

# Transcript of “Ancient Solutions: Cultural Disconnection with Jay Ruka- Part 2”

**00:00:00 Speaker 1** 21 Elephants by Scottie Reeve.

**00:00:58 Spanky Moore** All right, kia ora everyone, Spanky here, and you've downloaded or you're listening to the 21 Elephants podcast. Just before we get into this episode, we - on our road trip - got to catch up with Jay Ruka - Scottie and I - and when we kind of came back to listening over the interview, realised that we just thought the interview was so important for New Zealanders to sort of engage with and hear that we decided we didn't really want to cut it to bits, but we wanted to leave it, leave as much in as we could. So, with that in mind, we decided to have part one and part two. Kind-of for ease of listening sake. So, we're about to play you Part 2 of the chat that Scottie and I had with Jay Ruka, looking at the ancient solution to the modern problem of cultural disconnection. But if you haven't listened to Part One, can I strongly advise that you might want to sort of go back in your podcast feed and listen to Part One first and it's going to help you make much more sense of Part 2. And also, on an entirely different note; if you're enjoying the podcast, would you be kind enough to give us a little rating on iTunes or even, if you really wanted, write a little review because that helps people find the podcast so more people can listen to it. Anyway, right now, Part 2 of Scottie and me having a chat with Jay Ruka about cultural disconnection.

**00:02:28 Jay Ruka** So much of Western evangelical Christianity, and let's just say in New Zealand, the experience of the Māori world, is that you have to leave being Māori at the doorstep to come into Christianity or to come into the church. That's what's being, that's what's been taught, you know, many, many years ago, but also that's what's expressed by a Māori person coming into a church. Because a Māori person comes into a church and there's absolutely zero that says by what I see with my eyes, there's anything to do with the Māori world here, with what I see with my eyes. There's nothing by what I hear with my ears that says to me being Māori is OK and can work in Christianity. If that makes sense, right?

**00:03:16 Scottie Reeve** No, totally. Yeah, yeah.

**00:03:17 Jay Ruka** So a Māori person will work into the into a church and there's nothing that looks Māori. There's nothing that sounds, Māori. There's nothing in tikanga and kaupapa that is Māori. Which means that God, and Māori are like this. They are miles apart.

**00:03:32 Scottie Reeve** And which is like I just think of that, you know picture of the temple. You know where you have the walls that hold out the enemies, and then you've got the walls for the foreigners and the walls where women can go and the walls where men can go. That actually like some of our kind of modern temples are set up in this way, where we don't realise that we've actually created a set of barriers where we've said this is for the pākehā evangelical Christian only.

**00:03:53 Jay Ruka** We don't realise, you know, yeah totally.

**00:03:57 Scottie Reeve** And then this this kind of idea, you know that you say, you know, what was it, that “the good things that are somewhere else”?

**00:04:04 Jay Ruka** Right. Yeah, yeah.

**00:04:04 Scottie Reeve** You know that all the good things, all the good God things are somewhere else where they are a revival in another country which will say the inverse of this is that the good things don't come from my culture. They don't come from my people. We need to import or we need to go to. Which I think in itself says like well, if Māori, if all people are the image of God then their culture has to bring something to the table to eh.

**00:04:29 Jay Ruka** Yeah. Yeah, man.

**00:04:30 Spanky Moore** It's pretty going off good though if you shut down the revival. I mean, that's the other problem as you look back and you go 'well, there was one and we shut it down.'

**00:04:37 Jay Ruka** Funnily enough, we shut down because of the land. It was shut down because in the 1850s Māori could see the dualistic message of the gospel that talked about heaven and like one chief from Ngāti Maniapoto said when the missionaries first came, they had two ploughs, one for heaven and one for the earth. The one for heaven was kept before our eyes, while the one for the earth was kept out of sight. In other words, what he was saying is that the Gospel's message was all about heaven, heaven, heaven, spirituality, spirituality, spirituality. And during that time the land was taken out from underneath us. It had nothing to do, like Western Christianity had nothing to do with land and with earth, and Māori in the 1850s, were like, well, if that's your message I don't need it. Ka kite we are out of here. And as fast as from between 1840, 1835 and 1845, as fast as Māori came in to what we would might say the church at that period they exited faster.

**00:05:50 Spanky Moore** Hmm. There's a guy, this is geeking out for you, but there's a guy called, his name is Hiebert, Paul Hiebert, he was a missiologist, and all he talked around the excluded middle.

**00:06:00 Jay Ruka** The realm of the excluded middle.

**00:06:01 Spanky Moore** Yeah, which is around saying Christians are real good at saying "heaven", and they start hospitals. But they don't know what to do when they say "I had a strange dream", right? So they kind of don't know what to do with that middle part where lots of like indigenous cultures, actually, that's where they do their thing.

