



# UNFURLING 101

## Cosmology Workbook

Incorporating The Blanksheet Exercise

What I believe: Why I believe it: What it means

**:Pikopikotanga: E Toru nga Mea: The Threefold Unfurling:**



A pancultural kaitiaki practice to examine and grow (consider and enable) your personal and professional Self.

**Kim Penny**

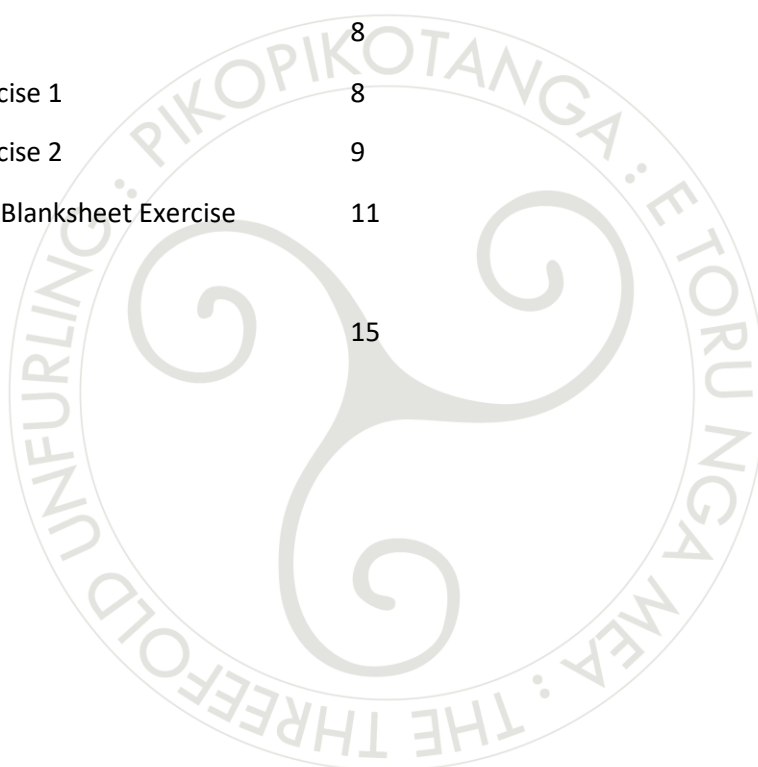
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## Part 1: INTRODUCTION

### Welcome

This workbook is intended to assist you in illuminating your Cosmological beliefs, defined in this book as our beliefs in the nature of the Universe, and the role of humans in it.

This book is for you alone. You decide what the right answers are. They are right if you have considered them deeply and they are expressed as fully as you are able to, today, here, and now.

Self-knowledge is worth procuring, and it is normally hard work. This workbook is a tool to assist you to moments of insight. It assists in looking at how we interact with the people, and the environment around us, and at emotional responses that are influenced by multiple factors. Some of these factors we are consciously aware of such as skin colour, race, gender, culture, and age and are easily observed (**seen**), while other aspects that are just as significant, are generally less tangible, such as educational attainments and our attitude to education, and are not observable at a superficial level (**unseen**). Some aspects are from our own **lived** experience, such as experiences in early life, and some are from **inherited** experience, such as a parent who experienced trauma and unintentionally passed their fears or grief onto us.

In particular, you will be assisted to consider and illuminate your Cosmological beliefs, your beliefs about the Intangible Realm, sometimes known as Spirituality. To do this we will be specifically considering the influences of our lived experience (what has happened directly to us), influences from the communities we move within (influences we live within), and influences we have inherited from our ancestors.

We will think deeply about the words we use and find those that are helpful to us.

If this is hard work, why would we do it? I believe that, in Life's rich tapestry, we all have a 'stitch' that is both our right and our responsibility to express. We, personally, and the World, are left a lot poorer if we do not offer our unique fully coloured 'stitch'. And as Carl Jung reminds us, intentionally acquiring self-knowledge leads to greater consciousness, wisdom, and relatedness; whereas an unconscious process results in a hardening against, and a dehumanisation of others<sup>1</sup>.

Welcome!

