



## Rethinking our shared futures

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## Rethinking our shared futures

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*E ngāi pīkoko o te mātauranga, e ngā pou o te rangahau, e ngā pūtake o te mārāma, e ngā mana o te iwi, tēnei ngā mihi nui atu kia koutou. Anei ētahi o tātou mātanga e whāriki atu nei i o rātou whakaaro i mua i te aroaro o te hunga mātauranga. Hopukina mai, wānan-gatia, kōrerotia, me whakamahingia. Nā reira, huri noa i te motu, tēna koutou katoa.*

The Royal Society Te Apārangi asked a number of experts to contribute papers around rethinking our shared futures, to be included in this open access supplement of the *Journal of the Royal Society New Zealand*. The papers cover a range of topics including business, hauora, culture, society, environment, history and even reflections on research practice itself. They have been presented here to encourage reflection and discussion, and to help us broaden our shared understandings of the purpose, process and impact of research for everyone in Aotearoa.

Māori voices, research and perspectives are purposefully prioritised. For a long time, academia within New Zealand has assumed a universality of western epistemologies and methodologies as opposed to fostered conversations about different knowledge systems (Larnar 2019). This issue is timely for Royal Society Te Apārangi as an organisation as we work to implement our strategic imperative to partner with Māori research communities to enhance Māori research, scholarship and innovation. The papers are also timely for Aotearoa New Zealand as a nation. This year, the New Zealand Government has funded the nationwide Tuia Encounters 250 commemorations with one of the themes being ‘Dual Heritage, Shared Future’. The decision to fund these commemorations has been controversial. Throughout the year, Māori have highlighted the fraught nature of Tuia 250 and in particular, the re-enactment of Captain James Cook’s voyage. The first encounters in 1769 between mana whenua and Captain Cook and his crew in Tūranganui-a-Kiwa began with the killing of rangatira. As described by Mutu (2019) in this supplement, the early European visitors would subject Māori to numerous atrocities relying on the doctrine of discovery to illegitimately usurp the power of mana whenua,

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which resulted in poverty, deprivation and marginalisation. Moewaka Barnes and McCreanor (2019) note in their paper on colonisation, hauora and whenua, that colonisation, traced back to Cook's arrival, resulted in immediate deaths and disease. Cook's arrival also set in train relations of imperial domination and racism. For Māori the ongoing and lived experience of colonisation is now reflected in wide ranging disparities that include health and wellbeing inequities.

In 2019, what are our hopes for a positive shared future? Williams (2019) focuses on the high rates of prison incarceration for Māori. He argues that current justice policies undermine the hope of a shared future which will require whole-of-government policies to address issues of inequality and deprivation. Mutu (2019) considers solutions located in constitutional transformation that honour Te Tiriti o Waitangi and include the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.

Other authors in this supplement describe a number of potential solutions that can help to support the development of a better shared future and address the ongoing impacts of colonisation. Macfarlane and Macfarlane's paper (2019) focuses on the need to listen to culture to inform culturally appropriate forms of research responsiveness. Their contribution celebrates dual knowledges 'He Awa Whiria', an innovative framework that draws inspiration from indigenous and western streams of knowledge. Pitama and colleagues (2019) outline the role of accountable medical education to help reduce health inequities. Innovation, economic opportunities and wellbeing are the focus of a number of papers. Ruckstuhl and colleagues (2019) highlight the importance of recognising and valuing Māori innovation in the high-tech sector, and they outline a set of practices that resonate and align with Māori innovation aspirations. Puriri and McIntosh (2019) provide a cultural framework for Māori tourism with a focus on the values and practices of a Whānau tourism business development. Holmes and colleagues (2019) use the concept of encounters between Māori and Pākehā to examine differences in the ways that we tell stories at work. The role of culture and identity in terms of economic values is explored by Houkamau and Sibley (2019) in a quantitative study of Māori financial attitudes. Finally, as an exemplar of the innovative potential of collaborative scientific research and mātauranga Māori, Lawrence and colleagues (2019) explore the role of different native plants to support the response to kauri dieback disease.

The series of 10 articles that make up this supplement are a contribution to discussions around a candid appraisal of our past. They include a number of deeply honest reflections about our history, and stark identification of issues yet to be resolved, with a mix of past, present and future focused approaches. All attempt to look towards the future from a more honest appraisal of our past (ka mua, ka muri). It is also clear that a holistic system-level approach is more important than tinkering with individual policy or practice. Te Apārangi is committed to seeking genuine and profound understandings of our shared histories because of the role we play in helping to understand, define and share the utility of valid research practice within society. This special issue is one of a number of actions we have taken to acknowledge the importance of challenging the ongoing re/production of colonising imperatives. We commend these articles to you, underlining the wider contribution they make to Aotearoa New Zealand's contemporary research landscape. As Māori and non-Māori Council members of Royal Society Te Apārangi we would like to thank the authors for their contributions, the editors and reviewers of the articles for their support and the journal publishing team for bringing together this unique and

important supplement for the *Journal of the Royal Society New Zealand*. Ngā mihi nui ki a koutou.

## Disclosure statement

No potential conflict of interest was reported by the authors.

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