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New Zealand has a strong presence in Pacific education, and Pacific communities have a strong presence in New Zealand schools. However, opportunities for publication of Pacific research in mainstream journals are limited. Therefore, this call for papers seeks articles that focus on Pacific education; both research and practice. Pacific research is reflective of the traditions of the past, as well as the present and future. It often embodies different paradigms, perspectives and critical stances that are not always captured in mainstream research and aims to benefit Pacific communities. Articles will be welcomed that theorise about Pacific research, report on research projects, report on an innovative practice or initiative, or a combination of any of these. As well as traditional manuscripts, the journal welcomes submissions in other formats, such as short stories, poetry and drawings.

Submissions please to Timote Vaioleti (vaioleti@waikato.ac.nz) and Jane Strachan (jane@waikato.ac.nz), School of Education, The University of Waikato, PB 3105, Hamilton. Please submit 3 blind copies and a separate page with author/s contact details by 30 April 2006. Electronic submissions also accepted for consideration.
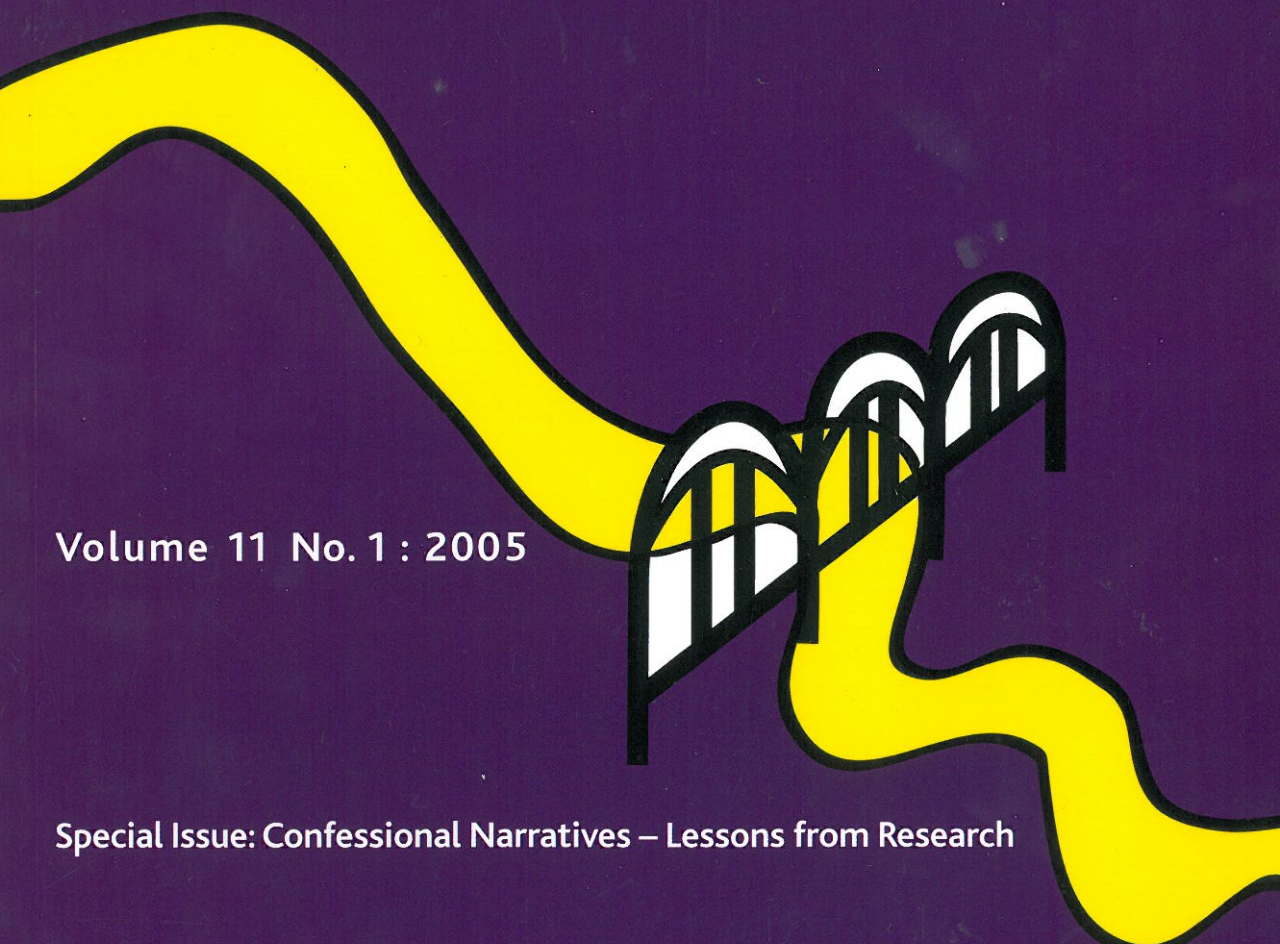
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SPECIAL ISSUE: CONFESSIONAL NARRATIVES

