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Whakarongo ki te Tangi! – Listen  
to Our Tears, Listen to Our Call!  
Learnings from a Summer Research  
Mentorship to Grow Kaupapa Māori  
Community Health Researchers

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# Whakarongo ki te Tangi! – Listen to Our Tears, Listen to Our Call! Learnings from a Summer Research Mentorship to Grow Kaupapa Māori Community Health Researchers

Dr Hinekura Smith, Jenn Sarich, Taoitekura Eruera, Ann-Margaret Campbell-Strickland and Lillian Mato Bartlett

## Abstract

This co-authored paper centres the Māori cultural practice of tangi, both as a way to heal and to be heard, for four new and emerging Māori community health researchers involved in a Kaupapa Māori research mentorship. If research mentorships are about growing research capability and capacity, we highlight here that another important 'c' comes first – confidence. For over 20 years, Kaupapa Māori theory and research have carved out critically important space for Māori to research 'as Māori' in academia, yet omnipresent colonialism continues to cast doubts on the validity of our voices as researchers, and our 'worthiness' or ability to step confidently into research space. Here, four emerging Māori researchers who are committed to making research-informed health changes in our communities share how our confidence to 'do' research grew during a summer Kaupapa Māori research mentorship. We each experience the emotion of tangi – be it a bird's call or weeping – in different ways. Therefore, rather than offer advice on 'how to become confident as an emerging Kaupapa Māori researcher', this co-authored paper encourages you to hear, and importantly feel, these stories about 'becoming' and to consider how research *must* do better to create more Kaupapa Māori-led opportunities for Māori to confidently step into research with, and for, their communities.

## Introduction

The Māori term 'tangi', a complex and emotive verb, means to weep, to cry in grief or to mourn (Williams, 1997, p. 379). As a noun, tangihanga, or traditional Māori funerary processes, are described by Nikora and Te Awekotuku (2012) as a significant Māori expression of cultural identity enabling the grief process to be physically, spiritually and emotionally experienced collectively within Māori ways of knowing being and doing. To tangi, or to cry, is to grieve and to heal as we connect our past to our present, shedding roimata (tears) and hupe (mucus) as "tangible symbols of grief that are metaphorically 'wrapped in love' (Dawes et al., 2021, p. 524) and as an outward sign of respect for the deceased and their family. Tangi also means to utter a plaintive cry, to call out, or to be heard (Williams, 1997, p. 370). Well-known songs and proverbs remind us that our non-human relations tangi – "Whakarongo ki te tangi a te manu" ("Listen to the call of the bird") – or draw our attention to the tangi of the inanimate relations – "Whakarongo ki te tai e tangi nei" ("Listen to the tide as it calls").

Central to these definitions is that to tangi is not a sign of weakness. Indeed, to tangi, for women, children and men is viewed as a strength in te ao Māori and an important way to connect, to express our emotions, and importantly to heal from pain and trauma. In this article, four emerging Kaupapa Māori researchers share, in their unique voices, their experience of engaging in a four-month Kaupapa Māori health research mentorship. Now in its second year, this research mentorship was co-led by Dr Hinekura Smith (co-author) and Associate Professor Byron Rangiwai, both Māori academics at Ngā Wai a te Tūi Māori and Indigenous Research Centre, and funded by Te Whatu Ora Health New Zealand. As a funded collaboration, the mentorship seeks to increase Kaupapa Māori health research capability amongst emerging, rangatahi and community researchers over a four-month summer programme. The Māori pedagogy of tuakana-teina (Nepe, 1991) to engage in decolonising research methodologies saw eight tēina rangahau (interns) paired with eight tuākana rangahau (senior Kaupapa Māori supervisors) to undertake individual health-related projects. Concurrently, the tēina rangahau connected in person as a whānau cohort during two weekend noho and four online wānanga over four months to develop their critical thinking, academic writing and reading skills.

The idea of research mentorships is not new, nor is the call for increased health research engagement that is with, and for, our own communities. What is distinctive about this summer mentorship is its Kaupapa Māori (Māori-centric) approach to growing emerging leaders into health and wellbeing research. This article adds another layer of Māori research whakapapa, not only to the summer research mentorship but to the broader mission of growing Kaupapa Māori research(ers) (see Smith et al., 2022, for further background).

