



**TE KURA ROA**

CREATING OUR FUTURE FOR  
MĀTAURANGA MĀORI & SCIENCE

# TE KURA ROA

Creating our future  
for Mātauranga Māori

**OCTOBER 2024**



Te kura e  
Te kura e  
Te kura i huna  
Te kura e  
Te kura e  
Te kura i tupu  
Te kura i tawhito  
Te kura i tiki mai i Hawaiki  
Ka āwhitia te nuku  
Ka āwhitia te rangi  
Ka tīna, ka whēna  
Ka toka te kura ki runga ki te whenua  
Ki runga i te tangata e tau nei, e tau nei,  
Turuturu ō whiti whakamōua kia tīna  
Haumi ē, hui ē, tāiki ē!

**Dr Ruakere Hond, Te Kura Roa 2024**



## HE WĀHINGA KŌRERO

Ko tā Te Kura Roa he toro ki te kāpui tahi o ō tātou mātauranga, ō tātou whakaaro, ō tātou haepapa hoki kia noho hei tukuihotanga haere ake nei ki ngā reanga ā muri ake nei.

Ko te whakaaro kia takihui mai te hunga mōhio ki te mātauranga Māori, ngā ringaraupā, ki ngā kairangahau me ngā kaipūtaiao, nā te mōhio mā te kōtahitanga ka māia ake tātou; ki te mahi tahi ka tapatahi te karawhiu; ki te rena i te taura here tangata ka toa takitini te mahi.

I te tīmatanga o 2024, nā Kīngi Tūheitia te iwi Māori i whakaoreore, e kīia ana ko te maiangi anō o te kōkiri mō te iwi Māori e tautoko ana i te tino rangatiratanga me te mana motuhake huri i te motu. Ka whakawhirinaki te Māori, i ngā wā me whakawhirinaki. Ko tō tātou tino toa, ko te toa takitini, ka tapatahi ā tātou kaupapa me tā tātou aro ki te whāinga kotahi; arā, te anamata o ā tātou mokopuna me tō rātou taiao. Nō reira, kei te Kīngi o te Kotahitanga, Tūheitia Pōtatau Te Wherowhero Te Tuawhitu, moe mai rā, e te Ariknui.

Kia moemoeātia tahitia te anamata mō ā tātou mokopuna e tātou, ka kitea ngā āheinga me te pito mata, ā mā te mahi tahi ka āta kimi tātou i ngā whakaora. Ka mahi tahi ana tātou ka tuari i ngā akoranga me ngā wheako, ka hono tātou mā te kōrero tahi i ngā mātauranga me ngā mahi auaha, nō tātou e pērā ana ka whānau mai te mātauranga

hou, ngā ahunga hou, me ngā ahunga ki ngā whakaaro hou hoki.

Ko te kaipaihere i a tātou katoa ko te whanaungatanga. Mā te āta aro ki te pono o te whakawhanaungatanga ki ō tātou huānga me ngā hoa mahi kua whakatakoto i te tūāpapa e manaakitia ai ngā hononga. I te ao Māori, mā te taura here tāngata e huri nei te ao. Ka whakawhirinaki tātou ki te whanaungatanga kia taupuhipuhi, kia kauuanuanu, kia manaaki i te mana, ā, ko te hua o ēnei hononga ko te kotahitanga me te mahi tahi.

Ko te hui o Te Kura Roa – me te tautoko a te Rauika Māngai i te Māori i ōna tau 10 mā te rāngai rangahau me te punaha hīringa whakaea (RSI) – kua āta tautoko i ngā whāinga o te kotahitanga, te mahi tahi me te whakawhirinaki. Ko tā te pūrongo nei he tapae atu ki ngā mahi kua oti kē i te Rauika Māngai te whakaputa i ngā tau tata nei, he whakatakoto hoki i tētehi whāinga hou mā ngā Māori e mahi ana i te rāngai RSI – ka noho mātāmua te mana motuhake me ō tātou manako o te iwi Māori.

Hei tangata whenua, hei hoa Te Tiriti o Waitangi hoki, e mōhio ana mātou ki te whakahirahiratanga o te pirihoatanga me te mārama hoki me mahi tahi, me mahi hoki ki ngā hinonga matua me ngā rōpū kia puta ngā tutohinga o tēnei pūrongo ki te whai ao. E puta ai tēnei ki te ao mārama me whakapono



# FOREWORD

Te Kura Roa refers to our collective knowledge and ideas and the responsibility to ensure they are left as an enduring legacy for generations to come.

The vision to gather our Mātauranga Māori champions, practitioners, researchers and scientists was premised on the idea that collectively, we are stronger; that working collaboratively, we are more intuitive; and being connected, we are relational.

At the beginning of 2024, Māoridom mobilised to heed the call of Kīngi Tūheitia in what is noted as the reawakening of the movement for iwi Māori around the motu in support of tino rangatiratanga and mana motuhake. When we need to, Māoridom come together to support one another. Our greatest power is through us being a collective, unified in our kaupapa and focused on the same vision; that is, the future of our mokopuna and their taiao. Nō reira, kei te Kīngi o te Kotahitanga, Tūheitia Pōtatau Te Wherowhero Te Tuawhiti, moe mai rā, e te Ariknui.

When we collectively dream of the futures for our mokopuna, we recognise the possibilities and potential and we actively seek solutions through collaborating and working together. When we collaborate, we share our learnings and experiences, connect through knowledge sharing and innovation, and create new knowledge, approaches and ways of thinking in the process.

Our relationships are what binds us and connects us. Investing in meaningful relationships with our kin or colleagues provides the foundation where connections are valued and acknowledged. In te ao Māori, our relationships are what makes the world go around. We depend on relationships that are mutual, respectful and mana-enhancing as the fruits of these connections create collectivism and oration.

Te Kura Roa wānanga – and indeed the Rauika Māngai in its 10 years of supporting Māori across the research, science and innovation (RSI) sector – have actively supported the vision of collectivism, collaboration and connection. This report builds on previous work that the Rauika Māngai have produced in recent years and offers a renewed vision for Māori in the RSI sector – one that is forefronted by mana motuhake and our aspirations as te iwi Māori.

As tangata whenua and a partner to Te Tiriti o Waitangi, we recognise the importance of partnership and understand the need to partner and work with key entities and groups to bring the recommendations of this report to life. This will be done through the valuing of Mātauranga Māori in ways that science is valued, developing Māori-led and co-led projects and programmes that are supported and well resourced, and giving effect to Māori aspirations and Māori excellence in research, science and innovation.

To support the vision, a new body will be formed under Te Kura Roa with a broad vision where Mātauranga Māori is valued, elevated and reflected in RSI systems, structures, policies, resources and practices. Te Kura Roa builds off the work of the Rauika Māngai and will be responsible for providing advice to Government on delivering to Te Tiriti outcomes for Māori and supporting our whānau to thrive and flourish.

*Ko au ko te kura, ko te kura ko au.*

**Nā, Dr Acushla Dee Sciascia (Chair) me Dr Selai Letica (Deputy Chair) Rauika Māngai (outgoing body)**

ki te mātauranga Māori pērā i te whakapono ki te pūtaiao, me whakarite i ngā kaupapa me ngā whakahaerenga kia ārahina e te Māori, me ērā kia ārahina takitahihia e te whakakanohitanga takirua, otirā, ka nui te tautokona me te pūtea, ka whakatinanahia hoki ngā wawata o te Māori me te kairangi mō te Māori i te RSI.

Kia tautoko ai i te whāinga ka whakatūria tētehi ohu hou i raro i te maru o Te Kura Roa, ka whakamanahia, ka hāpaitia, ka kitea hoki te Mātauranga Māori i ngā pūnaha, ngā tūranga, ngā kaupapahere, ngā rauemi me ngā tikanga. Ko te mahi a Te Kura Roa ka whai i ērā mahi kua oti i a te Rauika Māngai, ā ko tāna he whakamōhio i te

Kāwanatanga ki ngā mahi ka whai take ki tā Te Tiriti mō te Māori, he tautoko hoki kia tino ora te Māori, kia tōnui hoki ngā whānau.

*Ko au ko te kura, ko te kura ko au.*

**Nā, Dr Acushla Dee Sciascia (Heamana) mātou ko Dr Selai Letica (Heamana Tuarua) ko te rōpū o Rauika Māngai (te ohu e heke ana)**



# KUPU WHAKATAKI | INTRODUCTION

The Te Kura Roa wānanga was hosted over two days in Te Whanganui-a-Tara, March 2024, attended by Māori in the research, science and innovation (RSI) sector. The hui was timely. The impacts from budget cuts introduced by the recently formed coalition government were compounded with the end of the 10-year journey of the National Science Challenges (NSCs), as well as progress being halted on the newly implemented RSI sector's Te Ara Paerangi future pathways programme. Morale was low and futures uncertain.

Te Kura Roa organisers sought to bring together Māori in the sector to find strength, build relationships, and celebrate the growth and successes of recent times. The intent was to form a collective vision and strategic direction, and work towards practical solutions and actions to undertake in the short term that would contribute to our long-term aspirations and oranga.

Te Kura Roa was co-hosted by Rauika Māngai, Ngā Pae o te Māramatanga and Te Ara Pūtaiao.

## ▶ RAUIKA MĀNGAI

Rauika Māngai was established in 2018 and consists of Māori representatives from the 11 NSCs and Ngā Pae o te Māramatanga. Rauika Māngai means “an assembly of representatives”, and this assembly provides a collective voice on NSC matters, with objectives to innovate and advance Mātauranga Māori, accelerate RSI for the benefit of Aotearoa New Zealand, and influence science policy to deliver wide-ranging benefits to whānau, hapū, iwi and diverse Māori communities.

## ▶ NGĀ PAE O TE MĀRAMATANGA

Established in 2002, Ngā Pae o te Māramatanga (NPM) is Aotearoa New Zealand's Māori Centre of Research Excellence, with 21 partner research entities that conduct research relevant to Māori communities. The term “ngā pae o te māramatanga” means horizons of insight and references a whakatauki that encourages us to strive for excellence and enlightenment. With its international presence, NPM has an important role in ensuring Aotearoa New Zealand continues to be a key player in global Indigenous research and affairs. The centre's research is driven by its vision of creating the foundations for flourishing Māori futures and is focused on bringing positive change and transformation to the nation and the wider world.



▶ **TE ARA PŪTAIAO**

Established in the 1990s as a support network for Māori staff, Te Ara Pūtaiao is a group of Māori senior managers across the seven Crown Research Institutes (CRIs). Te Ara Pūtaiao translates to “the pathway of science”, and the group’s role and purpose has evolved over time to include collectively providing independent strategic science advice to CRIs and Science New Zealand. This involves building relationships with both governmental agencies and industry to enhance and elevate impacts from the Aotearoa New Zealand Science sector to benefit Māori.



▶ **TE KURA ROA**

This Te Kura Roa report draws from the wisdom and experience of Te Kura Roa 2024 speakers and participants in order to articulate aspirations, inspire hope, and inform the sector and decision-makers of collective intent and direction for Mātauranga Māori. It provides inspiration and guidance on what we can undertake now that will empower the future.

The report comprises three sections.

**1. Wāhanga tuatahi: Titiro ki muri kia anga whakamua**

The first section calls on us to reflect on the recent past in rangahau, recounting key shifts that have impacted Mātauranga Māori and the RSI sector, particularly over the last 10 years. It provides an overview of where we have come from, the gains that have been made, and guidelines and key documents produced in this time.



**2. Wāhanga tuarua: Ngā kura kōrero**

The second section draws closely on presentations, breakout sessions and keynote panels from the Te Kura Roa wānanga in March 2024. It provides a thematic exploration, drawing forward the prominent themes that threaded across the presentations and workshops.

**3. Wāhanga tuatoru: Kei ō tātou ringaringa te oranga me te rongoā**

The third section draws on both the kōrero shared at Te Kura Roa, and on recent events and literature. It aims to provide guidance on how we can build on the gains made, maintaining forward momentum towards our rangahau aspirations and oranga. It will highlight ways we can continue to empower the future through maintaining a focus on research excellence that empowers Māori knowledge, people and resources.





# NGĀ KAIKŌRERO O TE KURA ROA

## KEYNOTE SPEAKERS

**Ms Melanie Mark-Shadbolt**, Ngāti Kahungunu, Ngāti Porou, Te Arawa, Te Ātiawa, Ngāti Raukawa, Ngāti Tūwharetoa, Whakatōhea, Rangitāne, MacIntosh, Gunn

**Hana-Rawhiti Maipi-Clarke**, Ngāpuhi, Waikato, Taranaki, Ngāti Porou, Ngāi Tahu

**Dr Ruakere Hond**, Taranaki Ngāti Ruanui

**Te Atawhai Tibble**, Ngāti Porou, Te Whānau-a-Apanui, Tūwharetoa, Whanganui, Raukawa ki te Tonga

**Tākuta Ferris**, Ngāti Kahungunu, Ngāti Porou, Kāi Tahu, Kāti Mamoe, Ngāti Kuia, Ngāti Apa, Rangitāne

**Te Wehi Wright**, Ngā Ruahine, Ngāti Rangitahi, Ngāti Kahungunu ki Te Wairoa, Ngāti Uenukukōpako, Ngāti Whakāue

**Che Wilson**, Ngāti Rangī-Whanganui, Tūwharetoa, Mōkai Pātea, Ngāti Apa, Ngā Rauru

**Tahu Kukutai**, Ngāti Tiipa, Ngāti Māhanga, Ngāti Kinohaku, Te Aupōuri

**Rereata Makiha**, Te Mahurehure, Te Arawa

**Rihi Te Nana**, Ngāti Hāua, Ngāpuhi, Tūwharetoa, Ngāti Maniapoto, Ngāti Raukawa

**Kristie-Lee Thomas**, Ngāti Mutunga ki Wharekauri, Te Āti Awa

**Dr Willy-John Martin**, Ngātiwai, Ngāti Whātua, Ngāti Tamaterā, Ngāpuhi

**Dr Acushla Dee Sciascia**, Ngāruahine Rangī, Ngāti Ruanui, Te Ātiawa

**Naomi Aporo-Manihera**, Ngāti Kahungunu ki Wairarapa

## PANELISTS

**Professor Meihana Durie**, Rangitāne, Ngāti Kauwhata, Ngāti Raukawa Te Au ki Te Tonga, Ngāti Porou, Rongo Whakaata, Ngāi Tahu

**Associate Professor Sacha McMeeking**, Ngāi Tahu, Ngāti Mutunga

**Professor Leonie Pihama**, Te Ātiawa, Waikato, Taranaki

**Professor Linda Waimarie Nikora**, Te Aitanga-a-Hauiti, Tūhoe, Rongowhakaata, Te Aitanga-a-Māhaki, Ngāti Pāhauwera

**Tame Malcolm**, Ngāti Tarāwhai, Ngāti Pīkiao, Ngāti Ngārarānui, Tapuika, Ngāti Ruanui

**Tāmoko Ormsby**, Waikato Tainui

**Waimirirangi Ormsby**, Waikato, Ngātiwai, Ngāti Tura, Te Whānau-a-Apanui

**Cheyenne Wilson**, Ngāi Tūhoe, Ngāti Awa

**Te Aorere Pewhairangi**, Ngāti Porou, Te Whānau-a-Ruataupare



Hautapu Baker, Nicky Smith, Selai Letica, Naomi Aporo-Manihera, Acushla Dee Sciascia, Rihi Te Nana.

