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# TAKINA *te* KAWA: LAYING *the* FOUNDATION, a RESEARCH ENGAGEMENT METHODOLOGY in AOTEAROA (NEW ZEALAND)

MARAMA TAIWHATI,  
RAWIRI TOIA,  
PANIA TE MARO,  
HIRIA MCRAE  
& TABITHA MCKENZIE

Te Kura Māori – The School of Māori, Pacific,  
and Indigenous Education, Faculty of Education,  
Victoria University of Wellington, PO Box 17310,  
Karori, Wellington, New Zealand

## ■ Abstract

In the bi-cultural context of Aotearoa (New Zealand), engagement with stakeholders that is transparent and culturally responsive is a priority for educational research. More common research approaches in New Zealand have followed a Western euro-centric model of engagement with research participants resulting in interventions and initiatives that have not necessarily served the needs of the education sector. The authors critically analyse the researcher relationship with research participants to provide a Māori perspective to guide the engagement process as researchers enter educational communities to conduct research. Embedded with Māori ideology and knowledge, the *Hei Korowai* ethical research framework is a platform for insider positionality that acknowledges partnership between the researcher and the researched for the benefit of knowledge development and the educational sector.

## ■ Introduction

In 2006, the Ministry of Education in New Zealand funded an evaluation of nation-wide professional development activities designed locally to support what was a major systemic reform of the National Certificate of Educational Achievement (NCEA). The evaluation research team commissioned for this task comprised a team of primarily non-Māori researchers working with one Māori researcher to investigate the implementation and impact of the professional development in both mainstream and immersion secondary schools. In particular, the Māori researcher had a major responsibility to drive the evaluation process and data analysis from *Wharekura* (Māori immersion schooling for Year 9-13 students). The overall project research evaluation design involved data collection through use of questionnaires, focus group interviews, and telephone interviews. While these tools are accepted by mainstream and Māori researchers as effective ways of gathering data, the method in which they were implemented is the focus for discussion in this article. In conclusion, we will discuss the implications of the relationships and behaviours that exist between the researcher, the research team and the researched and importance of such an ethical framework as *Hei Korowai* to guide and support Māori researchers.

The Māori researcher emphasised early in the process that the procedures used in mainstream secondary schools required adaptations for use in *Wharekura*, and that a new approach was required for *Wharekura* participation and data gathering. The process of developing a culturally appropriate methodology for conducting the evaluation research at *Wharekura* was supported by the research team, and developed and implemented by the Māori researcher. Key considerations for the Indigenous Māori researcher during the development of this approach included: (a) the population limits; (b) the engagement process (protocols, *kawa* – a set of processes informed by traditional Māori knowledge); (c) the visibility of *whānau*/family in the school decision circle; (d) contractual constraints (time limit imposed on the research by the funding agency); and (e) power relations within the research. Each of these considerations will be discussed further in this paper.

The ethical research framework developed for the evaluation research, *Hei Korowai* (Hindle et al., 2008), was derived from a Māori worldview. It used the *korowai*, or cloak, as a metaphor for research implementation and reflection. A case study from the evaluation activities illustrates how key concepts within the framework are interconnected. “*Takina te Kawa*” the title of this article describes how the laying of a foundation for research engagement methodology can occur between the researcher and the researched in Aotearoa (New Zealand).

#### ■ The framework metaphor: *Hei Korowai*

*Ka nobo te korowai ki te ao tangata, hei kākahu  
mō te tangata, hei tāwharau i te whakaaro me  
te mabi a te tangata.*

The korowai sits in the realm of people, to clothe the person, to shelter the thoughts and work of the person.

As an ethical framework designed by Māori researchers, *Hei Korowai* is an approach whereby researcher and research participants work alongside one another in Māori ethical practices. The researchers are faculty in Te Kura Māori, an academic department focused on Māori and Pacific peoples but located within a mainstream (that is, where the usual language of instruction is English and the processes derive from a Western paradigm) university. Thus, they are cognisant of challenges confronting Māori researchers within a predominantly Western tertiary system and of the importance of protecting their Māoriness within this context. It is with this cultural worldview that *Hei Korowai* was developed.

