous hands

Given the ontological gulf and epistemological disparities that exist between Indigenous lifeways and western world-views, and the almost complete lack of colonial capacities to apprehend, theorise, and approach any form of collectives - let alone the flexing, fluid, inter-nested multiplicities and vitalities of the Indigenous collectives - the work of re-emerging, theorising, researching, healing and restoring our Indigenous plans, purpose, lifeways and collectives, and facilitating co-creational Original Indigenous lifeways and communities, necessarily lies in the hearts, minds and hands of Indigenous people, knowledge and lifeways.

Only Indigenous people who have retained or re-membered a balance of living with the movement of the human and Indigenous collective into and through our hearts, homes, lives and communities are equipped to facilitate the collective healing and restoration of Indigenous people.

6.26 Unstoppable conscious reconnection

The last questions is - How much do we really know about the relationships and patterns that are the vital, amassing and emergent movement of intangible-personal-collective-global Indigenous regeneration and development processes?

Separation of the Indigenous 'individual' from the Indigenous kin-ship community has been identified as the key casualty of the colonial encounter (Gone, 2009). By destroying our tangible institutions, 'individualising' and separating us from the relational weave of our people, communities, and lifeway collectives we have also been separated from the conscious knowledge, teachings, understandings and awareness' of the ongoing presence

and power of these collectives, and how to live in deliberate, expressive, perpetuating alignment with them.

While both collectives (Indigenous and human) continue, and we continue to be moved by their presence, the removal, submersion, and systemic denigration of our Original Indigenous institutions, knowledge systems and language has - for a time at least - submerged our personal-collective conscious awareness of and therefore abilities to move in deliberate alignment with them.

While pockets of Original Indigenous knowledge continue to exist, and Indigenous people like Selu, continue to seek the re-emergence of their Indigeneity, subsequent to the systemic eradication of our tangible Indigenous knowing, knowledge, institutions, societies, systems and lifeways, most of us no longer have conscious knowledge about the relationships and patterns that are the ongoing presence, power and movement of the human 'intangible-personal-collective-global'.

Even while these collectives continue to exist and move us, our 'modern' personal-societal Indigenous capacities to 'see', to be aware of, care for, align with and perpetuate them has – for a time - been colonially eclipsed. Past and ongoing colonisation has attempted to separate us from our most vital, powerful and collectivising Indigenous sources, potentials and natures. This does not mean they do not exist.

> Disconnection/amputation/anaesthetising from this level of awareness means only that it is no longer visible. In this absence the physical predominates. (Te Hauora o Te Aroha, 2007)

The literature confirms that in accord with the nature of life-seeking-life, our 'intangible-global' re- collectivising Indigenous natures continue. While our tangible institutions may have been colonially undone, our intangible institutions and their life endowing vitalities continue to move us.

6.27 Ongoing Indigenous primacy

While colonisation attempted to erase our Indigenous institutions and societies, consistent with the unseen source forces and course of Indigenous life, the presence power and potency of the Indigenous intangible continues. Increasing numbers of local-global Indigenous people are re-membering and re-awakening to the ongoing presence and power of the indigenous collective in their inner and outer worlds. We are increasingly seeking the

re-emergence and restoration of our Indigenous identities, existential-political re-generation and development, institutions, societies, systems, and lifeways.

Some Indigenous people have retained, and in some instances re-gained aspects of the wisdom, knowledge, teachings and practices that enable us to live well and in alignment with the ongoing presence and power of our life-perpetuating Indigenous collectives (Crate, 2003; Gone, 2008; Hill et al., 2010; Robbins et al., 2009). More continue to remember and seek their restoration (Bomberry, 2008; Boyd, 2009; Izquierdo, 2005; Lara, 2008). Together the enduring presence, influence, and perpetuation of the 'human, natural and other-than-natural' collective as positive Indigenous identity development, existential-political re-generation and development, confirm the primacy of the ongoing presence, power and movement of Indigenous collectives. They also confirm, Indigenous people are in the active process of increasingly re-emerging and restoring our knowledge and institutions that can more deliberately facilitate the movement of the human personal-global in accord with the wider movement of the 'human, natural and other-than-human' Indigenous collective.

SYNTHESIS OF THE INDIGENOUS COLLECTIVE AS THE SOURCE AND SITE OF INDIGENOUS HEALING

Both sections of the literature analysis (intangible-personal and personal-collective-global-collective) confirm the ongoing presence, power and movement of the 'human, natural and other-than-human Indigenous collective' as the source, force and course of life, Indigenous identity development and existential-political Indigenous re-generation and development.

A synthesis of the two levels of research analysis confirms the ongoing power, presence, and movement of three intangible Indigenous institutions - our inner pools of Indigenous strength, power and knowing; the 'human collective entity'; and the 'human, natural and other-than-human collective'. Each represents an inter-nesting of intangible Indigenous institutions at differing levels of the Indigenous lifeworld. The 'human personal' (He Tangata) and 'human collective' (He Tāngata) are differing, inter-nested aspects and extensions of the 'human' within the all-encompassing form of the 'human, natural and other-than-human' Indigenous collective.

The source, force, and course of the 'human, natural and other-than-human' Indigenous collective arises from the sacred depths of the unseen Indigenous universe. It's source and course are constant. In comparison, subsequent to the onset and ongoing imposition of

colonisation, our personal-institutional human capacities to perceive, have relationship with and give expression to this ongoing and unbroken presence now varies. Our capacities to consciously apprehend, tune into and respond to them has been disturbed, but importantly not broken by the cumulative impacts of the denigrating and de-dignifying dominance, conditioning and trauma of past and ongoing colonisation. This includes the systemic imposition of 'individualisation'. Individualisation functions to eviscerate our awareness of the ongoing presence and power of all collectives, including the 'human collective entity' and the 'Indigenous collective'.

It has been noted that Indigenous re-generation and development depends on Indigenous identity development (Walker, 1989). This research suggests that positive Indigenous identity development depends on how we perceive and relate to the presence of the 'Indigenous collective' as it dwells and moves in our inner and outer worlds. Our perceptions and relationship are shaped by the coming together of two unequal influences - the strength and vitality of the 'Indigenous collective' as it dwells and moves into and through our hearts, bodies and lives, and how societal conditioning shapes our perceptions of these movements in our inner and outer worlds.

While we cannot yet control the impacts of colonisation and structural racism; and we also cannot control the presence, power and movement of the 'Indigenous collective's' source, force and course, we can take actions to come into alignment with and strengthen its presence. Regular engagement with the sacred and ceremony, the maintenance of kin-ship responsibilities that affirm, serve and advance the wellbeing of the Indigenous collective and talking to others who can understand, support and naturalise the life-seeking-life movement of our Indigenous sources can invite, sustain and amplify its presence. Conversely, beliefs and actions that drive personal acquisition and individual consolidation are antithetical to its presence.

Many Indigenous people now live in colonial societies that negatively condition our perceptions of our Indigeneity and drive us towards the existentially denuded state of desperate individual gain. They suffocate and contaminate our capacities to open to and trust the ongoing presence, power and movement of the 'Indigenous collective' in our hearts, bodies and lives.

6.28 ‘Man-made’ societies – influencing but not controlling

Pre-colonially our distinctive, Original Indigenous societies were aligned with and informed by knowings, knowledge, teachings and institutions that had regard for and sought to perpetuate the sustainable movement, vitality and wellbeing of the wholeness of the Indigenous collective (Gone, 2008; Fenelon & Hall, 2008; Robbins et al., 2008). Through deliberate institutional arrangements the movement of the ‘human collective’ was cohered to the presence and movement of the ‘Indigenous collective’. Our ‘inside-out’ heart-body-mind, intangible-personal-collective and our ‘outside-in’ global-local-collective, societal--personal perceptions and movements were aligned. To remain kin, and therefore human, Original indigenous ‘human-made’ societies privileged, facilitated, and perpetuated the natural expression and movement of the Indigenous collective into and through our personal-collective hearts, bodies, minds and lives.

While the presence, nature and movement of the ‘human, natural, and other-than-human’, and our inner pools of Indigenous strength, power and knowing continue; our Original institutions that ensured we moved in accord with the Indigenous collective have been largely dismantled and subsumed. We no longer live in life-aligned, kin-centric societies. Instead, many of us live in colonially dominated societies that not only prioritise individual gain, acquisition and consolidation in ways that squander and destroy Indigenous kin-ship; they deny the very existence of and denigrate the ongoing presence and power of our Indigenous collectives.

Rather than prioritising alignment of the ‘human’ with the ‘human, natural and other-than-human’ collective’, colonial societies, institutions and practitioners denigrate, de-dignify, pathologise and seek to eliminate; or romanticise and render the Indigenous collective and our experiences of it as abhorrent, child-like or irrelevant. Dominant colonial societies, institutions, and disciplines, including psychology, alienate and dissuade ‘modern’ humanity from favorably apprehending and aligning with the ongoing presence of the ‘human, natural and other-than-human’ as it moves into and through our personal-collective Indigenous bodies, hearts, minds and lives.

The presence, power, movement, and influence of the ‘Indigenous collective’ on the human personal and collective continues, however, the patterns and forms of the non-Indigenous societies we now live within impact our personal-collective apprehensions, and therefore capacities to have relationship with its presence. Fortunately, the power and presence of the ‘Indigenous collective’ and colonial societies are not equal.

6.29 Indigenous primacy and paramountcy

The power and potencies of the human (especially the ‘man-made’), and the Indigenous collective are not equal. The literature highlights the primacy of the agentic power of the Indigenous collective. Humanity is a derivative, an extension of rather than the source of the Indigenous collective. While we can influence, we cannot dominate, control or halt the ongoing power, presence and movement of the ‘human, natural and other-than-human’ Indigenous collective.

Despite suffering decades and even generations of colonisation the Indigenous people in the literature review retained positive knowings, or memories of, and sought to restore their Indigenous identifies, communities and lifeways. The literature demonstrates, positive knowings, apprehensions of, or remembered teachings of the presence and movement of the ‘Indigenous collective’ are sufficient to sustain ongoing desires for reconnection. When these knowings and teachings are combined with active support and encouragement, positive identities, healing, wellbeing, and Indigenous development flourish.

Despite the undoing of our tangible Indigenous institutions and ongoing colonisation, the power and presence of our intangible Indigenous institutions continues. Even when we have been alienated from and dis-possessed of our Indigenous people and teachings, our connection to our embodied pools of Indigenous strength, power and knowing, the human collective and the Indigenous collective continue.

Given the ongoing primacy and presence of the ‘Indigenous collective’ in our inner and outer worlds, we retain the power to make up our personal-collective Indigenous hearts and minds about how we will perceive and relate to (or not relate to) our enduring, embodied pools of Indigenous strength, power and knowing, the ‘human collective’ and the ‘Indigenous collective’. We continue to hold the means to decide whether we will trust, open and allow the presence and power of the Indigenous collective to expressively move in our hearts, bodies and lives - as our Ancestors do - or fear, deny and suffocate it - like the colonisers do.

The combination of the ‘Indigenous collectives’ agentic primacy; its ongoing presence in our embodied personal-collective hearts and bodies, lives and worlds; and our ongoing capacity to make up our own minds about opening, trusting, aligning with and expressing its life-giving presence mean that despite years and even generations of colonisation, our Indigenous hearts, bodies, people, knowledge and lifeways, identities and development not only persist and resist colonisation, but continue to bud and grow.

6.30 Indigenous collective healing is Indigenous societal re-institutionalisation

Rather than replicating, tampering with and therefore perpetuating erroneous colonial perceptions of Indigenous people and our lifeways, the Indigenous influenced authors consistently called for the recognition and recovery of the Indigenous community and collective as the smallest, most basic unit of Indigenous identity, healing and wellbeing. Indigenous collective or community healing extends far beyond the parameters of the 'individual', the clinic and mere service provision, it requires the restoration of our Original and ongoing Indigenous plans, purpose, institutions, societies, systems, and lifeways. It incorporates the existential-political of the intangible, personal, local, national, and international. It includes the Indigenous re-vitalisation of global human culture.

Three -existential-political human Indigenous collective forms –

Personal-collective local communities

Local-global Indigenous institutions, states, societies, and agenda's

A world system that re-Indigenises global human culture

Over time, the natural outcome of Indigenous community healing and recovery is the re-instatement and perpetuation of our Indigenous institutions, societies and world-systems. The restoration of Indigenous societies will re-store and re-institute natural and positive societal representations and therefore perceptions of the presence, power and movement of the Indigenous collective in our inner and outer worlds. Rather than being pitted against the power and presence of the Indigenous collective as it moves into and through our inner and outer worlds, the 'human personal-collective entity' will be expressively re-cohered to the power, presence and natural life-course movement of the Indigenous collective.

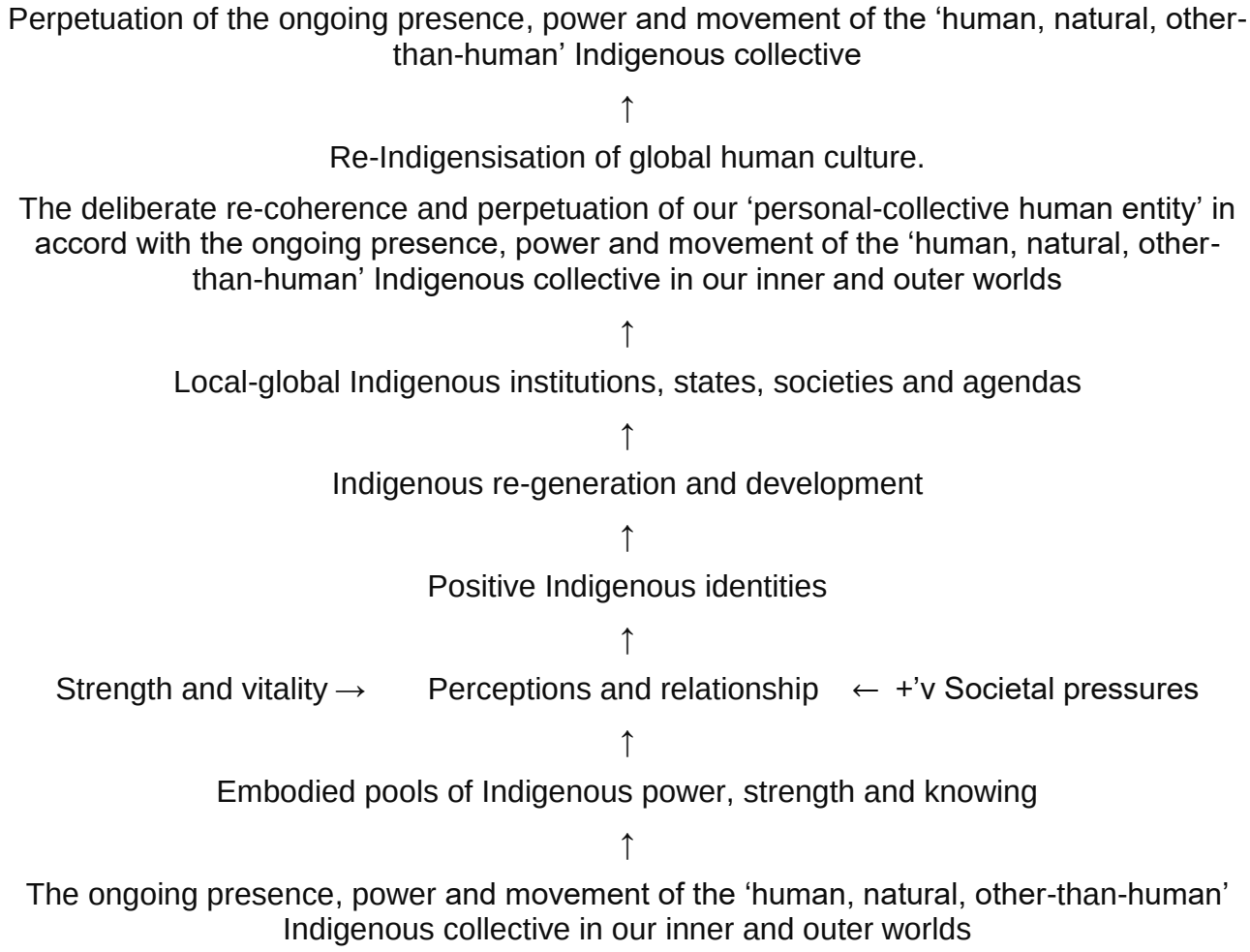
The literature also indicates that while ongoing relationships and alignments with the presence and power of Indigenous strength, power and knowing in our hearts and bodies is sufficient to inform our mostly unconscious 'inside-out' personal-collective aspirations toward resistance to colonisation and the restoration of our Indigenous lifeways, if we want to more consciously and quickly move into alignment with the life-giving vitalities of the Indigenous collective we will need to actively re-store our 'outside-in' Original and ongoing Indigenous

plans, purpose, institutions, societies, world-systems and lifeways. As the outside-in movement of global-local-personal Indigenous re-institution occurs in synergistic interaction with the inside-out personal-local-global, Indigenous people will increasingly not just survive, but once again restore the conditions of our thriving.

Inside-out		Outside-in
Strength and vitality →	Perceptions and relationship	← +'v Societal pressures

The restoration of Indigenous institutions, societies and lifeways re-coheres the 'personal-collective' of the 'collective human entity' to the life-giving power, presence, and movement of the 'human, natural and other-than-human' Indigenous collective, and therefore to life-itself. The coherent re-alignment of our global, societal, collective, and personal human perceptions and experiences with the presence, power and movement of the 'Indigenous collective' in our inner and outer worlds is represented in figure 12.

Figure 12 *Re-alignment of the human personal-collective-global and the 'human, natural and other than human'.*



6.31 Indigeneity, wellbeing and humanity

Contiguous alignment of Indigenous people with the 'human, natural and other-than-human Indigenous collective' not only relates to the development of positive identities, Indigenous re-generation and development, it also informs the restoration of human wellbeing and dignity. Re-alignment of our hearts, bodies, minds and lives with the presence, power and movement of the 'Indigenous collective', coherently re-connects us to the sources, force and course of life itself. Connecting to and allowing the Indigenous collective to speak into and through our personal-collective bodies flushes source vitalities into and through all levels of our lives.

The systemic re-institution of our Original Indigenous plan, purpose, institutions, systems, and lifeways is aspirational. However, as Indigenous lifeways are re-instated they will re-

affirm and perpetuate positive perceptions and relationships between and within our personal and collective hearts, bodies and minds, the ‘human collective entity’ and the ‘Indigenous collective’. Alongside the restoration of our Indigenous identities, collective re-generation and development, the potential to fulfill our kin-ship obligations and life-perpetuating responsibilities on which not only our wellbeing, but also our humanity depends is restored.

As we bring the ‘personal-collective-local-global’ of the ‘human collective entity’ into deliberate, alignment with the presence, power and movement of the ‘human, natural and other-than-human Indigenous collective’ we are re-cohered to and come into increasingly expressive alignment with its life-giving, re-vitalising nature, movement and flow in our personal-collective hearts, bodies, minds, lives, homes, communities and societies.

6.32 Ever un-equal co-creations

According to the agentic power of the Indigenous universe, the presence, power and movement of the ‘human, natural and other-than-human’ and especially the non-human, are primary. While our perceptions of its unabateable presence can be influenced by our societies, its control remains beyond human meddling. This means that even after the aspirational restoration of systemic and societal Indigenous institutions, societies and lifeways, our human understanding of and co-creation with the ‘Indigenous collective’ will remain partial. While the re-emergence of our Indigenous knowledge and institutions will support us to come into more conscious alignment with it, the ‘Indigenous collective’ will continue to move in and through our lives in ways that are above and beyond our ‘personal-collective’ human capacities to understand and control.

6.32.1 Indigenous-sacred-social healing process

A re-collectivisation and healing process from the ‘intangible-personal’ analysis was synthesised with an Indigenous-centric group healing process to create a re-Indigenising approach in the ‘personal-collective’ section of the literature. While this process arose from ‘therapeutic’ encounters with an Indigenous person (Robbins et al., 2008) and groups (Gone, 2010), the pattern is also mirrored in the life-courses of the Indigenous people who despite past and ongoing colonial dominance and violence, continue to yearn for and pursue their

Indigeneity and collectivity (Crate, 2002; Hill et al., 2010; Gone, 2009; Izquierdo, 2005; Lara, 2008; Mark & Lyons, 2010; Robbins et al., 2008; Steifnstra & Ashcroft, 2010).

Consistent with Indigenous prioritisation of the unseen, healing begins with the re-emergence and re-establishment of Indigenous wholistic/sacred relational interactions.

This Indigenous relationality process acknowledges and restores the Indigenous person to experiences of coherence and re-attunement with the power, presence, and movement of the 'human, natural and other-than-natural' in their inner and outer, personal-collective, human, natural and other-than-human worlds. It gives supported and sacred permission to listen and respond to inner urgings and to explore contiguous relationships with outer events. It restores community support and opportunities for natural kinship tendencies, perceptions, wholeness and realities. It is a way of overcoming the obstacles that prevent us from realising our 'personal-collective' 'human, natural and other-than-human' Indigenous relational naturalness. It attends, holds and heals the 'individualising' rift by restoring experiences of community healing, kin-ship, and wholeness.

Two things are required to activate this process, leaders who have retained, or re-membered the technologies of how to invoke and hold wholistic relational space that can open to and be imbued with the power and presence of the sacred that is the 'human, natural and other-than-human' Indigenous collective; and participants who have hearts and minds that are willing, open, humble and respectful to the power, presence and movement of the 'human, natural and other-than-human' in their inner and outer worlds.

This Indigenous-sacred-social healing process is an example of a largely 'inside-out' driven restoration of our Original Indigenous plan, purpose, lifeways, and institutions. It can be applied wherever and whenever Indigenous people gather. It is likely to have most relevance in 'scorched-earth' conditions, such as city centers where the majority of Indigenous people now live, and where many may have become separated or alienated from their tribal people and lifeways. The steps, relationships and outcomes of this approach are represented from the bottom up in figure 13.

Figure 13 *Indigenous sacred-social healing process.*

Regular opportunities to re-gather, experience, share, understand, be re-inspired and perpetuate the presence, power and movement of the 'human, natural and other-than-human' Indigenous collective

↑

Ongoing pro-social Indigenous collective support to emerge, identify, apply and consolidate expressive Indigenous alignments into personal-collective everyday Indigenous life

↑

Ongoing collective Indigenous social support and sacred permission to listen and respond to urgings and explore contiguous alignments between the unseen-seen, personal-collective, local-global of the Indigenous 'human, natural and other-than-human' collective

↑

The re-emergence and expression of Indigeneity in ways that are safe, specific and meaningful

↑

A simultaneous breakdown in western dichotomies and frameworks, including the psychological

↑

A shift in sense of timing, Indigenous self and people

↑

The re-emergence and prioritisation of Indigenous lifeways, relationships and networks of interconnectedness.

↑

The creation of spaces that seek guidance, support, blessings, and alignment with the sacred and the Indigenous 'human, natural and other-than-human' collective

- Indomitable and ongoing intangible Indigenous institutions

Intangible-tangible Indigenous institutions and societies ensured the 'human collective' remained aligned with and coherently expressive of the ongoing presence, power, and movement of the 'Indigenous collective'. This synthesis of the two areas of research analysis indicates Original Indigenous societies arose from and were sustained by co-creative collaborations between our 'intangible-tangible', 'inner-outer' institutions and the subsidiary yet reinforcing presence and function of our 'intangible-personal-collective-local-global', 'outer-inner' institutions.

Colonisation took away our tangible societal mechanisms, and submerged our awareness of the ongoing presence, power and movement of our intangible institutions. Our societal capacities to order, administer and perpetuate the 'human collective entity' in accord with the presence, power and movement of the Indigenous collective in our hearts, bodies, minds and lives has been - for a time at least - disturbed. While we continue to experience them, subsequent to past and ongoing colonial impositions, many of us now know very little about the ongoing existence and power of our intangible institutions.

However, while our tangible, societal institutions may have been temporarily removed from our physical skylines, the ongoing, synergistic and accumulating 'inside-out' presence, power and movement of the 'Indigenous collective' in our heart-bodies continues. Through our inner pools of Indigenous strength, power and knowing the unseen, intangible institution of the 'Indigenous collective' continues to provoke amassing desires and urges towards alignment and expression of our Indigenous source, force, people and life-courses. Even while we may appear to be institutionally over-come, our indomitable intangible Indigenous source-force institutions are untouched, ongoing and continue to align and cohere us in accord with the source, force and course of life itself.

This synthesis of the two levels that comprise the literature review 'He Tangata – the intangible-personal of Indigenous identity development' and 'He Tāngata – the personal-collective of Indigenous personal-collective, local-global re-generation and development' call us to pay critical attention to and come into increasingly conscious (although ever partial) alignment and perpetuating expression with the 'human, natural and other-than-human' Indigenous collective' at two levels.

At the 'He Tangata' personal level of Indigenous identity development we are called to turn towards, open and tune into the presence, power and movement of the 'Indigenous collective' as it continues to dwell and move in our hearts, bodies, minds and lives as our inner pools of Indigenous strength, power and knowing. Coming home to our Indigenous hearts and bodies results in positive Indigenous identities and wellbeing. As this movement amasses it contributes to the re-establishment of our 'outer-inner' Indigenous institutions and lifeways.

At the 'He Tāngata' collective level of Indigenous re-generation and development, the human collective is identified as the smallest unit of Indigenous identity and wellbeing. We are called to pay deliberate and critical attention to our collective recovery and healing by pursuing Indigenous Institutional and societal restoration. The literature explicitly identifies collective

Indigenous healing and recovery as the deliberate restoration of coherence between our tangible--intangible Indigenous institutions, systems, and lifeways. Collective Indigenous healing is fulfillment of the agenda of Indigenous institutional and societal restoration.

Even while apparently colonially engulfed and supposedly overcome we continue to be intimately and inextricably connected to the ‘human, natural and other-than-human’ collective. Like Te Tī our unseen intangible source-force institutions continue. Personally and collectively, we can draw on the presence and power of the ‘Indigenous collective’ as it moves into and through our personal-collective our hearts and bodies, inner and outer lives to resist colonial contaminations, heal, recover, and once again re-emerge and re-institute our Original plans, purpose, systems and lifeways.

Regardless of past and ongoing colonisation, the source, force and course of Indigenous life, and our intangible institutions continue. From the 'inside-out’ we can re-emerge, restore and re-institute our intangible- tangible Indigenous institutions, systems, and lifeways. Indigenous institutional restoration will, in turn re-naturalise and re-cohere our societal values and beliefs with our perceptions and experiences of our inner pools of Indigenous strength, power and knowing. The natural outcome is the restoration of the wholeness of our ‘inner-outer’, intangible-personal (He Tangata) and ‘outer-inner’, collective-personal (He Tāngata) institutions.

Like a heart, re-instatement of the wholeness of our ‘inner-outer’ and ‘outer-inner’ Indigenous institutions will re-vivify the wholeness of the body of the intangible-personal-collective-local-global Indigenous human in accord with the presence, power and movement of the ‘human, natural and other-than-human’ Indigenous collective. We will come into collective accord with and benefit from the movement, goodness, wellbeing and vitalities of the Indigenous life-source, force and course as it dwells and co-creatively moves into and through our personal-collective-global hearts, bodies, minds and lives.

Our lives and the literature indicate, despite colonisation, we have retained our embodied, subliminal, intangible personal-collective heart-body-mind capacities to tune into and be moved by the ongoing, indomitable presence and power of the ‘Indigenous collective’ in our inner and outer worlds. Against-all-odds, coming into conscious collaborative awareness with this ‘inside-out’ ‘intangible-personal-collective-local-global’ movement is sufficient to not only power ongoing Indigenous identity development and survival, but to personally-collectively re-boot and restore our institutions, lifeways, and societies.

This synthesis of the two levels of analysis confirms, the rift that needs healing includes yet goes before and beyond ‘individual’ repatriation concerns. Restoration of the two-way synergistic wholism of our ‘inside-out’ and ‘outside-in’ life-aligned and sustaining personal-collective intangible-tangible Indigenous institutions and societies not only heals the fracturing and ‘individualising’ that tears our Indigenous heart-bodies from our minds and lives, and the human ‘personal’ from the human ‘collective’; it also restores our potential to become aware of and bring the movement of the ‘human collective entity’ back into perpetuating alignment with the life-giving vitalities of the ‘human, natural and other-than-human’ Indigenous collective. It restores our capacities to re-member we are the web that connects us. Acting as kin can restore the fullness of our human dignities and the wholeness of our potential wellbeing.

Restoration of not just our personal Indigenous identities, or our collective re-generation and development, but our collaborative awareness of the place, purpose, status, and power of the ‘human collective entity’ in accord with the ’human, natural and other-than-human collective’ Indigenous collective takes us beyond simply resisting and surviving colonisation. It takes us into re-establishing the apprehensions, relationships, personal-collective alignments, institutions, systems, lifeways, and societies that ensure the sustainable perpetuation of the human life-course is accord with all of life.

This synthesis confirms, despite past and ongoing colonisation, the power, presence, and movement of the ‘human, natural and other-than-human’ Indigenous collective and our inner pools of Indigenous strength, power and knowing continue. Both these forms arise from the untouchable realms of the Indigenous unseen. While in some instances, we may appear to have been physically over-come, the essence, strength, and power of who we are is unbroken and continues to flow into and through our hearts, bodies, inner and outer worlds. By turning toward and opening to these vitalities, we can not only develop positive Indigenous identities, re-generation, and development; we can restore our wellbeing, the role, function and dignity of humanity, and re-boot our collective healing through the re-mergence and restoration of our life-privileging Indigenous institutions and societies.

In the next chapter the existential ‘ma-hara’ positioning of the ‘against-all-odds’ collaborator’s life-course stories is introduced before they are explored, analysed and synthesised within a form that acknowledges the karanga/calling and whakautu/responding nature of the power, presence and movement of Indigenous source forces in our lives.

CHAPTER 7 : PURAKAU – 'AGAINST-ALL-ODDS' INDIGENOUS LIFE-COURSE STORIES

> *All organisms are inherently sovereign. All organisms resist harm and repair damage. And our nature is to tell stories about it. Because the story of what is broken becomes something whole. The story of what was forgotten becomes memory. The story of how we survived becomes communal medicine. The story of what we lost becomes new soil. The story of how we are the same as everyone and how we are unique are a braided lifeline* (Morales. 2019, p. 50).

The 'Against-all-odds' collaborators[14] either did not know they were Indigenous, or if known, were raised in circumstances where Indigenous people and lifeways were actively and violently attacked. They were born and raised in worlds that disallowed and suffocated their indigeneity. Yet, despite having no, or only denigrated notions of their Indigeneity they recovered, consolidated, and now proudly perpetuate their Indigenous identities, peoples and forms at all levels of their lives, personally, professionally, locally, tribally, nationally and for all but two also internationally. They went from being almost entirely dis-possessed of and outside their Indigenous people and worlds, to being deeply centered in and focused on healing, developing, and perpetuating them.

The six 'against-all-odds' collaborators have generously gifted their 'once dis-possessed now re-possessed' life-course stories. Two are women, four are men. One woman is Navajo, one is Māori. Of the men, one is Cree, one is Chinese and two are Māori. All six are over the age of 50 and have tertiary level qualifications. The two women are retired, yet still active health professionals who have dedicated their lives to their people's well-being. Of the four men, one is an academic who facilitates healing praxis journeys. One works for a pan-tribal social-service provider in a Canadian urban center and two are cultural experts who are dedicated to facilitating their people's interests and wellbeing at multiple levels.

[14] Rather than traditional participants, these people were active collaborators who contributed to the meaning making of this research. Given they were 'once-dispossessed' Indigenous people who were now strongly and positively attached and dedicated to their people, even while they shared stories about the most vulnerable period of their lives, this work did not expose them to risk. No ethics application was required.

In terms of locating them, Erana was a participant in my master's research. Her 'against-all-odds' Indigenous identity life-course story caught my attention and crystalised the area of research interest. One of the Māori men is the brother of a dear friend who suggested I contact with him on hearing my area of research interest. The other Māori man volunteered. I met the Navajo, Cree and Chinese collaborators at three separate international Indigenous conferences. They were invited to participate following a series of non-random coincidences that led to a sharing of life-stories. The details of our meetings are discussed in the summary of the collaborators' stories. These meetings demonstrate an Indigenous 'spiritual snow-balling' process.

7.1 'Mā-hara' stories and locating the analysis

Subsequent to past-ongoing inter-generational colonisation, for the first 16 – 55 years of their lives, the collaborators were born and lived in 'scorched-earth' Indigenous identity development conditions. This is the place from which their stories begin. During this time, there was not only an absence of tangible Indigenous identity supports, but there were also multiple violent, systemic and structural anti-Indigenous influences. The 'against-all-odds' collaborators were not only able to endure and survive these conditions, they found ways to go on and thrive as Indigenous people. Their life-courses demonstrate the mesmerising re-vitalising 'dis-possessed – possessed' pattern of Indigenous identity development this work seeks to explore.

As mentioned in the theory chapter, across the course of the journey of this research I have asked Māori experts (tohunga) what they believe a 'Māori Cycologies' our Ancestors could recognise might look like. A descendent of Tokorangi Marae shared teachings about 'mā-hara'. Mā-hara' is a process. It is a way of being, living and moving in the world where we can hold and carry the 'mā' of our light/healing, and the 'hara' of our hurt/pain in balance and in harmony with us as we move through life. For example, the name of my Great Grandfather seven generations back portrays the way his elder brother was killed. Our traditions of mōteatea and pūrakau (knowledge/wisdom carrying narratives) remember and carry our pain and also the lessons of how we did or did not meet and master these challenges.

According to Māori and Indigenous understandings of the natural order, life moves through and is comprised of light and dark, life and death, healing and hurting (Royal, 2003; Piripi & Body, 2010; 2012). The stages of 'mā' and of 'hara' are natural and cyclic within a wider

context of life-course tendencies toward balance, wholeness, and the perpetuation of a wherewithal to survive and be well (Henare, 2001; Lemelin, et al., 2010).

As we were discussing the research, LC, (one of the collaborators) demonstrated our Indigenous capacity to acknowledge the wholeness of who we are -

> *When I pour water at the sweat, I always made sure that we pray for the dark side of ourselves, that darkness. I bring it in and have everybody turn their backs to the rocks and the medicine. So, they could sweat and heal and feel the nourishment of the sage, sweet grass or whatever was being put on the rocks you know. Because it's such a part of us, any of us. (LC)*

Various encounters with Indigenous people, previous research and my own Indigenous life-course experiences highlight the importance of re-membering, acknowledging and carrying the wholeness of our harming and our healing with us. If this work is to be consistent with and therefore relevant to our Indigenous realities, the stories of the collaborator's pain/hara, as well as their healing/mā and the re-vitalisation of their Indigenous identity and development must be told.

To contextualise this exploration and analysis according to our Indigenous lifeway tendencies towards wholeness and balance (mauri and ma-hara), summaries of the collaborator's life-course stories are told before engaging the analysis.

7.1.1 Erana (Māori) - The strong part of us

Erana is a Māori woman. She is the lead 'once dis-possessed against-all-odds' collaborator. She participated in both my masters and this research. Her life-course story contributed to the crystallisation and focus of this work. We met at the Māori healing center where her participation was suggested by the lead matakite.

Erana was raised in a world where active and immediate violence was offered to any and all things Māori, at all levels of her life. This included the mind, hearts, and bodies of her and her two sisters. Erana's mother's family continue a proud multi-generational 'his'story of active and unapologetic racism.

> *We all suffered it at home. You know the blatant prejudice of our mother. God bless her and her family, god bless them, all of whom have*

passed. And they are products of their generations and their generational prejudices and whatever. (Erana)

Erana's mother tried to expunge all forms of Māoriness from her daughters. To prevent their skin from darkening they were not allowed to sit in the sun. They were constantly sent to scrub their hands.

She kept making me go and scrub my hands cause, they were too dark, you know, it was just my coloring... And she decided, well back in the day I had reasonably thick lips …and so she wasn't very happy about them either. So, at one stage I was like (holding lips compressed). Well, she wasn't happy with them. 'It's no good having lips like that, you look like a sex maniac'. (Erana)

The sisters had to hide that they and their father were Māori. They had to say they were Danish. When their Māori grandfather visited once a year for afternoon tea, if asked they were to say they did not know him.

On one occasion at school, the elder sister not only disclosed that was she Māori, but she also said she was proud to be. On arriving home, the mother "mercilessly beat" her in front of Erana and her other sister.

But we saw her beaten and we soon learnt to make sure we don't acknowledge ourselves publicly so that that didn't happen to us when we were children. (Erana)

Erana says, "We were forbidden to be who we were". Despite the violence towards and constant denigration of all things Māori, Erana and the sister who was not beaten somehow managed to sustain a positive sense of Māoriness sufficient to make a 'bee-line' for things Māori in their early adulthoods.

"It's a bit funny when you look at that really. The more she tried to hold it down the stronger it came out, and even not by anybody's hand - just irrepressible" (Erana).

Both sisters pursued careers that enabled them to escape their families, access and enter the Māori world. They married Māori men, had Māori babies and dedicated their personal, family, and professional lives to the perpetuation of Māori identities, cultural re-generation, development and wellbeing.

I was struck by the contrast between their vulnerability as Māori children, with little choice but to suffer the active, overt, and systemic racism targeted at their Māori bodies and people, and their staunch commitment to Māori people, knowledge and lifeways. I wanted to know more about how Indigenous persons like Erana and her sister, not only endured and survived these dis-possessing, de-dignifying conditions, but went on to thrive and perpetuate positive and proud Indigeneity at all levels of their personal and professional lives.[15] Erana's tipuna were spiritual-political leaders of their people, and keepers of sacred knowledge.

7.1.2 Piripi (Māori) - Born under that star

Piripi is the brother of a dear friend. He is a Māori-looking Māori man, who was adopted out at birth by a white-middle class New Zealand family.

Today, Piripi lives within the embrace of his tribal lands and people and is deeply involved in te reo me ona tikanga (Māori language and protocols) and tribal initiatives to re-claim, consolidate and perpetuate his people's Original and ongoing sovereign realities and wellbeing in all areas of his personal and professional life. Piripi represents his people tribally, locally, nationally, and sometimes even internationally. He is currently employed as a Māori consultant in his tribal area.

Piripi was 'given-up' by his mother. He was adopted by white-middle class parents not long after his birth and raised far-distant from not only his tribal people, lands and culture, but from all Māori people and things. He had no contact with Māori people or culture until his late childhood.

> *So, we moved from the hill which was Napier Hill right up on the top, which is very isolated, very white, upper middle class community, with the views, but then we moved, from that down to Onekawa which is right next to Maraenui, which has a big population of Māori, where I went to primary school. This is where I ended up interacting with a number of Māori children, which I couldn't really relate to because I hadn't been brought up that way. And so apart from singing a few*

[15] The sister who was beaten turned away from all things Māori. She remains 'dis-possessed'. Her story reminds us that extreme and sustained levels of brutality and violence can suffocate our Indigenous identity development. Erana and I hope this work will contribute towards her healing.

'weeaata' (laughing) and doing the kapahaka with the 'poopoo' (laughing) in primary school that was about the extent of my taha Māori. (Piripi)

While Piripi may have looked Māori, he had no idea how to be or act Māori, this created problems when he tried to move closer to the Māori children at school.

But I remember having to… ahm… you know being beaten up… while the Pākehā boys, they used to, the Pākehā boys used to get beat up by the Māori boys at school. I used to get the hidings as well, you know where - none of the Māori boys beat on the other Māori boys - they beat on me. (Piripi)

Near the beginning of our conversation Piripi told me about the unfolding story that revealed the subtle yet central role of Te Whetu o Te Tonga (The Southern Cross) in his life since before conception.

I was born under that star, literally, and I started noticing it in my early adulthood, that it follows me in particular situations, that it will frame itself in significant moments. (Piripi)

Piripi first noticed the guiding and protective presence of the Star in his life when he was in trouble. He later learnt how it was central to his adoption. When Piripi was born his adoptive mother's youngest child was very ill in the same hospital. She had seen Piripi's crib wheeled into the children's ward. On being told to prepare for her child's potential passing, she went outside to pray. The star constellation of The Southern Cross was in the sky. She prayed to it and pledged that if her son's life was spared, she would in turn adopt the Māori baby.

When Piripi found and reconnected with his birth mother, he asked her what she knew of the Star cluster. In response, she told him of the cluster of markings on her belly that mirror the constellation. Even while he had no idea, Piripi was conceived, developed, survived and now knowingly continues to live under its protection. As he deepened into his people and their connections, knowledge and relationships, he learnt that this Star is a revered Ancestor and protector of his tribal people since time immemorial.

Even while raised far distant from his people for the majority of his childhood and early adulthood, Piripi was nonetheless always held within the astral embrace of The Southern Cross. Together with an instant love and ongoing attraction towards te reo Māori, this

embrace eventually led to his re-connection with firstly Māori in general and then more specifically his own tribal people, lands and identity. There are indications in Piripi's story that his tipuna were the spiritual-political leaders of their people, and keepers of sacred knowledge.

7.1.3 Rawiri (Māori) - A journey into whakapapa

Rawiri and I met when the Kuia at the local marae where I live recommended him for a role related to my employment. On learning the focus of this work Rawiri was keen to collaborate. His 'Journey into Whakapapa' tells his life-story of moving from cultural alienation and identity dis-possession into reconnection, re-possession, and perpetuation of Māoriness at all levels of his personal and professional life. Rawiri is a fair-looking Māori man. To my eye, he does not have obvious Māori ethnic features. Today he is employed as a cultural consultant and represents his people, tribally, locally, nationally and internationally.

Rawiri was raised and lived his entire life within his own tribal boundaries and people yet did not know that the people and marae in the area where he grew up was his own. Due to socio-political dynamics his childhood, adolescence, and early mid adulthood were characterised by cultural dispossession and alienation.

