



HINE WHAINGA

Hine tu, Hine ora; Hine noho, Hine mate

Stand tall & live; lie down & perish

HINE WHAINGA REPRESENTS ENDEAVOUR/MOTIVATION
Nga Pou Wahine Series Robyn Kahukiwa 2000/1

Chapter Eight

Concluding Discussion

Biotechnology as a science tramples on people's cultural beliefs and values with little regard for indigenous peoples. Token efforts, if at all, have been made to consult with Maori and the general public. Anyone who questions or criticises the role of biotechnology in modern society is seen as 'backward'. The opportunities for profit and huge profit is the main concern of large transnational companies and governments. As has been amply demonstrated internationally, there are huge risks with the advancements in biotechnology but little regard is made of this because this is called 'progress' and modernisation
(Smith and Reynolds, 1999:19).

A key point made in this thesis is that mana wahine allows for the expression of diverse realities and herstories of Maori women to be visible and valid in all spheres of life. It is evident throughout this thesis that the voices of Maori women within the colonial reality of Aotearoa/New Zealand are not always validated or visible. In particular, this situation is pertinent in the GM debate, regardless of the clear analysis from Maori women with regard to this technology. It is the continued marginalisation of Maori women and the invalidation and invisibility of Maori women's voices with regard to GM that gave rise to this thesis, and specifically the research goals and aims.

The overall research goal and aim of this thesis has been to present a mana wahine perspective of GM. The research aims of this thesis were:

- To contribute to the development of a mana wahine conceptual framework,
- To provide a critical discussion of mana wahine and GM from a mana wahine conceptual framework,
- To provide a mana wahine comment on western science, and to

- To make recommendations for the incorporation of mana wahine in the curriculum of Environmental Studies.

It was important to me within this thesis to conduct this research through an epistemology that supported the korero and wairua of the kaupapa. The identification of an epistemology was a key part of this and took many months to decide. The decision to work with a mana wahine epistemology has allowed this research to weave with voices of Maori women and others in the field of mana wahine to achieve the research goal and aims. The epistemology was congruent with the participation of Maori women and the mana wahine and kaupapa Maori context of this work.

In order to achieve the goals and aims of this thesis, I wove the arguments and discussion presented with those of Maori women working and contributing to mana wahine. This began by firstly examining my previous research interest in ecofeminism and Maori ecofeminism as a relevant theory to carry the arguments of mana wahine and GM. I established early on in this thesis that ecofeminism was not a theory that validates culture and race as predominant and valid points of difference. This conclusion led to the theoretical reconceptualisation of my thesis topic and the subsequent engagement with mana wahine. I am reminded of the writing of Kathie Irwin, whose quote opened Chapter One, she states (1992a:5): “We don’t need anyone else developing the tools which will help us come to terms with who we are. We can and will do this work.” On reflection I began this thesis searching international literature for an epistemology and context that I could situate this work. In part this was about my identity and the need for my thoughts and arguments to be validated. Over the three years of completing this work I have reflected on my position as a Maori and Indian women, who is adopted and is takatapui. I often have marginal acceptance within my own whangai iwi structures of Ngai Tahu because I am adopted as well as within my wider Indian whanau, the reasons for this are complex and dynamic but can be summarized as not meeting the minimum ‘insider’ standards for acceptance. This marginalization within my own iwi and whanau context as well as being queer, has often led me look outside of my cultural contexts for validation. It was only through the process of the first twelve months of this thesis and

searching internationally for a space to locate this work that I am able to journey through academic theory and personally through my identity to come back to Aotearoa and settle my research amongst the kaupapa of mana wahine. The theoretical reconceptualisation of this thesis was significant academically but more so it was also personally profound. For me it was about identifying a space from where I could identify and speak from, a space where I feel supported amongst the other voices of mana wahine challenging hegemonic colonial masculinist ideologies. For me, the journey through identity and final location of this work alongside other wahine Maori working in the area of mana wahine is as significant as the completion of this thesis.