## WORKSHOP FACILITATORS

**Toni Love**, Te Ātiawa

**Ariana Estoras**, Ngāti Maniapoto

**Dr Tara McAllister**, Te Aitanga-a-Māhaki, Ngāti Porou

**Kemp Reweti**, Ngāti Parewahawaha, Ngāpuhi, Ngāti Raukawa ki te Tonga, Ngāti Whāwhākia

**Hone McGregor**, Ngāti Kere, Ngāti Kahungunu, Ngāti Raukawa, Whānau-a-Apanui, Te Ātiawa, Ngāti Rārua

**Tina Porou**, Ngāti Porou, Ngāti Tūwharetoa, Ngāi Tāmanuhiri, Rongomaiwahine, Ngāti Rakaipaaka

**Associate Professor Veronica Tawhai**, Ngāti Porou, Ngāti Uepohatu

**Mona-Pauline Mangakāhia-Bajwa**, Ngāti Marutūahu, Ngāti Kuia, Rangitāne, Ngāti Raukawa ki te Tonga

**Vanessa Clark**, Waikato, Ngāti Tīpa, Ngāti Tahinga, Ngāti Āmaru

## MASTER OF CEREMONIES

**Kiritapu Allan**, Ngāi Te Rangī, Ngāti Ranginui, Te Rarawa

**Hautapu Baker**, Ngāti Porou

## OHU WHAKAHAERE | ORGANISERS

**Hautapu Baker**, Ngāti Porou

**Naomi Aporo-Manihera**, Ngāti Kahungunu ki Wairarapa

**Rihi Te Nana**, Ngāti Hāua, Ngāpuhi, Tūwharetoa, Ngāti Maniapoto, Ngāti Raukawa

**Dr Selai Letica**, Ngāpuhi, Ngāti Porou

**Dr Acushla Dee Sciascia**, Ngāruahine Rangī, Ngāti Ruanui, Te Ātiawa



# HE WHAKARĀPOOTO

## Ko te pūtake o tēnei pūrongo

Ko tā te wānanga o Te Kura Roa he whakakao mai i te hunga Māori i te rāngai RSI mō ngā rā e rua ki te tuari, ki te whakamahana ake i ngā hononga, ki te whakanui i ngā whanaketanga, ki te tito hoki i tētehi whāinga ā-rōpū, me tētehi rautaki mō te ahunga whakamua. Ko te pūtake o tēnei pūrongo ko te whakatōpū i ngā kaupapa matua me ngā tutohinga a te katoa kia taunaki i te whanaketanga o te mātauranga Māori i te rāngai RSI. Kia taea ai tēnā, ka toro atu tēnei pūrongo ki ngā kōrero me ngā papamahi, ko te hui e whakaatu ana i te taumata o ngā whanaketanga o te rāngai i ngā tekau tau ruarua kua huri nei, ā e whangai tonutia ana te rangatiratanga me te oranga.

## KEI A TĀTOU TE RONGOĀ NGĀ TŪTOHINGA HEI WHAKAMANA I TE ANAMATA

*Whakamanahia te mātauranga Māori mā te whakamana ngātahi i ngā pūnaha a te mātauranga Māori me te pūtaiao Tauwiwi, ā:*

- ① **Whakamahia te hangarau kia tōtika te tuari me te whakamana mā te whakatupu i te mōhiotanga**
  - a. Whakaritea tētehi punaha rorohiko me te mahere tiro whānui mō te rangahau Māori
  - b. Whakawhānuhia te whakamahinga o ngā rauemi rerekē ki tā ngā hapori e pīrangī ai e tōtika ai ki te whakaū i te mātauranga
  - c. Kia tino mārama i te hitoria o te Tiriti, tana whakatinanatanga, me te whakatū i ngā hinonga ka ārahina e te Tiriti
- ② **Kia whakatū haere i ngā ara whai hua, ara haumarū hoki mō ngā kairangahau Māori**
  - a. Mā ngā kairangahau rangatahi Māori tētehi rōpū mō ngā kairangahau rangatahi Māori anō e whakatū
  - b. Kia whai wāhi ki ngā kairangahau tautōhito kia noho hei kaitohutohu
  - c. Kia whiria te taura here tāngata i te hapori
- ③ **Whakawhanakehia tētehi punaha raraunga ka whakahaerehia e te Māori**
  - a. Me whakatakoto haumi mō te pūnaha raraunga kia tukuna atu i te kaupuri kotahi mā te Māori, mō te Māori anō hoki
  - b. Me pupuru te raraunga rangahau Māori ki Aotearoa, he kāwanatanga Māori whai kaha hoki tōna
  - c. Tautokona ngā kaitiaki ki te tiaki i ā rātou raraunga

*Whakamanahia te hunga Māori mā ngā kaupapa, ngā whakahaerenga me ngā hinonga ka ārahina e te Māori, ka ārahina takitahia rānei e te whakakanohitanga takirua, hei kaitohutohu whai mana hoki, ā:*

- ④ **Manaakihia tētehi i tētehi, ā, ka arotahi tonu ki te oranga whenua me te oranga tāngata**
  - a. Whakamātāmuahia te whakatauirā atu i te tiaki i a koe anō, ka whakaū ai hoki i tērā āhuatanga ki ngā kaupapa mahi he rite tonu te mahi.
  - b. Whakatūria ngā tikanga kia kore ai e pokea e te whai wāhi o ētehi mahi matapōkere
  - c. Whakaingoatia, whakawhanakehia hoki ngā pūnaha tautoko
  - d. Kia tupu tonutia te tūoho a te kotahi, a te katoa anō hoki
  - e. Kia whakakotahi atu ki te taiao, whāngaihia hoki ngā kaupapa e whakarauora ana i te whenua
  - f. Whakanuia, whakamihia hoki ngā angitutanga me ngā piki
- ⑤ **Kia whakapakari ake i ngā ara o te mahi tahi**
  - a. Whakahuihua ngā tautōhito ki te wānanga i te ahunga me ngā mahi
  - b. Whakaingoatia ngā hoa, ā kia renarena ake te taukaea
  - c. Whakapakari ake i ngā hononga o ngā whakanōhanga me ngā rāngai mōhiotanga
  - d. Whakahāngaihia ngā anga mahi ka noho ana ko te tōkeke mō ngā whakataunga take me te mana whakahaere te pūtake
- ⑥ **Kia aro ki te wetetāmi, kia ārahina e ngā mātāpono, kia whāia tonutia ngā tapuwae o ngā tūpuna mā ngā mokopuna**
  - a. Whakamātāmuahia, whakamāorihia, whakaturia hoki te reo
  - b. Kia ū tonu ki te aronga rautaki o te oranga
  - c. Me noho ko ngā mātāpono tūpuna te pūtake o ngā mahi katoa
  - d. Kia pakari ake te mōhio ki te mātauranga mā te whakakikokiko i ngā tikanga tūpuna me te hoki ki te wā kāinga
- ⑦ **Whakaoho ake, whakapakari ake hoki i tō tātou wairua haepapa me ngā hononga ki ngā whānau, ngā hapū, ngā iwi me te hapori hoki**
  - a. Kia ū ko te aronga tonu ko ngā wawata o te hapori
  - b. Me whai wāhi mai te hapori ki ngā mahi katoa, hei whakamana i te mātauranga o te hapori
  - c. Tukuna ngā rauemi ki ngā hapori
  - d. Me tuku i ngā pārongo ki ngā hapori ki tā rātou i tohutohu mai ai
- ⑧ **Tūrakina te kaupuri pū kotahi, kia whakatūria ngā pū ā-rohe mō te Mātauranga Māori RSI**
  - a. Me tuku rauemi ki ngā pū ā-rohe kia aro ki te tautoko i ngā hiahia o ngā iwi, ngā hapū, me ngā hapori
  - b. Whakamātāmuahia te mātauranga me te tūhono ki ngā kaitiaki
  - c. Kia whai wāhi te hapori ki ngā hua o te mātauranga
- ⑨ **Me aro te haumi me te tautoko ki ngā kairangahau Māori o te rāngai RSI, ā ki tua atu**
  - a. Whakaritea ngā whāinga kia herea ki ngā pae-wā kia whakawhānuhi ake te ohu mahi RSI
  - b. Whakaritea te whai wāhitanga o ngā kairangahau o te hapori kia ārahina



# EXECUTIVE SUMMARY

## Purpose of this report

The Te Kura Roa wānanga in March 2024 brought together Māori in the RSI sector over two days to share, to strengthen relationships, to celebrate growth, and to form a collective vision and strategic direction going forward. The purpose of this report is to consolidate the collective priorities and recommendations from the wānanga to support the continued development of Mātauranga Māori in the RSI sector. To do this, the report draws from the kōrero and workshops, situating the hui in the trajectory formed by transformational shifts in the sector over the last few decades that continue momentum towards rangatiratanga and oranga.

## KEI A TĀTOU TE RONGOĀ RECOMMENDATIONS TO EMPOWER THE FUTURE

*Empower Māori knowledge through valuing the rich knowledge systems of Mātauranga Māori and Western science, and:*

- 1 Leverage technology for effective information sharing and empowerment through knowledge**
  - Establish a platform and landscape map for Māori research.
  - Expand the use of a variety of media for effective knowledge translation, as determined by communities.
  - Be well informed of Tiriti history and application and build Tiriti-led organisations.
- 2 Continue to build robust, safe pathways for Māori researchers**
  - Establish a group for rangatahi researchers, by rangatahi.
  - Enable active mentorship by experienced researchers.
  - Strengthen connection with community.
- 3 Develop a Māori-controlled data infrastructure**
  - Invest in decentralised, distributed data infrastructure by and for Māori.
  - Keep Māori research data in Aotearoa, with active Māori governance.
  - Support kaitiaki to care for their data.

- 10 Tautokona ngā Māori Chief Science Advisors (CSAs) i ngā tari kāwanatanga matua**
  - Me whai rauemi ngā CSAs ki te tūhono tahi, ki te whakanui ake hoki i te puna āheinga kaiārahi pūtaiao Māori i ngā tari whakahaere
  - Me mahi whai kiko ngā tari whakahaere ki te tautoko i Te Tiriti, kia kaha hoki te whakawhanaungatanga ki ngā iwi, ngā hāpori me ngā hinonga Māori anō hoki

*Whakamanahia ngā rauemi Māori mā te ū kia whai hua ki te Māori, kia whai wāhi ki ngā hiahia o te Māori, kia whai tirohanga Māori mō te kairangi me te angitū, ā:*

- 11 Kia whakaawe i te panoni whakaumu me ngā mana whakatau take, kia torona hoki taua whakaawenga**
  - Kia kimi i ngā wāhi ki te whakaatuhia te rangahau Māori me ngā pāpātanga
  - Kia whakakaha ake i ngā kaupapa kōkirikiri me te tūtohe takitini
  - Tūhuria ngā anga kamupene rerekē me ngā anga pūtea rerekē
- 12 Me manaaki tonu, me whakatupu tonu i te Mātauranga Māori**
  - Whāia kia taunaki ake ngā kaupapa i ngā ara ki ētehi atu pūtea
  - Whakamahia te reo kaupapa here kia hāngai ki te ao kaupapa here
  - Whakatātarehia ngā kirimana, ka tūarihia ai kia tau te haumarutanga
- 13 Whakaritea ngā aratohu Tiriti mā te pūtea RSI**
  - Ka mārama pū ngā kaituku pūtea RSI ki te whakaea i ngā haepapa Tiriti
  - Me tuku i te pūtea RSI ā-tau kia tōkeke te wāhi ki te Māori
- 14 Whakapakarhia te aroturuki i te haumi me ngā mahi**
  - Me whakaū i te tuari pūtea RSI kia hāngai, kia kaha hoki te papanga
  - Aroturukingia te haumi RSI kia kitea tōna tautoko i ngā hua ki te Māori
- 15 Whakatūria tētehi Kōmihana Mātauranga Māori, tētehi Hinonga rānei ka:**
  - ka motuhake te pōari kāwana, ka motuhake te pūtea ake hoki
  - ka ngātahi te ārahitanga mō ngā take Mātauranga Māori me ngā tohutohu mō te pūtaiao Māori
  - ka whakamana, ka tautoko hoki i ngā mōtika me ngā hiahia o ngā kaitiaki



*Empower Māori people through Māori-led or co-led projects, programmes and organisations, where Māori advice is sought and honoured, and:*

- ④ **Manaaki others and self, and maintain a focus on oranga whenua, oranga tāngata**
  - a. Prioritise and model self-care, building this into regular work activities.
  - b. Set boundaries to limit additional labour.
  - c. Identify and develop support systems.
  - d. Continue to develop individual and collective critical consciousness.
  - e. Connect with te taiao and foster activities that contribute to oranga whenua.
  - f. Celebrate and acknowledge success and gains.
- ⑤ **Strengthen collaborative ways of working together**
  - a. Bring thought leaders together to wānanga direction and action.
  - b. Identify allies and strengthen this connection.
  - c. Deepen connectivity across institutions and disciplines.
  - d. Align work to models founded on equitable decision-making and autonomy.
- ⑥ **Be actively decolonial, values-led, and continue the pathways of our tūpuna for our mokopuna**
  - a. Prioritise, normalise and grow te reo.
  - b. Maintain a strategic focus on oranga.
  - c. Ensure all activities are grounded in ancestral values.
  - d. Deepen understandings of mātauranga through living ancestral practices and returning home.
- ⑦ **Strengthen and reinvigorate our responsibility and connection to whānau, hapū, iwi and community**
  - a. Remain centred on community aspirations.
  - b. Involve community in all activities, honouring community knowledge.
  - c. Direct resource to communities.
  - d. Provide information to communities in ways defined by communities themselves.
- ⑧ **Decentralise and create regional Mātauranga Māori RSI hubs**
  - a. Resource regional hubs to serve iwi, hapū and hāpori needs.
  - b. Prioritise mātauranga and connect to kaitiaki.
  - c. Share benefits generated from mātauranga with community.
- ⑨ **Invest in and support Māori researchers in the RSI sector and beyond**
  - a. Set time-bound targets to expand the Māori RSI workforce.
  - b. Create opportunities for community-based researchers to lead.

