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REVIEW

Constructing research from an indigenous Kaupapa Māori perspective: An example of decolonising research

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Abstract

This paper articulates an example of a piece of research undertaken on the basis of a Kaupapa Māori and non-Western epistemology. The research acts both as a personal endeavour, and as a political stand against the dominant Western paradigm of mainstream research. The intent of this paper is to reveal a different form of "knowing," and invite the reader to reflect on their own "position" in relation to this stance. Consequently, findings from the research have not been discussed. The use of Māori and non-English terms is intentional, and presents the reader with an opportunity to experience what it is like to be excluded through the process of languaging. In the spirit of generosity though, as practiced and perhaps required by many indigenous cultures, translations have been provided within the main text or within the glossary.

KEYWORDS

Aotearoa/New Zealand, indigenous, Kaupapa Māori, qualitative research

In the tradition of Māori, I begin with a more formal introduction of myself, acknowledging my whakapapa, honouring my ancestors and the connections to significant landmarks that have provided sustenance for my people for generations along with the ancestral voyaging waka that carried my people on a navigational path to Aotearoa.

> Maunganui is the mountain,
> Kaihu is the river,
> Rongomai Te Ariki is the ancestor,
> Mahuhu ki te Rangi is the canoe,
> Te Uri o Hau is the hapū,
> Ngāti Whatua is the tribe.
> I am Ngāti Whatua and Ngāti Whatua is me.

The study I present arose out of a growing interest in understanding how past experiences influence behaviours in the present. The desire to explore lived experiences was cultivated through my own experiences and social context

and educational pursuits in both the Māori wānanga and Pākehā learning systems. Mātauranga Māori and Kaupapa Māori development occurred alongside Western-focused training institutions to include Māori mental health, Māori health development, child and adolescent mental health, counselling, and psychotherapy. Engaging in these educational pursuits also helped to develop my ability to employ a comparative critique and analysis of formal training. Kaupapa Māori and psychotherapy share similarities in that both are interested in people and relationships. Divergent philosophical ideas exist, that explore the nature in which Māori relationships are socially constructed. In general, psychotherapy is more inclined toward the individual experience whereas Kaupapa Māori also appreciates the collective shared experiences and the "geophysical cultural milieu" (Pihama, Cram, & Walker, 2002, p. 32). Māori psychotherapy practitioners have advocated within the profession (Hall, Morice, & Wilson, 2012; Mikahere-Hall, 2016; Woodard, 2014) for a greater response to the needs of Māori in this space. Morice stated:

> The need for a Māori psychotherapy is relatively obvious to anyone who is Māori. The purpose of a Māori psychotherapy is no different from the purpose of Pākehā psychotherapy for Pākehā or tau iwi. However, as long as psychotherapy remains monocultural, it will remain unable to meet the needs and aspirations of Māori practitioners and Māori clients. (2011, p. 15).

As a Māori mental health practitioner I understood the tensions that existed in the field that favoured evidence-based research dominated by Western methodologies.

1 | KAUPAPA MĀORI: DISCUSSIONS, DEBATES, AND INTERSECTING SPACES

Mātauranga Māori and Kaupapa Māori both refer to Māori knowledge; a distinguishing difference is that the former is based upon traditional knowledge, while the latter reflects the values of traditional knowledge in the development of new knowledge. For example, Sharples (1988) considered Kaupapa Māori to be steeped in "old" knowledge where Māori spiritualism and traditionalism are deeply rooted in a historical time and place. As time endures so too do the people who are located within this backdrop, where Māori lived realities and experiences are relived, restructured, and revived within a contemporary reality.

Explanations of Kaupapa Māori have been articulated by Māori educationalists as philosophical and emancipatory discourses. Walker (1996) suggested Kaupapa is the important connotation where the "life of Māori" is given meaning and purposely constructed upon Te Ao Māori. The current socio-cultural context of Aotearoa New Zealand privileges a dominant Western-focused discourse that is reflected in our training institutions and health services. Māori whānau, along with Māori health professionals, have felt frustrated by the limited recognition of Māori views that capture the lived experiences of Māori (Durie, 1998, 2001, 2003, 2005).