## Growing Kaupapa Māori Researchers One Tangi at a Time

Māori and Indigenous people have always been researchers, tackling our own challenges using Indigenous theory, methods and methodologies. The four co-authors who contribute their stories below are each engaged in Māori space, be it through their communities, their arts practice or their education. Yet stepping into the research space produced within them doubts and anxieties. Am I Māori enough? Am I good enough? Smart enough? Who am I supposed to sound like? At different times during our four months together, the co-authors found themselves crying, as their tears and fears, anxiety and perceived inadequacies about what it meant to 'do' Kaupapa Māori research or to say "I am a Kaupapa Māori researcher" produced deep emotional responses. In particular, engaging with literature and crafting short written passages revealed long-held misbeliefs about 'looking dumb in front of the class' or feeling out of their depth. As a group we began to talk and think about these feelings of not being enough, and the deep-seated emotion it produced.

When Māori have for so long been held to the margins of research, have been the subjects of research, been over-researched and had our knowledge gathered (or stolen), (mis)analysed, (re)measured and explained back to us (Jackson, 2020; Mercier, 2020), it is not surprising that new and emerging Māori researchers struggle to develop their academic voice. This Kaupapa Māori research mentorship set out to create a safe space to build capability and capacity, but, first and foremost, to build confidence to claim our space as Kaupapa Māori researchers. As we read Māori literature and talked about big critical ideas, tears flowed freely, raising the question: He aha au e tangi ai? Why am I crying?

In this article each author takes up, and importantly takes back, the notion of tangi as a sign of strength, reframing tangi as part of their journey to decolonise their thinking about themselves as Kaupapa Māori researchers. In doing so, they give themselves permission to tangi, to cry out, to be heard and ultimately to heal as they seek transforming change through research across their diverse communities. We begin with Jenn Sarich, a fifth-year clinical psychology student who reminds us to whakarongo ki te tangi, by listening to our voices and instincts when the tangi of imposter syndrome takes hold. Next, Taoi Eruera, a rangatahi community researcher and Bachelor of Architecture graduate reminds us to listen to the tangi of the rangatahi (Māori youth). Ann-Margaret Campbell-Strickland, a highly experienced kairaranga (weaver), and a wahine deeply embedded in the community of her practice, found herself leaning into and listening to the tangi of her artform so that she may hand on a legacy of research to her children and mokopuna – if I can do it then so can you! Finally, Lilly Mato Bartlett shares her story of personal grief and loss, and how, by listening to the tangi of whakapapa and the legacy handed down through her father's scholarship, she has found new ways to tangi with and for her father, and to heal. Whakarongo ki to mātou nei tangi – listen to our call!

# Nā Koutou i Tangi, nā Tātau Katoa: When You Cry, Your Tears Are Shed by Us All

Jenn Sarich (Ngā Puhi, Te Rarawa, Ngāti Hauā ki Taumarunui)

I entered the Ngā Wai a Te Tūi – Te Whatu Ora Kaupapa Māori summer mentorship as I enter most spaces, a mokopuna of Hokianga-nui-o-Kupe and the Whanganui region, and a daughter of South Auckland. I came with some experience of the academic world, having just completed my fifth year at university and beginning my doctorate in clinical psychology. My understanding of Kaupapa Māori research was fragmented and as my knowledge developed over the summer, I cried numerous times. As a rōpū, we gathered and bonded on various occasions and many of us shed tears. It is suggested that crying collectively enhances whanaungatanga as the common sensory experience weaves people together (Matenga, 2020). Our awa flowed separately then came together and created a vast ocean for us to gather, learn, teach and heal.

Towards the end of February, as I was watching Te Matatini my eyes started to well up and soon after I began to weep as the tangi of the waiata and haka washed over me. A few days later, as I introduced myself to a cohort of aspiring and practising clinical psychologists, my voice cracked as I started to share my pepeha (tribal connections) and whakapapa (genealogy). Although modern Western society often positions crying as an unwanted weakness, the benefits of crying have been documented in ancient Greek and Roman philosophies, where tears were suggested to cleanse and purify a person (Newhouse, 2021). Similarly, for many Māori, crying is viewed as a positive way of expressing feelings and regulating emotions (Wirihana & Smith, 2014).

