Te Ohu Whakahaere Rangahau Research and Postgraduate - 21 May 2024

Te Pūkenga

21 May 2024 09:30 AM

Next meeting
To be advised.

Karakia timatanga

Tēnā tātou here are some useful phrases you can use to introduce opening karakia next time you are asked to lead it.

Māku e huaki te wānanga nei.
I'll open our shared space.

Kia huakina te wānanga nei ki te karakia.
May our shared space be opened with karakia.

Kāti anō kia karakia e manawa ora ai te wānanga nei.
It's only fitting that we begin with karakia so we may strengthen our shared space together.

Karakia tīmatanga
Opening incantation

**Whakarongo rā e Rongo
ki Te Pūkenga
te manawa nei
ki te rongo taketake,
te whiwhia, te rawea
te whiwhi-ā-nuku
whiwhi-ā-rangi
i takea mai i te kāhui o ngā ariki.
kia tūturu ka whakamau ai kia tina,
Tīna! *(everybody)*
Hui e?
Tāiki e!**

Listen o Rongo
to Te Pūkenga
offering gratitude
for the peace and harmony
that allows us to enjoy
he gifts of the earth
and the heavens
bequests of a higher order.
And bind it firmly,
firmly!
Do we all concur?
We concur!

When someone has led karakia to open a hui, it is seen as respectful for someone else to then thank them for carrying out that duty. Here are some mihi to the kaikarakia you can try next time.

Tēnā koe i tō karakia mai.
Thank you for delivering karakia.

Ka nui te mihi o te manawa ki a koe, i tō karakia mai.
With heartfelt gratitude, thank you for delivering karakia.

Kia waiho mā ēnei kupu e kawe atu te whakamiha ki a koe, i tō karakia mai. Nāu oti, e manawa ora nei te wānanga.
May these words convey my sincerest appreciation to you for delivering karakia. Because of you, our shared space is now strengthened.

Te Pūkenga

Te Pūkenga

Te Ohu Whakahaere Rangahau, Research and Postgraduate

Name	Role	Meeting dates
Fiona Beals	Co-Chair	~~Thurs 21 March~~
Annemarie Gillies	Co-Chair	~~Thurs 9 May~~
Christine Cheyne	Member	Tues, 21 May
Tepora Emery	Member	Wed 17 July
Allen Hill	Member	Thurs 12 September
Suzanne Miller	Member	Wed 13 November
Louise Rummel	Member	
Waireti Roestenburg	Member	
Michael Shone	Member	
Jonathan Sibley	Member	
Jamie Smiler	Member	

Consolidated Actions						
Report generated 1 May 2024						
MEETING DATE	STATUS	DUE DATE	ACTION ITEM	ASSIGNEES	SECTION	NOTES
21/03/2024	Pending	06/06/2024	Follow up with business divisions for annual reports in preparation for the Ohu's July hui.	co-chairs	Workplan 2024	
29/02/2024	Pending	None	2. Recommend a transition team to enable development of a work plan. This team be drawn from members of the Research Rangahau and Postgraduate group to develop the operational aspects of research.	Te Ohu	0507-06	On-going. Need to work out the priorities. Need to provide assurance to Te Poari, that transition plan enables/empowers BD to retain and recruit kairangahau. LC 21/03/2024. Awaiting national director appointment.
29/02/2024	Pending	None	Provide written notes on the operationalisation of Te Pūkenga Code of Ethical Conduct.	DCE ACLS	905.2	Ongoing. Fiona and Annemarie to raise Te Matarau Whānui at next Te Poari Ākoranga.
29/02/2024	Pending	None	Meet and to discuss the Te Pūkenga Code of Ethical Conduct and build in the necessary governance components.	DCE ACLS, Co-Chairs	905.3	Ongoing.
29/02/2024	Pending	None	Seek endorsement from ELT to take a leadership role in the socialisation, review, and finalisation of the framework and the determination of the process for operationalization.	Co-Chairs	905.4	Ongoing.

Te Pūkenga

Te Ohu Whakahaere Rangahau, Research and Postgraduate Register of Interests

As at 15 May 2024

Name	Interest	Nature of Interest
Fiona Beals Co-Chair	Te Pūkenga Committee	Representative to Te Poari Akoranga.
	Whitireia and WelTec	Employee
	Ara Taiohi	Member
Annemarie Gillies Co-Chair		
Christine Cheyne	Toi Ohomai Institute of Technology	Faculty Research Co-ordinator
Tepora Emery		
Dr. Allen Hill Member	Ara Institute of Canterbury	Head of Department: Humanities
Suzanne Miller Member	Otago Polytechnic	- Postgraduate Programmes Leader - School of Midwifery - Midwifery Research and Postgraduate Committee - Midwifery Research Ethics Committee - (Cat. B accreditation) - member - Otago Polytechnic Research and Postgraduate Committee - Te Kāhui Akoranga member - Otago Polytechnic Professoriate - member
	Te Kāreti o ngā Kaiwhakawhanau ki Aotearoa - New Zealand College of Midwives	Member
Louise Rummel	Manukau Institute of Technology	- Staff member - member of research committee (subcommittee to Academic Board)

Waireti Roestenburg	Open Polytechnic	- Principal Academic - Research Committee member Ethics committee member
	Ruataniwha Marae Committee	Trustee
Michael Shone Member	Ara Institute of Canterbury	- Head of Department: Applied Sciences and Social Practice - Director Research, Scholarships and Postgraduate Studies
Jonathan Sibley Member		
Jamie Smiler Member	Te Pūkenga	Pounuku Rangahau | Director of Research

Te Pūkenga

Pūrongo Te Ohu Whakahaere Rangahau, Research and Postgraduate o Te Poari Akoranga | Rangahau, Research and Postgraduate Subcommittee of the Academic Board report

21 May 2024

Title	Statement of Performance Expectations data for 2023
Provided by	Jamie Smiler, Pounuku Rangahau	Director Rangahau and Research
Author	Louise Courtney, Governance Advisor
For	Discussion and feedback

Ngā Taunaki | Recommendation(s)

It is recommended that Te Ohu Whakahaere Rangahau, Research and Post Graduate (te Ohu):

a.	Receive the report titled 'Statement of Performance Expectations data for 2023'; and
b.	Discuss opportunities and risks to report to Te Poari Akoranga.

Te pūtake o tēnei pūrongo | Purpose of this report

The purpose of this report is discuss opportunities and risks from the Statement of Performance Expectations data for 2023, to report to Te Poari Akoranga.

Te Tāhuhu Kōrero | Background

Te Pūkenga is required to produce a a Statement of Performance Expectations (SPE) under the Crown Entities Act 2004 (CEA).

The SPE must be developed annually and include information on each reportable class of output for the year (education and training, research, and organisational transformation) and annual forecast financial statements. The SPE follows the strategic framework laid out in the Statement of Intent and sets out performance measures and activities to help us achieve our strategic objectives.

This report provides the data and statements specifically related to rangahau, research and postgraduate outputs for 2023.

SPE Comment – Productivity

This research productivity measure is new for 2023 and is intended to provide a multi-year perspective on research output productivity for kaiako across the fifteen business divisions of Te Pūkenga that teach on degree level programmes or higher. Within these divisions 597 kaiako that teach on degree-level programmes or higher produced at least 2 verified outputs across 2022 and 2023. This result highlights the sizeable contribution from Te Pūkenga to the Research, Science and Innovation system of Aotearoa New Zealand. The data informing this productivity measure also highlighted the high degree of variability across business divisions with productivity scores of between 14% and 80%. This high degree of variability is in large part reflective of the variability in divisional capacity and resourcing however in establishing this benchmark we are now able to

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develop more accurate strategies and interventions to lift research productivity within divisions and regions as well as across Te Pūkenga as a whole.

SPE Comment – Revenue

Research revenue for 2023 exceeded expectations by 14% with all research revenue receiving business divisions meeting or exceeding revenue expectations. Research expenditure was 10% above budget projections. The increase in revenue and expenditure was due to several external research project wins across the network. Overall, this is a very positive result with an operating surplus of $2.1M up from a forecast of $0.9M from research activities.