For some time Māori have been the subject of research. Our ability to determine research "by Māori for Māori" (Smith, 2013), however, has been a developing crusade since the mid-1970s. In particular, there has been very limited research that investigates interpersonal violence, violence trauma, and the intergenerational manifestation of violence from a Kaupapa Māori research perspective. This is of concern as Māori are overrepresented as both perpetrators and targets of violent behaviour, increasing the risk for trauma exposure and major traumatic stress (Family Violence Death Review Committee, 2014; Kruger et al., 2004; Lievore, Mayhew, & Mossman, 2007). For this reason, it was important that the study of Māori mothers' experiences of partner violence and the fostering of affectional bonds with their tamariki was located within Kaupapa Māori epistemology. Kaupapa Māori research is founded on tikanga Māori that provides the doctrines from which a uniquely Māori epistemology informs and guides the research. When contemplating kaupapa and tikanga, it is through understandings such as those of Marsden that meaning was inspired and inferred within the study. Marsden (2003) understood kaupapa in the following way:

Kaupapa is derived from two words, kau and papa. In this context "kau" means "to appear for the first time, to come into view", to "disclose." "Papa" means ground or foundation. Hence, kaupapa means ground rules, first principles, general principles. (p. 66)

When examining tikanga, Marsden (2003) considered that "Tikanga Māori" translates as "Māori custom," providing the following description and meaning:

Tikanga means method, plan, reason, custom, the right way of doing things. Kaupapa and Tikanga are juxtaposed and interconnected in Māori thinking. When contemplating some important project, action or situation that needs to be addressed or resolved, the tribe in council would debate the kaupapa or rules and principles by which they should be guided. (p. 66)

Māori leaders have engaged with and questioned the ability of Western research paradigms to provide positive solutions for Māori and have been critical about the applicability of these paradigms within a cultural context (Smith, 2003; Smith, 2013; Te Awekotoku, 1991). A prevailing sense of mistrust and wariness of Western research practices stems from their ongoing interpretations of Māori reality, which have tended to misrepresent Māori and produce negative findings. For example, the notions of validity and reliability, which underpin Western positivist methodologies and philosophy, have privileged the observers' lens and often failed to capture the lived experiences of Māori as the observed (Bishop & Glynn, 2003; Smith, 2013). Similarly, the positivist tradition of logic, reasoning, and objectivity dismisses the core values and beliefs Māori have in regards to spirituality which is implicit and taken for granted within a Māori view of the world (Marsden, 2003). Tomlins-Jahnke's (1996) critique of the scientific positivist approach included the assumption of "value free inquiry" and the contradiction posited in this judgment, adding that, "Basic imperatives include the primacy of behavioural language and method, the elimination of metaphysical terms and any unverifiable statements relegated as unscientific and therefore meaningless" (p. 39).

The emergence of Kaupapa Māori research is an attempt by Māori researchers to gain tino rangatiratanga (self-determination) with transformative research, while maintaining control and autonomy over knowledge considered relevant and legitimate to Māori (Ratima, 2001; Smith, 2013). Kaupapa Māori epistemology challenges the positioning of power and the dominance of traditional individualistic research approaches (Bishop, 1996). In the pursuit of self-determination, sovereignty, and the protection of Māori knowledge, Pihama et al. (2002) positioned Kaupapa Māori as "Māori desires to affirm Māori cultural philosophies and practices" (p. 38). Hence Kaupapa Māori is a self-determining approach to research where the aspirations and desires of Māori are premised within our own cultural norms. It encourages a social consciousness concerning issues of injustice and of social change while recognising the importance of Māori language, values, history, and Te Ao Hurihuri (contemporary realities) (Smith, 2013). Specifically, Kaupapa Māori approaches to research are based on a number of key assumptions: the research involves Māori, and Māori knowledge is valid and legitimate; Tikanga Māori (ethics, principles, and philosophies) provides the foundations and scope that informs the Kaupapa Māori approach to research; the research undertaken with or about Māori is beneficial to the researched and makes a positive contribution to Māori aspirations (Smith, 2013).

The idea that Kaupapa Māori research is undertaken by Māori, with Māori, for the benefit of Māori has been hotly debated amongst Māori researchers. Some debates have centred on generalised statements that can be problematic, such as claims that Māori people are best qualified to undertake research with Māori. Walker (1996) raised the issue regarding the appropriateness of Māori writers, questioning levels of understanding concerning tikanga Māori and whether the skill sets necessary for scholarship are upheld. Viewpoints have included opinions concerning the attributes of Māori researchers, gender, age, whakapapa, knowledge of tikanga, the degree of involvement in Māori communities, tribal differences, and collaborations with other Māori and/or Pākehā. For many, just being Māori is not enough. Also debated is the degree of Pākehā involvement or whether Pākehā can be involved at all (Bishop, 2010; Bishop & Glynn, 1992; Durie, 1998; Irwin, 1994; Pihama et al., 2002; Smith, 2003; Smith, 2013; Walker, 1996). Furthermore, debate exists around the parallels found in qualitative research which can appear closely aligned to Māori concerns regarding research methodologies (Van Manen, 1990). For example, critical theory, participatory

