MAI Journal A NEW ZEALAND JOURNAL OF INDIGENOUS SCHOLARSHIP

DOI: 10.20507/MAIJournal.2025.15.1.2

TE WAKA RANGAHAU

Navigating ethics in Indigenous research

*Joyce Manahi**

Abstract

Whakataukī are metaphors that provide us with ethical guidelines, and tikanga and kawa are the wisdom, knowledge and history handed down from the past to future generations to help people navigate their lives and support aspirations for today and the future. Using a twin-hulled waka ama as a metaphor for the relationship between participants and researchers in Indigenous research, this article explores Māori and Indigenous ethics as having equal status to Western research ethics. In relation to research, ethics can be a complicated domain when working alongside Māori and Indigenous peoples. There is much more at stake, such as whanaungatanga, mātauranga Māori, reciprocity and an equal exchange of power—all of which can be somewhat political. Researchers conducting Indigenous research must take the time to learn the epistemological understandings of Indigenous peoples and have a genuine desire to be culturally competent and grounded in cultural humility. Additionally, they need to be mindful of the inherent power imbalances that exist, and therefore tikanga and cross-cultural or multicultural considerations are a must.

Keywords

waka ama, ethics, Māori, Indigenous knowledge, mātauranga Māori

Introduction

> E kore au e ngaro, he kākano i ruiruia mai i Rangiātea.
>
> *I will never be lost; I am from the seed sown in Rangiātea.*

Whakataukī and pūrākau support the reader to understand the basis of tika and pono, the foundations of Māori ethics. This article highlights the importance of research ethics in all sectors when undertaking research with Māori and Indigenous peoples. Together we navigate the living taonga that is Indigenous knowledge—the strength and resilience that carry our stories, our whakapapa and our wairua into the research space.

Kovach (2009) defines "transformational practice" as a process where the researcher is not just a neutral observer—they are actively engaged in a reciprocal relationship with the data collected and the participants. I refer to this as "transflective

* Ngāti Porou. Professional Clinician, Institute of Education, College of Humanities and Social Sciences | Te Kura Pūkenga Tangata, Massey University, Palmerston North, New Zealand. Email: j.manahi@massey.ac.nz

practice" a combination of actions: being transformative, reflective, putting theory into action (praxis), and crystallising our actions in relation to Te Tiriti o Waitangi and any code of ethics we may work under. Additionally, being transflective is about altering a state of being, through a combination of conscientisation (G. H. Smith, 2000) and critical reflection, to make meaningful change for oneself and others. This article aims to show the parallel relationship between decision-making and ethical considerations when planning research involving Māori, Indigenous peoples and researchers, whilst taking into consideration Māori ethical values and practices. Moreover, it defines the nature of each of the ethical issues involved.

As Mead (2003) observes, "All [Māori] tikanga are underpinned by the high value placed upon manaakitanga and whanaungatanga — nurturing relationships" (p. 29). The Code of Ethics of Waka Ama New Zealand (2018) includes a set of values—whanaungatanga, manaakitanga, hauora and tū tangata—that are necessary for participants and spectators to demonstrate. Whilst hauora focuses on our holistic wellbeing, tū tangata emphasises standing tall and being proud of who we are, who we come with, how we are accountable for our actions. Participants should have respect for their waka and environment both on and off the water—mirroring the actions of all those involved with Indigenous research.

Methodology

Māori research capacity has enabled Māori researchers to lead research that is by, for and with Māori. This article has been developed using Kaupapa Māori theory (G. H. Smith, 1997; L. T. Smith, 2012), drawing on pūrākau as pedagogy and emphasising the processes that are necessary for researchers to follow when participating in research with Māori.

Incorporating personal reflections throughout the article, I first discuss ethics from a Māori ontology point of view. Secondly, the past, present and future of Indigenous research is pulled together through the use of pūrākau and whakataukī. The article develops an ethical framework using the metaphor of a waka ama, where two 6-seater waka—te waka whānau and te waka rangahau—are lashed together and move in unison. Particular attention is given to issues regarding permissions, informed consent, risk, harm and confidentiality, including intellectual property rights. Thirdly, the findings are discussed in relation to navigating the waters of Indigenous research ethics. Finally, concluding remarks are made, pulling together the key discussion points.

