

# HRC and FRST Maori Knowledge and Development Fund Research Proposal Form 201

## Section 1 – Summary

*Research Title (80 characters maximum)*

**Historical and Contemporary Understandings and Expressions of Maori Sexuality**

*Named Investigator(s) (First investigator will be the contact)*

**Expand tables as necessary by pressing enter at the end of a row outside of the table.**

	<b>Title</b>	<b>First Name</b>	<b>Initial</b>	<b>Surname</b>
<b>1</b>	<b>Professor</b>	<b>Linda Tuhiwai</b>		<b>Smith</b>
<b>2</b>	<b>Ms</b>	<b>Leonie</b>		<b>Pihama</b>
<b>3</b>	<b>Ms</b>	<b>Glenis</b>		<b>Philip-Barbara</b>
<b>4</b>	<b>Dr</b>	<b>Clive</b>		<b>Aspin</b>

<i>Host Institution</i>	<b>IRI, The University of Auckland</b>
<i>Partner Organisation</i>	
<i>Research Location</i>	<b>The University of Auckland</b>

<i>Total Cost of Research:</i>	<b>\$</b>	<i>(NOTE: Enter the total figure from the Section 7 budget )</i>
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<b>Proposed Commencement Date (dd/mm/yy)</b>	<b>01.03.2002</b>
<b>Proposed Completion Date (dd/mm/yy)</b>	<b>29.02.2005</b>
<b>Proposed Term of Research (mm)</b>	<b>36 months</b>

## Section 2 – Listing of Previous / Current Contracts

Outline of current and previous support from all agencies (past 6 years):

Expand tables as necessary by pressing enter at the end of a row outside of the table.

<b>Funding Agency</b>	<b>Marsden Fund</b>
<b>Title of Research</b>	<b>Youth First Taking Kids Talk Seriously</b>
<b>Named Investigators</b>	<b>LT Smith, GH Smith, M Boler</b>
<b>Start date and duration</b>	<b>1998-2001</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Fully funded project that included support for two doctoral students and 2 MA students.</b>

<b>Funding Agency</b>	<b>Women's Refuge Foundation</b>
<b>Title of Research</b>	<b>Participatory Research on Women who are Repeat Victims of Domestic Violence</b>
<b>Named Investigators</b>	<b>K. Jenkins, G. Philip-Barbara</b>
<b>Start date and duration</b>	<b>2000-2001</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Fully funded research, included the design of a resource for Maori women</b>

<b>Funding Agency</b>	<b>National Centre for HIV Social Research, UNSW</b>
<b>Title of Research</b>	<b>Periodic Surveys of Gay Communities in Australian Capital Cities</b>
<b>Named Investigators</b>	<b>C. Aspin, P. Van de Ven, G. Prestage, S. Kippax, K. Schamburg, D. Coase</b>
<b>Start date and duration</b>	<b>2000</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Conducted surveys in Canberra, Queensland, and Melbourne</b>

<b>Funding Agency</b>	<b>New Zealand Fire Commission</b>
<b>Title of Research</b>	<b>Te Whare Hauora –Maori mortalities from House Fires</b>
<b>Named Investigators</b>	<b>R Hoskins, LT Smith</b>
<b>Start date and duration</b>	<b>2000-2001</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Fully funded project to interview families and develop a fire risk assessment template for Maori</b>

<b>Funding Agency</b>	<b>Gardiner and Parata Ltd</b>
<b>Title of Research</b>	<b>Evaluation of Te Hiringa I te Mahara</b>
<b>Named Investigators</b>	<b>F. Cram, LT Smith, GH Smith, S Toi</b>
<b>State and Duration</b>	<b>1999-2001</b>
<b>Total Value</b>	
<b>Nature of support</b>	<b>Conduct an evaluation of a programme designed to alleviate the workloads of Maori secondary teachers</b>
<b>Funding Agency</b>	<b>Mana productions</b>

<b>Title of Research</b>	<b>Survey of Barriers to Te Kohanga Reo participation</b>
<b>Named Investigators</b>	<b>LT Smith, S. Toi</b>
<b>State and Duration</b>	<b>2001</b>
<b>Total Value</b>	
<b>Nature of Support</b>	<b>Conduct a survey of parents of children 0-5yrs in Bay of Plenty, Waikato and Auckland regions</b>
<b>Funding Agency</b>	<b>Nga Potiki, Crown Forestry Rental Trust, IRI</b>
<b>Title of Research</b>	<b>Social and Economic Impact Report for Nga Potiki</b>
<b>Named Investigators</b>	<b>LT Smith, J. De Santolo, A. Bray, M. Stephenson,</b>
<b>State and Duration</b>	<b>1999-2001</b>
<b>Total Value</b>	
<b>Nature of Support</b>	<b>Conduct a social and economic impact report for Nga Potiki's claim to the Waitangi Tribunal</b>
<b>Funding Agency</b>	<b>Crime Prevention Unit</b>
<b>Title of Research</b>	<b>Evaluation of Pre-trial Community Diversion programme</b>
<b>Named Investigators</b>	<b>F. Cram, LT Smith</b>
<b>State and Duration</b>	<b>1996-1999</b>
<b>Total Value</b>	
<b>Nature of Support</b>	<b>Process and outcome evaluation of three pilot projects in Timaru, Rotorua and West Auckland</b>

<b>Funding Agency</b>	<b>Department of Corrections</b>
<b>Title of Research</b>	<b>Evaluation of Department Corrections Programme Evaluation Framework for Māori Programmes</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Ms Matewiki Karehana, Ms Leonie Pihama</b>
<b>Start date and duration</b>	<b>1998 12 months</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Process and Outcome Evaluation</b>

<b>Funding Agency</b>	<b>Te Puni Kokiri</b>
<b>Title of Research</b>	<b>Assessing the Needs of Māori Victims of Crime</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Ms Matewiki Karehana, Ms Leonie Pihama</b>
<b>Start date and duration</b>	<b>1999 9months</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Interviews with Maori providers and Maori victims of crime</b>

