Ngā Kaimahi Māori o AUT Submission on Te Ara Paerangi - Future Pathways Green Paper

March 2022

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Introduction

1. This submission reflects the views of academic and professional Māori staff at AUT. It does not claim to represent all Māori staff at AUT, but rather the voices of those who attended a wānanga discussing the Green Paper Te Ara Paerangi and Māori staff who have contributed through other means. Albeit a stand-alone document, this submission is also connected to and is a part of the collective AUT wide response to Te Ara Paerangi. We welcome the opportunity to provide commentary as a collective of Māori staff from AUT.

Scope

2. This submission addresses *Chapter 2 - Te Tiriti o Waitangi, Mātauranga Māori and Māori aspirations*. It does not answer the prescribed questions in Chapter 2 directly, but rather uses the questions as prompts to identify themes and propose key areas of improvement for the research, science, and innovation (RSI) system. We offer this submission as citizens who are committed to assisting the Government to uphold its obligations under Te Tiriti o Waitangi and offer some insights into what a future-focussed Te Tiriti-led research system for Aotearoa might look like.

Executive summary

3. The position of this submission is that **Te Tiriti o Waitangi should NOT be a section of this Green Paper, but rather frame and inform ALL sections.** As a university in Aotearoa New Zealand, and as the critic and conscience of society, how might a revised RSI system prepare to honourably give effect to Te Tiriti o Waitangi? When considering this perspective, we discourage a 'rearranging of the deck chairs' that feeds the status quo, but rather strongly encourage action which aims to look at system innovation and disruption.

4. As Tiriti partners a revised RSI system would enable rangatiratanga and offer greater possibilities for true power sharing and mutually defined success. Under Article I – Kāwanatanga of Te Tiriti o Waitangi, it would require two entities – **establishing a new and independent New Zealand research council; and a dedicated fully-funded independent Māori research council co-existing with its partner, 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.** It would aim to restore balance between Māori and the Crown by achieving equitable outcomes for Māori through Tiriti based guidelines for funding, explicit statements, clear targets, a commitment to research deliverables and resourcing. It is our position that an independent Māori research council will more effectively and better address points 5-13 of this submission.

5. The RSI system would profit from **growing the capacity of culturally competent Māori researchers** to enhance mutually mana-enhancing collaboration with communities. The growing demand of cultural leadership in RSI requires relative growth and investment in Māori academic and professional staff and deepening their knowledge of te reo and tikanga. Universities, research institutes, and the RSI sector should acknowledge the value

of Māori researchers and professional staff well-versed in te reo and tikanga and appropriately fund this as a strategic priority.

6. **The RSI system should consider the health and wellbeing of Māori researchers and professional support staff who are often called upon to work a 'cultural double shift'** by shouldering extra cultural responsibilities in a research project or workstream. How is that considered in RSI strategies and policies? Adequate time and resources need to be assigned to ensure projects remain culturally safe, the research uncompromised, and the health and wellbeing of Māori researchers protected.

7. It is of utmost importance that Māori be at the heart of any research involving Māori or Mātauranga Māori in their regions. **Researchers should co-design research with those being researched and give communities a sense of control and protection throughout the entire process.** For Māori in all parts of the research, building trusting relationships with Māori communities is integral as whanaungatanga demands the relationship outlast the project.

8. If universities are to be characterised by their role of critic and conscience of society, then an internal audit of academic and systemic racism would be appropriate and consistent with that role. Universities, research institutions and researchers that privilege Western science need to understand their power and privilege – the power to legitimize, and the authority to define what knowledge is valued, and which isn't. **Systemic and academic racism should be acknowledged and then measures put in place to deliberately dismantle it.**

9. **Māori should be involved in any project from its inception, and when engaging with Mātauranga Māori it should be under the control of Māori expertise** to protect all involved and the knowledge itself. Māori must be meaningfully involved in all parts of the research, where repositories of Mātauranga Māori are acknowledged as equals to Western science experts and not relegated to positions of advisor, stakeholder or included as a requirement of funding. The key objective is to build lasting mana enhancing relationships with all involved - Māori, non-Māori and our communities.