action research, and feminist theories embrace ideologies that help to capture the complexities of people's lives and their social reality (Carr & Kemmis, 2005). The works of Freire (2000) have also assisted Māori to develop Kaupapa Māori as an emancipatory and empowering approach that seeks to strive for social justice. Cummins, Curtis, Diez-Roux, and Macintyre (2007) have argued for greater expansion in the theoretical and empirical research space where health inequalities require considerable attention to context and place. These researchers add to the voices of geographers and sociologists (Jones & Moon, 1993; Kearns & Moon, 2002) who have argued at length that health variation is contextually influenced. Cummins et al. (2007) stated "that 'context' matters for individual health. . . because it constitutes as well as contains social relations and physical resources" (p. 1825).

The call for diversity in methodologies, especially in the investigation of families from outside the Western dominant context, is a growing theme in social science research (Graham-Bermann & Edleson, 2001). Diversity in methodologies allows minority population groups such as Māori the opportunity to take into account their own perspectives without the bias or assumptions of researchers imposing their own constructions (Cohler, Stott, & Musick, 1995). This also raises questions concerning the position of Māori in society today and the notion put forward by Durie (2003, 2005) regarding the diverse cultural worlds in which Māori live. However, when examining the position of Kaupapa Māori methodologies alongside Western principles of research, Moewaka-Barnes (2000) suggested "The need to define, discuss or explain its existence in itself serves as a reminder of the power of colonisation" (p. 13). This is a poignant reminder of the ever-present and pervasive Western discourse. According to Durie (2003), societies do not remain static regardless of past attractiveness. Indeed Ratima and Ratima (2003) maintained that Western methodologies can be adapted and applied alongside Māori approaches in ways that are consistent with a Māori inquiry paradigm. The reality of Māori contemporary lifestyles requires us to engage in both Māori and Western-based realities. To reflect this reality and to address ongoing disparities the research design included engagement with both Māori and non-Māori academic support people in the process of achieving better outcomes for whānau Māori.

Kaupapa Māori has been discussed, debated, and utilised in a number of intersecting spaces as an appropriate methodology to reflect the social circumstances of Māori realities. There have been robust academic debates from both Māori and non-Māori regarding the validity of Kaupapa Māori. Determination, resistance, critique have entered the space and curiosities have been stirred. Like any other critical theory Kaupapa Māori will be hotly debated and defended, adding to its vigour and rigour as a methodological and theoretical indigenous research paradigm. Kaupapa Māori endeavours to seek out and pursue solutions for the benefit of Māori; its distinctiveness was a key factor in making it a preferred methodology for the research investigation.

2 | MANA WĀHINE METHODOLOGY

The research study was interested in violence and abuse perpetrated against Māori women and their young children. The study set out to better understand the embodied experiences of Māori mothers within this context, particularly how the abuse in one relationship impacts on the mother–child relationship. In the milieu of the research discourse, the positioning of Māori women and their dependent children was appropriately contextualised within Mana Wāhine methodology to capture the spatial and relational complexities wāhine Māori encounter (Pihama, 2001; Simmonds, 2011; Te Awekotoku, 1991). Mana Wāhine methodology informed the research in that it encapsulated traditional Māori values and beliefs. These values are essential to understanding the interacting dynamics Māori women have concerning tikanga and as nurturers of whānau. Mana Wāhine is both a theoretical and methodological research attribute which appropriately positioned the study within a Kaupapa Māori approach. Te Awekotuku (1911) stated:

> "Mana Wāhine Māori" – reclaiming and celebrating what we have been, and what we will become. It is not a re-action to males, and their violence against us; it is a pro-action, a determining of ourselves as Māori women, with authenticity and grace. (p. 11)

If interventions, administrations of care and protection are to be practical, then one-dimensional explanations of cause and effect become inadequate (Shipway, 2004). Therefore, the construction of partner violence must take into account the cultural context of women and children who experience violence within their homes. Smith (1992) suggested that "Addressing Māori issues 'from a Māori women's perspective' in a systematic way is part of a wider attempt to develop (possibly) a new set of strategies to deal with the subtleties of ongoing oppression" (pp. 37–38). The rationale to ground the research in Mana Wāhine methodology is to benefit wāhine Māori, their dependent tamariki, and enhance Māori lifestyles. Mana Wāhine contextualises the experiences of Māori women from a historical, cultural, political and contemporary standpoint where wāhine Māori get to critique our own experiences as both researcher and research participant.