Within Chapter One, I positioned this research within the field of Environmental Studies, given this is the discipline in which I teach and am undertaking this PhD. I raised key issues with regard to the curriculum development of this discipline, in particular the need to position Maori women's relationship with the land and indigenous ecological knowledge as critical. Chapter Two provided background information with regard to mana wahine.

In Chapter Three I presented the mana wahine epistemology and outlined the approach and methods I adopted to collect and interpret Maori women's views with regard to GM. The information gathered enabled me to; develop the mana wahine conceptual framework, critically discuss mana wahine and GM and draw appropriate conclusions. This research occurred without major limitations; the only research limitation already discussed was that of research funding.

Within Chapter Four I overviewed indigenous and Maori knowledge their gendered construction and discussed Maori relationships with the environment. In regard to Maori environmental relationships and Maori knowledge, I supported the work of other Maori writers and argued that the essence of Maori knowledge is sourced through cosmologies. I also argued that due to colonisation Maori cosmologies have been colonised which has rendered atua wahine as invisible and worthless. This invisibility of atua wahine has resulted in the construction of a cosmology and Maori knowledge base that values the

masculinist voice. The mana wahine epistemology and decolonising agenda of this thesis discussed in Chapter Three allowed me to reaffirm the stories of atua wahine and female energies within Maori cosmologies reclaiming a different knowledge base from that constructed through colonial based cosmologies. Within this thesis I have also included the work of Robyn Kahukiwa and her depiction of atua wahine in between Chapters. The placing of atua wahine in between Chapters had many purposes; they acted as a kaitiaki to this work and provided a space for atua wahine energies to become a part of this thesis. The reaffirmation of atua wahine and emergence of a differing knowledge base challenges the masculinist voice as being 'the' only legitimate Maori voice within biodiversity, environmental and GM debates. Given this, and the body of mana wahine literature claiming space for Maori women's stories and realities to be visible and valid, is the rationale for the following recommendations with regard to Environmental Studies:

Environmental Studies Recommendations

1. That Environmental Studies curriculum include the following areas of study:
 - Indigenous environmental management.
 - The relationship between indigenous women and the land (as defined by indigenous women).
 - A study of the impacts of colonisation upon indigenous peoples and their relationship with the environment, in particular the impact upon indigenous women.
2. That Environmental Studies curriculum in Aotearoa/New Zealand:
 - Expand the notion of science to include other forms of knowing, such as indigenous knowledge.
 - Position Maori women's relationship with the land and indigenous ecological knowledge as critical for inclusion in any program.
 - Does not perpetuate hegemonic colonial masculinist ideologies with regard to environment.

Within Chapter Two, I raised key issues and provided a detailed discussion on mana wahine as a theory and tool of analysis that can be adopted by Maori women to enable them to have space to develop their own ideas and analysis to situations and events. It was clear that a mana wahine analysis is also a Te Tiriti and a decolonising analysis, that does not homogenise Maori women but values diversity, differing realities and analyses of Maori women. I defined mana wahine as a movement of Maori women against colonial powers, structures and definitions and located this thesis as part of that movement.

In order to outline the mana wahine context of this thesis, I wove through some of the key themes of mana wahine. These included Te Tiriti o Waitangi, decolonisation, whakapapa, atua wahine, wairua and whanau. Although not definitive themes, they provided an important background to understanding the mana wahine conceptual framework and the critical discussion of mana wahine and GM. In the development of mana wahine discourses I recommend that others weave with these themes to develop and create new and stronger strands of the mana wahine discourse.

As outlined at the beginning of this Chapter, within Chapter Four I overviewed indigenous and Maori knowledge and introduced some of the issues indigenous peoples face with regard to GM and the protection of their cultural and intellectual knowledge. These issues were discussed under the term biopiracy, and highlighted the issue of GM creating new colonies through the use of patents. It was evident these issues give rise to GM being seen as another wave of colonisation by indigenous peoples.

