



## **Te Korenga – A Research, Science and Innovation System Devoid of Māori and Pacific Genius**

*“Sometimes, you get to the end of the pipeline and think, I don’t know if I want this.”*

'Te Korenga' is a concept within maramataka Māori that references an infertile cultivation space. The Māori and Tagata o le Moana ECR forum of the Te Apārangi were confronted with the reality that the environment of the current Research Science and Innovation (RSI) system in Aotearoa is unsatisfactory and unhealthy. Māori and Tagata o le Moana ECR's do not feel adequately encouraged, supported and developed.

The quote that follows speaks to increasingly expressed desires by Māori and Tagata o le Moana to leave the New Zealand research and innovation sector. If we fail to radically intervene, the entire sector will be "left proclaiming its own singular claim to universal truths on a scorched and barren earth". Whilst this is metaphorical it also holds some very physical truths; after all what is climate science without the centuries of longitudinal observational studies of Indigenous peoples on their whenua/vanua/fanua? This title aims to remind MBIE what is at stake in the system redesign and calls for MBIE to make the radical interventions necessary to ensure all our futures.

## Ko wai mātou | Our Rōpū

This rōpū sprouted from a self-organised gathering of early career Māori and Tagata o le Moana during the Te Apārangi He Pito Mata Early Career Research Wānanga, Te Wharewaka o Pōneke, June 2021. We have a shared whakapapa that stretches across Te Moana Nui a Kiwa. We have shared lived experiences, deep mutual concern and mutual responsibilities to our wider whānau and to one another. We have mutual aspirations for the R&I system that we will inherit and lead into the future carrying with us the dreams of our ancestors and desiring more and a brighter future for the next generation of Māori and Tagata o le Moana researchers.

We are the emerging potential, with an array of capability, disciplines and who look to our Tuākana and endorse the submissions of Rauika Māngai, Te Pūtahitanga, and other Māori and Tagata o le Moana led submissions and also carve our own path for the new challenges we face and anticipate for those following next. With support from Te Apārangi we have continued to build a sense of whanaungatanga through online Talanoa, to mobilise and share our collective voice, our whakaaro.

We anchor this submission in whakaaro around the importance of nurturing the whenua to ensure all of our futures. For a garden to grow organically, it needs the right conditions. Those of which have not been afforded to us.

**“Ki te kore ngā kākano e ruia ki te whenua, e kore ngā hua e tupu!”**

‘Seeds unsown do not bear fruit.’

This is a common saying known to many cultivators and maramataka practitioners of Te Tai Tokerau. Its relevance speaks to the specific efforts needed to cultivate gardens and plantations and the actions physically required to generate produce, yield and fertility every growing

season. It highlights the causal link between the action of planting a seed that is needed to start the growth process and growing that occurs ultimately leading to harvesting the fruits and benefits at the end of the growing season. This metaphor is used poignantly (within the context of the Te Ara Paerangi Green Paper) to illustrate a critical observation of the whenua (fertile growing infrastructure) of the New Zealand RSI system and the kākano or researchers, particularly the ECR developing in it. Furthermore, the emphasis of this metaphor extends to the reality that the growth of kākano is ultimately determined by the fertility and the quality of the environment it is planted in.

**"Tauhi moe langa fonua i Aotearoa"**

**"Feaki e tau momoui he tau tagata atu Pasifika i Aotearoa"**

**"Te akameitaki nei matou i te Tangata Whenua o Aotearoa nei."**

'Nurturing growth in Aotearoa'

We have adjusted a Tongan whakataukei 'langa fonua' which speaks to the importance of tilling the land for all to one that reflects our place here in Aotearoa and recognises the whenua on which we create knowledge.

We've selected these whakataukī as they are shared across Te Moana Nui a Kiwa and also in scholarship that speaks to the limitations of knowledge generation in our current approach and the possibilities of knowledge generation if we are more expansive in how we consider knowledge.

### *Tangata Whenua*

We are descendants of Hine-Ahu-One, born of the sacred red clay at Kurawaka, grown from Papatūānuku. The Earth herself. We are Māui Tinihanga the inquisitive, the seeker of knowledge, the innovator. We carry the obligation to help our wider whānau, as an expression of the hopes and dreams of our elders, desiring more for their next generations. We are also Māui-Tikitiki-a-Taranga, the youngest of the lot, the emerging rito of the pā harakeke. The potential. We represent a multitude of Māori realities, from the pā to the lecture hall. We speak from the position of rangatakapū, of emerging researchers, leaders and knowledge keepers in our respective communities. We are Tangata Whenua, we are born of this land, we were the first people to call Aotearoa home and we have an obligation to make it feel like home for those who are here by virtue of Te Tiriti o Waitangi. The Crown and MBIE are therefore obliged to ensure that not just the principles, but the articles of our founding document are enacted so that we are equally resourced to determine our own research agendas and build our own research capabilities for the preservation and creation of our own mātauranga for the betterment of our own people. What is good for Tangata Whenua, is good for all.

The primary role of Te Tiriti o Waitangi from one Tangata Whenua perspective is to prevent the alienation of Tangata Whenua from our land, ensure equity, uphold rangatiratanga with equal explanatory power as Tangata Whenua. We also support our whanaunga the Tagata o le Moana in their aspirations for inclusion and equity in Aotearoa as they seek empowerment and resources in uplifting themselves. Many reports of the Waitangi Tribunal clearly outline the actions required by The Crown and MBIE for treaty redress and engagement. This vision is built from a centering of Te Tiriti; not just as a concept to be placed in a series of promotional commitments but as a foundation for action and partnership. We support the 2021 report *Te Pūtahitanga: A Te Tiriti-led Science-Policy Approach for Aotearoa-New Zealand* which provides a framework for realising the Crown's constitutional responsibilities under Te Tiriti o Waitangi in the context of science policy. MBIE should also consider recommendations from the Waitangi Tribunal (Ko Aotearoa Tēnei WAI 262); particularly 6.5.3 - "*the creation of a Māori purchase agent as the appropriate expression of partnership in the science sector*". That is tino rangatiratanga in action. Te Ara Paerangi allows for an opportunity to enact these in practice to implement systemic change.

### *Tagata o le Moana*

Mātauranga, Moana-centred and Moana-grounded knowledges and practices contain wisdom that is currently missing from our research and innovation sector. For Mātauranga Māori to be nurtured, acknowledged, and fully appreciated, we propose a 'mana ōrite' model that speaks to an agreement between Iwi-Māori and the Crown where they are both provided equal explanatory power; their knowledges and the values that underpin them are considered to be equally valid. *Mana orite* allows us to ground and articulate our collective yet specific responsibilities now and for generations to come. We wish to reiterate our commitments as whanaunga to upholding Tangata Whenua tino rangatiratanga. Tangata Whenua are Tagata o le Moana, and our whanaungatanga relationship calls us to actively dismantle systems that do not meet this commitment. Our knowledges have deep ancestral connections that are both rooted on this whenua and routed through Moana nui a Kiwa. As such, the garden that needs to be tilled in Aotearoa is one that uplifts all of Tagata o le Moana knowledges (inclusive of Māori) whilst also recognising the role that we as Tagata o le Moana not of this whenua have in ensuring conditions are suitable for life to grow. So while many of our recommendations read as Māori and Tagata o le Moana we wish to emphasise that in the first instance we call on MBIE to meet their obligations to tangata whenua on this whenua and Tagata o le Moana communities who are part of the Realm of New Zealand.

