

# 2024 New Zealand Mana Tūāpapa Future Leader Fellowship Guidelines for panellists

NGĀ ARATOHU MĀ TE RŌPŪ WHIRIWHIRI

The **Mana Tūāpapa Future Leader Fellowship** is one of the Aotearoa New Zealand Tāwhia te Mana Research Fellowships. Mana Tūāpapa is designed to support Aotearoa New Zealand's talented **early career researchers** to establish the foundations of an excellent and impactful research career.

Supported by the New Zealand Government with funding from the Ministry of Business, Innovation and Employment. Nā Te Hīkina Whakatutuki te mana hāpai.

**Te Kāwanatanga o Aotearoa**  
New Zealand Government



**MINISTRY OF BUSINESS,  
INNOVATION & EMPLOYMENT**  
HĪKINA WHAKATUTUKI

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# Background to the Tāwhia te Mana Research Fellowships

## He whakamārama mō Tāwhia te Mana

The Aotearoa New Zealand Tāwhia te Mana Research Fellowships are administered by Royal Society Te Apārangi on behalf of the Ministry of Business, Innovation and Employment (the Ministry).

The Fellowships will support researchers at different career stages to produce excellent and impactful research and to develop into leaders in their fields, their respective host organisations and across the whole of the Aotearoa New Zealand science, innovation and technology (SI&T) system. It is expected that Fellows, throughout their careers, will contribute to positive outcomes for Aotearoa New Zealand, including by [embedding Te Tiriti o Waitangi](#) in their work and their community.

Receipt of an Aotearoa New Zealand Tāwhia te Mana Research Fellowship is expected to have significant value for the future career development and leadership potential of a researcher.

The Māori terms in the fellowship names reference the Ministry of Business, Innovation and Employment's values, which includes Tāwhia tō Mana (building and retaining your reputation) as part of enabling the aspiration to "Hīkina Whakatutuki - Grow Aotearoa New Zealand for all". Tāwhia te Mana Fellowships contribute to building excellence in the SI&T sector.

The Aotearoa New Zealand Tāwhia te Mana Research Fellowships consist of three schemes, targeted at early, mid- and established career researchers respectively. The three schemes are:

- New Zealand Mana Tūāpapa Future Leader Fellowship (discussed in these guidelines)
- New Zealand Mana Tūānuku Research Leader Fellowship
- New Zealand Mana Tūārangi Distinguished Researcher Fellowship.

The schemes target excellent candidates at three career stages: early-career researchers/future leaders building the foundations of their career (mana tūāpapa); mid-career researchers, further establishing themselves as research leaders (mana tūānuku); and distinguished researchers with expansive career success and a prominent international reputation (mana tūārangi).

# New Zealand Mana Tūāpapa Future Leader Fellowships

## Mana Tūāpapa

The panellist guidelines below provide panellists with information on the selection of New Zealand Mana Tūāpapa Future Leader Fellowship recipients. The fellowship targets early-career researchers/future leaders building the foundations of their career (mana tūāpapa).

### Objectives

#### Ngā whāinga

The New Zealand Mana Tūāpapa Future Leader Fellowships will support Aotearoa New Zealand's talented early career researchers to establish the foundations of an excellent and impactful research career.

All Aotearoa New Zealand Tāwhia te Mana Research Fellowships include the overriding objective to develop the future leaders of the Aotearoa New Zealand science, innovation and technology system, and:

- improve the retention of talented future research leaders within the SI&T system, both during the fellowship and in their post-fellowship careers, through development of a strong track record
- support career development, to empower Fellows to become leaders in their fields, their organisations and across the SI&T system
- improve equity and diversity within the SI&T system, in particular by creating opportunities for Māori, Pacific peoples and women who are excellent researchers and future leaders of research
- reward and support a range of boundary-pushing research activities, including those that focus on generating impact from research.

### Description

#### Whakamāramatanga

Around twenty New Zealand Mana Tūāpapa Future Leader Fellowships of four years in length will be awarded annually, for research in any field based in an Aotearoa New Zealand host organisation.

Fellowships are awarded on 0.8 Full Time Equivalent basis, unless otherwise agreed by Royal Society Te Aparangi. The remainder of Fellows' time may be used for other research, teaching and non-research related development opportunities.

The duration of the Fellowship will be for four years. The Fellowship may be undertaken on a part-time basis to enable the Fellow to fulfil family and/or care responsibilities, including personal care, subject to agreement by the host and Royal Society Te Aparangi, in which case the duration of the Fellowship may be extended up to a maximum of eight years.

The total value of the Mana Tūāpapa Future Leader Fellowship is \$820,000. The Fellowship will award per annum (excl. GST):

- \$82,500 contribution to the researcher's salary
- \$82,500 in organisational overheads
- \$40,000 for research-related expenses.