SPE Comment – Strategy

Work towards the development of a national rangahau, research and innovation strategy was undertaken during 2021 through two secondments from the network; with changes in the operation model this work was suspended. In 2023, Te Ohu representation was involved in the support and design of the rangahau, research and innovation functions of Te Pūkenga. This included the formation of a working group from the Rangahau and Research Forum in an advisory function. This work resulted in the appointment of the Pounuku Rangahau | Director of Rangahau and Research in November with plans for comprehensive strategy development and structural alignment that empowered regions with strong central co-ordination and support to be undertaken in Q1 2024.

However, this approach to strategy development was pivoted in December towards empowering regional rangahau, research and innovation leadership to align with the Minister's Letter of Expectation in December 2023. This work continues in 2024 alongside the Rangahau and Research Forum and regional rangahau, research and innovation leadership with objectives and key results being developed through consensus. This approach to strategy development is designed to leverage the scale of Te Pūkenga whilst also empowering regions to set their own priorities. Per the Minister's Letter of Expectation, we will also work with the TEC, NZQA and the Ministry of Education to assist them with their advice in relation to rangahau and research in the design of the new system and entities.

	Degree-Teaching Kaimahi (DTK) 2023 expressed as FTE	DTK with at least 2 verified outputs across 2022 and 2023	Percentage
Business Division			
Toi Ohomai	74.75	30	40.13%
Northtec	26.87	7	26.05%
Unitec	158.5	111	70.03%
MIT	133	19	14.29%
Wintec	129.6	70	54.01%
WITT	29	5	17.24%
EIT	84.11	25	29.72%
UCOL	70.5	26	36.88%
Weltec/Whitireia	96.23	49	50.92%
Open Polytech	72	41	56.94%
NMIT	29	13	44.83%
Ara	155	54	34.84%
Otago	132.64	106	79.92%

SIT	62.5	41	65.60%
TOTALS	**1253.7**	**597**	**47.62%**

Definitions:

Who we are counting as degree teaching kaimahi? (Column B)

The definition is based on the reporting requirement agreed to with Audit NZ and the latest PBRF guidlines.

The definition we are using is: "Kaimahi that teach on a degree or postgraduate-level course that leads to a level 7 qualifcation of higher".

- Kaimahi that are employed less than 0.5FTE can be removed from the calcilation of DTK (FTE) if they do not meet the 2 verified outputs standard.

- Kaimahi that were not employed for the majority of 2022 **and** 2023 can be removed from calculations if they do not meet the 2 verified outputs standard.

What counts as a verified output: (Column C)

The definition of output is based on the definition of 'Research' and 'Example of Research Excellence' in the latest PBRF guidelines :

- Activity that leads to scholarly books, journal articles, and other nationally and internationally published outputs and presentations that offer new, recovered, or reinterpreted knowledge;

- Activity that leads to contributions to the intellectual underpinning of different ontologies and epistemologies, subjects, and disciplines (for example, dictionaries, scholarly editions, teaching materials that embody original research, or teaching practices or activities that produce original research);

- Applications of existing knowledge to produce new or substantially improved materials, devices, products, designs, policies, granted patents, or creative outputs;

- Re-centering and revitalisation of knowledge (for example, the study of raranga, whakapapa narratives, waiata composition, navigational knowledge, translation studies, historical or literary archival studies, or ecological research); and

- The synthesis and analysis of previous research to the extent that the insights generated are new.

Te Ahunga Ki Mua | Next steps

Once the next steps have been established by Te Ohu, the Director of Research will ensure they are made available to the relevant groups/committees.

Ngā Tāpiritanga | Appendices

Appendix 1 – Statement of Performance Expectations 2024

Te Pūkenga

Pūrongo Te Ohu Whakahaere Rangahau, Research and Postgraduate o Te Poari Akoranga | Rangahau, Research and Postgraduate Subcommittee of the Academic Board report

21 May 2024

Title	**Te Matarau Whānui	Te Pūkenga Ethical Framework for Rangahau and Research next steps**
Provided by	Jamie Smiler, Pounuku Rangahau	Director Rangahau and Research
Author	Louise Courtney, Governance Advisor
For	Discussion and feedback

Ngā Taunaki | Recommendation(s)

It is recommended that Te Ohu Whakahaere Rangahau, Research and Post Graduate (te Ohu):

a.	Receive the report titled 'Te Matarau Whānui	Te Pūkenga Ethical Framework for Rangahau and Research next steps'; and
b.	Discuss and determine the framework next steps.

Te pūtake o tēnei pūrongo | Purpose of this report

The purpose of this report is seek feedback from Te Ohu on the next steps for Te Matarau Whānui | Te Pūkenga Ethical Framework for Rangahau and Research.

Te Tāhuhu Kōrero | Background

Te Matarau Whānui | Te Pūkenga Ethical Framework for Rangahau and Research was approved by Te Pūkenga Council at its meeting of 28 November 2022, noting that guidance would be provided by Te Poari Akoranga regarding the appropriate operations team to look after the framework.

At its meeting of 21 March 2024, Te Ohu discussed the value of Te Matarau Whānui being distributed across the Te Pūkenga network as it did not get the full distribution that was intended for it when it was approved.

The discussion for Te Ohu would be whether to socialise, consult or release the framework to the network.

Te Ahunga Ki Mua | Next steps

Once the next steps have been established by Te Ohu, staff will ensure its distribution to the relevant groups/committees.

Ngā Tāpiritanga | Appendices

Appendix 1 – Te Matarau Whānui | Te Pūkenga Ethical Framework for Rangahau and Research

Te Matarau Whānui

Te Pūkenga Ethical Framework for Rangahau and Research

A kaupapa Māori framework for the consideration of research ethics in Te Pūkenga

NOVEMBER 2022

FINAL DRAFT

Te Matarau Whānui in Te Pūkenga

Te Pūkenga unites New Zealand's Institutes of Technology and Polytechnics (ITPs) and the transition Industry Training Organisations (ITOs) into a single institution. As the largest tertiary organisation in New Zealand, Te Pūkenga will, through its reach, support the development of regions, communities and businesses in delivering quality, fit for purpose education and applied research.

With the establishment of Te Pūkenga a new research ethics regime is required to enable ethical consideration of rangahau and research undertaken under the auspices of the new tertiary organisation. The new Te Pūkenga rangahau and research regime will supersede individual ITP subsidiary human research ethics frameworks and processes. This involves the adoption of a shared research ethics framework as the foundation for consideration of issues relating to rangahau and research ethics in the new organisation.

Te Pūkenga is adopting a kaupapa[1] Māori approach to the development of Te Matarau Whānui. The kaupapa is grounded in connectedness[2] and is enacted through the four principles which underpin Te Ara Tika guidelines for Māori Research Ethics[3].

It is intended that Te Matarau Whānui be future focussed and enabling, focussing on the promotion of positive outcomes from research, whilst continuing to ensure research related risks are identified and mitigated.

The objective of the work to date has been to develop a research ethics framework for Te Pūkenga to reflect the Māori-Crown partnerships in order to, (i) ensure that research governance, management, and operations give effect to [Te Tiriti o Waitangi](#); and (ii) recognise that Māori are key actors in regional social, environmental, and economic development" as written into Te Pūkenga Charter[4]. As per Te Pae Tawhiti (2020 to 2025)[5], the ethical framework should recognise and respect the established rights and interests of Māori, Hapū and Iwi, Pasifika communities and Decile 9/10 communities, including obtaining necessary permissions to use existing mātauranga and giving effect to any established right of participating or affected community, hapū or iwi, to ownership of new knowledge created during the activity.

A further objective in developing Te Pūkenga rangahau and research ethics framework is to normalise kaupapa Māori approaches, Māori worldviews and practices within which research is conceptualised and operationalised within Te Pūkenga. This will help address one of the main concerns for many indigenous peoples in research regarding; respect for their indigenous rights, control over research processes and reciprocity within research relationships to ensure that equitable benefits are realised within indigenous groups[6]. Applying a tikanga-based, Māori ethical framework will not only be of benefit to Māori, but also benefit Pacifica communities and other vulenrable communities.

Introduction to Te Matarau Whānui

Te Matarau Whānui enunciates the moral principles that govern how researchers and rangahau working in or with Te Pūkenga should carry out their research work.[7] The development of a

Te Pūkenga

formal code of research ethics and peer ethical review are widely accepted as fundamental components of the research process.[8] and there are international codes which outline the key elements of the research ethics process.[9] A robust and transparent ethics approval process supports credibility, trust, and integrity between researchers, participants and communities, and facilitates researchers in ongoing reflection, self-awareness and vigilance to issues of privilege, power, authority and control.[10]

Ethical review comprises two fundamental components:

1. Ensuring research does not lead to adverse outcomes or experiences for researchers and/or participants.
2. Ensuring research increases 'the good of society'.[11]

Te Matarau Whānui outlines the framework of ethical considerations that researchers need to address in a systematic and structured manner prior to commencing their research activities. It enables research to be undertaken in a manner consistent with existing national and international ethical standards, and our intent to normalise Te Ao Māori and encourage collaborative and participatory research approaches (inspired by kaupapa Māori) across Te Pūkenga research ecosystem.