- ⑩ **Support Māori Chief Science Advisors (CSAs) in key government departments**
  - a. Resource CSAs to connect and extend cross-agency Māori science leadership capacity.
  - b. Ensure departments have a demonstrated commitment to Te Tiriti and strong relations with iwi and Māori organisations and communities.

*Empower Māori resources through maintaining a focus on benefit to Māori, contribution to Māori aspirations, and Māori world view of excellence and success, and:*

- ⑪ **Influence transformative change and decision-making, and extend this influence**
  - a. Identify opportunities to showcase Māori research and its impact.
  - b. Strengthen lobbying activities and collective activism.
  - c. Investigate alternative business and funding models.
- ⑫ **Continue to protect and grow Mātauranga Māori**
  - a. Leverage opportunities for funding.
  - b. Use the language of policy to engage at policy level.
  - c. Scrutinise and share research contracts to ensure safety.
- ⑬ **Develop Tiriti-based guidelines for RSI funding**
  - a. Ensure RSI funders have clarity on how to meet their Tiriti obligations.
  - b. Distribute the annual RSI budget so that Māori receive a fair and equitable share.
- ⑭ **Strengthen monitoring of Māori RSI investment and activity**
  - a. Ensure RSI funding allocation is transparent and there is strong accountability.
  - b. Monitor RSI investment for its contribution to Māori outcomes.
- ⑮ **Establish a Mātauranga Māori Commission or Entity that:**
  - a. has autonomous governance and baseline funding
  - b. provides connected leadership over matters relating to Mātauranga Māori
  - c. upholds and supports the rights and interests of kaitiaki.



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WĀHANGA TUATAHI *SECTION ONE*

# TITIRO KI MURI KIA ANGA WHAKAMUA

We look  
back on  
our history  
to chart  
our way  
forward



A Research, Science and Innovation (RSI) sector centred on Te Tiriti o Waitangi would draw on both knowledge systems – Mātauranga Māori and Western science – to work towards equitable outcomes and optimal intergenerational well-being for all, with both Tiriti partners – Māori and the Crown – working together in a relationship based on trust, mutual benefit and manaakitanga. This has been the journey in the NSC space, with 10 years of investment and the opportunity to build long-term relationships based on respect, understanding and commitment to address the complex issues of our time.

While Te Tiriti provides an ideal framework, efforts to embed Te Tiriti in the RSI sector, to genuinely value Mātauranga Māori and to adequately resource research that furthers Māori aspirations, have had limited success. Crown action – and inaction – has served to maintain Crown control and secure Western science as a dominant knowledge system in Aotearoa.

However, there have been shifts. A reflection of the last few decades affords us an overview of some of the shifts in policy, practice, relationships and thinking that have been propelled by Māori leadership and tenacity in the RSI sector, and which have often been led by Māori women.



This timeline chronicles some of the key events, hui and publications that preceded the Te Kura Roa wānanga held in March 2024. The timeline serves to showcase and celebrate the foresight and dedication of those before us in providing a base for our continued trajectory towards our aspirations of equity and ora.



**1991**

- Wai 262 lodged
- Crown Research Institutes established

**1993**

- First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples (June)
- Mataatua Declaration adopted

**1998**

- Hearings to Wai 262 begin



**2001**

- Guide to application of Treaty Principles developed by Te Puni Kōkiri

**2005**

- Hui Taumata – Māori economic development summit held at Te Papa
- Vote Research, Science and Technology Act
- Vision Mātauranga policy released by the Ministry of Research, Science and Technology (July)

**2007**

- United Nations Declaration on the Rights of Indigenous People adopted by UN assembly; Aotearoa voted against its adoption
- Hearings to Wai 262 finish
- Vision Mātauranga created

**2009**

- Evaluation of Vision Mātauranga

**2010**

- Vision Mātauranga Capability Fund established
- Aotearoa becomes a signatory to the United Nations Declaration on the Rights of Indigenous People

**2011**

- *Ko Aotearoa Tēnei*, a Waitangi Tribunal report, released



**2012**

- National Science Challenges policy developed

**2014**

- 11 National Science Challenges established

**2016**

- *Matike Mai* report released

**2018**

- Mid-way review of National Science Challenges undertaken
- Rauika Māngai established, led by Māori
- Ngā Taonga Tuku Iho conference on Māori cultural and intellectual property rights

**2019**

- *Wai 262 Te Pae Tawhiti* report released
- Rauika Māngai – Vision Mātauranga leadership hui (30–31 October)

**2020**

- Public Service Act 2020
- Rauika Māngai's *A guide to Vision Mātauranga: Lessons from Māori voices in the NZ Science Sector* report released
- *Kanohi Ora* programme of engagement commenced, taking Wai 262 to whānau, hapū, iwi and hapori

**2021**

- *He Puapua Report: Report of the working group on a plan to realise the UN Declaration on the Rights of Indigenous Peoples in Aotearoa / New Zealand* released
- Kia Whakapūmau online symposium convened by Te Taumata Whakapūmau (19 July)
- Rauika Māngai Wai 262 webinars (26 & 27 July)
- Te Pae Tawhiti programme of work developed by Te Puni Kōkiri
- *Te Ara Paerangi: Future pathways green paper* released
- Summary of Māori submissions to the green paper
- *Te Pūtahitanga: A Tiriti-led Science-Policy Approach for Aotearoa New Zealand* released
- Hui – Te Pūtahitanga (16 Dec 2021 and 14 Feb 2022)

**2022**

- *When the Crown controls Mātauranga: A report on a survey of Crown policies, programmes, legislation, funding and impact assessment relating to Mātauranga Māori* released
- *Wai 262 best practice guide for science partnerships with kaitiaki for research involving taonga* released
- *Te Ara Paerangi: Future pathways white paper* released

**2024**

- Te Kura Roa wānanga (March)
- *Ko te ara, kia tika: A guiding document for the consideration of Mātauranga Māori in contracts* released
- *Te Kura Roa: Creating our future for Mātauranga Māori* report released





## 1991

### WAI 262 – A QUINTESSENTIAL STARTING POINT FOR MĀORI PARTICIPATION IN RESEARCH

The Wai 262 claim, lodged in 1991, brought together a broad range of issues, making it one of the most comprehensive and complex claims to date. Wai 262 was also the first whole-of-government claim, considering the role of more than 20 government agencies.<sup>1</sup> Whakapapa and rangatiratanga are at the core of the claim,<sup>2</sup> and the essence of the claim is simple: “Māori control over Māori things” – a phrase often used as a catch cry. Wai 262 seeks recognition of the right for Māori to exercise tino rangatiratanga over taonga including flora, fauna, art, reo, intellectual property and Mātauranga Māori, as was promised in Te Tiriti o Waitangi, and to ensure the survival of a Māori way of life for future generations.

Wai 262 came about at a time of increasing neoliberalism and globalisation of trade, which brought concerns of protection for things precious to Indigenous Peoples around the world. This rising consciousness led the United Nations Economic and Social Council to develop a working group in the early 1980s to work towards developing a declaration for the rights of Indigenous Peoples. A key focus of these discussions was around sovereignty and the right to exercise this in the protection and care of taonga. This positioned the Wai 262 claimants’ activities at the time within a wider movement



for Indigenous Peoples’ self-determination, and contributed to building a global community of Indigenous Peoples seeking to reassert their rights to autonomy.

This led to the development of the Mataatua Declaration in 1993,<sup>3</sup> during the first International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples, held in Whakatāne in June of that year (1993 was the International Year for the World’s Indigenous People). The Mataatua Declaration parallels Wai 262 in its nature, affirming Indigenous Peoples’ right to self-determination and ownership of cultural and intellectual property. The Declaration also recognises that Indigenous Peoples can manage their own knowledge, the first beneficiaries of Indigenous knowledge must be the direct descendants of that knowledge, and any sharing of the knowledge is conditional on protecting Indigenous rights to define and control the knowledge. There is a list of clear, detailed recommendations for nation states and organisations to follow.

Around this time, in 1992 the science sector in Aotearoa underwent a radical reorganisation with the development of Crown Research Institutes, which grouped research capabilities into specialist institutions. Each of these CRIs were given a core purpose which were designed to align and deliver research to support the development of specific productive sectors of the economy (e.g. agriculture, forestry, marine, mineral), or grouping of natural resources or hazards (freshwater quality, biodiversity, natural hazards, environmental toxicology).

In 1998, seven years after the claim was lodged, the Wai 262 hearings began.

While there was some attempt over time to embed Te Tiriti into policy, the Vision Mātauranga policy, published in 2005, was the first instrument available to guide researchers and institutions towards the formation of Tiriti-based partnerships in research, and to acknowledge the place of Mātauranga Māori in the science sector. The policy’s intent was for science and technology to transform the lives of New Zealanders through “unlocking the innovation potential of Māori knowledge, resources and people”, and specified



that research conducted in this country should recognise and support Mātauranga Māori and be designed with a pathway for authentic engagement with Māori (Ministry of Research, Science and Technology, 2005).

In 2007, after more than 20 years in the making, the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) was adopted by a majority of states worldwide. Aotearoa New Zealand initially voted against it (one of only four countries to do so), but subsequently became a signatory in 2010. Article 31 of the Declaration contains the right to self-determination, culture and identity, economic development, religious customs, education, health and language.<sup>4</sup> As such, it complements and reinforces Tiriti rights, the Mataatua Declaration, and the Wai 262 claim’s recommendations to protect taonga, reo and Mātauranga Māori, and the Māori right to self-determination.

It took 20 years to complete the tribunal process for the Wai 262 claim, and in 2011, the Waitangi Tribunal produced the report *Ko Aotearoa Tēnei: A report into the claims concerning New Zealand law and policy affecting Māori culture and identity*.<sup>5</sup> While it had been long-awaited, some aspects of the report were disappointing. A review of New Zealand’s constitutional arrangements was deferred, the definition of taonga was limiting, and it proposed a sliding scale to show how Māori rights and interests in taonga should be protected, ranging from influence over Crown decisions to partnership with the Crown through to full Māori decision-making.

The report did, however, affirm that the Crown had deliberately prevented Māori from exercising rangatiratanga, both through Crown policy and legislation and through international activities, and it acknowledged that the Crown had intentionally

<sup>1</sup> The 2022 Rauika Māngai report *A Wai 262 best practice guide for science partnerships with kaitiaki for research involving taonga* provides an excellent detailed description of the journey of the Wai 262 claim.

<sup>2</sup> See Section 3, page 9 of Wai 262, 2007.

<sup>3</sup> Commission on Human Rights, 1993.

<sup>4</sup> United Nations, 2007

<sup>5</sup> Waitangi Tribunal, 2011

damaged mātauranga, interrupting its natural flow of transmission. The report proposed an analytical framework for Crown agencies to address requirements of Te Tiriti where those agencies have custody or control of taonga Māori or Mātauranga Māori and clear guidelines provided for kaitiaki of taonga. Mātauranga Māori is a collective knowledge system and a world view derived from lived experiences, and the report affirmed that the first beneficiaries of Mātauranga Māori must be direct descendants, and for Mātauranga Māori to be given, there must be a direct relationship.<sup>6</sup>

Wai 262 has been instrumental in creating a path for Mātauranga Māori in research, and for determining the nature of Treaty relationships in RSI. Although, as Aroha Mead describes, it is very misunderstood, with confusion between the original claim and the Tribunal reports leading to misapplication in research projects.<sup>7</sup> She advises that in effect, researchers need to “respect the issues in Wai 262 and strive for good practice”.



Throughout this time, there was increasing consciousness of similar issues at an international level. Activities included the United Nation’s Convention on Biological Diversity 1992, the International Treaty for Plant Genetic Resources for Food and Agriculture 2001, the Nagoya Protocol 2010 on access to genetic resources, and the World Intellectual Property Organization’s (WIPO) negotiation of international treaties regarding genetic resources, traditional knowledge and cultural expressions.<sup>8</sup> In Aotearoa, these either received little or no attention from the Crown or were rejected.

## 2011 DEVELOPMENT OF THE VISION MĀTAURANGA POLICY INCORPORATED INTO CRI STATEMENTS OF PURPOSE

In 2011, Vision Mātauranga policy was integrated into CRI statements of purpose. Around this time (2010), the Iwi Chairs Forum appointed a working group to make recommendations on constitutional transformation for Aotearoa. The group, led by Moana Jackson and Margaret Mutu, and with a rangatahi group led by Veronica Tawhai, consulted extensively, holding 252 hui around the motu, as well as 70 hui for rangatahi. The process was intentionally inclusive and the group met with some of those in our society who experience high levels of marginalisation.

