

TU KOTAHI MĀORI ASTHMA & RESEARCH TRUST

## MĀORI RESEARCH FRAMEWORK



*Tu Kotahi Māori Asthma & Research Trust*

**2019-2026**



**Tākiri Mai te Ata**

**Whānau Ora Collective**

*Me mahi tahi tātau, ka ora ai te iwi*

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## Introduction

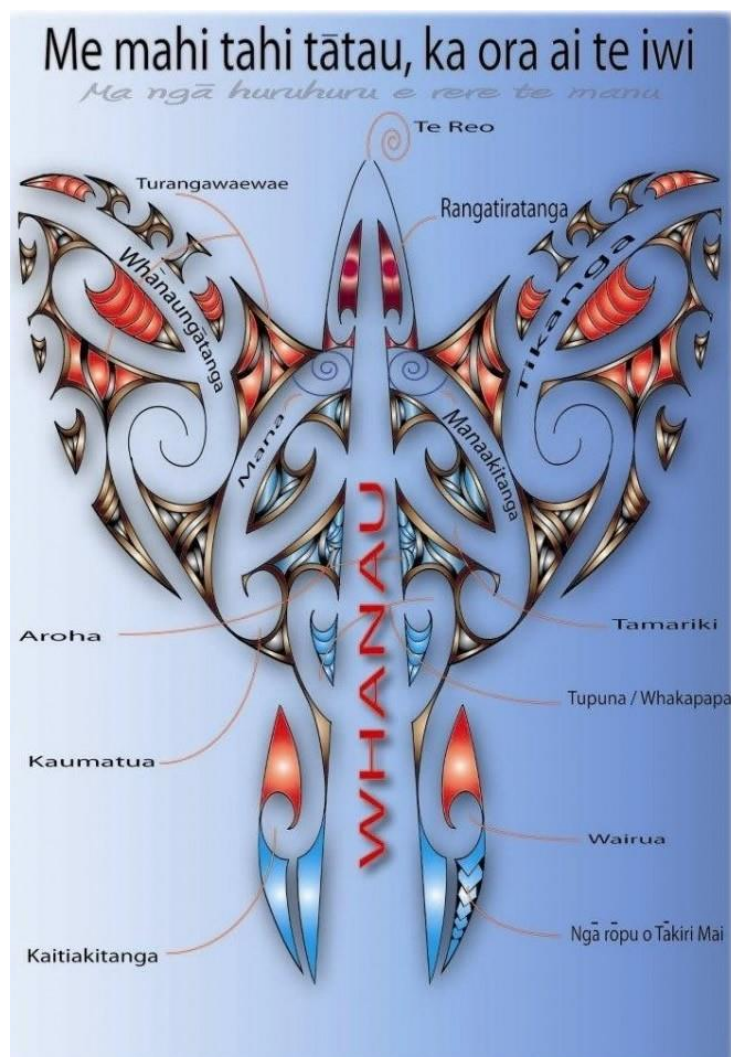
This document outlines a Māori Research Framework for undertaking research involving the Tu Kotahi Māori Asthma and Research Trust (Tu Kotahi) and/or members of the Tākiri Mai te Ata Whānau Ora Collective (Tākiri Mai).

This Māori Research Framework covers 3 domain areas of research and/or researcher involvement which are: -

- Rangahau ā-roto; Internal research (exclusively a Tu Kotahi/Tākiri Mai research study);
- Rangahau tahi; Collaborative research (external research collaborating with Tu Kotahi/Tākiri Mai); and
- Rangahau waho; External research (external research approaches Tu Kotahi/Tākiri Mai).

All of which will involve Tu Kotahi and the whānau that are engaged by the organisation to participate in the research study.

Underpinning the 3 framework domains of research is the Tākiri Mai te Ata Whānau Ora Collective *tohu* and its *manu* (bird). (Takiri Mai te Ata, 2012-2015) Tu Kotahi and Tākiri Mai have facilitated various focus groups with whānau to develop the *tohu* and its *manu*. This *kōrero* has provided the framework with the *tikanga* and core values for each of the 3 research domains; rangahau ā-roto, rangahau tahi and rangahau waho.



## Context

Māori have a right to good health, to participate in the health system at all levels, and to high quality health research that contributes positively to hauora Māori.

The Ministry of Health has acknowledged Māori are a priority population for health interventions, and the Health Research Council (HRC) has made a commitment to increasing Māori participation in health research, and for HRC-funded research to 'contribute as much as possible to the improvement of Māori health and wellbeing, while the research process maintains or enhances mana Māori'. (Simmonds, 2015)

The Māori Research Ethics Overview notes that in New Zealand Māori have been the subject of research where the objectives, methodology and outcomes have failed to address many issues for Māori including power, equity and the validity of alternative understanding or knowledge. (National Ethics Advisory Committee, 2012) Over the year's Tu Kotahi as part of the Māori research community has worked to develop more respectful research relationships and to become agents of research that is grounded in Māori concepts, values and priorities.

Tu Kotahi have developed sound foundations in its approach to Māori research. We have identified key elements that contribute to the increasing need and acknowledgement of Māori-specific understandings and perspectives to research. These elements include: -

- Te Tiriti o Waitangi (The Treaty of Waitangi)
- Te Ao Māori (Māori World View)
- Māori health models
- Health inequalities
- Indigenous rights
- Cultural safety.

Research with Māori needs to involve addressing aspects of these key elements and emphasise the need for consultation with Māori (leading to more meaningful forms of participation, collaboration and engagement), a greater recognition of Māori collectives as well as individuals, and the desire to protect Māori traditional knowledge and intellectual property. (National Ethics Advisory Committee, 2012)

The health inequalities between Māori and non-Māori have been identified by research for many years. This further supports any argument of focusing research on Māori health aspirations. An important step to addressing inequalities is identifying these using research and defining how to improve inequalities and improve health outcomes for Māori.

## Tu Kotahi Māori Asthma & Research Trust

The Tu Kotahi Māori Asthma and Research Trust works with whānau to promote the understanding and management of asthma and other respiratory conditions. Tu Kotahi has specialised in respiratory programmes and research for Māori for many years, their services have or currently include: -

- Research Studies some of which have included
  - Respiratory;



- Housing;
- Cancer;
- Dental Health; and
- Multi Morbidity Research;
- Asthma Education;
- Bronchiolitis Service;
- Spirometry Service;
- Sleep Apnoea Support Service;
- Transport, advocacy, budgeting, support to access services for whānau;
- Mentoring and whānau support;
- Tuatinitini Oranga Long Term Respiratory Support Service;
- Well Homes Healthy Housing Service;
- Specialist Community Respiratory Clinics;
- Training Programmes
  - Introductory Course – Māori Asthma and Respiratory Training;
  - Māori Community Asthma & Respiratory Update training;
  - Patients' Rights and the Health Information Privacy Code;
  - Healthy Housing;
  - Emergency Management;
  - Certificate in Asthma and other Respiratory Conditions (Māori Community Health), Level 4 NZQA approved, 60 credits.

Over the year's Tu Kotahi have developed meaningful relationships with a number of passionate and committed researchers who have taken them under their wings and mentored them in the research realm. These partnerships often extend beyond the researcher and Māori provider relationship. For example over 20 years ago, at Kōkiri Marae, Professor Julian Crane trained Māori to become lay asthma educators in their communities. This was as a direct result of a Māori Asthma Review that was headed by Professor Eru Pomare back in the early 1990s. One of the key recommendations from that study was that there should be 'by Māori, for Māori' services – this led to the establishment of the first Māori Asthma Society - Tu Kotahi.

One of the first research studies the service participated in was in 2001 with Professor Philippa Howden-Chapman and the University of Otago focusing on housing, insulation and heating. This study was to start a journey for Tu Kotahi and Kōkiri Marae Keriana Olsen Trust that would see Tu Kotahi working on several studies looking at inadequate housing, primarily affecting Māori, Pacific and low income whānau. In those early days Tu Kotahi's participation involved recruiting Māori onto various studies. It was hard back then, there was a lot of distrust amongst the Māori community toward research and researchers. Tu Kotahi soon realised that to have confidence that whānau were safe at all stages of the research process, Tu Kotahi needed to be involved at all levels of the study.

Since then Tu Kotahi has built their credibility and capacity as research partners and changing perceptions about research within the Māori community. Tu Kotahi have worked in partnership with the University of Otago (Wellington Campus) and Massey University (Centre for Public Health Research) on a number of HRC-funded and Ministry of Health community research studies over the past twenty or more years. This has ensured a strong partnership with the community sector and to

the establishment of key relationships with Māori and Pacific communities within the wider Wellington region.