**00:06:16 Jay Ruka** That's right, yeah, that's interesting.

**00:06:17 Spanky Moore** Well, I was going to ask you what was, because we're talking around ancient solutions to modern problems, what in your journey; was there a particular, particularly in spirituality, was there a particular thing, concept, idea, something that you discovered that just absolutely changed the way that you experienced God. So beyond just like an abstract idea, you know what I mean - I'm Māori? Was there actually something in there? Because we're talking a lot around there is a western way to do things. So what we're saying is there's another way. So what do those other ways? What was another way that actually you discover who you were?

**00:07:01 Jay Ruka** Phew. I think what happened for me and learning about being Māori and learning about the ways, was the intimate connection to land, I guess. Like the intimate connection to this earth, you know, because I think through, you know, through my evangelical Christianity, Christian upbringing, you know things what we would call things of the spirit, and then whatever you put into that category is, you know you prioritise things.... and then you don't prioritise things, and I think the story of me growing into a Māori world actually made me see, well - Christ and the Spirit is in all things and the Māori world has helped me see Christ in all things. That makes sense, but particularly, particularly this, particularly my body, particularly being human, and my body which is deeply connected to the earth and into space, and it's made me gone. OK. The earth and the realm of the flesh is the domain where God has put the spirit, to, to be into all things.

**00:08:49 Spanky Moore** What is so interesting about this is, I sometimes wonder when I look at different church traditions that screw it up, or that we discover.

**00:08:56 Scottie Reeve** Like mine.

**00:08:57 Spanky Moore** Well because like cause all of our traditions because screw it up over long enough. Whether, you try to work out whether it's a blind spot that starts to just have cultural mission creep or whether? Cause like everything you're saying. Christian theology says God made culture. Who the hell do we think made culture? God clearly thinks it's good. Jesus entered into culture, right? So became, so clearly Jesus thought that it was OK and that Jesus, the Logos, sustains everything. So it's not just that God made something and threw it in the corner, that God has actively involved and the Old Testament is full of a people connected to the land.

**00:09:33 Jay Ruka** Another thing that's been, wow for me too is the importance of waiata in the Māori world, and just how, you know, waiata and songs really are the textbooks, essentially of you know the Māori world and Māori thinking and Māori storytelling. It's made me, you know, because I'm a musician and love music, but am a terrible singer, I've found a new significance in the importance of song to culture. And what songs are to people and it's, you know, sometimes in a church context I get a little bit, might, maybe a little bit fed up with you know, say you know, Christian songs, (preach-it!), that sort of thing.

**00:10:31 Scottie Reeve** We call it group karaoke group karaoke.

**00:10:32 Jay Ruka** Yeah, group karaoke based on myself, you know? But I've just, you know, it's the Māori world, the Māori songs are all about the community. This is what's happened in the community. This is where the community's been. This is what's happened in our community. And the point of what songs in a Māori world are about calling the community onto a journey. This is our story. This is where we're going. And you never, you never, you rarely find a song in the church world, that's about our community on a journey.

**00:11:17 Spanky Moore** There's a real question of what the gospel looks like to be New Zealand, right? You introduced yourself as a Kinder Surprise. One of the real questions is right pakeha are confused, and partly there's a globalised thing of the way consumerism and capitalism worked make ourselves thoroughly individualistic. You can sell more shit that way. And so we live in the 100 year shadow of what happens when you try to do that for long enough. Do you think the sort of, the good news you've discovered of God looking at your Māoriness and saying, this is good. Does that have anything to say to me as a pākehā person who feels disconnected in New Zealand?

**00:12:04 Jay Ruka** Absolutely. I think so. A couple of things. One is I'll say this is that like every, you know every empire is finite, right? So history clearly tells us that every empire ends and the western empire is the most far reaching in all of global history, yet, it will end one day. And I think that prophets like Leslie Newbigin and Walter Brueggeman were calling it out in the 70s, and 40 years later, we're just catching up to what they were saying... and they were saying that the Western empire is done and dusted. It's no longer providing helpful meaning for the world, and so when? and what? What does one do if we belong to the empire? We are the empire. Yet that empire is ending, you know. And I guess I say it this way, is that, I think the West is in exile and is heading into exile and the Indigenous is in exodus. The ways of thinking that are outside the western framework experiencing an exodus. Why? What I mean. What? Why is that? Because the fundamental premise of the world view is relational. It's about interconnectedness to community at its primary point. So when it first thinks about something, it thinks, what does this mean for the community? Not what does it mean for me. So that's why I think what is happening right now is that is that the beauty, I

think New Zealand, I tend to think that we are a very, very interesting special country set apart from the globe. Little, little way down the corners of the earth that in the very foundations of our modern society, that - sure has sure we've got a history and a foundation of a colonial west right - yet for some random reason in the foundation of that story, there is a commitment to the Māori world in the Treaty of Waitangi, Te Tiriti o Waitangi. So like so, if you go back 170, nearly 178 years, there is a commitment from a Western people to partner with an Indigenous people and to create a society together. I don't know any other nation that in their foundational statements and in their foundational constitutions and at the core of their governing body has a commitment to two complete different cultures doing it together. So what? What does Pakeha New Zealand have to learn from this exodus that is happening in the Māori world, and that has been happening since the 70s with the Māori Renaissance, New Zealand is living in a time where our colonial history has said "there's nothing in the Māori world I need to learn from.. We are the superior people with the flat screen TV's and the XR6's. We've got the better technology. We've got the relationships with the global whatever"... Well, everything to the way that that system has been running is screwing our environment. It is jacking up the world, you know, as fast as we can have another Big Mac.

