

**Te Tākai Here o Ngāti Toa Rangatira me
Mana Pounamu Consulting rāua ko
Te Whare Wānanga o Waikato**



TE RŪNANGA O
TOA RANGATIRA



**MANA
POUNAMU**
CONSULTING



THE UNIVERSITY OF
WAIKATO

Te Whare Wānanga o Waikato

Te Tākai Here o Ngāti Toa Rangatira me *Mana Pounamu Consulting* rāua ko Te Whare Wānanga o Waikato

Whiria matua kaha, tākai here, kia tina, kia toka. Bind it together, lash it so it is strong, so that it is fixed.

TŪĀPAPA | FOUNDATIONS

Te Tākai Here o Ngāti Toa Rangatira me *Mana Pounamu Consulting* rāua ko Waikato University (Te Tākai Here) is a shared expression of intent between Ngāti Toa Rangatira, *Mana Pounamu Consulting*, and Te Whare Wānanga o Waikato | The University of Waikato, to guide the Marsden-funded research project, *Tiaki Tāne: Kaupapa Māori approaches to exploring causes of youth offending for rangatahi tāne Māori (Tiaki Tāne)*. The metaphor of ‘tākai here’ denotes weaving strong, purposeful ties between people and place, to hold our partnership firm through the course of this research, ensuring it is ethically and relationally grounded. As mana whenua and ahi kā of Porirua, Ngāti Toa Rangatira hold deep and enduring responsibilities of their whenua, their people, and their future. While not legally binding, this document affirms our commitment to approaching *Tiaki Tāne* with humility, transparency, and respect for Ngāti Toa Rangatira’s leadership and values.

TE PŪTAKE | PURPOSE

The purpose of Te Tākai Here is to acknowledge the relationship between the parties and outline the shared values, principles, and expectations that will guide our work together. It provides a foundation for respectful partnership on *Tiaki Tāne*, recognising that each party brings its own distinct expertise and responsibilities. This partnership will evolve through ongoing kōrero and shared commitment over the life of the project (2025 – 2028).

Tiaki Tāne is publicly funded and carries obligations to produce and disseminate new insights about youth offending pathways. Our research team brings complementary expertise in Kaupapa Māori methodologies, crime science, and psychology that is essential to meeting these goals. We recognise that any meaningful impact will depend on the quality of our collaboration, and outcomes cannot be guaranteed in advance. Our role is to bring rigorous research skills in service of shared goals, while also learning from, and being guided by, iwi and community knowledge.

TE RŪNANGA O TOA RANGATIRA

Kia tū ai a Ngāti Toa Rangatira; Hei iwi Toa, Hei iwi Rangatira.

The vision of Te Rūnanga o Toa Rangatira is that Ngāti Toa is a strong, vibrant, and influential iwi, firmly grounded in cultural identity and committed to leading change that supports whānau wellbeing and prosperity. Ngāti Toa Rangatira's work seeks to enhance the mana, wellbeing, and prosperity of iwi, hapū and whānau by empowering whānau, reclaiming iwi self-determination, and revitalising the environment through leadership, innovation, and exercising rangatiratanga.

Te Rūnanga o Toa Rangatira is the mandated iwi authority and manages all political and public interest on behalf of Ngāti Toa Rangatira. This includes Te Tiriti claims, fisheries, health, local government, environmental management, and commercial assets. It is a non-profit incorporated society with charitable status.

MANA POUNAMU & THE UNIVERSITY OF WAIKATO

Our commitment to *Tiaki Tāne* is grounded in a shared aspiration: to explore, with care and rigour, the complex factors that shape the lives of rangatahi tāne Māori. We have carefully assembled an interdisciplinary team that combines different areas of expertise. This research is Tiriti-led through the co-leadership of *Mana Pounamu*, a Kaupapa Māori research consultancy, and the University of Waikato. We are responsible to our funders, to the wider research community and, most importantly, to the communities involved in our research.

Our aim is to create space for insights, reflection and connection through collaborative inquiry. We seek to complement the leadership of Ngāti Toa Rangatira by bringing our own skills, with humility and integrity. Rather than assuming the project will achieve preconceived outcomes, we are instead focusing on developing ways of working together that will shape the whole project.