At the hui, the question was asked: “If tomorrow you could make your own decisions on your life, what would it look like? And what values would it be based on?” Their report, *Matike Mai*, was

released in 2016.<sup>9</sup> *Matike Mai* means to “rise up”, and the report explores different concepts of power and presents a set of constitutional values: tikanga, community, belonging, place, balance, conciliation, structure and specific values from the rangatahi consultation that considered the well-being of Ranginui and Papatūānuku, as well mana motuhake, traditional knowledges, kotahi aroha and education, health and well-being.

*Matike mai* also presents six models as possibilities for enabling different spheres of influence and makes clear recommendations to promote ongoing consultation and discussions that work towards constitutional transformation. Seven explicit recommendations were made that would further this progress.

Just prior to the *Matike Mai* report, in 2014, the 11 National Science Challenges (NSCs) were established. While one of the policy objectives of the NSCs had been to fund activities that give effect to Vision Mātauranga, engagement with Māori during the establishment of the Challenges was minimal, Tiriti-based partnerships absent, and Māori personnel dispersed across the different projects. Recognising a structure not designed for collectivisation, Māori leaders within the Challenges drew together and created Rauika Māngai in 2018. With the partner organisation Ngā Pae o te Māramatanga, Rauika Māngai worked across the 11 NSCs to advocate for Tiriti-led partnerships, for research that delivers impact and outcomes to Māori communities, and to create space for Māori voice.

A mid-way review of the Challenges was undertaken in 2018,<sup>10</sup> and in the same year, the Ngā Taonga Tuku Iho conference on Māori cultural and intellectual property rights was convened. Borne out of frustration with the continued lack of Crown action, coupled with

the continued misappropriation of taonga, the conference explored what could be done to protect and safeguard the cultural heritage of te ao Māori for future generations. A communique was developed from the conference and presented to the Crown in early 2019, calling for the Crown to work with Māori in the co-development of policy in relation to taonga, to review current intellectual property rights and laws, to report on their Tiriti compliance, and to work with Māori to co-develop standards for protection of taonga.<sup>11</sup>

## 2019 TE PAE TAWHITI

Announced in 2019, *Te Pae Tawhiti* outlined preliminary proposals for a potential government organisational structure in response to the Wai 262 claim and the Waitangi Tribunal’s report.<sup>12</sup> This included the development of a Crown action plan, supporting Māori conversations on Crown partnership, as well as protection of mātauranga and kaitiakitanga of taonga species. The proposed structure contained a Venn diagram demonstrating the intended nature of the relationship between Māori and the Crown. Aroha Mead pointed out the raft of responsibilities sitting with the Crown, and nothing on the side of Māori, indicating a continued practice to decentralise Māori and limit decision-making power in RSI.<sup>13</sup>

Around the same time, a group was tasked with creating a plan to realise the UNDRIP in Aotearoa. The resulting report, despite being received by Government in 2019, wasn’t put into wider circulation until 2021, following its release under the Official Information Act (OIA).

<sup>6</sup> Waitangi Tribunal, 2011.

<sup>7</sup> Aroha Mead, webinar hosted by Rauika Māngai, July 2021.

<sup>8</sup> The WIPO Treaty on Intellectual Property, Genetic Resources and Associated Traditional Knowledge was adopted by member states in May 2024.

<sup>9</sup> Mutu, 2016.

<sup>10</sup> Ministry of Business, Innovation and Employment, 2018.

<sup>11</sup> Mead et al., 2019.

<sup>12</sup> Te Puni Kōkiri, 2019.

<sup>13</sup> Aroha Mead, webinar hosted by Rauika Māngai, July 2021.

*He Puapua* (the break between waves) made recommendations under five key themes: self-determination; participation; lands, territories and resources; culture; and equity and fairness. In 2020, Taumata Whakapūmau, the rōpū of descendants of the original Wai 262 claimants, reinvigorated engagement through a programme of action called Kanohi Ora, taking Wai 262 to whānau, hapū, iwi and hāpori who seek tikanga-led protection mechanisms for their taonga, and discussing what engagement with the Crown might look like.

Since this time, Taumata Whakapūmau have also been progressing priorities grounded in the Pou Uara, or the key values of whakapapa, aroha, kaitiakitanga, tino rangatiratanga, manaakitanga, tapu and tikanga, whanaungatanga and mauri.

As part of their engagement, they held an online symposium in July 2021, *Wai 262 Kia Whakapūmau*.

In 2020, the new Public Service Act explicitly recognised the role of the Public Service to support the Crown in its relationships with Māori under the Tiriti o Waitangi. This placed responsibilities on Public Service leaders and the Commissioner to engage with Māori, and recognise the aims, aspirations and employment requirements of Māori, providing an avenue for collaborative approaches, te ao Māori, reo, tikanga and supporting Māori leadership.

In this same year, Rauika Māngai hosted a hui attended by Māori working at the interface of Western science, Kaupapa Māori and Mātauranga Māori. The resulting report, *A Guide to Vision Mātauranga*, drew these learnings together to provide a guide for addressing Vision Mātauranga in research applications. It presented indicators of best practice as guidance on how to empower Māori knowledge, resources, people and future.

Dr Jessica Hutchings, founding co-chair of the Rauika Māngai, notes the “hope labour” of those involved in the development and undertakings of the rōpū – work done by Māori in science (and elsewhere), in the hope that things will be different, which compels us to work over and above the jobs we already do to try and shift the system.<sup>14</sup> Research has demonstrated significant cultural double-shift or aronga takirua experienced by Māori scientists.<sup>15</sup>

## 2021 TE PŪTAHITANGA – A TIRITI-LED SCIENCE POLICY APPROACH

Co-authored by senior Māori researchers from across the sector, the *Te Pūtahitanga* report (Kukutai et al., 2021) focuses on the interface between science and policymaking and makes key recommendations to help shift the sector towards a Tiriti-led science policy approach. The report draws on the models proposed in *Matike Mai* as potential for adaptation. In particular, those models that contain two spheres – the rangatiratanga sphere, where Māori are able to express rangatiratanga through autonomous decision-making, and the Crown sphere – could be adapted to have both parties working as equals in a relational sphere. *Te Pūtahitanga* calls for Tiriti-based guidelines for RSI funding, the appointment of Māori Chief Science Advisors (CSAs), and to strengthen monitoring of Māori RSI activity. Medium-term recommendations include establishing a Mātauranga Māori entity and developing a plan for regionally based te ao Māori policy hubs. Some of the recommendations have been partially implemented. For example, the Ministry of Environment has appointed a CSA (Māori) and other Public Service agencies



### As a Crown-led restructure, Te Ara Paerangi envisioned:<sup>18</sup>

An RSI system that supports wellbeing for all current and future New Zealanders, a high-wage low emissions economy, and a thriving protected environment through excellent impactful research, science and innovation.

Four key objectives formed the framework of the multi-year plan for *Te Ara Paerangi* – creating new futures, embedding Te Tiriti, valuing our people, and building system agility – underpinned by values of kotahitanga, manaakitanga, whanaungatanga and tikanga. The intent was to advance Māori aspirations through increased participation, address low funding for Māori research, invest in Mātauranga Māori, and develop a Tiriti o Waitangi statement.

*Te Ara Paerangi* represented an important positive shift in Crown responsibilities for upholding Te Tiriti in the RSI sector and *Te Pūtahitanga* became a key reference document for the reform consultation process. MBIE subsequently published a Tiriti statement that committed to upholding Te Tiriti across its RSI work programmes, activities and investments.<sup>19</sup> (This statement has since been rescinded, along with the proposed TAP reform.)

have created roles or actively recruited experts to provide Māori-focused science advice. The Ministry of Business, Innovation and Employment (MBIE) also funded a suite of initiatives to enhance community-led and community-focused RSI including Kanapu (hosted by Ngā Pae o te Māramatanga) and He Tipu Ka Hua, which recently funded three rohe-based rangahau platforms in Taranaki, Whakatāne and Waikato. In 2021, Te Puni Kōkiri developed its programme of work, *Te Tumu mō Te Pae Tawhiti*, which includes establishing a Māori-Crown partnership-based system for Mātauranga Māori.

The *Te Ara Paerangi (TAP) Future pathways white paper* presented a high-level vision for RSI reform in Aotearoa,<sup>16</sup> with some promising proposed changes. Māori submissions to the preceding green paper made a resounding call for Te Tiriti o Waitangi to be at the centre of our country’s RSI system, to address underfunding of Māori-led research and address racism in the system.<sup>17</sup> There was also a call for rohe-based hubs and establishment of a Māori-led RSI entity.

## 2022 A WAI 262 BEST PRACTICE GUIDE

Recent practice guides produced by Rauika Māngai provide clear direction for scientists and researchers for working with Māori communities, working with taonga, and considering Mātauranga

<sup>14</sup> Jessica Hutchings, webinar hosted by Rauika Māngai, July 2021.

<sup>15</sup> Haar and Martin, 2021.

<sup>16</sup> Ministry of Business, Innovation and Employment, 2022.

<sup>17</sup> Ministry of Business, Innovation and Employment, 2021.

<sup>18</sup> Ministry of Business, Innovation and Employment, 2022.

<sup>19</sup> Ministry of Business, Innovation, and Employment, 2023.

<sup>20</sup> Kukutai et al., 2023.

Māori in research. A *Wai 262 best practice guide* provides a set of interconnected principles to guide research and researchers, and 10 best practice guidelines for effective partnerships.<sup>22</sup> Complementing this, *Ko te ara, kia tika* serves as a guiding document for the consideration of Mātauranga Māori in contracts.<sup>23</sup>

Also published in 2022,<sup>21</sup> were the results of a survey conducted the year before of government agencies. The survey had gathered information on the agencies' policies, legislation, funding, projects, programmes, activities and ways to measure impact of activities with regards to Mātauranga Māori. This research was provoked by a chapter in the 2011 *Ko Aotearoa Tēnei* report that described the Crown as “kaitiaki” and “having control and ownership of mātauranga”, a claim that was unsettling and triggering to Māori. Survey results showed “little meaningful progress” of Crown obligations to Māori in relation to Mātauranga Māori since the Tribunal recommendations were made 11 years prior. Level of activity varied greatly among the agencies – evidence that a coordinated and systemised approach had not been undertaken.

In their 2023 paper, *A bridge between: Te Ao Māori and Te Ara Paerangi*, Kukutai and her colleagues drew on insights from Māori submissions to the TAP Green Paper to identify collective Māori expectations as to what a Tiriti-embedded system looks like.<sup>20</sup> Using the analogy of bridge-building involving four key steps – design, foundations, materials and maintenance – they determined that meaningful involvement of Māori is required in the reform design. Decolonisation is required to value, respect and protect Māori knowledges and knowledge-holders; workforce development, infrastructure and policies are required to

empower partnered and autonomous RSI approaches; and ongoing monitoring is required to ensure transparency, accountability and equitable benefits.

## 2024

### TE KURA ROA

The budget reallocation that brought the NSCs to a close in June 2024, and decisions to halt activity on He Puapua and Te Ara Paerangi, present a considerable threat to progress.

This review of the last few decades affords us an oversight of some of the bold and audacious actions of Māori who have persisted with extreme fortitude through countless hui, wānanga, hearings, research, engagement and reports to create hard-won transformational shifts in the RSI sector.

These shifts are in the direction of research excellence and enabling rangatiratanga, and the shifts, therefore, provide encouragement and hope. The challenge before us now is to continue to build on the gains made.

The Te Kura Roa wānanga brought mātauranga Māori and Māori science leaders together to explore ways to do just that. To draw strength and to wānanga, whakawhiti kōrero, seek solutions, connect, revive, re-energise, innovate and strategise. This is *te kura roa*: the process of setting a long-term vision in place, and taking practical, deliberate steps towards that vision to become a reality.



WĀHANGA TUARUA SECTION TWO

# NGĀ KURA KŌRERO

<sup>21</sup> Mead et al., 2022.

<sup>22</sup> Rauika Māngai, 2022.

<sup>23</sup> Rauika Māngai, 2024.



Throughout the two days of the Te Kura Roa wānanga, attendees were treated to a richness of kōrero from those with a wealth of experience, knowledge and wisdom.

This section draws from these presentations, discussions and workshops to provide a thematic analysis across the following broad topics:

- Te reo Māori and Mātauranga Māori in rangahau
- Resilience, resistance, innovation and transformation
- Working intergenerationally and supporting rangatahi aspirations
- Oranga
- Mana motuhake
- Practical guidance for kairangahau and communities



# Te reo Māori and Mātauranga Māori in rangahau

*Everything comes back to the reo*  
(Hui participant)

In their kōrero, Ruakere Hond and Tonga Karena reminded us of the diversity, depth and nuance in our tūpuna language, and how reo, whenua and identity are inextricably intertwined. Through their work in translating manuscripts and returning kōrero and ingoa to what is now farm landscape, and in the protection of the tupuna maunga Taranaki, they presented a depth of insight to our reo rangatira. They also talked to how they have structured their analyses through a focus on the concept of kura.

Ruakere commented that he hadn't known the word mātauranga to be commonly used; rather he was more familiar with the use of the concept of kura: "Ko te kupu mātauranga i roto i a mātou ko te kura, ko te kura, he wāhi anō, he wānanga." He also stated that kura does not exist outside of a person; instead, it sits within an individual or within the collective, such as the hapū or community.

He referred to "te hirikapo", where our ability to listen and translate what we hear into long-term memory is located. It is the place where many of our emotions are seated and generated from.



Ruakere Hond.

*Kei reira te reo, kei reira kei roto i te ngākau o te tangata te reo Māori, kaua ki te hinengaro, engari ki te hirikapo. Me pēhea te whāngai i te reo ki tērā wāhi?*

(Ruakere Hond)



Tonga Karena.