The realm of New Zealand continues to hold Pacific nations in its grasp. It is for this reason that this vision calls MBIE to account for how they build research sectors not just for Tagata o le Moana who answered the call to migrate to New Zealand and fill a labour market gap; but also for Tagata o le Moana in the region for whom New Zealand continues to reap international benefits from (Cook Island, Tokelau and Niue). This may include speaking to scholars and community members from these islands to establish what this support must look like.



Figure 1: Institutional walls: Conaco, M & Naepi, S

### *Ecology of Knowledges*

The garden also enables us to connect to wider critical scholarship that articulates how knowledge is currently constructed and the limitations that this creates in terms of possibilities. De Sousa<sup>1</sup> speaks of our current academy as ‘abyssal thinking’ where everything outside of the western construction of knowledge becomes unknowable and therefore non-existent, it falls as it is into the abyss. The image above depicts this abyss and clearly shows us how different gardeners produce different gardens<sup>2</sup>. In response to abyssal thinking, De Sousa calls for an ecology of knowledges, where each knowledge is valued for the contribution for what it brings to the whole. For too long our sector has invested in old Oak trees, poured money into a plant not made of this whenua and as a result plants from this whenua have withered and it is our responsibility to create a fertile ground on which both plants can thrive.

The garden is also an analogy of the holders of knowledge, in this case, the early career researchers. For too long the science ecosystem has nurtured the garden of diverse early career researchers with the same fertiliser, using the same methods and techniques, in order to meet the same principal aim of economic production. Most of the plants will grow well. Some

<sup>1</sup> de Sousa Santos, B. (2007). Beyond abyssal thinking: From global lines to ecologies of knowledges. *Review (Fernand Braudel Center)*, 45-89.

<sup>2</sup> Naepi, S. (2021). Pacific women’s experiences working in universities in Aotearoa New Zealand. *Higher Education Research & Development*, 40(1), 63-74.



will thrive better than others. Some plants do not thrive well at all but they will tolerate their conditions and others will cope and adapt to survive. The issue with using a monocultural approach to this garden is that only a few plants benefit. If there is no other food type, method or technique to manage the plants - the plants will not reach their full potential. So too is the case for early career researchers if they do not receive support and care appropriate to their needs. For Tangata Whenua and Tagata o le Moana, the system needs to respond to the needs of the early career researchers through the provision of support that values language, identity and culture.

### *Our current garden*

This submission reveals two realities from the perspectives of our collective talanoa:

- The RSI whenua has not been adequately prepared to support Māori and Tagata o le Moana kākano (researchers and ECR's) to grow.
- Māori and Pacific Kākano have not and are not intentionally seeded and developed in the whenua that is New Zealand RSI environment.

We ask MBIE to create the conditions in our shared garden for Māori and Tagata o le Moana to contribute and grow a rich, biodiverse garden that enables our communities to thrive and contributes to the wider desires of Aotearoa.

## Mā wai tēnei tuhinga? | Who is this submission for?

In order for this submission to have its intended impact, we request that it is read and responded to by Tangata Whenua and Tagata o le Moana. For others, it is a window into our collective experiences and aspirations as we stand on the shoulders of our ancestors while envisioning a brighter future for our descendants. Additionally, we invite MBIE to reach out to our collective in writing the white paper as we believe that in working alongside each other we will be able to grow a garden that will nourish us all.

**“No more building other people’s  
dreams, it is time to build our own”**

## Ā mātou tono | Recommendations

The inequities and imbalances in the RIS sector are well-known.<sup>3</sup> We make the following nine recommendations for change:

1. Release funding and set aside for Māori and Tagata o le Moana communities to make research and innovation pathways more stable and abundant for Māori and Tagata o le Moana.
2. Empower and enable that Mātauranga and Tagata o le Moana epistemologies are valued knowledge systems and every proposal, report, and the funds must and can evaluate it as such. This should also include releasing a public statement outlining this commitment.
3. We need a sustainable pipeline from kohanga to whare wānanga and beyond where Māori and Tagata o le Moana researchers must be enabled to connect to their cultural epistemologies and hapori throughout the RIS sector no matter which institution they are employed in.
4. Create an onboarding pathway and process (by Māori and Tagata o le Moana for Māori and Tagata o le Moana) that is epistemology based.
5. Build pathways that bring more Māori and Tagata o le Moana practitioners into the RIS sector that do not require assimilation to be successful.
6. Enable a fair, equitable and just representation (weighting) for Māori and Tagata o le Moana epistemology into the workforce that will drive the funding and strategic direction of Aotearoa's RIS sector.
7. Reach out to Māori and Tagata o le Moana and engage directly with Iwi, Hapū, and Whānau.
8. Promote and support ECRs as those who innovate and create partnership opportunities that invite engagement. We are a rōpū keen to serve our communities through our time and expertise, as connectors, that can seek, find, source and enable transformation.
9. University and institutional overheads need to be removed for Māori and Tagata o le Moana led research in order for the pipeline to be truly equitable. They stifle opportunities to support and grow more students in the RIS sector and build stronger relationships with Māori and Tagata o le Moana communities that we work in partnership with.

---

<sup>3</sup> See suggested readings



## Kono | Offerings from Our Garden

As an act of manaakitanga we share offerings of kai; the fruits of labour from our collective garden. With the hope that our experiences and aspirations will not remain as just food for thought, but sustenance for all as we collectively envisage what changes are desperately needed to ensure a flourishing future for all. If our garden flourishes, then everybody does.

Your kai is delivered in kono weaved from our collective whakaaro:

- **Te Kono Uruuru Mana-Motuhake:** Our roots in a changing landscape: Epistemology, Iwi/Hapū whakaaro and Mātauranga
- **Te Kono Uruuru Taonga:** Establishing our forest: growing, nurturing and protecting our kaimahi
- **Te Kono Uruuru Whenua:** Building a strong ecology of valued whānau members



Figure 2: Some of our rōpū at He Pito Mata

# Te Kono Uruuru Mana-Motuhake

Ko hotau tupu'angá he 'ātakai feliliuaki: Epitemolosia, talatukufakaholo he 'imisí mo e 'iló

Our roots in a changing landscape: Epistemology, Iwi and Hapū whakaaro and Mātauranga

