

WHAKAPAPA

Our ways of knowing, being and doing

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Abstract

The beauty of te ao Māori is the pragmatic fluidity of many of our concepts. Generally employed to explain our genealogical links and connections to land, whakapapa can also be applied within the context of rangahau to organise, structure, analyse and understand information, experiences and relationships. This article introduces Te Waka Pounamu, a whakapapa-based framework developed as a methodological research model for my doctoral studies. Included in the whakapapa framework is a tikanga Māori model I have named Te Tuamaka. This model is the practical aspect of the theoretical whakapapa framework in that it guides and supports the ways my rangahau will be carried out. The following discussion introduces and demonstrates how Te Waka Pounamu and Te Tuamaka promote Māori ways of knowing, being and doing as valid methodological approaches to rangahau.

Keywords

Kaupapa Māori, mātauranga Māori, te reo Māori, tikanga Māori, whakapapa, whānau

Introduction

Whakapapa is often considered in the realm of genealogy and encompasses past, present and future connections with people, places and things (Graham, 2009; Rameka, 2016; L. T. Smith, 2000; Te Rito, 2007). Whakapapa is a Māori cultural knowledge system and is one of our ways of knowing, being and doing (Rameka, 2016; L. T. Smith, 2000). Applied as a methodological research framework, whakapapa is useful to organise, structure, analyse and understand information, history, experiences and relationships. Whakapapa supports future learning because understanding our past and histories provides new ways of knowing, being and doing (Graham, 2009; L. T. Smith, 2021). The concept of looking

back to go forward is captured in the following whakataukī, which is another Māori cultural mode of expressing and transmitting knowledge (Rameka, 2016):

Hoki whakamuri, kia anga whakamua
Look to the past, in order to forge the future

This article introduces Te Waka Pounamu, a methodological research framework developed for my doctoral rangahau. The framework is underpinned by the concept of whakapapa and draws inspiration from the above whakataukī. In keeping with the guiding words of the whakataukī, I begin by offering an insight into the background of my rangahau by sharing a brief personal narrative

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followed by an explanation of the kaupapa of my rangahau. The purpose of commencing in such a way is to highlight my position within my rangahau from the very beginning to explain my why—the reason I decided to undertake my rangahau. Furthermore, contextualising the kaupapa of this article provides an understanding of why I have chosen to approach my rangahau through the lens of whakapapa.

Tāku pūrākau

My paternal grandparents were native speakers of te reo Māori, and although my father had knowledge of the language, he spoke very little to his own tamariki. Our mother is Pākehā so we were raised by parents with different cultural and ethnic backgrounds. There was perhaps a sprinkling of te reo Māori throughout my childhood, but English was the dominant language of our home. Although not completely lost, the intergenerational transmission of te reo Māori within my whānau was certainly disrupted. I began my own journey of reclaiming my ancestral language as an adult. I undertook this journey to help fill what I believed was the missing link to my identity as Māori. Furthermore, it was to equip me with the knowledge and tools to raise my own tamariki with te reo Māori. It is my belief that this is the key to mending the fractured intergenerational transmission line of language in our whānau.

Tāku rangahau

My experiences and knowledge of the use of te reo Māori within my whānau provides the backdrop to my rangahau. The focus of my rangahau is the intergenerational transmission of te reo Māori within my whānau. I am interested in finding out what happened to our language: When did it stop being used in my whānau? Was it a conscious decision or did it just happen as part of the assimilation processes of this country? It is important to approach my rangahau through a whakapapa lens because to find answers to my questions I need to, as the whakataukī advises, go back in order to move forward. Furthermore, my rangahau is firmly positioned with the context of whānau; employing a whakapapa framework is therefore an organic approach to my rangahau. L. T. Smith (2000) and Graham (2005, 2009) talk about the positionality and connectivity of whakapapa in terms of how we view and understand our world. L. T. Smith (2000) noted that “the concept of *whakapapa* embraces much of how we see ourselves in relation to everything else” (p. 235). Te Waka Pounamu provides a framework to understand the epistemological

foundations, underpinning theories and methodological approach of my rangahau. This supports my understanding of how I view my position and connections within my world in order for me to address the previously mentioned research questions.