How do we activate learning in that space? Knowledge and the way it is retained within our people is unique to Māori. The knowledge of a community, hapū or iwi is held in the waha kōrero of each person, in the sharing of that knowledge among community members, and in the depth of the kōrero transmitted among and within the hāpori. Ruakere’s research focuses on how we activate and maximise subconscious learning for te reo Māori within our communities. Tonga added to this kōrero on te kura, that we ourselves are the kura.

Leonie Pihama urged us to look to our tūpuna kōrero, our whakapapa kōrero, our strategies, our actions and our resistances from the past that have brought us to this point. She reminded us that we are “the deep reflections of the spring of ancestral intelligence and tūpuna excellence, as tūpuna living in this ao, the spring that stands in mana and tapu to provide for future generations”.

Encouragingly, the rangatahi panel felt that we no longer need conversations to “justify” Mātauranga Māori and fight for its place in society in Aotearoa; rather, “it’s just a given”. With Māori responsibility and authority over mātauranga, its protection is guaranteed through its efficiencies and effectiveness. Now the focus is more on how to ensure Mātauranga Māori thrives. A focus on the mauri of mātauranga and future-proofing it going forward raises some considerations: How do we use mātauranga in legislation? And how do we as a people leverage technology to use and apply Mātauranga Māori without losing mana motuhake?

*Ko mātou tonu te kura, ko māua tonu te kura, ko au te kura haupō, ka rukuhia ki roto i te pō, ka mārewa kei runga ko te kura, anā, mā roto tonu mai i te maungaroa o te tangata ka mau i a ia tana kura.*

(Tonga Karena)

In his provocations, Meihana Durie impressed upon us to think beyond the realm of the interface between Mātauranga Māori and Western science. We are reminded that Mātauranga Māori has no boundaries and we should never limit its application.

*Ko te mauri o te Mātauranga Māori, ko te reo Māori. Koinā te tino taonga i tukuna whakareretia iho e ō tātou tūpuna.*

(Meihana Durie)



Meihana Durie.

From his experience in the ngāhere, Tame Malcolm referred to the goal of Aotearoa becoming predator free by 2050. As we near the goal, there will be fewer possums but an abundance of kai in the ngāhere, meaning the possums are unlikely to be lured by the bait in the traps. It may be more effective, therefore, to use pheromones or sounds. Our tūpuna had a practice of capturing kiore by using the sounds of its predator, a ruru. A karakia based on the sounds of the ruru was recited and the kiore would run in fear, directly into the waiting trap.

If we take that principle and apply it, what are karakia that will mimic sounds to scare possums into traps? In the pursuit of Predator Free 2050, the initial thinking had been to use science, innovation and mātauranga; now, however, some of the big research projects are looking at ways to “take mātauranga and supercharge it” in order to apply it to current and future challenges.

Te Aorere Pewhairangi spoke about “decoding” the messages in the mātauranga of our pūrākau. For example, consider the kōrero about a karakia taught to Rātā by Te Tini o Hakuturi. Rātā, in search of wood to build a waka and having unsuccessfully attempted to fell a tree for this purpose, went to his grandmother, who told him not to fell the first three trees, but cut down the fourth. First, cut a wedge, take the wood chips, light a fire and do a karakia. With deeper reflection, research and discussion on this kōrero, Te Aorere realised the first tree, Tane Tuturi, is a hardwood; the second, Tane Pepeke, is twisted and gnarly; and the third, Tane Uetika, is used for war. The fourth, Tane Ueha, however, is ideal for waka. Furthermore, in first cutting a wedge in the chosen rākau, the vibrations sent through the tree will scatter the birds, and the smoke from the fire will disperse the insects. Through these practices, every living thing that had made a home of the tree has a chance to escape and find refuge. This points to the wider purpose of karakia and the surrounding rituals, and the importance of actively practising our mātauranga to fully understand its potential and application.



Te Aorere Pewhairangi.

*Ko te tūhonotanga o te mātauranga Māori, ko te kōrero – it doesn't work in isolation of practice. You have to do the practice to fully understand what the mātauranga is.*

*(Te Aorere Pewhairangi)*

*Tā mātou mahi i āianehei heko i ngā mokopuna, ngā ā muri ake nei. Ko ngā mea e pā tata ana ki ngā whānau, ki ngā hapū o te kāinga, kura hunahia, ko rātou anake ngā mea ka mōhio.*

*(Rereata Makiha)*

Matua Rereata Makiha spoke of the transmission of kōrero for over 1000 years through the whare wānanga of Nukutawhiti and Ruanui. He referred to the kura huna, protecting mātauranga and safeguarding it to be passed down to the rightful bearers of the knowledge in the next generations, and our role to continue that transmission.

Our tūpuna used ingenuity and foresight in finding ways to preserve and protect our mātauranga during times of threat, particularly with the passing of the Tohunga Suppression Act in 1907, when wānanga were hidden in the “ngaherehere o te kāinga”, a demonstration of our role as kaitiaki of mātauranga.



## Resilience, resistance, innovation and transformation

In his kōrero, Ruakere Hond referred to the concept of “kurahaupō”, which can be translated to “extraordinary resilience”, and the ultimate goal of the kura is this extraordinary resilience. If we understand the nature of our resilience to the challenges that we're faced with, we understand them as our engagement with our own tūpuna, with our own kōrero, and with our own knowledge systems. We are naturally resilient when we pass that kōrero down. Ruakere spoke of this in the context of the tupuna maunga Taranaki, and how it would be a loss of resilience to treat the maunga simply as a potential hazard with a set of rules to follow in case of an eruption. The maunga is a tupuna, with its own mana, and we are simply “uri of its time”. This construct changes our understanding of “disasters”, which have a negative connotation. Instead, we should think about eruptions as messages from our tūpuna: “He kura te maunga, he mātauranga kei roto i te maunga. I runga i te mea ko tēnei maunga ka kite atu i runga i te whenua nā ka kite i te āhuetanga o te takoto o te whenua.” If we understand the signs of the taiao, we understand the kōrero of Papatūānuku and the whakapapa that connects back to our tūpuna and through to us today.

As a people, not only have we survived, but we have resisted, revitalised and regenerated, and we continue to bring forth life and find pathways

to heal and thrive. We have a history of peaceful resistance and of strategic civil disobedience, and we've always had processes and strategies not only for unification but also for civil disruption. Our movements have been informed by, and in defence of, our whenua, moana, whakapapa, reo, tikanga and mātauranga. Critical to this is a process of creating transformative places and spaces.

*What is the role of the researcher and practitioner? It's to continue the pathways of our tūpuna to struggle, to inform, to provoke, to create conscientising spaces, to contribute to decolonising minds, to speak out, to provide evidence, to network, to be collective in our pursuit and to be constantly transformative in our actions, our thinking, our speaking, our practice. To do that as Māori first, as researchers and scholars second.*

*(Leonie Pihama)*



Kristie-Lee Thomas.



Sacha McMeeking.

We are skilled in “creating a feast from whatever is in the pantry”, in taking what is there and doing with it things that nobody else could do. This is a particular type of resourcefulness that prioritises the immediate needs of our people. We saw this, in particular, in the response of Māori communities to the COVID-19 pandemic. Sacha McMeeking described this as the “story of our time”, something that could not be achieved by the mainstream health responses but was achieved by our Māori communities with nothing other than what was already in the communities. She referred to this as a “nationwide unparalleled example of mana motuhake, reversing intergenerational disadvantage and providing a solution that no one else can”.

The importance and place of lobbying in order to propel transformative change was highlighted in the Te Kura Roa presentations; not only lobbying for structural change at governmental level but also lobbying among our own. Kiritapu Allan

provided us with some elements for successful lobbying. First, determine the process of mobilising our own and building critical mass: Who are the players? Who holds the power? And who influences the influencers? Second, anticipate problems ahead and provide pathways through. And third, look to the language of the decision-makers, and work in their language in order to communicate our aspirations and incentivise action.

Tara McAllister described her own decolonising journey through centring te ao Māori in research. The impact of her work investigating the ethnicities of university academics served to quantify the evidence, allow others to advocate, propel changes in policy and practice, reinvigorate conversations on the topic and highlight the importance of media to communicate key messages. Scholar activism and advocacy requires different approaches, and Tara urged action and activism beyond publication to avoid confining our research to White journals.

Collective activism can serve to effectively disrupt the system, particularly when coordinated and activated across all levels – local, regional and national. As researchers, we need to be aware of our sphere of influence and find ways to create reach and share beyond our normal sphere. As advocates for system transformation and voice for our communities, we should never take “no” for an answer. By ensuring that we are resolute and confident in our goals and what we want to achieve, we need to continue to find ways to work around any barriers and make the required changes to the systems and structures that continue to oppress.

*We’re changing the system so fast that my experiences and some of my tuakana’s experiences are very different to the experiences of those coming through after us, and there’s only a couple of years’ difference.*  
(Kristie-Lee Thomas)

Willy-John Martin highlighted the importance of smaller transformations that, over time, have an impact at system level. Transformation happens by working towards a long-term vision with multigenerational impacts, and by placing trust in this process: “We find liberation in the present.” While there are many researchers who know the value of our work in rangahau Māori, we need to also demonstrate that to those outside the research space. There is value in creating visibility and transparency in order to share across different disciplines.

*How do we influence? We’ve got to figure out who’s influencing the influencers, and where those conversations of influence are happening.*  
(Willy-John Martin)



Kiritapu Allan.

Our own personal characteristics come into play when finding ways to influence transformative change. Atawhai Tibble shared about a whanaunga who recently passed, who had the attributes required to connect and make a difference for his community. Graeme Everton, said Atawhai, was a “dot connector”, an extraordinary thinker and an innovator. He had crazy ideas, was always urging whānau to try new things and would give things a go himself – and, if it didn’t work, then he would try something else. He didn’t hold grudges or let disputes get in the way of his own forward momentum. If he had a raru with somebody, within a week or so, he’d be back working side by side with that same person. To support and advance his innovative ideas, he brought researchers in to prove his models and found funding to make things happen, even looking into international Indigenous trade. He grew ostriches. He was fearless and brought people together to get the impact that was needed. All his thinking was embedded in curious questions, the kind of innovative exploration that is important in the research world.



Tahu Kukutai.

Through Atawhai’s sharing of Graeme’s insatiable curiosity, innovativeness and resilience, we gained precious insight to a unique individual and his unwavering commitment and energy put into kaupapa to serve whānau. Moe mai rā, e te rangatira.

Professor Tahu Kukutai described adversity as being “an ongoing state of difficulty”, and spoke to how we have advanced in the face of adversity as a people in a very literal sense. Tracing the Māori population in the 1800s, the proportion of Māori went from nearly 100% in the early part of that century, to approximately half of the population in 1858, to just 5% in the 1890s. Demographically, this is a very rapid drop in a short time period, causing us to become a minority in our homeland and setting the foundations for demographic adversity. However, the rapid population decline also set the foundations for demographic resilience, and our population recuperation has been “stunning”, particularly from the 1940s onwards.

Population estimates (prior to the 2023 Census) estimated that there were 940,000 Māori living in Aotearoa, and with at least another 150,000 living offshore, meaning that there are well over a million people who identify as Māori. Our population will grow at a faster rate than Pākehā due to our younger age structure and higher fertility. The 2023 Census results subsequently showed that the “of Māori descent” population comprises nearly one-fifth of the overall Aotearoa population, and one-third of all tamariki. As Tahu states, “Not only did we come back from the brink, we came back in a major way and demographically we have never been stronger.”

However, Tahu also pointed out that levels of inequality in our country have never been larger in modern times; tamariki in the most adverse circumstances are being cared for by whānau members who themselves are also in very adverse financial situations.

We are also living with uncertainty, which differs from adversity and requires a different set of considerations. Uncertainty arises through climate change, the threat of global conflict, the exponential rise of artificial intelligence (AI), the gig economy and the intensifying social polarisation that we see around the world. Data are everywhere and every aspect of human life is being digitised, including our mātauranga and our ecological and traditional knowledge, without any adequate metadata identifying the data’s provenance let alone any consideration of ownership, access rights and permissions. For us as Māori, it is crucial that we have a good understanding of how we want our digital futures to look, and how we want to respond for our mokopuna. If data are the fuel for technologies, then we have to protect that data and we have to find ways to do that.

*Our mātauranga, our tikanga, our way of seeing the world and ourselves in the world. Our kawa, our reo, our collective institutions and our identities, our whakapapa. These are the things that will enable our mokopuna to navigate the uncertainties that lie ahead in our digital realms.*

*(Tahu Kukutai)*

While there is a lot going on in Māori data sovereignty, there is no official policy, there is no law, and there are no real protections. What this means in a practical sense is that decisions are being made about our information and our knowledge – about what to collect, where to process and store it, and who will have access to it. As it is happening “about us, without us”, it represents a new kind of colonialism.

To bring her kōrero to a close, Tahu read a quote from “Onamata Anamata, a whakapapa perspective of Māori futurisms” by Hana Burgess and Te Kahuratai Moko-Painting, a chapter from the book *Whose Futures? Onamata refers to the eyes of our tūpuna, and anamata to the eyes of our mokopuna*:<sup>24</sup>

*Whakapapa is a Māori futurism that is perpetually immersed in creation, informing our ways of being and knowing and doing intergenerationally. As the embodiment of where our tūpuna and mokopuna meet, we must be in good relation and maintain balance within and between generations. We must continue to critically engage with what it means to be in good relation as the environments that shaped the future are in a state of flux. Our mokopuna are looking for guidance on how to do the same.*



Tame Malcolm.

<sup>24</sup> Burgess and Painting, 2020, p. 219.



# Working intergenerationally and supporting rangatahi aspirations

We all sit on a continuum, which requires an intergenerational approach in our thinking and planning. Each generation takes us a step into the future, then hands it to the next generation of rangatahi to take forward the next step. While there is a need to look at ways to tautoko rangatahi coming into pakeke roles, this should not be viewed as pakeke stepping down; rather, “They’re just letting another part of themselves take over.” Providing an anecdotal example of this continuum, Te Wehi spoke of his parents’ commitment to bringing up their children in te reo, and his mother’s response when he asked if she herself would study the language further: “Your language is an extension of my language journey; therefore, I have already achieved aspirations I never dreamed of.”