**00:15:59 Spanky Moore** And making us lonely.

**00:16:00 Jay Ruka** At the same time, right? Yes, buy a new phone so you can watch, you know, your Light Box and your Netflix show by yourself in your room. You know, you we get the latest technologies, but we become more isolated in getting them right. And that's a whole another story. You know the ultimate vision of all this technology is the singularity. Let's all become machines, right? But that's all another topic.

**00:16:24 Scottie Reeve** Another podcast.

**00:16:26 Jay Ruka** It's a pet peeve. I won't talk about anyway.

**00:16:28 Spanky Moore** Next season, folks but it might just be me and Jay.

**00:16:32 Jay Ruka** I'll be happy in that. And I followed, you know, James Peck in Christchurch. But anyway, I think where now... Our society is now in the time where New Zealand, all New Zealanders from a European perspective, from a Polynesian perspective, from an Asian culture, if you're in this land, and if God is connecting to this land at their language, in their tikanga and their kaupapa. The beauty of New Zealand right now, and the beauty of for Pākehā New Zealand, is that right under our noses is a way of thinking, it's a way of being, it's a world view essentially, that is deeply connected to whenua, to land, to space that we all need to learn from.

**00:17:29 Spanky Moore** I mean, I think what needs to happen is there needs to be a permission. Is there like an invitation, not just an invitation that we can get on the back of it, an invitation to say actually the gifts that were found...?

**00:17:42 Jay Ruka** Man, absolutely that invitation was signed in February 6th, 1840. From a Māori perspective that's what the Treaty is. That's an invitation for all people to come and be here and partner with us, you know, and that's what, that's essentially what from our perspective, that's what the Treaty is. Now what's happened is that's been put aside and just there's been a railroading, right. But you know, when I when, when I, when, when God says to me, Jay, I think you're Māori that means I need to learn what that means for me to be, right... as I learn that I discover, you know, the name for the land is the whenua. The whenua is also the placenta from what we're all born out of. And that's also the word for placenta, right? So we are all born of land. We are all born into land. The whenua of the placenta goes back to the whenua of the land. But if you know, if we take the poem of

Genesis, then God breathed us out of the whenua. You know, he breathed us out of the land. In other words, to be, to be human is to be deeply connected to land. Now the western world has removed us from the created order, has removed us as a superior species to land, that we are now not connected to the land, we're the domineers of land. So I think the Māori world is a great world to teach New Zealanders what it means to be essentially, to be tangata whenua, to be people of the land, right. And that's a process that happens through the adoption papers of the Treaty, you know, and the adoption papers have been drawn in Te Ao Māori, into the Māori world.

**00:19:36 Spanky Moore** One more question. What do you want to ask question?

**00:19:38 Scottie Reeve** No, you're right, I'll let you in.

**00:19:39 Spanky Moore** I want to know, I want to know... Do you have? Like I think of my own journey, where I'm from Nelson, Whakatu. And when I fly home and I go on the farm, I'm from which my parents. None of us took up farming right, because my dad felt pressured into farming, four generations and was pretty encouraging at one time to say, "don't feel pressured to work the land." So we're sort of liberated from that in one sense. And yet our hearts are attached to this place. I come home and turangawaewae is the only word I have, because we see, Pakeha don't have much word that is right. You still see farmers have some sort of connection, not agri-business... slow, slow farmers. I don't know what to do with it, do you know? I mean, I'm on the land. I live in Christchurch. I sometimes always weep when I come on the land. And you're left feeling, I understand there's a homelessness you just feel totally like, even when you find home, you're like, is this my home? You know, there's this. We don't have a hapū. You know, there's a sense of what advice do you have, then that if someone who is Pākehā or basically non-Māori listening? What are some of the tangible steps they could do if you were to say, get a taste though, of a non-western way of living, that would help you become more connected? What would be some actual tangible steps you could say?