Te Pūkenga has established a sub-committee (Te Ohu Whakahaere) of the Academic Board (Te Poari Akoranga) to oversee, *inter alia*, the development and implementation of a research ethics regime for ākonga and kaimahi rangahau, and research studies undertaken within Te Pūkenga.

To support the continuation of research, two independent ethics committees are being established: An Animal Ethics Committee to oversee the use of animals in teaching and research under the Animal Welfare Act 1999, and a Research Ethics Committee to oversee all research, other than rangahau and research undertaken under the auspices of the Animal Ethics Committee. It is expected this committee will be HRC (Health Research Council) approved.

The scope of applied rangahau and research undertaken under the auspices of Te Pūkenga is broad and spans inquiry involving humans (in a range of contexts); inquiry involving animals; inquiry involving *taonga* (prized objects); inquiry involving creative arts, and inquiry involving the environment.

Rangahau and research projects spanning each of these areas of inquiry require ethical consideration, grounded in the unique regulatory and legislative context within which Te Pūkenga undertakes rangahau and research and statute as it relates to research.[12]

Te Pūkenga intends to adopt a common framework (Te Matarau Whānui) to underpin the consideration of issues relating to rangahau and research ethics. This framework is intended to be holistic. It is important to note that Te Matarau Whānui does not replace ethical consideration appropriate for specific areas of enquiry. Rather it provides a primary lens through which all rangahau and research undertaken under the auspices of Te Pūkenga must be considered.

Te Matarau Whānui | Te Pūkenga Ethical Framework for Rangahau and Research applies to all research projects, whether desk, studio or field-based, undertaken under the auspices of Te Pūkenga. The Ethics Framework applies to all academic staff, non-academic staff, students or trainees, or researchers from other organisations who may work with us on one of our projects.

This document sets out the principles which underpin Te Matarau Whānui. The document must be considered as a work-in-progress (a living document) since it relies upon the development of Te Pūkenga Research ecosystem. Following finalisation of Te Pūkenga Operating Model, Te Matarau Whānui, implementation protocols will be developed.

Ontological Context

Te Pūkenga has adopted Te Ao Māori, articulated though a kaupapa Māori lens as the ontological basis for the consideration of rangahau and research ethics in Te Pūkenga.

Te Ao Māori "acknowledges the interconnectedness and interrelationship of all living and non-living things".[13] In Māori knowledge, as in many cultures, everything in the world is believed to be related. People, birds, fish, trees, weather patterns – they are all members of a common family.[14] There is a natural order to the universe, and an overarching principle of balance.[15]

This approach is holistic and seeks to use a broad lens to ground ethical consideration, rather than solely considering the specific (and typically human centred)[16] context of the proposed rangahau or research study.

Within this context, when applied to rangahau and research undertaken under the auspices of Te Pūkenga, it is not sufficient to focus ethical consideration solely within the ethical conventions which may be required for a specific area of inquiry (for example animal welfare legislation,[17] or national health and disability research standards.[18]) Whilst these standards must form a key component of ethical consideration, the wider context within which the study is being undertaken must first be carefully considered.

Whilst acknowledging that ethical consideration (particularly in the context of applied research) is situated and particular, rather than abstract,[19] ethical judgements provide a broader guide to practice.[20] **The purpose of Te Matarau Whānui is to provide a holistic context within which specific ethical consideration can be undertaken**.

This approach to the consideration of ethical issues is relevant to the specific research environment within which rangahau and research is undertaken within Te Pūkenga; and the socio-cultural context of Aotearoa; it is also consistent with emergent international practice, for example One Welfare,[21] environmental ethics,[22] health and social work ethics[23] and, in the wider context, paradigms utilised by indigenous researchers undertaking inquiry within a range of indigenous contexts.[24,25] Holistic ethics is grounded in the "underlying concept of the unity and integral wholeness of all people and of all nature".[26]

The use of a kaupapa Māori approach to research ethics through this Framework will move our rangahau, research and researchers towards a focus that requires an explicit consideration of the benefits of the research as well as the risks.

Te Matarau Whānui

Te Matarau Whānui requires a holistic assessment of ethical considerations related to a rangahau or research study.

Te Pūkenga

The Framework is presented as a series of nested levels that align ethical consideration to the different modalities of rangahau and research involving *kaiuru*[27] (participants). The framework comprises three levels of consideration.

- The first level, '*Waeture*',[28] (regulation) focuses on the existential and regulatory/ statutory context for rangahau and research undertaken under the auspices of Te Pūkenga; in particular Te Tiriti o Waitangi and Te Pūkenga Charter.
- The second level '*Mātāpono*'[29] (principles) focusses on the core ethical principles underpinning all rangahau and research undertaken under the auspices of Te Pūkenga, drawn from Te Ara Tika [30].
- The third level '*Rangahau*' focusses on the ethical considerations required for a specific rangahau or research project.

Figure 1: Matatika Rangahau[1]
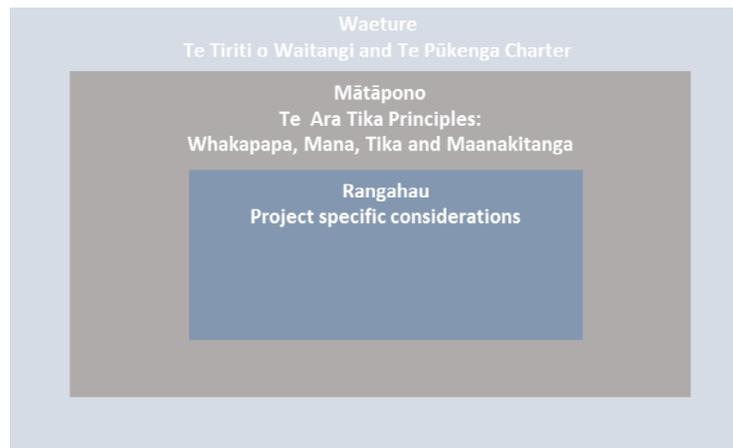
These three levels of consideration are interdependent and have been separated to facilitate ethical consideration. Each level is discussed briefly below:

Ngā Waeture

All rangahau and research undertaken under the auspices of Te Pūkenga, must be undertaken having regard to the regulatory and statutory context within which Te Pūkenga operates. Te Matarau Whānui exists within the context of two founding documents: Te Tiriti o Waitangi and Te Pūkenga Charter (as per the Education and Training Act 2020[31]).

Te Tiriti o Waitangi[32]

Te Matarau Whānui requires Tiriti-aligned ethical consideration. Alignment with Te Tiriti o Waitangi is applicable to all rangahau and research undertaken under the auspices of Te Pūkenga. By formally taking Te Tiriti o Waitangi as a foundation, Te Pūkenga seeks, through

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[1] Note: this diagram is conceptual and will need to be re-drawn in the final document

rangahau and research, to foster equitable outcomes for all tāngata,[33] both tāngata whenua and tauiwi; and affirms, values and protects mātauranga Māori.

Te Pūkenga Charter

Te Pūkenga Charter (refer Appendix One) requires Te Pūkenga to be responsive to the needs of all regions of New Zealand and their learners, industries, employers, and communities. Te Pūkenga must achieve this by developing meaningful partnerships with industry across the country and communities including hapū and iwi, and Pacific communities. Te Pūkenga must reflect Māori-Crown partnerships in order to give effect to Te Tiriti o Waitangi and recognise Māori are key actors in regional social, environmental, and economic development. Te Pūkenga must hold inclusivity and equity as core principles.

It is intended that this Framework will be able to indicate to researchers how appropriate their particular project is to enacting Te Tiriti o Waitangi, and Te Pūkenga Charter and promote pathways that encourage participative, community-centred projects that maximise outcomes for Te Pūkenga 'priority populations' – of Māori, Pasifika and disabled people(s) and their communities.

