

A VISION FOR A TE TIRITI-LED RESEARCH  
FUTURE

SUBMISSION TO TE ARA PAERANGI / FUTURE PATHWAYS (MBIE)

PROVIDED BY  
TAKARANGI RESEARCH LTD (MEMBER: IRANZ)

TABLE OF CONTENTS

EXECUTIVE SUMMARY .....	2
INTRODUCTION: WHO WE ARE .....	3
OUR FOCUS IN THIS SUBMISSION.....	3
BACKGROUND.....	3
SUBMISSION.....	5
SOLUTIONS.....	7

## EXECUTIVE SUMMARY

We recognize:

1. That the Māori research base of our nation's mātauranga (knowledge), mōhiotanga (wisdom/knowing) and māramatanga (enlightenment) are the 780 tribal marae communities or kāinga of Aotearoa.
2. That Te Tiriti be implemented as a core focus of Crown research policy. It covers all aspects in Te Ara Paerangi beyond chapter 2, including matters in chapters 1, 3-6.
3. That Te Tiriti research policy looks to implement mechanisms for applying Te Tiriti at rohe to national levels, recognising different forms of mana.
4. Te Tiriti research policy should recognise and provide for two key forms of mana: Mana in the land as represented by marae/kāinga, hapū and iwi organisations, and mana above the land as represented by Māori organisations, schools, individuals, businesses and urban-based marae ('mana tangata').
5. That a model for implementing Te Tiriti in research at the rohe level consider the idea of rohe-based Knowledge Centres, as true expressions of rangatiratanga, collaborative in nature, mātauranga-centred, innovation-focussed and supported by western science (STEAM) excellence.
6. This model can be easily replicated outwards nationally. It is novel, and most of all, it is grounded in kāinga, whenua and taonga. It gives expression to rangatiratanga and fulfils Tiriti duties of the Crown, directly. It goes beyond business as usual, and may help to address the current low Māori researcher cohort within social and physical sciences and the limited capacity to maximise the potential of mātauranga in combination with STEAM through entrepreneurial vision and leadership for kāinga to national benefits.

## INTRODUCTION: WHO WE ARE

- 1.0 The Takarangi Research Group Ltd ([www.takarangi.co.nz](http://www.takarangi.co.nz)) is an Independent Research Organisation (IRO) and Member of IRANZ (Independent Research Association of New Zealand, [www.iranzt.org.nz](http://www.iranzt.org.nz)).
- 2.0 Its Vision is to be in service to kāinga (marae, hapū and iwi) through research innovation and excellence.
- 3.0 Its Mission is to Empower kāinga to reach their goals through research and innovation for a better New Zealand. It currently leads major research on: climate change and kāinga resilience; food systems/food sovereignty and marae economies (pā to plate, [www.pa2plate.co.nz](http://www.pa2plate.co.nz)); and strengthening connections between marae and young Māori, through Crown funding (MBIE, Royal Society and National Science Challenges). Takarangi researchers mentor and supervise Māori PhD students through the University of Otago and partner with several marae and hapū communities on these projects. Takarangi has evolved through years of on the ground research in marae and hapū communities and work on the Māori Maps project ([www.maorimaps.com](http://www.maorimaps.com)). This background, together with the guidance of Sir Mason Durie, Sir Hugh Kawharu, Sir Paul Reeves, Sir Tumu te Heuheu, Te Aue Davis and Ngapare Hopa all helped to shape the directions that Takarangi takes. It has several institutional affiliations and networks across CRIs, universities, the private sector and businesses.

