

A position paper prepared under the auspices of the M ori Research Laboratory, Te R Rangahau, at the University of Canterbury

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Aim

This position paper presents a discussion about the importance of cultural competence and cultural safety in research endeavours, their significance in terms of a national guiding policy (Vision M tauranga), and the place these imperatives have within the Aotearoa New Zealand research landscape.

The purpose of a position paper is to explain and contribute to potential courses of action. On that basis, an extensive and detailed explanation of the deeper theoretical positionings or philosophical understandings is not included here. Rather, the impetus is geared toward the axiom 'toit te m tauranga', sustaining M ori knowledge.

Background

Developing research and researcher cultural competence involves growing an awareness, knowledge and

understanding of the cultural values, beliefs, traditions, and customs of those with whom we work - in this case M ori, the tangata whenua of Aotearoa New Zealand. Key to the development of cultural competence is the notion of cultural safety, which requires researchers to know their cultural self, including their cultural power, privilege and positionality, before engaging in research with those whose culture is different to their own. Cultural safety is pivotal to cultural competence and the ability to grow one's skills, knowledge and understanding to work effectively in a quest for better outcomes. Understanding Vision M tauranga is the degree to which researchers can access, respect, and responsibly apply m tauranga M ori (M ori knowledge) and its associated protocols and systems. Cultural competence, cultural safety and understanding Vision M tauranga are directly related to facilitating culturally responsive and effective approaches in carrying out research activities.

would liberate a need for change that must go beyond the fundamentally sound, are culturally bound (Durie, 'add-on' attempts that have characterised the tokenistic gestures of past practices. e move toward encompassing genuinely transformative approaches has arrived. In recent years, it would seem fair to assume that there has been reasonable indigenisation of the research sector whereby cultural epistemology is a salient rather than an obscure reality. Vision M tauranga (Ministry for Research, Science and Technology, 2007), a framework that was developed in consultation with researchers, funders and users, including M ori communities, is expressing itself more acutely. is guiding policy for the Ministry of Business, Innovation and Employment (MBIE), has been integrated across MBIE's investment priority areas and is also referred to in the Request for Proposals (RFPs) for science investment rounds, including those for the National Science Challenges. ere has been an upswing in the use of M ori terminology, consultation with M ori tribal communities is largely a more galvanised process and greater numbers of M ori scholars are participating or taking leading roles in research programs. What began as a cathartic and liberating epistemological revolution might now be described as an embedded and rightful entitlement. A repositioning of the emphasis in the research realm is beginning to occur. But, we're not there yet, essentially because Vision M tauranga tells us the 'what' with regard to carrying out culturally-responsive research, not the 'how'. It is argued, therefore, that we need culturally-grounded models and frameworks

to guide us, and systems for tracking progress. We acknowledge that many such tools are now available to support researchers. For the purposes of this position paper, it is to a small selection of these that we now turn.

He Awa Whiria

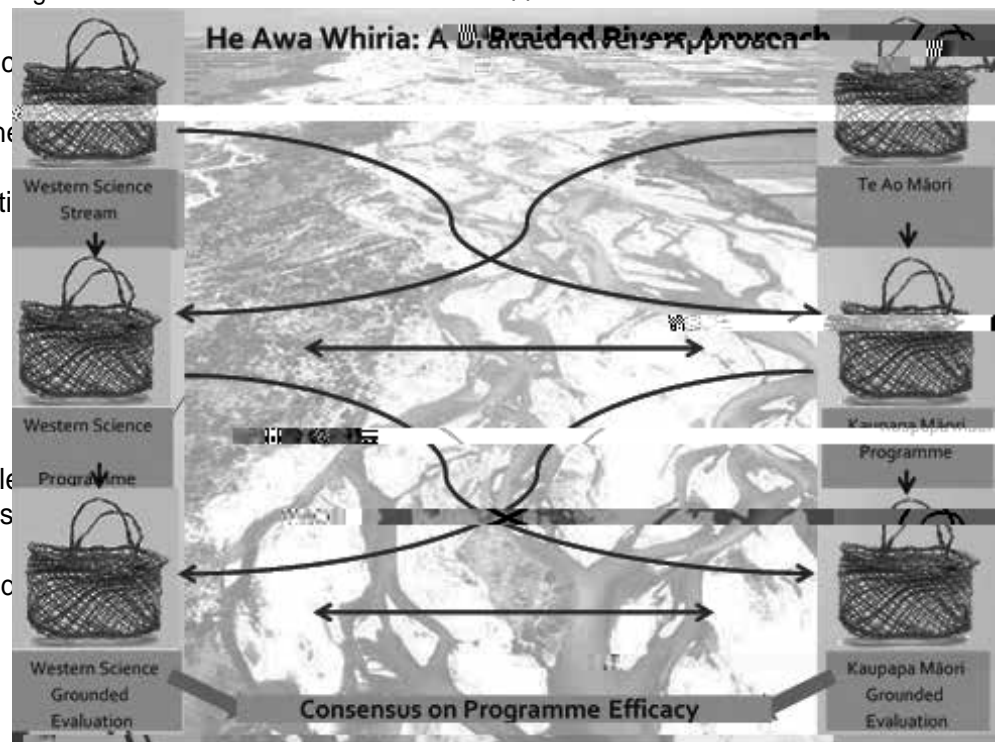
He Awa Whiria is an innovative framework that draws inspiration from Indigenous and Western streams of knowledge, while maintaining a consciousness of M ori data sovereignty. Macfarlane, Macfarlane and Gillon (2015) propose that:

Western knowledge and theory, although


are culturally bound (Durie, 2006), and are therefore not able to be transferred directly into another (Indigenous M ori) culture. It is therefore necessary to make a plea for an interdependent and innovative theoretical space where the two streams of knowledge are able to blend and interact, and in doing so, facilitate greater sociocultural understanding and better outcomes for Indigenous individuals or groups. (p. 52)

Two key suggestions are evident in this extract. First, Macfarlane, Macfarlane and Gillon (2015) suggest that it is inappropriate to seek solutions to Indigenous challenges solely from within Western knowledge streams, and second, they propose that a blending of Indigenous and Western bodies of knowledge creates an approach that is potentially more powerful than either knowledge stream is able to produce unilaterally (see Figure 1). Figure 1 also illustrates that inherent within the He Awa Whiria framework, there is the recognition of Indigenous knowledges and a space for Kaupapa M ori research as a distinct stream. In this autonomous stream, where some tensions in blending Kaupapa M ori theory and practice may arise, Kaupapa M ori researchers can engage with critical issues in ways intended to impact on M ori advancement. It is important to acknowledge historical bias in the research environment toward 'one-only' stream of knowledge approach. He Awa Whiria encourages researchers to recognise the value that resides in both streams of knowledge, and to adopt an

Figure 1: He Awa Whiria: A Braided Rivers Approach (Macfarlane, Macfarlane & Gillon, 2015)



IBRLA components and are presented to both revitalisation and resistance so as to encourage researcher re-orientation for Māori. Further these during the conceptual-design research signal that there is a need for change planning phase, as well as to support initiatives that are targeted towards researchers to monitor and evaluate Māori to be based within distinctly their progress, both during and at the Māori-oriented frameworks. The conclusion of the research activities. Treaty of Waitangi (especially the Kaupapa Māori approaches to social principles of participation change initiatives must include Māori thinking and Māori voice (Bishop, 1996; Moewaka Barnes, 2013). It is important to recognise that many researchers use the nomenclature of Kaupapa Māori in a number of ways and express a variety of standpoints within the Kaupapa Māori space. However, it is generally accepted that Kaupapa Māori approaches can be seen as reflecting the elements of social change that are common



He Poutama Whakamana

In traditional M ori meeting houses (known as 'wharenui'), walls are frequently adorned with mirror-imaged panels – referred to as Poutama Tukutuku – stepped patterns (see Figure 2) that depict a series of steps that climb upwards from both sides to reach the top at the centre.

are upheld

- M tauranga (M): Knowledge: Envisioning the innovative potential of M ori knowledge
- Tikanga (T): Protocols: Employing culturally-responsive research methodologies

A poutama has the potential to offer both spiritual and educational meanings. M ori regularly draw on this classical metaphor to encapsulate ways of knowing, being and doing; consequently, the poutama represents a journey of growth and development in order to attain greater knowledge and understanding. The steps symbolise levels of attainment, learning, advancement and insightfulness. So how might a poutama framework be used to guide and inform culturally-responsive research planning that is focused on envisioning the potential of M ori, as espoused in the Ministry of Research, Science and Technology's (2007) Vision M tauranga policy document? He Poutama Whakamana is to be applied as an aspirational tool for tracking researcher and research progress (see Figure 3). It was developed as a means of drawing on the threads of information presented previously, by identifying four imperatives that are deemed to be of significance to preparing research proposals and carrying out plans that seek to encapsulate the intent of Vision M tauranga:

- Kaitiakitanga (K): Guardianship: Ensuring that the Treaty principles

When researchers have attained m ramatanga they are aware of the impact that the three Treaty of Waitangi principles have on the research process; they understand that M ori knowledge and ways of knowing, being and doing are critical to the research objectives, they insist on implementing a research design that embodies and employs approaches that are culturally-responsive to M ori, and they ensure that M ori leadership is palpable throughout the entire research process.

Conclusion

Pursuing cultural competence and cultural safety in research planning, activities, and monitoring is more important than ever before, given the projected increases in diversity and disparity across the world, and the growing prominence of M ori phenomena in the many and varied research opportunities that are present in Aotearoa New Zealand. While the goal of becoming culturally competent and culturally safe in all research activities that involve M ori may be perceived by some as being too great a challenge to overcome, commitment to the goal – by way of the aspirational tenets of Vision M tauranga – must never waver.

e inclusive approaches

and frameworks that have been o ered in this position paper are intended to assist researchers to become more con dent in enhancing their awareness and knowledge bases as they prepare to adopt culturally-adept research practices in the

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