My rangahau falls within the realm of Māori studies, which is concerned with and centralises te reo Māori, tikanga Māori, and Māori values and beliefs (Higgins, 2004; Paringatai, 2013; Reilly, 2011). Māori studies is grounded in Māori knowledge systems that inform and guide our ways of knowing, being and doing. Reilly (2011) explains that Māori studies “aims to restore balance in the lives of indigenous students and their wider communities, many of whom continue to experience the longer-term effects of colonization” (p. 340). The intended audience of my rangahau is primarily my whānau and, on a wider scale, Māori whānau seeking to reclaim te reo Māori. Given the kaupapa and intended readers of my doctoral studies, working within a Māori studies space is culturally appropriate and is one way to contribute to restoring balance by reclaiming our language, culture and identity. Developing and applying Te Waka Pounamu as a methodological framework was a natural fit for my rangahau because it is an embodiment of all that Māori studies stands for.

Te Waka Pounamu

Te Waka Pounamu further supports the restoration of balance through being firmly grounded in Māori knowledge systems. Te Waka Pounamu was chosen as a name for the whakapapa framework because within the context of my rangahau it represents whakapapa, language, culture and identity. Corresponding English words for waka include conveyance, canoe and modes of transport (Moorfield, 2011). In a Māori worldview, waka is an identity marker because we can trace our lineage to tīpuna who travelled here by waka and claimed and named different parts of this country. Waka often feature in pepeha, which are expressions of whakapapa. Ngaha (2004) asserts that pepeha act “as a roadmap or signage to allow those who are able to read the maps an insight into a person’s *whakapapa* and places of belonging” (p. 29). The second part of the name of the whakapapa framework is pounamu, which are viewed as taonga. Within the context of the whakapapa framework, pounamu represents the taonga, our ways of knowing, being and doing, which are included in Te Waka Pounamu. These taonga encompass the essence of my rangahau, which as identified at the beginning of this paragraph, is

whakapapa, language and culture. Therefore, as a methodological framework, Te Waka Pounamu represents the conveyance of our ways of knowing, doing and being throughout the generations that inform, influence, support and guide my rangahau. The whakapapa framework provides a visual representation and explanation of the methodological approach to my rangahau. The model is holistic, and each concept is represented by the circular shapes or layers that connect each part of the framework. These in turn represent the interconnected nature of te ao Māori, where people, places and things are connected through whakapapa (Ka'ai & Higgins, 2004; Kawharu & Newman, 2018; Taani, 2015, 2019).

Te Waka Pounamu should be read as one would the whakapapa of one's whānau, that is, starting with tīpuna and tracing lines of descent (Ngata & Ngata, 2019; Te Rito, 2007). Applying this concept to the whakapapa model means we start with the outer circle or layer and proceed inwards to the smallest circle. For the purposes of this paper, Te Waka Pounamu should therefore be read as previously explained, with the following discussion organised under the terminology within each layer of Figure 1.

Mātauranga Māori and mātauranga ā-whānau

Mātauranga Māori is positioned within the largest circle of the framework and embraces all other aspects of the model. Hikuroa (2017) refers to mātauranga Māori as “the ūkaipō of knowledge in New Zealand” (p. 5). Ūkaipō means

“mother, origin, source of sustenance, real home” (Moorfield, 2011, p. 231). Like whakapapa, mātauranga Māori is viewed as an “indigenous knowledge base” firmly grounded in our ways of knowing, being and doing, worldviews, experiences, traditions, language, culture and identity (Duncan & Rewi, 2018, p. 32; Hikuroa, 2017; Pihama, 2001). Mead (2016) notes that “the term ‘mātauranga Māori’ encompasses all branches of Māori knowledge, past, present and still developing” (p. 337). All layers of Te Waka Pounamu are forms of mātauranga Māori; mātauranga Māori contributes to and is expressed through each part of the model and vice versa (Durie, 2021; Hikuroa, 2017; Pihama, 2001; Royal, 2012).