<b>Funding Agency</b>	<b>Te Mangai Paho</b>
<b>Title of Research</b>	<b>Evaluation and Monitoring of Aotearoa Television Network</b>
<b>Named Investigators</b>	<b>Ms Leonie Pihama</b>
<b>Start date and duration</b>	<b>1996 5 months</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Programme evaluation of the pilot Maori television station including audience surveys</b>

<b>Funding Agency</b>	<b>Ministry of Justice, Family Court</b>
<b>Title of Research</b>	<b>Evaluation of Programmes for Protected Persons operating under the Domestic Violence Act</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Ms Matewiki Karehana, Ms Leonie Pihama</b>
<b>Start date and duration</b>	<b>1999-2000 24months</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Interviews with programmes and women who were referred to programmes as protected Persons</b>

<b>Funding Agency</b>	<b>Te Puni Kokiri</b>
<b>Title of Research</b>	<b>Māori perspectives on Biodiversity</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Ms Glenis Philip-Barbara, Ms Leonie Pihama,</b>
<b>Start date and duration</b>	<b>1999 - 2000</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Interviews with diverse range of Maori</b>

<b>Funding Agency</b>	<b>Te Puni Kokiri</b>
<b>Title of Research</b>	<b>Māori Providers Success Project</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Ms Kataraina Pipi</b>
<b>Start date and duration</b>	<b>2000-2003</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Formative evaluation across NZ and across sectors of successful Maori providers</b>

<b>Funding Agency</b>	<b>Health Research Council</b>
<b>Title of Research</b>	<b>Rapuora II (Stage I)</b>
<b>Named Investigators</b>	<b>Dr Fiona Cram, Dr Papaarangi Reid, Ms Leonie Pihama</b>
<b>Start date and duration</b>	<b>2001 - 2003</b>
<b>Total Value</b>	
<b>Nature of support (limit 1 sentence)</b>	<b>Maori women's health project</b>

## **Section 3A - Objectives and Timeline of Proposed Research (one page only)**

*Goal: To contribute to the improvement of the social and health outcomes for Maori by developing Kaupapa Maori research based knowledge of Maori definitions and expressions of sexuality and by designing specific Kaupapa Maori health interventions based on the research.*

**Objective 1: To produce a research-based, multi-media database of Maori definitions and expressions of sexuality through a kaupapa Maori research framework.**

We will conduct an on-going and extensive literature review of historical and contemporary, references relating to Maori sexuality. We will set up and conduct 6 hui, 48 focus groups and 120 individual interviews with a diverse range of Maori. We will refine our understandings of Kaupapa Maori research by developing and negotiating research protocols in collaboration with community providers. We will develop a multi-media database. We will train and mentor 12 community researchers in Kaupapa Maori research, qualitative analysis, and report writing.

**Objective 2: To conduct four case studies that investigate issues related to sexuality that impact on self-image, behaviour, relationships and inter-actions with health providers**

**Case study one will investigate the influences that contribute to Maori men's understandings of their masculinity and the contribution that this makes to sexuality.**

**Case study two will analyse the testimonies (affidavits, submissions) provided by Maori women to the Cervical Cancer Inquiry and the Gisborne Cervical Smear Inquiry that will cast understandings on the ways Maori women have talked about their bodies and the ways that the health system and two different inquiries have failed them.**

**Case Study three will investigate the development of attitudes of gay and lesbian whanau towards sexuality**

**Case study four will study korero purakau (stories for children) and their representations of sexuality**

**Objective 3: To design Kaupapa Maori health interventions that affirm Maori definitions and expressions of sexuality, improve the quality of health promotion messages to Maori and health related communication between Maori and health providers**

**We will disseminate our findings to a diverse range of communities including participating with Te Papa on an exhibition related to The Body planned for 2005. We will identify and collaborate with a range of potential end-users to design appropriate interventions that may cover video education material, professional development or whanau based hui and workshops.**

### *Timeline*

**Year One June 2002-2003 (set-up, train, develop and commence) recruit interviewers, conduct training workshops, develop ethics research protocols, constitute advisory board, commence literature reviews, video production, focus groups, hui and 120 interviews**

**Year Two June 2003-2004 (focused field work and analysis) conduct four hui, commence case studies, continue focus groups and interviews, complete focus groups, interviews and hui, complete analysis, identify and begin work with key end-user groups for design phase**

**Year three 2004-2005 (complete, design and disseminate) complete case studies and analysis of data, design intervention prototypes and trial with end-user groups, publication of reports and video production.**

### *Key Annual Milestones*

**June 2003 – recruited 12 interviewers, conducted three training workshops, two hui, 10 focus groups, forty interviews, advisory group meeting, begin two case studies**

**June 2004 – conducted four hui, run a mini-conference, one training workshop, completed three case studies, completed analysis of hui and of focus groups**

**March 2005 – run a conference, planned exhibition, completed video production, produced written papers for academic journals, reported back to participants**

### Section 3B – Description of Proposed Research (10 page maximum)

#### Abstract

**Sexuality plays an intimate role in the health and wellbeing of all people. Understandings and expressions of sexuality underpin important epistemological, social, economic and health beliefs, attitudes and practices. This research proposes to address issues of knowledge, understanding and practices held by Maori in regard to Maori sexuality. This will occur through a research programme that is controlled and conducted by Maori researchers who will approach the research from a clearly defined Kaupapa Maori research base. The research will develop a multi-media database, incorporating literature and archival reviews, video documentary and a range of qualitative data, in order to establish a basis of knowledge for analysing and theorising historical and contemporary Maori understandings and expressions of sexuality and designing interventions based on the research findings.**

#### Background

**In this research we take as a starting point the definition of sexuality utilised by Te Puawai Tapu (2000) a Maori health organisation specialising in Maori sexual and reproductive health issues as, “being about the acceptance of ourselves as sexual beings, our feelings about being male or female, the way we express our sexual feelings and the way in which we communicate these feelings to others. It can be expressed in various ways throughout the various stages of the life cycle. Self control, self-determination, and self-worth are critical dimensions of human sexuality. Sexuality is culturally defined and therefore influenced by family, peers, religion, economics, education, media, law and science.” Affirming the notion that sexuality impacts upon Māori health the Ministry of Health (2001) has noted that: “Positive sexuality and sexual and reproductive health affect people and populations differently, so one model does not fit all. Maori and other communities have issues specific to them. We can only address this by working co-operatively to improve sexual and reproductive health for all New Zealanders.”**