10. MBIE should **develop a program to build the cultural competency and capacity of their own non-Māori staff and has a role in ensuring the sector also develops this.** It should be resourced and dedicated to whakamana (empower) all involved in research. The importance of normalising the awareness, understanding, capability and competency of mātauranga Māori in the university and RSI sector cannot be overstated. Ultimately this should result in growing culturally intelligent and connected researchers and scientists who are better able to engage with Māori providing the foundation for high integrity trust relationships. Such genuine relationships lends to Māori and Mātauranga Māori authorities being able to shape and influence how Mātauranga Māori is being applied and protected in RSI.

11. **Vision Mātauranga must be genuinely informed by the Māori world-view and led by Māori.** Growing Māori capacity and leadership in Vision Mātauranga (VM) for universities, indeed the RSI sector, would ensure that research design appropriately involves Māori, protects and values Mātauranga Māori and it's knowledge holders, and ensures positive outcomes for communities, strengthening sincere, high-trust relationships with Māori communities and Mātauranga Māori.

12. **Data sovereignty concerning data for or about Māori, needs to be designed by Māori and where Māori are kaitiaki of Mātauranga data. It would ideally see cultural data managed appropriately, protected and shared in accordance with tikanga.** For real transformation to be realised a new infrastructure and system that values Mātauranga Māori and its knowledge holders is required. Ideally this infrastructure would support the establishment of Te Ao Māori Policy Hubs, a Mātauranga Māori Commission, strengthening monitoring of Māori RSI investment and activity, creating and embedding systems of Māori data sovereignty and as such asserting Māori rights and interests in relation to data and knowledges.

13. **For Māori regional hubs to be effective, firstly Mātauranga-a-iwi (iwi centric knowledge) and mana whenua knowledge holders and authorities must be valued and considered equal to Western science and scientists; second, that science excellence is measured by outcomes that reward the region in ways that are important to them; third, being appropriately resourced and supported.** Working in such a way also provides the opportunity for Western scientists to engage with mana whenua giving them rich exposure and experience to regional reo and tikanga, and cultural nuances and histories of that particular region. In a relationship of equals where 'utu' or reciprocity is critical to a mutually mana enhancing relationship, the benefits then become two-way, developing capability and building capacity in research for mana whenua and Western scientists.

Themes

14. A Te Tiriti responsive RSI system

"SHARING POWER, KNOWLEDGE, MONEY AND TIME!!"

"True power sharing"

"Maybe two streams required"

"Tiriti based guidelines for funding"

"Power sharing within the research needs to be recognised with resourcing, funding and time"

"Funding structures and flow needs to be attended as the flow seems disconnected and inequitable."

(each section begins with verbatim comments from the hui held to discuss Te Ara Paerangi)

Our position is that Te Tiriti o Waitangi should overarch every section of this Green Paper. Many participants in our consultation shared the view that authentic partnership is fundamental to any Tiriti relationship. It is imperative to understand that a Te Tiriti commitment is part of an organisation's core work – it should be embedded in values, and inform all research strategies, policies and projects. This would ensure Māori research is appropriately resourced, that both researchers and Māori communities are culturally safe, that Māori communities are at the centre of the research and have control of their Mātauranga, that their Mātauranga is protected, and that research outcomes meet the needs of those communities.

In light of this, we encourage the RSI sector to develop identities, relationships and solutions framed by Te Tiriti responsibilities and obligations to tangata whenua. For universities in Aotearoa New Zealand, in their role as critic and conscience of society, a key focus is on how a revised RSI system prepare to honourably give effect to Te Tiriti o Waitangi? When considering this perspective, we discourage a 'rearranging of the deck chairs' that perpetuates the status quo, and rather strongly encourage action which aims to look at system innovation and disruption.

A revised RSI system that truly does give effect to Te Tiriti o Waitangi, would enable rangatiratanga and offer greater possibilities for true power sharing and mutually defined success. Under Article I – Kāwanatanga of Te Tiriti o Waitangi, it would require two entities – the establishment of a new and independent New Zealand research institute or council; and a dedicated, fully-funded Māori research institute or council co-existing, 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. This necessitates Māori control and autonomy that accommodate Māori ways of conducting research, which are more effective than generic approaches that continue to fail Māori. It should also involve Māori communities and hapū to ensure research impacts are meeting the needs of Māori communities and ensure accountability. We believe working with Māori communities is more effectively done with Māori researchers and institutions.

A key goal of a refreshed RSI system should aim to restore balance between Māori and the Crown by achieving equitable outcomes for Māori through Tiriti based guidelines for funding, explicit statements, clear targets, a commitment to research deliverables and resourcing.