3 | MANA WĀHINE AS THEORY

Analysing and articulating the influence of violence on the lives of Māori women and their children requires a sensitive approach that does not engage in further forms of subjugation. The development of Mana Wāhine as a theoretical perspective emerged first from within a Māori philosophical worldview from which cultural frameworks and epistemologies derive (Pihama, 2001). Educational systems are controlled and defined by Western notions and theories which have been shown to be dismissive of indigenous knowledge. This has led to continuous and ongoing experiences of alienation and frustration for Māori where dominating Western theorising served to oppress and obstruct Māori and indigenous development. Freire (2000) put forward the notion that education (knowledge) can be twofold: used in a fashion that either oppresses or liberates, domesticates or emancipates, controls or frees. Māori academics and writers have tirelessly argued the relevance of Kaupapa Māori theory as a foundational theory and methodology that underpins Maori research and theoretical development such as Mana Wāhine theory (Smith, 2003; Smith, 2013; Walker, Eketone, & Gibbs, 2006). Pihama (2001) argued that "Mana Wāhine theory is a theoretical framework that provides for a Kaupapa Māori analysis that focuses on issues that directly impact on Māori women" (p. 233). Furthermore, Mana Wāhine positions Māori women in relation to non-Māori and other indigenous women.

4 | MANA WĀHINE INFORMING METHODOLOGY AND THEORY

Māori women who are accustomed to traditional practices help to explain traditional methods that address perpetrator behaviour. Māori women who hold traditional knowledge have inadvertently become beacons of wisdom for Māori women both within and outside their own tribal regions. For example, Rose Pere (1988) discussed traditional penalties for perpetrators of assault, including insult and rape to women and highlights interacting whānau dynamics in the following way:

> For example, a woman of Tuhoe-Potiki had her back badly injured by her third husband. Her kinship group, one of whom was the "head" of one of her hapū, declared the husband "dead." This punishment was worse than physical death because he was completely ignored and boycotted by the whole community, including his own immediate family. Children persecuted and abused him because he was a "non-person" and when he finally died he was buried without ceremony. (p. 9)

This example illustrates one Māori woman's experience and the response from her kinship group in relation to the violent behaviour of her husband. The illustration provides a traditional template that may help to guide strategies for the collective good of whānau, hapū, and iwi representatives as elected authorities in our communities. Importantly, the illustration highlights the mechanisms required to uphold a healthy whānau system when violence against Māori women occurs.

Kaupapa Māori and Mana Wāhine theories and methodologies set the parameters that enable Māori women to have the opportunity to critique and analyse their experiences as women. In this study, the collective experiences of Māori women are understood through qualitative processes. Mana Wāhine methodology is a knowledge system that is beneficial for the organisation of people, informing us about the way in which certain activities are carried out. The study intentionally pursued the experiences of contemporary Māori women in their roles as mothers and nurturers of tamariki and the challenges of doing this while caught in the cycle of violence and abuse.

5 | NGĀ HUARAHI: METHODS, AN INTRODUCTION

The methods employed within Kaupapa Māori research must be usefully aligned with the chosen methodology and reflect the traditions and values found within the philosophical structure from an indigenous perspective (Kovach, 2010; Smith, 2013). From this standpoint, indigenous methods are pragmatically located within a particular cultural paradigm where the research methods are shaped by specific cultural characteristics such as language, art forms, and relational methods. Kovach (2010) considered indigenous methodologies as paradigmatic "where the paradigm influences the choice of methods. . . how those methods are employed. .. , and how the data will be analysed and interpreted" (p. 41). Methodological considerations require consistency with the philosophical inclinations identified in the research design (Kovach, 2010). The methods employed in this study were consistent with a qualitative and relational Kaupapa Māori and Mana Wāhine approach. Pūrākau is a quintessential indigenous research method with an emphasis on oratory, narrative and conversational dialogue (Hall, 2015; Lee, 2009; Wirihana, 2012). Pūrākau was used as the main method for the collection of data which then led to the development of a new data analysis method Te-āta-tu Pūrākau (Hall, 2015). I do not go to great lengths to describe Te-āta-tu Pūrākau except to say that a further publication is in progress (Mikahere-Hall, 2017) and that a brief description is provided hereafter. The study embraced culturally relevant Māori relational methods that emphasised the characteristics of Pūrākau to include Pēwheatanga and Kanohi-ki-te-kanohi, Ngā Patapātai and Ngā Rangahau Pātai, Kanohi-ki-te-kanohi and Hui Katoa, and Manaakitanga, which are also described below.