## OUR FOCUS IN THIS SUBMISSION

- 4.0 We note that the Green Paper consists of 6 core sections or chapters: research priorities (chapter 1), Te Tiriti, Mātauranga Māori and Māori Aspirations (chapter 2), Funding (chapter 3), Institutions (chapter 4), Research Workforce (chapter 5), and Research Infrastructure (chapter 6).
- 5.0 We primarily write this submission focussing on Chapter 2 of Te Ara Paerangi Future Pathways Green Paper 2021: Te Tiriti, Mātauranga Māori me ngā wawata o te Māori Te Tiriti, Mātauranga Māori and Māori Aspirations.
- 6.0 We also draw attention that our Te Tiriti focused submission widely applies across all chapters and these are individually referenced at the end of each clause where directly relevant and applicable.

## BACKGROUND

7.0 We refer to Article 2 of Te Tiriti as a frame for our submission, “Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou whenua o ratou kainga me o ratou taonga katoa.”

“The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures”.<sup>1</sup>

8.0 Under Article 2 the Crown promised to recognise, uphold and protect rangatira (kin leaders) and their hapū (kin groups) in their exercising of leadership (tino rangatiratanga) over their whenua (estates/lands: soils, waterways, local environment and biodiversity) kāinga (marae communities, villages, gardens and surrounding environment) and taonga (intellectual, tangible and intangible resources, treasured ancestral belongings, restricted repositories of mnemonically-ordered knowledge).<sup>2</sup>

9.0 By 2022 the opposite had eventuated: over 95% of whenua is no longer in Māori title; over 95% of Maori live urban lives beyond ancestral kāinga; and upwards of 95% of taonga are owned by museums.

10.0 Nevertheless, the source essence of each of the surviving 780 kāinga of Aotearoa is uniquely configured according to their very own, genealogically-ordered, intellectually rigorous understanding of the universe, or whakapapa. The many thousands of museum-held taonga (former mnemonic ‘text books’ – knowledge repositories) originated out of kāinga either by gift, sale, loan or theft.

11.0 Until entering museums, the ancestral layers of research-rich knowledge that are embedded in taonga were carefully maintained and transmitted through the generations by kāinga specialists or tohunga.

12.0 Tāngata/kāinga, whenua and taonga are not only linchpins of Article Two of Te Tiriti, they also provide the key poupou or pillars for advancing a research agenda for Māori and our nation now and into the future.

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<sup>1</sup> *Waitangi Revisited: Perspectives on the Treaty of Waitangi*, edited by Michael Belgrave, Merata Kawharu and David Williams (Oxford University Press, 1989).

<sup>2</sup> *Kāinga: People, Land, Belonging*. P. Tapsell. (Bridget Williams Ltd, 2021).

## SUBMISSION

- 13.0 We argue that if Te Tiriti is truly recognised and embedded in new Crown research policy, it would cover all subject themes (ie chapters 1, 3-6) in addition to chapter 2.
- 14.0 We further argue that if the Crown recognized its Te Tiriti obligations, not least, to uphold and protect kāinga re-engagement with taonga at home, it would reignite long overdue transfers of knowledge (mātauranga), wisdom (mōhiotanga) and enlightened application (māramatanga) within and beyond a source-marae context, genealogically unique (whakapapa) to each region, or rohe.
- 15.0 We believe that re-engagement of taonga by hau kāinga (marae, hapū, iwi) in the rohe will reignite innovation, address social, environmental, economic and educational challenges, and provide economically impactful, socially accountable future pathways for nation-wide benefit.
- 16.0 Wicked challenges relating to climate change, pollution, poverty, food insecurity, hunger, war as well as innovation opportunities such as pharmaceutical, biological and other solutions to disease, alternative proteins, new medicines, high tech and communication answers to innumerable ideas also all relate to tangata/kāinga, whenua and taonga. The framing of these issues in this way is a uniquely New Zealand, Tiriti-way of thinking.
- 17.0 We therefore re-emphasize the key elements of Article two of Te Tiriti in relation to rangatiratanga: **kāinga, whenua and taonga**: villages (settlements/communities), estates and ancestrally prescribed resources and belongings. There are deep obligations on the part of the Crown to protect and advance the exercise of rangatiratanga in regard to each.
- 18.0 This is the crux of what Te Tiriti means: an exchange of the quid pro between Articles one concerning kawanatanga and two concerning rangatiratanga, together with the recognition and provision of Article three concerning equity and equality of treatment.
- 19.0 Our argument builds on a model of Te Tiriti application for education conceptualised in the early 2000s by I. H. Kawharu, stemming from the application of the successful implementation of Te Tiriti-based Co-purchasing health models (MAPO) developed between mana whenua and the Crown and recognising and providing for all Māori within District Health Board areas/rohe<sup>3</sup>.