Tu Kotahi were instrumental in developing a Kaupapa Māori framework – ‘Whānau Tuatahi’ for researchers wanting to participate in research with Māori. *(see Appendix 1 for an example of this framework)*. This research framework facilitates community–researcher partnerships as a way of giving voice to the concerns whānau have about their health and the aspirations they have for their wellness.

Tu Kotahi are now involved in all aspects of the research process, some of these studies have included:

- Oranga Waha (The Oral Health Research Priorities for Māori project) headed by Bridget Robson and the Eru Pomare Center;
- Pukapuka Hauora Asthma Study, He Kura: Asthma Support for Māori Tamariki at School, Whiti Te Rā and the Health Literacy study with Dr Tristram Ingham and Bernadette Jones;
- The C3 Cancer Research Study and the Multi Morbidity study with Diana Safati and Professor Louise Signal;
- Warm Homes for Elder New Zealanders and the Warm Hearts Study with Professor Philippa Howden Chapman, Helen Viggers and the He Kainga Oranga research unit – University of Otago;
- the Zonnic Inhalator and Spray Study with Brent Caldwell.

*(see Appendix 2 for a Summary of Tu Kotahi’s Research and Publications to date.)*

Tu Kotahi have a focus on research projects that have a positive outcome for whānau. The collaboration with researchers on various innovative studies have resulted in many of Tu Kotahi and Takiri Mai’s whānau benefiting from the free insulation and heating that would have been inaccessible for whānau otherwise. In 2019, Tu Kotahi are working on the He Tipu Manahau Project at Wainuiomata Marae alongside the Healthy Housing - He Kainga Oranga research unit at the University of Otago.

## Tākiri Mai te Ata Whānau Ora Collective

Tākiri Mai te Ata is a Whānau Ora Collective that is committed to transforming the way services are delivered to whānau underpinned by whānau empowerment and independence. Tākiri Mai te Ata signals a new dawn and a way forward for us all.



Tākiri Mai is a collective of seven health, education, justice, and social service providers in the Wellington, Porirua and Hutt Valley regions. The providers within the collective include:

- Kōkiri Marae Keriana Olsen Trust;
- Kōkiri Marae Māori Women’s Refuge Resource Centre;
- Mana Wāhine;

- Nāku Ēnei Tamariki;
- Tu Kotahi Māori Asthma and Research Trust;
- Wainuiomata Marae; and
- Whai Oranga o te Iwi Health Centre.

Kōkiri Marae Keriana Olsen Trust and Mana Wāhine have been or are involved in research studies either as partners of the research study or by sourcing whānau to participate within the research process.

## Tikanga - Core Values

Our tikanga is based on the values and attributes that are given to us as Māori and infer an obligation to act in a way that is consistent with the promotion of whānau ora.

The Tu Kotahi, Māori Research Framework derives from the core values illustrated in the overarching vision for the Tākiri Mai te Ata Whanau Ora Collective represented by the tohu of the manu (bird) and its flight path.

***Me mahi tahi tātau, ka ora ai te iwi***

***Ma ngā huruhuru e rere te manu***

*It is about working together as one, working in unison for the prosperity of whānau,  
the wellbeing of our community, the sustainability of our nation*

The tohu *Me mahi tahi tātau, ka ora ai te iwi – Ma ngā huruhuru e rere te manu* utilises the analogy of a manu taking flight. The partnership that is formed with whānau is represented with the parearau (wing) which forms the foundation to the guidelines for this research framework. It ensures that we keep whānau and their beliefs safe during the process of rangahau (research). It acknowledges the strengths of whānau and combines it with the strengths of research.

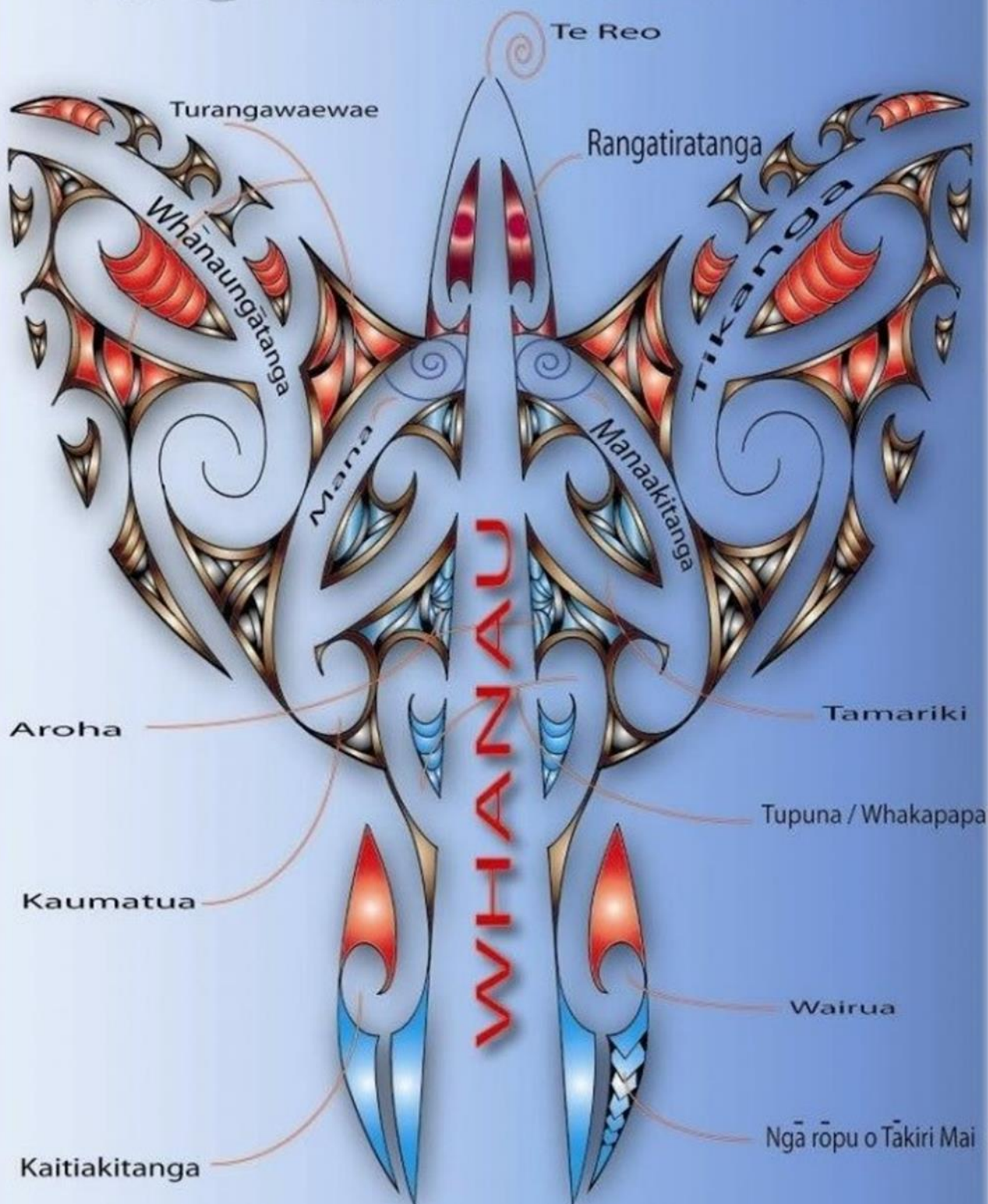
The use of the manu to guide this framework symbolises the all-encompassing regard for the safe keeping of the information that we gather in the process of research with whānau. How we should work together as one, working in unison for the prosperity of whānau, the wellbeing of the Māori community, the sustainability of our whānau, hapū and iwi.

The core values of the manu are the underpinning principles and beliefs that when woven together, provide a foundation for the research or the researcher to work alongside whānau in recognising their wealth, encouraging them to take charge of their lives and eventually taking flight on a journey towards the achievement of their own dreams and aspirations.