The discussion of GM and indigenous peoples was continued in the context of GM and Maori in Chapter Five. This Chapter overviewed some of the wider issues with regard to GM in the international context, given that what is happening in Aotearoa/New Zealand with regard to GM is very much driven by international GM developments and TNC. To assist in understanding GM events as they pertain to Maori in Aotearoa/New Zealand, I began Chapter Five with a discussion of GM with regard to Te Tiriti o Waitangi which led into a discussion of the WAI 262 claim. From this point, I examined GM technology

in Aotearoa/New Zealand and provided a background to the RCGM explaining how the Commission interfaced with Maori. Within this chapter, key findings were made with regard to Maori concerns of GM identified from literature. It was noted in Chapter Five that these concerns reflect the wider concerns of indigenous peoples with regard to GM. These findings are outlined below.

Key Findings - Maori Concerns with Regard to GM

Maori concerns with regard to GM reflect wider concerns of indigenous peoples, which I have summarised from the literature, and are outlined below:

- The objections to GM as breaching tikanga Maori causing moral and spiritual offence.
- The use of IK by researchers to access indigenous flora and fauna that may be useful for developing biotechnological inventions.
- The lack of consultation over the development of these inventions.
- The lack of benefits that are likely to accrue to Maori as result of these inventions such as monetary benefits and the transfer of technology and skills.
- The inability of intellectual property laws to protect Maori knowledge and interests in indigenous flora and fauna, whilst the same laws provide large transnational biotechnology corporations with the tools to increase their profits.
- The potential loss of control over IK, genetic resources and the future well being of Maori to transnational corporations resulting in accentuated societal inequities.
- The objectives of a western market-based ideology that promotes the commodification of biodiversity and results in the loss of genetic diversity.

Other key findings presented within this thesis are the summary of Maori concerns with regard to GM that emerged from the literature. These are outlined below.

- Te Tiriti o Waitangi obliges the Crown to actively protect all Maori taonga including cultural, health, environmental, and socio-economic outcomes.
- GM is in direct violation of Maori cultural practices.
- GM disrupts the mauri of organisms and is therefore unacceptable to Maori cultural values.
- GM violates Maori rights to exercise kaitiakitanga and is therefore unacceptable to Maori cultural values.
- GM alters the whakapapa of organisms and therefore is unacceptable to Maori cultural values.

- GM is rejected as it has generic implications for the protection of Te Tiriti o Waitangi rights over all that Maori hold sacred.

Empirical Findings - Maori Women's Voices

Maori women's voices as collected through this research process were presented in Chapter Six and coded into key themes. The themes highlight the mana wahine concerns of Maori women interviewed with regard to GM and are as follows:

- Other indigenous women,
- Ora; children, health, food,
- Nga Ritenga o Te Ao Maori; tikanga Maori, Papatuanuku, kaitiakitanga,
- Mana wahine, and
- Maori participation in the GM debate.

The presentation of the research participants' voices, the discussion of mana wahine theory and the concerns of Maori and other indigenous peoples regarding GM provided the context, detail and information to develop and present the mana wahine conceptual framework which was the overall research goal of this thesis. The framework as presented below in Figure 8.1 is a tool to be used and developed further by Maori women when applying a mana wahine analysis.