*“Not all that seems to be true to even the most earnest and sincere investigator’s consciousness is necessarily accurate knowledge. Much that passes for knowledge among human beings is actually, upon closer and more critical inspection, merely prejudice or belief based on distortion, bias, hearsay, speculation, or pure fantasy.” Murray Stein.<sup>2</sup>*

### The Intangible Realm: Cosmology

You have Cosmological beliefs whether you acknowledge them or not. What is Cosmology? I'll define Cosmology as our beliefs about the nature of the Universe, and the role of humans in it. The topic itself deals with an issue that is intrinsically intangible, while also 'loaded' with emotional responses, with multiple assumptions that are deeply embedded in our cultures. It is therefore a topic that is difficult to communicate

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<sup>1</sup> Von Franz, ML (1997) *Archetypal Patterns in FAIRY TALES*. Inner City Books, Toronto.

<sup>2</sup> Stein, M (1998) *Jung's Map of the Soul*. United States of America, Carus Publishing.

about, and, we have often felt, best avoided. And yet, it is my belief that through roughly 70,000 years of modern human life on this planet, and the hundreds of thousands of years spent evolving to be the sentient upright walking mammals that we are, we have a direct and intimate connection with the wonder of life and our interconnected surroundings. Our brains and bodies evolved and are wired to connect with our surroundings and nature, and our societies initially evolved to tend to these needs. How and why, as our communities got larger and the need for stronger social structures arrived, the connection to the Intangible became intermediated by specialists and dogma<sup>3</sup> was created, is not the scope of this workbook. What is fundamental, however, is that rejecting religion does not need to mean rejecting a connection with feelings of sacredness and does not need to mean rejection of the wisdom that religious and other spiritual communities have carried through the ages through written, visual, movement, and oral expressions. We do not have to throw the baby out with the bathwater. How can we recreate a healthy connection to the Intangible Realm, and assist others to do so also?

The driver for this workbook is two observations; firstly, many people I meet appear disconnected from a sense of the Sacred, and sometimes even have a fear of it, often owing to associating it with organised religion that has scared them or their ancestors; and secondly, social service professionals, such as counsellors and social workers, are often motivated to explore Te Ao Wairua<sup>4</sup> with clients, but are uncertain how to do so, having a fixed belief that they think should be suitable for others, or feeling unentitled to enter this space as they do not consider themselves as having the authority to do so (this is a great example of a significant unseen, community influence, on our lives).

The Sufi teacher Hazrat Inayat Khan said that “as many souls as there are, so many different conceptions of God are there. And it cannot be otherwise.” How can an individual be supported to explore the Universe and the role of humans in it, and find their own connection?

### Two traps to avoid

There are two entangled traps to be careful of; firstly, a defensive wall, a sense of taboo, about discussing certain areas of formalised Wisdom Tradition, as Daniel Dennett<sup>5</sup> says “sometimes falsehoods and myths that are ‘common wisdom’ can survive indefinitely simply because the prospect of exposing them is itself rendered daunting or awkward”, and secondly, the danger of attempting to over rationalise an intangible realm that can be said to “devalue the natural mode of the psyche’s expression (Carl Jung quoted in Smith<sup>6</sup>).” As we seek to re-establish an empowered connection to the Intangible Realm, it is also important to understand the multiple aspects of life that our formal traditions have offered. They can (a) facilitate numinous<sup>7</sup> experiences, (b) facilitate celebrations that enhance individuals’ sense of connectedness and community cohesion, (c) celebrate cycles of life and nature, (d) have stories and symbols that carry cultural knowledge, including wisdom, practical survival skills, and whakapapa (ancestry), (e) create a sense of meaning and purpose to life, (f) offer guidance on complex decisions, (g) support a sense of contentment

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<sup>3</sup> The Oxford Dictionary defines *dogma* as “a principle or set of principles laid down by an authority as incontrovertibly true.”

<sup>4</sup> Often with an intention to work with models such as the Te Whāre Tapa Whā approach of Sir Mason Durie.

<sup>5</sup> Dennett, D. C. (2006). *Breaking the Spell. Religion as a natural phenomenon*. New York: Viking Penguin.

