



A brief introduction to *Te Ara Tika*

This adapted and summarised introduction is not intended to be a substitute for the [original](#), but aims to give an overview and to be an introduction to the core content for all Massey researchers. This document supports the 'Treaty of Waitangi obligations and principles' page in Section 1 of the Revised Human Ethics Code (2017).

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Introduction

Ethics is about values, and ethical behaviour reflects values held by people at large. For Māori, ethics is based on 'tikanga'- for tikanga reflects our values, our beliefs and the way we view the world. Tikanga provides a framework through which Māori can actively engage with ethical issues and consider the effect that research may have on their values or relationships.

This framework aims to focus ethical deliberation towards a constructive critique of research in terms of not only its ability to identify risks but also of its potential to enhance relationships through the creation of positive outcomes for Māori communities. Concepts of justice and reciprocity are important for identifying tangible outcomes for all parties and supporting more equitable benefit sharing.

This Māori ethics framework has four tikanga based principles:

- whakapapa (purpose),
- tika (research design),

- manaakitanga (cultural and social responsibility), and
- mana (justice and equity).

Each principle is explained in terms of three levels that identify progressive expectations of ethical behaviour.

- The first explanation relates to minimum standards which are expected to have been met by researchers before ethics committee members consider ethical approval for the research project.
- The second refers to good practice which indicates a more Māori responsive approach to the research project.
- Best practice extends the ethical consideration to align with expectations of behaviour within Te Ao Māori (the Māori world).

The process of ethical review can be thought of in terms of working from a tapu (restricted) position towards noa (unrestricted).

TAPU - kia tūpato - Āta whakaaro - Āta korero - Āta whiriwhiri - Āta haere - NOA

RESTRICTED - careful consideration - precise analysis - robust discussion - determine conditions - proceed with understanding - UNRESTRICTED

The Principles

Whakapapa – He aha te whakapapa o tēnei kaupapa? (what is the genesis of this project?)

Whakapapa is used to explain both the genesis and purpose of any particular kaupapa (topic/purpose). Whakapapa is an analytical tool for not only understanding why relationships have been formed but also monitoring how the relationships progress and develop over time (*mai i te whai ao ki te ao mārama*). Within the context of decision-making about ethics, whakapapa refers to quality of relationships and the structures or processes that have been established to support these relationships. In research, the development and maintenance of meaningful relationships between researcher and research participant forms another axis of consideration for evaluating the ethical tenor of a research project.

Consultation ensures that there has been a constructive critique of the proposed project and its potential impact on Māori. It also provides an opportunity for the community to consider the track record of the researcher. Consultation assists with the development of clearly

written information sheets which specify that data will only be used for the purpose for which they are taken, provide a mechanism for reporting back results to appropriate parties and allow issues regarding the research scope and agenda to be discussed.

QUESTIONS ASKED SHOULD INCLUDE:

- Is the information sheet written with clarity and with no exaggerated claims or understatement of risks?
- Is there clarity around potential future use of the samples or data?
- Does the reporting back of results reach its intended audience?
- Is there evidence of local consultation?

Good Practice: Engagement

We encourage researchers to move beyond consultation and look to substantial and positive engagement with Māori communities. This will ensure that Māori participation in the research project aligns with their tūmanako (aspirations) and tangible benefits are derived. Where research is clearly Māori centred and displays a focus on generating answers to questions that are of particular relevance and importance to Māori then additional features in the research protocol will be expected in terms of cultural safety and research design.

QUESTIONS OF RELEVANCE INCLUDE:

- What is the evidence for engagement with Māori and what was the shape, time scale and extent of this?
- How has the consent issue been dealt with and is the proposed mode of informed consent appropriate?

Best Practice: Kaitiaki

A best practice level of ‘relationship’ empowers Māori to take a kaitiaki (guardian/advocate) role within the research project with a view to ensuring that tangible outcomes are realised within Māori communities. A relationship displaying transparency, good faith, fairness and truthfulness is captured in the concept of whakapono (hope) and the whakatauki (proverb) “*kia u kite whakapono, kia aroha tetahi ki tetahi*” (Hold strong to your beliefs and care for one another).

Where research is framed by tenets of kaupapa Māori the above sets of requirements will be augmented by clear evidence that implications of using this methodology is transparently manifested right across the application and in all additional and supporting documents.

