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DEVELOPING A KAUPAPA WHĀNAU FRAMEWORK TO EXPLORE SOCIAL, CULTURAL AND HEALTH BENEFITS OF A WHĀNAU-INSPIRED INITIATIVE

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Abstract

Placing whānau at the centre of research design and delivery empowers whānau to take ownership of their own narrative while leveraging and extending their existing resources and knowledge systems. This article outlines the development of a kaupapa whānau research framework developed by whānau involved in a whānau-inspired initiative at their marae. Conducted in accordance with whānau principles, the research was guided by a tikanga approach to ensure that the experience was mana enhancing for all engaged. The conceptualisation of the kaupapa whānau framework reflects kōwhaiwhai from within the wharenui o tūpuna Parewahawaha and introduces concepts of whakapapa, wairua, kia whakatōmuri te haere whakamua, wānanga, and mana ake as guiding principles for conducting research alongside whānau. The framework emphasises the importance of being able to work alongside one's own whānau by creating and using a research framework built around whānau worldviews and what they value.

Keywords

Kaupapa Māori, mātauranga, methodology, whānau, whānau research

Introduction

A Kaupapa Māori research paradigm prioritises the validity and legitimacy of Māori ways of knowing and doing and encourages researchers to develop methodology and approaches that are tailored to the study being conducted (Cram et al., 2015; Stevenson, 2017). Described by Cram (2001), Durie (1990) and Powick (2002) as a process that contributes to positive Māori development, a Kaupapa Māori approach is driven by research participants and is oriented towards benefiting the collective. Underpinned by Māori worldviews, knowledge and traditions, the approach ensures that the research process affirms Māori norms, thus ensuring the process of the research is mana enhancing for all involved (Cram, 2001; Durie, 1990; Stevenson, 2017; Tuhiwai Smith, 2012).

Groundwork laid down by Kaupapa Māori proponents over the past few decades has helped reclaim a space for Māori to conduct mātauranga Māori research (Edwards, 2012; Royal, 2012; G. Smith, 2003). As epistemology, mātauranga

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Māori is a unique way of knowing and being in the world that includes not only what we know but also how that knowledge is acquired (Edwards, 2012; Royal, 2009). While the term mātauranga Māori can be considered relatively new (Edwards, 2012; Royal, 2009), the genesis of knowledge is ancient, having arrived to Aotearoa New Zealand shores with our Polynesian ancestors hundreds of years ago (Edwards, 2012; Royal, 2009). This ever evolving continuum of knowledge was passed down and adapted by each ensuing generation to meet changing circumstances and to provide ways in which to make sense of the relationships and environments around them (Mead, 2012; Royal, 2004, 2009). Mātauranga Māori seeks to identify connections between all phenomena, whether animate or inanimate (Sadler, 2007, 2012). Through whakapapa, an essential tool of mātauranga Māori, the world can be ordered and understood, linking all things as part of an organic system of relationships that can be traced back to primary parents Papatūānuku and Ranginui (Tau, 1999). This way of thinking inextricably connects the researcher to the phenomena being studied through links to, and understandings of, our place in the universe (Sadler, 2007, 2012). Drawing on mātauranga Māori enables us to reflect back on past events that can help us understand the present and inspire future solutions (Mead, 2012; Royal, 2009).

Mātauranga Māori is diverse, nuanced and localised to specific whānau, hapū and iwi (Doherty, 2019; Le Grice et al., 2017), recognising that each whānau has developed their own body of knowledge derived from their experiences, relationships and environments in which they live. This knowledge is shared through whānau-specific pūrākau, waiata and tikanga, which may vary across rohe. For example, tikanga associated with pōwhiri in one context may differ from the engagement and tikanga of another iwi. While te reo Māori is a critical factor in being able to grasp concepts of mātauranga Māori, there are also numerous other ways in which mātauranga Māori can be expressed and transmitted. Activities such as raranga, waiata, kapa haka, learning about whakapapa, interactions in te taiao are all ways in which mātauranga Māori can be accessed as the wairua associated with these tasks opens up pathways of learning and understanding (Edwards, 2012). By engaging in these activities, whānau who have systematically been stripped of their ability to kōrero Māori through processes of colonisation are not restricted from being able to access, engage in and begin a journey in mātauranga Māori.

