



The Door Opens Inward: Meeting Linda Tuhiwai Smith

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The Door Opens Inward: Meeting Linda Tuhiwai Smith

Purpose: This article demonstrates the reach of Tuhiwai Smith's ideas across Pacific research. It discusses the theoretical and practical influence of her seminal work *Decolonizing Methodologies: Research and Indigenous Peoples* through 'holographic epistemology', an indigenous way of viewing knowledge.

Design/methodology/approach: The authors present a *talanoa* (Pacific-style relational conversation) to explore Tuhiwai Smith's legacy for Pacific Islander researchers and research. The *talanoa* between two academics at different career stages draws upon personal and professional research experiences and peer-reviewed published sources to explore the expansive and enduring legacy of Tuhiwai Smith's life and ideas.

Findings: *Decolonizing Methodologies* has helped Pacific Islander researchers flourish and Pacific Island research approaches gain legitimacy in higher education. Its epistemological influence can be seen in research which utilises knowledge of body, mind and spirit – holographic epistemology – and in indigenous innovations to qualitative research.

Originality/value: This article has value for those seeking to understand the epistemological underpinnings of indigenous approaches to research. It has originality in its presentation as a *talanoa* between two researchers who have found affirmation and academic freedom with Tuhiwai Smith's ideas. It is also original in offering a Pacific perspective from a Hawaiian and a Samoan academic about the immense *koha* (gift) they have received from a Māori *tuahine* (sister).

Keywords: holographic epistemology; Pacific research, Pacific researchers; *talanoa*; indigenous epistemology

Aloha mai kākou a pau. Greetings from the cool winds of warm Hawai'i. I am [removed for peer review] from [removed for peer review]. I met Linda Smith by cosmic design (accident) while visiting Aotearoa in 2003. I came as a team member of WINHEC, the World Indigenous Nations Higher Education Consortium. We were there to affirm the work, vision, and creativity of three

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3 *Wānanga* (Māori institutions of higher learning): *Raukawa*, *Awanuiarangi* and
4 *Te Wānanga o Aotearoa*. Linda was standing with my book in her hands. I
5 asked her: “Who are you?” She replied: “I’m Linda Smith” and then I said: “Why
6 am I meeting you?” She replied: “Because you’re coming here for your
7 sabbatical.” That is how I met Linda Tuhiwai Smith. I then came for a one-year
8 sabbatical two years later and my life has been fully and forever changed.
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15 *Talofa lava! Malo le soifua maua ma le lagi e mama.* Greetings and good
16 health. I a’m [removed for peer review] from [removed for peer review]. Linda
17 Tuhiwai Smith’s work has inspired me personally and professionally ever since I
18 read her first edition of *Decolonizing Methodologies* (Tuhiwai Smith, 1999). Her
19 book spoke to me across place and time and it taught me to trust our
20 indigenous knowledges to understand ourselves and the world around us. In
21 this *talanoa*, I hope we can convey the nature and extent of Tuhiwai Smith’s
22 influence on Pacific educators and researchers such as ourselves.
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30 *Talanoa* is style of discussion used by many Pacific Islanders for its cultural
31 responsiveness and narrative-sharing possibilities (Vaioleti, 2006; Fa’avae *et al.*,
32 2021). The *talanoa* that follows is interspersed with explanations of holographic
33 epistemology which originally emerged from indigenous Hawaiian scholarship
34 ([removed for peer review]).
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41 Author 2: [removed for peer review], you once wrote about Linda that “She, by
42 the very nature of her being, supported our collective evolution.” Can you tell us
43 a bit more about what you meant by this?
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48 Author 1: What this means is that Linda opens doors for us all, both through her
49 ideas, and through her no-nonsense style of mentoring. She invited me to come
50 to the University of Auckland where she was working to produce and support
51 500 Māori PhDs as the director of *Ngā Pae o te Māramatanga* - Māori Center of
52 Research Excellence. I wanted to see if that was something we should do in
53 Hawai’i. So, I went.
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3 Author 2: From Hawai'i to New Zealand. That is one end of Polynesia to the
4 other. Not many people know that our peoples are spread over a region that
5 covers over quarter of the earth's surface, much of that open seas, yet our
6 Pacific cultural connections have always been quite strong. Was there anything
7 that stood out for you in this experience?
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13 Author 1: What I appreciated most was Linda's mentoring style. She gave me a
14 wide-open field to play in. I was invited to all the PhD Writing Retreats and
15 Indigenous Research gatherings, and I recall the dinners as posh events I
16 always felt under-dressed in. That is what I remembered – how well dressed
17 everyone was. Aotearoa is quite the hub of European fashion! But she kept
18 inviting me, nonetheless. I felt she was an older sister watching me as I made
19 friends and found my way into the *taonga* (cultural treasures) making field of
20 renowned practitioner, Dante Botticelli. Right there outside *Ngā Pae o Te*
21 *Māramatanga*, I learned to shape *pounamu* (greenstone), roll *muka* (flax fibre)
22 into string to secure hand carved *toki* (adze) and how to make a *tuwiri* (cord
23 drill). Creating material culture became my research practice.
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34 Author 2: The way you describe Linda's strong mentoring style brings to mind
35 the Māori term *wāhine toa* (strong woman) and it reminds me of the integral role
36 that Pacific women have played and continue to play in the development of
37 Pacific societies, including in the diaspora. Within research, some of our most
38 innovative Pacific research methodologies such as *Kakala* (Thaman, 2003)
39 which uses flower garland-making as a metaphor for research, *Vanua* (Nabobo-
40 Baba, 2008) based upon Fijian village protocols, and *Tivaevae* (Futter-Puati and
41 Maua-Hodges, 2019) which likens research to *Kuki Airani* (Cook Islands) quilt-
42 making have been spearheaded by women. What was it like when you worked
43 with Linda directly?
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53 Author 1: *Kaupapa Māori* research methods were deepening, her book on
54 decolonizing research was being read around the world, and hundreds of Māori
55 PhDs were also on her schedule. Linda was busy. We met on specific
56 occasions to go over two requests she asked from me: to evaluate a Fijian
57 thesis focusing on epistemology which I deeply loved, and to write something
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3 for a global book on Indigenous research methods she was helping edit. As I
4 was just coming to understand the expansive potential of the field, her
5 encouragement was a game-changer.
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10 Author 2: So around about the time you were working with Linda, I had not even
11 started my Masters degree and I remember looking for inspiration for my
12 methodology, for a way of doing research that aligned with Pacific axiology. Of
13 course, this was before I even knew what the term ‘axiology’ meant, but reading
14 *Decolonizing Methodologies* confirmed for me that indigenous knowledges were
15 as valid as any other. Our knowledges might have been packaged differently to
16 the books and articles I was familiar with in academia, but Linda’s work helped
17 me realize that our traditional chants, stories, songs, dances, ceremonies,
18 cultural artifacts and so on were a repository of knowledge that could be used to
19 guide research. Where did Linda’s encouragement lead you?
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29 Author 1: Linda’s encouragement gave me the time and privacy to envision and
30 formulate the “Triangulation of Meaning” – an integrated way to look at the
31 simultaneity of body, mind, spirit with regard to knowledge acquisition. What our
32 own Indigenous knowing helped me see is that all ideas that endure share a
33 similar essence, even though the form is forever changing. It was during that
34 one-year sabbatical in Aotearoa that the essence of knowing started to become
35 clear. This idea eventually became “Holographic Epistemology: Native Common
36 Sense”, but back then in 2005, it felt risky to speak or write in this way. Her
37 support was real and even though the ideas were unfamiliar to her, she
38 supported them. I will never forget that meeting when she told me they agreed
39 to publish my submission – as is. Here is where our collective evolution was
40 upheld – because Linda Tuhiwai Smith encouraged an interior self to be
41 expressed in the world. That courage was instructive and healing. I am forever
42 grateful.
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54 **Holographic epistemology**