The framework (refer to Figure 1) uses the structure of the *korowai* metaphorically, so that it becomes the practice and reflective tool that is exercised when a researcher engages in research involving people. The researcher figuratively wears the *korowai* that informs research direction and purpose. The strands of the *korowai* weave together the researcher and the participants to provide a practice of transparency and reflexivity. There is an acknowledgement of spiritual links, humanity in people, and our flaws. This concept of interconnectedness can be linked to the Māori concept of *whanaungatanga*, which emphasises the importance of relationships and connectedness in any human endeavour.

The inside of the *korowai* is a representation of the multi-dimensions of the researcher, including the diversity of knowledge, custom, language and worldview that a researcher brings when conducting research. This diversity has been described by Penetito (2001) who identifies that being Māori is informed by the many diverse Māori realities; therefore there is no such thing as a single Māori reality. The decorative

outside of the *korowai* represents the unfolding of thought processes, safety, discussion, negotiation and knowing. The outside of the *korowai* also displays the contexts of the research and the observable data, or what is known. The development of the research adds to the outside appearance or decorative nature of the *korowai*.

*Hei Korowai* acknowledges two key elements from a Māori epistemological base: (a) *Mana Whakabeke*, which is founded upon rangatiratanga (chieftainship), *mana* (prestige), *tapu/noa* (sacred/neutral phenomenon) *mātau* (knowledge), and *tika/pono* (correct/truth), and; (b) *Mana Whakatipu*, which includes, but is not exclusive to, participant safety, respect, positioning, and reflexivity. *Mana Whakabeke* represents the research link to higher learning and knowledge across time manifested by Māori people as *Io Matua Kore*, the parentless one, the origin of all living things. Some Māori believe *Tane-nui-ā-rangi*, a demi god, ascended to the uppermost realm to obtain three baskets of knowledge: (a) *Tē Kete Aronui* which is knowledge of what we see, “that before us”, the natural world around us as apprehended by the senses; (b) *Tē Kete Tuauri* which is knowledge of what is “beyond, in the dark”, the complex series of rhythmical patterns of energy which operate behind the world of sense perception; and (c) *Tē Kete Tuatea* which is the knowledge of spiritual realities, realities beyond space and time, the world we experience in ritual.

These baskets of knowledge provide the foundation for thought, decision-making, values of right and wrong, strength, identity and integrity. It is an all-encompassing of epistemological realities and notions of “being”. The word *beke* in *whakabeke* refers to something descending. For the facilitator, this is referred to as being related to genealogy or *whakapapa*. Hindle et al. (2008) write of *Mana Whakabeke* deriving from *whakapapa*, being born and then in practice, sitting and learning. Wolfram (2008) writes that the genesis of knowledge begins with understanding that knowledge emerges from within a worldview. These concepts and constructs are constant in the preparation, practice and reporting of information or analysed data. *Mana Whakatipu* is the learned nature of mankind as proposed by the researcher. The word *tipu* in *whakatipu* refers to growing, in this case the growing or learning of new knowledge. It is not exclusive to a particular set of concepts, and it may grow and change depending on the nature of the research, the positioning of the researcher, and new knowledge learned. From the perspective of emerging researchers, this “growing” we suggest is the new learning or knowledge that takes place in the life of a researcher through constant discussion and deliberation as an academic citizen.

The concepts placed in the central or *Kōtuiti* thread of *Hei Korowai* weave together those areas of *Mana*