**00:21:10 Jay Ruka** Some tangible steps, man it is a matter of being present. And like you know, I find in myself in a bit of a dream job right now, where I, you know I'm out and about doing my mahi talking about Te Tiriti o Waitangi and talking about a Māori world view, and you know talking to teachers and churches and organisations. That is awesome, but that work actually stops me from being present at the same time, to where I really, really need to be. And that is under the maunga of Karioi next to the Whaaingarua Harbour. You know, learning my reo on Poihaakena Marae learning the language, you know this sort of stuff. So, I, my experience of learning is that, I've had to I've actually had to let go of a lot. I've actually had to change my life. I've actually had to go on, you know, and I know God spoke to us too, but I loved my community, my church community of Edge Kingsland in Auckland. That was my, they still are my whanau in many ways, you know. I definitely had a hapū experience in there, you know, lifelong, you know, thicker than blood sort of mates and friends and team, but it was from a Eurocentric perspective. So I had to leave that world to enter into a Māori world, you know, which meant leaving finance, to doing odd jobs with my family, you know. I've had to sit in little circles around the floor learning how to say pe, he, ngā, you know, te kapu, he kapu, ngā kapu you know, like over and over. In other words, I've had to put myself in a place of... I've got to be a learner. Like I need to learn, you know. You know, when Thomas Kuhn, who some would say stole Michael Polanyi's understanding of a paradigm shift in the 20s or 30s whenever it was but he wrote, there's five things that make up paradigm shifts, but one of the major things, a paradigm shift happens is when an external force hits something. And for us to change we need that external force, and to pākehā New Zealand and to myself, the Māori world is that external force, that they might be foreign to most or even foreign to me, to a degree, that I need to actually learn from to move my own stuck paradigm.

**00:24:08 Spanky Moore** Do you trust pākehā not to like kind of come in and like consume it and bastardise it and sort of devour it like termites.

**00:24:15 Jay Ruka** No, I don't. No, no, and that's the blimmin' pain in the neck of relationship, right? My experience though, has been in the last two years, say as I've learned Te Reo, you know, it's probably half Māori half pakeha that have [been] in my Te Reo courses. And the experience I see within pakeha wow, I never knew. And becoming so much more human for it. It's actually been a beautiful thing. But and then at the same time you see the graciousness of, you know, my kaiako my teacher, who just wants to teach the language and teach the Reo, you know. So I would say bro, learn to pronounce the words, learn to pronounce Reo, like learn the Reo. Because it's not about learning the language, it's about learning the tikanga, the ways of being that goes with the language, because if you're going to speak the language then you've got to act it. You've got to do it.

**00:25:12 Scottie Reeve** Something interesting, Jay. I think you drill in on when you're talking about, you know, how you, your whole life, had to change, how you move away from financial security. You move away from a community that you love, and you sit in a circle on a mat and you learn to say "te" over and over and over again. And I've been doing Te Wananga o Aotearoa this year and you know, with the books first arrive. They like, they're like kids' resources, you know, like they're like little 5 year old drawings.

**00:25:39 Jay Ruka** Yeah, they are.

**00:25:43 Scottie Reeve** And I'm just like sitting there and I started to feel myself getting a little annoyed. I'm like "I'm not a child. Like what is this they've sent me?!"

**00:25:50 Jay Ruka** Yeah, that's right.

**00:25:51 Scottie Reeve** And then I'm like that, hang on. Actually like I am here. Like you know, and I think there is like a thing of needing to humble yourself, there's a humiliation eh to kind of.

**00:26:00 Jay Ruka** There, there, there is. Man there is.

**00:26:02 Scottie Reeve** That's what came to mind for me. And that's what Jesus said to the Pharisees, you know, to the ones who thought they held it all together. It's, you know, "if you want to be my disciple, you're going to have to become like a child. You're going to have to be born again. You're going to have to kind of unlearn what you've learned and start again."

**00:26:17 Jay Ruka** Totally. But I mean, I say in my book, you know, like the challenge of the huia coming home, and learning from an indigenous perspective. It'll be the hardest thing we'll ever do, and it actually will ruin our lives. It actually means you need to change our basic assumptions, our way we think, you know from our buying and selling and our eating too, you know, you've got to adjust.

**00:26:40 Spanky Moore** It's an interesting one, too, because it forces us to realise you can't have it all. So that I think people are like, can I have community? Can I be not so lonely, not feel sight isolated without a cost? I still want to have all the good shit, right? And so like we're left there, kind of like with this, I want both. And most westerners, if having a choice, it seems, will choose the shit. That seems to be the way the thing has gone down that we would rather become anxious, lonely, depressed, suicidal in some ways, and actually sacrifice to move towards those places. And I think that's a pretty big challenge you've smacked us in the face with.

**00:27:18 Jay Ruka** ah, kia ora kōrua!

**00:27:20 Spanky Moore** So what's the one thing I should do then? Are you saying? I was wondering if I should get to know, like, you know, my parents farm, what that land, where that land came from I.

**00:27:28 Jay Ruka** Yeah, I think you should. Yeah. I think you should. Yeah, I mean, your town is named after one of the monsters of colonisation.

**00:27:39 Spanky Moore** Wakefield!

**00:27:41 Jay Ruka** Yeah, you know, and that's. Yeah, that's one of the.

**00:27:46 Spanky Moore** Mind you, it doesn't have. It doesn't have the same ring to it if it was called the Monster of colonisation. Like who's going to stop there for an ice cream.