Results

Māori live by the concept of tuakana-teina; regardless of your age, you are both teacher and learner, elder and student. I am an Indigenous wahine in Aotearoa New Zealand and a descendant of the Ngāti Porou iwi situated on the East Coast of the North Island. The epistemology, axiology, ecology of iwi differ across Aotearoa—all iwi have their own ways of living, storytelling, symbols, and ways of healing and strengthening to restore balance. At the same time, we all understand the importance of mokopuna and are all focused on future generations and their place within a forever changing world.

Indigenous ontology is lived experience where one is immersed in the culture, land and environment. Pere, an elder, Māori leader, tohunga and teacher has said, "He atua he tangata; we are both divine and beautifully human. All of us is an eternal spirit having a physical journey" (Idec 2015, 2015). Archibald (2008) states that "elders have various knowledges or 'gifts' to pass on to others. These include knowledge about spirituality … history, storytelling, and language" (p. 372). She goes on to emphasise that the importance of becoming an elder is not about age; rather it is being respected by others and taking responsibility in the sharing of or teaching the knowledge. The teaching, learning and healing techniques, in my eyes, are simple, and they enable people to live in harmony and to have a relationship with the physical and spiritual world around them.

As noted above, for Indigenous peoples, life is about future generations: mokopuna. They are what we live for. To be a mokopuna of an iwi or hapū is to know the stories, the histories; to be immersed in the tribal ways of being that build capacity to make decisions in light of one's knowledge. Bowers (2010) notes that Indigenous epistemology is the ways of knowing, ontology is the way of being, and cosmology is the way of mapping complex realities, such as wairua. With understanding comes knowledge, and for this reason mokopuna are placed between the seats of the waka to start learning the tikanga of their environment. From there they watch, learn, listen, and, when the time is right, take action. When navigating the oceans rips, currents and tides that are our communities, research teams apply their transflective practice and sit alongside the mokopuna.

The lashed waka ama encompasses all those involved in the research project and their ethical

responsibilities. The waka on the right side represents the research team (te waka rangahau) and the one on the left side represents the participants (te waka whānau). Together they perform what a whakataukī of Ngāti Kahungunu calls "mahi tūhono"—the work that brings people together (Elkington et al., 2020, p. 142).

Each seat in the waka represents a specific ethical element. In Seat 1 of te waka whānau sits the kaumātua, also known as the pacemaker, corresponding to the research leader in the te waka rangahau. Seat 1 is the "wisdom keeper", experienced in navigating the waters of tribal epistemology, axiology and cosmology—ways of knowing, being and living. The attributes of an elder are qualities expected to be seen in a research leader tasked with overseeing Indigenous research and that of informed consent.

Seat 2 aligns with Te Tiriti o Waitangi, the founding document of Aotearoa, ensuring collaboration and a duty of care. Seats 3 and 4 are the "powerhouse team" and responsible for reducing risk, harm and any perceived conflicts of interest. Seat 5 enhances the empowerment and integrity of all involved in the research project, including whānau, hapū, iwi and the organisations being represented. Finally, Seat 6 is the steerer, ensuring the waka remains on course and represents the needs of the community. Each kaihoe has a hoe that moves and steers the waka. In this article, the hoe metaphorically represent tribal epistemology, axiology and cosmology (explained in more detail below).

Seat 1: The Pacemaker

> Let us build a canoe of the spirit and sail it with courage high into the ocean waters. May it so slice through the waves of injustice, hate, pride and apathy. That all the world will say, yes. This is how a canoe can be sailed. This is how all men, women and children can live together.
> — Canon Wi Huata, International Va'a Federation World Sprints, Samoa, 1994

There is a saying that "all good leaders lead from the back", and this is a view I share. However, when it comes to ocean journeys, the kaumātua sits at the front of the waka, reading the water to see what lies ahead. In the world of research, they ensure researchers institutionalised in Western research do not claim ownership over our ways of knowing and then regurgitate our narratives back to us.