# Me mahi tahi tātau, ka ora ai te iwi

*Ma ngā huruhuru e rere te manu*



KA RERE TO MANU ME MAHI TAHI TĀTAU, KA ORA AI TE IWI – MA NGĀ HURUHURU E RERE TE MANU	
<b>Aroha</b>	all whānau members are born with the right to be cared for and loved unconditionally
<b>Kaitiakitanga</b>	all whānau members enhance, protect and sustain their own sense of wellbeing and the wider environment they live in
<b>Kaumātua</b>	kaumātua are storehouses of knowledge, wisdom and experience
<b>Mana</b>	all whānau members have mana, an intrinsic quality that manifests in them achieving their dreams and aspirations
<b>Manaakitanga</b>	all whānau members are treated and treat each other with respect, care and regard, regardless of the situation
<b>Mātua</b>	all parents want the best for their children
<b>Rangatiratanga</b>	all whānau members determine their own future individually as well as a whānau collective
<b>Tamariki</b>	all children are born with a purpose in life
<b>Te Reo</b>	all whānau have a right to advocate and communicate on their own behalf
<b>Tikanga</b>	all whānau uphold and maintain healthy practices and protocols that are unique to their own whānau
<b>Tūpuna</b>	all whānau members are supported by their tūpuna
<b>Tūrangawaewae</b>	all whānau members have a place to belong and are respected as a representative of their own whānau whakapapa
<b>Wairua</b>	all whānau members are born with the capacity to sustain and enhance their own wairua
<b>Whakapapa</b>	all whānau members are born with a sacred whakapapa
<b>Whānaungatanga</b>	all whānau members are connected and actively contribute to building healthy relationships within their whānau, community, society

Our whānau manaaki entry process is about building a rapport with whānau that leads to trusting and professional relationships, based on their dreams, aspirations and needs.

Shifting to an approach that is whānau centered is demonstrated through an expression of our values and tikanga. It recognises the rights and reciprocal obligations consistent with being part of a wider whānau and strengthens existing engagements that whānau have currently with services through the expression of aroha, hospitality, generosity and mutual respect.

Tu Kotahi kaimahi identify whānau aspirations and walk beside them in their journey, instilling skills, knowledge and offering resources to ensure whānau capacity is grown and developed to enhance their overall wellbeing. Our kaimahi provide long term advice and guidance to whānau to empower them to lead their own future and determine their own pathway. Whānau are involved in activities that grow and develop the potential of their whānau members to become leaders in the community.

Whānau have grown and developed themselves in a way that they can stand strong, confident and are capable of determining their own future in Te Ao Marama inter-dependent of our Tākiri Mai collective.

Our end goal is that: Whānau are proud of their whakapapa in any given situation; Whānau know and utilise the values, knowledge and skills to determine their own whānau aspirations; Whānau demonstrate the ability to meet their own physical and economic needs; Whānau are role models of a healthy, thriving collective; Whānau are supported to develop their leadership skills. (Takiri Mai te Ata, 2012-2015)

## Meaningful Engagement

Māori participation at all levels of Māori research is clearly a critical component of ethical Māori research. (National Ethics Advisory Committee, 2012) It is important to recognise the complexity of developing relationships with Māori that are effective, appropriate, involve a balance of power and are meaningful. Meaningful engagement with Māori in research means active participation and the development of significant relationships with Māori in order to incorporate Māori world views and values throughout the research process.

Consultation or preferably collaboration with Māori can also help identify the most suitable research methods and recruitment strategies for studies. There may be significant differences of approach required within a Māori research sample due to iwi affiliation, ability with Te Reo Māori, age, geographic location and education. Issues that arise from cultural and socio-economic differences, as well as previous over-exposure to some research techniques can be mitigated with meaningful engagement.

However, the very nature of kaupapa Māori research (research by Māori for Māori and with Māori) resists Western definitions or criteria and permits and legitimises Māori knowledge and tradition. (National Ethics Advisory Committee, 2012) As this research is controlled by Māori researchers such as Tu Kotahi it is accountable to Māori expectations and quality standards.

## Māori Research Framework

The level to which Māori may be involved in, or potentially affected by, a research study will vary from study to study, depending on its scope, methodology and aims. Research that directly involves Māori is of considerable importance. Māori are the best judges of how much a research study may impact upon whānau, either positively or negatively. Therefore, while all health research is deemed relevant, the degree to which a research project is relevant is a decision that can only be made by Māori. (Simmonds, 2015)

This Māori Research Framework covers 3 domain areas of research and/or researcher involvement which are: -

- Rangahau ā-roto; Internal research (exclusively a Tu Kotahi/Tākiri Mai research study);
- Rangahau tahi; Collaborative research (external research collaborating with Tu Kotahi/Tākiri Mai); and

- Rangahau waho; External research (external research approaches Tu Kotahi/Tākiri Mai).

All of which will involve Tu Kotahi and whānau that are engaged by the organisation to participate in the research.

Underpinning the 3 framework domains of research are the core values of the Tākiri Mai te Ata Whānau Ora Collective tohu and its manu (bird). (Takiri Mai te Ata, 2012-2015)

TU KOTAHI MĀORI ASTHMA & RESEARCH TRUST – MĀORI RESEARCH FRAMEWORK			
3 domains of research			
Characteristics	Rangahau ā-roto Internal research exclusively Tu Kotahi/Tākiri Mai research	Rangahau tahi Collaborative research external research collaborating with Tu Kotahi/Tākiri Mai	Rangahau waho External research external research approaches Tu Kotahi/Tākiri Mai
Description	<p>Research where Māori are significant participants and/or lead the research;</p> <p>Research where the research team is typically all Māori;</p> <p>Research where a Māori analysis is undertaken, and which produces Māori knowledge;</p> <p>Research which primarily meets expectations and quality standards set by Māori.</p>	<p>Research where Māori are significant participants, and are senior members of research the team;</p> <p>Research where a Māori analysis is undertaken and which produces Māori knowledge that is relevant for Maori communities</p>	<p>Research where Māori are involved as significant participants and are senior members of the research team</p> <p>Research where Māori data is sought and analysed;</p> <p>Research where a Māori analysis is undertaken and which produces Māori knowledge that is relevant for Maori communities</p>
Control	Māori	Mainstream with significant Maori input	Mainstream with significant Maori input
Māori Participation	Major possibly exclusive	Major	Major
Methods/Tools	Contemporary – mainstream and Māori	Contemporary – mainstream and Māori	Contemporary – mainstream and Maori
Analysis	Māori	Māori	Maori
Underpinning the 3 framework domains of research are the core values of the Tākiri Mai te Ata Whānau Ora Collective tohu and its manu (bird).			

(Health Research Council of New Zealand, 2010)

Therefore, underpinning the 3 framework domains are these Māori tikanga and core values which are represented within the Tākiri Mai te Ata Whānau Ora Collective tohu and its manu (bird). (Takiri Mai te Ata, 2012-2015) These are the key elements of this Māori Research Framework and these will be used for consultation and review of any proposed research study.



TU KOTAHI MĀORI ASTHMA & RESEARCH TRUST – MĀORI RESEARCH FRAMEWORK

**Rangahau ā-roto**

**Internal Research**

Exclusively Tu Kotahi/Tākiri Mai  
research

**Rangahau tahi**

**Collaborative Research**

External research collaborating  
with Tu Kotahi/Tākiri Mai

**Rangahau waho**

**External Research**

External research approaches  
Tu Kotahi/Tākiri Mai

Ka rere to manu

**Me mahi tahi tātau, ka ora ai te iwi – Ma ngā huruhuru e rere te manu**

Aroha, Kaitiakitanga Kaumātua, Mana, Manaakitanga, Mātua, Rangatiratanga, Tamariki, Te Reo, Tikanga, Tūrangawaewae, Tūpuna,  
Wairua, Whānaungatanga, Whakapapa

## Framework - Description Template Overview

<b>TU KOTAHİ MĀORI ASTHMA &amp; RESEARCH TRUST – MĀORI RESEARCH FRAMEWORK</b> Ka rere to Manu. Me mahi tahi tātau, ka ora ai te iwi – Ma ngā huruhuru e rere te manu.					
<b>Ka rere to Manu</b> Tikanga - Core Values	<b>Description</b>	<b>What it looks like</b>	<b>Ranaghau ā-roto</b> <b>Internal Research</b> Exclusively Tu Kotahi/Tākirī Mai research  <i>Kaupapa Māori research is philosophy, theory, methodology and practice of research for the benefit of Māori which is also produced by Māori. for Māori.</i> (Health Research Council of New Zealand, 2010)	<b>Rangahau tahi</b> <b>Collaborative Research</b> External research collaborating with Tu Kotahi/Tākirī Mai  <i>Collaborative Research ensures that the research outcomes contribute as much as possible to improving Māori health and well-being, while the research process maintains or enhances mana Māori.</i> (Health Research Council of New Zealand, 2010)	<b>Rangahau waho</b> <b>External Research</b> External research approaches Tu Kotahi/Tākirī Mai  <i>Important to note that a researcher's perceptions of priorities for Māori may differ substantially from those of Māori who may consider other issues more pressing.</i> (Health Research Council of New Zealand, 2010)
<b>Aroha</b>	all whānau members are born with the right to be cared for and loved unconditionally	a member of whānau, hapū, iwi, society, nation, global communities  researchers express their care and respect for whānau in an environment of reassurance, support and acceptance, without judgment  valuing, respecting, accepting, non-judgemental	By Māori for Māori – the intended research values and respects whānau, hapū and iwi  By Māori for Māori – Aroha is used as the protective element for whānau from the risks of research  By Māori for Māori – at all stages of the study whānau are treated with respect, aroha and are not judged	The intended research is an ongoing collaboration between researchers and Māori communities or groups  The collaborative approach allows researchers to understand or practice aroha as a protective element for whānau from the risks of research  The collaborative nature of the study allows for whānau to feel respected, unjudged and feel aroha	The external research has not considered Māori as a partner nor how the study will work to support Māori communities or groups  Aroha is not included as an element of protection for whānau in the research or by the researchers  The study has not paid particular attention to treating whānau with aroha, they will be respected but may be judged
<b>Kaitiakitanga</b>	all whānau members enhance, protect and sustain their own sense of wellbeing and the wider environment they live in	to care and protect the wellbeing of people in a way that allows them to flourish  ensuring home, neighbourhood	By Māori for Māori – data is gathered and analysed that represent Māori as understood by Māori	Data is gathered and analysed to represent Māori as a subgroup that is fairly and truly represented	Data is gathered and analysed that does not represent Māori as a subgroup but are included within the total population