By exception, with agreement of the applicant, the host and Royal Society Te Apārangī, the contributions above may be shifted between the different components.

## Eligibility

### Ngā paearu āheitanga

For the purposes of the New Zealand Mana Tūānuku Research Leader Fellowships, an early career researcher is a researcher with up to 6 years of research experience. The eligibility window of up to 6 years of research experience is defined as the PhD being conferred within six years of the closing date for applications (PhD conferred on or after 25 July 2018).

Following approval by Royal Society Te Apārangī, eligibility can be extended where applicants have an allowable career interruption, including maternity/parental leave, medical leave, part-time employment because of ongoing childcare responsibilities or to account for work or service in the community or in industry, or as otherwise agreed to by Royal Society Te Apārangī. Applicants that are the primary caregiver of dependent children born since their PhD was awarded, are also able to extend the period of eligibility by two years per child, to account for career interruptions experienced due to being the primary caregiver for young children. The extension of two years per dependent child is inclusive of any periods of parental leave.

**Royal Society Te Apārangī checks the eligibility of all applications prior to forwarding these to panellists. All applications forwarded for review fulfil the eligibility requirements.**

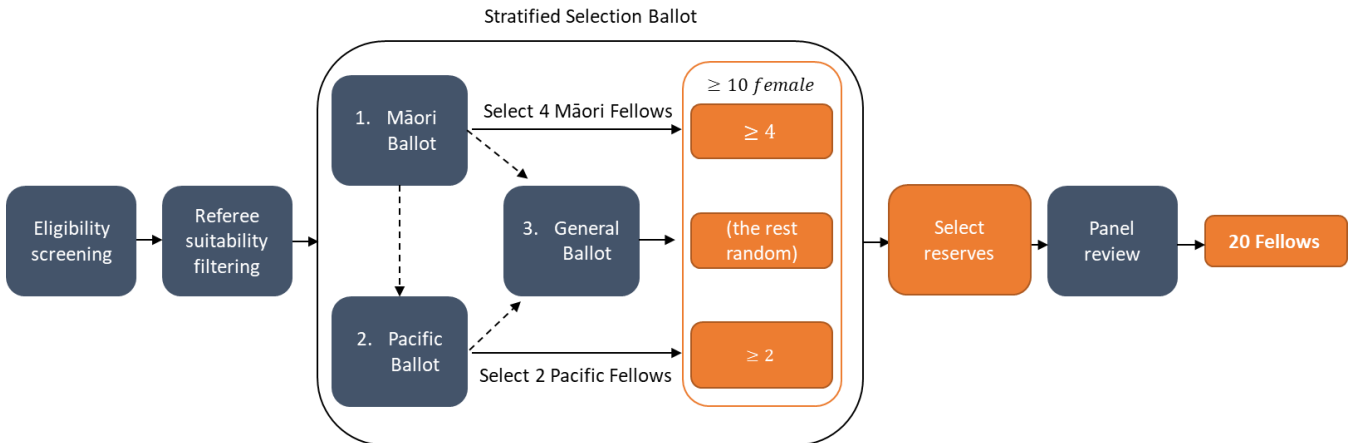
### Additional requirement

In accordance with the Russia Sanctions Act 2022, the applicant and their research must not benefit a Russian state institution (including but not limited to support for Russian military or security activity) or an organisation outside government that may be perceived as contributing to the war effort.

## Selection process

### Hātepe mō te tīpako

The selection process will comprise an eligibility screening, a referee suitability filter followed by a stratified selection ballot, and a final review by an independent panel as set out in the following process diagram.



*Note: Full arrows denote the path for successful applications at each stage. Black dashed arrows denote the path for applications that have not been selected in either the Māori or Pacific Ballots and have been re-distributed into subsequent ballots.*

These processes are briefly described in more detail below.

### Eligibility screening

Applications will be checked against the eligibility criteria set out above. Applications will also be checked for completeness.

### Referee suitability filter

The referee suitability filter is used to determine if an applicant is suitable for a fellowship. Referees are asked to use a Likert scale to score applicants' abilities (relative to opportunity) across the range of different attributes below:

- **research achievements** and their potential to establish, re-enter or further progress their career in research.
- ability to **independently develop and plan original and innovative research**. This includes, where relevant, showing skill and expertise in mātauranga Māori and/or Kaupapa Māori.
- preparation of the **research plan**. Is it clearly articulated? Does the applicant have a **high likelihood to deliver research outcomes** from this proposal?
- ability to effectively **communicate research** in writing and verbally to a variety of audiences to generate impact (e.g., writing of funding proposals, research synopses, publications, or other written material, along with presenting at conferences, seminars, hui, wānanga, discussion forums, outreach events or other opportunities).