The trepidation Indigenous peoples have about research stems from a history of investigative researchers who neglected the interconnected ways in which Indigenous peoples view the world, essentially destroying what matters to them. Tāme Iti, Tūhoe leader and elder, emphasises whanaungatanga, where participants develop a shared understanding through being "kanohi ki te kanohi, eye-to-eye; coming together in a common space for open dialogue around any issue" (TEDx Talks, 2015). When deciding on participating in Indigenous research, it is ideal for the research lead to first wānanga with the iwi, kaumātua and community to find common ground and lay the ground rules. "The shared-decision making approach rejects the traditional, 'paternalistic' model of health care — where the professional knows best" (The Health Foundation, 2014, p. 28).

Being kanohi ki te kanohi also enables informed choices to be made about what happens to our bodies, our minds, our spiritual wellbeing, our families and our communities. It is also "about checking out an individual's credentials, not just their political or professional credentials but their personalities and spirit" (L. T. Smith, 2012, p. 158). Therefore, total transparency and the rights of the individual are a must for informed consent to be obtained in deeply valuing and respectful ways. Without this, participation cannot go forth.

Sitting in Seat 1, the kaumātua is the brains of the outfit and bears responsibility for the community, ensuring cultural values are maintained and that all potentially benefit. Kaumātua, as Archibald (2008) reminds us, possess wisdom and insight gained from their traditional, ecological and cultural knowledges, and lived experience. The kaumātua is the "overseer" and makes executive decisions like setting the direction of travel. They also take on accountability when disputes may arise.

Kaumātua guide karakia at the beginning and end of the journey and have knowledge of wind direction to navigate through the waters. They are experienced in reading the signs of nature, the environmental landscape, and knowing when to push on or cut through the waves. This is a spiritual journey as well as a physical one. These lived experiences contrast with the Pākehā worldview, which comes from a European imperialistic approach to scientific research and education.

Sitting opposite the pacemaker/kaumātua is the research leader. Their role is to ensure open and honest dialogue with kaumātua prior to engaging in Indigenous research. Transparency in all areas, such as methodology, is a must. Not gaining informed consent could "result in unethical research practices" (Hudson et al., 2010). Kovach

(2010) notes "the importance of protocol within Indigenous communities to recognize that how activities (specifically methods) are carried out matter . . . that they are carried out in a manner that reflects the community teachings" (pp. 40–41). Therefore, it is important for those undertaking research with Māori or Indigenous peoples that it be consistent with their values. Moreover, to ensure ethical responsibilities are upheld, the role of the lead researcher is to regularly consult or check in with the kaumātua when they notice common themes appearing in the research. Mokopuna learn from their interactions, environment and their lived experiences—hence the importance of those in Seat 2 who give whispers of encouragement and motivation to the pacemaker.

Seat 2: Upholding Te Tiriti o Waitangi: Duty of care

When working with whānau, following tikanga is important to ensure practitioners work with integrity and compassion, and are open and honest. Duty of care in relation to Indigenous research must also take into account the unique rituals and practices of Indigenous peoples. In discussing the seminal work of Linda Tuhiwai Smith, Pihama et al. (2015) note that "Western research has been instrumental in the marginalisation of indigenous peoples' knowledge and as such has contributed in key ways to the maintenance and perpetuation of colonisation" (p. 8). This has been a common thread throughout history, where research performed by the dominant culture (Pākehā in Aotearoa) on Indigenous peoples has been used to further support the coloniser's agenda to control, oppress and assimilate Indigenous people, their land, culture and ways of being and living.

Research ethics for Māori is understood through tikanga and kawa, which should be followed throughout the research programme. It is the responsibility of all involved to ensure ethics and cultural differences are respected. This ensures everyone on the waka is paddling in the same direction. Without tikanga and kawa we are only human, and humans have a tendency of going wīwī wāwā—here, there and everywhere. Equally, tikanga and kawa could be considered a life jacket for each paddler—no life jacket, no paddle. For Māori, this means Te Tiriti o Waitangi is being seen, heard, validated, and that the research methodology is compatible with it, maximising the relationship building and finding of common ground.

Te Tiriti o Waitangi is about Māori and Pākehā having equal opportunities in Aotearoa, including equal access to resources and knowledge. In signing Te Tiriti, Māori expected their reo and ways of learning to continue in collaboration with their new friends and allies. Article II of Te Tiriti contains two key statements:

- Māori authority is recognised and guaranteed.
- Māori treasures are guaranteed protection.