**Within contemporary society there is ample evidence that a strong sense of one’s identity, both cultural and sexual, is linked with enhanced health status (Te Whaiti, McCarthy, Durie, 1997). Mason Durie (1998) has also argued that unimpeded access to one’s cultural base is essential for maintaining good mental health. Claims such as these illustrate the importance to Maori of having access to healthy family structures, appropriate cultural structures, supportive social structures as well as contexts that support and reinforce one’s sexual identity. Each of these components needs to be considered if Maori are to achieve health status that is at least equitable to that of non-Maori.**

**Māori aspirations for good health are holistic and inclusive of all elements of life. Maori aspirations also recognise our need as humans and therefore as social beings to make connections with others and with our environment. Our conceptual origins for this research begins with the story of Ranginui and Papatuanuku who we are told were locked in a “deep embrace that produced many children”. Even when told to adults our stories are frequently sanitised in ways that deny or suppress the lessons and values that such *korero* or stories had for how we as Maori should live our lives and what the consequences were if we did not live our lives according to our values and *tikanga*. Our research seeks to rediscover and reclaim historical and cultural accounts of Maori sexuality to use as a basis for understanding contemporary expressions, suppressions and repression of Maori sexuality.**

**Durie's (1998) *whare tapa wha* model names *te taha hinengaro*, *te taha tinana*, *te taha wairua* and *te taha whānau* as fundamental elements that must exist in balance and harmony for Māori well being. We would argue that sexuality is important to all four dimensions that Durie describes. At its most obvious sexuality is part of *te taha tinana* in terms of our bodies and how we understand the changes that occur within the life cycle and negotiate the sharing of our bodies physically with others in both sexual and non-sexual contexts.**

*Te taha hinengaro* touches on the realm of thoughts, thinking, attitudes, values, social norms, tikanga and culture. How we *think* about ourselves informs our actions in very powerful ways. The way we feel about the shape, colour, height, make-up and abilities of our bodies is an important part of the way in which understandings of sexuality inform *te taha hinengaro*. Ideas about others in terms of their and our own sexual expressions and attitudes informs the manner in which communities, whānau, hapū and iwi go about the daily business of living. This is the point at which the connections between expressions of sexuality inform *te taha whānau*. As social beings our sense of self is connected very firmly to notions of belonging and identity within such a group. As argued previously by Aspin (1999)

*Throughout my childhood I received a multitude of confusing messages about the two most important strands of my identity, the cultural and the sexual. It would take years of torment, a string of broken hearts and thousands of miles of travel before I was able to untangle the confusion and accept myself fully as a Māori gay man with every right to stand proud as a member of my whānau, Māori society and the wider community. For most of my adult life I have struggled to find my rightful place within society and now, as I approach my fiftieth year, I have a clearer understanding of the special ways in which I am able to contribute to the development of our community.*

The relationship between *te taha wairua* and our understanding of sexuality as Māori becomes apparent when one explores the *korero tawhito* (stories from the past) in relation to the origins of life itself. In order to comprehend those *korero* around *Ranginui* and *Papatuanuku* it is important for Maori to come to an understanding of the life giving potential and positive aspects of sexual connections and energies. You simply cannot ignore the fact that *Ranginui* and *Papatuanuku* were locked in an intimate embrace, one that brought forth the *atua kaitiaki* of all of the elements of *Te Ao Marama*.

The way in which *tikanga* and *kawa* and other social controls are created and understood is an important part of the manner in which we express our sexuality within a cultural context. *Te taha wairua* is informed by our understandings of our *purakau* (stories often for children) and *korero tawhito* which underpin contemporary notions of *tikanga* and other social controls. Without these we have no historical reference point from which to gather and inform social action. One *purakau* that is particularly well known is the one that talks about the actions of *Hinetiama* in the face of incest. Jenkins and Philip-Barbara (2001) write:

*We know that Tane was guilty of incest. But we also know that through his incest humankind was created. Hinetitama and her female relatives punished Tane-nui-a-Rangi by removing Hinetitama from him, her violator, and returned her to Rarohenga where she was transformed to be come Hine-nui-te-po.*

*The transformation was the act of recognising that incest, while it does occur, needs to be addressed and the woman given a new life to live again with dignity, pride and peace.*

In the relating of the *purakau*, whānau and individuals are able to understand and form ideas around the practice of incest and the manner in which such action can be dealt with and understood. These understandings inform our actions, our understandings of sexuality and therefore the basis of our social practices.

We are aware that there are many negative implications of suppressed sexuality. In the case of Maori, those who do not have regular and ongoing access to contexts that reinforce their sense of self-identity may be at increased risk of negative health impacts. For example, there is abundant evidence to show that young people who assume a non-heterosexual identity confront ongoing discrimination and prejudice on a regular basis (Hillier et al 1998). For Maori, this situation is often compounded by a range of negative impacts such as ostracism, rejection, social isolation, homophobia and racism. In general, for people from minority cultural backgrounds, this situation is exacerbated by the discrimination and prejudice they confront as a result of being a

member of a cultural minority within the broader mainstream community. (Te Awēkotuku, 1992). People who are sexually different may suffer discrimination on three levels: discrimination within the gay community because of their cultural identity, discrimination within their cultural community because of their sexuality and discrimination within the broader community because of their sexuality and their cultural identity.

This phenomenon has been researched and documented in other countries. In Australia, a report from the Second National Indigenous Australian Gay Men and Transgender People's Conference indicated that indigenous Australians from sexual minorities continue to confront a wide range of discriminatory practices that include racism, abuse and exclusion (Australian Federation of AIDS Organisations 1998). Other ethnic minority groups in Australia confront a similar barrage of challenges. Gay Australian men of Asian ethnicity may often encounter racism within the gay community and rejection within their cultural communities (Sanitioso 1999). Walters (1997) has documented the difficulties that confront Native Americans who are attracted to the same sex. Multiple allegiances to various communities can lead to situations where individuals may have to down play aspects of their identity in order to be accepted by one particular community. Within the Native American community this may mean not acknowledging the sexual side of one's identity while, in the gay community it may mean down playing one's cultural affiliations. Icard (1996) has described a similar situation for African American gay men in the US. His study has shown that these men too experience multiple layers of discrimination and exclusion in the communities in which they live. Here in New Zealand there is evidence that young people from cultural minorities confront similar levels of discrimination. Herewini and Sheridan (1994) have referred to the pressures confronted by *takatāpui* in New Zealand and the negative impact that this has on their health status.

