Handout #1: Orientation to the Concepts

Research @ the Interface

- Demands nuanced understandings of cultural perspectives and ethical considerations.
- "Two sets of values and methods not simply to bridge the benefits that might arise from each, but ultimately to produce gains for indigenous peoples most of whom live at the interface" (Durie, 2004, p.8).
- Researchers clarify contextual 'constellations' (p.26) and devise responsive methods (Groh, 2018).
- Responsive research design at the interface must be interconnected and incorporated in research ethics.
- Responsive design offers a potential to navigate a "liberatory research pathway toward[s] mutual respect and freedom from domination" (Berryman et al, 2013, p.4).
- The researcher mediates "between the interests and ways of knowing of the West and interests and ways of resisting by the Other" (Smith, 1999, p.2).

Various researchers propose conceptual understandings or frameworks to express these spaces. A few examples:

- He awa whiria (braided river) (Māori) - a bicultural, mixed methods research framework to equalise the unique knowledge paradigms by acknowledging their distinctions and strengths, into what they describe as a "workable whole" (Martel, Shepherd & Goodyear-Smith, 2022, p.18).
- Fa'afaletui (Samoa): "Ways of (fa'a) weaving together (tui) deliberations of different groups or houses (fale). Derived from the Pacific philosophy of connectedness and collective holistic approach" (Goodyear-Smith & 'Ofanoa, 2021, p.35).
- Motutapu (Polynesia): "relational space for educational researchers to co-explore new and more authentic dialogue and conscious action for educational development in Oceania" (Johannson-Fua, 2020, p.43).
- Wansolwara (Solomon Islands): "refers to oneness - one people, one ocean, and one talk". The author offers this as a "'platform for regional collaboration as an attempt to think decolonially and to offer comprehensive and international education insight into what the field and its practitioners miss when they do not recognize the validity and rigor of Indigenous knowledge and values. This platform also offers processes and structures that can enable CIE scholars and development professionals to hear us" (Johannson-Fua, 2022, p.473).
- Herringbone stitch (Australia): "employs the material practice as a metaphor for knowledge generation and negotiation through a number of hermeneutic[1] key concepts: 'being-in-the-world', 'fore-structure', 'life-world existential themes', the 'hermeneutic cycle' and 'fusion of horizons'" (Andrews, 2021, p.943).
- Two-eyed seeing (Mi'kmaq, Unama'ki, Canada) - viewing the world through both indigenous and Western lenses (Elders Murdena and Albert Marshall, 2004, as cited in Bartlett et al, 2012).

Epistemic Equity

- Academic research often prioritises Eurowestern perspectives, marginalising other knowledge systems.
- Takayama et. al. (2017) demands that we question research spaces as "...what we know, as well as what we do not know, how we come to know, as well as how we come not to know, and how we relate with one another" (p. S19).
- recognise pluralistic approaches and avoid perpetuating power imbalances and marginalising indigenous knowledge (Groh, 2018), particularly in the research structures of our institutions
- actively seeking out and valuing diverse epistemologies, methodologies, relational ethics and forms of knowledge production.
- be an active accomplice (Rudy, 2014; Stein, 2017).
- Saltmarsh (2020), "Enacting epistemic equity means examining and responding to the impact higher education systems have on privileging whose knowledge is valued, what research is legitimised, and who gets to participate in the creation and spread of knowledge" (p. 36).
- The use of critical research theories provides potential to navigate a "liberatory research pathway toward[s] mutual respect and freedom from [epistemic and ontological] domination [in research]" (Berryman, Soohoo, & Nevin, 2013, p.4).

[1] theory and methodology of interpretation

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Researcher Positionalit(ies)

- Contextual, relational, and requires continuous interrogation, as onto-epistemological assumptions influence research design and knowledge interpretation (Chin et. al., 2022).
- Emphasis on relationality challenges the Eurowestern focus on extractive research, instead prioritising the ongoing nurturing of relationships and honouring diverse voices (Nxumalo et al., 2020).
- "Locating oneself in the research requires researchers to be sensitive to their own social, political and cultural context and consider how their worldview shapes, informs and influences every phase and stage of the research process" (Chin et al, 2022, p.22).
- In contexts shaped by coloniality and power asymmetry, it is critical to locate ourselves within the cultural, historical and political landscapes. (Levy & Wright, pending)
- Constantly recognise and acknowledge biases through ongoing, diligent reflexivity and explore any tensions of privilege, contexts, and cultures.

In considering relational positionality, there are various ways in which one should understand and negotiate their positionalities:

- position to subject;
- position to participants;
- position to contexts; and,
- how others position us as the researcher.