This article outlines the researcher's journey alongside whānau involved in a whānau-inspired initiative and the subsequent development of a kaupapa whānau framework that can be used to guide research. An overview of different whānau research strategies is followed by the background context of the Reweti whānau hui (RWH) before the researcher positionality and a tikanga-guided approach to research are outlined. The conceptualisation of the kaupapa whānau framework is then introduced, followed by discussion about the components of the framework—whakapapa, wairua, kia whakatōmuri te haere whakamua, wānanga and mana ake. The application of the framework and how it applies to the Reweti whānau hui is published elsewhere (Reweti, 2022). This includes access to a short film that illustrates the experiences of the Reweti whānau hui.

Whānau research strategies

Methodology refers to the philosophical framework that determines how research will proceed. For research with whānau, it is important that the methodology and methods used empower whānau while also enabling critical analysis of the kaupapa and the benefits for whānau involved. G. H. Smith (1995) states that many traditional values, customs and practices related to whānau structure and processes are fundamental to a Kaupapa Māori approach. It is the collective nature of whānau that facilitates the sharing of knowledge, respect of others' worldviews, consensus discussion and decision-making (G. H. Smith, 1995). Tuhiwai Smith (2012) likewise describes whānau as a way of organising a research group, incorporating ethical procedures that report back to the community as well as debating ideas and issues that affect a research project.

Tinirau (2020) argues that while many researchers have engaged whānau in research, few have explored notions of how whānau research should be conducted, pointing to a need for further research that is for, by and with whānau. There are a variety of frameworks, such as Durie's (2003) whānau capacities, whānau ora outcome goals (Durie et al., 2010) and the whānau rangatiratanga frameworks (Baker, 2016), that have been developed to analyse and evaluate programmes designed for whānau participation. These frameworks emphasise the importance of core values and principles such as whakapapa, manaakitanga, wairuatanga and kotahitanga that may serve as guidelines for conducting research with whānau. These core values were also recognised as being important in Tomlins-Jahnke and Gillies's (2012)

research that examined the correlations between intra-whānau communication and whānau ora over a three-year period.

B. Jones et al.'s (2010) Whānau Tuatahi research framework extends some of these concepts by incorporating additional values such as whakawhirinaki, ngāwari, utu and hurihuringa. Stevenson's (2017) framework uses terms such as kaitiaki, wāhi haumaru, whakaaro and hononga to explain the attitudes and procedures that went into creating research methods used to explore whānau experiences of harm and loss around birth. Similarly Lipsham's (2020) mātauranga-ā-whānau framework builds on principles such as whanaungatanga by incorporating knowledge passed down intergenerationally, such as the use of pūrākau, ako, aro, wā and wānanga.

These examples can encourage researchers to abandon dominant methodologies that assume research processes are generic and universally applicable to all populations (Stevenson, 2017; Tuhiwai Smith, 2012). Māori diversity highlights that each whānau has its own set of values and principles that contribute to mātauranga-ā-whānau, or knowledge systems that are shaped by the experiences and environments in which whānau live (Doherty, 2019; Pohatu, 2015). This heterogeneous approach to research is reinforced by extensive literature that emphasises the importance of recognising that Māori are not a homogeneous group but rather operate in a world of diverse realities (Durie, 2011; Doherty, 2012; Le Grice et al., 2017; G. H. Smith, 1995). Therefore, developing localised frameworks for research projects will enable best practice for those engaging in research alongside whānau (Stevenson, 2017).

Reweti whānau hui

Nestled on the west bank of the Rangitīkei River stands te whare tūpuna ō Parewahawaha. Built on the whenua known as Ōhinepuhiawe, the marae is a cultural, physical and spiritual home for the descendants of Ngāti Parewahawaha. Over the past nine years, the Reweti whānau have come together to hold regular whānau hui at their marae. This provides a platform of whanaungatanga and a chance for whānau to reconnect with and learn about their cultural heritage. Whānau acquire knowledge about their whakapapa and connections to the whenua and each other through learning their pepeha, waiata and haka, which in turn increases their confidence in using te reo Māori. They retreat to the wharenui to discuss and celebrate whānau successes, rekindling links and enabling those who live away from the area to feel a sense of connectedness. Because they had experienced an increase in individual and whānau well-being throughout this time, a research project was initiated by whānau as a means to record their narrative for future generations about the journey they had been on and the subsequent growth they had experienced through engagement in the regular RWH. This whānau-led research project draws on public health approaches to grassroots health promotion and whānau development. Therefore, it sought to evaluate the RWH's social, cultural and health benefits to create a model for other whānau to learn from. This article focuses on the development of the framework whānau created to guide the research process.

