

Mana Moana:

Harnessing A.I.

- Ancestral Intelligence -

for healing, wholing, wellbeing
life and leadership

Dr Karlo Mila



Oceania's library

Three thousand years of wisdom
that we have only been separated from
in a couple of generations.



Access
to more than one basket of
knowledge as we determine that
future

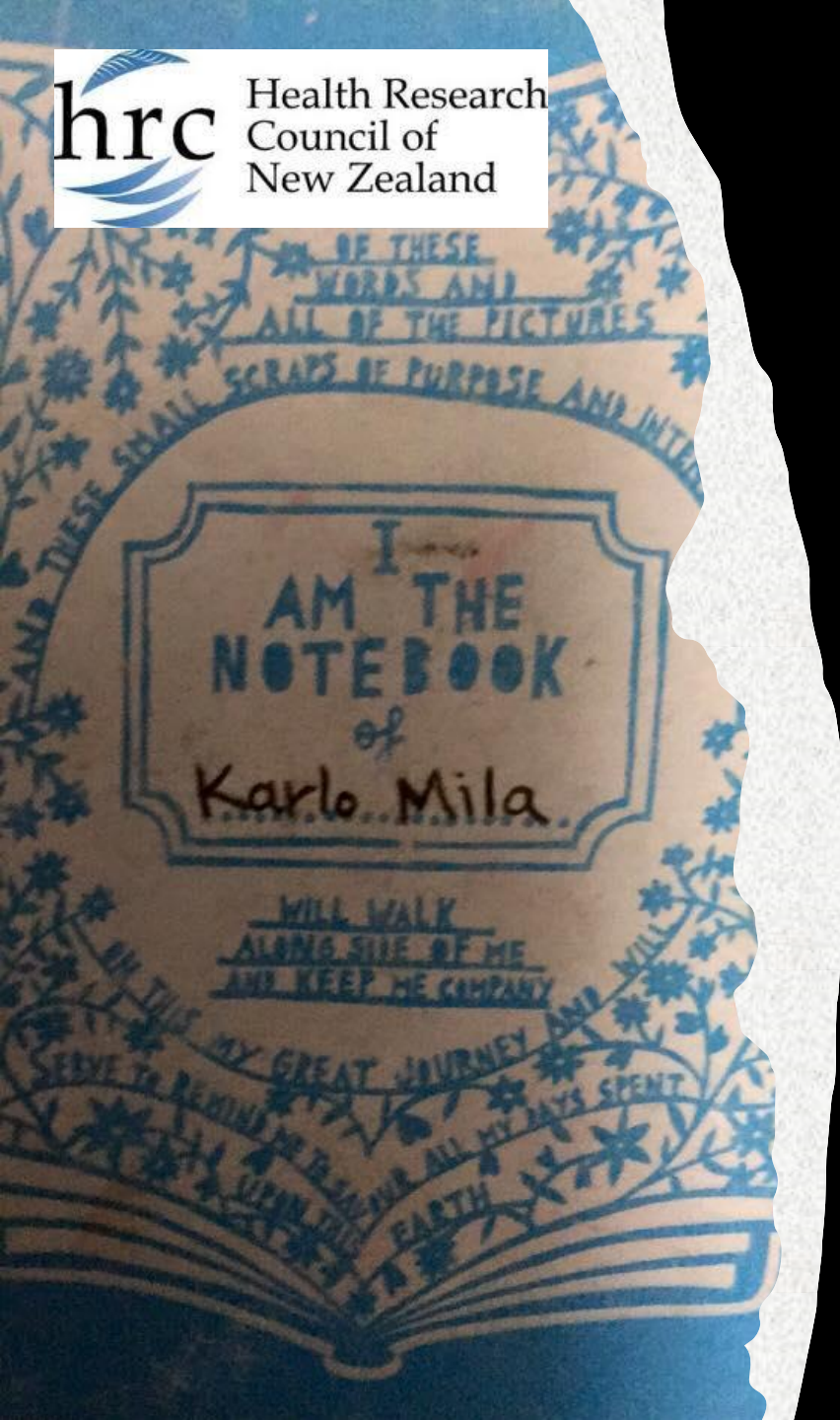
A DECADE OF RESEARCH

PhD

How is the Pasifika population in Aotearoa / New Zealand operating and identifying culturally? And does it impact on health, education and wellbeing? (quant / qual)

Postdoctoral Fellowship

What is healing in a Pacific mental health context?
(5 years – intervention development and feasibility and acceptability open trial) [HRC funded].

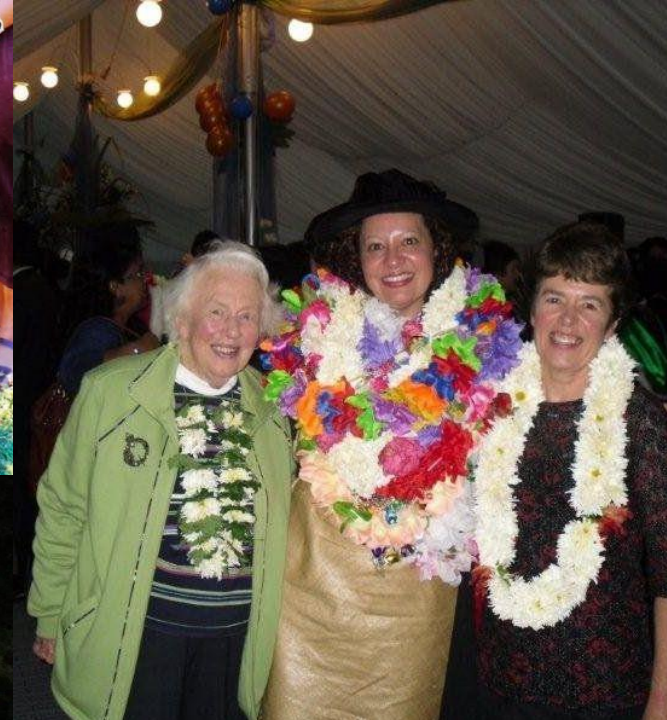


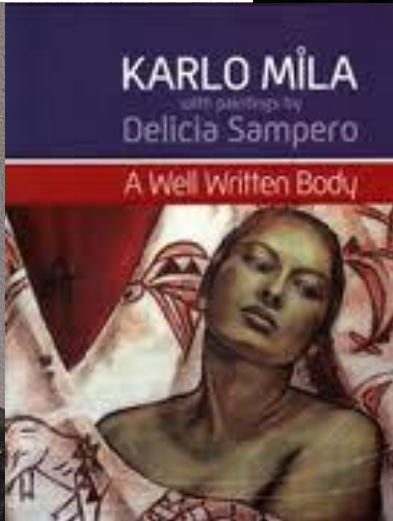
Guides, Supervisors, Advisors, Mentors, Collaborators





Our Team





Dream Fish floating



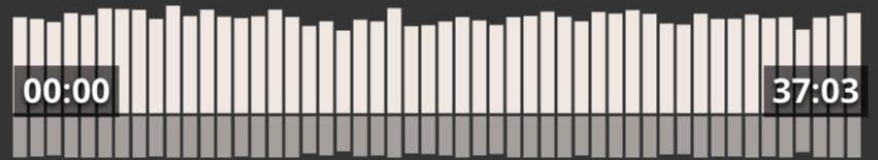


OUT OF MY MIND

True stories about mental health,



Out of My Mind
Another realm

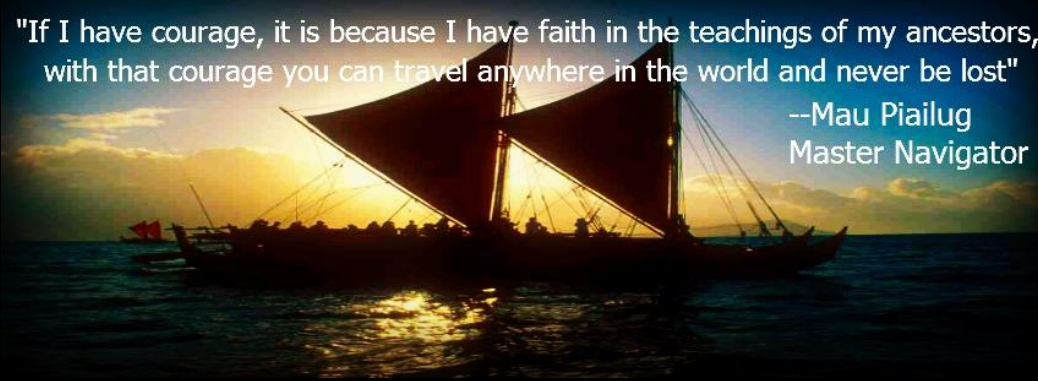


KARLO MILA is overcome by terrifying visions while visiting Tonga. Years later,

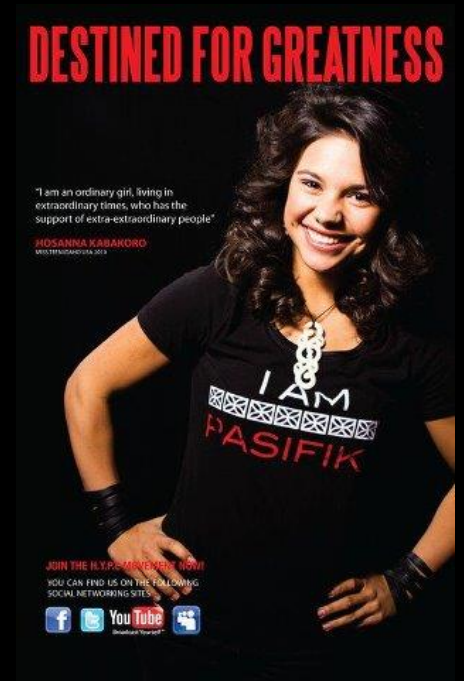
What is healing for Urbanesia?

