

Te Ohu Whakahaere Rangahau Research and Postgraduate - 9 May 2024



09 May 2024 09:30 AM

Agenda Topic	Presenter	Time	Page
Karakia Timatanga			3
1. Administration		09:30 AM-09:40 AM	4
1.1 Welcome and apologies			
1.2 Te ohu whakahaere membership			4
1.3 Minutes of meeting held on 21 March 2024			5
RECOMMENDATION: THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate approve, as a true and accurate record, the minutes of a meeting of Te Ohu Whakahaere Rangahau, Research and Postgraduate held 21 March 2024.			
1.4 Action List			8
2. Register of Interests		09:40 AM-09:45 AM	9
Members must declare any agenda items where a conflict arises between their role as a member of Te Ohu Whakahaere Rangahau and Research, and the role they are usually employed in, or any private or other external interest they may have and stand aside from decision making in respect of that item.			
3. Te Pūkenga Animal Ethics Framework		09:45 AM-10:05 AM	11
RECOMMENDATION: THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate: a. Receive the report titled 'The MPI approved Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching'; b. Recommend to Te Poari Akoranga and Te Pūkenga Council to cancel 'Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching' with Manatū Ahu Matua Ministry for Primary Industries; and c. Note the nil return for Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching in 2023.			
4. University and Science System Advisory Groups - verbal update	J. Smiler - Pounuku Rangahau Rangahau Research Director	10:05 AM-10:25 AM	
Verbal update on response from Te Pūkenga ELT and leadership.			
5. Te Pūkenga Unified Programmes		10:25 AM-10:55 AM	25
RECOMMENDATION: THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate: a. Receive the report titled 'Te Pūkenga Unified Programmes – update from programme leads'; b. Provide feedback on the philosophy and approach to the unified programmes; and c. Note unified programmes will go to Te Ohu Whakahaere Approvals on 5 June 2024, then Te Poari Akoranga on 18 June 2024.			

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|---|--|-------------------|----|
| 6. | <u>Te Matarau Whānui</u> | 10:55 AM-11:10 AM | 41 |
| RECOMMENDATION:
THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate:
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. | | | |
| 7. | <u>Statement of Performance Expectations 2023 data</u> | 11:10 AM-11:25 AM | 62 |
| RECOMMENDATION:
THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate:
a. Receive the report titled 'Statement of Performance Expectations report for 2023'; and
b. Discuss opportunities and risks to report to Te Poari Akoranga. | | | |
| 8. | <u>Update from Te Poari Akoranga hui - open portion</u> | 11:25 AM-11:30 AM | 66 |
| RECOMMENDATION:
THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate receives the update titled '29 April 2024 Te Poari Akoranga hui - open portion'. | | | |
| 9. | <u>Resolution to exclude the public</u> | | 69 |
| 10. | <u>Update from Te Poari Akoranga hui - public excluded</u> | 11:30 AM-11:35 AM | 70 |
| RECOMMENDATION:
THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate receives the report titled '29 April 2024 Te Poari Akoranga hui - public excluded portion'. | | | |
| | <u>Karakia Whakamutunga</u> | | 71 |
| Next meeting | | | |

Karakia tīmatanga

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,
Tina! (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 kawē 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 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	Wed 17 July
Tepora Emery	Member	Thurs 12 September
Allen Hill	Member	Wed 13 November
Suzanne Miller	Member	
Louise Rummel	Member	
Waireti Roestenburg	Member	
Michael Shone	Member	
Jonathan Sibley	Member	
Jamie Smiler	Member	
John Stansfield	Member	



Minutes for Te Ohu Whakahaere Rangahau Research and Postgraduate - 21 March 2024

21/03/2024 | 09:00 AM - Auckland, Wellington New Zealand Standard Time

Online via MS Teams

Attendees (8)

Annemarie Gillies; Fiona Beals; Allen Hill; Christine Cheyne; Louise Rummel; Michael Shone; Suzanne Miller; Waireti Roestenburg

Apologies:

Tepora Emery, Jonathan Sibley, and Joan Taylor for absence, and A. Hill for early departure (left at 10.22am during item 3).

In attendance:

Jamie Smiler (Rangahau and Research Director), and Louise Courtney (Governance Advisor).

Karakia Timatanga

The hui opened with karakia lead by A. Gillies at 9:02am.

Administration

Welcome and apologies

The Chair welcomed members to the inaugural hui of 2024 including new members W. Roestenburg, L. Rummel and C. Cheyne and noted the resignation of R. Crawford.

The Chair also extended a welcome the new Director Rangahau and Research of Te Pūkenga.

Te ohu whakahaere membership

The Ohu noted the membership list.

Minutes of meeting held on 3 October 2023

The Ohu noted the significant changes in the vocational education sector since their last hui.

RESOLVED (A. Hill/ S. Miller)

THAT Te Ohu Whakahaere Rangahau, Research and Postgraduate approve, as a true and accurate record, the minutes of a meeting of Te Ohu Whakahaere Rangahau, Research and Postgraduate held 3 October 2023.

CARRIED



Action List

Due to the change in direction for Te Pūkenga, many of the actions are now no longer relevant.

The following items can now be closed:

- Terms of Reference membership
- 0507-06, 1. - no longer relevant
- 0507-06, 3. - this was attached to a transition plan which is no longer relevant.
- 0507-06, 4. - as above
- 0809-5, 1. - regular updates can be provided by the Director Rangahau and Research
- 0809-5, 2.
- 0809-5, 3. - no longer exists
- 0809-5, 4. - as above
- 0809-5, 5. - as above
- 0809-6, 1-7 - no longer required
- 0809-8, 1-2
- 0703-4 - addressed in the terms of reference
- 905.1 - notice went out from the Executive Leaders Teams addressing this

Register of Interests

No new interests were raised.

Terms of Reference 2024

The Director Rangahau, Research and Postgraduate left the hui for the duration of this item.

The ohu discussed the following matters:

- Concerns at exposing a learner, as a member of the ohu, to risk especially during a time of change and transition.
- The sustainability of the ohu.
- The removal of any mention of strategic action/direction/development.
- Membership.
- The proposed ethics subcommittees

The ohu recommended that Te Poari Akoranga extend the membership terms of Annemarie Gillies, Fiona Beals, Tepora Emery, Suzanne Miller, Michael Shone, and Johnathan Sibley to support the work of the ohu

RESOLVED (M. Shone / W. Roestenburg)

THAT Te Ohu Whakahaere Rangahau and Research:



- a. Review the proposed changes to 'Te Ohu Whakahaere Rangahau Research and Postgraduate Terms of Reference 2024' and provide feedback on these; and
- b. Recommend to Te Poari Akoranga to approve the revised 'Te Ohu Whakahaere Rangahau Research and Postgraduate Terms of Reference' subject to inclusion of any feedback provided.

CARRIED

Workplan 2024

The ohu noted that the workplan would need to change to align with the new direction of Te Pūkenga.

The ohu expressed its desire to continue the collaboration between the business divisions, in particular, in how the ethics framework, Te Matarau Whānui, could be operationalised. It was noted that some business divisions did not get any visibility of Te Matarau Whānui.

ACTION: Distribute Te Matarau Whānui to all ohu members (Assignee(s): Governance Advisor; Due Date: 09/05/2024)

ACTION: Co-chairs to meet with director to update workplan for ohu (Assignee(s): co-chairs, Jamie Smiler; Due Date: 09/05/2024)

ACTION: Follow up with business divisions for annual reports in preparation for the Ohu's July hui. (Assignee(s): co-chairs; Due Date: 06/06/2024)

ACTION: Add Te Matarau Whānui as first item to May 2024 hui of te ohu whakahaere RRP. (Assignee(s): Governance Advisor; Due Date: 09/05/2024)

Karakia Whakamutunga

The hui closed with karakia lead by A. Gillies at 10:52am.

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 Ohu Whakahaere Rangahau, Research and Postgraduate Register of Interests

As at 1 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		
Louise Rummel		
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		

John Stansfield Member	NorthTec	Pathways manager
	Island Waste Collective Ltd	Director
	The CeanStream Charitable Trust	Trustee
	The Northern Drivers Charitable Trust	Trustee
	Orapiu Grove Farm	Partner



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

9 May 2024

Title	The Ministry for Primary Industry approved Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching for Te Pūkenga.
Provided by	Pounuku Rangahau Director Rangahau and Research, Jamie Smiler
Author	Pounuku Rangahau Director Rangahau and Research, Jamie Smiler
For	Recommending to Te Poari Akoranga

Ngā Taunaki | Recommendation(s)

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

a.	Receive the report titled ‘The Ministry for Primary Industry approved Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching’;
b.	Recommend to Te Poari Akoranga and Te Pūkenga Council to cancel ‘Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching’ with Manatū Ahu Matua Ministry for Primary Industries; and
c.	Note the nil return for Manaaki Kararehe o Te Pūkenga Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching in 2023.

Te pūtake o tēnei pūrongo | Purpose of this report

The purpose of this report is:

1. To seek the recommendation of Te Ohu Whakahaere Rangahau Māori, Research and Post Graduate to cancel the Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching for Te Pūkenga (the CEC) with Manatū Ahu Matua | Ministry for Primary Industries (MPI).
2. To note the nil return for the CEC in 2023.

Te Tāhuhu Kōrero | Background

Ngā mihi | Acknowledgements

Firstly, in prefacing this report it is important to acknowledge the quality, effort and foresight of all those involved in the development of Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching to manage Animal Ethics for Te Pūkenga.

Particular acknowledgement must be given to Emeritus Professor Natalie Warren, Jennifer Hamlin and Clare Morton for their contributions, but equally, to the whole Animal Ethics community within Te Pūkenga.

‘Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching’ is a world-leading ethical code for the use of animals in research, testing and teaching that must be acknowledged. It has not only been designed to implement the Animal Welfare Act 1999 and the Animal Welfare (Records and Statistics) Regulations 1999 but also to enable, by design, Te Pūkenga to be the leader in the ethical treatment of Animals for Aotearoa New Zealand and the world.

Ka nui te mihi ki te hunga ka tuku oū koutou koha ki tēnei – āku mihi, āku mihi, āku mihi.

Horopaki | Context

In 2022 Professor Nat Warren was seconded from EIT to the Te Pūkenga Academic Delivery and Innovation (ADI) team and latterly Academic Centre and Learning Systems (ACLS) to lead the development of a Code of Ethical Conduct (CEC) for Te Pūkenga. The primary purpose of Professor Warren’s secondment was to centralise the management of Animal Ethics thereby improving the standards of ethical treatment of animals in research, testing and teaching (RTT).

This resulted in the development of a Te Pūkenga CEC being approved by Council on July 19 2022, gazetted by the Ministry of Primary Industries on 6 June 2023, giving Te Pūkenga the ability to operationalise the CEC from 9 June 2023 till 8 June 2028.