**00:27:53 Scottie Reeve** We actually, our church to actually meets on 'the monster of colonisation street.' (Wakefield Street)

**00:27:57 Jay Ruka** That's right. Yeah, that's right.

**00:27:59 Spanky Moore** Yeah that doesn't have the same ring. OK, that's good. Any other tips that someone should do?

**00:28:06 Jay Ruka** You know, I do. I say education. I say learning the history, learning the story of where you are, like, where you live, where you work. I would say learning a learn a karakia, learn a karakia, learn a waiata. Learn where, how, your ancestors came into this land, like. Because that, that's a great story, you know, that's that you because you know our ancestors came here from the Cook Islands, you know. Well, stopped off from the Cooks back in the, I think the last boat of the Tokomaru Waka came here in the 1400s, you know. You know, so it's like, you know, they all came here at some point, we all arrived from somewhere. And to a Māori mind that matters, that's kudos. You know, you can say the ship you came from. You know and all that sort of stuff.

**00:28:55 Scottie Reeve** Yeah, well, thanks, Jay, for, for making time to talk to us today.

**00:28:56 Jay Ruka** That's good. Thank you.

**00:29:02 Scottie Reeve** It's been challenging and beautiful.

**00:29:02 Jay Ruka** Thanks, brother.

**00:29:03 Spanky Moore** Awesome guys.

**00:29:23 Scottie Reeve** Alright, so we are on the South Western motorway driving out to Henderson and the beautiful Waitakere.

**00:29:36 Spanky Moore** Scottie's been giving me terrible directions, haven't you.

**00:29:41 Scottie Reeve** Scottie had some kind of a cold come on in the last couple of hours, chock full of Lemsip at the moment.

**00:29:51 Spanky Moore** It's deja vu from our last podcast.

**00:29:53 Scottie Reeve** Every time we get together eh.

**00:29:54 Spanky Moore** Isn't it.

**00:29:55 Scottie Reeve** It's probably the 5:00 AM start that isn't helping me.

**00:29:59 Spanky Moore** Where is the African flu medication?

**00:30:02 Scottie Reeve** Where is it? Where is it? So we had this chat with Jay earlier. Which was cool, looking at the ancient solution of him re-finding himself in Māoridom. What are, what were some thoughts that came up that you took away from that Spanko?

**00:30:22 Spanky Moore** Well, let me think, let me think, let me think. Let me think. Let me think. Let me think I, oh one of the little phrases, he said, which really stuck with me was he was referencing some theologians and writers who were writing in the 50s.

**00:30:40 Scottie Reeve** Yeah.

**00:30:41 Spanky Moore** Who, he talked around Lesslie Newbigin and some others who were kind of like big names back then, who were heralding this sort of thing, saying, “look, look out Western world. You're not selling much anymore. And people aren't going to buy it much longer.” And I thought he named that really well, that we've sort of, we've failed to give people meaning in the West. And maybe we're kind of experienced living into that and I thought what a really challenging smack down sort of idea to say, well, maybe it's time to look at some other cultures and how they've other cultures they haven't gone down that way, like Māori culture, and not just what can we learn from them... What are we willing to sacrifice to actually begin to align ourselves with some of their values? And I thought God, there was a pretty big fricking challenge isn't that?

**00:31:35 Scottie Reeve** Yeah. And I like what he talked about, the amount that it cost him to rejig, you know, rejig the kind of the worldview that he lived within. Which is often the way, ay, he kind of has this key moment or whatever it was in 2005 where God says “Jay I see you as Māori.”

**00:31:58 Spanky Moore** And it seemed to come out of the blue.

**00:31:59 Scottie Reeve** Yeah. But he doesn't just like, it's not like he just hears that and then he's like “oh good, that reality is now, you know, true over my life.” He's like he lives into that reality. So ultimately, what that means is he leaves this, the leading this church he loves, which he, you know, kind of said, had a Eurocentric perspective. He moves, he moves areas he starts, you know, sitting on the carpet, learning how to say the basic phrases and basic words of the Reo. And he basically starts having to kind of reconstruct his whole life, eh.

**00:32:42 Spanky Moore** Sounds like he went from someone who was doing it, cranking it, to working out what does it mean to be restricted enough to be a learner again. Well you've spoken around needing to be humble, humble to learn. And an interesting connection, eh, with when you think of the monks that they have to take these vows. So, they want to step into a new reality it costs them something. He wanted to step into this new reality, his identity or a fulfilling, owning his full identity. Cost him to do it. Cost him a lot more than you'd think, eh.

**00:33:20 Scottie Reeve** Yeah, and it's interesting to hear him talk about the kind of identities that he held prior to that. That all the kind of, you know, phrases he would have used to describe himself were kind of these sort of trite blanket terms that we often use within Christian subculture to describe ourselves, but actually don't describe the essence. They don't describe a true self, to use the words that like, you know, that Father John used. They're kind of just like, I don't know, there's sometimes not a lot of depth to those things, and they don't actually say where we come from. They're more like kind of statements of belief, eh.

**00:34:04 Spanky Moore** Yeah, well western thinking does tend to make things very abstract which is sometimes good. Right? It gets you some places, sometimes, but then it doesn't. It becomes really unhelpful. Like I think here in your revelation, and was it in silence I think, around your own body.