"If I have courage, it is because I have faith in the teachings of my ancestors,
with that courage you can travel anywhere in the world and never be lost"

--Mau Pailug
Master Navigator

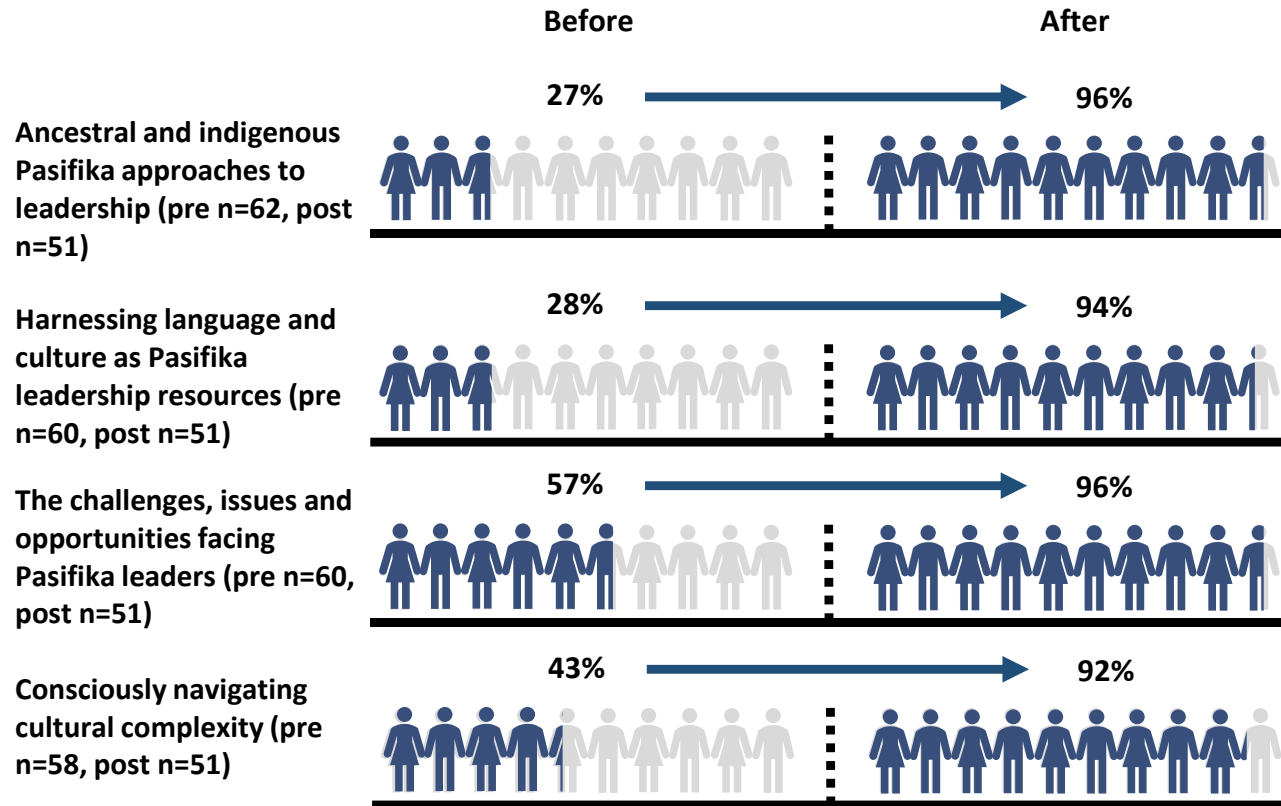


a generation potentially disconnected from fluency
of language and islands and cultures of origin,
a disproportionate burden of mental health challenges



It is no measure of health to be
well adjusted to a profoundly sick
society - Krishnamurti

I know a lot/enough about...



Changes in respondents' understanding of the retreat content between Retreats 1 and 6 (all cohorts)



Mana Moana

26

35

A DREAM

“The ocean connects us all rather than separates us”

Epeli Hau'ofa



RE-SEARCH:

A DEEP DIVE Oceania's library

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

SUBRAMANI 2001, p. 150

**“The process of appropriation by
cultures of their own rich genius.”**

OKERE, NJOKU AND DEVISCH
2005, p 1

Such work begins from ethnic-specific starting points of

cosmology

language

rituals

protocols

narratives

chants

songs

symbols

genealogies

which provide rich sources of analytical, theoretical and conceptual knowledge and tools, as well as an abundant mine of Pacific

Reclaiming our worldviews

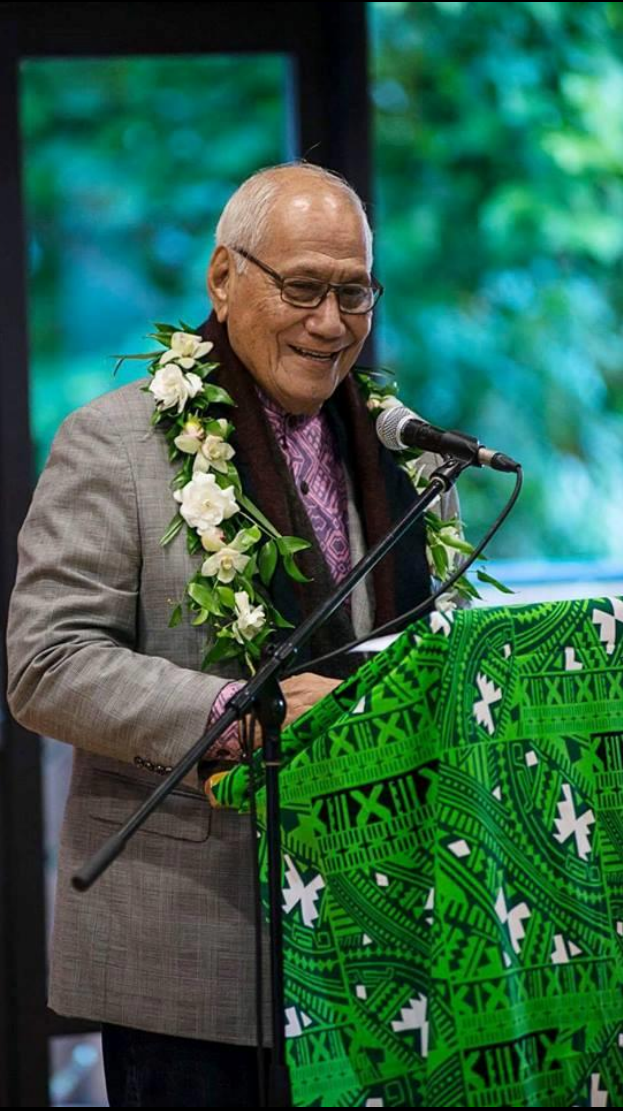




Manifest as a
leadership programme
94 participants

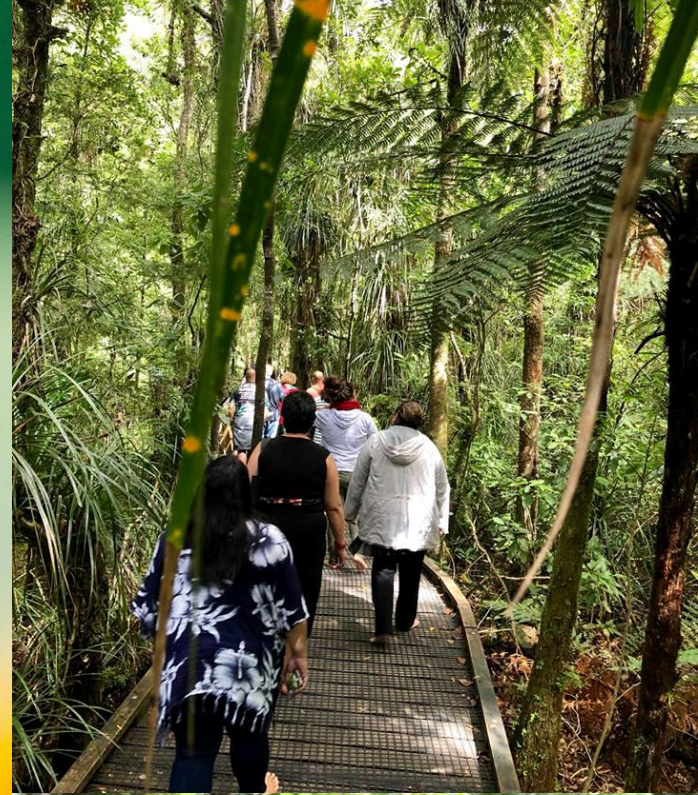


Launched by His Highness Tui Atua Tupua Ta'isi Tamasese Efi 2018



JOURNEY:

Carefully curated contemporary journey into the ancient



EXPERIENCE

A collective exploration
of what it means to be Ocean peoples
of the Moana





Activating the ancestral

in our everyday lives

for healing and wholeness,

Strength, power and purpose



GROUNDING in
our ancestral
understandings
about FANUA
at a time that we
need leadership
for climate crisis