> *I used to walk past the marae all the time, but it wasn't till 40yrs later that I stood on that marae and was actually able to speak. So you know that's talking about going from one extreme to the other, so people say you can't just do that, but that's just what happened for me. (Rawiri)*

Because of his differentness, like Piripi, the Māori boys also beat him up. While raised within his tribal lands and the wider network of his people, he was dis-possessed of his people's stories, language, knowledge, and socio-cultural narratives. The interpretive frameworks that could enable him to apprehend and tune into his tribal land and people were present, but out of his apprehensive reach.

As his story unfolds it is possible to see that while Rawiri could not apprehend his tribal embeddedness, others such as his Great Grandfather, his Grandfather, and others did. While they did not encourage active Māori identification and engagement, a pathway and plan were left for him to follow.

Rawiri was to learn that his people were displaced several times as their land was stolen. In response, his Great Grandfather developed a survival plan. Half of the family was to follow the 'ways of the Pākehā', the other was to maintain Māori language and protocols. Rawiri was raised within the 'Pākehā' section of the family. However, while overt Māori forms were concealed, Rawiri was nonetheless raised within the embrace of an extended family network of four generations.

> *In fact, I can remember as a young boy with my Great Grandmother being in the same whare (house). We used to call her the black widow cause she always used to wear the black dress and I still remember her as clear as. (Rawiri)*

While overt Māori cultural forms, including language were strategically hidden, Rawiri was nonetheless raised within implicit Māori principles and protocols.

> *I found out later – many years later – his father had told him he wanted him to learn the ways of the Pākehā - and his brother was to carry on with doing the reo and the Māori. But everything on the outside of my grandfather was totally Māori. Like manaaki – ing all those concepts he practiced. So I knew that stuff, so that was intrinsic for me. (Rawiri)*

Rawiri lived within the terrain of his Māori whānau and heritage, however in the absence of conscious acknowledgement of Māori language and lifeway protocols, and the presence of systemic personal experiences of exclusion, rejection, and alienation, within a wider socio-political environment that was hostile to Māori, for the first 40 years of his life, he did not consciously know of his Māoriness. Being compelled to begin studies at Te Wānanga o Raukawa (Māori tertiary education provider) provoked what he calls his "journey into whakapapa". Rawiri's Tipuna were the spiritual-political leaders of their people and keepers of sacred knowledge.

7.1.4 LC # 425 (Navajo) – Medicine woman and healing songs

I meet LC at the 2012 'Voices of the Ancestors Conference' in Albuquerque New Mexico mentioned earlier. It was the first of a new iteration of the dialogues and 'Language of the Spirit Conferences' that Dan Moonhawk Alford (2002) had been involved with since 1992 as mentioned (Moonhawk Alford, 2012; Peat, 2002).

Before leaving Aotearoa New Zealand I was given a pounamu mere (greenstone club) for protection. I was instructed to find an 'Obscure Navajo Man' and give it to him. I wore the mere out of sight and felt excited to be part of what felt like some kind of Māori-Indigenous 'Celestine Prophecies' adventure. I first met LC on day two of the conference, we had lunch together. On day three I had not located the 'Obscure Navajo man', had no idea how to and, there was only one day of the conference left. The 'quest' no longer felt exciting. As hundreds of us poured out of the morning session, LC and I ended up next to each other, she had been looking for me. I asked if any of her Navajo brothers were at the conference and asked for her help. I told her of my 'task' to find an 'Obscure Navajo Man'.

She was un-phased by my unusual request and instead surprised me by asking "which generation?" She went on to tell me she had been a Navajo man in her previous life. She told me his/her spirit name, and that he/she was a scout of wide renown. He/she had saved their people several times by going ahead, warning of dangers and finding safe passage for their people. LC told me he was so good at what he did, he was very, very hard to find.

As she continued to talk, I realised she was the 'Obscure Navajo Man'. As I recovered from the shock of finding 'him' in 'her', I removed the mere from my neck and offered it to them. At first LC continued talking, not understanding that the 'Obscure Navajo Man' had revealed himself. When she realised what had occurred, she was over-come. We went outside and talked. As she shared more of her life-story, it became apparent that she had an 'against-all-odds' Indigenous identity life-story. I invited her to collaborate. There was only one thing LC asked of me. She wanted to make sure her 'Certificate of Indian Blood Number 425', was highlighted in her transcript.

> *Ok what I would like, on the transcript is my Certificate of Indian Blood Number 425. I had to learn that before my social security number… the last set of people that had to have numbers on their bodies – were the Jews. (LC)*

The deliberate, systemic cruelty and suffering of the Jews at the hands of the Germans is now widely recognised and accepted but was once systemically denied (Danieli, 1998). The numbering and victimisation of LC and her Navajo people continues largely unrecognised. LC's people were and continue to be treated like stock. LC wanted her 'Certificate of Indian Blood Number 425' at the front of her story to highlight the yet to be recognised, past and ongoing atrocities and de-humanisation her people have and continue to suffer.

Like her mother and grandmother's before, LC is a Medicine Woman. She is also a trained and experienced health professional, who like Erana, has dedicated her personal and professional life to healing the generations of deprivation, disease, abuse, and addictions that have badgered her people since the colonial invasion of their lands, lives, and bodies (personal-collective). Her contribution to the wellbeing of her people and descendants includes the deeply personal and high price of deciding not to bear children in order to halt the inter-generational transmission of colonial harms and trauma.

LC is a fair, yet distinctively Navajo woman who also has Scottish ancestry. Her Ancestors were driven from their lands and relocated into 'checkerboard' urban areas in the city of Albuquerque New Mexico. The trauma and loss of their land, lives, and livelihoods continues to play out as inter-generational trauma, poverty, mental illness, addictions, violence and early, unnecessary deaths.

LC lives within the wider boundaries and embrace of her four sacred mountains. Her people remember and recite the stories of the mountain where their Star Ancestors first came to earth. Like the other collaborators, LC's story did not start with Star Ancestors, but with pain. She grew up experiencing dual alienation from both her Native and also white American communities.

> *And on the reservations, you know, they saw me as white, so they never really said too much bad about the white people, you know. Which was kind - I thought of them. But, in the real world, in my time of growing up - I still had to sit outside of people's homes 'cause I was Indian. (LC)*

The toxic combination of dual-alienation, relentless inter-generational and ongoing systemic denigration of Native people, on top of legacies of past and ongoing colonially induced trauma and abuse sedimented into LC's body and life as years of anger, and alcohol abuse.

> *I wore my anger like a shawl also. The fringes were like grey, and I was crying – you know… till the time I was like in my early twenties I always didn't want to be Indian because it was too hard. (LC)*

LC's life story centers themes of deep colonially rooted pain, and the ongoing healing potentials of her people's ceremonies and teachings. Rather than western/colonial 'talk ceremonies' LC shared the profoundly healing influence of her people's 'earth ceremonies', and their capacities to re-activate ancestral/matriarchal legacies and realities of healing. She

also shared teachings about ‘Rainbow people’. People like her and me who are born of many cultures and rather than belonging to or representing none or one, represent all.

> *You know so, the rainbow people are the ones that span many cultures and have that responsibility of both and all. (LC)*

As a rainbow person, she also works to support non-Native people to learn how to love and work effectively with Indigenous people. LC’s Ancestors were spiritual leaders of their people, and keepers of sacred knowledge.

7.1.5 Kehewin (Cree) – Wolf and the preserver of life

I met Kehewin at the 2015 ‘Mauri Ora – Healing Our spirits Worldwide Conference’ in Hamilton. He approached me following a dreams’ workshop in which I shared a wolf-dream I had the night before. He told me he felt compelled to introduce himself as the Wolf is his Spirit Animal. As we talked his ‘against-all-odds’ Indigenous identity story became apparent and he was invited to collaborate.

Kehewin is a fair-looking Cree man. His life is dedicated to perpetuating Indigenous cultural and especially spiritual reconnection and development. While not living on his ancestral lands, he has reconnected with and regularly visits his mother and people. He works for a pan-tribal authority, practises and leads traditional ceremonies and represents his people tribally, nationally and at times also internationally.

As a result of the ‘Sixties Scoop’ [16] he was ‘given up’ at birth. He told me of the massive numbers of Indigenous children who were and continue to be stolen from their families and placed with non-Indigenous people.

> *But what happened was I was sitting at my deck listening to the radio and there was a woman who was being interviewed on the radio CBC broadcasting and so she was in a project raising awareness to other*

[16] The ‘Sixties Scoop’ took place from 1950 to 1990. It was a legislated, national inter-governmental campaign enacted by health, educational and welfare organisations to take Indigenous children from their mothers, families and communities and place them out-of-province or even out-of-country. The Sixties Scoop was driven by ethnocidal assimilation ideologies enacted by professionals. Indigenous mothers and families were blamed and stigmatisation for suffering the structurally imposed intergenerational consequences of the systemic removal of the conditions necessary for life (National Inquiry into Murdered and Missing Indigenous Women and Girls, Report, Volume 1a, 2018). It continues today unabated as the ‘Millennium Scoop’.

> *Canadians about the sheer numbers of children, aboriginal children who had been taken from their parents. To go overseas, so there were thousands taken to go in the country, but there were also hundreds taken to go out of the country, to Europe to other places so probably to Australia and maybe New Zealand. (Kehewin).*

For the first 37 years of his life the only tangible link he had to his Indigeneity was a birth certificate. It included his mother's name and inaccurate ethnicity. Until he was adopted by a white American couple who loved him dearly, Kehewin spent the first five years of his life in foster homes. These years imprinted his heart, body and mind with a trauma that continues to haunt him, despite being loved by his adoptive parents, and years of dedication to his people's healing ceremonies and counselling. Like Piripi, Kehewin was raised far distant from his tribal lands, people, and culture. "I grew up outside any knowledge of my ancestry indigenous family and mother". His infancy, childhood, adolescence, and early to mid-adulthood was marked by cultural disconnection and alienation.

The systemic racism that drove the residential schools and 'Sixties Scoop' also permeated the country and community he was raised in. While he had no definite proof he was native, and had no contact with any Indigenous people, the world he was raised in was permeated with demeaning and de-humanising messages about Native people.

> *It's interesting cause I was adopted in 1960 and at that time they were shovelling kids out and trying to get Indian kids adopted and whatever…" (Kehewin).*

When he finally reconnected with his birth mother in his mid-30's he discovered she had named him before 'giving him up'.

> *I was given a name by my mother at birth. 'Kehewin' is Cree for North Wind so in Canada the North Wind is the preserver of life, and the winds come in from the North in the fall it's a signal, and a message that the life has to go to sleep through the winter to survive into the next year. (Kehewin)*

To survive, his Cree identity had to over-winter the first three decades of his life. Kehewin's 'against-all-odd's' Indigenous identity development life-story confirms that even while he was separated from tangible forms of Indigenous shelter and nourishment, he was always protected.

When he was 20 and suffering incredible distress, his Cree identity was unknowingly provoked when he met a Wolf, he would later learn was his spirit animal in an urban park in the middle of the night.

> *I experienced an incredible connection to a live - as far as I was concerned at the time - a live wolf, and this wolf came to me… it sort of stopped me and started to stare at me, and started to communicate through his eyes. (Kehewin)*

Kehewin told no-one of this meeting, yet the quiet and deeply influential presence and power of the Wolf was confirmed when over two decades later he met his Grandfather. During our conversation, as Kehewin shared his life-course story the Wolf's ongoing and incessant guiding presence and protection became more obvious. There are indicators that Kehewin's Ancestors were spiritual-political leaders of their people, and keepers of sacred knowledge.

7.1.6 Gordon (Chinese) - The journey home

I meet Gordon at the 2016 Nga Pae o Te Māramatanga International Indigenous Research Development Conference in Auckland. Along with others we were both staying at Ngā Wai o Horotiu Marae on the campus of the Auckland University of Technology. On the first evening while eating ice creams in McDonalds he began to share aspects of his life story. It became apparent that he had an 'against-all-odds' Indigenous identity development life-story and was invited to collaborate. The wharenui (ancestral meeting house) of Te Purengi (One possible translation is pure vibrations) embraced us as he shared his life-course story.

Gordon is a fifth-generation American born man of Chinese indigeneity, who looks Chinese. Gordon describes the process of his development of a positive Chinese identity as his "Journey home". He was raised in Hawaii and completed his education in America. He has memories of his Chinese Grandmother from early childhood. She was the only person in his world who offered a positive connection to their ancestry and culture. Once she passed there were no positive connections.

In some ways, of all the participants, Gordon had the biggest distance to cover to reconnect with his tribal lands, people, and culture. Three oceans, two islands, and five generations separated him from his people. A pervasive sense of pain characterised the first five decades of his 'against-all-odds' Indigenous identity development story.

> *It felt like the more I asked and the more I learned, the more it was not going to be possible because I didn't… the pathway was broken, both in terms of my ability to speak and write in my own language, and in terms of my own family's capacity. It was not just about me, but our family, our whole family had lost connection to the homeland. So, I couldn't go to someone else. In some families there is always someone who holds it, but in my family there was no one who did that – and so it seemed that it wasn't going to be possible… where could I walk? There was no place to walk to get home, there was no road home. (Gordon)*

Gordon is now reconnected to 20 generations, and all four villages of his grandparents. While Gordon trained as a psychologist, he is an Asian American University lecturer. He works with others to practice a psychological praxis of community healing/education that is based on social justice, sacred pilgrimages, and journeys of existential reconnection to the sites of mass trauma and severance, and also to the lands and peoples of Original Indigeneity. "To remember the stories of these Ancestors, along with the stories of other Ancestors."

Gordon's 'journey home' was sustained by two forces. An unavoidable feeling of deep loss from the cumulative experiences of embodying what I call 'Ancestor pain', and a 'waking up' to the historical socio-political realities of the Hawaiian, Native American and his own people's systemic dispossession and denigration.

> *The journey home is not an end, it's like you said, it brings you back forward, but you go forward now differently… I now come forward with my Ancestors together into this world as it is now. So now, I am more of a collective being and less of a fragmented being and therefore come with the whole tree. I don't come just with the branch. So now the whole tree is a lot harder to colonise… there is a certainty and there is a confidence and hopefully not an arrogance. But there is a confidence that I will not, I will refuse, I will not go there, we can no longer go there (being colonised/de-humanised). (Gordon)*

Even while the collaborator's 'against-all-odds' life-course arise from the fresh and aggregating existential deprivations and pain of past and ongoing, personal-intergenerational colonially orchestrated pain, their stories reveal the deep reservoirs of not only endurance, resilience, and survival, but also the persistent and consistent vitalities that

are portrayed in our ‘dis-possessed-re-possessed’ Indigenous capacities to survive, be well and increasingly restore our thriving.

In the next section, the source force, course and patterns of ‘intangible-personal’ Indigenous identity development and the ‘personal-global movement of Indigenous re-vitalisation in the ‘against-all-odds’ collaborators life-course stories are explored and analysed.

LIFE-COURSE STORIES, KARANGA/CALLINGS

As te whare tāngata (the house of humanity), Māori/Indigenous women have a unique capacity to channel, weave and give expression to life. The karanga (spirit awakening calls) of Māori women are the first voice our babies hear. They are also the first voice of our formal welcoming ceremonies (Kahukiwa, 1991; Mikaere, 2011). Through karanga women ignite the spirit and open the portals to invigorate the energies that flow between the tangible and intangible worlds (Pere, 2012). Karanga awaken the fullness of our realites and our stories.

To fulfil this function, the Kaikaranga (caller) stands with one foot in the physical world (Te Ao Mārama), and one in the world of spirit (Te Pō) (Roestenburg, 2020). With her body and voice, she invokes and gives expression to the unseen forces of life (Ti Hauora o Te Aroha, 2010). The term ‘kua kā te rā’ (to ignite the spirit) is used to explain the role and function of the Kaikaranga as she summons and weaves together the unseen and seen of the ‘human, natural and other-than-human’ (Pere, 2012). In the Māori world the primacy of the call of the Kaikaranga (caller) accords with the primacy of wairua or spirit (Pere, 2012).

Subsequent to the past and ongoing colonisation the systemic prioritisation of spirit and the roles, status and power of Māori women has been displaced (Glavish, 2015; Mikaere, 2003; 2011; Moewaka Barnes, 2016; Murphy, 2011). While women continue to call, consistent with patriarchy, colonial religions and the Inquisition, women’s ‘spiritual’ affinities and potencies continue to be suffocated (Murphy, 2011). However, places and spaces remain where the primacy of spirit continues.

Wairua was primary in the healing centre I worked in. When people turned to us for healing, ‘Te Karanga Tuatahi’, or the first call was sent and received at the level of wairua or spirit. Before people came to us physically, they came to us spiritually. Our work began in response to this first call of ‘spirit’.

The collaborators identified persistent, insistent and consistent Indigenous vitalities during and after the ‘scorched earth’ period of lives. These vitalities acted like karanga. They summoned, provoked and wove together the intangible and tangible forces that informed their endurance, survivance and eventual thrivance of Indigenous identity, re-generation and development.

The pattern of calling and responding to karanga and vitalities is consistent with Indigenous lifeworld understandings, knowledge and practices that acknowledge the primacy of spirit, and our capacities to be moved and respond (Gone, 2009; Henare, 2001; Pere, 2012; Royal, 2003). The vital and re-vitalising presence of callings and respondings in the collaborators lives also resonates with Moonhawk’s (2002) “the faint call in the blood” (p, 23). They also accord with the subliminal harmonic of natural grace (Smith, M, in Ihimaera, 1998, p. 250), ‘Tipuna and Tikanga’ within (Roestenburg, 2010), and the mauri that has resonantly, and at times doggedly called me ever forward along this doctoral journey.

In accord with these vital and re-vitalising callings and respondings the forms of ‘karanga’ or callings, and ‘whakautu’ or respondings are drawn upon to house and represent the nature, power and presence of the Indigenous source forces in the collaborators lives both during and after the ‘scorched earth’ period.

In accord with the natural presence and movement of spirit in our Indigenous ceremonies and lives, karanga/callings are presented first and whakautu/respondings follow. The ordering of the karanga follows the natural subtle-dense pattern of wairua taking form (Royal, 2003; Piripi & Body, 2010, 2012). However, to keep the intangible and tangible presence of Ancestors and Elders linked, the third calling of ‘Elder Shelter’ is presented in the middle of the first calling of ‘Ancestor Mandate’.

7.2 Te Karanga Tuatahi – The first calling of ‘Ancestor – Tipuna’

This karanga addresses the presence, power and movement of the Indigenous ‘human, natural and other-than- human’ during and beyond the ‘scorched earth’ period of the collaborators’ lives. ‘Ancestor-Tipuna’ callings are a largely intangible presence that manifests as guiding, nourishing, protective influences. It includes life-enhancing and life-changing internally-externally correlated synchronistic non-random signs, events and relationships. It is comprised of four forms, ‘Ancestor Mandate’, ‘Elder Shelter’, ‘Synchronistic Relationships’, ‘Ancestor Giftings.

7.2.1 ‘Ancestor Mandate’

‘Ancestor Mandate’ describes the collaborators’ experiences of acceptance, loving protection, guidance and synchronicities that arise from our mainly intangible ‘human, natural and other-than-human’ Ancestors. ‘Ancestor mandate’ featured in all of the collaborator’s stories. Examples are provided from Piripi and Kehewin’s lives.

For example, due to his adoption, Piripi was raised far distant from the tangible shelter of his tribal people, lands and stories, however in his early adulthood he began to notice an ‘Ancestor presence’ that was confirmed when he reconnected with his mother. As a young man he began to notice the comforting presence of the Southern Cross star constellation, especially when he was distressed or in potential danger.

> *I spent a weekend at a party down in a celebration in Timaru, I was a bit worried, as I didn’t get much sleep, and I had been drinking a little too much and I wondered whether I should drive back to Christchurch. And the Southern Cross sat in the passenger side window all the way home... Ah… but that’s just the tip of the iceberg, there are dozens of stories like that. It sat right in the middle of the frame, you know pointer and everything. (Piripi)*

As mentioned in the introduction of his life-course story Piripi went on to learn that the Star had always watched over him and had a central role in his conception, adoption and personal-intergenerational life-course.

Kehewin was also adopted out and raised far distant from his tribal people, lands and culture. After reconnecting with his Grandfather he came to understand that the Wolf is his spirit animal. It was central to our meeting. He met his spirit-animal Wolf in his 20s when he was deeply troubled after the ending of a primary relationship.

> *I had experienced an incredible connection to a live - as far as I was concerned at the time - a live wolf, and this wolf came to me in Stanley Park – a very large park in Vancouver city and it was late at night, 11 o’clock at night and this wolf came to me, and it wasn’t a dream (laughs). I was walking, perfectly conscious, and it sort of stopped me and started to stare at me and started to communicate through his eyes. Uhm and you know today I wouldn’t know what was said, but I know something was said in that sort of level. And so that connection*

lasted, maybe I would say as much as 10 minutes. It might have been longer… hard to know. But at the end of it when the wolf was ready to leave, he threw an energy ball at me, and it was like a fiery thing, and I recognised that this was a tremendous amount of energy coming from him - assuming it's a 'him' – and it went right into my chest. And immediately I could - I just felt this incredible power within my whole body. I was super-charged with power in my whole body. Then I was walking, I walked through the night. (Kehewin).

When Kehewin finally meet his birth mother at 37, she insisted they go directly to visit his grandfather -

Immediately she wanted me to meet her father, my grandfather and ahm… so we drove to where he lived, and so the first thing he does - although he couldn't speak English, but he spoke through my mother - and he said 'he's of the wolf spirit. (Kehewin)

The Wolf continues to watch over Kehewin -

Now I have never seen that wolf again in person (laughing), but my belief is that if I ever get into a situation that is important for my path diverging that that wolf will be there. Or either guiding or saying "no this is the wrong way to go" – so that's my belief, that's not happened, so I must still be on the right path (laughs). So anyway, that's changed my life. (Kehewin)

Even though she was unable to keep her son, Kehewin's mother gave him a name that enabled his Indigenous essence to endure the long, harsh winter of three decades of dis-possession from his people, lands and lifeways. His indigenous identity had to hibernate for over thirty years. Aside from meeting the Wolf, Kehewin had no other overt Indigenous identity supports during this time.

The intangible presence of 'Ancestor Mandate' in the form of his name, and the Wolf, were his only Indigenous supports – yet they were sufficient for his Cree identity to survive and to eventually find his way back to his mother, his tribal home, lands and people.

Even while largely intangible and intermittent, the presence and power of 'Ancestor Mandate' provided a sense of acceptance, loving protection, guidance, and shelter when it was most

needed. While its presence was often unconscious, and sometimes only apparent at times of great need, it was sufficient to keep the collaborator's sense of their Indigeneity intact and eventually guide them to home-coming, reunion with their people and the flourishing of overt and positive Indigenous identities. 'Ancestor mandate' was the primary nourishing source and force in the collaborator's lives both during and after the 'scorched-earth' period.

7.3 Te Karanga Tuatoru – The third calling of 'Elder Shelter'

'Elder shelter' is woven from the rich strands of lived relationships with beloved elders. It describes three of the collaborator's experiences of a cloak of acceptance, loving protection, guidance, and shelter that developed from relationships with Elders. It is experienced both during and after the elder's presence and lifetime. It differs to 'Ancestor Mandate' in two ways. The Ancestor and descendent have met physically and the Ancestor is human.

In Erana's childhood world there was little to no nourishment or safety to be Indigenous. Their father was Māori, their mother was not. They lived in a house, street, suburb, city, and attended a school that offered immediate and severe violence to any, and all forms of Māori - including them. Under their mother's rule they were never to say they were Māori; they had to say they were Danish. They were not allowed to sit in the sun and were constantly sent to scrub their hands least they appear too brown. 'Scorched earth' Colonial conditions dominated all aspect of their lives.

Against this stark and systemic anti-Māori backdrop, even while only a brief and once a year event, the impact of Erana's Māori grandfather's once a year afternoon tea visit was huge. Erana spoke of her grandfather as we were discussing how the denial of Indigeneity can, in some instances, push us towards it.

> *My grandfather, on the few occasions when he came to visit, which was about once a year, and my mother instructed us that we were not to tell any of the neighbours that he was our grandfather - he would always come. He saw that I had an interest in things Māori and he was obviously very happy and pleased with that so he started to send me a booklet and it came through the mail and it was addressed to me. And of course as a kid when you get something through the mail you're pretty happy. And it was a Māori book with an English translation, like a newsletter… I was pretty happy to receive this, and it must have come*

from him cause who else could it come from? But my mother snatched it out of my hand and ripped it up and threw it away. (Erana)

Even while the Grandfather's influence was contaminated by the mother's degradation of all things Māori, in a remarkable demonstration of love for his mokopuna and 'against-all-odds' Māoriness, year after year he returned and deliberately took up unapologetic Māori space in a world he knew actively demeaned Māori. Despite the constrained circumstances, the grandfather's presence warmed the Māori-hearts of his mokopuna as he modelled a determination to resist colonial erasure and celebrate Māoriness - no matter what. His nourishing presence extended far beyond the 1-2 hours of his once-a-year visit and kept Erana seeking what she was otherwise denied.

The Grandfather's love acted as an intangible shelter within which Erana and her sisters' sense of being Māori was kept warm and vibrant. The 'against-all-odds' determination he displayed in visiting his mokopuna every year, in trying to send gifts that encouraged their desires to be Māori, in openly sharing his pleasure and joy when they reflected pride in being Māori, and in demonstrating the determination and willingness to fight sometimes loudly, sometimes silently to maintain and protect his relationship with his precious Māori mokopuna were powerful role models and provocations.

Although the Grandfather's physical presence was rare, his influence nourished Erana across the span of her childhood life and beyond. His love and Māori-centric direction set an against-all-odds Māori desire and course in her heart.

Gordon called his journey of positive Indigenous identity development 'the journey home'. Like Erana, he was raised in a home that mirrored an actively racist society. He also lived in circumstances that meant physical survival was prioritised over cultural survival. His grandmother and her stories of her upbringing were the only connection he had to his tribal land, people, and culture. Her presence and stories acted as a deep root that kept him anchored to a sense of his tribal land and people even when all other cultural forms were absent.

I am very moved, because in my life, my grandmother is really the thread to my homeland and my-self. It wasn't through my father or my grandfather it was through my grandmother. I mean she was my father's mother but she was the living grandparent that I actually knew as a child, and I stayed in her house and I had direct contact with her,

and so she really was the strongest thread that connected me. So, I felt really strongly that when I went home I had to find her village. (Gordon)

The anchoring and activation of this 'thread' led to Gordon's 'Journey home' to his Chinese identity and tribal lands, and eventually finding his grandmothers village in his mid-50s.

Rawiri's grandparents raised him. He had a very close relationship with his beloved grandfather. While at the time he had no idea, as the first-born mokopuna he held a special role in the family. Evidence of this is found in his naming. As mentioned, according to the whānau survival strategy Rawiri's grandfather was tasked to pursue the non-Māori world. This meant for three generations, except for Rawiri's name, the Māori language was not spoken in the home or wider family network.

From the day I was born basically, from the day I was born. And whether I like to say it or not, yeah he had a plan. (Rawiri)

Like a seed, his naming highlights the significance and role Rawiri was destined to carry and into which his grandfather placed and sheltered him. Rawiri was to reach middle adulthood before the plan his Grandfather left him activated when he was compelled to do training. The institution is in the town where his Grandfather is buried and is the heart of his people's lands. He began by telling me about the second day of his tertiary/wānanga experience.

On Saturday afternoon they said, 'oh we are going to do pepeha' and everyone had to go and learn their pepeha [genealogical recitation]. And I thought, 'oh that's really great, but where the hell do you go and learn, how do you find out?' Uncle ---- grabs me and goes 'come with me Rawiri'. He cracked up and said 'come on we'll go to the whare pukapuka [library]'. Oh yeah right. We go into the library and he pulls out this book. He said 'now what's your name? What was your grandfather's name?' And I said ... 'Well funny you should say that' he said, 'there's a book in here called the --- Family'. He says 'Oh you may find this very interesting'. So this is the pukapuka (Rawiri presented the book) that my grandfather and him were working on. That's what their mahi was – so all our history… It was 19 years later – so there's our whakapapa and that comes back to me. (Rawiri)

Rawiri was to discover that not only had his Koro been learning te reo Māori, he had also been tracing and compiling a whakapapa (genealogy) book. He lodged this book in the

library for Rawiri and other descendants to find. Rawiri's story demonstrates the convergence of tangible and intangible 'Elder shelter' and 'Ancestor mandate' vitalities in the nourishment, protection and guidance of the dreams, hopes, potentials relationships and the genealogical book his Grandfather left for him to find, follow and fulfil.

'Elder Shelter' demonstrates the active sense of guidance, nourishment and protection some of the collaborators experienced as a result of sharing time and companionship with beloved grandparents. The collaborators experience of 'Elder Shelter' extended far beyond their grandparent's presence to cloak the entirety of their lives.

7.4 Te Karanga Tuatahi continued – The first calling of 'Ancestor – Tipuna'

7.4.1 'Synchronistic relationships'

'Synchronistic relationships' describes spontaneous, yet non-random internally-externally correlated signs, events, life-enhancing and life-changing relationships that unerringly, yet often unknowingly, provoked and guided the collaborators towards the shelter, protection and nourishment of their Indigenous Ancestors, people and lifeways.

'Synchronistic relationships' informed the collaborators abilities to connect the dots, re-gather and respond to their 'native within'. It incorporates effects that arise from both the tangible-intangible of Elder Shelter and also the intangible of Ancestor Mandate relationships. It also incorporates seemingly coincidental relationships with people who upon later reconnection to tribal peoples and family, are confirmed as close family members. In te ao Māori we refer to the presence and indicators of 'synchronistic relationships' as tohu or signs of the presence and intervention of our 'human, natural and other-than-human' Ancestors in our lives.

'Synchronistic relationships' featured in my first meeting with Rawiri. We meet in a busy café at Auckland International Airport. We were just sitting down when a Māori toddler wandered over to our table. I acknowledged her "Kia Ora moko". An older Māori woman approached. She had tears in her eyes as she thanked me. They had just landed from an international flight. This was the first time the moko had set foot on her native land. The Nanny was weeping tears of gratitude that her mokopuna had been welcomed in her Native tongue to her native lands. They joined us and we discovered the Kuia was a close relative of Rawiri's.

As mentioned, Rawiri's entry to the Māori world was not voluntary but occurred after his employer insisted he attend training at a Māori tertiary institute. 'Synchronistic relationships' feature at multiple levels. The town where the Institute is based is also the town where his beloved grandfather retired and is buried. While at the time Rawiri had no idea, it is also one of his tribal strongholds. In his grief, Rawiri avoided this town for almost 20 years.

> *Why Otaki? My biggest fear was going back to Otaki. Cause I had not been back there since my Koro had passed. Why? Why Raukawa? (Rawiri)*

On the first day of his training, not long after departing the bus Rawiri was offered a ride by a kaumatua (elder). This elder was to become central in sheltering and re-connecting him to his tribal people, ancestry, knowledge and lands. The Koro's role in reconnecting Rawiri to his grandfather's whakapapa (genealogy) book has been given.

The powerful effect of the combination of several karanga meant that within 48 hours of arriving at a Māori educational institute he did not want to attend, in a town he did not want to re- visit and did not know was the heart of his tribal homelands, for the first time in his life Rawiri was able to stand feeling undoubtedly and proudly Māori and recite his pepeha (genealogy)(re-Indigenisation).

Piripi was adopted out at birth. His 'scorched earth' period lasted from birth until his late 20's when re-connected with his tribal people and mother. He began enacting his Māori identity earlier when he was able to develop key relationships with Māori at a Southern university. On reconnection to his tribal people he learnt he had already unknowingly reconnected with a relational network laid centuries before.

> *But there's this big Nga Puhi population down there as well, so quite a few of my Nga Puhi roots are down in Canterbury… through the old pounamu trails. So generations had gone down there and left a whole lot of people all the way down South, there are Nga Puhi on the west coast of the South Island quite a few in Christchurch as well, we just went down. So I meet up with some of them and there are some contemporary ones who have gone down there and done some stuff… and then us few Māori who were down there were hanging together around them. (Piripi)*

Piripi also formed a close bond with a man who he would later discover was a close relative.

So, I went teaching, I went to Teachers College, and I bumped into a fella who is actually from up here. He was in the army at that time, and I spent a couple of years with him, he's from home and I didn't even know that, didn't know we were connected. (Piripi)

'Synchronistic relationships' and events also informed Piripi's re-connection with his birth parents and families. Piripi's mother made the initial contact. Piripi followed up on the information she provided. On contacting his father, he learnt he had a younger brother named Warren who had passed several years prior. At the time of making contact, it was the anniversary of Warren's unveiling. The father gave Piripi the surname of his mother's family. When Piripi called one of several numbers linked to this family in the phone book, he connected with 'Warren', his cousin. They remain close and work together on behalf of their iwi on tribal matters.

'Synchronistic relationships' also featured in Erana's story. She had two sisters, one of whom was beaten for being proud of and displaying her Māoriness. The other dedicated her life to Māori education and went on to become the youngest principal of a Māori girl's boarding school. I assumed the sisters sought shelter and support in each other. On checking this out, I learnt that the hostility in the home was so severe the sisters did not dare to speak openly about their Grandfather, or what being Māori meant for them. Erana describes the home as a warzone.

It was a pretty hostile environment, it was every man, or in this case, every woman for herself. (Erana)

However, from when she was four until early adulthood Erana had a close companion with whom she could and did share her experiences of Māoriness. She mentioned him as she spoke of the powerful social sanctions that deterred Māori from revealing or openly claiming and expressing their Indigeneity.

I think there might have been a lot of them (Māori) down South, cause my first boyfriend he got killed on a motorbike, he also 'knew'. So, he lived in the same neighbourhood as I did. So obviously anyone there with Māori blood soon learnt it was better to not advertise the fact… So, my thinking is that it was hidden – um and as I say this because this first boyfriend of mine he was in a similar situation, and I didn't find out till not long before he died that he also was Māori. (Erana)

Even though at the time neither knew, her closest childhood companion was actually Māori. Erana and this friend were very close. He was her champion and protector. In the childhood 'Indian and cowboy' street wars he protected and backed her. While only a child, his faithful companionship and protectorship nonetheless bolstered Erana's confidence and strength in her sense of Māoriness. It was only in the sanctuary of this relationship that she was able to openly explore and talk about being Māori. Especially the wairua (spiritual) aspects. Several years after his passing, as she deepened further into her whakapapa (ancestry) Erana discovered that not only was he Māori, they were closely related.

> *And the strangest thing was when we were young, cause we sort of grew up together, people used to look at us and think we looked very similar so we used to laugh about that. It's not until, just recently in the last several years, that I have found out we are actually related. Hmm yet he had no idea (of his Māoriness), he knew that I was, cause I knew, I had obviously told him. But he had no idea - his mother had kept it from him. (Erana)*

As Erana reconnected with her whakapapa (genealogy) she was able to trace back six generations. She found that her great grandfather and the special friend's great grandfather were brothers. They were cousins. Just as the cloak of warm grandfatherly love, guidance and nourishment continued to support Erana and her sisters when the grandfather was not physically present, the companionship of this friend who was actually a cousin demonstrates there was a wide cloak of intangible-tangible 'Ancestor Mandate' and shelter stretching across several generations ensuring these mokopuna were not alone in an otherwise hostile world.

'Synchronistic relationships' also led Gordon to finally locate his beloved Grandmother's village and duck farm. With the support of a Chinese-speaking friend Gordon went searching in a particular village for connections to his grandmother. In what Gordon describes as an extraordinary event they were invited into one of the homes.

> *I am looking around the house and, on the mantle-piece there is this picture, and there is a man in this picture and there's water in the background, and this picture looks very familiar to me. (Gordon).*

Gordon asked his friend to ask the family where the photo was taken. As it turned out the photo was taken in Hawaii, and the man was part of a large contingent of local villagers who

migrated to Hawaii and Peru at the same time as Gordon's grandmother. Gordon surmised, if this wasn't his grandmother's village, he was very close to it.

> *And the other part to that story was – as we were driving to the village on this very old dirt road, there's a stream. And next to the stream I see this… there's like all these birds in the water and there's a little house and like, and around the thing there is kinda like – I don't know what to call it… it's in the water, like a something in the water and it's to keep, what I realise are ducks, it's basically a duck park. And when I am a little boy my grandmother is always telling me that she used to live, and she used to raise ducks in China. So, when I see that picture in my mind, in my body – I feel like – that's, you know I never knew what a duck farm was as a boy… and so suddenly I am there and that place, and those ducks and that house – and that's it. My body is telling me – "that's your grandmothers duck farm". You know and so I feel, my body feels like this is the right place. (Gordon)*

Cumulatively, the extraordinary privilege of being invited into the village home, and the migration information that arose from the photo, provided a level of evidence and confirmation to the subjective messages and correlations Gordon's body and memory were already experiencing. These types of synchronistic events and relationships were central to the collaborator's stories of reconnection to their tribal people and identities.

At 35, Kehewin accidentally stumbled upon knowledge of the wider, socio-political circumstances of his adoption, and the 'Sixties Scoop'. As a result, for the first time in his life he began to actively pursue his Indigeneity. He started attending ceremony and counselling with a tribal authority. One particular Elder took an interest in him and began mentoring him.

> *One of my early teachers, in fact he taught me - he had a sweat lodge and he was a relative that ahm… I kinda found him by accident - well there's no accidents. (Kehewin)*

On reconnecting with his mother and family, Kehewin learnt the Elder was his cousin. Rather than haphazard accidents, when these non-random events and correlations are taken together across the collaborator's stories, the guiding, sheltering presence and the role and influence of Ancestors, Elders and the Indigenous seen and unseen as 'synchronistic' yet non-random relationships and events becomes obvious.

Given Indigenous people comprise less than 6% of the world's population (United Nations, 2014); Māori comprise only 16% of Aotearoa New Zealand's population (Statistics New Zealand, 2017); Frist Nations Indigenous people comprise only 4.9% of the Canadian population (Statistics Canada, 2016), the possibility of closely related Māori (Erana, Piripi and Rawiri), Cree (Kehewin) or any Indigenous people 'randomly' meeting is extraordinary.

The 'synchronistic' capacity of Māori/Indigenous peoples to find each other across expansive terrains of time, place, and generations, to form spontaneous, close and life-long relationships - especially in the absence of overt, explicit or tangible Indigenous shelter, knowledge, guidance or encouragement - is remarkable, yet also relatively common. 'Synchronistic relationships' suggests the presence of an intangible, intentional Ancestor-Tipuna relational web of guiding and loving influence continues to reach into, move and inspire our personal-collective Indigenous lives.

7.4.2 'Ancestor Giftings'

Whether we are aware of them or not, as Indigenous descendants we inherit Ancestral traits and tendencies. 'Ancestor giftings' describes the powerful presence, movement, and expression of inter-generational traits, giftings and skills in the hearts, minds, bodies, and lives of the collaborators While whakapapa/genealogical traits are as diverse as the spectrum of human talents, perhaps because they had little else to nourish and sustain them, the 'against-all-odds' collaborators life-course stories highlight the expression of 'spiritual' giftings. I first learnt of 'momo whakapapa' or 'Ancestral giftings' from Piripi.

> *"And there is definitely a momo [type] in each whakapapa [genealogical] line. A whakapapa line, a path, you know you see it physically in the type, in the smile in the facial features, but it's also in the wairua [spirit] in the āhua (form) of the person in their whole ia [energy]. Their whole being, it's what they are. What strikes me is going back to my family now, and people will say 'gosh you are just like your Dad'. Well, I never grew up with him, so how can I be? It can only be through the whakapapa… You know we have these Tipuna legacies and momo's that come down the line so you can see them come up again, and again. And we can see that and that's the beauty of having a wider net of the whānau whānui [extended inter-generational family]. And because in my Pākehā up-bringing, it's just those few people, and*

even then, they rarely see each other (laughter). Whereas in te ao Māori it's through the tangihanga's [funeral ceremonies], it's through the huihuinga's [gatherings] you know. This wide neck of momo coming down through the whakapapa lines and you will see, the grand the great great, grand, or one of the matua's [elders] you knew once, the smile, the walks, the talk, the moves, exactly like that you know? You're just seeing the momo continue". (Piripi)

Piripi's was adopted out at birth and raised far distant from his family and his father, yet people could see his father not only in his physicality, but also in the way he spoke and moved. Piripi's life-course demonstrates that whether we are aware of them, or not, the endowment and activation of 'Ancestral giftings' nonetheless continues.

Later Piripi described momo whakapapa as –

Te hekenga o te whakapapa" (the descent of the genealogy/Ancestors), but more than toto (blood), yeah it's a pukenga [expertise], it's a mohiotanga [knowing], it's a māramatanga [knowledge], it's a kitenga it's what you see, you know it's what comes out. It's like you go to a lake, you know what that lake is. You get a feeling. You can see the momo of the lake. You know what that particular lake is. It's not like any other lake, there's just that one. And same with the whakapapa there is a momo [trait trace] with every hekenga [descent] and every tatai [genealogical] line. The W------'s are all like that, they all do the same, they laugh the same way, they all do the same thing, the same way, they stand the same way, they step the same way, they are in the same sort of work usually as well. Particular whānau lines, they bring certain skills and abilities to various things. So, within the hekenga there's momo's. You know and momo's can be created you know it's like watching a whirlpool for particular momo, sometimes the momo is not a good momo and you will see that come down the line too. (Piripi).

'Ancestral giftings' are both tangible and intangible. When I asked Piripi how he managed to hold onto a positive sense of who he was despite the systemic derogatory messages of his childhood, he told me about his propensity to academic and sporting achievement.

