



Te Kāhui Amokura
Submission on Te Ara Paerangi - Future Pathways
Green Paper

March 2022

The following submission reflects the views of the members of [Te Kāhui Amokura](#), a sub-committee of Te Pōkai Tara New Zealand Vice Chancellors Committee (NZVCC). Te Kāhui Amokura is the committee for Māori, which consists of the Deputy and Assistant Vice-Chancellors of the eight universities in Aotearoa.

Te Kāhui Amokura welcome the opportunity to provide commentary as a collective of senior Māori leaders across the university sector. The committee understands that the New Zealand Vice-Chancellors Committee and each university may still also make its own submission in response to the discussion document.

For further information, please contact Fiona Johnson-Bell, Portfolio Manager – Education Systems and Māori, [Privacy - 9\(2\)\(a\)](#)

1. Introduction

At the outset Te Kāhui Amokura endorses the work previously completed by iwi, Māori academics and wider education sector leaders who over the years which have contributed to this conversation, including the development and implementation of ‘Vision Mātauranga’.

We also commend MBIE on its willingness to rethink the research, science and innovation (RSI) system. Te Kāhui Amokura agree it is timely to review the system and look for ways to bring Te Tiriti o Waitangi to the forefront whilst ensuring the system is not only fit for purpose but builds further on its current international standing and quality.

We are well aware that this is not the first-time government (including previous governments) have been provided ministerial advice from Māori on how to effectively integrate and engage around Te Tiriti o Waitangi, Mātauranga Māori and the ongoing development and advancement of Māori academics and researchers. We hope that this submission will challenge MBIE to consider genuine and authentic levers for systemic change.

The basis of this submission is a coordinated response which looks specifically at Te Tiriti o Waitangi, Mātauranga Māori and Māori aspirations. It will provide a system level response which will provide answers to ‘*Key Questions 4 & 5*’ to how the Government and the Ministry of Innovation and Business can ensure genuine commitment to its obligations and offer a solution to a modern research system for Aotearoa which is Te Tiriti led.

Te Kāhui Amokura offer this submission as a collective of institutional leaders, academics and researchers committed to assisting the Government to uphold its obligations under Te Tiriti o Waitangi and the advancement of Mātauranga Māori across the research sector.

2. A Systems Approach - Te Tiriti o Waitangi, Mātauranga Māori me ngā wawata

Since the 1970s there have been various attempts by the Crown and government-funded agencies to engage with their Tiriti responsibilities (Walker, 2004), yet these efforts have often been unsustainable within changing political climates. From an institutional perspective Te Tiriti is best pursued through a co-ordinated, systems change approach (Came & Griffith, 2017; H. Came & McCreanor, 2015) achieved through “political will, organisational and sector commitment and courageous leadership” (Berghan et al., 2017, p. 27).

When considering this perspective, Te Kāhui Amokura strongly encourage action which aims to look at system innovation and disruption, rather than investing in a policy that will just ‘rearrange’ or ‘add on’ to previously used approaches.

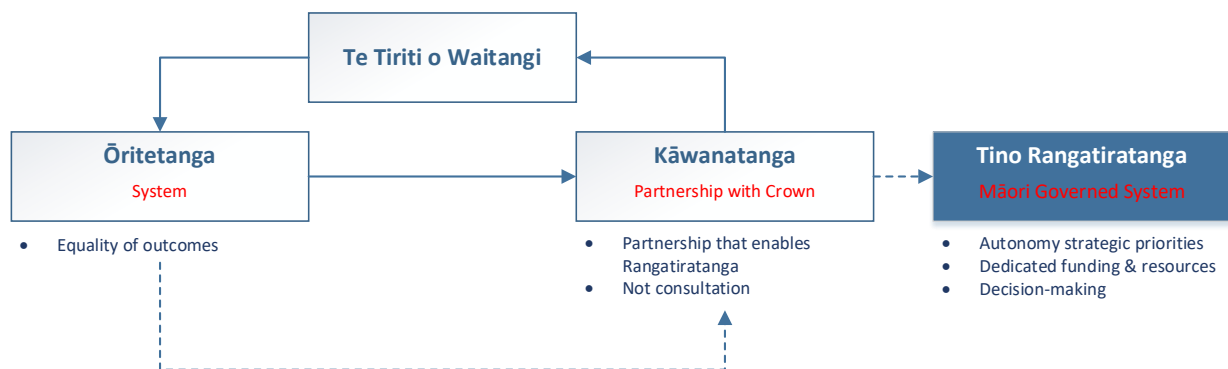
Using a systems design approach that is reflective of the distinctive articles of Te Tiriti o Waitangi, we have considered and developed a model (see diagram 1) in which we believe would uphold obligations and enable an opportunity to truly embed a new way of operating for the research system.