To date, the CEC has not been operationalised however to operationalise the CEC Te Pūkenga must establish an Animal Welfare Office (AWO), an Animal Ethics Committee (AEC) and three subcommittees.

- The AEC must be made up of 13 members, including 5 external members. The AEC would be required to meet at least 11 times within the first two years to meet forecast demand with an estimated 3.0 FTE allocation required for operationalisation. The five external members of the Committee would likely be paid \$800-\$1000 per meeting and significant capital investment would be required to acquire an appropriate digital tool to enable the committee to function effectively.
- The AEC would be supported by a central AWO made up of 3.0 FTE as well as regional Animal Welfare Officers equalling 2.5-3.0 FTE.
- The Committee would be supported by three sub-committees: (1) The Project Development Subcommittee; (2) The Advisory Subcommittee; and (3) The A&B Animal Use Protocol (AUP) Review Subcommittee. These committees would be made up of internal and external members.
 - Many of these roles would be filled by AWO kaimahi but would also require broader network resourcing to function.

Whilst a full business plan has not been completed on the cost to operationalise the AEC, external Animal Welfare Offices and Committees that deal with similar levels of demand to that forecast for Te Pūkenga cost \$2-3 Million¹ to operate.

¹ Advice provided by Animal Ethics SMEs who developed the Code and engaged with external Code Holders.

However, it is unlikely that the Te Pūkenga CEC would cost that much to operationalise. Given the current demand from Campus-Based Divisions and the operational requirements of the Code, conservative estimates from SMEs have the CEC costing over \$1M to administer. This cost is significantly more than the current budgeted costs for Animal Ethics.

Conversely, these costs need to be balanced with our commitment to improving the way we use animals for RTT, our legal responsibilities under the Animal Welfare Act 1999 and the Animal Welfare (Records and Statistics) Regulations 1999, the Government's expectations that we support their intentions to disestablish Te Pūkenga, the direction Council has given and our fiduciary

Te Horopaki ō nāianei | Current Situation

In December 2023, ELT decided that Animal Ethics and the Code would be centrally supported from within ACLS by the Pounuku Rangahau | Director Rangahau and Research. This resulted in engagement with business divisions to see if support was needed to meet the legislative requirements and how to best manage animal ethics moving forward. This engagement found that nearly all business divisions already had adequate processes in place for 2024, and where there were gaps, business divisions were supported to have their animal use protocols (AUPs) and research protocols parented to a new Code holder and to have a new AEC oversee their animal use. The result of this engagement is that all business divisions² (that engaged) now have animal ethics code holders overseeing their use of animals, meeting legislative requirements.

This was followed up with several conversations with animal ethics and research leads, business division leads to triangulate preferences and ability/ confidence to self-manage animal ethics within business divisions.

In March 2024, 15 SLT members, representing all business divisions that have programmes that use animals in their portfolio of programmes were asked the following questions:

1. In 2024, does an Animal Ethics Committee oversee the use of animals for research, testing and teaching for your business division(s)?

If they answered yes to this question, they were asked four Likert scale questions/statements in which they were able to indicate their level of agreement. The four questions/statements were:

1. I am highly confident that my business division(s) can manage animal ethics independently.
2. A central Animal Welfare Office will support the management of animal ethics for my business division(s).
3. A resource bank will support the management of animal ethics for my business division(s).
4. A community of practice focused on the ethical treatment of animals within research, teaching and testing will support the management of animal ethics for my business division(s).

² The exceptions being Northtec and Tai Poutini which have subsequently identified programmes that use animals that are not overseen by an AEC.

Ngā Kitenga | Findings

All divisions that use animals were asked if they use animals for RTT and if this was overseen by an AEC. The divisions replied the following:

Business Division	Do you use animals for RTT?	Does an AEC oversee the use of animals for RTT for your division?
NorthTec	Yes	No
Unitec	Yes	Yes
MIT	No	N/A
Wintec	Yes	Yes
Toi Ohomai	Yes	Yes
EIT	Yes	Yes
UCOL	Yes	Yes
WITT	No	N/A
Whitireia and WelTec	Yes	Yes
NMIT	Yes	Yes
Tai Poutini	Yes	No
Ara	Yes	Yes
Otago	Yes	Yes
SIT	Yes	Yes
Open Polytechnic	No	N/A
Primary ITO	Yes	No
CareerForce	No	N/A
Connexis	No	N/A
Competenz	No	N/A

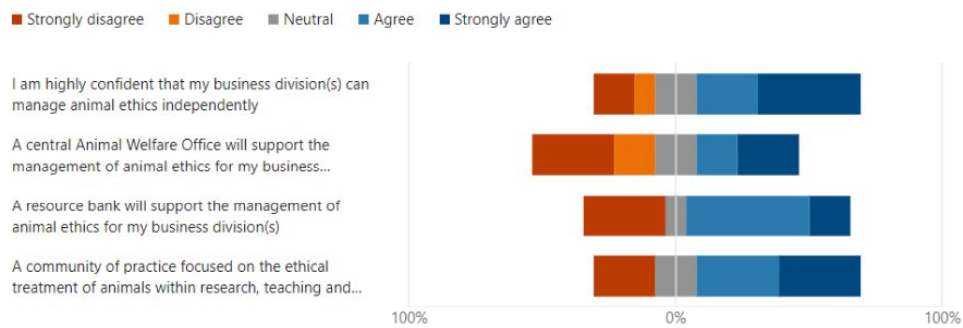
- NorthTec³ and Tai Poutini⁴ have indicated that they have programmes that use animals for teaching and will require further support to meet legislative requirements.
- Primary ITO programmes use animals in teaching however if this meets the RTT threshold of S2, S3, S4 of The Animal Welfare Act is not clear. Historically, Primry ITO have not been overseen by an AEC and there is no history of enforcement for non-compliance from the regulator. However, Primary ITO have highlighted its Trades Academy delivery which hightens its compliance risk and will require ongoing support to address and mitigate.

³ A number of Animal Care and agriculture programmes are delivered at Northtec and they have indicated that they have no Animal Ethics provision or procedures in place.

⁴ The New Zealand Certificate in Primary Industry Operational Skills with optional strands (Level 3) use of animals is likely to require an AEC oversight.

- CareerForce, Connexis and Competenz all responded that they do not use animals for teaching in their programmes, however further analysis of their mix of provision does include programmes that can sometimes include interactions with animals :ie Pest control, Dairy processing, Agricchemical, Aboriculture etc. Historically these programmes and divisions have not viewed these interactions as meeting the thresholds required in S2, S3 and S4 of the Animal Welfare Act, thus they have not had these programme overseen by an AEC. These division should actively monitor how animals are used and interacted with and consider legal advice if there are any changes in the programme or legislative interpretation of the Animal Welfare Act.
 - All other divisions that use animals for RTT have an AEC overseeing their use of animals.
2. Respondents were also asked a range of questions to assess: (1) their confidence to manage animal ethics within their business divisions; (2) demand for a central animal office; (3) the value of a central resource back; and (4) the establishment of a community of practice.

The results of these questions are below.



- The majority of respondents were in agreement that they were highly confident that their business divisions could manage independently. Those that did not agree were **SIT, Northtec and Wintec**.
 - A central Animal Welfare Office was supported by all divisions except **NMIT, Toi Ohomai, Wintec and EIT**. Importantly all of these divisions are either current Code Holders or have recently been Code Holders. They also make up most of the current demand across the network.
 - The majority of respondents were in agreement that a resource bank would support their business division. Those that did not agree were **Wintec, EIT, Primary ITO and Whiteria and WelTec**.
 - The majority of respondents were in agreement that a community of practice would support their business division. Those that did not agree were **Wintec, EIT, Primary ITO and Whiteria and WelTec**.
3. Respondents were also asked, **In the future, is it likely that you will seek MPI approval to be a Code holder?**
- **EIT and NMIT** affirmed that they would extend their current accreditation and **Toi Ohomai** stated that they would likely seek approval to be a Code holder again. All Code holders and prospective code holders emphasised the need to know as soon as possible how animal ethics will be managed going forward as it takes some time to prepare to have a Code extended or to have a new Code accredited.

4. Respondents were also given a chance to share any other thoughts they had on Animal Ethics.

1. Some comments supported the operationalisation of the Code:

- *"This is an area which would benefit from a national-level / whole-of-network approach to ethics practice and oversight".*
- *"Having a central AEC for Te Pūkenga would not remove any decision-making power from business divisions, as Animal Ethics falls under strict national rules and legislation that everyone has to follow. A central AEC would simply save time and effort for everyone, and much of the work is already done as we have an approved CEC".*
- *"What is missing right now with the diverse AEC's used by the ITP's is consistency and collaboration on SOP's etc. We also need way better coverage for education - the research based AEC's are not really set up for education, rather research and therefore it is likely they aren't really covering what is needed for education. I think that a single ITP AEC is a no brainer".*

2. There were also several comments not supporting the operationalisation of the Code:

- *"While we could set up one and do the right thing we don't believe it would be the right thing to do and it would be more expensive than to be parented, despite having the largest number of animals of animal healthcare and vet nursing learners".*
- *"I would also argue that lots of the providers that have small AECs are costly (but the costs may not be transparent) so by coming together as one we could actually consolidate those hidden costs and improve standards of animal use in education. I don't think the current change in direction for ITPs stops this from happening - we just need need to think differently. I am (along with members of my team) willing to be part of the conversation to make this happen".*
- *"The costs to us are minimal currently given that we only use animals on rare occasions for teaching (moving more towards stimulation). We do not use animals for research or invasive teaching purposes. We have no plans currently to deliver any Level 7+ programme".*
- *"...yes we can manage our own ethics (while I am here doing it) but that the value I see of sharing particularly if people are new in the role".*

3. There were also comments outlining the complex and often risky animal welfare considerations of their specific BD.

- *"I've just completed the survey on behalf of Primary ITO reflecting the confidence of the team to manage animal ethics independently of a committee, given the unique use of animals and the fact that all ITO learners are employed and therefore animal welfare is the responsibility of the employers. In the Primary industry, the Animal Welfare Act is legislatively required to be complied with and therefore is part of employment conditions. However, one area that may need to be considered is our Trades Academy with over 1100 school-aged learners...a further conversation is probably required".*
- *"This is an area that can so easily go wrong if people don't know what they need to know or ask".*

4. Others insisted on clear communication and timely decision-making.

- *“Clear communication and guidance from Te Pūkenga well in advance of expiring CECs would be very helpful as they take months to renew”.*

5. There was also hope that centralisation would reduce costs however this was not a key feature of the design of the Te Pūkenga Code.