Of particular relevance here will be the development of mechanisms for Māori to have a governance role in the planning, development and execution of research as well as monitoring the project through its life cycle. The dissemination of results from the project will be focused on matters of relevance to Māori with information directed to an end use that shows clear benefits for Māori.

QUESTIONS OF RELEVANCE INCLUDE:

- Is the use of kaupapa Māori research approach evidenced right through the application document?
- What degree of meaningful input have Māori had in influencing the shape of the research?
- Are Māori participants and their iwi, hapū and whānau the prime recipients or contributors of results?
- What mechanisms are in place to optimise benefits to participants?

Tika – Me pehea e tika ai tēnei kaupapa? (how will the project proceed correctly?)

Tika provides a general foundation for tikanga and in the Māori context refers to what is right and what is good for any particular situation. In the context of this framework we relate it to the validity of the research proposal. The design of a research project is a critical determinant in whether the research is successful in achieving proposed outcomes, benefiting participants and communities, and bringing about positive transformative change. Respectful relations with Māori and mana whenua (regional authority) are vital in all research projects, whatever approach the research team decides to use.

Mainstream

A mainstream approach refers to research that may or may not have direct relevance to Māori and where Māori engage as research participants. In these situations, researchers are expected to protect the rights and interests of Māori although there is little real

involvement in the research process or outcomes. Using this research approach, a number of factors need to be considered when designing the research project including defining the purpose of the project and its relevance to Māori goals. If Māori are involved as participants then it is important to consider the recruitment methods, for example kanohi-ki-te-kanohi (face to face) and the sampling frameworks, and whether it is relevant and appropriate to collect ethnicity data.

QUESTIONS ASKED SHOULD INCLUDE:

- In what way does this research project impact on Māori?
- How will Māori be included in this project? Is this appropriate and respectful?
- Do I need to consult with Māori for this project? If so, how do I do that?

Good Practice: Māori-centred

Research designs that give Māori a greater level of participation within the research process are encouraged. Māori-centred research involves Māori as significant participants in various roles, including research team and participants, and possibly analysis and outcomes. Issues to be considered when using this research approach include Māori involvement in research design, the role of mentors and Māori researcher development, use of sampling frameworks that allow equal explanatory power and Māori involvement in analysis.

QUESTIONS OF RELEVANCE INCLUDE:

- How will Māori be involved in this project? As researchers, participants, advisors?
- How will this research project benefit Māori in all of the above?
- Is there adequate participation of Māori in different stages of the research project, including research design, analysis and dissemination of the results?

Kaupapa Māori framework

This approach to the research design acknowledges the importance of partnerships and the responsibilities of Māori to ensuring the project delivers its intended outcomes to Māori communities. Use of a kaupapa Māori framework to develop research that is designed by, conducted by, made up of, and benefits, Māori is promoted. We encourage research that frames Māori kaupapa as the primary interest of the project, involves Māori as co-constructors of the project, supports kaupapa Māori theory and uses Māori research methodologies as appropriate.

QUESTIONS OF RELEVANCE INCLUDE:

- Who defined the research problem and for whom is the study worthwhile and relevant?
- What knowledge will the community gain from this study?
- What are some likely positive outcomes and possible negative outcomes from this study?

Manaakitanga – Mā wai e manaaki tēnei kaupapa? (who will ensure respect is maintained?)

The concept of manaakitanga encompasses a range of meanings in a traditional sense with a central focus on ensuring the mana of both parties is upheld. In this context it is associated with notions of cultural and social responsibility and respect for persons.

Cultural Sensitivity

The minimum standard for manaakitanga acknowledges a person's inherent dignity and the responsibility that people have to act in a caring manner towards others. The responsibility to protect and care for people with aroha and be aware of issues of cultural sensitivity comes to the fore. In this context it includes access to appropriate advice (eg kaumātua (elder, advocate) and respect for concepts of privacy and confidentiality.

Concepts of privacy and confidentiality are altered when the individualised notion of autonomy is removed. Information is shared to provide support and increase the transparency and accountability between members of the community.

