

## Kaupapa Here Ararau Tōkeke | Equity, Diversity and Inclusion Policy

**Last Modified:** New  
**Review Date:** 1/10/2023  
**Business Owner:** Vice-Chancellor  
**Approval Authority:** Council

### 1. AROKA | PURPOSE

The purpose of this policy is to support all members of the Te Whare Wānaka o Aoraki Lincoln University (hereafter: the University) community to provide a safe, inclusive and equitable environment for ako, rakahau and mahi, and those outcomes are mana enhancing and reflective of all cultures and identities.

### 2. HE WHAITAKE | APPLICATION

This policy applies to all members of the University community, including staff members, students, visitors, and contractors.

### 3. TAKATA WHENUA

The University recognises the unique status of Māori as takata whenua and acknowledges their rights under Te Tiriti o Waitangi and their under-representation in the tertiary education environment. This policy supports the Māori Plan pou of the Te Whare Wānaka o Aoraki Lincoln University Strategy 2019-2028.

### 4. KĀ WHAKAMĀRAMATAKA | DEFINITIONS

**Disability:** the experience of disability occurs when people with impairments are excluded from places and activities most of us take for granted. It happens when our infrastructure and systems do not accommodate the diverse abilities and needs of all citizens.

The experience of disability is influenced by the nature of a person's impairment. Gender, age, ethnicity, and culture can also have a profound and sometimes compounding effect on an individual's experience of disability.<sup>1</sup>

**Discrimination:** denial of participation or human rights to categories of people based on prejudice. This includes detrimental treatment of an individual or group based on their actual or perceived membership of a certain group or social category. Discrimination may be conscious or unconscious, direct or indirect.

**Diversity:** diversity refers to difference or variety. In a broad EDI context, this incorporates demographic or identity diversity, including but not limited to disability, ethnicity, sexual orientation, gender, socio-economic status, age, language, politics, or religious/spiritual beliefs. In a university

context, we aim to respect, understand, appreciate and realise the benefits of all the differences, backgrounds, and experiences reflected in our community.

**Diversity Groups:** people – men, women and gender diverse - who are more likely to have experienced barriers to accessing and succeeding at the University, as students and staff. The University supports Māori and diversity groups including:

- Pasifika students and staff
- Students and staff with disabilities
- Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, Takatāpui + (LGBTIQ Takatāpui+) students and staff
- Neuro-diverse people
- International students
- Adult students Distance / offshore students
- Students and staff from refugee backgrounds (SSRB)
- Students from low socio-economic backgrounds (low SEB)
- Religious / faith-based groups and individuals.

**Equity:** fairness and access to education and the opportunity to have successful outcomes. Sometimes individuals need to be provided with appropriate but not necessarily identical pathways to others in order to achieve this. This is acknowledged in the Human Rights Act 1993 (Section 39), through a stipulation that any affirmative or proactive measures needed to ensure equal participation for disabled people, or needed to eliminate systemic discrimination, must be reasonable.

**Equitable outcomes:** an equitable outcome is one where every individual regardless of difference, background or experience has the opportunity to reach their full potential.

**Inclusion:** the act of creating an environment where all are welcomed, valued, respected, and able to reach their full potential.

**Mana Whenua:** the people who exercise kaitiakitaka and possess the rights to hold responsibility for land and/or resources in a geo-political area. Te Taumutu Rūnaka are the mana whenua of the land where the University is situated.

**Marginalisation:** the experience of being excluded from full participation in some aspects of society.

**Mental Fitness:** the regular practice of wellbeing enhancing activities.

**Mental Health:** the full spectrum of experience ranging from optimal wellbeing to mental illness.

**Refugee:** a person 'who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable to or owing to such fear, is unwilling to avail himself/herself of the protection of that country' (The United Nations Convention Relating to the Status of Refugees).

**Safe:** protection from physical, emotional, spiritual, and psychological danger or harm.

**Spiritual Health:** a non-physical source of inspiration, acknowledging that spirit and spirituality are different for everyone.

**Students from low socio-economic** backgrounds refers to students from backgrounds characterised by a combination of social and economic factors.

**Takata Whenua:** indigenous peoples of Aotearoa New Zealand, inclusive of whānau, hapū and iwi.

**Under-representation:** lower / insufficient / disproportionately low representation of a group compared with their representation in the wider community or peer group.