It was important for me to quieten external and internal noise to be able to interpret my tears. *Whakarongo ki te tangi*. In doing so, it became evident that it was my whakapapa penetrating my mind, heart and spirit. Te Rito (2007) describes whakapapa as the layering of our ancestors and traditions, accumulating over time as a foundation for us to lean on, while we are concomitantly the next layer for future generations. Expanding this definition, Webber (2011) describes whakapapa as a highly valued knowledge-base. Knowing where we come from enables a sense of belonging and, consequently, our ability to flourish and thrive (Webber, 2011). Additionally, Wirihana and Smith (2014) acknowledge that connection to ancestry serves as a spiritual practice that is integral to Māori wellbeing alongside physical, mental and social health (Durie, 1985). In this regard, my tears can be seen as a spiritual practice. One that reminds me of who I am and where I come from, and guides me in the right direction. Perhaps my tears can be seen as a gateway into a subliminal space of intergenerational mamae, pain and sorrow, and simultaneously a space of endless potential and healing, serving as a channel of communication between myself and my tīpuna.

Although the contexts I have mentioned so far have been safe spaces for crying, there have been instances when crying was unwelcome, which facilitated feelings of confusion and inferiority. I can recall being in academic environments where emotions and discussions I mentioned were not entirely

dismissed, yet not entirely embraced. I left these spaces thinking I had been too vulnerable, too weak, and I should have done better to ‘hold myself together’.

Based on these experiences, I questioned whether this was ‘imposter syndrome’ I was experiencing. Imposter syndrome refers to a “pattern of behaviour wherein people doubt their abilities and have a persistent fear of being exposed as fraud” (Mullangi & Jagsi, 2019, p. 403). I wondered whether I was capable of working in a scientifically rigorous environment or whether I was in fact a ‘fraud’. As I turned to my ancestors for guidance, it became clear that I was not experiencing a ‘syndrome’, as the term suggests that the problem exists within the individual. Instead, I was in culturally unsafe places that hindered my abilities and beliefs.

Given that we live in a settler-colonial nation, many of our major institutions, policies and ideologies derive from a te ao Pākehā perspective that marginalises Māori notions of wellbeing and ability (Groot et al., 2017). This forces many Māori to often internalise external issues, encouraging the belief that they are the ones with the problem, when, in fact, the problem is the uncompromising systems. Tulshyan and Burey (2021) are two women of colour from the United States who also critique the concept of ‘imposter syndrome’ as it pertains to Black and brown women in corporate America, highlighting that ‘imposter syndrome’ originated with a Eurocentric lens and the impacts of racism, sexism, classism and other biases were excluded from the definition.

As I continue my journey as a Kaupapa Māori researcher, I am proud to say that I know who I am. I am a mokopuna, a daughter and a māmā, and I will bring my whakapapa, my tīpuna and (on some days) my tears into my work with me. It is therefore essential that institutions such as academia continue their efforts to decolonise, making space for us to share our mātauranga, our practices and our tears.

## Whakarongo ki ngā Rangatahi: Kaupapa Māori Research Through the Lens of a Rangatahi

Taoitekura Eruera (Ngāti Awa, Ngāi Tūhoe, Tūhourangi)

“He manu hou ahau he pī ka rere. I am like a fledgling, a newborn bird just learning to fly.” (Harvey, 2005). I connect deeply to this famous Ngāti Awa motto as I perceive myself as a manu hou, a newborn bird just learning to fly. I joined the Ngā Wai a Te Tūi summer research mentorship as a manu hou who aspired to learn how to fly confidently within the research environment, a manu keen to engage in Kaupapa Māori research so that one day I could share this mātauranga with whānau. Still, most importantly, I joined as a manu hou with no knowledge or experience under my wing within the research spectrum. As this manu hou, my experience and journey were not smooth – if one word could describe my experience during this internship, it would be

## STRUGGLE.

As a new rangatahi researcher, the feelings of self-doubt and anxiety of not understanding corrupted my thoughts, causing me to stress and struggle throughout the process, as strength and growth come through continuous effort and struggle (Hill, 2013). For manu, learning to fly is a process that involves a little trial and error, similar to the way a baby's first steps are interrupted by frequent stumbles and falls. In saying this, "He manu hou ahau, he pī ka rere. I am like ... a newborn bird just learning how to fly," so sit back and listen to the tangi of this manu as I take you through my journey into the Kaupapa Māori research space, through my lens as a rangatahi.