A MOVEMENT



Re-searching, Learning,
re-discovery of Ancestral
Intelligence

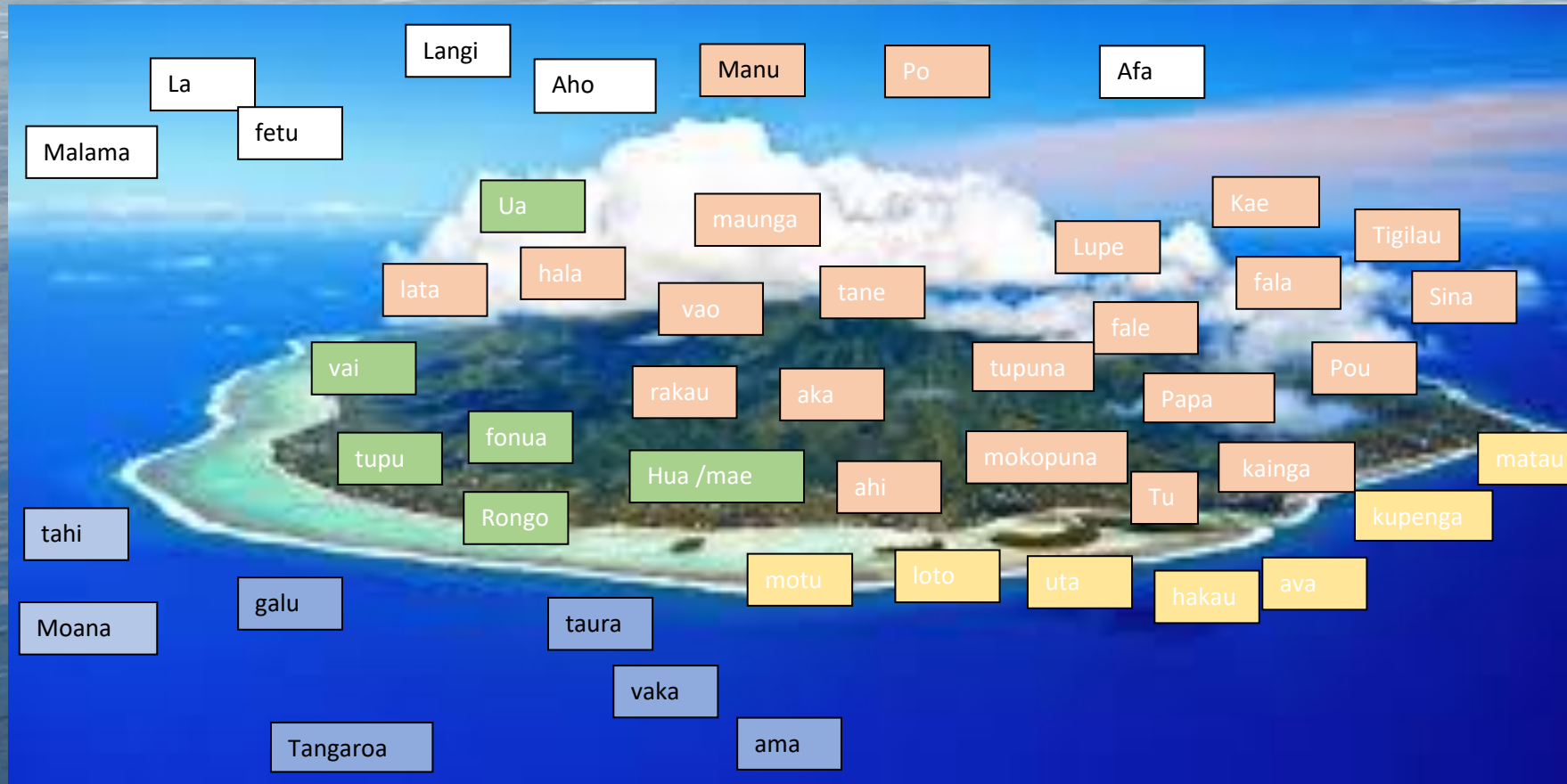


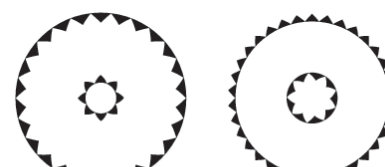
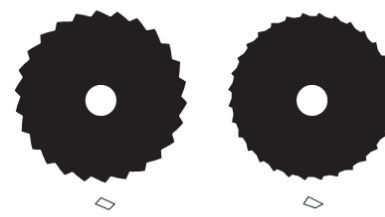
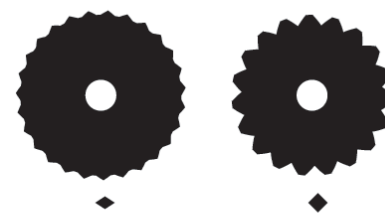
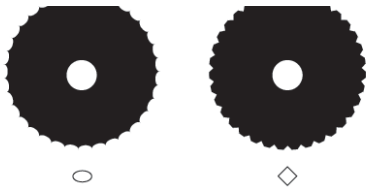


Remembering what
that means for us in the
here and now

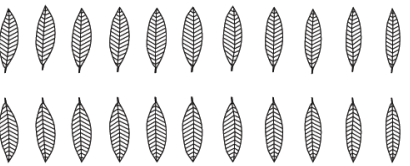
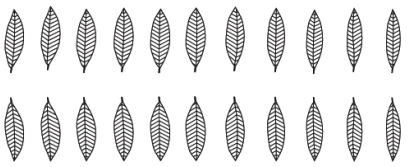


Reclaiming how we name and know our world





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



A way in: word by word

Friere:

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

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



Archetypal: POWER WORDS

Essential, Original, Elemental
- Vital to psyche

Characters / symbol / motif in
literature, story, art, or mythology

- Recurring
- Repeated
- Reproduced
- Vital
- Much-copied
- Influential
- Imitated
- Typical
- Culturally defining



PORTALS TO OUR PAST

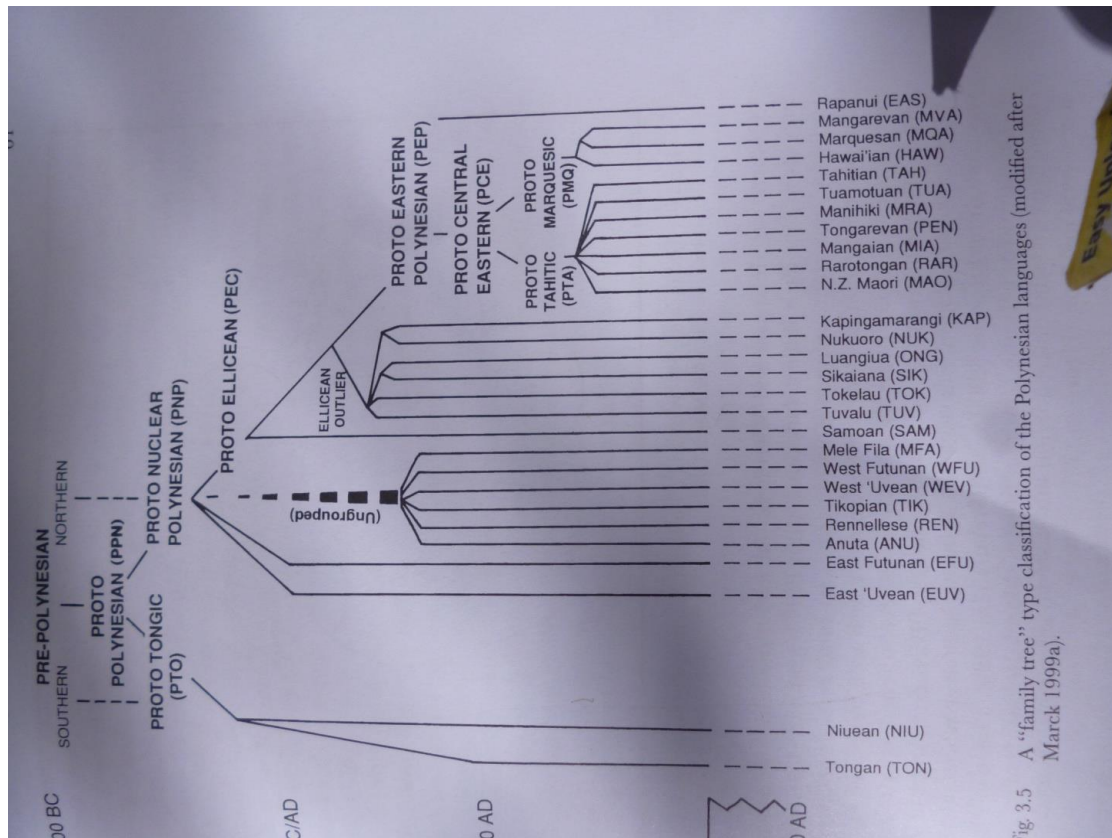


Fig. 3.5 A "family tree" type classification of the Polynesian languages (modified after Marek 1999a).