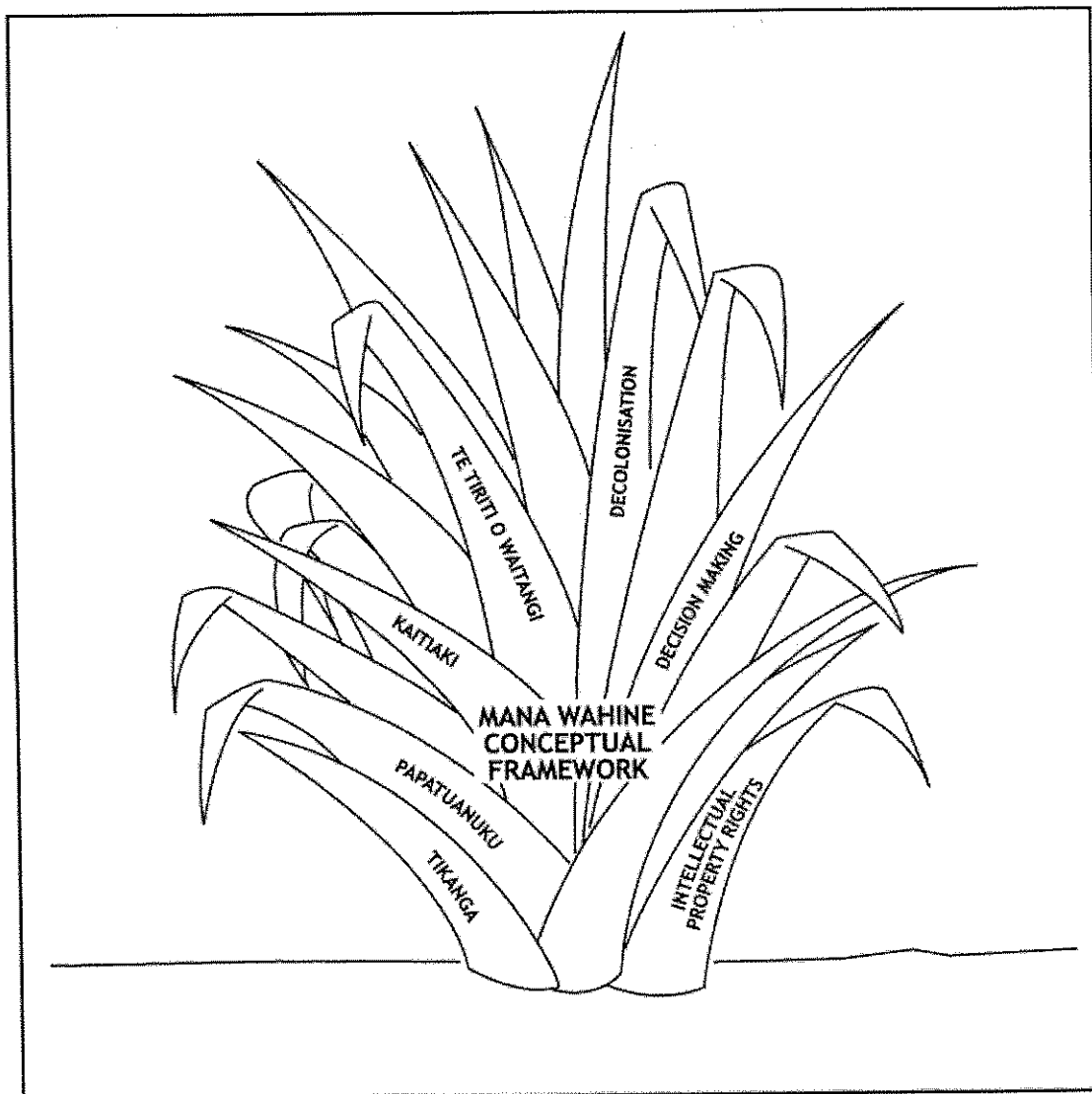


Figure 8.1 Mana Wahine Conceptual Framework

Within this thesis I used this framework to guide the development of specific questions with regard to GM. These questions focused the analysis and critical discussion of GM and mana wahine. It is my hope that others who choose to use this mana wahine conceptual framework will consider developing specific questions to focus the analysis to their field of expertise.

For a mana wahine analysis of GM, I have demonstrated how the framework can be used to guide the development of questions to a relevant field. The questions and sub-questions I developed from the mana wahine conceptual framework to apply to a mana wahine analysis of GM are outlined below.

Tikanga

- Is this technology congruent with our tikanga?
- Do the canons of tikanga Maori such as whakapapa and mauri approve the use of this technology?

Papatuanuku

- How does this technology protect the uha of Papatuanuku?
- Is the relationship between Maori women and Papatuanuku enhanced through the use of this technology?