Unfortunately, before the ink was dry on Te Tiriti o Waitangi, these important statements were disregarded, and the opposite behaviour was exhibited (Wilson, 2008). Hence the importance of ensuring Te Tiriti o Waitangi has a voice in all Māori research interests. Research is a Māori interest, and therefore the four articles of Te Tiriti o Waitangi act as a guide for research and the principles of protection, participation, and partnership:

- Article I—Kawanatanga: Governance
- Article II—Tino Rangatiratanga: Self-determination
- Article III—Mana Motuhake: Autonomy
- Article IV—Wairuatanga: Religion or Spirituality

Seat 2 supports the pacemaker in Seat 1 with motivation and words of encouragement, mirroring stroke for stroke to keep the timing. They put their trust in kaumātua/iwi leaders and thus the researchers, whilst holding strong to ensure the health and wellbeing of all. Seat 2 is Te Tiriti-led, upholding the mana and confidentiality of the whānau, protecting their knowledge and identity, recognising contributions, and engaging in collaborative partnerships. Māori ethical issues should be identified in terms of the rights, roles and responsibilities of researchers and Māori communities (Hudson et al., 2010). In the world of research, this seat protects the integrity of the organisation they represent at the same time, conducting research to the highest of their ability. This will have a ripple effect and shape how everyone works in collaboration as kaitiaki over how research stories are translated and retold in a way that is respectful to Indigenous peoples.

Many pūrākau from tīpuna and atua tell of how the demigod Māui was gifted the jawbone of his grandmother, Mahuika, where her wisdom was said to dwell. Māui used the jawbone to make a hook and proceeded to chant a karakia to fish up Te-Ika-a-Māui. Through this pūrākau, the researcher can be seen as Māui, seeking wisdom by transforming the conducting of Indigenous

research as kaitiaki of whānau stories, reflecting the integrity of Kaupapa Māori research. We, like Māui, are changing the natural world that is part of the diversity of people's lives and experiences. As I am both a whānau member and a researcher, colonised and "coloniser", insider and outsider, I am placed in a unique position of being a kaitiaki over whānau pūrākau and ensuring the articles of Te Tiriti o Waitangi remain strong in both waka. If tikanga is not followed, then the research may have a lasting negative effect emotionally, cognitively and spiritually.

Seats 3 and 4: The powerhouse team and conflicts of interest

The powerhouse team sits in Seats 3 and 4. Along with the rest of the waka, they provide the strength to power the waka forward, make the necessary calls to change sides to hoe, take responsibility if the waka starts to take on water, and, should someone fall overboard, be there to scoop them up. In the research world, Seats 3 and 4 manage conflicts of interest. As a researcher, I sit in a position of power as a counsellor and wahine Māori; people know me in these roles and may participate because of the relationship we have. However, I must ensure whānau themselves have the power, and that I don't come in as the expert who knows best, putting my agenda above the interests of te waka whānau, thereby not respecting the rights, dignity and worth of others. If these potential issues are not dealt with early, the powerhouse team will end up operating without direction and coordination.

There are many reasons conflicts of interest can occur in research. For example, Kovach (2009) refers to an "insider" as someone who is part of the iwi community, whilst an "outsider" is not—both positions bring unique challenges. Methodology and ethical decisions may create challenges for the research team and whānau; perhaps the research objectives do not meet whānau needs of delivery. What if the research already has pre-designed focus questions, but the whānau are wanting to go down another line of enquiry? Keeping in mind nothing is set in stone, and the ground can always move, the whanaungatanga process is where the guidelines are set, and a common ground is found.

Wilson (2008) acknowledges that finding common ground is one of the major struggles of cross-cultural communication. To mitigate these struggles, the establishment of respectful, relevant and reciprocal relationships between the researcher and the research is required. The powerhouse team ensures that everyone remains in the waka and we stay in our lane, moving forward together in the same direction. In the research world, researchers have a dual responsibility to work alongside whānau to uphold their Indigenous knowledge and negotiate Western ethical principles. These may come into conflict in matters of tikanga and kawa, and the research relationship needs to remain true to an Indigenous research paradigm, with all actual or perceived conflicts of interest identified and declared (L. T. Smith, 2012).