<sup>6</sup> Smith, J. E. (2020). *Religious But not Religious. Living a Symbolic Life*. Asheville, NC: Chiron Publications.

<sup>7</sup> The Oxford Dictionary defines *numinous* as “having a strong religious or spiritual quality: indicating or suggesting the presence of a divinity.”

and 'having enough', (h) provide a sense of unity across different groups, and (i) provide something/someone outside of the group to blame when things are difficult, or credit when things go well.

### The Spiral and the Pikopikotanga Framework

The symbol used in the framework is the Celtic triskele or triple spiral. While I was originally drawn to it through my Celtic exploration, I realised that the spiral is a symbol seen across many, and potentially all, cultures. I started to notice the spiral used symbolically in different ways and places. Firstly, the koru, or piko<sup>8</sup>, that represents growth, new beginnings, renewal, and hope for the future; secondly, the curled symbol represents our vulnerability, we curl ourselves around and hide our wounds, our most vulnerable parts are the most deeply hidden and less likely to be exposed<sup>9</sup>, and thirdly, it is symbolic of the wisdom at the heart of teachings that "are spiral, circling around, returning to the basics again and again, each time in a more detailed and comprehensive fashion. The... secrets kept at the centre, at the very heart... it is not that they are so complex or sophisticated that only the most advanced can grasp them... they are hidden because such teachings are sublimely simple, refined to an intensely concentrated centre of the spiral<sup>10</sup>."

So, symbolically, the tohupikopiko/spiral symbol represents life/growth/nurture/unfolding, hiddenness/vulnerability, and wisdom. Then, using again the triskele design, each piko (spiral) is renamed either for a personal development session to consider cosmology, lived and inherited experience, and how this is expressed, or professional development to consider the individual, the role, and the organisation. In this workbook we are primarily focused on personal development. The full framework is laid out as a table on page 7.

The full name of the framework, Pikopikotanga: E toru nga mea: The threefold Unfurling, is intended as a whakatauki, a proverb, with deepening layers of meaning; some that are obvious, and some that come into clarity over time for the observer. Some aspects are (a) by duplicating 'piko' the word is intensified, thus intensifying the unfurling concept, (b) 'piko' carries the sense of the fern frond, that carries a sense of naturally unfurling, that the process is happening outside of conscious control, (c) the kupu (word) 'tanga' makes the word a verb, suggesting action, (d) the kupu 'mea' and the concept of 'three things' has a sense of casualness, offering a sense of lightness and ease to the hard-work of self-growth, (e) the kupu 'threefold' carries a sense of old-English that is associated with old stories that are carriers of Wisdom, (f) 'unfurling' carries a purposeful sense of the sails intentionally being unfurled to allow the ship to increase its speed, and (g) the analogy to a ship carries a sense of purpose and destination<sup>11</sup>. Using te reo Māori and te reo English marks it as a culturally informed framework.

### A little bit about me

I believe that all aspects of the Universe, animate and inanimate, are part of a single Divine Unity, and that all life has an authentic fullness that is both our opportunity and our responsibility to express. I believe that Life in general, and mine in particular, is an implausible miracle of evolution, and I choose to live life with

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<sup>8</sup> This symbol has a personal resonance, in that my mother's PhD research in the late 1960's was in plant growth, specifically into what part of the plant grows, which she discovered was the tip, colloquially called the piko.

<sup>9</sup> In one week, I had two major observations. My new puppy spent a week cowering behind the sofa, scared of her new home and a new person. After a week she let me groom her, and when she uncurled, rolled over, and exposed her belly, I knew that we were going to be okay. That same week in the Emergency Department of the hospital with my father, I saw a young woman rolled into the ward. At first, I thought the bed was empty, as she was curled up as small as she could, hiding from the world and her migraine. Over the hours as she slowly came-right, she started to unfurl, and I could see that the pain was easing.














<sup>10</sup> From the Japanese word Oku, the innermost secrets. Lowry, D. (1995). *Sword and Brush*. Boston: Shambhala Publications.