- ability to exhibit or cultivate skills and attributes as a **mentor or leader** within their research field. This includes, where relevant, a growing research reputation with iwi, hapū, and/or other groups and communities.

The scoring indicators are:

- **Outstanding (5)** – Performance is extraordinary with no gaps or weaknesses
- **Excellent (4)** – Performance is clearly strong or exemplary. Gaps or weaknesses are insignificant and managed effectively
- **Good (3)** – Performance is generally strong. Gaps or weaknesses are mostly insignificant and are managed effectively
- **Adequate (2)** – Performance is average. There are gaps or weaknesses which are mostly managed effectively.
- **Below standard (1)** – Performance is below average to poor. Some gaps or weaknesses may not be managed effectively
- **Insufficient evidence/knowledge (0)** – unable to score.

Referees are also asked to provide written comments supporting their scores, invited to provide additional comments, and asked to state their relationship to the applicant.

Average scores for each suitability attribute will be combined. The Mana Tūāpapa assessment panel will determine and apply a cutoff threshold based on scores provided by referees, and all applications above the threshold will enter the ballot.

## Selection

A stratified selection ballot will be used to select recipients. The stratified selection ballot will ensure that:

- around 20 per cent of Fellowships are awarded to applicants who whakapapa Māori
- around 10 per cent of Fellowships are awarded to applicants who identify as being of Pacific ethnicity
- around 50 per cent of Fellowships are awarded to applicants who identify as female.

The Māori researcher ballot will be drawn first, until four<sup>1</sup> are selected. Unselected Māori applicants who also identify as Pacific Peoples will be added to the Pacific researcher ballot. Other unselected Māori applicants will be added to the General ballot.

The Pacific researcher ballot will be drawn next and will select two<sup>1</sup> applicants. Unselected Pacific applicants will be added to the General ballot.

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<sup>1</sup> Please note these absolute numbers provided are based on the assumption that 20 fellowships will be awarded in a given year. If the total number of fellowships to be awarded varies from 20 in a given year, the numbers drawn from the ballot will be adjusted accordingly to ensure the percentages of specific demographics are maintained.

The remaining 14 recipients will be drawn from the General ballot. The process will ensure that of the 20 total recipients, at least 10 recipients<sup>1</sup> will identify as female.

## Final Review

A final review of the balloted applications will be undertaken by the Mana Tūāpapa assessment panel. The panel is appointed by Royal Society Te Apārangi and chaired by the President of Royal Society Te Apārangi, or their nominee. The Panel will be appointed to ensure diverse organisational, ethnic and gender representation.

The Panel will review each balloted application, including referee scores and comments, to ensure that that it meets the selection criteria of the scheme below.

## Criteria

Each application must demonstrate:

- Applicant track record and potential to establish, re-enter or progress their career in research relative to opportunity
- The clear articulation of a research plan with high likelihood to deliver research outcomes
- Suitability of the host's capability to support the Fellow (including cultural support and commitment to embedding Te Tiriti o Waitangi) throughout the Fellowship.

Applications that are assessed as not fulfilling the selection criteria will be disregarded and replaced by a new application selected from balloted reserve applications, which will also be subject to final review.

## Role of the Panel

Prior to the Panel convening, all applicants entering the ballot have passed a suitability threshold based on the received referee scores.

The role of the Panel is to:

- confirm the suitability threshold
- ensure that the Tāwhia te Mana Fellowship's diversity targets are being met in accordance with the Terms of Reference for the scheme
- confirm that all 20 recommended Fellows (and reserve applications) fulfil the Fellowship objective to support "talented early career researchers to establish the foundations of an excellent and impactful research career".

## Panel review process

Prior to the Panel meeting, panellists will be provided with the following information:

- total application statistics, including referee score statistics and an explanation for how the excellence filter was applied (to be ratified by the Panel before the ballot)
- an electronic version of 20 applications selected by ballot plus an additional 6 applications to be considered for a reserve list.



Panellists are asked to consider the following questions for each application in order to ensure all recommended Fellows fulfil the Fellowship objectives.

Questions to consider	Information to consider (where relevant to research experience/opportunity)
Do you have any <b>serious</b> concerns about the applicant’s track record and potential to establish, re-enter or progress their career in research relative to opportunity?	As evidenced by narrative CV and referee comments
Do you have any <b>serious</b> concerns about the clear articulation of a research plan with high likelihood to deliver research outcomes?	As evidenced by the research plan and referee comments about the research plan. Where relevant, proposals should consider the relation of the research to the themes of Vision Mātauranga and broader engagement with Māori.
Do you have any <b>serious</b> concerns about the host’s capability to support the Fellow (including cultural support and commitment to embedding Te Tiriti o Waitangi) throughout the Fellowship?	As evidenced by the host support document

If the panel identifies serious concerns about an application, they may choose to not recommend the application for funding. In this instance, an additional balloted application (taking into account equity and diversity overlays) will be considered for funding at the panel meeting.