According to *Te Aka Māori Dictionary*, the definition of 'ako' is learning from the knowledge and experiences of others, whereas 'wheako' is learning through your own experience. My journey through this internship was a mixture of both. While entering into our first noho, I was excited to engage with a group of Māori individuals who shared the common objective of gaining new experience and knowledge through ako, but by the end of day one, my initial excitement shifted to confusion, leading me to lie in bed that night thinking, "Nah, this is too hard for me, I don't understand, I don't even know what I am up to." At this point, my eagerness to ako was slowly turning into a wheako experience, feeling as if I could not ask questions because I did not want to be portrayed as dumb. Wanting to speak about things that don't make sense has always been a barrier for me. I sought to overcome my feelings of doubt by looking to the knowledge and experiences I already had. I turned to my knowledge of pūrākau (story), whakapapa (genealogy) and hītori (history).

A pūrākau I constantly recited through this journey of struggle was the story of Tāne and his journey to retrieve Ngā Kete o te Wānanga, sometimes referred to as the three baskets of knowledge. During his ascent, Tāne was ambushed, attacked by a multitude of insects, reptiles and anything that crawls. Due to jealousy towards Tāne, these challenges were exacted by his older brother Whiro to prevent Tāne from reaching the realm of Io, Te Toi o Ngā Rangi, the uppermost of the 12 heavens.

As well as the physical challenges, Whiro also placed a mākutu (curse) on Tāne, casting doubt into his mind and his mentality. Tāne's journey was both a momentous physical and a mental challenge (Best, 1923). I used Tāne's journey as an example to re-establish my mental wellbeing and banish thoughts of self-doubt, and as a reminder that even through the most difficult challenges, Tāne was still able to complete his mission successfully. I agree with Te Aorere Pewhairangi (2021), who reminds us that Tāne and Whiro both occupy our minds, in a constant battle between light and dark, good and bad thoughts.

Similar to the story of Tāne and Whiro, in the book *Think Like a Monk* (Shetty, 2020), a former monk and well-known storyteller tells his grandson that every choice in life is a battle between two wolves inside us. One represents anger, envy, greed, fear, lies, insecurity and ego. The other represents peace, love, compassion, kindness, humility and positivity. They are competing for supremacy. "'Which wolf wins?' the grandson asks. 'The one you feed,' the elder replies." (p. 147). Tāne and Whiro are like these wolves that live within us, therefore never invite Whiro to stay within the palace of your mind, and never feed him (Pewhairangi, 2021).



Without even knowing, I had been inviting Whiro to stay with me every time I had to become this rangatahi researcher. The thoughts of not understanding, the fear of looking dumb, as well as the stress, struggles and tears, were all influenced by Whiro. This journey of struggle helped me to reconnect to our old pūrākau and to embrace my own whakapapa. Intertwining these things gave me the courage and right to be a proud rangatahi Māori researcher. This Kaupapa Māori research experience was a mental and emotional struggle, but as Hill (2013) says, “Strength and growth come only through continuous effort and struggle.”

## Whakarongo ki te Pā Harakeke e Tangi Nei – Listen to the Call of the Flax Bush

Ann-Margaret Campbell-Strickland (Ngāti Ruanui, Ngāpuhi)

When I weave, I feel the connection to my tūpuna. It is not an empty void, it is a space where I have an identity, a place where I belong – ka tū kaha āu. I know who I am and I have confidence in my ability. But, if raranga is a Kaupapa Māori space, why do I feel that Kaupapa Māori research is so different to what I know? Why do I doubt my ability and confidence in one space when I feel a strong identity in the other? I emerged from my bachelor’s degree in Māori fibre arts in 2015 with my research curiosity sparked. I have an aspiration to undertake a master’s degree. A part of this research mentorship is a step towards that goal. The following are three of many realisations on how I am coming to understand myself as a Kaupapa Māori researcher.

I ask myself, why is navigating the Kaupapa Māori research space so hard, awkward and strange? How can I let it be as simple as feeling the sun’s rays through the trees – sparkling and emitting a force you cannot put words to, only the wonderment of belief. Raranga is all of these things to me; through analysis, knowledge recovery and experiencing tūpuna mātauranga, this is part of Kaupapa Māori research. I never thought I would ever identify as a Kaupapa Māori researcher. But if I can claim this space, then my children and mokopuna can, too. With a legacy of persistence and determination learned from my raranga practice, I keep going until the mahi is finished. In my raranga practice, when a project or kete is started, despite the challenges, it is always finished.