Tikanga-guided approach

The researcher's contextual knowledge was gained through being a whānau member and having participated at each of the RWH since their inception. As a whānau member, the researcher had established relationships and a personal commitment to invest in the kaupapa. While engaging whānau in research is typically considered a conflict of interest in western techniques, this privileged position provided the researcher with access to kōrero that would not be readily available to others outside the whānau. However, it is critical to recognise that the researcher serves a dual role when conducting research with and within their whānau. Beyond simply documenting whānau kōrero, the researcher's role includes compiling, analysing and interpreting data that may cast the researcher as an outsider, even when conducting research within their own whānau (L. Smith, 2006). As a result, the researcher's role is not without personal bias. There is a constant need to negotiate the most effective methods for conducting research that is cognisant of and reflective of whānau realities; that is, to reflect on how things are rather than merely what the researcher hopes or desires to find.

At the RWH, whānau interactions are not governed by the same ethical standards or rules as those of western institutions. This led to the consideration of a number of ethical requirements beyond that of institutional and professional regulations and codes of conduct. As opposed to imported rules such as signed informed consent or the researcher's predetermined agenda, tikanga, as established by the marae and whānau, determined how the research process should proceed. Tikanga are collective beliefs and values that inform attitudes and behaviours and ensure that whatever endeavour is undertaken is done in an ethical and moral way. As the foundation of

Māori epistemology, tikanga are commonly built on intergenerational learning and experiences, as well as logic and common sense connected with a Māori worldview.

This is where tikanga-guided research diverges from western institutional ethics. For example, as part of western institutional ethics, researchers are often required to prepare a number of forms such as the participant information sheet, which outlines a predetermined research agenda prior to obtaining consent from participants through individually signed consent forms (Fa'avae et al., 2016). Predetermined agendas can suggest that the researcher holds an upper hand in determining the direction research should take. Individual consent forms can also constitute a problem in terms of collective knowledge protection, because individuals may inadvertently release information without the informed consent of those who may be affected by the distribution (L. Smith, 2006). These types of institutional formalities can be incongruent with a communal whānau approach to research, creating a power imbalance between researcher and participants. Balancing these power relationships and ethical concerns was a driving factor behind whānau wanting to develop a kaupapa whānau framework from which to base this research.

A kaupapa whānau framework to guide research

The kaupapa whānau framework was patterned after kōwhaiwhai panels inside the wharenui o tūpuna Parewahawaha. This inspiration came after kōrero with whānau who shared childhood memories of watching their parents carefully paint the intricate designs of the kōwhaiwhai panels in preparation for the opening of the marae. They spoke about the care and precision that was needed and the wairua they felt as this work was being completed. Mediated through the mechanism of whakapapa, the symbolic design of the kōwhaiwhai represents our connections to the natural world and to one another, and therefore, the process of painting them needed to be treated with reverence. The development of the kaupapa whānau framework reflects the kōwhaiwhai and guides how we carry out whānau research. Whakapapa, wairua, kia whakatōmuri te haere whakamua, wānanga and mana ake were identified as critical guiding principles. These ideas were transformed into the tohu in Figure 1, which serves as a symbolic depiction of the whānau's pursuit of learning.