Tonga Karena described our individual role in among the collective continuum. In the intergenerational pursuit of mātauranga, we become the “kura”, obtained from the collective memory of our tūpuna. We set plans for our individual selves, take responsibility and set our own commitments, and vision our own way forward. Each intergenerational transmission of that kura becomes part of the context that we are in right now, and the connections between the journey for knowledge and the prize of knowledge



Atawhai Tibble.



Naomi Aporo-Manihera, Selai Letica, Acushla Dee Sciascia.

come through that journey, which is passed to the next generation: “Ko te tuku i te kura kia rere rā runga i ngā whakatupuranga e haere mai nei.”

Atawhai referred to the dream that Linda and Graham Smith had laid out for the graduation of 100 Māori doctoral students and how this dream, many years on, has been more than fulfilled. Described as “kura roa, kura nui, kura pāmamao”, the dream requires us to set a long-term vision, put actions in place for that vision to be realised, and provide a protected pathway for the next generation to come through. It is critical that we acknowledge all the work that is being done, and contributions to the cause, as it requires all of us and more to “lift our people”.

Over the two days of the hui, the rangatahi group connected, created a Facebook page, and considered what to do to keep the connection

going, whether joining with programmes such as MAI or Pūhoro,<sup>25,26</sup> or establishing a Rauika Māngai rangatahi emerging leaders kaupapa. Pauline Harris voiced her support for such programmes, noting that she was part of the initial intake for the MAI programme in 2003, and still maintains strong connections and friendships with those she went through with.

Willy-John expressed concern that sometimes we overburden our rangatahi. We need to ensure there is balance when supporting rangatahi to navigate difficult things – neither sheltering them nor exposing them to things that “crush the soul”. There are some parts of knowledge and research where there is a low bar to entry or where goals can be achieved quickly, and there are other parts that take a long time. Rangatahi can be supported as they go through different stages and navigate more difficult things over time. Experienced

<sup>25</sup> Te Kupenga o MAI (MAI) is a programme for the enhancement of Māori and Indigenous postgraduate students in Aotearoa, hosted by Ngā Pae o Te Māramatanga.

<sup>26</sup> Pūhoro is a programme to support rangatahi engagement in STEMM (Science, Technology, Engineering, Mathematics, and Medicine).

researchers should be actively open and available to mentorship. Tame Malcom spoke of the guidance he received from more experienced researchers to support him to the position he is in now, and emphasised the importance of rangatahi “seeking that mentorship and guidance and being humble”.

Ruakere also contributed to this kōrero by reflecting on the things that allowed him as a rangatahi to take on roles, and this included being able to make mistakes. Within Te Ātarangi, students are encouraged to make mistakes, and this is where we can learn the most.

The rangatahi panel itself began with a waiata from Waimirirangi to her pēpi, a beautiful example of “intergenerational transmission in action”. Facilitated by Te Wehi Wright, the panel of Waimirirangi and Tāmoko Ormsby, Cheyenne Wilson, Tame Malcom and Te Aorere Pewhairangi shared their insights and aspirations on the key vehicles “that drive your ao Māori forward”.



Cheyenne Wilson.

*We're very political. We care for our taiao. We value our language and our culture and the engagement on our platforms is a testament to that.*

*(Te Aorere Pewhairangi)*

Te Aorere’s description of rangatahi as political points to the level of raised consciousness and awareness among our younger generation. Online sources provide rangatahi with ready access to information, and social media, in particular, provides a means for immediate redistribution of information. This is also an effective way to take “big whakaaro” and repackage these into “bite-size” packages.

Te Aorere’s mahi has involved creating content on reo and tikanga revitalisation programmes to take to where tamariki and rangatahi are already engaging, on social media and phones, as a means of disseminating Mātauranga Māori. Similarly, Tāmoko and Waimirirangi actively promoted their kaupapa “Pipiri ki a Papatūānuku” through online platforms, advocating ways to live that minimises the impact on our pepeha. Through their realisation that effecting change at individual level is limited, they worked with government for a time, and then returned to community where they feel they can have most impact.

A strong focus on, and love for, te taiao was a key theme that came through in the kōrero from rangatahi. As a hunter and trapper, Tame Malcolm spoke of intimate connection with te taiao, and ways in which he continues to centre tikanga practices and mātauranga in his mahi. Similarly, as a farmer and hunter, Cheyenne brought her experiences of working with the land through to a qualification in Environmental Studies, and then to a leadership role in the governance group for the Our Land and Water National Science Challenge. She describes the continuation of the practice of hunting and sourcing kai as one of fulfilment and a way of “reconnecting with the one place that I feel most connected in the world”.



Waimirirangi Ormsby, Te Aorere Pewhairangi, Tame Malcolm.

The panel spoke passionately about centring te reo Māori, particularly for their tamariki. Tame Malcolm described his aspirations that his two sons be raised in te reo Māori: “Ki roto i te mātotoru o te mātauranga.”

Waimirirangi reflected on the ongoing challenge to prioritise te reo in a society where English is pervasive, and our responsibility to ensure that we continue to actively put te reo Māori first. We all have a role in our places of influence to contribute to the promotion, prioritisation and normalisation of te reo. Whether speakers of te reo Māori or not, we can all play a critical part in normalising te reo for “Hawaiki Hou”.

*Ko te reo Māori te reo matua ka whiu.*

*(Waimirirangi Ormsby)*

Having come through kōhanga reo and kura kaupapa herself, Hana-Rawhiti Maipi-Clark reminds that us that our older generation – our kaumātua, kuia and parents – fought to create a

reality for us, and that reality was a “force field against colonisation”. She described her position of never knowing what it is like to not have te reo and be fully immersed in tikanga Māori, but her parents and grandparents know exactly what it is like. This emphasises our obligation to continue to use our skills and energies to maintain a focus on revitalising and renormalising reo, tikanga and Mātauranga Māori.

*I don't have the waka to revitalise Mātauranga Māori – I “am” the waka. Kei te kōrero au mō taku whakatipuranga ... ko te haepapa ki a mātou kia whakatūtū i ētahi atu kaupapa hei whakaruruhau i ā tātou tamariki, because they are the next waka and they're the next repositories of our Mātauranga Māori.*

*(Te Aorere Pewhairangi)*



# Oranga

Many rangatahi are already holding positions of responsibility; some have returned home with “feet on the whenua, hands in the data” and others are looking ahead to supervising and guiding. As an emerging leader in rangahau, among other rangatahi who already have a high burden of leadership responsibility, Kristie-Lee Thomas put a challenge out to those who have operated in the rangahau and leadership space for some time to “lead by example” and demonstrate how to look after ourselves.

We need to be “well leaders” and model that wellness. This can involve deciding what our failures need to be and by making conscious decisions to focus on the things that are most

important, where we should invest our energy, and where we can get traction. At its simplest, this means having a long-term plan and a short-term plan. We also need to be purposeful about refreshing ourselves, “filling our cups” on a regular basis, and bringing that act of refreshment more actively into our mahi, rather than having to “check out” of our spaces to do so.

As Māori academics and researchers, we are vulnerable to being loaded with tasks and responsibilities that sit outside the scope of our role and which are often unacknowledged and uncompensated. Such cultural labour needs to be addressed through identifying it to the institution, calling it out, turning it back on the institution to undertake the groundwork themselves, and ensuring the appropriate set of cultural skills and expertise is identified and met by the institution. Positionality needs to be understood so that potentially harmful assumptions that Māori have a complete range of skills in tikanga and reo are avoided.



Che Wilson.



Tairahia Black and Ngāhuia Eruera.

*There's a real thing about forcing Māori to express their tikanga, their mātauranga in a homogenous way and not reflecting the individual kawa, tikanga and mātauranga of each of us ... we have the right to express our tikanga and mātauranga as we see fit.*

*(Tairahia Black)*

Setting safe boundaries can require us at times to say no, and Tina Porou encouraged us to be comfortable with “No” being a full sentence. There is power and reprieve in declining requests, taking the time to assess whether there is a benefit in engaging with a certain kaupapa. Readyng oneself for any repercussions from saying no can make the process easier.

If what the system or institution is seeking is inconsistent with our tikanga, if it doesn't “fill our cup”, we have complete authority to choose to

disengage. Speaking our truths can also require us to be unafraid of causing offence. We should not minimise our voices in order to avoid causing discomfort as this discomfort is an essential part of transformational change.

Tara McAllister emphasised the importance of keeping ourselves safe through engaging with the taiao, ensuring strong support systems are around us, media training and refraining from engaging with social media trolls. Evaluating how our institution might respond and whether it would support you if needed can help prepare us for adverse situations.

There is power in fostering good relationships through whanaungatanga, surrounding ourselves with practitioners, bonding on similar experiences, and “doing it with laughter”. Find like-minded people, solidarity, and build critical mass through growing Māori in research.

*He ora te whakapiri.*

*(Willy-John Martin)*





Hana-Rawhiti Maipi-Clarke.

In reflecting on the last 10 years of the Challenges, Linda Nikora noted that we have an increasing capacity and capability across the Māori world in terms of scientists and researchers in a broad range of disciplines. We now have a generation of expertise amongst us and “that’s a huge thing to celebrate”. Coming together, as in Te Kura Roa, to acknowledge and celebrate is an important contributor to our collective well-being.

Ruakere Hond spoke of our karakia being akin to a “safety manual”, as they require us to consider all the range of things we need to do in a situation. He encouraged our awareness of the deeper constructs present within our karakia and our waiata. Hana also drew the connection between wairuatanga and safety, and related the ways in which we need to protect ourselves through tikanga, karakia, mahi māra, tātai arorangi and maramataka, and by “knowing our own backyard”. Through growing kūmara and noticing the changes over the seasons, the patterns and habits of the

kararehe, manu and ngāngara, she reinforced the power of observation, of being physically and socially aware of our taiao, in order to – both literally and metaphorically – prepare the soil for our future ahead.

*This world that we live in in Parliament isn’t real. It’s made-up kōrero, made-up rules to suppress us and oppress us of our way of being Māori ... it’s just a distraction. It’s a psychological distraction from us getting to our Hawaiki Hou ... ahakoa ngā mahi pēhitanga o tēnei Kāwana, e takahi nei i tō tōtou nei ao Māori, ngā kaupapa pēnei, koinei te rongoā.*

(Hana-Rawhiti Maipi-Clarke)

Our well-being is inextricably linked with the well-being of our natural environment. The work of Tonga Karena is to ensure that the kōrero that had been lost on the landscape is returned back to that whenua, to allow the land within those hapū to flourish. Ka ora te whenua, ka ora te tangata.

*Te kura i huna, arā te mana o te whenua, o te rangi, o te tangata, te mana o Tū, te mana o Rongo, te mana o ngā mea katoa i runga i te whenua.*

(Tonga Karena)

Matua Rereata shared with us rich kōrero on the whakapapa of our taiao and wai, from the beginnings when our world was covered in water and in darkness, before Papatūānuku, and from this evolved all life: “Inā kore te wai, kua korekore ngā mea katoa o te ao ... he wai tapu i roto i a mātou.”

Moana Tū i te Repo, as the atua of the wetland area, plays an important role as “peacemaker”, positioned between Tangaroa and Tāne and their endless battle as Tāne consumes the tamariki of Tangaroa and Tangaroa erodes the edges of the realm of Tāne. These areas of Moana Tū i te Repo are important repositories of water for times of drought; however, many of the wetlands have been destroyed to be replaced with farmland. Papa Rereata spoke of the mahi being undertaken to restore wetland areas and revitalise Moana Tū i te Repo, and the importance of this for also revitalising the moana and the awa: “Nā me pēhea e taea e tātou te whakaora mai i ngā awaawa, i ngā moana mehemea kua mate kē te kaitiaki?” Through these wānanga, tamariki and rangatahi are encouraged to use all their senses to fully engage with the taiao, listen to the rivers, the wind, the rumble of the waves, the call of the birds. If we don’t hear the sounds we expect to hear in our environment, what does that signify?

*E kōrero mai ana ngā hau ki a koe, nē, e kōrero mai ana te moana ki a koe, e kōrero mai ana ngā awaawa ki a koe, haere atu ai koe, whakarongo, whakarongo, āta whakarongo ki ngā whakanekenekehanga.*

(Rereata Makiha)

Papa Rereata reminded us also of the importance of following “te taka o te marama”. He related an experience when a group came to observe the activities of the wānanga tamariki, but were unable to do so because tamariki were unsettled and fractious at that time – it was the time of huna. It is important to heed both the celestial cycles and environmental cycles as they work in synchronicity with one another: “Ko ngā taka o te marama kei raro i te nekenekehanga o ngā kaupeka o runga.”



Linda Waimarie Nikora.



Acushla Dee Sciascia.

Che Wilson also urged us to look to the environment for signs of what is ahead of us. He related a phenomenon that was observed in the autumn and winter of 2022 – Maruaonui – where the sky turned pinky purple at sunset and sunrise. If it is seen for a week, it signifies a wet winter ahead; if it lasts for two weeks, both the winter and summer will be wet. Pinky purple skies were observed over two months in 2022, and 2023 brought Cyclone Gabrielle and a number of other major storms throughout a very wet year. When receiving and interpreting tuhi (celestial indicators) and tohu (environmental indicators), our challenge is to effectively communicate this information so that we can be prepared for such events: “E titiro, e whakarongo ki ngā tuhi o te rangi, ki ngā tohu o te papa, ki a mātou te tangata e ahu ana tātou ki whea, kia rite tātou mō ngā tūāhuatanga kātoa.”

Ngā Tai-o-Rongo focuses on learning the tuhi and tohu, capturing ancestral data to apply to our contemporary context. Through the revival of ceremony, we learn how to reconnect to our tūpuna and seek ways to make these practices work in our own settings with our own level of knowledge.