The origins of mātauranga Māori are attributed to Tāne-Mahuta, one of the many children of Ranginui and Papatūānuku (Marsden, 2003; Taonui, 2006). One of our pūrākau tells of Tāne's journey and the challenges he overcame along the way to obtain ngā kete o te wānanga. These kete represented three different types of knowledge, te kete tuatea, te kete tuauri and te kete aronui (Marsden, 2003; Taonui, 2006). This pūrākau provides a whakapapa connection to the origins of mātauranga Māori because, as Roberts (2013) explains, “whakapapa as a philosophical construct implies that all things have an origin . . . and that ontologically things come into being through the process of descent from an ancestor or ancestors” (p. 93). The pūrākau connects us to Tāne-mahuta through his parents, Ranginui and Papatūānuku, who in te ao Māori are perceived as the primal parents to whom all things can be traced and

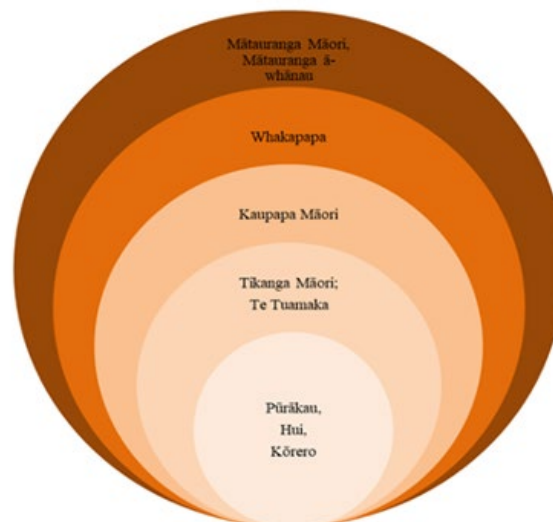


FIGURE 1 Te Waka Pounamu (Taani, 2021)

explained (Hikuroa, 2017; Roberts, 2013; Royal, 1998; Taonui, 2006).

The three kete further illuminate the understanding that mātauranga Māori encompasses past, present and future knowledges, beliefs, values and attitudes. They also signify that mātauranga Māori is not static and in fact evolves as a result of the passing of time, during which people and landscapes change (Lipsham, 2020; Mead, 2016). Durie (2021) advocates for the progression and development of mātauranga Māori “so that the kaupapa it supports can still serve their intended purposes, as well as open new doors and bring fresh possibilities” (p. 27). Grounding rangahau in mātauranga Māori supports the kaupapa of my rangahau because it is intended to serve two main areas: te reo Māori and whānau. My rangahau aims to contribute to the revitalisation of our language through the intergenerational transmission of te reo Māori. L. T. Smith (2000) highlights the significant role te reo Māori plays in rangahau because “Māori worldviews are embedded in the language” (p. 237). The second area of service is to my own whānau as well as others embarking on the journey of reclaiming te reo Māori for their own whānau. My rangahau will be centred around the voices of my whānau; thus, their contributions will enhance mātauranga because “mātauranga exists wherever whānau exist” (Durie, 2021, p. 27). This acknowledges the centrality of mātauranga within whānau, which is referred to as mātauranga ā-whānau.

Positioned alongside mātauranga Māori in the whakapapa model is mātauranga ā-whānau. Māori society consists of three main groups, namely, whānau, hapū and iwi (Kawharu & Newman, 2018; Lipsham, 2020; Moorfield, 2011). Whānau refers to a family unit, which could be either the immediate or the extended family (Duncan & Rewi, 2018; Lipsham, 2020; Mead, 2016; Rewi, 2014). Members of these societal groups share whakapapa connections to waka and tīpuna (Kawharu & Newman, 2018). Whānau, hapū and iwi are an essential part of Māori identity; for example, we identify ourselves through our whakapapa and tribal connections.