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58 Holographic epistemology is the idea that knowledge, at its enduring essence,
59 occurs simultaneously as three facets of life:
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3 (1) via the objective, physical, outside world, the world of
4 science and measurement, density and force; (2) via the inside
5 subjective world, the space of thought, mind, idea and interiority
6 that helps us understand meaning and our linkages with
7 phenomenon; and finally (3) via the quantum world shaped by
8 transpatial descriptors and intersections, a spiritual dimension
9 unlinked to religious dogma, described in ethereal, mystic, and
10 yet experiential terms. ([removed for peer review])
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18 These ideas are found globally and within every discipline, and can be
19 interpreted as knowledge experienced through body, mind and spirit. The
20 ancient knowledge systems of the Pacific express these in our own terms. For
21 Hawaiians this epistemologic trilogy is known as: *mana 'o i 'o*, *mana 'olana*, and
22 *aloha* and for Fijians, it is *vuku*, *kilaka* and *yalomatua*. Although embedded in
23 the cultures from which they originated, these ideas are also universal. They
24 describe enduring principles that create quality human relationships with each
25 other and with the world, and thus ways to live harmoniously and in a culturally
26 and environmentally sustaining way.
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34 This kind of epistemology, or philosophy of knowledge, is described as
35 holographic for practical and metaphoric reasons. A hologram is a three-
36 dimensional image created by illuminating an object from three different
37 directions and capturing the reflections and interactions of light into a glass
38 plate. The image can be viewed from different angles, and even when broken or
39 shattered, each part of the hologram contains the whole image. In a similar way,
40 holographic epistemology asks us to remember that knowledge too holds a
41 trilogy of physical, mental and spiritual data, with each part resonating
42 wholeness. These three aspects of its own agency, life/mind/joy as one example,
43 are thus hidden features of knowledge production. In short, knowledge is a
44 quantum process that animates an interconnected field of wholeness, whether we
45 know it or not. In this way, enduring knowledge systems remain for a reason and
46 thus cumulative knowledge is valued. Here is the beauty and function of culture
47 in its process of evolution. Here is the gift of native common sense in this time
48 of radical change.
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5 Wisdom from the past can thus help solve contemporary challenges if we are
6 able to articulate what that wisdom is. This epistemology does not privilege one
7 way of knowing over another; people know the world differently and all are
8 genuine interpretations of experience. Everyone, from the powerful to the
9 powerless, are potential sources of knowledge. Importantly, holographic
10 epistemology helps to animate meaning found across and within all three
11 sources of knowledge ([removed for peer review]). It challenges the separation
12 of mind, body and spirit and the Cartesian dualism that has fragmented research
13 for so long ([removed for peer review]). Further, holographic epistemology
14 challenges what universities have traditionally defined as acceptable research
15 approaches and methodologies, and it pushes the boundaries of what can be
16 known and what can be accepted as knowledge ([removed for peer review]).
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27 Author 1: Oh my goodness! Reading this summary has made me want to be
28 clear about the purpose of my life and how this has and will always link with
29 others. A holographic way of describing knowledge has helped me know myself.
30 It became the clearest way to detail the richly textured world we live in beyond
31 simple 2-D rationality. We are entering a post-quantum world where AI -
32 Artificial Intelligence - ironically, is not a tool as much as a thinking companion.
33 We human beings now need to up our game.
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41 Author 2: We certainly do. With qualitative research, one of the first tasks a new
42 research student undertakes is to identify their epistemology (ideas of knowing
43 and knowledge) and ontology (ideas of reality and being) which helps them
44 refine their research approach and leads them to their methodology or methods.
45 Students will often draw upon their own lived experiences for these
46 philosophies. Many Pacific Islander students, for example, enter university with
47 lived experiences of spirituality – not to be confused with Religion - and
48 relationality within their families and communities, and they will often identify
49 these as part of their philosophical approach to research, their motivations or
50 their goals. Holographic epistemology offers these researchers, and any other
51 researchers seeking a holistic approach to research, a way of bringing their
52 whole selves to the research process. They can centre their and their
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3 community's concerns, ethics and well-being in projects. They can conduct
4 research responsibly in ways that align with community values which often
5 include respect, protocols for communication and reciprocity (Tuhiwai Smith,
6 2012). In contrast with positivistic and empiricist approaches, a holographic
7 approach to knowledge allows researchers to value and include the wholeness
8 of knowledge found in measuring, reflecting and witnessing data. Here is the
9 physical, mental and spiritual potential of all research processes that inspires a
10 kind of integrity we all recognize. Relationality then becomes a positive aspect
11 of research, not a negative. These ideas are fundamentally denied in research
12 or in one's researcher identity. Most Pacific researchers here in Australia are
13 driven by a strong sense of community which suggests, even if it is not explicitly
14 stated, that they are taking a holographic approach to research (e.g., Ravulo,
15 2016; Stanley and Kearney, 2017; Pale *et al.*, 2024; Faleolo, 2021).