CONFESSIONS FROM THE FIELD: UNPACKING AND REPACKING OUR RESEARCH KETE[1]

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ABSTRACT *In this paper the authors discuss the research journey they undertook to work cross-culturally and collaboratively. The story is told through a description of the research process, discussions of the relevant literature, re-created conversations and researcher reflections. This method of re-telling allows the juxtaposition of the academic and the personal in a way that problematises the notion of research as a logical, linear progression. From their experiences and the research literature the authors synthesise a model and a set of supporting questions which offer one way of conducting research in cross-cultural settings.*

KEYWORDS

Cross-cultural research, Aotearoa New Zealand, Alternative presentation formats

INTRODUCTION

> Te manu e kai i te miro,
> nōna te ngahere.
> Te manu e kai i te mātauranga
> nōna te ao.[2]

> The bird that eats the miro berry
> owns the forest
> The bird that partakes of education
> owns the world.[3]

> [Educational] research can involve asking people questions, listening and observing and evaluating resources, schemes, programmes and teaching methods. It can also be messy, frustrating and unpredictable. (Wellington, 2000, p. 3)

In 2003, a team of researchers from the Christchurch College of Education conducted research to fulfil the requirements of a Ministry of Education contract. The focus was curriculum policy and special needs education. The contract required a literature review and document analysis to be supported by case studies from a range of educational settings. The brief was to come up with a set of guiding principles. The research was duly conducted and accepted (but not yet at the time of writing this article, disseminated).

The report is written in appropriately detached language and divided into logical, conventional sections, but as Walford (2001, p. 1) says:

> In practice, however, it is now recognized that the careful, objective, step-by-step model of the research process is actually a fraud, and that… the standard way in which research methods are taught and real research is often written up for publication is in fact a myth….

Nowhere in our report is there any hint of the surprises and the frustrations, the ethical concerns, the issues of selection and access, the refining of questions and methodology to suit varying contexts, or, more importantly, the individual and collaborative learnings that came about from involvement in the project.

Any of these aspects could be elaborated upon but this article discusses only one of the stories behind the research. This is the story of how a Pākehā researcher, Carol Mutch, had to adapt her knowledge of Western research procedures to fit into a context outside her own zone of familiarity and how her Māori colleague, Marge Wong, (Ngāti Kahungunu ki Heretaunga) had to contain her own trepidations, carefully negotiating and gently guiding the process to a successful conclusion within a sensitive context. For both the researchers, the journey was full of anxious moments, of surprises, of laughter, of joy and, finally, immense relief that the path was traversed with due care and respect for all concerned. The story is shared in the hope that it adds to the growing body of work that problematises the formulaic nature of conventional research reports and offers insights into the research process as encountered by the two authors. This way of viewing research is supported in the literature (e.g., Anderson, 1998; Marshall & Rossman, 1999; Schostak, 2002). As Marshall and Rossman (1999, p. 21) explain, "—real research is often confusing, messy, intensely frustrating, and fundamentally non-linear."

The approach to the re-telling of this story will blend formal reporting with narrative – the researchers' voices from their personal reflections will be intermingled with re-created conversations and extracts from the relevant literature. The precedents for such multi-layered and non-linear presentations are well documented in the feminist, qualitative and postmodern/poststructural literature (e.g., Hertz, 1997; Lather, 1992; Marshall & Rossman, 1999; Stronach & MacLure, 1997; Tierney & Lincoln, 1997).

The title of this paper uses the metaphor of a kete. First, it echoes the concept of one of the "baskets of knowledge", and second, it links to the concept of a researcher's tool kit – the skills and items taken into the field. This article shows the researchers unpacking and repacking their kete as they put aside assumptions and learn to view the research process in new ways. At the end of the article the final contents of their kete will be revealed but, first, here is an early conversation.

CONVERSATION 1:

> Carol: Marge, how would you feel about becoming part of our research team? You would ensure that Māori issues are kept to the fore.

> Marge: I'm happy to be on your advisory committee but I don't feel strong enough as a researcher to be part of the research team.

> Carol: We do have to include a Kura Kaupapa as one of our case studies and none of us would feel confident doing that and, anyway, it's not appropriate for us to do it.

> Marge: I am pleased that you didn't automatically assume that as Pākehā you could go into a kura and conduct research there without following the appropriate protocol but it's still not as easy as that.

> Carol: What do you mean?