5.1 | Pūrākau: A narrative interview method

Pūrākau is a form of Māori narrative that originates in an oral tradition prior to the arrival of Pākehā and the establishment of a written language. The transmission and dissemination of Māori knowledge was organised, constructed, and expressed through various traditional oratorical mediums such as pūrākau. Every aspect of traditional life had to be communicated for survival purposes and imparted through Māori ontology that fashioned the cultural norms and imperatives. The concept of pūrākau is sourced from traditional Māori knowledge and remains an oral narrative approach that is distinctive and versatile, enabling contemporary Māori the opportunity to communicate the ways in which we relate to the world around us. Pūrākau sit alongside other forms of Māori narrative approaches that include pakiwaitara and kōrero ahiahi (Williams, 2000). Further forms of traditional Māori narratives and oratory continue to find expression through moteatea (traditional chants), reciting whakapapa (genealogies), whaikōrero (speechmaking) and whakatauki (proverbs) (Lee, 2009). Pūrākau also enables the opportunity for Māori to contribute to a growing body of new mātauranga Māori (Māori knowledge) and Indigenous knowledge where relationships and connections to our social circumstances are fostered and shared. Bell (2006) asserted the legitimacy of pūrākau as a concept originating from Te Ao Tawhito (old world knowledge) substantiating pūrākau as a Māori pedagogy. Lee (2009) attested to the versatility of pūrākau and the various forms in which it can be constructed and applied to include the research environment, particularly within Kaupapa Māori. Hall (2013), Waretini-Karena (2012), Elkington (2006) and Cherrington (1999, 2009) promote pūrākau in the psychology, psychotherapy, and counselling disciplines as a culturally appropriate modality when working with Māori tamariki and whānau. Cherrington (2009) stated:

> Indigenous knowledge can include all areas of Te Ao Māori, both traditional and contemporary. The values and beliefs behind tikanga (customs, meanings, practices) and kawa (protocols, ceremonies) are forms of Indigenous knowledge. The reo (language), waiata (songs), whakatauaki and pūrākau are all forms of Indigenous knowledge. (p. 12)

Pūrākau is a traditional method of oratory inherent to Māori where the flow of information is transmitted between people and across generations through personal narratives, and symbolically communicated through Māori forms of art and architecture. Examples include toi whakairo (the art of carving), wharenui (architecture), kōauau (musical instruments), toki (adze, a traditional tool), and hue (vessels such as the gourd/calabash). Pūrākau were and remain an important aspect of the Māori language, providing an essential apparatus for the communication of day-to-day affairs concerning whānau, hapū, and iwi. Pūrākau have as much relevance to modern Māori practices as they did to traditional Māori society, and are embedded in our day-to-day reality, providing historical and contemporary reference points for cultural understanding. Being complex, carefully constructed and delivered narratives, pūrākau were the domain of the highly skilled, and often associated in both early and contemporary Māori society with learned tohunga (specialists) and chiefly rangatira (leaders) (Bishop, 1996; Lee, 2009; Mead, 2003). However, pūrākau were not reserved for the existing hierarchy or leaders of traditional Māori society; they provided a platform for all Māori to convey their personal experiences and unique stories. As the narratives deepen, we can build understanding and learn to grow together, particularly when this engagement is tōna kanohi—in the face of the other.

