

Mātauranga Māori Framework for Surveillance – Issues Paper

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Theme 4: Integrated Surveillance, Ngā Rākau Taketake (NRT)

Waitangi Wood, Cecilia Arienti Latham, Dean Anderson

Background

Working with Tangata Kokiri and mana whenua, ‘an issues paper’, provides the foundation for potential impacts for mana whenua and their whanau/hapū, communities and other stakeholders. In addition to considering environmental, socio-economic risks and the broad impacts on mana whenua, granular issues such as mana whenua engagement with NRT scientists and/or the impact of Te Whakahononga and mana whenua goals and aspirations, that underpin their kaitiakitanga and rangatiratanga have been included. Issues have been collated from reports, discussions and hui with mana whenua and NRT scientists and researchers.

The aim of this paper is to record the issues that arose in the development and implementation of the Mātauranga Māori Framework for Surveillance (*‘The Framework’*) across Ngā Rākau Taketake (*‘NRT’*) research. The Te Tiriti-based *framework* was developed initially to inform the engagement of mana whenua to NRT Theme 4: Integrated Surveillance, however after an initial discussion (June 2020) with Māori-co-leads across themes, the application of the MMFS was adopted by 5 of 7 NRT themes and ultimately informed the foundation for the development of Te Whakahononga approach. Te Whakahononga was developed to engage Te Tiriti partners effectively and authentically to NRT research. The Biological Heritage National Science Challenge (*‘The Challenge’*) was committed to engaging mana whenua to NRT research and described this as a key focus for the Challenge, with its ultimate goals being that:

1. *Mātauranga Māori and kaupapa Māori research is embedded in the fight against plant pathogens, and kaitiaki are empowered to take action;*
2. *Communities and mana whenua are engaged and mobilised to participate in the battle against kauri dieback and myrtle rust - kō tātou;*
3. *Improved detection tools and an integrated surveillance system are in place, so monitoring the spread of the pathogens and diseases can inform management solutions;*
4. *Protocols and a prioritized action plan are established to preserve a representative collection of threatened germplasm, including both host plants and dependent species, and have preserved germplasm from priority species;*
5. *There is an understanding of which species and ecosystems are most at risk and what the impacts of the diseases are, so prioritisation of efforts inform better management decisions;*

6. *We understand the interactions between the hosts, pathogens and environment from genetic to landscape scales to help future-proof those species through resistance and resilience; and*
7. *New strategies and effective tools to prevent, treat, and cure the diseases that are co- designed, shared and agreed between mana whenua, communities, industry, regulatory organisations and researchers.*

The Framework encourages establishing a foundation for forming the relationship between mātauranga Māori and western science guided by three essential principles 1) equitable status of indigenous and western knowledge in research systems; 2) equitable access to data and information; and 3) equitable investment and/or resourcing. The intent of the adoption of The Framework is to consider that investment in engaging mana whenua to New Zealand's science and biosecurity systems will result in better research and biosecurity management outcomes.

Issues

- A. **Though The Challenge had expressed its intention that mana whenua were engaged with NRT as an integral partner, the key issues were primarily 'how', 'who' and 'when' to engage.**
- B. **Key challenges to adopting mana whenua and mātauranga Māori into research projects included:**
 - i) The Challenge has established its reputation on its engagement of tangata Māori and was advocating that it was leading the other Challenges in its innovations to progress mātauranga Māori research. Engagement with tangata Māori locally required a coordinated and cohesive approach. Generally, tangata Māori did not trust science and/or crown agencies. The Challenge needed to be clear about its intention and the work being undertaken by NRT scientists to ensure both brand reputation and association were managed;
 - ii) Mātauranga Māori research is a key component to The Challenge's innovation. Identifying key Mātauranga Māori experts that would or could link NRT research with mana whenua who have intimacy with their taonga and ngahere proved challenging. In most instances, scientists within NRT did not have trust relationships with these individuals or groups, and they also had limited experience in recognising mana whenua as kaitiaki and rangatira of taonga. Scientists were reluctant to engage in the exercise of engaging with mana whenua as time was required to establish the trust relationships, which was considered costly;
 - iii) In a mana whenua-led engagement, scientists may not be able to rely on their existing tangata Māori relationships. These local sensitivities need to be considered to ensure that existing and emergent relationships and interests are managed;
 - iv) There is substantive risk to mana whenua who are engaged to The Challenge and to the Māori co-leads that 'fronted' the research. Instead of successfully engaging mana whenua, mana whenua could easily be alienated from the science. Consideration also had to be given to researchers who were part of the hapū engaged to NRT research and the degree of separation from key individuals and their participating hapū and iwi organisations;
 - v) Through the relationships with Māori co-leads, researchers have direct access to mana whenua who may not otherwise engage in NRT research. By association, researchers are 'trusted' by mana whenua, which can lead to mana whenua engaging directly with researchers and outside of the cultural controls expected by The Challenge and NRT Theme co-leads. Under this scenario, researchers have no obligation to work with cultural

integrity so there is no means of protecting mana whenua and their mātauranga, which can result in mana whenua been disadvantaged and the relationship mana whenua have with NRT Māori co-leads been undermined;