- *“It was hoped that a centralised Animal Ethics would help to reduce costs. We currently use AgResearch, and whilst they service they provide is excellent, and the support exceptional, they are expensive. We have considered utilising one of the others providers due to cost, but for now, will continue with AgResearch”.*

In conclusion, the feedback from business divisions indicates:

1. High levels of confidence that business divisions can self-manage the use of animals for RTT without the need to establish an AWO and operationalise the CEC.
2. The establishment of a Community of Practice is supported broadly enough for central support to be given to its establishment;
 - a. A Community of Practice should be supported to share resources across business divisions thereby creating a resource bank for all divisions to benefit from.
3. Some business divisions (Northtec, Tai Poutini, Primary ITO and SIT) require additional assistance to clarify if additional steps are needed to meet legislative requirements.
 - a. The operationalisation of the AEC would be a poor way to provide this assistance.
 - b. A targeted approach should be taken with these business divisions to address their specific situations.

Rārangi Wā | Timeline

- On 29 June 2022, Te Poari Akoranga endorsed the CEC be used within Te Pūkenga (Appendix 1)
- On 19 July 2022, the Council approved the CEC to be used within Te Pūkenga (Appendix 2)
- On 6 June 2023, the CEC was gazetted by MPI⁵, valid from 9 June 2023 till 8 June 2028.
- On 15 December 2023, Minister Simmonds wrote to the Council of Te Pūkenga outlining the Government’s intent to disestablish Te Pūkenga and expectations that we operate in a manner consistent with the Government’s plans and to support as much regional decision-making as possible.
- January-March 2024 – Review and evaluation of the CEC was undertaken.

Te Pūrongo ki a MPI | Reporting to MPI

As the CEC is active, Te Pūkenga is required to submit animal use statistics. These statistics were reported as a nil return to MPI on February 23 2024. MPI has not provided a receipt of the return but they have confirmed that the nil return was received (Appendix 3).

⁵ <https://gazette.govt.nz/managePDF?file=2023/2023-go2408.pdf>

Ngā Kōwhiringa me Te Tātaritanga | Options and analysis

1. Recommend to Poari Akoranga and Council that 'Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching' be cancelled.
 - i) This option is consistent with the disestablishment of Te Pūkenga.
 - ii) The CEC is not currently being overseen by an AEC and the AWO needed to operationalise the CEC is impracticable due to the Minister's expectations and non-competitive operating costs when compared to existing options (internal and external).
 - iii) The cancellation of the Code will remove all future statutory reporting requirements for Te Pūkenga to report animal use statistics to MPI as the Code holder.
 - iv) It will allow for a shift in how Business Divisions are best supported. High risk Business Division ought to seek support within their rohe, with Primary ITO encouraged to seek the advice of experts within the network as well as externally.
 - v) It will avoid internal competition with Code holders Te Pūkenga | NMIT and Te Pūkenga | EIT.
 - vi) It will increase certainty about how to manage animal ethics for 2025 and beyond.
 - vii) The majority of business divisions have indicated that they agree that they are highly confident in managing animal ethics independently for their business divisions.
2. Not Recommend or Delay Recommending to Poari Akoranga and Council that 'Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching' be cancelled.
 - i) This option is inconsistent with the disestablishment of Te Pūkenga.
 - ii) It will create a statutory reporting burden for Te Pūkenga in the future.
 - iii) It will create a state of governance and operational confusion about how to best support business divisions with Animal Ethics.
 - iv) Current business divisions that are Code Holders will be unsure about the need to cancel or extend the Code that they have in place. This will likely lead to divisions needing to take action that conflicts with the CEC and Council directions to establish a single AWO and AEC.
 - v) This is inconsistent with the feedback provided by business divisions and their confidence and ability to manage animal ethics for themselves.

For both options, it must be acknowledged that Primary ITO and WBL more generally has unique and legally untested circumstances that require further support and consideration. There is also a small group of Campus-Based Divisions that require additional support to clarify and meet legislative requirements however the Te Pūkenga CEC is unlikely to clarify these unique circumstances and a central AWO is not required by them to meet their business or legal needs.

Te Pae Tawhiti | Te Tiriti o Waitangi Excellence Framework

There is little impact of the proposed cancellation of the CEC and the outcomes of (1) demonstrable Te Tiriti o Waitangi partnerships and (2) inclusivity and equity for Māori that Te Pae Tawhiti strives to achieve.

Moreover, the cancellation of the CEC will not impact the ability of Te Pūkenga to work towards the outcomes of Te Pae Tawhiti. The outcomes of Te Pae Tawhiti can still be central to our animal use practices and the Code(s) that business divisions choose to parent, establish, or maintain in the future.

If required⁶, supplementary policy advice can be developed to guide RTT and the use of taonga and taonga species and support kairagangahau and kaiako to meet their Te Tiriti obligations and Te Pūkenga expectations as a Te Tiriti honouring organisation to actively protect them.

Ōritetanga me te Angitu Ākonga | Equity Impact and Ākonga Success

There is no foreseeable impact on ākonga success or more equitable outcomes for ākonga being achieved as a result of this proposal.

Pānga ki Ngā Ākonga/Kaitukumahi | Employer Impact

There is no direct impact on employers.

Te Uiuinga Whānui | Engagement/consultation

Group Engaged With	Commentary
Rangahau and Research Forum Members and Animal Ethics Leadership	Engagement and support to meet compliance requirements for 2024. Discussion on how to best support animal ethics in the future and preferences to have animal ethics managed within business divisions or centrally.
Business division leadership on SLT	A questionnaire was sent to understand their preparedness to manage animal ethics independently and if a central AWO will support the management of animal ethics for their business division.
ELT	Paper provided to ELT to consider different operational options for the CEC.

Ngā tino raru ka heipū mai | Key risks

There is no increased risk to Te Pūkenga by cancelling the Code.

Importantly, whilst there are no significant or foreseeable risks to cancelling the CEC this does not mean there are no Animal Ethics risks for Te Pūkenga, the point here being that the CEC will do little to lower the risk or address current risks because there are already controls in place through existing arrangements. Te Pūkenga business divisions have Code holders monitoring and reviewing how we use animals for RTT and it is reported to MPI per legislative requirements.

⁶ This could apply where Codes being used did not meet our expectations of Te Tiriti honouring RTT and the active protection of taonga and taonga species.

Where divisions have reported non-compliance or that they require further clarification because their legislative obligations are unclear, the Code does little to support or clarify this for those divisions.

Te tirohanga taha pūtea | Financial considerations

There are no significant costs in cancelling the Code.

Te Ahunga Ki Mua | Next steps

1. A recommendation report is sent to Te Poari Akoranga recommending Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching' be cancelled.
2. The Pounuku Rangahau | Director of Research and Rangahau is to support the development of a Community of Practice and the sharing of resources to support business divisions to manage Animal Ethics independently. This is to be shared through Animal Ethics leadership, Rangahau and Research Forum and other appropriate channels.
3. The Community of Practice is supported to collaborate and share expertise and experience in the ethical treatment of animals within RTT with the aim of being self-managing in the future.
4. Regional leadership takes ownership for supporting all business divisions to meet ethical standards, ie: Tai Poutini seeks support through other divisions within its rohe through the likes of Ara. Where regional support is not available then divisions are to be supported by other divisions within the network, ie: Insufficient expertise exists in Rohe 1 to support Northtec therefore regional leadership seeks the support of Rohe 2 through EIT.
5. Ensure the commitments made to Australian & New Zealand Council for the Care of Animals in Research and Teaching (ANZCCART) through the Openness Agreement are maintained throughout disestablishment so that they can be inherited by future entities.
6. A copy of Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching for Te Pūkenga is to sent to all Business Division leaders as a resource and for local filing.
7. The nil return for 2023 'Manaaki Kararehe o Te Pūkenga | Code of Ethical Conduct for the Use of Animals in Research, Testing and Teaching is noted for Te Poari Akoranga.

Ngā Tāpiritanga | Appendices

Appendix 1 – Te Poari Akoranga minutes - 9 June 2022

Appendix 2 – Te Pūkenga Council minutes - 19 July 2022

Appendix 3 – Ministry of Primary Industries Email – 23 February 2024

Resolution:

Te Poari Akoranga approve in principle, the new programme approval and accreditation of the New Zealand Diploma in (Business Level 5).

Moved: Deb Young

Seconded: Doug Pouwhare

CARRIED

Actions:

1. The development team will make the agreed edits and send the updated document to Te Ohu Whakahaere Approvals for acceptance, guided by the internal critique document, prior to submission to NZQA.
2. Adequate time for discussion by Te Poari Akoranga for future approvals (ie. new programmes, frameworks) was accepted and will be incorporated into future Agenda.

Resolution:

Te Poari Akoranga approves in principle, the new degree programme approval and accreditation of the Bachelor of Accounting.

Moved: Mary-Liz Broadley

Seconded: Kieran Hewitson

CARRIED

Actions:

1. The development team will make the agreed edits, outlined above and send the updated document to Te Ohu Whakahaere Approvals for acceptance, guided by the internal critique document, prior to submission to NZQA.
2. Adequate time for discussion by Te Poari Akoranga for future approvals (ie. new programmes, frameworks) was accepted and will be incorporated into future Agenda.

Te Poari Akoranga congratulate all staff involved throughout the programme unification and approval process. The Co-Chair thanked J Thorburn and J Parrott for their attendance.

7.2 Te Ohu Whakahaere Rangahau Māori, Research and Postgraduate

Te Pūkenga Code of Ethical Conduct (CEC) for the Use of Animals in Research, Testing and Teaching

The members received a verbal overview and summary of the CEC. The Co-Chair welcomed Natalie Waran to the meeting.

Resolution:

Te Poari Akoranga endorses Te Pūkenga Code of Ethical Conduct for the Use in Animals in Research, Testing and Teaching.

Moved: Fiona Beals

Seconded: Skyla Flowers

CARRIED

Te Poari Akoranga congratulates N Waran and the staff involved throughout the development process. The Co-Chair thanked N Waran for her attendance.

Changes to Terms of Reference (ToR) Te Ohu Whakahaere Rangahau Māori, Research and Postgraduate

Fiona Beals spoke to the changes to section 2.1.1.1 and section 3.3 of the ToR.

Resolution:

Te Poari Akoranga endorse the changes to section 2.1.1.1 and section 3.3 ToR Rangahau Māori, Research and Postgraduate

Moved: Diane Lithgow

Seconded: Deborah Young

CARRIED

7.3 Approved Terms of Reference Te Ohu Whakahaere Academic Appeals

Presented for information.

7.4 Expressions of Interest (EOIs) Te Ohu Whakahaere Academic Appeals, Te Ohu Whakahaere Ako

Presented for information. Closing date Monday 11 July 2022.

8. Academic Committees – Early Movers

8.1 Wintec – Part A Komiti Akoranga Academic Committee draft minutes of meeting held on 25 May 2022

8.2 Toi Ohomai – Academic Committee minutes of meeting held on 28 April 2022

Presented for information.

The Co-Chair welcomed Miriata Tauroa (Manager Quality Assurance Māori, NZQA) and Eve McMahon (DCE Quality Assurance, NZQA) to the meeting, in attendance for Item 9.

