

[DRAFT] INTERIM RESEARCH PROTOCOLS

Ngā Tangata Tiaki o Whanganui (NTT) are in the process of formulating finalized protocols for our expectations for research partnerships, and of researcher behavior when research is being conducted with our people; and/or in our rohe; and/or affect Te Awa Tupua. They are currently in the process of being formalized, but are still considered to be the minimum, baseline expectations. They shall not therefore, be used to undermine the potential for any further additions to be made by our people in the free expression of their mana and tino rangatiratanga over their knowledge, resources and preferred research outcomes.

Researchers are strongly recommended to make themselves familiar with these protocols, and consider how they will address them prior to any approaches to NTT.

1. Research institutions, researchers and/or their nominees are more likely to be positively engaged if they come to us with a blank canvas, open mind and open ears. We are not prepared to pander to those who come with a predetermined agenda, or assumptions about our needs – we are not a ‘tick box’, and refuse to be relegated to the position of stakeholder or party of interest. It is ‘partnership’; 50:50 opportunity, benefits, resourcing and decision-making; or nothing.
2. Ngā Tangata Tiaki do not endorse the removal of any indigenous genetic material (animal, plant, microscopic) from the rohe, without the explicit and written permission of the traditional owners, and Te Pou Tupua (for matters pertaining to Te Awa Tupua). To do so is considered to be theft of our taonga tuku iho, and a breach of WAI 262 and Tupua te Kawa.
3. All mātauranga belongs to those who shared it. Out of respect, we would expect in the first instance that our people have the right to respond to how their kōrero is captured (via any medium), and to the way it is interpreted and documented for the research. This means that we expect a copy of their information is to be shared with them prior to it being finalised in the research, so that they can edit the content, and/or modify any sensitive information.
4. We expect that those of our people who participate in research, have the right to pull their information back and refuse to have it shared at any stage of the research. Whilst we acknowledge the effort that goes into collecting data, we also want to stress that if our people at any stage feel affronted, then they have the right to pull back. We leave it over to the researcher/research institute to discuss with our people directly, how disputes could be resolved in a way that best recognises the mana and tikanga of the relevant groups involved.
5. In the sad event that any of the participants pass away before the research is completed, NTT expects that their information will be ‘parked’ until an agreement is reached with their whaanau (or via NTT) as to the continuation of its use.
6. Our people and/or via NTT, hold the right to veto any culturally sensitive information from being publicly released, even if the thesis/research is made public. We would expect that in this regard, information deemed to be sensitive will be redacted as per pre-research agreements with the tribal owners of that information.
7. NTT expect that all raw data gathered during the research process - including photos, paper documents (including notepads, and/or large ‘post-it’ sheets), and/or digital media (including but not limited to videos, voice recordings, note-taking apps, and others) - is returned to the original owners of that information (i.e those who shared in the first instance to the researchers).

8. However, in the absence of any clear guidelines between the researchers, research institution and our people, NTT would expect that all raw data - including photos, paper documents (including notepads, and/or large 'post-it' sheets), and/or digital media (including but not limited to videos, voice recordings, note-taking apps, and others) – will be returned to the stewardship of NTT with clear information as to the key people involved from the tribe (and if possible, information about their hapū), the venue of any hui, date and the research kaupapa/take. NTT will discuss with the original participants, and/or their whaanau how the information is to be stored.

NOTE: This process is a last resort. Passing raw data to NTT is ONLY applicable if the raw data is not returned to the original holders of the information. All efforts to explore this with those people must be discussed between the researcher/research team and the participants. And, noted where applicable in any research agreements.

9. We wish to stress that relationships should not stop after the data collection hui is closed. We would expect researchers who engage with, and extract information from our people for the benefit of their research would provide an opportunity to present the final thesis/ report/ final document, back directly to our people prior to public release. This is a courtesy acknowledging their right to see how their information was translated into the research, before other members of the general public. We would expect a report back to be conducted at a venue and time agreed to by our people with the researcher/research team.
10. NTT would also like at least 2 bound copies of the research - one for storage at NTT. And, if able to be shared publicly, the other for filing at our local library in acknowledgement of the benefit of research focused on our Awa, and and the sharing of such info with our wider Te Awa Tupua communities.

For further information about these research protocols, contact the Office of Ngā Tāngata Tiaki o Whanganui: Phone - (06) 281 3375 or 0800 AWA TUPUA (0800 292 8878)