The recommendations of the selection panel for successful applicants are ratified by Royal Society Te Apārangi.

### Assessment in relation to applicants’ years of research experience

Panel members must consider applications in relation to an applicant’s opportunities. To support this process, applicants are asked to provide their ‘years of research experience’ after PhD conferment, which is stated on the first page of the application. The years of research experience excludes periods of maternity/parental leave, medical leave or other relevant career breaks as should be outlined in the applicant’s Narrative CV.

## Vision Mātauranga

[Vision Mātauranga](#) is a policy about innovation, opportunity and the creation of knowledge that highlights the potential contribution of Māori knowledge, resources and people. There are four themes:

- **Indigenous Innovation**, which involves contributing to *economic growth* through distinctive research and development
- **Taiao**, which is concerned with achieving *environmental sustainability* through iwi and hapū relationships with land and sea
- **Hauora/Oranga**, which centres around *improving health and social wellbeing*
- **Mātauranga**, which involves exploring *indigenous knowledge*.

A Vision Mātauranga statement must be included for all research that has relevance for Māori. If the applicant ticks 'not applicable', they are also required to provide a rationale for this decision.

Applications that align with one or more of the four themes, are given up to one additional page to describe their proposed research. This gives applicants an opportunity to more easily integrate Vision Mātauranga into the conceptual framework and/or research design of the proposed programme, for example, demonstration of consultation, linkages, outcomes or other relevant information. Alternatively, applicants may choose to gather all relevant Vision Mātauranga information under a separate relevant Vision Mātauranga heading under the Research Programme template, or use any combination of information across the template.

Panellists are asked to consider the quality of the Vision Mātauranga engagement (including reasoning for why engagement is not applicable) in their assessment.

### Vision Mātauranga costs

If a proposal is aligned to Vision Mātauranga, the panel assessment may additionally consider costs associated with Vision Mātauranga capability development and engagement in the budget.

Examples include (but are not limited to):

- Research assistant time
- Student stipend support
- Costs of engagement or consultation (direct expenses). Examples could include: donation to the organisation or marae committee as a way of recognising expertise and contribution; koha; vouchers; providing resources such as books or research findings to the communities involved.
- Costs of dissemination (for example, hui) – direct expenses

For more information on Vision Mātauranga, please see [Appendix I](#). For a glossary of commonly used Māori concepts, words and phrases commonly seen in Fellowship proposals, please see [Appendix II](#).

## Consideration of referee reports

Applications must be supported by three applicant-solicited referees reports. Applicant-solicited referees are used for the assessment of proposals in conjunction with the selection criteria. Where relevant, applicants may choose to have one referee comment on other aspects important for their career as a researcher, e.g. working with communities, stakeholder relationships, demonstration of leadership, research service or any other aspects they see as relevant. Referees are asked to comment on the applicant's abilities, relative to opportunity, in a series of questions on various aspects of a research career as well as to provide any other comments they feel relevant. Referees are encouraged to engage with all the questions where relevant. However, if a referee feels uncomfortable answering, or are unable to answer, any of these questions, they may choose to skip them and provide comments in the free text field. Ultimately, it is the responsibility of the applicant to ensure that their chosen referees combined are able to comment on the applicant's research plan and the applicant's ability to progress their research career.

Note that applicant's with less than three years of research experience should use their PhD supervisor as one of their referees unless otherwise agreed to by Royal Society Te Apārangi. Potential conflicts of interests as a consequence of this rule should be noted without negatively affecting the assessment. The panel must note other instances where a referee has a conflict of interest in recommending an applicant. The panel must use their combined disciplinary and cultural understanding to inform their decisions about a potentially conflicted referee.

Referee reports have been provided to you in confidence. The applicant has solicited the referee reports, which were directly submitted to Royal Society Te Apārangi. The applicants do not see the reports.

## Sensitive issues

### Unconscious bias

Unconscious bias refers to a bias which we are unaware of, and which happens outside of our control. Royal Society Te Apārangi wants to ensure that this bias has minimal influence on funding recommendations being made by Society-appointed reviewers. The literature suggests that awareness of unconscious bias can limit the impact of this bias. We therefore encourage panellist to watch the short (3 minutes) introduction video below from the Royal Society London to familiarise/reacquaint yourself with the topic.

[Royal Society London – Understanding unconscious bias](#)

Some recommendations to blunt the impact of unconscious bias are to:

- Be prepared to **recognise** the impact of unconscious bias
- Deliberately **slow down** decision making
- **Reconsider** reasons for decisions
- **Question** cultural stereotypes.