Ngā Mātāpono

Te Pūkenga has adopted the four principles of Te Ara Tika[34], as the mātāpono (principles) for ethical consideration of all rangahau and research projects.[35] The adoption of Te Ara Tika principles provides a basis for a broad consideration of rangahau and research ethics in Te Pūkenga. Whilst Hudson[36] has noted "Maori ethics are based on tikanga but have not yet been well articulated in the context of ethical review", it is considered that the four principles on which Te Ara Tika are based provide a comprehensive, inclusive and widely applicable basis for the ethical consideration of all rangahau and research projects undertaken under the auspices of Te Pūkenga.

Māori values are being integrated into ethical standards and ethical codes of practice.[37] All research that includes Māori is of paramount importance to Māori, in fact all research in New Zealand is of interest to Māori, and Māori centred research is of increasing importance to national life.

Importantly, the principles are not categorical imperatives.[38] In broad terms these principles, within the context of Te Matarau Whānui are broadly consequentialist[39] rather than deontological; the focus is on the ethical implications of the process of deriving the outcomes of the proposed rangahau or research project[40]

Te Ara Tika principles

Te Matarau Whānui references the four Te Ara Tika tikanga based principles (mātāpono). Te Ara Tika draws on tikanga Māori (ways of doing things) and its related philosophical base of mātauranga Māori (unique Māori knowledge) as well as integrating understandings from Te Tiriti o Waitangi, Indigenous values and Western ethical principles.[41]

For Māori, ethical concerns relate to certain tikanga that reflect Māori values, beliefs and worldviews.[42] ***Tikanga***, (tika - the correct/ appropriate way of behaving), aims to enhance the ***whakapapa*** (system of relationships) between kairangahau/researchers, research participants and communities (broadly defined) and ensure the preservation of ***mana*** (justice, equity and

authority) by keeping the application of **manaakitanga** (compassionate caring) at the fore throughout the research process while also addressing issues of risk/harm, informed consent and maintaining integrity and respect within the research process. Tikanga also provides a framework through which Māori can actively engage with ethical issues and consider the effect research may have on their values or relationships. Tikanga are flexible enough to provide context-specific responses to environmental changes or new situations.

As stated in Te Ara Tika[43]: "The principles are drawn from tikanga Māori and its philosophical base of mātauranga Māori (traditional knowledge), but also integrate understandings from the Treaty of Waitangi, indigenous values and Western ethical principles". In addition, Te Matarau Whānui "considers that both the research design and the cultural and social responsibility of the researchers have an immediate influence on the likely outcomes of the research project and should be considered during ethical deliberations".

The mātāpono align to four key questions that should inform the rangahau and research process:

1. *He aha te **whakapapa** o te kaupapa?*   What is the basis/purpose of this project?
2. *Kei a wai te **mana** o te kaupapa?*   Who is in control of this project?
3. *Me pehea e **tika** ai tēnei kaupapa?*   How will the project be done correctly?
4. *Kai a wai te **manaakitanga** o te tangata?*   Who will look after the participants and their communities?

The strength of Te Ara Tika is that it is both holistic and tikanga Māori-based, and therefore provides a means for researchers to develop research that responds to the fundamental challenge of how to do ethical research and rangahau in Aotearoa[44].

All research undertaken under the auspices of Te Pūkenga must be tested against these principles. In making application for ethical review, kairangahau and researchers will be required to review their proposed study against each mātāpono to ensure the study affirms Te Tiriti o Waitangi, Te Pūkenga Charter and each mātāpono.

Tika
- Tika refers to what is right and what is good for any particular situation. Importantly, in the context of ethics it relates to the design of a study, and whether the research achieves proposed outcomes, benefits participants and communities and brings about positive change.
- Tika requires respectful relationships with kaiuru in all studies, regardless of the research design and methods.
- Researchers should engage with communities about which research questions are important and reflect on the ethical issues associated with their study.

Manaakitanga
- Manaakitanga refers to caring for others, nurturing relationships and being careful in the way we treat others. *Aroha* (respect, love), generosity, sharing and hosting are essential parts of manaakitanga, as is upholding the mana of all parties.

Te Pūkenga

- Manaakitanga relates to cultural and social responsibility and respect for people. This value ensures an enabling voice and requires an understanding of the appropriateness of privacy and confidentiality, to prevent harmful effects from disclosure of information, prioritise collective participation in establishing the goals and benefits of a research proposal, and empower research partnerships.
- As well as gathering data, researchers should learn to collaborate with and to give back to the community (e.g., through *koha* (gifts) and sharing ideas).

Whakapapa
- Whakapapa refers to relationships; the term encompasses the quality of those relationships, the reasons for their formation and the structures or processes that have been established to support them.
- Whakapapa in the context of ethics relates to the quality of consultation or engagement process with Māori and the monitoring of the progression of relationships through various stages of the research.
- The relationship between researchers and participants (and New Zealand communities) must involve trust, respect and integrity.
- Whakapapa reminds us that an individual is part of a *whānau* (family group) or wider collective. Often this can infer collective decision-making, collective information sharing, collective participation in consent processes, collective support for research data collection, collective analysis of results and participation in dissemination of results. Researchers need to assess an individual's preferences and to involve their collective support networks.

Mana
- Mana refers to power, prestige, leadership or authority bestowed, gained or inherited individually or collectively. It infers that each individual has the right to determine their own destiny upon their own authority. Mana is an influencing factor in leadership and interpersonal and inter-group relationships, including those entailed in research. Shared knowledge upholds the mana of research participants
- Mana relates to equity and distributive justice in terms of the potential or actual risks, benefits and outcomes of research. In that context it also concerns issues of power and authority in relation to who holds roles, rights and responsibilities. Finally, the principle of mana requires that the research process upholds appropriate aspects of tikanga Māori and respects local protocols

Rangahau

Waeture and mātāpono apply to all rangahau and research undertaken under the auspices of Te Pūkenga.

In addition to these levels of consideration, individual research projects will also require specific consideration relevant to the proposed study. Te Pūkenga is formally adopting nationally accepted and mandated participant specific ethical frameworks.

In a contemporary context a research ethics framework must encompass four broad areas of ethical consideration:

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- Human ethics (any rangahau or research project involving humans, whether directly or involving non-anonymised data)
- Animal ethics (where animals are used in research, teaching and/or testing)
- Environmental ethics (particularly for protected and environmentally sensitive areas[45])
- Taonga ethics

Figure 2: Rangahau Research Codes[2]
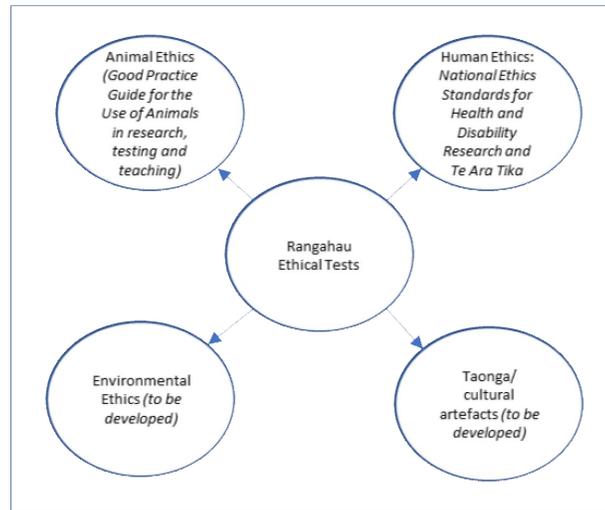
Te Pūkenga will formally adopt the Royal Society Te Apārangi *Code of Professional Standards and Ethics in Science, Technology, and the Humanities*[46] as an umbrella code. This code supports Members of the Royal Society Te Apārangi to follow exemplary ethical behaviour and world class research and scholarly practices in Aotearoa New Zealand.

In addition, Te Pūkenga will adopt the following ethical codes:

o Research involving human participants:
   o The National Ethics Advisory Committee (NEAC) *National Ethics Standards for Health and Disability Research*[47] issued in line with its statutory functions under the New Zealand Public Health and Disability Act 2000.
   o The Royal Society Code of Professional Standards and Ethics in Science, Technology, and the Humanities.
   o For rangahau or research involving Māori, Te Ara Tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members
o Research involving animal participants:
   o The National Animal Ethics Advisory Committee (Animal Welfare Act 1999 Part 6). Good-Practice-Guide-for-the-use-of-animals-in-research-testing-and-teaching[48] and Te Pūkenga approved code of ethical conduct, which sets out the policies and procedures that must be followed.

