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Growing Kaupapa Māori Research Capabilities and Confidence Through Whanaungatanga as Research Mentorship

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Introduction

The Ngā Wai a Te Tūī – Hiringa Hauora Summer Research Mentorship is a kaupapa Māori collaboration to increase hauora Māori[1] (Māori wellbeing) research capacity. The idea of research internships is not new, nor is a focus on hauora Māori. What is distinctive about this summer mentorship is its kaupapa Māori approach to support a diverse range of Māori into research that is by Māori, for Māori, and holds Māori values, beliefs and aspirations at its centre. Holding fast to our ways of being throughout the programme has produced a set of learnings and experiences amongst six 'interns' that we suggest offers a useful example of how to grow kaupapa Māori research in the hauora space, and beyond.

Like many great Māori ideas, this mentorship programme was enabled through whanaungatanga (relationships) – in this case an email from one colleague to another that went something like, "Hey mete, I have an idea I want to run past you." A senior researcher at Te Hiringa Hauora, an evidence-based health-promotions organisation, approached her colleague, co-author Hinekura Smith, a senior lecturer and researcher at Unitec's Ngā Wai a Te Tūī Māori and Indigenous Research Centre, with a funding opportunity to develop and facilitate

[1] The use of te reo Māori terms in this article plays an important role in normalising te reo Māori in academic writing in Aotearoa New Zealand. The first time a te reo Māori term appears it will be translated into English in brackets.

a summer internship programme. Te Hiringa Hauora had expressed a desire to increase their knowledge of, and engagement with, kaupapa Māori research in the health sector, and Ngā Wai a Te Tūī is actively involved in supporting MAI (the national Māori and Indigenous postgraduate network) students and leading out kaupapa Māori research projects. The overarching objectives of the summer mentorship seek to enable Māori communities' rights to self-determine health and wellbeing, and increase Māori research capability and capacity in the health-promotion research workforce in Aotearoa New Zealand.

This article, co-authored by the programme's six 'interns' and lead facilitator, shares our experience of, and learnings from, this four-month Kaupapa Māori pilot programme. Using a pūrākau approach to storying (Lee, 2008), we share our stories to help grow kaupapa Māori research capability, capacity and, most importantly, confidence amongst Māori community researchers to reinforce the critically important role of whanaungatanga in developing kaupapa Māori researchers; to challenge our own beliefs around who can 'do' kaupapa Māori research; and to demystify research with, and for, the very communities we are embedded in.

We draw on Lee's (2008) theorisation of pūrākau, a kaupapa Māori method to share story with purpose and in our own voices, as we speak primarily to other research-curious Māori to encourage them to take up research in, and with, their communities. Pūrākau are not linear, nor are they intended to spell out an answer to a problem (Lee, 2008). Similarly, pūrākau offer similar or different insights to each reader depending on their own lived experiences and positionality. We invite new and emerging Māori researchers, Māori community researchers, kaupapa Māori supervisors and mentors, and organisations interested in growing kaupapa Māori research to find their own storied connection to the pūrākau we share here.

Growing kaupapa Māori research is vital if we are to address the continuing underrepresentation of Māori in the tertiary and research sectors (McAllister et al., 2019). The broader tertiary sector shows little interest or investment in addressing this inequality (McAllister et al., 2019; Pihama et al., 2018), highlighting what Pihama et al. (2018) describe as the 'leaky pipeline' of Māori career trajectories and a systemic failure to support successful Māori postgraduate completion to PhD, and on to tenured academic research positions. Programmes such as the MAI network, sponsored by Ngā Pae o Te Maramatanga (Centre of Research Excellence Māori) is one way to grow Māori research – but it is not sufficiently resourced to reach back along 'the pipeline' to undergraduate students, nor does it intentionally extend out beyond formal tertiary education to grow Māori community researchers. This summer programme was an opportunity to create a kaupapa Māori driven research mentorship underpinned by te reo and tikanga Māori, Māori ways of being and Māori community research activities to support new and emerging Māori researchers interested in making a difference in the health and wellbeing of their community.

This is NOT an internship, and we are not interns

We discovered early on that the term 'internship,' while easily recognisable and understood in the research world, was problematic and did not fit our

kaupapa (purpose). Often an internship connects a student with a senior researcher or research team to undertake research tasks. Sometimes there is a prior relationship between the student and researcher, sometimes not. Sometimes the internship offers the student an interesting and engaging research experience that encourages them further into the world of research. Sometimes their time is spent doing mundane transcription or a literature review.

Instead of 'summer internship,' we came to describe our kaupapa (programme) as a summer research mentorship. Pihama et al.'s kaupapa Māori research *Te Tātua o Kahukura* (2018) is one of only a handful of studies that look specifically at ways to build capacity and career-development opportunities of Māori and Indigenous early-career researchers. Their notion of research 'mentorship' to describe the reciprocal learning within a tuakana–teina (older–younger or experienced–less experienced) relationship model resonated with us. The uncomfortable labels of 'intern' and 'supervisor' were also scrutinised. Instead, we tested ideas of interns as tēina rangahau (Gillon, 2020) and supervisors as tuākana rangahau.