## Context

- Vision Mātauranga science policy has placed emphasis on the importance of Mātauranga Māori and other rich non-hegemonic knowledge systems held by Māori and Tagata o le Moana communities. There have been significant tensions including the extractive treatment of this knowledge by researchers and a lack of reciprocity.
  - No more *“We will be the ones that research you, you will be the ones that are researched”*
- There are paternalistic attitudes towards Mātauranga Māori and Tagata o le Moana knowledges. This paternalistic attitude results in very few Māori and Tagata o le Moana on funding panels to determine whether these knowledges will be appropriately protected by researchers. The few Māori and Tagata o le Moana who are on panels are overburdened and overstretched in their capacity to fully realise and engage in their panel commitments.
  - *“Without better opportunities to influence [make] decisions, it is unlikely that there will be transformation to the research, science and innovation system that benefits Māori and Tagata o le Moana early career researchers.”*
- There are many existing hoops for our communities to jump through to participate/collaborate/lead research (to get funding, be able to lead the project, administrative burden). The current model does not recognise other forms of expertise based on how they measure impact.
  - “A recent example (when submitting a bid) the expertise of our rongoā expert wasn't accurately captured in the MBIE CV format because they assess impact as peer reviewed publications, commercial outcomes etc. To improve the likelihood of receiving funding we had to include members in our research team who had academic and commercial 'impact', which is a falsehood when the mana and expertise for this specific project was from our rongoā expert. And on another note, they explicitly stated that they haven't felt safe to share their knowledge in the past

due to the ongoing cultural misappropriation but felt safe to do so with a Māori and values-led organisation

- *“Our Elders, our experts in the field that don’t necessarily have Masters/PhDs but are well respected in our families and communities and are central to creating research with impact.”*
- Māori and Tagata o le Moana early career researchers are often included as an afterthought of other people’s ideas:
  - *“Don’t ask us as a tag on to a project that looks Māori and Tagata o le Moana...and have us on there as a PhD researcher to do the mahi, then not welcome the results that speak back to the oppressive knowledge systems they continue to recycle.”*
- Connecting with our communities and our knowledge and practice is critical to our success and sustainability in the system however, we don’t get time and space to do this.
  - *“Our vision of the research and innovation sector is one where Māori and Tagata o le Moana peoples are able to bring their communities and ancestors with them.”*

## Solutions

- MBIE needs to create time, space resources and networks to demonstrate our epistemologies and perspectives.
  - *“Don’t ask us how, let us SHOW you how”*
  - Potentially requiring a 'whakawhanaungatanga' plan in research grants, for the process of co-designing, implementing, and then returning benefit from rangahau.
  - Open flexible grants that can be applied for throughout the seasons as things change/needs arise / matters become urgent. At the moment annual/ bi-annual opportunities can be missed if you are not on the pulse.
- The design of Māori and Tagata o le Moana research priorities should be led by Māori and Tagata o le Moana including our communities with sufficient funding and resourcing.
  - *“We do not want scientists and researchers taking the voices of communities away - but to devolve power and create space for marginalised communities to be part of the science system.”*
- Our Māori and Tagata Moana knowledges belongs with us and our communities.

- “In practice: Let Iwi or Tagata o le Moana communities operate in a self-determined way, they hold the funds, they choose the workers, they tell their own stories in their own ways. They determine what the next steps will be.”
- Māori and Tagata o le Moana have authority and control over our approach to research, science and innovation, and Mātauranga Māori
- Māori and Tagata o le Moana have equitable access to funding from the RS&I budgets
- Establish Māori and Tagata o le Moana science entities or organisations dedicated to Māori and Tagata o le Moana knowledge, science and research which has its own pool of funding while also strengthening and supporting Māori and Tagata o le Moana capacity within each of the CRIs and universities.
  - *“This could create more jobs for Māori and Tagata o le Moana graduates (in the belly of the beast), and be directed around Māori and Tagata o le Moana expert guidance.”*
  - *“There are limited options for Māori and Tagata Moana ECRs beyond Western centric government and Crown research institutes, which impacts the opportunity for professional and personal development in culturally safe spaces. And the desire to stay in academia when it is not safe”*
  - Like the options for schooling: kura kaupapa Māori, bilingual schools and bilingual units, diverse career options would benefit Māori and Tangata o le Moana researchers.
- More research establishment grants for communities:
  - *“[I] feel guilty when you work with a group and then don’t get the money - it’s unfair and inequitable.”*



Figure 3: Image by Taylor Te Atarua drawn while at He Pito Mata

# Te Kono Uruuru Taonga

## Oa 2. Fokotu'u ha'atau vaotātā: fakatupu, tauhi, mo lehilehi'ī si'ī kau ngāuē

**Establishing our forest: growing, nurturing and protecting our kaimahi.**

### Context

MBIE has an opportunity to plant seeds for change that will grow a garden that nurtures and cares for all of Aotearoa. Our vision of the research and innovation sector is one where Māori and Tagata o le Moana are able to bring their communities and ancestors with them to navigate the multitude of different careers in a thriving and integrated R&I sector. However, It is increasingly clear that our Pipeline is Pakaru<sup>4</sup> - broken.

Currently:

- Māori and Tagata o le Moana do not have clear education pathways into stable research careers.
  - *“My dad left school at 14, and always said to us, “get the education, then you can have a job you want”. Fast forward to the end of my PhD and ... auē... where are the jobs? People with parents who have gone through higher education might be a bit more prepared for the hidden curriculum.”*
- There is little recognition of the personal journey, during and beyond PhD where kairangahau are not valued for their work
- The lack of Māori and Tagata o le Moana in R&I results in many ECRs taking on leadership roles before we've had time and space to establish research programmes, develop leadership skills and be culturally confident to operate safely in these environments (no time to undertake leadership, Te Reo Māori and tikanga learning/training critical to our success and sustainability in the system).

---

<sup>4</sup> Naepi, S., McAllister, T. G., Thomsen, P., Leenen-Young, M., Walker, L. A., McAllister, A. L., ... & Suaaliia, T. (2020). The Pakaru 'pipeline': Māori and Pasifika pathways within the Academy; McAllister, T. G., Naepi, S., Wilson, E., Hikuroa, D., & Walker, L. A. (2020). Under-represented and overlooked: Māori and Pasifika scientists in Aotearoa New Zealand's universities and crown-research institutes. *Journal of the Royal Society of New Zealand*, 1-16.

- The pipeline relies on the goodwill of senior Māori and Tagata o le Moana to mentor our ECRs contributing to the expected invisible workload of senior Māori and Tagata o le Moana researchers
  - *“A research career seems like a vow of poverty that they would have to do for love”*
- Māori and Tagata o le Moana ECRs face significant burnout as we are expected to be all things to all people, including providing cultural knowledge and guidance outside of standard job descriptions<sup>5</sup>.
  - *“Sometimes, you get to the end of the pipeline and think, I don’t know if I want this.”*
- As Māori and Tagata o le Moana in the sector, we hesitate to encourage others to follow after us - it is no longer a viable and secure career for our communities and in some cases workplaces are not safe environments.
  - *“We need to prepare our home before our students get here.”*
- There is little recognition from senior colleagues that the cost of living has increased significantly<sup>6</sup>, the salaries that they offer during training and ECR career roles do not cover the material cost of living in Aotearoa New Zealand
  - *“Maybe you just want to get a normal job so you don’t have to worry about f\*cking paying rent”*
- The low number of Māori and Tagata o le Moana working in our universities mean that very few are teaching - they have their time ‘bought out’ with research grants. In turn, this means the much needed mentorship and presence of Māori and Tagata o le Moana in public-facing roles such as teaching is limited.
- Our Tagata Te Tiriti colleagues do not have the same challenges of being thrust up too early. While we are being thrust up into leadership positions with high administrative burdens (fighting a system that is not designed for us) they are establishing themselves as academics and moving quicker through the promotion system.
- We need more safe physical and online spaces for Māori and Tagata o le Moana support networks to gather and support one another and to wānanga pathways forward, developing in-depth Māori and Tagata o le Moana expertise.