9. **Strategy**

9.1. **Code of Ethical Conduct for Animal Use**

The Council received the report on the code of Ethical Conduct for Animal Use. The report comments *Whilst Te Tiriti articles are not specific to the use of animals in research, testing, and teaching they nonetheless provide guidance for general obligations and considerations of relevance*. Council noted that Te Tiriti is very specific around taonga including taonga species, and this should be made more explicit in relation to active protection and obligations of taonga for research.

Resolved:

The Council:

- a. Received the report, and
- b. Approved the Code of Ethical Conduct for the use of Animals in Research and Teaching subject to amendments being made that incorporate Council feedback in relation to active protection of and obligations to taonga species; and
- c. Noted the General SoPs/Protocols and Forms provided as linked documents that will need to be approved by the new Animal Ethics Committee once it has been formed.

Moved: Teorongonui J Keelan

Seconded: H Sawyer

CARRIED

From: [Sarah Lamar](#)
To: [Jennifer Hamlin](#)
Subject: RE: 2023 Animal Use Statistics Return - action required
Date: Tuesday, 27 February 2024 1:20:10 pm

EXTERNAL EMAIL WARNING

Great, thanks Jennifer

Ngā mihi,
[Sarah Lamar, PhD](#) | Senior Adviser, Animal Welfare Science
Animal Health and Welfare | Agriculture & Investment Services – Tapuwae Ahuwhenua
Ministry for Primary Industries - Manatū Ahu Matua
Charles Fergusson Building, 34-38 Bowen Street | PO Box 2526 | Wellington 6140 | New Zealand
Tele: +64-4-831-3044 | Email: sarah.lamar@mpi.govt.nz | Web: www.mpi.govt.nz

From: Jennifer Hamlin <Jennifer.Hamlin@op.ac.nz>
Sent: Tuesday, February 27, 2024 1:17 PM
To: Sarah Lamar <Sarah.Lamar@mpi.govt.nz>
Subject: RE: 2023 Animal Use Statistics Return - action required

Hi Sarah, yes, this looks correct. Thank you.

Jennifer

From: Sarah Lamar <Sarah.Lamar@mpi.govt.nz>
Sent: Monday, February 26, 2024 3:11 PM
To: Jennifer Hamlin <Jennifer.Hamlin@op.ac.nz>
Subject: 2023 Animal Use Statistics Return - action required

EXTERNAL EMAIL WARNING

Kia ora Jennifer,

Thank you for submitting your 2023 Animal Use Statistics submitted to MPI. Please find a copy of the return(s) attached for your reference (and records).

To ensure we have captured accurate information in our system **please review the attached document and reply confirming that the content is correct.**

Ngā mihi,
[Sarah Lamar, PhD](#) | Senior Adviser, Animal Welfare Science
Animal Health and Welfare | Agriculture & Investment Services – Tapuwae Ahuwhenua
Ministry for Primary Industries - Manatū Ahu Matua
Charles Fergusson Building, 34-38 Bowen Street | PO Box 2526 | Wellington 6140 | New Zealand
Tele: +64-4-831-3044 | Email: sarah.lamar@mpi.govt.nz | Web: www.mpi.govt.nz



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

9 May 2024

Title	Te Pūkenga Unified Programmes – update from programme leads
Provided by	Jamie Smiler, Pounuku Rangahau Director Rangahau and Research Linda Fowler, Sarah Fraser, Rehia Whaanga and Stephen Neville, Programme Unification Leads
Author	Louise Courtney, Governance Advisor
For	Information

Ngā Taunaki | Recommendation(s)

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

a.	Receive the report titled 'Te Pūkenga Unified Programmes – update from programme leads ';
b.	Provide feedback on the philosophy and approach to the unified programmes; and
c.	Note unified programmes will go to Te Ohu Whakahaere Approvals on 5 June 2024, then Te Poari Akoranga on 18 June 2024.

Te pūtake o tēnei pūrongo | Purpose of this report

The purpose of this report is seek feedback from Te Ohu on the philosophy and approach to the Te Pūkenga unified programmes particularly with regards to rangahau and research, and the progression to higher level programmes of study within the Te Pūkenga network.

Te Tāhuhu Kōrero | Background

There are five qualifications currently being unified by Te Pūkenga. These programmes are:

- Bachelor of Midwifery
- Bachelor of Nursing
- Bachelor of Nursing Māori
- Bachelor of Nursing Pacific
- Bachelor of Social Work

As the group bring together the documentation required for approval by the New Zealand Qualification Authority (NZQA), we would like to seek feedback from Te Ohu Whakahaere Rangahau, Research and Postgraduate about the philosophy and approach we've taken for the Bachelor of

Midwifery with regards to rangahau, research and pathways through to post-graduate study, which we would like to apply to the other four qualifications being unified.

We understand that Te Ohu would to understand rangahau and research capability within these programmes (particularly rangahau and research capability for kaiako) and where these programmes sit within the landscape of health postgraduate programmes across the Te Pūkenga network.

Te Ahunga Ki Mua | Next steps

Feedback received from Te Ohu will be incorporated into the documentation being prepared for review and approval by Te Ohu Whakahaere Approvals on 5 June 2024 and Te Poari Akoranga on 18 June 2024.

Our submission date to NZQA is 1 Junly 2024.

Ngā Tāpiritanga | Appendices

Appendix 1 – Rangahau | Research portion of Bachelor of Midwifery Unified Programme

9 Rangahau | Research

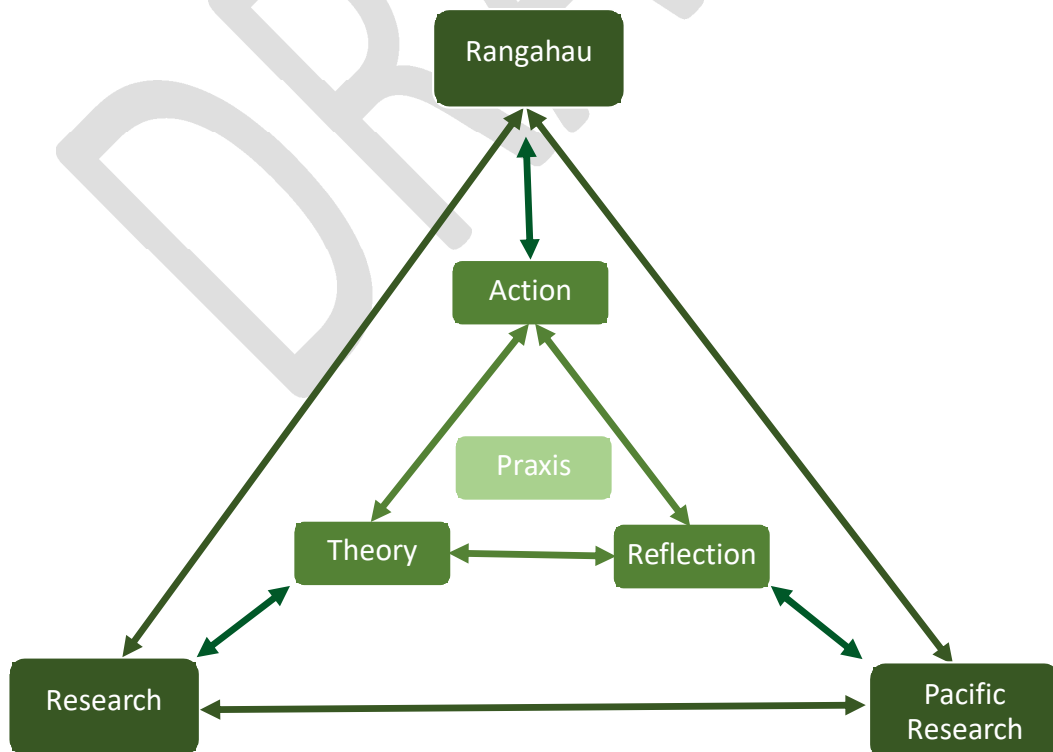
9.1 The Purpose of Rangahau, Research and Pacific Research within this programme.

The purpose of research, rangahau and Pacific Research conducted within this programme is to:

- 1) create clear, adequate and effective links between the curriculum so that they support the delivery of the programme's strategic purpose and graduate outcomes;
- 2) inform ako praxis;
- 3) ensure that the majority of ako is delivered by people engaged in research;
- 4) develop ākonga skills and competency to design and undertake supervised research in order to produce assessment material relevant to their studies;
- 5) contribute to the development of mātauranga and knowledge within the Midwifery scope of practice as well as the domestic and international science and innovation systems.
- 6) contribute to the oranga of hāpori that this programme is delivered within as well as the oranga of all the people in Aotearoa New Zealand.

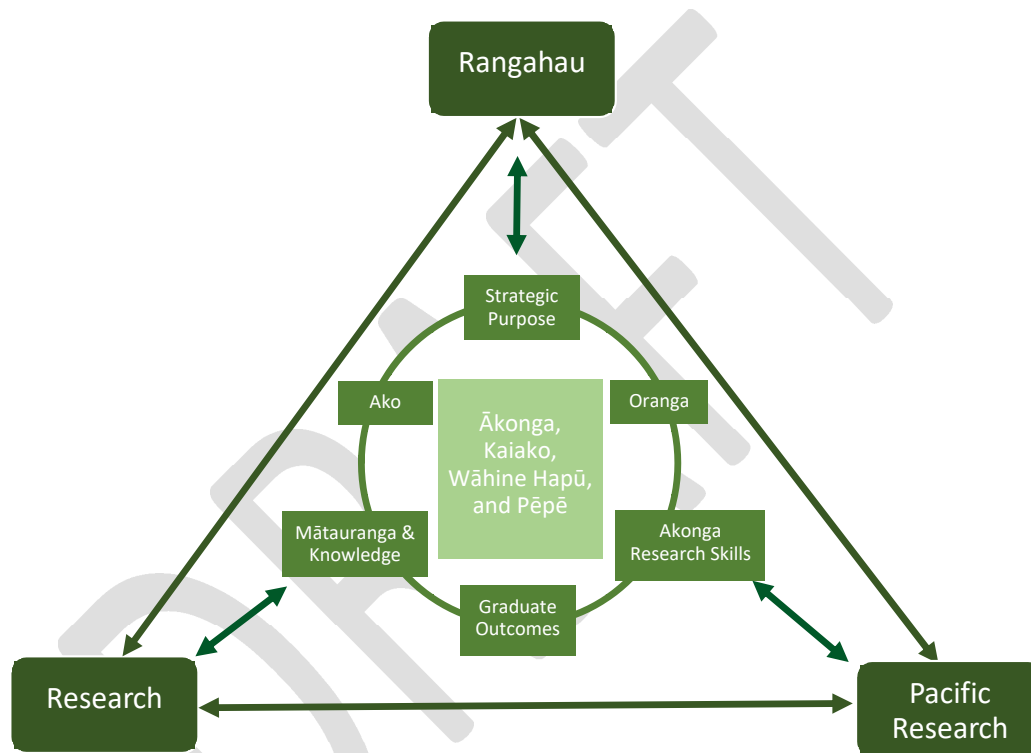
Research is a critical element of the praxis of this programme. Research supports a continuous quality improvement cycle that allows for action, reflection and theory improvements. [Fig 9.1](#) demonstrates praxis as an ongoing process in which Rangahau, Research and Pacific Research informs action, reflection and theory improvement thereby creating more effective action, reflection and theory in an ongoing cycle of praxis.

