

16 March, 2022

## He kōrero whakahoki ki te Tuhinga Akoako ko Te Ara Paerangi

Ko Te Pae-rangi – whāia kia tata

Ko Te Pae-tata whakamaua kia tina

### He Mihi/Greeting

Kia hikitia te Tapu

Ki ngā toi o ngā rangi

I te timatanga ko te kupu

I te Atua te kupu

Te Atua anā taua kupu

I te timatanga

Ka noho au ki taku taumata

E tiro tiro kau ana

Tiro tiro kau ana

Ka hangaia ko taku whare

Ko, Te Taiao-a-rangi

Ka taea te korikori taku whare

E kore, e kore, e taea te whakanuku taku whare

Tū te ao, tū te pō

Tihewa Mauri Ora

### He Kōrero Whakapā/Contact Details

I, Henare Edwards, furnish this submission to Te Ara Paerangi - Future Pathways as the Chair and Kaumātua of Ko Maru Rangahau (Kāhui Māori). The Kāhui Māori is the Independent Māori Advisory

Kāhui to Bioprotection Aotearoa (BA) the Tertiary Education Commission-funded Centre of Research Excellence. The views articulated in this submission are provided under the mana motuhake (autonomy and authority) of the Kāhui Māori but with the full endorsement of the BA Board of Directors and the BA Management Team who have provided their views and comments in a separate submission document.

Kāhui Māori Members:

- Matua Henare Edwards (Chair)
- Whaea Sally McLean (Member)
- Professor Shaun Ogilvie (Member)
- Ms Aroha Te Pareake-Mead (Member)
- Adjunct Associate Professor James Ataria (Member)

### He Kupu Whakarāpopoto/Executive Summary

- The review of the Aotearoa-NZ RSI-system is welcomed but fundamentally further investment is also required along with any system reform.
- Improving Te Tiriti o Waitangi responsiveness will require system-wide commitment and a road map that outlines continual improvements towards Te Tiriti compliance and best practice. This is the only way that the RSI-system will make demonstrable positive impacts for Māori RSI aspirations.
- Mātauranga is a taonga, and therefore, acknowledged under Te Tiriti o Waitangi. There are also policies and international instruments that infer obligations on the RSI-system, as a tool of the Crown, to protect, support and advance the use of this corpus of knowledge. Currently, there is no government policy that provides a focus on mātauranga despite considerable activity in and around mātauranga. This needs to be resolved with urgency.
- Whole-of-system priorities align with Māori thinking and would create efficiencies and confidence for Māori wanting to engage with research, science and innovation. However, partnership with Māori is an absolute requirement if any such priorities are to be fit for purpose from a Māori perspective.
- Accessibility of the RSI-system to Māori and our mātauranga, and other marginalised groups like Pacifica, still poses challenges today. These 'barriers to entry' need to be lowered or eliminated to allow greater and more broader Māori participation along with other minority groups.
- The RSI workforce requires more Māori who are proficient in technical and cultural areas across the scientific, management, policy and governance areas, who are appointed to decision-making and authoritative positions. Proactive development and better connectedness across the science and education provision sectors is required to innovate the talent pipeline to enhance the pool of future leaders and participants within the RSI-system.
- Efforts to reform the RSI-system to create better outcomes and impact for Māori will need to be closely accompanied by measurement and monitoring of appropriate and meaningful indicators that can track progress towards desirable outcomes and leverage the necessary system transformation.

## Ko Wai Mātou-Submitter Information

Bioprotection Aotearoa (BA) is funded by the TEC and therefore falls under the Vote Tertiary Education and therefore has a significant focus on cooperative and collaborative tertiary research and building the science workforce. Additionally, BA has significant cross-over into Vote Science with significant reach throughout the RSI funding landscape via investigator-led competitive research through to strategic collaborations in institutionally negotiated and investigator- mission- and user-led research. This positions BA well in providing comment to this consultation document.

Bioprotection Aotearoa was formally established in July 2021 after successfully applying for funding in the 2019 Tertiary Education Commission (TEC) Centre of Research Excellence (CoRE) round. Importantly, BA has evolved out of a previous CoRE called the BioProtection Research Centre that was established in 2003, and so has over 19 years in the research sector.