The positioning of mātauranga ā-whānau within Te Waka Pounamu is important because it highlights the whānau as an essential source of knowledge and information. Royal (1992) and Pohatu (2015) remind us to begin with our own whānau when seeking knowledge, thus acknowledging and prioritising the whānau as a knowledge base with unique ways of knowing, being and doing. Lipsham (2020) continues this

conversation by highlighting how whānau ways of knowing, being and doing are intergenerationally transmitted; this is a central focus of mātauranga ā-whānau, maintained through whakapapa connections, and is a key aspect of my rangahau.

Whakapapa

The next layer of the Te Waka Pounamu is whakapapa, which literally means to place in layers. Te Rito (2007) articulates this further by explaining that “it exists as a genealogical narrative, a story told layer upon layer, ancestor upon ancestor up to the present day” (p. 1). Whakapapa is expressed in many ways and is used to intergenerationally transmit mātauranga Māori, mātauranga ā-whānau, language, culture and identity (Graham, 2009; Ngata & Ngata, 2019; Pihama, 2001; Royal, 1998; Te Rito, 2007). One example is the pūrākau mentioned earlier to explain the origins of mātauranga Māori. Other cultural forms that express whakapapa are mihimihi, pepeha, kōrero and waiata (Rau & Ritchie, 2011; Royal, 1992; Te Rito, 2007). These are further examples of Indigenous knowledge bases that identify and determine Māori as tangata whenua of this land (Graham, 2009; Taani, 2019).

Whakapapa is a relational framework in which connections are made and established (Durie, 2021; Graham, 2009; Pihama, 2001; Royal, 1998; Ware et al., 2018). Durie (2021) notes that “we as Māori seek to understand things in relational terms, applying a whakapapa lens to find the common ground, and common points of origin” (p. 30). This means that whakapapa can be used as an analytical tool and will be employed as such in my rangahau to analyse the pūrākau of my whānau regarding te reo Māori to better understand what happened to our language. The application of whakapapa as an analytical tool is not new and was and is used to gain a better understanding of relationships, experiences, new information and the world around us (Graham, 2005, 2009; Pihama, 2001; Royal, 1998; Te Rito, 2007; Ware et al., 2018). Applying whakapapa as an analytical tool will be a useful way to trace the intergenerational transmission of te reo Māori in my whānau to find out when the language was disrupted and why. Common themes emerging from the pūrākau shared by the participants about their language experiences can also be identified and analysed. As a further reflection of the whakataukī shared in the introduction of this article, Graham (2005) notes that “*whakapapa* recollects the past in order to establish a pathway for the present, which can then be applied and used to plan for the future”

(p. 88). The analysis of the pūrākau will be used to plan for the future of te reo Māori within our whānau and will form the basis upon which recommendations will be offered. The aim here is to support, influence and inform current and future intergenerational transmission of te reo Māori.

Kaupapa Māori

Kaupapa Māori is positioned within the third layer of the whakapapa model to illuminate the fact that it is grounded in mātauranga Māori and mātauranga ā-whānau and informed by whakapapa. Royal (2012) describes Kaupapa Māori as “any particular plan of action created by Māori, expressing Māori aspirations and certain Māori values and principles” (p. 30). The concept of Kaupapa Māori is not new and formed the foundations upon which Māori society was based (Taani, 2019). Māori-driven plans of action have emerged in Māori struggles to regain and retain tino rangatiratanga and our rights to language, culture and identity (Pihama, 2001; L. T. Smith, 2021). As part of the renaissance and reclamation process in this country, the term Kaupapa Māori emerged in the educational context in the latter part of the 20th century with the establishment of kōhanga reo in 1982 followed by kura kaupapa Māori in 1985 (Rewi & Rātima, 2018; L. T. Smith et al., 2016). Drawing on the success of these education initiatives regarding the revitalisation of te reo Māori and tikanga Māori, Kaupapa Māori soon became the basis upon which research approaches were developed (L. T. Smith et al., 2016).

Such approaches provided what Pihama (2010) describes as a “culturally defined theoretical space” (p. 6) where research “is done by Māori, with Māori and for Māori. It is informed by tikanga Māori, or Māori ways of doing things” (Community Research, 2015, para.1). This description aligns with the following features that Graham Smith identified as commonalities for all Kaupapa Māori research: (a) is related to “being Māori”; (b) is connected to Māori philosophy and principles; (c) takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture; (d) is concerned with the “struggle for autonomy over our own cultural well-being” (as cited in L. T. Smith, 2021, p. 241).