Indigenous ontology and epistemology are relational, and axiology should follow what Wilson (2008) calls "relational accountability" (p. 99), where respect, reciprocity and responsibility in telling the research story brings relationships together. This is true of research conducted with the Plains Cree tribe in North America, where Kovach (2010) and Jones-Smith (2016) demonstrate how the interplay of method and paradigm can be harmonious with an Indigenous worldview. Trust is hard to obtain and even harder to maintain. Just as it takes an iwi to raise a child, maintaining relationships is just as important in the research domain. The role of the powerhouse team is therefore one of huge responsibility, where staying in one's lane is not as smooth sailing as it may seem.

Seat 5: Mana and empowerment

Seat 5 also has a key role in uplifting and empowering the whānau in the waka, supporting the steerer in Seat 6 if an injury occurs. If the waka needs to take a sharp turn, Seat 5 will literally hang out on a limb to help the steerer power the waka into position. Going out on a limb to ensure tribal and cultural safety, integrity and uniqueness is held in high esteem because such actions emerge from ancestral interrelationships (Kovach, 2009). Seat 5's role is about mana, integrity and respect in promoting the goals and aspirations of Indigenous peoples.

A "by Māori, for Māori" approach is consistent with Kovach's (2009) theory in addressing the commitment to learn, encourage and facilitate research and protocols that respect the waka and promote Māori language, aspirations and goals. This is inferred in the lyrics of "Mā Wai Ra", a waiata written by Ngāti Porou leader Henare Te Owai upon hearing of the loss of his friend Pine Tamahori:

> Mā wai ra, e taurima
> Te marae i waho nei?
> Mā te tika, mā te pono
> Me te aroha e.

Who will tend
To the marae here?
Truth, honesty
And love will.

These sentiments are mirrored by Hudson et al. (2010) in *Te Ara Tika: Guidelines for Māori Research Ethics*.

While Seat 5 needs to remain loyal to care for the values and beliefs of all things sacred to Indigenous peoples, strong communication skills and knowledge are necessary for the waka to maintain a safe and smooth journey, where both sides reach mutual understanding. Seat 5 is a comprehensive role where the intrinsic pull of home is an example of the strong emotional, spiritual and physical connection to whenua, consistent with an Indigenous worldview.

I personally feel a strong emotional and spiritual connection to my tribal land in Te Tairāwhiti, although I was not born and raised there. The pull to return home grows stronger as I get older, and the peace that physically overcomes my whole being is like nothing I can describe. Axiology and epistemology are of upmost importance to Māori and First Nations people, and indeed all Indigenous peoples, enabling them to live harmoniously and with a strong emotional, spiritual and physical connection with an Indigenous worldview. According to Bowers (2010),

> There is a sense of culturally based responsibility, humility and mortality that are central cultural and spiritual values within an Indigenous aesthetics. These ground the work that is undertaken via scholarship in all its forms, and as such, the work of teaching, research and service requires consideration of culturally based protocols that honour Traditional practice (which can best be understood as a wide spectrum of concerns from ethics to values, to procedures in social interaction, as well as to honouring spiritual laws and practices that govern notions of respect, interconnection and relationships among animate and non-animate entities). (p. 112)

These views are shared by Kovach (2010), Duran (2006), Tau (2001), Jones-Smith (2016) and Wilson (2008). In research, strong perception skills and intuition are needed to identify risks and eliminate them as soon as possible. Therefore, as embodied under the principle of protection in Te Tiriti o Waitangi, it is of the highest importance for the research team to work and walk alongside whānau, acting "with care and respect for individual and cultural differences and the diversity of human experience" and avoiding doing harm (New Zealand Association of Counsellors, 2020, ss. 4.1–4.2).

Rangatiratanga is located in Seats 5 and 6, who work in unison to ensure partnership, tikanga and protocols are maintained. If these are being neglected because of a change in methodology, racism, privilege of Western research paradigms or conflicts of interest, then the research is destined to stall or fail completely.

Seat 6: Finding the common ground

Ko tau hikoi i runga i oku whariki
Ko tau noho i toku whare
E huakina ai toku tatau toku matapihi.

Your steps on my treasured mats,
Your respect for my home,
Open my doors and windows.