A range of social determinants, including socio-economic factors, has a major bearing on people's sense of well-being (Howden-Chapman and Cram, 1998, Ministry of Health, 2001). For non-heterosexual men from minority culture backgrounds issues related to sexuality and culture have a strong influence on one's sense of self. Often interpretations of sexuality and culture serve to position such men beyond the parameters of acceptability and inclusion. Men from minority culture backgrounds who do not identify and behave as heterosexuals are often forced to sustain a sense of well-being by forging links with other like-minded people and maintaining a certain degree of detachment from their cultural origins. Men who experience cultural detachment might seek social support from other men who are similarly ostracised. Participation in gay community social and sexual activities becomes a particularly attractive option for these men. It is not unusual for such men to identify the gay community as their preferred site of allegiance to the exclusion of their cultural community. Some men, on the other hand, may continue to maintain strong links with their cultural communities while maintaining strong links with the gay community.

For Maori women expressions of sexuality, of intimacy and of the body pose different but nevertheless frequently distressing experiences. Colonial stereotypes about Maori women's sexual availability and the attendant lack of 'morals' are well documented (Johnston and Pihama, 1995) and feed very neatly into contemporary discourses about Maori teenage pregnancy ("lack morals") and domestic violence ("that's what they deserve"). Two medical scandals have also highlighted the vulnerable position of Maori women in some parts of the health system. The Cervical Cancer Inquiry (1988) and the Gisborne Cervical Screening Inquiry (2001) are powerful examples of the ways in which Maori women's bodies have been subjected to medical mistreatment. However they are also examples that provide concrete evidence of the ways in which Maori have seen themselves interacting with the medical establishment. A study of young Maori girls and their first sexual experiences (Pouwhare, 1998) illustrate another dimension of how Maori sexuality is expressed and experienced in current young generations. Pouwhare's study shows an element of violence, male coercion and manipulation that surrounds the



development of young women's views about their bodies and their sexuality. Much of this is internal amongst Maori and is therefore of serious concern in terms of reclaiming more positive Maori concepts of sexuality. Some interventions have been designed to address the needs of young people as a group although data from Smith's (2001) Youth First project would suggest that there are major issues around sexuality that are having an impact on rural youth, gay and lesbian youth and youth from small towns (Tunks, 1996, Smith et al, 2001). We do not deny that there have been major government funded initiatives and programmes designed to mediate specific problems related to such things as breast screening, cervical cancer, peer sexuality counselling. Our focus in this research is much broader and seeks to document foundational conceptual knowledge amongst a wide and diverse range of Maori and from the significant and untapped archival and literature resources.

*Current or Previous Research Contracts Relevant to this Proposal*

The investigators for this research bring different research experiences and insights together in this proposal. Their research backgrounds span issues related to women as victims of domestic violence, youth views of society, gay Maori men and AIDS, Maori identity and Maori development. Clive Aspin has undertaken research on gay and homosexually active Maori men since 1993 and completed his doctoral thesis on transmigration and Maori in the time of AIDS. Leonie Pihama and Linda Smith have both undertaken research and published extensively on issues relating to Maori girls and women. More recently Glenis Philip-Barbara has been the researcher on a project funded by the Women's Refuge Foundation that has produced a resource for women who are repeat victims of domestic violence. The wider concept of sexuality underpins many of our previous research investigations and brings us together as a team. All four investigators have a track record of producing outputs from research that include publications, designing interventions and transferring knowledge and skills to Maori communities. Linda Smith's recently finished Marsden project Youth First has also trained a group of Maori researchers, four have completed their Masters degrees and three are completing doctoral theses. In terms of research outputs the research team can claim to have produced published articles, theses, videos, technical reports, prototype resources. More significantly from a Kaupapa Maori perspective the researchers have also produced material and carried out a wide range of community activities designed to report back and feed back to Maori the results and the issues related to research. One example is a lay book of oral histories on the Native School system *Nga Kura Maori* that was written specifically for the Maori participants of the research.

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*Research Design and Methods*

A Kaupapa Maori approach will provide the overall methodology to this research. Kaupapa Maori research locates Māori understandings as central to the research design, process, analysis and intended outcomes (Pihama, 2001). Māori researchers involved with this proposal have been actively engaged in developing what has become known as Kaupapa Maori theory and Kaupapa Maori research over a long period of time (see e.g. Smith, 1985, 1995, 1999, Pihama, 1988, 1994, 2001). Our views have been shaped by a deep knowledge of education and the design of interventions such as Kura Kaupapa Maori. However we acknowledge that there is a burgeoning school of Kaupapa Maori researchers working in varying ways to conduct research for, with and by Maori and furthermore there are a number of Maori researchers working simply as Maori researchers for the betterment of Maori. We use Kaupapa Maori as a framework for enabling us to theorise and practice Maori research that validates Maori knowledge, Te Reo Maori me ona tikanga, and the multiple Maori ways of doing things and for designing interventions that can make a positive improvement for Maori people.

It is important to note that Kaupapa Māori Research is a growing field of discussion amongst Māori researchers. At the Te Oru Rangahau conference a vast array of papers were delivered in regard to research issues for Māori (Te Pūmanawa Hauora 1999).

Many of those papers engaged Kaupapa Māori Research. Not all Māori researchers refer to the term Kaupapa Māori Research, as we would expect there are various ways in which Māori researchers draw upon tikanga Māori, matauranga Māori as a basis for developing research methodologies. Te Ahukaramū Charles Royal outlines in his paper 'Te Ao Mārama – A Research Paradigm', a theory of Māori knowledge referred to as He Ariā Whakapae mō te Mātauranga Māori : Towards a Theory of Mātauranga Māori (Royal 1998). Te Ahukaramū highlights a need for Māori to take control of definitions and to develop research methodologies that are located within Māori worldviews. In this case he is referring specifically to definitions that are being developed at Te Wānanga-o-Raukawa. This work is one example of the multiple ways in which Kaupapa Māori can be expressed when drawing on the diverse positioning of Māori people including whānau, hapū, iwi or urban Māori knowledge and experiences.