Whānau saw the development of a tohu as a way of making information more accessible and meaningful than a list of statements. Concepts are not explicitly referenced, but rather are understood through the exploration of imagery and symbolism, which is a common method of transmitting knowledge in te ao Māori. Metaphors and imagery can help us learn on a variety of levels, depending on how we perceive and understand a kaupapa, and can help us understand things that are often too complex for words alone. Using images such as the RWH tohu can convey information about our values, beliefs, and motivations and challenges the idea that knowledge must be explicitly expressed in words for it to be meaningful and valid. Recognising Parewahawaha as the eponymous ancestor after whom the wharenui is named, the tohu reinforces a strong female presence. Using the maihi of the wharenui as inspiration, and focusing on the act of nurturing, the maihi shape was inverted to resemble a "mother's hug" or a woman wrapping her arms around her belly to comfort the child within. This represents the nurturing approach of whānau research and how information needs to be cultivated to grow from a seed into a womblike state before finally reaching the realm of light in the final analysis and dissemination of the study. At the centre of the framework, two different tāniko patterns are used to reinforce the aim of the kaupapa: whānau and learning. The central poutama depicts Tāne Mahuta and his ascension to the heavens to retrieve the baskets of knowledge, and the surrounding pattern embodies the whakataukī "Waikato taniwha rau, he piko he taniwha, he piko he taniwha" (Waikato of a hundred taniwha, on every bend a taniwha) to represent all the tūpuna of the descendants of Parewahawaha. The two manaia in the framework represent Ira Tāne and Ira Wahine, both the male and female influence of those past, present and future who commit to upholding the mana of the kaupapa. The way the different parts of the manaia are placed are intended to give the sense of harakeke being woven and layered linking us together through whakapapa. While the framework does not contain a comprehensive list of what to do and what not to do when conducting whānau research, it does contain foundational concepts and principles that, when followed, can provide direction and guidance necessary to account for unique circumstances.

FIGURE 1 Tohu

Guiding principles

The guiding principles are presented in Table 1.

Whakapapa

Whakapapa is a fundamental principle that allows Māori to connect to people, time and places, enabling them to understand their position in the universe (Marsden & Henare, 1992; Penetito, 2008). Reviewing Māori creation narratives helps us comprehend our whakapapa to atua and the beginning of existence itself. This understanding allows us to see the connections between ourselves and everything else in the universe as well as our boundless potential as created beings. Māori creation narratives typically begin at Te Kore and describe the birth of the cosmos as it progresses through various levels of darkness to Te Ao Mārama. While Te Kore embodies the great and infinite nothingness in which no life could exist, it did contain a latent seed of equal magnitude, a seed of promise, of primary energy and the possibility for life. The potential within this seed was released during the long dark nights of Te Pō succeeding Te Kore, and its energy resonated throughout the darkness, eventually sustaining the formation of the Earth Mother, Papatūānuku, and Sky Father, Ranginui. A number of offspring, including the god of the forest, Tāne Mahuta, were later imbued with their primordial energy. Tāne begat the world of light, Te Ao Mārama, by forcing apart his parents' loving but oppressive embrace, thus enabling the light to enter. These are some of the pūrākau that connect Māori to past, present and future; to whenua, maunga, awa, whānau, hapū and iwi. In this sense, whakapapa represents the summation of all our ancestors and their activities, and by reciting our whakapapa, we are making order of this knowledge base that has been passed down through the generations. These teachings remind us of our enduring connections and relationships with both animate and inanimate entities, as well as the need to maintain, enhance and advance these enduring relationships for our well-being (Edwards, 2012).

My personal whakapapa qualifies me as a researcher alongside my whānau in the RWH. Being connected to the whare tūpuna named after the eponymous ancestor Parewahawaha reminds whānau of the unbroken lineage shared with the women whom the marae is named after. These

TABLE 1 Overview of guiding principles

Guiding principles	Overview
Whakapapa	Acknowledge and value the lived experiences of our ancestors, our relationships with our whenua and people to whom the research belongs.
	Create systems of order with the narrative collected by drawing strength from whānau connections and relationships.
Wairua	Trust in a higher power keeps us accountable for our actions.
	Woven into and experienced through our beliefs, values and practices, providing us with inspiration and strength to guide the research journey.
Wānanga	Whānau actively participate in the knowledge creation process through having a space to come together, to share kōrero and to debate different viewpoints.
	Provides whānau the opportunity to exercise authority over data sovereignty and how information arising from research will be shared.
Kia whakatōmuri te haere whakamua	Allows whānau to express themselves and explore different avenues at their own pace rather than being confined by external factors such as academic deadlines.
Mana ake	Emphasises the importance of developing a positive whānau identity while embracing the unique contributions that different whānau members bring to the kaupapa.

connections are further explored through learning and sharing of pepeha, pūrākau and waiata associated with Parewahawaha and other tūpuna whose photos grace the walls of the marae. Storytelling preserves tikanga and historical messages and values, including philosophical and cultural norms, all of which are vital to Māori conceptions of self and identity. These experiences are central in assisting the Reweti whānau to understand both their personal and their whānau identity and belonging as Māori.