Linda Smith (2021) explains that Kaupapa Māori “is about bringing to the centre and privileging Indigenous values, attitudes and practices” (p. 146). Te Waka Pounamu is a Kaupapa Māori approach that provides a lens through which to view my rangahau. It is my way to “retrieve some space” by carrying out research that prioritises

and is grounded within Māori ways of knowing, being and doing (L. T. Smith, 2021, p. 239). This approach is supported by Pihama (2010), who states that “Kaupapa Māori theory is based upon and informed by mātauranga Māori that provides a cultural template, a philosophy that asserts that the theoretical framework being employed is culturally defined and determined” (p. 5). Te Waka Pounamu can therefore be viewed as a cultural template for my rangahau, which is defined and determined by each layer of the framework. Rangahau by and for Māori presents a space that normalises, values and celebrates our language, culture and identity.

Tikanga Māori and Te Tuamaka

The next layer of Te Waka Pounamu consists of tikanga Māori and Te Tuamaka. This section begins with a brief explanation of tikanga Māori to contextualise the development of the tikanga-based model, Te Tuamaka. The base word of tikanga is tika which means “correct, right, appropriate and fair” (Duncan & Rewi, 2018, p. 35; L. T. Smith, 2000). My understanding of tikanga is that it is the right way of doing things in accordance with Māori values or principles. Viewed through a whakapapa lens, the origins of tikanga Māori are grounded in mātauranga Māori and maintained through the generations via mātauranga ā-whānau, ā-hapū, ā-iwi and pūrākau (Duncan & Rewi, 2018; Mead, 2016). Mead (2016) explains that “tikanga Māori might be described as Māori philosophy in practice and as the practical face of Māori knowledge” (p. 8). Therefore, any tikanga practices carried out must be reflective of the principles that are grounded within mātauranga Māori to ensure they are tika. This applies to any context including rangahau (Mead, 2016).

Tikanga principles support and guide how rangahau is carried out and, in my view, ensures the emotional, cultural and spiritual safety of everyone involved. Mead (2016) explains that:

A researcher should always be guided by the principle of tika which is the very basis of the word tikanga. Processes, procedures and consultation need to be correct so that in the end everyone who is connected with the research project is enriched, empowered, enlightened and glad to have been a part of it. (p. 351)

Te Waka Pounamu was developed for my rangahau because it feels tika and aligns with the Kaupapa Māori context in which it is positioned.

This is further supported by Te Tuamaka, which will underpin and guide my rangahau practices to ensure my whānau and the knowledge they choose to share is respected and protected as taonga.

Te Tuamaka was developed as “a set of rules or guidelines to ensure the protection, maintenance and cultural safety of the research topic, research and participants. *Te Tuamaka* guides and validates this research through the application of tikanga principles which make up its framework” (Taani, 2019, p. 44). A tuamaka is a round corded plait with five or six strands. This name was chosen for the model because like the braid, it consists of six principles or strands, which are (a) rangatiratanga, (b) manaakitanga, (c) whanaungatanga, (d) kotahitanga, (e) wānanga and (f) taonga tuku iho (Taani, 2019).

Te Tuamaka draws on and represents different sources, such as Graham Smith’s (2003) transformative or intervention framework, Linda Smith and Fiona Cram’s community-up model (2001, as cited in Rautaki Ltd & Ngā Pae o te Māramatanga, n.d.-a), Kaupapa Māori research principles and my own philosophy. These sources of inspiration have been woven or brought together into a model with the purpose of guiding my research journey (Taani, 2019). The following discussion provides a brief overview of the principles of Te Tuamaka and how they will guide my rangahau.