> Marge: Just because I'm Māori, doesn't mean I have automatic right to conduct research in a Māori setting. They might prefer someone from their own iwi or they might prefer a more fluent speaker.

> Carol: I didn't realise that.

> Marge: How will you approach the kura? Have you already chosen one? Have you made contact? Where is the kura? What is their iwi?

> Carol: Well, the Ministry has decided which kura it will be but we haven't approached them yet. But this is where we need your help. We do want to do it correctly but we have little experience in these matters. Perhaps you and I can work together as a partnership – I can be your mentor in research methods and you can be my mentor in Māori kawa.

> Marge: Because I have known you for some time and I have come to respect that your motives are sincere I will help. Now this is what I suggest we do…

This conversation highlights the lack of knowledge of many Pākehā in these matters and their often unchallenged assumptions. The conversation also highlights the diffidence at becoming involved in an area where many Pākehā have been told to "keep out". As Linda Tuhiwai Smith elaborates:

> In Māori communities today, there is a deep distrust and suspicion of research. This suspicion is not just of non-indigenous researchers, but of the whole philosophy of research and the different set of beliefs which underlie the research process. (1999, p.173)

Fiona Cram concurs:

> Our experience is similar to the experience of many indigenous peoples who have been and remain, subject to colonisation. The research that is done by non-indigenous people, researching 'down' about indigenous peoples all too often results in judgements being made that are based on the cultural standpoint of the researcher rather than the lived reality of the indigenous population. (2001, p. 37)

In *De-colonizing methodologies,* Linda Tuhiwai Smith (p.197) talks of the various strategies non-Māori researchers have adopted to conduct more culturally appropriate research. One is the strategy of avoidance – "whereby the researcher avoids dealing with the issues or with Māori." The second is the strategy of personal development – "whereby researchers prepare themselves by learning Māori language, attending hui and becoming more knowledgeable about Māori concerns." A third strategy is that of consultation with Māori – "where efforts are made to seek support and consent." The fourth strategy Tuhiwai Smith calls "making space". By this she means – "where organisations have recognised and attempted to bring more Māori researchers and 'voices' into their own organisation".

In this research, it was important to include a Māori perspective so the first strategy was not an option. The non-Māori researcher had for some time attempted to become more familiar with the language, culture and issues of Māori, so strategy two was underway to some extent. As will be seen later, strategies three and four were followed. The relevant people were consulted before conducting the research, and the more experienced researcher was able to reciprocate the learning she received from her Māori research partner by acting as mentor in the research process. This would strengthen their institution's ability to conduct rigorous research but within a culturally relevant Kaupapa Māori framework.

Kaupapa Māori theory provides an alternative approach to research methodology in educational settings in Aotearoa New Zealand (Bishop, Berryman & Richardson, 2001; Bishop, Berryman, Tiakiwai & Richardson, 2003; Jahnke & Taiapa, 1999; Wilkie, Berryman, Himona & Paul, 2001). The process creates a power relationship that draws on Māori cultural aspirations and ways of knowing rather than on those imposed by another culture. Cram (2001, p. 40) describes Kaupapa Māori as "an attempt to retrieve space for Māori voices and perspectives… [that] opens up avenues for approaching and critiquing dominant, Western worldviews." Kaupapa Māori theory presupposes that the legitimacy of Māori is taken for granted, that the survival and revival of Māori language is imperative and that autonomy of Māori over Māori cultural well-being is vital (Cram, 2001). Cram (2001, p. 49) explains that: "Research that is 'by Māori, for Māori' will encourage Māori participation in and Māori control over research processes." Cram (2001, p. 38) also expresses the view that although it is argued by some that non-Māori cannot conduct Kaupapa Māori research, "non-Māori can support a Māori research kaupapa", in other words they can support its development and ensure it happens in a way that works for Māori.

CONVERSATION 2:

>Carol: Mōrena Marge, I have contacted the principal by phone as you suggested to introduce myself before she receives the letter in the mail.

>Marge: Kia ora Carol. I'm glad you made the personal approach. Did you ask the other questions I suggested?

Carol: Yes, she said she felt the research was important enough to be involved and that she would talk to anyone else necessary and set up the interviews for us. She also said that she didn't mind a Pākehā researcher coming, especially as a Māori researcher would also be coming. She felt that language was not an issue and that staff could respond in English or Māori as they wished.

Marge: Did she know it was me who would be coming?

Carol: Oh, yes, she was delighted, in fact, because she knew you from Training College days.

Marge: Yes, I do know her and I also know another of her staff members well. Did she say if there would be a pōwhiri?

Carol: Oops, I didn't ask that.

Marge: We will go prepared and open to all eventualities.