5.2 | Te-āta-tu pūrākau: A five-step data analysis method

Te-āta-tu refers to the dawning of a new day. Āta is often referred to as early morning or the space between darkness and light. Āta indicates that something new is about to emerge; a movement from one state into another, as in transforming from night into day. The transformation from night to day is captured in mātauranga Māori and frequently conveyed in eloquent Māori oratory and speechmaking as "ki te wheiao ki te ao mārama e." Wheiao means the place between the world of darkness and the world of light, while mārama indicates the transitioning period toward the world of light. Pohatu (2004, 2013) considered Āta as a meaningful foundational cultural concept for respectful relationship building. He details a number of elements to guide the process of relationship engagement. Āta is synonymous with this phase where a deliberate, purposeful, and reflective process takes shape to provide clarity. I have used environmental phenomena to guide the conceptualisation of Māori and indigenous psychotherapy previously (Hall, 2013), and in keeping with this endeavour Āta and Pūrākau come together as a meaningful Māori discourse for an indigenous research analysis; hence the term Te-āta-tu Pūrākau. This five-step analysis method resulted from my PhD research work to encompass an understanding that a new relational metamorphosis takes shape as a consequence of knowledge that emerges from the sharing of Pūrākau. I have chosen Te-āta-tu Pūrākau to symbolically represent and describe the shifts that occur through the telling and unfolding of one's pūrākau—that in the process of sharing and analysis inspiration and understanding are found.

5.3 | Pēwheatanga and kanohi-ki-te-kanohi

Pēwheatanga describes an intentional seeking; within the research environment this includes the pursuit of information that will assist in finding answers to unresolved situations. It involves the inclusion of key people from the outset to include appropriately knowledgeable advisors who can provide guidance relating to te reo Māori me ōna tikanga, and who are familiar with the research topic and research techniques and processes, and crucially the recruitment of participants who have knowledge and experiences relating to the aims of the research. Wilson and Neville (2009) discussed the importance of ensuring culturally safe research in all aspects of the design and the importance of ensuring an alignment with the endeavours of the research. They argue the health research risks when vulnerable

population groups are dominated by Western epistemologies that inaccurately portray and therefore compromise the experiences of the research group:

> Vulnerable populations are at risk of experiencing inequalities in health experiences and health outcomes, and research beneficial to those being researched is crucial to address disparities. Often vulnerable populations are exposed to research that is driven by dominant epistemologies, research methodologies, and socio-cultural lenses that can exacerbate their vulnerability, negating their socio-cultural reality. (p. 69)

Pēwheatanga is intentional and purposeful seeking. It enables the researcher to carefully choose participants whose relevant experiences and expertise increase the depth and breadth of a preferred data source (Hall, 2015; Patton, 2005). Pēwheatanga helped to identify the research advisors involved in the study as well as the 12 Māori mothers who engaged as research participants. Establishing relationships involved making inquiries within my own established professional networks where the concept of "whanaungatanga" (extended relationships) was utilised as a method of making connections with people. These connections were furthered by the suggestion of appropriate academic and rangahau advisors, te reo Māori me ōna tikanga advisors, and research participants through a kanohi-ki-te-kanohi engagement process.

Kanohi-ki-te-kanohi is an interactive face-to-face engagement method that is consistent with Māori relational processes. From the outset the research worked to ensure that, whenever possible, conversations with all key stakeholder groups occurred in this manner, including scheduled meetings, recruitment, and participant interviews through to the dissemination of research findings through community-based presentations preceding any peer-reviewed publications. The community-based presentations provided the opportunity for the indigenous researcher to feedback to the communities from which the data derived and were intended to benefit them. Kanohi-ki-te-kanohi methods enable both the researcher and the participants to engage in mutual dialogue that allows for the articulation of communication through verbal and animated forms. It allows people the opportunity to get to know each other's faces and to express themselves through body language and in a culturally nuanced fashion.

Academic advisors included both Māori and non-Māori who together were knowledgeable and experienced in both the research topic and the Kaupapa Māori research approaches. Te reo Māori me ōna tikanga support and guidance was provided by kuia Hinewirangi Kohu Morgan (Ngāti Kahungunu Tauranga Moana nation) and mātua Haare Williams of Te Aitanga-a-Mahaki and Tuhoe nations. Haare brought a wealth of community and educational based experiences to the research. He has been honoured for his contributions to Māori education, Māori development, and language revitalisation as well as to the development of Māori psychotherapy in Aotearoa. Haare has been instrumental to many indigenous Māori iwi, where he has had an important role in recording, collecting, and archiving the oral histories of past iwi leaders. More recently Haare Williams was awarded an honorary doctorate for his contributions to Māori education.