Source language
 "what we have in common"

Moana

matangi

waka

ama

galu

taula

uta

hakau

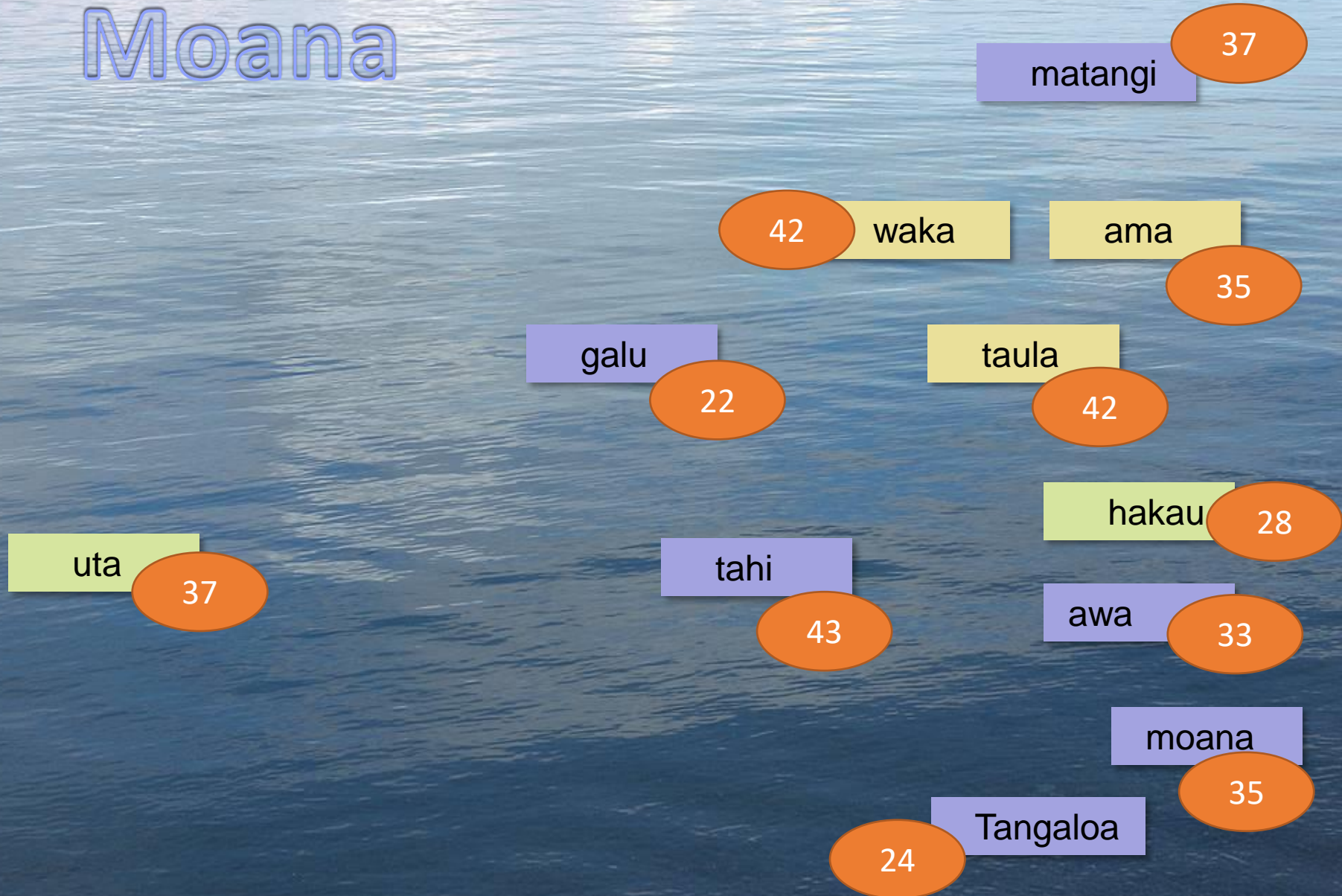
tahi

awa

moana

Tangaloa

Moana



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

galu

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

matangi

waka

ama

taula

uta

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

tahi

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

moana

A traditional wooden outrigger canoe is shown on clear turquoise water. The canoe is made of dark wood and has two long outrigger poles extending from the main hull to a secondary hull. The water is very clear, showing the sandy bottom and some green algae. The background is a dense forest with green foliage.

E ama rai to te vaka.

Every vaka must have an outrigger.

What will bring balance today?

(Cook Islands).

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

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

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

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

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

matangi

waka

ama

galu

taula

uta

moana

tahi

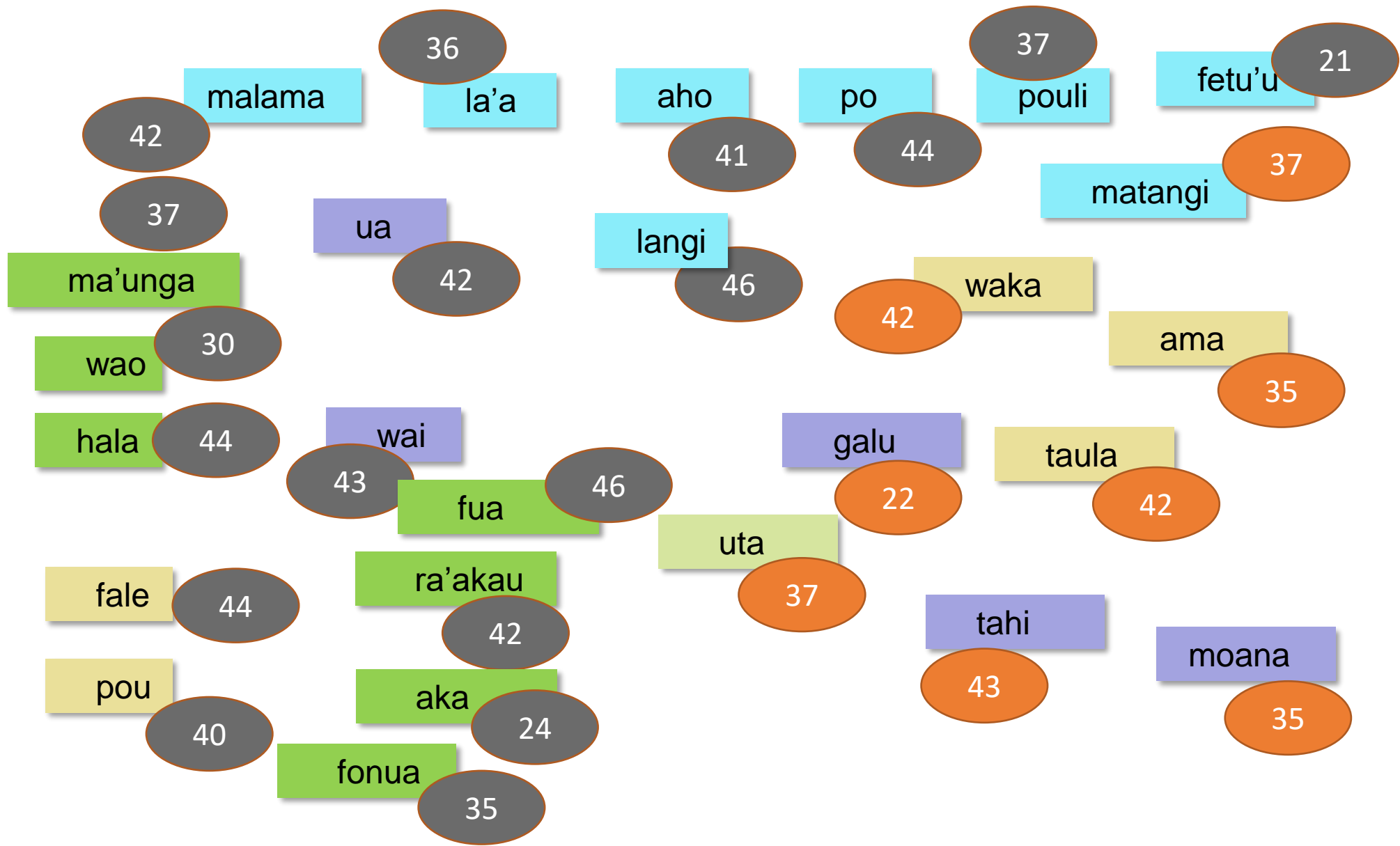
A wooden outrigger canoe is shown from a low angle, with its long, narrow hull extending towards the horizon. The water is a vibrant turquoise color, and in the background, a lush tropical island with palm trees is visible under a clear sky. The text is overlaid on the left side of the image.

E kiriti iakoe ki va'o i te vaka.

Let us bail the canoe.

Out with grievance so we can travel lightly.

(Cook Islands)



WHOLE ECOLOGY

Framework

Power words

Images

Proverbs

Narratives



RANGI



MOANA



ATUA



FENUA



KAINGA



VA



Dr Johnson Witehira

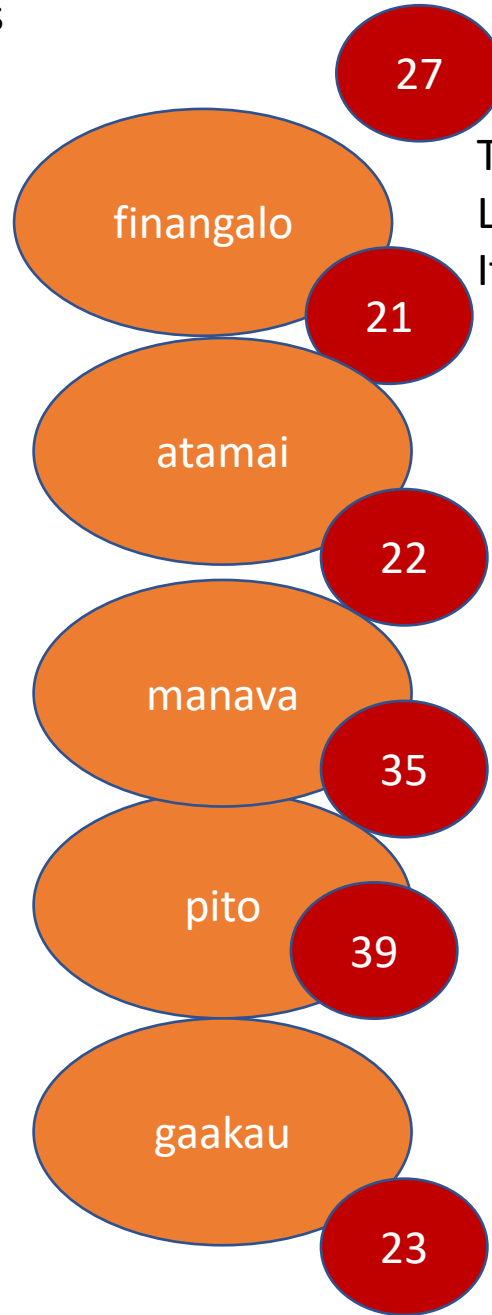


He oku ai ha hui kape loto. For is there a needle (bone) that can pick out what is in the heart? (Tonga)