This conversation highlights that Kaupapa Māori is not just an intellectual notion or a set of ceremonial procedures but impacts on every aspect of the research process. Understanding the Māori cultural values of manaakitanga, kotahitanga, whanaungatanga, wairuatanga, rangatiratanga and mana are of key importance for non-Māori researchers. Wilkie, Berryman, Himona and Paul (2001) and Tuhiwai Smith, (1999) use the process of whakawhanaungatanga, a metaphorical term for "familiness" to ensure everyone is comfortable, respected and has the opportunity to voice their views. According to Wilkie et al. (2001) the connectedness between the whānau and the researchers is ultimately seen as a partnership. This ideal is supported by writers (for example, Bishop, 1996a and Macfarlane, 1997) who assert that the sound relationships that exist between parent and child, learner and teacher, whānau and school, and researcher and researched are paramount to the success of any research project. Bishop (1996a) argues that the whānau-of-interest approach is an effective means by which non-Māori researchers can safely engage in research in the Māori world, without adopting a controlling position or taking up an 'outsider' position.

Another essential perspective that non-Māori researchers need to understand is that of "hui". Fraser (2005), Tuhiwai Smith (1999), Macfarlane (1997) and Pere (1994) have incorporated many aspects of the whānau-preferred process, inherent in the hui, in their research projects. Collectively they argue that central to the effectiveness of an interview with Māori is the desire to work together toward a common end and that this is best achieved through the hui process. Pere (1994) identifies the key qualities of a hui as respect, consideration and co-operation, all of which allow for strenuous debate, heartfelt suggestions and laughter or tears.

Recent studies in the field of special education by Māori researchers (Bevan-Brown, 1999; Macfarlane, 2005) highlight the fact that Māori parents and children prefer an environment that allows them to participate from within their own worldview. This suggests that from the pōwhiri to the poroporoaki, culturally competent researchers following this process will provide a safe environment for all participants in a research project.

Durie (2003) has identified another set of relationships through which dialogue needs to be established. Through the welcoming process, speakers are able to present whakapapa that provide iwi links. Wilkie et al. (2001) emphasise the importance of using the kanohi-ki-te-kanohi form of communication most preferred by Māori. Through this process, the mana of each participant can be protected by the value of manaakitanga. The use of unstructured interviews and bilingual conversation, as used in the research described here, fit in well with the principles of kanohi-ki-te-kanohi and provide a hui context for the sharing of information and ideas.

It is important not to privilege one research style over another - as all have their place - the point we are making here is that what is more important is to put issues of cultural context and competence in the research process "up front".

REFLECTION 1: MARGE

The opportunity to follow the hui process with the tangata whenua was significant in terms of the overall success of the research project. Quite often, non-Māori researchers do not appreciate the importance that Māori place on beginning with a hui. By engaging with tangata whenua, manuhiri, through the sharing of whakapapa, can set a platform for future dialogue and socialising. The whakatau that we received enabled the Deputy Principal to formally introduce me to the children and staff of her school in te reo Māori. She gave my tribal links and family name and explained my relationship to her (we attended the same teacher training institution). She also explained the purpose of my visit. I remained seated during this process.

The significance of this form of introduction allowed my links to be established with the tangata whenua, laying the platform for what was to follow. With this initial process completed it was now appropriate for Carol to stand and greet our hosts. Standing to speak in a Māori setting is not always the privilege of women. However, this welcoming group bestowed upon Carol the mana due to her in recognition of her senior position and her contribution to education. The fact that she was to carry out research that would benefit Māori, was also acknowledged by this gesture.

It was heartwarming to note that Carol greeted our hosts in the Māori language. This set the scene for a positive relationship between ourselves and those we were seeking information from. Another significant gesture on Carol's part, was her invitation to me to conduct the interviews with the participants. The dialogue between me and each participant was peppered with both the Māori and English language. It was pleasing to note that eventually the "interview" took on a "whānau" approach as Carol was drawn into the conversations. At times it was hard to know who was the researcher and who was the researched, as the parent or teacher apparently felt comfortable enough to ask questions of us also.

Many Māori are suspicious of non-Māori researchers, as very seldom in the past have the results been used to validate what Māori were doing well. Carol assured each of the participants that she would inform them when the results of our research would be published via the internet. Personally, I hope we will be able to

present the results kanohi-ki-te-kanohi – face-to-face which is the preferred Māori way of communicating.

As a colleague and friend, I have always been aware of Carol's respect for those whose culture differs from that of her own. However, knowing Carol as well as I did, I was still relieved to know that prior to our arrival at the school, I could check on our preparation in meeting Māori kawa without feeling I was causing unnecessary embarrassment to her. The desire to act appropriately and to demonstrate cultural awareness, is necessary to ensure that positive outcomes result from any research project conducted within a Māori setting.