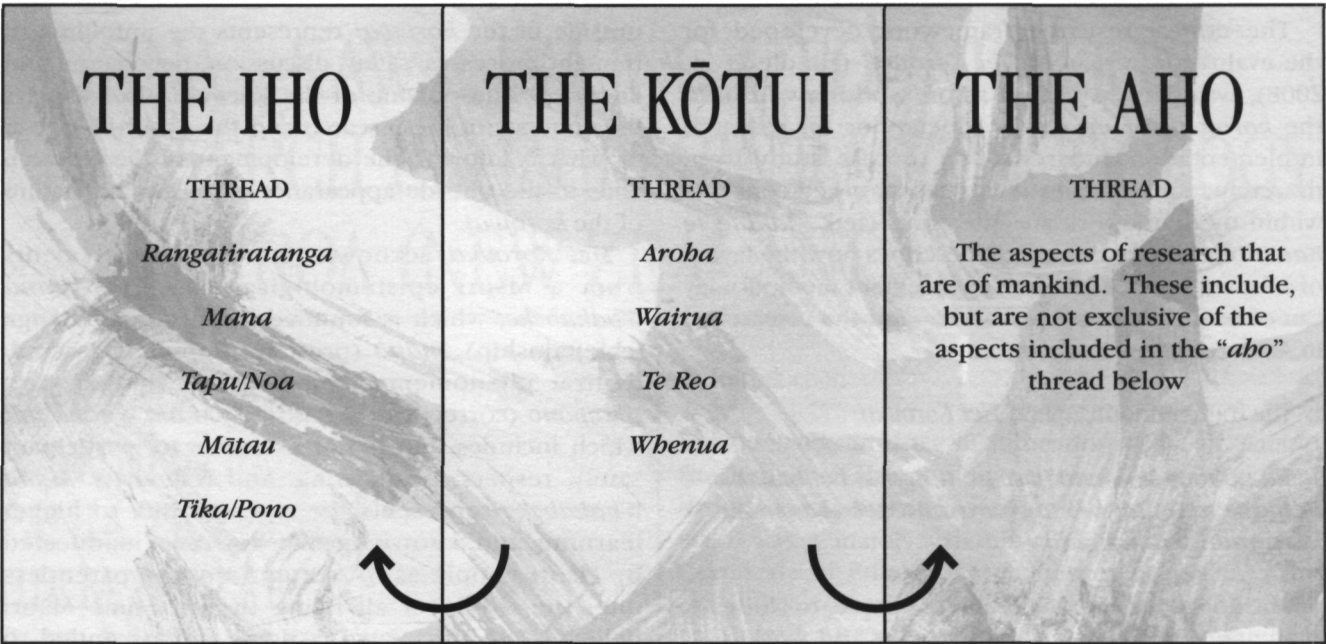


Figure 1. *Hei Korowai* framework.

<p>The concepts within the Aho Thread continually evolve and expand in number and in understanding. This is the area that a researcher must continue to invest time in as part of their academic citizenship. By exploring these areas and adding new learning they will become a more aware and knowledgeable researcher. However it is the <i>Mana Whakabeke</i> concepts that intend the researcher to be culturally aware and have integrity in their research practice.</p>	Faith
	Power relations
	Consistent
	Fair
	Voluntary
	Respect
	Bias
	Engaged
	Insider/outsider positioning
	Reciprocity
	Reflexivity
	Safety for participants
	Responsible
	Recording of work
	Informed
	Transparent

Figure 2. The Aho Thread.



*Whakabeke* and *Mana Whakatipu*. These concepts traverse the innate knowledge identified in the realm of *Io Matua Kore* and the obvious or sometimes obscure flaws of mankind. The elements identified in the central thread as compassion, spiritual knowing, language, and identity, reinforce the ethos of the framework that is a safety mechanism and a cultural guide.

*Hei Korowai* draws upon research methodology principles espoused by Smith (2003), who advocates for the use of multiple research methods and a variety of strategies useful for researchers including being accountable to the community, challenging the status quo, and research that can withstand critique and is continually renewable. Other *kaupapa* Māori practices outlined by Smith (2005) are also relevant to the processes of entering into, and negotiating, research projects with participants such as: *aroha ki te tangata* (a respect for people); *kanohi kitea* (the seen face, that is present yourself to people face-to-face); *titiro, whakarongo ... kōrero* (look, listen ... speak); *manaaki ki te tangata* (share and host people, be generous); *kia tupato* (be cautious); *kaua e takahia te mana o te tangata* (do not trample over the mana of people); and *kaua e mahaki* (do not flaunt your knowledge).