TE KAUPAPA | TIAKI TĀNE

Tiaki Tāne is an independent, three-year Marsden-funded research project seeking to understand the reasons why some rangatahi tāne Māori become involved in crime. Working alongside Porirua youth with experience of offending, we aim to listen closely to them, and to those who know them well. We know that involvement in crime does not occur in isolation from other factors, and we want to understand the wider stories or pathways into such situations: the background and context, the people, the challenges, and the moments that shaped steps on these pathways. Using whakapapa as a way of organising knowledge to better understand these processes, and Te Whare Tapa Whā as

a framework for exploring wellbeing, we hope to co-create insights with whānau Māori that support oranga and better outcomes for rangatahi and their whānau.

Tiaki Tāne is grounded in the aspirations of the Porirua community, with Ngāti Toa Rangatira as mana whenua bringing essential knowledge and leadership to strengthen the relevance and integrity of the research. We welcome guidance where offered, and commit to ongoing kōrero that keeps the research attentive to iwi priorities. Involvement will be shaped collaboratively, reflecting Ngāti Toa Rangatira's preferences and capacity.

NGĀ MĀTĀPONO | PRINCIPLES IN PRACTICE

The mātāpono below are lived, relational commitments that shape how we plan, how we act, and how we remain accountable, both to each other, and to the rangatahi, whānau, and whenua this kaupapa is ultimately in service of.

- **Rangatiratanga – Visionary, courageous, and self-determining leadership**
Recognising that Ngāti Toa Rangatira set the tikanga of engagement within their rohe and ensuring that iwi perspectives shape how data is gathered, and findings shared. Rangatiratanga might look like pausing or adapting aspects of the project in response to iwi and whānau advice.
- **Manaakitanga – Care, generosity, and uplifting others**
More than hospitality, this is about holding space with care. For instance: ensuring rangatahi participants are followed up with after interviews; that their kōrero is not only received but honoured through action; and that research spaces feel safe, warm, and affirming of their mana.
- **Kotahi Tātou – Acting together with shared intent and purpose**
This means slowing down when needed so decisions are co-shaped, not just consulted on. It includes joint hui where interpretations are tested and realigned, and ensuring rangatahi, whānau and iwi voices are woven into the fabric of the work, alongside researcher insights.
- **Whakatau Tika – Integrity, accountability, and fairness**
We commit to transparency, owning our responsibilities, and openly addressing power dynamics. This includes setting honest expectations about our academic obligations, contributing new ideas, and sharing findings in ways that serve both Ngāti Toa Rangatira and wider audiences, while upholding the integrity of iwi perspectives throughout. For example, we will disseminate publications and presentations that describe our research principles and processes, contributing to a knowledge-base that can inform other ethically and relationally grounded partnerships between iwi and researchers.
- **Whanaungatanga – Relationships built on connection and care**
This isn't one-off engagement. It involves checking in even when no deliverable is due and respecting the social rhythms of iwi life (e.g. tangihanga, hui ā-iwi).

- **Kaitiakitanga – Stewardship of people, place, and futures**
Practising data sovereignty not just by policy, but by action: ensuring iwi have a say over what is collected, where it is stored, and how it may be used.
- **Wairuatanga – Spiritual and cultural grounding**
This might look like taking time to open and close hui with karakia, allowing for moments of silence or reflection after heavy kōrero, and ensuring research encounters recognise the tapu of the kōrero being shared, especially by rangatahi.
- **Ahi Kā – Cultural continuity and presence in place**
Respecting the lived and enduring presence of Ngāti Toa Rangatira in Porirua, including seeking their guidance on local tikanga.
- **Auahatanga – Creativity and innovation rooted in tikanga**
This might mean co-creating visual or digital outputs with whānau, embracing storytelling forms in disseminating findings and beyond, or designing processes with flexibility so new insights can emerge in culturally grounded ways.
- **Mauriora – Holistic wellbeing and thriving lives**
Success includes generating insights that could support change – locally or systemically – while also disseminating those insights to inform future research. Our role is to listen, reflect and share stories in ways that honour whānau and enhance wellbeing, contribute to knowledge and create pathways for future impact.