---

<sup>5</sup> Haar, J., & Martin, W. J. (2020). Maori Scientists Experiences of Work: The Cultural Double-Shift and the Drivers and Consequences. In *Academy of Management Proceedings* (Vol. 2020, No. 1, p. 14915). Briarcliff Manor, NY 10510: Academy of Management.

<sup>6</sup> Soar, M., Stewart, L. C., Nissen, S., Naepi, S., & McAllister, T. (2021, November 26). Sweat Equity: Student scholarships in Aotearoa New Zealand’s Universities. <https://doi.org/10.31235/osf.io/y4t7c>



## Solutions

- Invest in a clear pipeline, from kōhanga/pre-school to whare wānanga and beyond with support and resourcing, and structures to help guide rangatahi into permanent careers within the R&I system
  - *“We need to be strategic about how we transform the places from within.”*
  - *“We could consider the Canadian Tri-Agency national Indigenous mentoring programme as an example of long term, multi-levelled investment into developing Māori and Pacific for the R&I sector. This programme includes small research grants, mentoring at different stages to enter the R&I sector, national gatherings, regular province gatherings, internships, and professional and cultural development.”<sup>7</sup>*
  - *“We need programmes like the AUT early career programme where people are hired in clusters (and it’s funded by the VC for a while so incentivises the departments to do it), but also ones where we get a post doc as part of it, so we are able to build research programmes, links, and skills before we have to teach and supervise (a pathway but with steps!)”*
- We urgently need to invest in data analytics that will enable us to understand where Māori and Tagata o le Moana ‘leak’ out of the pipeline<sup>8</sup>. This includes disaggregated data to build an understanding of attendance, retention, engagement and success in our research and innovation institutions.
  - We cannot continue to enable the higher education sector narrative that compulsory education does not provide them with enough Māori and Tagata o le Moana STEAM students; research shows that Māori and Tagata o le Moana transition into postgraduate is significantly low<sup>9</sup>.
  - Pūhoro is a programme we may wish to exemplify throughout the system that provides a ‘whānau wrap around’ approach by supporting rangatahi to navigate the STEM landscape (Science, Technology, Engineering, Mathematics and Mātauranga)<sup>10</sup>
  - Ultimately aiming to ensure our rangatahi have equitable access to STEM education and create pathways to high value careers

---

<sup>7</sup> <https://cihr-irsc.gc.ca/e/51161.html>

<sup>8</sup> Naepi, S., McAllister, T. G., Thomsen, P., Leenen-Young, M., Walker, L. A., McAllister, A. L., ... & Suaaliia, T. (2020). The Pakaru ‘pipeline’: Māori and Pasifika pathways within the academy.

<sup>9</sup> Naepi, S., Wilson, E., Lagos, S., Manuela, S., McAllister, T. G., Kidman, J., ... & Kokaua, J. (2021). Where are we now? Patterns of Māori and Pasifika enrolment in the Natural and Physical Science and Society and Culture fields in Aotearoa New Zealand. *Higher Education Research & Development*, 40(1), 90-103.

<sup>10</sup> <https://www.puhoro.org.nz/>

- *“We may wish to adapt or build on the TEC student model”*
- Leadership Development
  - Māori and Tagata o le Moana leadership training.
  - Expansion of opportunities for Māori and Tagata o le Moana researchers to participate in programmes like Mana Moana<sup>11</sup> which enables leadership from a Māori and Tagata o le Moana standpoint as opposed to training Māori and Tagata o le Moana to fit into business as usual.
  - Governance internships such as current roles on the National Science Challenges.
- Mentorship and tuākana/teina relationships need to be incorporated in the pipeline and funding mechanisms.
  - Support to learn how to do our dual roles - balancing research worlds, supporting rangatahi, working with our communities, how to teach/lecture. Institutions should have to meet a minimum standard of equity to receive funding (similar to TEC equity funding).
  - *“How does your organisation truly invest in you as an ECR? To be mentored, to be trained in understanding the science system and to do that well. To be able to achieve excellence in relationship development, knowledge creation, systems and infrastructure to support excellence, and to do all of this within values embedded.”*
- National training for non-Māori/non-Tagata o le Moana to enable them to better allies within research and innovation sector:
  - Historical drivers for contemporary context e.g Wall Walk<sup>12</sup>
  - How to teach and mentor Māori and Tagata o le Moana learners eg Ako Aotearoa<sup>13</sup>
- We need more funding opportunities targeted for Māori and Tagata o le Moana and to start addressing low-hanging fruits - e.g. induction/training/onboarding system for Māori and Pacific early career researchers.

---

<sup>11</sup> <https://www.leadershipnz.co.nz/mana-moana>

<sup>12</sup> <https://www.thewallwalk.co.nz/>

<sup>13</sup> <https://ako.ac.nz/professional-learning/>

it won't be fixed overnight,



but we can light small fires.

Figure 4: Taylor Te Atarua, drawn at He Pito Mata

# Te Kono Uruuru Whēnua

## 'Oa 3. Langa ha fonua malohi: fonua mohu 'ilo - ko e 'ilo lavame'a mo tokoni

Building a strong ecology of valued hapori

### Context

To build a strong RSI system we need to ensure that all community's knowledges are able to thrive and contribute to our sector. We need to create and sustain an ecology of knowledges<sup>14</sup>, where we respect what each community's knowledge systems bring to the space and find ways to support each other in their growth. In order to do this, there needs to be a rebalancing of power within the system where communities, Iwi, and Hapū are seen and treated as partners in the research process; not as clients, end-users or participants. If we continue to treat community, Hapū and Iwi as external to the research process or as end-users then we will continue to disincentive Māori and Tagata o le Moana communities from participating in the RSI sector.

This is about valuing Māori and Tagata o le Moana kaimahi, and their communities who contribute to research and innovation in Aotearoa.

Currently:

- We (Māori and Tagata o le Moana researchers and community research partners) are always included as a sub-part of other people's ideas but through our indigenuity (Indigenous ingenuity), end up transforming projects for the benefit of those who matter, while rarely being recognized for this. It is time we are valued and Māori and Tagata o le Moana are given leadership for research focused on Māori and Tagata o le Moana instead of being treated as an addition.
  - No more *"We will be the ones that research you, you will be the ones that are researched"*
  - No more *"Decisions are made about us, without us."*
  - We now have a *"Low tolerance for building other people's dreams."*
- There are so many hoops for our communities to jump through to participate/collaborate/lead research (to get funding, be able to lead the project,

---

<sup>14</sup> de Sousa Santos, B. (2007). Beyond abyssal thinking: From global lines to ecologies of knowledges. *Review (Fernand Braudel Center)*, 45-89.

administrative burden) and Māori and Tagata o le Moana researchers then always have to run defence as we try to ensure that commitments made to our communities in the initial conversations about the research are adhered to and not lost in the bureaucracy of completing research.