Hinewirangi Kohu Morgan is a woman of many talents. She has an active interest in pursuits that promote Mana Wāhine and traditional Māori parenting practices. She is an artist and poet, and one of few Māori wāhine steeped in the practice of playing and making traditional Māori flutes and wind instruments such as koauau, putatara, and pūkāea. Hinewirangi is a member of the International Indian Treaty Council and a founding director of the Māori Women's Centre advocating for Māori women and children. Hinewirangi has expertise in delivering Māori tikanga-based prison programmes and interventions to reduce family violence. Her personal journey has been one of deep sadness, hurt, and pain and her Mana Wāhine spirit has seen her overcome these challenges, transforming her personal ordeals into stories of healing. Together mātua Haare Williams and kuia Hinewirangi Kohu Morgan provided important mātauranga knowledge and expertise to guide the research.

A rangahau advisory support group was initiated by myself and fellow research-active Māori peers who were spread across five universities. We met for regular monthly breakfast meetings to discuss the fundamentals of indigenous research, its challenges and achievements. The process of pēwheatanga also involved consultation and accountability to relevant Māori organisations and levels of engagement with whānau, hapū, and iwi representatives.

For example at the whānau level it was necessary to ensure sufficient support was in place that would enable me to be immersed in the research project. This involved conversation and dialogue with members of my own whānau to ensure the day-to-day responsibilities of home life were attended to throughout the length of the research. At a hapū level I consulted with extended whānau to include immediate family, aunts, uncles, kaumatua, and kuia who were able to make recommendations directly from a Māori perspective and to speak directly to the aspirations of the study. The consultation was furthered, again auctioning the concept of pēwheatanga where research approval and endorsement was sought at an iwi-based level through Te Rūnanga o Ngāti Whātua. The research was also supported by community based Māori health professionals to include Te Roopu Pounamu Awhina, a peer supervision training and development support group and Waka Oranga, National Collective of Māori Psychotherapy Practitioners.

5.4 | Ngā patapātai and ngā rangahau pātai

Designing culturally safe research involves a process of critical reflection where research procedures and protocols are managed in a style familiar to those being researched. Ngā patapātai and ngā rangahau pātai refer to the forms of participant enquiry utilised in the study. More specifically, ngā patapātai shaped the interview procedures where creating dialogue was sought to capture the realities of the participants and facilitate in-depth discussion. Ngā rangahau pātai relates to the research questions. Indigenous Māori have an oral and holistic tradition and it was important to create space and dialogue for spiritual matters. For these reasons open-ended questions were developed to create a conversational atmosphere.

5.5 | Kanohi-ki-te-kanohi and hui katoa interview processes

The research interviews were conducted through two processes which included kanohi-ki-te-kanohi (face-to-face) individual interviews and kanohi-ki-te-kanohi hui katoa (gathered together) interviews. Kanohi-ki-te-kanohi interviews provided the option of individualised interviews for those participants who preferred the privacy of this interview method. Alternatively hui katoa provided the opportunity to gather together as a group to collect data from the collective experiences of Māori mothers. The hui katoa are akin to focus group interviews where, Bryman (2004) stated, "individuals collectively make sense of a phenomenon and construct meanings around it" (p. 348). All interviews began and finished with karakia as an acknowledgement to Io-matua-kore (creator). Traditional Christian-based karakia were offered interchangeably as all research participants agreed that it was important to acknowledge Atua (creator).

One of the issues this research intended to explore was the role of whānau, hapū, and iwi when partner violence had been identified in the family home. It was important that the participants were afforded the opportunity to discuss whānau, hapū, and iwi issues within the hui before putting their collective thoughts forward. Utilising tikanga Māori processes provided the opportunity to better understand how meaning is collectively constructed and to ensure that the voices and perspectives of whānau, hapū, and iwi were in some small way replicated through the hui interview process. The hui group approach provides a dynamic which differs from the individual kanohi-ki-te-kanohi method, where hui korero (group talk) had the potential to become highly animated, where hui participants' interactions and responses are both heard and seen in relation to each other. Eight of the 12 Māori participants agreed to participate in the hui group interviews. These were organised into two groups of four and the interviews were conducted separately from each other. The interviews were conducted in places and spaces that were suitable and preferred by the women in the study.

Benham (2007) cautioned also that an indigenous narrative approach must be mindful of delicate tensions concerned with age, time, power, and space. He explained, "The storyteller/recorder, therefore, must employ a variety of strategies to elicit conversation among the respondents and cultural experts (usually elders) in order to guide the process of meaning making" (pp. 520–521). A conversationally based dialogue between the researcher and

participants is akin to the concept of reciprocity which aided the relational dialogue in both the kanohi-ki-te-kanohi and hui katoa interviews.