Rangatiratanga

Rangatiratanga is usually connected with leadership but it is also about Indigenous rights and the notion of tino rangatiratanga (Moorfield, 2011; L. T. Smith, 2021; Williams, 2012). My rangahau is about reclaiming and revitalising te reo Māori through acknowledging our past and seeking ways to move forward. Consultation with my whānau is essential to my rangahau, and their input is both necessary and valued. This is key to the self-determination principle of Graham Smith’s (2003) intervention model. It is important to ensure that those who share their stories do so on their terms and are empowered and encouraged in supportive ways so they feel a sense of manaakitanga.

Manaakitanga

Manaakitanga means mutual respect, hospitality and ensuring others feel looked after (Mead, 2016; Williams, 2012). In the context of research, Smith and Cram describe manaakitanga as:

a value that underpins a collaborative approach to research, one that enables knowledge to flow both ways and that acknowledges the researcher as a

learner and not just a data gatherer or observer. It also facilitates the process of “giving back”, of sharing results and of bringing closure if that is required for a project but not for a relationship. (2001, as quoted in Rautaki Ltd & Ngā Pae o te Māramatanga, n.d.-a, para. 4)

As noted earlier, my rangahau is a whānau journey during which we will share experiences, ideas and pūrākau. Manaakitanga is a vital aspect of this journey to ensure my whānau and their contributions are respected, protected and nurtured. This is reflective of Mead’s (2016) assertion that “all tikanga are underpinned by the high value placed upon manaakitanga—nurturing relationships, looking after people, and being very careful about how others are treated” (p. 33). Examples of manaakitanga in practice include providing nourishment and koha for participants and oral sources of information. Manaakitanga will be reflected in all areas of my rangahau and is key to supporting and enhancing whanaungatanga (Duncan & Rewi, 2018).

Whanaungatanga

The base word of whanaungatanga is whānau, which as previously explained, refers to both immediate and extended family (Duncan & Rewi, 2018; Lipsham, 2020; Rewi, 2014). L. T. Smith (2021) asserts that “*whanau* is one of the several aspects of Māori philosophy, values and practices which are brought to the centre of Kaupapa Māori research” (p. 244). My rangahau is for my whānau; their pūrākau will be at the core of my rangahau and woven throughout my thesis, thus highlighting their central position in my rangahau.

Smith and Cram’s community-up model highlights the importance of whanaungatanga and the maintenance of relationships through culturally appropriate practices (2001, as cited in Rautaki Ltd & Ngā Pae o te Māramatanga, n.d.-a). As noted earlier, implementing practices reflective of manaakitanga help to nurture and strengthen whanaungatanga. G. Smith’s (2003) transformative model also advocates for a relational approach and notes the support system within whānau. A collaborative approach is necessary so the responsibilities and obligations of individual members and of the collective can be carried out in culturally safe and appropriate ways (Hemara, 2000; G. Smith, 2003).

Kotahitanga

Kotahitanga is about working in collaboration towards a common goal or outcome (Hemara,

2000; Williams, 2012). A collaborative approach is embedded within our knowledge and value systems and is viewed as essential to collective well-being. One example is the pōwhiri process at a marae. Individuals have various roles and responsibilities; however, everyone works in unity towards a common goal of manaakitanga by ensuring manuhiri are welcomed and cared for and by upholding the mana of their marae.

Within the context of rangahau, kotahitanga is about ensuring that the kaupapa supports the “collective vision, aspiration and purpose of Māori communities” (Rautaki Ltd and Ngā Pae o te Māramatanga, n.d.-b, para. 7). As alluded to earlier, my rangahau is about revitalising te reo Māori within my own whānau. The pūrākau of my whānau will be highlighted throughout my thesis, thus reflecting a collaborative approach in which everyone is contributing towards this shared goal.