Was it in contemplation silence. It's on silent retreat, regardless. Yeah, around body. And then he said the same thing. Yeah, that his revelation was around the body.

**00:34:35 Scottie Reeve** His revelation was that I have a body yeah. Which I had. You know that. Yeah. That exact same experience that.

**00:34:42 Spanky Moore** But you know the other big, big thing. Well, you know what I think, the thing I took from what he said. If we're looking at this problem of connectedness and people feeling homeless, my big take away from him, and it reminded me exactly of what you find in Scripture, is we in the kind of West, particularly pākehā in the west, are too disconnected from the land and from place. And you know our biscuits, the wheat, who knows where that wheat comes from, we have no freaking idea. The bottle caps on the top of the whatever is made somewhere and somewhere, you know, like the sense of an actual connection of the history of our place. We do tend to cover things in concrete, to sort of see the past is an impingement, not something to be honoured. We're very future orientated. And it seems to me that that may well be the root. That's what I take from him, as anybody can get reconnected with the land they're on, the story of that land, honouring that land and being part of the stuff that the land's made of, because we're made of stuff.

**00:35:53 Scottie Reeve** Yeah, I loved what he said around that, that you know the land is whenua and the, you know, the placenta which we are born in is whenua.

**00:36:01 Spanky Moore** Dust. Dust.

**00:36:02 Scottie Reeve** Right. Dust. Yeah, yeah, yeah. That we come from dust and that we are of the land and I think, you know, yeah, the fact that this kind of spiritual awakening for him as being Māori meant that he became, he was reconnected with the land and reconnected with his own body and that...

**00:36:23 Spanky Moore** You know, it's interesting, the connection with the contemplative, which is in many ways, there's a big part of it that's attentive to place and space and stuff. And saying where is God in that? God it's fascinating, isn't it. All this stuff just seems to, in an entirely unexpected way, it sort of connects over, it overlaps. We're seeing the same sort of four themes overlap with each person, which is totally out of the blue. Why? It's like what does it mean to be attentive to your body, to the stuff, to know that this stuff's good. God made it. And to dishonour that, to try to ignore it actually creates a real fragmentation and a disintegration within self.

**00:37:04 Scottie Reeve** That that's exactly right. And the experience of how Jean described contemplative prayer, how Father John talked about his, you know, coming into Christian meditation and of what Jay talks about that awakening, all this experience of being reintegrated. Where you stop seeing yourself as all these fragmented parts, that you are separate from the land which you consume, and you are separate from your body, which you'll leave. But all these parts get woven back together again and we start to have this language from everyone we've talked to, about a whole-of-life spirituality where we see God everywhere.

**00:37:48 Spanky Moore** My hunch is that there's often a kind of a one flavour spirituality that, you know, probably in the sense of this conversation is a pretty Eurocentric one in New Zealand... and that we kind of gorge ourselves on that and then kind of get over it. And then some of these practises we're talking about are ones that help us learn how to breathe again. But that probably, once we learn a new way of being, we can have a much healthier posture to where we came from. Which way we're going to go in 3.3km?

**00:38:25 Scottie Reeve** Umm. We want to be. Heck, I don't know.

**00:38:29 Spanky Moore** Scottie always says, I know where I'm going now. He doesn't. "No lane changing in tunnel."

**00:38:41 Scottie Reeve** Have you been through this tunnel? This is, I think, it's the longest tunnel in New Zealand. Yeah.

**00:38:45 Spanky Moore** Oh this is the new one. This is the big one.

**00:38:47 Scottie Reeve** The new one.

**00:38:48 Spanky Moore** Is this the one the National Party used as a distraction.

**00:38:50 Scottie Reeve** Yeah, that's right.

**00:38:51 Spanky Moore** I love it already.

**00:38:53 Scottie Reeve** But do you know that this tunnel, even though National got all like excited about it. It was Labour's idea, this tunnel ...

**00:39:01 Spanky Moore** That always the way?

**00:39:03 Scottie Reeve** What you're going to do is you're going to turn onto...

**00:39:08 Spanky Moore** Left or right?

**00:39:09 Scottie Reeve** You're going to go left.

**00:39:10 Spanky Moore** No lane changing they say in the tunnel.

**00:39:12 Scottie Reeve** Well, you're going to do it, aren't you? Oh, my word, we just changed lanes in New Zealand's biggest tunnel.

**00:39:19 Spanky Moore** Oh ho ho, I feel so embarrassed. Very weird. God, it's a big one. Like going into somebody's intestines. So what are you going to do? What are you going to do with that conversation with Jay. Like, what does it mean for you Scottie Reeve, to be more connected to your, to your place, so that you might better understand your home or a sense of home?