If the purpose of research is to enhance knowledge and skills for human and environmental development, then it is important the research being done is beneficial to the wider community. As mentioned earlier, I believe great leaders lead from the back, and sitting in Seat 6 is the rangatira who guides, supports and acts on behalf of the whānau to lead, organise activities and make decisions that uphold the integrity of the whānau, hapū and iwi. Whilst guided by the kaumātua in Seat 1, the rangatira is the conduit between all participants, keeping the paddlers, the research team and the wider community connected and informed.

Working with Māori communities, such as my own, has both risks and benefits. As the whakataukī above suggests, nothing should be taken for granted, and for a community to "open its doors and windows" as participants in research, there must be respect, trust, honesty and transparency.

As G. H. Smith (2000) argues, we should not just sit back and wait for relationships to develop and change to happen—we must be committed to being transformational. When the research team can integrate with the community to share the community's sense of humour and change their language to suit the audience, then stronger connections and trust will be formed. Participation in Kaupapa Māori research leads to greater and more meaningful outcomes for Māori. Moreover, by encouraging researchers of all origins to reflect upon their own positions within the colonial academic and social structures in which they work,

Kaupapa Māori research is responsible to the community.

Navigating the waters of Indigenous research

Māori and other Indigenous peoples have navigated the research landscape creating their own research standards for some time. In conjunction with kaumātua, researchers will negotiate the appropriate methodology whilst ensuring smooth navigation of the complexities of cross-cultural research methodologies, to engage with and examine different perspectives in a spirit of genuine curiosity and enquiry whilst understanding the relationship between environmental, human and spiritual relationships (Reweti & Severinson, 2022). Together they make certain all participants are in the same waka and not going out on their own accord. Figure 1 identifies how working in unison establishes relationships that Hudson et al. (2010) understand as the process of ethical review.

Likewise, Waimarie-Nikora (2001) draws on the strengths of both the Māori and Pākehā paradigms, focusing attention on relationships to "explicitly acknowledge the expertise of each contribution" (p. 31).

Nga hoe

All forms of vehicle need a mechanism to propel them forward. For waka, this mechanism is the kaihoe and their hoe. There are no set rules or ways of being for Indigenous peoples, as each culture has their own ways of living and being depending on their worldview and how they place themselves within it. Below, six hoe provide a summary of Māori cultural ways of living, breathing, working and playing that govern how some conduct their lives. In this article, the hoe represent the dimensions of Māori culture, and are presented in no particular order:

- hoe of ecology—actively engaging in their world, relating to people, places, time and environment
- hoe of axiology—emotional connection and expression
- hoe of epistemology—ideas or cognitive development and preferred ways of learning and knowing about their world
- hoe of ontology—cultural views and the nature of reality, looking beyond the material world
- hoe of cosmology—ways of describing complex realities that are higher than us (e.g., wairua, mauri, maunga, awa, whenua, Atua); being in harmony with nature
- hoe of ethos—social interactions or norms we interact with or by, we are part of the greater collective: whānau, iwi, hapū, hapori

Living without these cultural values and shared stories can render disconnection from one's turangawaewae and can have multiple negative impacts on one's holistic health and wellbeing.

Kiato and ama: Cultural stability

Kaua e rangiruatia te hapai o te hoe, e kore to tatou waka e u ki uta.

Do not lift the paddle out of unison or our canoe will never reach the shore.

Seats 5 and 6 must ensure that everyone is on the same wavelength, moving in unison. Should there be a breach in tikanga or kawa, the kiato will come undone and no longer will the two waka be connected. For the research team, this means they will be stranded in the water, unbalanced and tipping overboard—they will be unable to move forward without respecting the epistemology, axiology, ecology of the whānau, hapū and iwi. Māori and Indigenous peoples in such cases will hold true to their hoe and continue moving forward as one, leaving behind that which no longer serves them. To avoid the waka coming apart, the kaihoe must work together to navigate towards equality, integrity and shared responsibility for information and dialogue.