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<sup>3</sup> See <https://www.adhb.health.nz/assets/Documents/About-Us/Planning-documents/ADHB-Maori-Health-Action-Plan-Final2007.pdf>; <https://www.health.govt.nz/system/files/documents/publications/mpds-report-sep09.pdf>. The model went beyond co-governance and into co-purchasing, monitoring and policy. It was highly successful.

- 20.0 The foundational idea is that research can mirror the same principles applied in health because Te Tiriti is about the exchange of kawanatanga Article one/rangatiratanga Article two and the recognition of equity and equality envisaged in Article three. Research aspirations, priorities, themes, funding, institutions, workforce and infrastructure can all be discussed within a Tiriti model.
- 21.0 'Rohe' is the local fora for Te Tiriti.
- 22.0 Some rohe have a multitude of iwi, hapū and marae as well as taura-here. All have different forms and origins of mana. All deserve to be recognised. Some hapū or iwi cross over into other rohe. Boundaries between rohe are fluid. A Tiriti-based model accounts for, recognises and provides for all aspects and forms of mana expression.
- 23.0 Our argument then builds on the idea that rohe must principally begin with mana that derives from the Tiriti partner, which is kāinga, i.e., hapū, at the marae-interface or mana o te whenua (mana from, over and in ancestral estates). Multi-level marae-iwi recognition is not a new concept (again the health Tiriti model demonstrates this, as do other sectors) and is encouraged within a rohe. In contrast to ancestrally-defined mana within, from and over a rohe is the mana that associates with, and is expressed by, Māori who have migrated into urban environments (taura-here). This may be likened to 'mana tangata' or the authority accrued through people's activities and leadership and work. They also, therefore, require recognition. They have social, economic (e.g. business) and many other perspectives arising out ethnically-prescribed resource competition on another kin group's mana (o te) whenua.
- 24.0 All key aspects outlined in Te Ara Paerangi/the Green Paper can be progressed if Te Tiriti is elevated in policy which then means its application at and within rohe where the duals forms of mana – mana o te whenua and mana tangata – are recognised and provided for. From a rohe level, representation of ideas can filter up to a national level to inform national research flows, priorities and investments (e.g. 1.2, 1.3). Where complex national agenda such as 'research priorities' are being developed, rohe-based, mātauranga 'tohunga' or experts (employed by institutions or not) should be involved in this process in terms of scope definition, problem definition, ideas development, themes, etc.