Engaging in research felt beyond my capabilities; however, through this research mentorship I have learned that my raranga space *is* Kaupapa Māori space. Campbell (2019) writes of weaving ancestral knowledge, and the practice of nurturing our harakeke takes us back to whakapapa. My experience is that, when we wānanga, vast amounts of mahi, thinking, doing and transforming take place. We have difficult conversations; we review and encourage positive critique of each other’s work; we work collaboratively to get large projects done. The atmosphere within wānanga emanates te taura here – the transmission of mātauranga Māori – to and from our tūpuna. I feel

connected and my mind is open to absorb the knowledge of our ancestors.

Engaging with academic literature is an important but challenging part of becoming a Kaupapa Māori researcher. I was daunted, and questioned my ability to comprehend such literature, but now my thinking has shifted. I would still describe reading as not fun, but when I find a piece of literature that I can relate to and can identify with, I find myself looking for a deeper meaning – it's like the process of raranga, but weaving different strands of ideas, words, concepts and points together instead of physical fibres.

I discovered a new-found passion to see what can exist in the written word – words that inspire, ignite and awaken my senses, much like when I am in the zone of raranga. I am not of a dedicated religious faith; however, Rose Pere's words on an absolute belief in a supreme influence resonate with me. Pere states: "approaches of learning to arouse, stimulate, and uplift the mind are very important ... the mind, if nurtured well, knows no boundaries and can aid one to traverse the universe" (Rose Pere quoted in Pihama et al., 2019, p. 12). Raranga opens the universe to me, and now so do words.

Within our Kaupapa Māori frameworks, Pere (1987) talks about the joy and sadness of crying. Even though, throughout my life, I have been taught it is a weakness to cry, I agree with Pere that it is a healing way to express ourselves. I am reading my way through a range of literature now and understanding Kaupapa Māori research; however, I have also come to the realisation that raranga is Kaupapa Māori research in action. Through my summer project (an analysis of the construction of Te Raa, an ancient woven sail), I have discovered the genius of our tūpuna. The many woven techniques used within Te Raa are basic yet complex. There are so many elements to Te Raa that it is difficult to totally comprehend their potential within one summer project. I am intrigued to continue to explore, to continue to read and research. I am affirmed and am coming to understand the power of Kaupapa Māori research and my place within it.

## Whakarongo ki te Tai Aroha – Listen to the Tide of Tears of Love

Lillian Mato Bartlett (Ngāti Tūwharetoa, Te Whānau a Apanui, Te Arawa)

I am the mātāmua of much-loved academic Dr Paora James Mato, a distinguished and humble man who passed unexpectedly in 2021. Who is ever ready for that? He was snatched from me, leaving me with regrets of not treasuring him enough. Then one day he was not there and I could no longer take him for granted. Bereft, I hear Dad's writing call to me – whakarongo ki te tangi. I follow his voice from our piles of personal letters and within his academic writing. A legacy of Kaupapa Māori research I'd never read during his lifetime. Here I share how the summer research mentorship opened space and time for me to consciously weep and embrace the healing vibrations within my roimata. Absolving tears for the loss of my dad, the weight of the legacy he left, and the joy and relief of being accepted where I am, leaning

closer to the Kaupapa Māori researcher I want to be.

Indigenous wisdom among Native Americans, Aboriginal peoples of Australia and Aotearoa New Zealand Māori carries collective traditions of gathering for shared storytelling and connection to heal through times of trauma (Haberecht & Prior, 1997; Pere, 1991). Our tūpuna encouraged healing through open and uninhibited expression of emotions (Higgins & Moorfield, 2003; Matenga-Kohu et al., 2003). In contrast, Pākehā favoured subdued, time- and place-specific grieving. By the early 1900s, tangihanga had been restricted to three days in the summer and four days in the winter. Deep and culturally informed processes of tangi were dismissed as an excess of emotion and extravagance of grief (Phillips, 1954). I've become inherently self-conscious of my tangi. My tears insidiously ridicule me and I feel suffocated and stifled by my attempts to reconcile ā-hinengaro, ā-hinengākau. Instead, I've shied away from spaces where my tangi is an inconvenience, existing but closed off from the manaakitanga (care) and whanaungatanga (relationality) I need.