**University Community:** students, staff, contractors, visitors to the University, and its subsidiaries.

**Wellbeing:** a positive and sustainable state that allows individuals or organisations to thrive and flourish (Huppert, Baylis & Keverne, 2004). The University applies Te Whare Tapa Whā as its wellbeing model. This is depicted as a house, with the four walls representing four dimensions of wellbeing. These are taha tinana (physical health), taha wairua (spiritual health), taha whānau (family/social health), and taha hinengaro (emotional health), resting on the foundation of whenua (land and environment). All walls and the foundation must be strong for māuri ora and wellbeing (Durie, 1982 cited in Rochford, 2004).

For Pasifika students, the Fonofale model is used, the components of which include cultural values and beliefs, seen as a shelter for life, with family forming the foundation. Connecting culture and family are four inter-related dimensions – spiritual, physical, mental and 'other' – which together contribute to an individual's wellbeing.

## 5. KĀ TUKUTA IHO | OUTCOMES

- 5.1 All relevant University policies, procedures and guidelines, and associated processes will be consistent with the University's commitment to equity, diversity and inclusion.
- 5.2 University leadership will plan and take action to achieve equity outcomes established in the Equity, Diversity and Inclusion (Strategic) Framework, and will monitor performance in respect of this.
- 5.3 Internal and external communication will reflect the University's commitment to a culture of equity, diversity and inclusion.
- 5.4 The University will monitor and report on existing, new, or changed equity, diversity and inclusion circumstances so that issues may be addressed where and when they arise. The University is committed to reporting its findings so that the university community is engaged in this process.
- 5.5 The University will identify and support best equity, diversity and inclusion practice, including the increasing movement to recognise Climate Change and Ecosystem Health in Environmental, Social, and Governance (ESG) reporting and subsequent changes and other external developments in EDI leadership.
- 5.6 Given the distinct status of Māori as takata whenua under the provisions of Te Tiriti o Waitangi, the University will address equity, diversity and inclusion for Māori through the Māori Plan, the Manaaki Taurua Learner Success Framework, and other support initiatives and mechanisms.
- 5.7 The University will address equity, diversity and inclusion for Pasifika students and staff through the Motu Plan.

## 6. KAUPAPA HERE | POLICY

6.1 The University is committed to equity and diversity and seeks to provide a safe, inclusive, respectful and welcoming environment, both physical and digital, in which all students and staff are supported towards achieving their full potential.

6.2 The University is committed to robust equity, diversity, and inclusion strategies with measurable outcomes.

6.3 All members of the University community are expected to support equitable access, participation, engagement and success for all staff members and students, including Māori, and those from diversity groups.

## 7. KĀ HAEPAPA | RESPONSIBILITIES

The authorising body within the University that is required to give final approval to the policy is the Lincoln University Council.

The senior management position with overall responsibilities for this policy is the Vice-Chancellor.

The staff member who may be approached in relation to review of this policy is Academic Quality and Policy Manager.

## 8. ĒTAHI ATU KŌRERO E HĀKAI ANA | LINKS TO PROCEDURE(S) AND OTHER RESOURCES

[Admissions Policy](#)

[Completing Assessments in Te Reo Māori](#)

[Code of Conduct Policy \(Staff\)](#)

[Education \(Pastoral Care of Tertiary and International Learners\) Code of Practice 2021.](#)

[Employment Policy](#)

[Lincoln University Mental Health Fitness and Wellbeing Strategy](#)

[Lincoln University Student Charter](#)

[Lincoln University Student Code of Conduct](#)

[Prevention of Bullying, Harassment Discrimination Policy](#)

[Prevention of Bullying, Harassment Discrimination Guidelines](#)

[Sexual Harm Policy](#)

[Sexual Harm Procedures](#)

### **Groups and related projects & frameworks:**

Bi-cultural Campus Working Group

Equity, Diversity and Inclusion Working Group

Disability Action Plan

Mental Health Working Group

[Okanagan Charter \(Tertiary Wellbeing Aotearoa New Zealand\)](#)

[Kia Ōrite Framework](#)

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<sup>i</sup> Office for Disability Issues | Te Tari Mō Ngā Take Hauātanga