



**TE KĀHUI ĀIO – CAWTHRON’S MĀORI BUSINESS
RESEARCH AND DEVELOPMENT TEAM’S VISION
FOR A TE TIRITI BASED SCIENCE SECTOR**



Te Kāhui Āio Submission to MBIE on Te Ara Paerangi Green Paper

Recommendations

- Engage **directly** with whānau, hapū and iwi who have never engaged with the RSI system, and resourced appropriately, they will bring a needed te ao Māori perspective to the RSI reform not influenced by the current RSI system.
- Acknowledge that mātauranga is a valid and respected knowledge systems in RSI and have mātauranga as an essential component of all RSI funding pathways.
- Acknowledge that Māori researchers must be enabled to connect to their cultural epistemologies through the RSI sector.
- Create onboarding pathways and process (by Māori and Pacific for Māori and Pacific) that is epistemology based.
- Build pathways that bring more Māori and Pacific practitioners into RSI and STEM sector in ways that support their career preferences rather than directing them into situations of fulfilling organisational expectations and/or system obligations.
- Enable fair, equitable and just representation for Māori epistemology into the RSI work force; in funding and strategic direction of RSI in Aotearoa NZ and related MBIE sectors; and ensuring that there is sufficient capacity and capability within the RSI system to accurately assess and monitor resourcing decisions and impact to Māori.
- Enable ngā Rangatira ki ngā Rangatira conversations.

Rationale

Te Kāhui Āio (Cawthron Māori Business Research and Development Team) provides this submission as a response to the MBIE Te Ara Paerangi Green Paper. Cawthron Māori are purposefully supporting new and emerging Māori and Pacific researchers and focussed on their thoughts and aspirations in this process. We agree that there needs to be reform of the research, science and innovation (RSI) sector in a manner that creates equity and removes alienation of Māori and their research and innovation aspirations and requirements.

The inequity in the science sector is well known. The “green paper” approach exacerbates what is an already biased and troubled system. As stated in numerous Waitangi tribunal reports¹, and reports on various institutions within the RSI sector, there is sufficient evidence that clearly outline the recommendations required for Te Tiriti redress and engagement. Therefore, no need for more reports or recommendations in this reform but they instead be put into action plans and executed across the RSI sector.

¹Rauika Māngai (2020). *A guide to Vision Mātauranga. Lessons from Māori voices in the New Zealand science sector*. Retrieved from

http://www.maramatanga.co.nz/sites/default/files/Rauika%20Ma%CC%84ngai_A%20Guide%20to%20Vision%20Ma%CC%84tauranga_FINAL.pdf

To ensure this green paper and the future of the RSI sector improves and creates the required impact for all of Aotearoa NZ the following implications need to be addressed:

1. The only Māori and Pasifika contributors to the green paper are either working in the science sector or want to. There is a vast number who don't know what the science sector can provide or how it is shutting them out.
 - i. As very few mātauranga holders and practitioners will be responding to this green paper, it will hold insufficient weighting and mana with regards to an authority on mātauranga.
 - ii. Potential limited response from Māori and Pasifika or the same Māori and Pasifika people responding to Te Ara Paerangi. This might be the case because if we start with an unjust system and then try to change it with the same system there is still potential to end up with an unjust system.

Engage directly with whānau, hapū, iwi who have never engaged with the RSI system, when resourced appropriately, they will bring a needed te ao Māori perspective to the RSI reform not influenced by the current RSI system.

2. Currently iwi and hapū are not recognised on an equal platform as having their own knowledge system and infrastructure and are also not resourced to do so within the realms of a Te Tiriti framework. There is no funding to uphold, support and innovate the infrastructure and practitioners based on their own mana motuhake. Creating regional Māori hubs is the potential solution if mana motuhake and mana whakahaere are afforded the right structure. Failure to create the right structure would likely promulgate further tokenism-based extraction of indigenous knowledge with minimal benefit and impact to the communities the hubs would be designed to serve. Iwi and hapū need to be in this discussion to ensure the knowledge hubs do not further degrade the mana of iwi and hapū infrastructure in this reform.