<sup>11</sup> The seafaring analogy also carries a personal resonance as former professional seafarer and Master Mariner.

gratitude, joy, and awe. As with everybody else, how I interact with the world is influenced by a combination of lived and inherited factors; some could be said to provide an advantage, some a disadvantage, and some neutral. Some of my factors are that I am white presenting (generally brings privilege), female (brings significant societal limiting expectations), being middle aged brings a clarity of wisdom and an invisibility (that both allows actions behind the scenes, and a societal expectation to be quiet and not complain), from a family that valued education, from a mother who was a migrant bringing both a boldness and a feeling of not belonging, from an established family bringing a depth of family connection to the land, from a mother with post-natal depression giving me a deep attachment wound, and from being born in 1967 at a time when deep grief from two world wars had not been acknowledged or processed.

One family story is that of my Great Uncles in WWII. They suffered as soldiers through trench warfare as part of the Canadian Army, joining not in any great patriotism, but to earn a steady income for the family in a time of great hardship. After the war, they saw the wealth of the Vatican contrasted to the poverty of Europe, and returned home angry with religion. As I see it, the dark horrors of war got emotionally entangled with religion, and became part of why I was brought up without religion, and then firmly rejected Christianity at an early age; I did indeed, throw the baby out with the bathwater! I have subsequently spent my life wondering about and exploring the Intangible Mystery that is Life and the Universe.

This framework is offered as a tool to deepening your awareness of yourself, and the table below shows how I assessed myself on the pikopikotanga framework in November, 2022. This workbook is the result of experimentation into finding a process that can be shared either personally, in a group, or in a one-on-one session to practically use the framework for self-examination, reflection, awareness, acceptance, growth, and insight.

 Personal Reflection Layer	Piko 1: Cosmology. 	 La'ilaallaha el il Allahu. Everything is a part of a single Devine entity – nothing, nothing, is not a part of the One.
		 Kotahitanga. One shared breath of all life – all life is equally beloved by the Universe. We all have a stitch for Life's tapestry. Ya Aziz!
		 Life is an impossible miracle – I choose to live life with gratitude, joy, and awe. Ya Hai! Ya Haqq!
	Piko 2: Our lived (and inherited) experience. 	 Razool – share the realm of Wairua. One wisdom, many teachers... intuit the language of the seeker... a conduit for wisdom.
		 Woundedness – loss of connection to nurture on emotional and spiritual levels. The Migrant's story; weakening of whakapapa connections and sense of belonging to place. I've got your back... you are important... solid support. Strength from healing. Ya Jabbar!
		 Curisosity – how, why, if, maybe, wow, how interesting.
	Piko 3: How these express through me. 	 What is most important here and now? What more is possible with Grace and ease? What do I need? My role? My organisation? My clients? Mind, body, soul, relationships, family...
		 Ata ata – aki aki scale... 3 to 5 means gentle questioning, leading the interaction to suport the gentle unfurling of the Self to more fully express. Ya Aziz, Ya Jabbar: deep healing for expression of authentic self.
		 Elements: what is grounded, changing, fluid, unseen, (tangible and intangible). All aspects are part of a single Divine Unity.

Kim Penny self-assessment November 2022

## :Pikopikotanga: E Toru nga Mea: The Threefold Unfurling:



A kaitiaki practice to examine and grow, consider and enable, your personal and professional Self.

	Overview Layer		Piko 1: symbolises growth, green/life, unfurling of authentic expression.
			Piko 2: symbolises curling around our vulnerable or wounded hidden places.
			Piko 3: symbolises the sublimely simple wisdom at the heart of a story or situation that is found by circling deeper into the wisdom until we understand it.
	Personal Reflection Layer		Piko 1: Cosmology. What do I believe about the Universe and the role of Life and humans in it. How do I experience the Infinite?
			Piko 2: My lived (and inherited) experience; personal, whanau, and community.
			Piko 3: How these are expressed through me.
	Professional Reflection Layer		Piko 1: What do I need as an individual.
			Piko 2: What is needed by my role (such as GM, kaimahi).
			Piko 3: For GM/ manager/ coordinator; What does my organisation/service need. For Kaimahi; what does my client need.

**The Pikopikotanga Framework**

## Part 2: THE EXERCISES

### Words

We need to have a chat about words.

Words carry meaning, words carry baggage.