Wānanga

Traditionally, wānanga were places of learning where tohunga taught students who were chosen to participate in the wānanga (Marsden, 2003). Wānanga as places of learning now include tertiary institutions, educational workshops and seminars. It can also mean to partake in discussions and debate and to convey knowledge (Marsden, 2003; Moorfield, 2011). Wānanga will be reflected in my rangahau through the practices of hui and kōrero, which will provide the space and time to engage in discussions and debate and to share knowledge and understandings about te reo Māori. Hui and kōrero provide opportunities to titiro, whakarongo and kōrero, one of the principles of the community-up model (Smith & Cram, 2001, as cited in Rautaki Ltd & Ngā Pae o te Māramatanga, n.d.-a). This principle advises that we should first observe and listen to truly understand what is being shared in order to ensure we can contribute to the kōrero respectfully and from a place of understanding and aroha (Smith & Cram, 2001, as cited in Rautaki Ltd & Ngā Pae o te Māramatanga, n.d.-a). Aroha refers to “love, compassion, sympathy, empathy and concern for others; it may also be a combination of a number of these, or all of them” (Duncan & Rewi, 2018, p. 37). Aroha aligns with manaakitanga in that it is about treating others with respect. Engaging in a wānanga process during hui and kōrero is reflective of both manaakitanga and aroha and contributes to enhancing whanaungatanga.

Taonga tuku iho

Rev. Māori Marsden (2003) explains that taonga is “a treasure, something precious; hence an object of good or value. The object or end valued may be tangible or intangible; material or spiritual” (p. 38). Taonga tuku iho refers to anything of value that has been transferred or handed down to the next generation (Marsden, 2003; Moorfield, 2011). For the purposes of my rangahau taonga tuku iho refers to our mātauranga, whakapapa, language, culture, identity and our ways of knowing, being and doing (Rautaki Ltd and Ngā Pae o te Māramatanga, n.d.-b; G. Smith, 2003).

Taonga tuku iho is at the core of my rangahau and the significance of the word taonga was illuminated in my explanation of the name of the whakapapa model, Te Waka Pounamu. As noted earlier, my whānau pūrākau and whakapapa will shape and be centralised throughout my rangahau. The kaupapa of my rangahau is focused on te reo Māori and the ways in which it will be carried out will be guided by tikanga Māori via Te Tuamaka. These are all taonga and taonga tuku iho and vital to our identity as we investigate what happened to our language so that these taonga can be protected and continue to be handed down through the generations (Marsden, 2003; Pihama, 2001; Rautaki Ltd and Ngā Pae o te Māramatanga, n.d.-b).

Pūrākau, hui and kōrero

The voices of my participants will be gathered through pūrākau, hui and kōrero. These are all forms of mātauranga Māori and in turn contribute to mātauranga Māori (Durie, 2021; Hikuroa, 2017; Pihama, 2001). Pūrākau are a form of oral literature and were employed for a wide range of reasons. These include transmitting, sustaining and protecting whakapapa, knowledge, language and culture (Lee, 2005, 2009; Lipsham, 2020; Pihama et al., 2019). Lipsham (2020) notes that “intergenerational transmission of knowledge through pūrākau is key to Mātauranga-ā-Whānau” (p. 20). Pūrākau is therefore an organic fit with my rangahau given the focus on the intergenerational transmission of te reo Māori and the inclusion of mātauranga ā-whānau in Te Waka Pounamu. As a Kaupapa Māori approach, pūrākau is about reinstating and retrieving our culturally safe spaces in that whānau are in control of what information is shared and how it is shared (Lee, 2009; Pihama, 2001; Ware et al., 2018). Lee (2009) draws on the notion of decolonising methodologies championed by Linda Smith (2021), which, in a nutshell, is about going back to our roots and carrying out rangahau that aligns with our ways of knowing, being

and doing. Lee (2009) explains that “reclaiming story-telling and retelling our traditional stories is to engage in one form of decolonization” (p. 2). The pūrākau of my whānau will be used to better understand their reo Māori experiences and perspectives with the aim of reclaiming our language.

Hui and kōrero will be employed to gather information, connect with and further strengthen relationships with my whānau. Hui refers to a meeting or gathering. Definitions of kōrero include to converse and conversation (Moorfield, 2011). Royal (1992) explains that hui “allow tribes and families to talk about their own concerns in their own time and in either of their languages” (p. 87). As previously mentioned, hui are reflective of wānanga and provide opportunities to connect as whānau as we discuss and explore our whakapapa, consider what happened to our language and ways forward to reclaim and revitalise our reo Māori. The hui and kōrero will be underpinned and guided by the tikanga principles of Te Tuamaka to ensure the emotional, cultural and spiritual safety of my whānau and our taonga tuku iho (Taani, 2019).

