

# Applying Te Ara Tika in the research process



KATRINA FYERS  
PHD CANDIDATE

TOPIC:  
REGISTERED NURSES  
PATTERNS OF SOCIO-  
POLITICAL KNOWING

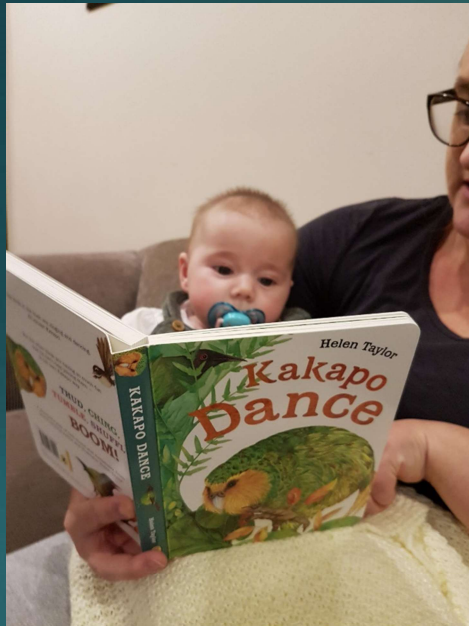
Whakatauki

**He taonga rongonui te  
aroha ki te tangata**

Goodwill towards others is a  
precious treasure



Photo by Steve Jones - Unsplash



Blessings and distractions +++

# What is Te Ara Tika?



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Developed by the Pūtaiora writing group in 2013 to guide researchers and ethics committees,

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Incorporates kaupapa Māori ethical values and Western ethical values

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**A comprehensive guide and mechanism for managing benefit and risk and asking pertinent questions about your research in relation to Māori participants and their iwi/ hapū/ whānau**

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A way to signal intent and develop processes

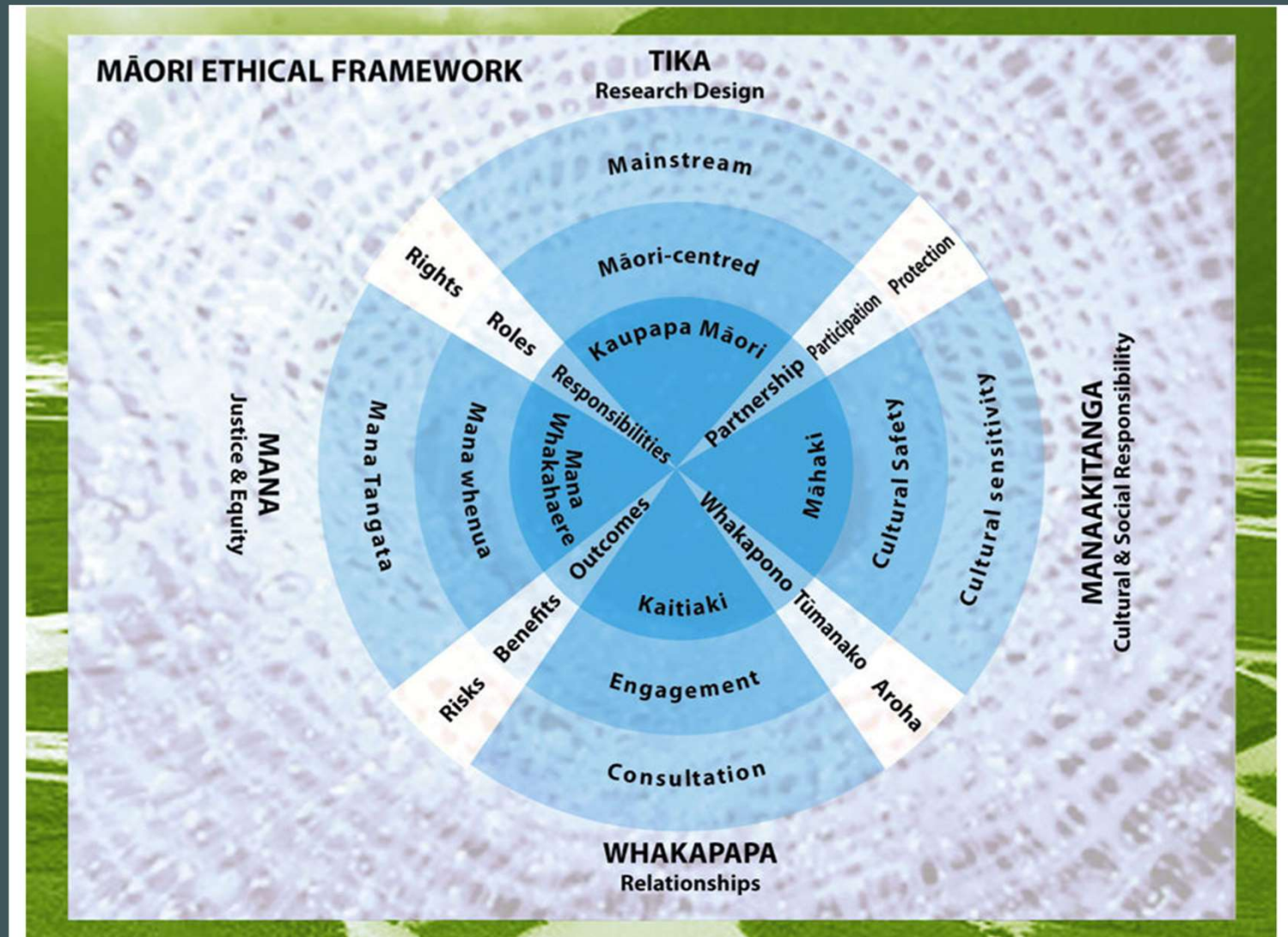
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By utilising this guide you can work out where your research sits in relation to the framework and what actions are needed