A key purpose of BA is to train the next generation of bioprotection researchers and leaders through world-class research that protects the productive and natural landscapes of Aotearoa New Zealand and as such we are working towards an Aotearoa New Zealand where communities are empowered with the knowledge to act as kaitiaki of our whenua, supporting healthy and resilient environments where our mokopuna can thrive. We will achieve our purpose through collaboration to conduct pioneering, multi-disciplinary research that addresses the environmental challenges Aotearoa New Zealand is facing by drawing on our collective academic strengths to develop new and innovative solutions that protect our productive and natural landscapes from climate change, pathogens, pests and weeds.

The Kāhui Māori for Bioprotection Aotearoa is made of independent Māori members who have expertise and experience in te reo Māori, tikanga Māori, Te Tiriti o Waitangi, science and research, mātauranga, and agricultural and Aotearoa-NZ's biological heritage. The Kāhui Māori reports to the BA Board, works closely with BA Management and researchers and will engage with the International Peer Review committee. The Kāhui Māori were integral in the conceptualisation and development of the TEC application and also the operationalisation and design of the organisation.

## General Comments

The Kāhui Māori welcomes the opportunity to provide comments on NZ's RSI sector which has not had a significant review since the 1990s. Much has changed for Māori in the Aotearoa-NZ landscape in the last 30-years but unfortunately systemic issues remain within the RSI-system which have continued to result in Māori being poorly served by this sector - an experience shared by other marginalised groups like Pacifika. As one signatory to Te Tiriti o Waitangi, a growing (currently 17.1%) and youthful demographic of the Aotearoa-NZ population, and as an increasing powerhouse within the Aotearoa-NZ economy there is much that the RSI-system reform can provide for Māori – if MBIE and the Government are courageous enough to support through deliberate and strategic transformation of the RSI system. However, Māori engagement with this Te Ara Paerangi - Future Pathways consultation is realistically going to be limited to the few who are currently connected to, or working within, the RSI system. This will provide a critical voice to the beginning of the review, however, the Kāhui Māori stress that a more deliberate and innovative strategy will need to be implemented to capture views from our most RSI-marginalised communities to ensure their voice features in subsequent parts of the reform process and in developing future solutions.

Fundamentally though, investment in RSI is relatively low (1.4% in 2020)<sup>1</sup> relative to other OECD countries which, when coupled with an overly competitive and siloed system, creates a number of pressure points that have led to perverse outcomes and ultimately outcomes and impacts of decreased value for New Zealand and especially Māori.

The Kāhui Māori has deliberately chosen to open our submission focusing on Te Tiriti o Waitangi because fundamentally we believe that our responses to the focus areas and questions raised by MBIE should flow from Te Tiriti.

## 1. Te Tiriti o Waitangi, Mātauranga Māori and Māori aspirations

The Kāhui Māori is adamant that an RSI system that is cognisant, responsive and supportive of Te Tiriti, and mātauranga will, unsurprisingly, support and provide for Māori aspirations. However, in describing this idealistic scenario there is an implication that implies a capacity of understanding, knowledge of the issues, and a commitment to producing impact – features and characteristics that the Kāhui Māori believe are limited and therefore strike at the heart of why significant change is required.

**Te Tiriti o Waitangi<sup>2</sup>:** It is accepted that the RSI system has not taken Te Tiriti o Waitangi into account across its functions and activities which is manifest in the low participation levels of, engagement in and desirable outcomes resulting for Māori. The Kāhui Māori applaud MBIE for profiling Te Tiriti at the forefront of its consultation material but we are also aware that Te Tiriti affects multiple parts of Government, including the RSI system, and that there are currently numerous activities being progressed as part of a nationwide conversation, debate and awakening. Therefore, changes to the RSI system that are being advocated here are recognised as a part of a broader ecosystem of required change.

In considering the responsibilities and obligations of the RSI system to Te Tiriti the Kāhui Māori, and importantly the provisions guaranteed therein, the Kāhui Māori has chosen to respond on a Te Tiriti ‘Article-by-Article’ basis. This sets the appropriate foundation with which to cascade down the Kāhui Māori’s views and recommendations to specific points we have addressed later in this submission.