Well through achievement, you know, so when you think about it - so I was a top athlete in my young days. So, I was the champion of the 100 - 200 high jump, long jump and several other things through most of my time at high school. And as I say, I played for all the first 11 and first 15 teams rugby teams and hockey, captained teams, you know, I captained the badminton team, so I succeeded physically and I was successful academically as well, so really everything I touched seemed to work for me, I was lucky. (Piripi)

He went on to tell me he believed his inherent talents were Ancestrally sourced through the inheritance and manifestation of a tapu, a sacred giftedness –

I didn't know there was a tapu in me that allowed me to do some things. I know that there's a hand, or there's a task ahead. And I didn't know that until some of the tohu started showing up… I am lucky in that I now see there is a task that has been put there for me to do. So, I can get on and do the task, and in some ways I am doing that task before I even realise I had the task. (Piripi)

Whether we are connected or disconnected to our Indigenous families, tribes, lands and peoples, we have an inalienable inheritance of 'Ancestor giftings', traits and talents. With and without our conscious awareness, 'Ancestor giftings' move into and across our Indigenous spirits-hearts-minds-bodies and lives inspiring particular interests, successes, ways of being, doing and living. Piripi also infers that with these giftings come tasks, obligations and purpose. Our life-task is to come into conscious awareness and expressive alignment with these gifts and the tasks they prepare us for.

7.4.2.1 *'Uri Tohunga – Spiritual giftings'*

On the day of Erana's interview, she enacted Māori cultural protocols that acknowledge and therefore honour the many layers (human, natural and other-than-human) and generations of which, as Māori/Indigenous descendants we are comprised and comprising. When she recited her whakapapa (genealogy) the presence of tohunga (medicine people) in her line was revealed. While she would never claim this status, Erana is 'uri tohunga'. She is a descendant of Ancestors who facilitated and perpetuated the sacred for the wellbeing of the people. She descends from a line of medicine people.

For the purpose of this work, ‘uri tohunga’ are descendants of the keepers, protectors, and facilitators of sacred knowledge, science, technologies and practices that are enacted to provoke and promote the wellbeing of the people and of all life. The presence of tohunga, medicine women and men are indicated in several of the collaborator’s stories.

LC is ‘uri tohunga’, she descends from a line of medicine woman –

> *As far as I know I’m ---- lineage from the female’s aspect since it is a matriarchal society. My great-great grandmother was a gambler and medicine-women. She would gamble and drink when she wasn’t ‘working’, quote-unquote her medicine work. And she passed it on to her eldest daughter. … she was not a gambler, or a drinker, but a singer of incredible healing songs. A person would come to her, sit looking for some medicine work and she would know, well enough to say… And then to my mother, who was – another alcoholic – and was taken off the Indian reservation which is Chacko Canyon. (LC)*

LC was raised on reservation lands, with her tribal people. However, because she was considered too white to be accepted as an Indian, and too Indian to be accepted as white, she suffered dual alienation and rejection. She was in many ways an orphan. While LC descends from a line of medicine women, due to the ravages of colonisation her mother did not practice as a healer, she instead practiced anger and alcoholism right up to her deathbed.

> *But my mother, was not a medicine woman. She was an angry woman who wore her anger like a shawl she would beat her children down in every sense and in every form that she possibly could. (LC)*

I asked if her mother ever stopped being angry?

> *Never. Never. Even on her deathbed, on her deathbed she was mean… But I was able to make amends, and she made amends to me – you know having just lived up on their reservations she did the absolute best that she could. Because it was so horrible and horrific… (LC)*

Like her mother, LC suffered immense trauma. While her mother stayed faithful to her anger, she also provoked a collective ceremony that activated LC’s healing and led to her finally

being embraced by her Navajo community. Her mother sought an 'Enemy Way' ceremony, an approach to healing that at that time, was only for men returning from war.

> *My mother wanted an 'Enemy Way' ceremony for me, which is a ceremony which generally soldiers do when they come back from war, to release the… uhmm evil, or whatever for them. Cause speaking of the evil, whatever that meant for them, you know the un-healthiness and so it's a male ceremony. (LC)*

An 'Enemy Way' ceremony requires the resources and commitment of the entire tribe across several days. On one level, LC's re-entry to the collective of her people was facilitated by their acceptance and support of this ceremony. On a deeper level, LC's healing and restoration to her people and Indigeneity resulted from the sacred rituals of the process.

Consistent with many Indigenous peoples, LC's people suffered profound and deep colonial disturbances in the balance of traditional gender power, roles and status. For LC, in addition to the usual catastrophic leavings of colonisation, the 'Enemy Way' ceremony addressed the deep roots, wounds and harms that resulted from the male and female being inter-generationally out of balance. These wounds included sexual abuse, incest and the 'normalised' un-restrained male entitlement that ravaged LC's life and those of the women who came before her across several generations. LC's mother recognised that the cumulative harms of this violence were equivalent to the traumas of war. For LC, and therefore the women before her, the ceremony enabled this hurt to be attended and healing restored.

> *Cause in one part of the ceremony you have to, your skin, it has to be blackened so that when you leave the hogon[17] the enemy can't follow you. And so generally, you always sit on the ground with your legs stretched forward and you're not fidgeting, and I'm a fidgeter and um, but anyway, ahh I knew this part was coming and I didn't know whether I could do it or not, because traditionally you don't have any bra on or anything, and things are changing where you are allowed to wear a bra and t-shirt and stuff, but I said, 'nah, I'm doing it, no I'm doing it'. And I took my shirt off and I was sitting there, and I knew this man was going*

[17] Hogons are traditional Navajo dwellings and ceremonial structures

to have to touch me. This gentleman - I had no idea who he was - he was just one of the apprentices that help, he came up to me, he kneeled before me, he put his head down, he put his hand in his lap, and he says, 'May I have permission to touch you?'... (crying and tearful pause) and with that there was such a release of... negative energy, you know, and I didn't know what it was because of the profound energy the ceremony was having, and that it was not only the marriage, but it was like, it was like the incest stuff, and I didn't need to know what it was, or how it was, but I just know it was gone. That part of the woundedness was gone. (LC)

LC contrasted western notions of talk therapies with her experience of Indigenous earth ceremonies.

It's not about re-hashing the friggin story over and over and re-wounding the people. But trying to move the hurt from where it's stuck in your body… it's like, it's talk, talk, talk, you gotta talk. 'Tell me what happened'. 'I don't wanna tell you!' (LC)

Instead of being coerced to talk and be re-traumatised, the 'Enemy Way' earth ceremony enabled LC to release the hurt without re-awakening the hurt.

I didn't have to know why I was angry. It was not about the anger, it was just about the healing of that place that was so wounded… Cause there are certain things I had to do after the ceremony, things I had to bury and hide so things couldn't be found, and you know once he blackened me, he blackened my face and my arms and my chest, my legs and the bottom of my feet. So, when I left the hogon, whatever enemy was torturing me in my soul, my mind, my body, my spirit, you know it wouldn't be able to find me. (LC)

While the processes of addressing the energy and actions of inter-generational and entrenched sexual assault, exclusion, and violence were deeply sacred, and serious, consistent with Indigenous people's lifeways - especially at times of intensity - there was also humour. After she had been painted black over every area of her body LC had to run to the next hogon.

The next thing, I had to get up and run bare-naked with a skirt on to the next hogon (laughter). My boobs flapping in the breeze (shared laughter). Everybody's laughing, you know, I think the Navajos laugh at everything. I never thought I'd take my shirt off. Ohhhh it was funny though, but then I started to feel more included in the tribe and in the clan, you know, and in the ceremonies there. But I had to do something big. (LC)

The 'Enemy Way' ceremony progressed from hogon to hogon and extended across several days. LC told me about the end of the ceremony.

At the end of the ceremony… you know traditionally you'd be riding a horse. But I had like a mini pick-up, my Mum was going with me. And you have to go to a different camp. A different clan camp and they are considered the enemy. And so as, so what they need to do is they get as many men on horseback to go with you. You are going in a force. You have all these men behind you and the power of protection for you. And umm all the horses umm… they had all sorts of colours of yarn, that was tied around their halters. On the horn of the horses and when I got to my enemy camp there were hills for these horses, these little mesas where all these horses were coming down with the men dressed up in their velveteen and stuff. Jeans and cowboy's boots with paint on their face, and their cowboy hats and they came and circled my car. As I was going over a bridge and they were underneath the bridge, there was no water, but there was just this incredible sound of these hooves moving. They wanted to be in front of me so they could push the negative energy away. And this horse, it - you know how they do that thing with their nose - I mean it was just like, it was just incredible cause the horses would stick their heads in at me, you know in the car, and sniff on me and it had just that power and sweat and smell, the men and the horses together… and then all these rainbow colours coming down off the mountain it was just - I don't tell that story much. (LC)

The beautiful and powerful movement and merging of the intangible and tangible are clear in LC's accounts. Like her Ancestors before her, LC always had an interest in spiritual matters. Once the 'Enemy Way' ceremony was complete and she was reunited to her people

she deepened her spiritual practices. The scope of her awareness of healing spans fifteen generations, seven before and seven beyond her. As we were discussing the types of hurt our people suffer and also sometimes inflict on one another, she told me about the spiritual implications of tribal people killing other tribal people.

> *You know we have to hold that energy of him killing somebody that you all knew and loved and was part of your tribe. You know being a tribal part of man is difficult and I see that with the Navajos with so many of them accidentally killing each other through alcoholic behaviour, you know. And then they have to deal with it. And they don't deal with it well. You know they deal with it through more drinking, and you know, more dysfunction. (LC)*

She told me what can happen to our souls as a consequence of tribal people killing other tribal people.

> *I know that as soul loss, a piece of his soul has broken off, and he couldn't return to himself. I've learnt to do drumming exercises to help people retrieve their soul. And kids venture off during child abuse and stuff, cause they are just out there wandering around, you know. They need help returning home. (LC)*

LC now facilitates sweats and ceremonies where she attends the healing and the hurting of her people. LC's story of Indigenous identity development is also the story of the healing power of Earth Ceremonies. It is a collective and inter-generational story of being able to enter, address, and heal darkness through re-activating sacred, traditional wisdom, knowledge, practices and traits.

Genealogical traits of momo whakapapa and 'uri tohunga' (descendants of medicine people) are also present in Rawiri's story. While Rawiri's grandfather had been tasked to pursue proficiency in the western world, his brother was tasked to pursue the depths of te ao Māori. These depths are 'spiritual'. There were two indicators at Rawiri's grandfather's tangi (funeral) that suggest he also descends from spiritual practitioner lines. The service was conducted in a church that is held in very high regard in te ao Māori. This is an honour not given to all. In addition, Rawiri's uncle, the son of the brother tasked to pursue te ao Māori conducted the ceremony. He is an Anglican minister. These correlations suggest Rawiri also descends from a line of spiritual practitioners.

‘Uri tohunga’ (spiritual descendent giftings) are also evident in Kehewins’ life-story. As mentioned, when he finally re-connected with his birth mother at 37, she took him to see her father, who in 1996 only spoke Cree. In my master’s study, Nellie’s grandmother also did not speak English. This apparent ‘lack’ of English was a deliberate strategy of traditional knowledge keepers to protect and continue their ancestral teachings, knowledge and practices (Roestenburg, 2010). When the grandfathers ‘lack’ of English is taken together with his immediate identification and naming of the presence of the Wolf as Kehewin’s spirit animal, and the relatives work as Medicine Men, the presence of medicine people lineage becomes apparent.

Being ‘uri tohunga’ or descendants of medicine people and keepers of sacred knowledge and practices endows particular capacities that are consistent with this. I also wonder if in being able to draw from the unseen – even if perhaps unconsciously – the collaborators were endowed with particular levels of tenacity and determination that even while unknown, galvanised and strengthened their inherent Indigenous vitalities.

7.4.2.2 *‘Uri Tohunga’ critical reflections and refractions*

Once I became aware of the presence of ‘Uri tohunga’, medicine people and spiritual ‘Ancestral giftings’ in the collaborator’s life-courses, I was unsure whether to make this strand and reality visible. My concerns centered on two areas.

Firstly, within the Māori and Indigenous worlds I have too often seen claims of ‘spiritual’ ancestry and forms (whether legitimate or otherwise), used to justify practices of elitism that exclude and harm, instead of include and heal. In addition, there are numerous examples of the misuse, appropriation, and exploitation of Indigenous spiritualities to extort and gain power, status and money. Religions present the biggest example. The ‘new age’ industry and its globalised exploitation of the Indigenous sacred is another.

“He kakano ahau i ruia mai i Rangiatea”

I am a seed sown in Rangiatea

Secondly, this well-known Māori proverb affirms the inherent sacredness that - no matter where we are from, what we have suffered, or even what we may have done - is our unalienable birth-right. As Nanny Rose Pere’s chant “He Atua, he Tangata” asserts, we descend from ‘spiritual’ Ancestors and homelands. All of us are expressions of a timeless

and ongoing divinity and dignity. While we may not all be descendants of medicine people, we are all inherently and indelibly gifted and sacred.

I have chosen to include ‘Uri tohunga’ for several reasons. Firstly, it is an integral part of the ‘scorched earth’ phase of the collaborators lives and in that sense deserves voice alongside the other primary source forces. Secondly, I include it as a means of contributing to and perhaps provoking critical conversations about the role of Indigenous ‘spirit’, ‘spiritual leadership’, ‘spirituality’, ‘spiritual practices and practitioners’ in our personal-collective contemporary Indigenous lives, healing, knowledge, and practices. Thirdly, I hope that critical engagement with the topic of activating our spiritual dimensions contributes to breaking the silencing and damning of colonial and religious taboos that, like a curse, continue to sever, dispossess, and suppress us from accessing these profound and vital depths of our Indigenous healing power, identities and realities. I hope to disturb “the things that suffocate the already suffocating” (Maryanne Mareikura, 2020, personal communication)

I hope these stories may encourage conversations that breathe into and inspire the care-filled natural re-emergence, acceptance and re-institution of our Indigenous ‘spiritual’ gifts and practices. Rather than self-interested, domineering and punitive, the correct use of spiritual gifts exemplifies service, dignity, subtlety and healing.

Kehewin’s presence and role at the conference where we met, is an example of the quiet healing movement, rather than a harming application of ‘spiritual giftings’. He was asked to attend by a conference organiser.

> *This was really important to come here… I meet her almost 20 years ago when I did my first fasts… then turns out I meet her nephew a year or so later. Over the years and when I go back and fast, she is always there. For me she’s an Elder, but about a month ago she phoned me and said ‘oh we are going to New Zealand Aotearoa… and I am conscious if something happens to me and I pass away’. Cause on one of the trips an elder did pass away and it took a lot to get them back home. So she phones me up and says ok we are going to New Zealand and I want to get all of my end of life things in place - not that I expect to die - but I am going to get all those things done, so she was basically laying this out to her brothers and she said I want my brothers to know that I have adopted you as my brother. (Kehewin).*

Kehewin had a very special role during the conference and associated travel. If the elder was to pass he was to ensure the proper protocols and practices were followed and return her to her people. While vital, like the presence of the Wolf in his life, if not required, his role was otherwise subtly invisible.

I deliberately include the 'Uri Tohunga' section in this study to affirm and encourage the re-vitalisation and restoration of this type of humble, gentle, subtle yet powerful presence and function of Indigenous 'spiritual' gifts, roles and practices in our communities (human, natural and other-than-human). Lastly, given 'uri tohunga' or spiritual practitioner descendants feature in the collaborator's life stories, I wonder if the transmission of this gift – an affinity to hold and facilitate wairua or 'spirit' - has imbued a particular strength and potency of Indigenous identity endurance and resilience that fuels the collaborator's Indigenous re-vitalisation?

7.4.2.3 *'Ancestor pain'*

'Ancestor pain' is also a 'Ancestor-Tipuna' calling. However, rather than being experienced as a warm, protective knowing or guidance, it is experienced as pain. 'Ancestor pain' is an Ancestor induced hurting that provokes and urges descendants to realise their Indigeneity. While it is difficult to tease the strand of 'Ancestor pain' out from the many hurtings the collaborators experienced during the 'scorched earth' period of their lives, the presence and nature of 'Ancestor pain' is laid bare in Gordon's story.

Gordon's 'scorched-earth' period was extensive. It lasted over 50 years. Given his people were forced to leave their homeland's and immigrate across two oceans, two lands, and three generations, and did not pass their culture on to their children, multiple challenges stood between Gordon and the realisation of a positive Indigenous identity.

While he looked and knew he was Chinese, he did not know who his specific peoples were or where they came from. As mentioned in 'Elder Shelter' and 'Ancestor Mandate' his Grandmother was his only source of Indigenous pride, inspiration and connection. He lost her in early childhood. While 'Ancestor Mandate' is a largely positive influence for the other collaborators, for Gordon it had a similar function, but a different tone.

Rather than the abiding and primarily warming, comforting and positive presence of Ancestors resonances, Gordon experienced 'Ancestor mandate' as an incessant pain. This pain urged him ever onwards towards finding and reconnecting with his villages and peoples.

For Gordon awakening to the pain of his un-requited Indigeneity was the beginning of his 'Journey Home'. Consistent with all the collaborators, pain is where he starts his story.

> *You know I guess I would start by talking about, the first thing you have to do is feel the pain. (Gordon)*

Gordon experienced a pervasive pain that haunted, held and drove him toward his Indigeneity for over four decades. He experienced the pain as an uncompromising embodied aching and insistence that he keep moving towards finding and fulfilling his Indigeneity, even, or perhaps especially when there was apparently no way forward. 'Ancestor pain' is the experience of our Ancestors longing for expression. Our Indigeneity longing for itself.

Gordon began to consciously awaken to the presence of 'Ancestor pain' in his body and being in response to learning the Hawaiian peoples and his own Indigenous dis-possession.

> *So, I grew up with all of that. And that pain and that trauma is in the aina, in the land, it's in the people, but it is also in the land. So, I don't think I could help but feel it in my body. And so, I was carrying all that pain of my own people and my own Ancestors as well as the people of the land in the place in which I was born. (Gordon)*

As he told me about the comparative presence and tone of 'Ancestor Pain', he described a state of cultural deadness.

> *I pretty much grew up feeling – like looking back now – feeling like I knew nothing, or almost nothing of myself and who I am and who I was. I mean it's probably not completely true, but it feels like it's true… – but the first step as we said earlier, is really to feel and to be aware of the pain. (Gordon)*

Like a sick person who doesn't know they are sick Gordon said –

> *I didn't feel that I didn't have vitality, but it's like when you don't have it, you don't feel like you don't have it, so you don't know that you don't have it. (Gordon)*

Gordon recognised that being in a state of not knowing was dangerous –

> *It's like one carries the pain in your body but you are not aware of it in your consciousness. And in some sense, it is even more painful if one*

doesn't know – if one has the pain, and one doesn't know that one has the pain. (Gordon)

While Gordon was aware that his cultural position was precarious, he also knew there was something worse. He knew the absence of 'Ancestor pain' would signal he had lost connection with the precious thread that connected him to his grandmother and their Indigeneity. He felt that if the pain stopped, he would enter an oblivion of Indigenous homelessness and nothingness.

So, it's like, I think… if I have to try to remember the closest thing the closest word in English that I can find (to the pain), is a little bit of something like emptiness. (Gordon)

Like a nerve in a tooth, even though it hurt, he was grateful for the pain. It told him he was not entirely severed or deadened to his Grandmother, their tribal lands, people and stories. He somehow knew the pain and the journey it provoked were precious. The pain was the last remaining connection to the source of vitality that was to be his pathway home.

And so, there is kind of a life-force, a vitality that somehow overcame - or was almost sourced by the pain. The pain led to the pathway, to the light, or to the vitality and it was that force that perhaps was awakened by the pain that allowed me to finally get home and to finally find the path, and the road. (Gordon)

Rather than the companioning and reassuring presence of 'Ancestor Tipuna', 'Ancestor pain' was the primary source force Gordon had to his Ancestors and Indigeneity. Gordon was raised on a different soil, amidst a different and dominating culture, with oceans, islands and generations between him and his tribal lands and people, he had little to nothing tangible to guide or support his 'Journey Home'. The state of his Indigenous dispossession was so advanced the only links he had were his precious early memories of his grandmother and the persistent presence of 'Ancestor pain'.

Gordon spoke many times of having to step out into nothingness.

What I used to call the bridge. The bridge home because it felt like there was a big gap between here ----- and there (home) ----- and the bridge kind of appeared, but it only appeared after I was willing to take the first

> *step. I had to take the first step thinking that there was no bridge. (Gordon)*

I asked him how he did that. He replied, “You know (laugher) I don’t know how we do it, I don’t know how I did that, all I know is that something made me put my foot out into… into… forward to a place where there was nothing”. I asked, “Open space?” He replied, “Yeah and I had to be willing to take the risk that I would fall”.

Even though he had no surety of safety or success, the pain compelled him to keep moving towards his indigeneity. I asked for an example, he said –

> *You know I don’t know if it was a specific event, it was more like, that… every time I hit what I thought was a wall, that feeling of, you know, you can’t stop, that something other than myself, although these terms are not really correct – it said, ‘we are going to walk even if there is nothing there’ – so I walked! Maybe a bit reluctantly, you know cautiously, but I did walk. And so, the amazing thing looking back on it, is that I was able to walk, and when I walked the bridge appeared, and you know, so the end of the chapter is that I finally got home to all my villages, and I got to all four. Over two trips all four villages for all of my grandparents. (Gordon)*

Gordon later gave several examples of coming to the end of the connections, the ‘bridge’ to his tribal people and continuing to search despite a lack of tangible leads, and then stumbling into new relationships and connections. For example, even though trained in psychology and unaware of his people’s socio-political experiences in the United States of America, he was eventually invited to take up a position lecturing in Asian American studies. The role and the relationships the position enabled were crucial to his Indigenous home coming. He also spoke of going to great lengths to finally locate his grandfather’s grave. When he finally found it, the inscriptions were in Chinese. Yet again he had come to a dead end. However, he later came upon someone who offered to read it. He took etchings that once translated confirmed the identity and site of his grandfather’s village. The theme of exhausting all potentials, continuing in response to embodied ‘Ancestor pain’, and then finding new links also featured in the already referenced story of Gordon locating his beloved grandmother’s duck farm and village.

Given the paucity of Indigenous presence and forms in his life, the presence of ‘Ancestor pain’ gnawed at Gordon across decades urging him to pay attention to and seek his Indigenous roots. ‘Ancestor pain’ was his primary provocation toward his Indigeneity. It was a consistent, persistent, and insistent guide, pathway and bridge that succeeded in eventually leading him home.

7.5 Te Karanga Tuarua – The second calling of ‘Resonant Indigenous forms’

The Karanga/calling of ‘Resonant Indigenous forms’ continues to trace the powerful presence and effect of Original Indigenous forms and vibrations in the collaborator’s lives during the’ scorched earth’ period. Rather than direct relational engagement with Ancestors and Ancestor influences, the karanga of ‘Resonant Indigenous forms’ describes the collaborator’s engagement with Indigenous language, song, dance, spiritual practices, resonances, and vibrations. Given the collaborators were in the main alienated from their Indigenous cultural forms and people, their experience of encountering these forms was profound.

7.5.1 Indigenous song and dance

From birth until she left home at 16, Erana’s life was almost devoid of the overt presence of Māori people and forms. However, in addition to the precious once a year afternoon-tea visit with her grandfather, Susan, a young dark-skinned Māori girl came to stay. Susan was skilled in traditional Māori songs and dances. Erana believes her mother billeted Susan to ‘prove’ to the community her girls’ comparative fairness and therefore non-Māoriness.

> *Now she deliberately chose Susan who was very, very dark to come and stay with us so then she could say -see my children are so white and this is what a Māori looks like… But my mother was like turning cartwheels to prove that we weren’t, and we were. (LC)*

Susan’s visits, and especially her sharing of waiata and poi synergised with Erana’s love of her grandfather and all things Māori/Indigenous.

> *So, Susan came and stayed with us a few times and she used to enter all of the singing and speech competitions and she had a beautiful voice like yours and another of her wonderful attributes was that she knew*

how to do the poi, the long poi. So guess who then learnt the long poi? And I still know that today. And so of course that kept my interest going. (Erana)

Erana loved learning poi and waiata and being with Susan. Even while trapped in a world that disallowed Māori people and forms, she was able to keep practicing them. While seemingly small, these were the only regular Māori forms Erana had in her life. They acted like an umbilical connecting and providing her with a way to keep being quietly, and therefore safely Māori in a hostile world.

On her grandfather's next visit, she shared her skills. He was delighted to see the fire of Māori pride burning in her heart and life. The sharing of waiata and poi with her grandfather synergistically deepened their love and connection for each other and all things Māori. Consistent with an advanced state of internalised racism subsequent to broadcast systemic racism (Jones 2000), Erana's father disapproved of the performance and her Koro's encouragement. "My father was pretty angry – haha! And they had a big fight". Erana's obvious pleasure in recalling this exchange suggests she celebrated the solidarity she shared with her grandfather and appreciated his role modelling of the need to resist and fight for what is important.

The synergy that resulted from the coming together of the influence of the booklet, Susan's presence, waiata and especially Erana's relationships with her Grandfather demonstrates the profound and dynamic inter-active nature and power of 'Resonant Indigenous Forms' and Indigenous source forces, especially for Indigenous people who are suffering conditions of extreme cultural dispossession. For Erana, the combination of her Grandfather's visits and 'Resonant Indigenous' forms were like morning dew in a desert. They provided an accessible, tangible and safe means for her to give expression to her Māoriness in an otherwise hostile, unforgiving anti-Māori environment.

LC – Beautiful healing songs

LC shared her experiences of the resonant power of song and the sacred in her life and lineage. Even when it was too hard for her to want to be Navajo, she always carried cornmeal and was ready to engage the sacred.

> *Yeah, I was the one that always had a bag of cornmeal to pray with at ceremonies cause I always kept my medicine bag full of cornmeal. It was always funny cause when they needed it, they would go "ada, ada" which is go ask LC. I'd pull my medicine bag out of my pants pocket - you know. (LC)*

Of her great grandmother who was a Medicine woman she said-

> *But it was Martha --- and she was not a gambler, or a drinker, but a singer of incredible healing songs - a person would come to her looking for some medicine work, and she would know well enough to say you need to go to the white people, this is not something I can help you with… Or, I can help you get back in balance with your body, mind, spirit and soul, Mother Earth. (LC)*

For LC's people the vibrations of song carried not only healing, but also their language and lifeworld knowledge and knowings. LC is of a lineage that carries deeply significant, healing cultural forms. Even when not directly handed on, these forms continue to transition through the descent lines,

"… We have no written culture really, cause ours was all in songs, you know, in stories"

LC's mother reminded her –

> *… you know you have two worlds you have to walk in, you know? You only know the language of one, but you know the language of the other one in song, you know the Navajo. (LC)*

Despite grievous experiences of colonially induced inter-generational dispossession and trauma, LC always carried an openness and tendency towards the sacred. Even though she did not 'know' it, she also carried a subliminal language of resonant and healing Ancestor songs.

Like her Grandmother's before her, even while distanceded from her Navajo community, she continued to practice her people's spiritualities. Her people knew she could be relied upon to have her medicine bag at the ready and respond to the resonance of her sacred healing, matriarchal lineage.

7.5.2 Indigenous language

Piripi was raised far distant from his tribal lands. In late childhood his adopted family moved and for the first time in his life he was exposed to Māori people, and the Māori language, for which he developed an immediate and deep love. This love, and his ongoing pursuit of te reo Māori would eventually lead him into the Māori world and on into reconnection with his birth parents, family and people.

Even while Piripi embraced the Māori language, his lack of Māori socialisation meant he was rejected by the other Māori children. Even though he had no place or people to speak to, for years he kept learning the Māori language. I asked him why –

> *So, I think there was something in me that wanted to realise the road ahead. Because it wouldn't have been something that necessarily would have been driven out of my home. (Piripi)*

While te reo was not a primary resonant form during Rawiri's 'scorched-earth' years, he spoke of the absolute fear he experienced, every time he had to speak te reo Māori. "I mean I went through hell that year- fear and anxiety every time I had to get up. Now – totally different man". When I asked why he kept going back, his response was very similar to Piripi's.

> *Cause, I knew there was something inside that was telling me I had to go back, there was no stopping. (Rawiri)*

When I asked Piripi if te reo Māori was the trigger for his journey into te ao Māori, he said -

> *I think the reo was really just the mechanism. It was something that I knew would, well I could identify with. Cause I was in Māori language classes at 13 and 14 at high school… the pursuit of te reo took me back and it's a thing you know I look back at some of my goal journals, and it's always been there as a goal. You know to be fluent in te reo Māori. (Piripi)*

In an environment where he was denied access or entry to Māori people and forms, like Erana with the waiata and poi, te reo Māori gave Piripi something Māori he could quietly and safety hold onto and immerse himself in. When Piripi started university the combination of his ongoing movement toward te reo Māori and the solidarity of the Māori community, in part due to systemic racism, facilitated his entry into the Māori world. The presence and vibrations

of the karanga of ‘Resonant Indigenous Forms’ were lifelines during the ‘scorched-earth’ period of the collaborators’ lives.

7.5.3 Beyond language, song and dance

The significance and resonance of Indigenous languages includes yet extends beyond the words and knowledge they carry. Gordon talked about tonal experiences with the Chinese language.

> *I think I was in my mid 40’s and the more I started looking into my family… and other people who had helped they would ask me these questions like ‘write the name of your grandfather’. And all I knew of my grandfather’s name was how it sounded in English. And I could write it in English but I could not write it in Chinese. And I was told, ‘Well in English that name means nothing because Chinese is a tonal language. So, if you don’t know how to say it properly, or you don’t know how to write it, then - and some names will sound the same but there are different characters… So, it seemed like the path was broken and the road, there was no road to walk. And then as I was teaching – one of my students one day came up to the blackboard and did this amazing thing about writing her name in Chinese. And explaining what it meant. And somehow, I felt this something – like I felt like “oh this is really quite important. (Gordon)*

After questioning him further he said –

> *Well because I knew that I didn’t know how to write my name in Chinese… She knew, and not only was she able to write her name, but she explained the meaning of the name. Like the name is not… it’s not just a name – which somehow I feel you already know – but the name has meaning, characters have meaning, and each part of the name has a specific meaning and that is what she explained. And somehow when she explained that I could feel that. Maybe my name in my body came alive. And it wanted to know ‘what is your name? You have a name. (Gordon)*

Consistent with the power, presence and movement of ‘Resonant Indigenous Forms’, Indigenous languages carry a resonance that awakens and quickens our Indigenous hearts and bodies, if not our minds.

I think I knew. I knew in my body, but I didn't know in my head. (Gordon)

While the Indigenous vibrations and resonances described in Erana, Piripi, Rawiri, LC and Gordon's stories could, did and do carry conscious knowledge and understandings, they also give form and expression to a profound, powerful, vital and re-vitalising resonance. This vibration struck up a vibrant answering echo in the collaborators' hearts and bodies, if not their conscious minds.

Kehewin spoke of resonances he felt when he first encountered his language, people and their drums. He mentioned that Indigenous languages call to him. I asked him how.

> *Yes, it does sometimes even when I am here (Aotearoa New Zealand) and I see the power in doing that, when people speak, and see just how important language is, and the resonance of the language. So much of what we see and experience is about that. An innate understanding we have within ourselves and language is the – ah – the vehicle for much of it, more than just the worldview it's really about your internal-view – how you see yourself… (Kehewin)*

Indigenous languages carry and give expression to a reality that even when apparently no longer prevalent in our tangible lives, remains vibrant and vital in the depths of our bodies, inner and outer worlds. Kehewin spoke of feeling this resonance when he met family members for the first time.

> *And so, when I first started meeting family members about my age, younger, a sister and my mother and I looked into her eyes and it was the first time I had seen myself – 'in' somebody else! You know it was something really… I looked in her eyes and I could see that there was me in there. I could see it and I can't really describe it very well, but that is the first time I had seen someone else – that more than knew me - I guess that was me – so I don't – it's more than – its spiritual – but it's something else as well. I started to understand the resonance within our DNA. (Kehewin)*

He also told me about the first time he heard drumming.

> *So, in our culture the drum is big. It's the heartbeat. So, when I started hearing the drums I - I remember the first - I wouldn't say ceremony -*

they call it a gathering, and they gather and do a round dance, ah usually about an anniversary or wedding and people will do this round dance. And they have hand drums, but they also have big drums, and I don't know if you have seen them where there are four or five or six of them sitting there, and they drum like this (indicating drumming) and ahm. The first time I heard that - I was just - I mean tears came to my eyes – it was like, wow this is just soooo deep. You know within me. So, when I hear a drum now it is sooo connecting to something there soooo – so it's… yeah – I just feel… (Kehewin)

Kehewin struggled to speak the profound presence and resonances that emanated from his people's faces, language, drums and source. Resonances that while beyond the grasp of understanding and language, were nonetheless known, recognised, and welcomed by his Indigenous body, heart and spirit.

Erana says of the poi and waiata she learnt from Susan, "They kept my interest going" (Erana). 'Resonant Indigenous forms' were simultaneously vehicles, expressions, mechanisms and process' that carried, awoke and nourished innate Indigenous understandings, worldviews and knowings.

The collaborators' stories indicate that whether we are consciously aware of them or not, a clock of resonant Indigenous forms and vitalities continues to bathe our hearts, lives and realities. Even in circumstances of profound dis-possession, our Indigenous hearts and bodies can recognise and respond to the presence of these vibrations. This resonance is vibrant and life-sustaining. The collaborators' life-stories also demonstrate, that once given the opportunity, by following the feeling and flow of these resonances we can begin to find ourselves as Indigenous people. For Indigenous people living in ongoing and entrenched 'scorched-earth' conditions these forms are vital.

While the positive impact of overt and recognised cultural forms on the development of Māori/Indigenous identities has been well documented. Less attention has been paid to the impact of subtle and resonant Indigenous forms on Indigenous people who, like the collaborators, live in conditions of profound dis-possession. Resonant Indigenous forms may be the only remaining contact many Indigenous people have with their people and lifeways.

'Resonant Indigenous forms' bear the same vibrational signature as 'Ancestor-Tipuna'. They are struck and come alive in response to dance, language (spoken and written), drums,

spiritual practices and family affinities. Like lifelines, they called, re-connected to and kept the collaborators inner sense of their Indigeneity alive, especially during the 'scorched-earth' period of their lives. They gave the collaborators something safe to hold that quietly sustained and enabled them to exercise their Indigeneity, even while they were apparently engulfed and dominated by societies that were actively and violently anti-Indigenous.

7.6 Te Karanga Tuawhā – The fourth calling- 'Ancestral-'his'storical-socio-political relationships and narrative re-connection'

'Ancestral-'his'storical-socio-political relationships and narratives' describes the process of reconnecting to the relationships and stories that restore Indigenous narratives, belonging and meaning-making. They are different to 'history' narratives as they originate from and privilege the ongoing, disturbed but unbroken primacy and presence of Indigenous source vitalities, Ancestors, and lifeways. They remind us who we are and have always been (Ancestor stories). They also tell us what has happened to us under the past and ongoing imposition of colonisation ('his'story). The understandings they provide antidote internalised colonial damning and provoke desires for restoration to Indigenous identities and communities.

'Ancestral-'his'storical-socio-political relationships and narratives' are the stories of our people's story. They tell us who we are, who we belong to and what has and is continuing to happen to us as Indigenous people due to the colonial invasion of our lands and lives. They begin from and carry our Original and ongoing source vibrations and resonances. They tell the stories of what heals and what harms us, including past and ongoing colonisation and how we may have become distanced or alienated from our Indigenous people, stories and identities. Colonisation or 'his'story' is contextualised as a relatively recent, yet severe episode of past and ongoing dispossession, denigration and de-dignification within an over-arching 'Ancestor story' of past-ongoing-future Indigenous dignity, vitalities, and healing.

'Ancestral-'his'storical-socio-political relationships and narratives' enable us to re-locate ourselves in the context of our intergenerational Indigenous life-courses, re-find ourselves and re-emerge meaning. We are able to re-cohere colonial cause with our experiences of past and ongoing dis-possession, de-dignification and denigration. Not only do 'Ancestral-'his'storical-socio-political relationships and narratives' talk about who we are as Indigenous people in relation to colonisation, they also tell the story of us surviving colonisation, and our

vibrant potentials to re-establish our ways of thriving. ‘Ancestral-his’storical-socio-political narratives’ embed the stories of our hurting within the vibrations and ongoing movement of our Ancestor sources of vitality, healng and our Indigenous wherewithal to survive and be well.

The collaborators’ experiences of re-finding, re-connecting to, understanding, integrating and then activating their ‘Ancestral-‘his’storical-socio-political narratives’ are dynamic and life changing. Reconnecting to, understanding and perpetuating ‘Ancestral-‘his’storical-socio-political narratives’ becomes an accumulative, perpetuating and larger-than-life process.

As the collaborators suffered the past and ongoing roots, mechanisms, and effects of colonisation, they were also separated from the corporate means to understand, think well about and respond to the mechanisms that imposed this suffering. The cumulative impact of the dominant colonial society’s perpetuation of denial and deceit, the systemic peddling of flawed attributional narratives into this gap, together with the collaborator’s disconnection from their people, meant the ‘Ancestral, ‘his’storical-socio-political’ narratives, and therefore also the knowledge and understandings of the roots and mechanisms of their personal-peoples suffering (and importantly also their healing), lay outside their colonially imposed ‘individualised’ Indigenous apprehensive reach.

During the ‘scorched-earth period’ of the collaborators lives the inter-generational, systemic and consolidating nature of colonial mechanisms and circumstances, meant their peoples ‘Ancestral-‘his’storical-socio-political narratives’ were submerged. They existed almost entirely below the horizon of their conscious, ‘individualised’ Indigenous access and awareness. None of the collaborators knew of or sought these narratives, instead they were ‘accidentally’ discovered.

The collaborators had differing pathways to ‘Ancestral-‘his’storical-socio-political narrative and people reconnection’. Erana’s reconnection happened naturally. As she sought, found and began to move with Māori people, she began to see, hear and recognise the stories and patterns and understand the wider colonial forces that had and were shaping her people’s personal-collective-intergenerational lives.

Rawiri and Gordon inadvertently stumbled upon their ‘Ancestral-‘his’storical-socio-political narratives’ through engagement with educational institutions. It was an unintentional side-effect. Piripi also began to learn of his personal-peoples ‘Ancestral-‘his’storical-socio-

political' narratives at a tertiary institute, however, like Erana, he was following a love of te reo Māori. Kehewin first heard of the 'Sixties Scoop' through hearing a chance radio programme.

LC's situation was different. She was raised on the reservation. She seems to have always been aware of her peoples colonially induced suffering. Alienation from yet access to her people meant their 'Ancestral-'his'storical-socio-political narratives were known.

Erana's 'Ancestral-'his'storical-socio-political narrative and people' re-connection occurred before the relatively recent restoration of Māori institutes on the sky-lines of Aotearoa New Zealand. It arose entirely separate from the influence of formal or tangible institutes. The pattern of her awakening confirms the latent and provocative power of our informal institutions and relational re-connection to re-cohere our stories and corporate bodies.

The second type of 'Ancestral- 'his'storical-socio-political narrative' re-connection occurred through institutions. It was primarily sparked by the pursuit of non-Indigenous related knowledge. Rawiri, Gordon and Kehewin's re-connection occurred in response to engaging the institutes of education and radio. All three had no prior desire to seek or reconnect with their people or Indigeneity.

The collaborators found and reconnected with their 'Ancestral-'his'storical-socio-political relationships and narratives' through either relational reconnection to their communities (Erana, LC), or unintentional engagement with 'his'storical narratives via institutions (Kehewin, Rawiri, Gordon), or both (Piripi). Both pathways lead to the unleashing of desires to pursue and deepen into the embrace of their Indigenous people, narratives and their Indigeneity.

The collaborator's experience of finding, re-connecting, understanding, and awakening to their 'Ancestral-'his'storical-socio-political relationships and narratives' was a transitional process. For most it was rapid, for Gordon it stretched across years. The presence, degree and acceptance of their people was a key factor in how long this period took.

The Karanga of 'Ancestral-'his'storical-socio-political narratives' focuses on and portrays the collaborators experiences of finding and re-connecting to their people's stories that tell the truth about who they are, have always been, and what has and continues to happen to them because they are Indigenous, in what have become (for a time at least), colonially dominated worlds. Their responses of understanding, awakening, and perpetuating these narratives are addressed in the 'whakautu/respondings' section.

In synergistic combination with the other karanga, ‘Ancestral-‘his’storical-socio-political narrative and people reconnection’ provoked and facilitated the collaborators re-connection to their people and their people’s stories. It marks the threshold that is the ending of the ‘scorched-earth period’ of their lives. The collaborators responses to the four karanga (‘Ancestor-Tipuna’, ‘Resonant Indigenous Forms’, ‘Elder Shelter’, ‘Ancestral-his’storical-socio-political narrative and people reconnection) are presented and discussed in the next section.

LIFE-COURSE STORIES, WHAKAUTU /RESPONDINGS

Six whakautu organize the analysis of the participants respondings to the karanga/callings. Consistent with the pattern of the collaborator’s ‘against-all-odds’ life-courses they begin in the ‘scorched-earth’ period of their lives. The karanga grant a vitality and endurance that leads them to eventually breach, shed and grow far beyond the de-humanising, de-dignifying, dis-possessing and individualising limitations of aggregated and fresh colonisation, into the vibrancies and perpetuating vitalities of their Original and ongoing Indigeneity.

The first whakautu/responding is ‘Mokopuna Manawaroa – Stout-hearted descendants. The second whakautu is, ‘Aversion to the colonial, inhumane and unjust’. Both feature in, yet also spill beyond the colonial confines of the ‘scorched-earth’ period. The third responding/whakautu is ‘Ancestral-‘his’storical-socio-political understanding’ and ‘Ancestral-‘his’storical-socio-political awakening’. The influence of these dual respondings provokes and marks a transitional time in the collaborator’s lives. The fourth whakautu/responding is ‘Whakawātea – Liberation and decolonisation’. The last two are ‘Whakarauora – Indigenous re-vitalisations and transformation’, and ‘Whakahaere Tonu – Ongoing, sustainable perpetuation of Indigeneity’.