While recognising the appropriateness of privacy and confidentiality to safeguard any harmful effects from disclosure of information, in many situations, the level of confidentiality can be negotiated with communities and participants. This may simply involve participants consenting to be named as part of the study and giving them the opportunity to remove or de-identify particular comments from the final report.

QUESTIONS ASKED SHOULD INCLUDE:

- Are the participants being treated with dignity and respect?
- Will the participants have access to appropriate advice?
- Is privacy and confidentiality being applied appropriately?

Good Practice: Cultural safety

A better standard of manaakitanga or cultural and social responsibility can be achieved by recognizing, in addition to the issues above, the importance of collective participation in establishing the goals and benefits (tūmanako) of a research project and its culturally safe implementation. This is enhanced by the inclusion of Māori values and concepts, and allowing for the use of whānau support and appropriate Māori protocols.

QUESTIONS OF RELEVANCE INCLUDE:

- Are Māori values or concepts used within this research project?
- How will Māori protocols be observed as part of the research project?
- Are whānau able to support participants within this project?

Best Practice: Māhaki

Manaakitanga is fully realized in the context of relationships. Here mana akiaki (empowerment) empowers partnerships whose quality is enhanced by the level of the parties' faith and trust in each other (whakapono). Extending beyond cultural safety, māhaki (respectful conduct) acknowledges the importance of recognizing spiritual integrity, Māori philosophy, and may include processes like whakawātea (realignment) within the research project.

QUESTIONS OF RELEVANCE INCLUDE:

- Are kaumātua required to guide the research team?
- How will researchers ensure the safe application of protocols?

Mana – Kei a wai te mana mō tēnei kaupapa? (who has control over the project?)

Mana tangata

Mana in a Māori context refers to power and authority bestowed, gained or inherited individually and collectively. In the context of this framework mana relates to equity and distributive justice. Mana acts as a barometer of the quality of relationships by acknowledging issues of power and authority in relation to who has rights, roles and responsibilities when considering the risks, benefits and outcomes of the project.

Mana Tangata (autonomous individual), in the context of this framework, refers to individuals who choose to participate in research and their right to be appropriately informed of risks to their individual or collective mana. Consideration should be given to the identification of risks (individual/collective), fairness in terms of their

distribution and the place of koha. Providing clear understanding of the requirements for informed consent, and recognising the place of oral consent in some Māori settings is integral to demonstrating respect for the mana of Māori participants.

QUESTIONS ASKED SHOULD INCLUDE:

- How open/transparent has the process of consultation been?
- How honestly and fully have the potential or real risks involved in this research been explained?
- How equitable will the results be for Māori?

Good Practice: Mana whenua

Mana whenua are iwi and hapū who are recognized as having regional authority and a primary role discerning benefits and making decisions around resource management and research being done in their rohe pōtae (tribal area). Researchers should be establishing meaningful relationships with mana whenua at the research design/conceptual stage to ensure the research provides outcomes for Māori and provides opportunities to explore benefit sharing arrangements.

QUESTIONS OF RELEVANCE INCLUDE:

- To whom must the researchers report back to besides funders/institutions?
- What and where is the relevance to/for Māori in their ongoing development in this research?
- Does the research include the achievement of Māori goals as an outcome?

Best practice: Mana whakahaere

In regard to research mana whakahaere refers to the sharing of power and control in the research relationship with hapū, iwi or relevant Māori communities who assume the responsibility for the outcomes of the project. This presupposes engagement with Māori as mana whenua. Mana whakahaere represents Māori control within the research project and includes acknowledgement of iwi intellectual property, their knowledge systems (Mātauranga Māori), ownership of research data and guardianship responsibilities in relation to the protection and dissemination of information from the research project.

QUESTIONS OF RELEVANCE INCLUDE:

- Is there evidence of engagement in a meaningful relationship with mana whenua, mataawaka (Māori living within the area not related to local iwi), or iwi researchers?
- Has mātauranga Māori contributed to the research and how is this evidenced?
- Who will own/have access to the data produced/collected/generated during the research?

Health research

Te Ara Tika has a section on areas of special ethical consideration, particularly with regard to research in health under the headings:

- Collection and use of human tissue
- Genetic research
- Informed consent
- Ongoing communication with donors/participants
- Interpretation of results
- Intellectual property
- Representation

This section also has a table (p17) for assessing the appropriateness of Māori consultation.