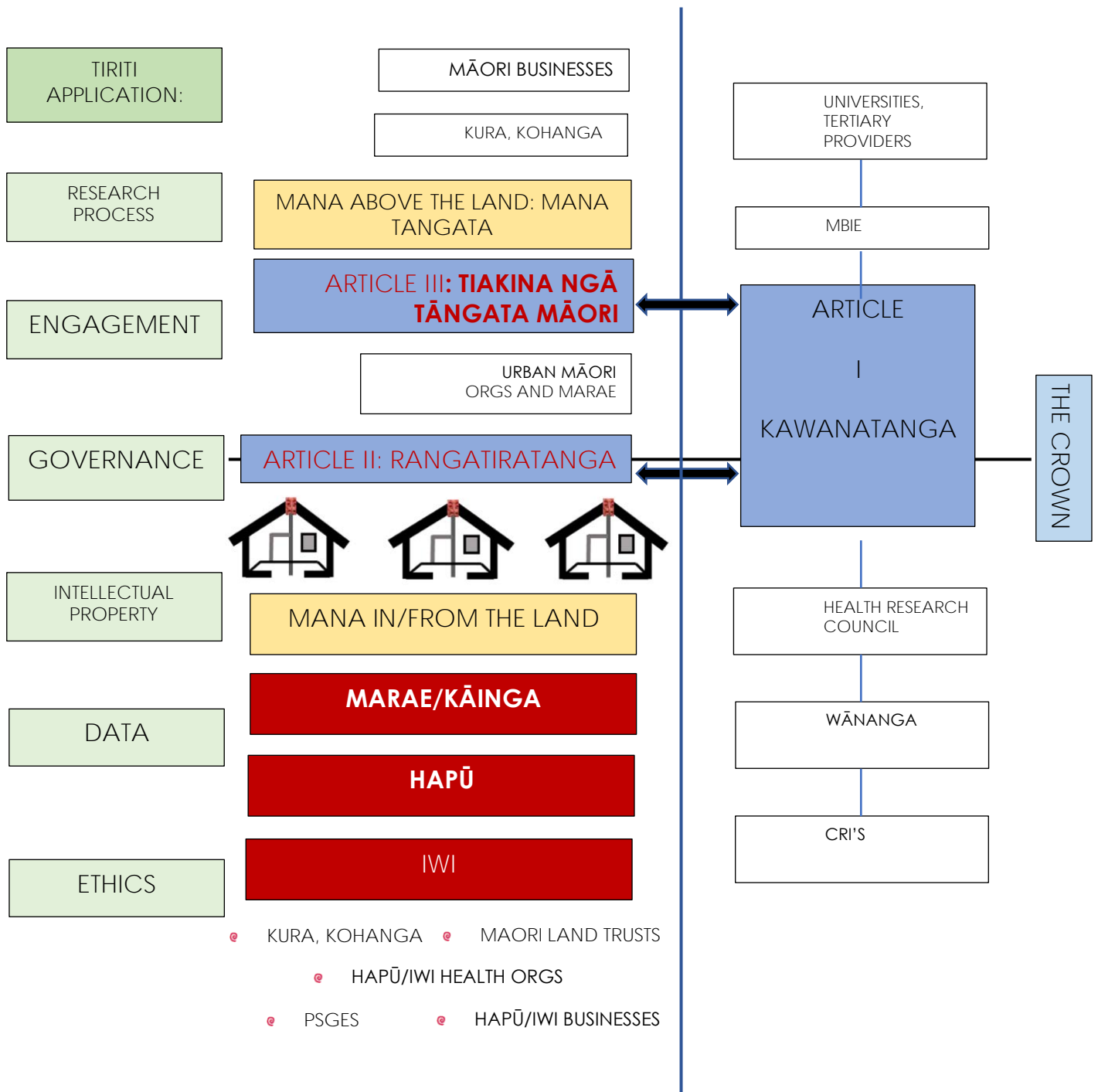
# SOLUTIONS

## 25.0 SOLUTIONS PART 1 : Tiriti-based, Knowledge Research Model

The following diagram illustrates key (but not all) aspects of a Tiriti-based research model within a rohe, showing the two different layers of mana on one side of the Treaty/Tiriti boundary and the Crown on the other side. It broadly shows what aspects that Te Tiriti can apply to (the green boxes). The model provides a basis for a Knowledge Centre, building from the ground up, partnering with mana o te whenua and others as outlined at 23.0. Research kaupapa would be determined according to priorities, themes, needs etc. Funding is discussed separately at 26.0

IMPLEMENTING A TIRITI-BASED RESEARCH MODEL

Fig. 1



## 26.0 SOLUTIONS PART 2 National network of rohe-based Knowledge Centres

Advancing on from the above, a Te Tiriti model of research within the above framework at a wider national level is the idea of a national network of rohe-based, RSI (encompassing STEAM<sup>4</sup> and **Mātauranga**) Knowledge Centres. Each centre would have their own specific Kaupapa, operating structures, governance and (cultural and legal) accountabilities, with a mix of funding including Crown and private/iwi sources, but each could be supported by Crown Tiriti obligations in **advancing Māori research aspirations, meet Māori needs and goals** and contribute to national socio-economic and other objective successes in the process.