Figure 5: Institutional habit: Conaco, M & Naepi, S

- “We have to be *PAINS IN THE BUTT*” to keep things right which as noted further down can jeopardise our own progression through institutions and our own wellbeing.
- “Support is needed for those Māori/Pacific research partners that are community-based to prevent and stop bullying by scientists.”
- The system values and rewards product, not the process
- The system funds, and allows bad behaviour.
  - Funding system that allows Māori and Tagata o le Moana aspirations to be spoken for them by others.
  - “We can’t get a Māori so we can’t do it”
- We are under-utilising available data to inform strategic investment into Māori and Tagata o le Moana research.

## Solutions:

- In practice: subcontract researchers to be independent and provide or partner with ancillary services to support communities to lead research so the success is for both partners in research.
- Māori and Tagata o le Moana need a regular working relationship with MBIE that includes
  - Māori and Tagata o le Moana ECRs at decision-making tables, i.e funding committees, policy writing committees and hiring committees.
  - MBIE should hold once a year gathering with Māori and Tagata o le Moana ECRs to discuss their concerns and opportunities.
- Further, legislative mechanisms to protect and ensure ECRs have decision-making abilities through voice, representation, co-design and leadership within the sector, and where MBIE are held accountable to such provisions
- Our institutions need to provide clear workforce pathways for Māori and Tagata o le Moana ECRs
- Value of Māori and Tagata o le Moana ECRs reflected in funding models
  - Māori and Tagata o le Moana ECR specific funding to enable leadership in the research process.
- No more rolling contracts where we get brought in to sort things out (or tick a VM box that they've missed) and end up with 10x more work (opportunities but not necessarily paid).
  - *"No more building other people's dreams - working under colonial endeavours."*
  - Opportunities to allow people to do what they are best at doing - don't need a PhD to lead a kaupapa.
  - A barrier to research funding is that research projects can only be led by established academics. Being an "Industry partner" doesn't give us a step into research



- Pay equity and pay transparency is urgent for Māori and Tagata o le Moana. Institutions take too long to promote Māori and Tagata o le Moana, which contributes to a lack of Māori and Tagata o le Moana in the research sectors<sup>1516</sup>.
  - Promotion processes need to be changed to reflect bias. For example, at UoA senior lecturer and senior lecturer above bar levels, junior academics need two letters of support from colleagues, which means you often have to keep the support of senior colleagues, and can't call them out (or even call them in).
  - We need a future with permanent employment opportunities and secure, stable opportunities throughout the system.

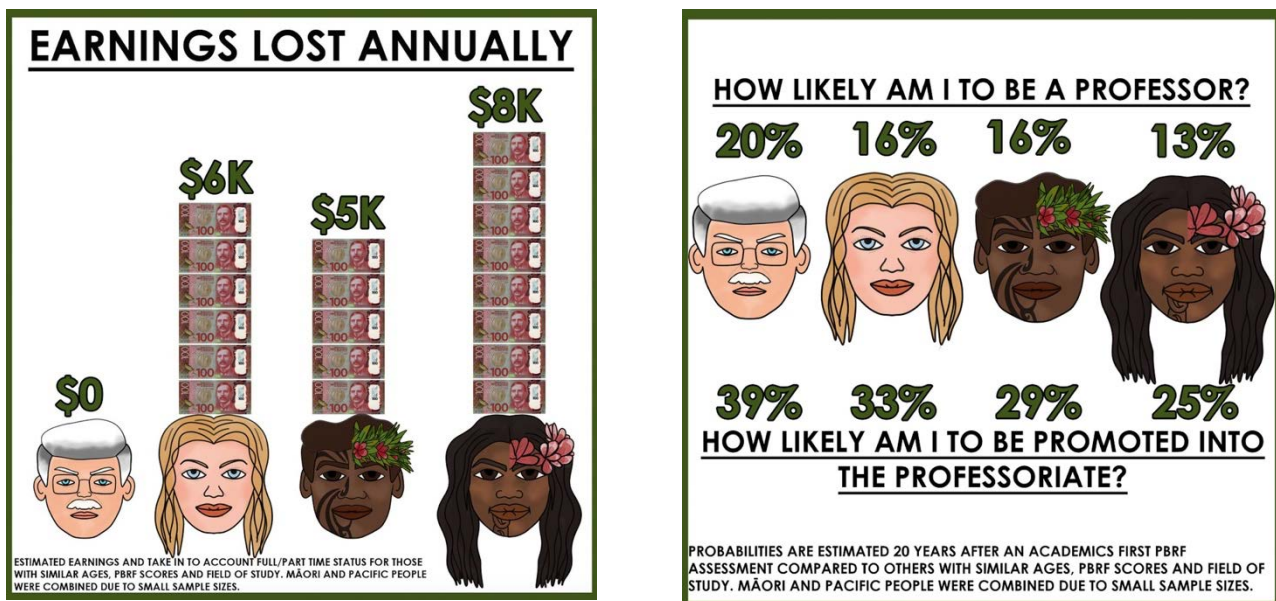


Figure 6: McAllister, T. G., Kokaua, J., Naepi, S., Kidman, J., & Theodore, R. (2020). Glass ceilings in New Zealand universities. *MAI Journal*, 9(3), 272-285.

- Further, part-time, flexible work arrangements to allow parents/caregivers to contribute within their capacity.
- Family friendly institutions that enable and celebrate whānau commitments, presence in physical spaces and work life balance
- Hapū / Iwi shared employment arrangements made possible.

<sup>15</sup> McAllister, T. G., Naepi, S., Wilson, E., Hikuroa, D., & Walker, L. A. (2022). Under-represented and overlooked: Māori and Pasifika scientists in Aotearoa New Zealand's universities and crown-research institutes. *Journal of the Royal Society of New Zealand*, 52(1), 38-53.

<sup>16</sup> McAllister, T. G., Kokaua, J., Naepi, S., Kidman, J., & Theodore, R. (2020). Glass ceilings in New Zealand universities. *MAI Journal*, 9(3), 272-285.

- Co-create funding mechanisms that allow community-led research ideas to be funded
  - Could consider blind grant processes (funding selected on an idea - similar to Health Research Council Explorer grants)
  - Iterative peer review processes - Canadian Institute of Health Research has iterative peer review for Indigenous health research that ensures eventually Indigenous-led projects receive funding.
  - Establishment grants - Community gets funding to work with researchers as opposed to researchers receiving funding to work with community.