		and community is thriving by being active and supportive in the environment they live in  reciprocity (giving back)	By Māori for Māori – the use of koha throughout study .i.e. with whānau, kaumātua, marae  By Māori for Māori – reciprocity the study benefits the Māori community .i.e. heating, insulation, health checks for whānau households, marae improvements, education and improvements in health literacy	Koha is offered as part of the study for whānau who have participated  Reciprocity – the research provides training and gifts equipment for the collaborative partner – gives back to the participants within the study .i.e. health checks, heaters, medical information records, spirometry readings	No koha is offered to whānau who participate in the study  Reciprocity – there is no reciprocity from the study – information is taken from whānau and not reciprocated
<b>Kaumātua</b>	kaumātua are storehouses of knowledge, wisdom and experience	kaupapa Māori and tikanga guides whānau daily, tāhuhu kōrero, kōrero pūrākau, whaikōrero, karanga, whakapapa, iwi, hapū, kawa, reo  reliable, advisers, knowledgeable, dependable, supportive, back-up, relationship brokers	By Māori for Māori – Kaumātua are part of the research team, are tikanga guides and knowledge storehouses for the study and at all stages of the study – they are treated with the respect that their standing deserves	Due to the collaborative nature of the study kaumātua are consulted for guidance and wisdom at all stages of the study. They are treated with the respect that their standing deserves	Kaumātua are not given any more respect or status than any other participant of the study
<b>Mana</b>	all whānau members have mana, an intrinsic quality that manifests in them achieving their dreams and aspirations	personal power and authority, whānau decision making  self-belief, trust and support  support, manaaki, awhi, tautoko, energise	By Māori for Māori – research is understood and upholds mana for Māori  By Māori for Māori will involve whole whānau as support or awhi for participants of the research. It may design the research study itself around the concept of whānau	Mana whakamārama – equal explanatory power of research findings  Collaborative research will include the option to involve whole whānau as support or awhi for participants of the research	Research findings owned and explained by mainstream research  Whānau support is not a part of the research. The research concentrates on individuals, data sets and findings
<b>Manaakitanga</b>	all whānau members are treated and treat each other with respect, care and regard, regardless of the situation	celebrate the inherent value and mana of our whānau; this is achieved through the expression of love and hospitality to others  whānau helping and supporting each other, tautoko, awhi, active listening, walking the walk, follow-up	By Māori for Māori - uphold the mana of all who are part of the study. The principles of manaakitanga are part of normal practice including tautoko, awhi, whānau support .i.e. providing transport for participants, kai for participants during interviews, te reo used to explain participants	The collaborative research ensures that the mana of both partners and whānau who participate in the research is upheld. Both parties understand and practice manaakitanga .i.e. providing transport for participants, kai for participants during interviews, explanation of	The research is an isolated study that looks to answer said question of the research and does not look to uphold the mana of another organisation nor the whānau who participate .i.e. participants get own transport to and from research interview, no kai is



		encourage helping, sharing, provide whānau with the resources or information available	rights and privacy	participants rights and privacy	provided at interview, reading material provided regarding participants rights and privacy
<b>Mātua</b>	all parents want the best for their children	<p>experience guiding the less experienced, aroha, kōrero pūrākau, waiata, reo, whānau, hapū, education, values</p> <p>role models, primary carers, safety, influential, aroha, supportive, strengthening, values, dependable</p>	<p>By Māori for Māori - involve mātua in any part of the research that involves tamariki. Privacy and consent are provided to the mātua in a manner that acknowledges their mana</p> <p>Mātua are acknowledged as the primary carers of tamariki and provided with tools and skills that will enhance their role further by the research – tools may include waiata, pukapuka, reo, tikanga, and other taonga from tūpuna and kaumātua</p> <p>They may also be referred to other services within hauora for themselves and/or their whānau</p>	<p>The collaborative research has included mātua in parts of the research that involves tamariki. Privacy and consent are explained in a meaningful way</p> <p>Mātua are acknowledged as the primary carers of tamariki and provided tools from the research to support their role</p> <p>They may also be referred to other services within hauora for themselves and/or their whānau</p>	<p>The research will provide information on privacy and consent for the mātua of the tamariki</p> <p>Only if the research is intended to study particular parenting tools will these be provided to the mātua from the research</p> <p>Information regarding hauora services may be provided to mātua as part of the research</p>
<b>Rangatiratanga</b>	all whānau members determine their own future individually as well as a whānau collective	<p>taking responsibility and control of what you can for the benefit of whānau, hapū, iwi, whānui, etc</p> <p>acknowledging the abilities and strengths of the individual and whānau</p> <p>providing whānau with tools and information to assist them to manage their own health and wellbeing and informed choices, leading where required, negotiating, determining outcome</p>	<p>By Māori for Māori – the study is designed as a voice for Māori</p> <p>By Māori for Māori – the study is undertaken to emphasise benefits of Māori – Te Ao Māori – Māori resilience in the face of inequity – particular to local whānau, hapū and iwi</p>	<p>Pre and during design of the study Māori are consulted and are part of the planning team</p> <p>The study is undertaken to help address the significant differences in Māori and non-Māori health and social status</p>	<p>Pre and during the design of the study Māori are not consulted</p> <p>The study is undertaken to investigate mainstream health and social issues</p>
<b>Tamariki</b>	all children are born with a purpose in life	children grow to be the best they can be and are guided by mātua, kaumātua and tūpuna	By Māori for Māori – tamariki are cherished and treated as taonga as part of this research	The collaborative research will respect and protect tamariki and their safety as part of a research	The external research will respect and protect tamariki and their safety as part of a

		learning and developing, enthusiastic, optimistic, agile, fresh approach			research
<b>Te Reo</b>	all whānau have a right to advocate and communicate on their own behalf	<p>language is the vehicle by which we express our thoughts, customs, hopes, frustrations, history, mythology, dreams and knowledge</p> <p>being able to access and use resources or tools, opportunities, forum, hui or other to be able to represent self, whānau, hapū etc</p> <p>allowing conversations to occur that are not easy but are necessary</p>	<p>By Māori for Māori – kōrero te reo</p> <p>Either full te reo documentation or high level of te reo used in documentation</p> <p>Research respondents can respond in te reo and be understood by whānau – kōrero te reo</p>	<p>Māori collaborative model allows for kōrero te reo to be part of the research study</p> <p>Some of the documentation incorporates te reo</p> <p>Research respondents can respond in te reo which will be translated</p>	<p>Te reo is not a skill set of research the team - provision for interpreter</p> <p>Te reo is not used in the documentation</p> <p>Research respondents cannot use te reo to be understood effectively</p>
<b>Tikanga</b>	all whānau uphold and maintain healthy practices and protocols that are unique to their own whānau	<p>tikanga binds the values of kaupapa hauora within Te Ao Māori</p> <p>operating within policies, guidelines, ethics and best practice</p> <p>explain how you work together – what, how, why, when, who, being clear and fair about processes and capacity etc</p>	<p>By Māori for Māori – already practicing local kawa and tikanga on marae and within whānau, hapū and iwi</p> <p>By Māori for Māori - physical examination or collection of body fluids or specimens – conducted in a manner that upholds tikanga, mana, tapu and noa</p>	<p>Spent time becoming familiar with the community, has sound understanding of and can practice within local kawa and tikanga</p> <p>Study involves Māori in the research team to ensure that physical examination or collection of body fluids or specimens – conducted in a manner that upholds tikanga, mana, tapu and noa</p>	<p>Has not spent time becoming familiar with the community, local kawa and tikanga</p> <p>Study does not uphold tikanga, mana or adhere to tapu and noa when undertaking a physical examination or in the collection of body fluids or specimens</p>
<b>Tūrangawaewae</b>	all whānau members have a place to belong and are respected as a representative of their own whānau whakapapa	<p>the place that we belong, our own place to stand and be heard</p> <p>being available to whānau where they can be present and feel safe</p>	By Māori for Māori – the study is undertaken on marae or within Māori communities	The study utilises the collaboration with Māori research partners to engage whānau in their own homes or on marae	The study is undertaken in an environment where whānau are not comfortable or have no feelings of belonging
<b>Tūpuna</b>	all whānau members are supported by their tūpuna	<p>traditions, tikanga, kawa, whakapapa, wairua, aroha, tāhuhu kōrero, kōrero pūrākau, waiata, mōteatea, whakatauaki, iwi, hapū</p> <p>guiding principles, history, where</p>	By Māori for Māori – embodies tikanga, kawa and all Māori values looking to their tūpuna for guidance and tradition	The collaborative nature of the research partnership allows for the inclusion of Māori tikanga and values. The Māori partner in this relationship will provide guidance and support to the	The study does not include traditions and tikanga from Māori tūpuna