Le malu le vai i lou finagalo.
May your mind be like cool water.
(Samoa))

Matafi e tonga ho finangalo.
May the South wind sweep your mind;
let it be clear and calm. (Tonga)

Ka no roto mai aro'a i te pito.
Caring and love comes from your
navel. (Cook Islands)



Tu'u ia, ua i le 'a'ai a finagalo.
Leave the matter alone.
It is known by everyone. (Samoa)

Philosophical generative words

ma'uli 16

va 42

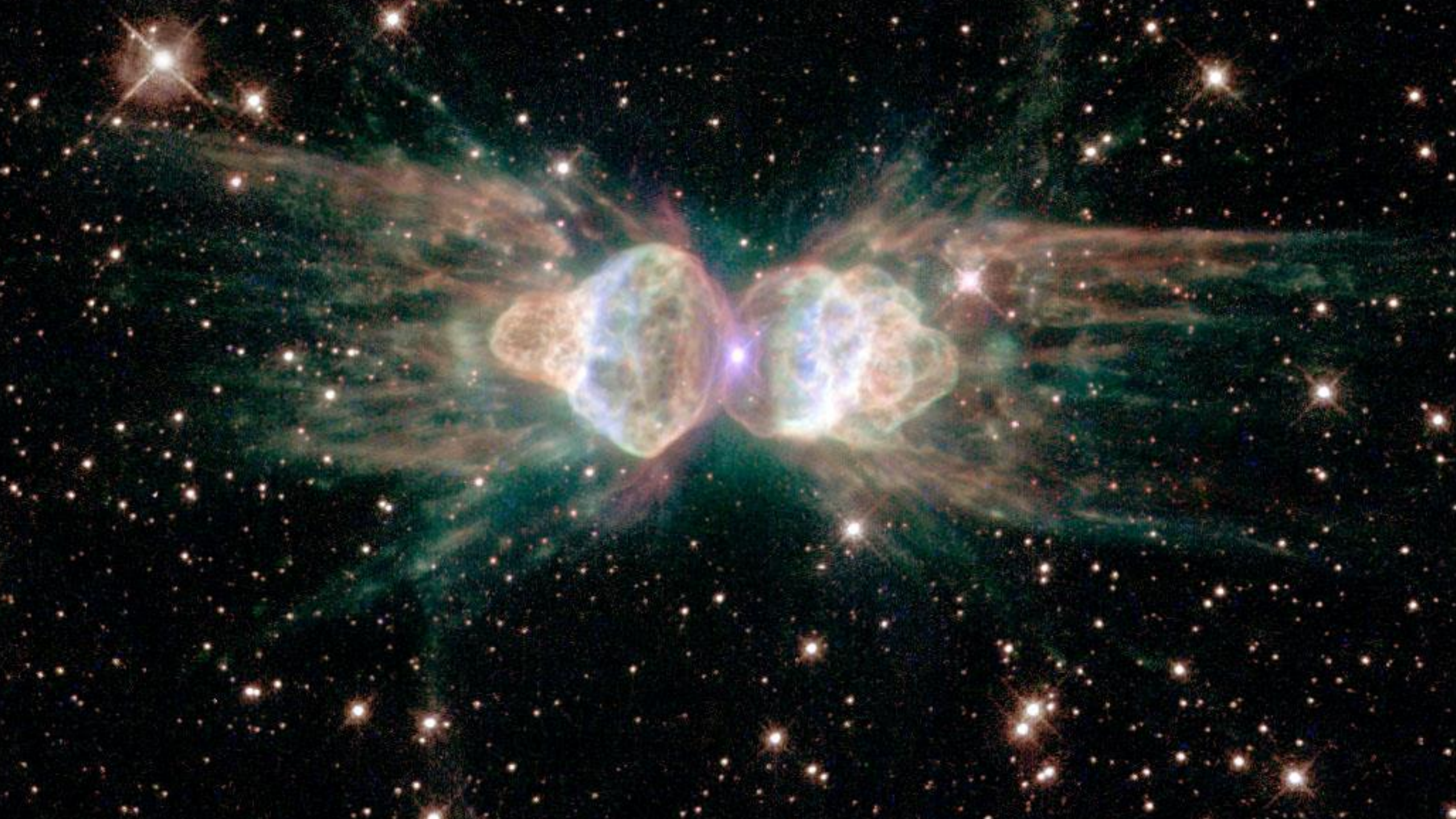
mana 26

noa 21

tapu 38

How do we enhance our regard for it?
How do we practice our cognisance of it?

Creating:
“open space for multiple ways of interpreting and to invite rather than to define meaning or interpretation”
(Tamasese Efi, 2008, p. 71)





“And I am uplifted by the amazing story emerging from modern science. It tells us that from the moment after the Big Bang, as matter spewed forth in an expanding universe, every particle exerted a pull on every other particle. The universe is not mostly empty space; it is filled with evanescent tendrils of attraction that some believe is the foundation of love, and that attraction is built into the very fabric of the universe”.

The elder David Suzuki (2010, p. 94) writes

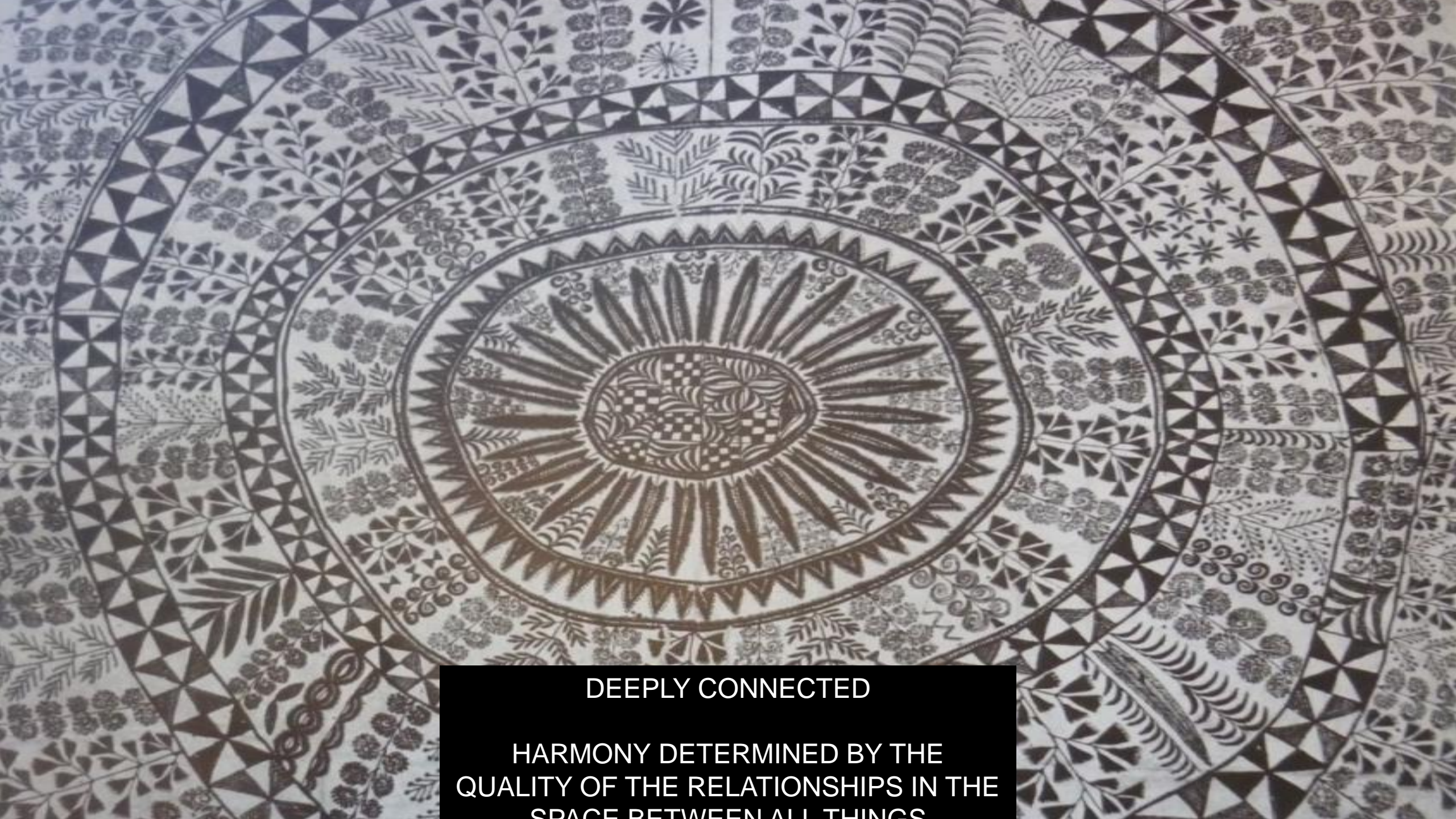


VA

42

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

(Albert Wendt, 2002)



