

University of Auckland Human Subjects Ethics Committee

RESEARCH PROJECT APPLICATION FORM (2000)

Ref No.

(This number will be assigned when the application is received)

Submit one unstapled copy of the form and all accompanying documentation to the Research Office. No handwritten forms please.

Note: Applicants may omit Section G and Section H as appropriate.

Please complete this form in reference to the UAHSEC Guidelines (Revised 1999) available on the University of Auckland website under Research at the University.

SECTION A: GENERAL

1. PROJECT TITLE:

Historical and Contemporary Understandings and Expressions of Maori Sexuality

2. APPLICANT/PRINCIPAL INVESTIGATOR

(Use name of Supervisor if a Masters student, PhD students submit in their own name)

Name: Prof Linda Smith

Address: IRI, Private Bag 92019, The University of Auckland, Auckland

Email address: lt.smith@auckland.ac.nz

Phone number: 3737999 extn 5831

3. NAME OF STUDENT: (If applicable) N/A

4. OTHER INVESTIGATORS:

Names: Dr Leonie Pihama

Organisation: IRI

Names: Dr Clive Aspin

Organisation: Central Sydney Area Health Service

Names: Ms Glenis Philip-Barbara

Organisation: Haukainga Productions

5. AUTHORISING SIGNATURES:

Principal Investigator/Supervisor:Date:

HEAD OF DEPARTMENT:Date:

HOD name printed:

SECTION B: PROJECT

Use language which is free from jargon and comprehensible to lay people.

1. AIM OF PROJECT:

State concisely the aim/s of the project. State the specific hypothesis, if any, to be tested.

There are two main aims of this project. Firstly to produce a research-based, multi-media database of Maori definitions and expressions of sexuality through a kaupapa Maori research framework. Secondly 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.

2. BACKGROUND:

Provide sufficient information to place the project in perspective and to allow the project's significance to be assessed.

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.

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.

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 Awekotuku, 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.

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 key medical events have 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. Tania 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 (ibid). 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 counseling. 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.

3. PROCEDURE:

PROJECT DURATION (*approximate dates*):

From August 1 2002 – December 30 2004.

(i) State the approach taken to obtaining information and/or testing the hypothesis.

A Kaupapa Maori approach will provide the overall methodology to this research. Kaupapa Maori research locates Maori understandings as central to the research design, process, analysis and intended outcomes (Pihama, 2001). Maori 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.

(ii) State in practical terms what research procedures will be used, and how information will be gathered and analysed.

Hui: Four 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.

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.

Individual interviews: 80 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 Maori will be included.

Focus Groups: 40 focus groups will be conducted (Morgan, 1998). The average size of a focus group will be about 4-5 people. The interviewers and investigators will facilitate the focus groups.

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 Maori, and in particular the framework of Kaupapa Maori theory that will enable us to progress towards the design of interventions.

Analysis: All oral data will be recorded either by audio. 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.

4. **Does this research involve the use of human tissue,
body fluids, or remains?** **No**

If Y, please complete Section G and Section H as appropriate.

5. **Does this research include the use of a questionnaire?** **No**

The interview will be guided by general interview schedule which is attached.

SECTION C: SUBJECTS

(The term 'subjects' is taken to mean participants, clients, informants and patients as well as persons subjected to experimental procedures.)

1. TYPES OF PERSON PARTICIPATING AS SUBJECTS:

Normal Adults	Y
Applicant's students	N
Persons 15 and under	N
Persons whose capacity to consent is compromised	N
Prisoners	N
Other	N

(If YES, please explain)

2. a) Who are the subjects? What criteria are to be used for selecting them? State if the subjects perceive themselves to be in any dependant relationship to the researcher (for example, students of the researcher).

Hui participants will be recruited through researcher networks and through Maori communities, special efforts will be made to recruit Maori with a deep knowledge of Maori language and tikanga. All interview participants will be Maori as the focus is on Maori definitions of sexuality. 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 applied to 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 their age. Focus Group participants will be formed around particular interest groups such as Maori speaking kaumatua and kuia, gay or lesbian groups etc.

b) How are the subjects to be identified and recruited?