Fig 9.1 Praxis informed Rangahau, Research and Pacific Research



Rangahau, Research and Pacific Research directly supports clear, adequate and effective links between the programme, ākonga and Kaiako. Research is woven into all aspect of the programme in a way that represents the distinctive and cultural uniqueness of Aotearoa New Zealand [Fig 9.2](#) shows Ākonga and Kaiako as the producers of research. The Research activities of ākonga and kaiako are driven by the Strategic Purpose, Graduate Outcomes, informing ako praxis, the development of ākonga research skills, contributing to knowledge and mātauranga development and the oranga of the people and communities that this programme is delivered in.

Fig 9.2 –The purpose of Rangahau, Research and Pacific Research within this programme

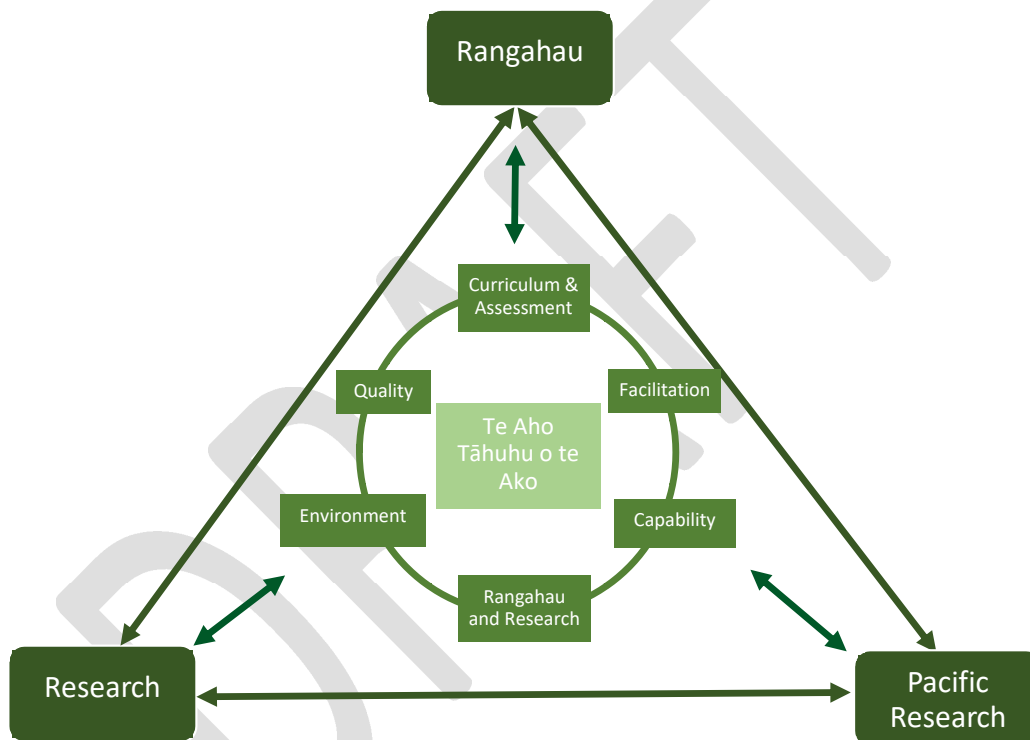


9.2 How does Rangahau and Research weave into pathways of educational success?

Weaving Rangahau and Research into ako praxis is an important aspect of the design of this programme. This weaving process not only includes curriculum specific elements but also tāngata centered ako praxis that is driven by our organisational values that are underpinned by an Ao Māori worldview. Using Te Aho Tāhuhu o te Ako (see Appendix X), a guideline to ako praxis that embeds pathways of educational success, Rangahau and Research within this programme aligns not only with curriculum specific elements but also wider organisational structures of excellence that encourage success pathways for ākonga, kaiako, the programme, industry, wāhine hapū and pēpe.

[Fig 9.3](#) shows how Rangahau and Research is a critical kanoi (threads) of Te Pūkenga’s praxis philosophy of successful pathways. This thread sits around five other kanoi: (1) curriculum and assessment; (2) facilitation; (3) capability (4) quality; and (5)the environment. These threads weave together to form a taura (rope) that allows for success pathways to be more effectively achieved. Moreover, as well as being a kanoi of the taura connecting ākonga, kaiako, the programme, industry, wāhine hapū and pēpe to success, Rangahau, Research and Pacific Research praxis informs the other five kanoi in an ongoing praxis cycle of action, reflection, theory improvement thereby weaving an ongoing continuous improvement cycle of successful pathways.

Fig 9.3 Te Aho Tāhuhu o te Ako success pathways framework and Research Praxis within this programme



9.3 What is Rangahau and Research?

9.3.1 Research

Research in this programme is a process of investigation or inquiry leading to new, recovered, or reinterpreted knowledge or understanding which is effectively shared and capable of rigorous assessment by the appropriate experts. It draws on diverse ontological, epistemological, and methodological traditions of critical inquiry, experimentation, and knowledge-creation.

9.3.2 Rangahau

Rangahau is a unique process of inquiry that reflects the distinctive research culture of Aotearoa New Zealand. It includes the definition of Research above but is distinctive in that it includes Māori ways of knowing, being and includes Kaupapa Māori and mātauranga Māori research.

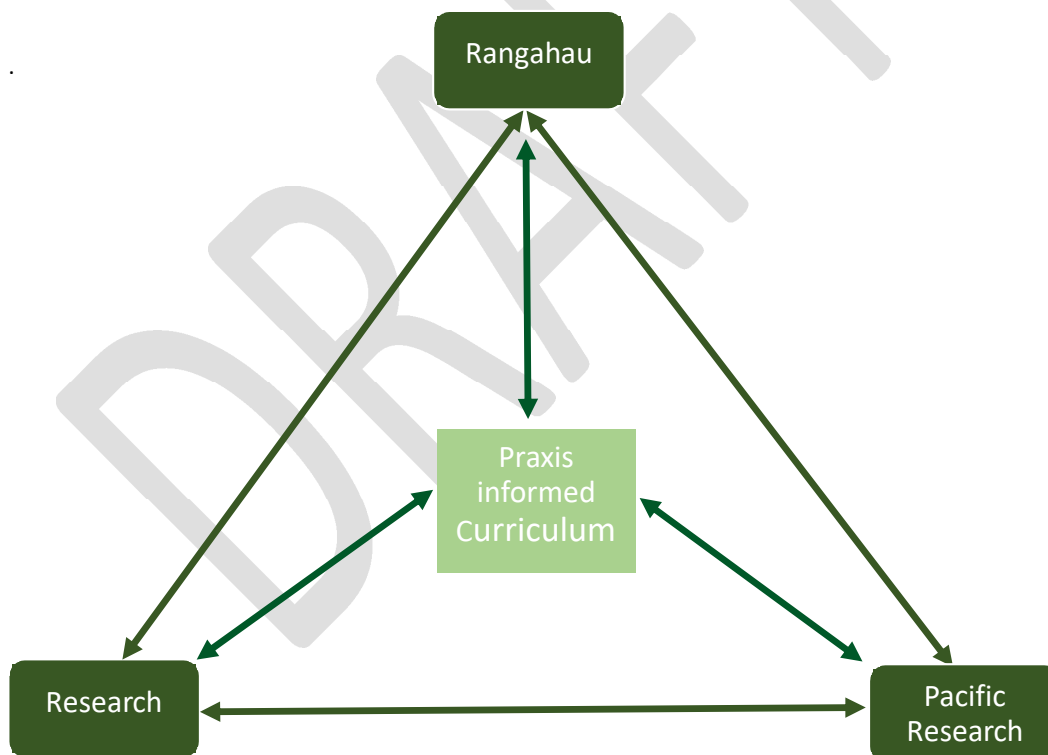
9.3.3 Pacific Research

Pacific Research is also a unique process of inquiry that is distinctive to the research culture of Aotearoa New Zealand. Pacific Research includes all aspect of the definition of Research seen above but is distinctive in that it includes the diverse Pacific ways of knowing, being, and conducting research.

9.3.4 The interrelationship between Rangahau, Research and Pacific Research

Research, Rangahau and Pacific Research are all important dimensions of research within this programme and conducting research within Aotearoa New Zealand. They all contribute to the ongoing praxis of research excellence and by embedding them into this programme clear, adequate and effective links between the curriculum and research are structurally embedded.

Fig 9.4 Praxis informed Curriculum



9.4 What are Research Activities within this Programme?

Research, Rangahau and Pacific Research activities are done to support the development of new insights of direct relevance to the specific needs of iwi, hapū, marae, communities, government, scholarship, teaching, industry, and commerce relevant to the Midwifery scope of practice.

Research is both an individual and collective process. Research activities for this programme are categorised into **Primary Research Activities** and **Secondary Research Activities**.

9.4.1 Primary Research Activities

Primary research activities are:

- presentations, scholarly books, journal articles, and other published outputs;
- the development of 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);
- the applications of existing knowledge to produce new or substantially improved materials, devices, products, designs, policies, granted patents, or creative outputs;
- the 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);
- the synthesis and analysis of previous research;
- artistic works, performances, designs, policies, or processes that lead to novel or substantially improved insights.

9.4.2 Secondary Research Activities

Secondary research activities differ from primary research activities in that they are activities that support engagement through consumption and usage activities: Secondary activities are:

- using and consuming research to inform praxis.
- attending programme relevant presentations, conferences, and symposia.
- study towards higher qualifications.

9.5 Who are the researchers and what is researcher engagement?

The praxis of research embedded into this programme encourages all kaiako to be engaged with research. However, the research activities that constitute engagement are relative to the role of the kaiako.

Within this programme there are **Clinical/ Co-ordinator** roles and **Teaching** roles. Being research engaged through research activities is relative to role that the kaiako play in delivering this programme.

9.5.1 Research Engagement for Teaching roles

For courses in this programme that are delivered by kaiako in Teaching roles, it is expected that more than half of these hours will be delivered by people engaged in research. These kaiako are expected to engage in [Primary Research Activities](#).

9.5.2 Research Engagement for Clinical/ Co-ordinator roles

For courses in this programme that are delivered by kaiako in Clinical/ Co-ordinator roles, it is expected that more than half of these hours will be delivered by people engaged in [Secondary Research Activities](#). These kaiako are also encouraged and supported to engage in [Primary Research Activities](#) but the engagement focus for these kaiako is Secondary Research Activities.