For the research project, the RWH used a whakapapa approach to establish a system of order by layering information and discovering connections between the narratives that were collected. Narratives were developed using a variety of data sources, including kanohi ki te kanohi interviews, kōrero from wānanga and video footage of whānau participation at the RWH. Data were examined both within and across cases. Opportunities to discuss merging ideas with whānau members were presented at subsequent RWH, where whakapapa was used to co-construct the layering of knowledge and to seek out connections. This shifted the emphasis away from isolated observations and towards facilitating the acquisition and analysis of new knowledge based on contemporary experiences of whānau. For example, using a whakapapa approach enabled whānau to identify linkages between the current state of whenua and issues affecting the mental well-being of whānau. It is believed that protecting and caring for sacred sites can help with both the repair of the whenua and the emotional well-being of whānau. This highlights how whakapapa can be used to ascertain the underlying causes of an issue, which can then be translated into solutions.

Wairua

More than just being an intellectual exercise, the research journey is a spiritual one that requires the element of wairua. Māori Marsden describes wairua as the source of existent being and life that concerns our capacity to interact with spirituality and belief (Marsden & Royal, 2003). Wairua is inherently built into the framework of Māori cosmology (Valentine, 2009), beginning with Io Matua, the supreme wairua whose energy gave life to all things. It is a source of stability, strength and power that necessitates trust in its presence as well as confidence in a higher force that keeps us responsible for our behaviour (Ripikoi, 2015). Influenced by the means through which people engage with their world, wairua is not stagnant, having a profound effect on the way that we perceive the world and everything in it (Valentine, 2009). Wairua knows no boundaries (Valentine, 2009) and can be discussed and expressed in a number of ways (Moewaka Barnes et al., 2017).

The RWH naturally provides space for wairua to be nourished through engagement in activities such as karakia, waiata, being on the marae, connecting with tūpuna and speaking te reo Māori. These activities help us maintain a connection with, and link into, the spiritual realm. It was important, therefore, to have a framework that acknowledges the ways that wairua guides our practice and the spiritual well-being of whānau.

Awakening our connection to wairua takes time and patience. For example, setting aside time for peaceful and silent reflection by visiting the whānau urupā and immersing ourselves in te taiao helped us as a whānau in the research space to slow down and be more present. This provided opportunities to connect with and be guided by the Spirit. Tools such as karakia and fasting were also used to strengthen connection to wairua. Fasting is an ancient practice of our tūpuna (Marsden & Royal, 2003), often used for certain occasions or for divine assistance. Refraining from eating and drinking, coupled with karakia for a particular purpose, increases our connection to wairua and can fill our minds with revelations of the Spirit. This guidance can come through various channels according to the needs and circumstances of individuals and whānau, such as gentle promptings and impressions, dreams, and assistance from tūpuna (Kennedy et al., 2015; Moewaka Barnes et al., 2017).

Wairua in this framework is also about maintaining the spiritual well-being of whānau to ensure that the mana of whānau is upheld. Mana can be described as spiritual vitality, a sacred force originating from atua, that influences our ability to act and to be acted upon. This teaches us that approaches to research ought to be engaging in ways that care for the spiritual, emotional, physical and intellectual dimensions of whānau, thus being a mana-enhancing approach (Royal, 2006). Safeguarding the mana of whānau means acting with generosity and kindness and being mindful about knowledge and how it is disseminated, both within and outside of the whānau. For example, because of established relationships, some whānau members felt open to sharing kōrero, sometimes of a sensitive nature, which required the researcher to be cautious with and protective of information that was shared. It was therefore important to frame research in a manner that accurately presented whānau perspective of truths while

also ensuring that any sharing of knowledge in a public forum would not invite unwarranted criticism back towards the whānau. This mindfulness helps to protect the mana of individual whānau members while also letting everyone contribute to the collective knowledge database. As discussed in the following section, the collective nature of wānanga provides a space for the regulation and governance of collective knowledge (Mahuika & Mahuika, 2020), including how the transmission of mātauranga-a-whānau might be shared with a wider audience.