		we come from, what has happened, what was learned, what needs to be done, what we know	The research practices Māori and marae guiding principles handed down from tūpuna including waiata, whakatauāki, whakapapa, marae kawa etc	other partner on ways to incorporate and achieve this  The research will incorporate Māori and marae principles handed down from the Māori partners tūpuna. This may include interviews on marae, the use of waiata, understanding and respect for marae kawa and protocol	Interviews are not undertaken on marae nor is there a requirement for the use of waiata, whakatauāki, tikanga etc
<b>Wairua</b>	all whānau members are born with the capacity to sustain and enhance their own wairua	wairua permeates all activities, and is nourished through positive interaction with whānau and with the taonga of Te Ao Māori  a connection to whenua, ngahere, moana, maunga, awa  have a sense of well being	By Māori for Māori – wairua is a natural part of the research study and how it is practiced .i.e. karakia, rongoa, mōteatea, tangihanga  All members of the research team understand and respect wairua and its connection to whenua, ngahere, moana, maunga and awa. These may be incorporated as integral aspects of the study.	The collaborative research allows for members of the team to have an understanding of and respect for wairua. Māori team members will incorporate karakia etc into interactions with whānau etc. Prayer may be used in the study for whānau other than Māori  Members of the research team will acknowledge wairua and its connection to whenua, ngahere, moana, maunga and awa. Whānau may be interviewed in these environments if that is what makes them more comfortable	External research will not incorporate wairua into the research study. The researchers may allow for prayer to be used for whānau Māori and non-Māori  It is unlikely that the research team will in acknowledge wairua and its connection to whenua, ngahere, moana, maunga and awa. The research environment will not flex to allow for these to be included in the study
<b>Whānaungatanga</b>	all whānau members are connected and actively contribute to building healthy relationships within their whānau, community, society	whānaungatanga embraces whakapapa and social links it focuses on relationships and our collectiveness including whānau, hapū and iwi  relationship building, whānau support, inclusive, connections  engaging with wider whānau and whānui to be involved, contribute or participate	Kanohi ki te kanohi (face to face)  By Māori for Māori – are whānau, hapū, iwi	Kanohi ki te kanohi (face to face)  The research team are Māori and part of the Māori community – connected to whānau, hapū, iwi	Kanohi ki te kanohi (face to face)  The research team are not part of the Māori community

<b>Whakapapa</b>	all whānau members are born with a sacred whakapapa	<p>whakapapa is a value that binds us and gives meaning to Te Ao Māori everyone and everything has whakapapa</p> <p>make whānau links to build rapport and connections</p> <p>mihi /pepeha, learn and share, whakapapa, place, names, wāka connections</p>	<p>By Māori for Māori – there is whakapapa in the relationship between the research or researcher and the Māori community</p> <p>The research empowers Māori as the principles of whakapapa are integral to all stages of the research - meaningful engagement is a given as whānau are already Māori and whānau, hapū and iwi</p>	<p>The collaborative approach has been established by using principles of mihi, pepeha and whakapapa</p> <p>The researcher or the collaborative Māori partner is known or is whānau within the Māori community they are trusted and respected – meaningful engagement</p>	<p>The Māori community does not have an understanding of who this researcher is or what this research is about</p> <p>The researcher does not take time to mihi or provide a whakapapa for past research – does not connect with other researchers who have a relationship in the Māori community or with Māori from other communities</p>
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## Framework – Consultation and Review Template – Rangahau ā-roto - example


TU KOTAHI MĀORI ASTHMA &  
RESEARCH TRUST

MĀORI RESEARCH FRAMEWORK

Rangahau ā-roto

Internal Research

Exclusively Tu Kotahi/Tākiri Mai  
research



Ka rere to manu

Me mahi tahi tātau, ka ora ai te iwi –  
Ma ngā huruhuru e rere te manu

<b>Rangahau ā-roto - Internal Research</b> <small>Exclusively Tu Kotahi/Tākiri Mai research</small>			
Date:	Study Name:	Researcher/s:	
Brief summary of study purpose:			
<b>Ka rere to Manu</b> <small>Tikanga - Core Values</small>	Description	What it looks like? Give examples of how this will be addressed in this research?	Reviewer Comments
<b>Aroha</b>	all whānau members are born with the right to be cared for and loved unconditionally		
<b>Kaitiakitanga</b>	all whānau members enhance, protect and sustain their own sense of wellbeing and the wider environment they live in		
<b>Kaumātua</b>	kaumātua are storehouses of knowledge, wisdom and experience		
<b>Mana</b>	all whānau members have mana, an intrinsic quality that manifests in them achieving their dreams and aspirations		
<b>Manaakitanga</b>	all whānau members are treated and treat each other with respect, care and regard, regardless of the situation		
<b>Mātua</b>	all parents want the best for their children		
<b>Rangatiratanga</b>	all whānau members determine their own future individually as well as a whānau collective		

**TU KOTAHĪ MĀORI ASTHMA & RESEARCH TRUST**

**MĀORI RESEARCH FRAMEWORK**

**Rangahau ā-roto**

**Internal Research**

Exclusively Tu Kotahi/Tākirī Mai research

<b><i>Tamariki</i></b>	all children are born with a purpose in life		
<b><i>Te Reo</i></b>	all whānau have a right to advocate and communicate on their own behalf		
<b><i>Tikanga</i></b>	all whānau uphold and maintain healthy practices and protocols that are unique to their own whānau		
<b><i>Tūrangawaewae</i></b>	all whānau members have a place to belong and are respected as a representative of their own whānau whakapapa		
<b><i>Tūpuna</i></b>	All whānau members are supported by their tūpuna		
<b><i>Wairua</i></b>	all whānau members are born with the capacity to sustain and enhance their own wairua		
<b><i>Whānaungatanga</i></b>	all whānau members are connected and actively contribute to building healthy relationships within their whānau, community, society		
<b><i>Whakapapa</i></b>	all whānau members are born with a sacred whakapapa		
<b><i>Other?</i></b>			
<b>Reviewer/s</b>			
<b>Reviewer/s Comments Summary</b>			
<b>Recommendation</b>	To proceed/ Not to proceed		

**Ka rere to manu**

Me mahi tahi tātau, ka ora ai te iwi –  
Ma ngā huruhuru e rere te manu.

(see Appendix 3 for Consultation and Review Template for 3 Domains of Research)



## Current and Future Issues

Equity and justice are ethical principles underpinning benefit sharing and highlighting its importance. Researchers should consider the benefits for Māori participants and their communities.

### Equal explanatory power

Māori Research Ethics, an overview notes that in Māori research, equal explanatory power refers to the power of research to generate findings and to offer explanations that are specific to Māori participants and their communities, alongside equal power to provide the same for non-Māori participants and their communities. Qualitative research of the general population may require an over sampling of Māori participants in order to achieve equal power for Māori and therefore produce information to improve Māori health to at least the same depth and breadth as that obtained to improve non-Māori health. (National Ethics Advisory Committee, 2012) Historically research has under-sampled for Māori due to inappropriate and/or ineffective methods to encourage Māori participation. Equal explanatory power in both quantitative and qualitative research is important to ensure that research conclusions do not contribute to inequity.