**Article 1 – Kawanatanga.** This provides for the Government’s right to govern (though not in isolation from other provisions of the Treaty of Waitangi) but this is qualified by the obligation to protect Māori interests. Principles that then flow out of this include things like partnership, good governance and protection which can be further considered as responsibilities regarding transparency, critical reflection, accessibility and co-design. How these might manifest within the RSI system encompass features like understanding and addressing power imbalance - aspects that have historically resulted in fraught relationships and a record of poor treatment of Māori within the RSI system.

**Article 2 – Tino Rangatiratanga.** This Article provides for Iwi to exercise authority in respect of their own affairs. To some extent, tino rangatiratanga denoted the prerogatives of Iwi/hapū in controlling

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<sup>1</sup> Only businesses that Stats NZ pre-identified as carrying out R&D are included. The business sector includes central and local government-owned trading enterprises. The government sector excludes central and local government-owned trading enterprises but includes scientific research. The higher education sector includes 8 universities (and their commercial arms) (<https://figure.nz/chart/4oQ0kEfbVjuSTvNp>).

<sup>2</sup> The Kāhui Māori also support the use of the term ‘Te Tiriti o Waitangi’ which; a) was favoured by over 500 of the 540 rangatira signatories; b) is regarded as best practice by international law; and c) understanding and responding appropriately to the provisions laid out in Te Tiriti is considered best practice.

their own affairs including their physical, social and cultural resources, within a tribal development context. A characteristic of tino rangatiratanga is Iwi autonomy. The principles derived from the article provisions here are Māori authority and self-determination, active protection and good faith. These in turn infer RSI system responsibilities around things like Tangata Tiriti (non-Māori partners to Te Tiriti) awareness, early and equitable engagement, supporting Māori capability development (people and mātauranga) so that Māori can participate effectively as partners.

Article 3 – Oritetanga. This contains a provision which guarantees equality between Māori individuals and other New Zealanders. This relates both to reduction in disparities but also an acknowledgement that equity in rights and outcomes does not mean equal treatment or aspirations, but equal opportunities to define and pursue aspirations. Much of this submission talks about the inequitable outcomes for Māori from the RSI system and like the system obligations under Article 2 the Kāhui Māori consider that the principles of Māori authority and self-determination, active protection and good faith are important here.

Article 4 – Whakapono. Under this article Māori are guaranteed the active protection of customs and faith, this relates to all religions that have come with Tangata Tiriti, as well as Māori faith. Clearly this has implications to mātauranga which is both manifest in Māori customs and Māori spiritual beliefs and the responsibility to actively protect these. However, in undertaking these obligations there is a requirement that the RSI system has a respect for differing world views (Te Ao Māori worldview), at least a basic understanding of the Māori knowledge, values and spiritual system and importantly respect and acknowledgement and the application and values of this system.

In considering whether Māori have benefitted from the RSI system as a Te Tiriti partner the Kāhui Māori is confident in its assertion that:

- Māori representation and participation in all facets of the RSI system is not equitable and even less in positions of authority and decision-making across the sectors of the system including research, management, policy and governance.
- The quantum allocated to Māori, or research that has some degree of Māori engagement is minimal relative to the overall RSI research spend, and tangible positive impacts to Māori as a result of RSI investment are likely to be even less.
- The RSI system has not fulfilled its obligations to actively protect our tangible and intangible taonga, or at worst assisted in the decline of these taonga. While this is improving there remains significant challenges and work ahead to arrest the current situation.
- Acknowledgement and support for Māori authority and self-determination are rare relative to the agency that is provided to other parts of the RSI system. This along with lived experiences with RSI have resulted in low participation rates by Māori and a low rate of trust and faith with the RSI system.

