

Te Mana Raraunga – Iwi Affiliation Data 26th October 2021: Summary of the Key Issues/Points

Te Mana Raraunga hosted an online wānanga with speakers Matua Dan Te Kanawa (Tūhono Trust) and Kirikowhai Mikaere (Data Iwi Leaders Group), a panel discussion, and then smaller (breakout) rooms. A number of points were raised in discussion over the course of the wānanga on the kaupapa of Iwi affiliation data:

- Māori wellbeing and equity need to be at the centre of any data collection. Any collection of Iwi data and the access and governance of that data should help to lead to informed decisions for the wellbeing of our people(s).
- Concerns were raised around the Crown and non-Māori collecting such data, as they were thought of as telling the story of who we are; it is important that *we* (not others) define who *we* are.
- There are three important stakeholders in Iwi affiliation data collection: people (and whānau), Iwi, and the Crown. Iwi need to be in front of the Crown in this order.
- Data collection can feel extractive and invasive. Individuals and whānau have the right to choose who they disclose Iwi affiliation information to. Sometimes people simply do not want to share this personal information. This is their right.
- Iwi affiliation data collection can present identifiability risks in datasets; it presents another variable where people could be identified (especially alongside other demographic variables and for those with multiple Iwi affiliations, including smaller Iwi.)
- Limitations were raised around the ability of current measures and constructs to be able to account for the fluidity and multiple layers involved in Iwi data and whakapapa data (“like tikanga, it’s fluid”). Iwi identification can be a process of becoming, learning, and reconnection. It can be context, time, and location dependent.
- Questions were raised: are the current Iwi affiliation measures robust, reliable, and fit for purpose? This includes the different ways that someone can write Iwi into the box.
- Around 17% of Māori said they did not know their Iwi in the 2013 census. Māori need (funded) campaigns and services (such as the Tūhono Iwi affiliation service) to enable this reconnection. Whakapapa (and colonisation) means that we welcome people in, keep the door open. There needs to be a focus on helping people reconnect, supporting people; is there a potential to do this through data sharing between agencies and Iwi in the future? (Iwi affiliation as a “bridge” to whānau members).
- There are different Iwi affiliation data: 1. Government collected, self-identification; 2. Iwi collected, with collective verification. Iwi have their own registers: the process of verification is resource intensive (easier here to be a small Iwi). It is important to understand what the different Iwi affiliation data collections are and their strengths and limitations.
- Points were made that Iwi data should be collected *for Iwi*, not for the Crown. The state’s involvement should be around providing resources, rather than driving Iwi data collection for their own uses. A desired future state is one where Iwi is the one true source of Iwi data.
- This is an issue where we might conceptualise and think about Iwi Data Sovereignty, alongside the collective Māori Data Sovereignty. Although points were raised on the need for there to be a Māori controlled, central source, given multiple Iwi affiliations and an individual’s right (consent) to choose who their data are shared with.
- Another desired future state should be one where only Iwi can know and access specific Iwi information; where routine data users can not see this information. Iwi need to be able to define their own populations, including the right to legitimise/acknowledge complex connections.
- Iwi need resourcing for their own data collection and systems; they have had these systems /methods for generations (the idea that technology and innovations are *catching up* with Māori).