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[2] Note: this diagram is conceptual and will need to be re-drawn in the final document

21

- o Research involving the environment:
  - o Further consideration is required to specify ethical codes for research involving the environment
- o Research involving taonga:
  - o Further consideration is required to specify ethical codes for research involving taonga

When undertaking a rangahau or research project which spans more than one group of participants (for example animals and humans), reference may be required to multiple frameworks.

Note: It is stressed that the adoption of a Te Ao Māori ontological stance, articulated though a kaupapa Māori lens is not an(other) claim on Māori intellectual sovereignty nor an attempt to colonise unique Māori knowledge. As Pihama[49] notes in reference to Nepe[50] in her discussion of Kaupapa Māori: "*kaupapa Māori knowledge is distinctive to Māori society*"[51].

Te Matarau Whānui Scope and Implementation

In developing the Framework (see Appendix 2 for methodology), the following definitions of rangahau and research have been developed by Te Pūkenga Research Ethics working group. It should be noted that the definitions remain a work-in-progress and will be referenced to the Performance Based Research Fund definitions when finalised.

Definition of Rangahau

Rangahau [ranga (*to bring about*) and hau (*vital essence*)] is a process of finding out or seeking, often in a reflective or psychic sense. It is a pursuit of learning or investigation. Its basis is often sourced from the narratives of old with the application of those lessons to the present day. It is grounded in a cultural perspective, tikanga Māori and *āhuatanga* (aspects of things) Māori, in accordance with its experiences and truths.[52] The word is often used as a Māori translation of research - it is both more and less than that and, like 'kaupapa Māori' before it, will change over time and will develop different definitions for different pursuits.

Rangahau has been defined as the 'seeking of knowledge whereby the process of seeking, the nature of the knowledge and the outcomes are grounded in Te Ao Māori and its associated tikanga Māori'. In this sense rangahau upholds a Māori perspective, is undertaken by Māori people, often scopes different experiences and different truths, and can be, like research, transformative.

Rangahau may or may not be, "*original, of a critical nature, open to public scrutiny or capable of rigorous assessment by experts in a given discipline*." But it is subject to scrutiny which may be more rigorous or whose rigour maybe bounded by parochial, tribal, or community-derived demands. The 'experts' are community leaders, possessors of mātauranga or those influenced by the outcomes of the pursuit. Rangahau as an exercise is also subject to tikanga – 'ethics-like' rules which, for this exercise, should be considered as one and the same.

Definition of Research

Research underpins our understanding of the nature of reality and how we come to know and do things. For a formal process of research, Te Pūkenga has adopted the Performance-Based Research Fund (PBRF) definition of research as noted below:[53]

- Research is original, independent investigation undertaken to contribute to knowledge and understanding and, in the case of some disciplines, cultural innovation or aesthetic refinement.
- Research typically involves inquiry of an experimental or critical nature driven by hypotheses or intellectual positions capable of rigorous assessment by experts in a given discipline.
- Research includes work of direct relevance to the specific needs of iwi, communities, government, industry and commerce. In some disciplines, research may be embodied in

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the form of artistic works, performances or designs that lead to new or substantially improved insights.

Research may include:

o contributions to the intellectual underpinning of subjects and disciplines (for example, dictionaries and scholarly editions)
o the creation of new artefacts
o the use of existing knowledge in experimental development to produce new or substantially improved, materials, devices, products, communications or processes
o the synthesis and analysis of previous research to the extent that it is new and creative.

Research findings must be open to scrutiny or formal evaluation by experts within the field. This may be achieved through various forms of dissemination including, but not limited to, publication, manufacture, construction, public presentation, or provision of confidential reports. Activities that are part of routine standard practice and do not embody original research are excluded, such as:

- routine testing
- data collection
- preparation for teaching
- the legal and administrative aspects of intellectual property protection and commercialisation activities.

Scope of Rangahau/Research Covered by Te Pūkenga Research Ethics Framework

All rangahau and research undertaken which meets one or more of the criteria for research specified in the PBRF definition is covered by this Framework.

Te Pūkenga Research Ethics Framework applies to all rangahau and research work, whether desk, studio or field-based, across all disciplines undertaken under the guidance of Te Pūkenga. This Ethics Framework applies to all Te Pūkenga *kaimahi* (workers), rangahau/researchers and *ākonga* (learners), and *kaimahi*/staff from other organisations who may work with us on our projects or are seeking ethics approval as a parented organisation.

Our principles have been specifically developed to encompass all forms of rangahau and research undertaken by Te Pūkenga, whether technical/scientific, practical or critical/ emancipatory.

Te Pūkenga undertakes a broad range of activity that can be considered rangahau and research, involving a very broad array of participants. Some participants, when provided with appropriate knowledge about their potential participation in a project, can make an informed decision about whether or not they are willing to participate in the project.

Many participants however are not able to make an informed decision, for example children, the elderly, adults who may have difficulty understanding the technical language commonly used in research, our ancestors, animals, and the environment.

Our research ethics framework applies to all existing knowledge (both published and unpublished) used by researchers as part of the research project, all participants in the project, and how we publish our findings.

Research Ecosystem

Governance of Te Pūkenga Research Ethics Framework will rest with the Rangahau, Research and Postgraduate Sub-Committee (Te Ohu Whakahaere) a sub-committee reporting to Te Pūkenga Academic Board (Te Poari Akoranga).

There will be an independent Te Pūkenga National Human Ethics Committee (Te Ohu Whakahaere Tikanga Matatika) reporting to Te Ohu Whakahaere. The purpose of the Human Ethics committee will be to ensure Te Pūkenga is compliant with national and international standards for human ethics and that Te Pūkenga develops and implements an appropriate rangahau Māori and research ethics ontology and related processes.

The National human ethics committee will be Health Research Council accredited and will have an external, independent chair and representative external and internal committee members to ensure independence and transparency and to ensure consistency of oversight of ethics processes at Te Pūkenga campuses. Te Pūkenga membership will cover the principal research foci/discipline areas of the institution with a whole-of-institution focus.

It is expected the following research ecosystem, developed with input from Professor Maui Hudson, following consultation with Te Pūkenga Rangahau Māori Forum, will be progressively implemented in Te Pūkenga (Figure 3):

Figure 3: Research Ecosystem[3]

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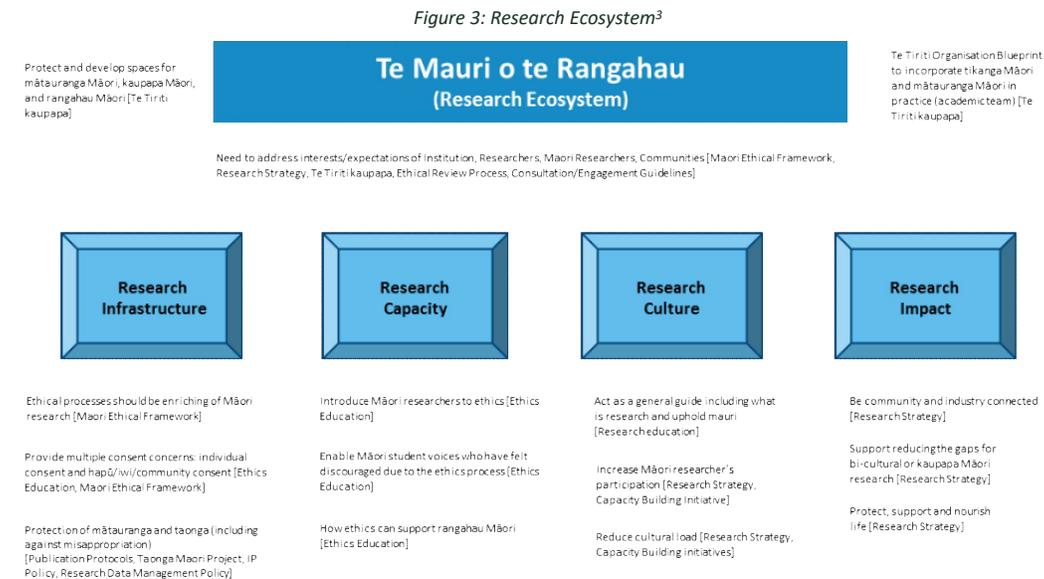
[3] Note: this diagram is conceptual and will need to be re-drawn in the final document

Implementation of the Framework

Following approval of the Framework, work will be required to develop the process, policies and guidelines for use of the new Te Pūkenga Ethics Framework and also the questions that should be addressed when putting together a research or teaching proposal where ethics approval is required. A Te Pūkenga Research Ethics Working group will need to continue to work through the application of the new Framework for consideration of research related to Environment and Taonga/Culture.