Whilst Māori legal and constitutional rights, interests and associated responsibilities (collectively referred to as 'rights') are often considered within a Te Tiriti/Treaty context pertaining to hapū, Iwi and Māori Post-Settlement Governance entities, the Kāhui Māori is cognisant that the RSI system also has responsibilities, obligations and duties to respond to ancillary 'rights' that are bestowed upon other Māori entities, e.g., Ahikāroa/landowners/individuals, Whānau and hapū collectives/confederations, Māori representative bodies (e.g., NZ Māori Council, Māori Committees Maori Womens Welfare League) that can occur through Common Law (reflecting Tiriti Articles 1-3), Property rights (protected under Tiriti Articles 1-3), Statutes (reflecting Tiriti Article 1 and informed by Tiriti Articles 2 and 3) and specific relationships and Crown practice and Policy. The Kāhui Māori acknowledges that these 'rights' may not have obvious immediacy to the RSI-system but would point out that the influence is palpable and that the RSI system is largely ignorant of these nuances, ie.,

the intricacy of Māori contemporary society and their 'rights' and the interconnectedness of obligations that Aotearoa-NZ's legal, Government and policy institutions have to Māori. If the RSI system is to better respond to Māori the Kāhui Māori is of the view that it needs to better know and understand who and what Māori are.

Recommendations:

- That Te Tiriti and the provisions therein become the foundation upon which all RSI reforms considerations and decisions are based.
- That the historical impacts on Māori are a key consideration in any reforms - particularly how equality of outcomes will be achieved that account for this history that has created the current disparities.
- Implement a system-wide, deliberate and tailored training and workshops to expose the RSI ecosystem to:
  - Systemising Te Tiriti o Waitangi and the colonising role that RSI has and can play (who prioritises research; how and who conducts the research; research carried out on rather than with Māori; focus of the research are not necessarily created by Māori), but also the role that RSI could play in emancipating and assisting in positive impacts for Māori so that 'players' within the RSI system consider how they reflect Te Tiriti awareness within their roles and functions;
  - Increase the understanding and awareness of how complex contemporary Māori society is from both historical, societal and economic perspectives and how important this knowledge is for the RSI system when considering how best to engage Māori in RSI initiative in order to maximise positive outcomes.
  - Be more systematic about identifying, confronting and outing inherent racist elements and ultimately become accountable to itself.

We note that many of these items are already supported by anecdotal evidence obtained from our own membership within BA through a series of online workshops held recently.

**Mātauranga o te Māori:** Māori have for generations been subjected to scientific process which has been imposed over Māori knowledge and intellectual traditions and practices in a process that is termed scientific colonisation. This position is further entrenched by the same system that decides research priorities and where, how and who is privileged within this system. Not surprisingly, this has resulted in fraught and tense relationships between Māori and the RSI system. However, a growing awareness and among Māori has led to increasing calls for the RSI system to be more accountable and responsive to Māori expectations.

Mātauranga o te-Māori is case and point. The recent debate of science and mātauranga highlights an underlying view that mātauranga is somehow inferior to science or is only relevant to a narrow spectrum of application and serves as an example of the scientific colonisation narrative. Not surprisingly then, the RSI system has privileged one form of knowledge over another and in some instances ironically the dominant knowledge form has actively mined and appropriated mātauranga and applied, interpreted and communicated the appropriate knowledge, or some form of it, in isolation of its originating cultural constructs and usually with little acknowledgement and benefit back to its original source (selective plagiarism). There has been considerable progress in raising the

awareness of these key issues but a frustrating lack of appreciable progress and commitment to best practices and better support for mātauranga.

At a high level we are proposing that recognition and provision needs to be provided to Māori to exercise their sovereignty over their mātauranga which as a taonga is guaranteed under te Tiriti o Waitangi. This will require a transformative step-change in the way that the RSI system currently considers, resources and controls activities under its mandate. Specifically, we are talking about devolving power and control for mātauranga-based initiatives to Māori who will take responsibility for the decisions relating to how resources will be apportioned, impacts measured, and accountability applied and regulated.

The Kāhui Māori also acknowledge the role Vision Mātauranga science policy had in positioning mātauranga and Māori potential within the RSI system. Further, we understand the political context within which this policy arose from and the decision to enact this policy in 2005 as an enabling policy (not rules-based or a restrictive policy) and so lacked the necessary prescription which would have been important at that time. However, this policy has not been reviewed since it came into operation over 16 years ago and we would support an analysis of the impacts and challenges that this policy has created with a view to strengthening this policy to drive more benefit for Māori, our mātauranga and Aotearoa-NZ as a whole.