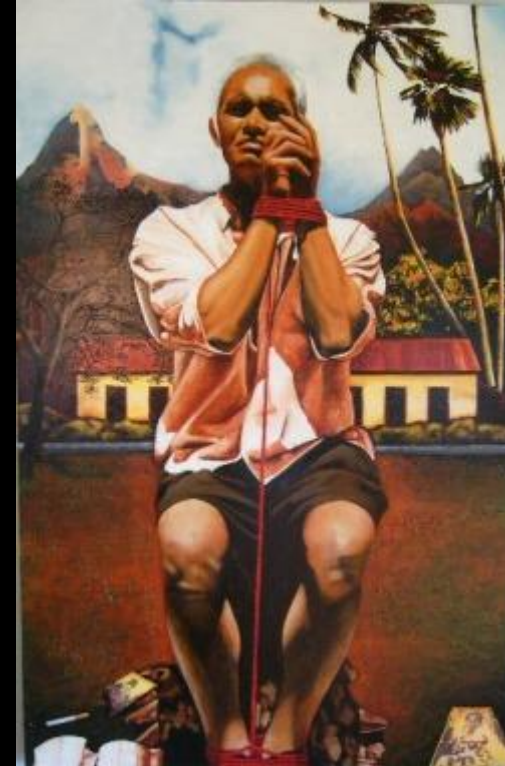
DEEPLY CONNECTED

HARMONY DETERMINED BY THE
QUALITY OF THE RELATIONSHIPS IN THE
SPACE BETWEEN ALL THINGS

The mental and physical wellbeing would be affected when these relationships (va)

are not what they should be...

through ignorance or blatant disregard...



(Bloomfield, 2002, p.34)

ATU:

INTENTIONALITY

Your impact on shared spaces

What flows from you into the va?

What has been your impact?

What is your contribution?

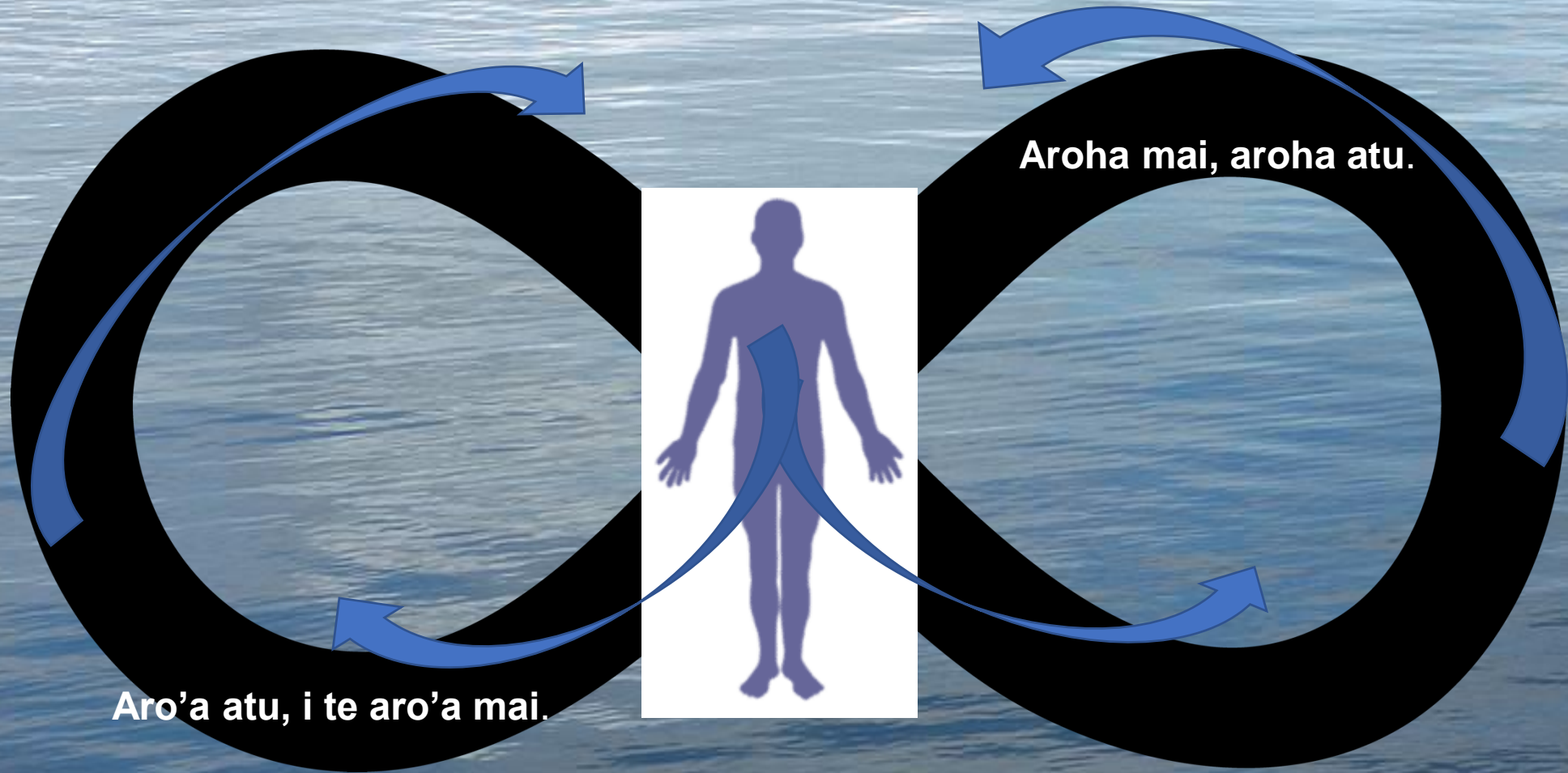




MAI

What you receive / respond to

“ideal”



mutually unblocked reciprocal flow



AROFA

(Malayo-Polynesian) (43 reflexes)

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

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



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

Health

in the Tongan context,

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

and freedom from
holding such feelings towards others...

(Bloomfield, 2002, p.34)





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

(Bloomfield, 2002, p.34)



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

Anau ta te aro'a, e aro'a
Love breeds love

AROFA

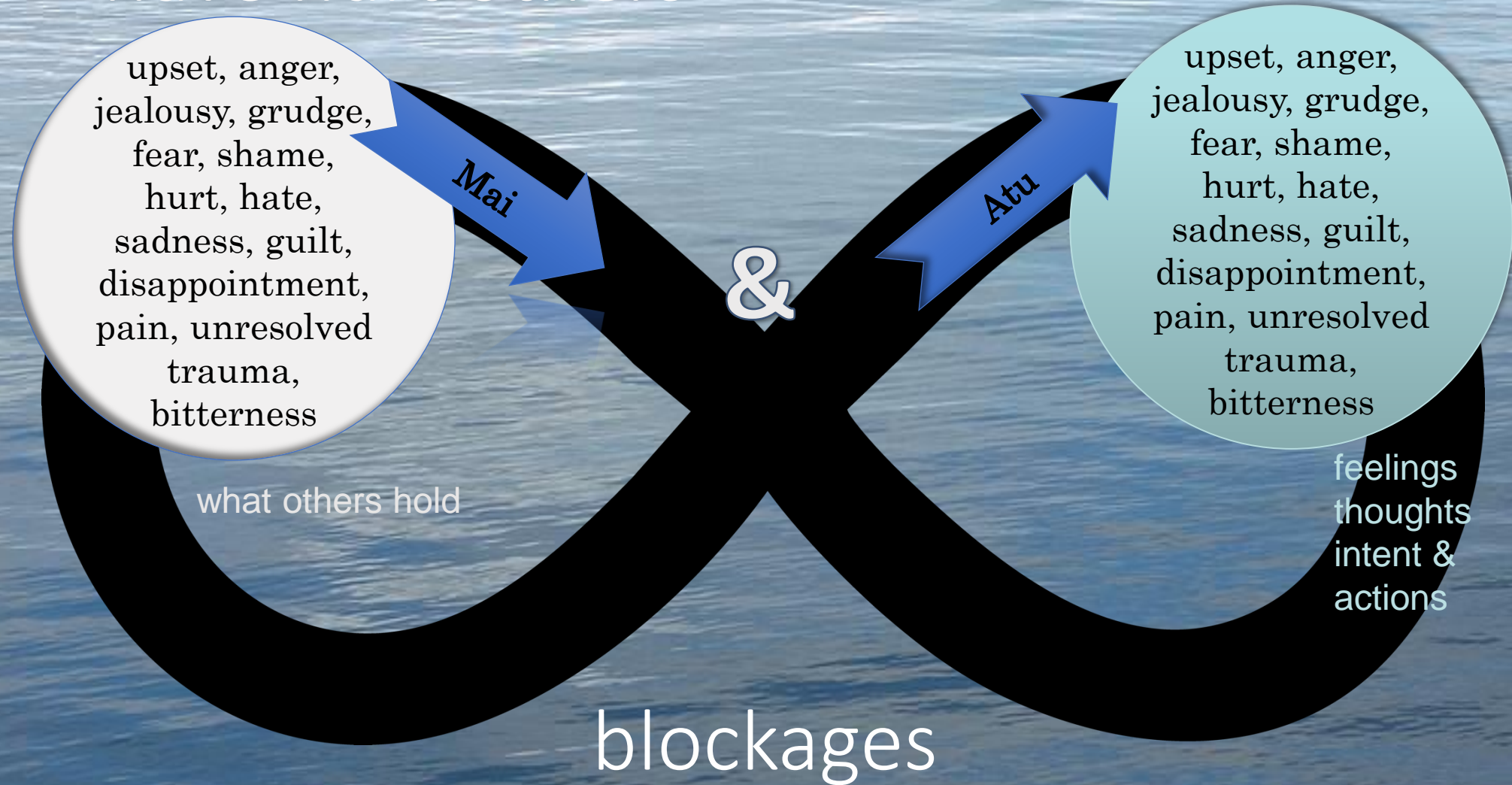
Aro'a atu, i te aro'a mai.