The [Declaration on Research Assessment \(DORA\)](#) recognises the need to improve the ways in which researchers and the outputs of scholarly research are evaluated. Therefore we encourage panellists to read the Rethinking Research Assessment - Unintended Cognitive and System Biases resource which is appended to these guidelines in [Appendix III](#).

Please also feel free explore some of the additional resources below:

- <https://implicit.harvard.edu/implicit/takeatest.html>  
Link to Harvard University implicit association tests (IAT) on unconscious bias in relation to Gender and Science, and Gender and Career.
- <https://www.mslearning.microsoft.com/course/72169/launch>  
Short Microsoft eLesson course designed to help participants understand what unconscious bias is, how it works, and strategies to counter it in the workplace.
- <http://kirwaninstitute.osu.edu/wp-content/uploads/2017/11/2017-SOTS-final-draft-02.pdf>  
“State of the Science: Implicit Bias Review” from Ohio State University’s Kirwan Institute for the Study of Race and Ethnicity – this publication covers a wide range of issues relating to implicit or unconscious bias and general mitigation strategies.
- <https://www.youtube.com/watch?v=Colryqt2WcU&feature=youtu.be>  
Unconscious bias training prepared by the Tertiary Education Commission in 2018 for the Performance-Based Research Fund (PBRF) assessment panels.

## Privacy

Royal Society Te Apārangī has obligations under the Privacy Act to keep confidential certain information provided by individuals. Moreover, the records of deliberations by panels are regarded as strictly confidential; as are the contents of applications.

- Panel members should ensure the safe keeping of all applications and related confidential documents (e.g. referee reports).
- At the conclusion of the assessment process, members should leave documentation with Royal Society Te Apārangī staff and destroy any documentation remaining elsewhere.
- Panel members should not enter into correspondence or discussion of the contents of the applications with referees, third parties, or the applicants. Any necessary correspondence shall be addressed by the Secretariat of the Tāwhia te Mana Fellowship using the email address [tawhia@royalsociety.org.nz](mailto:tawhia@royalsociety.org.nz).
- The intellectual property of the ideas and hypotheses put forward in the applications should be treated in strict confidence.

## Conflicts of interest

Royal Society Te Apārangī takes the issue of conflicts of interest very seriously. A rigorous position is taken in order to maintain the credibility of the allocation process and to ensure that applications are subjected to fair and reasonable appraisal.

Royal Society Te Apārangī wants to ensure that the panel members are active researchers with an excellent background in research. As these researchers will invariably have connections with some applicants, conflicts of interest will arise. Where these occur for panel members, the following rules will apply.

- All conflicts of interest must be declared in writing to Royal Society Te Apārangī. Society staff will minute all conflicts of interest and actions taken.
- Where a panel member is a family member or close friend of any applicant(s), that person will not assess the proposal and take no part in the consideration of that proposal. They will hear about the outcome of that proposal when official letters are sent to all applicants.
- If a panel member has an interest in an application, such as collaborating with an applicant or an applicant's group, or is conflicted with the applicant\* then that member shall not assess the proposal or interview the candidate.
- A panel member cannot be a referee for any applicant in the current funding round.
- If the Panel Chair has a conflict of interest then the duties of chairing shall be passed to another panel member.

*\*A panel member is generally deemed to be conflicted if:*

- *They work in the same department as the applicant(s). Where the department is large and contact between the panel member and applicant(s) is minimal, the Chair may deem there to be no conflict.*
- *They work at the same CRI AND are in the same team as the applicant(s) (the level of conflict will depend on the size of the organisation).*
- *They work at the same company as the applicant(s). The level of conflict will depend on the size of the company.*
- *They have co-authored publications with the applicant(s) in the last 5 years.*
- *They have a low level of comfort assessing the application due to their relationship with the applicant(s).*

When all conflicts of interest are taken into account, the Panel Chair may decide that the remaining panellists' expertise is not sufficient for assessment of a particular proposal. In this case, an additional opinion from an external independent person may be sought if possible. Alternatively, a panellist who has previously left the room may be asked to return to answer technical questions only.

## **Role of Royal Society Te Apārangī staff**

It is not the role of Society staff to make funding decisions. Rather, their role is one of facilitation of and "guardianship" over the assessment process, ensuring that the process is credible and defensible. To achieve this, staff will:

- organise all logistical aspects of the process
- assist the panellists in determining realistic timetables for meetings
- provide a framework for assessment

- record funding decisions
- record any conflicts of interest and identify problem areas
- convey funding decisions to applicants and their host organisations - all discussions related to a decision should occur through Society staff
- negotiate contract details with host institutions.