THE INTERVIEWS

The interviews were conducted in a room set aside for the purpose. Although not present on that day, the principal had determined who would participate. The brief from the Ministry was to talk to those responsible for the adaptation of the school curriculum to address the needs of special education students. In other contexts (all culturally mainstream settings) this generally included the principal, senior teachers with responsibility for this area and relevant classroom teachers. In the kura, it included a special needs child, his mother (who was also his teacher aide) and his classroom teacher. This illustrates the whānau approach to education that occurs within the Māori setting. The interviews therefore respected all the relevant relationships – parent/child/teacher/researcher – in a co-constructive manner.

The interviews were relatively relaxed affairs with the Māori researcher leading the questions and the Pākehā researcher taking notes and participating where necessary, to clarify or answer questions that were posed to the researchers. The language moved between Māori and English but was generally understood by all. It was interesting to note that the respondents switched between the two languages and addressed either researcher according to what they wanted to say, how they wanted to frame it and what might best suit their purposes.

REFLECTION 2: CAROL

This is not an experience I would have undertaken if I did not have full confidence that Marge would ensure I acted appropriately and did not cause offence. I, however, made my first error when I realised I had not packed a long skirt for the pōwhiri and so we detoured to visit the "Warehouse" on our way to the school. I was familiar with the kawa of the pōwhiri although it does vary from district to district. This was the first time that I had been the object of attention and felt very self-conscious sitting in the front row. I felt embarrassed that my spoken reo was not strong enough for such a formal process but I hoped that my attempt was viewed as sincere and my visit as positive.

Not only did I rely on Marge as my guide and support I was aware how her mana gave our visit credibility. I didn't realise until later, after re-reading Linda Tuhiwai Smith's book, just how difficult it was for her as the insider. As Tuhiwai Smith says (1999, p. 10):

> The indigenous researchers seeking to work within indigenous contexts are framed somewhat differently. If they are 'insiders' they are frequently judged on insider criteria; their family background, status, politics, age, gender, religion as well as their technical ability. … The point being made is that indigenous researchers work within a set of 'insider' dynamics and it takes considerable sensitivity, skill, maturity, experience and knowledge to work these issues through.

Marge was all the time being assessed by her peers as to who she was, how she came to be doing this and could she (and therefore I) be trusted to act ethically. That she moved through the process with such calm and dignity was tribute to the very qualities Tuhiwai Smith outlined – sensitivity, skill, maturity, experience and knowledge. She also did this with tremendous humility and again Tuhiwai Smith (p. 139) encapsulates the qualities that make Marge able to negotiate her way through such contexts:

> Insider research has to be as ethical and respectful, as reflexive and critical, as outsider research. It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position.

It was also only later that I realised the relevance of our chosen methodology. For me, a qualitative researcher, the semi-structured interview was a familiar process. My influences from feminist and critical theories also ensure that I try to position myself in the research process as far as possible as an equal participant. The qualitative semi-structured interview sits comfortably with the Māori concepts of kanohi-ki-te-kanohi and hui; of sharing views – 'the inter-view' as Kvale (1996) describes it. Bishop and Glynn (1999, p. 25) suggest that:

> …in indigenous research contexts, rather than the interview being a research tool primarily used by the researcher to gather data for subsequent processing, interviews should be developed to position the researcher within co-joint reflections on shared experiences and co-joint constructions of meanings about these experiences, a position where the stories of the research participants merge with that of the researcher in order to create new stories.

The final issue I was left with, was how to provide some sort of reciprocity and feedback so it didn't seem as if I was another Pākehā researcher coming and taking and leaving nothing of value behind. After discussion with Marge we decided that as we did not 'own' this particular research (because it was a Ministry contract) that we would give back in another way. If we couldn't give back the results of the research, because that was out of our control, we would instead give the gift of our learning from the experience.
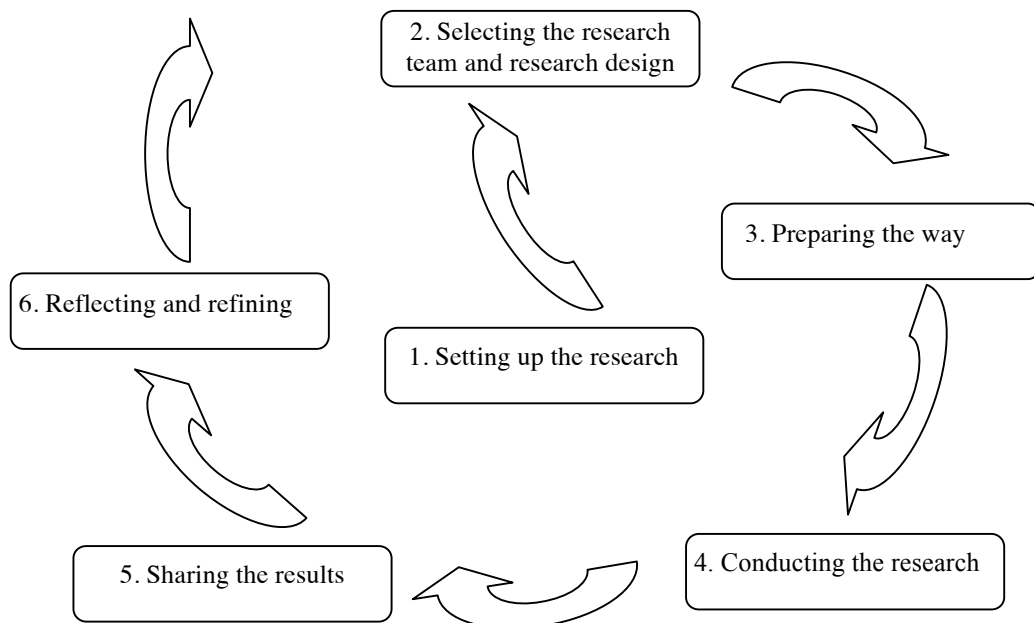
THE GIFT OF RECIPROCITY – NEW KNOWLEDGE FROM OLD KNOWLEDGE