*He aha te pae tawhiti, he aha te whenua taurikura o te Mātauranga Māori? The ultimate goal is oranga whenua, oranga tangata, a healthy environment and healthy people and the tools that will get us there are reo, tikanga Māori, Mātauranga Māori and the modern tools that we have at our disposal.*

*(Te Aorere Pewhairangi)*



# Mana motuhake

*Ahakoā ko ngā piki, ahakoā ko ngā heke ka ora taku toa.*  
*(Acushla Dee Sciascia)*

We are in a critical time as Māori, up against challenges that are both new and yet familiar. While there is a sense of unease among us brought on by the current socio-political climate, Acushla Dee Sciascia reminded us that our tūpuna have “been here before”, and we stand shoulder to shoulder in solidarity with one another as products of our tūpuna. This is a call to action. Solidarity requires action, and action requires courage.

Sacha McMeeking spoke of the need for new and entrepreneurial thinking, and the important work of the “kaupapa warriors” and “manaaki practitioners” in rebuilding the inner circle of mana motuhake. She referred to the power of social entrepreneurs to externally build a cycle of self-belief by encouraging us to undertake things we thought we were not prepared for and then proving to ourselves that we can do it, and complementing this achievement with the continual re-storying of the success. We see this in Iron Māori, mau rākau, kura reo.

*For mana motuhake to thrive, we need the belief in ourselves. We need to deepen the imprint of mana motuhake in everything we do. We need the trust in others, because we do need allies. We need to claim our own space ... and importantly, we need imagination, because what got us here won't get us there, so we need to do something new.*

*(Sacha McMeeking)*

Centring on our whakaaro, priorities and aspirations ensures that rather than being agents of the system, we are consistently operating for us, by us. Decolonial practices require being uncompromising in our values and never accepting no for an answer. Normalising te reo rangatira and tikanga Māori and being “whakapapa driven” is a critical part of enabling rangatiratanga in rangahau.

The rangatahi panel spoke to different concepts of leadership, including “transactional leaders” who look at the bottom line, as opposed to “transformational leaders” who look to the horizon. If we are working from a base of Mātauranga Māori, we are always working towards te pae tawhiti, which requires a transformative approach. Aligned with the role of leader is the need to know our own people and ensure they know who we are, supporting whānau and using our skills and tools to contribute to aspirations for whānau and whenua. As Cheyenne stated: “The number one thing for me was getting home.”

Willy-John pointed out that the core of mana motuhake is the word “motu”, which means separate, to have something that is uniquely ours. The more that we find and make spaces for ourselves that are not influenced by others, the more stable we will be. This allows us to reflect on the hard-won battles and the system changes that have been made, and provides us the freedom to try things without interference. There is power in sharing stories with one another, allowing for intergenerational knowledge exchange, and surrounding oneself with a community who share the same aspirations. This is an integral part of maintaining our identity and knowing our place in the world as Māori.

*Our tūpuna have always been strategic. We've always known the lay of the land, our best strategy, when we're going to advance, when we're going to pull back, who we're going to send out first, how are we going to support that front line ... As we chart this pathway forward, we need to be first and foremost connected back to the ground and doing what we're doing anyway ... e koke, e koke, ahakoa te aha.*

*(Acushla Dee Sciascia)*

When we are constantly in the face of adversity, we are constantly in a state of struggle. While we hold on to the catchcries of those before us – ka whawhai tonu mātou – we also need to think differently about how we can change that narrative for our mokopuna; we need to reimagine our way forward and work strategically towards our long-term collective vision. We do not have to solve everything, just the things in front of us for our time, and then the things we can't save, we trust the next generation with. They will bring new talents and meet the world with new pūkenga. Through being “tūpuna driven, mokopuna focused”, we can ensure that what we leave as our legacy will be for our mokopuna to enjoy, not in a state of struggle but in a state of thriving and vitality.

*We don't only want to pass the battle on to our tamariki and mokopuna, we also want to be an embodiment of that liberation, so that we're not always passing down mamae, we're passing down abundance ... and widening that with each generation.*

*(Willy-John Martin)*



Willy-John Martin.

We need to remain constant, steady and moving, acknowledge the mamae, but continue the forward momentum. As Melanie Mark-Shadbolt said, “We can't afford to focus on the bleakness of current political actions, the racism and legacy of colonisation – we need to remove the coloniser from our focus. And we don't need to accept the future that is being laid out for us.”

The last few months have brought us together as a people, across the motu, in ways we haven't seen for a long time. We have an opportunity to build on the kotahitanga currently rippling through Māoridom in the form of gatherings, wānanga, hui ā-motu, hīkoi and protests, an opportunity to refocus our energies towards aspirations, solutions and our future. Melanie Mark-Shadbolt reminded us to retain our focus on Māori research, Māori researchers and our communities. She argued that the New Zealand science system needs us more than we need it. Embedded in our mātauranga are the tools and the knowledge we need to address these “wicked problems” facing our planet, our people: “The science system doesn't have those [tools]. We do.”

Hui participants identified the need to find creative ways to resource ongoing mahi. The Māori economy is growing, and participants queried what role iwi could play in maintaining momentum, supporting kairangahau, and ensuring research “gets in the hands of haukāinga”. There is the potential for developing our own kaupapa-driven funding model, which would also serve to take back power from universities and avoid overheads.

*If the power sat with iwi, they would decide what gets funded.*

*(Hui participant)*

Discussions included the potential creation of a Māori Crown Research Institute and an Indigenous Genomics Institute, as well as continued support of, and for, the Royal Society and Ngā Pae o te Māramatanga.

The rangatahi panel posed the question: “How do we apply whakapapa-centric whakaaro to te ao pūtea in terms of funding?” There is a counter logic to drawing on research pūtea that comes from the “loan of Papatūānuku” which can be detrimental to our people and our whenua, and then using this to fund research to help our people and whenua. We need to be “conscious consumers” and seek investments that align with Mātauranga Māori. Transparency is needed for the process of money going from funder to entity to decision-maker to kaimahi to marae. There is opportunity to consider the place of new technology and investigate different structures to find efficient ways of going straight from funder to hapori. The mana should sit back in our hapori.

The National Science Challenges have been instrumental in breaking some models that are embedded in the RSI sector, such as bringing different entities together to come up with the best solutions and putting a co-governance model into practice. The NSCs have also been



Tākuta Ferris.

instrumental in creating allies and in collaborating and networking with communities. How might we continue this trajectory and really transform the sector? This is a time to take the experiences and learnings from the Challenges, promote them, share them, and use every opportunity to highlight how we can succeed through action.

There is an opportunity from this hui to invite thought leaders for a follow-up wānanga to reimagine the Māori science space. The suggestion was made to hold this and other hui in some of the CRI whare which are around the motu, based in community. This would contribute to maintaining momentum during the lull when the Challenges are put to sleep, and ensure we keep energising, keep rising.



Te Taiawatea Moko-Painting and Te Kahuratai Moko-Painting.

Tākuta Ferris, in his evening keynote kōrero, reminded us that our uniqueness as Māori, as a people, is key. It is our Māori thinking that separates us from the rest, the defiant, revolutionary thinking, and we need to treasure this and celebrate it. We are in the pursuit of “enabling our own essence as a people” and need to hold on to these small connections that lead us to who we are.

*Ko tātou ngā rangatira o tēnei whenua.*

*(Tākuta Ferris)*

Tākuta urged us to “be excellent in what you do and stay strong in what you believe.” We have sovereignty and ultimate rights, and this is uncontested. We need to stay strong in this belief as this is what will drive us when the going gets hard: “You will drive harder, faster, longer with this belief.” We are the products of someone’s thinking from long ago, those who dreamed we would lead big, full, audacious, brave, bold lives. Mātauranga Māori is at the core of who we are; it stemmed from the things our tūpuna did to stay alive: Ehara noa i te mātauranga, he ora. Yes, the headwind is strong, but we have always faced them; we need to turn to keep going forward, and eventually that “haumarangai” will turn in another direction. This time will not last forever.

*Kia kaha, kia māia. Toitū te iwi Māori.*



# Practical guidance for kairangahau and communities

The final topic in this section draws largely on the breakout workshops held during the Te Kura Roa wānanga and provides a rauemi in the form of practical guidance for Māori researchers going forward. These are summarised into six broad guidelines:

1. Centre whānau and community priorities and aspirations
2. Ensure we are tikanga-led
3. Be collective in our approach and work together
4. Build Te Tiriti-led policy into organisational identity
5. Keep informed of the research landscape
6. Ensure effective knowledge translation

## 1. CENTRE WHĀNAU AND COMMUNITY PRIORITIES AND ASPIRATIONS

Leonie Pihama emphasised that our role as kairangahau is to work alongside our people in everything we do, bringing our investigative and technical skills to the questions that our community is asking. Having recently returned home to Taranaki, she speaks of her “rangatiratanga experience” in working with her people.



*We do no work without practitioners. We do no work without the people at the coal face. Everything we do is informed by that ... that’s our whole process of being an organic intellectual, that’s what Kaupapa Māori requires of us. It’s about coming out in line and alongside our hāpori.*

*(Leonie Pihama)*

As Kaupapa Māori scholars, we have a role in being articulate, loud and expressive. We need to be providing evidence and to be out there standing up in the media and in every public domain. This is part of our role as critic and conscience of society. We need to consistently centre our people and communities, maintaining a regional focus where Māori have the strongest position, and therefore decentring the institution, avoiding getting caught up in institutional priorities. We have a role in serving our people through encouraging learning in whānau and hapori and lobbying for community research for iwi.

Kristie-Lee expressed concern at the “gap” created by current changes for students who are finishing their master’s degree and looking to further study but without the NSC infrastructure. At the same time, they may be ready to engage at home with their own hapū and iwi, so there may be an opportunity there. We need a way to weave all the systems together of tuakana, teina and mentorship at an academic level, but also connection with hapū and iwi so that a natural flow of information happens through to community.



Drawing on the collective experience in the room for her workshop, Vanessa Clark explored the challenges and opportunities of working with communities. Some of the challenges include funding opportunities based on pre-defined kaupapa that do not always meet the needs of community research aspirations, that many communities have had negative research experiences in the past and this can contribute to lack of trust, and difficulties “getting through the door”. Non-Māori researchers need support and guidance to ensure appropriate involvement in research with Māori community. Care is required with mātauranga so we know what to reveal – and what not to – and similarly, research on taonga requires kaitiaki oversight. Other challenges include limits in time, resources, capacity, capability and knowledge infrastructure and the need for code-switching between the language of research and the language of our communities.

Workshop participants shared examples of research done poorly with communities. To avoid these adverse experiences, we need to ensure a focus on building solid relationships, setting clear expectations, and communicating well. This can provide the space for “tapping into local intelligence”, as well as ensuring accountability back to kaitiaki and community. It is important to remain grounded in te ao Māori, people-focused, people-led, and inclusive of tamariki and rangatahi. Institutional responsibilities include ensuring researchers are sufficiently skilled and informed, and having robust approval processes and guidance.

*Let whānau be the orchestrator of their own destiny.*

*(Hui participant)*

There are opportunities to build capability and capacity and to secure resources to develop community knowledge infrastructure. We need to ensure benefit-sharing and co-development of outputs. Having guidelines linked to funding, with

demonstrated kaitiaki approval and oversight, can help ensure funding requirements are configured to meet community aspirations.

There is also opportunity to leverage the bicultural context of Māori as a strength, for the repatriation of resource and taonga, and opportunities for repatriation to restore and strengthen our connection to whenua. Research with community requires fostering connections between kairangahau and hapori, providing intentional service, engaging early, communicating effectively, providing realistic time frames, respecting each other’s perspectives, providing kōhā for whānau, connecting through whakapapa and whanaungatanga, and finding ways to give power back to community. The Generation Kāinga project by Pūrangakura was given as an example of “research done right”, giving power to the rōpū rangatahi, and letting them define objectives and outputs.<sup>27</sup>

## 2. ENSURE WE ARE TIKANGA-LED

There are now decades of work in Kaupapa Māori research that provide us with great guidance on how to continue to be tikanga-led in rangahau. Both the pathway and the tools are there to help us traverse Māori and non-Māori spaces safely, respectfully and effectively. This empowers us to be resolute, be confident and to avoid being “pulled into colonial fictions”. We build our narrative from our truth, around Te Tiriti, from our ways of knowing as Māori.

Kairangahau mahi needs to be underpinned by and conducted according to key values such as (but not limited to) tino rangatiratanga, kaitiakitanga, kotahitanga, whanaungatanga, ūkaipōtanga, manaakitanga and pūkengatanga, and with a continued focus to prioritise and normalise te reo Māori.



Kristie-Lee Thomas.

## 3. BE COLLECTIVE IN OUR APPROACH AND WORK TOGETHER

Tara pointed out that mahitahi, working together as rangahau Māori across institutions, subverts the colonial system and provides us the forum to look at ways we can push boundaries, highlight barriers, and find Indigenous joy through activism in rangahau. This also creates opportunity for shared learning, and to share research contracts to allow for work efficiencies.

We need to identify and befriend allies such as Pākehā colleagues who are prepared to authentically engage and voice Māori concerns. Broader engagement with Tangata Tiriti could expand understanding from the non-Māori perspective. Allyship can be effective – many such relationships were created during the Challenges – and it could be useful to explore ways that Tangata Tiriti can stand together with Māori to help build and navigate pathways ahead.

<sup>27</sup> www.purangakura.co.nz

Tina Porou shared several tips for maintaining a strong stance as Māori in rangahau environments. She reminded us of the power in our collectivity, and the need to remain grounded and connected to whānau, hapū and iwi: “It is impossible to be effective if you are acting alone.” Realising the visions of our communities requires collective movement, action and research. Our ability to debate with each other as Māori is important and vital to our growth. But it is also important to keep disagreements within our community rather than “airing them to the world”, maintaining a boundary and managing ourselves accordingly. It has always been a ruse of colonisation to divide and conquer, so any division among us will be viewed as an opportunity for forcing segregation.