Ko Aotearoa Tēnei is the Waitangi Tribunal report on the Wai 262 claim (also known as the intellectual property, or flora and fauna claim) which recommends wide-ranging reforms to laws and policies affecting Māori culture and identity. In particular, expectations that Māori still consider to be best practice in relation to intellectual property and research upon flora and fauna in Aotearoa-NZ - areas that have direct relevance to the RSI sector. Despite the significance of this report, and the reach and implications of the recommendations into the RSI system, the Government has been slow to respond with the first official response occurring 9 years after the report was released. The Kāhui Māori would like to see action occur within the RSI sector to consider how it will respond to the issues around intellectual property, mātauranga and research with flora and fauna taonga rather than wait for guidance from the Government. This is a matter of urgency because the issues are real and now.

Further, we are aware that the Government has been active in and around mātauranga but this activity lacks transparency and clarity of purpose. Work needs to be carried out to understand the extent that this foray into mātauranga and clear policies developed, in conjunction with Māori, around access to, use of, and benefits accrued, as a result of engagement with mātauranga.

Beyond Te Tiriti o Waitangi implications there exist other international declarations and conventions that impart certain expectations on our government, as a signatory, and subsequently the RSI system, to uphold with respect to mātauranga. These include:

1. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations (September 13, 2007) to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.” The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people.
2. The Convention on Biological Diversity and specifically article 8(j) of the Convention Parties have undertaken to respect, preserve and maintain the knowledge, innovations and practices of indigenous and local communities relevant for the conservation of biological diversity and to promote their wider application with the approval of knowledge holders and to encourage equitable sharing of benefits arising out of the use of biological diversity.
3. The Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples (1993), developed by 150 Indigenous delegates from fourteen countries, recognised the



right of indigenous peoples to self-determination and to define and control cultural and intellectual property.

Collectively these support the points raised within this document about the need for the RSI system to better support an equity and equal outcomes-based approach that acknowledges and supports Māori controlled mātauranga-based approaches and initiatives.

In reflecting on mātauranga and the value proposition that it has brought for BA, the Kāhui Māori would like to discuss how mātauranga has impacted on the conceptualisation and operationalisation of BA, and specifically, the development of our unique mātauranga Māori and science framework - Te Taiao-a-rangi – a whare tipuna (Māori ancestral house). This whare tipuna is a powerful metaphor that supports a holistic, systems-level approach to achieving intergenerational environmental sustainability. Te Taiao-a-rangi honours our whakapapa, unites our organisation as a community, and critically, it gives us direction and guidance to our governance, operations and research that we undertake <https://bioprotection.org.nz/news-events/what-is-bioprotection-aotearoa/>.

In leading the development of this framework, the Kāhui Māori is aware of the wholesale adoption and misappropriation of language and cultural narratives that has gone on within the science system. Therefore, we were adamant that acceptance and adoption of the organisation to Te Taiao-a-Rangi confers very clear obligations and expectations on BA towards Māori, Te Tiriti o Waitangi, mātauranga o te Māori, and mātauranga o te Māori. This has been acknowledged and accepted throughout the organisation from the Board to the researchers. Importantly it has enabled us to build a shared culture and environment within our 'whare' where members are guided by kawa (protocols), unique tikanga (best-practice) and values like te pono, te tika me te aroha. In this way we view the Aotearoa-NZ RSI system very much like a whare tipuna. There are key structural features of the whare that work together to ensure the house stands and remains fit for purpose and remains resilient against external forces and challenges. Critically though, the house is occupied by a community of people who operate according to tikanga (best practices) and who are committed to shared values that in turn strengthen the whare but also underpin provide a sense of shared identity, collegiality and equity. Relating these back to the RSI system we believe that these are the catalysts for innovation, purpose and excellence.

Recommendations:

- The collaborative development of Government policy on mātauranga is to be instigated under urgency.
  - An audit of Government initiated activity in and around mātauranga undertaken immediately the results of which will inform the policy development identified in the previous bullet point and a moratorium on Government engagement with mātauranga be established until the enactment of appropriate policy occurs.
- More funding available to Māori-initiated mātauranga-based projects
- Resourcing Māori-based mātauranga focussed initiatives and research.
- That a working group of Māori be formed to review the VM policy understanding the impacts (positive and negative) on Māori and recommendations on the future of this policy.
- In re-designing the RSI system that our obligations as signatories to various international instruments be reflected in the new design.