Tuhiwai Smith's book and these words in particular (1999, p.10) were useful motivation:

> Indigenous methodologies tend to approach cultural protocols, values and behaviours as an integral part of methodology. They are 'factors' to be built in to research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in a language that can be understood.

From the relevant literature, (for example, Bishop, 1996b; Bishop & Glynn, 1999; Jahnke & Taiapa, 1999; Spoonley, 1999; Tuhiwai Smith, 1999) the researchers' individual knowledge and their joint experiences, the following model was synthesised. It is designed to incorporate the following aspects: to reflect the koru (often used to depict a new beginning); the notion of a spiral that starts at the centre (the people being researched) but which invariably involves a wider sphere of people through the conducting and dissemination of the research; the emergent design of qualitative research which sits comfortably as one of Kaupapa Māori research methodologies; and to echo the action research cycle in which practitioners examine and improve their practice (in this case, the practice of research). The inward turn of the arrows also suggests that each phase is dependent on the others and that within the overall design there can be smaller circles in which earlier phases can be revisited before moving on.

Figure 1.   The koru approach to research in Māori contexts

Below are questions compiled and adapted from many of the sources already cited, and designed to be asked at each stage of the research to ensure all consideration is given to cultural and ethical considerations.

Research Step	Questions to Consider
1. Setting up the research	What is the purpose of the research? Why is it necessary? Who is the research for? Who controls the research? Who owns the research? Who funds the research? Who has designed and framed the research? Who benefits? What are likely positive outcomes and for whom? What are possible negative outcomes and for whom? How can negative outcomes be lessened or eliminated? Who needs to be consulted? How will this consultation be done?
2. Selecting the research team and research design	Who will conduct the research? What are their credentials and/or experiences? Is the research team culturally competent and appropriate for the task? Is the methodology one that sits within appropriate indigenous knowledge and research frameworks? How flexible is the design to emergent events? Who will determine the research questions, methods and analytic tools? What parts do the participants or their community have in determining these? Who approves, oversees and/or advises on the research? Who gives ethical approval and through what mechanisms?
3. Preparing the way	Do the participants and/or their community fully understand the purposes of the research and give informed consent? Do the participants and/or their community know what will happen to the research findings? Do the researchers meet with the approval of those being researched and/or their community? What processes are in place to support the research, the researched and the researchers? Is consultation time included in the timeframe?

4. Conducting the research	Are appropriate cultural protocols followed? Is the setting culturally and emotionally safe for all parties? How is the concept of reciprocity catered for? What parts do the participants play in the analysis or discussion of findings? How are the analytic frameworks determined? Who writes up and disseminates the findings?
5. Sharing the results	Can the results be returned to the participants and/or their community in appropriate ways? Who will undertake this? Has funding been set aside for this? What, if any, further action needs to be undertaken as a result of the findings? How can this action be taken or supported?
6. Reflecting and refining	How can all parties share their reflections on the process, its effects, limitations and implications? How can improvements be undertaken? Whose responsibility will this be?

CONVERSATION 3:

> Carol: Marge, I'm a bit concerned that the Ministry have not released the results of our research yet.

> Marge: I know and we promised the kura we would let them know as soon as possible. But as we have written up our model for them I think we need to go as soon as we can.

> Carol: Ok, I'll talk to the principal and find a day that suits and then organise some flights.

> Marge: Did you get hold of the principal?