Participants will be recruited through researcher networks and through Maori community contacts, such as Maori providers, in the identified regions targeted for research.

c) Are there any potential subjects who will be excluded?

Given the fiscal restraints of the research exclusion is only an outcome of limited resources.

d) If so, what are the criteria for exclusion?

n/a

e) How many subjects will be selected?

200 individuals for Focus Groups and 80 for individual interviews

3. How will information about the project be given to subjects?

(e.g. in writing, verbally - A copy of information to be given to prospective subjects should be attached to this application.)

Information about the project will be relayed to subjects verbally. Also a participant information sheet will be provided that will outline the information required by the Ethics Committee.

4. a) Will the subjects have difficulty giving informed consent on their own behalf? (Consider physical or mental condition, age, language, legal status, or other barriers.)

N

b) If subjects are not competent to give fully informed consent, who will consent on their behalf?

N/A

5. Will consent be gained in writing?

Y

(If Y, attach a copy of the Consent Form which will be used.

If N, please explain.)

6. Will the subjects be audio-taped or video-taped ? Y

(If Y, make sure that this is clearly stated in the Participant Information Sheet and in the Consent Form)

The interviews will be audio-taped with the permission of participants. This will be clearly stated in the participant information sheet and consent form. Participants have the right to decline recording.

7. Will confidentiality of information be preserved? Y

(In either case your Participant Information Sheet needs to fully inform your subjects of this)

Confidentiality will be provided to participants, unless otherwise stated by participants themselves.

8. In the final report will there be any possibility that individuals or groups could be identified? Y

(If Y, please explain)

(Make sure this is clearly explained in the Participant Information Sheet)

Yes, as noted about in 7. Participants can choose to be identified if that is their preference.

SECTION D: OTHER PROJECT DETAILS - (Refer to Guidelines)

1. Where will the project be conducted?

Aotearoa/New Zealand

2. a) Who will actually conduct the study?

Prof. Linda Smith, Ms Leonie Pihama, Dr. Clive Aspin, Ms. Glenis Philip-Barbara

b) Who will interact with the subjects?

Prof. Linda Smith, Dr Leonie Pihama, Dr. Clive Aspin, Ms. Glenis Philip-Barbara and Regional coordinators.

3. How much time will subjects have to give to the project?

(Indicate this in the Participant Information Sheet)

Interviews/Focus groups: 1 x hour interview. 2 hours reading transcript and feedback to researchers.

Hui participants : 1 day hui

4. State the risks and benefits of the proposed research.

There are no expected risks of this research.

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.

5. Is deception involved at any stage of the research? N
(If Y, please explain)
6. a) Are the subjects likely to experience discomfort
(*physical, psychological, social*) or incapacity as a
result of the procedures? N
(If Y, please explain)
(Make sure this is clearly explained in the Participant Information Sheet)
- b) What qualified personnel will be available to deal with adverse
consequences or physical or psychological risks?
N/A
7. Will information on the subjects be obtained from third parties? N

(For example – from subject's employer, teacher, doctor etc.
Indicate this in the Participant Information Sheet)
8. Will any identifiable information on the subjects be given N
to third parties?
(If yes please explain)
(Make sure this is clearly explained in the Participant Information Sheet)
9. Provide details of any compensation and where applicable, level of payment to
be made to subjects.

SECTION E: RETENTION OF CONSENT FORMS AND DATA

- 1. The Committee recommends that access to Consent Forms be restricted to the researcher and/or the Principal Investigator. If you wish to do otherwise please explain:**

The researcher agrees to this.

- 2. The Committee normally requires that the Consent Forms be stored by the principal investigator, in a locked cabinet preferably on University premises. If you wish to do otherwise please explain:**

Material will be locked in a filing cabinet at the offices of the International Research Institute for Māori and Indigenous Education (IRI)

- 3. The Committee recommends that the Consent Forms be stored separately from the data, and that they be retained for six years. If you wish to do otherwise please explain:**

This is agreed to by the researcher

- 4. Will data be retained for possible future research use beyond this project? N**

If Yes, ensure this is clearly stated in the Participant Information and Consent Forms.