These concepts and complexities add colour to the research method and research ethics that are promoted here as areas for further thinking. The five areas of consideration first encountered by the Māori researcher are real, but are often left to sole individuals to navigate – thus supporting the theory underlying *Hei Korowai*, with its associated knowledge bases, beliefs, values and pedagogical practices. The Māori researcher's espoused theory is that *Hei Korowai* will evolve in terms of *Mana Whakatipu* concepts, but the *Mana Whakabeke* and *Kōtuiti* strands would be constant through a Māori worldview. Such a statement about a Māori worldview is bold and could draw critique. Macfarlane et al. (2008, p. 119) maintain that a "Māori worldview involves a focus on all individuals reaching their highest potential for expanding and deepening their own talents and skills, preparing them to reach their goals and to ultimately make a difference in some areas of scholarship and life". Further, they note that "this focus must also be accompanied by a focus on all individuals fulfilling their responsibilities to work for the well-being and order of the group" (p. 119). Their position aligns with the underpinning principles within *Hei Korowai*.

#### ■ An example case study

This case study explored how the research carried out an interview process through an approach designed to be culturally responsive to *wharekura* as part of engagement in the gathering of data. Prior to engagement with *wharekura* the Māori researcher

considered the geographical location of *wharekura* throughout the country – spread across a wide area – and how best to engage. Given the initial project was nation-wide; a significant disadvantage confronting the researcher during the engagement phase was the limited number of *wharekura* in the country. At the time of the project, there were only seven registered *wharekura* across the country, so the contact methods adopted by the research team to gather data (e.g., phone calls, questionnaires sent out and returned, comprising an acceptable response rate) could not risk significant attrition given the sample pool size. If the participation rate was low, this would limit the voice of *wharekura* expressed in the final report:

[It was] helpful as a researcher to have a variation of info gathering ... [a] wide responsibility. What was [to be] reported was to be transparent (2007, pers. comm., November).

The contractual constraints around time played a significant factor in the research project. Two months of communication via phone calls and emails passed prior to meeting the prospective *wharekura*:

[I] called schools from [a] list from Ministry of Education. Spoke to principals to explain research project. Followed up a week later if they had any questions and for final answers. Phoned four *wharekura*. Two said yes but wanted to know more. Other two said no because of time constraints. Looked for other schools, aiming for three *kura*. Took a month to answer questions with *tumuaki*. Sorting out times to meet in person with schools. This turned into two months including sorting out dates. Three *wharekura* chosen (2007, pers. comm., November).

When *tumuaki* agreed to a first meeting, the researcher instigated appropriate procedures. There were no guarantees, certainties or assurances that the *wharekura* staff had agreed to participation in the research project at this particular time. It was not until the meeting of two groups of people to begin a dialogue, requiring the agreement of all those involved [*whānau*] in *wharekura*, that participation in the project could begin:

The purpose of *whakatau* was to reiterate with the staff what I'd spoken with the *tumuaki* about. Time given to staff and wider *whānau* to consider. Fulfilled those protocols. [There was] no expectation that *kura* would automatically be a part of the research (2007, pers. comm., November).

The researcher had both broad knowledge of the area of research (NCEA) and specialised knowledge of *te reo rangatira* and *te reo Māori* – a rare combination of skills, but crucial. The critical nature of these skills provided access to work with *wharekura* to shape and discuss the research project from a Māori perspective in their first language of Māori.

Because of the *tikanga* covered, [allowed for the researcher], *kaiako* and principals to share everything they wanted. Statements they wanted [to say] to be a part of the research, i.e. the validity of *te reo Māori* (2007, pers. comm., November).

## ■ Critical considerations

### *Population limits*

Although not specifically seen within the framework, the issue of population or number of *wharekura* available to conduct any form of research places Māori researchers on a different playing field to that of mainstream researchers. The protocols of engagement are critical to secure research participants not only for the immediate project but also for possible future research endeavours that would call for *wharekura* inclusion. The concepts of *rangatiratanga* and *mana* become key concepts within this engagement, as a person's *mana* links with integrity as a researcher and as a person. This aspect is critical for any researcher, but all the more vital when a researchable population is significantly small. Another area of consideration for the researcher in this case study related to forms of engagement.