Aroha mai, aroha atu.



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

When we have been hurt – or we have hurt others



binds people to one another so that they are not free



MALA
Misfortune,
negative
intentionality,
anger, hatred



charged, tension, bad feelings, action, reaction,

le sala a tautai e totogi.

The navigator must pay for his errors. (Samoa)



SALA
Conscious
misdeed,
mistake,
wrongdoing,
transgression,

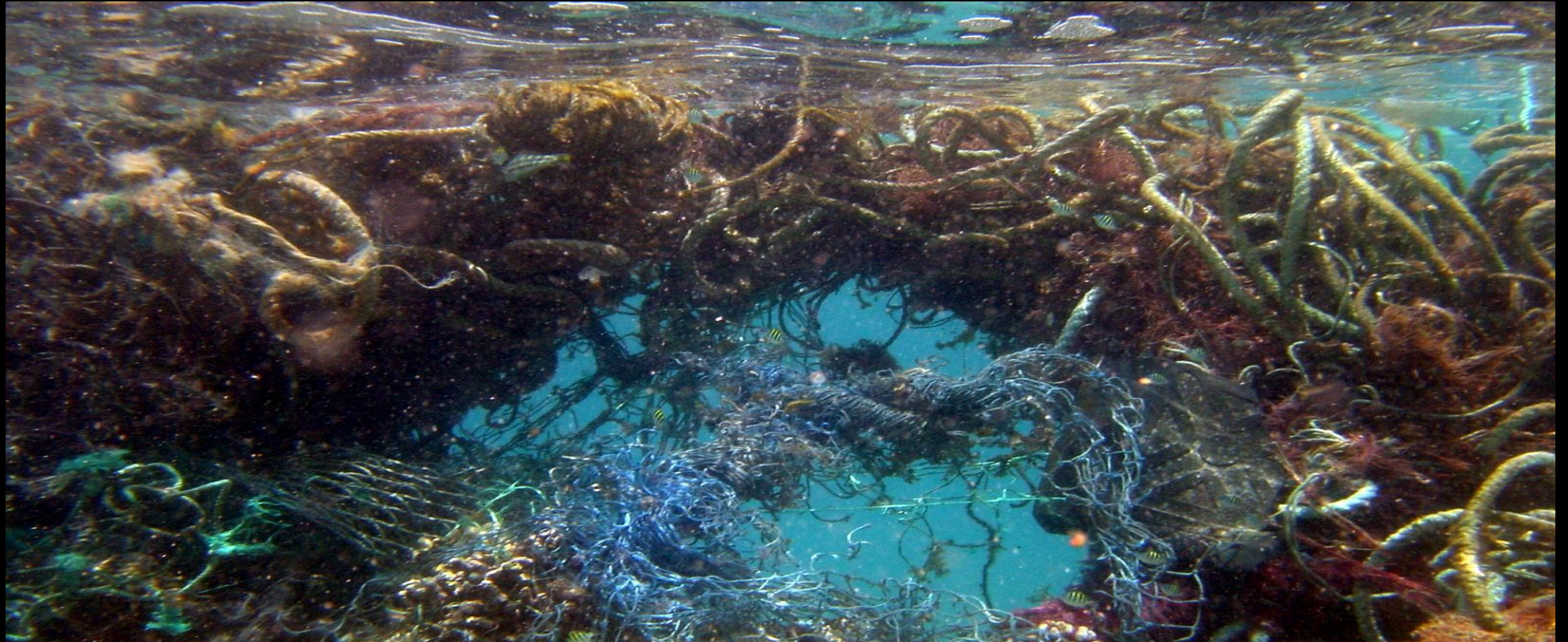
*E wai e taea te kupenga whiwhiwhi? Who can
loosen the entangled net? (Maori)*

19

11



if it is not resolved it leads to **FIFI** entanglement



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

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

entangled va

Many levels

- Spiritual
- Ecological
- Social
- Family
- Internal



Could be intergenerational

- Can impact upon (blameless) others

Entanglement



What is required is
a process of WETE

31

- Unloosening
- Untying
- Freeing
- Clearing
- Confessing
- Making right



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

- An investigation must take place...



Ga'akau

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





tonu

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

(tika / pono)

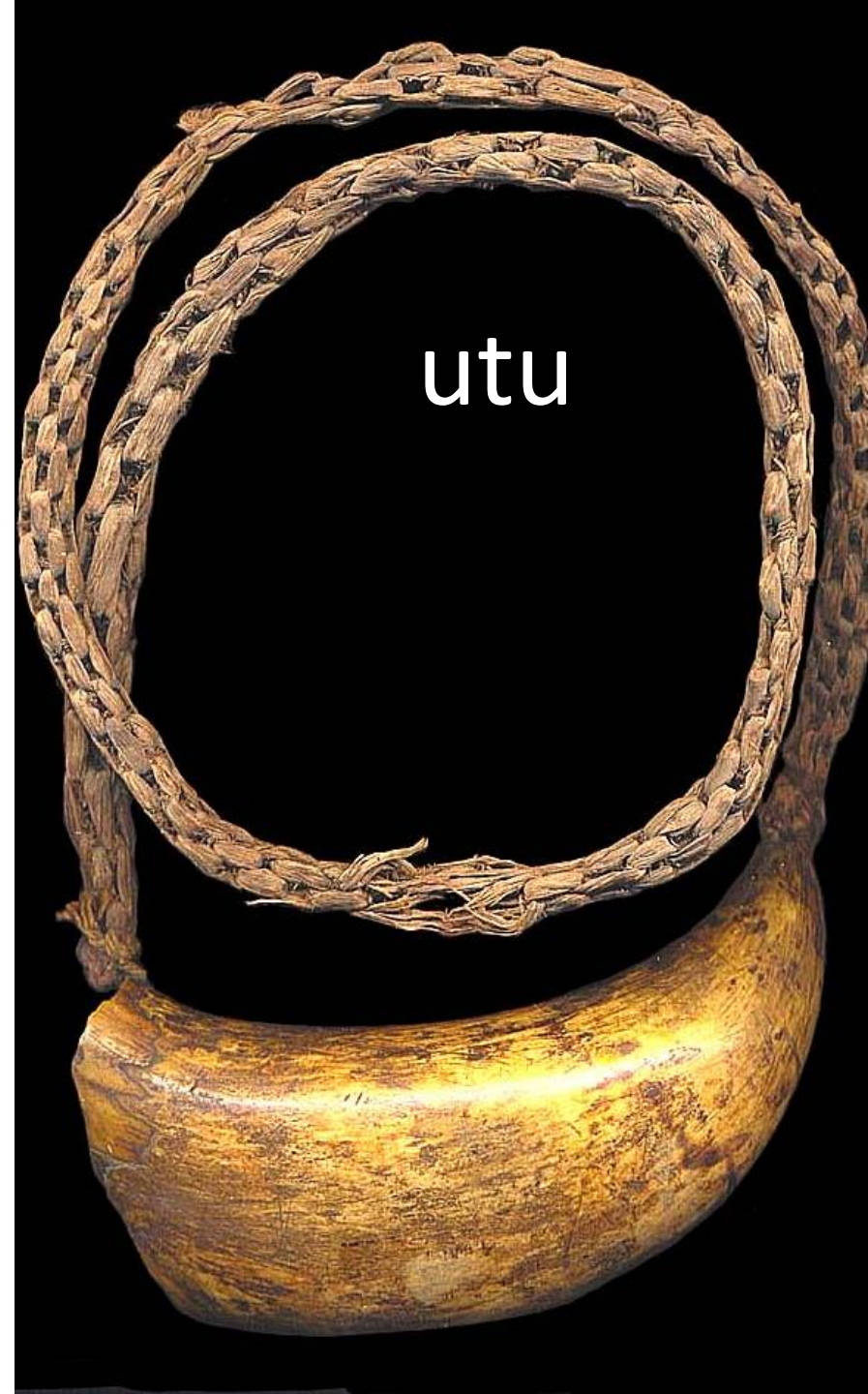


Uku



Lei

Restore
Restitution
Offering
Atonement
Make right
Bring back
into balance



Mata



Fala





Forgiveness

is vital in regaining health...