Wānanga

Tēnei au, tēnei au, ko te hōkai nei o taku tapuwae

Ko te hōkai nuku, ko te hōkai rangi, ko te hōkai a tō tūpuna a Tānenui-a-rangi

I pikitia ai ki te rangi tūhāhā ki te Tihi-o-Manono,

I rokohina atu rā, ko Io Matua-kore anake
I riro iho ai ngā kete o te wānanga

Ko te kete-tuauri, Ko te kete-tuatea, Ko te kete-aronui

Ka tiritiria, ka poupoua, kia Papa-tū-ā-nuku

Ka puta te ira tangata ki te whei ao, ki te ao mārama

Tihei-mauri ora!

Here am I, here am I, here am I swiftly moving by, the power of my karakia for swift movement

Swiftly moving over the earth, swiftly moving through the heavens, the swift movement of your ancestor, Tane-nui-a-rangi

who climbed up to the isolated realms to the summit of Manono

and there found Io-the-Parentless alone

He brought back down the Baskets of Knowledge

the Basket called Tuauri, the Basket called Tuatea, the Basket called Aronui.

Portioned out, planted in Mother Earth

the life principle of humankind comes forth into the dawn

into the world of light

I sneeze, there is life!

The sentiments expressed in this tauparapara are reflected at the RWH through regular whānau wānanga providing a framework for collective knowledge creation and decision-making. The RWH wānanga creates a space for whānau engagement with a focus on service and accountability to the collective as opposed to being driven by ego or individuals. At times, wānanga are repetitive, sharing collective histories and whakapapa which grounds whānau in their shared identity. At other times, wānanga are organic in nature enabling kōrero to flow and emerging kaupapa to take shape. As a result, whānau are actively involved in the knowledge creation process enabling the contribution of multiple voices and perspectives. This encourages critical thinking and debate and may include numerous gatherings over several months or years.

Built on a foundation of whānau values and priorities, the RWH's wānanga process is guided by tikanga of the marae, reinforcing the mana and rangatiratanga of the iwi (Royal, 2011). An example is the expression of manaakitanga which is upheld at the RWH wānanga through rituals such as pōwhiri, whakatau, mihimihi, whakawhanaungatanga, karakia and the sharing of kai. Tuakana–teina connections are enhanced as kuia are given responsibilities to mentor and teach, while younger whānau members are given opportunity to develop new skills and explore boundaries in a safe atmosphere. This is especially important with the use of te reo which is encouraged at whatever level whānau are at, whether they be at the start of their te reo journey or are more proficient and confident with the language. Another manifestation of tikanga at the RWH wānanga is the concept of kaitiakitanga, in which whānau acknowledge their responsibility to preserve and care for the teachings shared through the wānanga space. This is related to the idea of data sovereignty.

When conducting research with whānau, we need to be aware that not all information obtained during the course of wānanga is suitable for sharing outside of the wānanga environment. Data sourced from whānau has its own mauri and whakapapa and can be considered a living taonga (Dewes, 2017; Hudson et al., 2018). Therefore, data must be subjected to protocols to assure its safekeeping and integrity. Whānau must be able to exercise authority over data collected, and decisions concerning dissemination should be made by all those involved, not one member of the group alone. Finding accessible channels for knowledge sharing was a critical consideration for this research project, which inspired whānau to create a short film capturing the RWH's experiences.

More than the limits of literary structures on a page, visual material such as short films adds another dynamic to the research process. The use of images improves knowledge translation by allowing a broader audience to understand the findings and ideas presented by whānau, making the research more accessible.