Kaupapa Māori Research is a methodology that is able to take into consideration the current situation of Māori whilst simultaneously seeking to inform our practices through Kaupapa Māori. Kaupapa Māori Research has both local and national aspirations. Local in the sense of whānau, hapū and iwi and national in terms of urban Māori and multi-tribal Māori focus. This means that Kaupapa Māori research can not be universalised to one set of Māori knowledge as to do so would be to marginalise whānau, hapū and iwi knowledges. The implications of this for this project is that the methodological approach enables multiple voices to be engaged and for that to happen within a process that affirms both the similarities and differences within Maori.

Kaupapa Māori Research directly affirms and validates te reo Māori me ōna tikanga. Kaupapa Māori Research alongside its theoretical counterpart Kaupapa Māori Theory have at their centre the validation and affirmation of te reo Māori me ōna tikanga. This provides a foundation from which we as Māori researchers and academics can locate ourselves, and which supports a desire to research and theorise the world from our own understandings. What it states is that there are clearly Māori ways of exploring and conceptualising issues that face us as Māori people. As such, Kaupapa Māori Research is explicit in its positioning. The naming of this research framework as Kaupapa Māori research explicitly states the position from which the Māori researchers involved are engaging their research process.

Kaupapa Māori Research carries particular cultural expectations and accountabilities. This too is important to this project in that much of what has been defined as Maori sexuality has been through constructions of gender, race and relationships that were imported to this country. This notion engages the transformative element of Kaupapa Maori research. In a Kaupapa Māori research approach the notion of transformative praxis is key and therefore the notion of transformation must be philosophically central to the research process. A key transformative agenda in this project is that of gathering and sharing information to Maori in regard to sexuality, with the intention that such information will be enabling in how we see ourselves and our identities. We see that the possibilities of intervention in terms of health are many in that wellbeing is directly linked to notions of identity. For Maori this is a critical area of research in terms of seeking to develop positive health interventions in a range of areas.

There are a range of methods that may be employed within Kaupapa Maori research. For example, Bishop (1996) provides a range of case studies that outlines differing approaches to Kaupapa Māori research. He places *whakawhanaungatanga*, as creation of relationships between those involved in the research, as a central theme to each case study. Smith (1996) also indicates the ability of a Kaupapa Maori research methodology to encompass diverse method. It is noted that whilst Kaupapa Māori Research employs Māori defined elements it is able to draw upon a range of methods. Researchers Fiona Cram, Leonie Pihama and Sheilagh Walker of the International Research Institute for Māori and Indigenous Education (2000) identify this in an opening discussion on a recently commissioned report on Kaupapa Māori principles;

*As an analytical approach, Kaupapa Māori is about thinking critically, including developing a critique of Pākehā constructions and definitions of Māori and affirming the importance of Māori self-determinations and self-valuations. A Kaupapa Māori approach does not, however, exclude the use of a wide range of methods, but rather signals the interrogation of methods in relation to cultural sensitivity, cross-cultural reliability, useful outcomes for Māori and other such measures.*

#### Kaupapa Maori intervention

The International Research Institute for Māori and Indigenous Education (IRI) has been instrumental in the development of Kaupapa Māori Research. Research projects from the Institute are assessed on their value in relation to a range of key elements in terms of Kaupapa Māori research. A key element in Kaupapa Māori Research is one of transformation, that the research undertaken will make a difference for Māori (Smith, 1996). As Māori researchers we have a fundamental belief that any research that we participate in needs to be transformative in nature, that it needs to bring about possibilities of change for Māori. It is the position of IRI that in the context of injustice and unequal power relations there needs to be real change for Māori as a part of our research objectives (Refer [www.iri.arts.auckland.ac.nz](http://www.iri.arts.auckland.ac.nz)).<sup>1</sup> Moana Jackson (1998) refers to this in ways that encourage Māori researchers to be visionary in our research developments. In his paper to the Te Oru Rangahau conference Moana states,

*If I have a request for this conference, and I commend you for that work that you are doing, it is the hope that we reclaim, for ourselves, our own reality. That we be brave enough not just to do research that will have a practical application in the world as it is, but rather that we are visionary enough to undertake research that will help our people in a world as it may be. That we be not afraid to dream, and that we accept that if we are spiritual people, and I believe we are, then we understand that the spirit is the base of our dreams. For if we conduct research in a dreamless world then we do not create a vision of hope for our mokopuna.*

#### The Design

As indicated this research seeks to establish a foundational database of knowledge of Maori definitions and expressions of sexuality through a Kaupapa Maori framework that will employ multi-methods of data collection and analysis. It will also include the development of Maori research capability through a training programme for community interviewers and the appointment of a research fellow and a doctoral student. We expect to conduct six hui, 48 focus groups and 120 interviews across Aotearoa/New Zealand to gather a diverse range of contemporary Maori views and definitions of sexuality. We will also conduct an extensive literature and archival search to draw out the many references to Maori sexuality that we know exist but have not been brought together systematically as a database (Simon and Smith, 2001). We will also document with video a commentary on the Kaupapa Maori research process we use (and which we will refine in the process of the research itself) and the oral accounts of sexuality that are provided in interviews, focus groups and hui. We will also conduct four smaller case studies that focus on particular research investigations related to notions of sexuality and self-image, behaviours, relationships and interactions. The findings from the research will be discussed with end-user groups many of whom we expect to identify as we develop the research further in order to design useful interventions.