7.7 Mokopuna Manawaroa – Stout-hearted descendants

‘Mokopuna Manawaroa’ respondings/whakautu occurred throughout the collaborator’s lives but feature most strongly against the stark backdrop of the ‘scorched-earth’ period. ‘Mokopuna Manawaroa’ has three sub-themes, ‘Attraction towards the Indigenous’; ‘Indigenous creativity and innovation’, and ‘Indigenous compulsions’. They demonstrate the power of the Indigenous unseen to reach into the collaborator’s hearts, bodies and lives, and

provoke movements and action-taking towards the fulfilment of Indigeneity. These movements and provocations correlate with goodness, healing and wellbeing.

7.7.1 'Attraction towards the Indigenous, humane and goodness'

Even while dispossessed of their people, lifeways and labouring under the systemic colonial denigration of their people, some of the collaborators were still powerfully drawn towards the Indigenous, the humane and the good. For example, LC suffered the dual alienation of being excluded from her Navajo as well as white communities, yet she continued to practice her people's ceremonies. While she had little choice but to sit at the edges of her community, the people were aware she carried her medicine bag and could be called upon.

Similarly, despite her mother's violent efforts to suppress their Indigeneity, Erana's life-course demonstrates a similar surety of attraction toward things Māori.

> *It's a bit funny when you look at that really. The more she tried to hold it down the stronger it came out. And even not by anybody's hand, just irrepressible. It was interesting aye that two of three of us did actually strongly go that way. (Erana)*

In addition to an inherent desire to push back against, and when she could challenge and interrupt the unjust, Erana inherited a love of and determination to fulfil her whakapapa (Indigenous Ancestry). She sought to be Māori or Native wherever and however she could.

While her brutalised sister understandably turned away from being Māori, and the conditions in the home meant the sisters were unable to speak or share their love for and desires to be Māori, at the earliest possible opportunity two of the three escaped towards te ao Māori. I was astounded by their 'against-all-odds' passion and drive towards Māori people and lifeways. I asked Erana, "How do you think that works? Why didn't it push you into the 'white' world and against the Māori world?" She replied –

> *Well it did to one of my sisters, the one who was beaten… But as soon as we left home, that's directly where we went to the Māori worlds. We immersed ourselves in it. We were making up for lost time you know. I was straight out the door as soon as I was 16 and from then on. I was immersed in things Māori. (Erana)*

Looking across the collaborator's stories it is possible to see that the resonances of their Indigeneity called forth not only an inherent desire to resist, interrupt and halt the injustice and racism of colonisation (decolonisation), they awoke and reinforced a deep desire to turn towards, tune into and manifest their Indigeneity - even against-all-odds (Indigenous re-vitalisation).

7.7.2 'Indigenous creativity and innovation'

Creative and innovative Indigenous responses are the second responding/whakautu in 'Mokopuna Manawaroa'. The collaborators consistently found creative and innovative ways to give expression to and keep their Indigeneity alive, especially during the 'scorched-earth' period.

As a child Erana, her sisters, and the neighbourhood children regularly watched cowboy and western movies. The influence of these movies spilled over into the children's imaginations, games, and the streets. While the movies portrayed Native Americans unfavourably, Erana nonetheless developed a deep sense of identification and affinity with First Nations peoples that continues today. From a young age she dedicated herself to finding and reading everything she could about Native Americans.

> *I found from what I read that a lot of their thinking, their habits, their wairua, everything was very similar to Māori. (Erana)*

In a demonstration of spontaneous Indigenous creative brilliance Erana hid her Māori identity from her school mates and friends within a Native American identity. Through her identification with Native Americans Erana not only resisted, she countered the systemic racism that entrapped her and her sisters, while also giving overt expression to her Indigeneity.

> *I have always felt strongly connected to them as well. But when I was young because I was unable to be Māori, so then I was able to be Native American in my mind. (Erana)*

Even though a child, rather than being impressed by the portrayals of supposed superior western power, intelligence and might, Erana saw them as the enactment of superior systemic cruelty, injustice, and inhumanity. Driven by a deep desire to express her indigeneity, an affinity for Native American people and culture, and a deep resistance to

systemic cruelty, Erana gave expression to her Indigenous identity as a Native American in the neighbourhood games. In these games she flipped the 'cowboys and Indians' power script. In her neighbourhood the children played 'Indians and cowboys'. The Indians always won.

> *But the Indians always lost in those movies because the cowboys were so cruel… And in my mind I was right! So no, bugger that! We'll just change that around… But in my neighbourhood things were different and Indians had to win. We had, you know fashioned the bows and arrows ourselves from various things that were there - so we changed the course of history, and the cowboys did not win! (Erana)*

Enacting her Māori identity through her relationship with Native American stories, Erana brought Indigenous-centric justice to her street. Even though over 50 years later Erana passionately recounted events from these battles, such as being forced to apologise to a cowboy she shot in the eye. When I commented on her enthusiasm she replied.

> *I did, because I was forbidden to be who we were then, they were like linked, in that way, therefore I'd be one of them. (Erana)*

For Erana, protecting, privileging and expressing Native American people was protecting, privileging and giving expression to her Māori identity and people. She was passionate about these battles as they provided a way to be Indigenous, to seek justice, and to win as a Māori and Indigenous person in a world programmed to eradicate, de-dignify and denigrate Māori and Indigenous people, knowledge, and lifeways.

Kehewin was also born into a world that offered active and immediate violence and denigration to Native people. Even while he had never met his tribal people, he was exposed to regular and normalised societal messages that told him Natives were 'dirty rotten drunks'. He knew you better not be one of those. He was bigger and darker than his peers and suffered bullying from children who teased him for being different and adopted. While his birth certificate erroneously identified him as Metis, for protection, like Erana, he also took on a different Indigenous identity. He pretended to be Mexican.

> *Yeah so, I think I thought "I don't want to be one of those' – as a child right! Cause it's all about safety for a child and you are trying to protect yourself as much as you can with that little power that you have – so - so you make up stories about yourself and we all do that. (Kehewin)*

Not only did Erana take up a different Indigenous identity, consistent with the gender liminality of many Indigenous cultures[18] and as demonstrated in LC's intergenerational relationship with 'the Obscure Navajo Man', and perhaps also in an instinctive opposition to colonial patriarchy's positioning of women, Erana took on a different gender.

> *You know. The only strange thing was in my childish mind, I didn't want to grow up and be a squaw I wanted to be a brave – I don't know why – so there you go. (Erana).*

The collaborators found creative ways to not just endure and resist, but to actively push back against the systemic colonial violence that permeated the societies they were raised in. Their creative and innovative responses meant they were able to resist and reduce harm while also giving creative expression to their Indigenous identities.

7.7.3 'Indigenous compulsions'

During the 'scorched-earth' period of their lives the collaborators demonstrated both slow, incessant, and also rapid life-changing 'Indigenous compulsions' in the form of whole-hearted, decisive action taking towards their Indigeneity.

Despite the systemic racism and violence in their home, streets, and school, and without talking to each other about their intentions, Erana and one of her sisters quietly, yet consistently and successfully planned and left their home as early as possible to find Māori communities. Gordon was similalry compelled across five decades to pursue and fulfil his search for his Chinese identity.

Two of the collaborators were 'given up at birth'. Piripi was adopted by a non-Indigenous family almost immediately. Kehewin suffered years of terrible indignities and harms in state abuse care before being adopted by a non-Indigenous family. Due to the circumstance of their births and adoptions it seemed that dissociation from their Indigenous people, lifeways and lands was complete. Piripi was in his late childhood before he first came into contact with Māori people, culture and language. Even while he had no one to talk to and therefore nowhere to use it, he fell in love with and made a commitment to te reo Māori (the Māori language).

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[18] Māori and Pacific peoples have fluid genders (McBreen, 2012; Mikaere, 2011). Native American cultures have at least five (Thomas, 1997).

> *Well for some reason while I was at high school I continued to learn te reo Māori, but I never really used it, but I attended the Māori language classes up until school cert anyway. I did it in 6th and 7th forms and I still stuck at it, I still did that for some reason. (Piripi)*

After encountering his people's 'his'storical-socio-political' narratives Piripi's compulsions towards Māoriness became unapologetically pronounced. In response to his ongoing compulsive commitment to te reo Māori and te ao Māori (the Māori language and world), Piripi was offered a Māori role in a television program.

> *Towards the end of it I got offered a role with TVNZ doing the early childhood show to take over from Playschool. And so, all of a sudden I was the advocate for te reo Māori. (Piripi)*

Even though raised far distant from his culture and people, and with little to no positive contact with Māori people until his early teens, through following his love for and commitment to te reo and all things Māori, Piripi found and reconnected with Māori people and became one of the few national faces of Māori in the television industry. While still not reconnected to his own tribal people, his compulsions toward Māori facilitated a remarkable transition from being entirely outside, to not only being inside, but representing Māori people, culture, language and forms at a national level within a small handful of years.

'Indigenous compulsions' are also evident in his re-connection to his people. When Piripi located his cousin, he jumped in his car and drove non-stop, traversing two islands, an ocean crossing, and almost the entire length of the country of Aotearoa New Zealand to arrive on his newly found cousin's doorstep in under 24 hours.

> *I arrived at his house in Kaikohe, sat on his doorstep reading … and ahm, after driving right through the day from Christchurch. I drove right up, jumped on the ferry and drove straight up to Kaikohe. So yeah, that was really good - that family has welcomed me with open arms. (Piripi)*

Similar compulsions are evident in Kehewin's re-connection to his people. An inaccurate birth certificate was the only tangible evidence he had of potential Indigenous roots. Across the 'scorched-earth' period he was unable to secure any connections to his native roots. However, on gaining confirmation of his Indigeneity, like Piripi, he moved with immediate and whole-hearted compulsive decisiveness. After 35 years of having nothing to follow, on learning of the 'Sixties Scoop' and the socio-political circumstances of his adoption, he went

straight to the phone, called the presenter, and spoke to the ‘Sixties Scoop’ researcher. He followed their recommendation to apply for Indian Status. Two years later his status card arrived in the mail. It confirmed he was Cree and named his two bands (tribes). For the first time in his life, Kehewin knew who and where his people were.

Again, he acted decisively. He went straight to the phone, called the office of the first band and asked for the Chief. The Chief knew his mother and within two hours he was talking to her. When I commented on the lightening decisiveness especially comparative to decades of inaction he replied -

> *I accept these are the things that were put in front of me, and I did them because I was guided to do them you know. (Kehewin)*

Within a few days of locating and speaking to his birth mother, like Piripi, he also got in his car and drove over 20 hours to meet her.

> *I was just driven to meet her, and I drove over. She lived a long ways away, and about 20 hours at least away, maybe more. (Kehewin)*

Once they gained the information they needed to locate and identify their people, Piripi and Kehewin responded with immediate, whole-hearted decisive action taking towards them. ‘Indigenous compulsions’ demonstrate responses that range from quiet, ongoing ‘against-all-odds’, ‘never-say-die’ determinations towards Indigeneity, such as Gordon’s Ancestor Pain’ responses, and Piripi’s ongoing commitment to te reo, through to the whole-hearted, uninhibited provocations towards releasing and realising their Indigeneity. The tendency to ‘Indigenous compulsions’ is evident in all the collaborators life-course stories.

‘Inherent aversion, endurance, and resistance to the inhumane, the unjust and the colonial’

The collaborators endured years of alienation from their Indigenous cultures and people. Despite being in the main, separated from and enduring decades of ‘his’storical denial, systemic racism and overt denigration of their Indigenous peoples, all the collaborators displayed an inherent aversion and resistance to the inhumane, unjust and the colonial.

While he had no direct contact with Indigenous people or forms, Kehewin was exposed to non-complimentary dominant stereotypes and representations of First Nations people. Until his late childhood Piripi was similarly alone in a ‘white man’s world’. During the scorched earth years of her life, LC was like a cultural orphan, alienated from both Navajo and the white communities. She re-calls sitting outside shops that openly and unapologetically

displayed “No Indian” signs. Erana was also raised in a world that offered immediate and active violence to any and all forms of Māoriness, including her and her sister’s minds, hearts and bodies. Her non-Māori mother perpetrated horrible acts, as she continued generations of entrenched racism and prejudice.

> *We all suffered it at home. You know the blatant prejudice of our mother. God bless her and her family, god bless them, all of whom have passed. And they are products of their generations and their generational prejudices and whatever. And it pushed us - you know that other way. (Erana)*

Despite being a child and suffering systemic racism at all levels of her world, Erana actively resisted, defied, and if possible neutralised behaviors that were cruel, inhumane, and anti-Indigenous. Not only did she keep her own sense of Māoriness alive and vital, she tried to protect her sisters, and others from the violence and cruelty of racism.

> *A lil boy came from the north island to live there and he was very dark. And the school I went to was only a very small school, and he was mercilessly beaten up and it was the pits. And then I got stuck in. I was trying to defend him, he was only a little boy, a beautiful little boy he was. But some people - cause he was dark - he was a target. So, in the end his parents had to take him out of school that’s how bad it was. There was only myself there to defend him and umm… so it gives you an idea of just what it was really like. (Erana)*

When I remarked on her strength amidst systemic racial violence and cruelty, she spoke of the systemic injustice as a provocation towards resistance and justice seeking -

> *I started early with that, and so that maybe pushes you in the opposite direction… they may have been fuel. It worked that way for my other sister… she was desperate to get out of home because she was very much bullied by my mother… That’s how she got out see? Cause life was so bad, it was so bad there, you know? (Erana)*

Erana’s ability to sustain a positive and strong sense of Indigenous identity, and to protect others from racial violence, despite being a vulnerable child, characterises the collaborators vital resistance to the colonial, anti-Indigenous and inhumane. Even while young, vulnerable, alone and engulfed by dominant colonial systems that sought the dispossession, de-

dignification and denigration of them and their people, the collaborators nonetheless demonstrated an inherent aversion and resistance to colonisation, racism, systemic injustice, and de-humanisation.

7.8 'Ancestral-'his'storical-socio-political awareness and understanding'

As the collaborators discovered and began to learn about their 'Ancestral-'his'storical-socio-political narratives'(AHSP), and reconnect with their people, they began to understand their personal-family experiences in the context of their peoples recent colonial 'his'stories, as well as their inter-generational, timeless and continuing Ancestor stories and life-courses. They developed awareness and then understanding of their personal to people's intergenerational circumstances.

At first Erana did not know the specifics of her tribe's dispossession, however, re-connection to a corporate awareness of Māori experiences of colonisation enabled her to see and begin to understand the nation-wide patterns of Māori suffering. Relational re-connection to Māori narratives provided a corporate view of Māori realities in which she was able to see the connections between her personal and familial suffering in the context of the past and ongoing colonisation of Māori.

After finding out about the 'Sixties scoop' on the radio, Kehewin was also able to re-contextualise his personal circumstances in his mother's and Native people's experiences of colonisation.

> *I think that they (the mothers) were told - 'ok this is better for them, and you don't want to ever have them connecting to their families, their indigenous families are drunks and whatever. (Kehewin)*

The radio program revealed the socio-political roots and mechanisms that simultaneously removed the conditions necessary for past and ongoing Indigenous life and drove the mass removal of Native babies from their Native mothers, homes and communities.

Kehewin went on to explain that while the residential schools and 'Sixties Scoop' are frowned upon today, and are supposedly 'his'storical mechanisms, the practice of taking Indigenous babies and children from their parents and communities continues at a higher rate today in the form of the 'millennium scoop'.

> *Yeah, so what's happening with children with child welfare, is that recognising that once a child is adopted, there is no way that family can get their child back… Well in Manitoba now, there's – ahm let me think about these numbers, I've got to get these numbers right… it can't be 80,000, I think it is 8,000 children in care of the state, in foster care. So in one year out of 12000, 8000 were adopted. When you are adopted - you know I had a stigma myself about being adopted… The bureaucracy is set up to be self-sustaining. They want to have control of child welfare because it gives them jobs and careers and it's, the way people make money. Yeah it's called the 'Sixties Scoop', so once they closed the residential schools then they just moved into more of a process where they will just foster these kids into white homes and that's what's happening and I think it is more troubling and it's a process that keeps going and its self-sustaining because people do not really want to give that up. (Kehewin)*

The radio program and the 'AHSP' understandings and awareness it illumined was important for Kehewin in several ways. It provided the awareness of the wider context that resulted in his mother being coerced into 'giving him up'. He was able to re-connect his personal life-course story to his mother's and his people's life-course stories. Through re-connection to his peoples AHSP narratives he began to understand the wider, systemic forces shaping his adoption and life. The knowledge and the awareness these narratives allowed released Kehewin from decades of shame, uncertainty, and in-action, propelling him on an active pathway toward finding his mother and people. In contrast to the systemic messages he had been exposed to for decades, for the first time in his life he was able to understand that neither he, his mother, nor his people were responsible for the roots and mechanisms of their suffering.

Rawiri's 'AHSP understanding' was facilitated through institutional and relational engagement. He was immediately re-woven back into the embrace of his people and a network of relationships and resources his beloved grandfather set in motion over 19 years earlier. Not only did Rawiri come upon the stories, knowledge, and information to enable him to begin to understand and contextualise his personal-peoples life-course and suffering (decolonisation), he was simultaneously recognised, embraced and re-woven into his peoples, lands, lifeways and life-course (re-Indigenisation).

Within 48 hours of arriving at the institution Rawiri had connected his personal story to his people's, and particularly his grandfather's story. For the first time in his life, he was able to stand knowing he was Māori, and proudly recite his pepeha (genealogy). He also began to understand the many 'his'storical, socio-political' obstacles that meant it took more than 30 years, and attendance at a Māori institution for him to reconnect to his people, lands, genealogy, and stories, and realise he was home.

The collaborators reconnection to their peoples 'AHSP' narratives was a reconnection to understanding the causes and the course of the deliberate, systemic, past-ongoing mechanisms of their personal-peoples inter-generational dispossession, denigration, de-dignification and harming. It was also reconnection to the vibrancies and realities of their ongoing Indigenous life-courses and healing. The stories enabled them to understand how colonisation not only separated them from their people, their lands, and lifeways, but also from the narratives and stories that could tell the truth about who they were, had always been, and what had, and was continuing to happen to them. Once re-possessed of these narratives they could re-connect their personal and family stories of dispossession and harm to their people's stories of colonially induced dispossession and survival. They could develop understanding, find meaning and make sense of their lives.

Prior to accessing their peoples' 'AHSP narratives' they suffered in the isolated, 'individualised' colonially induced silence and shame of thinking they were a person/people who caused their own harming. Understanding and making sense of their Indigenous alienation, dispossession and denigration meant they could relinquish inaccurate allegations of Indigenous fault. They were able to accurately identify the roots and causes of their harming, locate these outside themselves and their people, and begin to release their people and themselves from the blame and shame they previously carried.

'Discovering' their people's collective stories about what had/was/is continuing to happen to them, because they are Indigenous in colonially dominating and Indigenous-damning societies was experienced as an awakening. It enabled them to reconnect to and understand their 'personal/familial/collective' suffering in the wider context of their peoples past and ongoing collective-intergenerational colonially imposed suffering. A suffering, that in turn sits within the timeless flow of their intergenerational Indigenous Ancestor life-courses and stories of survival and a wherewithal to be well. The process of AHSP discovery, re-connection, understanding, and awareness transformed the collaborators' lives.

Prior to discovering and reconnecting to their AHSP narratives and relationships only Erana had a positive sense of Indigeneity. Piripi had found and fallen in love with te reo Māori but hadn't had opportunity to deepen his identity. Kehewin had met the Wolf yet made no active efforts to seek reconnection. Rawiri and Gordon had little interest in their Indigenous identity or people.

The Collaborators described coming upon and integrating the knowledge, awareness and implications of their past and ongoing 'AHSP' narratives of their systemically imposed Indigenous dispossession and suffering as an 'awakening'. Gordon said -

> *You know I think I first became awakened when I was in college in the United States… (Gordon)*

'AHSP awakening' also struck the chord of pain that would open Gordon's heart-mind-body to the depths of his resonant Indigeneity, and eventually, three decades later, lead him home.

Piripi also spoke of 'his'storical-socio-political awareness' as an awakening.

> *I s'pose and I just happened to spend it around a whole lot of politicised young Māori students many of whom are still good friends of mine today, and I stay in contact. Yeah, so ahm, so that was sort of my awakening I suppose. (Piripi)*

Kehewin's 'AHSP' discovery of the 'Sixties Scoop' also provoked an awakening. For the first time in his life, he took active steps to seek his Indigenous mother and roots. Even before he received his status card that confirmed his Indigeneity, he began engaging Indigenous ceremonies and communities. After sitting quietly for the first three and a half decades of his life 'AHSP awakening' sparked an active, immediate, and whole-hearted turn towards indigeneity.

That Kehewin became actively involved with Indigenous people and ceremonies even before confirmation of his Indigenous status, indicates that rather than being inhibited by lack of ability to identify his people, like the breaking of a bad spell, it was instead the AHSP reconnection, understanding and awareness process that released him from the internalised shame and blame of the erroneous and systemically denigrating colonial 'his'stories, conspiracies of silence, and damning narratives. They freed his desire and ability to seek his Indigeneity and people.

Rawiri and Piripi's post 'AHSP awareness' life courses demonstrate a similar whole-hearted turn toward, and explosion into their Indigenous-centric identities and lives. After 'AHSP awakening' there was a passionate and committed shift towards the Indigenous, and a simultaneous resistance of and movement away from the damning and de-dignifying notions, narratives, and identities of colonisation. Erana somehow always occupied this position. For her relational engagement with Māori people and re-connection with her people's narratives provoked a deepening, rather, than an activation of this dual, Indigenous privileging and colonial resisting life position.

The rapidity, depth and dramatic nature of most of the collaborators' movement toward Indigenous-centric lives and identities demonstrates the profound potentials that are released when Indigenous people gain access to the narratives that tell the truth about who they are (Indigenous vitalities), and what has happened to them and their people (decolonisation).

While the outcome of 'AHSP awakening' was ultimately positive and transformational, and for most, rapid, for Gordon, the process of moving through the inter-face from being engulfed in false colonial narratives into Indigenous 'AHSP re-connection, understanding and awakening' was prolonged, threatening and scary. For example, at university he came into contact with Asian Americans who rather than submerging and forgetting, wanted to learn about, re-member and re-embody their Indigenous roots.

> *You know I was in college and I was a – what I call now a 'little clueless' and ah… an Asian person of my ancestry was handing out flyers to people and I really like ignored them, because I really thought that this had nothing to do with me …. And so finally I went to one of those meetings, and I sat in the room and honestly – at that time - my memory is that I was very shocked. And I was scared, and I had no idea what was happening, and they were planning to sit-in on the building and get arrested… But I think that was kinda a wake-up call… it was really a shock and everything (Gordon).*

Gordon was greatly surprised to meet Asian American students who rejected the 'normalised' western narrative of Indigenous assimilation, and instead unapologetically sought re-connection with and reaffirmation of their Indigenous roots and realities. He was not immediately drawn to them, he was scared. His reticence was affected by the depth of his ongoing Indigenous dis-possession, including an absence of knowledge and

relationships to connect him to his tribal people, and also, like Piripi and Rawiri, a sense of rejection from Indigenous communities due to experiences of being judged as not Indigenous-enough.

Gordon's post 'AHSP re-connection, understanding and awakening' story of reticence, fear and uncertainty is important. Not everyone experiences reconnection and awakening as positive. While for some, perhaps even most Indigenous people 'AHSP re-connection, understanding and awareness' is liberating, en-livening and life-changing, for others – for a time at least – it can be scary and threatening. The degree of access to accepting, welcoming and safe Indigenous communities seems to constitute the difference in whether the awakening is experienced as transformational or threatening.

Kehewin was fortunate to find and be embraced by a community –

> *And so the people at that friendship centre knew exactly what was going on and, because this has happened for so many of our children and now they are adults and have been disconnected, and so they adopted me, more-or-less, they kinda said, "we want to have you, you know, that's part of what we are doing here". (Kehewin)*

Once the collaborators re-connected to their personal-people's narratives, re-cohered and understood their personal life-course in the context of their people's inter-generational life-course, a powerful desire to turn towards and pursue their Indigeneity was awoken. When coupled with being welcomed, embraced and accepted by an Indigenous community the collaborators swiftly awakened into positive, passionate and perpetuating Indigenous-centric identities and life-courses.

While ultimately powerful and positive, re-connection to our peoples and narratives is an intensely vulnerable threshold process. The quality of the relationships we offer each other, especially to those approaching and entering this transition, can perpetuate or retard Indigenous identity development and therefore our collective re-generation, development, and wellbeing.

7.9 Whakawātea - Liberation and decolonisation

Once re-connected to the stories, understandings and knowledge of what had and was happening to their people, and therefore also to them, the collaborators were able to place

the cause and effect, blame and shame of their suffering where it belonged, outside of them and their people and into the past and ongoing roots and mechanisms of colonisation. This provoked massive shifts in how they understood, thought about, and related to the past and ongoing system of colonisation (decolonisation), and also to their Indigenous people, lifeways and identities (Indigenous re-vitalisation).

In response to AHSP reconnection and understanding the collaborators experienced an awakening process that released them from the deeply internalised shame and confusion that except for Erana, had to varying degrees inhibited and separated them from a positive sense of their people and Indigeneity. Their awakening process was comprised of two related, yet distinct forms - liberation and movement away from that which was harming and oppressing them and their people, and which they were not (colonisation, decolonisation), and transformation and movement towards releasing and realising who they were (Indigenous re-vitalisation).

In the light of 'AHSP awakening', like the releasing of a curse, the dominant narratives of inherent Indigenous damning, shaming and blaming fell away. As Gordon says -

> *That was the first kinda wake up call. And slowly over a couple of years of talking to people, working with people, learning about things I have never learned before, and it was really a shock and everything – there was some point – and I can't remember exactly when that was- but I realised that everything I had been taught was wrong. And there was so much for me to learn, that I didn't know. (Gordon)*

While the collaborators did not always give direct verbal expression to a specific sense of being released from internalised colonial shame and blame, the presence of this spirit is evident in the distinct contrast between their pre to post 'AHSP awakening' lives. The nature of their relationships with their Indigenous people, lifeways, and identities on the one hand, and their views and responses to the dominant colonial 'mainstream' on the other changed dramatically. For example, even before gaining confirmation of his Indigeneity, Kehewin went from not wanting to be Native American to seeking counselling with a Native organization and attending ceremony.

In a similar manner, after relational and AHSP connection Piripi released himself from the western-social sanctions and expectations he previously had little choice but to adopt. He

stepped away from university and the life-course he was on and spent two years exploring and re-orienting his identity and life on a Māori centre.

> *So, after studying in the engineering for a year or two I realised that wasn't what my task was (chuckles), to be an engineer, and ahm I fell in love with the land down there and ended up spending a fair bit of time skiing and on the West coast. So, I had all those relationships that I had formed at university, and many of them were around the South Island. So, I spent time for a year or so doing that, and then I had to get back and earn a living, a career as you do as a young man, and nothing really appealed, and there was a Polynesian performing arts school, in this area of town, and I ended up joining that. (Piripi)*

As the collaborators began to reconnect to their people and life-course stories, learn who they were, where they came from, and what had happened to them and their people, they also simultaneously went through a process of releasing and rejecting that which they were not.

7.9.1 Strategic collective resistance and reversals of racism

After 'AHSP' narrative and relational re-connection were in motion the collaborators' resistance of and responses to colonial oppression, racism and systemic harming became increasingly collective, strategic, active and unapologetic.

Erana realised that her experiences of cultural alienation and disconnection were neither personal, nor isolated, but resulted from a nationwide, systemic and deliberate ethnocidal strategy targeted at Māori. While she met racism in the new city, rather than facing it almost alone and without a context to understand its structural and systemic nature, she was now sheltered within the comforting, protective and reinforcing embrace of a Māori community and sense making narratives. She re-interpreted and responded to her experiences with a re-collectivised lens and approach.

> *And speaking of prejudice, of course there all sorts of prejudices… And all of that just made me more determined to succeed. (Erana)*

Piripi had similar experiences. By coincidence he went to a university in the same area where Erana was raised 15-20 years earlier. Following his participation in top level hockey, Piripi

decided to move to Canterbury. In that decision, he became exposed to and incredibly aware of the networks of systemic and unapologetic racism that functioned as the norm in this area of the country.

> *Canterbury had an old team and Auckland had a young team, and I thought I would have a better chance in Canterbury. Little did I know I would walk straight into the old boys system and racism against Māori… there was definitely a layer of racism, both an aversion and hidden racism in Napier, but it's more an old boys thing down in Canterbury. And uhm, so I didn't realise I wouldn't get the chance to make the rep team down there. (Piripi)*

In a community founded on and committed to continuing entrenched institutional racism against Māori, the academic and sporting prowess that previously facilitated Piripi's access to 'white' echelons of success had little impact. However, even though he experienced unapologetic and systemic racism he said, "I think it was a good place for me to go". The environment not only enacted overt racism, it also provided the conditions and circumstance that enabled him to find and become part of a tight-knit Māori community. The combination of his love of te reo Māori, an attraction to Māori and social justice as a resistance to racism meant he was actively welcomed.

> *Well, the student body is very, very small so we made up less than 3% of the student population, and as such we banded together… all the Māori students do anyway. But I think that we bound together more because there were so few of us… You could go to a university function, and you look around and not see another brown face - that's how few of us there were in Canterbury. (Piripi)*

While unplanned, a confluence of influences meant Piripi simultaneously found his way into the welcoming embrace of a Māori community and also to the formal and informal narratives and awareness of the systemic 'Ancestral-'his'torical-socio-political suffering' and dispossession of Māori.

The more the collaborators gained corporate 'AHSP narrative' reconnection and understanding of what had and was happening to them and their people, the more actively they resisted colonisation. When they re-connected to the relational embrace of their people

their aversion and resistance to past and ongoing colonisation became direct, strategic and overt. Erana says -

> *It gave us that solidity, and in a sort of city that wasn't all that welcoming of the natives. Back then I am talking about the 1970's. (Erana)*

Becoming part of an Indigenous community fulfilled and fuelled Erana and Piripi's desires to move towards their people, while also providing the narratives, relational support, and solidarity to inform strategies to resist, and sometimes even reverse the dominant narratives and impact of systemic racism and prejudice.

> *It was really difficult to get accommodation if you were Māori. So, my husband was very dark and I was very fair, so of course what we'd do was whenever we wanted to get a flat or something, we soon found out that if we went together suddenly the place was gone. So, I used to have to leave him home and go and get the place myself and then, it was too late by the time they let it to me. But that kind of prejudice was everywhere. And it was just blatant - it was just so blatant cause like you could go and umm ring up about the flat, and 'yes come round come round', and as soon as you get there it would be gone. So, you just got to check it out and make sure you weren't being paranoid you would ring up on the phone and say 'I see you've got a flat', and 'oh yes it is still vacant come round'. So, we knew. (Erana)*

Subsequent to relational, institutional and narrative reconnection to their people, rather than being surrounded by narratives of Indigenous deviance, the collaborators were embraced by narratives of Indigenous survivance and brilliance, as well as critical apprehensions that illumined the systemic, inhumane and unjust nature of past and ongoing colonisation.

> *But it was the blatant racism. Like it was just everywhere. So, I think that urban Māori did that, they coalesced on weekends you know and then have a few drinks, someone would pull out the guitars, next minute you are at somebody's place and that's what you did. (Erana)*

The conditions that enabled the collaborators to not just resist, but to also reverse some of the intentions and functions of racism were two-fold. Restoration to the relational warmth and embrace of their people, and access to their 'Ancestral-'his'storical-socio-political narratives' that could tell them not only who they are as Indigenous people, but also what

has and is continuing to happen to them because they are Indigenous in currently colonially dominated societies.

Rather than racism and the systemic dispossession, denigration, and de-dignification of their people acting as deterrents from their Indigeneity, in the context of relational reconnection to their people and restoration of critical awareness of past and ongoing systemic colonial violence, and past and ongoing Ancestral narratives, it became a provocation toward strategic and creative manifestations of their Indigeneity.

7.10 'Whakarauora –Indigenous re-vitalisation' and transformation

The collaborator's process of 'Ancestral-'his'storical-socio-political' reconnection and awakening simultaneously provoked a 'Whakawātea – Liberation' and decolonisation and a 'Whakarauora –Indigenous re-vitalisation' and transformation process. Once freed from the degrading, systemic and flawed colonial narrative of who they and their people were not, they were able to find, blossom into and celebrate who they were.

The collaborator's stories demonstrate that being able to understand and reconcile the current states of our personal-peoples dis-possession (decolonisation) frees us. They were then able to turn toward and actively seek out their Indigenous people, identities, and Indigenous-centric futures (Indigenous re-vitalisation). Rawiri encountered Ancestral-'his'storical-socio-political narrative re-connection and awakening at his first wananga. Following this wānanga he experienced a rapid transformation -

> *My wife often makes the comment she jokes her head off, she says' "one night she went to bed with David and woke up with Rawiri". She says, "I don't know what happened, but it was a miracle, something happened". (Rawiri)*

Similarly, the release Kehewin experienced from gaining understanding of the systemic circumstances that surrounded his birth freed and fuelled his compulsive desires to reconnection to his people. The awareness's released his Indigenous identity and set in motion sustainable Indigenous-centric life transformations.

> *So, anyway that's changed my life and that's over 23 years ago in 1993, and right away I started to shift my life. So, I was in a technology engineering type of life, career, and then I moved to try to see what can*

I bring to the communities? And so, I went back to university and got a degree in natural resource science. (Kehewin)

Kehewin re-trained and was invited to take up a position on the board at the Indian Friendship Center where he sought counselling. He went on to dedicate all levels of his personal and political life to promoting the wellbeing of his people.

After years of hesitant uncertainty and ambivalence, the collaborators leapt towards seeking out and reconnecting with their Indigenous people, land, culture, and identities. Shame, confusion and alienation were replaced with bold, purposeful, passionate, unapologetic steps towards acknowledging, liberating, releasing and perpetuating their Indigeneity.

By following his love of te reo Māori, Piripi found acceptance in a Māori community. He became an advocate, champion, and for a time one of the few national 'faces' of the Māori world on television. He went on to meet his 'wahine' (Māori women) and became involved in Māori-centric projects. He was involved in the 1975 te reo Māori petition and conferences. He chaired his daughter's Kohanga Reo (early education total immersion language nest).

Piripi's journey of re-vitalisation and transformation gained expression through his active support of the survivance, thrivance and re-vitalisation of Māori people, culture and language. It led to him self-publishing a book on the star constellation Matariki several years before its more recent restoration to popularity. His account of this time reflects the sheer vitalism that is unleashed once we can identify and be released from that which we are not (colonisation and decolonisation), and reconnect to the stories, realities and people who can tell us who we are (Indigenous re-vitalisation).

I decided that I was going to put a book out… to every marae and every Kohanga Reo, and every library and so, from nothing, I had no money to do it, no resources, none of the work and been done, I had to write it, get it published and find the money to do it and distribute it, and so it was six weeks of sweating. Absolutely no sleep and we had the conference to do as well, on top of that, and the Matariki celebrations, and at the end of it all we had ----- to bury. So, it was a real hard six weeks, but we did somehow manage to pull it off, it was a miracle really. And stitching together various threads from various funding organisations resources. And I remember I jumped in the car and drove all the way to Tuhoe (7-hour journey), to interview one of the tohunga

so I could get the korero from one of the Tuhoe tohunga on Matariki. (Piripi)

A strong relationship exists between re-connection to 'Ancestral-'his'storical-socio-political' narratives, relational reconnection and vibrant demonstrations of Indigenous re-vitalisation and transformation. The collaborators were able to reconnect to, critique, challenge and relinquish the hold colonisation had on their hearts and minds (decolonisation). They were also able to reconnect to active and overt expression of their Indigenous roots, people, identities and life-courses (re-Indigenisation). If already present, Indigenous-centic desires were deepened, if absent, they were provoked.

Through Ancestral-'his'storical, socio-political narrative and relational reconnection, Gordon also experienced re-vitalisation and transformation. He moved from being entirely outside his Indigenous peoples and lifeways to being deeply within and perpetuating them. He went from avoiding his people's inter-generational 'his'stories and socio-political circumstances, to teaching them as an Asian American Studies lecturer.

LC and Rawiri were raised on their tribal lands and amidst their people. Their 'Ancestral-'his'storical-socio-political narrative re-connection, understanding and awakening' included being re-connected to and accepted by their people, and was also transformational. Once the 'Enemy-way Ceremony' freed LC of the inter-generational trauma that haunted her, and facilitated her acceptance by her people, she sought sobriety and wellbeing, and dedicated herself to the health and wellbeing of her Navajo people. Rawiri's re-connection to his tribal people, family, whakapapa, and in particular, his beloved Grandfather's dreams transformed how he saw the world, and his role within it. He had a new sense of identity, reality, and purpose.

It's about Māori reclaiming Māori and starting to understand - Ko wai au? – Who are they? Cause once that happens you unleash a new beast. You unleash a new person who finally knows where they fit. (Rawiri)

The ongoing effect of 'Ancestral-'his'storical-socio-political narrative re-connection, understanding and awakening', in synergistic conjunction with the consistent, persistent and insistent provocative presence of the other karanga resulted in the relinquishment of the dominant, internalised, Indigenous-damning colonial narratives and the unleashing of a re-vitalised, potent and perpetuating sense of Indigeneity.

For the first time in their lives the collaborators knew who they were, where they came from, what had happened to them and their people (decolonisation). They also knew where they had been and were still going as proud and purposeful Indigenous descendants and people (Indigenous re-vitalisation). They sought out, opened to and were re-woven into the embrace of their people's identities, life-course and development.

7.11 'Whakahaere Tonu - Ongoing, sustainable and perpetuating Indigeneity'

In response to the synergistic and provocative effect of the combined karanga/callings, the collaborator's experiences of burgeoning indigenous revitalisation and life-transformations were long-lasting and sustainable.

Like all the collaborators, after awakening to the narratives of and reconnecting with his people Piripi deepened his immersion in all things Indigenous and particularly projects that promoted te reo Māori.

> *Then I did this so-called work, which was mainly communications and marketing, and doing like teacher recruitment for Māori teachers, literacy and numeracy promotion to Māori parents and a whole lot of work in Corrections. The first thing was the Māori Language Survey for Te Papa, the last thing was working for the Māori Language Commission on the Matariki celebrations and Māori language conferences and Māori language work. So over that 13-year period I sort of honed my skills, stuff and my reo went up hugely cause of the nature of the work I was working in, but also my insight into te ao Māori, to mātauranga Māori, ngā iwi. (Piripi)*

In addition to lecturing Asian American studies, Gordon collaborates with others to lead sacred socio-political awareness and praxis pilgrimages for his own, and other dis-possessed Indigenous peoples. Like his own journey of 'homecoming', and especially the provocative engagement with 'ancestral-his'storical-socio-political awakening', the pilgrimages enable those who are suffering from colonially induced Indigenous dis-possession, denigration and de-dignification to understand what has happened to them and begin to reconnect their personal suffering to their peoples-intergenerational suffering, stories, realities, identities, peoples, lands and lifeways in a supportive environment.

For Rawiri, reconnection to who he is as a Māori, was reconnection to wholeness and an embodied sense of his identity, life's purpose and also his responsibilities and obligations to continue his people's life-course and story into the future.

> *Here was this guy, who had gone from here (outside the Māori world) to here (inside the Māori world). And was starting to own his person, taking responsibility. Once I knew who - being the eldest mokopuna the whakapapa is now mine to give to our mokopuna and our whānau actually – it brings a whole different sense of reality. All of a sudden this massive job - ah people say 'oh it must be easy' - well no it's not cause remember a lot of the whakapapa of the whānau is still lost… I am the eldest mokopuna of 18 and I am the eldest, so which I never realised until later the responsibility that actually falls with that role. Didn't understand any of that at all, so I had to learn that. (Rawiri)*

For all the collaborators, the process of understanding, liberating and healing themselves from the past and ongoing effects of what had happened to them (decolonisation), and the process of understanding and activating who they are (Indigenous re-vitalisation), led to ongoing and deepening Indigenous identity consolidations and developments.

Analysis of the collaborators' lives reveals a dynamic response to the karanga/callings. A vibrant, synergistic, and perpetuating process of synergistic responding that incorporates, yet spills far beyond the personal development of positive Indigenous identities is emerged. The collaborators' personal indigenous identity development seamlessly spills into active and vibrant championing of Indigenous development at all levels of their lives.

Even though raised in 'scorched-earth', 'against-all-odds' Indigenous identity development conditions that were in the main devoid of overt nourishment or encouragement to be Indigenous, the insistent, persistent, consistent, provocative and synergistic presence of the karanga/callings provoked vital and re-vitalising Indigenous-centric respondings. These respondings resulted in all the collaborators eventually attaining, sustaining, and perpetuating passionate, unapologetic, whole-hearted Indigenous-centric identities and lives.

At the time of our conversations all the collaborators were continuing to consolidate, extend and perpetuate the re-vitalisation and the progressive healing, re-generation and

development of their Indigenous identities, people, lands and lifeways, at all levels of their lives.

In light of the two areas of research interest, the following chapter brings together the analysis of the karanga/callings and the analysis of the whakautu/respondings in the ground of Te Tī.

PURAKAU SYNTHESIS AND ANALYSIS OF KARANGA/CALLINGS AND WHAKAUTU/RESPONDINGS

This chapter brings together, analyses and synthesizes the provocative nature of the karanga/callings and the re-vitalising and transformational effect of the whakautu/respondings in the 'against-all-odds' collaborators personal-intergenerational life-courses, as represented by the ground and form of Te Tī. In particular, the relationships and relevancies between the karanga/callings and whakautu/respondings and the two areas of research interest – the intangible-personal of Indigenous identity development, and the eprsonal-collective-global of Indigenous re-vitalisation, development and re-generation are examined and discussed.

The analysis of the collaborators' life-course stories illumined four Karanga/callings. Three of the four karanga arise from the depth and richness of the Indigenous lifeworld (Ancestor-Tipuna, Resonant Indigenous forms and Elder Shelter); one arises from the emergent threshold of conscious awareness of the impact of past and ongoing colonisation (Ancestral-'his'storical socio-political narrative reconnection).