### Research that breaches tikanga or involves culturally sensitive issues

Some research involves processes that for Māori are culturally sensitive or which breach tikanga. In such circumstance's consultation is essential. Involvement of Māori in such research may be possible, but the extent of this involvement can only be determined by consultation and negotiation. (Health Research Council of New Zealand, 2010)

*Genetic Research* is an area of prime sensitivity for Māori because of its association with whakapapa. The association for genetic susceptibility to disease with ethnicity has the potential for community disruption, stigmatisation, or undermining research processes and outcomes. Care needs to be taken to avoid such harm for Māori. (National Ethics Advisory Committee, 2012)

*The body and its parts.* Māori consider the body to be tapu. Researchers involved in health or medical research that involves the body, or any part of the body such as organs, blood, hair, saliva etc must do so in a respectful manner. Consultation is important. The researcher must consider the nature of consent for such research; consent for future and undisclosed or unknown use; ongoing storage etc. (National Ethics Advisory Committee, 2012)

### Cultural safety

Cultural safety within a Māori context is an inherent component of Māori health and research. It relates to the quality of the interaction between researchers and participants. This may involve observing tikanga and the recognition of Māori concepts of health.

# Workforce Development and Growth Timeline

## Workforce development

The development of research skills is one of the key benefits of effective research partnerships. Research studies on issues relevant to Māori health or that involve Māori participations provide excellent opportunities for researchers, students and communities to acquire new skills that are able to be applied in later research. (Health Research Council of New Zealand, 2010)

Over the year's Tu Kotahi has worked closely with various Universities using a mechanism of mutual mentoring where researchers have provided research advice and other support to the organisation and its community. It is expected that this will continue.

Experienced researchers are able to provide training and supervision to emerging Māori researchers seeking a practical component to their academic training. All opportunities to develop expertise will be explored where possible.

As well as specific researcher training, kaimahi within Tu Kotahi and Tākiri Mai will be provided with research skills which will have broader application than the research study from which training is provided. The upskilling of key kaimahi and members of the community in research processes and accessing funding for research will be a component of the development of the Tu Kotahi and Tākiri Mai research kaupapa moving forward.

## Growth timeline

Tu Kotahi have been involved in all processes within research studies for many years. The growth plan for Tu Kotahi is to gain the acknowledgement of being its own research unit by securing funding and leading a Rangahau ā-roto (internal research-kaupapa Māori) study within the next 2 years. Post this the plan is to further develop the capacity and experience within the other 6 providers of the Tākiri Mai to the point that they too can secure funding and lead additional Rangahau ā-roto (internal research-kaupapa Māori). This plan includes employment and training of new workforce including a project lead, workforce development, mentoring, and publications of findings with other researcher and university support.

The development of Tu Kotahi Māori Asthma & Research Trust and Tākiri Mai te Ata as Research Organisations			
Phases	Estimated Timeline	Who	Activity
Phase 1	2019 - 2021	Tu Kotahi	<ul style="list-style-type: none"><li>FTE – employ project lead to provide management of research for the organisation</li><li>Mentoring and training of kaimahi within Tu Kotahi to levels required to be part of and lead research studies</li><li>Build additional expertise within ongoing or new research studies alongside other researchers and research organisations</li><li>funding and leading Rangahau ā-roto</li></ul>



			(internal research-kaupapa Māori)
Phases	Estimated Timeline	Who	Activity
Phase 1	2019 - 2021	Tu Kotahi	<ul style="list-style-type: none"> <li>Develop further relationships in Māori community with aim of achieving Rangahau tahi (collaborative research)</li> <li>Use Māori Research Framework to establish fit of Rangahau waho (external research) with external research approaches</li> <li>Develop ideas and settle on subject matter for Rangahau ā-roto (internal research – kaupapa Māori) application for funding</li> <li>Rangahau ā-roto (internal research – kaupapa Māori): Tu Kotahi applies for research funding as study lead – is successful in the application process</li> <li>Tu Kotahi reaches level of known research body in its own right by securing</li> </ul>
Phase 2	2020 - 2024	Tu Kotahi	<ul style="list-style-type: none"> <li>Build kaimahi capacity by securing additional workforce FTE to work within research unit</li> <li>Secure specialist analyst FTE and information technology infrastructure to support research unit</li> <li>Rangahau ā-roto (internal research – kaupapa Māori): Tu Kotahi publishes findings from research lead by the organisation</li> <li>Build additional expertise within ongoing or new research studies alongside other researchers and research organisations</li> <li>Develop further relationships in Māori community with aim of achieving Rangahau tahi (collaborative research)</li> </ul>
	2020 - 2024	Tākiri Mai	<ul style="list-style-type: none"> <li>Mentoring and training of kaimahi within Tākiri Mai to levels required to be part of and lead research studies</li> <li>Build additional expertise within ongoing or new research studies alongside other researchers and research organisations</li> <li>Develop further relationships in Māori community with aim of achieving Rangahau tahi (collaborative research)</li> <li>Develop ideas and settle on subject matter for Rangahau ā-roto (internal research – kaupapa Māori) application for funding</li> </ul>
Phase 3	2023 - 2025	Tu Kotahi	<ul style="list-style-type: none"> <li>Develop ideas and settle on subject matter for Rangahau ā-roto (internal</li> </ul>

			research – kaupapa Māori) application for funding large/long term research study <ul style="list-style-type: none"> <li>• Rangahau ā-roto (internal research – kaupapa Māori): Tu Kotahi applies for research funding as study lead in large/long term research study – is successful in the application process</li> </ul>
Phases	Estimated Timeline	Who	Activity
Phase 3	2023 - 2025	Tākiri Mai	<ul style="list-style-type: none"> <li>• Use Māori Research Framework to establish fit of Rangahau waho (external research) with external research approaches</li> <li>• Rangahau ā-roto (internal research – kaupapa Māori): Tākiri Mai applies for research funding as study lead – is successful in the application process</li> </ul>
Phase 4	2025 - 2026	Tākiri Mai	<ul style="list-style-type: none"> <li>• Build kaimahi capacity by securing additional workforce FTE to work within research unit</li> <li>• Secure specialist analyst FTE and information technology infrastructure to support research unit</li> <li>• Tākiri Mai reaches level of known research body in its own right by securing funding and leading Rangahau ā-roto (internal research – kaupapa Māori)</li> <li>• Rangahau ā-roto (internal research – kaupapa Māori): Tākiri Mai publishes findings from research lead by the organisation</li> </ul>

## Summary

Māori have a right to good health, to participate in the health system at all levels, and to high quality health research that contributes positively to hauora Māori.

The health inequalities between Māori and non-Māori have been identified by research for many years. This further supports any argument of focusing research on Māori health aspirations. An important step to addressing inequalities is identifying these using research and defining how to improve inequalities and improve health outcomes for Māori.

This document has outlined a Māori Research Framework for undertaking research that will involve the Tu Kotahi Māori Asthma and Research Trust (Tu Kotahi) and/or members of the Tākiri Mai te Ata Whānau Ora Collective (Tākiri Mai). All of which will involve Tu Kotahi and whānau that are engaged by the organisation to participate in the research study. This Māori Research Framework covers 3 domain areas of research and/or researcher involvement which are: -

- Rangahau ā-roto; Internal research (exclusively a Tu Kotahi/Tākiri Mai research study);
- Rangahau tahi; Collaborative research (external research collaborating with Tu Kotahi/Tākiri Mai); and

- Rangahau waho; External research (external research approaches Tu Kotahi/Tākiri Mai).

The level to which Māori may be involved in, or potentially affected by, a research study will vary from study to study, depending on its scope, methodology and aims. Research that directly involves Māori is of considerable importance. Māori are the best judges of how much a research study may impact upon whānau, either positively or negatively. (Simmonds, 2015) Therefore, underpinning the 3 framework domains are Māori tikanga and core values which are represented within the Tākiri Mai tohu and its manu (bird). (Takiri Mai te Ata, 2012-2015) These are the key elements of this Tu Kotahi Māori Research Framework which will be used for consultation and review of any proposed research study.