15. Building Māori research capacity

"More Māori researchers needed"

"Build capacity of Māori research"

"Better criteria written for emerging Māori researchers so that they have power on funding and how to drive the research project so that they are empowered."

"This kaupapa could be applied across the RSI. Match fit researchers with a certain level of competency (Te Reo, Tikanga etc.)."

"Māori appointments in Senior Leadership roles."

"Engaged as my whole person with expertise. eg. women, Māori, citizen of Aotearoa, employee of AUT"

Participants in our consultation discussed the question; how is the sector, and our own university building Māori academic, research and professional staff? Confidence was shown in the latest development and implementation of the Eke Tangaroa programme (Māori and Pacific Early Career Academics). Discussion continued around the proposition that a prerequisite to growing the numbers of achieving Māori students is having a critical mass of bi-culturally confident and competent Māori staff who are 'match fit' when undertaking research.

This would include bringing in more Māori researchers and professional staff and upskilling and developing current Māori staff. In addition, for systemic transformation to be realised the void of Māori at senior leadership roles needs to be addressed. Some argued the importance of a holistic approach to research, researchers who have a strong sense of agency and rangatiratanga, and a strong sense of mauri, wairuatanga, and kaitiakitanga to ensure appropriate research in Māori communities.

Aligned to the Tertiary Education Strategy, there is a requirement universities support Māori language, tikanga Māori and mātauranga Māori and recognize the important role of Māori as tangata whenua, and the Government's responsibilities under the Te Tiriti o Waitangi. When working with Māori communities, the RSI system would profit from having culturally competent Māori researchers and professional staff harmoniously working with and alongside communities. Universities, research institutes, the RSI system first need to acknowledge the value of Māori well-versed in te reo and tikanga, and value of Māori being in senior roles, then appropriately fund this as a strategic priority. Disrupting a system need not be disruptive but clear and dedicated to change and resilient enough to face the challenges that come with it.

16. Cultural double shift

"Recognition that Māori researchers may be under extra pressure because of cultural double shift"

"More time needed"

"Sometimes workload 2 or 3 times higher for Māori"

"Possibly a need for a Māori caucus body or alike"

"Often Māori are expected to adopt an educative role. There must be roles to halt the requirement of Māori researchers to educate non-Māori."

Participants discussed the issue of a cultural double shift in the RSI sector and examples of how this may be addressed including The Māori caucus of one of AUT's faculties (the Faculty of Design and Creative Technologies (DCT)). This initiative was acknowledged for the effectiveness of this group in advancing Māori interests. Modelled on this success, establishing Māori caucus groups across the sector would not only support Māori language, tikanga Māori and Mātauranga Māori initiatives but also provide leverage to realise Māori aspirations. In addition as a Māori support group, cultural demands upon individuals now become centralised and appropriately shared. Activity in the caucus would need to be monitored to not stretch and exacerbate current workloads, and/or need to be resourced and factored into FTE.

Māori scientists need to be acknowledged as scientists who are Māori, understanding that they also bring Western science expertise to the research. Often Māori scientists are asked to 'cast their eyes' over the Vision Mātauranga statement or review just the Māori content of a research proposal with little regard to the Western science expert knowledge they bring to the project.

The growing demand of cultural leadership in universities requires relative growth in Māori academic and professional staff if current workloads of Māori staff are to remain unaffected. If there are not similar increases in the number of Māori academics, then our university runs the risk of burning out Māori academics in particular as pointed out in AUT Professor Jarrod Haar's article 'He Aronga Takirua: Cultural Double Shift of Māori Scientists, found cultural identity could act as a disadvantage for indigenous employees'. It is clear the number of Māori academics in universities also corresponds to the capacity of Māori academics in the RSI sector.

Serious consideration needs to be given to Māori researchers and professional staff who shoulder extra cultural responsibilities in a research project or workstream. Adequate time and resources need to be assigned to ensure projects remain culturally safe, the research uncompromised, and the health and wellbeing of Māori protected.

17. Nothing about us without us

"Real partnership is fundamental,listening to research communities instead of determining research outputs (build into design of the the research system), reflexive feedback cycles included in research project design, not just from interviews etc… but Māori ways of feedback – whakawhiti kōrero etc from beginning to end."

"Recognition that whakawhanautanga/engagement with iwi is complex and we as Māori are making real commitments to others/Māori in research partnerships. These take time."