### *Engagement practicalities*

Smith's (1999, p. 3) comment "We are the most researched people in the world" is not uncommon and is reiterated due to indigenous communities not benefiting or being part of the research process. Therefore this is no different to when Māori engage with Māori. Research within *wharekura* cannot proceed without the project first being discussed by elders, the community and/or at a tribal gathering (Smith, 2005). When researchers seek access for engagement with *wharekura* and are known by staff members at the *wharekura*, they can approach the *tumuaki* to set up a meeting to propose the possible research. This clearly links to *whakapapa*, *rangatiratanga*, and *mana* in the framework as they come from a "known" or insider position. However, access is more challenging if the community or tribal area, regardless of a specific Māori identity, does not know the researcher.

Researchers can utilise their professional networks to gain access to *wharekura*, such as through colleagues who are known in the particular

*wharekura* being approached. Other networks include the Ministry of Education and its agencies including specialist personnel, who are themselves Māori and who provide consultant services to schools and *wharekura*. But these networks have an impact on these "others" depending on the quality of the research study and engagement by the researcher. This clearly links to the concepts of *tika* and *pono* in *Mana Whakabeke* of the *Hei Korowai* framework, where the researcher's intentions must be clearly articulated and relevant.

Once communication has been established, it is crucial that the initial meeting be face-to-face. Smith (2005, p. 98) argues, "the face-to-face encounter is about fronting up to the community first". The initial meeting may be about sitting down for a cup of tea with the *tumuaki* or elders and getting to know each other. The facilitator may have to do this more than once before talking about the research:

[The initial meeting] that took a month, a month and a half maybe, to try and find a time that fitted everyone involved. But it set up a positive pathway in terms of access ... I must've done something right in doing all of those things to get some good discussion happening within schools. Because if they didn't want to talk, they wouldn't talk to me (2007, pers. comm., November).

The aspects of engagement already noted are key concepts within the *Hei Korowai* research framework. They become essential "stitching" elements as identified in the *kōtui* (central) thread (see Figure 1) and need to be part of the foundation of understanding *Mana Whakabeke* if researchers are to engage successfully with the framework.

### *Visibility of whānau in the school decision circle*

The *whānau*, by nature of the schools, play a different role than usually seen in mainstream schools. Most *wharekura* have strong connections with the local community, including parents, extended family, elders, *hapū* (sub-tribe), *iwi* (tribe) and *marae* (the grass area in front of the meeting house). Often a school's strategic plan, its curriculum, and teaching activities align with local history, values and customs. *Wharekura* play a vital role in the maintenance of tribal identity and are often the heart of the community (Ministry of Education, 2005). Most students will have regular contact with their elders, many of whom are native speakers, and many of these students may already reside with grandparents. This intergenerational interaction is vital in the development and maintenance of Māori language (Chrisp, 2005). Fluent Māori speakers from the local community often take on roles as mentors for teaching staff. School facilities are used for community initiatives, often to learn the Māori language. The

parent community is kept informed of student achievement at communal *bui* (formal meetings). These reciprocal *bui* give parents the opportunity to make comment and offer suggestions.

In one *wharekura*, the researcher was not known by staff and had never previously visited the school. It was important to the staff and the wider associated *whānau* that they welcomed the researcher formally with a *pōwhiri* (welcome ceremony for newcomers) before beginning any work with the school:

They did not know me, I was "*waewae tapu*" (a new visitor) ... Even though they knew about some of the work I'd done. And so this idea of going back to our *tika* or *tikanga*, where they were going to welcome me, with *pōwhiri* ... And that took time ... fulfilling a protocol of welcoming "*waewae tapu*" onto their school grounds and to discuss something with their *whānau* and teachers (2008, pers. comm., February).

The researcher created a *whānau* of interest in his approach to the *kura*, the *tumuaki*, teachers and *whānau* (Bishop, 1996). This was done through a multi-level approach of *whakapapa* links, *mātau* or knowledge of the curriculum, and through the rituals enacted from the setting up of phone calls through to the ritual of being welcomed and creating a new relationship that allowed him to ask questions of the participants which they felt comfortable to answer. The concepts of *mātau*, *mana*, *whakapapa*, *tika* and *pono* identified in *Mana Whakabeke* of the framework become essential concepts within research practice as highlighted in the case study.