The following broad steps will be required to implement Te Matarau Whānui:

Adoption of Te Matarau Whānui and National Codes: Te Pūkenga (Te Poari Akoranga, Te Pūkenga Executive, and Te Pūkenga Council) formally adopts Te Matarau Whānui (as a 'living' document) in addition to the following National Codes as the basis for human ethics in Te Pūkenga:

- The National Ethics Advisory Committee National Ethical Standards for Health and Disability Research and Quality Improvement.
- The Royal Society Code of Professional Standards and Ethics in Science, Technology, and the Humanities.
- The Health Research Council Te Ara Tika framework for addressing Māori ethical issues within the context of decision-making by ethics committee members.

Socialisation: Once a framework has been approved socialisation can begin through working with existing research ethics committees in the network. This will ensure that the new kaupapa is understood, staff development is underway and everything is in place ready for the start of 2023.

Establishment of Committees: The new Te Pūkenga Human Ethics Committee will be appointed and process of ethics harmonisation can commence. The Human Research Ethics Committee will seek HRC accreditation. As part of the process, the composition of regional ethics committees, including the proposed HRC approved Ethics Committee will need to be considered by the Oho.

Initial Implementation: Implement the new Framework for all research involving Human Ethics considerations. This will require the implementation of appropriate application screening and escalation protocols.

Ongoing Development. Te Matarau Whānui is a living document. Ongoing development of the holistic research ethics environment for Te Pūkenga, grounded in kaupapa Māori will be required.

Ongoing Implementation. Adopt the new holistic research ethics approach to include consideration of research areas other than those involving humans.

The implementation model briefly described above will also require implementation of ongoing professional development and training of staff across Te Pūkenga, along with development and implementation of the research ecosystem.

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Appendix 1: Te Pūkenga Charter

Schedule 13 Te Pūkenga—New Zealand Institute of Skills and Technology's charter

1. Te Pūkenga—New Zealand Institute of Skills and Technology exists to perform the functions set out in section 315.
2. Te Pūkenga—New Zealand Institute of Skills and Technology is to be responsive to the needs of all regions of New Zealand and their learners, industries, employers, and communities.
3. To meet the needs of regions throughout New Zealand, Te Pūkenga—New Zealand Institute of Skills and Technology must—
   - (a) offer in each region a mix of education and training, including on-the-job, face-to-face, and distance delivery that is accessible to the learners of that region and meets the needs of its learners, industries, and communities; and
   - (b) operate in a manner that ensures its regional representatives are empowered to make decisions about delivery and operations that are informed by local relationships and to make decisions that meet the needs of their communities; and
   - (c) ensure that international learners are attracted to train and study in regions throughout New Zealand; and
   - (d) ensure that there is collaboration across its national network; and
   - (e) maintain a high-quality, coherent network of infrastructure that meets regional skills needs.
4. 4 Te Pūkenga—New Zealand Institute of Skills and Technology must operate in a way that allows it to—
   - (a) empower students and staff on academic, non-academic, and well-being matters and matters relating to the organisation's practices and services; and
   - (b) develop meaningful partnerships with—
     - i. industry across the country, including Māori and Pacific employers, smaller employers, and those operating in niche sectors; and
     - ii. (ii) communities at a local level, including hapū and iwi, and Pacific communities; and
   - (c) use the insights gained through partnerships to—
     - i. develop and provide vocational education and training that meets short-term and long-term skills needs; and
     - ii. (ii) expand industry training into smaller employers and niche sectors; and
     - iii. (iii) align education and training delivery to support the unique social and economic goals of local communities; and
     - iv. (iv) work towards equity for learners and staff of different genders, ethnicities, cultures, and abilities; and
   - (d) reflect Māori-Crown partnerships in order to—
     - i. ensure that its governance, management, and operations give effect to Te Tiriti o Waitangi; and
     - ii. (ii) recognise that Māori are key actors in regional social, environmental, and economic development; and

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      iii. (iii) respond to the needs of and improve outcomes for Māori learners, whānau, hapū and iwi, and employers; and

   (e) (e) hold inclusivity and equity as core principles, recognising and valuing the diversity of all of its learners, and providing the unique types of support different learners need to succeed; and

   (f) (f) meet the needs of all of its learners, in particular those who are under-served by the education system, including (without limitation) Māori, Pacific, and disabled learners; and

   (g) (g) promote equitable access to learning opportunities for learners across all regions; and

   (h) (h) have culturally responsive delivery approaches, whether on campus, in the workplace, online, or otherwise; and

   (i) work collaboratively with schools, wānanga, and other tertiary education organisations (including workforce development councils) to improve the outcomes of the education system as a whole, including the transition of learners into employment.

5. In giving effect to clause 4, Te Pūkenga—New Zealand Institute of Skills and Technology must ensure that—

   (a) students and employers can transition seamlessly between delivery sites and educational modes, including between workplaces and other forms and places of learning; and

   (b) programmes of study and qualifications are portable and consistent, yet flexible enough to meet local needs; and

   (c) the academic integrity of the education and training programmes it delivers is protected; and

   (d) New Zealand's reputation as a quality study destination for international learners is sustained; and

   (e) the range of education and training options available to learners and employers is appropriately broad and current; and

   (f) future skill needs are anticipated and quickly responded to; and

   (g) teaching and learning is supported by research, evidence, and best practice; and

   (h) learning pathways provide learners with a range of opportunities to progress to higher levels of education and training, and also into employment; and

   (i) the needs of adult and second-chance learners are afforded high priority.

Appendix 2: Development Methodology

Development Methodology

The following methodology was used to develop Te Matarau Whānui:

Stage 1: Development of a Māori Ethics framework to guide research and research processes, as well as the use of animals in teaching across Te Pūkenga.

This initial consultation stage involved members from the Rangahau Māori Forum, experts at Waikato University and EIT researchers.

1. Kohikohi whakaaro: Review existing Māori frameworks[54] and bring commonalities of these together;
2. Hui tuatahi: workshop with Rangahau Research Forum on Māori frameworks, Māori ontology, and key elements of a Te Pukenga ethical framework;
3. He kōwhiringa: Draft options for a Te Pukenga ethical framework;
4. Hui tuarua: Workshop the options with Rangahau Research Forum and key stakeholders; and
5. Prepare a draft Te Pukenga Ethics framework to guide research and research processes in preparation for Stage 2.

Stage 2: Test and Modify the proposed Working Framework

This mahi involved Te Pūkenga Research Directors and Managers and focussed on developing training material and application processes and forms for the trial phase. Testing was coordinated through research directors/centre, and the Chairs/members of five Research Ethics Committees with the help of a number of rangahau/researchers within Te Pūkenga.

1. Test the new framework using a number of varied ethics applications to understand how it operates and consider any modifications that need to be made.
2. Consult existing Ethics Committees and members to gain valuable feedback regarding operation of the framework
3. Test the new Framework in relation Human Ethics as well as additional areas where up to now there has not been a process for consideration of Research Ethics (eg Research involving the Environment and Taonga/Culture)
4. Make any modifications necessary following feedback, and prepare final version Framework for consideration and approval as the new Kaupapa Māori Te Pūkenga Ethics Framework via Poari Akoranga and then Te Pūkenga Council.

Stage 3: Develop the Operational Processes required for use of the Framework for Decisions regarding Research Ethics

Work yet to be allocated but refer Implementation needs.

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Notes

1 Defined for this document as: principles and ideas which act as a base or foundation for action. A kaupapa is a set of values, principles and plans which people have agreed on as a foundation for their actions (refer: https://teara.govt.nz/en/papatuanuku-the-land/page-8#:~:text=Kaupapa%20means%20principles%20and%20ideas,a%20foundation%20for%20their%20actions.)

2 Te Ahukaramū Charles Royal, 'Te Ao Mārama – the natural world - An interconnected world', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/te-ao-marama-the-natural-world/page-2 (accessed 20 September 2022) (https://teara.govt.nz/en/te-ao-marama-the-natural-world/page-2).

