

Mind Mapping: Kaupapa Māori Research

eHui Discussion Forum

Abstract: The 'Mind Mapping: Kaupapa Māori Research wānanga was lead and facilitated by Jenny Lee as part of ehui on kaupapamaori.com. There were 6 participants and the wānanga took place over 6 weeks from the beginning of July to the beginning of August 2006. "The discussion topic begins broadly as a time to share the 'maps' we are using, have used and/or want to use in our Kaupapa Māori research endeavours." (Lee J, 2006). Participants engage in conversations that draw on both their own research and lived experiences and academic literature. Key themes addressed include: Māori research methods; collaborative research complexities; Māori research relationships; āta rangahau; tikanga tuku iho; pūrakau; research and isolation.



Subject: Mind Mapping: Kaupapa Māori Research
Facilitated by Jenny Lee - Sunday, 2 July 2006, 06:07 PM



pūrakau.pdf

Kia ora tātou,

The reflections shared in our first wānanga about Kaupapa Māori, tell of a diversity of experiences and expressions of Kaupapa Māori theory in action (and inaction). The struggle to retain a political focus (in particular), whereby we do not just become Māori-ā-waha, but actively work towards transformative change at multiple levels of whānau, hapū, iwi and beyond, remains an enormous task. The recent deaths of Chris and Cru Kahui (and the wide responses to the violence) highlight the extent to which dysfunction and disarray (and the hegemonic mentality of those trying to 'help') continues in our society today.

So what then, is the role of Kaupapa Māori research in such times? Linda Smith (2005) poses a similar question and makes the following suggestion in her discussion of indigenous peoples and qualitative research, "What maps should qualitative researchers study before venturing onto such[tricky] terrain? This is not a trick question but rather one that suggests that we do have some maps. We can begin with all the maps of qualitative research we currently have, then draw some new maps that enrich and extend the boundaries of our understandings beyond the margins. We need to draw on all our maps of understanding. Even those tired and retired maps of qualitative research may hold important clues

such as the origin stories or genealogical beginnings of certain trends and stinking points in qualitative research" (p.102). Linda suggests that we should not be limited to current and popular research practices (whether it be qualitative or quantitative), but also recall, review and reconstruct our cultural ways of research so that we can better unravel and begin to change the multiplicity of things that negatively affect our lives.

Like our first wānanga, the discussion topic begins broadly as a time to share the 'maps' we are using, have used and/or want to use in our Kaupapa Māori research endeavours. In an effort to journey safely across this terrain, signposts of warning, winding or slippery roads, scenic routes, and so forth – would be really helpful.

I have included a paper that proposes pūrakau as a Kaupapa Māori research method as an example of the path I'm trying to tread. In an attempt to speak back to the 'evidence-based' research drive in education, I have re-turned to pūrakau as a way of talking about ako in relation to Māori teachers 'work'. This is part of the 'map' that I am working on. This wānanga is an opportunity to share where everyone else is at in Kaupapa Māori research, whether you be just looking, lost, stuck or chartering 'new' territories!



by **Margie Hohepa** - Tuesday, 4 July 2006, 09:21 AM

Tēnā koe e Jenny, nāu i tīmata te wānanga mo te rangahau Kaupapa Māori.

This month I am about to embark on a research related journey with people I have never shared research maps with before and who have never driven using kaupapa Māori ones! While I have worked in contexts that have not been essentially kaupapa Māori, I have not worked in research teams in which every member has not been kaupapa Māori driven at a fundamental level.

My task is to ensure that one, that the research includes a journey through Kaupapa Māori terrain and two, that kaupapa Māori contributes to the mapmaking and mapreading for related research journeys -mapping the horizontal and the vertical I guess?

At this point I'm not sure where the best place to be seated in our research motokā is - behind a driving wheel and entrusting the map reading to my new research co-travellers? Or in a passenger seat, directing us through our research terrain from a kaupapa Māori map?



by **Leonie Pihama** - Wednesday, 5 July 2006, 10:33 PM

Tēnā koutou kātoa, I always find the notion of mind mapping an interesting one as it a process that I have found most useful when there is a collective or collaborative approach, where many people contributing to the development of pathways. That is the process that I also find most engaging in terms of Kaupapa Māori research.

How do we undertake our journeys in terms of the research that we undertake? And who do we choose to travel with on those journeys? Jenny has posed some important questions in terms of our research journeys.

I have, by choice (and necessity) chosen to take those journeys with those I trust, with those people whom I respect and who I believe to be seeking to develop and undertake the research journey in ways that both affirm and extend my own way of being. That may be a privilege or it may be the reclaiming of a fundamental right that is ours, the right to determine our pathways, our journeys and our directions and to travel in whatever mode that we wish to travel. That mode is, for me, Kaupapa Māori.