Conclusion

Te Waka Pounamu is a visual representation of the Kaupapa Māori methodological framework in which my doctoral rangahau is positioned. It is a framework that is designed to convey the taonga that contribute to how we view and understand our place. Whakapapa is the continuous line that connects each part of the framework as it is expressed by and contributes to mātauranga Māori and mātauranga ā-whānau. Grounding rangahau within these Indigenous forms of knowledge values, celebrates and normalises our ways of knowing, being and doing. Te Tuamaka guides and supports Māori cultural methods such as hui and kōrero through the application of a range of tikanga principles and practices. Pūrākau is another way to reclaim our Indigenous spaces in which those participating in the rangahau can feel safe and maintain autonomy.

The application of Te Waka Pounamu as a methodological research framework is my contribution to the reclamation of our ways of knowing, being and doing and supports the revitalisation of language, culture and identity. Ruru (2021) discusses the power of researching from and within our own knowledge systems:

We bring mātauranga with us, into our research, because we know that many solutions for transformative societal change lie within the knowledge

systems and practices of our ancestors, and because mātauranga provides us with a means to study the universe from a Māori world view. (p. 17)

The different layers of Te Waka Pounamu encompass existing and past knowledges and understandings regarding te reo Māori and tikanga Māori. The pūrākau, hui and kōrero will enhance this understanding as my whānau and I continue our journey of language reclamation. Te Waka Pounamu provides a lens through which we can partake in this journey in ways that truly value and promote our ways of knowing, being and doing.

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Glossary

aroha	love, compassion, empathy
hapū	subtribe
hui	gathering, meeting
iwi	tribe
kaupapa	topic
Kaupapa Māori	Māori perspectives
kete	woven basket
koha	gift, token, pledge
kōhanga reo	language nest, childcare setting immersed in te reo Māori and tikanga Māori
kōrero	talk, discuss, converse
kotahitanga	unity
kura kaupapa Māori	primary school settings immersed in te reo Māori and tikanga Māori
mana	status
manaakitanga	mutual respect, hospitality
manuhiri	visitor(s)

marae	the area directly before the meeting house, complex of buildings	titiro, whakarongo, kōrero	look, listen, speak
mātauranga	knowledge	tohunga	expert
mātauranga ā-whānau	family knowledge	ūkaipō	home, origin
mātauranga Māori	Māori knowledge	waiata	song
mihimihi	form of introduction	waka	canoe, conveyance, modes of transport
ngā kete o te wānanga	the baskets of knowledge	wānanga	place of learning, to engage in discussion and debate
Pākehā	a person of predominantly European descent	whakapapa	genealogy, to place in layers
Papatūānuku	Earth Mother, partner of Ranginui and mother of Tāne-mahuta	whakataukī	proverb
pepeha	tribal sayings	whānau	family—immediate and extended
pounamu	greenstone	whanaungatanga	relationships
pōwhiri	formal welcome		
pūrākau	cultural narrative		
rangahau	research		
rangatiratanga	leadership		
Ranginui	Sky Father, partner of Papatūānuku and father of Tāne-mahuta		
taku pūrākau	my story		
taku rangahau	my research		
tamariki	children		
Tāne-mahuta	guardian of the forest, son of Ranginui and Papatūānuku		
tangata whenua	people of the land, Indigenous people		
taonga	treasures, anything of value		
taonga tuku iho	anything of value handed down through generations		
te ao Māori	the Māori world		
te kete aronui	the basket of pursuit, the knowledge we are seeking		
te kete tuatea	the basket of light, present knowledge		
te kete tuauri	the basket of darkness, unknown knowledge		
te reo Māori	the Māori language		
Te Tuamaka	a tikanga-based rangahau model		
Te Waka Pounamu	a whakapapa-based rangahau framework		
tika	correct, right, proper, fair		
tikanga Māori	Māori customs		
tino rangatiratanga	sovereignty		
tīpuna	ancestors		

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