On funding, we note that the funding discussions at chapter 3 gave cursory mention to Te Tiriti. This was surprising given the immense opportunities for meaningful change and for exploring the goals set out at chapter 2 concerning Te Tiriti, **re-imagining Māori research aspirations** and exploring pathways to a modern research system that is Te Tiriti-led (p.37).

Again, we argue that if the Crown is serious about understanding its obligations in Te Tiriti terms, it would recognise that funding is essential to its role within the ambit of discussions at 3.2 and 3.3.2. The solution we propose articulates how Te Tiriti works comprehensively and inclusively as illustrated in the diagram at Fig. 1 and as discussed below per example at 27.0.

The approach we are talking about is transformative. Again, it returns **rangatiratanga back to constituent Māori stakeholders** from a mana o te whenua base line (i.e., marae, hapū, iwi) and inclusive of taura-here, **grows STEAM and mātauranga capacity and capability, restores the honour of the Crown and contributes to community, regional and national successes.**

These knowledge centres distinguish themselves from anything that currently exists because they are Te Tiriti-based and partner with the Crown for RSI purposes. Their potential to partner with universities, wānanga and CRIs is similarly great.

We note various tribal research models who partner with universities and others in North America that may provide further ideas for here<sup>5</sup>.

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<sup>4</sup> Science, Technology, Engineering, Arts and Mathematics.

<sup>5</sup> See, for example, Native American Research Centers for Health (NARCH) examples at <https://storymaps.arcgis.com/stories/794a8ea908cc4814b8e0b901bd4fd0b1>; Great Lakes Inter-tribal Council health research at <https://www.glitc.org/programs/education-health-and-research/native-american-research-center-for->



The extent to which any base funding that may apply to Tiriti-based knowledge centres within rohe would require extensive discussions, new thinking and a preparedness to move beyond old models, that is, current business as usual. The implementation of a new transformative policy may take a number of years, beginning with one or two pilots and growing from there, but first there needs to be a willingness to think about new possibilities, their opportunities, challenges, risks etc.

- 27.0 As an example of such a rohe-based knowledge centre, the below image is the 2016 proposed Whare Mātauranga o Ngāti Whakaue – Innovation Centre. It has been designed to utilise taonga to engage local marae communities, not least their tamariki who attend neighbouring primary and secondary schools in a decile 1 area of Rotorua. Its vision is to inspire new science (biodiversity, water health and pharmaceuticals) from a space of innovative leadership fit for 21<sup>st</sup> century purpose. At its heart is equally shared interaction of two knowledge systems and their specialists, working together to find novel ways forward to rebalance the Rotorua ecology – kāinga/tangata, whenua, taonga – back on to pathways of environmental, social and economic wellbeing<sup>6</sup>.



## 28.0 SOLUTIONS PART 3 Institutions, leadership and research practice

On how “the research system” can better enable and protect mātauranga, and on identifying better pathways whereby

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health-narch/overview-narch/; Tribal Nations Research Group of the Turtle Mountain Band of Chippewa Indian people at <http://www.tnrg.org>.

<sup>6</sup> Co-design: RTA Studios, Rotohokahoka Trust and Ngāti Waoku, 2015.

mātauranga Māori can obtain funding and support from the research system: Multiple solutions are needed in multiple locations, within existing institutions and within source communities. We have already discussed how Te Tiriti may be enhanced; specifically addressing, “how the research system can seek to understand and honour Te Tiriti obligations and opportunities, reimagine how to give life to Maori research aspirations, and explore[s] pathways to a modern research system for Aotearoa that is Te Tiriti led.” (p.37). We now turn to other ideas within institutions.