3 Maui Hudson and others *Te ara tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members* (Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group, Auckland, NZ, 2010)

4 Education and Training Act 2020, Schedule 13, s 4(d) (Te Pūkenga—New Zealand Institute of Skills and Technology's charter) Refer also Appendix 1.

5 https://www.xn--tepkenga-szb.ac.nz/news/te-pae-tawhiti-comes-alive/

6 Hudson, M.L. & Russell, K. (2009). The Treaty of Waitangi and Research Ethics in Aotearoa. Journal of Bioethical Inquiry, 6(1), 61-68.

7 Wellcome Trust *Ensuring your research is ethical: A guide for Extended Project Qualification students* (2014).

8 Hedgecoe, A (2009), "A form of Practical Machinery: The origins of Research Ethics Committees in the UK: 1967-1972" Medical History, Volume 53, Issue 3, Pp 331-350

9 The international codes include, for example, the Nuremburg Code (1949), the Helsinki Declaration (1964), The Belmont Report (1979) and, more recently, the UNESCO Universal Declaration on Bioethics and Human Rights (2005).

10 HA Came "Doing research in Aotearoa: a Pākehā exemplar of applying Te Ara Tika ethical framework" (2013) 8 Kōtuitui: New Zealand Journal of Social Sciences Online 64 at 71.

11 Refer Principal 2 of the Nuremberg Code (1949)

12 Refer: Dawson, J. And Peart, N. (eds.)(2003). *The Law of Research: A guide*. University of Otago Press, Dunedin

13 https://ourlandandwater.nz/about-us/te-ao-maori/. Refer also Tauri Stewart, G. (2021) *Māori Philosophy: Indigenous Thinking from Aotearoa*, pp55-57. Bloomsbury, London

14 https://teara.govt.nz/en/te-ao-marama-the-natural-world/page-2. Te Ahukaramū Charles Royal, 'Te Ao Mārama – the natural world - An interconnected world', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/te-ao-marama-the-natural-world/page-2 (accessed 5 September 2022). Refer also Ministry of Justice (2001) *He Hinātore ki te Ao Māori* (A Glimpse into the Māori World), Wellington.

15 Garth Harmsworth (2010) respecting Māori World Views. https://icm.landcareresearch.co.nz/knowledgebase/publications/public/Maori_world_view_ICM_2010.pdf

16 Refer for example Levinas, E. (1969) *Totality and Infinity: An essay on exteriority*, XanEdu, Livonia, USA, and (1998) *Otherwise than Being or Beyond Essence*, XanEdu, Livonia, USA for ethical discussions which appear to limit ethical consideration (and therefore rights) to the human ('responsibility for the other'), and to exclude ethical consideration of non-human species, the environment, or artifacts. Several commentators have, however, noted a broader ecological reading of Levinas extends consideration of 'the other' to embrace the wider ecosystem.

17 National Animal Ethics Advisory Committee *Good Practice Guide for the use of animals in research, testing and teaching* (Ministry of Primary Industries | Manatū Ahu Matua, 2021) <https://www.mpi.govt.nz/dmsdocument/33585-Good-Practice-Guide-for-the-use-of-animals-in-research-testing-and-teaching>.

18 National Ethics Advisory Committee *National Ethical Standards for Health and Disability Research and Quality Improvement* (Ministry of Health, 2019).

19 Beshty, W. (2015) "Toward an Aesthetics of Ethics" p19, in Beshty (ed.) *Ethics*, Whitechapel Gallery and The MIT Press, London. (Series: *Documents of Contemporary Art*). In a wider context, for a discussion of situated ethics (albeit polemical), refer Badiou, A. 2001) *Ethics, An Essay on the Understanding of Evil*. (trans. Peter Hallward). Verso, London.

20 Singer, P. (1988) *Writings on an Ethical Life*. P8-13. Fourth Estate, London.

21 https://www.onewelfareworld.org/

[22] Refer for example: Schrader-Freschette, K. (1996). Individualism, Holism and Environmental Ethics. Ethics and the Environment. 1(1) pp55-69. Cochrane, A. 'Environment Ethics', in: *The Internet Encyclopaedia of Philosophy*, https://iep.utm.edu/envi-eth/. Accessed 7 September 2022.

[23] Refer for example: Keegan L, Keegan GT. (1992) A concept of holistic ethics for the health professional. *Journal of Holistic Nursing*. Sep;10(3):205-17: https://pubmed.ncbi.nlm.nih.gov/1301426/#:~:text=Holistic%20ethics%20involves%20a%20basic,and%20wholeness%20within%20the%20self; Abramson M. (1996) Toward a more holistic understanding of ethics in social work. *Soc Work Health Care*. 23(2):1-14.: https://pubmed.ncbi.nlm.nih.gov/8858779/

[24] Refer for example: George, L., Tauri, J. & Te Ata o Tu McDonald, L., (2020) *Indigenous Research Ethics: Claiming Research Sovereignty beyond Deficit and the Colonial Legacy*. Advances in Research Ethics and Integrity (Volume 6). Emerald Insight: https://www.emerald.com/insight/publication/doi/10.1108/S2398-6018202006; The University of British Colombia: https://opentextbc.ca/indigenizationresearchers/chapter/indigenous-ethics-and-mindset/#:~:text=While%20there%20is%20much%20diversity,respectful%20relationship%20with%20the%20land; The University of Melbourne: https://unimelb.libguides.com/c.php?g=932536&p=6741081;

[25] Refer for example: Wilson, S. (2008). Research as Ceremony: Indigenous Research Methods. Fernwood Publising, Halifax & Winnipeg. Pp73-77; Kovach, M. (2010*). Indigenous Methodologies: Characteristics, Conversations and Contexts*. University of Toronto Press, Toronto

[26] Keegan L, Keegan GT. (1992) A concept of holistic ethics for the health professional. *Journal of Holistic Nursing*. Sep;10(3):205-17:

[27] Participant: https://maori.english-dictionary.help/maori-to-english-meaning-kaiuru. In the context of the mātāpiro (principles), participant is defined holistically as any and all actors engaged in a research study; human and non-human, animate and inanimate.

[28] https://www.legalmaori.net/dictionary?omni=waeture. Defined in English as 'regulation'

[29] https://www.legalmaori.net/dictionary?omni=matapono. Defined in English as 'principles'

[30] Maui Hudson and others *Te ara tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members* (Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group, Auckland, NZ, 2010) at 3.

[31] https://www.legislation.govt.nz/act/public/2020/0038/latest/LMS170676.html

[32] Museum of New Zealand Te Papa Tongarewa "The full text of Te Tiriti o Waitangi | The Treaty of Waitangi" (9 November 2020) Museum of New Zealand Te Papa Tongarewa, Wellington, NZ

[33] https://www.legalmaori.net/dictionary?omni=people

[34] Maui Hudson and others *Te ara tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members* (Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group, Auckland, NZ, 2010) at 3.

[35] Consideration was also given to the adoption of the Community-Up Model (Refer : Smith, L. and Cram, F, 2001 : http://www.rangahau.co.nz/ethics/166/ and, in a broader context : Pippi and Colleagues (2004). A Research Ethic for Studying Māori and Iwi Provider Success. *Social Policy Journal of New Zealand*, Issue 23, December 2004). The Community-Up Model has seven elements: Whanaungatanga; Manaakitanga; Aroha; Mahaki; Mana; Titiro, whakarongo, korero; Kia Tupato. These elements are focussed on research involving people and their communities, whereas Te Ara Tika principles can be applied in a broad range of contexts. The adoption of Te Ara Tika principles does not, of course, preclude the use of the Community-Up principles in relevant rangahau and research projects. As rangahau develops and the articulation in academic contexts of Māori ethical philosophy further frameworks are likely to develop, in which case the current principals will need to be revisited.

[36] Maui Hudson, 2004. ˜A Maori Perspective on Ethical review in (Health) Research". In *Tikanga Rangahau, Matauranga Tuku Iho*. P 57

[37] RSNZ "Code of Professional Standards and Ethics in Science, Technology, and the Humanities" (2022) Royal Society Te Apārangi <https://www.royalsociety.org.nz/who-we-are/our-rules-and-codes/code-of-professional-standards-and-ethics/code-of-professional-standards-and-ethics-in-science-technology-and-the-humanities/>.

[38] Refer Kant's concept of Categorical(moral) Imperative (https://plato.stanford.edu/entries/kant-moral/)

[39] For a general overview refer: https://plato.stanford.edu/entries/consequentialism/.