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





Tangi – to
cry with

Matala

Release, unbind, let go, forgive, free

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

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

Mutual process, released from
emotional binding



Restored harmony

- Matala
- Noa
- Flow of Arofa
- Return of Mana
- Langimalie

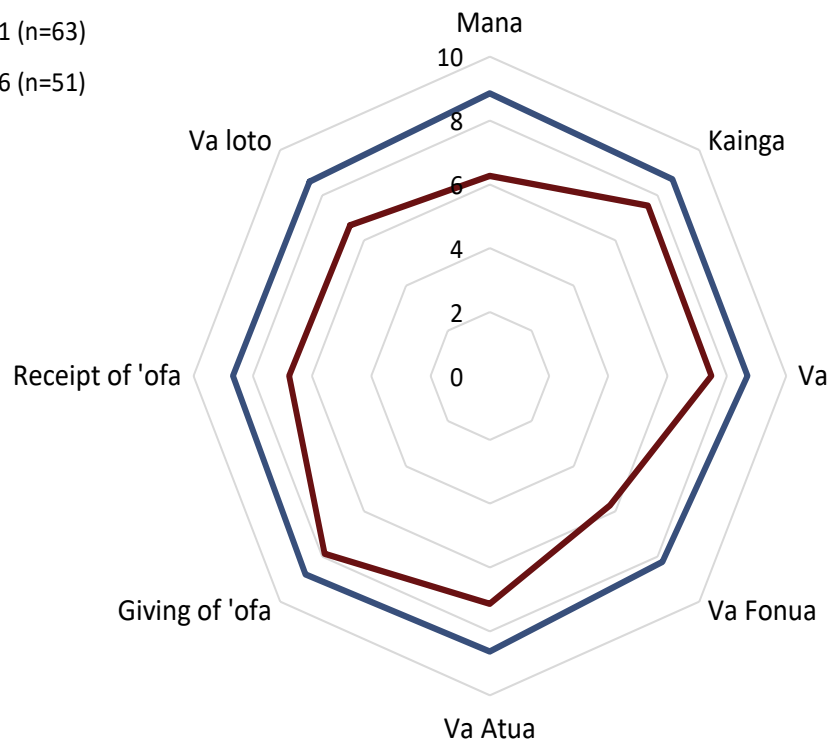


Leaving entanglements behind





— Retreat 1 (n=63)
 — Retreat 6 (n=51)

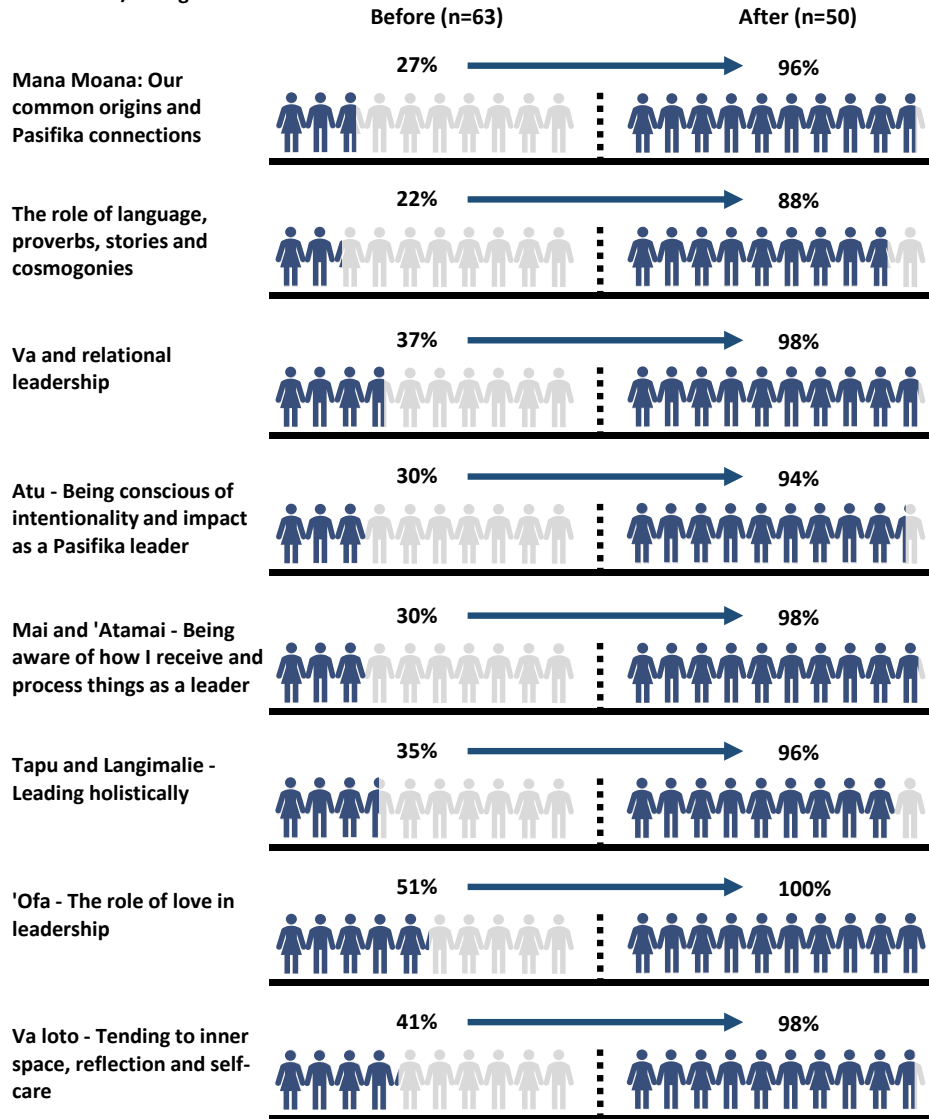


Changes in Mana Moana Monitor over time (all cohorts)

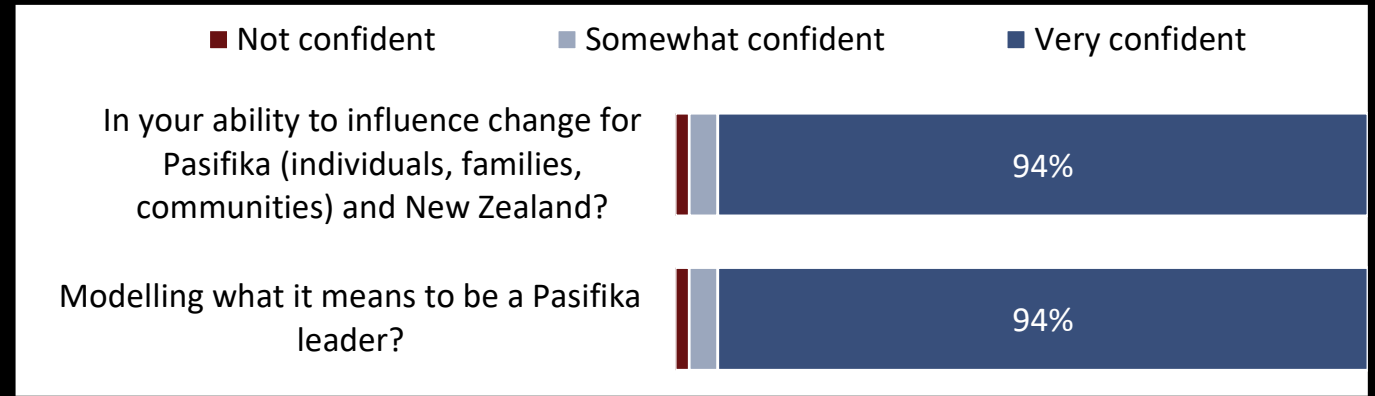




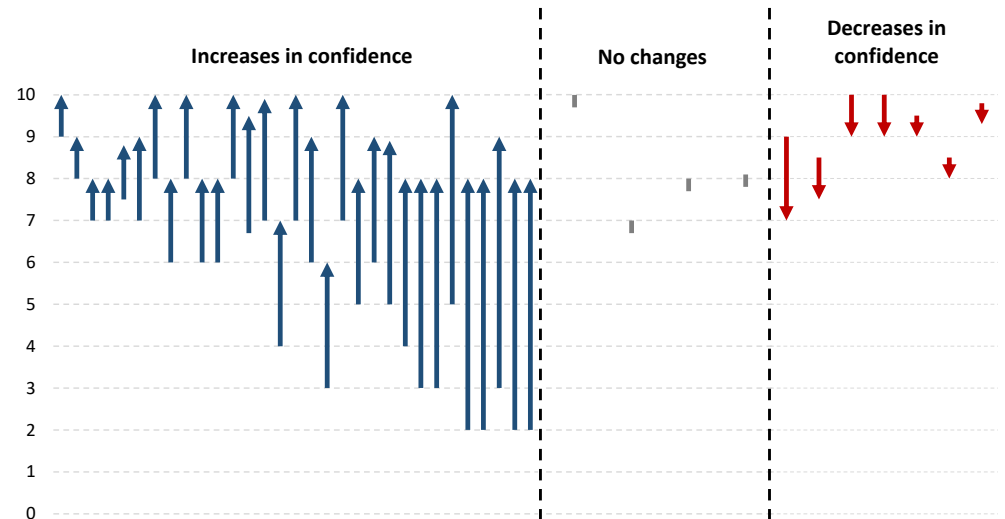
I know a lot/enough about...



As a result of Mana Moana, how confident are you... to influence change? Model with it means to be a Pasifika leader? (all cohorts)



Confident to influence change?



Respondents' confidence to influence change for Pasifika individuals, families and communities over time (Retreats 1 to 6) (all cohorts matched sample n = 42)

The MME was commonly described:

as a meaningful and thought-provoking experience that reawakened

participants' *innate* indigenous wisdom

and authenticity as Pasifika peoples

gave them the freedom to overcome challenges that hindered their potential as leaders.





“Mana Moana gifted my indigenous power back, which I now harness so intently...The [hidden] indigenous concepts, I was able to reclaim, and it has made me breathe in life and its connections so differently.”

(Survey respondent)



Learning from, solidarity, support, shared understandings, deeply connected leadership with tangata whenua



Follow the fish





MĀLŌ