**Hui:** Six hui will be held as a process of data collection and dissemination of knowledge (Pohatu, 1995). A guest speaker will present at each hui in regard to Maori sexualities, which will act as form of sharing and debating Maori knowledge. The speakers will engage areas such as; Mana Wahine; Mana Tane; understanding the multiple forms of sexualities for Maori; the historical construction of Maori sexualities; the impact of

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<sup>1</sup> The kaupapa for IRI states a purpose to conduct and disseminate research, scholarship and debate that will make a positive difference for Māori and other Indigenous Peoples. Refer [www.iri.arts.auckland.ac.nz](http://www.iri.arts.auckland.ac.nz)

colonisation on Maori understandings of ourselves; expressions of Maori sexuality in Toi Maori/ Taonga Maori; the impact of sexuality on health and accessing health care; te reo Maori and defining sexuality in Maori terms. Hui participants will be recruited through researcher networks and through Maori providers, special efforts will be made to recruit Maori with a deep knowledge of Maori language and tikanga.

**Literature/ Archival Reviews:** An extensive literature and archival review will be undertaken drawing on a range of written, oral, visual resources. To date no review of the literature or archival information has been undertaken in the area of Maori sexuality. Fragmented pieces of information have been collected and included in writings such as those of Ngahuia Te Awekotuku (1990) and Stephen Eldred-Griggs (1984), however in order to gain a wider understanding of how Maori historically expressed ourselves in regard to sexuality a much more depth review must be undertaken. This review will also include developing a relationship with the Marsden Funded Maori Newspaper research currently being undertaken by the a team from the Department of Maori Studies in order to access information from the Maori newspapers.

#### **Interviews:**

120 individual interviews will be undertaken as a primary source of data collection. These interviews will be facilitated by trained interviewers and the senior researchers involved on the project. All interview participants will be Māori. They will be aged over 18 and a gender balance will be consciously sought. The research team will also ensure that a diversity of hapū, iwi and urban-based Māori will be included. A critical recruitment focus will be in regard to how participants identify themselves in regard to their sexuality. As such we will ensure participation by members of groups that are often marginalised within society because of their sexual preference, i.e. lesbians, gay men, bisexuals, trans-sexual peoples; or because of their physical abilities; i.e disabled peoples; or because of age. Any research related to Māori sexuality must be done with an assurance that all groupings of Māori are included. A clear training process will be undertaken in regard to Kaupapa Maori research and the process of conducting interviews. Training will also be undertaken in regard to understanding sexuality prior to interviewers moving into the field to ensure that those participating in the research engaged respectfully.

#### **Focus Groups:**

48 focus groups will be conducted (Morgan, 1998). The average size of a focus group will be about 6 people. The focus groups will be facilitated by the interviewers and investigators. Unlike the hui the focus groups will be engaged in a focused discussion around key themes and semi-structured questions. Participants in the focus groups will be recruited through researcher networks and provider networks. The participants will be formed around particular groups such as young women, Maori speaking kaumatua and kuia, gay or lesbian groups, young males. The focus groups will inform the case studies and the larger data gathering exercise.

#### **Case Studies:**

The case studies are smaller in depth studies that will be undertaken by the key investigators. Dr Aspin will investigate issues related to the development of Maori men's understandings of masculinity. Professor Smith will seek permission to analyse the testimonies of Maori women that were provided to the Cervical Cancer Inquiry and the Gisborne Cervical Screening Inquiry. She has begun the process of finding out what is available from the first inquiry in the way of Maori women's accounts of their experiences. Leonie Pihama will conduct a case study on the definitions and expressions of sexuality in gay and lesbian whanau. Glenis Philip-Barbara will conduct her case study on representations of sexuality in korero purakau. Each of the four case studies will produce separate case study reports but will also inform the larger study.

#### **Data Analysis**

The research will collect and analyse different kinds of qualitative and quantitative data; transcripts of hui, interviews and focus groups, archival and literature reviews and case studies. We will create a multi-media database that contains interview transcriptions, audio and video recordings, archival photocopies of key texts and sources, literature reviews and analysis of interview questionnaires. As with the methodological approach, the data analysis will be founded upon Kaupapa Māori, and in particular the framework of Kaupapa Māori theory that will enable us to progress towards the design of interventions.

All oral data will be recorded either by audio or video tape. Qualitative data will be subjected to a content analysis. Key Maori terms will be tabulated and cross –referenced in order to build a strong database of definitions, usages and meanings. While we do use a computer generated qualitative research tool NU\*DST our preference is to carry out the analysis through close readings of the texts that will be produced. We will bring our advisory group members and interviewers into the analysis phase in order to debate interpretations and develop a rigorous process for scrutinising the data.

#### **Intervention Design**

WE view Kaupapa Maori as a tool that has the capability to transfer research into interventions.

In identifying elements that appear consistently throughout the articulation of Kaupapa Māori theory, Graham Hingangaroa Smith (1997) discusses six intervention elements in Kaupapa Māori education; tino rangatiratanga (the self-determination principle), taonga tuku iho (the cultural aspirations principle); ako Māori (the culturally preferred pedagogy); kia piki ake i nga raruraru i te kainga (the socio-economic mediation principle); whānau (the extended family structure principle); kaupapa (ibid; pp466-473). These elements have more recently been expanded to include other elements such as te reo Māori me ōna tikanga, Te Tiriti o Waitangi, mana motuhake, and whakapapa (Pihama, 2001). Smith et al.(1998) argue that Kaupapa Māori has the potential to provide elements for effective transformation for the following reasons:

- it has the capacity to address Māori social, economic and educational crises;

- it is derived, in part, from other intervention mechanisms but transcends them in its ability to identify particular structures and processes important for success;

- the notion of whānau is a core feature of Kaupapa theory;

- Kaupapa Māori theory explains the social change or intervention elements that are common across many different sites of Māori cultural struggle including within the educational sites of Te Kohanga Reo and Kura Kaupapa Māori;

- the notion of whānau is central to Kaupapa Māori knowledge, pedagogy, discipline and curriculum;

- its rationale is derived from Te Tiriti o Waitangi

We will work with Maori health providers and our advisory board to design interventions that intervene at different levels; policy, whanau/hapu/iwi and programme, service delivery, resources and evaluation.