Fig 9.5 Research engagement expectations

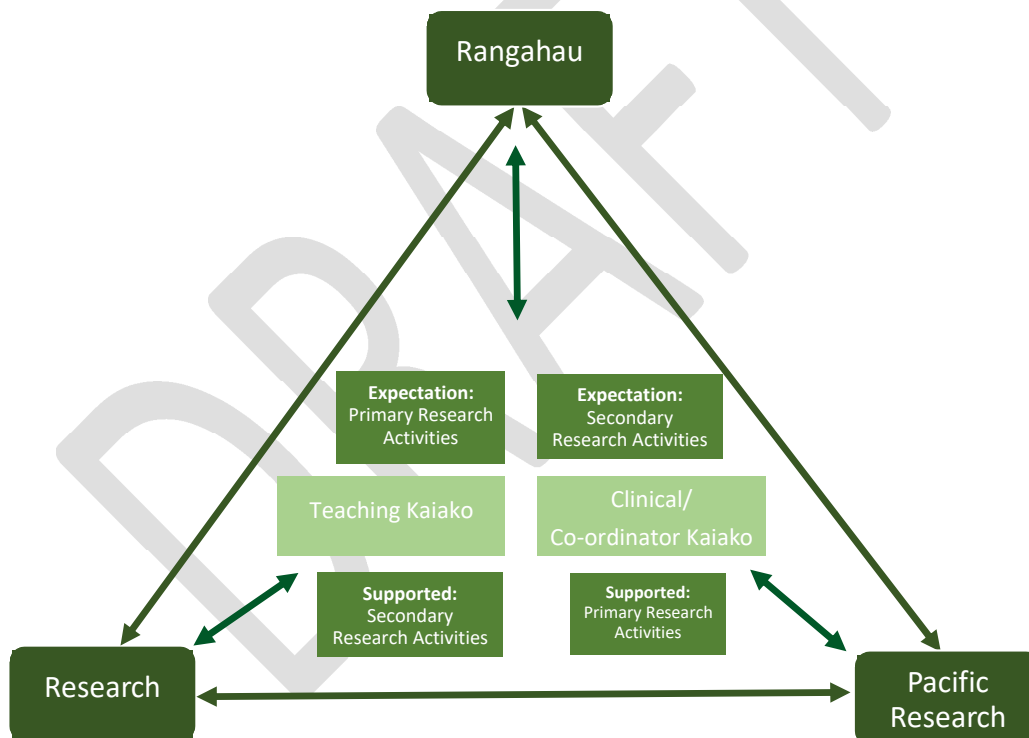


Fig 9.5 shows that Teaching Kaiako are expected to undertake Primary Research Activities to be considered research engaged. Clinical and Co-ordinator Kaiako are expected to undertake Secondary Research Activities but are also supported to undertake Primary Research Activities to support them to be research engaged.

The frequency of research activities and outputs within this programme are to be relative to the nature of the research activities undertaken by kaiako. Kaiako are supported to be research engaged on an on-going basis consistent with good praxis with the primary focus of research engagement

being on-going praxis. This point here being the emphasis of research within this programme is not the production of annual outputs but rather on-going research praxis that emphasises quality and impact.

9.6 Constructive alignment of Rangahau and Research with curriculum

To create clear, adequate and effective links between the curriculum and research activities, this programme is guided by a set of strategic and targeted priorities that are guided by the Strategic Purpose, Graduate Outcomes and Philosophy of the programme.

These Strategic Research Priorities and Target Research Priorities support the alignment of the research needs of ākongā, kaiako, the programme, industry, wāhine hapū and pēpe.

9.6.1 Strategic Research Priorities

The strategic research priorities of this programme align with the Strategic Purpose and Graduate Outcomes of the programme. They support the long-term research priorities of the programme and align with the Strategic Purpose and Graduate Outcomes of the qualification.

Changes to the strategic research priorities can only be made by the National Programme Committee. Changes can only be done if there are changes in the programme's Strategic Purpose, Graduate Outcomes or if there are other significant factors affecting the Midwifery scope of practice that ought to be reflected in how research support the programme.

The strategic research priorities are:

- **Te Tiriti o Waitangi | Treaty of Waitangi:** Rangahau and research that supports the development of Te Tiriti o Waitangi responsive midwifery practitioners.
- **Tikanga Whakawhānau | Critical Midwifery Practice:** Investigation or inquiry that leads to new, recovered, or reinterpreted knowledge or understanding of Midwifery practice.
- **Auaha | Innovation** The development of technological and applied innovation for Midwifery practice.
- **Mana Whenua | Local and regional responsiveness:** Rangahau and research that is responsive to regional and local needs.
- **Mātauranga Māori | Māori knowledge:** Rangahau and research that is relevant to Māori communities, and that contribute to the development of traditions, values, concepts, philosophies, innovation and world views from a uniquely Māori cultural point of view.

9.6.2 Target Research Priorities

The target research priorities of this programme differ from the strategic research priorities of the programme and are designed to be responsive to the short- and medium-term research priorities of the programme.

They are designed to align with the Strategic Purpose and Graduate Outcomes of the qualification but are also responsive to internal and external factors that impact research and midwifery practice. External factors can include but are not limited to things such as: the needs of local and regional communities; shifts in external research funding; shifts in priorities and incentives from government

and industry. Internal factors can include but are not limited to things such as: the interests of researchers; changes in researcher capacity and capability; and operational needs.

Changes to the target research priorities are also to be made by the National Programme Committee. The National Programme Committee will as a part of its annual self-assessment reflect on the strategic research priorities of the programme and make any necessary changes.

The initial target research priorities for the programme are:

- **Ōritetanga | Equity:** Rangahau and Research that eliminate inequities for wāhine hapū, and pēpē in pre-conceptual care, pregnancy, childbirth, and newborn care.
- **Ako | Teaching and learning:** Rangahau and Research that contributes pedagogical development of Midwifery Praxis.
- **Te Mana o te whānau | Whānau centred Midwifery care:** Rangahau and research that contributes to knowledge and understanding of whānau centred midwifery and interdisciplinary care for wāhine hapū and pēpē.

9.6.3 Research outside the Strategic and Target Research Priorities

Importantly, the Strategic and Target research priorities are not intended to narrow research activity within these themes. Research within the programme can be done outside of these priorities and instead provide a guide to areas of research that are important to the programme and that kaiako are encouraged to undertake research in.

These priorities are important to the programme. However, they are not definitive. They are not a box designed to contain research ideas and interest. This would be inappropriate. Instead, they are a guide.

It is important that research can challenge conventional wisdom and that underlying principles of Academic Freedom that are enshrined in legislation are honoured. It is inappropriate to narrow research activities to be consistent with only these priorities and instead they serve as a guide to kaiako to weave and strengthen the programme through their praxis.

9.7 How is Research Supported?

Research is an individual and collective process that requires organisational support to flourish. Within Te Pūkenga Research is supported locally through its Business Divisions as well collaboratively across Business Divisions.

9.7.1 Local Business Division Support for Research

Kaiako are supported locally through their local research support function or research office. There is a local Research office at each of the Business Divisions of Te Pūkenga. Each of these offices is organised differently, reflecting the requirements and needs of the communities in which they operate.

There are differences across each of these research offices. They support in different ways but critically they support kaiako and the programme with all the necessary services for research to be undertaken in a way that, informs the praxis of people teaching this programme, and, for it to meet the legislative requirement it be taught mainly by people engaged in research. The core functions provided by all Business Divisions within Te Pūkenga are:

- Funding for research activities.
- Funding for research dissemination.
- Ethical review process to oversee research projects.
- Professional development for kaiako.
- Research planning services.
- Monitoring and ongoing support of research activities.
- Local Research Strategies.

The relevant policies and procedures relating to each Business Divisions can be found in **Appendix X**

9.7.2 Support for Research across Business Divisions

Research is also supported across Business Divisions. This is done by the National Programme Committee, the Local Programme Committee, and the Midwifery Community of Practice.

9.7.3 National Programme Committee

The National Programme Committee supports the programme by:

1. Reviewing and updating the Strategic and Target Research Priorities of the programme.
2. Monitoring the alignment of Research Activities across Business Divisions to ensure that they support the overall research praxis of the programme.
3. Supporting the Midwifery Community of Practice to undertake research projects across Business Divisions.
4. Supporting the alignment research activities within each Business Division with the support of the Kairaranga-Matua-ā-Rangahau | Executive Research Officer.

9.7.3.1 The functions of the Kairaranga Matua-a-Rangahau | Executive Research Officer

An important way that research is supported by the National Programme Committee is through the Kairaranga Matua-ā-Rangahau | Executive Research Officer of the National Programme Committee. The core functions of the Kairaranga-Matua-ā-Rangahau | Executive Research Officer are:

1. Supporting and developing research praxis across Business Divisions.
2. Supporting Business Divisions to collaborate in research activities.
3. Supporting and encouraging interdisciplinary research with kaiako and researchers from outside of the programme.
4. Promoting research excellence.

The Kairaranga-a-Rangahau | Executive Research Officer supports kaiako on an ongoing basis through both the National Programme Committee and the Midwifery Community of Practice.

9.7.4 Local Programme Committee

The National Programme Committee is supported by the Local Programme Committee. It supports the National Programme and Research by:

1. Recording local research activities.
2. Discussing and advising the National Committee on how these research activities can inform the development of curriculum.
3. Working alongside local research offices to support kaiako to engage in research and to be actively undertake research activities.