**00:39:48 Scottie Reeve** Well, I think one of the, one of the things that Anna and I have been talking about for a while, is we want to go back to the UK, and we want to go to where we're from, and we want to walk those streets and know our heritage and our whakapapa. There's a really interesting concept, and I think it's a Māori concept, and it's basically this idea that, like, we move forward in the same way that you do in a rowboat where you actually face backwards.

**00:40:21 Spanky Moore** Yeah, yeah.

**00:40:22 Scottie Reeve** You look backwards to move forward and.

**00:40:25 Spanky Moore** I think I've heard that's a whakatauki isn't it.

**00:40:26 Scottie Reeve** Yeah, I think it is. Yeah, yeah. And so I think for us that looks like, rather than the kind of consumer impulse which is always to look for the next and the new, it's to go – "no, I'm actually going to turn my gaze around and look to where I come from to find myself, because that's always going to be deeper than what lies ahead of me."

**00:40:49 Spanky Moore** Our petrol lights on but think it should be alright.

**00:40:51 Scottie Reeve** We'll be fine.

**00:40:53 Spanky Moore** Looking back can be pretty painful though. Can't it? Like can be quite confronting to see where you come from.

**00:41:04 Scottie Reeve** Yeah. I don't know. It can add a sense of what we are a part of. You know, I recently I've been on that 'ancestry.com'

**00:41:18 Spanky Moore** Have you?

**00:41:19 Scottie Reeve** Yeah, checking out where I come from. And you know, you look back and I find out that in my history is, you know, one of New Zealand's most prolific feminists in Christchurch about must have been 100 years ago. And you're like, wow, that's cool. That there was someone way back in my whakapapa, in my history, who had this deep sense of injustice and needing to make a difference, you know, and I connect with that.

**00:41:51 Spanky Moore** I feel totally disconnected from my ancestors in lots and lots of ways. And maybe it's like I grew up on a farm where it was like in the family for four generations, so you didn't have to work for it. You were on the land. You know what I mean? And so you were there.

**00:42:08 Scottie Reeve** I think Pākehā New Zealanders often have a really fragile and insecure identity. And it's from that place, I think, that whenever Māori kind of rise up or begin to express their culture that we're too insecure to allow that to happen without some forms of either overt or kind of subversive racism. Or we kind of feel that it's like somehow marginalising or excluding us because we don't know where we came from. And so I kind of think that for Māori to truly have their place as the first people of Aotearoa that actually we as pākehā need to come into some sense of confidence and security around our own identity first. And it's very hard to let another person be who they are if you don't first know who you are. I think we've got to turn off up there. Maybe.

**00:43:06 Spanky Moore** What? Te Atatu?

**00:43:09 Spanky Moore** Shivers this a nightmare.

**00:43:14 Scottie Reeve** Is that the one?

**00:43:15 Spanky Moore** Do you know what I what really inspired me with some of Jay's conversation?

Tell me it's not way up there. Is it that left lane?

**00:43:25 Scottie Reeve** It's that one there. You've got to get over 2 lanes in the next 100 metres.

**00:43:29 Spanky Moore** You are an absolute crocker. OK. Thank you.

**00:43:34 Scottie Reeve** I think you're doing it.

**00:43:36 Spanky Moore** And we're doing it. Thank you Jesus!... woo.

**00:43:39 Scottie Reeve** Tamaki Makaurau.

**00:43:41 Spanky Moore** It's almost like praying for a car park.

**00:43:43 Scottie Reeve** Here we go.

**00:43:45 Spanky Moore** I one of the things that really inspired me around what Jay was saying was, OK, some of the Western stuff just not rolling for you guys. Be humble. You signed a treaty with us. You're not really from England anymore, guys. You're pākehā in New Zealand. Why don't you without

putting too much pressure on us, on iwi, why don't you actually start to learn what you can, and start thinking around what it might look like to knit a new identity? You know, one that is us, as well as being bicultural, and I thought, oh, that's a pretty exciting vision.

**00:44:18 Scottie Reeve** That was one of my favourite parts of what he said, was... Oh, we are going to go left up top here... Was when you said, you know, do we need some kind of an invitation from iwi and he's like "you've had it. It's, like, the Treaty of Waitangi that's your invitation."

We've been invited. We have. We're meant to be in partnership and I think that's, like we can, you know, try to see the good of western culture, but it's kind of like we've learned a lot from western culture at the expense of saying really no other culture has anything to teach us. And this is a moment of saying how are we going to begin to become open again and be uncomfortable and allow someone else to have the podium for a while.

**00:45:04 Spanky Moore** Yeah, it's good. So you're going to do ancestry.

**00:45:09 Scottie Reeve** Yeah, so we're discovering where we come from, I've also joined up with Te Wananga o Aotearoa over the last year and started to learn Te Reo, which has been a cool journey and a humbling one. Like I said to Jay earlier, you know, all the booklets turn up and they're all like kid's resources. And you're like, I'm not 5, but you're like, well, actually, when it comes to entering a Māori world view, I am five.