## Timetable

### Wātaka

Date	Activity
From now	Registration of prospective hosts to the Online web-based application system (portal) opens
Thursday 30 May 2024	Proposals Online web-based application system (portal) opens to applicants
Thursday 25 July 2024	Proposals Online portal closes, 2pm New Zealand Standard Time (NZST)
Monday 29 July 2024	Royal Society Te Apārangi sends out referee invitations
Wednesday 21 August 2024	Deadline for receipt of applicant-solicited referee reports by the Secretariat of the Tāwhia te Mana Research Fellowships, 2pm NZST
Monday 26 August 202	Ballot performed selecting recipients and reserves. Balloted applications are available to the selection panel
Tuesday 23 September 2024	Deadline for panellist scores on proposals
Mid-October 2024	Final Review Panel Meeting
Early-Mid November 2024	Results announced

**Table 1.** Timetable for 2024

## Contact us

### Whakapā mai

Please address enquiries by email to: [tawhia@royalsociety.org.nz](mailto:tawhia@royalsociety.org.nz) or phone: + 64 4 470 5764

Additional information on the [Tāwhia te Mana Fellowships](#) is available on our website.

## Appendix I: Vision Mātauranga information for applicants

### Āpitianga I: Ngā kōrero mō Wawata Māori mā ngā kaitono

[Vision Mātauranga](#) is a policy about innovation, opportunity and the creation of knowledge that highlights the potential contribution of Māori knowledge, resources and people.

Applicants **must** identify which, if any, of the four Vision Mātauranga themes below are associated with the proposed research. If this is not applicable to your proposed research, you must tick N/A AND provide a brief rationale for this decision.

The four themes are:

- **Indigenous Innovation**, which involves contributing to *economic growth* through distinctive research and development
- **Taiao**, which is concerned with achieving *environmental sustainability* through iwi and hapū relationships with land and sea
- **Hauora/Oranga**, which centres around improving *health and social wellbeing*
- **Mātauranga**, which involves exploring *indigenous knowledge*.

Collection of the % contribution of each Vision Mātauranga theme to the proposed research will form part of our reporting obligations for the [New Zealand Research Information System](#) (NZRIS) (see “Changes” earlier). If you have ticked one or more Vision Mātauranga themes, please consider each theme one at a time. Indicate the proportion of the proposed research that aligns with that theme. It is possible for the combined total to be over 100% (for example, if the proposed research is entirely Mātauranga and also has a Hauora/Oranga theme, the contributions could be 100% and 10% respectively).

If one or more themes apply to your proposed research programme, **up to one additional page will be available for the “Proposed Research” template**. This gives applicants an opportunity to more easily integrate Vision Mātauranga into the conceptual framework and/or research design of the proposed programme, for example, demonstration of consultation, linkages, outcomes or other relevant information. Alternatively, applicants may choose to gather all relevant Vision Mātauranga information under a separate Vision Mātauranga heading in the “Proposed Research” template, or use a mix of entering the information where most relevant and at the same time using a separate Vision Mātauranga heading. Where Vision Mātauranga is appropriate to a proposal, it can contribute to the assessment of its overall excellence.

#### How do I decide whether my proposal aligns with Vision Mātauranga?

The five ways of conceptualising Vision Mātauranga in your research may help you decide if this applies to your project. The categories have been adapted from those on the National Science Challenge, Biological Heritage website <https://bioheritage.nz/about-us/vision-matauranga/> hosted by Manaaki Whenua Landcare Research. Please note, however, that these categories are fluid. There may well be overlap between them as in categories b and c in terms

of the nature and degree of relevance to Māori, and not every point in each category need apply. The original categories were set out by MBIE in information for the Endeavour Fund c. 2015.

**a. Research with no specific Māori component**

- No mātauranga Māori (Māori knowledge) is used.
- Māori are not associated with the research process (for example, not on any research management / advisory / governance panels, it is not inclusive of Māori land or institutions, nor the subject of any component of the research).
- Work is not likely to be of greater direct relevance to Māori than members of any other group.

**b. Research specifically relevant to Māori**

- There is specific relevance to Māori.
- Mātauranga Māori may be used in a minor way to guide the work and its relevance to Māori.
- It includes work that contributes to Māori aspirations and outcomes.

**c. Research involving Māori**

- Mātauranga Māori may be incorporated in the project, but is not central to the project.
- Research is specifically and directly relevant to Māori and Māori are involved in the design and/or undertaking of the research.
- The work typically contributes to Māori (for example, iwi, hapū, organisations) aspirations and outcomes.

**d. Māori-centred research**

- The project is Māori led, and where Mātauranga Māori is used alongside other knowledges (for example, through frameworks, models, methods, tools, etc...).
- Kaupapa Māori research is a key focus of the project.
- Research is typically collaborative or consultative, with direct input from Māori stakeholders.
- There is alignment with and contribution to Māori (for example, iwi, hapū, organisations) aspirations.