I know your dilemma Margie, and for me the positioning that I take is determined initially by who it is I am traveling with. I heard today of a move to have researchers in Wharekura as a part of a wider project to define 'wellbeing'. The passenger is a Māori researcher, the driver a Pākehā researcher. They are, in my view, destined to crash.

Working together is both exciting and scary, especially with new teams. I have had some wonderful experiences and also some horrendous ones. I have learnt to recognise and acknowledge the pūkenga that we have and to see those as ways of defining roles within research teams. I have also been fortunate to have been trained with and worked alongside people that are cutting edge thinkers and researchers, who challenge and inform and who seek to continually push the boundaries. From those experiences there has come a greater appreciation and trust of my own intuitive self, that puku feeling that will so often remind me that there is something not quite right going on.

So for me, travelling the journey is both about trusting each other and also about trusting ourselves. nāku iti nei, nā Leonie



by **Mereana Taki** - Friday, 7 July 2006, 12:04 PM

Kia a koe e Jenny, I loved your focus on pūrakau and unfolding this so

others can enjoy a flowering place. I found myself remembering time when my own little ones were so young, trying to re-make the parenting I had received from my grands and many aunts and uncles. Trying to follow some of the energy of their inter-relationships and the positive workings seen and felt in experiences of children. It reminded me of big brothers and sisters letting me see ahead through their eyes, lessons and changes.

The focus of mapping I got from your paper also took me to a fluidity and immediacy of relationship to Celestial whānau and possibilities. A Sacred mysterious yet knowable (perhaps not needing oration) Divine which is ever present in and through us. It humbles the way I find myself thankful for being able to map my own descent from a global consciousness of the Great Sacred mysteries. I get a renewed sense of; 'ma te wairua e kawē'. How to place these energies into a space of relational possibilities towards an apparent shared goal (research me aha ranei) I use as a guide for me. Working out a map with others the power of whakarongo - to cultivate peaceful and harmonious relations within and beyond self is useful to me.

When working with non-Māori to support their efforts to one day prepare to work alongside Māori nothing goes past being with the people concerned to work this kaupapa through. Some prep. might be done at a distance and then, kei a rātou te tikanga. What has worked for our people mai rano will still work today.

With regards to interpersonal ethics within Kaupapa Māori we all have our own map of exemplary role models for successful relations. We can also recognise and accept role models which exist for others as potential sign posts and pou. Learning that we do not have to explain our inner workings in fine detail to ourselves and others, has a place in the mapping process. A map can outline major arterial pathways and junctions without over dosing on details for each dwelling. What is practical for the purpose at hand? Restore a place for Sacred mysteries like wairua, mauri and other intangibles. Maybe a map includes the spaces which are in-between the lines marked out?

I share in the whakaaro expressed by Leonie in developing up some knowable maps for relational integrity. It is important to have excellent mental and psychological hygiene. Some of these are mapped out by our wonderful kuikui of which we all can draw on and how they kept impeccable clear boundaries ā wairua, ā tinana....

Even our healing knowledges have been eroded. Those affecting basic understandings of Self care and responsibility for mana and tapu. It shows perhaps the tearing away of parts of our ancestral heritage, each whānau teaching their own by living healthy relationships. I have maps I call my 'Māori diagnostics'. I refer to these when events go awry. First I look to myself, what is happening there? Second, I look again and attend

to what needs addressing. Only after this will a wider map be drawn where events do not re-align. As a child I could always refer back to the grands. There were standard questions. Where have you been? What did you do there? Who was with you? Who else? What was said? What else happened? Then an address to you, your body, mind, spirit. Qualitative anything from this kind of mapping culture will come from treading these paths. Refer to the tuakana when going somewhere new or unfamiliar. Never travel alone. Conduct ones self in respectful relations especially away from home. Begin and end in your own karakia before leaving home and on returning. You never travel in this world alone. You represent your tipuna. When the kaupapa is 'right' everything works. When in doubt karakia. When celebrating karakia. When mapping, karakia. I read somewhere that listening is a way of showing acceptance. It reminded me of noho puku.



by **Jenny Lee** - Wednesday, 12 July 2006, 12:49 AM

Kia ora Margie, Leonie and Mereana mā,

Thank you for sharing your 'travelling tips' for entering Kaupapa Māori research domain. Each person's experiences and ideas signal the vastness of both the research and Māori terrain that is still largely unexplored and/or unmapped.