The analysis also illumined six respondings/whakautu. Three are Indigenous-centric and represent the collaborators' movements toward and expression of their Original, vital and ongoing Indigeneity (Mokopuna Manawaroa- Stout hearted descendants', 'Whakarauora - Indigenous re-vitalisation' and 'Whakahaere tonu - Ongoing sustainable perpetuation of Indigeneity)'. One speaks to their early and largely instinctive attempts to de-center and counter colonisation ('Inherent resistance and endurance to colonisation'). Two are transitional and describe the collaborators process and experiences of reconnecting to their people and their people's meaning-making narratives ('AHSP Awareness', 'Whakawātea – Liberation and decolonisation'). The Karanga/callings and Whakautu/respondings are summarised in figure 14.

Figure 14 *Karanga/callings and Whakautu/respondings**.***

Karanga/Callings

Tuatahi - Ancestor-Tipuna (AT)

- Ancestor mandate
- Synchronistic relationships
- Ancestor giftings - Uri Tohunga
  - Ancestor pain

Tuarua - Resonant Indigenous Forms (RIF)

- Song and dance
- Language
- Beyond Indigenous song, dance and language

Tuatoru - Elder Shelter (ES)

Tuawhā - Ancestral-'his'storical-socio-political narrative and reconnection' (AHSP)

Whakautu/Respondings

Mokopuna Manawaroa – Stout-hearted descendants

- Affinity towards the Indigenous, humane, good and just
- Indigenous creativity and innovation
- Indigenous compulsions

Inherent aversion, resistance to the colonial, inhumane and unjust

Ancestral-'his'storical-socio-political awareness (understanding and awakening)

Whakawātea –Liberation and decolonisation

Whakarauora – Indigenous re-vitalisations and restoration

Whakahaere Tonu – Sustainable, ongoing, perpetuating Indigeneity

There are two levels of enquiry and analysis. The first considers the 'intangible-personal' level of Indigenous identity development (Tangata). At this level I explored, apprehend, and

re-emerged our often unarticulated and therefore consciously uncharted understandings about our experiences with the source, presence, power and movement of the intangible Indigenous vitalities that inform the development of our positive Indigenous identities.

To make the unseen and intangible, seen and apprehensible, and to understand how these articulate with and inform Indigenous identity development, I looked deeply into the unseen areas of the most 'scorched earth' period of the literature and collaborator's lives. I paid particular and careful, although not exclusive attention to the presence of intangible identity development source forces and influences during the 'scorched earth' or 'Ka Whati Te Tī – The Tree is cut down' period of the collaborator's lives.

The second level of analysis explores the interface and relationships between 'intangible-personal' Indigenous identity development and 'personal-collective-global' Indigenous re-generation and development (Tāngata). To explore the 'personal-collective-global' area of Indigenous re-generation, and development and understand more about the interface and relationships between personal and collective Indigenous development, I looked at the phases and inter-faces within and between the 'Ka Wana Te Tī' (Survivorship and recovery), 'Ka Rito Te Tī' (Healing and activism), and 'Ka Tū Tonu Te Tī' (Ongoing personal-global Original Indigeneities) in the collaborator's life-course stories and literature.

Te Tī is the theoretical form that holds and guides this work. It grounds this work in the timeless realties of our past and ongoing Original indigenous life-course, intelligibilities, and vitalities. It incorporates and carries the memories and lessons of our challenges, hurts and harms (including colonisation) within an overall ground and movement that demonstrates an Indigenous wherewithal to survive, heal, and be well (Indigenous vitalities). In this analysis the location, influence, and pattern of the karanga/callings and whakautu/respondings are planted into the ground and form of Te Tī.

7.12 He Tangata – Intangible-personal Indigenous identity development

To make the unseen and intangible, seen and apprehensible, and to understand how these articulate with and inform Indigenous identity development, I looked deeply into the unseen areas of the most 'scorched earth' period of the collaborator's lives. I paid particular and careful attention to the presence of intangible identity development source forces and influences during the 'scorched earth' or 'Ka Whati Te Tī - The Tree is cut down' period.

7.12.1 Ka Whati Te Tī - The Tree is cut down'

Three of the four karanga/callings featured during the 'scorched earth' period of the collaborator's lives. Te Karanga Tuatahi – The first call of 'Ancestor-Tipuna' was the primary Indigenous source, force during this time. From the least to the most tangible these are 'Ancestor mandate', 'Synchronistic Relationships' and 'Ancestor giftings'. Given the scarcity of indigenous nourishment in the collaborator's lives, all of the Indigenous-centric karanga/callings were vital, however, the largely intangible presence of 'Ancestor mandate' was the most influential.

'Ancestor mandate' describes the collaborators temporally intermittent, yet enduring experience of being held, accepted, protected and nourished by their 'human, natural and other-than-human' Ancestors. All the collaborators describe profound, powerful and provocative engagements with human and non-human Ancestors. These included life-changing non-random, 'Synchronistic relationships', and encounters that unerringly, and often unknowingly, provoked and guided them towards reconnecting with the shelter, protection and nourishment of their Indigenous Ancestors, people, family, lands and lifeways.

Regardless of whether they were aware of their Indigeneity or not, the collaborators also inherited 'Ancestor Giftings'. These are Ancestor traits, generational giftings and skills. These gifts can be as diverse as the spectrum of human talents. Several of the 'against-all-odds' collaborators life-course stories indicate the presence and potencies of 'Uri Tohunga'.

For the purpose of this work, uri tohunga are descendants of the keepers, protectors, and facilitators of sacred knowledge, science, technologies and practices enacted by tohunga (medicine women and men, shamans) for the wellbeing of the people and all of life. These include an affinity for and capacity to hold and facilitate wairua or 'spirit', and an inherent determination and inalienable drive towards fulfilling whakapapa (Ancestry). The karanga of 'Uri Tohunga' seems to have imbued a particular strength, potency and responsivity to the enduring and ongoing presence of Indigenous source forces.

'Ancestor pain' is another form of 'Ancestor Giftings'. One of the collaborators (Gordon), experienced the karanga/calling of 'Ancestor pain'. It is an Ancestor induced hurting that occurs in conditions of extreme Indigenous dispossession. It is experienced as an uncompromising, embodied aching and urging toward finding, following, and fulfilling Indigeneity, even, or perhaps especially when there is apparently no tangible way forward.

Like the aching of a tooth as it nears death, it is provoked by extreme conditions of Indigenous dispossession. ‘Ancestor pain’ is our embodied experience of our Ancestors longing for expression. Our Indigeneity longing for itself.

Three collaborators also experienced the second karanga/calling of ‘Elder Shelter’. ‘Elder Shelter’ is like ‘Ancestor mandate’ except the sense of being cloaked by acceptance, loving protection and guidance arises from the experience of actual relationships with human grandparents (Erana, Rawiri, Gordon). ‘Elder shelter’ was experienced during, between and after the beloved elder’s presence and passing. Comparative to the collaborators’ lifespans these relationships were relatively short, however the warmth, encouragement and provocation to be Indigenous they endowed continues to resonate across the breadth of collaborators lifetimes

During the ‘scorched-earth’ period of the collaborators’ lives, the karanga/responding of ‘Resonant Indigenous forms’ also featured. Rather than the relationship with Indigenous Ancestors or people, this karanga describes the collaborator’s engagement and relationship with Indigenous language, song, dance, spiritual practices, resonances and vibrations. Given the collaborators were, in the main, alienated from almost all tangible contact with their Indigenous people and lifeworlds, their experience of encountering and being able to practice ‘Resonant Indigenous forms’ was profound.

While the karanga/callings of ‘Ancestor-Tipuna’, provided and provoked the big, deep and sustaining Indigenous movements, and the presence and provocations of the ‘Elder Shelter’ were synergistically sustaining, the karanga/callings of ‘Resonant Indigenous forms’ were also important. Like lifelines they gave four of the six collaborators something Indigenous, inspiring, tangible and safe to hold onto every-day (Erana, Piripi, LC, Kehewin). It gave them ways to quietly, and therefore safety be Indigenous when the hostile and dominating horizons of their lives were otherwise devoid of Indigenous people and forms.

Despite active and often violent systemic suppression of Indigenous people, knowledge, and lifeways at all levels of their lives, the synergistic presence, support and urgings of the Indigenous –centric karanga enabled the collaborators to endure the ‘scorched earth’ period of their lives with intact potentials for, if not positive Indigenous identities. During the ‘scorched earth’ period of the collaborators’ lives, the Indigenous-centric, and especially the intangible presence, power, and influence of ‘Ancestor-Tipuna’, were the primary intangible source forces of their Indigenous identity development.

Even while denied the embrace of their Indigenous people, societies, forms and cultures, across years and decades - whether they were aware of it or not - the collaborators were cloaked in an enduring presence of profound intangible-tangible 'Ancestor-Tipuna' Indigenous influences and resonances.

7.12.2 Ka Wana Te Tī – Recovery and Healing

This phase marks a threshold and turning point in the collaborators lives from merely tolerating or surviving colonisation toward Indigenous thriving. While the first Indigenous-centric karanga/calling enabled them to survive with either positive, or the potential for positive Indigenous identity development, given the past and ongoing dominance of colonial societies, five of the six collaborators required more before they could reconnect to and release their positive Indigenous identities.

The collaborator's stories of the 'scorched earth' period of their lives describe isolated and lonely experiences of dispossession and alienation. This period come to an end once they found, reconnected with, and were eventually accepted into the embrace of their people, and perhaps even more importantly, re-connected with their people's AHSP meaning making narratives.

While LC's re-connection to her people was facilitated by the 'Enemy Way' ceremony, and Erana was always on a trajectory that sought reconnection with her people, for the other four collaborators it was provoked by inadvertent engagement with the karanga/calling of 'AHSP narrative re-connection'.

The Karanga/calling of 'AHSP narrative re-connection' describes the collaborators process of discovering the stories that told the truth about who they were, and what had happened to them and their people because they were Indigenous in colonially dominated societies. AHSP narratives gave them the information and awareness they needed to make sense of their dis-possessed lives and circumstances, in the context of their peoples' colonially orchestrated inter-generational dis-possession.

The karanga/calling of 'AHSP narrative reconnection' has a dual nature. The narratives reminded the collaborators who they are and have always been (Ancestor stories, Indigenous re-vitalisation). They also told them what had and was continuing to happen to their people and them due to the past and ongoing impositions of colonisation (decolonisation). Given the colonial tendency to deny both narratives, and to instead insert

erroneous revisionist conquest ‘histories’, while imposing systems that seek Indigenous dis-possession and denigration, the collaborators reconnection with their ‘AHSP narratives’ was accidental. The collaborators discovered these previously hidden narratives through either relational or institutional reconnection.

The karanga/calling of ‘AHSP narratives re-connection’, the awarenesses and respondings it provoked introduced a liminal, emergent phase in the collaborators’ lives. Like the coming of a new day, and the sun’s eventually vanquishing of darkness, the discovery of ‘AHSP narratives and relational reconnection’ marked a shift in their lives from the isolation of covert, negative or ambivalent Indigenous identity potentials, toward manifesting increasingly overt and unapologetically positive Indigenous identities.

For most of the collaborators it was not until they ‘discovered’ and re-connected with their peoples ‘AHSP’ narratives that they gained the awareness and understandings they needed to break free of the systemic, internalised Indigenous-damning colonial narratives that previously contaminated and suffocated their Indigenous hearts, bodies and positive Indigenous identities.

To survive, heal, recover from and move out of the ambivalent, or negative identities of the ‘scorched-earth’ period of their lives, all the collaborators except for Erana, required both the intangible enduring presence of the Indigenous-centric callings, and also engagement with the AHSP sense-making narratives.

My initial intention was to explore and make apprehensible the seldom articulated intangible Indigenous source forces indicated in the lived accounts of the Indigenous people I had spoken to, researched, and read about. Exploration of the unseen intangible forces during the ‘scorched earth’ period of the collaborator’s lives did illumine and apprehend these often-unspoken intangible source forces. However, tracking of the development of the collaborator’s positive Indigenous identities also required incorporation of the discovery and impact of the AHSP narratives that increasingly ushered the collaborators out of the dim Indigenous identity uncertainties of the ‘scorched-earth’ period into the recovery and healing phase of their lives.

7.13 He Tāngata - Personal-collective-local-global Indigenous re-generation and development

The second level of analysis explores the interface and relationships between ‘intangible-personal’ Indigenous identity development and ‘personal-collective-global’ Indigenous re-generation and development. When the six whakautu-respondings are considered in the context of the collaborator’s lives an un-folding pattern of ‘intangible-personal-collective-global’ Indigenous identity, re-generation and development is revealed. Tracing the collaborator’s respondings across their life-courses provides a fine-grained analysis of how the ‘intangible-personal’ of Indigenous identity development and the ‘personal-collective-global’ of Indigenous re-generation and development relate, cohere and inform each other.

7.13.1 Ka Whati Te Tī – Colonisation, survivorship/survivance

During the ‘scorched-earth’ period of the collaborator’s lives, the Indigenous-centric karanga of ‘Ancestor- Tipuna’, ‘Elder Shelter’, and ‘Resonant Indigenous Forms’ were answered by at least the first two whakautu/respondings of ‘Mokopuna Manawaroa – Stout-hearted Descendants’ and ‘Inherent aversion and resistance to the colonial, inhumane and unjust’.

‘Mokopuna Manawaroa - Stout-hearted Descendants’ demonstrates the power of the Indigenous unseen to provoke Indigenous descendants towards finding, following and fulfilling their Indigeneity even ‘against-all-odds’. This movement toward Indigeneity correlates with goodness, healing and wellbeing. There were three sub-themes, ‘Towards the Indigenous humane and just’, ‘Indigenous creativity and innovation’ and ‘Indigenous compulsions’.

Despite being in the main separated from their Indigenous peoples and enduring decades and sometimes lifetimes of colonisation and its ‘his’storical denial, in addition to the systemic racism, de-dignification and denigration of their Indigenous peoples and therefore identities; all the collaborators demonstrated the second calling of ‘Inherent aversion and resistance to the colonial, inhumane and unjust’.

7.13.2 Ka Wana Te Tī – Recovery and Healing

The discovery of the fourth Karanga/calling of ‘AHSP narrative reconnection’ marks a transitional phase in the collaborator’s lives. The awareness’ this karanga brought were provocative and illuminating. They reminded the collaborators who they are and have always

been (Indigenous re-vitalisation). They also told them what has and is continuing to happen to their people, and therefore also to them, due to the past and ongoing impositions and de-dignifications of colonisation (decolonisation).

The third whakautu/responding is ‘AHSP awareness and understanding’. It describes the collaborator’s responses to re-connecting with and understanding their personal-familial story in the context of their people’s life-course stories. In accord with the pattern in the collaborators lives it is presented in two phases, ‘AHSP understanding’ and ‘AHSP awakening’.

Through ‘AHSP understanding’ the collaborators were able to accurately identify the cause and effect of their personal-people’s suffering and re-locate these causes outside of them and their people. Once they understood the socio-political colonial roots of their people’s dispossession, denigration and de-dignification, they were able to find meaning and make sense of their personal-familial Indigenous circumstances.

While the largely Indigenous –centric callings enabled the collaborators to survive the ‘scorched-earth’ period with intact potentials for, if not positive Indigenous identities, for all but one of the collaborators (Erana), the karanga/calling of ‘AHSP Narrative Reconnection’ and the whakautu/responding of ‘AHSP Understanding and Awakening’ were critical. AHSP reconnection, understanding and awakening enabled them to release the damning internalised colonial narratives that blocked them from coming into positive alignment with their embodied experiences of the provocations of ‘Ancestor-Tipuna’ and the other Indigenous-centric callings. They were then able to move from latent, ambivalent or negative indigenous identity states, into active, overt and unapologetic expressions of their identities and restoration of their capacities to be well and thrive.

The collaborator’s experienced reconnection to and understanding of their AHSP narratives as an awakening. The rapidity, depth and dramatic nature of their movement toward proud, perpetuating Indigenous-centric lives and identities, subsequent to narrative reconnection, demonstrates the profound fissile potentials and pure vitalism’s that are released when Indigenous people gain access to the narratives that tell the truth about who they are and what has happened to them and their people.

The Indigenous-centric karanga/callings arise from the unseen and seen of our Original Indigenous lifeworlds. While profound and powerful, by nature and necessity they were subtle, obscure and nebulous. In comparison, the karanga/calling of ‘AHSP Narrative

reconnection' and the Responding 'AHSP Understanding and Awakening' arise from a related, yet different place. They had an entirely different nature. AHSP narrative re-connection were like kesy to manacles. They released and freed the collaborators from the internalised colonial contaminations that otherwise prevented them from positively responding to their 'Ancestor-Tipuna' and the other Indigenous-centric callings.

Relational re-connection accompanied or followed AHSP reconnection, understanding and awakening. While central to the experience and reality of being Indigenous, the collaborators reconnection to their Indigenous collective is not included as a karanga as it signals Indigenous homecoming and therefore the cessation of the 'scorched earth period', and therefore also their 'against-all-odds' Indigenous identities. However, while the collaborators were always held by their Ancestors, and AHSP re-connection provided the spark that provoked the collaborators toward Indigenous-centric action taking, it was the presence or absence of relational reconnection, being welcomed or shunned by their people that determined whether their movement toward their Indigeneity turned into a life-transforming wild-fire or was forced into a state of slow-burn. These implications are explored in the synthesis chapter.

Rather than subtle or quiet, once discovered and unleashed the collaborator's responses to 'AHSP Understanding and Awakening' were overt in nature and impact. They stood out on and changed the horizons of the collaborator's lives. Together with relational re-connection they enabled Erana to deepen, and the other collaborators to develop positive Indigenous ways of understanding and relating to themselves, their people, and importantly also colonisation.

The 'Ka Wana Te Tī' phase marks a threshold in which the collaborators retrieve, integrate, recover, heal and consolidate their Indigenous identities. As they increasingly turned toward and came into alignment with their Indigeneity and their people, they moved away from the dis-possessed isolation of survivorship, ambivalent or negative Indigenous identities, towards reconnection with and manifesting positive identities. Erana's positive Indigenous identity was enhanced.

Encountering 'AHSP Narrative Reconnection' and activating 'AHSP Understanding and Awakening' heralded the end of the 'scorched earth period' of the collaborator's lives. In response to the synergistic impact of the karanga/callings and whakautu/respondings the collaborators developed critical understandings, awareness' and apprehensions that provoked and released urgent and compulsive drives towards connecting with their

communities (pan and specific), realising and perpetuating their Indigeneity. Their healing, recovery and ongoing movements toward activism and protectorship were set in motion.

7.13.3 Ka Rito Te Tī – Protectorship and Activism

Two related, yet differently natured whakautu/respondings are represented in this phase of Te Tī. One is colonial de-centric, the other is Indigenous-centric. ‘Whakawātea – Liberation and decolonisation’ is the process of recognising and releasing colonial contaminations, or that which we are not, from our personal and collective hearts, minds, bodies and lives. In comparison, ‘Whakarauora – Indigenous re-vitalisation’ is the process of realising and becoming more of who we are. Both are natural extensions and enactments of the synergistic coming together of the karanga/callings and whakautu/respondings.

As the collaborators deepened into ‘AHSP narrative’ and other cumulative respondings and reconnection with their people, the combination of information, knowledge, relationships and vitalities restored them to their intergenerational and ongoing Indigenous life-source, force, course and dignities. Rather than quietly suffering or surviving, they began to collectively, and strategically resist colonisation. They increasingly developed awareness, strategic resistance and sometimes even reversals of the function of some colonial impositions. Consistent with the activism nature of this phase, the responding of ‘Whakawātea – Liberation and Decolonisation’ functions to de-centre and neutralise colonisation - or that which we are not.

In comparison, the fifth Whakautu/responding of ‘Whakarauora – Indigenous Re-vitalisation and Restoration’ describes the collaborators head-long blossoming towards their Indigneity. It represents a whole-hearted turn towards and embracing of their Indigenous people, lands, lifeways. It is unapologetically Indigenous-centric. After reconnecting to their narratives and people, the collaborator’s positive ‘personal’ identities amassed into the overt and re-collectivising forms of flourishing Indigenous re-generation and development. Consistent with the protectorship nature of this phase, ‘Whakarauora - Indigenous Re-vitalisation’ functions to re-centre and re-vitalise our Indigenenity - or that which we are.

In this phase the collaborator’s personal Indigenous idenity development amasses into the personal-collective, local-global movement of Indigenous re-generation and development. The collaborators commited themselves to their people and communities. Incrementally, they re-oriented all levels of their lives toward perpetuating the positive, active, unapologetic

re-vitalisation and restoration of their Indigenous identities, and the existential-political regeneration and development of their people and lifeways.

7.13.4 Ka Tū Tonu Te Tī – The Tree Still Stands

The presence, power and movement of the unseen Indigenous source force karanga during the ‘scorched earth’ period extended across the entirety of their lives, and perhaps even those of their descendants. The last whakautu/responding of ‘Whakahaere Tonu - Ongoing sustainable perpetuation of Indigeneity’ describes the sustainable perpetuation of Indigenous identities, re-generation and development at all levels intangible-personal-collective, local-global.

The combined and synergistic impact of the karanga/callings and whakautu/respondings stimulated a process of Indigenous re-vitalisation and transformation that moved from the personal to the collective, to local to the global. It was ongoing, long-lasting and sustainable. I remain in contact with five of the collaborators. At the time of our last conversations all were continuing to consolidate, extend and radiantly perpetuate Indigenous re-vitalisations as they continued to work towards progressing the healing, re-generation and development of their Indigenous people, lands and lifeways at all levels of their lives.

7.13.5 Ka Tū Te Tī – The Tree Stands – Ceaseless Indigenous Re-vitalisations

According to Original teachings, unseen Indigenous source forces are primary. However, rather than the collaborator’s stories starting with re-vitalising source forces, such as ‘Ancestor Mandate’, their stories started with the pain of systemic colonial dominance. While nonetheless present, powerful and influential, the collaborator’s awareness of their Indigenous source forces was submerged. For most, talking to me was one of the first or few times they had spoken about the presence, power and movement of these source forces into and through their lives.

Careful attention to the depth and darkness of the unseen ‘scorched earth’ period of the ‘against-all-odds’ collaborators lives confirms, ‘Ancestor-Tipuna’ and other Indigenous-centric source vitalities continued to pulse into and through the collaborator’s bodies and lives from the timeless, ceaseless, and ongoing ground of the Indigenous unseen. The Original Te Tī phase of ‘Ka Tū Te Tī – The Tree stands’ represents the incessant, unbroken, timeless, ongoing ever-present intangible vital and re-vitalising ground from which the

resonances and vibrations of the Indigenous source forces emanate, even, or perhaps especially ‘against-all-odds’.

Tracing the collaborator’s respondings across their lives from the ‘scorched earth’ period provides a fine-grained analysis of how the ‘intangible-personal’ of Indigenous identity development and the ‘personal-collective-global’ of their Indigenous re-generation and development relate, cohere and inform each other.

7.14 Life-course summary

Even while not consciously aware of it, the collaborators were immersed in and had access to ongoing, powerful, unseen Indigenous source, forces. Their stories confirm the ongoing presence and eventual eruption of these stimulating vitalities into all areas of their lives.

In addition, even while the collaborators represent three different land masses, oceans and at least four different Nations, they all suffered extreme conditions of colonially orchestrated Indigenous dis-possession. Their collective stories confirm the devastating, denigrating, de-dignifying and life-suffocating impacts of systemic, past and ongoing colonial dis-possession from their Indigenous people, land and lifeways. Colonisation is often represented as a historical event. This examination of the collaborator’s collective life-courses confirms colonisation, and its impacts are ongoing and extensive.

However, as Indigenous people, we are more than the harming that was and continues to be done to us. The collaborator’s colonisation and decolonisation stories and realities (hara) are woven into the rich, timeless, and ongoing ground of their vital and re-vitalising indigenous resonances, realities and stories (mā).

The ‘intangible-personal’ Indigenous identity development level of analysis reveals three Indigenous-centric source forces, and one de-colonial influence during the ‘scorched-earth’ and the ‘healing and recovery’ periods of the collaborator’s lives. The profound and ongoing intangible presence of ‘Ancestor-Tipuna’ was the primary Indigenous identity development source force. The Indigenous-centric source forces enabled the collaborators to hold onto, if not positive, then the potential for positive Indigenous identity development. However, most of the collaborators also required discovery, re-connection to and understanding of their people’s AHSP narratives so they could recognise, and release internalised colonial contaminations, before they were able to turn towards and the power, presence and movement of their Indigenous vitalities,

With the exception of Erana, to survive, heal, recover and move out of the ‘scorched-earth’ period of negative or ambivalent Indigenous identities, the collaborators needed both the ongoing, largely intangible presence and vitalities of the Indigenous-centric callings, and also the provocative, critical and restorative sense-making of ‘Ancestral-‘his’storical-socio-political narrative reconnection’. Both influences were required to free and release their positive Indigenous identities.

The combination of Indigenous-centric influences, reconnection to their people, and especially their people’s AHSP meaning-making narratives, enabled the collaborators to not just survive with positive, or the potential for positive personal Indigenous identities, but to seek, restore and increasingly perpetuate Indigenous re-generation, development and thriving at all levels of their lives. The burgeoning of radiant and sustainable Indigeneity was a natural out-working of the AHSP narrative’s liberation of their enduring and ongoing Indigenous-centric source-force vitalities.

7.15 Patterns of reconnection

Relational reconnection to their people’s AHSP narratives ushered in the ending of the ‘scorched-earth’ period of the collaborator’s lives. While Kehewin’s experience of learning about the ‘sixties scoop’ via the radio confirms the influential nature of AHSP narrative reconnection, even in relative isolation from relation re-connection, there were important associations between the impacts of the Indigenous-centric influences, reconnection with AHSP narratives, and the process of relational re-connection to their people.

For example, Rawiri, Piripi, and also to a degree Erana’s experiences confirm that when AHSP reconnection to their people coincides with acceptance - especially in institutional contexts where indigeneity is central and celebrated - explosive Indigenous-centric transformations and restorations follow.

The collaborator’s stories confirm, the fissile influence of the coming together of the Indigenous-centric callings, and ‘AHSP narrative reconnection, understandings and awakenings’ is moderated by the nature of the reception experienced when they finally get the opportunity to reconnect to their people. It was enhanced and promoted when they were accepted and welcomed. It was inhibited and retarded when they were judged and rejected.

All the collaborators re-counted experiences of painful rejection at the hands of their own people. A lack of acceptance led to prolonged states of ambivalent or negative Indigenous

identities. Being shunned rather than welcomed by our own, when we are already suffering severe ‘Indigenous dis-possession’, greatly inhibits and retards our capacity to access and benefit from the dynamic, life-changing, wellbeing potentials of Indigenous re-generation and development that could otherwise be activated and set in motion.

Kehewin, Gordon and to a degree Piripi’s life-course stories remind us that sometimes Indigenous dis-possession can be so advanced, Indigenous people may no longer know who or where their people are. This alienation is more extreme if, the ‘dis-possessed’ Indigenous person is adopted and also does not possess obvious ethnic features associated with their people. In these conditions ‘Ancestor-Tipuna’ may be the only remaining thread they have to their Indigeneity. It is important to work with our Ancestors by reaching for and nourishing, not brutalising this thread.

7.15.1 From pan to tribal

In addition, four of the collaborators displayed a pattern of pan to more tribally specific reconnection to their identities and people. They found and began to re-connect to their Indigeneity at a national pan-tribal level. As their relationships and identities deepened, they increasingly linked to their specific tribal people.

The collaborator’s ‘against-all-odds’ life-course stories indicate that severely ‘dis-possessed’ Indigenous people are simultaneously in a tenuous and vulnerable position, yet in terms of the power and presence of ‘Ancestor-Tipuna’, also in a rarified position. Great care needs to be taken to look after both their states of tangible dis-possession and their states of ‘Ancestor/Tipuna’ possession. To interrupt and halt the trajectory of past and ongoing colonial dis-possession, internalised colonisation, and the suffocation of our inherent Indigenous vitalities, it is important that we find ways to ally with and support the ongoing presence and power of our Ancestors and Tipuna. We need to find ways to recognise and welcome, rather than reject and harm those who continue to suffer colonially imposed conditions of severe Indigenous dis-possession.

7.15.2 Resonant international Indigenous vitalities

Even before being re-connected to their people’s AHSP narratives, two of collaborators drew on and took heart from the life-course stories of other Indigenous peoples. Through the medium of cowboy and western movies and books Erana was drawn to Native American

Fist Nations people and their lifeways. She hid her Māoriness within a Native American identity enacting 'Indian and cowboy', Indigenous justice on her neighbourhood streets. Even as a child, she recognised there were resonant synergies between the original lifeworlds and colonial experiences of Māori and First Nations people. As a Māori child and woman, she drew upon the shared Original vitalities and knowledge of colonial injustices to help her understand, push back against and seek justice, while also being overtly and safely Indigenous. Gordon's awakening to the suffering of the Hawaiian people, opened his eyes to his people's circumstances.

Erana and Gordon's experiences indicate that when our stories of Original Indigenous re-vitalisation (mā), and our stories of past and ongoing colonisation (hara) are brought together and shared with other Indigenous people they are inspiring. They inform and provoke us toward Indigenous re-vitalisation. The global sharing of our people's stories helps us to not only recognise what has and is being done to the local-global body and life-course of Indigenous peoples (colonisation and decolonisation), it also reconnects us to an awareness of our shared spirit of Indigenous strength, power and goodness (Indigenous re-vitalisation).

Like cleaning puss out of a wound, given the systemic, inter-generational and ongoing colonial degradations of Indigenous people and the simultaneous denial of the colonial socio-political roots of our suffering, the majority of the collaborators also required reconnection to the knowledge and awareness of their peoples AHSP narratives before they were able to recognise and release the contaminations of internalised colonisation. Contaminations that otherwise obstructed them from connecting to and giving expression to the flourishing of their positive Indigenous identities.

In response to the intangible-personal level of research interest, analysis of the karanga/callings and the whakautu respondings confirm, that in today's currently colonially dominated societies, Indigenous-centric sources forces were adequate to keep the collaborator's potential for, if not positive identities alive. However, for the latent potentials of positive Indigenous identities to be unleashed into the wave of personal-collective-global Indigenous re-vitalisation, re-generation and development, the collaborators also required re-connection to their people and in particular their people's AHSP narratives.

The combination of Indigenous-centric source-forces and AHSP narratives, unlocked vibrant and innovative compulsions towards finding and re-connecting with their people. The addition of relational re-connection provoked the sustainable perpetuation of Indigenous re-vitalisation, re-generation, and development into and through all levels of their personal-

collective, local-global lives. This analysis identifies two synergistic forces that inform personal Indigenous identity development. The addition of relation re-connection to Indigenous people fanned the synergistic effect of the Indigenous identity source forces into the vital, re-vitalising, sustainable and perpetuating movement of personal-collective Indigenous re-vitalisation, re-generation, and development.

In the next chapter, the yet to be apprehended subtlest, yet potentially most powerful Indigenous source force is explored through the embodied-lens of the collaborator's and my own indigenous 'knowing-in-me-that-knows'.

TE KARANGA KORE- THE ZERO CALL FROM THE UNKNOWN AND UNKNOWABLE PLACE OF INDIGENOUS BECOMING

As I considered the findings that arise from the analysis of the collaborator's life-course stories, my body, mauri, the 'Indigenous-knowing-in-me-that-knows', told me I had missed something. And that this something is important. I knew in my body and heart, and also from the life-transforming, yet largely unspoken and unspeakable knowings of my 'Ancestor epiphany', 'Ancestor-Tipuna' and other experiences, that there were more subtle and profound presences of Indigenous source-force below or beyond the Indigenous-centric karanga already apprehended.

Through the embodied-lens of my Indigenous 'knowing in me that knows', I looked again into the collaborator's stories during the 'scorched-earth' period, with a particular focus on the nexus that is the collaborators intangible-personal relationships. I sensed this 'yet-to-be-identified' presence was indicated when the collaborators took seemingly disproportionate, 'irrational' and 'compulsive' actions towards their Indigeneity. I went back to the transcripts to trace, follow and find the source of these Indigenous-centric compulsions.

Of Kehewin's direct and rapid surety of response to the Radio programme following decades of inaction he said –

> *I accept these are the things that were put in front of me and I did them because I was guided to do them you know. (Kehewin)*

When I questioned his non-stop over 20-hour drive to meet his mother, he said –

> *I was just driven to meet her. (Kehewin)*

When I asked Piripi why he was so drawn to learning te reo Māori even though he had no people or space in which to use it, he said –

> *So, I think there was something in me that wanted to realise the road ahead. Because it wouldn't have been something that necessarily would have been driven out of my home. (Piripi)*

When I asked Rawiri why he kept going back to the Indigenous tertiary institute even though he experienced it as one of the hardest things he had ever done in his life, he said –

> *Cause, I knew there was something inside that was telling me I had to go back. There was no stopping. (Rawiri)*

Gordon also spoke of an inherent, compelling and non-negotiable Indigenous force.

> *Every time I hit what I thought was a wall, that feeling of you know - you can't stop, that something other than myself - although these terms are not really correct, said 'we are going to walk even if there is nothing there'. (Gordon)*

The collaborators experienced an insistent, persistent, compelling, non-negotiable presence that was at the same time inside and beyond, them and more than them. This seemingly innate Indigenous presence urged, insisted, and impelled them to realise their Indigenous destinies and identities even, or perhaps especially when they were up 'against -all-odds'. Its influence extended beyond the merely subjective or the personal. The desires, responses and outcomes that arose from following this embodied Indigenous sense-presence were contiguously connected to events and relationships in their inner and outer worlds. This source-force presence guided, drove, and compelled them towards finding their people and fulfilling their Indigeneity.

Gordon framed his experience of his embodied Indigenous 'source-senses' as feelings and resonances. When a student wrote and spoke her Chinese name he said -

> ***...****And somehow I felt this something – like I felt like 'oh this is really quite important'… Like the name is not… it's not just a name – which somehow, I feel you already know – but the name has meaning, characters have meaning, and each part of the name has a specific meaning and that is what she explained. And somehow when she*

explained that I could feel that. Maybe my name in my body came alive. And it wanted to know 'What is your name? You have a name. (Gordon)

He went on to say - "I think I knew. I knew in my body, but I didn't know in my head".

He also described experiences of embodied resonances and recognition and knowing when he came upon his grandmother's duck-farm.

My body is telling me 'that's your grandmother's duck farm'. You know and so I feel, my body feels like this is the right place. You know I felt it and I was conscious, and I was aware. I was aware I was feeling something – and I have never been that aware that conscious of my body in my life. And… yet even though all of that is true and even though I felt it and I was conscious of the feeling - I don't know – I don't have words to tell you… I feel like something inside opened up – It feels like I am now connected to a tree that I have always been connected to, but I never knew it. (Gordon)

Even while his mind had no idea, Gordon's body knew and understood. His embodied knowing reveals an awareness of deeper knowing. Across decades, precious child-hood memories of his grandmother and a heart-gnawing 'Ancestor Pain' were the only indigenous things in his life. He experienced 'Ancestor Pain' in his body as a non-negotiable urging toward fulfilment of his Indigeneity. As an invisible bridge he had to step out towards before it appeared. When I asked how he did that he said –

You know (laughter) I don't know how we do it, I don't know how I did that, all I know is that something made me put my foot out into… forward to a place where there was nothing. (Gordon)

In response to meeting his Indigenous family for the first time, experiencing his people's drums and hearing other indigenous people's languages, Kehewin also spoke of resonances and innate understandings.

I see the power in doing that, when people speak and see just how important language is, and the resonance of the language. So much of what we see and experience is about that. An innate understanding we have within ourselves and language is the – ah – the vehicle for much

of it - more than just the worldview it's really about your internal-view – how you see yourself…(Kehewin)

On meeting a family member for the first time, he said –

I looked in her eyes and I could see that there was me in there. I could see it and I can't really describe it very well, but that is the first time I had seen someone else – that more than knew me - I guess that was me – so I don't – it's more than – its spiritual – but it's something else as well. I started to understand the resonance within our DNA. (Kehewin)

Of experiencing his people drums for the first time he also said –

The first time I heard that - I was just - I mean tears came to my eyes – it was like - wow this is just soooo deep. You know within me. So, when I hear a drum now it is sooo connecting to something there soooo – so it's… yeah – I just feel… (Kehewin)

At the liminal nexus of their intangible-personal the collaborators experienced an embodied Indigenous 'knowing' that apprehended, mediated and facilitated relationship with the presence, power and movement of Indigenous source into and through their lives. When the sense of this presence was strongest, their hearts and bodies were most able to detect and respond, yet their minds and mouths seemed least able to grasp and articulate it.

7.16 The Indigenous 'knowing-in-me-that-knows'

In accord with the provocative presence of the 'karanga/callings' I call this most subtle, almost undetectable, yet profoundly powerful and resonant Indigenous presence 'Te Karanga Kore - The zero call from the unknown and unknowable place of Indigenous being and becoming'. It was experienced as an inner-outer 'Indigenous knowing in them that knew', even when their minds did not. It sourced, motivated, guided, inspired, protected, and urged them toward realising and fulfilling their Indigeneity. Its presence was remarked at extreme and key threshold moments in their lives.

From my own and the collaborators Indigenous 'embodied-source-sense' experiences the resonance of this karanga is activated and strongest when we are in potential existential danger. It is also experienced when we are cusping into reconnection with our tribal peoples,

language and lifeways and have to push through overwhelming feelings of fear, doubt and confusion to reach them. Like the faint call of Moonhawk's clarion (Alford-Moonhawk, 2002), this undeniable life-provoking resonance is struck in our bodies and lives when we most need it. It functions as a resonant Indigenous lifeline that never lets us go.

'Te Karanga Kore - the zero call from the unknown and unknowable place of Indigenous being and becoming' was the most subtle, mentally inapprehensible, yet influential and provocative presence in the collaborator's lives during the 'scorched-earth' period. Even while difficult to detect and articulate, it imbued an astounding 'against-all-odds' Indigenous vitality, fortitude and courage that in combination with the other Indigenous centric callings and AHSP narratives, resulted in compulsions to seek, find and fulfil their Indigenous legacies, identities and destinies - no matter what.

Even though separated from their people for years, and therefore also from their Indigenous ways of representing, naming, framing and understanding these experiences, the collaborator's hearts, bodies and DNA continued to be possessed of inherent Indigenous sense-knowings. Their Indigenous 'embodied-source-sense-knowings' enabled them to detect, tune into, align with, and give expression to the ongoing and unbroken power, presence and movement of Indigenous source flowing into and through their hearts, bodies and lives. The combination provoked powerful 'knowings' that provoked compulsive feelings and head-long action-taking toward finding and fulfilling Indigeneity.

Tracing into the depths of the collaborators largely unspeakable, embodied experiences of reconnection to their 'Ancestral identities', reveals the presence, power and movement of a deeply subliminal, yet power-filled Indigenous source vitality. It also re-emerges the ongoing existence of innate embodied Indigenous senses that enabled the collaborators to apprehend, tune into and eventually perpetuate Indigenous source vitalities into and through all levels of their lives.

Even though alienated or separated from their people, and therefore their ways of understanding, naming and framing, the collaborators continued to possess innate, embodied, subliminal Indigenous ways of being, seeing, understanding and responding. The collaborator's apprehensions and representations of their experience of reconnection to their 'Ancestral identities' centred on their senses and their passionate, embodied experiences. Their capacities to sense, know and be moved by their hearts and bodies functioned in ways that were beyond the reach of their minds.

7.16.1 Indigenous ways of being and seeing

By nature, and by necessity, the power, presence and movement of the Indigenous-centric karanga were subtle and covert. Indigenous-centric ways of being and seeing were required to perceive, apprehend and understand the presence and movement of these resonances into and across their lives. In the collaborators and my own experiences there are at least three Indigenous ways of being and seeing that enable us to ever partially apprehend, understand and respond to the ongoing power, presence and movement of Indigenous source forces in our inner, and outer worlds.

7.16.1.1 *Embodied Indigenous Literacies*

Our Indigenous guts, blood, bones, bodies, hearts and spirits know and respond to source forces that exist beyond the grasp of our minds and tongues. Even when we are separated and alienated from our people, knowledge, and lifeways for years, decades and perhaps even lifetimes our embodied senses continue to function. For example, Erana was raised in a world almost devoid of all things Māori, when I asked her how she even knew of her Indigeneity, she replied –

> *I could feel it. Could sense it. It's part of what was missing. So, I believe that you seek that which is missing. And… first of all you have to identify it, and then you have to go look for it. (Erana)*

Erana spoke of an almost incessant provocation, urging, attraction and wairua/Ancestors/Tipuna presence as a knowing and embodied sense. Like a compass, she was able to tune into and follow this sense to feel and orient toward action taking that resulted in the increasing unfolding and manifestation of her Māoriness.

Kehewin spoke of embodied Indigenous energies in relation to his encounter with the Wolf.

> *… but at the end of it when the wolf was ready to leave, he threw this ahm… energy ball at me, and it wasn't like a fiery thing, and I recognised that this was a tremendous amount of energy coming from him - assuming it's a him – and it went right into my chest. And immediately I could, I just felt this incredible power within my whole body. I was super-charged with power in my whole body. Then I was walking, I walked through the night. (Kehewin)*

Gordon began talking about his Indigeneity as a feeling of embodied pain.

The first step as we said earlier is really to feel and to be aware of the pain. It's like one carries the pain in your body but you are not aware of it in your consciousness. (Gordon)

He continued to experience his Indigeneity with and in his body –

I did – I think I knew. I knew in my body, but I didn't know in my head. (Gordon)

While supposedly 'dis-possessed', and for some even before confirmation of Indigeneity, the collaborator's hearts, guts, blood, bones, bodies and spirits continued to carry 'embodied-Indigenous literacies', and responsivities that activated and urged them to find, follow and fulfil their Indigeneity.