Build pathways that bring more Māori and Pasifika practitioners into RSI and STEM sector in ways that support their career preferences rather than directing them into situations of fulfilling organisational expectations and/or system obligations

3. Māori participation in the RSI sector is through a requirement so the sector can comply partly to Te Tiriti. For true engagement, Te Tiriti partnership and co-design, iwi, hapū, whānau members and Māori organisations need to be funded. We have seen this consistently in the VM component of research applications where Māori are not compensated for their time and mātauranga. It is already an inequitable forum where people from the science sector are funded through their science organisations and Māori who involvement is often critical to funding requirements, are donating their time for free. This coupled with the extremely competitive nature of the funding system as well as inconsistent assessment of VM across the multiple funding proposals has not encouraged Māori participation into the sector.

Enable a fair, equitable and just representation for Māori epistemology into the RSI work force; in funding and strategic direction of RSI in Aotearoa NZ and related MBIE sectors; and ensuring that there is sufficient capacity and capability.

4. Mātauranga needs to be acknowledged as an equal but different knowledge system otherwise the science sector, its innovation and potential collaboration for a better system will still have Māori occupying a deficit position and potential impact for NZ is never realised. The world stage already knows the importance of Māori and how it could innovate, NZ science needs to acknowledge this too
 - i. Furthermore, this needs to apply to other indigenous knowledge systems i.e. Ngā tāngata o te moana-nui-a-kiwa (Pacific Islanders)

Acknowledge that Mātauranga is a valid and respected knowledge system in RSI and have Mātauranga as an essential component of all RSI pathways.

5. All indigenous researchers are working in an unsafe space and are compromising their whakapapa to complete their roles as researchers in the RSI sector. This 'cultural double shift' is also restricting further access for more indigenous people to be involved in the sector.

Acknowledge that Māori and Pacific researchers must be enabled to connect to their cultural epistemologies through the RSI sector.

Create an onboarding pathway and process (by Māori and Pacific for Māori and Pacific) that is epistemologically based.

6. Ensure that MBIE has the capability and capacity to understand Mātauranga and its meaningful inclusion in the RSI system. Importantly how will MBIE appropriately assess and monitor Te Tiriti compliance, and impacts of the RSI system on Māori, our mātauranga and our aspirations. This will require Rangatira ki ngā Rangatira conversation.
7. Te Kāhui Āio are working within the current system to try and address these issues and we have developed a bespoke Māori rangahau research framework ('Kāinga' – see Figure 1) that is fit for purpose. It will give substance to the Crown position as Tāngata Tiriti (non-Māori signatory/partner to Te Tiriti). Critically, if implemented correctly it can serve as an example of how Aotearoa NZ can create a positive environment that progresses its indigenous cultures forward in the RSI sector.

He Kāinga Rangahau:

The purpose of this research framework is to achieve equitable and just science integration into the epistemology of colonised indigenous societies. We at Te Kāhui Āio have developed the Kāinga Rangahau framework, which is an operational research platform, that is purpose built for Te Tiriti based Māori development. It was developed through engaging with many whānau, hapū, iwi and aims to create a fertile environment for whānau, hapū, iwi to develop kaupapa and te ao Māori impact and benefit.