26 27 **Holographic epistemology: Body**

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30 Within holographic epistemology, the objective dimension represents
31 knowledge extracted from the physical world and experienced through our five
32 senses. This knowledge is at the heart of positivism and forms the foundation of
33 the hard sciences. It is a knowledge that prioritises measurement, observation,
34 replication and verification ([removed for peer review]), allowing causality to
35 be understood, predictions to be made, and control exerted. In the everyday
36 world, we recognise this knowledge through our own physical experiences, such
37 as living in villages on Kiribati that are disappearing from rising oceans (Cauchi
38 *et al.*, 2021). We recognize it in statistics, for example, "The Pacific region
39 contributes as little as 1.3% of global plastic pollution, yet . . . the highest
40 recorded quantity of floating plastics are in the South Pacific subtropical gyre"
41 (United Nations Pacific, 2022). This knowledge, which comes from direct
42 physical experience, is integral to holographic epistemology; it is embodied
43 knowledge, "encountered, registered and remembered in bone and muscle"
44 ([removed for peer review]). However, as holographic epistemology reminds
45 us, this knowledge is not divorced from knowledge gained through mind and
46 spirit. Hawaiian indigenous scholarship ([removed for peer review]) prompts
47 us to remember that objective knowledge is not the whole picture; it is and
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3 always has been contextualised and place-based, indelibly linked to a subjective
4 and transempirical world.
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8 Author 1: It is a subtle art to describe life beyond what can be seen or
9 measured, but we all know it exists, and we value it with our lives. This is why
10 Linda's support was a gift so long ago. She read the beginning iterations of this
11 hologram and recognized something. We could not really see its implications
12 but we were sensing it everywhere – this collapse of the “One-Truth”
13 epistemology academia was burdened to defend. Advancing this idea that we
14 have an external, internal and transpatial reality is not easy to grasp, but it
15 was how I healed. And because the world really is inter-connected, my healing
16 helps yours, and yours helps others, ad infinitum.
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25 Author 2: For some researchers, this involves a process of unlearning. The
26 positivistic view of knowledge has been privileged in the social sciences since
27 Durkheim (Monk-Turner, 2020), and its influence is obvious in educational
28 research which lauds ‘evidence-based’ teaching practices (really ‘evidence-
29 informed’) and large-scale analyses of data and research such as Hattie (2023).
30 Its influence can further be seen in regimes of standardised testing, teaching
31 standards and quality frameworks that are ostensibly aimed at improving
32 education but have led instead, to widening student achievement gaps and
33 teacher shortages. Objective knowledge has value for measuring and
34 monitoring progress, but the experience of the Aotearoa New Zealand Ministry
35 of Education is instructive. The Ministry has long collected quantitative data to
36 help guide its strategies and actions for Aotearoa's Pacific Islander learners
37 (Ministry of Education, 2014; Tongati'o, 2010), but in the 2023 refresh of its
38 *Action Plan for Pasifika Education* they stated, “Pacific learners, families and
39 communities told us that how we measure success and progress does not
40 reflect what matters to them” (Ministry of Education, 2023, p. 24). This affirms
41 that objective knowledge must be supplemented by other knowledge types to
42 be of value to Pacific communities.
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58 **Holographic epistemology: Mind**
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3 The subjective dimension of holographic epistemology is represented by the
4 awakening mind. It is evolving consciousness, thought and awareness, self-
5 reflection, conscientization (Freire, 2000), inner agency and feeling, *aromatawai*
6 in Māori, and *na 'au* in Hawaiian ([removed for peer review]). Knowledge that
7 understands the rigor of mind steps beyond mundane empiricism toward a more
8 truthful and simultaneous knowing of its impact on the external world.
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14 The mind beam in our hologram is about insideness, about the
15 richness and infinity of difference found in our own humanity.
16 Mind illuminates experience and brings forth meta-conscious
17 awareness and purpose to detail meaning and interconnection. It
18 is the maturing agency of collective and individual thinking.
19 ([removed for peer review])
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25 In the everyday world, knowledge of mind is recognized in dialogues such as
26 those between rural villagers in the Solomon islands (Gegeo and Watson-Gegeo,
27 2001), and those between nursing faculty members in a university in Samoa
28 seeking to build research and researcher capacity (Suaalii-Sauni and
29 Fulu-Aiolupotea, 2014). It is recognized in the self-reflection and critique of
30 Pacific scholars on the development and direction of indigenous research
31 approaches (Devine, 2013; Amituanai-Toloa, 2006; Amituanai-Toloa, 2009;
32 Passells, 2010; [removed for peer review]). We should not be lulled, however,
33 into philosophical or cultural navel-gazing because holographic epistemology
34 reminds us that knowledge of mind is but one laser light beam in a family of
35 three. "It is no less valuable, no more valuable than any of the other beams. It is
36 what Indigenous scholarship brings forward as a segue to spirituality"
37 ([removed for peer review]).
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49 Author 1: I am enjoying this dialogue as trying to bring forth the function of this
50 holographic way to view knowledge has been challenging. Not because it i's
51 difficult to understand, but because we need to support each other in its
52 application. This is helping, *mahalo*.
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58 Author 2: Support is crucial. I have had several research students who have
59 wanted to do qualitative research but they do not trust it to be 'enough', so they
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3 try to legitimise it by combining it with a quantitative method such as a Likert-
4 scaled survey or questionnaire or an experiment. This evidences the enduring
5 impact that positivism has on what is perceived to be legitimate and rigorous
6 research. As I guide them through their thinking, I always encourage them to
7 reach within, to draw from knowledges that they may have absorbed from
8 culture and community but not seen as ‘academic’ or ‘objective’ enough for
9 university research ([removed for peer review]). I also challenge them to
10 question the received knowledge gained from formal education. Received
11 paradigms have, at the same time, expanded and limited our understanding
12 (Kuhn, 1970). We can fall into a trap of confusing the logic of practice for the
13 practice of logic (Bourdieu, 1990). That is, we become so enamoured of one or
14 the other types of knowledge, that we start to believe that *this* is knowledge, and
15 *that* over there is not. The evolution of knowledge depends on researchers
16 understanding the foundations of research and then pushing it outwards and
17 upwards or even back into itself. This, for me, has been the exciting potential of
18 holographic epistemology.
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32 **Holographic epistemology: Spirit**