The six kaupapa Māori senior researchers who generously gave their time to support this programme as tuākana rangahau enacted what Pihama et al. (2018) might describe as research 'sponsorship'; that is, "an action-based process catalysing upward career mobility" (p. 6), or to act in a mentoring or coaching role to offer exposure to research experiences or challenging work (Pihama et al., 2018). Reinvesting in kupu Māori (Māori language terms) and whakaaro Māori (Māori thinking) from the beginning helped to shape and guide the kaupapa. While we have not yet landed fully on a Māori term to name our roles, we use the ideas of tēina rangahau and tuākana rangahau in this article to describe our roles in the summer research mentorship.

The summer research mentorship had three clear goals:

1. Through established research relationships, to identify and support emerging kaupapa Māori researchers, inclusive of community researchers, interested in learning more about kaupapa Māori research. Key to the success of the programme was an existing relationship between the tēina and tuākana rangahau, an important whanaungatanga connection taken up in the reflections shared below.
2. To pair tēina rangahau with tuākana rangahau who are leading kaupapa Māori research, to develop and undertake specific research activities with a Māori health and wellbeing focus.
3. To actively support whanaungatanga amongst a cohort of emerging kaupapa Māori tēina rangahau to build kaupapa Māori research experience and confidence to support them into further kaupapa Māori research and/or formal study.

The research mentorship drew on established whanaungatanga and kaupapa Māori research connections. Hinekura asked six experienced kaupapa Māori researchers to each identify tēina rangahau whom they would be willing to supervise over the four-month programme. Funding from Te Hiringa Hauora provided a stipend for the tēina rangahau over the four months, travel support, and the facilities to hold in-person wānanga. The tēina rangahau met regularly

with their tuākana rangahau over the summer to carry out individual research activities across a range of projects. These included a marae-based sports study; exploring the relationship between uhi tā moko (traditional tattooing) and romiromi (massage); storying with rangatahi; marae and transitional housing.

Concurrently, the lead facilitator, Hinekura, ran regular online wānanga (knowledge creation spaces or workshops) with the tēina rangahau to support the roopu (group) to stay connected and engaged, to provide updates of their work plans, to discuss successes and challenges in their projects, to provide readings for discussion and short writing tasks, and to wānanga more deeply the purpose and principles of kaupapa Māori research. Covid-19 isolation requirements and restrictions on travel during the peak of the Omicron outbreak had a significant impact on our planned in-person wānanga throughout the summer. We were able to hold a two-day in-person gathering towards the end of the summer, which the tēina rangahau describe below in their reflections as critically important to strengthen their whanaungatanga connections, and which was a major highlight of their experience.

The creative outputs used to 'report back' on the programme offer another key difference of this mentorship, enabling the tēina rangahau to 'find their voices' in a range of ways. As emerging kaupapa Māori researchers, the tēina rangahau learnt that writing and publication is one way to share research and, while it was challenging for some to dispel their own perceptions of what academic writing should look and sound like, each took up the challenge to write their reflections in this collaborative co-authored article. For all but one of the tēina rangahau, this is their first publication. We learnt that how you disseminate research must suit who the research is for – that is, if research is about a marae community, share it with that community in a way that is accessible, understandable and, most importantly, useful to effect change.

The research mentorship had three outputs. First, each teina rangahau created a 40-minute presentation on their individual project, sharing the project's aims, methods and outcomes, and what they learnt about kaupapa Māori research during the process. Instead of presenting these in person at a final wānanga as planned, their presentations were recorded and then shared to community stakeholders. Second, the tēina rangahau created a collaborative creative presentation on their learnings and experience of a kaupapa Māori research mentorship. Again, Covid-19 impacts curtailed our plan to share this presentation in person. Instead, the collaborative presentation is a set of beautifully edited individual video reflections on the shifts in mind and heart, thinking and doing, that the tēina rangahau experienced on this journey, which will act as a useful resource for others interested in developing kaupapa Māori research mentorship.

Finally, each teina rangahau wrote an 800-word contribution to this co-authored article to support their academic writing development and to provide an opportunity to publish. Some of tēina rangahau described this writing contribution as the most challenging of the three outputs, but perhaps the most rewarding, as each person pushed through long-held (mis)beliefs that they were "not writers." The following sections are titled and attributed to each author, as each teina rangahau takes up an aspect of their summer mentorship journey and their learning, or indeed unlearning, about research.

Whether you are a student or supervisor, academic leader, community researcher or wanting to become so, we invite you to learn from our collective experience of being part of a whanaungatanga-led kaupapa Māori researcher summer research mentorship.

Am I good enough to be a kaupapa Māori researcher?