## 2. Whole of System Priorities

Developing ‘whole-of-system’ priorities that achieve national goals will only work well if there is a commitment to systematic coordination of strategic intent across multiple parts of the government ecosystem. We note that Aotearoa-NZ has a number of national goals, however, these are not well connected and coordinated even within the RSI system. As there are intra-dependencies and intra-connectedness within RSI arguably there are as many, if not more, external links that exist with other key sectors like the primary production, health and education. However, creating a ‘whole of government approach’ transformation, while an ideal, sits beyond this consultation which again highlights that this issue will, in all probability, remain unresolved.

From a Māori perspective, ‘whole-of-system’ thinking is akin to the holistic and intergenerational view that underpins their thinking and approach. One of the major frustrations expressed by Māori is the compartmentalised and institutional thinking and capture that exists within our RSI system which creates significant inefficiencies within it that translate into stress for Māori who often bear the cost of an inefficient and uncoordinated RSI system. Therefore, Māori offer much experience and wisdom on system holism and connection that would be very beneficial in these discussions.

In setting national goals, it is critical that Māori aspirations, innovation and priorities are included and central to this process. This moves towards more of a direct, proactive and Te Tiriti model of Māori input into RSI priorities and away from the current ‘reactive’ model. There are several compelling arguments that support the need for this including Māori demographic trends, the size and growth of their asset base (currently estimated to be \$70 billion and growing), holistic and intergenerational thinking, and focus on benefit retention and impact at the local, regional and national levels. These alone make it difficult for the Kāhui Māori to reconcile why Māori have not been part of, and continue to be largely excluded from, the RSI system. Despite this there are a number of examples of where Māori have excelled despite these challenges.

How Māori are involved in setting research priorities needs to be Te Tiriti-centric in the first instance but also be nuanced to include Māori from non-Tiriti/contemporary entities and organisations. Secondly, it will need to be undertaken in a way that will bring equitable outcomes for Māori – appreciating that recognising that Māori have never had the opportunity to play a meaningful role in RSI priority setting before. The mechanism of engagement needs to not only provide for and recognise appropriate Te Tiriti partnership, but it should also engage a broader Māori voice particularly those who are owners of traditional land or other natural resources, e.g. Ahu Whenua Trusts and Māori Incorporations. The Kāhui Māori is of the view that Māori, more than any other component of the RSI sector, are more likely to operate according to a quadruple (economic, social, environmental and cultural) bottom-line approach, operate within multi-generational times frames and look to create long-term outcomes that benefit Aotearoa-NZ at local, regional and national levels. Given this strong bottom-up local first approach there is a logical argument that what positive impacts that Māori produce through investment from RSI will be good for Aotearoa and its social environment people and economic well-being – a significant financial and non-financial return-on-investment for Aotearoa beyond current business-as-usual. By creating greater certainty around government priorities, which have been shaped with Māori input to ensure alignment with their priorities and equal outcomes, the Kāhui Māori believe that this will instill more confidence and garner greater engagement from Māori around those priorities. National priorities could also serve to smooth out the ‘lumpiness’ of the system that can drive low confidence, sub-par performance and perverse outcomes within the RSI sector.

Criteria for determining a set of national priorities should consider the scale of impact for Māori (risks, needs, and opportunities), equity of outcomes, recognition and contribution to environment. Further consideration in setting priorities should be given to prioritising our natural environment. This philosophy of first, human and social wellbeing second and commercial and economic

prosperity urgency third (recognition of the importance of Aotearoa-NZ's environmental capital in supporting other 'well beings').