**00:45:34 Spanky Moore** It's a compliment.

**00:45:38 Scottie Reeve** Yeah. Yeah. Like, I actually am a kid like I have nieces and nephews who are part Māori who grew up on the marae and they correct me, you know, I said. How was your day-to-day at Kohanga? And they say it's Kōhanga, you know? And you're like, I actually am, I actually am a baby here. And I did love that little conversation that that we had around, you know, Christ saying that to be his disciples, we've got to become as a child. And so, I think any opportunity that allows you know like your people to step into a childlike state, a humbling state and to have to learn from another. It's going to be a really redemptive and powerful process.

**00:46:16 Spanky Moore** Yeah. For me it was around ...turangawaewae I guess, and somehow making peace around the land I'm from, and, I think, reaffiliating myself with land. You know how you move around from house to house? That's pretty weird, eh? Like, that's not great. It's not great and I, you know, I've got a young family and there's this kind of ongoing question where you like, where will the common place be?

**00:46:49 Scottie Reeve** As much as Jay says you know 'the invitation is there at the Treaty'... that also doesn't mean that it's all going to be smooth sailing, and it doesn't mean that you're going to be able to rock up to any marae or any Māori person and you know, and all of a sudden it's going to be like, well, we had our invitation.

**00:46:16 Spanky Moore** Really remember we signed that thing.

**00:46:49 Scottie Reeve** Because I think largely pākehā New Zealand has well and truly abused that invitation for 150 odd years now. And so there is, there's some, some work to be done and some real humility that needs to be had to reengage.

**00:47:31 Tom Lark "Best Weekend"**

Best weekend I've ever had, had such a good time  
And I really feel bad cuz it'll never be this good again  
Memories fade and so does a tan

But I'm gonna remember this weekend forever  
Even when I'm  
An old man  
Doo doo doo do do doo do do doo do do doo doo do

**00:47:57 Spanky Moore** Well, Scottie, what a fantastic day.

**00:48:01 Scottie Reeve** It's been good, eh.

**00:48:03 Spanky Moore** I've I mean, I really enjoyed our conversation with Jay. It stirred something deep in my bone.

**00:48:10 Scottie Reeve** Yeah, I think what, what Jay had to share was fantastic. And you can learn a little bit more about the work that Jay is doing. You can grab a copy of his book *Huia Come Home*, or check out *The Huia Come Home* podcast. We are going to put some links to those on the website, so so those will be up for you there, right now.

**00:48:29 Spanky Moore** Thank you, Jay. Thank you for your patience with Scottie and your understanding. Hey, I would like to say, but thank you to the musos that have helped. The amount of people who get, the whole 21 Elephants theme song is the total earworm, that people can't get it out of their heads. So big thanks to Renee and Dave, but also Holly Arrowsmith and my friend Tom Lark, who has done the outro music, which you're going to hear in just a moment. And also a big thank you, Laidlaw College. And if you want to check out [laidlaw.ac.nz](http://laidlaw.ac.nz) they have a they've got a number of great like kind of different tracks you can study but one that we're big fans of as a counselling track, great lecturers, and have sort of a unique Christian perspective in what they're bringing and what they're doing, so check that out.

**00:49:13 Scottie Reeve** And also if you are interested in knowing a little bit more about 21 elephants and the story behind that you can pick up the book from [21 elephants.co](http://21elephants.co). That is the number 2 the number one elephants.co. We've just printed a whole bunch more books so heaps in stock.

**00:49:30 Spanky Moore** Wow, how about that?

**00:49:33 Scottie Reeve** I know, second edition, right.

**00:49:34 Spanky Moore** When I was in a band we had a whole box of CD's and we could only sell 50 of them and then you've got 450 you have to put under your bed? Because you become ambitious, don't you?

**00:49:41 Scottie Reeve** So you know, when I was in a high school band, we printed, I think 1000 of, my bad, and you know, and we...

**00:49:47 Spanky Moore** What an idiot.

**00:49:48 Scottie Reeve** I know.

**00:49:49 Spanky Moore** Anyhow so we're going to the to the real city, the city that has a soul. You know what I mean?

**00:49:55 Scottie Reeve** Yeah. And no river running through it and a hypodermic needle for a sky tower.

**00:50:00 Spanky Moore** You love it. I love it. It's Auckland City and I'm just so excited to finally see it. I've seen it on TV so many times. I'm going to get to actually see Auckland.

**00:50:10 Scottie Reeve** Spanky has asked can I actually take him to Shortland Street?

**00:50:14 Spanky Moore** Like it's going to be incredible. So we better get out on the... What are we going go through Huntly.

**00:50:20 Scottie Reeve** Yeah, sure. Yeah Huntly.

**00:50:22 Spanky Moore** All these places I've read about in the bible I'm finally going to see in real life you know, its amazing.

**00:50:31 Scottie Reeve** The new Jerusalem. Let's go.

**00:50:34 Spanky Moore** Alright, let's do it.

**00:50:35 Scottie Reeve** See you later.

**00:50:36 Spanky Moore** See ya.

**00:50:38 Tom Lark "Best Weekend" continues**

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