#### *Relevance to Tender Specification*

**Significance and contribution of the research to health and social/ economic/ environmental outcomes**

Sexuality is a ‘tricky’ subject and often raises the level of discomfort. However there is, as we have argued a compelling case for seeking greater knowledge from Maori about Maori definitions and expressions of sexuality. There are links between sexuality, identity, culture and well-being (Te Wahiti, McCarthy, Durie, 1997). There are also links for specific groups of Maori (young women, older women, gay and lesbian, males) between their health status and definitions and expressions of sexuality, of the body and of their identities. There are also links between the ways people view their bodies and

are able to talk intimately about their bodies to their engagement with the health system. (Cartwright Inquiry and Gisborne Cervical Screening Inquiry) Improving our current knowledge of this area through systematic research is significant and we would argue urgent.

This research will contribute to an improvement in Maori social and health outcomes by being able to provide research informed knowledge to a wide range of health policies and programmes. The research will provide the basis for the design of research informed interventions that because they have been based on Maori knowledge, developed by Maori research teams working with Maori providers have a better chance of improving participation and outcomes. The research team has undertaken consultation with Te Puawai Tapu, a leading provider in the area of sexual and reproductive health programmes for Māori. It is our view that in order for services in Māori health to be expanded in this area there is a need to begin to 'fill the gaps' in our existing knowledge base regarding Māori views of Māori sexuality. Furthermore, it is noted that a key research intention is that of transformative action, this then necessitates an outcome that has clear pathways for potential policy and service provision, including comment on possible application of the research in the development of Health interventions. As such we view this research to not only contribute to Māori knowledge but to also provide a contribution in the area of Health interventions and as such support wider Māori development aspirations. This research project is focused on an outcome of understanding the impact of the historical and contemporary constructions of Māori sexuality impact on Māori wellbeing and health. This is a significant project in that there has to date been no major review of the literature or of Māori views on this particular area of Māori identity.

Our research is based on the validity of matauranga Maori and will add value to the current state of Maori knowledge through the conduct of research. We maintain a critical view of how matauranga Maori is often expressed currently and will develop our analysis through a process of rigorous debate and referencing to our literature and archival reviews. We will conduct our research according to the ethics requirements we are obliged to meet and the additional protocols that we establish.

Our research is designed by Maori researchers and will lead to improved research capability and infrastructure support at different levels, at the community level through our training of community researchers; at research training level by the involvement of a doctoral student and post doctoral fellow and at management and leadership level by the skill development of the investigators and support staff.

Kaumatua and kuia will be involved as research participants and as consultants for the six hui. We will draw also on our own kaumatua as personal advisors on matters of personal conduct and tikanga.

Our research builds on key relationships, networks and track records for working with a diverse range of Maori. While we have established some initial contacts with Maori end-users in relation to this proposal we intend to involve more providers through the conduct of the hui, the focus groups and the interviews. We regard this as open ended and on-going.

While our research focuses on Maori sexuality our team has considerable international expertise and reputation. Our work separately and combined has been applied in indigenous contexts in Australia, Canada and the US.

We have strong links with Maori providers and other health agencies including policy agencies. Our links are based on the fact that we provide research to a wide cross section of government, community and Maori organisations. (see pages 3-4)

The definition of sexuality espoused by Te Puawai Tapu (p.6) succinctly identifies the multiple ways in which sexuality impacts upon our lives and the relationships that we form with others. The notion of sexuality as culturally defined is central to this proposal in that it is our belief that how we see our sexuality as Māori is directly tied to how we see ourselves and representations of ourselves within society. Both Māori and wider societal representations and discourses impact on our fundamental beliefs about ourselves. Those beliefs, attitudes, values and expectations then impact upon our sense of identity and self-confidence. Much of the research in regards to sexuality is based upon western forms of understanding and analysis, many of whom acknowledge the cultural and societal influence on sexuality (Foucault 1978; Butler 1990; Rubin 1993). Those forms were useful in providing a context within which sexuality is constructed in a colonised society, do not allow for an analysis that is inclusive of Kaupapa Māori approaches. This is unique contribution that this research makes to the field. It is also a unique contribution to Māori knowledge and development in that this

#### *Dissemination of Results*

We will work with providers to design interventions. We will develop a website to publish key results. We will use radio and Maori television as an outlet for wider dissemination. One of our main aims is to participate with Te Papa on an exhibition of The Body. We will also produce a video that will tell the story of a Kaupapa Maori research. The video will be used for teaching purposes.

We will also publish a book and a series of articles for health journals on the research and on each of the case studies.

We will collaborate with other in the field to develop resource material.

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**Yates-Smith, Aroha, 1998 *Hine! E Hine! Rediscovering The Feminine in Māori Spirituality*, Unpublished Doctorate of Philosophy thesis, University of Waikato, Hamilton**

**WORKFORCE SUPPORT:** What will be the impact on the research team named in this proposal if this proposal is not funded?

This proposal provides for a considerable development of the Māori Health Research sector through clearly defined training and mentoring processes. It is our expectation that the interviewers and graduate students involved will complete the project with substantially increased research skills and knowledge. This will in the long term be of major benefit to Māori and to the wider Health research community as a whole. This can not be achieved without the support and backing that is sought through this proposal. It is noted that two of the Principal Investigators (Leonie Pihama and Glenis Philip-Barbara) will be employed on this project and as full time researchers they will be directly affected by the non-funding of this project. However, it is also noted that each of the Investigators are committed to the project and therefore in the event that funding was not granted in this round the Investigators would move to look at alternatives ways of engaging this research. It is our firm belief that the construction of sexuality impacts significantly on Māori in terms of how we see ourselves, how we see and enact our relationships, and therefore has a powerful impact on our sense of overall well-being. As such we are committed to continue to seek funding if this proposal is not funded by FRST/HRC.

#### Section 4 – FTE Summary

List the time involvement of all personnel involved in the research in terms of a Full Time Equivalent (FTE %). Give all names (except when they are as yet unknown for such people as postdoctoral fellows and postgraduate positions). Please ensure these figures are the same as those in the Budget and Biographical Sketches.

Expand tables as necessary by pressing “enter” at the end of a row outside of the table.