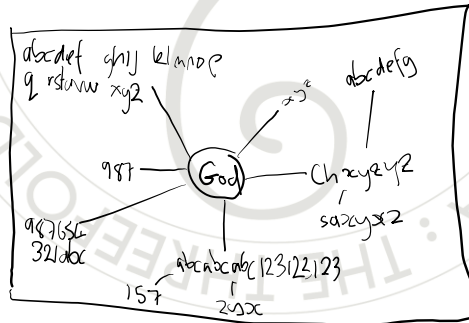
If we're going to make any progress in verbalising the tacit, you need to find the words that you are comfortable with. This may change in time and context, but you need to find words that you can work with today.

While you can take as long or short as you like with these exercises, I suggest you allow about 30 minutes for each so that you are not rushed.

#### Word Exercise 1

For the purpose of this exercise we are going to use the word 'God'; this is because we have all heard it used before, and have ideas formed in our head about what it means when we hear or use it. I recommend not substituting this word if this is your first time undertaking the exercise. Before we start, I recommend approaching this exercise with a sense of respect; you are likely to feel strong emotions, but keep respect at the heart of your work, as if you are talking about someone not in the room.

- 1) On a piece of paper, write the word God in the middle of a sheet of paper. 'Mind map' the thoughts that come up. For example –



- 2) Then, in the bottom corner, or in the space below, write "as defined by me on day/month/year, I believe in this God" OR "as defined by me on day/month/year, I do not believe in this God" OR "as defined by me on day/month/year, I am not sure if I believe in this God or not".

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Prefix: Holy, Divine, The

Atua

Mystery

Love

Wairua

Primordial Sea

Sacred

Ram

Happ

Spiritual

Only

Spirit

So-hum  
(sound of inhale/exhale)

Breath

Numerous

Yahweh

Cosmology  
Cosmos

Godess

Sublime

God

Allah

That which is beyond  
and behind words

Intangible

One  
Oneness

Divine

Peace

Elohim

Beloved

Sublime  
Hu

Universe  
Universal

Allaha

To

Energy

Lord

Shiva

Brahma

Source

Primal Egg

Singleness

Shakti

Mother

Mother Father Birther of the Universe

Father

Single entity

Suffix: Realm, Space, Being

## The Pikopikotanga Blanksheet Exercise.

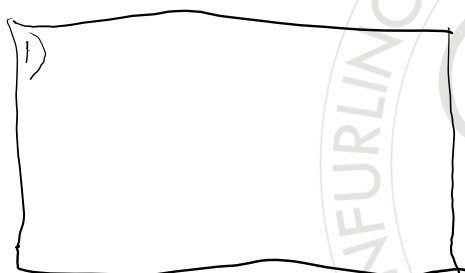
Now we are ready to move into the Blanksheet Exercise. While you could spend a minute or a lifetime on this exercise, I suggest, for the first time, set aside an hour for this exercise; pause and come back to it if you need to<sup>13</sup>. The exercise may seem a little hard to follow the first time you do it; hang in there, it gets simpler!

Getting started: We need to have a little chat to our Perfectionist Streaks, that part of us that needs to know that the completed project is perfect and unable to be criticised, thank you for striving to keep us safe, your work is important and we don't acknowledge you enough. Thank you. For the moment you (Perfectionist Streak) are going to observe from the edges, we know you are there, and you are very welcome to come and tinker with this work later. For the moment we are channelling our rough-and-ready-get-it-done-close-enough-is-good-enough Self. For reassurance, Perfectionist Streak, this work is purely personal and is not intended for sharing. No one else needs to see it, and very probably no one else ever will. Also, this work is a snapshot in time, and you are allowed to change your mind, to add, erase, or question everything you write, and redo this exercise as many times as you like.

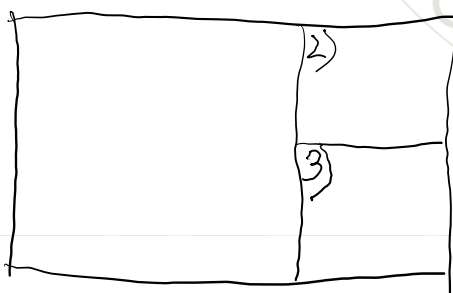
What you need: At least one large sheet of paper (minimum A3), with a writing implement.