#### 4. BUILD TE TIRITI-LED POLICY INTO ORGANISATIONAL IDENTITY

Veronica Tawhai reinforced the impact of colonial activities that have served to disenfranchise us as tangata whenua, particularly through legislation and policy. She also highlighted our history of resilience, resistance and activism through key activities that foreground where we are today. Veronica provided us with an historical overview of key legal, policy and resistance events since the advent of colonisation that have a particular impact on education and research, whenua and reo. As researchers, our empowerment with this knowledge helps to contextualise our processes of knowledge creation, and emphasises the importance of building Te Tiriti into the institutions we are associated with. Veronica also provided copies of Te Tiriti and the Treaty, highlighting the differences, and an associated template for implementing Te Tiriti into organisation, securing it as an integral part of institutional identity. It is envisaged that Rauika Māngai (or another entity) will work towards providing this resource, along with the historical timeline on the website as a resource for kairangahau.



Naomi Aporo-Manihera.

#### 5. KEEP INFORMED OF THE RESEARCH LANDSCAPE

By intimately knowing the entire rangahau system, where all the levers, policies, plans, legislations, and governance and funding avenues are, we are better empowered to effect transformation of the research landscape. Keeping abreast of changes, particularly during times of political flux, is important for identifying opportunities and maintaining momentum.

Ensuring our safety and protection within this system is critical during the research process. Tony Love and Naomi Aporo-Manihera urged caution when preparing research contracts. Ideally, active conversations are undertaken in their development to ensure protection of mātauranga, data sovereignty and intellectual property; recognition of cultural significance and confidentiality requirements; and protection against unwanted future commercialisation.

It was noted that even if no money is involved in a research project, a contract can still be negotiated to ensure clarity of terms of engagement and protection. A contract can be renegotiated if circumstances require this. If presented with an initial draft contract, searching the document for critical terms and phrases (control F for “Find”) such as “mātauranga” and “intellectual property” can be useful.

Naomi described a proposed register of Māori-led research kaupapa. This would be a platform to draw together in one place key details on research projects, such as who the lead researchers, research team and collaborators are, and timelines. Searches could be made according to topic, keyword, organisation or kairangahau. This platform would serve to create some visibility and transparency, provide options for collaboration, and create the opportunity to get excited about

the different kaupapa in progress. The proposal for this register may be put to Kanapu or Ngā Pae o te Māramatanga.

#### 6. ENSURE EFFECTIVE KNOWLEDGE TRANSLATION

Knowledge has no use unless it is applied. As researchers, we have an obligation to ensure we are undertaking rangahau that generates and contributes to the body of mātauranga, is translated into tangible benefits for our communities and the environment, and is transformative.

Tina spoke to the power of social media and seeking ways to disseminate knowledge beyond the publishing of dissertations, reports and articles. Connecting research with practice is key to changing narratives. Communication of research needs to be in real time; it requires instant transmission to its intended audience and social media platforms can provide this immediacy. Tame Malcolm pointed out that we are all part of a system that remunerates and supports kairangahau for publications of the “best” journal articles in the “best” journals, “whereas I think our greater impacts are with TikTok – there’s actually no better way to engage with our rangatahi”.

Many of us work in disciplines that are siloed, in institutions that are also siloed; there are even silos in the Māori science space. We need to share across our areas and create opportunities for “cross-permeation”.

*How can we get a really big whare of collision, of everything coming together; our performers, our creatives, our scientists ... and bringing all that together? Now that would be very powerful.*

*(Hui attendee)*



Veronica Tawhai.



Tina Porou.

As the NSCs wrap up, each Challenge will be developing their own media content. It was suggested the Māori content from the individual challenges could be shared through the Rauika Māngai channel to allow this sharing across the different fields.

In her workshop, Mona-Pauline Mangakāhia-Bajwa related her experience at a whānau mokopapa, the “most intense type of wānanga”, with its opportunity for her to sit with her māmā, tuakana and tamariki, and reminded us that these experiences for our tamariki are really important as a way of integrating them into our traditional spaces. Our mokopuna serve as a daily reminder about the importance of getting what we are doing in our rangahau space out onto the ground. How do we best get resources into our whānau and communities? The traditional mode of disseminating mātauranga from one reanga to the next reanga remains “absolutely powerful”, through kapa haka and waiata.

Mona-Pauline shared with us different types of dissemination for mahi undertaken by Ngāti Kuia and Rangitāne: print, digital print, graphic novels and animation, designed for educators to build

into curriculum as well as for whānau. Through these resources, whānau have access to cultural narratives in a way that is “bite-sized”. Also in development are a series of pou along the awa of Manawatū which use augmented reality (AR) to enable visualisation of what the site would have looked like hundreds of years ago and to connect the kōrero tuku iho from mātanga ā-iwi to those spaces.

Other methods of resource sharing include the various social media channels – either video or copy (written) – podcasts and vodcasts, electronic digital mailouts (EDMs), which are often used for iwi pānui, and billboards and paper mailouts. Each of these methods of information sharing requires budget, planning and a specific skill set. We sometimes need to work within the skill sets we have in our whānau or communities, while being aware of inequitable access to digital devices and technology and the needs of tangata turi.

In terms of social media engagement, recent data for over 18-year-olds showed the most popular platform is Youtube, followed by Facebook, then Messenger, Instagram, TikTok, Snapchat, Pinterest and Twitter.<sup>28</sup> Over 50% are “silent consumers”, engaging with social media without the sound. A basic plan involves considering: What is our objective? Who is our audience? What channels are best for our audience? And what budget and capacity do we have? Finally, remembering that a lot of information and sharing still happens kanohi ki te kanohi.

*If we don't talk to our communities about what it is that they're wanting, how they want to hear it, want to see it, then we may miss the mark in relation to how we are getting that information out there.*

*(Mona-Pauline Mangakāhia Bajwa)*

<sup>28</sup> <https://socialgood.co.nz/our-mahi/>



WĀHANGA TUATORU SECTION THREE

# KEI Ō TĀTOU RINGARINGA TE ORANGA ME TE RONGOĀ



This section draws on the kōrero shared and relevant current events, literature and thinking to highlight ways we can continue our forward trajectory towards the empowering principles of excellent practice as proposed in the *2020 Guide to Vision Mātauranga report*,<sup>29</sup> and drawing forward recommendations in Te Pūtahitanga to fulfill our aspirations of rangatiratanga and oranga.<sup>30</sup>

The kōrero in this section is centred on the question: “What are the enablers for Māori contributing to the RSI sector now and in the future?”

## EMPOWER MĀORI KNOWLEDGE

Empowering Māori knowledge requires that the rich knowledge systems of both Mātauranga Māori and Western science are equally valued, Mātauranga Māori activities are resourced and are conducted by and with Mātauranga Māori experts, Māori are primary Vision Mātauranga experts, cultural expertise is valued and the scientific expertise of Māori researchers recognised, and measurements of science excellence and impact are inclusive of Mātauranga Māori.

### TO EMPOWER THE FUTURE, WE NEED TO:

#### *Leverage technology for effective information sharing and empowerment through knowledge*

- Establish a platform and landscape map for Māori research and deepen knowledge of the rangahau system.
- Expand use of a wide variety of media for different types of knowledge translation, ensuring most appropriate media for our communities, using technological developments to contribute to our common goals and aspirations.
- Engage in media training, scholar activism and be well informed of Tiriti history and application.
- Build Tiriti-led organisations.

#### *Continue to build robust, safe pathways for Māori researchers*

- Establish a group for rangatahi researchers, by rangatahi for rangatahi, and support emerging researchers through creating space and opportunity, through active mentorship and guidance, and allowing progression of responsibilities and leadership roles.
- Facilitate strengthened connection with community to create natural flow of intergenerational knowledge exchange.

#### *Develop a Māori-controlled data infrastructure*

- To ensure Māori data sovereignty best practice is upheld.
- To support wise decision-making, drawing from multiple sources of evidence.

## EMPOWER MĀORI PEOPLE

Empowering Māori requires that projects, programmes and organisations are Māori-led and co-led, Māori advice is sought for research and is valued and followed, Māori are involved as decision-makers, projects are by and with Māori, additional cultural labour is resourced, there are many Māori in the sector, Māori researchers are supported and developed, and researcher well-being is prioritised.

### TO EMPOWER THE FUTURE, WE NEED TO:

#### *Manaaki others and self, and maintain a focus on oranga whenua, oranga tangata*

- Prioritise and model self-care and care for others.
- Maintain healthy professional, personal and emotional boundaries, and avoid overload and burnout by declining requests when needed and limiting additional cultural labour.
- Incorporate self-care and respite into regular work activities, connect with te taiao, foster activities that contribute to oranga whenua, and identify and develop support systems.
- Continue to develop individual and collective consciousness, grow awareness of own positionality and of others', celebrate and acknowledge success and innovation, and find liberation in the present through incremental changes that contribute to intergenerational liberation.

#### *Strengthen collaborative ways of working together*

- Bring thought leaders together for intensive wānanga to determine direction and action.
- Strengthen connection with non-Māori allies, deepen connectivity across institutions and disciplines, and bridge silos within the rangahau Māori space.
- Align work to models founded on equitable decision-making power and autonomy.

#### *Be actively decolonial, values-led and continue the pathways of our tūpuna, for our mokopuna*

- Prioritise, normalise and grow te reo Māori and ensure its respectful use.
- Maintain a strategic focus on aspirations of oranga, ensuring decisions, actions and research activities are grounded in ancestral values.
- Continue to grow and deepen own understandings of mātauranga, through living ancestral practices and returning home.

#### *Strengthen and reinvigorate our responsibility and connection to whānau, hapū, iwi and communities*

- Include hapori in everything we do, find and create opportunities to reconnect and serve, remain centred on community aspirations and return home.
- Recognise and support iwi, hapū and diverse Māori communities as knowledge-holders, policymakers and critical enablers of individual, collective and environmental well-being.
- Direct research and resources to communities, support the relationship between researcher and community through directly resourcing community participation in rangahau, and feed information back to communities in a way that suits them best.

#### *Decentralise and create regional Mātauranga Māori RSI hubs<sup>31</sup>*

- These hubs would provide thought leadership for medium- and long-term strategic development (beyond election terms), and identify iwi, hapū, community policy priorities and needs.
- Regional hubs are adequately resourced to serve iwi, hapū and hapori needs.
- Mātauranga is prioritised and connected to kaitiaki, and benefits generated from mātauranga are shared with community

#### *Invest in and support Māori researchers*

- As decision-makers exerting their own rangatiratanga, including those who work in the RSI sector and beyond; for example, in iwi research centres.
- Expand the Māori RSI workforce, setting time-bound targets to increase numbers.
- Create opportunities for community-based researchers to take leadership roles.

<sup>29</sup> Rauika Māngai, 2019.

<sup>30</sup> Kukutai et al., 2021.

<sup>31</sup> This recommendation was originally proposed in Te Pūtahitanga; see Kukutai et al., 2022.



### **Support Māori Chief Science Advisors in key government departments**

- Chief Science Advisors (CSAs) are key connectors to the regional hubs, kairangahau Māori, community-based pūkenga (experts) and policymakers and need to be resourced to connect and extend cross-agency Māori science leadership capacity.
- In establishing and supporting these positions, ensure departments have a demonstrated commitment to Te Tiriti and strong relations with iwi and Māori organisations and communities.

### **EMPOWER MĀORI RESOURCES**

Empowering Māori resources requires that there is a focus on both Māori and academic aspirations, as well as on both publication and benefit for Māori people; the benefit from intellectual property is shared, or in Māori ownership; and a Māori worldview of excellence, impact and success is included alongside the Western view.

#### **TO EMPOWER THE FUTURE, WE NEED TO:**

##### ***Influence transformative change and decision-making, and extend this influence***

- Embrace new and entrepreneurial thinking, seek ways to influence beyond our natural locus of power, and identify opportunities to showcase Māori research using language that demonstrates its potential impact.
- Strengthen lobbying activities, collective activism and conversations of influence.
- Anticipate problems and remain persistent.
- Investigate alternative business and funding models.

### **Continue to protect and to grow Mātauranga Māori**

- Leverage opportunities for funding.
- Use the language of policy to engage at policy level.
- Scrutinise research contracts to ensure protection of data and intellectual property.
- Share contracts amongst kairangahau.

### **Develop Tiriti-based guidelines for RSI funding**

- To support funding agencies to understand and meet Tiriti obligations and opportunities with respect to their investments in RSI.
- To ensure a continued focus on equity.

### **Strengthen monitoring of Māori RSI investment and activity**

- Co-determine a cross-government approach to guide departments on how they can transparently evaluate, measure and report on how investments contribute to positive Māori outcomes and equity, support innovation to drive more equitable economic outcomes, and address the ongoing harms of colonisation and racism.
- Ensure a clear pathway for increased investment in Māori-led RSI.

### **Establish a Mātauranga Māori Commission or Entity**

- To provide leadership over Mātauranga Māori, including Māori knowledge priorities that extend beyond the RSI sector, to uphold and support the rights and interests of kaitiaki and to provide Māori science advice and decision-making alongside iwi-Crown partnership approaches. This entity would sit outside the Public Service, with autonomous governance and baseline funding.



# WHAKARĀPOOTO | SUMMARY

Working towards a Tiriti-based RSI system, upholding rights of Māori, and ensuring protection of intellectual property and mātauranga Māori has been an arduous journey, propelled forward by the actions and tenacity of Māori in the sector. Te Kura Roa drew together many Māori in rangahau and leadership roles, at a time when recent restructures threatened to disrupt progress.

Participants in the two-day hui found opportunity to connect and reconnect, to share experiences, learnings and aspirations, and to consider next steps as we continue to work towards our aspirations in rangahau through upholding Te Tiriti. The rich kōrero reinforced the centrality of our reo and tūpuna ways of living as well as the value of mātauranga and its continued place in the sector and beyond towards thriving mokopuna futures. Speakers shared kōrero on experiences of resilience, resistance, innovative thinking and transformative changes, and our need to continue the forward trajectory created by those before us, through clear supported pathways in rangahau. Our aspirations of oranga and upholding mana motuhake remain at the forefront.

Through drawing on both the kōrero and recent strategies, Te Kura Roa has arrived at a set of practical recommendations to guide the next stage of our journey and maintain forward momentum.

***Ko au ko te kura, ko te kura ko au.***



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