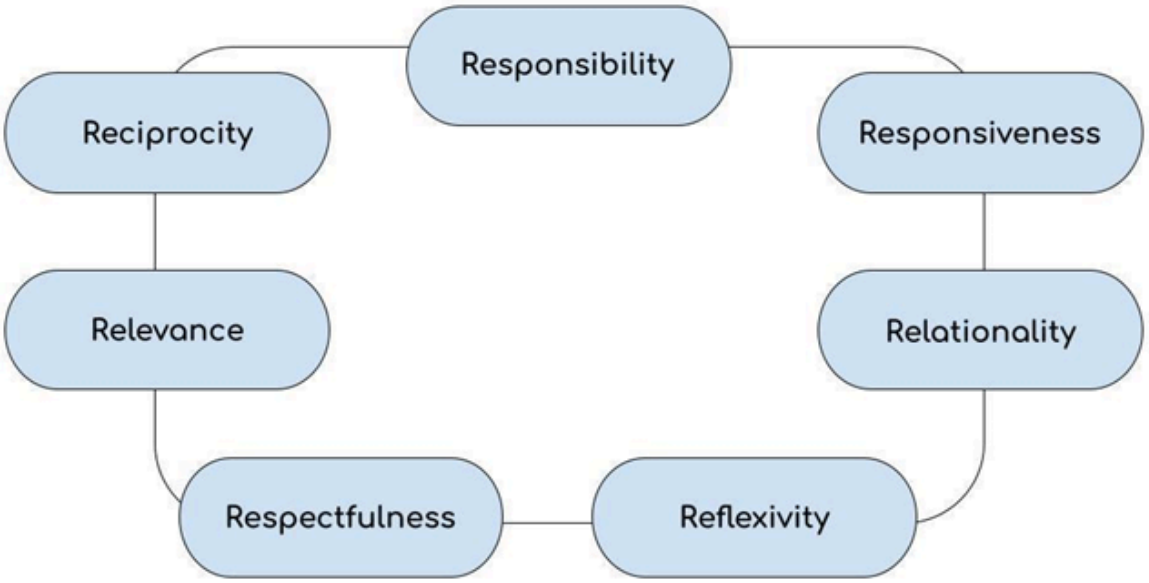
Moana Oceania Research

- Thaman (2007) argues for Indigenous knowledge system (IKS) inclusion, highlighting their historical marginalisation.
- "Pacific research methodologies are an act of decolonial resistance that recognizes the legitimacy of Pacific ontologies and epistemologies, enabling research that is truly reflective of Pacific peoples. They are a response to colonial research patterns that have framed and stereotyped Pacific peoples in problematic ways…and refer to shared values, such as respect, reciprocity, communal relationships, collective responsibility, gerontocracy, humility, love and charity, service, and spirituality. Pacific duality means that Pacific research methodologies can be both pan-Pacific and regional." (Neapi, 2019, p.1).
- "Indigenous ontology from the Oceania region involves spirituality, connectedness to land, religious beliefs and a participatory approach" (Lovo et al, 2021, p.2).
- Philosophies of and connections to time and space in shaping one's positionality as a researcher (physical, worldview, power, etc.), and how we occupy those spaces, are critical negotiations that are ongoing.
- Relational ethics demands researchers to clarify their place-space connections and philosophical and practical research approaches, as is customary practice in the cultural contexts of Moana Oceania.
- Metaphors are often useful forms of communication and developing an understanding of concepts.
- Like the purposeful blowing of the conch shell in Moana Oceania as a way to bring people together, emphasise what 'decoloniality, indigeneity, and indigenising' looks, sounds, and feels like when sense–making relational connections, is at the heart of why we do what we do in Moana Oceania.

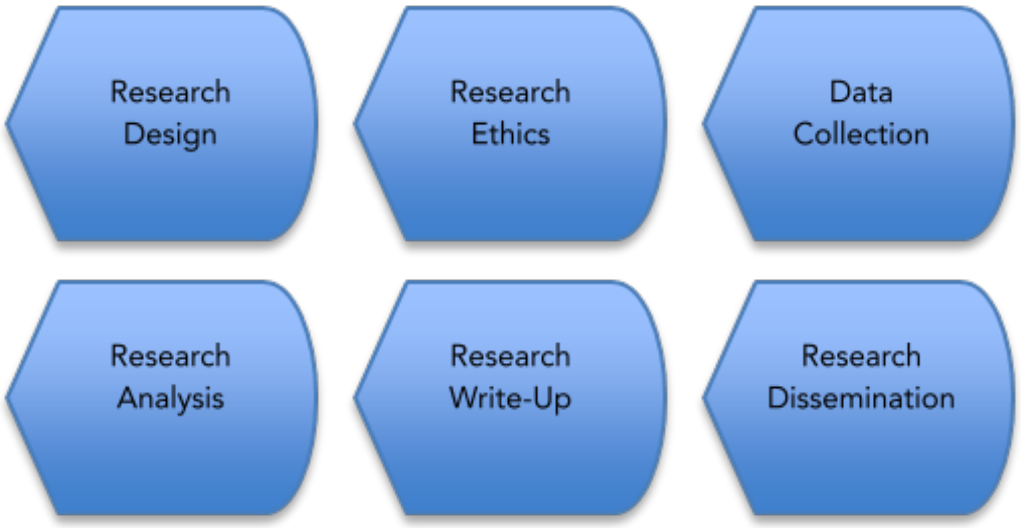
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Handout #2: Sensemaking the Principles Along the Resource Journey

Guiding Research Principles



Research Journey



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Applying the Guiding Principles to Your Research Journey:

Choose 1 principle per phase and consider how you could incorporate it.



Principle: _____



Principle: _____



Principle: _____



Principle: _____



Principle: _____



Principle: _____

Handout #3: Selection of Relevant Resources

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