What you might like to have: Coloured pens, crayons, or pencils, spare sheets of paper, copies of the Single and Triple Triskeles from the Resources page of the Pikopikotanga website.

- On the front of your page, write a large 1) in the top left corner.

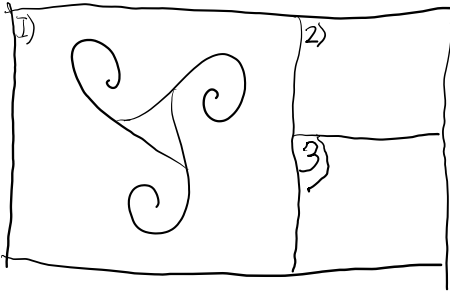


- On the back of your page, draw a vertical line about two thirds of the way across, and a horizontal line from this to the edge. In the two small boxes formed, write a large 2) and 3) in the top left corners.

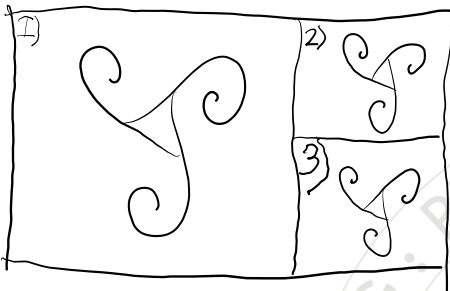


<sup>13</sup> Note: While these instructions are for considering one's cosmological beliefs, this tool can also be used to consider any question that has emotional depth and shadow areas. If you are doing so, take time to work out your two questions for 1) A) and 1) B); 1) A) is the 'head' question, and 1) B) is the 'heart' question. For example, when contemplating having to make a decision about moving a parent into a rest home 1) A) could be "how much do I know about the practicalities of moving my parent into a rest home", and 1) B) could be "when I think about moving my parent into a rest home, what are the emotions I feel, and how strong are they?" The other questions from 1) C) (what are my thoughts/ideas/beliefs about moving my parent to a rest home?) to 3) should flow on logically from the instructions below.

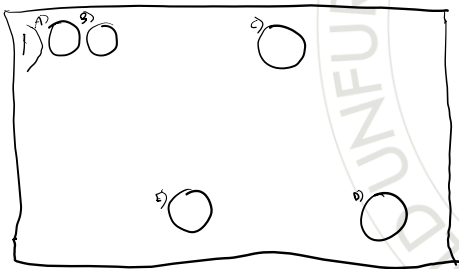
- Staying on the back, in the large box on the left, place an I) in the top left corner. Then, draw a large triskele (triple spiral) in this box. Remember to a) leave lots of space for words, and b) have a space in the centre of the triskele for writing.



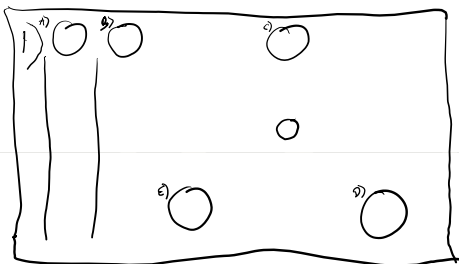
- And finally for the back, put two small triskeles into the small boxes 2) and 3).



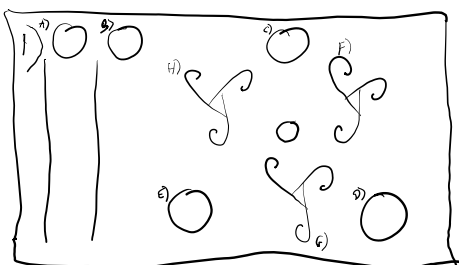
- Returning to the front of the page... we have 6 circles to draw. 5 are the same size and we'll start with them. These are labelled A), B), C), D) and E).



- Now a smaller one near the centre... and two vertical lines on the left.



- And finally, we have another three triskele, labelled F), G) and H).



Awesome. We are ready to start.

If this sheet of paper is too small, please use other pieces of paper also! Use colour if you wish.