"True partnership Māori and non-Māori going to korero iwi/hapū/whānau"

"Whakawhanaungatanga relationships in research is very complex."

"Feedback provisioning in research design."

"Capital agenda jeopardises the relationships built on trust."

"Trust is a role of protection. The values of koha, utu – reciprocity must be built into research design. The relationship of researchers and research communities must have mana enhancing processes. The reality in many research projects is that researchers are working within a capitalist production line which negates trusting relationships."

Participants posed the question: how do we honour those we are researching? Hapū and whānau have a huge interest in how their communities and taonga are being engaged and affected and the implications of external groups coming onto their whenua. Māori research with Māori communities demands research is conducted in accordance with tikanga. Tikanga such as whanaungatanga demands the building and fostering of trusting relationships between the researcher and the community before any research is conducted. Another is utu, reciprocity allowing researchers to involve participants in decisions about the interpretation of any data or results.

It is of utmost importance that Māori be at the heart of any research in their regions that involves Māori (or indeed should involve Māori) or mātauranga Māori. Researchers should co-design the research with those being researched to give communities a sense of control and protection throughout the entire process. For Māori in all parts of the research, building trusting relationships with Māori communities is integral as whanaungatanga demands the relationship outlast the project. Further, Māori research teams often engage their own whānau and communities which places an added responsibility on the researcher to conduct research that whakamana and empower whānau.

18. Systemic and academic racism

"Māori face explicit racism – non recognition of the value of Mātauranga especially in the field of 'science'. Mātauranga requirements of researchers has seen a renewed resistance to things Māori."

"Perception of mātauranga cannot be seen as something to 'extract and exploit'"

"The current debate around mātauranga and science needs to be addressed."

"Kaupapa Māori research design methodologies are embedded, funded and recognised"

"In science inherently forget about whakapapa and wairua."

"The existence of Mātauranga Māori being undervalued is a direct consequence of British colonisation."

Participants discussed experiences of being 'culturally unsafe' and how Mātauranga Māori is often regarded as inferior to Western Science and knowledge and as such undervalued and often discarded. This is symptomatic of British colonisation which continues to permeate all corners of contemporary Indigenous life in New Zealand universities and research institutions. Discussion turned to The University of Auckland and the recent (and continuing) debate between Mātauranga and science (In defence of Science, NZ Listener July 2021) and that racism is still harboured and fostered within New Zealand academia. If universities aspire to bear the responsibility of being the critic and conscience of society, an internal audit of systemic and academic racism would be appropriate. If any research aims to unlock the potential of Mātauranga Māori then that is best done by adopting a Kaupapa Māori approach to research, where Māori knowledge is unapologetically legitimate and highly valued, and treated and regarded with the same status and care as Western science. Further, universities, research institutions and researchers that privilege Western science need to understand their positionality and critically self reflect in order to understand systemic racism in the RSI system. It needs to be acknowledged and then measures put in place to deliberately dismantle it.

19. **Undervaluing Mātauranga Māori experts**

"Overcome the exploitation of Māori researchers as tag ons"

"Privilege Māori voices"

"Too often it's been "dial a Māori" to get the funding"

"Move beyond tick boxes methodology"

Participants shared experiences where researchers have taken a transactional and superficial approach to working with Māori communities and engaging Mātauranga Māori. The practice of 'dial a Māori' is still common. Indicators of that a when Māori researchers are an afterthought involved late into a project, when asked to help write the VM statement, or if Māori participation is required, to name a few. This is symptomatic of superficial exchanges. When wanting to engage with Māori, researchers should not come to the table with a pre-determined outcome. Māori should be involved from the inception of the project and not as a tag-on. Genuine co-design promotes strong relationships. The Māori voice must be privileged. When engaging with Mātauranga Māori it should be under the control of Māori expertise to protect all involved and the knowledge itself. Māori must be meaningfully involved in all parts of the research, where repositories of Mātauranga Māori are acknowledged as equals to Western science experts and not relegated to positions of advisor, stakeholder or included as a requirement of funding. The key objective is to build lasting,

mana-enhancing relationships with all involved, Māori and non-Māori in partnership in a relationship of equals.

20. **Developing cultural competency of non-Māori researchers**

"Non-Māori researchers need to be educated in te ao Māori and the implications within the research project and how we build meaningful relationships."

"Researchers have to do the mahi of learning with te ao Māori. Eg. enrol in te reo Māori, and do a fitness like one does for supervision."