7.16.1.2 *Synergistic Hindsight*

'Synergistic hindsight' is an ever emergent and therefore always incomplete, retrospective, accumulative process of 'seeing', detecting and understanding the presence and influence of Indigenous source-forces as they move into, through and across our personal-collective-intergenerational Indigenous lives.

'Synergistic hindsight' is a process-way of seeing. At the personal level it is demonstrated in Piripi's incremental development of awareness of the presence, power and role of the Southern Cross in his life. It began from a personal, embodied heart sense of a special connection to the Star, to learning about the role it played in the circumstances of his adoption, to finding out about the 'star-marks' on his mother's tummy and on into being consciously reconnected to the ancient and timeless lineage and relationships his people have always shared with these stellar Ancestors.

His cumulative journey of dawning awareness' demonstrates the unfurling nature and process that is 'synergistic hindsight'. Piripi's apprehensions and understandings of the presence and power of 'Ancestor-Tipuna' deepened with the inter-weaving of accumulative layers and depths of awareness that unfolded across relationships, time and place.

Collective examples of 'synergistic hindsight' are evident in the collaborator's discovery of the kin-nature of their relationships to significant people during the 'scorched earth' periods. For example, when Kehewin first turned to his people's spiritual traditions he was sheltered by a Medicine Man. When he reconnected with his people, he learnt this man was a cousin.

Erana found out four decades after his passing, that her childhood-young adulthood friend and companion - who was the only person she could talk to about being Māori, and who protected her and championed her 'Indian and cowboy' street battles - was not only Māori, but he was also a close relative. Their great grandfathers were brothers. In a similar manner once reconnected to his people, Piripi learnt that his Teacher's College friend who was one of his first connections into the Māori world and remains a trusted companion, was also a close family member.

A finer grained examination of the collaborator's stories demonstrates that 'synergistic hindsight' requires an Indigenous apprehensive process that incorporates, yet goes far beyond western pre-occupations with the individual, the mind, the human, and the here and now. The collaborators displayed a holism of unfolding apprehensions that allowed them to be open to, notice and engage relationships, accumulate information, knowledge and stories that came to them from the 'human, natural and other-than-human' realms, waking and sleeping dreams both before and after reconnection to their tribal peoples.

During our conversation, and twenty years after the event, Kehewin realised for the first time that his spontaneous sobriety years before coincided with his encounter with the Wolf. This example demonstrates that even while we may re-emerge and re-develop our Indigenous knowing, knowledge, institutions and systems, the nebulous and powerful presence and movement of Indigenous source forces into and through our personal-collective, local-global lives will remain ever-emergent, partial, ongoing, and incomplete.

While in the moment the collaborators had spirit-heart-mind-body knowings and feelings, it was only in the critical accumulative lens of 'synergistic hindsight' across time that they were able to see and begin to understand the presence, power and movement of Indigenous source forces into and across their lives.

These examples demonstrate that together the collectively moving power and presence of 'Ancestor-Tipuna', our largely embodied and unconscious capacities to respond to them, and our 'synergistic hindsight' capacities to detect, apprehend, and eventually emerge partial understandings of them, enable us to come into unequal collaboration with this most subtle, yet powerful presence as it continues to move within and across our personal-collective-intergenerational Indigenous bodies, hearts, minds and lives.

7.16.1.3 *Second Sight*

‘Second-sight’ is the ability to more directly and immediately apprehend the subtle, often intangible and ‘unseen’ presence and power of Indigenous source forces. People like Kehewin’s grandfather can directly apprehend, and to differing, yet still ever incomplete degrees, detect and understand the powerful presence, nature and purpose of ‘Ancestor-Tipuna’ in our lives.

In Te Ao Māori, Matakite are people who have second sight and visionary capacities. In addition to ‘Embodied ways of seeing and being’ and ‘Synergistic hindsight’, Matakite and those with ‘second-sight’, Medicine people, Shaman and Tohunga remain important to help us collectively read and follow the presence, power and patterns of Original and ongoing Indigenous source force movements in our personal-collective lives. Their restoration to institutional status in our communities and societies will be important to enable us to detect and align with the ongoing coherence that is the personal- local-global presence of Indigenous source forces.

For example, Erana’s life-course story has been key to the inspiration, direction and unfolding of this work. Her ‘scorched-earth’ Indigenous identity development life-course story and the development of a positive Indigenous identity was unique and enables a particular and important narrative. Her inclusion in this study was indicated by the matakite at the healing centre where I worked. Without the matakite’s provocation, this work may never have been born.

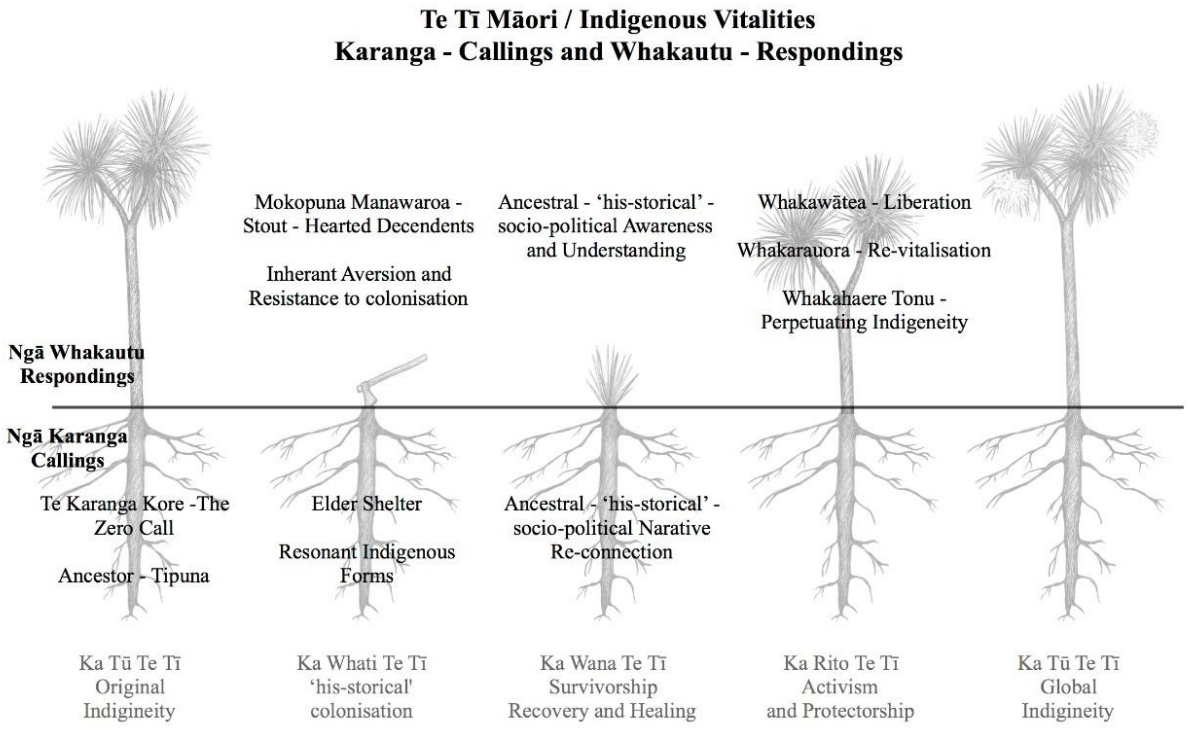
The collaborators possessed inherent personal-collective Indigenous-centric ways of being and seeing. The combination of ‘embodied literacies’, ‘synergistic hindsight’ and ‘second - sight’ enabled them to tune into, ever-partially apprehend and positively respond to the largely intangible and unseen Indigenous resonances that quietly yet powerfully moved into and through their inner and outer worlds -even while their minds continued to sit at the back trying to understand.

Re-examination of the collaborator’s intangible-personal nexus during the ‘scorched-earth’ period of their lives, through the embodied lens of my/our Indigenous ‘knowing in me that knows’ reveals a most subtle, almost undetectable unspeakable, yet profoundly influential Indigenous source-force karanga. This presence emanates from the vital and re-vitalising energies of our Original, yet ongoing, intangible, and timeless Ancestral home grounds. It infuses our contemporary bodies, hearts, homes and lives with vitalities, goodness, and a

wherewithal to survive and be well. This examination also reveals and demonstrates our embodied, inherent Indigenous ways of seeing, being and responding to these presences, even or especially when we are in ‘scorched-earth’ conditions and facing incredible odds.

Figure 15 shows the karanga/callings and whakautu/respondings embedded in the ground of Te Tī. Consistent with the nature and potencies of the Indigenous intangible, the karanga/callings have been embedded into the unseen ground of Paptūānuku (Earth Mother). Similarly, consistent with the manifest, although not always obvious nature of the whakautu/respondings, they have been placed into the visible, Ranginui (Sky Father) domain.

Figure 15 *Te Tī, Karanga/callings and whakautu/respondings.*



In the next chapter, the representations and layers of Indigenous vitalities that have been gleaned from the life-course stories and literature are analysed and synthesised.

CHAPTER 8 : WHAKAPAPA, SYNTHESISING LAYERS

Because that area… the strong part of us, the wairua side of us doesn't have to be blocked. We can refuse to allow that to be blocked. The dollar signs and the power gradients and whatever, we can refuse that. That is the essence of what I would consider being Māori anyway. And if we retain that essence by choice, and make sure that it is mainstream to our life, to our way of thinking acting, our belief systems, then that's something that no-one can take unless we give them permission to... and that's a choice. (Erana)

This chapter begins with a comparative discussion of the lived and literature representations of Indigenous source forces. The lived and literature accounts are then synthesized as the implications and relevancies of the ongoing power, presence and movement of Indigenous source into and through our personal-collective-intergenerational hearts, home and lives are discussed.

This synthesis speaks to the capacity of the ongoing presence, power, and movement of the Indigenous 'spirit' of strength power and goodness to mediate and master challenges in our lives. Consistent with our 'ma-hara' realities and stories, colonisation, and Intergenerational trauma (IST), and its relationship to Intergenerational Indigenous vitalities (IV), re-generation, development, human wellbeing and dignity are discussed.

8.1 The 'against-all-odds' collaborator's representations of their experiences of Indigenous source forces

The analysis of the source, course, and patterns of the intangible-personal movement of Indigenous identity development and personal-collective movement of Indigenous re-generation and development in the collaborator's lives have been presented as karanga/callings and whakautu/respondings. These are my representations or interpretations of the 'against-all-odds' collaborator's experiences of the presence, power and movement of Indigenous source forces in their lives. While I have tried to represent them

in ways that align with and authentically express their power, presence and movement in the collaborator's lives there are differences in our representations.

In comparison to other, or even my representations, the collaborator's representations of their experiences with Indigenous source forces are more embodied and immediate. They did not theorise, abstract, philosophise, objectify, subjectify or 'god-ify' their experiences with indigenous source forces. Instead, from the 'inside-out' they generously shared the vibrancy of their first-hand experiences and the journey of their nascent to blossoming Indigeneity. They shared their tears, frustration, pain, joy and emergent experiences of increasingly responding to and embodying the vital and re-vitalising impulses that arose from the coming together of their embodied senses with the ongoing power, presence and movement of Indigenous source in their inner and outer worlds.

Three of the collaborators sometimes used second-level representations. Erana spoke of the innate, indelible and ongoing movement of Indigenous source-senses as 'the strong part of us, the wairua side of us', and 'the essence of what I would consider being Māori'. Kehewin spoke of an 'internal world view'; Gordon spoke of a 'bridge' and later, after he found his grandmother's village, of realising he was connected to a tree that he had always been connected to and could now, never be disconnected from.

The collaborators sometimes used the words Ancestors, Tipuna and spirit to represent Indigenous source forces. Most often they simply described their first-hand experiences and relationship with this presence. They did not use words such as wairua, spirits or Ancestors to describe the deepest, most subtle, and powerful presence of what I have called 'Te Karanga Kore'. They spoke of this source force as a 'something', a 'resonance', a 'something that was missing' or simply went into silence.

The most subtle of source forces were at the same time the least able to be articulated and the most influential. It does seem that the 'scorched-earth' conditions and the absence of tangible Indigenous enhancing factors have enabled clearer apprehensions of these most subtle, yet powerful motive forces in the collaborators lives. These ongoing, indelible and intangible source forces are particularly important for the large numbers of Indigenous people who, subsequent to past and ongoing colonisation, continue to suffer severe conditions of Indigenous dis-possession and alienation from the embrace of their peoples', lands and lifeways.

The most intangible and influential source forces in the collaborator's lives remained almost entirely unspoken. Its presence, touch and out-workings into and through their lives could take years, even decades to detect. The profound power and subtlety of the most intangible karanga suggests that while our Ancestors can reach into and influence our lives - ushering us towards finding and fulfilling our Indigeneity, wellbeing and potentials – and that while sharing and exploring our lived-experiences of these source forces can re-normalise and increase our understanding of them - their most profound presence and influence will remain ever partially apprehensible and beyond the full grasp of our human minds, tongues and control.

The collaborators were raised outside the embrace of their people, and therefore also the forms their people use to name, frame, understand and represent Indigenous source forces. In addition, for all but one of the collaborators, their conversation with me were the first time they had stopped to deeply reflect on, think about, and give considered voice to their experiences of the source force, course, and nature of their indigenous re-vitalisation journey. Speaking, writing, representing, and storying are iterative, emergent, and moving processes. Due to their circumstances, rather than their representations of their engagement with source being mediated by societal representations, they formed direct, first level relationships and representations with and of their 'Ancestor-Tipuna' source experiences.

The collaborator's clothed their experiences in words and ways that made immediate and embodied sense to them. They also shared experiences where their bodies responded to knowings that lay far beyond the grasp of their minds and mouths. In these instances, they carefully selected words, or went into silence, to represent their unspeakable experiences. Even while they had not been given words or concepts to name, frame and understand their experiences of unseen Indigenous source forces and continued to be largely denied opportunities to speak about them as they continued to live in dominating colonial societies that abnormalise and pathologise these natural indigenous source forces and the experiences they imbue (Hill et al., 2010), their hearts and bodies were nonetheless very able to feel and respond.

8.2 Other dis-possessed Indigenous people's representations of their experiences of Indigenous source forces

Other Māori/Indigenous people I spoke to and read about used words such as Ancestors, 'my mauri', whakapapa, and wairua (spirit) to represent the power, presence, and movement of Indigenous source forces into and through their lives (Awatere, 1982; Carter, in Ihimaera, 1998; Kahukiwa, 2005; Moonhawk Alford, 2002). Moonhawk Alford (2002) referred to an inherent, innate Indigenous source-sense or embodied Indigenous literacy as the 'Native within'. He illustrates that while subtle in experience its impact is powerful.

They also wrote about experiencing innate embodied Indigenous senses, understandings and responses that connected them to the presence, power, and movement of Indigenous source vitalities. Robyn Kahukiwa (2005) re-affirms the ongoing, unbroken continuity of Ancestors and whakapapa (genealogy). She speaks of the 'continuum of whakapapa' (p, 36), and the 'threads of the chain of our people – past, present and future" (p, 31). As a 'white-looking' Māori woman, she instructs us to look to our hearts and souls – rather than our physical features - to find and fulfill our Indigenousness (Kahukiwa, 2005).

Other Māori also emphasise an embodied inherent vitality that moves in and inspires our personal-collective spirits, hearts, bodies and lives. 'My mauri within called forth my potential to be Māori (Carter, in Ihimaera, 1988, p. 260); and an "inner mauri and taha wairua Māori deep within" (Awatere, 1982, p. 29). At the collective level it has been called a 'tribal memory' that resists defeat and seeks resilience and restoration (O'Reagan, 2001, p. 14). This Indigenous life-seeking-life-giving presence was also described as –

> A state of natural grace [that] would be hard to find, not because it wasn't there, but because its expression was either outlawed or transformed. Yet it existed humming in the background like a subliminal harmonic, out of tune with the Western world. (Smith, M, in Ihimāera, 1998, p. 250).

Indigenous people I spoke to recounted 'against-all-odds' stories of Indigenous re-vitalisation that were inspired by seemingly spontaneous, non-random contiguous alignments between their Indigenous embodied-heart senses, inner and outer dreams, visions, events and relationships. A white-looking Blackfoot woman said my work enables dis-possessed Indigenous people to 'put a voice to the stirrings in them they can't quite understand and give permission to begin to express these stirrings" (Nightingale, 2012, p.c.).

The synergy of written and spoken accounts demonstrates the ongoing power, presence and movement of Indigenous sources force and also our embodied Indigenous knowing, abilities or literacies to apprehend, tune into, expressively align with and respond to them. The experience of sensing, reconnecting to and perpetuating Indigenous source affirms the 'Tikanga and Tipuna within' (Roestenburg, 2010). The 'Tikanga within' is a feeling and experience of inherent attunement to Māori knowing, values, urges, and abilities. It fuels a compelling attraction towards Māori people and things. It drew the women towards "who they felt themselves to be as Māori" (Erana).

'Tipuna within' was experienced as more than an inner or subjective sense of Māori knowing, values, urges, and abilities. It incorporates non-random contiguous, encouraging, and protective events and relationships that facilitate and deepen our connections to our Indigenous people and identities. 'Tipuna within' emphasises the ongoing presence of Ancestors and aligns with 'Te Karanga Kore', the 'Ancestor Mandate' and 'Synchronistic relationships' extensions of 'Ancestor-Tipuna'. 'Tikanga within' aligns with the 'Ancestor Giftings' of 'Ancestor-Tipuna'.

In the collaborators and other Indigenous people's lives, the combination of Indigenous source forces provoked a sense of protection, shelter and Indigenous-ness that comes from and extends beyond contemporary circumstances. Its presence enables us to seek and find our Indigenous source identities by reaching beyond ourselves and the here and now, especially when we are existing in dis-possessing circumstances. It informs compulsions and irrepressible urgings toward manifesting and perpetuating Indigeneity. These findings suggest that regardless of our contemporary circumstances of Indigenous possession or dis-possession, or the presence or absence of physical features, unseen Indigenous source forces continue to cloak, protect, hold, and sustain us.

> If you have whakapapa (Indigenous genealogy), in the sun you are Māori, in the rain you are Māori, in the snow you are Māori, in the absence of cultural teaching you are Māori, in white bodies you are Māori. If you are a mokopuna (Māori descendent) you are Māori, and regardless of the tangible conditions, intangible tipuna presence of mana Māori will never go away and will always remind you - You Are Māori - and you will one day take your place as an indigenous Ancestor - as tipuna. (Tania in Roestenburg, 2010, p. 142)

The ‘against-all-odds’ collaborator’s stories - especially Kehewin’s who was raised almost entirely separated from any contact with or knowledge of his people, lands and culture, and was perhaps not overtly Cree in physical appearance - indicate that even if we do not know we are Indigenous and are separated from our people and teachings - our Ancestors continue to watch-over, hold onto, protect, nourish, guide and urge us toward becoming who we are. Together, Indigenous source, forces and our innate embodied senses, knowing and capacities continue to respond, seek, and reach for each other, urge, call and provoke us to fulfil our Indigenous potentials, wellbeing and destinies.

The collaborators and other Indigenous people’s experiences confirm the ongoing power, presence and movement of an Indigenous source, force, and course. They also confirm our innate Indigenous senses and knowings that enable us to detect, apprehend and respond to the movement of these source forces. Even without conscious or rational knowing, knowledge, teachings, language, frameworks, or support – and often ‘against-all-colonial-odds’ - our unbroken connection and resonant heart-body affinity for our Indigenous source forces means we continue to be able to detect and respond to the ongoing presence, power and movement of these Indigenous source vitalities in our inner and outer worlds - no matter what. This research confirms, even while apparently tangibly dis-possessed, we are never dis-possessed of our ‘human, natural and other-than-human’ Ancestors or our embodied Indigenous source forces.

8.3 My experience and representations of Indigenous source forces

I call my sense of the presence of Indigenous source forces my mauri or Ancestors. I call my experiences of activated embodied Indigenous source-senses my ‘Māori true North’ and the Indigenous ‘knowing-in-me-that-knows’.

When it is strong, I experience this presence as insistent, often seemingly illogical impulses and compulsions. Sometimes non-random coincidental, yet confirming events, signs and relationships co-occur. This experience can feel exciting, supported, and adventurous. At other times it feels terrifying, challenging, and confusing. In light of the collaborator’s experiences, the difference between my apprehension and responses seems to depend on the degree of change or risk I am being tasked to undertake, my understanding of it, and the levels of support I have to understand, apprehend and complete it.

In response to the literature and lived experiences of other Indigenous people, in this work I have also used the terms ‘the presence, power and movement of Indigenous source, force and course’, ‘Indigenous source’, Indigenous ‘collectivities’ and ’relationalities’, and following Erana’s lead ‘the most powerful part of us’, and the ‘Indigenous mainstream’ to describe experiences, apprehensions and understandings of Indigenous source forces and our personal-collective responses to them.

As discussed, to avoid the denigrating, impotent, nebulous, whitening/bleaching/washed-out/emptying, nullifying and other-or-inner-worlding dismissive colonial notions associated with spirit and spiritualities, that function to de-commission this most powerful part of our inner-outer Indigenous worlds and selves – I use the words ‘spirit’ and ‘spiritual’ carefully to distinguish Indigenous knowings, knowledge, realities and experiences with seen and unseen source forces as related, yet also very distinct from colonial renderings and positioning of spirit and spirituality[19].

In my work as an Original healer and practitioner, I lean into te ao Māori and draw on te reo Māori to inspire and represent emergent practices and knowledge such as ‘Ihiorooro’ (Māori Sacred Sound Healing. Following in the stream of those who have gone before, such as Apela Colorado who was the first to insist on the use of the term ‘Indigenous Science’ to ensure our lifeways and knowledge systems were not relegated to innane categories of the mere mythic, romantic or cultural (Colorado, 1996), I have coined new terms to describe the re-emergence of timeless yet vital and re-vitalising domains, such as ‘Māori/Indigneous Sacred Sound Science’ (Roestenburg, 2020), and Māori Cycologies.

In life, I don’t generally use words to describe the outcomes of my relationship with my Ancestors and experiences with my ‘Māori True North’. Instead, I know that I am re-instating my past-present-future Ancestors and therefore healing our inter-generational past-present-future. It feels good and has transformed my life. It feels like a simple and authentic process of ever deepening and becoming more me and therefore us. Rather than words or abstractions, my life is the representation of the outcome of the ever-increasing expressive

[19] Even while inaccurate and lacking, the words ‘spirit’ and ‘spirituality’ provide a representative bridge that if used carefully can facillitate recognition and understanding of Indigenous people’s experiences and realities with the power, presence and movement of Indigenous source, force and course into and through our personal and collective bodies, hearts, minds and lives. From this point on, ‘Spirit’ and ‘spirituality’ are used to denote and distinguish our personal-collective experiences with our Indigenous source and senses.

alignment of my innate Indigenous senses and the power, presence and movement of mauri, Ancestors and Indigenous source.

8.3.1 Māori/Indigenous Cycologies

Following in the gaze and desire of the promise I made to my Ancestors has led me into and out of the study of ‘psychology’ and on toward the re-emergence of our ‘Māori/Indigenous Cycologies’.

Our ‘Indigenous/Māori Cycologies’ are the knowings, knowledge, process, patterns, frameworks, technologies, and practices that enable us to move through our lives and live in harmony and balance with our healing (mā), our hurting (hara), ourselves, each other, the natural and also the ‘other-than-human; realms. They reveal, illumine, support, and facilitate our apprehension, understanding and therefore capacities to align our human personal-collective-societal with the power, presence and movement of Indigenous source. Our ‘Cycologies’ enable the prsonal-collective movement of the human life-course to once again have regard for and move in alignment with the ‘other-than-human, natural and human’ life-course. They enable us to more consciously, yet ever partially and unequally co-create with the subtle, yet powerful, unbroken, and ongoing vitalities and presence of Indigenous source. They enable us to realise our potentials and to be more fully human, by fulfilling our obligations and responsibilities to the natural, other-than human and human.

After my ‘Ancestor epiphany’ I began to listen for and try to align with the power, presence and movement of my Ancestors into and through my life. At the time I was a social worker for iwi social services. Within six months I enrolled in and began studying psychology fulltime. Since Nanny Rose’s 2013 Karanga Wānanga I have been working towards expressing and representing my experiences and relationships with my Ancestors, mauri and sacred source in ways, words and forms that feel ‘true’ and most authentic. This means continuing to learn and practice te reo Māori so I can most appropriately clothe these experiences. I have also been freeing, de-colonising, de-Christianising, while simultaneously re-vitalising and naturalising my relationship with, sense of and representations of the power and presence of the Indigenous ‘spiritual’ and source in my own and other’s lives.

I try to listen for, find, follow, fulfil, and like the collaborators therefore sustainably perpetuate the life-giving, re-vitalising presence and power of mauri and our Ancestors as it dwells, touches, and moves into and through my/our personal and collective lives. This work is an

expression of the ever partial and unequal co-creative collaboration between my Indigenous heart, body, senses, Ancestors and the source, force, course and Indigenous vitalities into and through my life.

8.4 RIS literature representations of Indigenous source forces

Inherent embodied Indigenous knowings and senses were present in the Resilience of the Indigenous Spirit literature at both personal and collective levels. Embodied Indigenous resonances, knowings and senses that extend from and connect us to Indigenous source were most easily apprehended in the 'intangible-personal', 'Indigenous identity development' analysis.

In the literature, the Indigenous source force was variably and inclusively described as the 'human, natural and other-than-human' (Gone, 2009); the Indigenous social (Gone, 2009); the Harmonious Universe (Robbins et al., 2008); Creator, Prime Thinker, Archetypal Agent, the one above (Gone, 2009); Ancestor, Grandmother, Grandfather (Bomberry,2008); Ghosts and the Indigenous dead (Boyd, 2009); Tipuna and god (Mark & Lyons, 2010). It was identified as emanating from the unseen, intangible primary, and generative source of all life (Bomberry, 2008; Boyd, 2005; Gone, 2008; Mark & Lyons, 2010; Royal, 2003).

While less explicit and immediate than the collaborators and other Indigenous peoples lived accounts, personal Indigenous source-sense realities and potentials were confirmed. Inner reservoirs of Indigenous strength, power, knowing and resilience were identified (Lara, 2008; DeGagne, 2007). Embodied experiences of cultural hauntings (Boyd, 2009); sensual-mental apprehensions of Indigenous memory-scapes (Gone, 2009); culturally conditioned imaginative interactions that enable the detection and engagement of contiguous relationships between sensations, waking and sleeping dreams, spirits and events in our inner and outer lives were described (Boyd, 2009; Gone, 2010; Hill, et al., 2010; Robbins et al., 2008).

Lara (2008) spoke of our inner pools and reservoirs of Indigenous strength, power and knowing. She encourages us to come into alignment with our inner pools and understandings that lead to realisation of our holistic inter-connectedness and relationships to everything. Boyd (2009) spoke of 'memory-scapes' that include the left-behind, forgotten and unspeakable that continue to reside in our personal- ethnic-nation's bodies and memories (Boyd, 2009). Sensual-mental Indigenous apprehensions informed lived-felt engagements with the seen and unseen of the Indigenous world (Boyd, 2009). Bomberry (2008) spoke of

mesmerising Indigenous qualities that many Indigenous people today can recognize, but no longer define. Connecting to our personal-collective senses and bodies was positioned as re-connecting to our reservoirs of Indigenous source, resilience, knowing, strength and Ancestors (DeGagne, 2007; Gone, 2010; Lara, 2008).

> You already have the strength, you already have the power its innate, you were born with it and its about tapping into and opening from that place. (Lara, 2008, p. 31)

At the personal-collective-global level of Indigenous re-vitalisation, re-generation and development the reconstitution of our distinctive and persistent Indigenous 'spiritualities' and 'subjectivities', enduring ethno-psychological phenomenon and embodied experiences of cultural hauntings were identified (Boyd, 2009; Gone, 2010). The socio-psychological-spiritual contours of our Indigenous 'memory-scapes', culturally conditioned imaginative instructions, and a need to recover the 'archetypal tribal psyche' were also discussed (Boyd, 2008; Gone, 2010, 2011; Robbins et al., 2008). Gone (2010) spoke of the ongoing ethno-socio-psychological, spiritual contours of the largely implicit philosophical, religious underpinnings of pre-reservation life. Personal-collective-intergenerational Indigenous subjectivities and wholistic spiritual interactions were also mentioned (Gone, 2010; Robbins et al., 2008).

Synthesising Indigenous lived and literature accounts

The authors used abstract words and concepts that I could recognise, but not always 'find' within myself. Ironically, and differently to the collaborators who went towards silence as their experience of Indigenous source forces deepened, the Indigenous researchers and authors used more words. This resulted in increasingly abstract and seemingly allusive representations of what the collaborators describe as very concrete, immediate and embodied experiences with Indigenous source. The male researchers and scholars displayed the strongest tendency to dis-embodied abstractions. In comparison, the male collaborators gave the most explicit accounts of their experiences of embodied-Indigenous knowing.

In the literature Indigenous women enabled the most explicit detection and representations of Indigenous source and embodied senses (Robbins et al., 2008; Lara, 2008). However, the presence of inherent personal-collective Indigenous senses and our capacities to detect,

align with and give expression to their power and presence was not gender specific and was implicit throughout the lived and literature accounts of Indigenous women and men (Bomberry, 2008; Boyd 2005; Crate, 2003; Gone, 2009; Hill et al., 2010; Izquierdo, 2005; Mark & Lyons, 2010; Robbins, et al., 2008).

The literature theoretically and geographically affirmed and extended the scope and potentials of the collaborators and other indigenous people's lived experiences with Indigenous source forces. Like the impact of AHSP narrative reconnection in the collaborator's lives, the literature enables us to apprehend the wider parameters and implications of the presence, power and movement of Indigenous source forces, in the context of our intangible-personal-collective, local-global, intergenerational and ongoing corporate realities and life courses. This viewpoint extends from our timeless vital and re-vitalising Indigenous-centric pasts through our personal-collective hearts, bodies, and homes and on into the Indigenous future of our grandchildren's children.

In comparison, the lived accounts give voice to the vital immediacies and relevancies of our body-heart-mind and spirit experiences. They are closest to the power, presence, and movement of Indigenous source. Together, lived and literature accounts confirm, the ongoing power and presence of Indigenous source forces as relevant and vital to Indigenous realities, identifies and wellbeing. They also confirm, consistent with Māori and Indigenous people's notions of geneology, proximity to source is important. The closer we are to the presence of the seen and unseeable depths of Indigenous source, the more powerfully it moves into and through our lives.

The embodied-lived accounts are the closest to source. They are also the most vital and vitalising. They are closest to and therefore carry more of the essence and power that is the resonance of Indigenous source vitalities. Remaining anchored and connected to our embodied experiences of Indigenous source is especially important in the context of the ongoing dominance of cartesian split thinking, disguised as science, and also Christianity. Both seek the separation of our modernised minds from our bodies and therefore the Indigenous realities, identifies and wellbeing that dwell in and infuse our hearts, souls, bodies and unseen realms.

Together, the collaborators and other Indigenous peoples lived experiences and literature accounts confirm that even, or perhaps especially when we are alienated from and dispossessed of our Indigenous people, land, languages and lifeways, a consistent, persistent and insistent Indigenous source force continues to imbue our personal-collective-

global, inner and outer lives. In addition, we continue to be possessed of innate Indigenous senses, understandings and knowings that enable us to detect and come into alignment with and perpetuate these Indigenous source vitalities – no matter what.

Given we are comprised of, and to a degree also comprise and are therefore extensions of the source, force and course of life, we are inherently coded with embodied senses and Indigenous ways of knowing and being that enable us to detect and respond to the presence, power and influence of Indigenous source forces in our lives, even, or perhaps especially when we are suffering in 'against-all-odds' conditions of Indigenous dis-possession.

When brought together the lived and literature accounts describe a subdued yet unconquerable, and therefore inevitable personal-collective, spiritual-political movement of intangible-tangible re-awakening of local-global Indigenous re-vitalisation (Bomberry, 2008; Boyd, 2010; Gone, 2009; Fenelon & Hall, 2008; Lara, 2008; Lemelin et al., 2010). This movement points towards the eventual re-Indigenisation of the global world system of human culture.

8.5 'Bi-cultural Dissonance'

A specific, pervasive and painful distress from being Indigenous and living in what are now colonially dominated worlds was also identified in the lived and literature accounts (Hill et al., 2010; Laenui, 1990). 'Cultural dissonance' is a pervasive anxiety that results from trying to live in accord with our Indigenous lifeways in what are currently colonially dominated societies (Hill et al., 2010). "Participants provided detailed accounts of perpetual internalized conflict they experienced: the physical, emotional, and spiritual distress they experience as a result of being forced to accommodate the expectations, values, and norms of the dominant culture at the expense of their own… The struggles, tensions, and difficulties this creates are enormous as persons negotiate expectations and obligations they have in two incompatible worlds" (Hill et al., 2010, p, 21).

In te reo Māori the term 'rangirua' means two-skies, or two-worlds. It represents a state of doubt, uncertainty and ambivalence (Māori Online Dictionary, 2018). It also describes the state and experience of being conflicted, anxious and torn from trying to make sense of and exist within two competing worlds or skies. Poka Laenui (1990) used the term 'spirit' to address the same issue. He asked, "How do we travel with only one spirit? If we break that spirit we become schizophrenic, and we cannot operate successfully in either world. So how

can we walk in that foreign world yet still be true to our self? That is I think a very serious challenge for many Indigenous people" (Laenui, 1990, p, 343). 'Cultural dissonance' and the threat of 'broken spirits' signal that not just our physical bodies or lives, but something bigger, more universal – our personal- people's lifeworlds, spirits and skies are under threat. Whether we are consciously aware of them or not, these struggles create huge, tensions and difficulties as we navigate opposing worlds and seek to survive, while keeping our Indigenous sky, world and spirit intact.

I use the term 'bicultural dissonance' to bring together the concepts of rangirua (two-worlds) 'cultural dissonance' (Hill et, al, 2010) and 'split-spirits' (Laenui, 1990), in an Indigenous re-vitalisation context. Even while painful and distressing, 'bi-cultural dissonance' can be interpreted as evidence of the enduring and inspiring presence of our Indigenous skies/spirits. For the severely 'Indigenous dis-possessed', this is good news.

The presence of 'bi-cultural dissonance', like the presence of 'Ancestor Pain' in Gordon's life, confirms the ongoing presence of an 'Indigenous sky' or 'spirit' despite the clouds of colonisation. Rather than signs of our 'deathing', the term 'bi-cultural dissonance' interprets the existential pain of our striving for survival as signs of the indomitable 'life-seeking-life' nature of our Indigenous 'spirits'. The term confirms our unbroken connection to Indigenous source through our embodied senses. For the severely 'dis-possessed' Indigenous people, the presence of 'bi-cultural dissonance' may be the only remaining thread they have to their Indigeneity.

This research confirms, if we can recognise and positively respond to the presence and urgings of 'bi-cultural dissonance', we can, over time, find our way home to our Indigenous people and lands, and increasingly make our 'Indigenous sky' our primary sky. We can heal and become whole.

8.6 The role of Ancestor-'his'storical and political narratives

The lived accounts and to a much lesser degree the literature emphasised the importance of AHSP narrative reconnection and understandings of colonisation and de-colonsation to the process of liberation, that in turn unlocks personal-collective Indigenous re-generation and development. Theses narratives inform our contemporary capacities to recognise and therefore shed colonial contaminations. Corruptions, that for most of us have been internalised and function to suffocate and obstruct and inform misperceptions of the

unfolding of our Indigenous ways of knowing and being (Awatere, 1982). Once freed, we can act with increasing intent to restore and perpetuate the contiguous relationships that exist between our innate senses and the reservoirs of Indigenous strength, power and knowing in our inner and outer lives. We can learn our place within this lifetime, find our place in the harmonious universe, and experience the wellbeing that comes from living life-aligned, purpose and meaning filled lives (Boyd, 2009; DeCagne, 2007; Waititi & Kingii, 2014; Lara, 2008; Robbins et al, 2008).

In addition to the synergistic influence of the power, presence and movement of the Indigenous source forces, the collaborator's accounts of experiencing AHSP reconnection, understanding and awareness, provide a fine-grained portrayal of the awakening and blossoming movement of our personal and increasingly collectivising Indigenous re-generation and development. In contrast, the literature provided the systems-wide, global socio-political aspects and implications and interpretations of this movement. Together our hearts, bodies, homes, communities, visions and aspirations of our Indigenous spiritual-personal are re-cohered to the collective-political and intergenerational of our Indigenous realities, potentials and trajectories.

8.7 Personal-collective Indigenous re-vitalisation

Together the literature, collaborators, and other indigenous people I have spoken to and read about, and my own life experiences confirm the ongoing, unbroken presence, power and movement of Indigenous source forces. They also confirm, we possess innate Indigenous senses that enable us to turn towards, detect, tune, and come into expressive alignment with the presence, power, and movement of this source. When aligned and activated our embodied 'Indigenous sensibilities' guide, drive and impel us towards finding, following and fulfilling our Indigeneity.

Even in the absence of Indigenous knowledge, mind knowing and tangible support, and in the presence of systemic and violent colonial derogation, de-dignification and dispossession, the ongoing, indelible potential of our Indigenous embodied-sense-sources provoke us toward apprehending and allowing the movement of these life-giving vitalities into and through our personal-collective spirits, hearts, bodies, minds and lives.

The life-course stories and literature demonstrate and confirm the vitalities and relevancies that are the ongoing presence, power and movement of Indigenous source, force and course

into and through our inner and outer, personal-collective lives. Like the AHSP narratives, the literature apprehends and contextualises our personal-local experiences of Indigenous source, force, and course into the burgeoning and inevitable personal-local-global and intergenerational movement of Indigenous re-vitalisation, re-generation and human cultural transformation.

While humanity is imbibed with, comprised of, and to a degree also comprises the source, force and course of Indigenous life, we are extensions of, not orchestrators of this life-course. The capacity to control or dominate this movement remains beyond the grasp of human agency (Gone, 2009; Royal, 2003). It is also therefore beyond the reach of colonial contamination, disturbance, and domination.

The source, force and course of Indigenous life and our timeless yet ongoing intangible homelands remain intact, undisturbed, whole and vital. They are the ongoing sources of persistent, insistent, and consistent forces and vitalities that inform our identities and wellbeing. Under certain conditions we can open to and come into expressive alignment with them.

The literature states that in addition to our potential to receive natural and extraordinary endowments of Indigenous source vitalities, if we engage sacred practices, or strive to live in life-aligned ways that serve our communities we can increase the potency of the power, presence and movement of the Indigenous life course into and through our lives (Gone, 2009; Hill et al., 2010; Mark & Lyons, 2010; Robbins et al., 2008). Most of these methodologies assume connection to Indigenous people and a depth of cultural literacies unavailable to the ‘dis-possessed’.

In comparison, the collaborators and other Indigenous peoples lived accounts indicate that when we are most in need, and when we call from the depths of and open our hearts, minds, guts, bodies and ‘spirits’, the protective, life-giving presence and vitalities of the indigenous life-course, Ancestors, Tipuna, Grandmother, Grandfather comes to us.

The literature and the life-course accounts indicate, whether we can come into open, positive, trusting and perpetuating relationship with our innate senses, and through them the power, presence and movement of the Indigenous life-course depends on our perceptions of our embodied Indigenous senses and Indigenous source. Our perceptions are shaped, but not determined by the coming together of the power and presence of Indigenous source and societal conditioning.

8.8 Indigenous identities and wellbeing

The lived and literature accounts demonstrate that the coming together of Indigenous source and our innate senses leads not only to positive personal-collective-global Indigenous re-generation and development, but also wellbeing. The collaborators gained a re-vitalised sense of belonging, purpose and wellbeing.

For example, prior to re-connection and expressive alignment with their Indigenous resonances, peoples', and lifeways, three of the collaborators struggled with alcohol and drug addictions. The sense of life-invigorating presence, belonging, security, stability, dignity and home-coming that ensued from their Indigenous sense-source-people reconnection was fundamental to them finding and sustaining sobriety and wellbeing. As Rawiri says –

> *You know all through my treatment they talked about finding self-acceptance of who you are, from an addiction perspective and ah, I always grappled with it… but it wasn't complete, it's like you had 99% of the jigsaw but there was still one piece missing. Well, I couldn't find it – frustrated the hell out of me… it wasn't until I went to Raukawa, got this [whakapapa book] hello the jigsaw puzzle was now complete. (Rawiri)*

The collaborators increasingly shifted all levels of their lives to orbit on and perpetuate their Indigeneity. The outcomes of their re-connection to Indigenous source through their senses extended into their personal, familial (including intergenerational) and professional spheres. Their Indigenous identity development life-journeys mirror a radiant presence and pattern of amassing sustainable and perpetuating Indigeneity and wellbeing.

Erana and LC trained as health professionals and dedicated their lives to advancing their people's wellbeing. Even while retired and often frail, Erana continues to work with whānau Māori to ensure they receive equitable access and quality health services. Both made conscious and strategic decisions in their personal and professional lives to deliberately perpetuate their people's inherent Indigenous dignities and wellbeing.

Piripi continues to follow and deepen his love and learning of Māori language and knowledge. He lives on his tribal lands and continues his dedication to the wellbeing, re-generation and development of his people at multiple levels. Rawiri, and Gordon re-trained in addiction studies, psychology, and critical spiritual-political praxis. They transformed their

lives and continue to support, advance, and perpetuate their own and other Indigenous people's healing re-generation and development. Kehewin also re-trained. I have lost contact with him, but as far as I know, he continues to serve his people as an advocate for their wellbeing in the social services and as a Medicine Man.

Selu's life-course commitment to her Indigenous source-senses not only led her but also her Indigenous psychologist to wellbeing (Robbins et al., 2008). The life-courses of Moonhawk (2002), Kahukiwa (2005) and others (Ihimaera, 1998) also demonstrate the pattern of positive personal-collective Indigenous re-generation and development, restoration of meaningful and purpose-filled lives and wellbeing.