(AOTEA FRANDI, TE RARAWA, TE ARAWA)

Starting out in this summer mentorship, despite studying at university for six years, my experience as a kaupapa Māori researcher was limited. I asked, "Am I good enough to be a kaupapa Māori researcher?" I had a preconceived idea of what kaupapa Māori research was – high-achieving academics, articulate writers, proficient in mātauranga Māori and te reo Māori me ōna tikanga (the language and its cultural practices). Though I knew that these skills and qualities are useful to conduct kaupapa Māori research, I was blindsided by learning that all kaupapa Māori researchers were once tēina in this field. When I received an email about an opportunity to be part of a kaupapa Māori research internship from my tuakana rangahau Jade Le Grice, I immediately analysed my own skills to see if I was capable of taking part. I was already conducting a kaupapa Māori doctoral thesis, but knew that my writing skills needed improvement. I was a former tauira of Te Kura Māori until Year 9 so I had some knowledge of te reo Māori me ōna tikanga, and had partially grown up with this knowledge. My initial impression was that I had some skills, but still had doubts about my level of proficiency and made unfavourable comparisons of myself to others.

Perceiving my own deficit as 'lacking' experience in kaupapa Māori research, I felt motivated to learn more. I saw participating in the research mentorship as an opportunity to enhance my skills. My initial understanding was that I would be supervised by Jade Le Grice to assist with some of her work. At our first hui, meeting other tēina rangahau, I became aware that I was to be part of a wider kaupapa Māori research roopu. This was huge for me, because it presented a tangible opportunity to learn, train and be guided into kaupapa Māori research. My journey through university had provided limited opportunities and support to learn kaupapa Māori research, and my learning had been online kaupapa Māori literature.

The literature online is excellent and extremely helpful, and I felt that learning about kaupapa Māori by distance allowed me to understand the theory; however, I felt that learning about kaupapa Māori through practice and connection could broaden and deepen my understanding. Previously, the prospect of reaching out for support outside of the university structures and systems appeared daunting to me, despite wanting to ensure that I could pursue my own kaupapa Māori research to the best of my abilities. Engaging with one of the few kaupapa Māori researchers in my School and Faculty, in a broader context with further kaupapa Māori researchers, appeared to be the perfect opportunity to achieve this.

Through the summer I realised I was trying to prove that I am good

enough to be a kaupapa Māori researcher to counteract my feelings of being unworthy of conducting kaupapa Māori research. As part of my research project I had three main tasks – writing a literature review, engaging with rangatahi to take photos, and engaging with stakeholders of a roopu that uses creative arts to help support rangatahi. What I noticed during these activities was that I favoured the tasks I was good at and neglected the ones I wasn't good at. I consider myself a 'people person,' so I enjoyed engaging with rangatahi and stakeholders but avoided writing my literature review and other writing tasks. When I did write, I insisted on writing 'the perfect paragraph,' which could take days, resulting in a huge pile of writing to catch up on that to this day has not been completed.

During the wānanga with my fellow tēina rangahau we had many discussions about how we felt throughout the internship, including how we felt about our own abilities to conduct kaupapa Māori research. Through these discussions I was able to shift my perspective of not feeling good enough to conduct kaupapa Māori research, to discovering where I actually sit as a kaupapa Māori researcher. I discovered that I'm a learner and a teina in the kaupapa Māori research field. What this means, moving forward, is that because I am a learner, I am now conscious that my skills will slowly refine and develop over time. My skills will develop through receiving feedback from my tuakana rangahau about my writing, or engaging with other kaupapa Māori researchers – I don't need to be afraid to make mistakes. Throughout the wānanga and the interactions with my tuakana I gained a knowledge base of what kaupapa Māori research means. I understood that experienced kaupapa Māori researchers were, more than likely, once in my shoes. I also learnt that kaupapa Māori researchers are also constantly learning more and more to ensure that they are providing the best practice to our whānau, hapū and iwi. I am very grateful that I can add this knowledge base and experience to my kete and feel confident in moving forward in my endeavours to be a good kaupapa Māori researcher.

Poipoia te kākano, kia puāwai – nurture the seed and it will blossom

(DANIELLE SQUIRE, NGĀTI TŪWHARETOA – NGĀTI HINERAU ME NGĀTI HINEURE)

Ding! A notification comes through from a friend. A message asking if I am free to kōrero with her about a project coming up – a kaupapa Māori Summer Research Internship. I would be one of six asked to participate. Who, what, where and how; the sales pitch of sorts to encourage me into trying something new. My project work would be part of a research kaupapa with rangatahi titled "Hapai te hauora – it's like breathing your ancestors to life." A karanga (call) – could this be the return to my master's journey? Over a four-month period, I would be able to learn from a kaupapa Māori research roopu to create, comment, shape and review pūrākau 'change story' data (Carlson, 2021) while being supervised by a tuakana rangahau.