Recommendations:

- That urgency is given to creating a cohesive and Te Tiriti-centred 'cross-government' effort that will develop a connected ecosystem leading to a more functional RSI system and coherent national priorities that reflect and involve Māori.
- That a Te Tiriti centred prioritisation approach includes mana whenua mana moana (land and natural resource owner representation).
- That an MBIE-resourced Māori working group be formed that operates under its own authority (an expression of mana motuhake) and which then provides guidance and participates in a Te Tiriti (partnership) prioritisation process.
- That in the provision of creating new national priorities there is a greater emphasis on:
  - ensuring that demonstrable impact to Māori becomes a key criterion and reporting requirement alongside excellence and that there is appropriate RSI system infrastructure capacity to adequately assess, monitor and compel compliance with these expectations.
  - there is an appropriate recognition on the importance of Aotearoa-NZ's environmental capital in supporting other 'well beings' (human health, social wellbeing, economic prosperity)

### 3. Accessibility of the RSI System to Māori

Māori understand the value that the RSI can bring to their research and innovation aspirations and despite an historical level of conservatism and low appetite for risk (research and commercialisation or obtaining tangible and usable benefits from research carries a high level of risk), there are increasing examples of Māori engaging within the RSI system. Significant barriers exist that prohibit the entry into the RSI system. MBIE have set high expectations of entities and individuals that seek resourcing and support that requires an infrastructure of human capacity and capabilities and often track record, e.g., competitive funding and even incentive schemes like the Research & Development Tax Incentive/Business R&D Grants and Loan scheme (implemented to encourage greater business investment in R&D (of which Māori are a growing force). Faced with these prohibitive 'costs of entry' it is not surprising that the success rate for Māori-led initiatives is extremely low. Instead, the reality for Māori if they are to realise their R & D aspirations relies on the good will and well-meaning intentions of non-Māori entities to appropriately represent and include Māori as collaborators. Clearly, an alternative pathway into opportunities within the RSI system is required for Māori that is cognisant of the Māori reality in order to support their RSI and mātauranga-based research aspirations.

In situations where the RSI system reaches out to engage with Māori around R&D this is often done at the 12<sup>th</sup> hour, once the conceptualisation and planning phases have been completed, and without appropriate consideration and emphasis placed around establishing focussed relationships. By default, Māori normally have minimal to no opportunity to influence priority setting and as a result have minimal involvement, can be marginalised to the 'cultural-corner' without meaningful engagement with other parts of the programme. This also directly influences resource allocation which normally is minimal relative to other participants. This is an artefact of a RSI system that does

not acknowledge the resourcing and time requirements to do this appropriately which the Kāhui Māori consider as not consistent with the rhetoric about the need for better engagement and outcomes for Māori and the Vision Mātauranga Science Policy. This needs to be changed in order to avoid negative outcomes, particularly for Māori, which the Kāhui Māori considers to be highly likely.

Recommendations:

- That MBIE commission a Māori working group to investigate and develop a comprehensive series of recommendations on how to lower the barrier of entry for Māori into the RSI sector that can guide the development of appropriate mechanisms that address this issue.
- That MBIE develop a fund that is specifically set aside for the development of relationships between science providers and Māori that supports deeper engagement at the front-end of the research process to support relationships, the alignment of ideas, and agreement around expectations. The Kāhui Māori view this as akin to Scope and Seed funding and suggest short-term support for say a period of 12 months would be appropriate. Importantly Māori involvement should be funded to be at least at a cost neutral basis; but this would allow sufficient opportunity to; develop an appreciation of respective values and views; determine common research interests and priorities; clearly understand the needs, expectations, capacity and capability pressure points and status of knowledge; relating to the co-creation, carrying out, communication, treatment of knowledge and sharing of outcomes of the research.

#### 4. Development of the RSI Workforce

Building a science and researcher workforce is a core function of BA. However, the Kāhui Māori does acknowledge that scientists and researchers represent just one part of the total workforce that is required to operate an effective and efficient RSI system that takes into account Te Tiriti, is responsive to Te Ao Māori and supportive of Māori aspirations. There exists considerable scope to improve the Māori 'talent pipeline' and outcomes for Māori in the RSI system. This is urgent given the current dearth of Māori within the broader RSI system as BA, like many other research providers, struggle to identify Māori to fill positions within our organisation – particularly in the sciences.