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All research in New Zealand is of interest to Māori, and research which includes Māori is of paramount importance to Māori". (p. 1)





# In the context of mainstream research



Kia tūpato (to be careful)

Kia āta-whakaaro (precise analysis)

Kia āta-korero (robust discussion)

Kia āta-whiriwhiri (consciously determine) the  
conditions which allow the project to kia āta-  
haere (proceed with understanding)

## Proposed ethics matrix for reporting

Te Ara Tika Māori research framework	Connection to proposal (relational ethics)	Progress notes
<p><b>Whakapapa:</b> Background, topic and purpose are clearly explained and processes transparent for participants, withdrawal, expectations, risks and benefits explained.</p> <p><b>Consultation:</b> With identified hapu iwi or institutional tangata whenua rōpū</p> <p><b>Kaitiaki:</b> Care about impact on Māori , protection of te reo and knowledge, intellectual property</p> <p><b>Tikanga:</b> right design</p> <p><b>Tika:</b> doing what is right; upholding ethical values, honouring, appreciation for local perspectives, use of appropriate protocols</p> <p><b>Manaakitanga:</b> safety, care, support in relationships, building trust</p> <p><b>Upholding mana whenua:</b> Respect for wellbeing and sense of self throughout process</p>	<ul style="list-style-type: none"> <li>• Clear information sheet (risks and benefits outlined)</li> <li>• Kanohi-ki-te-kanohi prioritised</li> <li>• Acknowledgements and potential for co publishing opportunities for focus group participants with consent at the end of project after final review / marking (no-one left out)</li> <li>• No one view prioritised over another - acknowledgement of input throughout.</li> <li>• Participants define what is safe in interviews, negotiate place and time to meet, focus groups (pre-consultation)</li> <li>• Attention to welcoming and making connections, whānaugatanga in interviews and focus groups before proceeding with dialogue</li> <li>• Local consultation within nursing community to recruit participants, care taken not to impose on already busy practitioners</li> <li>• Koha of refreshments at interviews and focus groups, gift of fruit / vegetables / preserves</li> <li>• Contribute to an ethical community through sharing regular (?six monthly) updates to participants</li> <li>• Appropriate supervision available for participants in place</li> <li>• Reflexivity - critical analysis of self and process for power imbalances, thought about writing (Smith, 1999, p. 36) and critical analysis of process of interpretation that avoids 'othering.'</li> <li>• Academic supervision - critique and feedback of my processes</li> <li>• Regular reporting to interested groups</li> </ul>	

## RESEARCH ARTICLE

### Doing research in Aotearoa: a Pākehā exemplar of applying *Te Ara Tika* ethical framework

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Kaupapa Māori was once, and still is for some, ordinary in the context of Aotearoa. Active processes of colonisation and assimilation led by the settler government in New Zealand have served to significantly displace Māori to the marginalised position of exotic and other. *Te Ara Tika* powerfully reaffirms Māori experience as ordinary, and embeds *Te Tiriti o Waitangi* and core Western ethical principles into a framework uniquely of this land. Within this paper I share my application of this framework as an exemplar for others to benchmark against and critique. I conclude by advocating for the uptake of the *Te Ara Tika* framework by Tauwi (non-Māori) researchers as a response to the challenge from Māori to do acceptable, accountable and responsible research.

**Keywords:** kaupapa Māori; public health research; Treaty of Waitangi; *Te Tiriti o Waitangi*; research ethics; institutional racism

#### Introduction

As a seventh generation Pākehā (settler) New Zealander I am clear that *Te Tiriti o Waitangi*,<sup>1</sup> as the founding document of New Zealand, established the terms and conditions of my ancestors' settlement in this country. *Te Tiriti o Waitangi* reaffirmed<sup>2</sup> Māori<sup>3</sup> tino rangatiratanga (sovereignty), granted the English kāwanatanga (governorship) and promised Māori ōritetanga (equity) with British subjects (Huygens et al. 2012). In a practical sense, *Te Tiriti* also granted me, and my family, both rights and responsibilities as a citizen of this country and is binding on all Tauwi that subsequently immigrate here.

Over 160 years on, the often violent processes of colonisation and assimilation led by the settler government continue to profoundly influence the political, economic and social landscape of Aotearoa (Waitangi Tribunal 1996; Robson 2007; Huygens et al. 2012). Processes of reconciliation are underway through the Waitangi Tribunal settlement process and the New Zealand government's recent

recognition of collective indigenous rights through their endorsement of the *Declaration of the Rights of Indigenous Peoples* (United Nations 2007). However, substantive evidence demonstrates that New Zealand continues to harbour and maintain profound inequities in health, education and employment outcomes between Māori and non-Māori (see Robson & Harris 2007; Ministry of Social Development 2010).

As a New Zealander, as a Tiriti worker and as an activist scholar I am interested in navigating the legacy of this political situation, to act with integrity and uphold the enduring commitments made to Māori. Activist scholarship is applied research focusing on exposing injustice and working collaboratively with others to effect change. It is about having an explicit commitment to advance social justice agendas and engage in what Freire (2000/1970) calls co-intentional relationship with those, in this instance, targeted by racism. Pākehā Treaty or Tiriti work as articulated by Network Waitangi

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