### 1) A) to 1) H). Who am I?

#### Tuning into ourselves – catching our frequency.

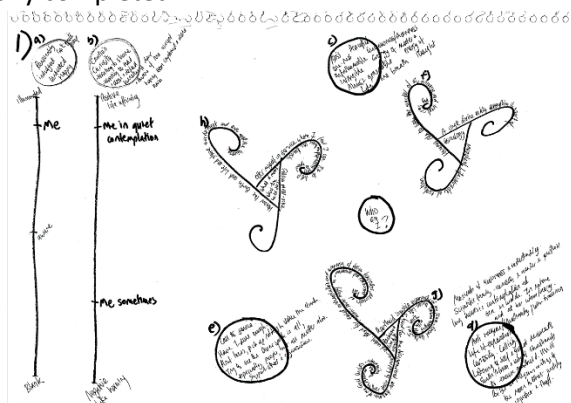
- While I recommend starting at 1) A), you can start at 1) B) if you prefer, or work across the two together. Order the following two instructions as you wish [tip 1) A) is mind-based, 1) B) is heart-based] –
  - 1) A) is about how **knowledgeable** we consider ourselves about the Sacred realm. We have two things to do; in the circle write whatever words come to mind when you ask yourself “when I think about the Sacred Realm, how knowledgeable do I feel?”. On the line at 1) A), scale yourself on how knowledgeable you feel; yes, you are free to use the scale whatever way you want, 0 to 10, or -10 to 10, or 0 to 1 etc. etc. [Remember, this is for you alone and the scale doesn’t have to make sense to anyone else]. You might want to put in a mark halfway along to indicate ‘average’ or some such.
  - 1) B) is about how we **feel** when we consider the Sacred Realm. Again, we have two things to do; in the circle write the emotions that come to mind when you ask yourself “when I think about the Sacred Realm, how do I feel? What emotions come to me?”. On the line at 1) B), scale yourself on whether your emotions are positive or negative. Again, scale this as you like, AND, it’s okay if we have markers all over the place here! It’s not uncommon to have mixed emotions about this stuff. You might like to put in a mark halfway along to indicate ‘neutral’ or some such.
- Moving to C). We’ll be writing words into the circle – remember, use other sheets of paper if you need to. In the circle jot down the answer to the following question: “What are my thoughts/ideas/beliefs about the nature of the Universe and the role of humans in it?”
- D) Again, in the circle, jot down your answers to the question: “What is my lived and inherited experience that has lead me to these thoughts/ideas/beliefs?”
- E) So, given these are our beliefs, and the reasons for them, how do we live them? What behaviour would the world witness that demonstrates these thoughts? In the circle, jot down the ideas that come to mind when you consider “How do I live my beliefs, how are these seen to be expressed through me?”.

#### Fine tuning – amplitude modulation for clarity.

We have had an initial look at our beliefs, background, and actions. Now that we have overviewed each area, we are going to look to clarify and crystallise them, by filling in each piko of our triskeles, F) for our Cosmology, G) for our lived and inherited experience, and H) for how we live these beliefs.

- Moving from and between the triskeles of F), G), and H), fill in each of the piko. I suggest you work F), G), H), F), G), H) as long as you need to. You may prefer to work H), G), F), H), G), F) or H), G), H), G), H), G), F), or something completely different. Wonderful!
- In the smaller circle in the centre write “Who am I?”.

Below is an example of this page fully completed.



### 1) I) Who I am!

Now we'll turn over the page and look at our large triskele.

- In the centre of the triskele, write "Who I am!".
- Take your time. Transfer to this triskele your discoveries from 1) F) to H).

Congratulations! You are no longer a blank sheet! You have a greater awareness of your cosmological beliefs and where they came from, and how they influence your actions.

Have you had enough for today?

When you are ready, we'll move on to 2) and 3). Here you'll consider 'what next'. Do I choose to focus my growth? Perhaps consider a past wound? Is there wisdom that comes to mind to help me through a difficult transition or situation, or keep me humble? Ready?