### Contractual constraints

With all commissioned projects, time is a constraint and funding providers may want research findings as soon as possible in order to inform policy and to implement interventions and professional development programmes. Researchers must accommodate tight timelines in order to emerge as the successful bid in a competitive research process. However, research teams must take into account the needs of research participants and relevant protocols for including data from the Māori medium sector. For many research teams, these protocols introduce practical challenges introducing temptation to simply not include *wharekura* or other Māori medium schools in the research. Government agencies inadvertently or actively encourage the exclusion of Māori issues when such constraints make it virtually un-doable to include immersion schools in evaluation research. Any research conducted in Aotearoa (New Zealand) that does not include Māori medium research data is blemished by doing nothing to enhance engagement with Māori

stakeholders and by being neither transparent nor culturally responsive.

### Power relations

The place of the researcher in the research has many facets and responsibilities. One of these is the management and ownership of research data. Bishop (1996) refers to accountability as being significantly important with regards to the information gathered. In the case of this research data, the researcher ensured that the information that would appear in the final report was an accurate indication of how the participants wished their voices to be heard. This was done initially at the time of gathering the data by repeating the key messages taken as notes by the researcher to the participants for confirmation, then again when the notes had been typed and analysed, and finally just before the report was to be compiled for presentation. The commitment to participant voice and approval ensured the power of decision was with the participant. But it also ensured the integrity of the researcher and the positive positioning of the researcher should they wish to re-enter the schools for future research. Walker et al. (2006) write about how guardianship of data collected and access can become problematic when funding has been provided by a funding agency. However, this as well as what is to be published, can be negotiated before going to final print.

By honouring data in this way, there are clear links to all threads in *Hei Korowai*, in particular rangatiratanga, which encompasses the integrity of the researcher as well as the self-determined nature of engagement of the participants, as their continued engagement and approval of the data analysed gave value to the process. In terms of the power relations within the wider research team, it was clear that the researcher had been brought into the team to specifically provide research capability within the Māori research area. The difference in power was that the wider research team were conscious of the need for new expertise in this area at the time of contract proposal development, and were positive in taking on board the adapted research process for engagement that was placed before them when the issue occurred. What could be further questioned in the research was could the *Hei Korowai* research framework have been of equal benefit if used in the overall project; and; did the challenging of the initial research process change the way the non-Māori researchers engaged in research following this project?

Both questions are valid; however, neither is answered as part of this paper. Also not critically examined are the contrasting areas of research approach that the Māori researcher engaged with that differs and perhaps challenges a more Western approach. This last area mentioned could lend itself



as the next piece of research by contrasting the benefits the research framework gives the researcher with Western models that are presently used in qualitative research.

### ■ Conclusion and implications

Gergen (2000) argues that in qualitative research the researcher is co-participant in positioning himself or herself in relation to research participants while the participants position themselves in relation to the behaviour of the researcher. Similarly, social scientists adopting a participatory research approach – regardless of whether this is from a qualitative or quantitative perspective – maintain that researchers and community participants must work together to identify the research question, select appropriate research and data collection methods, interpret findings, and draw final conclusions (Meyer et al., 1998). Any research paradigm poses risks inherent in the power relationship between researcher and researched if, at the end of the day, it is the researcher who controls methods, interpretations and conclusions – after all, it is the participant, not the researcher, who “owns” the knowledge that is being discovered or unfolded, and, it is the researcher who is in a position to mediate that knowledge based on both an insider and outside perspective (Chavez, 2008).

Wherever research involves intersections of cultural traditions and values as well as identities of both researched and researcher – such as in New Zealand – it is crucial to acknowledge that one identity does not automatically give a person the right to speak as one voice for both researcher and researched. This is what is often expected when government agencies think, for example, that a Māori perspective can be gained simply by contracting a Māori researcher to connect with a Māori community that is itself not a single identity and entity. Indeed, being an “insider” presents its own challenges, as is discussed by Chavez:

While we are advantaged by the closeness afforded by the subject-object positionality, it dually complicated the implementation and completion of the research. Likewise, the shifting nature of our multiple identities revealed the fragility and complexity of our unique positionality ... Many insiders have consistently advocated for vigilant critical reflection on the effects of insiderness (2008, p. 490)

We are continuing to develop the details of the *Hei Korowai* framework for use and application to address and evaluate issues by Māori researchers.