- vi) There is no agreement on the correct process to engage mana whenua to the National Science Challenge and hapū and iwi to New Zealand's science system;
- vii) There is limited cultural sensitivity or capability in CRIs to understand WAI262, Te Tiriti O Waitangi (Article:II), and the cultural authority of Māori over taonga and the implications on research;
- viii) Western science is used to validate and legitimise mātauranga Māori, and Māori may have to align their principles and values to western research, marginalising their engagement to NRT research. NRT needs to determine how each knowledge system will be given equitable representation, and more significantly there must be a commitment to equitable research and indigenous knowledge investment;
- ix) The journey and learnings for Māori and scientists would be lost at the end of the programme;
- x) Changing key researchers and project leads in the planning and implementation of the research, without considering continuity and institutional memory;
- xi) That mixed signals from The Challenge and Manaaki Whenua Landcare Research board and staff, and their reluctance to invest in establishing mātauranga Māori research and elevating mana whenua into the research would result in mana whenua not being engaged appropriately to NRT research;
- xii) Uncertainty around the continuity of funding and mātauranga Māori centric programmes developed between Te Whakahononga mana whenua and NRT researchers once the NRT programme was finished;
- xiii) Data that is collected, curated and used to save taonga species would be misappropriated by scientists and agencies; and,
- xiv) Institutional racism and/or western science bias that informs 'road-blocks' that are designed to marginalise Māori or mātauranga Māori from NRT research. This includes 'claytons' opportunities which appear to provide opportunities but are not underpinned by any real commitment or intent to engage Māori to or in the research.

C. With the development of The Framework, Theme 4: Integrated Surveillance focused on data sovereignty:

- i) Who would use The Framework;
- ii) How would it be used to protect data and recognise data sovereignty;
- iii) Who owns data;
- iv) Mana whenua understanding that they need to protect THEIR mātauranga, and the implication on culture, identity, narratives, especially in the protection of mātauranga Māori;

- v) Where should data be curated;
- vi) Who should control data;
- vii) What is the role of science and CRIs in data management;
- viii) How do scientists acquire data that has a cultural authority agreement in place;
- ix) What is data sovereignty;
- x) How is Te Tiriti O Waitangi (Article:II) given effect and recognised in the management of data;
- xi) How is data integrity ensured and data volume managed;
- xii) How should data be analysed to ensure that both Māori narrative and western research are given equitable status;
- xiii) Does mana whenua want to have access to data that is not mātauranga Māori nor originating from a Māori narrative;
- xiv) What is the role of hapū and iwi in the development of data management plans;
- xv) In a research programme with hapū and iwi partners with formal agreements in place, who owns their data and narratives;
- xvi) At the end of NRT, where will the data go and how can it be accessed, i.e. who will hold and control the data;
- xvii) What access will crown and local government agencies have to the data;
- xviii) How will the quality and integrity of the data be determined;
- xix) What technology will best serve western scientists and mana whenua in NRT research to share data;
- xx) How will data collections be funded, during and after The Challenge ends.

D. The Framework also informed the development and implementation of Te Whakahononga, the approach NRT themes used to elevate mana whenua into Aotearoa's biosecurity and science systems. Issues included:

- i) There is an expectation from initial discussions with mana whenua that The Framework must be hapū-centric: how do we define hapū in NRT research;
- ii) How is the Te Whakahononga approach embedded in NRT and The Challenge research programmes;
- iii) Mana whenua feeling that their mātauranga would be 'stolen' or institutionalised and their hapū and/or iwi narrative would be lost;

- iv) Mana whenua would not have full disclosure to the science they were being engaged to;
- v) Mana whenua are unable to understand the science produced by NRT researchers;
- vi) Mana whenua do not have the capacity or capability to undertake field research;
- vii) The cost of engaging mana whenua is a risk;
- viii) Mana whenua cannot be contracted by Manaaki Whenua Landcare Research because of associated risks. This may deter other CRIs wanting to sub-contract or enter into an arrangement with mana whenua;
- ix) Mana whenua will need considerable support to produce reports;
- x) The technology that needs to be used may be beyond the capability of the mana whenua;
- xi) Mana whenua may end up with the technology invested by The Challenge but The Challenge may not receive any output or outcome for their investment;
- xii) Scientists may have unrealistic expectations about the commitments that mana whenua engaged through Te Whakahononga have made. This would include open access to sites, the acquisition and use of material without disclosed purpose, etc.;
- xiii) Level of understanding and commitment that NRT scientists have to Te Tiriti O Waitangi and their understanding of the commitment that CRIs have, as a treaty partner, to mana whenua affected by *Phytophthora agathidicida* and/or Myrtle Rust;
- xiv) Cultural competency of western scientists;
- xv) Mana whenua will take too long to understand NRT research and what is required from them, and cost of time associated with the engagement to NRT is too high;
- xvi) Mana whenua's intent to wānanga;
- xvii) Scientists working in isolation of mana whenua;
- xviii) Mana whenua disengaging from NRT research after they have been contracted;
- xix) Mana whenua unclear about the intent of The Framework and NRT research;
- xx) Mātauranga is not promoted or acknowledged as a valid knowledge system;
- xxi) Insufficient budget for mana whenua to engage in NRT research and Te Whakahononga;
- xxii) Insufficient administration and dedicated personnel support to engage mana whenua; and,
- xxiii) How are mana whenua who have engaged in Te Whakahononga elevated into Aotearoa's biosecurity system.