NGĀ HAEPAPA | ROLES AND RELATIONAL COMMITMENTS

- **Ngāti Toa Rangatira**, as mana whenua of Porirua, bring essential insight into the lives, landscapes, and intergenerational responsibilities that shape the wellbeing of rangatahi. Their collective voice is central to the kaupapa, especially in how we engage with rangatahi and whānau, and conduct the research in ways that reflect local tikanga and iwi aspirations.
- **Mana Pounamu and the University of Waikato** bring our own responsibilities and contributions to this project, including robust, ethical research practice; commitment to intellectual and cultural integrity; and a dedication to sharing knowledge in ways that honour context and whakapapa. We aim to be good hoa – not hōhā – and recognise that meaningful engagement is built through consistency, care and shared purpose.
- The researchers acknowledge the formal obligations placed on us by our institutions and the Marsden Fund, including protecting the intellectual property generated through this work. We are committed to navigating these requirements transparently and in partnership, ensuring that the integrity of both mātauranga Māori and university responsibilities are upheld.

- The researchers acknowledge that Ngāti Toa Rangatira should never be expected to take on unpaid labour, administrative burden, or responsibilities not of their choosing. Their role will always be defined by relationship, not by requirement.
- Should any disagreement or tensions arise, we will first seek to resolve it through ā-kanohi kōrero, guided by principles outlined in this Tākai Here. If the matter remains unresolved, we will seek resolution assistance from a third party both partners agree to, for facilitated discussion. Formal mediation may be sought only after these relational processes have been fully explored.
- Knowledge or kōrero shared by or about Ngāti Toa Rangatira will be disseminated with appropriate engagement, and respect for its source, context, and tikanga.

TE HAUMITANGA | RESOURCING

Where appropriate and by mutual agreement, the project may support Ngāti Toa Rangatira’s participation through resources such as scholarships, hui costs, koha, or other forms of support (See *Āpiti hanga*).

The research team may take the lead in developing a draft Indigenous Data Governance Plan, should this be useful to Ngāti Toa Rangatira. The plan would guide how data are stored, accessed, analysed, and shared, and would be refined in discussion with Ngāti Toa Rangatira representatives to ensure it aligns with tikanga and local priorities. It would uphold both tikanga-based principles, the principles expressed in this Tākai Here, and research standards for privacy and confidentiality. Any sharing of findings or datasets would occur only with the agreement of Ngāti Toa Rangatira, ensuring that the integrity and collective benefit of the knowledge produced are protected.

While Te Tākai Here concludes with the project in 2028, the relationships it fosters may continue to grow, should some or all parties wish them to do so.

KŌRERO WHĀNUI | GENERAL TERMS

- Te Tākai Here is entered into in a spirit of good faith and respectful collaboration.
- It reflects shared values and aspirations, and a commitment to do the mahi with care and integrity.
- It will remain in place for the duration of *Tiaki Tāne*, concluding in February 2028.

WHAKAAE | AFFIRMATION

Together, we enter Te Tākai Here with a shared aspiration: that this kaupapa contributes to the wellbeing of our rangatahi, restores balance where there has been harm, and builds knowledge that uplifts future generations. We carry this mahi together, bound by respect, accountability, and aroha.

Ka haina mātou i tēnei Tākai Here i raro i te ngākau pono, hei tohu i tō mātou whakaae ki te mahi ngātahi i runga i te tika, te pono, me te aroha.

SIGNED ON

For and on behalf of Te
Rūnanga o Toa Rangaitira by:

SIGNED ON

For and on behalf of *Mana
Pounamu Consulting* by:

SIGNED ON

For and on behalf of Waikato
University by:



ĀPITIHANGA | SCHEDULE 1: INDICATIVE ACTIVITIES

We warmly invite the involvement of Ngāti Toa Rangatira in shaping aspects of this work, should there be interest to engage. Dependent on capacity, possible opportunities may include:

- Supporting the development of a data sovereignty framework, policy, or guidelines
- Sharing understandings of whakapapa and Te Whare Tapa Whā as guiding concepts in research
- Co-designing a small number of summer scholarships for rangatahi in tertiary education, or emerging scholars
- Creating visual and verbal tools to support sharing findings with communities
- Providing feedback on findings in ways that are meaningful and appropriate to iwi and hapori

These examples are offered as possibilities only; they are not expected or required commitments. Any engagement will be shaped through ongoing kōrero, guided by the priorities and preferences of Ngāti Toa Rangatira, and will occur only by invitation and mutual agreement.