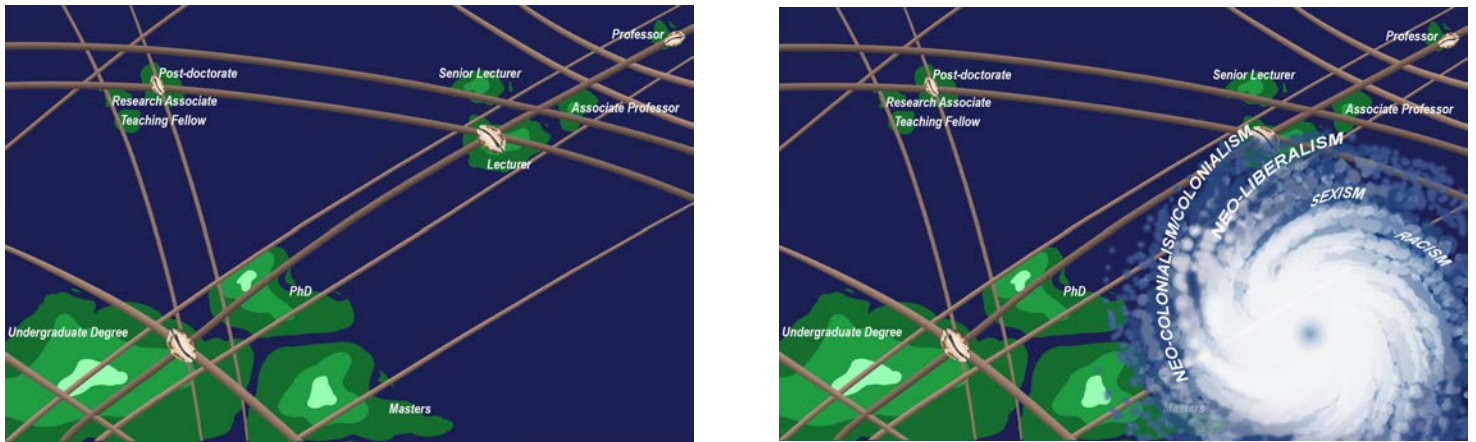


Figure 7: 'Pacific Navigation of Academic Pathways' in **Naepi, S.**, McAllister, T. G., Thomsen, P., Leenen-Young, M., Walker, L. A., McAllister, A. L., ... & Suaaliia, T. (2020). The Pakaru 'Pipeline': Māori and Pasifika Pathways within the Academy. *The New Zealand Annual Review of Education*, 24, 142-159.

**“Hūtia te rito o te harakeke, kei hea te  
Korimako e kō?”**

**”If one should pluck out the tender shoot of  
the flax, where will the Korimako sing its  
song?”**

We are the rito in the garden that gains protection, mentoring and opportunities from our more established peers. Their contribution to us is often at a cost of time, knowledge and reputation and is a tax to them by virtue of their desire to help us grow. Lest their sacrifices be in vain. For did we exist at all if the Korimako does not sing of our existence?

MBIE has an obligation to ensure that the potential of the rito is realised in order to pave the way for future pā harakeke grown from healthy soil and flourishing in a salubrious environment.

We thank MBIE for creating the space for us to gather as a collective and consider the garden that has been made for us, and we hope that you hear our call to create a flourishing garden for us all.

### **Ko Tai mihi e papki atu nei | Acknowledgements**

We wish to acknowledge Dr Tara McAllister and Dr Yvonne Ualesi for providing a final read-through of the submission. He mihi aroha hoki ki a Hinerangi Edwards, your insights have proved invaluable for the growth of our garden. We wish to acknowledge the support of the many voices across vei mua na who translated the kono into vagahau niue, Lea Faka-Tonga, and Te reo Māori Kūki 'Āirani; vinaka vaka levu Siosaia Sisitoutai (Tonga), Ioane Aleke-Fa'avae (Niue, Tonga), and Tereapii Solomon (Aitutaki, Cook Islands). Vinaka Java Grant for your support in bringing the document together aesthetically. Finally thank you to Dr Sereana Naepi, Lucy Kaiser, Kristie-Lee Tamati-Thomas, Te Rerekohu Tuterangiwhiu, Rere-No-A-Rangi Pope and Dr David Fa'avae for their work in transforming the talanoa into the submission.

## He mihi nui hoki ki a koutou | Vinaka vaka levu

Lucy Kaiser | Kāi Tahu, Kāti Māmoe, Waitaha

Kristie-Lee Tamati-Thomas | Ngāti Mutunga o Wharekauri, Ngāi Tohora, Te Atiawa, Rapuwai

Sarah-Kay Coulter, Ngāti Porou | Te-whānau-a-apanui, Ngati Maniapoto, Waikato-Tainui, Ngāti Māhanga

Sereana Naepi | Naitasiri, Pākehā

Tara McAllister | Te Aitanga a Māhaki

Rere-No-A-Rangi Pope | Ngā Ruahine, Te Āti-Awa

Helena Rattray | Te Mana, Ngā Rauru, Ngāi Tahu.

Edmond Carrucan | Ngāti Hako, Tainui, Ngāti Porou

Lara Greaves | Ngāpuhi, Pākehā, Tararā

Sylvia Tapuke | Ngāti Haka-Patuheuheu, Samoa

Rory M.S. Clifford | Kāi Tahu, Kāti Māmoe

Katarina Gray-Sharp | Ngāti Rangi, Ngāti Kauwhata, Ngāti Huia ki Pareraukawa

Alana Alexander | Te Hikutu: Ngāpuhi, Pākehā

Chrystal O'Connor | Ngāti Haua, Ngāti Paoa

Leilani Walker | Te Whakatōhea

Naomi Puketapu-Waite | Ngāruahinerangi, Ngāti Ruanui

Samuel Carrington | Te Arawa, Ngāti Whakaue, Ngāti Pīkiao

Zaramasina Clark | 'Ohonua, 'Eua, Pākeha

Julia Wilson | Te Arawa

Georgia Mae Rangikahiwa Carson | Ngāti Whakaue

Taniela Lolohea | Vava'u-Ofu, Kolomotua

Nathan Kenny | Ngāi Tahu, Te Ātiawa, Pākeha

Dion Enari | Lepa, Malaela, Vaiala, Nofoali'i, Safune

Kate Mauriohooho | Ngāti Raukawa ki Wharepuhunga, Ngāti Tūwharetoa, Waikato, Ngāti Maniapoto

Sally Owen | Te Rarawa

Haukapuanui Vercoe | Te Arawa, Tūwharetoa, Te Āti Haunui-ā-Pāpārangi, Ngāti Pāhauwera, Ngāi Tahu

Shari Gallop | Ngāti Maru, Te Rarawa

Akuhata Bailey-Winiata | Ngāti Whakaue, Tūhourangi, Ngāti Tutetawha

Marcia Leenen-Young | Ta'u Manu'a, Pākehā

Victoria Helen Woolner | Kimiangatau, Mauke, Pākehā

Simon Barber | Kāi Tahu

Lemoa Henry S Fesuluai | Vaimoso, Salelologa Samoa

Kendon Bell | Ngāti Maru, Ngāti Porou ki Harataunga ki Mataora

Charmaine 'Ilaiū Talei | Tatakamōtonga and Houma, Kingdom of Tonga

David Eccles | Rangitāne o Wairau

Dylan Asafo | Salani, Siumu, Satalo, Moata'a, Leufisa

Lisa Kremer | Kāi Tahu, Kāti Māmoe, Waitaha

Symon Palmer | Ngāi Te Rangi

Siobhan Tu'akoi | Holonga, Tongatapu, Pākehā

Kirita-Rose Escott | Ngāti Kahungunu ki Wairoa, Samoa, Pākeha

Yvonne Ualesi | Mulivai Safata, Saipipi, Lotopa, Savalalo, Samoa, Fakaofu, Tokelau, Ovalau, Fiji