**e. Kaupapa Māori research**

- Mātauranga Māori is incorporated, used and understood, as a central focus of project and its findings.
- Research is grounded in te ao Māori and connected to Māori philosophies and principles.
- Research typically uses kaupapa Māori research methodologies.
- Te reo Māori may be a central feature to this kaupapa or research activity, and the applicant has medium to high cultural fluency or knowledge of tikanga and reo.



- The research is generally led by a Māori researcher; non-Indigenous researchers may carry out research under the guidance/mentoring of a Māori researcher.
- Māori participation (iwi/hapū/marae/individual) is high.
- The work contributes strongly to Māori (for example, iwi, hapū, organisations) aspirations and outcomes and is mana enhancing.

### **Developing a Vision Mātauranga statement**

It is important to keep in mind that there is no single approach or prescription for Vision Mātauranga: one size does not fit all and there are many possible ways of addressing Vision Mātauranga. Vision Mātauranga should not, however, be seen as an add-on, nor should it be treated as separate from the research, methods or people involved in the project. A holistic approach that considers reciprocity and relationships is therefore desirable. It is also essential that any costs associated with Vision Mātauranga capability development and engagement are accounted for in the budget.

Vision Mātauranga does not begin and end with your Vision Mātauranga statement. You should document how you have considered Vision Mātauranga and demonstrate applicable actions and relationships throughout the research. The following questions may be useful to consider when conceptualising and writing your project:

- Have you co-created the research topic/issue with an iwi or Māori organisation?
- What does working in partnership with iwi mean to you as a researcher?
- To what extent have you discussed the research with Māori stakeholders and agreed on the methodology you will use?
- Was there full disclosure and informed consent to the proposed research with Māori stakeholders? How has that agreement/informed consent been agreed to?
- Has the budget been disclosed and agreed to with Māori partners? Is there provision in that budget for Māori involvement, capability development and consultation?
- What provisions have you made to ensure there is appropriate technology transfer to Māori stakeholders as the research proceeds and as findings become available towards the end of the project?
- Are there benefits to Māori? What are they? And how have these been agreed with Māori partners?
- How is the project an opportunity to build the capacity of Māori researchers or students in your discipline?
- How will you share the research outcomes with Māori?
- Has there been agreement about the intellectual property ownership of research findings with Māori partners? What is the nature of that agreement?
- Is there a need for members of the research team to be proficient in te reo? How has this aspect been addressed?
- Is there a Tiriti o Waitangi component or requirement in your research?
- Is the research mana enhancing?

## Vision Mātauranga Resources

Below you will find a non-exhaustive list of published resources that describe, discuss, and talk about how researchers have engaged with Vision Mātauranga and kaupapa Māori research. These range from early conceptions of Vision Mātauranga to more recent frameworks. The resources underscore the diverse ways Vision Mātauranga may be approached across disciplines and methodologies.

For a glossary provided to panellists and referees of commonly used Māori concepts, words and phrases commonly seen in Fellowship proposals, please see [Appendix II](#).

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Kana, F. and Tamatea, K. (2006). Sharing, listening, learning and developing understandings of Kaupapa Māori research by engaging with two Māori communities involved in education. *Waikato Journal of Education*, 12, 9-20. <https://researchcommons.waikato.ac.nz/bitstream/handle/10289/6198/Kana%20Sharing.pdf?sequence=3&isAllowed=y>

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Pihama, L., Tiakiwai, S.-J., and Southey, K. (eds.). (2015). *Kaupapa rangahau: A reader*. A collection of readings from the Kaupapa Rangahau workshops series. (2nd ed.). Hamilton, New Zealand: Te Kotahi Research Institute. [https://researchcommons.waikato.ac.nz/bitstream/handle/10289/11738/Kaupapa%20Rangahau%20-%20A%20Reader\\_2nd%20Edition.pdf?sequence=7&isAllowed=y](https://researchcommons.waikato.ac.nz/bitstream/handle/10289/11738/Kaupapa%20Rangahau%20-%20A%20Reader_2nd%20Edition.pdf?sequence=7&isAllowed=y)

Smith, L. T., Maxwell, T. K., Puke, H., and Temara, P. (2016). Indigenous knowledge, methodology and mayhem: What is the role of methodology in producing indigenous insights? A discussion from Mātauranga Māori. *Knowledge Cultures*, 4(3), 131–156. <https://addletonacademicpublishers.com/component/content/article?id=2834:feature->

[article-indigenous-knowledge-methodology-and-mayhem-what-is-the-role-of-methodology-in-producing-indigenous-insights-a-discussion-from-matauranga-maori](#)

## Appendix II: Glossary of te reo Māori terms

### Āpitianga II: Papakupu o ngā kupu reo Māori

Definitions taken from [maoridictionary.co.nz](http://maoridictionary.co.nz)

Ka mihi ki a Ahorangi Angus Macfarlane, Te Whare Wānanga o Waitaha, mō tēnei. With thanks to Professor Angus Macfarlane, University of Canterbury, for his input.