> Carol: Yes, she was surprised but delighted that we would want to come all that way to return our findings to her school. I told her you were insistent that we afforded the kura this respect for their time and the gift of their stories.

> Marge: I'm really pleased that you agreed to follow through with this. Most Pākehā would not think it important enough to give up time to do this.

REFLECTION 3: MARGE

As we entered the main doors of the kura once more, I experienced a range of emotions. I felt a real sense of satisfaction that we were finally honouring the generosity of the staff, parents and children of the kura. These people had willingly

provided us with first hand information related to their lived experiences in the education context that would give our research validity and credibility.

After Carol had outlined the journey that she and I had taken to reach this final point of presenting a report back to the tangata whenua, I noted the respect with which they received the taonga. Their acknowledgement of our gesture was genuine and warm. The tumuaki openly admitted that they were amazed that someone of Carol's stature in education (with a PhD and in a senior position at the College) would personally take enough interest in their tamariki to not only do the research in the first place, but also take the time to report back personally. They appreciated this gesture, acknowledged it sincerely and accepted the resource gratefully. I felt proud to be Māori.

In general conversation, the kuia announced that what stood out for her was the fact that we were dressed appropriately for the whakatau. She told us that before she saw us she was apprehensive and even a little suspicious of our intentions. When she saw us dressed as we were, she knew we understood the kawa of their kura and that everything would be fine.

One staff member talked about her involvement in another research project and that she wished she could have received some feedback from that experience because it was in a field of education in which she had an on-going interest.

The general tone of the hui was one of great warmth and humility. I felt certain that everyone present appreciated the reason for the gathering.

As I reflect on the whole process, I am left with a sense of real achievement. I managed to guide Carol through the process of meeting and sharing with Māori; I further developed my skills of semi-structured interviewing and report writing; I co-presented a paper with Carol at an international conference based on our research journey; and most importantly of all, I was part of a research project that respected the mana of the tangata whenua and in which they had the opportunity to acknowledge that - kanohi-ki-te-kanohi – face-to-face.

REFLECTION 4: CAROL

In qualitative studies, the researcher is the instrument. Her presence in the lives of the participants invited to be part of the study is fundamental to the paradigm. Whether that presence is sustained and intensive as in long-term ethnographies, or whether relatively brief but personal as in in-depth interview studies, the researcher enters into the lives of the participants (Marshall & Rossman, 1999, p. 79).

And so I entered into the lives of these participants, not once but twice. The principal was very surprised that we would want to come back and was happy to accommodate our wishes but trying to find a time that was suitable for all parties was difficult, especially as the end of the year was approaching. We did, however, find a mutually convenient time on the very last day of the term.

For Marge, I know, it was great relief to be able to take something back to the kura. She had been becoming quite anxious that time was passing. We discussed how to present what we had. In the end we decided upon binding our paper into a nice cover with a letter of acknowledgement thanking the community, school and

participants for their welcome, their time and their efforts. We also included a koha for the school library.

At the end of the year with all the pressures of our busy administrative jobs we felt quite light-hearted as we boarded the plane at the prospect of a day away from the office. The organiser part of me had phoned the school a couple of days prior to our visit but I was still worried about whether we would be welcome at such a busy time.

We arrived to find the staff relaxing in the staffroom after the final assembly. The principal called the staff together to introduce us to those who hadn't met us on the previous occasion and after the usual introductory conversations we set about explaining what we had done and why we were there.

I still feel emotional when I recall the appreciation expressed by the people there. That they treated our visit as such an honour, our gift as such a treasure and our ideas as great wisdom, was so humbling.

In reflective mood on the plane flight home, I pondered my role as a researcher. How easy it is to take people's thoughts, opinions, experiences and ideas, to reduce them into figures or condense them into themes that serve our purposes. How thoughtlessly we might promise to return transcripts or send out the results, only to run out of time and think that it might not matter. I had always considered myself an ethical and sensitive researcher but this experience made me step outside myself and view my behaviour more critically. I tried to put myself in the shoes of my research participants over the years, whether Māori, Pākehā or another culture, whether adult or child, man or woman, colleague or anonymous respondent. Would I really stack up to being what I professed to be?

And so I entered into the lives of these participants, albeit briefly, but more importantly, they entered into mine. The lessons from my experience were immense. I can only honour my teachers – Marge and the staff of the Kura Kaupapa – by trying to carry this learning with me always.

<div align="center">

Ahakoa he iti, he pounanu

Although small, it is precious

</div>

UNPACKING AND REPACKING THE RESEARCH KETE

For both researchers, there were old assumptions, anxieties and experiences that needed to be unpacked – both in the physical sense, that is taken out of the kete, and in the metaphorical sense, that is deconstructed – examined and re-assessed in the light of new evidence.