Its design includes the following article summaries:

- The preamble outlines the intention to deepen the existing relationship between hapū and the Crown. It acknowledges that some British people had already arrived in Aotearoa and more would in the future. The preamble assumes a good faith relationship that models accountability, responsibility and transparency, as well as promoting “power sharing, understanding, mutual respect for language, lifestyles, and beliefs which could lead to beneficial interaction between the two major and inter-dependent cultures” (National Action Group cited in Cooper, 1998).
- In the first article, **kāwanatanga** is granted to the British. This delegation gave the British, in particular, the right to govern their people (Orange, 2004; Berghan et al., 2017). In contemporary Te Tiriti discourse, the term ‘honourable kāwanatanga’ is often used to describe this article which requires the Crown to act in good faith.
- Article two reaffirms existing Māori (hapū) collective rights to **tino rangatiratanga** (the full exercise of hapū authority) as previously recognised in He Whakaputanga o te Rangatiratanga o Nū Tīreni (the Declaration of Independence) in 1835.
- In Article three, Māori hapū are granted the same rights and privileges as British subjects. Contemporarily, article three relates to equality of outcomes through **Ōritetanga**.

It's also premised around the concept of ‘and/and’ and driven by the principle of *Kōwhiringa* which acknowledges the right in which Māori choose their personal direction, whether that be in tikanga Māori or not. This innovative approach draws on Principle 3 of the summary of principles of Te Tiriti o Waitangi as defined by the Waitangi Tribunal and the Court of Appeals which states ‘The Treaty is an agreement that can be adapted to meet new circumstances’.

Diagram 1 – A new approach to Te Tiriti o Waitangi, Te Ara Paerangi



Further details of this new approach developed by Te Kāhui Amokura are provided in the follow *Table 1: A new approach to Te Tiriti o Waitangi, Te Ara Paerangi.*

Table 1: A new approach to Te Tiriti o Waitangi, Te Ara Paerangi (2022)