Continuing to move in the direction of the urging and unfurling of my mauri and Ancestors has deepened and developed my understanding of and dedication to Māori/Indigenous vitalities and wellbeing. Within our whānau, I lead gatherings to support, nourish and encourage our Native homecomings and belonging. For some of our whānau I am the go-to person for whakapapa [genealogy], mātauranga and wānanga [wisdom/learning institute], support with passing and tangi [mourning ritual] and other transformational life- events (birthing). I try to nourish, guide, and support my children and mokopuna to comprehend, understand and move in alignment with their Ancestors, unique Indigenous senses and relationships so they can be all they are meant to be, fulfil their unique potentials, and also contribute to the reinstatement of the mana, prestige and potentials of our Ancestors in today's and therefore also tomorrow's worlds.

Following the Indigenous spirit of strength, power and goodness has led me to open and operate 'Te Amokura Centre for Health and Total Wellbeing' and more recently also 'Te Wānanga o Te Mana Mauri' (Mana Mauri) to house and support my ongoing practice as an Original Māori/Indigenous healer. This includes the re-emergence of the knowledge and practices of 'Ihirangaranga' - Indigenous Sacred Sound Sciences' (Roestenburg, 2020). I am also an un-apologetic 'as Māori' academic. I lecture at tertiary level in wellbeing related areas to promote the recognition, prioritisation and promotion of Māori and Indigenous people, knowledge and lifeways, and promote the wellbeing of all people.

In my practice to reconnect the 'spiritual'-political, I am a Kuia (Elder) and mentor to individuals and groups comprised of those who do and do not identify as Indigenous. Together we lead out on Indigenous promoting protectorship and activist actions, movements and conferences that restore our personal-collective-institutional capacities to recognise, align with and perpetuate the source, force and course of life for the benefit of all.

The collaborators, literature and other 'once Indigenous dis-possessed' people's stories, including my own, confirm, opening to and aligning with the ongoing power, presence, and movement of Indigenous source through our personal-collective source-senses, hearts, homes and lives results not only in positive personal-collective Indigenous re-generation and development, sustainable and perpetuating wellbeing is set and kept in motion at all levels of our lives.

Who we are not - Colonial dispossession, denigration, de-dignification and psychology

During the 'scorched earth' period of their lives, five of the six collaborators had ambivalent or negative Indigenous identities. Given their states of dis-possession, disconnection and alienation from their people and lifeways, they lacked access to positive and supportive Indigenous narratives and representations of themselves and their people. In this breach, they were left with only flawed and damning colonial representations to tell them who they and their people were and explain their intergenerational-personal-people's states of suffering. The negative state of their identities was a direct reflection of an almost exclusive and global exposure to damning colonial representations of them and their people.

> *There is no question that I grew up in a community that wasn't close to native people, and I was pretty big, you know you would not want to declare yourself an Indian there – you know it was not a good thing – they talked about dirty Indians, and drunken Indians. (Kehewin)*

At the same time as they were separated from their peoples and exposed to overwhelmingly negative colonial representations of Indigenous people, the truth about the devastation of past and ongoing colonisation on their personal-intergenerational lives was hidden. Systemic denial of colonisation's past and ongoing roots, mechanisms and outcomes was prevalent across the lived and literature accounts.

This institutional denial and corruption of the narratives that tell the truth about what has and is continuing to happen to us because we are Indigenous people living on our now colonially invaded lands continue. The fabrication and perpetuation of mythtakes, revisionist histories and false accounts that function to systemically deny the past and ongoing genocides and ethnocides on which colonisation is based and functions, is a distinguishing feature of

colonised countries (Boyd, 2009; Bomberry, 2008; Churchill, 1997; Fenelon & Hall, 2008; Jackson, 2021; Newcombe, 2015; Ngata, 2020). The systemic deceit and denial of the mechanisms and outcomes of intergenerational and ongoing, socio-politically enforced colonially induced suffering continue.

The research, knowledge, teaching, tools, practices, and practitioners of psychology, and the mental health system feature strongly in the ongoing purveyance of the systemic denial of past and ongoing colonisation. They operate from a paradigm that only admits a de-contextualised 'individual' and therefore denies past and ongoing effects of collectively imposed socio-politically motivated and imposed suffering. In this absence, Indigenous people are erroneously blamed for the outcomes. In addition, psychology pathologises Indigenous people for our ongoing experiences with Indigenous source-sense (Gone, 2009; 2011; Hill et al., 2010; Lawson-Te Aho, 2013).

A lead Māori academic and psychiatrist has said, "Leaving aside the views of early colonists about 'backward peoples' explanations for the current status of indigenous health can be grouped into four main propositions: genetic vulnerability; socio-economic disadvantage; resource alienation and political oppression (Durie, 2003, p. 510). All four explanations have their roots in past and ongoing colonisation, yet psychometric tools such as the MMPI, the knowledge and practices and practitioners that inform and arise from them, consistently fail to recognise, or take into account the past and ongoing mechanisms and outcomes of colonisation (Gone, 2009; Hill et al., 2010; Lawson-Te Aho, 2013; Robbins et al., 2008).

In the context of Indigenous harming and healing, pre-occupations with 'mental health', 'genetic disposition', 'chemical imbalances', 'PTSD reactions', 'poor parenting skills', or other 'individualised' biological, personality, behavioural, or developmental concerns of an 'ill-Indigenous-individual' have been identified as irrelevant distractions (Durie, 2003; Gone, 2010). Researchers, practitioners, and disciplines that perpetuate such ahistorical, 'individualised' misnomers "fail to get it" (Gone, 2010, p. 148).

If psychological practitioners and the disciplines they arise from cannot see beyond the colonial pre-occupation with de-contextualised contemporary symptoms of a colonially constructed 'ill-Indigenous-individual', into the past and ongoing source and course of collective genocidal and ethnocidal Indigenous harming; even the sincerest will pathologise Indigenous peoples. Rather than healing, such victim-blaming and shaming threatens "to inadvertently displace what remains of indigenous subjectivity we might still celebrate as "traditional" (Gone, 2010, p. 148). Those trapped in a worldview that allows them to see only

a de-contextualised ‘ill-Indigenous-individual’, rather than the systemic sources of collective Indigenous harming (past and ongoing), and also the potentials for our ongoing vital and collective sources of healing (Ancestral-current-future), are destined to harm not heal Indigenous people.

Some authors identified the goal of contemporary psychology as the extermination of Indigenous peoples and their lifeways (Hill et al., 2010; Lara, 2008). Hill et al., (2010) noted, “the only purpose of western-based assessment instruments, after more than 500 years of colonisation, is to assimilate what’s left - the psyche” (Mohawk, 2004, as cited in Hill et al., 2010, p. 23). Lara (2008) noted that Franz Fanon (1963) came to a similar conclusion. “Colonisation is not satisfied merely with holding a people in its grip and emptying the native brain of all forms of content. By a kind of perverted logic, it turns to the past of the oppressed people and distorts, disfigures, and destroys it” (As cited in Lara, 2008, p .20). To be clear, Indigenous ethnocide is Indigenous genocide on an instalment plan (Churchill, 1997).

According to this research, psychology knowledge, practices and practitioners that deny the past and ongoing impact of colonisation, and promote the dismissal, suppression or eradication of Indigenous source vitalities, lifeways, relationalities, and collectives, are inconsistent with facilitating Indigenous source vitalities, resilience, identities, healing, and wellbeing. Regardless of intention, they progress the continuing colonial agenda of Indigenous ethnocide and genocide.

Colonisation is not over, the systemic degradation, de-dignification and removal of the conditions necessary for Indigenous life (genocide) and lifeways (ethnocide) continues to permeate, yet be denied, at almost all levels of Indigenous peoples past-ongoing, personal-local-global lives (Awatere, 1984; National Inquiry Into Missing and Murdered Indigenous Women and Girls, 2019). Colonisation (past and ongoing) is and continues as the collective source of Indigenous peoples harming.

8.9 Internalised colonisation and racism

> “Colonisation is a makutu (harm or death seeking curse” (Maryanne Mareikura, 2021, personal communication, Pito-one).

During the ‘scorched-earth’ period of their lives, even when able to access their people or lifeways, some of the collaborators were still blocked from their Indigeneity by the internalisation of negative colonial representations of Indigenous people.

It has been noted, if the sources of our oppression and harming are denied, hidden and left unrecognised, they become internalised (Braveheart, 1999; Pihama, et al., 2017). During the 'scorched-earth' period of their lives, five of the collaborators had ambivalent or negative identities. The past and ongoing colonial roots of their personal-familial- peoples suffering was hidden. At the same time, they and their people were systemically blamed for the outcomes of this suffering. In these circumstances, the shame and blame of their peoples-personal dis-possession, denigration and de-dignification was internalised.

Racism is another form of colonial induced suffering that is also denied. According to Jones (2000), it has three forms – systemic/institutionalised/structural, inter-personal, and internalised racism. Internalised racism has been described as a group's acceptance and perpetuation of the negative attitudes, beliefs and ideologies levelled at them and their group by those who are not of their group (Paradies et al., 2008; Pihama et al., 2017). Even while heinous, internalised racism, or a peoples personal-collective self-hate, is the natural outcome of being denied the information required to recognise the 'his'storical and ongoing impositions and impacts of colonisation and racism on our people and selves (Braveheart, 1999; Pihama, et al., 2017).

In Aotearoa New Zealand, a recent survey identified racism as "(a)n attack on our rangatiratanga. It maintains colonial power structures, systemically disadvantaging Māori" (Smith et al, 2021, p. 8). The study found 93% of Māori were directly impacted by racism on a daily basis. 96% of participants identified racism as a problem for their wider whānau. Aotearoa New Zealand and contemporary colonial societies are riddled with and actively reproduce racism.

Māori-led research confirms the internalisation and transmission of negative self/ethnic identities (Te Hiwi, 2007), and 'fated impairment' as a belief in one's people's inherent inferiority has been identified in research with Māori school children (Ramsden, 2002), men (Stanley, 2002), and women (Te Hiwi, 2007). The seeding, perpetuation and internalisation of negative, damning, and de-dignifying representations of Indigenous people, knowledge and lifeways has occurred wherever colonisation took root.

> The individual is dragged away from his tribe, from his family, from his past. He is deprived of his strength, his dignity. And of his memory too. He is diminished. He is forced to look at himself through the eyes of his enemy in order to become his own enemy, and thus wish his own death. (Wiesel, as cited in Churchill, 1997, p, 110).

As intended, the denial of past and ongoing colonisation, the erasure of access to Indigenous people's narratives that can tell the truth about our collective harming and healing, and the institutional insertion and perpetuation of corrupt colonial 'superiority' narratives where narratives of superior colonial brutality belong, add up to the systemic denial of past and ongoing colonial genocide and ethnocide.

In these conditions 'dis-possessed Indigenous' people are denied the information and conditions they need to make accurate attributions and understand who we are, what has happened to us, and why we are suffering in systemic states of dispossession, denigration and de-dignification. When damning colonial narratives are the only narratives 'dis-possessed Indigenous' people have access to, like the ambivalent and negatively identified 'against-all-odds' collaborators, we little choice but to accept and internalise these dominant, flawed explanations.

Raw unintegrated effect of trauma and its role in the internalisation and institutionalisation of imposter colonial ideologies in Indigenous hearts, minds and bodies (personal-collective, intergenerational) has been identified as the most harmful effect of colonisation (Deloria, 1988, as cited in Bomberry, 2008; Duran, 2006; Laenui, 1998; Sturm, 1998). It means ethnocidal- genocidal colonial values, thoughts and beliefs have not only seeped or been imprinted into, they are also strangling our personal-collective Indigenous hearts, minds, bodies and lives.

> *I wore my anger like a shawl also. The fringes were like grey and I was crying – you know… till the time I was like in my early twenties I always didn't want to be Indian - because it was too hard. (LC)*

For the 'Indigenous dis-possessed', not only is there a gap where the representations of the most powerful, dignified and re-dignifying, parts of ourselves belong - after generations of past and ongoing colonisation and the institutionalised silencing, denial and re-packaging of systemised superior colonial brutality (Cox, 2009; Hernandez, 2007; Jackson, 2021; Starn, 2011); the systemic pathologising, denigration and de-dignification of Indigenous peoples and forms (including psychology, medicalisation, individualisation and Christianisation) (Gone, 2010; Hill et al., 2010; Lemelin et al., 2010; Robbins, et al., 2008) - this gap becomes filled with erroneous, demeaning, denigrating, and de-dignifying representations of Indigenous people. It has been noted, over time and after repeat cycles of colonisation a people can find they "have no sense of where they've come from or where they are and thus can have no genuine sense of who or what they are" (Churchill, 1993, p. 48).

Even while the source and force of our Indigenous life-course and sense continues, under the pressure of multi-layered, aggregated, systemic and ongoing colonially contaminated circumstances, our Indigenous apprehensive and perceptive capacities become contaminated. Rather than being able to recognise and relate to the most sacred and powerful parts of who we are, with an inherent sense of trust and openness - as our Ancestors did - we are instead conditioned to fear, distrust and look at our people, selves, senses, and source - as the coloniser, their descendants and beneficiaries do (Ramsden, 2002).

> The biggest weapon wielded and actually daily unleashed by imperialism against [the] collective defiance [of the oppressed] is the cultural bomb. The effect of a cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them see their past as one wasteland of non-achievement and it makes them want to distance themselves from that wasteland. It makes them want to identify with that which is furthest removed from themselves. It even plants serious doubts about the moral rightness of struggle. Possibilities of triumph or victory are seen as remote, ridiculous dreams. The intended results are despair, despondency and a collective death-wish. (Wa Thi'ong'o, Ngugi, 1986, p.3)

For most of the collaborators, the ongoing power of 'Ancestor-Tipuna', Indigenous source and their embodied source-senses continued, but on their own were insufficient to enable them to burst through the aggregated layers, wounds, scabs and leavings of past and ongoing, systemic colonial violence, racism and oppression; the denial of this violence; the insertion of faulty and corrupt colonial histories; the pathologising of their natural responses to the Indigenous collective and the suppression of their Indigenous narratives that could tell the truth about what has and is happening to them, and realise who they really are.

8.10 Colonisation and collective Intergenerational soul trauma (IST)

The collaborators stories confirm the vital importance of retaining or regaining connection to the stories that tell us who we are and what has happened to us. Retention of our AHSP narratives and stories protects us from being turned into something else by somebody else

(Kruger, 2010, personal communication Mauri Ora Graduation Ruatoria). To extend Nanny Rose's words, if we are taught who we come from and what has happened to us, we can know who we are, understand and hold up our own mana (freedom, power, and dignity), and know where we are going. We will also know who we are not, and therefore avoid, resist, or stop being used to prop up and feed somebody else's story, mana and power (Pere, 2012). Knowing and holding onto our 'ma-hara' stories of our healing and our hurting, are vital to our capacities to know and hold onto who we are.

Danieli (1998) was one of the first to study the nature, impact, and patterns of the deliberate application of socio-politically motivated collective trauma. She spoke to Jewish holocaust survivors. She coined the terms 'original trauma' and 'the trauma after the trauma'. The 'original trauma' describes the imposition of deliberate, politically motivated, catastrophic levels of harming that result in suffering to all levels of a people's being and lifeworld. The 'trauma after the trauma' describes the systemic denial of the 'original trauma' (also called the 'conspiracy of silence'). The 'conspiracy of silence' or 'trauma after the trauma' is the systematic denial of the source and mechanisms of the deliberately imposed past and ongoing harming. She believes the effects of the denial of the trauma is just as devastating as the original trauma (Danieli, 1998: Hernandez-Wolfe, 2011).

Hernandez-Wolfe (2011), an Indigenous American trained psychologist, applied Danieli's (1998) ideas in her work with her Brazilian Indigenous people. She affirms the importance of being able to recognise the causes of our harming, especially when it is deliberate, socio-politically motivated, global in impact, systemically enforced, and then hidden by false and damning narratives. Her work demonstrates that when Indigenous people experience unimaginable and catastrophic levels of violence and their communities are devastated, they become separated from the narratives that can tell the truth about what has and is happening to them. If the abuser inserts narratives of blame and shame into this explanatory gap, in their despair, and in response to the human need to find meaning - particularly in crisis - they are vulnerable to internalising these narratives. Once internalised they take on the abuser's role of blaming and shaming themselves for the harming of the abuser (Hernandez-Wolf, 2011).

By 'individualising' and systemically denying collectively harmed people access to knowledge of the source and mechanisms of their harming, they are separated from and therefore denied the means to recognise, understand and release this harming.

Individualisation, ‘conspiracies of silence’ and the insertion of survivor-damning fictions, function to amputate and separate a people from their collective attributional means.

In these conditions, survivors become isolated and personally sealed into the collectively imposed trauma (Danieli, 1998; Hernandez-Wolfe, 2011). Given the socio-political roots and ongoing mechanisms of the collective suffering are placed out of the Indigenous ‘individual’s’ apprehensive reach they cannot be recognised, released, and healed. The trauma then travels into, through and across their personal-collective hearts, bodies and lives and begins to descend the generations (Danieli,1998; Hernandez-Wolf, 2011). The internalisation and inter-generational transmission of the raw and unintegrated effect caused by the ‘trauma after the trauma’ or the ‘conspiracy of silence’ has been described as the most heinous impact of collectively imposed, socio-politically motivated harming (Danieli, 1998; Hernandez-Wolfe, 2011).

8.11 Historical trauma, intergenerational trauma and soul wounds

It has been noted, colonial-centric trauma researchers and theorists, like their resilience colleagues (McCreanor & Watson, 2004; Reich, Zultra & Hall, 2010; Tedeschi, 2005), remain entrenched in the myopic epistemological colonial world of a de-contextualised a-historical ‘individual’s’ response to a single incident (Pihama et al., 2017). Like the ‘trauma after the trauma’ this single incident, ‘individualised’ theorisation of trauma excludes, denies and disallows Indigenous realities and our capacities to recognise the deliberate socio-political roots and mechanisms of past and ongoing colonisation. It prevents us from recognising, releasing and healing from the collective impositions and trauma of colonisation.

In response to the inadequacies of colonial-centric trauma research, theorisation and practice, Indigenous scholars and researchers have been emerging and extending awareness of the collective and intergenerational trauma of colonisation (Braveheart, 1999; Duran, 2006; Lawson-Te Aho, 2013; Pihama et al., 2017; Walters, Mohammed, Evans-Campbell, Beltran, Chae, & Duran, 2011; Waretini-Karena, 2018; Wirihana & Smith, 2014). They have emerged the knowledge and frameworks of ‘historical trauma’, ‘intergenerational trauma’ and ‘soul wounds’ (Braveheart,1999; Duran, 2006; Hernandez, 2007; Pihama, Smith, Evans-Campbell, Kohu-Morgan, Cameron, Mataki, Te Nana, Skipper, Southey, 2017; Walters, et al., 2014). Applications and adaptations of Indigenous knowledge and approaches are emphasised. Their work breaks the ‘conspiracy of silence’, disturbs the ‘trauma after the trauma’ and helps us understand the original invasion and ongoing

impositions of colonisation. This work restores to us the stories and therefore means to recognise the source and mechanism of our colonial harming (hara).

Maria Yellow Horse first conceptualised Historical Trauma (HT) as a “cumulative emotional and psychological wounding over the lifespan and across generations, emanating from massive group trauma experiences” (Braveheart, 2003, p. 7). She also described it as causing a collective fixated, impaired, delayed, and/or disenfranchised grief. The concept of Soul Wounds (SW) was developed to acknowledge and emphasise the psychological trauma, soul wounding, ‘spirit’ injury and heart sickness that results from receiving and also giving violence (Duran, Firehammer and Gonzlaez, 2008). Soul wounding acknowledges the impact and effects of ‘spiritual’ violence from collective and personal assaults. When we are personally-collectively set upon a ‘spirit’ of violence is punched into our being. ‘Spiritual’ intrusions can only be healed with ‘spiritual’ means (Duran, 2006). Harming inflicted at soul, ‘spirit’, psyche levels can only be healed at soul, ‘spirit’, psyche levels (Duran et al., 2008). Again, the researchers confirm, when intergenerational trauma and soul wounds are unrecognised, they become internalised. Like a ‘spirit’, the unhealed harm travels through our intergenerational bodies as raw, unintegrated, internalised trauma and grief.

The collaborator’s life-course stories demonstrate that being able to hold, tell and locate our personal story in the context of our people’s stories is vital to knowing and understanding who we are, and who we are not. Our people’s AHSP narratives re-cohere us to the personal-collective-local-tribal experiences and realities of the past and ongoing colonial dispossession, derogation and de-dignification of Indigenous people, within the wider context and life-course of our vital and re-vitalising timeless Indigeneity.

The research and theorisation of ‘historical trauma’ (Danieli, 1998); ‘intergenerational trauma’ (Braveheart, 1999; Walters, et al., 2011), and ‘soul wounds’ (Duran, 2006) re-emerges vital Indigenous-centric knowings, knowledge, narratives and frameworks that help us recognise and therefore understand the sources and mechanisms of our personal-tribal-global experiences of the past and ongoing colonially imposed suffering They provide us with the knowledge and frameworks that enable us to recognise, comprehend, understand, think and speak well about and therefore heal from past and ongoing colonisation.

“Hurt people hurt people” (Ti Hauora o Te Aroha, 2012)

To provoke our awareness, understanding and compassion and remind us of the transmittable nature of trauma, at Ti Hauora o Te Aroha, we were often told “hurt people hurt

people". Rather than damning biblical or colonial references to intergenerational transmission of harm such as the 'sins of the father', we were taught that just as life seeks to perpetuate life, hurt seeks healing. It will travel through our intergenerational lines until it finds the appropriate conditions for its healing. Hurt people can also heal.

When the harming is severe, systemic, vicious, deliberate, involves an original catastrophic assault that is imposed in a relatively short period of time, has a global impact on our lives, and is followed by ongoing and systemic impositions – all of which are then denied - there is an absence of conditions suitable for surviving, let alone healing from the harming. In these circumstances and in accord with the life-seeking-life impulse, the hurting will travel through our generations seeking healing.

Our Ancestors, people's and personal harming seeks healing through our personal-collective-intergenerational bodies, hearts, minds, lives and 'spirits'. While always deeply disturbing (especially if we are living entrapped life-styles, without access to those who understand the 'spiritual' and intergenerational nature of our harming), it is also an immense privilege to bring healing to ourselves, and therefore our peoples and Ancestors into and across time, place and generations, past-present and future.

Cumulatively the work of historical, intergenerational trauma and soul wounding contribute to the re-emergence of Indigenous-centric frameworks that enable us to apprehend and understand the impact, transmission, and inter-generational effects of collectively imposed, denied, unrecognised, recognised and ongoing mechanisms and effects of colonially imposed trauma.

Waking up to who we are - Restoring critical collective remembering and Indomitable Indigenous vitalities

8.12 The key to liberation - Ancestral-'his'storical-socio-political narratives

> Telling stories is the only defence we have against forgetting. Write your stories to the wind. (Nadine Anne Hura, June 2021, n. p.)

The collaborator's stories demonstrate that even when Indigenous people are born into colonially dominated and systemically Indigenous denigrating worlds, where we are separated from our people, lifeways and narrative, the power, presence and movement of

Indigenous source, senses and sensibilities continues. For severely dis-possessed Indigenous people, the mesmerising thread of their embodied Indigenous source-senses may be the only remaining link they have to their Indigenous Ancestors, people, lifeways and the healing and wellbeing they endow.

For Erana having an opportunity to find and begin relating to Māori was sufficient to provoke and inspire her ongoing movement towards unapologetically expressing her positive Indigenous identity. For the other five collaborators, more was required before they could break free of the layers of consolidated colonial trauma and contaminations, positively perceive, and reconnect with their embodied Indigenous source-senses.

For most of the collaborators their indelible connection to Indigenous source and senses was sufficient to protect and keep the potential for positive Indigenous identity development intact. However, it was not until they also 'discovered', their people's previously hidden, denied and corrupted 'Ancestral-'his'storical-socio-political' (AHSP) narratives that they were able to understand what had happened to them and their people, re-evaluate and discard their ambivalent or negative identities.

AHSP narratives tell the truth about who we are and what has and continues to happen to us. They are different to 'history' narratives that are founded on and perpetuate imperialistic, white, patriarchy and capitalism (Ngata, 2019). AHSP narratives originate from and privilege the timeless yet ongoing and unbroken primacy and presence of Indigenous source vitalities and Ancestors. They antidote and disallow colonial fictions and mythtakes (Jackson, 2021; Ngata, 2019). They include, but are not trapped in our relatively recent, yet severe episode of colonisation.

Given the collaborator's states of dispossession, alienation and separation from their Indigenous people and lifeways - like a fated mirror - the corrupt colonial representations of them and their people were the only societal representations they had to find themselves in. They had little choice but to internalise these damning ways of seeing and therefore relating to their people, inner-senses and Indigeneity. Their 'discovery' of AHSP narratives allowed them to understand what had happened to them and their people because they are Indigenous, in what are now colonially dominated, systemically Indigenous damning societies.

They were able to understand and re-locate the mechanisms of their personal-collective damning and harming outside themselves, in the socio-political roots and systems of past

and ongoing colonisation. AHSP narratives antidote and reverse the collectively fracturing and damning effects of ‘individualisation’, revisionists histories, ‘conspiracies of silence’ and mythtakes that function to hide and blame Indigenous people for the colonial roots, mechanisms, and outcomes of Indigenous harming. The narratives enabled the collaborators to break free of the flawed and deliberately damning colonial narratives they had been grown in, surrounded by and internalised.

The collaborators’ life-course stories demonstrate how AHSP narratives enable us to re-contextualise and therefore understand our personal-familial suffering in the context of our people’s intergenerational life-courses. They re-cohere our personal to our collective, and our collective to our intergenerational. In doing so, they restore our corporate capacities to apprehend and understand who we are, what has and is continuibg to happening to us and why.

8.13 A synergistic Indigenous vitalities and wellbeing pattern

A correlation exists between the ongoing presence of ‘Ancestor-Tipuna’, the collaborator’s ‘discovery’ of their AHSP narratives, and relational reconnection to their people. Some of the collaborators came upon their people’s AHSP narratives as a natural consequence of following impulses and non-random synchronistic coincidence. In comparison, Kehewin experienced narrative reconnection through a radio programme rather than relational reconnection. However, the strength of his response to this event demonstrates the liberating potentials of AHSP reconnection, even when occurring separate from relational reconnection. Accessing the stories that tell the truth about who we are and who we are not, is powerful.

The collaborator’s life-course stories indicate that in addition to the ongoing indelible presence of Indigenous source, senses and sensibilities, the synergistic combination of reconnection to AHSP narratives and relational reconnection to people provoked transformational and long-lasting, Indigenous-centric, wellbeing enhancing sea-changes in their lives. The combination of these conditions informed enduring positive Indigenous identity developments that blossomed into long term and sustainable existential-political Indigenous re-vitalisation, re-generation, development, and healing.

AHSP narratives are ‘ma-hara’ stories. From the unbroken ground of our ongoing timeless vitalities they tell the truth about our hurting and our healing They enable us to understand

who we are, where we have come from, and what has happened to us. Once we understand, we are also able to know who we are not. For the majority of the collaborators, in addition to their innate and indelible connection to Indigenous source-senses, reconnection to their AHSP narratives, and sometimes also their people were required before they could open to, release and realise their positive indigenous identities. A synergy of the Indigenous-centric source forces, AHSP narrative and relational reconnection provided the most fissile and nourishing conditions to facilitate the rapid and sustainable development of positive Indigenous identities that amass into sustainable and perpetuating Indigenous existential-political re-generation, development, healing and wellbeing. This relationship is represented in figure 16.

Figure 16. *Fissile formula for personal-collective-global Indigenous development and regeneration*

Indigenous source - embodied senses + AHSP narrative + relational reconnection = personal-collective Indigenous re-vitalisation, re-generation, development, healing and sustainable wellbeing.

An Indigenous-centric collective healing approach was synthesised from the 'Resilience of the Indigenous spirit' literature (Gone, 2009; Robbins et al., 2008). It can be interwoven with the lived accounts to inform a synergistic Indigenous vitalities and wellbeing pattern. This pattern could guide the design, development and delivery of Indigenous-vitalities and wellbeing wananga (healing, learning and wisdom releasing institutions). This pattern is also consistent with the requisite personal-collective/community healing highlighted in the literature. The synergistic Indigenous-vitalities and wellbeing pattern is illustrated in figure 17.

Figure 17. *A synergistic Indigenous vitalities and wellbeing pattern*

The ongoing development of communities that deliberately nourish and guide experiences, sharings, understandings and re-inspirations that perpetuate the presence, power and movement of the 'human, natural and other-than-human' Indigenous collective into and through our personal-collective, local-global Indigenous 'spirits'-hearts-bodies-minds and lives

↑

Ongoing pro-social Indigenous collective support to emerge, identify, amplify, apply and consolidate expressive Indigenous alignments into and through our personal-collective, local-global everyday Indigenous lives

↑

Ongoing collective Indigenous re-gathering opportunities of pro-social Indigenous support and sacred permission to listen, respond and explore urgings, and contiguous alignments between the unseen-seen, personal-collective, local-global of the Indigenous 'human, natural and other-than-human' collective

↑

The re-emergence and expression of Indigeneity in ways that are safe, relevant and perpetuate the source and course of life into and through our lives

↑

A simultaneous breakdown in western dichotomies and frameworks, including the 'spiritual-psycho-social' dominance of the psychological and religious

↑

A shift in sense of Indigenous self, people and timing

↑

The re-emergence and prioritisation of Indigenous re-vitalisation, lifeways and relationships of interconnectedness.

↑

Delivery of local-global 'ancestral-'his'storical-socio-political awakening' and decolonisation programmes.

↑

Seeking 'Ancestor-Tipuna-Grandmother-Grandfather' blessings, guidance and alignment in accord with our embodied Indigenous source-senses

↑

The creation of welcoming 'by Indigenous for Indigenous and in sacred Indigenous ways' spaces

8.14 The Indigenous personal-institutional balance

The literature and lived accounts indicate that while the power, presence and movement of Indigenous source and our innate Indigenous senses remains constant, subsequent to past and ongoing colonisation, the societies we live in, and therefore the ways we are taught to perceive and relate to our ongoing Indigenous source and senses have changed.

Pre-colonially, the responsibilities of being human required us to personally-collectively align with, and allow the source, force and course of life to speak into and through us (Gone, 2009; Marden, 2003; Royal, 2009). There was a seamless relational alignment between Indigenous societal representations of Indigenous source, force and course and our personal perceptions and experiences of them.

The primary function of Indigenous institutions was to position humanity to have regard for, align with, care for and perpetuate the power, presence and movement of the Indigenous life-course, force and source into and through our personal-collective bodies, inner and outer worlds and lives (Colorado, 1996; Longboat, 2010; Meyer, 2010; Raj, 2010; Royal, 2003). While Indigenous institutions were simultaneously social, economic, political and ecological (Durie, 1998; Fenelon & Hall, 2008, p. 1880); consistent with all aspects of the Indigenous lifeworld, the 'spiritual' was the primary context and concern in which they were rooted and functioned (Durie, 2011; Gone, 2008; Royal, 2003). 'Spiritually' based Indigenous societal representations and institutions ensured the collective-local-global movement of humanity aligned with and perpetuated the source, force and course of life-itself.

Our institutions ensured human life was enacted with regard for and in expressive alignment with the life-giving nature and relationships of the seen and unseen Indigenous collective (Fenelon & Hall, 2008; Gone, 2009; Royal, 2003). We were taught the nature of life was caring and benevolent (Gone, 2009; Lara, 2005; Royal, 2003). We were taught to have positive and trusting relationships with the power, presence and movement of Indigenous source, force and course in our inner and outer worlds and that it was safe and right to come into expressive, perpetuating alignment with them through our innate senses (Gone, 2009; Lara, 2005; Royal, 2003; Robbins et al., 2008). This is the nature of the kin-ship rules (Deloria, C, 1988, P, 10, as cited in Bomberry, 2008). Prior to colonisation there was personal-perceptive-societal coherence between the power, presence and movement of indigenous source, force and course, societal representations of them, and also therefore our human perceptions and relationships with them.

As has been amply demonstrated, since the onset and ongoing imposition of colonisation, we no longer live in life-aligned, kin-centric societies that have regard for, are institutionally cohered to and expressive of the source, force and course of life into and through our personal-collective, institutional and societal bodies. Instead, most of us now live in apparently colonially dominated worlds that prioritise individual gain, acquisition and consolidation in ways that squander, destroy and profoundly disturb our personal-collective capacities to apprehend, align with and express Indigenous source (Awatere, 1982; Bomberry, 2008; Daprice, 2006; Gone, 2010, 2010a, 2011, 2011a; Hernandez-Wolfe, 2011; Hill, 2010; Koster, Johnston, Lemelin, McIntyre, Maltina & Matthews, 2010; Meyer, 2010; Royal, 2010; Starn, 2011). The alignment and balance between our personal and collective, intangible and intangible Indigenous institutions has been disturbed.

Colonial societies deny the very existence of, denigrate, and suffocate the ongoing presence, power and movement of Indigenous source, force and course (Hill et al., 2010; Robbins et al., 2008). Colonially influenced institutions, practitioners, and people also pathologise and demonise our ongoing innate capacities to tune into and express the ongoing power, presence and movement of Indigenous source (Gone, 2009; Hill et al., 2010; Lawson-Te Aho, 2013; Robbins et al., 2008).

Rather than prioritising alignment of the ‘human’ with the ‘human, natural and other-than-human’, the for now dominant colonial societies, institutions, disciplines and practitioners – especially those responsible for our ‘spiritual’, emotional and mental wellbeing, such as the institutions of psychology and mental health, Christianity and religion – now function to alienate, dissuade, pathologise and punish us for favourably apprehending, aligning with and expressing the life-giving, well-being enhancing vitalities that continue to move into and through our personal-collective hearts, bodies, minds and lives (Durie, 2011; Gone 2009; Lemelin et al., 2010). The balance between the ongoing power, presence and movement of Indigenous source, our embodied-senses, and the societal institutions that guide and direct the coherent movement of humanity in accord with them has been disturbed.

Despite the ongoing and systemic colonial degradation of Indigenous people and lifeways, and our apparent domination by colonial societies, consistent with the up-swelling of personal-collective, local-global Indigenous re-vitalisation, re-generation and development, this research confirms we have not been dominated. We are re-claiming, moving back into alignment with and re-instituting the power of Indigenous source vitalities at all levels of our lives.

> We have been under oppression for so long. We are not going to sleep again. We have awakened. At this point, we are going to change the world. (LaDonna Brave Bull Allard, Water Protector, activist, historian, educator, Lakota, April 10, 2021. https://ictnews.org/obituaries/ladonna-brave-bull-allard-changed-history)

8.15 Indigenous vitalities, wairua and "The strongest part of us"

Erana was the only collaborator who always had a positive Indigenous identity. She possessed an astounding capacity to stand aside from, critique and find the demeaning colonial messages, mechanisms and representations of indigenous people wanting. Even though young, vulnerable, almost entirely alone, and apparently engulfed at all levels of her life by systemic colonial mechanisms that brutalised, de-dignified, denigrated, and demeaned Māori people, knowledge and lifeways, there was something within her that questioned, doubted, refused and pushed back against the violence and oppression of Māori, Indigenous and all people. Despite being apparently colonially over-come, during the 'scorched-earth' period of her life, Erana not only resisted, she actively refused, at times interrupted and reversed the impact of colonisation, while also finding ways to be creatively, steadfastly and positively Māori.

> *Well, that feeling inside of me that that was wrong. Even though I was really young, and you normally believe everything your mother says. (Erana)*

For a long time, I was baffled by the presence of her always positive 'against-all-odds' Indigenous identity. It was not until I began to understand the relationships between our perceptions of our embodied senses and our relationship to Indigenous source and especially "Ancestor Mandate' that I began to comprehend the source and development of Erana's 'against-all-odds' positive identity fortitude.

As discussed, the nature and quality of the relationship we have with the power, presence and movement of Indigenous source forces and our senses are shaped by our perceptions. Our perceptions are in turn shaped – but not determined – by the influence of two forces. The timeless vitality and strength of the ongoing power, presence and movement of Indigenous source, and how our societies teach us to relate to our Indigeneity (Boyd, 2009;

Bomberry, 2008; Crate, 2003; Gone, 2009; Hill, et al., 2010; Lara, 2008; Izquierdo, 2005: Mark & Lyons, 2010; Robbins et al., 2008). These relationships are illustrated below.

Indigenous source vitalities → Our perceptions ← Societal Institutions

Despite the apparent dominance of violent and systemic colonial oppressions at all levels of her life, while vulnerable, young and almost completely isolated from her Indigenous people, stories, knowledge and lifeways, the strength of her Indigenous source vitalities and Ancestors were sufficient to protect and sustain her always positive perceptions of her Māori people, self, innate senses, source force and identity. The power and presence of her Indigenous source force not only neutralised, it over-rode, rebuffed and sometimes reversed the negative impacts of the systemic colonial derogations and brutalities that apparently dominated all aspects of her life. It also empowered her to strike out in the opposite direction.

Erana did not need AHSP narrative reconnection to free herself from internalised colonial contaminations. She was always free. Even while suffering the effects of colonial dis-possession, she was able to recognise, refuse and therefore not internalise the systemic de-dignification and denigration of Indigenous people, knowledge and lifeways that permeated the world she grew up in. While AHSP narratives helped her understand and contextualise her personal-familial experiences, and this added impetus to her desire to seek and realise her Māoriness, she did not require AHSP narratives to release her from the suffocating contamination of internalised colonisation.

The strength of the power, presence, movement, and vitalities of her Indigenous source forces inoculated her from internalising the violence of colonisation. Her sense of Indigenous self and her capacity to have relationships with her embodied senses was always free and positive. Rather than being suffocated or entrapped, her Indigenous source forces inspired and provoked her towards following, finding and fulfilling her always positive Indigeneity.

Erana's life-course story reminds us that the ongoing, indelible power and presence of Ancestors sources, enhanced by resonant Indigenous-centric influences, was, is and remains the primary source, force, and course of our ever positive, perpetuating, vital and re-vitalising Indigenous identity and wellbeing. Even while the alignment and balance

between our personal and collective, intangible, and intangible Indigenous institutions may have been disturbed, it has not, and cannot be broken.

Erana's story is the story of our 'whakarauora - Indigenous re-vitalisation'. It highlights and confirms the enduring potencies that continue to reside and pulse in our inner and outer worlds. Her story reminds us of our capacities to turn towards, tune into and open our hearts to the ongoing power, presence, and movement of the vital and re-vitalising, life-seeking-life, hurting seeking healing presence that continues to dwell and move into and through our inner and outer Indigenous worlds – no matter what.

The power, presence and movement of the Indigenous source force exists beyond the control and tampering of humanity, and therefore also colonisation. Given we are comprised and comprising of life, our hearts, bodies, minds, and lives are extensions and expressions of this life. We are always able to reach towards, come into alignment and ever-unequally co-create with the ongoing power, presence, and movement of 'Ancestor-Tipuna' and Indigenous source.

Given the unbroken and undisturbed power, presence, and movement of Indigenous vitalities and our ongoing embodied capacities to tune into and align with them - even against-all-odds - the source of our identities, healing and wellbeing continue to reside where they always have – in the profound and fecund depths of our Indigenous hearts, bodies and lives. The more we come into ever-unequal, co-creative awareness and alignment with their presence, the more they can infuse and vitalise us.

The relevancies and implication of the ongoing power, presence, and movement of Indigenous source vitalities into and through our personal-collective hearts, minds, bodies, inner and outer lives are explicated and explored in the next chapter.

CHAPTER 9 : WHAKAOTI: WAKARAUORA MAURI – INDIGENOUS 'SPIRITUAL' RE-VITALISATION AND DEVELOPMENT

Teach them their whakapapa so they can know who they are, who they come from and therefore where they are going. Teach them who they are so they can hold up their own mana, rather than be used to prop up somebody else's. (Pere, 2012).

This thesis sought to illumine the source, course, and patterns of the evident, yet not well understood wave of re-vitalisation that is moving into and through our personal-collective, local-global Indigenous hearts, homes and lives. Completing the analysis and synthesis of the voices and the literature has enabled me to explore, illumine and re-emerge language, stories, knowings, understandings and knowledge about the source, force, and course of this movement of Indigenous re-vitalisation, re-generation, and development.

Linda Smith says, to be worthwhile our Indigenous scholarship must be good for us (Smith, 2017). Rather than stopping short at making the Indigenous mesmerising and intuitively appealing known, in this chapter the implications and relevancies of the ongoing movement of Indigenous source vitalities into and through our personal-collective, local-global hearts-bodies-minds and lives are unpacked.

This work demonstrates, regardless of the conditions of our 'dis-possession', an insistent, persistent, and consistent life-giving flow of Indigenous source vitalities continues to move into and through our inner and outer bodies, worlds, and lives. Because it is sourced from and moves into realms that can touch, yet are beyond the reach of human, and therefore also colonial tampering, this presence is indelible and ongoing. The source, force and course of our Indigenous vitalities remains whole, vital and re-vitalising. It is intact and available to us. It is the source of our personal-collective, local-global Indigenous re-vitalisation, re-generation, and development. Its presence is also associated with healing, wellbeing, and the restoration of human dignity. Our Indigenous vitalities not only refuse to allow us to disappear, they provoke us to seek, find and fulfil our Indigenous potentials, even against-all-odds.

The source, force, and course of my desire to track, trace and re-emerge awareness', knowings and knowledge about our intangible-personal and personal-collective Indigenous re-vitalisation was awoken, set, and kept in motion by the mauri that was born from my 'Ancestor epiphany'. It was directed into this form through Erana's life-course story and fleshed out into the body of this work through the life-stories of 'against-all-odds' or dis-possessed Indigenous people, literature, and Original teachings. Through paying attention to and following the movement and gaze of this mauri into and through my own and other Indigenous people's bodies and lives, this research makes the ongoing relevancies of the presence, power, and movement of Indigenous source forces into and through our everyday lives explicit.