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36 Spirituality with regard to knowledge acquisition describes a knowing that
37 across indigenous cultures “is basic common sense” ([removed for peer
38 review]). It includes ideas of interrelatedness, interdependence and
39 complementarity because for many indigenous peoples, humans existed within a
40 cosmos of interdependent entities, in environments that shaped them and were
41 shaped by them, communing in unity (community) with sentient and non-
42 sentient beings. Knowledge of the spirit finds its expression in the Hawaiian
43 saying “*He ‘ike kai hohonu*—here is deep ocean knowing” ([removed for peer
44 review]). It is spiritual, but not religious. It is guiding, but not dogmatic. “It’s
45 the third laser beam that makes sense of the other two” ([removed for peer
46 review]). What a holographic epistemology challenges researchers to do is to
47 engage with the unfamiliar, the “transpatial, contemplative, intuitive, loving,
48 mystic, still, and joyful dimension” of life and research ([removed for peer
49 review]). Everyday examples include Māori recognition of rivers, mountains
50 and whales as kin (Charpleix, 2017; Morris, 2022) and Hawaiian respect for
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3 sacred sites such as Mauna Kea (Brown, 2016). There are also plenty of
4 examples in research where scholars infuse their research methodologies with
5 cultural interpretations of Pacific spirituality (e.g., Naufahu, 2018; Sauni, 2011;
6 Nabobo-Baba, 2008), and emerging indigenous Pacific scholars boldly
7 experimenting with knowledge of spirit in their dissertations (e.g., Kodama,
8 2021; Baker, 2018). “What Native intelligence as an enduring pattern of
9 thinking is putting forth with the aid of quantum sciences is the notion that a
10 realm of unseen connecting patterns exist and we are the causal linkages that
11 alter its capacity” ([removed for peer review]).

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21 Author 1: Well, that about sums it up, does it not~~it~~? I have finally come out to
22 simplify this spiritual dimension of knowledge production to include the function,
23 purpose, and life found in loving. I know, a bit odd in a research journal, but
24 there it is nonetheless. We have to teach ourselves the animating purpose of
25 our lives and to step from the shadows of what *really* matters. And what really,
26 truly matters is how we love. Here is a spiritual dimension that animates all
27 others – even this amazing field of Research that is filled with “fake rules”. This
28 idea and recognition of a spiritual dimension of life actually begins to activate
29 our own awareness of it. It is not a flippant realization of our own distinct
30 realities; it is a rigorous and evolving engagement with them.

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39 Author 2: The confidence with which Pacific Islander researchers can today
40 draw from their ‘spiritual beam’ is perhaps one of the greatest butterfly effects of
41 Linda’s work. Her book *Decolonizing Methodologies* (Tuhiwai Smith, 1999) was
42 not a bashful request from the margins of academia. It was a front-and-centre
43 demand for recognition and respect for indigenous ways, a clarion call which
44 opened the doors for all Pacific researchers who came after to elevate our
45 community knowledges and make research our own. In this way, although I
46 never had the opportunity to meet or work with her, I experienced a little of what
47 you described earlier, Linda’s no-nonsense, strong style of leadership.

56 **Holographic epistemology: Indigenous worldviews**

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3 If we recall that each part of a hologram carries the whole, then it is easier to
4 understand that research from an Indigenous worldview always involves
5 knowledge of body, mind *and* spirit.
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9 Native Science practitioners do not separate mind from body,
10 nor do they separate that from the quantum world. We are
11 neither wistful about their union. Sensual cues, coupled with
12 imagination and emotional awareness sharpens one's sense of
13 rational empiricism, it does not diminish it. ([removed for peer
14 review])
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20 A holographic epistemology is reverent, caring, and humble ([removed for
21 peer review]), and it finds meaning in *aloha* or “the intelligence with which we
22 meet life” ([removed for peer review]). It is inclusive, intentional, creative and
23 universal, able to be used by indigenous and non-indigenous researchers alike.
24 Recent examples of the value of holographic epistemology can be found in
25 Peters and Lord (2023) where the indigenous-led research team revealed how
26 Native Hawaiian students utilised their cultural knowledges in engineering
27 education. Similarly, Gardner (2021) used this approach to offer an “epistemic
28 reorientation” (p. 323) that challenges dualistic understandings of conflict
29 studies to ‘reclaim the sacred’.
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39 Author 1: This is why introducing a holographic understanding into the world
40 was coupled with the idea of “native common sense”. It is basic to us that Spirit
41 is real and the ineffable universe is now wanting our Minds to express that into
42 Physical realms. We do this in our rituals, our dreams, our ways we make gifts
43 and offer salutations to each other and the natural world. We do this in how we
44 plan meetings, feed each other, create music, and heal our soils. Meaning
45 making is a shared phenomenon and it animates purpose. This shared purpose
46 then transforms the world – or does not. It remains our choice, a frequency and
47 energy, and this is what *aloha* has become for me. After all this intellectual
48 machination, it has boiled down to loving. *Aloha* is the primal source of our
49 collective emergence. Linda Tuhiwai Smith knows this.
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59 Author 2: She wrote about it in the most recent version of *Decolonising*
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3 *methodologies* (Tuhiwai Smith, 2021) which includes a chapter about love and
4 loving. These ideas are fully compatible with research being a rigorous,
5 comprehensive and meaningful endeavour. In Linda's own words, "A lot of the
6 work that we do has to be driven from a place of love. We have to see what
7 we're doing as a project that demonstrates love and that is loving. We have to
8 be loving as researchers and scholars" (Shringarpure, 2021, para. 16). This
9 may sound idealistic to some, but to act from a place of love, *aloha* (Hawaiian),
10 *aroha* (Māori), *alofa* (Samoaan), *'ofa* (Tongan) and all its manifestations and
11 interpretations is intuitive for many Pacific researchers. I see love in the
12 motivation behind the *In our language Pacific Research Journal* which publishes
13 relevant academic articles in indigenous Pacific languages so that Pacific
14 readers who want this information can access it (University of Waikato, 2021). I
15 see love in the research topics scholars pursue that aim to improve and uplift
16 our communities. I also see love in the holographic epistemology which allows
17 Pacific researchers to claim space in the academy without giving up their
18 identities, their values and their beliefs. As you shared at the turn of this
19 century, "We *have* what we need. We *are* who we need" ([removed for peer
20 review]).

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38 *Ngā mihi maioha*, Linda.
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Qualitative Research Journal

The Door Opens Inward: Meeting Linda Tuhiwai Smith

Manulani Aluli Meyer^a and Eseta Tualaulelei^{b*}

^a*Chancellor's Office, University of Hawai'i, West Oahu, Hawai'i, USA;* ^b*School of Education, University of Southern Queensland, Toowoomba, Australia*

*Corresponding author: Eseta.Tualaulelei@unisoq.edu.au

Manulani Aluli Meyer is Konohiki of Kūlana o Kapolei at the University of Hawai'i West O'ahu, supported by a university systems-wide initiative, Hawai'i Papa O Ke Ao. She specializes in Indigenous epistemology and its role in world-wide awakening. Her research is reflective and works to introduce (k)new ideas into all fields of learning.

Eseta Tualaulelei is a senior lecturer in the School of Education at the University of Southern Queensland. She specialises in intercultural education, early literacy and the professional development of teachers. Her research focuses on equitable education for culturally and linguistically diverse learners, online student engagement and open education. <https://orcid.org/0000-0001-8393-7015>

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The Door Opens Inward: Meeting Linda Tuhiwai Smith

Purpose: This article demonstrates the reach of Tuhiwai Smith's ideas across Pacific research. It discusses the theoretical and practical influence of her seminal work *Decolonizing Methodologies: Research and Indigenous Peoples* through 'holographic epistemology', an indigenous way of viewing knowledge.

Design/methodology/approach: The authors present a *talanoa* (Pacific-style relational conversation) to explore Tuhiwai Smith's legacy for Pacific Islander researchers and research. The *talanoa* between two academics at different career stages draws upon personal and professional research experiences and peer-reviewed published sources to explore the expansive and enduring legacy of Tuhiwai Smith's life and ideas.

Findings: *Decolonizing Methodologies* has helped Pacific Islander researchers flourish and Pacific Island research approaches gain legitimacy in higher education. Its epistemological influence can be seen in research which utilises knowledge of body, mind and spirit – holographic epistemology – and in indigenous innovations to qualitative research.

Originality/value: This article has value for those seeking to understand the epistemological underpinnings of indigenous approaches to research. It has originality in its presentation as a *talanoa* between two researchers who have found affirmation and academic freedom with Tuhiwai Smith's ideas. It is also original in offering a Pacific perspective from a Hawaiian and a Samoan academic about the immense *koha* (gift) they have received from a Māori *tuahine* (sister).

Keywords: holographic epistemology; Pacific research, Pacific researchers; *talanoa*; indigenous epistemology

Aloha mai kākou a pau. Greetings from the cool winds of warm Hawai'i. I am Manulani Aluli Meyer, fifth daughter of Emma Aluli and Harry Meyer from the sands of Mokapu, Kailua and the rainy shoreline of Hilo Palikū. I met Linda Smith by cosmic design (accident) while visiting Aotearoa in 2003. I came as a team member of WINHEC, the World Indigenous Nations Higher Education

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3 Consortium. We were there to affirm the work, vision, and creativity of three
4 *Wānanga* (Māori institutions of higher learning): *Raukawa*, *Awanuiarangi* and
5 *Te Wānanga o Aotearoa*. Linda was standing with my book in her hands. I
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7 asked her: “Who are you?” She replied: “I’m Linda Smith” and then I said: “Why
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9 am I meeting you?” She replied: “Because you’re coming here for your
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11 sabbatical.” That is how I met Linda Tuhiwai Smith. I then came for a one-year
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13 sabbatical two years later and my life has been fully and forever changed.
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17 *Talofa lava! Malo le soifua maua ma le lagi e mama.* Greetings and good
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19 health. I’m Eseta, second daughter of Tualaulelei Malaga Tualaulelei from
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21 Vailoa, Palauli and Luisa Tualaulelei from Leauva’a, Upolu, Samoa. Linda
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23 Tuhiwai Smith’s work has inspired me personally and professionally ever since I
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25 read her first edition of *Decolonizing Methodologies* (Tuhiwai Smith, 1999). Her
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27 book spoke to me across place and time and it taught me to trust our
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29 indigenous knowledges to understand ourselves and the world around us. In
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31 this *talanoa*, I hope we can convey the nature and extent of Tuhiwai Smith’s
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33 influence on Pacific educators and researchers such as ourselves.

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35 *Talanoa* is style of discussion used by many Pacific Islanders for its cultural
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37 responsiveness and narrative-sharing possibilities (Vaioleti, 2006; Fa’avae *et al.*,
38
39 2021). The *talanoa* that follows is interspersed with explanations of holographic
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41 epistemology which originally emerged from indigenous Hawaiian scholarship
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43 (Meyer, 2022; Meyer, 2013; Meyer, 2001).

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45 Eseta: Professor Meyer, you once wrote about Linda that “She, by the very
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47 nature of her being, supported our collective evolution.” Can you tell us a bit
48
49 more about what you meant by this?

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52 Manu: What this means is that Linda opens doors for us all, both through her
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54 ideas, and through her no-nonsense style of mentoring. She invited me to come
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56 to the University of Auckland where she was working to produce and support
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58 500 Māori PhDs as the director of *Ngā Pae o te Māramatanga* - Māori Center of
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60 Research Excellence. I wanted to see if that was something we should do in
Hawai’i. So, I went.

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5 Eseta: From Hawai'i to New Zealand. That is one end of Polynesia to the other.
6 Not many people know that our peoples are spread over a region that covers
7 over quarter of the earth's surface, much of that open seas, yet our Pacific
8 cultural connections have always been quite strong. Was there anything that
9 stood out for you in this experience?
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15 Manu: What I appreciated most was Linda's mentoring style. She gave me a
16 wide-open field to play in. I was invited to all the PhD Writing Retreats and
17 Indigenous Research gatherings, and I recall the dinners as posh events I
18 always felt under-dressed in. That's what I remembered – how well dressed
19 everyone was. Aotearoa is quite the hub of European fashion! But she kept
20 inviting me, nonetheless. I felt she was an older sister watching me as I made
21 friends and found my way into the *taonga* (cultural treasures) making field of
22 renowned practitioner, Dante Botticelli. Right there outside *Ngā Pae o Te*
23 *Māramatanga*, I learned to shape *pounamu* (greenstone), roll *muka* (flax fibre)
24 into string to secure hand carved *toki* (adze) and how to make a *tuwiri* (cord
25 drill). Creating material culture became my research practice.
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36 Eseta: The way you describe Linda's strong mentoring style brings to mind the
37 Māori term *wāhine toa* (strong woman) and it reminds me of the integral role
38 that Pacific women have played and continue to play in the development of
39 Pacific societies, including in the diaspora. Within research, some of our most
40 innovative Pacific research methodologies such as *Kakala* (Thaman, 2003)
41 which uses flower garland-making as a metaphor for research, *Vanua* (Nabobo-
42 Baba, 2008) based upon Fijian village protocols, and *Tivaevae* (Futter-Puati and
43 Maua-Hodges, 2019) which likens research to *Kuki Airani* (Cook Islands) quilt-
44 making have been spearheaded by women. What was it like when you worked
45 with Linda directly?
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55 Manu: *Kaupapa Māori* research methods were deepening, her book on
56 decolonizing research was being read around the world, and hundreds of Māori
57 PhDs were also on her schedule. Linda was busy. We met on specific
58 occasions to go over two requests she asked from me: to evaluate a Fijian
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3 thesis focusing on epistemology which I deeply loved, and to write something
4 for a global book on Indigenous research methods she was helping edit. As I
5 was just coming to understand the expansive potential of the field, her
6 encouragement was a game-changer.
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11 Eseta: So around about the time you were working with Linda, I had not even
12 started my Masters degree and I remember looking for inspiration for my
13 methodology, for a way of doing research that aligned with Pacific axiology. Of
14 course, this was before I even knew what the term ‘axiology’ meant, but reading
15 *Decolonizing Methodologies* confirmed for me that indigenous knowledges were
16 as valid as any other. Our knowledges might have been packaged differently to
17 the books and articles I was familiar with in academia, but Linda’s work helped
18 me realize that our traditional chants, stories, songs, dances, ceremonies,
19 cultural artifacts and so on were a repository of knowledge that could be used to
20 guide research. Where did Linda’s encouragement lead you?
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31 Manu: Linda’s encouragement gave me the time and privacy to envision and
32 formulate the “Triangulation of Meaning” – an integrated way to look at the
33 simultaneity of body, mind, spirit with regard to knowledge acquisition. What our
34 own Indigenous knowing helped me see is that all ideas that endure share a
35 similar essence, even though the form is forever changing. It was during that
36 one-year sabbatical in Aotearoa that the essence of knowing started to become
37 clear. This idea eventually became “Holographic Epistemology: Native Common
38 Sense” , but back then in 2005, it felt risky to speak or write in this way. Her
39 support was real and even though the ideas were unfamiliar to her, she
40 supported them. I will never forget that meeting when she told me they agreed
41 to publish my submission – as is. Here is where our collective evolution was
42 upheld – because Linda Tuhiwai Smith encouraged an interior self to be
43 expressed in the world. That courage was instructive and healing. I am forever
44 grateful.
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55 56 **Holographic epistemology** 57 58 59 60

Holographic epistemology is the idea that knowledge, at its enduring essence, occurs simultaneously as three facets of life:

(1) via the objective, physical, outside world, the world of science and measurement, density and force; (2) via the inside subjective world, the space of thought, mind, idea and interiority that helps us understand meaning and our linkages with phenomenon; and finally (3) via the quantum world shaped by transpatial descriptors and intersections, a spiritual dimension unlinked to religious dogma, described in ethereal, mystic, and yet experiential terms. (Meyer, 2013, p. 94)

These ideas are found globally and within every discipline, and can be interpreted as knowledge experienced through body, mind and spirit. The ancient knowledge systems of the Pacific express these in our own terms. For Hawaiians this epistemologic trilogy is known as: *mana 'o i 'o*, *mana 'olana*, and *aloha* and for Fijians, it is *vuku*, *kilaka* and *yalomatua*. Although embedded in the cultures from which they originated, these ideas are also universal. They describe enduring principles that create quality human relationships with each other and with the world, and thus ways to live harmoniously and in a culturally and environmentally sustaining way.

This kind of epistemology, or philosophy of knowledge, is described as holographic for practical and metaphoric reasons. A hologram is a three-dimensional image created by illuminating an object from three different directions and capturing the reflections and interactions of light into a glass plate. The image can be viewed from different angles, and even when broken or shattered, each part of the hologram contains the whole image. In a similar way, holographic epistemology asks us to remember that knowledge too holds a trilogy of physical, mental and spiritual data, with each part resonating wholeness. These three aspects of its own agency, life/mind/joy as one example, are thus hidden features of knowledge production. In short, knowledge is a quantum process that animates an interconnected field of wholeness, whether we know it or not. In this way, enduring knowledge systems remain for a reason and thus cumulative knowledge is valued. Here is the beauty and function of culture

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3 in its process of evolution. Here is the gift of native common sense in this time
4 of radical change.
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8 Wisdom from the past can thus help solve contemporary challenges if we are
9 able to articulate what that wisdom is. This epistemology does not privilege one
10 way of knowing over another; people know the world differently and all are
11 genuine interpretations of experience. Everyone, from the powerful to the
12 powerless, are potential sources of knowledge. Importantly, holographic
13 epistemology helps to animate meaning found across and within all three
14 sources of knowledge (Meyer, 2013). It challenges the separation of mind, body
15 and spirit and the Cartesian dualism that has fragmented research for so long
16 (Meyer, 1998). Further, holographic epistemology challenges what universities
17 have traditionally defined as acceptable research approaches and methodologies,
18 and it pushes the boundaries of what can be known and what can be accepted as
19 knowledge (Meyer, 2022).
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31 Manu: Oh my goodness! Reading this summary has made me want to be clear
32 about the purpose of my life and how this has and will always link with others. A
33 holographic way of describing knowledge has helped me know myself. It
34 became the clearest way to detail the richly textured world we live in beyond
35 simple 2-D rationality. We are entering a post-quantum world where AI -
36 Artificial Intelligence - ironically, is not a tool as much as a thinking companion.
37 We human beings now need to up our game.
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44 Eseta: We certainly do. With qualitative research, one of the first tasks a new
45 research student undertakes is to identify their epistemology (ideas of knowing
46 and knowledge) and ontology (ideas of reality and being) which helps them
47 refine their research approach and leads them to their methodology or methods.
48 Students will often draw upon their own lived experiences for these
49 philosophies. Many Pacific Islander students, for example, enter university with
50 lived experiences of spirituality – not to be confused with Religion - and
51 relationality within their families and communities, and they will often identify
52 these as part of their philosophical approach to research, their motivations or
53 their goals. Holographic epistemology offers these researchers, and any other
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3 researchers seeking a holistic approach to research, a way of bringing their
4 whole selves to the research process. They can centre their and their
5 community's concerns, ethics and well-being in projects. They can conduct
6 research responsibly in ways that align with community values which often
7 include respect, protocols for communication and reciprocity (Tuhiwai Smith,
8 2012). In contrast with positivistic and empiricist approaches, a holographic
9 approach to knowledge allows researchers to value and include the wholeness
10 of knowledge found in measuring, reflecting and witnessing data. Here is the
11 physical, mental and spiritual potential of all research processes that inspires a
12 kind of integrity we all recognize. Relationality then becomes a positive aspect
13 of research, not a negative. These ideas are fundamentally denied in research
14 or in one's researcher identity. Most Pacific researchers here in Australia are
15 driven by a strong sense of community which suggests, even if it is not explicitly
16 stated, that they are taking a holographic approach to research (e.g., Ravulo,
17 2016; Stanley and Kearney, 2017; Pale *et al.*, 2024; Faleolo, 2021).

30 **Holographic epistemology: Body**

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34 Within holographic epistemology, the objective dimension represents
35 knowledge extracted from the physical world and experienced through our five
36 senses. This knowledge is at the heart of positivism and forms the foundation of
37 the hard sciences. It is a knowledge that prioritises measurement, observation,
38 replication and verification (Meyer, 2013), allowing causality to be understood,
39 predictions to be made, and control exerted. In the everyday world, we recognise
40 this knowledge through our own physical experiences, such as living in villages
41 on Kiribati that are disappearing from rising oceans (Cauchi *et al.*, 2021). We
42 recognize it in statistics, for example, "The Pacific region contributes as little as
43 1.3% of global plastic pollution, yet . . . the highest recorded quantity of floating
44 plastics are in the South Pacific subtropical gyre" (United Nations Pacific,
45 2022). This knowledge, which comes from direct physical experience, is integral
46 to holographic epistemology; it is embodied knowledge, "encountered,
47 registered and remembered in bone and muscle" (Meyer, 2013, p. 96). However,
48 as holographic epistemology reminds us, this knowledge is not divorced from
49 knowledge gained through mind and spirit. Hawaiian indigenous scholarship
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3 (Meyer, 1998; Meyer, 2013; Meyer, 2022) prompts us to remember that
4 objective knowledge is not the whole picture; it is and always has been
5 contextualised and place-based, indelibly linked to a subjective and
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8 transempirical world.
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12 Manu: It is a subtle art to describe life beyond what can be seen or measured,
13 but we all know it exists, and we value it with our lives. This is why Linda's
14 support was a gift so long ago. She read the beginning iterations of this
15 hologram and recognized something. We could not really see its implications
16 but we were sensing it everywhere – this collapse of the “One-Truth”
17 epistemology academia was burdened to defend. Advancing this idea that we
18 have an external, internal and transpatial reality is not easy to grasp, but it was
19 how I healed. And because the world really is inter-connected, my healing helps
20 yours, and yours helps others, ad infinitum.
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29 Eseta: For some researchers, this involves a process of unlearning. The
30 positivistic view of knowledge has been privileged in the social sciences since
31 Durkheim (Monk-Turner, 2020), and its influence is obvious in educational
32 research which lauds ‘evidence-based’ teaching practices (really ‘evidence-
33 informed’) and large-scale analyses of data and research such as Hattie (2023).
34 Its influence can further be seen in regimes of standardised testing, teaching
35 standards and quality frameworks that are ostensibly aimed at improving
36 education but have led instead, to widening student achievement gaps and
37 teacher shortages. Objective knowledge has value for measuring and
38 monitoring progress, but the experience of the Aotearoa New Zealand Ministry
39 of Education is instructive. The Ministry has long collected quantitative data to
40 help guide its strategies and actions for Aotearoa's Pacific Islander learners
41 (Ministry of Education, 2014; Tongati'o, 2010), but in the 2023 refresh of its
42 *Action Plan for Pasifika Education* they stated, “Pacific learners, families and
43 communities told us that how we measure success and progress does not
44 reflect what matters to them” (Ministry of Education, 2023, p. 24). This affirms
45 that objective knowledge must be supplemented by other knowledge types to
46 be of value to Pacific communities.
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Holographic epistemology: Mind

The subjective dimension of holographic epistemology is represented by the awakening mind. It is evolving consciousness, thought and awareness, self-reflection, conscientization (Freire, 2000), inner agency and feeling, *aromatawai* in Māori, and *na 'au* in Hawaiian (Meyer, 2022). Knowledge that understands the rigor of mind steps beyond mundane empiricism toward a more truthful and simultaneous knowing of its impact on the external world.

The mind beam in our hologram is about insideness, about the richness and infinity of difference found in our own humanity. Mind illuminates experience and brings forth meta-conscious awareness and purpose to detail meaning and interconnection. It is the maturing agency of collective and individual thinking. (Meyer, 2013, p. 96)

In the everyday world, knowledge of mind is recognized in dialogues such as those between rural villagers in the Solomon islands (Gegeo and Watson-Gegeo, 2001), and those between nursing faculty members in a university in Samoa seeking to build research and researcher capacity (Suaalii-Sauni and Fulu-Aiolupotea, 2014). It is recognized in the self-reflection and critique of Pacific scholars on the development and direction of indigenous research approaches (Devine, 2013; Amituanai-Toloa, 2006; Amituanai-Toloa, 2009; Passells, 2010; Tualaulelei and McFall-McCaffery, 2019). We should not be lulled, however, into philosophical or cultural navel-gazing because holographic epistemology reminds us that knowledge of mind is but one laser light beam in a family of three. "It is no less valuable, no more valuable than any of the other beams. It is what Indigenous scholarship brings forward as a segue to spirituality" (Meyer, 2013, p. 97).

Manu: I am enjoying this dialogue as trying to bring forth the function of this holographic way to view knowledge has been challenging. Not because it is difficult to understand, but because we need to support each other in its application. This is helping, *mahalo*.

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3 Eseta: Support is crucial. I have had several research students who have
4 wanted to do qualitative research but they do not trust it to be 'enough', so they
5 try to legitimise it by combining it with a quantitative method such as a Likert-
6 scaled survey or questionnaire or an experiment. This evidences the enduring
7 impact that positivism has on what is perceived to be legitimate and rigorous
8 research. As I guide them through their thinking, I always encourage them to
9 reach within, to draw from knowledges that they may have absorbed from
10 culture and community but not seen as 'academic' or 'objective' enough for
11 university research (Tualaulelei and McFall-McCaffery, 2019). I also challenge
12 them to question the received knowledge gained from formal education.
13 Received paradigms have, at the same time, expanded and limited our
14 understanding (Kuhn, 1970). We can fall into a trap of confusing the logic of
15 practice for the practice of logic (Bourdieu, 1990). That is, we become so
16 enamoured of one or the other types of knowledge, that we start to believe that
17 *this* is knowledge, and *that* over there is not. The evolution of knowledge
18 depends on researchers understanding the foundations of research and then
19 pushing it outwards and upwards or even back into itself. This, for me, has been
20 the exciting potential of holographic epistemology.
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36 **Holographic epistemology: Spirit**