Kaitiaki

- As kaitiaki, do Maori women approve the use of this technology?
- What are the key elements the mana wahine kaitiaki role protects?

Te Tiriti o Waitangi

- Does the development and implementation of this technology endorse our Te Tiriti rights?
- Has this technology been developed with the full participation of Maori exercising their Te Tiriti rights?
- Is Te Tiriti o Waitangi being used as one of the decision making tools in the development of this technology?

Decolonisation

- How does this technology assist in the decolonisation of Maori?
- How does this technology challenge hegemonic colonial masculinist ideologies?

Decision-making

- In what ways are Maori women recognised and supported as decision-making participants in the development of this technology?
- Are Maori women's voices visible and validated with regard to this technology?

Intellectual property rights

- Does this technology support Maori women protecting their cultural and intellectual property?

- Is our biodiversity protected from commodification?

It is important that both the mana wahine conceptual framework and the questions above be developed further by others working in this field. In order to make the framework useable we need to apply it and I encourage others who are engaging with this work to use the framework.

Mana Wahine and GM

Throughout this thesis, and in particular as highlighted in Chapter Seven, mana wahine concerns with regard to GM have been seen to be polarised into historical 'traditional' values of the past, in contrast to the legitimate knowledge base of western science. As noted in Chapter Seven, the view that mana wahine concerns are not 'living' is a way of controlling a mana wahine analysis in defining its scope and ability. To counter this narrow view of western science I believe it is important that basic science research be devoted to the creation of knowledge without immediate usefulness and that this knowledge is accessible to all diverse sectors of life. In addition, knowledge must not be recreated by science through the theft of indigenous knowledge or the knowledge of others. For when the basic rights of indigenous and other communities of people are not being upheld, science continues to be a tool that continues to colonise indigenous peoples. Furthermore, scientists need to consider the wider implications of their discoveries and inventions and ask whom the technology empowers and/or disempowers and whether this technology is destructive to nature. This requires scientists to stand with integrity and to resist pressures to provide results tailored to the desires of corporates and vested interests.

This means that non-scientific aspects of inquiry are not separate from scientific aspects. Indigenous peoples, particularly those voices on the margins within indigenous groups such as women, must be included in the development of science policy. Inclusiveness should guide policy, encouraging participation in processes at all levels.

Science is occurring at the expense of our Earth Mother's well being. It is imperative that the Earth's well being is cared for holistically through scientific practice and that this

is a benchmark for measuring scientific progress. Indigenous peoples, in particular, indigenous women, must be involved in measuring the impact of science upon our Earth Mother. In this regard, I recommend the following actions to those in the science community, governments and businesses interfacing with science:

Mana Wahine Science Recommendations

- Support and maintain Maori knowledge systems remaining with Maori communities
- Accept the knowledge of Maori women as valid and include them in policy related science and the ethical assessments of science projects
- Use diverse and multiple sources of expertise and knowledge when formulating science policy
- Uphold the voices of Maori women and communities to protect their cultural and biological diversity
- End the theft of the cultural and intellectual property of Maori women
- Establish structures which legitimise and protect those people who raise valid ethical concerns
- Encourage new forums for public participation enabling deeper and more critical analysis of science projects and include Maori women within these forums
- Develop a responsible and critical independent media
- Reform the science system in schools to include the voices of Maori women

These recommendations provide guidelines and establish a science framework that positions mana wahine as a living dynamic knowledge and analysis. It is my hope that these recommendations are used alongside the mana wahine conceptual framework as another tool to carry mana wahine concerns with regard to GM and other new technologies. More so I encourage any Maori researcher engaging in the field of science to develop and apply a kaupapa Maori awareness and analysis to the science that you are engaging. This is particularly critical when we are seeing a push by Government and Crown Research Institutes for more Maori to participate in science. For Maori women engaging with mana wahine and science discourses we must ask brave questions and

challenge hegemonic colonial masculinist ideologies that seek to silence our voices and control our participation. It is imperative that mana wahine voices that challenge hegemonic colonial masculinist ideologies are accorded visibility, power and representation within the science area and can contribute to establishing and leading a critical debate in the area of Maori and science interface. This thesis should be seen with other mana wahine and decolonizing pieces of work and provide guidance to future analyses and critiques with particular regard to science discourses.