## Glossary of Māori Terms

Term	Explanation in the context of this document
Aroha	Love, respect, empathy
Awa	River, stream, creek
Awhi	To embrace, hug, cuddle, cherish
Hauora	Health, wellbeing
Hapū	Sub-tribe
Hui	Meeting, gathering
Iwi	Tribe
Kaitiaki	Guardian
Kaitiakitanga	Guardianship, preservation, protection and connection with the elements that link the spiritual and physical world
Kanohi ki te kanohi	Face-to-face
Karanga	To call, call out, shout, summon
Kaumātua	Elders
Kaupapa	A principle or policy
Kaupapa Māori	Māori ideology
Kawa	Protocol
Kaimahi	Worker, employee, clerk, staff
Kainga	Home, address, residence, village
Koha	Gift, offering, contribution
Kōrero	Speak, talk, discussion
Kōrero Pūrākau	To tell, speak, say – legendary, mythical
Kura	School
Mana	Power, prestige, leadership and authority bestowed, gained or inherited individually and collectively
Manaaki	To support, take care of, give hospitality to, protect, look out for
Manaakitanga	Caring for others, nurturing relationships and being careful about how others are treated
Manahau	To be cheerful, elated, delighted
Manu	Bird

Marae	To be generous, hospitable
Mātua	Parents
Maunga	Mountain, mount, peak
Mihi	To greet, thank, acknowledge
Moana	Ocean, sea, large lake
Mōteatea	Lament, traditional chant
Naku	Belonging to me, mine
Ngahere	Bush, forest
Noa	To be free from the extensions of tapu, ordinary, unrestricted, void
Oranga	Survivor, livelihood, welfare, health
Pepeha	To say, exclaim, tribal saying
Poroporoaki	To take leave of, farewell, traditional call given by women as they approach the marae
Pukapuka	Book
Rangahau	To seek, search out, pursue, research, investigate
Rangahau ā-roto	Internal Research
Rangahau tahi	Collaborative Research
Rangahau waho	External Research
Rangatiratanga	Authority, responsibility, ownership, self-determination
Reo	Voice, sound, language
Rongoā	Remedy, medicine
Tāhuhu Kōrero	Direct line of ancestry, debate lore, ancestry
Tamariki	Children, young, youthful
Tangihanga	Rites for the dead, funeral - shortened form of <i>tangihanga</i>
Taonga	Treasure or something that is valued
Tapu	Be sacred, prohibited, restricted, set apart, forbidden
Tautoko	To support, prop up, verify, advocate, agree
Te Ao Māori	The Māori world view
Te Ao Marama	World of life and light, earth, physical world
Te Ao Wairua	The spiritual realm

Te ra	The sun
Te reo	Language
Tika	What is right and good for any particular situation
Tikanga	Customs
Tipu	To grow, increase, develop, prosper
Tuatahi	First
Tūpuna	Ancestors, grandparents
Turangawaewae	Domicile, standing, place where one has the right to stand
Waha	Mouth
Wahine	Female, women
Waiata	To sing
Wairua	Spirit, soul
Wāka	Canoe, vehicle, spirit medium
Whaikōrero	To make a formal speech
Whakamānawa	To bless, to honour, venerate
Whakapapa	Genealogy, lineage, descent
Whakatauākī	To utter a proverb, utter a significant saying
Whānau	Family, relations, extended family
Whanaungatanga	A concept that recognises the pivotal role of kinship bonds and whānau (family, relations) for Māori research and therefore encompasses whakapapa and includes relationships to non-kin who have become kin-like through shared experience and connection
Whānau ora	The goal of the New Zealand Māori Health Strategy: all whānau members living longer and enjoying a better quality of life
Whānui	Be broad, wide, extensive
Whenua	Land

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## Appendix 1 - Kaupapa Māori Framework - Whānau Tuatahi

- For researchers wanting to participate in research with Māori;
- This research framework facilitates community–researcher partnerships as a way of giving voice to the concerns whānau have about their health and the aspirations they have for their wellness.





# Tu Kotahi Māori Asthma & Research Trust / Tākiri Mai te Ata



## Whakawhitiwhiti Whakaaro me nga Kairangahau

DOMAIN	APPLICANT RESPONSE	COMMITTEE COMMENTS
WHĀNAUNGATANGA		
1. Kanohi ki te kanohi: How was the consultation initiated/ conducted (face-to-face?)		
2. How does the consultation method align with 'best practice'?		
KAUPAPA		
3. Research Objective: What is the aim of the research?		
4. How does the aim align with the provider's/ community's research needs/ aspirations?		
RANGATIRATANGA		
5. Researcher Expertise:		
a. Who are the researchers?		
b. What experience do they have working with Māori communities?		
c. Kaupapa Alignment: do the researchers demonstrate recognition of community priorities and aspirations		
d. What are their qualifications and track-record of peer-reviewed outputs in the field of research?		

e. Can the provider be confident that the researchers are capable of delivering the research outcomes they intend?		
<b>TIKANGA</b>		
<b>6. Kanohi kitea: Have the researchers spent time becoming familiar with the community, local kawa and tikanga? Will they be 'accepted' by community participants as culturally safe and appropriate?</b>		
<b>7. Involvement sought: What the researchers are seeking from the provider (letter of support, recruitment assistance, full partnership)</b>		
<b>8. Governance: Will a provider representative be a named investigator on the research application, and granted co-authorship on any publications?</b>		
<b>KAITIAKITANGA</b>		
<b>9. Appropriateness of Design</b>		
a. Statistical power: will stratified or sub-group analysis for Māori be possible?		
b. Mana whakamārama: will equal explanatory power be achieved?		
c. Respondent burden: how long will any questionnaire take to complete; will it be self-completed, or interviewer administered?		
<b>10. Ethical &amp; Tikanga</b>		
a. Method of contacting participants/ introductions		
b. Informed consent procedure &		

documentation (appropriateness)		
c. Use of Te Reo, document translation, provision for interpreter		
d. Visit conduct/ procedures/ explanations		
e. Physical Examination – tikanga, mana, tapu/noa		
f. Collection and handling of ethnicity data		
g. Specimen collection, handling and disposal/return		
h. Koha/ participant reimbursements		
<b>11. Quality Assurance</b>		
a. Safety/Referrals: What procedures do the researchers have in place to handle divulgence by participant of either research-related or incidental information of significance? (e.g. unmet health need, abuse, other need of significance etc.)		
b. Compliance: What rights will the provider have (within the MOU or subcontract) to ensure that appropriate methods, tikanga and analysis is actually conducted once the research has commenced – compliance with agreed protocols?		
c. Document Approval. Will the provider have to contribute to and approve all documents, results and communications related to the research prior to their distribution?		
<b>12. Staffing and Finances:</b>		

a. Will individual staff be seconded to the research institution or will the provider be subcontracted to perform the services requested i.e. will the provider retain supervision and direct control of staff?		
b. Will the FTE allowed permit the entire research task to be performed? i.e. scheduling, travel, realistic visit length, write-up and documentation time, follow-ups etc.		
c. What provision has been made for training in research techniques?		
d. What right/ option of renegotiation will providers have if the estimates of time to perform research tasks become unrealistic?		
e. Competitive salaries with academic equivalents (internal processes for ensuring parity with other staff)		
f. Overhead rates – funder guidelines. To cover expenses etc (transport and mobile telephone etc as well as infrastructural costs).		
<b>POROPOROAKI</b>		
<b>13. Feedback and Dissemination: By whom, how, where and when will results be fed back to participants and the community as a whole?</b>		
a. Individual test results (e.g. blood test results)		
b. Individual study results (e.g. interview		

transcripts etc)		
c. Pooled results		
<b>14. Reciprocity:</b>		
a. What will the researchers offer the provider?		
b. Will the provider be able to retain any equipment used in the research process?		
c. Will the researchers assist the provider/ community with a research question or priority, with education or other need?		
<b>15. Future Research:</b>		
a. Use of the patient database: Researcher retention of contact information of participants i.e. could permit direct contact in future vs. via provider. Undertaking that future studies will be via provider.		