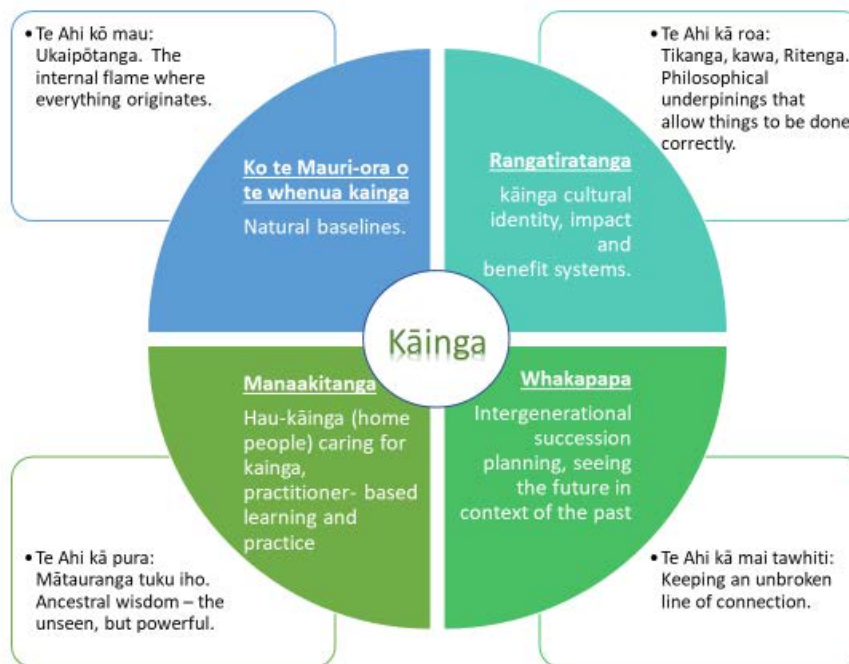


Figure 1: He Kāinga Rangahau Framework, Te Kāhui Āio 2021©

This framework is an institutional (Cawthron) approach to the development of indigenous-centric research that delivers culturally appropriate science impact and benefit. At a high level it was developed to address issues stemming from past non-acknowledgement, misconception, misuse and misappropriation of mātauranga and its rightful standing within Aotearoa NZ. It was also identified there is a need to have greater participation of whānau, hapū, iwi and pacific communities in the RSI sector. This framework takes its origin from the tikanga of Ahikā and kāinga which are origin practices throughout te ao Māori and the Pacific for the settlement and establishment of new societies in new lands. The He Kāinga Rangahau framework (framework is fire) is designed by Te Kāhui Āio (of the Cawthron Institute) to engage with indigenous societies (Māori and Kiribati being the current case studies) and align science to their cultural expressions and context of their epistemology, this includes traditional belief systems, philosophies, language and cultural practice and social behaviours. Te Kāhui Āio are implementing this framework across Cawthron and are willing to discuss its intricacies further and be involved in broadening its implementation for the sector if it is of value for others.

Science application

Wider implementation of the framework will produce a co-development and co-execution effort of science research that does not compromise the cultural integrity of an indigenous peoples, but further enables the outputs of the research to be culturally applicable and contextually appropriate as a tool that intellectually supports and contributes to indigenous epistemologies.

In turn, this provides protocols for conducting science research that contributes to indigenous peoples and their epistemologies that have been eroded by colonisation.

For additional information on this please see:

- <https://vimeo.com/600181708/b999b037d0>
- <https://www.cawthron.org.nz/our-news/opinion-he-kainga-rangahau-developing-a-framework-for-research-that-is-just-and-equitable-for-indigenous-peoples/>

He Pito Kōrero: Aims of He Kāinga Rangahau

- Formulate best practice VM engagement, tikanga and kawa that is a co-developed reciprocal relationship with whānau, hapū, iwi or Māori organisation to enable proactive shared research aspirations.
- Create “places and spaces where Māori and indigenous researchers can thrive professionally and culturally, where these contributions are valued and, ultimately, they feel culturally safe” so indigenous knowledge can live and be applied.
- Designs science infrastructure that promotes and privileges indigenous world views, knowledge, te reo, mōhio mārama and mātau Māori.
- Builds spaces for iwi, hapū and whānau, that privilege the practice, development, and refinement of mātauranga according with kawa and tikanga.

Te Herenga-Kōrero: Outputs of He Kāinga Rangahau

The function and foundational application of how technical science disciplines are applied within the ‘mātau’ and Māori epistemology complex are different. Science is impartial to practice and plays an advisory role, whereas mātau is the lived application of refined knowing:

- Addressing the language, intellectual and institutional bias and knowledge privilege that colonial industries (including academia) have enjoyed as an extension of the colonisation process.
- Acknowledge the transformative methods (mechanisms of assimilation) and opportunity costs of the disruption of indigenous (Māori) knowledge systems.
- A reclamation of intellectual mana for indigenous (Māori) peoples to use their own knowledge systems in research.

Te Whai-Kōrero: Outcomes of He Kāinga Rangahau

- Create a transformative model to reclaim indigenous epistemology that acknowledges different transformative scientific methods.
- Produce positive and non-compromising mechanisms of impacts and benefits for indigenous peoples who have been colonised.
- Have a model for science that achieves a Māori worldview.
- Create a new model for science that allows the execution of mana Motuhake and rangatiratanga.

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