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39 Spirituality with regard to knowledge acquisition describes a knowing that
40 across indigenous cultures "is basic common sense" (Meyer, 2013, p. 97). It
41 includes ideas of interrelatedness, interdependence and complementarity because
42 for many indigenous peoples, humans existed within a cosmos of interdependent
43 entities, in environments that shaped them and were shaped by them,
44 communing in unity (community) with sentient and non-sentient beings.
45 Knowledge of the spirit finds its expression in the Hawaiian saying "*He 'ike kai*
46 *hohonu*—here is deep ocean knowing" (Meyer, 2013, p. 97). It is spiritual, but
47 not religious. It is guiding, but not dogmatic. "It's the third laser beam that
48 makes sense of the other two" (Meyer, 2013, p. 97). What a holographic
49 epistemology challenges researchers to do is to engage with the unfamiliar, the
50 "transpatial, contemplative, intuitive, loving, mystic, still, and joyful dimension"
51 of life and research (Meyer, 2013, p. 97). Everyday examples include Māori
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3 recognition of rivers, mountains and whales as kin (Charpleix, 2017; Morris,
4 2022) and Hawaiian respect for sacred sites such as Mauna Kea (Brown, 2016).
5 There are also plenty of examples in research where scholars infuse their
6 research methodologies with cultural interpretations of Pacific spirituality (e.g.,
7 Naufahu, 2018; Sauni, 2011; Nabobo-Baba, 2008), and emerging indigenous
8 Pacific scholars boldly experimenting with knowledge of spirit in their
9 dissertations (e.g., Kodama, 2021; Baker, 2018). “What Native intelligence as an
10 enduring pattern of thinking is putting forth with the aid of quantum sciences is
11 the notion that a realm of unseen connecting patterns exist and we are the causal
12 linkages that alter its capacity” (Meyer, 2013, p. 97).
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22 Manu: Well, that about sums it up, does it not? I have finally come out to
23 simplify this spiritual dimension of knowledge production to include the function,
24 purpose, and life found in loving. I know, a bit odd in a research journal, but
25 there it is nonetheless. We have to teach ourselves the animating purpose of
26 our lives and to step from the shadows of what *really* matters. And what really,
27 truly matters is how we love. Here is a spiritual dimension that animates all
28 others – even this amazing field of Research that is filled with “fake rules”. This
29 idea and recognition of a spiritual dimension of life actually begins to activate
30 our own awareness of it. It is not a flippant realization of our own distinct
31 realities; it is a rigorous and evolving engagement with them.
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41 Eseta: The confidence with which Pacific Islander researchers can today draw
42 from their ‘spiritual beam’ is perhaps one of the greatest butterfly effects of
43 Linda’s work. Her book *Decolonizing Methodologies* (Tuhiwai Smith, 1999) was
44 not a bashful request from the margins of academia. It was a front-and-centre
45 demand for recognition and respect for indigenous ways, a clarion call which
46 opened the doors for all Pacific researchers who came after to elevate our
47 community knowledges and make research our own. In this way, although I
48 never had the opportunity to meet or work with her, I experienced a little of what
49 you described earlier, Linda’s no-nonsense, strong style of leadership.
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Holographic epistemology: Indigenous worldviews

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3 If we recall that each part of a hologram carries the whole, then it is easier to
4 understand that research from an Indigenous worldview always involves
5 knowledge of body, mind *and* spirit.
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9 Native Science practitioners do not separate mind from body,
10 nor do they separate that from the quantum world. We are
11 neither wistful about their union. Sensual cues, coupled with
12 imagination and emotional awareness sharpens one's sense of
13 rational empiricism, it does not diminish it. (Meyer, 2013, p. 99)
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18 A holographic epistemology is reverent, caring, and humble (Meyer, 2022), and
19 it finds meaning in *aloha* or “the intelligence with which we meet life” (Olana
20 Kaipo Ai, as cited in Meyer, 2013, p. 94). It is inclusive, intentional, creative
21 and universal, able to be used by indigenous and non-indigenous researchers
22 alike. Recent examples of the value of holographic epistemology can be found in
23 Peters and Lord (2023) where the indigenous-led research team revealed how
24 Native Hawaiian students utilised their cultural knowledges in engineering
25 education. Similarly, Gardner (2021) used this approach to offer an “epistemic
26 reorientation” (p. 323) that challenges dualistic understandings of conflict
27 studies to ‘reclaim the sacred’.
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37 Manu: This is why introducing a holographic understanding into the world was
38 coupled with the idea of “native common sense”. It is basic to us that Spirit is
39 real and the ineffable universe is now wanting our Minds to express that into
40 Physical realms. We do this in our rituals, our dreams, our ways we make gifts
41 and offer salutations to each other and the natural world. We do this in how we
42 plan meetings, feed each other, create music, and heal our soils. Meaning
43 making is a shared phenomenon and it animates purpose. This shared purpose
44 then transforms the world – or does not. It remains our choice, a frequency and
45 energy, and this is what *aloha* has become for me. After all this intellectual
46 machination, it has boiled down to loving. *Aloha* is the primal source of our
47 collective emergence. Linda Tuhiwai Smith knows this.
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57 Eseta: She wrote about it in the most recent version of *Decolonising*
58 *methodologies* (Tuhiwai Smith, 2021) which includes a chapter about love and
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3 loving. These ideas are fully compatible with research being a rigorous,
4 comprehensive and meaningful endeavour. In Linda's own words, "A lot of the
5 work that we do has to be driven from a place of love. We have to see what
6 we're doing as a project that demonstrates love and that is loving. We have to
7 be loving as researchers and scholars" (Shringarpure, 2021, para. 16). This
8 may sound idealistic to some, but to act from a place of love, *aloha* (Hawaiian),
9 *aroha* (Māori), *alofa* (Samoan), *'ofa* (Tongan) and all its manifestations and
10 interpretations is intuitive for many Pacific researchers. I see love in the
11 motivation behind the *In our language Pacific Research Journal* which publishes
12 relevant academic articles in indigenous Pacific languages so that Pacific
13 readers who want this information can access it (University of Waikato, 2021). I
14 see love in the research topics scholars pursue that aim to improve and uplift
15 our communities. I also see love in the holographic epistemology which allows
16 Pacific researchers to claim space in the academy without giving up their
17 identities, their values and their beliefs. As you shared at the turn of this
18 century, "We *have* what we need. We *are* who we need" (Meyer, 2001, p. 146).
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Ngā mihi maioha, Linda.

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