At a broader systems level, the Kāhui Māori believe that creating positive transformation for Māori within the RSI sector fit for the future begins with people and creating a RSI workforce that a) has a greater awareness and appreciation of Māori; b) is able to carry and reflect an external Māori voice within the system; and c) carry the commitment to making change. Ultimately this means bolstering the 'talent pipeline' and increasing the number of Māori, in the first instance, who are equipped with a duality of skills (both Māori cultural and professional capabilities) right across the RSI sector including research, management, policy and governance. However, we would posit that equitable representation of Māori in authoritative and decision-making positions is fundamental to disrupting the status quo and achieving demonstrable progress. To achieve this, significant effort and innovative thinking is required to create a more connected and functional pipeline of succession that exposes and supports Māori within Vote Education into career pathways within the RSI system (not just research scholarships and fellowships but targeting different parts of the pipeline (training, internships etc. for youth, community and a role for pakeke and kaumātua). Te Pūhoro Māori STEM Academy is one example of a Māori-led kaupapa is working with rangatahi to expose and encourage

careers within RSI. Initiatives like this fundamentally underpin MBIE's own Equity, Diversity and Inclusion statement that we consider should have more resourcing to create Māori solutions.

Creating a more supportive environment for Māori within the RSI system where Māori can strive and thrive within their chosen professional career pathway rather than become system solutions to system inadequacies and deficiencies with respect to its responsibilities and obligations to Māori. For example, clear career advancement and promotion pathways that acknowledge and recognise the concept of dual scholarship and dual commitment obligations that Māori often bring into careers in RSI.

Furthermore, the Kāhui Māori believe that there exists a gap in our system for the establishment of an independent Māori entity that represents Māori in the science, mātauranga, research, technology and innovation sector and that ultimately provides function around support, advocacy, training, mentoring and networking. There have been models in the past like Manu Ao and The National Association of Māori Mathematicians, Scientists and Teachers that have had success. However, to be successful this group should be given the autonomy to develop its own processes and appropriate structure and be resourced as an ongoing component of the RSI system.

We also appreciate that building capacity among Tangata Tiriti, where the emphasis here is how they can ally themselves to these goals rather than occupy places and spaces that belong to Māori.

Recommendations:

- A targeted programme of exposing training and supporting Māori across the spectrum
- Building an army of allies

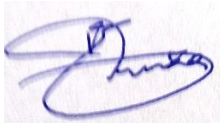
## 5. Accountability within the RSI System

Improve the self-monitoring of the RSI activity and specifically how it measures, monitors and reports back on how the RSI spend is allocated to Māori, what is the Māori involvement in the RSI sector and more importantly what are the outputs, outcomes and ultimately impact on Māori. We note that the RSI system already has in place infrastructure that should be targeting data to understand how the RSI system is performing with respect to many issues already raised within this submission. For example, MBIE, along with Te Apārangi and the Health Council of NZ have created the NZ Research Information System to report on funding, activity and output data. Further, there is the reporting on Research Science and Innovation System Performance that collates data to summarise system performance, investment and impacts which is carried out by MBIE and other agencies and finally Statistics NZ produces statistics on NZ innovation performance primarily through the Business Operations Survey and the R&D survey. Te Puni Kōkiri (TPK), under the Ministry of Māori Development Act (1991) have a responsibility to monitor each department and agency that provides services to Māori and the Kāhui Māori would argue that there needs to be a greater collaboration made between the RSI-system and TPK to innovate around how the RSI-system should be measuring impact. Despite the existence of monitoring infrastructure the Kāhui Māori would like to know how is Te Tiriti compliance; Vision Mātauranga performance; mātauranga use and Māori impact data collected and considered within the view that "What is measured is monitored and what is monitored is reported and what is reported can be used to affect change".

Recommendations:

- That the current monitoring efforts conducted by MBIE and other relevant government agencies capture data specific to understanding how the RSI system is responding to Māori like:
  - How much resourcing is provided to Māori and non-Māori carrying out kaupapa Māori/mātauranga-based or Māori-related research?
  - What is the impact on Maori from RSI investment?
  - Where Māori are in the RSI system and what roles/positions do they occupy?
  - How is the RSI system meeting its Te Tiriti o Waitangi obligations?

Kāti ake ēnei kupu i kōnei



Nā mātou iti nei

Henare Edwards (Chair) on behalf of Ko Maru Rangahau (Kāhui Māori for Bioprotection Aotearoa)