"Expectation that all researchers have skills and competencies in Te Reo/Tikanga/Mātauranga"

"Recognition of mauri, Wairuatanga, Kaitiakitanga that is not simply translated to English but researchers seek training to be ready to research in communities of Aotearoa."

"Research institution design where is the place of western science in values of Wairuatanga, manaakitanga, Kaitiakitanga etc.."

Participants commented that most non-Māori researchers were not confident in engaging with te reo and tikanga. Some have arrived with some understanding of these things but were not confident enough to communicate that to others, let alone incorporate it into their research. Contrarily, participants shared experiences of non-Māori researchers brazenly using Māori concepts and words but clearly lacking deeper understandings of how the terms are understood from a Māori world-view. It becomes problematic when Māori words or concepts are appropriated in isolation of their wider cultural context often leading to Mātauranga Māori being misunderstood and subsequently misrepresented and mistreated.

The development of a programme to build cultural competency and capacity to take leadership of this space so not to burden their Māori colleagues was supported. Many agreed there should be dedicated and resourced activity to whakamana (empower) in the sector to embed mātauranga Māori into their research practice. The importance of normalising the awareness, understanding, capability and competency of mātauranga Māori in the university and RSI system cannot be overstated. Ultimately this should result in growing culturally-intelligent and connected researchers, scientists and professional staff who are better able to engage with Māori, providing the foundation for high-integrity trusting relationships. Such genuine relationships lead to Māori and Mātauranga Māori authorities being able to shape and influence how Mātauranga Māori is being applied and protected in RSI.

21. Managing Vision Mātauranga expectations

"Include Vision Mātauranga champions in the process"

"True application of how Māori understand Vision Mātauranga"

"Vision Mātauranga is not for Māori but for non-Māori"

"There's a dishonesty within Vision Mātauranga. Designed by non-Māori for Māori?"

"There is a real opportunity for AUT to be leaders of Vision Mātauranga in the university sector"

"VM strategies often turn into how non-Māori research can navigate away from engaging in VM space rather than real options to promote and enhance."

Participants expressed concern that Vision Mātauranga (VM) was designed for non-Māori, many of whom didn't have the required deep understanding of te ao Māori to effectively write and inform VM statements. A main concern was that genuine and true application of tikanga Māori did not feature in the VM design, rather te ao Māori was being repackaged and reframed from a Western world-view, perpetuating the colonial practice of over-simplifying Mātauranga Māori knowledge for the ease of wide consumption. As such there was a distrust of Vision Mātauranga, emphasising VM as a framework tailored to the needs of non-Māori which perpetuates and reinforces Western notions of hegemonic and oppressive power and authority over indigenous knowledge.

For VM to effectively connect to Māori it must be genuinely informed by the Māori world-view permeating all parts in order to achieve it's key objective of unlocking the potential of Mātauranga Māori. In addition, growing Māori capacity and leadership in the VM space for universities, indeed the RSI sector, would ensure that research design appropriately involves Māori, protects and values Mātauranga Māori and it's knowledge holders, and ensure positive outcomes for communities strengthening sincere high-trust relationships with Māori communities and Mātauranga Māori. Te Ipu Karea (Faculty of Design and Creative Technologies) and other VM exponents at AUT were acknowledged for their indefatigable work in supporting Vision Mātauranga at AUT.

22. Māori data sovereignty

"Data sovereignty rules need to be designed for Māori by Māori"

"Kaitiakitanga - Protection of mātauranga needs to be discussed at the onset of the research project"

"Appoint Māori Chief Science Advisors"

"Māori governance for knowledges/data"

"Assert Māori rights and interests in relation to data and knowledges"

"Infrastructure needs to be implemented that value the wisdom Mātauranga and tangata whenua have"

"Infrastructure and system - Funded infrastructure for Māori knowledge and data for sharing and protection"

"Support Te Mana Raraunga"

"Ethics process is requiring a rewrite and tikanga woven into it and not a Point in the document."

The relevance of Te Tiriti was again endorsed by whānau stating Mātauranga Māori is a valued taonga and as such is required to be protected under Article II of Te Tiriti o Waitangi. Enabling Māori data sovereignty needs to be designed by Māori and where Māori are kaitiaki of Mātauranga data. Ideally, cultural data would be managed appropriately, protected and shared in accordance with tikanga, the development of Māori data infrastructure and security systems that monitor quality Māori data collection, access and control.