I had never expected an opportunity such as this, but my passion to

tautoko rangatahi Māori was a key driver for my tuakana rangahau to reach out to me about the research kaupapa (T. Carlson, personal communication, March 17, 2022). I was encouraged by the karanga, but also felt intimidated to be involved. I am a wahine with Māori and Pākehā whakapapa; I immediately felt the doubt creeping up my neck and an inner voice that challenged my identity – who was I to step into a kaupapa Māori space? I was reassured by my tuakana in our first hui together, that Western systems have violently impacted the way we view and understand ourselves and our identities, and by speaking my own truth, experience and story no one can take my narrative away from me (Carlson, 2021).

This was my first introduction to a formal supervisor–supervisee relationship. I understood a 'supervisor' would oversee work, as an expert in their field, and would be able to challenge and problem-solve situations with their supervisee (Hodza, 2007). I felt, however, this did not reflect my relationship with my friend or our experience – we flowed like tuakana–teina. In te ao Māori, tūakana are recognised for their social position, they are knowledgeable and lead by example as they are typically more experienced than their tēina (Winitana, 2012). The tuakana–teina relationship is described by Winitana (2012) as "promoting cultural practices underpinned by whānau and whanaungatanga, between tutor and learners" (p. 34). Being able to work with a friend and colleague, whom I respected in her field, enabled an organic relationship for the two of us to grow, and provided an unspoken bond of mana wāhine, manaaki and aroha.

Whanaungatanga framed our time. The relationship my tuakana and I had created a space to share the thoughts and feelings I was having about participating in kaupapa Māori research. A scheduled time for supervision was an opportunity to check in about our own whānau and milestones happening in our lives. Whanaungatanga was important. It allowed us to show ourselves at that moment in time, whatever was going on, a chance to be seen and heard – maintaining manaaki and aroha for one another (Glynn & Berryman, 2015). Through whanaungatanga I was reassured that my voice, insecurities and narrative, were important. As was the guidance of how to locate myself in time and space, gleaned from my tuakana rangahau and her narrative of her journey as a kaupapa Māori researcher.

For the majority of the mentorship, hui was in an online space. However, an opportunity to wānanga, kānohi ki te kānohi, was met with excitement and emotion. The term 'skin time' (I. Farnham, personal communication, February 26, 2022) describes what had been missing – shared energy and space. Wānanga allowed for kōrero to happen and re-form ideas of kaupapa Māori research. Thought-provoking pātai (questions) were asked at the beginning of this journey – "What does kaupapa Māori mean; what might it look like in research; does kaupapa Māori research exclude?" (H. Smith, personal communication, November 6, 2021). With guidance from my tuakana rangahau, new whakaaro (ideas/thinking) were formed. Our wānanga added to the richness and depth that couldn't be replicated in an online hui. Being together was an opportunity for sharing challenges, new understandings and shaping of thoughts. There was a mauri present but not seen, an implicit understanding of what being together meant (Royal, 2005).

My tuakana rangahau also challenged my own misconception of

kaupapa Māori research; that is, the reverence I had for who could be a kaupapa Māori researcher. I realised the uncertainty I felt when considering how to answer the pātai was one that I did not experience alone. The reassurance given through the tuakana–teina relationship was also present within wānanga with my peers. It helped me to understand and to see a perspective beyond myself. Kaupapa Māori research is bigger than me and the individuals in it, it is an approach to create space for Māori to have dialogue across disciplines about research (Smith, 2017).

This journey for me as a tauira/ākonga/teina, has provided an experience that has shaped how I will engage in future supervision relationships. The internship, and my first experience in a supervisor relationship, has given me an insight into the dynamic of tuakana–teina and that it is worlds apart from Western supervision. What is important in this relationship is an appreciation of whanaungatanga and how it contributes to open and honest kōrero. I valued the intentional time together to allow the trust to develop and to enable me to bring questions to a safe space of learning, as well as guidance on how to be authentic and find my voice in research. I was, most importantly, reminded to challenge what is normal in research spaces by being present in them as a wahine Māori. The trust formed in our tuakana–teina approach is one that I will always value and continue to look for. I return to the whakataukī "Poipoia te kākano, kia puāwai – nurture the seed and it will blossom." During this kaupapa I have learnt that my knowledge is one of the many 'seeds' planted in our gardens that forever blossom, season after season, when watered with whanaungatanga, manaaki and aroha.

Mā te mārama ka mātau; mā te mātau, ka ora!

(IRENE FARNHAM, NGĀTI AWA, TE PATUWAI, NGĀI TŪHOE)

Here I unpack the way I have come to understand kaupapa Māori research over the course of this research mentorship. My project was based on Te Puea Marae transitional housing programme (a funded research project investigating the impact of a programme to provide wraparound support for long-term housing in South Auckland). The broader research looks at what factors contribute to the successful long-term housing sustainability of whānau who have been in the programme, from a whānau perspective. I came into the kaupapa Māori research space interested in how research has the potential to affect positive change in communities. The ability for research to identify inequities and address social-justice issues appeals to me, while my understanding of kaupapa Māori research aligns with my values of aroha (compassion), manaaki (care) and tika (to be and act in right ways).