- 29.0 Within institutions such as universities for example, far greater investment and recognised leadership in full time positions for Māori research is required at all levels: from dedicated post-doctoral scholarships in social sciences and humanities to physical sciences through to dedicated Māori research leadership positions (i.e., tenured Research Professorships through to administrative leadership that is university wide such as Pro Vice Chancellor Maori Research, in addition to Pro Vice Chancellor Māori, and if Tiriti-led institutions are considered, there are arguments for dual leadership as well).
- 30.0 The immediate issue that all institutions (universities, CRIs, wānanga) and communities face, in 2022, still, are capacity limitations amongst Māori across STEAM. And in institutions, Māori research capacity (as well as Māori academic staff as a proportion of all staff) is still a major issue<sup>7</sup>.
- 31.0 Within institutions such as universities, other Māori research support positions are often lacking but required such as for research grants applications to contract management. Well-meaning individuals providing advice on grant applications are often ill-equipped to provide the advice needed for the want of cultural capacity, time, and other limitations beyond their control.
- 32.0 The number of complex, large, multi-institutional grants led by Māori funded by the Crown is extremely limited from informal networks of information. There is no central database that keeps such information either.
- 33.0 Within institutions, there are no fully-funded Māori research mentors. How can next generation Māori researchers be grown within institutions if such visibility is low? Mentoring is provided by well-meaning other Māori researchers but often they are over-committed already within their departments or within the wider university in addition to being accountable to, and participating in, their own hapū and iwi.

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<sup>7</sup> [http://www.journal.mai.ac.nz/sites/default/files/MAIJrnl\\_8\\_2\\_McAllister\\_FINAL.pdf](http://www.journal.mai.ac.nz/sites/default/files/MAIJrnl_8_2_McAllister_FINAL.pdf)

- 34.0 Highly-experienced Māori researchers often see gaping holes in institutional systems and policies, in strategies and in many other parts of the wider institutional system in terms of research. All impacts upon the successes or otherwise of Māori 'in' research, upon Māori research outcomes, and ultimately in their ability to 'do' research in those institutions and generate outcomes for New Zealand or beyond, where those projects are designed by or led by Māori. The system works against them, burn out occurs and many leave. There are many stories across many universities by Māori researchers with these experiences. More positively, however, there are opportunities within institutions to improve existing strategic policies, develop new ones and create new positions. These are complex issues. It will take time, a willingness and open-mindedness to adapt and change at multiple levels.
- 35.0 Research grant applications to Crown funding agents are highly prescriptive about 'who' can apply, namely western-trained scientists and researchers who have academic track records and publishing outputs. A "decolonised" system that recognises the rangatiratanga of local communities and their experts (tohungatanga) of mātauranga knowledge professionals would be one that allows them to equally submit an application (in partnership with their co-researchers) where their CV is tailored to them to demonstrate their expertise. This might mean, for example, less emphasis on publication outputs and more emphasis on demonstrated community outcomes, leadership and service.
- 36.0 The pool of mātauranga experts for the assessment of Crown funding applications also needs expanding. Where rohe-based knowledge/innovation centres and Tiriti-based partnerships exist, new networks of experts will likely become available in national-level funding assessment processes.
- 37.0 There are many other ideas for how Crown Te Tiriti duties and obligations can be deepened and applied for Māori. Research is a tool. The focus of discussions for Te Tiriti in its application on research matters need to be on Te Tiriti itself, on kāinga, whenua and taonga in particular per Article 2, and on equity and equality of treatment per Article 3.
- 38.0 Our submission presents an over-arching model and direction with some specific examples. We are happy to follow up on these and other matters.

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ON BEHALF OF

Takarangi Research Group Ltd Board, Māori Research Associates, and Māori  
PhD students we supervise