Through uncertain times, our tūpuna would search whakapapa and pūrākau to find similar instances of patterns occurring in the past to give explanatory power to the present. I rummage through Dad's papers, stumbling across my grandfather's letters. Koro Te Kaka Jean Mato was a former school teacher, army sergeant, and world champion woodchopper stationed in Papua New Guinea and Malaysia as a New Zealand forestry advisor. His letters are astute, and I remember him telling me his intentions were to lay a pathway for my father to follow. A Māori worldview affirms that those who pass live on through their following generations, who in turn live on through those that follow them. This my koro embodied. However, Pākehā perceive that the past lies behind, with the future holding the key to imminent success. For Māori the opposite holds true. It is the past that lies ahead and this is where living generations seek out their dreams, goals and aspirations. A bicultural dilemma exists even in the cultural fundamentals of understanding intergenerational aspirations through past and present times.

How can I succeed, when my institutional reality strangles my Indigenous identity and treasured wisdom within? Through the whisperings of my whakapapa, I sense that, as children, we are both the manifestation and the legacy of our parents, koeke and tūpuna. We are everything that they could offer in their time. Roimata maringi, my language of tears, are expressions of deep gratitude for what was laid for me/ko au (us/tātou), my resolve to a higher purpose, and the accountability for the nurturing of not just our pathfinding mokopuna, but our pathfinding selves.

In expression and action, Kaupapa Māori research challenges the status quo. I arrived at our first wānanga feeling that I was already hiding and fighting to just be who I am. But here we openly wept. Intimate tearful expressions flow in natural harmony to rebalance, relieve, and to transform ourselves within the reconnection to our spiritual and physical waterways (Dixon, 2013). Roimata kai ngākau, my tears in this moment are dualities of love and loss. They are an outpouring of grief wrapped in aroha, re-telling a lifelong love story. Fellowship with my tēina rangahau encourages me in knowing that tangi is not meant to be kept silent or obediently contained. We share moments of grief, uncertainty and perseverance. Expressing our vulnerabilities for whole-

self living and loving allows us to first be heard and then to move forward with confidence, conviction, purpose and collective strength.

Dad and I shared a passion for reading. I fondly remember Pacifica novels where at the moment of learning the meaning of life one would meet an instant, unexpected death. Dad suffered a heart attack post-hīkoi around Te Whare Wānanga o Waikato. Friends and family gather often, retracing his final steps from Helena Road, through campus, along Te Pua Wānanga ki te Ao with Rorohiko me Ngā Pūtaiao Pāngarau (faculty buildings) in the distance. Meandering under the shade of the kahikatea trees in sight of Te Kohinga Mārama Marae, where he lay, I wonder – in his ponderings did he indeed stumble upon the meaning of life? I like to think he did. I, too, ponder how my research journeys will meaningfully lead me and allow me to lead meaningfully.

Nō reira, moe mai rā e tōku Pāpā. Nāu ēnei kōrero kua mau i a au.  
Nāu te kōrero, nōku te whiwhi.

Therefore, sleep well Dad. You have gifted me these words.  
The knowledge is yours, the privilege and fortune are mine.

## **Ka Mutu te Tangi, ka Rere Tonu te Tangi – One Call Finishes and Another Begins**

Tangi – to call and to weep, and to weep as you call. This article repositions tangi as both a culturally important way to grieve and heal, and as a way of having our voices heard. Each of the co-authors takes up the notion of tangi in their own way, and through their own voice, to share a learning they took away with them from their research mentorship experience. Their experiences add to the whakapapa of Kaupapa Māori scholarship to prompt thinking about other ways to grow Māori research capability, capacity and confidence from both within academia and within our own communities.

Four of the five co-authors have never published before. Yet here they demonstrate the power and determination of wāhine Māori and what is possible when safe research space is created to enable Māori who are new to research to wānanga, to read and talk, think and write as a collective. Importantly, they learned to do this using their own voices, so that their unique tangi – their call and their tears – might be heard. This article encourages experienced researchers to consider innovative and empathetic ways to encourage emerging Māori community researchers to step into research spaces that can feel unfamiliar. Some experienced researchers will hear their own tangi echoed in the stories shared here, while for others the tangi may sound distant and indistinct. Either way, we forward that as Kaupapa Māori researchers we have a responsibility to create space for others to tangi, too – whatever that may sound like.

Most importantly, the co-authors encourage other research-curious Māori to use their authentic voices – their tangi – to forward and provoke

transforming change with and for the communities they care about. Whakarongo ki te tangi – listen to the diverse cries of these four new and emerging Kaupapa Māori researchers, who bring with them lived experience of being Māori, of being youth, of being the legacy of a Māori scholar and of being deeply embedded in the pā harakeke in an effort to encourage others to tangi, too.

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