Aotearoa	the Māori name for New Zealand
Aroha	affection, sympathy, charity, compassion, love, empathy
Atua	ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as “god” and now also used for the Christian God
Hapū	kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group’s history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi)
Hau kāinga	home, true home, local people of a marae, home people
Hauora	health, wellbeing
Hui	gathering, meeting, assembly
Iwi	extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory
Kāinga	home, address, residence, village, settlement, habitation, habitat, dwelling
Kaitiaki	trustee, minder, guard, custodian, guardian, caregiver, keeper, steward
Kaitiakitanga	guardianship, stewardship, trusteeship
Kaumātua	adult, elder, elderly man, elderly woman, senior person - a person of status within the whānau or iwi
Kaupapa	philosophy, topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative

Kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
Koha	gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity
Kōiwi tangata	human bones or remains
Kōrero	to tell, say, speak, read, talk, address; speech, narrative, story, news, account, discussion, conversation, discourse, statement, information
Mamae	be painful, sore, hurt
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana. Mana is the enduring, indestructible power of the atua and is inherited at birth, the more senior the descent, the greater the mana. The authority of mana and tapu is inherited and delegated through the senior line from the atua as their human agent to act on revealed will. Since authority is a spiritual gift delegated by the atua, man remains the agent, never the source of mana. This divine choice is confirmed by the elders, initiated by the tohunga under traditional consecratory rites (tohi). Mana gives a person the authority to lead, organise and regulate communal expeditions and activities, to make decisions regarding social and political matters. A person or tribe's mana can increase from successful ventures or decrease through the lack of success
Manaakitanga	hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others
Māori	Māori, Indigenous New Zealander, Indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers
Marae	courtyard - the open area in front of the whareniui (meeting house), where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
Mātauranga	knowledge, wisdom, understanding, skill - sometimes used in the plural; education - an extension of the original meaning and commonly used in modern Māori with this meaning

Mauri	life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located
Moana	sea, ocean, large lake
Te Moana-nui-a-Kiwa	the Pacific Ocean
Pākehā	English, foreign, European, exotic - introduced from or originating in a foreign country; New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/ New Zealand
Pepeha	tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics
Pūrākau	myth, ancient legend, story
Rangatahi	younger generation, youth
Rangatira	chief (male or female), chieftain, chieftainess, master, mistress, boss, supervisor, employer, landlord, owner, proprietor - qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (for example, oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these
Rangatiratanga	chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief
Rohe	boundary, district, region, territory, area, border (of land)
Rūnanga	council, tribal council, assembly, board, boardroom, iwi authority - assemblies called to discuss issues of concern to iwi or the community
Tamariki	children - normally used only in the plural
Tāne	husband, male, man
Tāngata whenua	local people, hosts, Indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried

Taonga	treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques
Tapu	be sacred, prohibited, restricted, set apart, forbidden, under atua protection; restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use
Te reo Māori	Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
Tino rangatiratanga	self-determination, sovereignty, autonomy, self-government, domination, rule, control, power
Tipuna	ancestor, grandparent, grandfather, grandmother - singular form of tīpuna and the eastern dialect variation of tupuna
Tohunga	skilled person, chosen expert, priest, healer - a person chosen by the agent of an atua and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation
Tupuna	ancestor, grandparent – singular form of tūpuna and the western dialect variation of tipuna
Tūrangawaewae	domicile, standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa
Wairua	spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri
Wahine/wāhine	wahine - woman, female, lady, wife; wāhine - women, females, ladies, wives – plural form of wahine; female, women, feminine
Wairuatanga	spirituality
Wānanga	seminar, conference, forum, educational seminar; tribal knowledge, lore, learning - important traditional cultural, religious, historical, genealogical and philosophical knowledge; tertiary institution that caters for Māori learning needs - established under the Education Act 1990

Whaikōrero	oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during a pōhiri/pōwhiri and other gatherings
Whakapapa	genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including: tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa (male line of descent through the first-born male in each generation)
Whakataukī	proverb, significant saying, formulaic saying, cryptic saying, aphorism. Like whakataukī and pepeha they are essential ingredients in whaikōrero
Whānau	extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members
Whānaungatanga	relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship
Whenua	land - often used in the plural; territory, domain; country, land, nation, state



# Appendix III: DORA

## Āpitianga III: DORA

RETHINKING RESEARCH ASSESSMENT  
**UNINTENDED COGNITIVE & SYSTEM BIASES**



Judgment and decision-making biases that impact how we weigh options and make choices have been shown to result in inequitable review, promotion, and hiring practices. While recognizing these biases at a personal level is important, creating new structural and institutional conditions to reduce bias can be even more valuable.