Kia whakatōmuri te haere whakamua

A number of concepts are taught through the whakataukī "Kia whakatōmuri te haere whakamua" (I walk backwards into the future with my eyes fixed on my past) regarding how Māori perceive time. It encourages us to think about the circular nature of time in which the past, present and future are all intertwined (Rameka, 2016). Rather than the linear, chronological approach common in western methodologies, Māori orientations of time are based on the nature of events and how they relate to one another (Lo & Houkamau, 2012; Whiteford & Barns, 2002). As whānau, we are situated in time and space by tracing the actions and events of our tūpuna and then connecting ourselves to them. In this way, time can be conceived as an intergenerational continuum in which we use the footsteps of our tūpuna to shape and navigate our own path ahead, so serving as conduits for the future to emerge.

Concepts of time are also expressed through the pūrākau about Māui capturing the sun. In the beginning, the sun travelled quickly across the sky. The days were too short and the nights were too long. People were constantly chasing time, never having enough to complete what they needed to do. Taming the sun enabled Māui and his brothers to slow down the sun, harnessing the energy required to complete their tasks. Similarly, we do not need to be enslaved by time constraints, and, like Māui, we can learn to use time to our advantage rather than allowing it to dominate and determine our priorities and outcomes.

This differs from a western perspective of time, which can be viewed as linear, flowing in a straight line, with past, present and future seen as separate points in time. This western orientation towards time operates through people scheduling their lives around time through making appointments, organising schedules and creating deadlines (Lo & Houkamau, 2012). Failure to reach predetermined deadlines may be viewed as a lack of work ethic or incompetence. This is evident in academic time frames, which often push for resolution with specific deadlines required to complete research projects. Understanding that these types of demands may not suit whānau is an important consideration when conducting research alongside whānau.

At the RWH, clock time takes a subordinate position to the contexts of events that unfold at each wānanga. Understanding the importance of everyone's right to express themselves at their own pace is a key tenet of tikanga followed at RWH. As discussed in the previous section, wānanga means not to be dictated to by time but rather to have an understanding that each kaupapa will take the time that is required until it feels settled to move on. Rushing whānau or placing stringent time constraints on those speaking impedes their mana and can affect the mauri of the hui. Being overly concerned with one's own schedule, such as academic time frames that may be tied to research outputs, is considered disrespectful. Placing time restrictions on these processes may leave whānau feeling that their needs are not being upheld (Lo & Houkamau, 2012), which can halt the sharing process.

Mana ake

> One thing that comes to mind is character, we all are different, and accepting each other as who we are sort of connects us uniquely, we're different people and we accept one another and that's, I think, quite beautiful. (M, Rangatahi, RWH)

The above kōrero shared by a whānau member summarises the concept of mana ake expressed at the RWH. While whānau evolves around the notion of collective well-being, mana ake is about incorporating a balance between individual and group identity. It implies a celebration of our uniqueness both as a whānau and as individuals. Embracing the strength and uniqueness of individuals within the whānau context enables whānau to support each other to achieve their own unique potential, to express their mana ake (Pere, 1997).

These differences can be seen through the diverse roles whānau take on at the marae according to their inherent gifts and talents. Some are out front performing karanga and whaikōrero while others may be less visible, such as the ringawera who operate behind the scenes. The whakataukī "Ka pai ā muri, ka pai ā mua" (If the things out the back are well done, then the things out the front go well) illustrates this complementary relationship between those at the back, such as ringawera who are often unseen and those who are visible at the front. Like individuals within a whānau, each role at the marae is different, but when they are working together, the differences are what help

keep the structure together to help accomplish their common purpose.

Similarly, when conducting research alongside whānau, it is important to accept differences within the whānau and allow space for the uniqueness of each voice to come together. To derive meaning from the collective body of knowledge, each participant's unique perspective and experiences must be fully comprehended in order to convey value and respect (R. Jones et al., 2006). Research should enhance the mana of the person and the whānau (NiaNia et al., 2019) and be applied in ways that will protect, nourish and nurture whānau, both individually and collectively (Durie, 2021). At the RWH, this means allowing space for whānau to be open and expressive and finding ways to synthesise voices to achieve harmony. If whānau are nourished in a way that reinforces a positive identity with their mana intact, they will have the power to pursue those goals that can elevate them (Pere, 1984).