Margie, the issue of embarking on a research journey with others who are unfamiliar with Kaupapa Māori is really important, as many of us find ourselves sometimes 'stranded' in this position. While there has been some discussion about whether or not Pākehā can participate in Kaupapa Māori research (see Smith, L., 1997), there has been few opportunities to discuss amongst ourselves how we as Māori researchers can keep ourselves and our communities, culturally Kaupapa Māori safe when travelling with our non-Kaupapa Māori colleagues. Leonie and Mereana provide some thoughtful guidelines on how we might protect ourselves as Māori during the research journey into new 'spaces' based on our tried and true maps.

In your posts there is a strong tone of caution. This idea of treading carefully resonates with Taina Pohatu's (2005) theorisation of ata. In his discussion of caring, teaching and preparing the mokopuna generation he proposes some ata questions:

- Ka pehea ā tōna wa? What will his time be like?
- Ka pehea tōna noho ā tōna wā? How will he live in his time?
- He aha te mahi ma tāua? What must we do?

- Me pehea e tūtuki ai? How will this be done?

These trigger kaitiakitanga elements and responsibilities embedded in another range of questions like:

- He aha ngā taonga kai te kōrerohia? What is the cultural capital that is being discussed?
- Ko wai ngā kaupupuri o ēnei taonga? Who are the holders of this 'cultural capital'?
- Me pehea te tuku atu ki ngā whakatipuranga ā tōna wā? How will this be done?

Although not intended for the purpose of guiding research, āta rangahau is critical in the way we prepare and proceed with Kaupapa Māori research. Taina calls us to consider what and how our 'taonga tuku iho' are practiced and preserved (in research) to assist the next generation to 'live as Māori' (Durie, 2001).

I want to focus in the remainder of our wānanga on the notion of āta in our research journey. Margie has already identified one challenge that needs careful deliberation and judgment. Paul has mentioned another in Ngā Take Kōrero about Māori participation in GE research. What are other aspects of Kaupapa Māori research where we currently need to exercise āta, to ensure that we arrive safely and that the research journey has been worthwhile?



by **Leonie Pihama** - Thursday, 20 July 2006, 04:21 PM

 [redrawing_the_maps.DOC](#)

kia ora tātou

We seem to be having a slow moment! which hopefully is because we are busy on our research journey! There is so much to look at in terms of how we construct our research pathways and even how we utilise or form certain ways of talking about our mahi. Mereana reminded me the other day of an article I wrote drawing on the notion of maps for a conference that was titled 'redrawing the maps'. do we have certain ways of drawing our maps, yes we do, and they are - as all things are- culturally determined. it is so evident in the naming of the whenua, of course the obvious being Te Ika ā Maui, a term that came well before Cook drew a map that also looked like an ika! So our theories and research methodologies are ancient in their origin and excitingly contemporary in their application.

Anyway, I have dug out the paper - its from 1995 - over 10 years old!! and have attached it for a bit of reflection.

Tēnā koe Jenny mo tāu mahi i tēnei wā, me ngā kaituhituhi i whakatakoto ngā whakaaro i roto i tēnei wānanga.



by **Sarah-jane Tiakiwai** - Friday, 21 July 2006, 04:50 PM

Kia ora tātou

I was intrigued to read this notion of 'āta' and the discussions around who and how we traverse/map our research journeys. We are engaging in a research project with (some) Pākehā researchers and a Pākehā research institution. It is a scary place to be - even though the project is small. A number of questions I have asked myself as we embark on this little journey is - to what extent should we choose/choose not to engage with tauwi and tauwi organisations? If there is a chance that we are able to redirect how the project is shaped - would that make things better? From a mana Māori position, I argue that because the topic is grounded in a Māori kaupapa, we are the ones who should be listened to - so in a sense I kind of feel that we have redrawn the map - to suit our purposes and needs - all we need to do is work hard to ensure the research journey stays on the right map! So far, things seem to be going ok - will keep you posted though.

by **Jenny Lee** - Friday, 4 August 2006, 03:53 PM

Tēnā anō koutou katoa,

Thank you to all those who found time to participate in this wānanga about Kaupapa Māori research. The reality of living Kaupapa Māori and working Kaupapa Māori in research often leaves little space for much else.

This wānanga has reminded me about the challenges implicit in the research journey itself, whether or not one is an experienced traveller, unexpected conditions can sometimes make the road treacherous. We have however, from our own experiences (and those who have gone before us), 'maps' or 'pūrakau' that can provide clear cultural guidelines and markers in the research process. Thank you for sharing your issues, ideas, and wisdom in this discussion, one of the difficulties I sometimes struggle with during the research journey, is the loneliness and isolation. This wānanga has been a way to 'keep in touch' while travelling.

Ngā mihi ki a tātou katoa e whai ake te rangahau hei oranga ma te iwi
Māori nei. Kia kaha, kia maia, kia āta haere te mahi rangahau ki te tūtuki pai
i moemoeā o kui, o koro mā.

Ka mutu.