At a university level this would require meaningful Māori involvement in rewriting the ethics process so that these considerations feature strongly throughout the document. It would also require both Māori and non-Māori to be culturally 'match ready' with the required skills and appropriate understanding of te reo and tikanga when engaging Māori communities.

At a governance level, for real transformation be realised, a commitment from the Crown, MBIE, indeed universities through sharing power and resources is imperative. A new infrastructure and system that values Mātauranga Māori and its knowledge holders, one that supports the establishment of Te Ao Māori Policy Hubs, a Mātauranga Māori Commission, strengthening monitoring of Māori RSI investment and activity, creating and embedding systems of Māori data sovereignty and as such asserting Māori rights and interests in relation to data and knowledges.

23. Māori regional hubs

"Complexities of what a Māori knowledge hub look like? Who has the power? How do you priviledge Māori voices? How do you listen to multi disciplinary, contrived groupings that are not based on the fundamental premise of mātauranga Māori i.e. HE KŌRERO TUKU IHO"

"Engaging with our communities. Drawing upon knowledge that is not just institutional based but from our marae, iwi, hapu and whānau"

Drivers

- Genuine Vision Mātauranga developments are important and highly praise-worthy
- Growing acknowledgement of Mātauranga Māori as a science, alongside Western science is important, and valuable
- Additional funding for, and recognition of Māori research and methodologies, particularly through PBRF is applauded

Barriers

- Short timelines for RFPs is problematic in terms of engagement with Māori communities and stakeholders

- It is exhausting gaining agreement from Māori/Iwi research partners or participants, it takes months to get responses, and if the project fails, Iwi become increasingly disenchanted
- Research bids that require Māori/Iwi contribution, even in kind, disadvantage less-resourced Iwi and Māori entities, and communities
- There is still work to be done by MBIE, and other government research funders, to assess and monitor that Māori drive Kaupapa Māori research (for, with and by Māori, unless Māori invite you)

Opportunities

- Mentoring emerging Māori researchers needs further support, funding and strategizing from government, particularly as a funding/research proposal line-item (not just as scholarships)
- There are opportunities for the sector, including AUT to better support Māori research, e.g. an institutional centre, inter-disciplinary, Iwi etc, bringing together the existing Māori research entities.

As proposed in Te Ara Paerangi - investment in Māori knowledge hubs will be of significant interest to mana whenua. The Biological Heritage Science Challenge, ('*BHNSC*') has committed in its public documents that it will, '*in partnership with mana whenua' 'identify and prioritise ecosystems at most risk'* employing *'strategies and tools to protect them'.* The establishment of Māori regional hubs needs to be informed and underpinned by a Te Tiriti O Waitangi framework that advocates genuine partnership between institutions like universities and communities. Māori regional hubs should in the first instance be led or supported by collective mana whenua who have an ancestral link through whakapapa to their region, and have acquired kōrero tuku iho, inherent intergenerational knowledge that enables them to reconcile their relationship with their whenua. Following is how to include mātāwaka (Māori outside their tribal regions) who may have an intimacy with the region that should also be valued. Mana whenua should be engaged from the outset so to avoid 'box ticking' exchanges that are transactional and relationship damaging. The success and effectiveness of Māori regional hubs hinges on three things; mātauranga Māori and its mana whenua knowledge holders and authorities being valued and considered equal to Western science and scientists; two, that science excellence is measured by outcomes that contribute to real world benefits and reward the region in ways that are important to them; lastly being appropriately resourced and supported. Working in such a way also provides the opportunity for Western scientists to engage with mana whenua giving them rich exposure and experience to regional reo and tikanga, and cultural nuances and histories of that particular region. In a relationship of equals where 'utu' or reciprocity is critical to a mutually mana enhancing relationship, the benefits then become two way developing capability and building capacity in research for mana whenua and western scientists. For Māori researchers, building trusting relationships with Māori communities is integral as it is expected the relationship will far outlast the project.

Conclusion

There is an increasing shift in the Te Tiriti landscape for more authentic Te Tiriti engagement and actuation. This shift in paradigm strongly suggests Aotearoa has matured enough to undertake genuine transformation albeit measured. In light of this, there has been no better time to rethink the RSI system.

As a university in Aotearoa New Zealand, with our responsibility and duty to be critic and conscience of society, we welcome the chance to contribute to the discussion and commend MBIE for providing this opportunity.