5.6 | Manaakitanga: Sharing the caring

Relaying painful histories can be distressing and it was, therefore, important to consider and manage the alleviation of stress where necessary. In designing the research it was important to ensure that the women were able to access appropriate support following the interviews. It was important to identify whether the women had their own supports available to them, and to provide more if necessary. Three free counselling sessions were made available to all the participants through the AUT Health, Counselling, and Wellbeing Centre. I believed that, where possible, it was important to engage the services of a female Māori counsellor with expertise in whānau violence, and I was aware that this option was available through the university. This would help to provide a Māori-specific cultural fit in that the research participants received the benefits of meeting with a safe Māori counsellor, while maintaining the integrity of a Kaupapa Māori and Mana Wāhine research project. Having this information available to the participants through the participant information sheets did not go far enough in terms of honouring kanohi-ki-te-kanohi processes. In negotiation with the counsellor, she agreed to meet with the hui katoa participants prior to the commencement of the interviews. However, due to time constraints it was not possible for the counsellor to meet the participants who participated in the individual interviews. Meeting with the counsellor kanohi-ki-te-kanohi gave the counsellor the opportunity to introduce herself and her expertise more fully to the participants. I believe that this helped to facilitate more trusting relationships between them, myself as the researcher, and the counsellor. It also provided a much more meaningful experience of the support offered in that this was a real person with real passion and belief in her counselling work and not some unknown figure sitting in a foreign building within the university campus. Participants fed back positively regarding this aspect of the study design. Engaging the research support people with the research participants prior to the interviews helped to alleviate any anxieties the participants may have had in the absence of the known face of the counsellor. From this perspective knaohi-ki-te-kanohi facilitated the research process and bettered the level of care provided and appropriately positioned with Kaupapa Māori research.

To conclude, this article has set out to articulate and describe Kaupapa Māori research and processes involved with this endeavour. It brings together discussions and viewpoints from indigenous researchers and the intersecting spaces between indigenous and western research. Explanations have been provided that highlight indigenous qualitative relational processes. These processes derive from an indigenous epistemology more commonly referred to as a Māori philosophical worldview. Importantly, the research design and methods must be congruent with the chosen discourse. In addition, it is paramount that the research benefits the community and population group it is intended to serve. Therefore, and at its very core Kaupapa Māori research must reflect the cultural nuances, language, desires and aspirations embedded within indigenous people and their philosophies.

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Glossary of Māori words and phrases

ao	world
Aotearoa	New Zealand
atua	deities, gods
hapū	sub-tribe(s) that share a common ancestor
hui	meeting
iwi	nation kin group
kanohi	face, eye(s)
kanohi ki te kanohi	to be a "seen face", face to face
karakia	prayer(s); chant(s) and incantations(s)

kaumātua	elder(s)
kaupapa	topic, basis; guiding principles
kaupapa Māori	Māori-informed topic/event/enterprise based on Māori philosophy
kawa	professional practice, ethical practices, protocols
kōrero	speak, talk, discuss; discussion
kōrero ahiahi	story-telling, fireside stories
kuia	female elder
mana	prestige, status, authority, influence, integrity; honour, respect
manaakitanga	respect; hospitality, kindness; mutual trust, respect and concern
mātauranga	knowledge, tradition, epistemology
mātauranga Māori	Māori knowledge
mātua	parents
mōteatea	lament, song, chant
Pākehā	a person of predominantly European descent
pakiwaitara	legend
pūrākau	ancient legend, myth
rangatira	leader, chief
rangahau	research
rūnanga	council of collective hapū established to manage the affairs of the iwi
tamariki	children
Te Ao Māori	Māori worldview/ the Māori world
te reo Māori	the Māori language
te reo Māori me ōna tikanga	Māori language and values
Te Rūnanga o Ngāti Whātua	a council of iwi representatives
tikanga	customs and practices
tikanga Māori	Māori customs and practices
tino rangatiratanga	self-governing; having absolute independence and autonomy
tohunga	expert, skilled, learned specialist
wāhine	females
wānanga	tribal knowledge, lore, learning—important traditional cultural, religious, historical, genealogical and philosophical knowledge
waka	canoe
whaikōrero	formal speech, oratory
whakapapa	genealogy, ancestry, familial relationships; unlike the Western concept of genealogy, whakapapa crosses ancestral boundaries between people and other inhabitants in the natural world
whakatauki	proverb
whānau	family; nuclear/extended family
whānau Māori	Māori families

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