## Appendix 2 - Summary of Tu Kotahi Research and Publications

- Cheryl Davies – Manager – Tu Kotahi Māori Asthma & Research Trust

Peer-reviewed journal articles	
1.	Chisholm E, Pierse N, <b>Davies C</b> , Howden-Chapman P. Promoting health through housing improvements, education and advocacy: Lessons from staff involved in Wellington's healthy Housing initiative. <i>Health Promotion J Austral</i> . 2019;00:1-9.
2.	Millar E, Gurney J, Stanley J, Stairmand J, <b>Davies C</b> , Semper K, Dowell A, Lawrenson R, Mangin D, Sarfati D. Pill for this and a pill for that: A cross-sectional survey of use and understanding of medication among adults with multimorbidity. <i>Australian Journal of Ageing</i> . 2018 December. 10.1111/ajag.12606
3.	Sarfati D, McLeod M, Stanley J, Signal V, Stairmand J, Krebs J, Dowell A, Leung W, <b>Davies C</b> , Grainger R. BetaMe: impact of a comprehensive digital health programme on HbA1c and weight at 12 months for people with diabetes and pre-diabetes: study protocol for a randomised controlled trial. <i>Trials</i> . 2018 Mar 5;19(1):161. doi: 10.1186/s13063-018-2528-4
4.	Signal L, Semper K, Stairmand J, <b>Davies C</b> , Millar E, Dowell T, Lawrenson R, Mangin D, Sarfati D. A walking stick in one hand and a chainsaw in the other: patients' perspectives of living with multimorbidity. <i>N Z Med J</i> . 2017 May 12;130(1455):65-76.
5.	Viggers H, Howden-Chapman P, Ingham T, Chapman R, Pene G, <b>Davies C</b> , Currie A, Pierse N, Wilson H, Zhang J, Baker M, Crane J. <i>Warm homes for older people: Aims and methods of a randomised community-based trial for people with COPD</i> . <i>BMC Public Health</i> , 13:176. 2013.
6.	Jones B, Ingham T R, Cram F, Dean S, <b>Davies C</b> . <i>An Indigenous approach to explore health related experiences among Maori parents: The Pukapuka Hauora Asthma Study</i> . <i>BMC Medical Education</i> , 13:228. 2013.
7.	Jones B, Ingham T R, Davies C, Cram F. <i>Whānau Tuatahi: Māori Community Partnership Research Using a Kaupapa Māori Methodology</i> . <i>Mai Review</i> 2010:3:1-14.
8.	Slater T, Matheson A, <b>Davies C</b> , Tavite H, Ruhe T, Holdaway M, Ellison-Loschmann L. 'It's whanaungatanga and all that kind of stuff': Maori cancer patients' experiences of health services. <i>Journal of Primary Health Care</i> 2013: 5,3, 308-314
9.	Pilcher J, Patel M, Smith A, <b>Davies C</b> , Pritchard A, Travers J, Black P, Weatherall M, Beasley R, Harwood M, Smart Study Group. <i>Combination budesonide/formoterol inhaler as maintenance and reliever therapy in Maori with asthma</i> . <i>Journal of the Asian Pacific Society of Respiriology</i> 2014: 19, 842-851
10.	Dew K, Signal L, <b>Davies C</b> , Tavite H, Hooper C, Sarfati D, Stairmand J, Cunningham C. Dissonant roles: <i>The experience of Maori in cancer care</i> . <i>Social Science &amp; Medicine</i> 2015: 138, 144-151
11.	Slater T, Matheson A, <b>Davies C</b> , Earp R, Gellatly K, Holdaway M, Ellison-Loschmann L. <i>Exploring Maori Cancer Patients', their families' and hospice views of hospice care</i> . <i>International Journal of Palliative Nursing</i> 2015: Vol 21, No 9, 439-445
Peer reviewed books, book chapters, books edited	
1.	Kevin Dew, Chris Cunningham, <b>Cheryl Davies</b> , Huia Tavite, Jeannine Stairmand, Diana Sarfati, Louise Signal. <i>Māori Centred Research and Ethnomethodology: Cancer inequities and research by and for indigenous peoples</i> . SAGE Research Methods Cases. Sage: London. 2017.
2.	Jones B, Ingham T, Reid S, <b>Davies C</b> , Levack W, Robson B. <i>He Maramatanga Huango: Asthma Health Literacy for Maori Children in New Zealand</i> . Wellington [N.Z.]: University of Otago; 2015.
3.	Robson B, Koopu P, Gilmore J, Rameka R, Stuart K, Simmonds S, Purdie G, Davies C, Paine S-J. <i>Oranga waha: oral health research priorities for Māori: low income adults, kaumātua and Māori with disabilities, special needs or chronic health conditions</i> . Wellington [N.Z.]: Te Rōpū Rangahau Hauora a Eru Pōmare; 2011.

Refereed conference proceedings
<ol style="list-style-type: none"> <li>1. Ingham T, Jones B, <b>Davies C</b>. Whiti Te Ra: Understanding the Causes of Acute Respiratory Infection in Childhood. Verbal presentation at the Hui Whakapiripiri: Research aspiration, inspiration, innovation; 2014 July; Auckland, New Zealand.</li> <li>2. Robson B, Koopu P, Gilmore J, Rameka R, <b>Davies C</b>. Oranga waha: oral health research priorities for Māori: low income adults, kaumātua and Māori with disabilities, special needs or chronic health conditions. Māori Health Research Knowledge Transition Symposium; 9 November 2011; Auckland: Health Research Council of New Zealand</li> <li>3. Ingham T, Jones B, <b>Davies C</b>. <i>Consultation with Māori Providers: The Kokiri Marae Research Consultation Toolkit</i>. In: Hui Whakapiripiri 2010: Hangaia to whare kōrero mā ngā pou rangahau e tu (Building your house of learning); 2010 8 July 2010; Rotorua: Health Research Council of New Zealand; 2010.</li> <li>4. Tay J, Ingham TR, Jones B, Pierse N, <b>Davies C</b>, Burgess C. <i>Taste perceptions of salbutamol-containing inhalers: a double-blinded, randomised crossover trial</i>. Basic &amp; Clinical Pharmacology &amp; Toxicology 2010;107:162-692.</li> <li>5. Jones B, Ingham T R, <b>Davies C</b>, Dean S. Kaupapa Māori Research: Practical Application Within Urban Māori Communities. Hui Whakapiripiri, Auckland. <i>HRC Conference proceedings</i>. 2009</li> </ol>
Other forms of dissemination (reports for clients, technical reports, popular press, etc)
<ol style="list-style-type: none"> <li>1. <b>Davies C</b>. A Community Bronchiolitis Programme. Tu Kaha, Central Region DHB Māori Health Development Conference; 2011. Whanganui.</li> <li>2. <b>Davies C</b>, Jones B, Ingham T, Cram F. <i>A Māori Provider Journey Toward Māori Focused Research: The Kokiri Marae Research Consultation Toolkit</i>. Verbal presentation at the Hui Whakapiripiri: Hangaia To Whare Kōrero Ma Ngā Pou Rangahau E Tu (building your house of learning); 2010 July; Rotorua, New Zealand.</li> <li>3. Jones B, Ingham T, and the <b>Pukapuka Hauora Study Team</b>. <i>Pukapuka Hauora: Māori Parents Experience of Managing a Child with Asthma - Theme Development Pilot</i> Poster session presented at the 3rd Biennial Meeting of the International Network of Indigenous Health Knowledge and Development (INIHKD) 2007 14-18 October 2007; Rotorua, New Zealand.</li> <li>4. Dean S, Jones B, Ingham T and the <b>Pukapuka Hauora Research Team</b>. Pukapuka Hauora (healthy lungs): the design and implementation of a yearlong mixed method study of Māori families who have a child with asthma. <i>UOW Rehabilitation Seminar</i>. 2009</li> </ol>

## Appendix 3 – Consultation and Review Template for 3 Domains of Research

- Template for 3 research domains - Rangahau ā-roto, Rangahau tahi and Rangahau waho

<b>Rangahau ā-roto</b> <b>Internal Research</b> Exclusively Tu Kotahi/Tākiri Mai research		<b>Rangahau tahi</b> <b>Collaborative Research</b> External research collaborating with Tu Kotahi/Tākiri Mai		<b>Rangahau waho</b> <b>External Research</b> External research approaches Tu Kotahi/Tākiri Mai	
<b>Date:</b>	<b>Study Name:</b>			<b>Researcher/s:</b>	
<b>Brief summary of study purpose:</b>					
<b>Ka rere to Manu</b> Tikanga - Core Values	<b>Description</b>	<b>What it looks like?</b> Give examples of how this will be addressed in this research?		<b>Reviewer Comments</b>	
<b>Aroha</b>	all whānau members are born with the right to be cared for and loved unconditionally				
<b>Kaitiakitanga</b>	all whānau members enhance, protect and sustain their own sense of wellbeing and the wider environment they live in				
<b>Kaumātua</b>	kaumātua are storehouses of knowledge, wisdom and experience				
<b>Mana</b>	all whānau members have mana, an intrinsic quality that manifests in them achieving their dreams and aspirations				
<b>Manaakitanga</b>	all whānau members are treated and treat each other with respect, care and regard, regardless of the situation				
<b>Mātua</b>	all parents want the best for their children				



<b>Ka rere to Manu</b> Tikanga - Core Values	<b>Description</b>	<b>What it looks like?</b> <b>How will this be addressed in this research?</b>	<b>Reviewer Comments</b>
<b>Rangatiratanga</b>	all whanau members determine their own future individually as well as a whānau collective		
<b>Tamariki</b>	all children are born with a purpose in life		
<b>Te Reo</b>	all whanau have a right to advocate and communicate on their own behalf		
<b>Tikanga</b>	all whānau uphold and maintain healthy practices and protocols that are unique to their own whānau		
<b>Tūrangawaewae</b>	all whānau members have a place to belong and are respected as a representative of their own whānau whakapapa		
<b>Tūpuna</b>	All whanau members are supported by their tūpuna		
<b>Wairua</b>	all whānau members are born with the capacity to sustain and enhance their own wairua		
<b>Whānaungatanga</b>	all whānau members are connected and actively contribute to building healthy relationships within their whānau, community, society		
<b>Whakapapa</b>	all whānau members are born with a sacred whakapapa		
<b>Other?</b>			
<b>Reviewer/s</b>			
<b>Reviewer/s Comments Summary</b>			
<b>Recommendation</b>	To proceed / Not to proceed		