This work demonstrates that we are encoded with inherent senses and sources that enable us to apprehend and increasingly come into relationship with the ongoing presence, power, and movement of Indigenous source. When we positively perceive and come into expressive alignment with Indigenous source, through our senses, our lives become flushed with life-seeking-life vitalities, purpose, wellbeing and personal-global Indigenous re-vitalisation, re-generation, and development.

According to Māori thought and language, our rongo are our tangible and intangible senses (not including sight). We detect and respond to the power, presence, and movement of mauri (life force) through our rongo and sight. They are our mediums by which we engage with ourselves and with life.

Locating, tracking and tracing the power and presence of the largely (although not exclusively) intangible movement of Indigenous re-vitalisation reveals not only the senses and source forces of our personal-collective revitalisation, it also uncovers and re-emerges the stories, knowledge, power, understandings, language and concepts that remind us of our ongoing capacities to understand, re-connect to and activate the uncommon and ferocious vitalities that enable us to heal, be well, and continue our presumptions of Indigenous continuity as today's version of our Ancestors.

Tracing and tracking the source, force, and course of our ongoing Indigenous vitalities into and through my own and other Indigenous people's hearts, bodies, minds, and lives, also meant paying attention to the colonial contaminations that disturb this movement. While the source, force and course of our Indigenous vitalities are indelible, and our inherent capacities to detect them ongoing, this work indicates that past and ongoing colonial trauma can

disturb, yet importantly not stop our ability to apprehend and positively respond to Indigenous source forces.

The collaborator's life-course stories indicate that AHSP narratives are important. While they are not necessarily a source force of Indigenous identity development, subsequent to past and ongoing colonisation they provide the critical knowledge and awarenesses that enable us to recognise and remove the internalised contaminations that may inhibit our capacities to tune into our embodied senses, and through them the ongoing power, presence and movement of our Indigenous vitalities and wellbeing.

In today's colonially disturbed societies and times, this work is 'good for us' as it takes us into and re-naturalises our embodied experiences of the ongoing power, presence, and movement of Indigenous vitalities in our hearts, homes, lives, and realities. It reminds us of who we are. It provides a new, yet timeless, enduring and re-vitalising way for us to view, understand and relate to ourselves. From our Indigenous insides out, this work reveals and re-invigorates the knowings, language and knowledge that demonstrate we arise from and are always connected to the life-giving vitalities of Indigenous source. Even while the fullness of the Indigenous unseen remains forever beyond the grasp of human comprehension and control, it continues. This work reveals and therefore quickens our personal-global capacities to reconnect to, understand and with increasing levels of ever-limited awareness, realise and release our life-seeking-life vitalities of Indigenous source, healing and wellbeing.

Consistent with the scope of influence of the power, presence, and movement of Indigenous source vitalities in our lives, the desire of the mauri awoken in my heart and manifesting in this work extends far beyond passively following or simply narrating its movement into and through our lives. One of the key drivers of this work is to unearth understandings of our Indigenous source vitalities so we can start to co-facilitate with them and heal.

Towards this end, I have asked – how much do we really know about the relationships, patterns, and processes of the personal-global wave of Indigenous regeneration and development? More specifically, I ask can we begin to ever un-equally co-create with these motive forces to deliberately promote and perpetuate not only the flourishing of Indigenous re-vitalisation, re-generation. and development, but also the healing and wellbeing they infuse? Can the life-giving goodness of the ongoing presence, power and movement of Indigenous source be deliberately aligned with and drawn upon to respond to our communities and societies deep need for healing and re-vitalisation?

In response, this research confirms even after generations of ongoing colonisation, we continue to be moved and mesmerised by but - subsequent to the dismantling of our institutions and societies, and the inculcation of internalised colonisation - no longer necessarily know how to perceive, understand and align with the ongoing movement of Indigenous source into and through our personal-collective bodies and worlds. For example, at the time of our conversations, all the collaborators had been living positive and perpetuating Indigenous-centric lives for over two decades. Even while their lives were transformed and infused with the sustainable and perpetuating wellbeing of mauri, five of the six had rarely or never spoken about the intangible, 'spiritual' source, essence, and nature of their transformation and lives outside of our conversation. Their relationship and experiences with Indigenous source vitalities remained largely silenced, unconscious, and therefore 'individualised' and 'privatised'. If we are to realise and release the fullness of our healing and wellbeing potentials, our colonially induced inabilities to understand, think and speak well about - even while being moved by our Indigenous 'spiritual' experiences – highlights an area that needs urgent attention.

Even while a wave of personal-global Indigenous re-generation is in motion, and our Indigenous 'spirits', hearts and bodies are awakening, responding, and moving the horizons of our personal-global re-vitalisation and development closer and closer, our minds continue to sit in silence. Comparative to our Indigenous senses, hearts, and bodies – our minds remain relatively asleep. The 'spiritual' illumination of our personal and therefore collective minds – in accord with our bodies, hearts and 'spirits' – is yet to occur. Our 'heart-minds' sit at the back, perhaps even unaware that the time has come to wake-up.

Our capacities to be aware of and care for our Indigenous 'minds' and our 'spirits' are related. According to Māori/Indigenous teachings, our heads are the most sacred part of our personal and collective being. Nanny Rose has pointed out, if we are not vigilant about caring for and monitoring what goes into our 'heads', there is not much point in caring for the rest of our being. She also talks about the importance of keeping our 'minds' unpolluted. As children they were taught to only allow hurt or anger to smudge their 'minds' for 30 seconds. 'Kia mā tōu rei'. Keep your forehead, your 'mind' clean and clear. Unlike most of us, Nanny Rose was raised in the Kura Huna school and life ways. Her connection with source and the teachings that enable perpetuating alignment with it was unbroken. She often said –

> "I have never been programmed by the state, Christianity or education"
> (Dr Rose Pere)

Nanny Rose and the mauri of this work speak with voices that consistently and uncompromisingly prioritise Indigenous mana and re-vitalisation. In comparison, I sometimes struggle to clear my ‘mind’ and consistently foreground our inherent and sovereign Indigenous mana, strength power and healing. What follows is a warning about our current relationships with our ‘heads’ and ‘spirits’. I suspect Nanny Rose may speak differently, with more emphasis on our mana and less on the power and disturbances of colonisation. However, this research and other Māori scholarship highlights a need for this cautioning, and I can only speak as best I can with the voice I have. The story she may caution me about telling, is the story this research says we need to un-tell on our journey towards healing and revitalising our lives and our stories.

Our lives and this research confirm, the power, presence and movement of Indigenous source and our inherent senses continue to powerfully, if largely unconsciously, move in and transform our lives. It has also been noted that due to colonisation many Māori are now unsurprisingly, frightened of and distrust the unknown, the ‘spiritual’, and especially the combination of the Māori unknown and ‘spiritual’ (Broughton, 1985; Glavish, 2015; Moewaka Barnes, 2016). It has been noted, like our non-Māori counterparts, we are developing a superficial pre-occupation with the physical, and a compulsive need to know. Naida Glavish (2015) speaks of sitting with kaumatua and kuia who cry as they consider the long-term implications of their grandchildren’s lack of attention to their ‘spiritual’ development. Ruka Broughton remarked, under the duress of colonisation, “(o)ur people became frightened of themselves. Frightened of their culture, frightened of their tikanga, frightened of their spirituality and they pushed them aside, even their reo” (Broughton, 1985, p. 12).

The questions have been asked, are we leaving who we are as a spiritual people behind? (Glavish, 2015, n.p.). And, has the ‘head’ of the Māori people been overcome? (Royal, 2006, p. 198). “To have this said about oneself [and one’s people] was a calamity and catastrophe of the highest order, greater than physical death itself” (Royal, 2006, p. 198, [my brackets and text]).

This research confirms, our ‘heads’ have not been overcome, nor are we leaving the essence of who we are as ‘spiritual’ people behind. However, our relationship with our ‘heads’ and our ‘spirits’ require urgent attention.

A yawning discrepancy now exists between our transformational, almost unconscious-embodied, and therefore mostly ‘privatised’ relationships with the ongoing power, presence and movement of Indigenous source; our critical awareness of the colonial contaminations

that cannot stop but can inhibit the movement of these life-giving vitalities; and our capacities to positively and consciously apprehend and come into increasingly active alignment with them. Subsequent to past and ongoing colonisation, a split now exists between our experiences of our inherent Indigenous heart-body-life source vitalities and the capacities of our personal-collective minds to consciously apprehend and respond to them.

This research confirms, using our 'minds' to recognise and release colonial contaminations and align with our already awakening hearts, bodies and lives will recohere our wholeness. It will enable us to understand, apprehend, align with and release the vital and re-vitalising wholeness of our personal-collective, and therefore intergenerational healing and life-giving power of our Indigenous source vitalities.

Looking back at the source, force and course of the mauri journey of this work, like the rainbow of Rehutai that the setting sun illumines in the spray behind the waka, this work tells us – the time has come for us to illumine our 'minds' in accord with the re-vitalising 'spirit' that is already awakening our bodies and lives. It is time for us to awaken our Indigenous 'heart-minds'.

The mauri of this work is also a karanga. It is calling us to wake up and come into more conscious awareness and expressive alignment with our Ancestors and the ongoing power, presence, and movement of Indigenous source vitalities. This work is a demonstration of the healing power that is life calling to life, and mauri calling to and awakening mauri. It is worthwhile and 'good for us' because it re-emerges the stories that tell us where these vitalities are and how we can apprehend, open to and come into expressive alignment with them.

The mauri of this work calls to, ignites, and provokes the 'spirit' of Indigenous re-vitalisation in our bodies and 'heart-minds' to wake up. It confirms that when our personal-global Indigenous 'minds' wake up and come into alignment with the source illumination and re-vitalisation of our 'spirits', hearts and bodies, not only will we develop positive and perpetuating identities, our bodies and lives will increasingly become flushed with much needed goodness, healing and wellbeing.

The gaze of the mauri that invigorates this work indicates that as our 'heart-minds' awaken and increasingly come into expressive alignment with the ongoing presence, power and movement of Indigenous source, we will not only re-secure our survival, we will re-cohere and re-instate the conditions of our healing, wellbeing and thriving. Inevitably, we will re-boot

the institutions and societies that enable us to apprehend, comprehend, speak and think well about, and therefore more consciously align with and perpetuate the life-seeking-life-course of mauri. We will restore our abilities to ever-unequally co-facilitate with the power, presence, and movement of Indigenous source to usher along our personal-global, and therefore intergenerational re-vitalisation, re-generation, development, healing and wellbeing.

> "To probe, to open the eyes of humanity to this level of being" (Ti Hauora o Te Aroha, 2007).

This work confirms, whether we are consciously aware of them, or not, we are our Indigenous source forces, senses, stories and Ancestors and they are us. They continue to touch, infuse and re-orient out lives towards wellbeing. Even while our stories have, for a time, become interwoven with systemic colonial harming, there have and will always be challenges to the power, presence, and movement of Indigenous source. Like the stranded cord of our physical and metaphysical umbilical's - the personal-collective-intergenerational healing and vitalities of our sacred 'He Atua' and our intergenerational collective 'He Tāngata', continue to incessantly move into and out of time and timelessness in the vital and re-vitalising expression of our personal heart, bodies and lives (He Tangata). Our life-seeking-life source, courses and natures continue no-matter-what.

9.1 Whakawātea mauri (Indigenous liberation) and whakarauora mauri (Indigenous re-vitalisation)

'Whakawātea Mauri – Indigenous liberation' or decolonisation is the process of recognising and releasing colonial contaminations. It is 'good' for us as it enables us to recognise and release that which we are not from our personal and collective hearts, minds, bodies and lives. Accessing the narratives that tell the truth about who we are and what has happened to us because we continue to be Indigenous in our lands that are now colonially invaded, enables us to recognise, strategically resist and free ourselves. As Donna Awatere passionately put it –

> "The winds from the four canoes carry the cries of our tupuna. Calling to us across time. Demanding that we each go through whakamataa tauranga: put both hands through our bodies to rip away the lizard's claws clinging to our hearts and guts and suffocating our taha Māori

> intelligence. To rip away each last vestige of the stench within" (Awatere, 1983, p. 19).

Colonisation is not over. Until it is, our efforts to attend, align with and ever-unequally collaborate with Indigenous source, will require us to continually recognise and release the layers of structural, inter-personal and particularly internalised colonial contaminations that may inhibit our hearts, bodies, and minds.

In comparison, 'Whakarauora Mauri – Indigenous re-vitalisation' is the process of apprehending, realising, and perpetuating who we are. It is unapologetically Indigenous-centric. It provokes a whole-hearted turn towards and embracing of our Indigenous people, lands and lifeways. The releasing and activation of positive personal Indigenous identities blossoms into the self-perpetuating, natural amassing of personal-collective, local-global and therefore intergenerational Indigenous re-vitalisation, regeneration and development. Apprehending and coming into attunement with the life-giving-life flow of the indelible and ongoing presence, power and movement of Indigenous source in our inner and outer worlds, through our embodied senses and re-awakening minds is 'good for us'. It re-aligns us with our natural vitalities, healing, and wellbeing potentials.

'Whakarauora mauri' (Indigenous re-vitalisation) and 'whakawātea mauri' (liberation) are related, yet different. 'Whakarauora mauri' is the natural expression of the ongoing power, presence, and movement of the 'human, natural and other than human' Indigenous life-course. 'Whakawātea mauri' are the ways this life-course resists harm and repairs damage by meeting and mastering challenges. Compared to the timeless and ongoing progress of 'whakarauora mauri', the intrusion of colonisation and the work of cleansing its contaminations, is but a blink in the eternity of our ongoing Indigenous life-courses (Awatere, 1982). The relationships and differences between 'whakarauora mauri' and 'whakawātea mauri' are illustrated below.

Figure 18 *Whakarauora mauri (Indigenous re-vitalisation) and whakawātea mauri (Indigenous liberation).*

Whakarauora Mauri	**Whakawātea Mauri**
Indigenous Re-vitalisation	Colonial Liberation or de-
Mā	Hara
Indigenous-centric	Colonial-centric
Realise Indigenous re-vitalisation	Recognise and release colonial harming

9.2 Whakarauora Mauri - Indigenous re-vitalisation

The ‘whakawātea’ work of identifying the impacts and mechanisms of past and ongoing colonisation, decolonisation, and intergenerational trauma – or who we are not - is being done. Like AHSP narratives, the work of whakawātea and decolonisation is important. It critically informs our personal-collective, local-global capacities to ensure our survival by identifying who we are not and informing our resistance of colonisation.

We are yet to turn towards and give similar attention to our ‘whakarauora mauri’, our natural Indigenous re-vitalisation. This research demonstrates, subsequent to colonisation, deliberately attending, realising and releasing our Indigenous vitalities, re-awakening and healing our Indigenous ‘heart-minds’, bodies and lives is urgent and now requires multiple processes.

9.3 Opening our Indigenous hearts and minds

In accord with our re-vitalising life-course stories, this research reminds us, the most important and powerful thing we can do to heal as Indigenous people - even or perhaps especially if we have been separated from our people, lands, and lifeways – is simple.

This research confirms, despite the multi-levelled complexities, projects and trauma of colonisation (especially the yet to be systemically disarmed mine-fields of internalised colonisation), our Ancestors and the life-giving presence of Indigenous source remain where they have always and will always be. To begin to re-connect to our Indigeneities, re-vitalise, heal and be well, we need only turn towards, open to and align with the ongoing power and movement of the life-seeking-life mauri that dwells and moves into and through our bodies and worlds. The more we can awaken our Indigenous ‘minds’ in accord with this presence, the more we come into expressive alignment with these live-giving sources, provoke and promote our Indigenous re-vitalisation. Given the ongoing indelible presence of Indigenous source and our inherent senses, we are always able to turn towards and come into alignment with our Indigenous vitalities.

While in essence the re-vitalisation of our mauri and life-force is simple, for many, perhaps even most of us, aligning with and releasing our Indigenous source may also require ‘whakawātea mauri’. Given the colonial context, reconnection to narratives that tell the truth about what has happened to us, asking and answering mauri-cleansing questions will be required.

Do we still know who we are and who we are not spiritually? Are we still looking after and holding up our Indigenous ‘spirit’, head, prestige, authority, power and control, or are we holding up something else? To answer these questions, we will need to examine the roots and expressions of our current identities and realities (Broughton, 1985). The answers will help us address the things that enhance and inhibit our abilities to openly relate to the ongoing power, presence, and movement of Indigenous source into and through our hearts, bodies, minds and lives.

> These people are talking about the land, the reo, having a special tv station. I’m talking about the cheapest one of the lot and the one that takes less work, and that’s wairua Māori. (Broughton, 1985, p. 10)

This research also confirms, our personal-collective, local-global decisions to turn towards, tune into and give expression to our embodied Indigenous source-senses and Ancestors are transformational and life-changing. Over-time, and especially once our personal-collective, local-global ‘heart-minds’ awaken, these decisions will increasingly and inevitably become, not just life, but world-changing.

9.4 Ancestor prophecies and provisions

Pre-colonial prophecies confirm, even while protracted and heinous, we would eventually survive colonisation. Ancestor provisions instructed us to keep our teachings alive at all costs. If necessary, we were to die to do so (Colorado, 1996; Obah, 2010; Silko, 1991). Consistent with Nanny Rose’s ‘He Atua’ teachings, the preservation of physical life was secondary to the prioritisation and continuance of our ‘spiritual’ natures, identities, and lives. While we have survived and are taking great steps towards our physical, economic, and political recovery. This research reminds us that the time has arrived for us to attend the revitalisation of the most powerful and sacred parts of who we are.

Across the Indigenous world there are prophesies that tell us, our Ancestors knew what was coming before colonisation arrived. They made provisions so we would not only survive we would eventually restore the conditions of our thriving. They made sure the teachings and that which is most precious was kept safe so it could be re-membered and re-activated at the right time (Colorado, 1996; Obah, 2010; Silko, 1991). That time is now. These provisions are not well known. Our Indigenous re-vitalisation, healing and wellbeing can be greatly

enhanced by research that re-emerges and makes our Ancestor prophecies, provisions and teachings more readily available.

9.5 Māori/Indigenous Cycologies

Our 'Indigenous/Māori Cycologies' are the knowings, processes, patterns, frameworks, technologies and practices that enable us to live in harmony and balance with our healing (mā), our hurting (hara), ourselves, each other, the natural and also the 'other-than-human' realms. They reveal, illumine, support and facilitate our apprehension, understanding and therefore capacities to align our human personal-collective-societal with the power, presence and movement of Indigenous source. Our 'Cycologies' enable the human life-course to once again have regard for and move in alignment with the 'other-than-human and natural' life-courses. They enable us to more consciously, yet ever partially and unequally co-create with the subtle, yet powerful, unbroken, and ongoing vitalities and presence of Indigenous source. They enable us to realise our potentials and to be more fully human, by remembering and fulfilling our kin-ship obligations and responsibilities to ourselves, the natural and the 'other-than human'.

'Māori/Indigenous Cycologies' restore and support the knowings, knowledge, practices, and eventually the institutions and societies that facilitate our 'whakarauora mauri'. They enable us to care for and therefore take back the control of our re-vitalising personal-collective, local-global and intergenerational Indigenous 'spirits', hearts, minds and bodies in ways that accord with the life-giving, wellbeing enhancing source, force and course of all life.

Perpetuating personal-global Indigenous re-vitalisation, re-generation, development and wellbeing are the natural outcomes of activated indigenous identities. Activated identities are the natural outcome of apprehending and aligning with the source, force and course of Indigneous life. Māori/Indigenous Cycologies support us to turn toward, open to and expressively come into alingment with our Indigenous source forces. Indigenous Cycologies re-vitalise, heal and re-cohere the wholeness of our personal-global and intergenerational sources, lives, bodies and realities.

> It is the opening, the reconnection of the heart and mind of the human spirit, the collective mind of humanities mass. (Ti Hauora o Te Aroha, 2007).

In this work, and in accord with the 2007 Māori/Indigenous Cycology teachings, the ongoing existence of a collective 'heart-mind' of the corporate entity of humanities mass has been glimpsed. Others have looked in the direction of the socio-political nature of our Indigenous Cycologies. For example, even while unfunded, after the onset of the devastating 2010-2012 Christchurch Earthquakes, Māori opened marae and began housing and feeding people a full 24 hours before the state funded institutions responded (Kenney & Soloman, 2014; Lambert, 2014). Lambert (2014) sought to explore and understand this collective Māori response to collective need. He raised the concept of 'mātauranga hāpori', often and perhaps erroneously translated as 'sociology', as something more attuned to the yet to be properly understood depths and responsivities of our collective Māori/Indigenous 'heart-minds' (Lambert, 2014).

> And yeah, being Māori does help a big way because of what's in here (taps chest), not whats in here (taps head). (Lambert, 2014, p, 46).

'Mātauranga hapori' foregrounds and re-coheres the collective socio-political to the personal 'spiritual' and emotional of our Indigenous Cycological wholeness. The re-emergence of our Cycologies informs and facilitates the re-coupling of our existential-political-spiritual awareness, realities, and leadership. Prior to colonisation spiritual-political Indigenous leadership informed eons of sustainable existence. Our Cycologies release our personal-collective, institutional, societal, and therefore intergenerational Indigenous heart-minds, bodies and potentials.

'Indigenous Cycologies' necessarily incorporate the spectrum of the 'spiritual'-existential-political kin-ship rules and responsibilities on which the protection, preservation, and perpetuation of human and all life depend. By enabling us to re-member and enact our responsibilities as good relatives, they not only restore wellbeing, they also re-dignify humanity. Importantly, they also allow us to critically identify and deal with the things that challenge or disturb the ongoing movement and unfolding of our human, natural and other-than-human vitalities and wellbeing.

Indigenous ways of being and seeing such as 'embodied knowing', 'retrospective sight' and 'second-sight' have been identified. More research could be done to explore and support our unique and natural ways of perceiving and responding to our embodied-source vitalities.

This research extends previous findings of distinct and ongoing Indigenous ways of healing and caring for our 'spirits', hearts, minds and bodies (Gone, 2008; Hill et al., 2010; Milne,

2009; Robbins et al., 2008). While there are numerous examples of Māori/Indigenous Cycologies throughout this work, this thesis is but the briefest of glimpses into the depths of the potentials that are our past, ongoing, and future Cycologies.

Some Indigenous scholars, researchers, teachers and healers are already dwelling in and assisting the dawning re-emergence of our Indigenous ways of caring for our 'spirits', hearts and minds (Colorado, 1996; Rangihuna, Kopua & Leach, 2018; Lawson-Te Aho, 2013; Niania, et al., 2017; Obah, 2012; Raj, 2012; Soloman & Peach, 2021). There is immense scope to engage research and scholarship that supports us to re-emerge, restore and perpetuate the existence of our personal-collective-intergenerationally relevant Māori/Indigenous Cycologies.

9.6 Resonant international Indigenous re-vitalisation

A provocative process of 'resonant international Indigenous re-vitalisation' that is linked to 'spiritual'-political awakenings has also been demonstrated. Hearing and responding to each other's stories of surviving, meeting and mastering colonisation not only helps us to better understand colonisation, it gives us heart. The resonance of our shared stories inspires us to re-member and restore who we are. Our 'resonant international Indigenous re-vitalisation' stories inform, in-fuse and re-vitalise our local-tribal, collective-global understandings of our Indigenous re-awakening, re-generation, and development. They also enable us to apprehend and begin to understand our collective potentials and responsibilities as Rā-ngāti-rā.

The synergistic and re-vitalising impact of the amassing movement of 'resonant international Indigenous vitalities' is evident in the international Indigenous protectorship movements of Murdered and Missing Indigenous Women (MMIW), Standing Rock (Indian Country Today, 2021); Mauna Kea, "sacred mountain, sacred behavior" (Case, 2019, personal communication, Native American and Indigenous Studies Conference, Waikato University, 2019; Case, 2021); the Wet'suwet'en resistance and protectorship against extractive industries (Issac Murdoch, 2021, personal communication); Enbridge Line 3 resistance (La Duke, personal communication 2021) and the swelling numbers of Indigenous protectorship movements.

At the local level, recent and current examples can be seen in the Māori resistance and protectorship movements of Bastion Point, Raglan Golf course, Pakaitore, Ihumātao;

Mataharehare, Auckland; Mau Whenua - Shelly Bay; Pūtiki Bay Waiheke Island; Nga Puhi resistance to the barely disguised land theft of Significant Natural Areas (SNA), 'Hands Off Our Tamariki' and the swelling numbers of other Māori resistance and protectorship movements.

The current global wave of prayer-filled solidarity, awareness and practical-financial-socio-political support for the children whose bodies have been found on the former grounds of the Kamloops and other Residential School grounds in Canadian, their families, the Tk'emlups te Secwepemc and other First Nations people, from not only local-international indigenous peoples, but also those who do not call themselves Indigenous, and may never have previously allied with Indigenous people, is a potent example of the 'Rā-ngāti-rā' awakening power of 'resonant international Indigenous re-vitalisation'. It is also a demonstration of the power of 'mātauranga hapori'.

> Read the story.
>
> Understand the story.
>
> Embrace the story.
>
> Look after the story.
>
> Only Indigenous people know how to look after the story without taking from the story.
>
> (Ti Hauora o Te Aroha, Personal Communication, 2007)

We are our stories, and our stories are us. Our stories of our indomitable vitalities, and also the failing colonial attempts to suffocate or separate us from these vitalities are potent. Our stories move us, and when we are moved and move on mass, we are unstoppable.

There is much scope to continue exploring, and emerging knowings, knowledge and concepts of 'Resonant international indigenous vitalities' and the personal-collective-global power of our stories so we can continue to re-couple our spiritual-political and more consciously and deliberately align with, draw upon and enhance the already evident and re-awakening personal-global healing potentials of Indigenous re-vitalisation.

9.7 Sovereign Indigenous sexualities and gender re-balancing

As ‘Te Whare Tāngata’ (the carriers and bearers of all human life), Indigenous women have a particular affinity for and role with mauri (Roestenburg, 2019). Re-vitalising and developing our natural Indigenous ‘spiritualities’ and re-opening our Indigenous heart-minds also requires us to attend the colonially orchestrated, systemic imbalance that now exists between Indigenous women and men. This will include re-vitalising and re-storing our Indigenous ‘feminist dimensions’ that re-cohere and align us with the presence, power and movement of the sacred feminine (Evans, 2021). It will require restoration of the roles, status and power of Indigenous women (Mikaere, 2003; 2011; Murphy, 2011).

Given the gender liminality in the ‘spiritual’ dimensions of both Erana and LC’s life-course stories, re-storing our sovereign Indigenous sexualities and genders will also entail critiquing, de-colonising and freeing our Indigenous notions of gender and sexuality. This will require a rupturing of the ‘normalised’ systemic violence that is heteropatriarchy and heteronormativity. Again, there is much work to be done in this area.

9.8 The most ‘Indigenous dis-possessed’

In locating and speaking to the ‘against-all-odds’ collaborators and others, this work shines a light on the intangible-tangible re-vitalising experiences of ’dis-possessed’ Indigenous people. Very little research has explored the realities and experiences of the Indigenous ‘dis-possessed’, and even less their relationships with Ancestors and the Indigenous unseen. The collaborator’s stories confirm the paradox of the delicate and at times desperately vulnerable, yet nonetheless Ancestor mandated state they dwell and exist within.

> You may not know your language, but your language knows you.
>
> You may not know your mountain, but your mountain knows you.
>
> You are enough because your Tipuna made it so.
>
> (Raiwiri Waititi, Māori Party campaign panui. July 30, 2021)

Given the depth, breadth, and global nature of colonially induced dislocation - aside from the ongoing resonant presence of Ancestors and embodied senses - through no fault of their own, many Indigenous people today may have little or no idea they are Indigenous. Many may not look Indigenous, and no longer know who or where their people are. The numbers

of Indigenous ‘dis-possessed’ are probably larger than those of us who retain or have reclaimed our Indigeneity.

If we are to heal and be whole as a people, as ‘Rā-ngāti-rā’ - like the First Nations children buried in Canadian and other colonially invaded soils - the Indigenous ‘dis-possessed’ and their Ancestors need and deserve to be acknowledged, received and welcomed home. We need to find ways to work with our Ancestors and each other to reach for and bring the Indigenous ‘dis-possessed’ home.

> Look after the mauri and the mauri will look after you.
>
> (Ti Hauora o te Aroha, 2012)

This research confirms, all Indigenous people, and especially the Indigenous ‘dis-possessed’ are always held and supported by Ancestors and source. Ko au ngā tipuna, ko ngā tipuna ko au (we are our Ancestors and our Ancestors are us). Through turning towards and following the indelible trace of mauri and Ancestors in our inner and outer lives, we will find our way home. In this work the synergistic influence of ‘Ancestor mandate’, ‘Synchronistic relationships’, and ‘Ancestor giftings’ are recognised as some of the ways our Ancestors continue to reach for, shelter, nourish and guide their grandchildren home.

This work is but a glance in the direction of how we can come into collaboration with our Ancestors to facilitate the home-coming, re-vitalisation, healing, and wellbeing of ourselves and the Indigenous dis-possessed. There is huge scope to continue exploring and understanding the ways our Ancestors never let us go and continue to support, nourish, encourage and look after us – especially when we find ourselves in contemporary conditions of ‘dispossession’, disconnection or alienation from our people, lands, lifeways and stories.

For some ‘dispossessed’ Indigenous people, permission, acceptance, and encouragement may be sufficient to spark or deepen their re-vitalisation and homecoming. For most re-connection to positive Indigenous identities and the well-being benefits associated with them, will also require opportunities to safely find and reconnect to our people and our stories.

> Truth leads to healing, healing leads to overcoming of the obstacles that prevent us from realising our naturalness. When we are imprisoned, we are out of our natural being, our natural state. (Ti Hauora o Te Aroha, 2007)

A hand-over-hand, life-line pattern of general or pan-tribal, to more specific tribal reconnection has been consistently demonstrated in this research. This work also confirms, the degree of acceptance or rejection the 'dispossessed' experience from their people when seeking reconnection, powerfully impacts their capacity to make and sustain relationships, identities and therefore also the healing and wellbeing associated with them. Being welcomed and embraced, or challenged and shamed, can make the difference between immediate reconnection, transformation, healing and the unleashing of a powerful and perpetuating Indigenous solidarity that we all benefit from, or years of ongoing pain, 'bi-cultural dissonance', confusion and alienation.

The provision of welcoming and safe pan-tribal spaces that recognise and look after the 'dis-possessed' 'spiritually', as well as socio-politically and relationally will be essential to support them, and therefore our Ancestors to find their way home. A synergistic process of Indigenous re-vitalisation and awakening has been identified. It can be drawn upon to inform strategies to welcome and receive the 'dis-possessed'.

The process foregrounds the Ancestral or 'spiritual' and provides critical 'his'storical-socio-political narrative reconnection in the context of safe and welcoming relationships with Indigenous people and communities. This pattern could guide and inform the design, development, and delivery of whānau, hapu and community led Indigenous-vitality home-coming wānanga. The wānanga can provide welcoming spaces to come together, heal, share, be inspired and illumine our personal-collective minds, and come into alignment with the already in motion re-vitalising movement of our personal-collective hearts, minds and bodies.

Further research could explore the healing and wellbeing benefits of supporting families, hapu, iwi, community and kaupapa groups to run Indigenous re-vitalisation wānanga. To ensure these wānanga prioritise the most Indigenous 'dis-possessed' those experiencing intersectional oppressions, girls and women, our past and ongoing 'stolen generations', our youth, those who are at risk of suicide and their families (pre and post suicide), our 2SLGBTQI people, Indigenous mothers and fathers parenting alone, the incarcerated and once incarcerated, the disabled and the swelling numbers of Indigenous homeless, poor, and those suffering depressed mauri, mental unwellness and addictions could be prioritised.

Subsequent to past and ongoing colonisation, we need to be exquisitely protective of what we have left. Determining who is and is not Indigenous and deciding who we will and will not let in are now fiercely contested processes. They are made more contentious by colonial

meddling and especially internalised colonisation. In following the life-course journeys of Indigenous people who have and have not been able to confirm their Indigeneity, there are some caveats to my call for the acceptance and welcoming of our Indigenous 'dis-possessed'. In Aotearoa, as Māori we self-identify. This is not an 'individual' process. If a person can link themselves to and are supported by their people, they are recognised and accepted as Māori. Their ongoing behaviour and responses in our communities guide the development of their relationships.

Those seeking Indigenous homecoming need to demonstrate a loving and humble heart, and a respectful and open mind. There is also a need to willingly recognise and actively respond to the intergenerational and ongoing colonial harming of Indigenous people. For those of us who look white, or are colonial beneficiaries in other ways, we need to become critically aware of and then actively use the power of our beneficiary status for Indigenous benefit. The 'dispossessed' Indigenous people I know of who have been welcomed and sustainably embraced by communities, when their Indigeneity has and has not proven, do all of these.

Colonisation spared none of us. Given its duration and extent, to differing degrees we have all experienced and are healing from Indigenous 'dis-possession'. This research is 'good' for us, as in accord with our Ancestors and Indigenous source it provides the life-stories, knowledge, and awareness to support us to acknowledge and recognise not only our own relationships and experiences with Indigenous source, but also the realities of our Indigenous 'dis-possession'. It gives us the awarenesses that help us understand. We can then choose to deliberately prepare safe spaces to facilitate our Indigenous homecoming, healing and wellbeing.

9.9 Summary

As I reach the end of this leg of the journey, my mind and heart return to the last days we shared with our mother, as our Ancestors increasingly reached through to embrace and receive her. Due to the infusing presence of Ancestors, the sacred context of this time resonates with the Ancestor mandated realities the severely Indigenous 'dis-possessed' also dwell within. These states are rarefied and sacred. This work makes the ongoing and life-giving presence, power and movement of our unseen-seen Ancestors and source vitalities evident, natural and palatable for us once again.

This work offers something timeless and ancient, yet new and vibrant. It is good for us as it re-emerges the stories, knowing, knowledge and understandings that remind and provoke us to turn towards, percieve and re-connect to our natural and enduring Indigenous source vitalities (IV). It incorporates, yet importantly goes both before and beyond past and ongoing colonisation, decolonisation and intergenerational soul trauma to re-cohere and re-awaken our awarenessess to thfe incessant, past-present-future, life-seeking-life re-vitalising ‘spirit’ of our sovereign Indigenous healing, wholeness and wellbeing.

This work demonstrates and affirms, regardless of the contemporary circumstances of Indigenous ‘dis-possession’ we may find ourselves in, our ‘human, natural and other-than-human’ Indigenous Ancestors never let us go. Even when we are unaware of them, and especially when we are up ‘against-all-odds’, their embracing strength, power, presence and nourishment continue. We are always their mokopuna [grandchildren].

Like the last few days of our Mama’s journey, in following the mauri the Ancestors awoke in my heart, this work turns towards re-awakens and releases the glorious life-giving vitalities of the ongoing power, presence and movement of Indigenous source. It illumines the patterns, processes, relevancies and implications of - Te Whakaohooho, Te Whakarauora Mauri: The re-awakening and re-vitalising ‘spirit’ of Indigenous power, healing, goodness and wellbeing. In accord with the ever-loving presence of our Ancestors in our bodies, hearts, inner and outer worlds, the ‘spirit’ of this work also seeks to ignite our minds. It provokes us to turn towards and expressively align with the re-dignifying life-giving, healing and wellbeing vitalities of our Indigenous source, force, course and Ancestors - it calls us home.

E Tū

E Rongo

Tane Maurangi

Nau mai haere mai

Ti Hei Mauri Ora!

Glossary

Ahua	Form
Atua	God
Hara	Hurting
Hinengaro	Māori mind/The hidden mother of all
Huihuinga	Gatherings
Ia	Energy
Ihirangaranga	Source vibrations
Iwi	Tribe
Iwi taketake	Indigenous people
Kai	Food, sustanance
Kaimahi	Workers
Kaikaranga	Ceremonial caller
Karakia	Prayer
Karanga	Sacred invocation/call
Kete	Woven basket
Koha	Gift
Kōrero	Language, talk, discussion
Kuia	Elder woman
Kupu	Words

Kura Huna	Sacred wisdom schools
Mā	Light
Mā-hara	A way of living and moving in the world whereby we carry our hurtinand our healing in harmony with us.
Mana	Prestige, authority, control, power endowed by a supernatural force into a person/people, place or thing.
Manaaki	Nurturance
Marae	Ancestral home and meeting place
Matakite	Seer
Mātauranga	Knowledge
Matua	Father, uncle or senior Māori male.
Mauri	Life-force
Mirimiri	Tangible and intangible massage
Mohio	Embodied knowing
Mokopuna	Grandchild/ren
Momo	Type, trait, characteristic
Mōteatea	Original knowledge, wisdom and vitality carrying chants.
Ngākau	Non-physical heart
Pākehā	Non-Māori New Zealander
Pai arahi	Leader, guide

Papatūanuku	Earth Mother
Pito	Umbilical cord stumps of newborns
Poi	Percussive round balls on a string
Pou	Posts
Pounamu mere	Greenstone club
Puku	Stomach
Pūrakau	Knowledge, wisdom, vitality carrying narratives
Pūrerehua	Original Māori instrument
Rangahau	To seek, pursue, search, and investigate
Ranginui	Sky Father
Rongo	Feminine portion of the hinengaro (human mind). God of peace, connection, union.
Rongo	Senses (excluding sight)
Rongoā	Original Māori healing, including knowlede, substances and practices
Pūtatara	Māori trumpet
Tamaroto	Inner universe
Tamatane	Masculine side
Tamawahine	Feminine side
Tane Maurangi	Super-consciousness
Tangata	Human personal

Tāngata	Human collective
Tangata Whaiora	Seekers of wellbeing
Tangata Whenua	People on the land/ Māori as opposed to those who originate from other lands and are here legally by virtue of Te Tiriti o Waitangi as Tangata Tiriti
Tangihanga	Funeral ceremony
Tāonga	Treasures, gifts that which is precious, greenstone.
Taonga pūoro	Original Māori instruments
Te Ao Kohatu	The ancient world of stone
Te Ao Mārama	The world of light and life
Te Ao Māori	The Māori world
Te Tī Kouka	The Cabbage Tree, Torbay Palm
Te Pō	The place of darkness and conception
Te Reo Māori	The Māori language
Te Reo me ona tikanga	Māori language and protocols
Te Whetu o Te Tonga	The Southern Cross
Tipuna	Ancestor/s
Tohu	signs of Ancestor presence
Tohunga	Reader of sings. Expert, practitioner
Tohuna	Keeper of wisdom and knowledge
Tūmatauenga	Masculine portion of the hinengaro. God of humanity.

Wānanga	Collective wisdom and knowledge emergence institution
Wairua	Spirit or soul
Waiata	Song
Whakapapa	To layer. Indigenous lineage and descent
Whakarauora	Re-vitalisation
Whakawātea	To liberate, free
Whakawhanaungatanga	Relationality
Whakatauki	Proverb
Whaea	Mother or senior Māori woman
Whai	Stingray
Whānau whānui	Extended inter-generational family

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APPENDIX

MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKENGA TANGATA

Whakaoho Mauri: Re-Awakening the Indigenous Spirit

INFORMATION SHEET

Tēna Koe, Tena Koutou, Greetings to You and Your People

He mihi aroha tēnei ki a koutou katoa e hapai ana i te kaupapa whakaoho mauri, whakahokia mana ki a tu kaha Māori. Greetings, may the dignity, goodness and wholeness of ancestral authority and brilliance continue to re-awaken into our world of today and our grandchildren's world of tomorrow. No reira tēna koutou, tēna koutou, tēna tatou katoa.

I am of Māori (Ngāti Kahungunu ki Wairoa, Ngā Puhi) and Dutch ancestry, with sprinklings of Irish and Scottish heritage also. I am a nana, mother, daughter, sister, cousin, niece, aunty, kaiwhakaruruhau (traditional healer), Indigenous academic activist, PhD candidate, and live in Whanganui, Aotearoa New Zealand. Greetings.

I am seeking to hear and share stories of reconnection to our ancestral Indigenous identities. In particular, I am interested in hearing from those who have journeyed from a childhood of having none, or only the vaguest of notions about their indigenous heritage, into current positions of standing in the world firmly anchored in and expressive of their ancestral Indigenous center, forms and people**.** A group of international Indigenous collaborators are sought through a global web of Indigenous networks to share their stories. Participants will consent to taking part in a conversation or interview alone or with other collaborators at an agreed upon location. Gatherings will be recorded using video/audio to enable full transcription of the discussion for analysis. Gatherings will last as long as is required by the collaborators to tell their story, yet it is expected that they will take no more than one hour for one on one gatherings, and two hours for larger coming togethers.

When the conversation is transcribed, a pseudonym will be used to ensure your identity is protected. If you agree, follow up contact may be made for clarification by phone or Skype. Prior to analysis you will be given an opportunity via electronic communication to read and comment on the collective stories, and to edit your own story. Tapes and transcripts will be seen/heard by me and possibly by the supervisors. Should this research be published in the future, either in journals or at conferences, every attempt will be made to protect your identity. A copy of the final thesis will be gifted to you on completion of the study.

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You are, of course, under no obligation to accept this invitation. However if you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study up until 1 month after you have approved the transcription of your interview;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings and final report when it is concluded.
- ask for the video recorder to be turned off at any time during the interview.

Thank you for reading this information sheet. If you are interested in taking part in this research project then please contact me as per the above details. I can also answer any questions you may have.

Mauri Ora!
May the very highest levels of life force and well-being be yours!

Na
Michelle Waireti Maria Roestenburg

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor John O'Neill, Director, Research Ethics, telephone +64 06 350 5249, email humanethics@massey.ac.nz.

Whakaoho Mauri: The Re-Awakening Indigenous Spirit

Participant Consent Form

This form will be held for a period of five (5) years

I have read the Information sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/ do not agree to the interview being videotaped.

I agree to not disclose anything discussed in the Focus Group Hui.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: ..... **Date:** .....

Full Name - printed .....