Conclusion

Drawing on tikanga of the marae and inspiration from whakataukī, pūrākau and visual cues encased within the marae setting increases whānau connection to te ao Māori, providing pathways of learning and opportunity for whānau to understand themselves and the world in which they live. This provides a rich resource in which mātauranga-a-whānau and the pursuit of knowledge can flourish. The evolution of the kaupapa whānau framework across numerous wānanga demonstrates the wealth of knowledge that exists within whānau when given a setting that adheres to whānau principles and allows for the organic growth of knowledge. This framework outlines the important role of whakapapa as both a qualifier to conduct whānau research and a tool to layer and interpret knowledge. Another important lesson reinforced by the framework is the importance of understanding the role of wairua in our research alongside whānau and being receptive to its guidance.

Although undertaking a research journey such as the one used to develop this framework can be time consuming, the researcher argues that it is necessary when working with whānau because it generates the space and conditions for whānau to create valid knowledge and solutions for themselves. To attain their shared goals and achievements, whānau must be able to produce and use knowledge, data and evidence that originates within their own whānau community. Whānau must also be able to maintain sovereignty over that knowledge base in order to protect and use it effectively. While the framework presented in this article may be freely adopted, altered and used by other whānau for their own objectives, it may also serve as a theoretical foundation for whānau to consider the various approaches they may employ when conducting research alongside their whānau.

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Glossary

ako	culturally preferred pedagogy
aro	reflective praxis
atua	gods
awa	river
haka	ceremonial dance or challenge
hapū	kinship group, subtribe
harakeke	flax
hononga	building and maintaining relationships
hui	meeting
hurihuinga	reflexivity
iwi	extended kinship group, tribe
kaitiaki	being empathetic
kanohi ki te kanohi	face to face
kapa haka	a group performing haka
karakia	incantations
karanga	ceremonial call
kaupapa	purpose
Kaupapa Māori	Māori paradigm; based within a Māori worldview
kōrero	narrative; speak, talk, discuss; discussion
kotahitanga	collective action
kōwhaiwhai	painted scroll ornamentation
maihi	the facing boards on the gable of a house, the lower ends of which are often ornamented with carving; arms of the whare
mana	spiritual vitality
mana ake	unique identity

manaakitanga	process of showing respect, generosity and care for others
manaia	stylised figure used in carving
marae	ceremonial meeting house
mātauranga	bodies of knowledge
maunga	mountain
mauri	physical vitality
mihi	to greet, pay tribute, acknowledge, thank
mihimihi	introductory speeches
ngāwiri	flexibility
ora	health
Papatūānuku	Earth Mother
pepeha	form of introduction establishing identity
poutama	stepped pattern of interior panels
pōwhiri	welcoming ceremony
pūrākau	epistemological narratives
rangatiratanga	right to exercise authority
Ranginui	Sky Father
raranga	weaving
ringawera	kitchen worker
rohe	boundary, district
tāne	man
Tāne Mahuta	atua of the forests
tāniko	weaving of threads
taniwha	water spirit, monster, dangerous water creature, powerful creature
taonga	treasure; an heirloom to be passed down through the different generations of a family; protected natural resource
tauparapara	chant
te ao Māori	Māori worldview
Te Ao Mārama	world of light
Te Kore	the great nothingness, infinite void
Te Pō	darkness
te reo Māori	Māori language
te taiao	natural world, environment
tikanga	cultural principles, collective beliefs and values
tohu	symbol
tuakana–teina	relationship between an older (tuakana) person and a younger (teina) person specific to teaching and learning in the Māori context
tuatahi	first
tūpuna	ancestors
urupā	burial ground
utu	reciprocity
wā	time
wāhi haumaru	providing a safe space
wahine	woman
waiata	song
wairua	spirit
wairuatanga	spirituality
wānanga	to meet and discuss, deliberate
whaikōrero	formal speech
whakaaro	engagement
whakapapa	system to order knowledge, genealogy
whakatau	official welcome
whakataukī	proverb
whakawhanaungatanga	process of establishing relationships
whakawirinaki	trust
whānau	family group
whanaungatanga	building connections between whakapapa, rapport building, establishing relationships
wharenui	meeting house
whenua	land

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