As a Māori social practitioner, I reflect and critique my personal and professional experiences alongside kaupapa Māori theory. Awhina Hollis-English (2015) supports this notion and posits that Māori social workers are required to engage in theory to guide and reflect on their practice. For my own professional practice, I also draw on my whakapapa, my past and my understanding of our broader social constructs. These provide me with a particular lens through which I identify hauora (wellbeing) and engage with

whānau Māori. This lens helped me identify commonalities and build rapport with a community-based researcher from Te Puea Marae, a senior Māori social worker with over 20 years' experience.

Encapsulating a holistic kaupapa Māori approach that sees people and issues as interconnected, I view all things as intertwined and not sitting in isolation. What I bring with me into the research project, the work I am involved in, the spaces I occupy as a wahine Māori, and the responsibilities I carry as a māmā, both enrich and impact my input into the research. This is equally true for those I have worked alongside. Covid-19, family obligations and other diverse factors relevant to each of us impact our engagement with the research, and with each other. Working within a kaupapa Māori team has afforded me a snapshot of some of the various dynamics to consider when I am in a kaupapa Māori research space.

I have come to understand that kaupapa Māori research is multifaceted. It is messy, complex, beautiful and challenging all at the same time. While I have learnt new ideas and research methods directly linked to my project, the most important lessons that I take away from this experience are those about myself as part of a research team. My greatest epiphany came when I was asked not about my project specifically but instead about my experience as a researcher in this kaupapa.

Social work, counselling, teaching and nursing are known as the caring professions. As such, caring for others is important to me but I often forget to check in with myself. When I was asked to describe my experience of this kaupapa I was lost for words and the tears flowed – my tears were my words. I could not articulate my feelings of expectation, of responsibility, of the pressure to meet the project outcomes. The mentorship wānanga provided a safe space and genuinely caring ears interested in hearing about my experience, which helped me turn my tears into words. I had unconsciously placed high expectations on the experience I thought I would have, and what I would achieve in my project during the mentorship. When I realised that I had not reached the unconscious expectations I had placed on myself, I felt a sense of disappointment – as if I had failed the rest of my team.

I was able to see that each member of my project team had different tasks to deal with, and understood their need to address each one in terms of priority. I see the whole person, their challenges, and empathise deeply with them. It is part of who I am and why I do what I do. I was able to simultaneously rationalise why our team found it difficult to co-ordinate our calendars and find more time to meet. I realised that I had not given myself that same level of care and understanding, even though it was impossible to achieve some tasks without the team's input first. As I unpacked these feelings, I realised how much pressure I had placed on myself to complete certain tasks, despite not being able to do so on my own. I then understood that the expectations I had placed on myself were unreasonable and were mine alone. This was a timely cue for me to stop and ask myself, "How am I doing, and why?"

As a Māori woman, I am most comfortable when working in kaupapa Māori space that supports connection and relationships. The ability to wānanga with the other interns enabled me to hear their thoughts and challenges, to share mine, and be affirmed and validated, which resonated

with me deeply. However, my mainstream working environment has conditioned me to work independently, and to demonstrate my value through productivity. Being highly productive as an individual in that context contrasts with how we approached our collaborative kaupapa Māori mentorship. Perhaps the influence of my working environment was the origin of my expectations of myself? I am still unsure, but I find some sense of grounding from Durie (1985), who speaks about the differences in how Māori and Pākehā view individuality and independence. While Pākehā view independence as a sign of maturity, Māori instead see the ability to operate collectively as mature.

As I continue to untangle my thoughts, it prompts other questions about the worldview I bring, and whether it aligns with the traditional pedagogy of academia. Do I want to pursue research? Is it too early to tell from this one experience alone? I am not certain, although this experience has helped me to see how kaupapa Māori research can be decolonising, even when we are not fully conscious that it is happening.

Tiakina te pā harakeke: Whānau at the centre of kaupapa rangahau Māori

(ERUERA MORGAN, TE ARAWA, PARE HAURAKI – PARE WAIKATO)

Kaupapa rangahau Māori as I experienced during the Summer Research Mentorship was challenging. This wānanga happened during a national Covid-19 lockdown (the longest endured in Aotearoa). As such, our initial introduction to our cohort of fellow students was from necessity moved online, depicting the shifting sands of our contemporary times.

During the virtual whakatau (introduction), I was requested to lead us in our opening karakia or whakawātea to officially commence our wānanga. Before I could compose myself, I had three of our mokopuna, Kuini, Waitai and Tamaihāroa, descend upon me as I began to address our virtual hui. The mokopuna were inquisitive to see the intrigued yet accepting faces framed on my laptop, including their nana, as they climbed all over me. Simultaneously, I managed to maintain composure to safely deliver a brief mihi and karakia to open our auspicious kaupapa and to ensure our waka of learning was carefully launched.