Texts	Description	TAP applied	Prompt Questions
Article I Kāwanatanga: Partnership with the Crown	Kāwanatanga provides the right for the Crown to govern and actively protect Māori rights and interests through legislation and policies.	As Tiriti partners it enables rangatiratanga and offers greater possibilities for mutually defined success. It requires the Crown and Māori working together, power sharing in a relationship of equals, co-designing and co-determining research opportunities of which the impact of research meets the needs of Māori communities.	<ul style="list-style-type: none"> • How is rangatiratanga being embedded into policy development and reflected in structural mechanisms to incorporate diverse Māori realities? • How are the university's processes, actions and decision-making informed and shaped by Māori worldviews and perspectives? • What structural mechanisms are in place, so Māori are involved in decision-making at all levels of the university, including governance and senior management? • How is the university protecting the rights and interests of Māori?
Article II Tino Rangatiratanga: Māori Governed System	As part of the mutual recognition of Kāwanatanga and Ōritetanga, a Māori Governed System as an expression of Tino Rangatiratanga guarantees to protect Māori autonomy and their ability to govern themselves and determine their own strategic priorities.	Crown investment in Māori research through Māori research centres and iwi research aspirations can be an indicator of Crown endorsement of tino rangatiratanga in research. As a Kaupapa Māori initiative it necessitates Māori control and autonomy that accommodate Māori ways of conducting research that are more effective than generic approaches. It should also involve Māori communities and hapū to ensure research impacts are meeting the needs of Māori communities and ensure accountability.	<ul style="list-style-type: none"> • How are Māori-led processes actions and decision-making being enabled through dedicated power and resources? • How are Māori aspirations achieved at all levels of the university? • How are barriers to Māori advancement being eliminated, minimised, or mitigated? • How is Māori leadership within the university supported? • How is Māori data sovereignty being protected? • How is the university increasing Māori academics, expertise and capacity? • How does the university engage in whanaungatanga with mana whenua? • How are mana whenua benefitting from having a university on their whenua? • How does the university maintain tika relationships with Māori?
Article III Ōritetanga: System	It considers both historic and contemporary determinants of inequality and imagines a system in which Māori participate with the same capacity for influence as other citizens collectively determining pathways towards equality of outcomes.	It aims to restore balance between Māori and the Crown by achieving equitable outcomes for Māori through explicit statements, clear targets, a commitment to research deliverables and resourcing.	<ul style="list-style-type: none"> • What specific actions are being undertaken to ensure equitable outcomes for Māori? • What mechanisms are in place to prioritise investment in Māori advancement? • How robust is your ethnic data collection and analysis? • How is the university contributing to minimising access issues (at micro, meso and macro levels) for current and potential Māori students? • How is the university, within its critic and conscience role, advocating for equitable outcomes for Māori? • How is the university protecting Mātauranga, cultural heritage, taonga and genetic resources? • How does the university engage with mātāwaka networks?

We believe that a separate independent Māori Research Council should be established. Outlined in the submission by the New Zealand Vice-Chancellors, the establishment of a specialist independent research council¹ would effectively be a direct response to ‘giving effect to Te Tiriti o Waitangi’ through *Article 1 – Kāwanatanga*. It would also be more reflective of *Article 2 - Tino Rangatiratanga*.

This independent Māori Research Council would set the direction of and funding for Māori research priorities across the RSI system, developing and creating policy and other mechanisms relating to the funding of research relevant to Māori needs and aspirations. It would also be the primary body for the consideration, application and funding of Mātauranga Māori across the RSI system. Similar to the newly established Māori Health Authority, it would be by Māori for Māori recognising the complex and multiple ways and levels at which Māori, iwi, hapū and communities may want to exercise collective agency and autonomy.

We would encourage a similar structural set up which would be at arm’s length from the Government to enable a focus on priorities extending beyond political cycles, although with effective mechanisms for the council to ensure engagement with political decision making.

Additionally, this entity could include the management and coordination of the wider sector funding and policy allocations aligned to policies such as Vision Mātauranga and the focus on Māori involvement through the National Science Challenges. We also see the council as being able to lead in the review and development of existing and any new policies and initiatives to ensure the ongoing protection of Mātauranga Māori and Māori research priorities.

Under this model, there is also an expectation that any independent research council would also continue to have responsibilities to Māori as expressed in *Article 3 - Ōritetanga* through:

- Giving effect to the concept of partnership embodied in Te Tiriti o Waitangi and promoting research programmes that advance Māori knowledge and development and support and have impact on Māori communities and their aspirations for the future
- Giving effect to Te Tiriti o Waitangi by being responsible for prioritising Mātauranga Māori and the careers of Māori researchers, while also dealing in a strategic way with boundary issues and the desirability of integrating Māori research into more general research programmes and having an interest in all research that advances the wellbeing of Māori communities.

This intentional focus on Te Tiriti o Waitangi shifts the narrative often seen across government and key agencies where Māori are ‘key stakeholders’ which should be ‘consulted’ to a model of partnership.