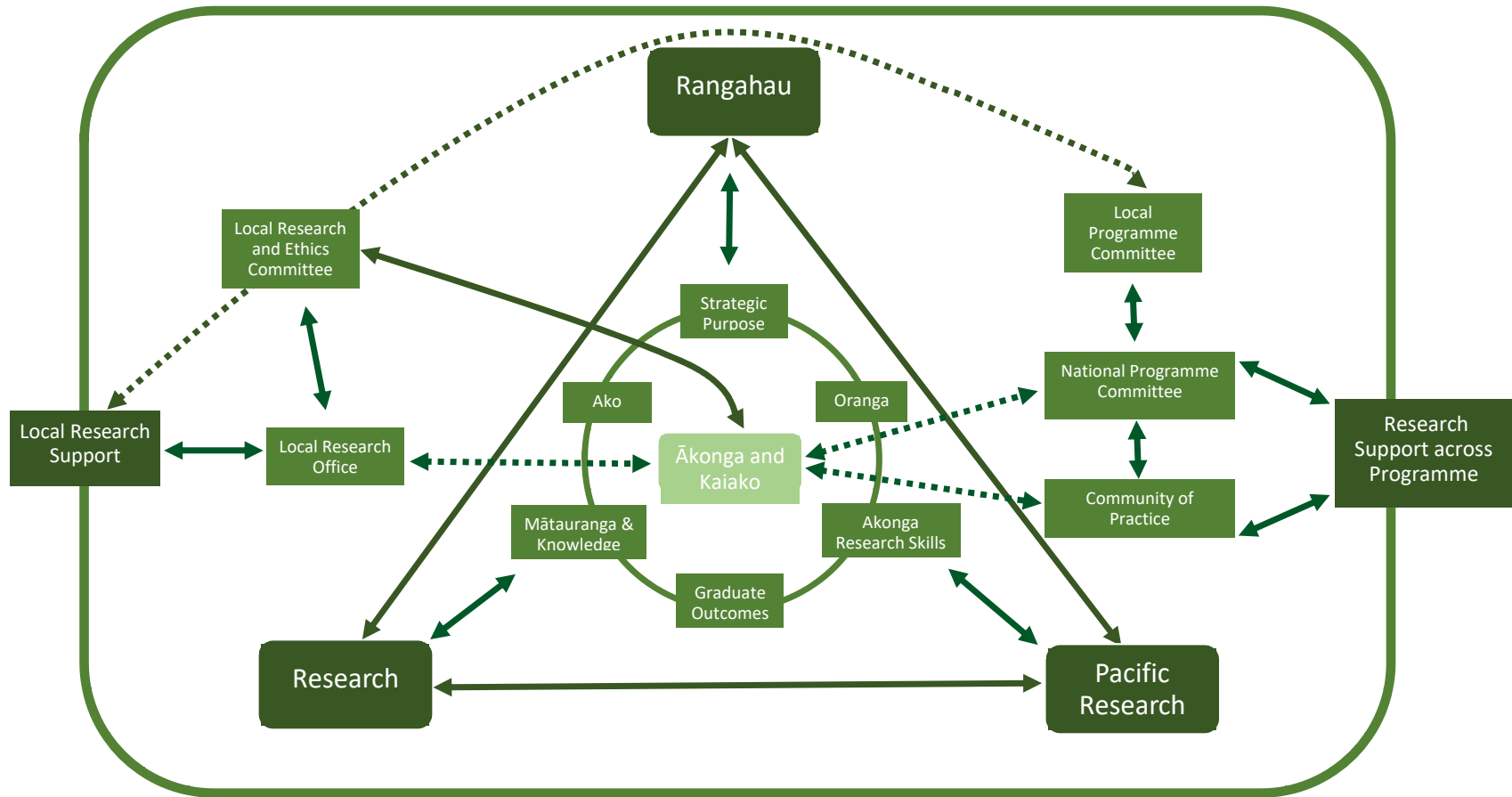
9.7.5 Midwifery Community of Practice

The Midwifery Community of Practice supports research by connecting kaiako teaching on this programme. It fulfills a number of functions that support this programme with the research relevant functions being:

1. To connect and support kaiako in collaborative research praxis.
2. To provide a highly relevant forum for kaiako to disseminate their research.

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Fig 9.6 The relationship between local and national research functions for this programme



[Fig 9.6](#) shows the relationship between the systems provided locally and across Te Pūkenga to support research within this programme. Ākonga and Kaiako are supported by their local research office with: (1) funding for research activities and dissemination, (2) access and support with ethical review processes; (3) professional development, (4) research planning and monitoring, as well (5) ongoing support to engage in research activities with other kaiako in different business divisions.

Ākonga and Kaiako are also supported across Te Pūkenga. This support is provided through the National Programme Committee, Midwifery Community of Practice and the Kairaranga Matua-a-Rangahau | Executive Research Officer. These cross-divisional support structures ensure: (1) the Strategic and Target Research Priorities of the programme continue to be relevant and (2) that research activities and dissemination opportunities are well supported.

These two elements are supplemented by the support provided by the Local Programme Committee. It provides support to the National Programme Committee through its reporting and advisory function as well as locally to kaiako and research offices. This local support ensures that local research needs are supported appropriately and in alignment with other Business Divisions delivering the programme.

9.8 How do Research Activities Inform the Curriculum?

It is important that research activities inform the development of curriculum and that engagement in research leads to research informing the curriculum.

For this programme this is done in two ways, organically and structurally.

9.8.1 Organically: Research informing curriculum development

The research as praxis approach embedded into this programme creates organic conditions for research to inform the programme. Kaiako are encouraged to be research engaged and to bring what they have learnt and uncovered into their ako praxis.

9.8.2 Structurally: Research informing curriculum development

This programme has structural levers to ensure that research activities done by kaiako inform curriculum.

This is done through the Local and National Programme Committees.

9.8.2.1 Local Programme Committee

Local programme committees are responsible for:

1. Recording local research activities.
2. Discussing and advising the National Committee on how these research activities can inform the development of curriculum.

These records and advice are to be reported to the National Programme Committee as a part of local Self-Assessment practices.

9.8.2.2 The National programme committee

The National Programme Committee is responsible for:

1. Receiving local research activity reports.
2. Discussing how research activities done by kaiako across the programme can inform the development of curriculum.
3. Applying the knowledge and mātauranga gained from research activities to curriculum changes.

9.9 Facilities and Supports

The facilities to support researchers are provided locally within each Business Division. All kaiako have access to the necessary systems and facilities for the programme to make clear, adequate and effective links to research. All staff have the appropriate support available to them locally with local support and facilities being supplemented by the collective supports and facilities of all the Business Divisions of Te Pūkenga.

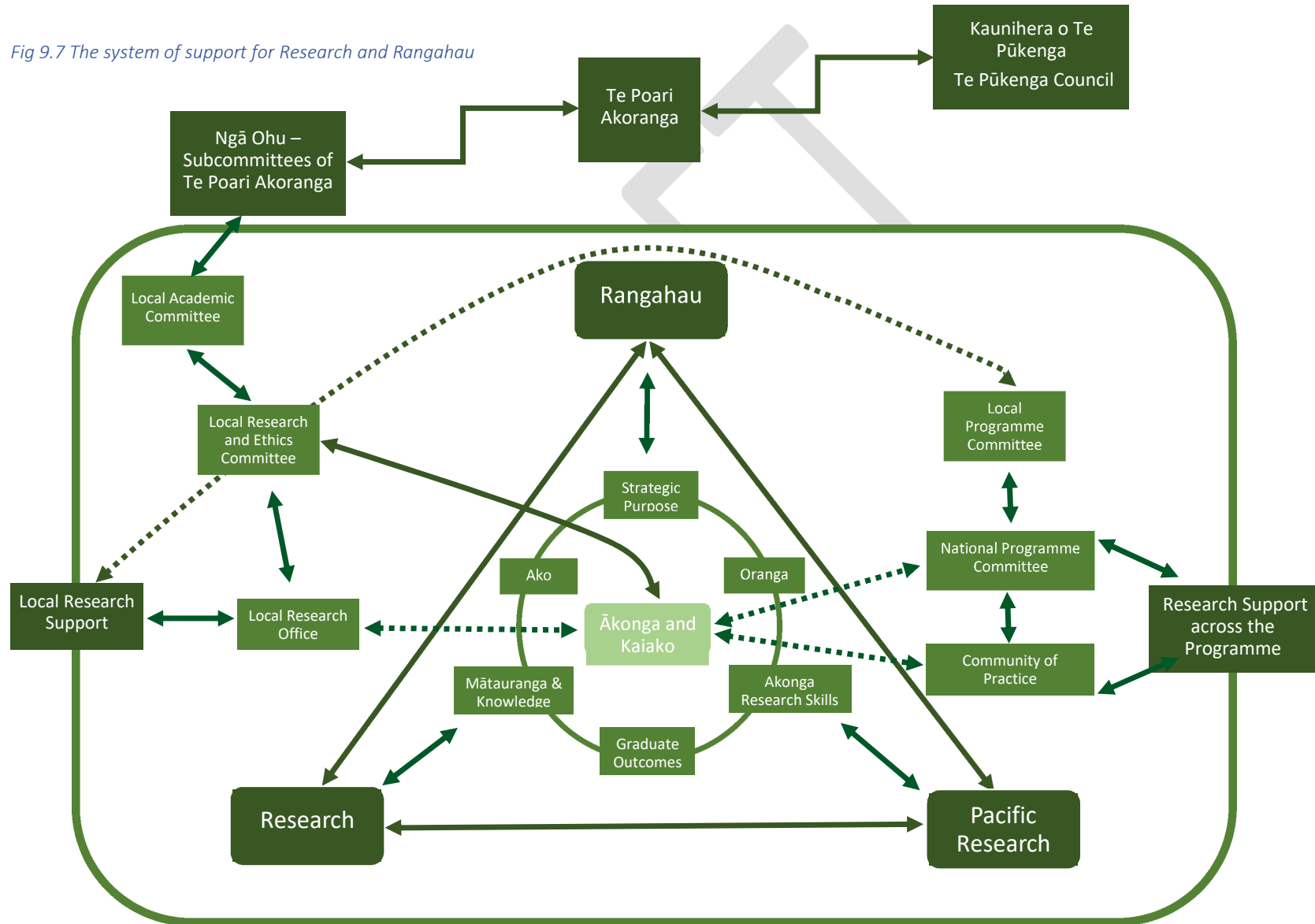
Researchers are also supported by the Local and National Programme Committees, the Midwifery Community of Practice as well as the Kairangahau Matua-a-Rangahau | Executive Research Officer. These collective structures that go across Business Divisions provide strategic and local governance to the programme, opportunities and structure to encourage research collaboration as well as dissemination opportunities that support a programme that is research praxis informed.

The Ethics Committee of each Business Division ensure that research conducted by staff: (1) does not lead to adverse outcomes or experiences for researchers and/or participants, and that research, (2) increases ‘the good of society’. These committees oversee research projects to ensure that generally accepted principles of ethical research conduct are adhered to, including the principles of: (1) respecting participants; (2) minimising harm to participants; (3) informed and voluntary consent; (4) respect for privacy and confidentiality; (5) avoidance of unnecessary deception; and (6) social and cultural sensitivity.

These Ethics Committees also provide oversight of research principles that support ethical research that reflects the distinctive research environment of Aotearoa New Zealand. All committees include review processes that ensure that research is done in a way that is respectful of Ao Māori and Pacific perspectives. They also ensure that research is conducted in a way that is consistent with our values and responsibilities as a Te Tiriti honouring organisation.

Each Business division also has a Research Committee that supports the planning, doing and monitoring of research activities. These Committees work alongside local research offices and the Local Programme Committee to ensure that local resourcing, facilities and supports align with the programme’s research priorities and that kaiako within and across business divisions are supported to engage in research in way that supports the Strategic Intent and Graduate Outcomes of the programme.

Fig 9.7 The system of support for Research and Rangahau





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

9 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 kaupapa¹ Māori approach to the development of Te Matarau Whānui. The kaupapa is grounded in connectedness² and is enacted through the four principles which underpin Te Ara Tika guidelines for Māori Research Ethics³.

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 Charter⁴. 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 groups⁶. Applying a tikanga-based, Māori ethical framework will not only be of benefit to Māori, but also benefit Pacifica communities and other vulnerable 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

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 through 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 ethics²³ 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.