The kiato connect the waka to each other and the ama, providing stability. For the purposes of this article, the kiato represent tikanga and the ama represent kawa. It is important to remember that Indigenous peoples each have their own rules

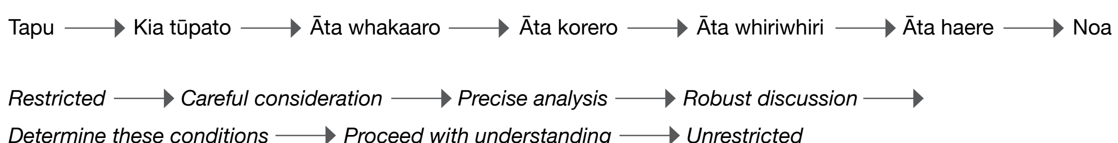

FIGURE 1 The process of ethical review (Hudson et al., 2010, p. 5)

and ways of being. In Aotearoa, these may differ from one iwi to another, but are understood by all iwi. What I present here is just one way that Māori autonomy and control over resources, such as rangatiratanga around ideas, is organised. It is one example of a common meeting ground between Māori and a research team, where issues are confronted, discussed and resolved, and also where relationships are formed and developed.

Conclusion

This article has provided a foundational platform for Indigenous research where philosophical traditions do not offer fixed guidelines for conducting research. It has shown how and why Māori ethics are good for everyone. "Ethics is about values, and ethical behaviour reflects values held by people at large" (Te Puni Kokiri, 1994, as cited in Hudson et al., 2010, p. 3). Matters of tikanga should not be regarded as a recipe or formula for participating in or conducting research. Working in unison with an equal distribution of power and stability to retell the unique stories of Indigenous peoples that is acceptable to both parties ensures a safe journey for all involved in the research. Each participant in research projects has a commitment to the environment, navigating with trust, transparency and humility in what can be choppy waters. Focusing energies on needs and relationships, and explicitly acknowledging the expertise in the waka, ensures the voices of all are heard and validated in a cultural context, with much to offer to future generations.

Ngā mihi

Kanui te mihi atu ki āku hoa, ko Teina Piripi rātou ko Tipene Pickett, ko Pania Te Maro—thank you all for your inspirational kōrero. Ki taku hoa rangatira ko Rangi Manahi, my daughters, and my mokopuna, for your patience and support whilst I researched and wrote this kaupapa for our whānau, hapū and iwi. Tihei mauri ora.

Glossary

ama	outrigger attached to a waka
Aotearoa	Māori name for New Zealand; lit. "land of the long white cloud"
Atua, atua	God, deities
awa	river
hapori	section of a kinship group
hapū	sub-tribe
hauora	health
hoe	paddle
iwi	tribe
kaihoe	paddlers
kaitiaki	guardians
kanohi ki te kanohi	face to face
karakia	prayer
kaumātua	elder
kaupapa	topic, policy, matter for discussion
Kaupapa Māori	research approach that is informed by Māori philosophy and principles and is by Māori for Māori
kawa	rules, protocols, procedures
kiato	crossbeams/cross-arms that connected the waka to the ama
kōrero	discussion
Mahuika	fire deity, grandmother of Māui
mana	integrity
manaakitanga	process of showing respect, generosity and care
Māori	Indigenous peoples of New Zealand
mātauranga	knowledge
Māui	demigod and trickster, famous for his exploits and cleverness
maunga	mountain
mauri	life force, life energy
mokopuna	grandchildren
Ngāti Kahungunu	tribe from the East Coast of the North Island
Ngāti Porou	tribe from the East Coast of the North Island
Pākehā	New Zealander of European descent
pono	be true, valid, honest
pūrākau	legends, stories
rangahau	research
rangatira	chief
rangatiratanga	chiefly authority
Rangiātea	place in the ancient Polynesian homeland; departure point of migration waka
reo	language
taonga	treasure
Te-Ika-a-Māui	the North Island of New Zealand
teina	junior relative; less experienced
Te Tairāwhiti	Gisborne District, East Coast of the North Island

Te Tiriti o Waitangi	the Treaty of Waitangi (1840), founding document of New Zealand
tika	correct, right
tikanga	customs, rules
tīpuna	ancestors
tohunga	skilled person, chosen expert
tuakana	older relative; more experienced
Tūhoe	tribal group of the Bay of Plenty, including the Kutarere-Ruātoki-Waimana-Waikaremoana areas
turangawaewae	place where one has rights of residence and belonging through whakapapa
tū tangata	concept promoting self-worth and community strength
wahine	woman
waiata	song
wairua	spirit, spirituality
waka	canoe
waka ama	outrigger canoe
wānanga	meet and discuss
whakapapa	genealogy
whakataukī	metaphor, proverb, saying
whānau	family
whanaungatanga	relationships
whenua	land
wīwī wāwā	here, there and everywhere