Future Directions – Where to from here?

This thesis weaves with other mana wahine voices and expressions, the frameworks and analysis that emerge from this thesis provide specific tools for Maori women working within mana wahine frameworks to engage with the discourses of science and other new technologies. However, this work is a small part in challenging hegemonic colonial masculinist ideologies that dominate and control science and there is an urgent need for further work to be undertaken in this area. In particular, I recommend that a mana wahine analysis be applied to deconstructing western science and knowledge to provide further understanding of the assumptions, power and systems that western science and knowledge privilege. Furthermore, research needs to be undertaken to understand how women and their status and roles have been constructed and viewed by western science and knowledge. This will provide some clarity to the relationship between western science, nature and women. This research then needs to draw analyses and conclusions that are relevant to a mana wahine and kaupapa Maori epistemology.

In addition further work needs to occur in exploring the issues that arise from the following questions:

- Whose values and assumptions underpin scientific decisions?
- Does western science or western knowledge restrict Maori women from carrying out our kaitiaki role regarding children, environment and culture?
- Is science or knowledge occurring at the expense of a diversity of views?
- Is the analysis relevant to the concerns of Maori women?

- Is our right to self-determination as Maori women impacted upon by hegemonic colonial masculinist ideologies?

With regard to GM there is a continual need to educate and discuss with diverse Maori communities about this technology. It is important that our Maori communities are empowered with the tools, such as, knowledge and relevant ethical frameworks, to make decisions about this technology from tino rangatiratanga positions. More importantly, mana wahine voices and activists must persist in challenging Maori decision-making with regard to GM that supports the continuance of hegemonic colonial masculinist ideologies. Further research in the area of GM needs to build on existing mana wahine voices and contribute to developing a critical body of literature in the Academy with regard to this technology. To obtain and collect Maori views about GM absent of our critical voices is to develop an incomplete analysis of this technology. It is important that diverse mana wahine voices become present within the GM debate and give visibility to other marginal voices being silenced by hegemonic colonial masculinist ideologies. Mana wahine as a diverse movement towards decolonization must continue to discuss GM through all the diverse and creative ways we can, this includes the mediums of art, film, video, working with soil and growing organically, writing, poetry, story telling, publications, waiata and dance. Mana wahine is about intellect and the way we define ourselves, our mana wahine voices with regard to GM are critical, valid and need to obtain visibility with regard to GM and science.

Appendix One

List of Publications and Presentations Given as Part of this Research

Publications

Hutchings, J. 2001. Molecular Kaitiakitanga Guarding Our Sacred Molecules. *Organic NZ*. 60 (4) 9-10.

Hutchings, J. 2001a. Mana Wahine and GM – A Debate in Poverty. *Pacific World*. 60, June, 57 – 59.

Hutchings, J. 2001b. Molecular Kaitiakitanga *Splice*. *The Magazine of the Genetics Forum*. 17 (4) 12-14.

Presentations

Maori Women and GM. September 2000, India. Diverse Women for Diversity Conference.

GM Activism and Te Tiriti o Waitangi. ECOAction Planning Meeting, Wellington. October 2002.

Maori and Genetic Engineering. Wellington GM Public Meeting, July 2001 and 2002.

Other Invitations

Invited and attended the inaugural meeting of Multiversity, Penang, Malaysia. January/February 2002.

Appendix Two

Principles of Ethical Conduct for Researchers in the Maori Community.

Preamble

The relationship between ethics and research is of vital importance, as the demand for responsibility and accountability in research has become inevitable. Denial of results in distrust in the community studies, impaired or obstructed future opportunities, irreparably damaged relationships, and the questionable validity of research findings.