Name	% FTE (Year 1)	% FTE (Year 2)	% FTE (Year 3)
<b>Named Investigator(s)</b>			
<b>L.T. Smith</b>	.2	.2	.2
<b>L. Pihama</b>	.5	.4	.4
<b>G. Philip-Barbara</b>	.3	.4	.4
<b>C. Aspin</b>	.1	.1	.1
<b>Associate Investigators</b>			
<b>Research fellow</b>	1.0	1.0	1.0
<b>Postdoctoral Fellows</b>			
<b>Research/Technical Assistants</b>			
<b>Research/technical assistant (tba)</b>	1.0	1.0	1.0
<b>Others</b>			
<b>Sub-contracted Investigators/Staff</b>			
<b>Postgraduate Students</b>			
<b>Phd (tba)</b>	1.0	1.0	1.0

*Will any of the staff be receiving salary support from research other than this project during the term of the proposed research?*

Name	FTE(%) on other FRST/HRC contracts	FTE(%) on other research

#### *Section 4B – Justification of ALL Staff*

***L.T. Smith, named investigator.*** Professor Smith will guide the research through all its phases. She will conduct the training workshops for community interviewers and take primary responsibility for one case study. She will lead the analysis of the qualitative data. She will facilitate one hui and conduct two focus groups.

***Leonie Pihama, investigator.*** Please note that Leonie has officially resigned from her position as lecturer in Maori Education at the University of Auckland and if this project is funded will be employed as a researcher with IRI through Auckland Uniservices Ltd. Leonie will take initial responsibility for setting up the project, recruiting interviewers and participants and negotiating protocols for the conduct of the hui and focus groups. Leonie will carry out a major part of the literature and archival reviews. Leonie will also lead the video production and will take a lead in one case study. She will co-ordinate the hui and be responsible for the quality of the data collection and research dissemination.

***Glenis Philp-Barbara, investigator.*** Glenis will help set up and conduct interviews and focus groups. She will assist in the literature and archival reviews. She will mentor four of the community interviewers and maintain a quality assurance brief for the work of the community interviewers. Glenis will lead the analysis of Te Reo Maori material and transcripts. Glenis will take a lead in designing prototype intervention materials.

***Clive Aspin, investigator.*** Clive will travel to Aotearoa/New Zealand four times year. He will participate in all the hui and will take a lead in one of the hui. He will also conduct a case study in Sydney. Clive will assist in analysis of all the data and in the design of interventions.

***One research fellow.*** Tba. We will recruit a Maori research fellow with a background in sexuality/youth/development/Maori studies, to work with the team and develop a specialised interest topic. This person will have considerable skills and will be expected to provide project management.

***One equivalent research/ technical assistant.*** This position will provide several technical support roles including, video filming, sound, editing, managing the recording of hui and focus groups.

***Sub contracted interviewers.*** 12 interviewers will be recruited. Each interviewer will conduct 20 interviews and 4 focus groups in their iwi area or amongst their specialist interest group, e.g. gay and lesbian groups, youth, kaumatua and kuia. Over the three years they will receive 16 days of training and will participate in a mini conference.

***Advisory group members.*** Four people with specialist skills will form the core of the advisory group. This group will advise on ethical matters, the methodology, kaupapa Maori and tikanga Maori matters. They will meet twice a year for a total of 6 days.

***Consultants, kaumatua/kuia.*** Six hui will be conducted in different parts of Aotearoa/New Zealand and consultants, kaumatua and kuia will be reimbursed for their time and expertise in helping to facilitate the hui.

***One postgraduate student.*** One doctoral student will be provided with research training. The student will be expected to develop part of the research as their doctoral thesis.



## Section 5 – Budget

**SALARY**(Do not enter details in  
any shaded areas)

<b>NONDIRECT FUNDED RESEARCH STAFF</b>			<b>Actual "FTE- adjusted" salary</b>		
<b>Name</b>	<b>Grade</b>	<b>FTE (%)</b>	<b>Year 1 (\$)</b>	<b>Year 2 (\$)</b>	<b>Year 3 (\$)</b>
<b>TOTAL NONDIRECT FUNDED RESEARCH STAFF</b>					

<b>TOTAL NONDIRECT FUNDED RESEARCH STAFF (All years)</b>		
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<b>DIRECT FUNDED RESEARCH STAFF</b>			<b>Actual "FTE- adjusted" salary</b>		
<b>Name</b>	<b>Grade</b>	<b>FTE (%)</b>	<b>Year 1 (\$)</b>	<b>Year 2 (\$)</b>	<b>Year 3 (\$)</b>
<b>TOTAL DIRECT FUNDED RESEARCH STAFF</b>					

TOTAL DIRECT FUNDED RESEARCH STAFF (All years)				
SALARY ASSOCIATED COSTS		Year 1 (\$)	Year 2 (\$)	Year 3 (\$)
Details Superann, ACC etc				
Training	2%			
ACC	6%			

<b>TOTAL SALARY ASSOCIATED COSTS</b>				
<b>TOTAL SALARY ASSOCIATED COSTS (All years)</b>				
<b>RESEARCH WORKING EXPENSES</b>				
(Do not enter details in any shaded areas)				
<b>Materials and Research Expenses</b>				
Hui Workshops Casual Staff (Interviewers) Final Report Advisory Group Consultants Travel Accommodation Photocopying Video Production Dissemination Intervention Design Doctoral Stipend Meeting with Providers				
Depreciation on New Specialised Equipment				
Conference Allowance Conference Allowance				
<b>YEARLY TOTALS OF RESEARCH WORKING EXPENSES</b>				
<b>RESEARCH WORKING EXPENSES (all years)</b>	\$			
<b>OVERHEAD RATE (OHR): 0.85 is the overhead rate</b>				

for all tertiary education  
institutions  
0.65 is the overhead rate  
for all other institutions

In the cell at right, please  
enter the appropriate  
overhead rate for this  
proposal:

## TOTAL COST OF RESEARCH

(This table automatically  
calculates these totals)

**TOTAL NONDIRECT  
FUNDED RESEARCH  
STAFF (all years)**

(OHR x Total Nondirect  
Funded Research Staff  
[all years])

**TOTAL DIRECT FUNDED  
RESEARCH STAFF (all  
years)**

(OHR x Total Direct  
Research Staff [all  
years])

**TOTAL SALARY  
ASSOCIATED COSTS  
(all years)**

**RESEARCH WORKING  
EXPENSES (all years)**

**TOTAL WORKING  
EXPENSES (all years)**

**TOTAL COST OF  
RESEARCH**