Matthew Scobie | Kāi Tahu, Pākehā

Tara Ross | Funafuti, Tuvalu; Pākehā

Indigo Michael | Nukufetau, Tuvalu, Ngāti Kahungunu

Cat Mitchell | Taranaki, Pākehā

Moeata Pele Keil | Vaimea, Lotopa, Afega, Afiamalu

Rachel Lawson | Ngāruahine, Pākehā

Moana Rarere | Rongomaiwahine, Ngāti Kahungunu, Tūhoe

Melissa Carey | Ngāti Raukawa, Ngāti Huri

Pesetā Fa'amatuāinu To'oto'ole'aava Lama Tone | Pu'apu'a, Lufilufi, Fasito'o Uta, Vaimoso

Georgia McCarty | Waikato - Tainui, Ngāti Kahungunu ki Wairarapa

Jefferson Dew | Ngāti Kahungunu ki Wairarapa

Dr Atakohu Middleton | Ngāti Māhanga

Talei Jackson | Kiuva, Bau, Tailevu, Pākehā

Analosa Veukiso-Ulugia | Aukilani, Siufaga Falelatai, Malie

Rebecca Fitzgerald | Kāi Tahu, Pākehā

Nikki Renall | Taranaki, Pākehā

Mena Vaimasenuu Welford | Moata'a, Samoa

Anna Edwards | Rongowhakaata, Ngāti Kahungunu

Louise Hennessy | Ngāti Maniapoto

Aidan Joblin-Mills | Ngāti Porou

Briana Holloway | Kai Tahu



## Further Evidence

If MBIE does not have access to these readings please reach out and we will provide them. This list is indicative of a significant amount of scholarship that examines Māori and Tagata o le Moana experiences in our RIS sector.

- Baice, T., Lealaialoto, B., Meiklejohn-Whiu, S., Fonua, S. M., Allen, J. M., Matapo, J., ... & Fa'avae, D. (2021). Responding to the call: talanoa, va-vā, early career network and enabling academic pathways at a university in New Zealand. *Higher Education Research & Development*, 40(1), 75-89.
- Baice, T., Naepi, S., Thomsen, S. A. P., Muller, K., Leenen-Young, M., Manuela, S., & Sisifa, S. (2021). Developing Our Voices: Pacific Early Career Academics' Journeys in Aotearoa New Zealand. *The Journal of New Zealand Studies*, (NS33).
- Barber, S., & Naepi, S. (2020). Sociology in a crisis: Covid-19 and the colonial politics of knowledge production in Aotearoa New Zealand. *Journal of Sociology*, 56(4), 693-703.
- Bennett, S. T. (2003). Cultural identity and academic achievement among Māori undergraduate university students.
- Bentley-Gray, D. (2021). Pacific Student Engagement, Experience, and Learning in Tertiary Education: Factors That Impact Success. *Student Support Services*, 1-17.
- Carter, S., Laurs, D., Chant, L., & Wolfgramm-Foliaki, E. (2018). Indigenous knowledges and supervision: changing the lens. *Innovations in Education and Teaching International*, 55(3), 384-393.
- Fa'avae, D. T. M., Tecun, A., & Siu'ulua, S. (2021). Talanoa vā: Indigenous masculinities and the intersections of indigeneity, race, and gender within higher education. *Higher Education Research & Development*, 1-14.
- Funaki, H., Smith, A., Appleton, N. S., Beausoleil, E., Hall, M., MacDonald, L., & Thomas, A. (2021). Reflections on an action-oriented workshop: How can more of our professors be Māori and Pasifika?. *Scholarship of Teaching and Learning in the South*, 5(2), 69-75.
- Gillon, A. Growing the Fleet: Views of the Moana. *mal*, 81.
- Gray, N. (2021). Privileging Mātauranga Māori in Nursing Education: Experiences of Māori student nurses learning within an indigenous university (Doctoral dissertation, The University of Auckland).
- Hall, M. (2014). Rethinking Māori academic development in New Zealand universities.
- Hall, M., & Sutherland, K. A. (2018). He pī, ka rere: Māori early career academics in New Zealand universities. In *Early Career Academics in New Zealand: Challenges and Prospects in Comparative Perspective* (pp. 137-156). Springer, Cham.
- Helms, B. (2021). *Pasifika Academics with Adversity in Childhood: Stories of Resilience* (Doctoral dissertation, Auckland University of Technology).
- Hunt, H., Morgan, N., & Teddy, L. (2001). Barriers to and supports for success for Maori students in the Psychology Department at the University of Waikato.
- Irwin, K. (2000). Academic Freedom in New Zealand: The threat from within - one academic's view. In R. Crozier (Ed.), *Troubled times: academic freedom in New Zealand* (pp. 259-274). Dunmore Press.
- Kidman, J. (1999). A people torn in twain: Colonial and indigenous contexts of university education in New Zealand. *Interchange*, 30(1), 73-91.
- Kidman, J. (2020). Whither decolonisation? Indigenous scholars and the problem of inclusion in the neoliberal university. *Journal of Sociology*, 56(2), 247-262
- Kidman, J., & Chu, C. (2017). Scholar outsiders in the neoliberal university: Transgressive academic labour in the whitestream. *New Zealand Journal of Educational Studies*, 52(1), 7-19.

- Kidman, J., & Chu, C. (2019). 'We're not the hottest ethnicity': Pacific scholars and the cultural politics of New Zealand universities. *Globalisation, Societies and Education*, 17(4), 489-499.
- Kidman, J., Chu, C., Fernandez, S., & Abella, I. (2015). Māori scholars and the university. *Wellington: Ngā Pae o te Māramatanga*.
- Collective, KIN. (2021). Manaakitanga and the academy. *Hospitality & Society*, 11(1), 9-26.
- Leenen-Young, M., Naepi, S., Thomsen, P. S., Fa'avae, D. T. M., Keil, M., & Matapo, J. (2021). 'Pillars of the colonial institution are like a knowledge prison': the significance of decolonizing knowledge and pedagogical practice for Pacific early career academics in higher education. *Teaching in Higher Education*, 26(7-8), 986-1001.
- Leenen-Young, M & Naepi, S., (2021)., Gathering Pandanus Leaves: Colonization, Internationalization and the Pacific, *Journal of International Students*, 11(SI),15-31
- MacDonald, L. (2018). *Silencing and institutional racism in settler-colonial education* (Doctoral dissertation, Open Access Victoria University of Wellington| Te Herenga Waka).
- Matapo, J., & Baice, T. (2020). The art of wayfinding Pasifika success. *MAI Journal*, 9(1), 26-37.
- Mayeda, D. T., Keil, M., Dutton, H. D., & Ofamo'oni, I. (2014). Māori and Pacific voices on student success in higher education. *AlterNative: An International Journal of Indigenous Peoples*, 10(2).
- Mayeda, D. T., Keil, M., Dutton, H. D., & Ofamo'oni, I. F. H. (2014). "You've Gotta Set a Precedent": Māori and Pacific voices on student success in higher education. *AlterNative: An International Journal of Indigenous Peoples*, 10(2), 165-179.
- McAllister, T. G., Naepi, S., Wilson, E., Hikuroa, D., & Walker, L. A. (2022). Under-represented and overlooked: Māori and Pasifika scientists in Aotearoa New Zealand's universities and crown-research institutes. *Journal of the Royal Society of New Zealand*, 52(1), 38-53
- McAllister, T. G., Kokaua, J., Naepi, S., Kidman, J., & Theodore, R. (2020). Glass ceilings in New Zealand universities. *MAI Journal*, 9(3), 272-285
- McAllister, T. G., Kidman, J., Rowley, O., & Theodore, R. F. (2019). Why isn't my professor Maori. *Mai Journal*, 8(2), 235-249.
- McAllister, T., Eldridge, J. J., & Tiatia-Seath, J. WALK LIKE AN ACADEMIC? THE LIMITS OF ACADEMIC FREEDOM FOR THOSE WHO ARE NOT WHITE CIS MEN. *TE IRA TANGATA*, 12.
- Mercier<sup>1</sup>, O., & Jackson, A. M. Mātauranga and Science—Introduction. *New Zealand Science Review*, 63.
- Naepi, S., McAllister, T. G., Thomsen, P., Leenen-Young, M., Walker, L. A., McAllister, A. L., ... & Suaaliia, T. (2020). The Pakaru 'pipeline': Māori and Pasifika pathways within the academy.
- Naepi, S., Wilson, E., Lagos, S., Manuela, S., McAllister, T. G., Kidman, J., ... & Kokaua, J. (2021). Where are we now? Patterns of Māori and Pasifika enrolment in the Natural and Physical Science and Society and Culture fields in Aotearoa New Zealand. *Higher Education Research & Development*, 40(1), 90-103.
- Naepi, S. (2019). Why isn't my professor Pasifika. *Mai Journal*, 8(2), 219-234.
- Naepi, S. (2021). Pacific women's experiences working in universities in Aotearoa New Zealand. *Higher Education Research & Development*, 40(1), 63-74.
- Naepi, S., Theodore, R., Kidman, J., McAllister, T., & Kokaua, J. (2020). Why isn't my Professor Māori or Pacific? data update.
- Naepi, S. (2021). Shifting Tides: The Potential and Limitations of Critical Mass to Change Discipline Research Habits. *The Journal of New Zealand Studies*, (NS33).
- Naepi, S. (2020). "I Didn't Come to Play": Pasifika Women in the Academy. In *Critical reflections and politics on advancing women in the academy* (pp. 52-69). IGI Global.