For the Māori researcher, it was necessary to put aside some long-held concerns about Pākehā researching in Māori contexts. The experience showed that it *was* possible but one experience could *not* necessarily be generalised to *all* Pākehā and that there would always be a degree of anxiety. We hoped that the process outlined here might be of use in supporting other genuinely committed Pākehā to take their first steps in this direction – and the model outlined here has been well-received in a range of national and international contexts. For the Māori researcher, there was the experience of having her Māori tikanga and kawa not just

accepted but valued. This allowed her to be an equal partner in the research process and to feel her knowledge was validated. It was also important for her, that her Pākehā colleague recognised the complexity of being an "insider" in this context and the different set of expectations and responsibilities that this implied.

For the Pākehā researcher, who after several tentative attempts to become involved in research in Māori contexts and had heeded warnings to "back off", it was important that she had a trusted mentor to guide her, who had as her motivation, successful outcomes for *all* parties. It was important that her Māori colleague felt she could give her advice on protocol without offence being taken. At the same time, as an experienced researcher, it was important for her to be at times, the learner, as well as the teacher – experiencing "ako" at first hand.

With the old kete unpacked and its contents re-examined, what will be put in its place? From this experience, the two researchers would recommend the contents for a kete to be taken into Māori research contexts to include values/attitudes, knowledge, skills and resources.

To the values of manaakitanga, kotahitanga, whanaungatanga, wairuatanga, rangatiratanga and mana can be added humility, trust, sincerity, openness, flexibility and a willingness to learn. The suggested knowledge includes a familiarity with Māori worldviews and protocol along with Western research procedures. These need to be blended in a way that retains their original integrity but meets the needs of the research setting. The "koru model" as presented here is one attempt to produce a hybrid for the Aotearoa New Zealand context and ensure that all matters methodological, ethical, contextual and cultural are considered. The skills to be packed in the kete include research and organisational skills but more importantly, the skills needed for inter-cultural contexts such as communication, collaboration, negotiation, compromise and reciprocity. The resources will ensure that the relevant data can be gathered in culturally appropriate ways regardless of method and that protocol can be observed from the first tentative inquiries, through the implementation phase – from pōwhiri to poroporoakī, to returning the findings to the participants. Finally, the kete should be packed with mutual respect and appreciation for the parts that everyone will play… and a warm-hearted sense of humour never goes astray

CONVERSATION 4:

> Carol and Marge [packing their future kete]: … "whakapapa, spare batteries for the dictaphone, mihi, air tickets, copies of the consent forms, koha … and don't forget – a long black skirt!"

<div align="center">

Nāu te rourou
Nāku te rourou,
Ka ora ai te manuhiri.

With your foodbasket,
and my foodbasket,
the visitors will be cared for.[5]

</div>

NOTES

1. As many Māori words are in common usage, it was decided rather than translate them each time they were used, that they would be put in a glossary so as not to disturb the flow of the narrative.
2. Because Māori come from an oral tradition, expert orators used whakataukī (proverbs) to enhance the quality of their speech-making. The skill was in learning a number of whakataukī and being able to incorporate the appropriate one within the body of a speech. Many speakers are able to include two or three or more whakataukī into their oration.
3. This whakataukī expresses the importance of education and knowledge to people.
4. This whakataukī expresses the sincerity of the thought behind the presentation of a koha (gift).
5. This whakataukī expresses the importance of everyone contributing to ensure a successful conclusion to any project.

GLOSSARY

kete	basket, kit
Pākehā	non-Māori, usually European in origin
Māori	the indigenous people of New Zealand
kura kaupapa	school where children are taught in the Māori language
kura	school
kawa	protocol
hui	meeting
Aotearoa	the Māori name for New Zealand
Kaupapa Māori	Māori aspirations and ways of knowing
mōrena	Māori transliteration for the English word 'Morning'
tēnā koe	Hello (to one person)
pōwhiri	the Māori formal ceremony of welcome
manaakitanga	the Māori value of caring and providing hospitality
kotahitanga	the Māori value of working together in unity
whanaungatanga	the Māori value of being as a family
wairuatanga	the Māori value of showing inner warmth/soul/spirituality
rangatiratanga	the Māori value of showing leadership
mana	prestige
whānau	family
poroporoakī	farewell, closing ceremony
whakapapa	genealogy
iwi	tribe/tribal
kanohi-ki-te-kanohi	face-to-face
tangata whenua	the name Māori give to the host group
manuhiri	the name Māori give to visitors
te reo Māori	the Māori language

reo	language
koru	the inner shoot of the fern which as it unfurls depicts new life
koha	donation, gift (usually given to the host group)
taonga	gift, treasure
tumuaki	school principal
tamariki	children
kuia	female elder
whakatau	semi-formal welcome

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