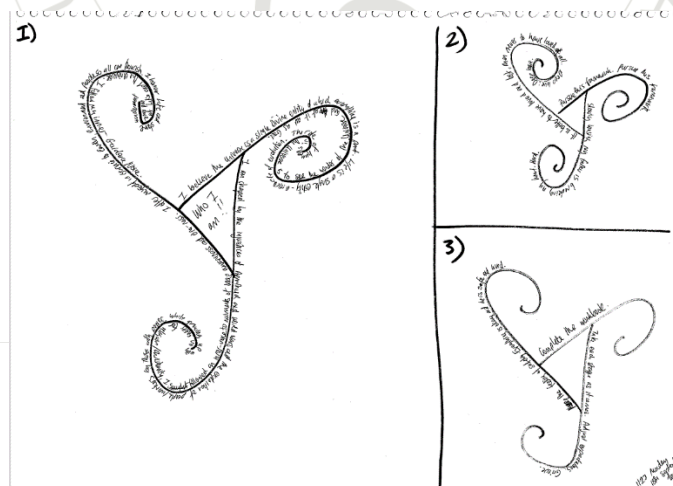
At 2) we will be considering the Pikopikotanga Overview layer.

- In the first piko, consider your areas for growth and the blooming of your authentic expression.
- In the second piko, consider your vulnerable or hidden spaces. Are they ready to be unfurled?
- In the third piko, consider what wisdom lies at the heart of your situation. Is there a sublimely simple piece of wisdom, or perhaps a story or legend comes to mind that carries a helpful message?

At 3) we will look at the Pikopikotanga Professional Development layer. Feel free to tweak these questions a little depending on your circumstances.

- In the first piko, consider what you need, or need to do, personally in your circumstances.
- In the second piko, consider what your role needs, or needs you to do, in the circumstances.
- In the third piko, consider what your organisation/client/patient/loved one needs in the circumstances.

Here is an example of this page fully completed.



### IMPORTANT IMPORTANT IMPORTANT IMPORTANT

When you finish: Please stop whenever you need to; you DO NOT need to complete the whole sheet, but PLEASE date your sheet so that on later reference you will be able to locate/understand this sheet in your timeline. For more information on the Pikopikotanga framework, head to [www.pikopikotanga.nz](http://www.pikopikotanga.nz) This site includes a link to resources that get updated from time to time.

## Farewell

Congratulations on drawing knowledge from the ether! What was unseen and nebulous, is now seen and tangible. Regardless of how much you have done, please take a moment to acknowledge yourself; this may have been hard, or may have been surprisingly simple, but in any case, you have been prepared to deepen your awareness of your Self.

That is something to be proud of.

I wonder how the discoveries and clarifications you've made through this process might help you live out your fullest, truest expression of yourself in this world?

*Fare well fellow traveller.*

*Kim Penny, 5<sup>th</sup> October, 2023*



## Curious about yourself?

This workbook is designed to deepen your awareness of your own beliefs, the influences that have formed them, and how this influences what you do.

Designed specifically around understanding our beliefs on the nature of the Universe and the role of Humans in it – Cosmology – this workbook will open you to deep layers of Self and empower you to understand and move forward intentionally with your unique expression and life journey.

This book is for personal growth, or for Counsellors, Social Workers, Chaplains, and other wellness practitioners to use with clients as individuals or in a group setting.



Kim was born and grew up in Hokowhitu (Palmerston North) and Wellington. Her first career was in the Merchant Navy, working across the globe on oil tankers, container ships, general cargo ships, and Oil Field and Antarctic Supply vessels; she navigated enough in the Northern Hemisphere, to know that the Southern Cross (Crux Constellation) is the one that points to home. After 7 years at the Maritime Safety Authority writing legislation and policy and managing maritime Search and Rescue, the light house service, and Maritime Radio, she returned to Hokowhitu. Kim has post graduate qualifications in Development Studies (MPhil, Massey), Management (Victoria University), and Chaplaincy (Otago), is ordained as a Cherag (light bearer) by the Sufi Ruhaniat (a Universal Sufi lineage), is a teacher of Ashtanga yoga, and is a Barbic grade student of the Order of Bards, Ovates, and Druids. For the last sixteen years Kim has managed and governed

Social Service organisations in Palmerston North. Kim is addicted to books and learning, gazing at the stars, and sitting in awe of the Earth and her biosphere.