References

Archibald, J. (2008). An Indigenous storywork methodology. In J. G. Knowles & A. L. Cole (Eds.), *Handbook of the arts in qualitative research: Perspectives, methodologies, examples, and issues* (pp. 371–384). SAGE Publications. https://doi.org/pgcn

Bowers, K. S. P. R. (2010). A Mi'kmaq First Nation cosmology: Investigating the practice of contemporary Aboriginal traditional medicine in dialogue with counselling — toward an Indigenous therapeutics. *Asia Pacific Journal of Counselling and Psychotherapy*, *1*(2), 111–124. https://doi.org/cdmz7d

Duran, E. (2006). *Healing the soul wound: Counseling with American Indians and other Native peoples*. Teachers College Press.

Elkington, B., Jackson, M., Kiddle, R., Mercier, O. R., Ross, M., Smeaton, J., & Thomas, A. (2020). *Imagining decolonisation*. Bridget Williams Books.

The Health Foundation. (2014). *Person-centred care: From ideas to action*. https://www.health.org.uk/sites/default/files/PersonCentredCareFromIdeasToAction.pdf

Hudson, M., Milne, M., Reynolds, P., Khyla, R., & Smith, B. (2010). *Te ara tika: Guidelines for Māori research ethics: A framework for researchers and ethics committee members*. Health Research Council of New Zealand. https://www.fmhs.auckland.ac.nz/assets/fmhs/faculty/tkhm/tumuaki/docs/teara.pdf

Jones-Smith, E. (2016). *Theories of counseling and psychotherapy: An integrative approach* (2nd ed.). SAGE Publications.

Idec 2015. (2015, September 23). *Dr. Rangimarie Turuki Rose Pere IDEC 2015 HD* [Video]. YouTube. https://www.youtube.com/watch?v=jzoJm5Pe1qs

Kovach, M. (2009). Indigenous and qualitative Inquiry: A round dance? In M. Kovach (Ed.), *Indigenous methodologies: Characteristics, conversations and contexts*. University of Toronto Press.

Kovach, M. (2010). Conversational method in Indigenous research. *First Peoples Child & Family Review*, *5*(1), 40–48. https://doi.org/gh3bjt

Mead, H. M. (2003). *Tikanga Māori: Living by Māori values*. Huia Publishers.

New Zealand Association of Counsellors. (2020). *Code of ethics: A framework for ethical practice*. https://nzacportal.in1touch.org/uploaded/web/Portal/Practice%20&%20Ethics/NZAC-Code-of-Ethics-2002-Revised-2020.pdf

Pihama, L., Tiakiwai, S.-J., & Southey, K. (Eds.). (2015). *Kaupapa rangahau: A reader*. University of Waikato.

Reweti, A., & Severinson, C. (2022). Waka ama: An exemplar of Indigenous health promotion in Aotearoa New Zealand. *Health Promotion Journal of Australia*, *33*(51), 246–254. https://doi.org/qncg

Smith, G. H. (1997). *The development of Kaupapa Maori: Theory and praxis* [Doctoral thesis, University of Auckland]. ResearchSpace. https://hdl.handle.net/2292/623

Smith, G. H. (2000). Protecting and respecting Indigenous knowledge. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 209–224). University of British Columbia Press. https://doi.org/qnch

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous people* (2nd ed.). Otago University Press.

Tau, T. M. (2001). Matauranga Māori as an epistemology. In A. Sharp & P. McHugh (Eds.), *Histories of power and loss: Uses of the past — a New Zealand commentary* (pp. 61–73). Bridget Williams Books. https://doi.org/brpd

TEDx Talks. (2015, June 18). *Mana: The power in knowing who you are | Tame Iti | TEDxAuckland* [Video]. YouTube. https://www.youtube.com/watch?v=qeK3SkxrZRI

Waimarie-Nikora, L. (2001, September). Rangatira and kawangatanga: Resetting our future. Bicultural Issues. *The Bulletin*, (99), 36–38.

Waka Ama New Zealand. (2018). *Code of ethics*. https://www.sporty.co.nz/horouta/Race-Calendar/waka-ama-nz#

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing.