

Midwinter twinkling: Wayfinding love through radical empathy, sky-sharing, and futuring

Clare M Mouat^{1,2} 

¹School of People, Environment and Planning, Massey University, Palmerston North, New Zealand

²International Space Centre, The University of Western Australia, Perth, Western Australia, Australia

Correspondence

Clare M. Mouat, School of People, Environment and Planning, Massey University, Palmerston North, Manawatū-Whanganui, Aotearoa New Zealand.

Email: c.mouat@massey.ac.nz

KEYWORDS: futuring, love, Matariki, radical empathy, shared-sky, wayfinding

1 | WINTERTIME WAYFINDING 2022

In the winter, the stars seemed to have rekindled their fires, the moon achieves a fuller triumph, and the heavens wear a look of exalted simplicity. (Burroughs, 2021, p. 3)

Tell me, what is it you plan to do with your one wild and precious life? (Mary Oliver, 1992, Poem 133: The Summer Day)

June 2022 was a landmark winter for Aotearoa New Zealand and for me. While the New Zealand borders would not fully open to all travellers until the end of July, in early June my multispecies household relocated from Perth, Western Australia, to Palmerston North so I could take up my new academic position at Massey University. Within three weeks of my homecoming (a *hamefarin* in Shetland tradition), 51% of New Zealanders participated in the first celebration of Matariki,¹ the Māori new year (Jensen, 2024). Matariki—also known as the Pleiades or Seven Sisters within the constellation of Taurus—is a distinctive star cluster recognised and commemorated in many cultures across, for example, the Pacific, Australia, Greece, and China (Andrews, 2004; see [here](#) and [here](#)). The Matariki public holiday will fall variably each year on a Friday in June or July and holds a triple crown as a historical moment in the deep, slow, and

unsettling work of decolonising and regeneration. It is the first new public holiday in Aotearoa New Zealand since the 1974 recognition of the signing of Te Tiriti o Waitangi (Treaty of Waitangi) between Māori Rangatira and the British Crown. Second, it is the first holiday here recognising Te Ao Māori (Māori worldview) and the differential timings and nature of iwi celebrating the fall and rise of Matariki across the motu (country). Third, it was reported as a global first in recognising an Indigenous holiday (Jensen, 2024). Indeed, “Matariki is more than just a public holiday. Our celebration of [it] ... will be informed by key values such as unity, sharing, feasting, coming together, and environmental awareness” (Acting Associate Minister for Arts, Culture and Heritage Peeni Henare on Radio New Zealand, 2021). Since it will be Matariki when this commentary falls due, it feels fitting to remember, celebrate, and look ahead in this forum with our journal audience.

As I finalise this work, I ponder the wayfinding opportunities in rhythmical relations and infrastructures of care and celebration spanning from microbiomes to outer space. My commentary advances such revolutionary possibilities of love as wayfinding—for myself and communities in which I am placed or have interests—in unsettling times. Returning home was unsettling in terms of moving countries and the ongoing work of [becoming Tangata Tiriti](#), a non-Māori honouring the treaty—Te Tiriti o Waitangi—that gave my lineage the right to belong here. My motivation is to contribute to the deep, slow, and unsettling work of decolonising

This is an open access article under the terms of the [Creative Commons Attribution-NonCommercial-NoDerivs](#) License, which permits use and distribution in any medium, provided the original work is properly cited, the use is non-commercial and no modifications or adaptations are made.

© 2024 The Author(s). *Geographical Research* published by John Wiley & Sons Australia, Ltd on behalf of Institute of Australian Geographers.

and regenerating among grassroot and geography communities (Mouat, 2023). Others, too numerous to mention, walk before and beside me across the spectrum and scale of this unsettling work.

My approach is autoethnographic, akin to the “therapeutic wayfinding” powerfully showcased in *Geographical Research* by Alexander Burton (2021, p. 217). Therein, Burton provides a thick autoethnography with key insights into COVID as an “opportunity to recognise injustices by recognising how bodies are politicised, medicalised, and spatialised.” For Burton, autoethnographic writing is significant as “an interpretive, emotional, and embodied negotiation of meanings and practices” (p. 217). We share common ground in articulating keen insights related to what might be called the therapeutic work needing to be done for ourselves, especially nurturing our disciplinary selves, at the intersection of society and geography as a broad discipline. That need and such work are crucial because, as Iain Hay (2024) has noted, geography is in a parlous state.

Where this commentary deviates from thick autoethnography is in my reflexive analysis that, with gentle urgency, marks and maps geographic constellations for wayfinding. This format is not suitable for a full reflexive analysis of geography such as that undertaken by Doolan and Gillespie (2022) in relation to geographical research in our sibling journal, *Australian Geographer*. Rather, I am inspired by poets and storytellers, including Mary Oliver, who awakens oneness and healing, Maria Popova (2019), whose *Figuring and Marginalian* is an evocative quest for meaning in an imperfect world, and Isabelle Stengers’s (2017, p. 1) advocacy for a “public intelligence of the sciences” based on slow, symbiotic, and honest science. Hence, my approach invites reflection on the sheer improbability of our fleetingly biological existence as borrowed stardust. In turn, that existence compels us to find meaning in the temporary and changing dynamics of ethical wayfinding in relationships and *hamefarin*, especially given stark contrasts with the deep slow workings of dark matter and our galaxy. Such stellar and symbiotic finetuning cleaves space to advance much-needed governance innovations (Swyngedouw, 2005) and regenerative ethics at the edge of human species extinction during a fifth industrial revolution.

The philosophical labours that I propose above involve grappling with disorienting diffractions of rethinking “history and praxis beyond the confines of subjectivity or teleology for the love of the world that lies between us” (Mouat, 2023, p. 309). Such possibilities of love get us past grief and hopelessness into still-possible flourishing futures. Back then, I proposed three pragmatic considerations: first, following Warne (2020, p. 74), “undoing the colonisation of the mind” in our place-making; second, being mindful of the imperative to build a research repertoire in which aroha and love are developed by unpacking relations to

benevolence, rationality, and imperialism; and third, learning, doing, and learning again in ways based on an ethics of *alterity* (Davis, 2002, p. 146). Here, I splice a fourth consideration for radical empathy in the mapping of our discipline, disciplinary selves, and our wild and precious life in kindred relationships and rhythms.

I have championed the revolutionary possibilities of love. Now, Matariki and *hamefarin* have prompted me further: to trace love from ever-changing celestial rhythms of care and repair to the hands-on work geographers do at home and afar and in the face of loss and emotions in our Anthropocentric realities (Matilde et al., 2023; McManus et al., 2014; Westoby et al., 2022). Midwinter Matariki invites this geographer to reckon, rest, and repair my disciplinary self, especially in terms of geographic and community service, leadership, and agendas. It also encourages me to honour my university’s planning programme kaupapa (guiding principle): Te Tiriti-led Planning for Flourishing Futures.

Wayfinding includes grappling for insights about what is our “next normal.” Yet, geography and geographers struggle with futuring and concurrently repairing entrenched and enduring harms of capitalism, colonialism, and enlightened binary thinking. Thus, like *hamefarin*, wayfinding requires a “radical empathy” attuned to context, compassion, and self-representation that enables insights from, across, and beyond feminist forms of unsettling (Nencel, 2014, p. 81). Pursuing a solastagic and decolonising *hamefarin* expands the frontiers of our collective anthropocentric impact to tackle “the deeper problems and sticking points associated with the not-yet” (Adam, 2024, p. 192). Such expansion enables us to reorient to home and love in our plural terrains, realms, and communities. So, I recognise love as an emancipatory (re)membering and rekinning, a vital reorienting to the self in relation to (more-than-)human kin and kind. That reorienting recollection means (un)settling our migration stories and being open to regenerative prospects through the “forms and scenes of our attachment” to the world that better articulate still-possible flourishing futures (Anderson, 2022).

Furthermore, tracing love with radical empathy can be understood as dusting for fingerprints as our (in) organic signatures. That involves genealogical, theoretical, pedagogical, and practical labours. Tracing fingerprints makes visible our embodied connections, conceptual and material intimacies, and messy forensic identifications and aspirations as geographers. *Being* a geographer within a diverse international disciplinary cluster with radical empathy involves radically engaging with vulnerability, breakthrough learning, and wayfinding strategies to deepen growth, connections, and encounters (Jordan & Schwartz, 2018). For example, tracing love as performative and public wayfinding is signalled when we share recognisable patterns with radical empathy: constellations and fingerprints. Witness Figure 1, which shows an impromptu performance



FIGURE 1 Wayfinding: tracing the collective fingerprints of love (author's photo, Auckland Airport, 2024).

of one child's love for family in an airport lounge—a constrained collective place of wayfinding, waiting, mobilising, and imagining the not-yet. The child's heart display reminds us that small gestures and timings matter: That the impermanence, spontaneity, and transsubjective gestures and encounters of love are essential to the work that we need to do. Such work requires risk, reciprocity, repetition, and reinforcement in everyday and collective ways that might be missed, misunderstood, or overwhelmed by bigger movements into dynamic constellations and unknown futures.

Tracing my own nested situation via radical empathy attunes my sense-making and sense-giving representations beyond serendipitous coincidence in winter 2022. Professor Rangīānehu Mātāmua, a leading Māori astronomer, spearheaded Matariki in ways that are now recognisable as a public wayfinding, braiding local identities, and evolving traditions such as kite-flying or lighting bonfires on beaches and waterfronts that enrich our singular-plural *hamefarin* and futuring. Having catalysed the public holiday, he explained:

While it's a Māori tradition, it's also being celebrated by non-Māori, and I think that's because of what *Matariki* represents—remembering our loved ones, celebrating who we are, having a feast together, and looking forward to a bright and prosperous future. ... I'm so proud of how it has eventuated and how we've been able to do something that I think is having a really important impact on us as a nation. (in Jensen, 2024, 28 June)

This midwinter reckoning of still-possible worlds and pathways for revitalisation, reconciliation, repair, and unity has wider and evolving impact. For some,

organising community Matariki celebrations with 60 km of coastal bonfires felt like “inventing Christmas” (Hyde, 2023, 15 July). Yet, there is also a fragile reckoning in our unicameral capitalist society in Aotearoa New Zealand. While future dates for Matariki have been mapped for 30 years ahead (Radio New Zealand, 2021), perceptions of risk to the holiday have arisen from “commercial creep” (Radio New Zealand, 2024, 26 June) and the rapacious vicissitudes of our first formal three-way coalition government in 2023² raising legitimate public concern that holiday would be reversed. To date, the holidays are flagged to remain despite two forces. One encompasses the extensive, unprecedented, and ongoing coalition government reforms unravelling our progressive social contract (notably equitable well-being and Te Tiriti obligations). The other resurfaces an Association of Consumers and Taxpayers party agenda to remove “the January 2 public holiday to ‘absorb the cost of Matariki’” (Daniels, 2024, 28 June). Notably, Matariki is a dawn ceremony where the stars rising before the sun are read as portents. At Matariki at 5 AM on 28 June 2024, a *New Zealand Herald* article reported on the Workplace Relations Minister announcing a forthcoming exposure draft on far-reaching workplace relations and holidays reforms—reluctantly reassuring the public that in “this coalition Government, there are no plans to take back public holidays” (Daniels, 2024, 28 June).

Thus, at this auspicious moment when the stars rekindle fires in our hearths and frontiers of land/sea/air, growing numbers of Māori/non-Māori are taking the time to reflect on our identities and plans for our wild and precious lives. From the confetti of the infinite night sky, we continue to configure constellations and foreground unresolved relationships with the impossibility of knowing the world that is emerging. Jean-Luc Nancy (1997, p. 152) dedicated a punchy retreat(ment)

of the political with a caution about rushing into “what is to be done?” in which he concluded:

What will become of our world is something we cannot know, and we can no longer believe in being able to predict or command it. But we can act in such a way that this world is a world able to open itself up to its own uncertainty as such.

In 2024, the sciences and public still “side-step the assumed non-factual nature of the not-yet. Now we find ourselves needing to revisit past approaches, explore current challenges, and trouble habits of mind [to open] ways to take futurity and futuring seriously” (Adam, 2024, p. 191). Consequently, in our imperative to foreground the deficits of our futuring capacities in the messy realities of our pluralist present, we must engage in radical empathy and other revolutionary possibilities of love as if our continued existence depended upon it, because it does.

To this end, Matariki speaks to existing support for interventions that galvanise an inclusive politics of radical empathy for revitalising our relations and communities and repairing harm in our classrooms, communities, and emerging agendas. We must witness strategic and tactical interventions across the spectrum from mildly subversive acts such as DIY urbanism to globally distributed creative protests like crochet coral reefs (Mouat & Buksh, 2024) and decolonising/Indigenising agendas such as Matariki especially where “the exercise of privilege made this inclusive politics possible” (Boswell et al., 2024, p. 1).

On our polycritical planet, geographers, allies, activists, and scholar-storytellers have distributed knowledges of the interventions that are needed. We can and do learn from those in other disciplines, cultures, and collaborations about wayfinding (see Sarabi et al., 2023; Sogaard Jorgensen et al., 2024; Steele & Rickards, 2021; Varış Husar et al., 2023). Matariki is an example of sky-sharing that build relations, capacity, and dignity in our critical (im)material infrastructures of development and care via various scales and lenses (see Mann, 2016). We can witness prominent sky-sharing agendas in multilateral collaborations between astronomy consortiums and Indigenous peoples in Australia and South Africa (Mann, 2016). Sky-sharing invests in making Indigenous (sky) culture visible by bringing silenced worldviews into consciousness and conversation through iconic art in enduring ways that attend to rhythms, kin, and reconciliation. Figure 2 shows an enduring and significant sky-sharing landmark arising from such collaboration with an artistic intervention whereby Yamaji artists along the Geraldton foreshore use “Emu Eggs” that resonate with the seven-sister star cluster and socialise sky-sharing.

With colonization there’s been a lot of disruption. But what they couldn’t disrupt was the sky. You can’t mine the sky; you can’t move people from the sky. Charmaine Green (Mann, 2016)

Unfortunately, mining the sky is now in our public imagination and political ambitions—popularised via movies such as *Avatar*—whereupon geographers and



FIGURE 2 Yamaji “Emu Eggs” on Geraldton foreshore Western Australia: inspired in part by the Seven Sisters constellation (author’s own photo). Yamaji (or Yamatji) is a collective identity for Aboriginal groups across the Midwest of Western Australia. Yamaji Country stretches from Carnarvon in the north to Meekatharra in the east to Jurien in the south and covers nearly one fifth of Western Australia and includes coastal, regional, and remote areas (Yamaji Art, 2024). “The sculpture evolved from the interpretation of two paintings—*The Emu in the Sky* by Margaret Whitehurst (Wajarri) and *The Seven Sisters and the Hunter* by Barbara Merritt (Badimaya), selected for their aesthetic, cultural and historical merits” (Yamaji Art, 2013). “The final artwork ... involve[d] eight hemispherical objects about one and a half metres in diameter with the horizontal surface covered in colourful tile mosaic” (Yamaji Art, 2013, 8 March).

others need to attend to the functional governance frameworks for the ongoing peaceful use of outer space (Mouat et al., 2021). Sleep and space are the next frontiers for extractive capitalism and Western academic science as we look beyond our broken planet to colonise outer space and to displace the dark with the capitalist day (Crary, 2013). Instead, in collaboration with Country and cultures, we might better appreciate darkness/dark matter and recognise that our heavens are an already-populated sacred space with complex and intergenerational celestial and more-than-human relations (Country et al., 2022, p. 1). Furthermore, sky-sharing reminds us that we have work at home and across our planet that are more meaningful than car-naming conventions and more urgent than single-mindedly chasing scientific and extractive dividends from space exploration, mining, and tourism.

The Matariki star cluster gets significant attention as to the number, naming, and focus on which stars take “star billing,” if you will. These strikingly similar, enriching, and enchanting stories exhort us to engage with our environments and each other. Made up of hundreds of stars within the Taurus constellation, Matariki is also a reminder that geography is like a constellation; a digital collage of hundreds of images rendered in a single visage and that pixelating effects are akin to clustering like-minded folk that could, if abused, also censure or obscure our ordinary and everyday work. Avoiding such outcomes means having difficult conversations about the work we do and represent, and it means enabling geographers to do their transformative work in radical empathetic and loving ways.

In the final analysis, Matariki marks a rising recognition of Te Ao Māori (worldview); the unification of Western and Māori astronomy, science, and society; and the insufficiencies of permanently fixing calendars and our understanding of the universe. We should be alert to the fact that expert cosmologists gathered at London Royal Society are using scientific endeavours to update the long-held fixed understanding of the universe (Donovan, 2024). Most likely, they are proceeding without doing the necessary radical work of wayfaring, sky-sharing, empathy, and futuring as revolutionary possibilities of love. To therapeutically wayfind into the not-yet will require stamina, collaboration, challenging and rewarding work, rest and repair, and sharing kai (food) in ways that braid and honour our respective tikanga (protocols) as we reflect and plan with each of our wild and precious lives. This is the “exalted simplicity” made possible at this time of rising Matariki twinkling in the winter sky that readies us for our eternal vigilance and care.

ACKNOWLEDGEMENTS

Open access publishing facilitated by Massey University, as part of the Wiley - Massey University agreement via the Council of Australian University Librarians.

FUNDING INFORMATION

There is no funding received or other acknowledgement for this commentary.

CONFLICT OF INTEREST STATEMENT

There are no conflicts of interest to be disclosed.

DATA AVAILABILITY STATEMENT

Data sharing is not applicable to this article as no new data were created or analysed in this study.

ETHICS STATEMENT

There is no requirement for ethical approvals as there is no human participation in this commentary.

ORCID

Clare M Mouat  <https://orcid.org/0000-0003-3789-8494>

ENDNOTES

¹ To learn more about Matariki, one might visit One News broadcast explainer from 2022 by Professor Rangianehu Mātāmua, a leading Māori astronomer who chaired a Matariki advisory group responsible for raising awareness about Matariki that resulted in the public holiday being recognised and cultivating a unifying effect across New Zealand (<https://youtu.be/5isWJeS2icA>, or a short explainer from The Project, a popular evening TV panel show https://youtu.be/hnl1S15_XRs, or <https://matariki.co.nz/about-matariki-co-nz/> or this printable children's activity book <https://www.tepapa.govt.nz/assets/76067/1693183021-matariki-ab-2022-eng-jun14-print.pdf>).

² The coalition government comprises the National Party, the Association of Consumers and Taxpayers party, and New Zealand First: At a glance, you can engage with the agenda for the coalition here (Palmer, 2023, 24 November) and from their 100-day plan (Luxon et al., 2024).

REFERENCES

- Adam, B. (2024). Tempering the not-yet: Towards a social theory for the Anthropocene [article]. *European Journal of Social Theory*, 27(2), 191–208. <https://doi.org/10.1177/13684310231221251>
- Anderson, B. (2022). Forms and scenes of attachment: A cultural geography of promises. *Dialogues in Human Geography*, 13(3), 392–409. <https://doi.org/10.1177/20438206221129205>
- Andrews, M. (2004). *The seven sisters of the Pleiades: Stories from around the world*. Spinifex Press.
- Boswell, R., Collins, F. L., & Kearns, R. (2024). Experimentation, privilege, and difference: The politics of do-it-yourself urbanism. *Geographical Research*. <https://doi.org/10.1111/1745-5871.12659>
- Burroughs, J. (2021). *In the Catskills and my boyhood*. Excelsior Editions [an imprint of State University of New York Press].
- Burton, A. L. (2021). Journaling the COVID-19 pandemic: Locality, scale, and spatialised bodies. *Geographical Research*, 59(2), 217–227. <https://doi.org/10.1111/1745-5871.12459>
- Country, B., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., Ganambarr, B., Maymuru, D., Lloyd, K., Wright, S., Suchet-Pearson, S., & Daley, L. (2022). Songspirals bring Country into existence: Singing more-than-human and relational creativity. *Qualitative Inquiry*, 28(5), 435–447. <https://doi.org/10.1177/10778004211068192>
- Crary, J. (2013). *24/7: Late capitalism and the ends of sleep*. Verso.

- Daniels, C. (2024). *Holidays act: Sick leave changes on horizon, no public holidays scrapped this term*. New Zealand Herald. https://www.nzherald.co.nz/nz/holidays-act-changes-to-sick-leave-on-the-horizon-no-public-holidays-will-be-scrapped-this-term-by-act-party-the-front-page/H754H7TGZRCZBM2WTLEX557GU4/#google_vignette
- Davis, D. R. (2002). (Love is) the ability of not knowing: Feminist experience of the impossible in ethical singularity. *Hypatia*, 17(2), 145–161. <https://doi.org/10.1111/j.1527-2001.2002.tb00771.x>
- Donovan, E. (2024). *Is it time to update our understanding of the universe? Some cosmologists think so*. Radio New Zealand. <https://www.rmz.co.nz/national/programmes/nights/audio/2018935355/is-it-time-to-update-our-understanding-of-the-universe-some-cosmologists-think-so>
- Doolan, J., & Gillespie, J. (2022). The changing face of geography: A geographical journey through the Australian geographer, 1928–2018. *Australian Geographer*, 53(1), 1–22. <https://doi.org/10.1080/00049182.2022.2052400>
- Hay, I. (2024). Wiley lecture: People's organisations, powerful impact: Why voluntary community-based learned societies matter to the future of geography in Australia. In *Institute of Australian Geographers Conference, Adelaide*.
- Hyde, C. (2023). *In pics: Hundreds of fires light up Hawke's Bay beaches as region turns on Matariki spectacle*. <https://www.nzherald.co.nz/hawkes-bay-today/news/in-pics-hundreds-of-fires-light-up-hawkes-bay-beaches-as-region-turns-on-matariki-spectacle/5ELFMTIJ65B57JW75FZRX3FGYM/>
- Jensen, M. (2024). *Māori astronomer Professor Rangianehu Mātāmua reflects on three years of Matariki*. Northern advocate. <https://www.nzherald.co.nz/northern-advocate/news/maori-astronomer-professor-rangianehu-matamua-reflects-on-three-years-of-matariki/6XXSM5L4LDFACPT4PCQZGXUVUQ/>
- Jordan, J. V., & Schwartz, H. L. (2018). Radical empathy in teaching. In H. L. Schwartz & J. Snyder-Duch (Eds.), *Teaching and emotion* (Vol. 153, 2018) (pp. 7, 25–11, 35). Wiley-Blackwell. <https://doi.org/10.1002/tl.20276>
- Luxon, C., Seymour, D., & Peters, W. (2024). *Coalition government completes 100-day plan*. The New Zealand Government. <https://www.beehive.govt.nz/release/coalition-government-completes-100-day-plan>
- Mann, A. (2016). Looking at a shared sky, through the lens of art. *Proceedings of the National Academy of Sciences*, 113(50), 14165–14167. <https://doi.org/10.1073/pnas.1616196113>
- Matilde, B.-P., Jasper, G., Kaiwarr, C., Michelle, D., & Candace, A. (2023). Homesickness at home: A scoping review of solastalgia experiences in Australia [article]. *International Journal of Environmental Research and Public Health*, 20(2541), 2541. <https://doi.org/10.3390/ijerph20032541>
- McManus, P., Albrecht, G., & Graham, R. (2014). Psychoterratic geographies of the Upper Hunter region, Australia. *Geoforum*, 51, 58–65. <https://doi.org/10.1016/j.geoforum.2013.09.020>
- Mouat, C. M. (2023). Revolutionary possibilities of love in a time of disaster, decolonisation, and diffraction. *Geographical Research*, 61(3), 305–311. <https://doi.org/10.1111/1745-5871.12614>
- Mouat, C. M., & Buksh, B. (2024). Recognising craft and creativity as governance innovation: Activating people and place through civic activism and creative enterprise. In N. Thomas & S. Luckman (Eds.), *The craft economy: Making, materiality and meaning*.
- Mouat, C. M., Techera, E. J. E., Notebaert, L., Blake, M., & Barker, R. (2021). (Un)earthly governance: Beyond functional frameworks to flourishing spacescapes. *Journal of Property, Planning and Environmental Law*, 13(2), 122–138. <https://doi.org/10.1108/JPPPEL-02-2021-0015>
- Nancy, J.-L. (1997). What is to be done? In P. Lacoue-Labarthe, J.-L. Nancy, & S. Sparks (Eds.), *Retreating the political*. Routledge.
- Nencel, L. (2014). Situating reflexivity: Voices, positionalities and representations in feminist ethnographic texts. *Women's Studies International Forum*, 43, 75–83. <https://doi.org/10.1016/j.wsif.2013.07.018>
- Oliver, M. (1992). *New and selected poems*. The Summer Day | Library of Congress (loc.gov).
- Palmer, R. (2023). *Coalition details at a glance: What you need to know*. Radio New Zealand. <https://www.rmz.co.nz/news/political/503153/coalition-details-at-a-glance-what-you-need-to-know>
- Popova, M. (2019). *Figuring*. Pantheon Books.
- Radio New Zealand. (2021). *Matariki public holiday dates for next 30 years announced*. <https://www.rmz.co.nz/news/national/445990/matariki-public-holiday-dates-for-next-30-years-announced>
- Radio New Zealand. (2024). *Matariki public holiday: What's open, what's not, and when you have to pay a surcharge*. <https://www.newshub.co.nz/home/new-zealand/2024/06/matariki-public-holiday-what-s-open-what-s-not-and-when-you-have-to-pay-a-surcharge.html>
- Sarabi, S., Frantzeskaki, N., Waldenberger, J., Alvarado, O., Raaimakers, D., Runhaar, H., Stijnen, C., Toxopeus, H., & Vrinceanu, E. (2023). Renaturing cities: From utopias to contested realities and futures. *Urban Forestry & Urban Greening*, 86, 127999. <https://doi.org/10.1016/j.ufug.2023.127999>
- Sogaard Jorgensen, P., Jansen, R. E. V., Avila Ortega, D. I., Wang-Erlandsson, L., Donges, J. F., Osterblom, H., Olsson, P., Nystrom, M., Lade, S. J., Hahn, T., Folke, C., Peterson, G. D., & Crepin, A. S. (2024). Evolution of the polycrisis: Anthropocene traps that challenge global sustainability. *Philosophical Transactions of the Royal Society of London. Series B, Biological Sciences*, 379(1893), 20220261. <https://doi.org/10.1098/rstb.2022.0261>
- Steele, W., & Rickards, L. (2021). *The sustainable development goals in higher education: A transformative agenda?* Palgrave Macmillan. <https://doi.org/10.1007/978-3-030-73575-3>
- Stengers, I. (2017). Another science is possible: A manifesto for slow science. *Polity*. https://doi.org/10.1163/9789462096448_004
- Swyngedouw, E. (2005). Governance innovation and the citizen: The Janus face of governance-beyond-the-state. *Urban Studies*, 42(11), 1991–2006. <https://doi.org/10.1080/00420980500279869>
- Varş Husar, S. C., Mehan, A., Erkan, R., Gall, T., Allkja, L., Husar, M., & Hendawy, N. (2023). What's next? Some priorities for young planning scholars to tackle tomorrow's complex challenges. *European Planning Studies*, 31(11), 2368–2384. <https://doi.org/10.1080/09654313.2023.2218417>
- Warne, K. (2020). Place as person, landscape as identity: Ancestral connection and modern legislation. *New Zealand Geographer*, 76(1), 72–79. <https://doi.org/10.1111/nzgj.12250>
- Westoby, R., Clissold, R., & McNamara, K. E. (2022). Hopeful tourism to grapple and engage with emotions in the Anthropocene. *Geographical Research*, 60(4), 651–656. <https://doi.org/10.1111/1745-5871.12554>
- Yamaji Art. (2013) *Yamaji Art 'Emu Eggs' to feature on Geraldton foreshore*. <https://yamajiart.com/?p=1346>
- Yamaji Art. (2024) *About - Yamaji Art*, https://yamajiart.com/?page_id=18

How to cite this article: Mouat, C. M. (2024). Midwinter twinkling: Wayfinding love through radical empathy, sky-sharing, and futuring. *Geographical Research*, 62(3), 339–344. <https://doi.org/10.1111/1745-5871.12671>