Occasionally, ethical responsibilities may conflict with one another, or the researcher, for tribal, professional, spiritual, or personal reasons, may be unable to proceed. In these circumstances, the project should be reassessed, suspended, or aborted.

This set of guidelines is an attempt to raise the consciousness of people involved in policy motivated research in the Maori community, and to offer them workable ways to help resolve any ethical issues that may arise. It is definitely not the last word; merely a set of ideas offered for debate and discussion.

Responsibility to the iwi studied

- A researcher's responsibility, when working with people, is to the people themselves. This responsibility transcends sponsors; the individuals must come first.
- The rights, interests and sensitivities of the people studied must be acknowledged and protected.
- Wherever possible, consent of the people studied should be sought and confirmed before the project begins.
- The aims of the investigation should be conveyed as clearly as possible to the people studied; as should the anticipated outcomes of such an investigation.
- The people studied have an absolute right to exercise control over the information they have volunteered, and its possible use and application.
- The people studied have an absolute right to exercise control over the information they have volunteered; the right to control it, restrict access to it, or withdraw it from the actual project findings.
- All research findings should be made available to the general public; only in matters of supreme cultural sensitivity should this access be denied; and only in close, genuine consultation with the participants who have volunteered that information.
- Informants studied have a right to remain anonymous.
- Researchers must not exploit information volunteered, for personal gain or aggrandisement.

Responsibility to the Wider Iwi

The iwi – the wider community – are the ultimate presumed consumers of any policy motivated Maori research project. Thus researchers should never falsify, distort or colour their findings, nor should they deliberately withhold or manipulate such findings. They

should also be scrupulously honest in their self-presentation, and their qualifications in the field. They should also treat all members of the researched community with the utmost sensitivity and respect, regardless of age, gender, or assumed status; they should also remain conscious of the nature of their relationship, the vulnerable nature of trust, and the community's expectations – possible, practicable, or otherwise – of them.

Principles: Epilogue

The principles outlined above are presented for scrutiny and further discussion. Unlike such organisations, as the New Zealand Association of Social Anthropologists, those working in the Maori field have not actual controlling professional body. Apart from the marae forum – itself a formidable institution – there is no established process of accountability, or monitoring agency. However, perhaps the marae, or traditional tribal sanctions, are enough; still, one wonders in the case of tauiwi [non-Maori] researchers; the whole issue demands considerable and intensive debate. For now that a set of guidelines has been offered, how will they be effectively observed?

VICTORIA UNIVERSITY OF WELLINGTON
Te Whare Wānanga o te Upoko o te Ika a Maui



MEMORANDUM

TO: Jessica Hutchings
Environmental Studies

FROM: Graeme Kennedy
Convener, Human Ethics Committee

DATE: 18 July 2001

SUBJECT: APPLICATION FOR ETHICAL APPROVAL: A MAORI ECOFEMINIST
ANALYSIS OF THE IMPACTS OF BIOTECHNOLOGY ON MAORI

Thank you for providing the amendments requested by the Human Ethics Committee. Your application, as amended, has now been approved. Approval is given for the period 18 Jul 2001 until 30 September 2002.

With best wishes for your research.

Graeme Kennedy
Convener, Human Ethics Committee

VICTORIA UNIVERSITY OF WELLINGTON
Te Whare Wananga o te Upoko o te Ika a Maui



**Information Sheet for Doctoral Research on
Maori Women and Genetic Engineering -
A Maori Ecofeminist Analysis**

**Researcher: Jessica Hutchings, Environmental Studies,
Victoria University of Wellington.**

E nga mana, e nga reo, e nga pataka o nga taonga tuku iho.

Tena koe my name is Jessica Hutchings I am of Ngai Tahu, Ngati Huirapa and Indian descent. I am a PhD student in the Science Faculty at Victoria University of Wellington. I am undertaking Doctoral research into Maori women and genetic engineering specifically applying a Maori ecofeminist analysis to the impacts of genetic engineering on Maori. As part of my research I am developing a Maori ecofeminist conceptual framework which aims to make visible issues pertinent to Maori women.