In the excitement of the mokopuna seeing their nana on the screen of the computer, they soon figured out that Nana and Koko were part of the same hui. Suddenly the mokopuna all left my makeshift office space (our bedroom) and made a beeline for their nana, who was occupying our living room downstairs. As the mokopuna transitioned from space to space they began to climb all over their nana. For me, the mokopuna made a profound impact by setting the scene for our kaupapa rangahau Māori programme and impressed upon us all the reality of whānau and mokopuna. All these fundamental values are critical aspects that firmly ground us as Māori (Pihama, 2016; Lee, 2008; Nepe, 1991, cited in Smith, 1999).

In the context of Covid-19 and the digital divide, we are separated as Indigenous people from our cultural practices and values, in particular the aspect of kanohi kitea (physical presence) and whanaungatanga. The broader

impact of Covid further alienated us from our communities, people, culture, whenua and customary practices, impacting the way we socially interacted with each other and our environments. Our Māori worlds dramatically changed when the requirement to socially distance ourselves resulted in the evolution of whakawhanaungatanga and other key customary practices moving to online spaces. Hui, tangihanga and wānanga have evolved, forcing us to engage differently in a digital space, giving life to unfamiliar platforms that we were not entirely used to. Covid has determined the way we practice whakawhanaungatanga in these contemporary times; nevertheless, we have adapted and explored innovative ways to maintain and express our cultural customs and values as Māori. Importantly, tikanga Māori – how and why we move in the world – remains a constant while we adapt and adopt different ways of interacting in these consistently turbulent times.

As I reflect on our mokopuna, I see that what may have appeared to be a chaotic setting was, in fact, a real-life snapshot of a Māori whānau environment in a Covid-19 lockdown. In the closing remarks of my karakia and the mihi, I commented that our mokopuna are the embodiment of kaupapa Māori – after all, the work of kaupapa Māori and kaupapa Māori research is about intergenerational transmission of knowledge, customs and practices. This coheres with the underpinning philosophy of Te Kōhanga Reo and Kura Kaupapa Māori education movements of matua rautia (it takes a village to grow a child). Furthermore, mokopuna remind me about what is important in life, and as an emerging Māori researcher and practitioner in kaupapa Māori Rangahau – that is whānau (Pihama, 2016; Lee, 2008; Nepe, 1991, cited in Smith 1992, p. 1; Smith, 1999).

I am reminded of the privileged position of kaupapa Māori research and the responsibility to make transformational change. Certainly, this notion has enhanced my positionality of intergenerational living as tūpuna in relationship to mokopuna (Pihama, 2016; Lee, 2008; Nepe, 1991, cited in Smith, 1999). Furthermore, whānau and mokopuna are at the heart of all things we do. Whānau ground us in the way we think and behave, and how we position ourselves for the present and the future. This notion firmly aligns with Durie's (1994) Te Whare Tapa Whā model, asserting that whānau is a critical pillar in the health and wellbeing of Māori. (Durie, 2006). Whānau has anchored me during this internship, which has meant that I have had to contribute to the collective learning or wānanga in a unique way.

My experience of kaupapa Māori research is deeply rooted in our everyday lives of being whānau, rather than individuals coming into this privileged paradigm of Māori research. This was evident in our virtual whakawhanaungatanga and sustained throughout the duration of our summer wānanga. From the first day, we introduced ourselves not as individuals but in our holistic relationship to our ancestral mountains, rivers, seas, hapū, whānau, waka, marae, iwi, and traditional narratives and whakapapa into this space. Despite the physical distance that separated us, we were brought closer together through whanaungatanga (Barlow, 1991; Durie, 2006).

The beginning of a research journey I felt I could never start

(DAN KEEPA, NGĀTI AWA, NGĀTI RANGITIHI)

Here I share my experience of engaging in kaupapa Māori hauora (health) research as someone deeply connected to their marae community but new to undertaking research – or my preconceived perception of what research means and who should do research. My early understanding of what constitutes a researcher was someone who held both mana and academic intellect (Smith & Smith, 2020). I still hold true to the idea that mana is an important aspect of being a kaupapa Māori researcher; however, my experience in this research mentorship helped me to understand that every researcher has a starting point – and this is mine.

The mana earned in kaupapa Māori research (Smith, 1993) is gained from one's intent to serve one's whānau, marae me te iwi Māori. My challenge to the Western academic idea, that kaupapa Māori has equal, if not more, mana than some Westernised ideologies (Smith, 2020), is also part of what constitutes mana in this field. Mana can also be accrued through being present at the marae, giving service and showing gratitude to other whānau. It should not matter who you are, if the toilets need cleaning, clean them. If the dishes need drying, pick up a tea towel. I bring with me the attributes and values that we enact on the marae to this, the beginning of my research journey.