3. Mātauranga Māori

We have seen through the introduction and implementation of the Vision Mātauranga² policy that a dedicated and focused policy for the investment in Māori research has seen an increase in the number of Mātauranga Māori research projects and a greater integration of Māori researchers

¹ [Universities New Zealand – Te Pōkai Tara, Te Ara Paerangi Submission \(2022\)](#)

² Vision Mātauranga - <https://www.mbie.govt.nz/science-and-technology/science-and-innovation/agencies-policies-and-budget-initiatives/vision-matauranga-policy/>

(including new and emerging) participating and contributing on significant innovative research projects across the universities, Crown-research institutes³ and iwi.

It has also raised some sector wide challenges. One of those is a fundamental understanding that a growing mainstream focus on integrating Mātauranga Māori should not take too much of the essence or compromise the integrity of Māori knowledge. It is important to ensure that the ecosystem of Mātauranga is given due cognisance.

This eco-system refers to the balance of 'Mana and Mauri' by which we make sure those two *puna* (springs of water) are equally maintained. In the wider research system, this means when we take from the expertise in these areas that there is a conscious effort to reciprocate e.g., funding, decision-making, leadership etc.

Wider integration of Mātauranga Māori also requires a preparation for engagement piece of work for non-Māori. This could include training and development in Māori history, Te Tiriti o Waitangi and actively understanding how to engage with Māori academics, researchers and communities. This is the responsibility of all of those in the research and innovation space, but equally, this upskilling does not mean that non-Māori then become the repositories or experts of Mātauranga Māori. This is something that we all need to be aware of and maintain vigilance over.

4. Piki Ake – Māori Academic Staff Development

A structural change to the system as suggested through the establishment of a Māori research council will require a change to the way we support the growth, development and advancement of Māori research capacity and capability in this country. There is an urgent need to identify, support and retain our best and brightest both in the university sector but also more broadly across our society.

We know that the career trajectory of Māori researchers is different to that of our non-Māori colleagues. We know that Māori researchers often face cultural and social isolation due to being the only one or two in their department (Kidman et al, 2015)⁴ as well as having to engage within a system that either does not recognise or marginalises Mātauranga Māori (Pihama et al, 2018).⁵ It would be fair to say that many Māori researchers do not 'fit' with, or in, the 'conventional' research career model so dominant in our sector. How we look to change this trajectory requires a system which allows for a different kind of innovation that sits outside the structural norms often offered by typical research policy and funding settings.

The university sector led by Te Kāhui Amokura and the Research Committee at Universities New Zealand have started a collaborative university sector project called Piki Ake funded in part by MBIE. It is underpinned by a strong commitment to Te Tiriti o Waitangi both in terms of how it is being presented (collaboratively, non-competitive) and is premised on the assumption that if we seek different outcomes, then we need to change current practices and behaviours.

³ CRIs are now required to enable the innovation potential of Māori knowledge, resources and people as part of their operating principles.

⁴ Kidman, J., Chu, C., Fernandez, S., & Abella, I. (2015). *Māori Scholars and the University*. Ngā Pae o te Māramatanga, Victoria University, Wellington.

⁵ Pihama, L., Lee-Morgan, J., Tiakiwai, S., Smith, L., Tauroa, T., Lonebear, D., Mahuika, R., & Seed-Pihama, J. (2018). *Te Tātua o Kahukura*. A National Project Report to Ako Aotearoa. Ako Aotearoa, Wellington.

We acknowledge that this is not the first time an initiative like this has been implemented within the university sector and it will likely not be the last unless there is a true disruption to the way in which the system itself is structured and funded.

5. Conclusion

As stated at the beginning, we hope that this submission will challenge MBIE to consider genuine and authentic levers for systemic change. The intention to give effect to Te Tiriti must be more than a bullet point embedded within a long list of priorities being considered for the RSI system. There is a real opportunity for a modern research system to be redesigned in a way that ensures a genuine commitment to Te Tiriti obligations and that will support the advancement of Aotearoa New Zealand.