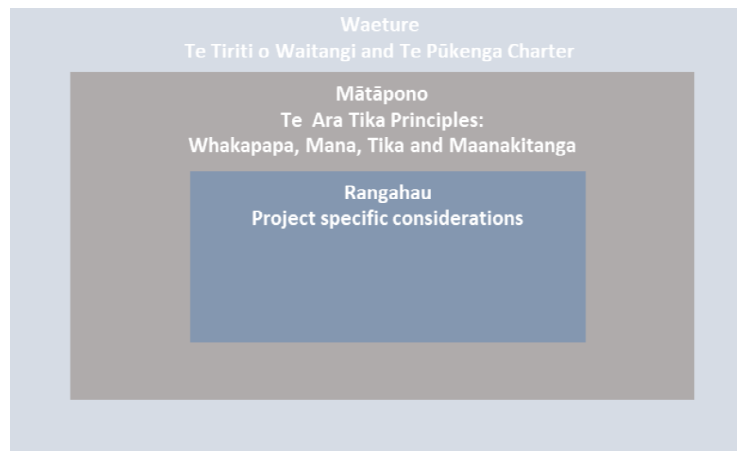
Te Matarau Whānui

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

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 Tika³⁰.
- The third level 'Rangahau' focusses on the ethical considerations required for a specific rangahau or research project.

Figure 1: Matatika Rangahau¹



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 2020³¹).

Te Tiriti o Waitangi³²

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

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 tauīwi; 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 Tika³⁴, 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 Hudson³⁶ 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 consequentialist³⁹ rather than deontological; the focus is on the ethical implications of the process of deriving the outcomes of the proposed rangahau or research project⁴⁰

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 Tika⁴³: “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. <i>He aha te whakapapa o te kaupapa?</i> | What is the basis/purpose of this project? |
| 2. <i>Kei a wai te mana o te kaupapa?</i> | Who is in control of this project? |
| 3. <i>Me pehea e tika ai tēnei kaupapa?</i> | How will the project be done correctly? |
| 4. <i>Kai a wai te manaakitanga o te tangata?</i> | 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 Aotearoa⁴⁴.

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.

- 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

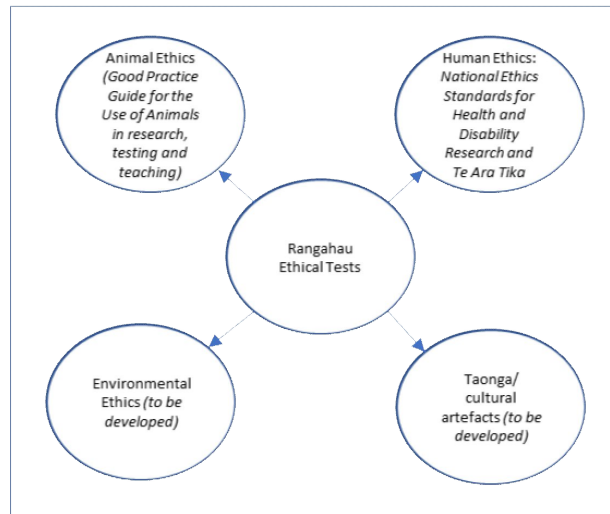
Waeture and mātāpono apply to all rangahau and research undertaken under the auspices of Te Pūkenga.

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:

- 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 areas⁴⁵)
- Taonga ethics

Figure 2: Rangahau Research Codes²



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:

- Research involving human participants:
 - 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](#).
 - The Royal Society Code of Professional Standards and Ethics in Science, Technology, and the Humanities.
 - For rangahau or research involving Māori, Te Ara Tika: guidelines for Māori research ethics: a framework for researchers and ethics committee members
- Research involving animal participants:
 - 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.

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

- Research involving the environment:
 - Further consideration is required to specify ethical codes for research involving the environment
- Research involving taonga:
 - 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 through a kaupapa Māori lens is not an (other) claim on Māori intellectual sovereignty nor an attempt to colonise unique Māori knowledge. As Pihama⁴⁹ notes in reference to Nepe⁵⁰ 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

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

Research may include:

- contributions to the intellectual underpinning of subjects and disciplines (for example, dictionaries and scholarly editions)
- the creation of new artefacts
- the use of existing knowledge in experimental development to produce new or substantially improved, materials, devices, products, communications or processes
- 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.

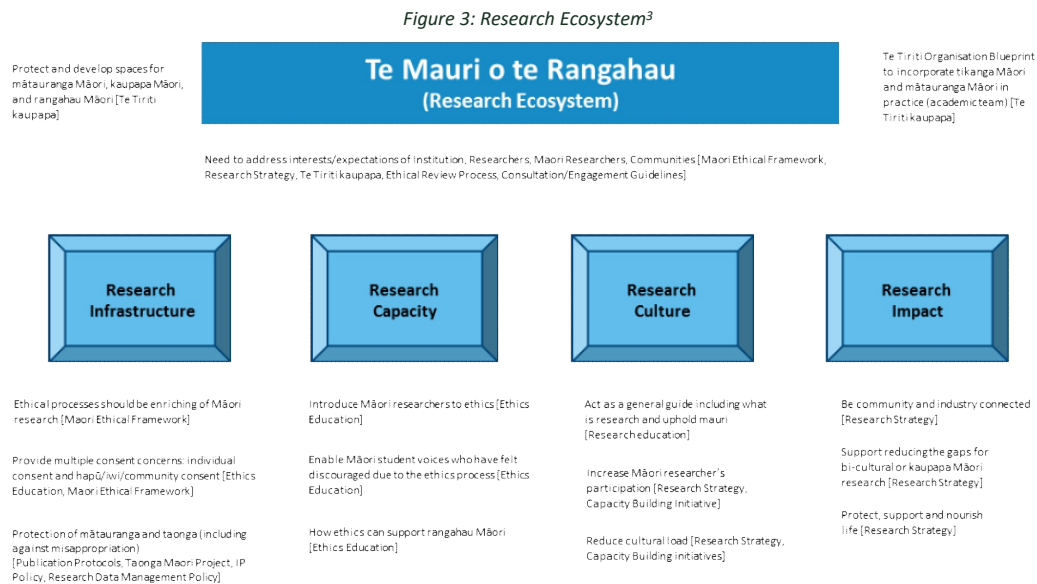
Research Ecosystem

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):



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.

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. 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

- 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 frameworks⁵⁴ 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 Pūkenga ethical framework;
3. He kōwhiringa: Draft options for a Te Pūkenga ethical framework;
4. Hui tuarua: Workshop the options with Rangahau Research Forum and key stakeholders; and
5. Prepare a draft Te Pūkenga 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.

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 Hedgcock, 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 Nuremberg 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](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 Columbia: [https://opentextbc.ca/indigenizationresearchers/chapter/indigenous-ethics-and-mindset/#:~:text=While%20there%20is%20much%20diversity,respectful%20relationship%20with%20the%20land](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 Publishing, 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 mātaṭapiro (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*, Mill, *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.
- ⁴⁶ Royal Society of New Zealand Te Apārangi “Code of Professional Standards and Ethics” Royal Society Te Apārangi <<https://www.royalsociety.org.nz/who-we-are/our-rules-and-codes/code-of-professional-standards-and-ethics/>>.
- ⁴⁷ National Ethics Advisory Committee *National Ethical Standards for Health and Disability Research and Quality Improvement* (Ministry of Health, 2019).
- ⁴⁸ 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>>.
- ⁴⁹ Pihama, L (2015) *Kaupapa Māori Theory: Transforming Theory in Aotearoa*, in Pihama, L., Tiakiwai, S-J., and Southey, K. (eds.) *Kaupapa Māori: A Reader*. Te Kotahi Research Institute, The University of Waikato, Kirikiriroa, Waikato
- ⁵⁰ Nepe, T.M. (1991). *Te toi huarewa tipuna : Kaupapa Maori, an educational intervention system*. Masters Thesis, University of Auckland: <https://researchspace.auckland.ac.nz/handle/2292/3066?show=full>
- ⁵¹ Refer also: Ministry of Justice (2001). *He Hīnātore ki te Ao Māori: A glimpse into the Māori world*. New Zealand Government, Wellington. Pp9-11.
- 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)



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

9 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

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 guidelines.

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

- Kaimahi that are employed less than 0.5FTE can be removed from the calculation 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, staff will ensure its distribution to the relevant groups/committees.

Ngā Tāpiritanga | Appendices

Appendix 1 – [Statement of Performance Expectations 2024](#)

Pūrongo Kaunihera a Te Pūkenga | Council Report

9 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: <ul style="list-style-type: none"> • 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: <ul style="list-style-type: none"> • 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: <ul style="list-style-type: none"> • 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.



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 boards. 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 Ākongā 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

Appendix 2: Amended Te Poari Akoranga Terms of Reference



Te Ohu Whakahaere Rangahau, Research and Postgraduate o Te Poari Akoranga Meeting

Resolution to exclude the public

It will be moved by the Chair that the public be excluded from the remainder of the meeting. This resolution will be made in reliance on section 48(1) of the Local Government Official Information and Meetings Act 1987 (LGOIMA) (noting Te Pūkenga Council is specified, in Schedule 2 of LGOIMA, as a body to which LGOIMA applies) and the particular interests protected by section 9 of the Official Information Act 1982 (OIA) which would be prejudiced by the holding of the relevant parts of the proceedings of the meeting in public.

The general subject of each matter to be considered while the public is excluded and the reason for passing the resolution in relation to each matter are as follows:

Item	General subject of each matter to be considered	Section(s)
10.	Update from Te Poari Akoranga – public excluded	Section 9(2)(a) OIA Section 9(2)(g)(ii) OIA Section 9(2)(i) OIA

Interests

Section	Interest
Section 9(2)(a) OIA	To protect the privacy of natural persons, including that of deceased natural persons.
Section 9(2)(g)(ii) OIA	To maintain the effective conduct of public affairs through the protection of such Ministers, members of organisations, officers, and employees from improper pressure or harassment.
Section 9(2)(i) OIA	To enable the organisation holding the information to carry out, without prejudice or disadvantage, commercial activities.

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,
Tina! (*everybody*)
Hui e, Tāiki e!

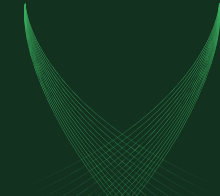
Hold fast,
hold firmly the words of the
academy
cement them firmly
fixed in the mind.
Release ourselves
of the decorum of formality
let us take up the life giving
cloak of Rongo
the permanence of peace
and harmony
and bind it firmly,
Firmly!

Our values



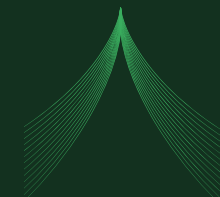
Manawa nui

We reach out and welcome in



Manawa roa

We learn and achieve together



Manawa ora

We strengthen and grow
the whole person