Interacting with my marae whānau in a new relationship – a research relationship – helped me shift from my professional mentoring role, supporting others to find solutions to their barriers through self-discovery, to a research approach of being present and listening. Initially, I found balancing the feedback from the marae whānau and stakeholders without imposing my own thoughts and views to be challenging. The urge to offer an answer or give a solution was ever present, and although it was meant with the best intention, it wasn't the kaupapa at this time. Instead, I rediscovered a previous skill I used to use quite often: listen to understand rather than listen to reply. Taking this approach allowed the voice of the marae whānau to flow more freely during our research so that they could better articulate the direction they wanted to go.

On this journey I learnt that kaupapa Māori research brings together multiple personalities and attitudes held together by whanaungatanga. I discovered that my role was to carefully balance the wants and needs of two distinct entities, marae whānau and a sporting organisation. Although both groups appeared at first to be at odds with each other – one wanted to engage more with Māori, the other wanted to build sustainable capability for themselves – I soon figured out that their common aspiration was to work with each other for their mutual benefit. This research mentorship was an opportunity to nurture this partnership.

I came to the research mentorship when my wife (who is also my tuakana rangahau) offered this opportunity to support the hauora of our marae whānau. Strong hauora in one's whānau is important. I was instantly

captivated and jumped at the opportunity. After further kōrero and realising the full extent of what I was about to commit myself to, feelings of self-doubt quickly emerged and presented some magnificent excuses to withdraw from the project. The anxiety began to dissipate with continued guidance and encouragement from my fellow tēina rangahau and my Ngā Wai a Te Tūī support team. The kaupapa Māori principle of tautoko (to support) and manaaki (to care for) were on full display.

Engaging in kaupapa Māori literature provided the motivation for me to stay on this hīkoi. Scholars such as Linda Smith and Graham Smith (2020) were some of the first Māori academics to challenge what I viewed as self-entitled upper-class Western academia. Their persistence in pioneering kaupapa Māori research in the Western education system was inspirational to me. However, I have no doubt that I would not have progressed this far had it not been for the way this internship was delivered. The knowledge and whakawhanaungatanga from the roopu, and the way the programme was facilitated, was the game changer. Our whanaungatanga was strengthened through wānanga ipurangi (online) and noho wānanga (in person), sharing ideas, resources, information-gathering techniques and self-reflection.

The ever-evolving tikanga of whanaungatanga gave me the confidence to write with my own voice. Nearing the end of this part of my kaupapa Māori research journey, I have started to ponder on how much my thinking has changed. There are numerous ways that this internship has reversed my belief that I wasn't worthy of contributing to kaupapa Māori research. From being brought up in a colonised education system and working for predominantly Pākehā organisations and businesses, the influence of kaupapa Māori was forced into the shadows of myth and legend to make way for Westernised ideologies and frameworks (Pihama et al., 2015). Through the guidance and mentoring (some of which was unintentional) from a humble yet confident group of dedicated people, I have realised that my drive was always there, but the confidence to be unapologetically Māori had been halted from a very young age. What was 'a research journey I felt I could never start' is now looking like a journey I never want to finish.

Reaching across: Transferring my thoughts, practices and voice into the written word

(PIRIPI MORUNGA, NGĀ PUHI, TE HIKUTU)

To you, the reader that I have not met but with whom I want to connect, I share my journey of navigating a way to convey my whakaaro (thoughts) and my deeply embodied practices around romiromi (Māori massage) and uhi (traditional tattoo practice) into the linear expectations of academic writing. I can talk and wānanga for days about romiromi and uhi. I can clearly speak and articulate my thoughts about my practice and respond to questions and ideas, or ease people's anxieties. But ask me to write or articulate this flow of ideas in a written form and I draw a blank. I start to question myself – how do I start to write about my embodied practice? What is my way into writing? How do I begin to write about multi-dimensions of space in a two-dimensional form

such as writing? How do I not lose my voice to what I think research writing should be? This is my haerenga (journey) into these uncharted waters.

I share my journey here to encourage other hauora practitioners and Māori community researchers to hold fast to their journeys. To look to their ways of talking, thinking and writing as a means to open spaces and doorways for ourselves and our communities, because the more ways we can communicate, the more people we can connect to. Wānanga is one way, talking is one way, writing is another. We can do it in our own ways and with our own voices.

I have had to challenge my own assumptions of what academic writing is. My expectations were that I had to use words and sentence structures or grammar that was not mine for my writing to meet an expectation that I had constructed myself. Charles Royal (2012) talks about the power of our environment to impact the lens through which we research. Through my experience of being in this research mentorship and around other creative Māori thinkers and writers I learnt the importance of writing in a way that connects to my community first and foremost, not in a way that conforms to academic expectations. I learnt that writing can be in the form of a poem or a letter to yourself. Here are three key points about how I learnt to express my thoughts and get them from my head to the written form.