- Paringatai, K., & Wharerau, M. (2021). Tūnga ki te marae, tau ana: Culturally transformative learning in universities. In *Subversive Pedagogies* (pp. 40-61). Routledge.
- Pihama, L., Lee-Morgan, J., Smith, L. T., Tiakiwai, S. J., & Seed-Pihama, J. (2019). MAI Te Kupenga: Supporting Māori and Indigenous doctoral scholars within higher education. *AlterNative: An International Journal of Indigenous Peoples*, 15(1), 52-61.
- Povey, R., Trudgett, M., Page, S., & Coates, S. K. (2021). On the front foot: Indigenous leadership in Aotearoa/New Zealand higher education. *Higher Education Research & Development*, 1-16.
- Ruwhiu, D., Staniland, N., & Love, T. (2021). The enduring legacy of Indigenous parrhesiastes. *Higher Education Research & Development*, 40(1), 5-18.
- Smith, A., Funaki, H., & MacDonald, L. (2021). Living, breathing settler-colonialism: the reification of settler norms in a common university space. *Higher Education Research & Development*, 40(1), 132-145.
- Smith, H., Wolfram-Foliaki, E., & Gillon, A. (2021). He Vaka Moana: Navigating the success of Māori and Pasifika students in higher education.
- Smith, H., & Wolfram-Foliaki, E. (2021). 'We don't talk enough': voices from a Māori and Pasifika lead research fellowship in higher education. *Higher Education Research & Development*, 40(1), 35-48.
- Smith, T. (2018). *Te awe o te kaiwhakahaere: The role of Māori administrators in universities* (Doctoral dissertation, Auckland University of Technology).
- Staniland, N. A., Harris, C., & Pringle, J. K. (2021). Indigenous and boundaryless careers: Cultural boundaries in the careers of Māori academics. *The International Journal of Human Resource Management*, 32(16), 3527-3546.
- Staniland, N. A., Harris, C., & Pringle, J. K. (2020). 'Fit' for whom? Career strategies of Indigenous (Māori) academics. *Higher Education*, 79(4), 589-604.
- Staniland, N. A. (2017). *Whakawātea te Huarahi Whāia te Mātauranga: Legitimising space for meaningful academic careers for Māori in business schools* (Doctoral dissertation, Auckland University of Technology).
- Stevens, C. L., Paul-Burke, K., & Russell, P. (2021). Pūtahitanga: the intersection of western science and mātauranga Māori in the context of Aotearoa New Zealand's physical oceanography. *New Zealand Journal of Marine and Freshwater Research*, 55(1), 249-263.
- Stewart, G. T. (2021). Defending science from what?. *Educational Philosophy and Theory*, 1-4.
- Theodore, R., Kidman, J., Naepi, S., Kokaua, J., & McAllister, T. (2021). Tackling systemic racism in academic promotion processes *Mai Journal* 10(2) 202-206
- Theodore, R., Tustin, K., Kiro, C., Gollop, M., Taumoepeau, M., Taylor, N., ... & Poulton, R. (2016). Māori university graduates: Indigenous participation in higher education. *Higher Education Research & Development*, 35(3), 604-618.
- Theodore, R., Taumoepeau, M., Tustin, K., Gollop, M., Unasa, C., Kokaua, J., ... & Poulton, R. (2018). Pacific university graduates in New Zealand: What helps and hinders completion. *AlterNative: An International Journal of Indigenous Peoples*, 14(2), 138-146.
- Theodore, R., Gollop, M., Tustin, K., Taylor, N., Kiro, C., Taumoepeau, M., ... & Poulton, R. (2017). Māori University success: what helps and hinders qualification completion. *AlterNative: An international journal of indigenous peoples*, 13(2), 122-130.
- Theodore, R., Tustin, K., Kokaua, J., Gollop, M., Kiro, C., Taylor, N., & Poulton, R. (2020). Occupations and industries of employment of Māori university graduates: early career aspirations and destinations. *Kōtuitui: New Zealand Journal of Social Sciences Online*, 15(1), 140-153.

- Theodore, R., Taumoepeau, M., Kokaua, J., Tustin, K., Gollop, M., Taylor, N., ... & Poulton, R. (2018). Equity in New Zealand university graduate outcomes: Māori and Pacific graduates. *Higher Education Research & Development*, 37(1), 206-221.
- Thomsen, P., Leenen-Young, M., Naepi, S., Müller, K., Manuela, S., Sisifa, S., & Baice, T. (2021). In our own words: Pacific Early Career Academics (PECA) and Pacific knowledges in higher education pedagogical praxis. *Higher Education Research & Development*, 40(1), 49-62.
- Watson, L. M. (2020). KIA TŪ MĀIA. A SOCIAL-ECOLOGICAL APPROACH TO NURTURING ACADEMIC RESILIENCE FOR MĀORI STUDENT SUCCESS (Doctoral dissertation, University of Auckland).
- Wehi, P. M., Beggs, J. R., & McAllister, T. G. (2019). Ka mua, ka muri. *New Zealand Journal of Ecology*, 43(3), 1-8.