As Indigenous scholars embarking on research pathways in our specialised areas, we are secure in a belief of *Mana Whakabeke* gifted to us from previous generations. This knowledge is manifested in all that

we know and do through *Mana Whakaitipu*. Thus, the framework is a work in progress. As we engage further with research as individuals or as part of a group, the concepts and underlying principles embedded in *Hei Korowai* will continue to be explored and distilled.

The *Te Kura* Māori researcher involved in this research has provided a model of a journey that is not uncommon for many Māori researchers, although in this case the researcher grounded his research approach in *Mana Whakabeke*.

The researchers and our research participants were cloaked by, guided, and supported throughout the research journey. Further use of *Hei Korowai* will explore and expand the pool of experience towards demonstrating expressions based in learning, teaching, and engagement that are culturally appropriate to indigenous peoples such as Māori (Smith, 1999). *Hei Korowai* offers a valuable tool within the wider platform of *kaupapa* Māori and Indigenous research.

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## ■ Glossary

- Aotearoa** – The Māori name for New Zealand. Interpreted as “Land of the long white cloud”
- Aroha ki te tangata** – a caring /respect for people
- Hapū** – sub-tribe
- Hei Korowai** – the cloak that covers/protects. The cloak has been used as the metaphor for the research framework
- Heke** – to descend
- Hui** – meetings or gatherings, both formal and informal
- Io Matua Kore** – The parentless one. Referred to as the creator of the world in Māori creation knowledge
- Kaiaako** – teacher
- Kanohi kitea** – the face that is seen by the people. Not hidden.
- Kaupapa Māori** – derived from kaupapa Māori research methodology
- Kaua e takahia te mana o te tangata** – to not trample or denigrate people
- Kaua e mahaki** – to be humble and to let the quality of your work be the measure by which people hear about you
- Kaupapa Māori** – Māori centred knowledge
- Kawa** – a set of guiding rules related to the way people carry out their lives
- Kia tupato** – to be cautious and careful
- Korowai** – cloak, usually adorned with feathers, or animal fur
- Kōrero** – to speak
- Kōtuiti** – to stitch
- Mana whakaitipū** – learned knowledge of ones place in the world
- Mana whakabeke** – knowledge deriving from ones genealogy, the inherent knowing of ones place in the world
- Manaaki ki te tangata** – to host or look after people in a generous manner
- Mana** – vested with effective authority, having influence
- Māori** – the indigenous people of New Zealand
- Mātau** – knowledgeable
- Noa** – the non-sacred elements of mankind
- Pono** – true, truthful
- Pōwhiri** – the formal ceremony for welcoming of visitors

- Rangatiratanga** – integrity of the researchers engagement with the research
- Tāne-nui-a-rangi** – an ancestral demi-god. Part god, part man.
- Tapu** – the sacred elements of mankind
- Te Kura Māori** – The School of Māori, Pacific, and Indigenous Education, Victoria University of Wellington
- Te kete tuauri** – knowledge of what is “beyond, in the dark”, the complex series of rhythmical patterns of energy which operate behind the world of sense perception
- Te kete tuatea** – knowledge of spiritual realities, realities beyond space and time, the world we experience in ritual
- Te reo Māori** – the Māori language Te kete aronui – knowledge of what we see, “that before us”, the natural world
- Tika** – right, correct, just
- Tikanga** – protocol
- Tumuaki** – principal
- Tipu** – to grow
- Titiro** – to look
- Waewae tapu** – sacred feet. A person new to the area
- Whakarongo** – to listen
- Wharekura** – Māori immersion secondary school (Year 9-13 students)
- Whakatau** – a welcome to a visitor or “new face” to the gathering
- Whānau** – family, including the wider extended family relations
- Whanaungatanga** – connected relatedness, originating from the blood relatedness of people. Often used in education to signal the relationships between common groups.

## ■ About the authors

The authors are lecturers and facilitators, pre-service and in-service, at Victoria University, Wellington, New Zealand, who all have a background in teaching Primary and Secondary education courses in Māori medium education and are undertaking postgraduate study.