Keep it simple and to the point. As I was to learn, for me this was easier said than done! To write as I speak was a challenge and I began to move away from the point I was trying to communicate. I began to focus more on my grammatical delivery to fit the academic expectation – and there I became stuck. I needed to readjust my angle and find a new approach. With support through whanaungatanga I found my starting point. Brainstorming ideas. What sticks out? What is important? What do you want to say? Choose your key ideas and these are your opening paragraph statements.

Always be aware of who you are writing for. I do think the reader has a responsibility to bring an energy to meet the space, to meet the writer, and as such the reader and writer create a reciprocal relationship, leaning into each other and sharing energy together as they engage in the written word. Just like in my hauora practice, the person seeking to restore their balance and me, the kaimahi, have to meet at an intersection of energy to find balance for the healing to happen. I believe that writing should be accessible and understandable to our communities, otherwise what's the point? Although the reader may have entered the space of your writing and therefore already have some understanding, there is still a responsibility for you to be aware and acknowledge their presence within your pages. Find that balance where you are communicating clearly what you want to say without losing your voice. Centre who you are writing for, in your mind and in your writing.

Responding to critical feedback. I began writing assuming that people would understand the concepts I was bringing forward. As tāngata whenua we think metaphorically through the means of pūrākau (story), waiata (song), uhi and romiromi, to name just a few. I was using metaphorical phrases like "connecting to your flow," assuming the reader would understand what I meant. The idea of being in the flow is natural for me in my mahi as a romiromi practitioner and in the creative realms of uhi tā moko. It was frustrating receiving critical feedback on my writing from my tuakana rangahau. I

remember having to check myself because my thinking was, they're not on my page, they don't understand even though they've had years of experience within this field. I had to reset myself, take deep breaths. I asked myself: what is challenging me here? My way in was my way out, remembering who I was writing this for and why, and bringing my community back to the centre brought me back to a balance in my writing. Writing does not have to be an individual exercise, it can be wānanga. Yes, critical feedback can be a funny thing.

There are multiple ways that we as Māori researchers connect to our communities. We wānanga, we talk, we think, we create, and we also write. My contribution here shares how I learnt to retain my voice in written form as I overlaid this new way of talking (on paper) onto my familiar hauora landscape. I was able to overcome the barriers I had constructed for myself around what academic writing should look like and sound like through the process of wānanga, realising that writing does not have to be an individual task. I encourage you to share your kōrero, experiences and thoughts through writing and talking that supports us to push through together, to uplift each other, and to create an elevated energy within and for our hauora communities.

And so, through the research into my crafts of uhi tā moko and romiromi hauora, another depth of understanding is revealed. The intersection of all things is energy. When our ihirangaranga (vibration) and iarere (frequency) are aligned to what we seek and desire, pathways rise to meet our every step. To have trust within yourself, to hold fast to the groove your adze carves, generates inspiration for our young people to follow their hearts. So I encourage you to invest time and energy to investigate what draws you to a creative place.

Reach out, reach back, as we reach across.

Not the end, but another beginning

Two complementary Indigenous storying methods, pūrākau (Lee, 2008) and storywork (Archibald, 2008) deliberately leave the purpose of the story open to the reader. That is, every reader will bring their own set of experiences to the story, reading or listening to the story with slightly different needs and expectations to others in the audience. The purpose of this co-authored article has been to give voice to the experiences of six tēina rangahau and the lead facilitator of a four-month kaupapa Māori summer research mentorship so that future tēina and tuākana rangahau might learn from our experience and be encouraged to engage in kaupapa Māori research in its many forms. Furthermore, co-authoring this article has offered the tēina rangahau a valuable academic experience as they worked together through the challenges of academic writing, peer review and publishing. Each of our voices is unique, as are our experiences. Each of us will take similar and different learnings forward with us as we navigate further research interests, whether in community or in formal study. As a roopu, a closely bound group of people learning from each other within whanaungatanga relationships, we learnt:

- that whanaungatanga, whether it is being supervised by a friend or mentor or your spouse, is a strength and not a conflict of interest;

- that developing kaupapa Māori researchers takes time – skin time, thinking time, wānanga time, collaborative and individual writing time, reading time. Time;
- that the greatest rewards were seeing personal and academic breakthrough moments when someone who thought they couldn't write realised that they can – and actually they are really good at it;
- from seeing the immense growth in confidence in one another to be in, and 'do,' kaupapa Māori research – because we are better than good enough, we are amazing;
- that as Māori we can write and talk, think and present with our own voices. That we don't have to sound like old dead white men; instead we need to sound like ourselves, because we are talking with our whānau and they will tell us if we sound weird.

Finally, we want to encourage other Māori to be research curious and to take up those important questions that exist in our whānau, hapū and communities. We suggest that our kaupapa Māori approach, which centres principles of tuakana–teina, tautoko and manaaki tāngata, provides the collective encouragement necessary to enable emerging Māori researchers to be courageous and authentic as they engage in research with their communities. We encourage you to be courageous and to leap into research as another way of effecting positive change for our communities. This is just the beginning of our research journey and we are excited to see where it will take us next.

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