I am inviting Maori women to participate in this study. Participants will be asked to be involved in a semi-structured interview. There will be a series of questions to prompt a semi-structured open discussion on genetic engineering and Maori women. It is envisaged that the interview will take no longer than one hour. The interview will be recorded on paper and audio tape with your permission and you are welcome to have whanau support at the interview. The interview will be transcribed and copies of the transcript returned to you for your information and verification.

Responses collected from these interviews will inform the development of a Maori ecofeminist conceptual framework. This will then be used for the analysis of current GM issues impacting on Maori as the basis of my PhD. No other person besides myself, my principle supervisor Sara Kindon and my secondary supervisor Leonie Pihama will see the transcription notes.

Information will be stored in a secure filing cabinet. The tapes and transcripts will be destroyed one year after the completion of the project. Quotes will be attributed to participants, you can choose to remain anonymous and a pseudonym of your choice be used instead or to be identified by name in the thesis. In addition to contributing to this Doctoral research the information gathered from participants may also be used in publications, papers and in presentations.

Should any participants feel the need to withdraw from the project they may do so without question at any time before the data is analysed. Just let me know at the time.

If you have any questions or would like to receive further information about my Doctoral project, please contact me via e-mail at Jessica.Hutchings@vuw.ac.nz or at the University on 04 472 1000 ext 5491 or at home on 04 384 6167 or mobile 021 406 226 or C/- Environmental Studies, Victoria University of Wellington, PO Box 600, Wellington. Alternatively, you may contact my supervisor Sara Kindon ph 04 472 1000 ext.8397, OR e-mail Sara.Kindon@vuw.ac.nz

Naku noa, na

Jessica Hutchings

VICTORIA UNIVERSITY OF WELLINGTON
Te Whare Wananga o te Upoko o te Ika a Maui



**Research Consent Form
Participant's Copy**

Maori Women and Genetic Engineering
A Maori Ecofeminist Analysis

Jessica Hutchings (Jessica.Hutchings@vuw.ac.nz)
Environmental Studies, Victoria University, Po Box 600, Wellington.

Please return this copy before your interview

I have been given an information sheet about this research project and have had an opportunity to ask questions to my satisfaction.

I consent to participate in the Doctoral research project, 'Maori women and genetic engineering' and understand that my participation will include the following activities and rights:

- Information gathered from me will be used for a Doctoral thesis in Environmental Studies, and related research, publications and presentations in the fields of Maori Studies, Women's Studies and Environmental Studies journals and forums.
- I understand that the data I provide will not be used for any other purpose than those specified above or released to others without my written consent;
- I understand that I can withdraw myself or my information from this research at any time prior to the submission of the thesis;
- My interview in person will be recorded on paper (field notes) and audio tape, and I may choose to turn the tape off at any time;
- All identifying information about myself, including interview tapes and transcripts, will be kept in a secure locked location to which only the researcher has access;
- I will receive a summary of the research findings when completed;

DELETE ONE:

- I GIVE PERMISSION FOR my name, and other identifying information about myself **TO be included in this thesis**

OR

I REQUEST THAT my name, and other identifying information about myself **NOT be included in this thesis**, and a pseudonym of my choice be used instead

Signature

Date

If you have any queries regarding this research please contact me at the above e-mail address or 04 472 1000 ext 5491 or at home on 04 384 6167 or mobile 021 406 226 or C/- Environmental Studies, Victoria University of Wellington, PO Box 600, Wellington. Alternatively, if you have a concern you may contact my supervisor Sara Kindon ph 04 472 1000 ext.8397, e-mail Sara.Kindon@vuw.ac.nz

Appendix Six

List of Research Participants

Fiona Cram
Donna Gardiner
Tere Harrision
Te Kawehou Hoskins
Glenis Phillip-Barbara
Hariata Pohatu
Aroha Mead
Joan Ropiha

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