[40] Note, whilst the lens is consequentialist, it is not utilitarian (refer for example: Bentham, *The Principles of Morals and Legislation*, Mil,l *Utilitarianism*, Singer, *Writings on an Ethical Life*). The objective of the consequentialist lens is to consider the likely consequences of the proposed study, not to determine general or specific utility

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[41] Maui Hudson and others *Te ara tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members* (Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group, Auckland, NZ, 2010) at 3.

[42] Te Puni Kōkiri and Ministry of Health *Health sector ethics* (Ministry of Māori Development, Wellington, NZ, 1994).

[43] Refer Maui Hudson and others *Te ara tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members* (Health Research Council of New Zealand on behalf of the Pūtaiora Writing Group, Auckland, NZ, 2010) at 3. PP 3-4.

[44] HA Came "Doing research in Aotearoa: a Pākehā exemplar of applying Te Ara Tika ethical framework" (2013) 8 Kōtuitui: New Zealand Journal of Social Sciences Online 64 at 71.

[45] Refer: "Environmental research Ethics – National Principles and Guidelines". (1998). *Australian Journal of Environmental Management,* V5; Gunn, A.S. (2007). Environmental ethics in a New Zealand context. *New Zealand Journal of Forestry*, 51(4), 7-12.

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[52] "Understanding rangahau" (2022) Te Wānanga o Aotearoa <https://www.twoa.ac.nz/hononga-stay-connected/news-events/2017/11/21/understanding%20rangahau>.

[53] The Tertiary Education Commission *Performance-Based Research Fund Guidelines for tertiary education organisations participating in the 2018 Quality Evaluation* (2018) at 14.

[54] Frameworks including but not limited to those referenced alongside (Came, 2013; Citation: National Ethics Advisory Committee – Kāhui Matatika o te Motu, 2012; Cram, 2003, 2007; M. Hudson et al., 2010; National Ethics Advisory Committee., 2019; Simmonds, 2020)

Te Pūkenga

Pūrongo Kaunihera a Te Pūkenga | Council Report

21 May 2024

Title	**29 April 2024 Te Poari Akoranga hui - open portion**
Provided by	Deborah Young, co-chair Te Poari Akoranga
Author	Louise Courtney, Governance Advisor
For	Information

Te Taunaki | Recommendation(s)

It is recommended that Te Pūkenga Council:

a.	Receive the report titled '29 April 2024 Te Poari Akoranga hui open portion';
b.	Approves the amended Te Poari Akoranga Terms of Reference;
c.	Note that under their delegation from Council at its 8 February 2024 hui, Te Poari Akoranga co-chairs appointed Scott Klenner as the Rohe 4 representative;
d.	Notes that Te Ohu Whakahaere Academic Quality approved Degree Monitoring templates be distributed as a resource across the Te Pūkenga network;
e.	Notes that the co-chairs of Te Ohu Whakahaere Academic Quality approved the following policies in accordance with their delegation from Te Poari Akoranga: • Te Pūkenga Assessment Policy • Te Pūkenga Moderation Policy • Te Pūkenga Ākonga Concerns and Complaints Policy • Te Pūkenga Ākonga Appeals Policy • Te Pūkenga Continuous Quality Improvement Policy;
f.	Notes that Te Poari approved revised Terms of Reference for Te Ohu Whakahaere Approvals and Te Ohu Whakahaere Appeals;
g.	Note that Te Ohu Whakahaere Approvals approved the New Zealand Apprenticeship (Complex) in Forest Silviculture Operations (Level 4), which leads to the award of: • 2334 New Zealand Certificate in Forestry Operations with strand in Thin to Waste (Level 3); and • 2330 New Zealand Certificate in Forest Industry Operations (Planning and Monitoring) with strand in Silviculture (Level 4); to be submitted to the New Zealand Qualifications Authority (NZQA) for approval; and
h.	Note that Te Poari approved: • the appointment of Dell Raerino as co-chair of Te Ohu Whakahaere Appeals; • the updated Electronic Notice of Appeal Form, an appendix to the Ākonga Appeals Policy.

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Te Pūkenga

Te Tāhuhu Kōrero | Background

Te Poari Akoranga | The Academic Board (Te Poari) met on 29 April 2024 online via Microsoft Teams. Kieran Hewitson and Andrew McSweeney provided apologies for the meeting.

The summary below provides an overview of some key discussions and decisions by Te Poari during the open portion.

Academic Delegations Register

Te Poari discussed the draft Academic Delegations Register (the Register) which has been created to adhere to the requirement in its Terms of Reference to capture sub-delegations from Te Poari Akoranga to ngā ohu whakahaere and/or business division academic committees. It noted that Te Pūkenga is working towards an unknown future model and there is a need to take care not to undermine future decision-making entities. A working group was established to further develop the Register for Te Poari to consider at its May 2024 meeting.

Te Poari Akoranga Terms of Reference

Te Poari discussed proposed amendments to its Terms of Reference (TORs). Te Poari recommend that Te Pūkenga Council approve these Terms of Reference.

Te Poari received feedback from Komiti Māori in relation to the nomination process for the vacant Māori roles and recommend to Council that these be removed from the TORs due to the short timeframe that Te Pūkenga will continue to exist and the resourcing required to identify and endorse suitable candidates.

Ngā Ohu Whakahaere o Te Poari Akoranga

Te Poari Akoranga received reports from ngā ohu whakahaere and approved:

- revised Terms of Reference for Te Ohu Whakahaere Approvals and Te Ohu Whakahaere Appeals;
- the appointment of Dell Raerino as co-chair of Te Ohu Whakahaere Appeals; and
- the updated Electronic Notice of Appeal Form, an appendix to the Ākonga Appeals Policy.

Te Poari also noted that:

- Te Ohu Whakahaere Academic Quality approved Degree Monitoring templates to be distributed as a resource across the Te Pūkenga network and discussed the following matters at its April hui:
  - The annual review of Te Pūkenga policies, which was delayed due to aligning the policies with the signalled disestablishment of Te Pūkenga;
  - Clear communication with the network regarding programme approval processes during the transition to disestablishment;
  - Providing assurance on unified programmes in a non-centralised model for vocational education; and
  - The diminishing capacity of quality teams within the network and need to work together to ensure a robust QMS going forward.

- Te Ohu Whakahaere Approvals approved the New Zealand Apprenticeship (Complex) in Forest Silviculture Operations (Level 4) programme to be submitted to NZQA for approval. This programme leads to the award of:
  - 2334 New Zealand Certificate in Forestry Operations with strand in Thin to Waste (Level 3); and
  - 2330 New Zealand Certificate in Forest Industry Operations (Planning and Monitoring) with strand in Silviculture (Level 4).
- Te Ohu Whakahaere Appeals discussed the following matters in the open portion of its April hui:
  - Amendments to the Ohu's TORs including continuing with a co-chair model.
  - Combining the Ākonga Concerns and Complaints Policy with the Ākonga Appeals Policy to reduce confusion for appellants when seeking the correct process for lodging an appeal.

Ngā Tāpiritanga | Appendices

Appendix 1: [Te Poari Akoranga 29 April 2024 hui – open portion](#)

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Karakia whakakapi

Tēnā tātou here are some useful phrases you can use to introduce closing karakia next time you are asked to lead it.

Māku e whakakapi te wānanga nei.
I will conclude our shared space.

Kia whakakapia te wānanga nei ki te karakia.
May our shared space be concluded with karakia.

Kua pau tonu te wā, nā reira māku e whakakapi te wānanga nei ki te karakia.
We're just about out of time, therefore I will conclude our shared space with karakia.

Karakia whakakapi
Closing incantation

Puritia,
puritia ngā kōrero o te wānanga
puritia Kia ū, kia mau
puritia kia ita
Unuhia, unuhia atu rā
Te tapu o te kāhui o ngā ariki
mauria atu rā ko te kahu ora o Rongo
he rongo taketake
he rongo mau tonu
ka whakamau kia tina,
Tīna! *(everybody)*
Hui e, Tāiki e!

Hold fast,
hold firmly the words of the academy
cement them firmly
fixed in the mind.
Release ourselves
of the decorum of formality
let us take up the life giving
cloak of Rongo
the permanence of peace
and harmony
and bind it firmly,
Firmly!

Our values

Manawa nui
We reach out and welcome in

Manawa roa
We learn and achieve together

Manawa ora
We strengthen and grow the whole person

Te Pūkenga