It is noted that the data will not be reused for research however it is envisaged that the data from this research will inform the future development of quantitative research in the area of Māori sexual health and wellbeing.

- 5. How and when will the data be destroyed?**

Written transcripts will be returned to participants. Tapes will be held for a period of six years and destroyed.

SECTION F: FUNDING

Are funds being applied for or provided for this project? Y

(If Yes complete this section, otherwise proceed to Section G)

Funds have been applied for and granted by FORST/HRC committee.

1. **Is this project a UniServices Ltd. project?** N

(If Y, state the Contract reference number)

2. Will/Has an application for funds to support this project be/
been made to a source external to the University? Y

If Y, state the name of the organisation/s.

Health Research Council funding has been received.

3. Explain investigator's financial interest, if any, in the outcome of the project.

N/A

SECTION G: (omit as appropriate)

IS THIS PROJECT A CLINICAL TRIAL? N

(If Y please attach ACC Form A or B (see Guidelines))

1. Is this project initiated by a Pharmaceutical Company? N

2. Are there other NZ or International Centres involved? N

3. Is there a clear statement about indemnity? N

**4. Is Standing Committee on Therapeutic Trials (SCOTT)
approval required?** N

5. Is National Radiation Laboratory approval required? N

6. Is Gene Therapy Advisory Committee consultation required? N

**7. Is National Advisory Committee on Assisted Human
Reproduction (NACHDSE) approval required?** N

SECTION H: HUMAN REMAINS, TISSUE & BODY FLUIDS (omit as appropriate)

1. How will the material be taken? (eg, operation)

2. Will specimens be taken for possible future use? N

If yes, please explain.

(Make sure this is clearly stated in Participant Information and Consent Forms.)

3. Is material being recovered at archaeological excavation N

(If Y - Have the wishes of Iwi and Hapu (*descent groups*), or similar interested persons, or groups, been respected with regard to human remains?)

3. a. Where will the material be stored?

N/A

- b. How long will the material be stored?

N/A

4. a. How will the material be disposed of? (*If applicable*)

- b. Will the material be disposed of in consultation with the relevant cultural group?

N/A

5. Is the material being taken at autopsy?

N

(If Y –

- a. Provide a copy of the information that will be given to the Transplant Co-ordinator. (***Attach a separate sheet if necessary***)
- b. State the information that the Transplant Co-ordinator will provide to those giving consent. (***Attach a separate sheet if necessary***)
- c. Where will the material be stored?
- d. How will the material be disposed of (*if applicable*)?
- e. Have the wishes of the whanau (***extended family***) or similar interested persons, or groups, been respected with regard to the disposal of human remains?

N/A

6. If blood is being collected -

- a. What volume at each collection?
- b. How frequent are the collections?
- c. Who will collect it?

N/A

SECTION I: OTHER INFORMATION

1. The committee treats all applications independently. If you think there is relevant information from past applications or interaction with the Committee, please indicate and append.

N/A

2. Have you ever made any other related applications? N

(If yes, give relevant approval reference number/s)

Declaration: The information supplied above is to the best of my knowledge and belief accurate. I have read the current Guidelines of the University of Auckland Human Subjects Ethics Committee and clearly understand my obligations and the rights of the subjects, particularly in regard to obtaining freely-given informed consent.

Signature of Applicant:

(In the case of student applications the signature should be that of the Supervisor)

Date:



**International Research Institute for
Maori and Indigenous Education**

The University of Auckland

Private Bag 92019

Auckland, New Zealand

Telephone 64-9-373-7599

Enquiries ext 82391

Facsimile 64 9 367713

<http://www.arts.auckland.ac.nz/iri/>

Title: Historical and Contemporary Expressions and Definitions of Maori Sexuality

Individual Interview Participant Information Sheet

Tena koe,

My name is Professor Linda Tuhiwai Smith. I am a member of a research team with the International Research Institute for Māori and Indigenous Education, The University of Auckland, who are conducting research in regard to Māori expressions and definitions of sexuality. This project is seeking a wide range of views from Maori about sexuality. It is the first major study of this topic and is expected to contribute to better understandings about how Maori view such things as life cycle changes to their bodies, relationships, identity and other issues. You are invited to participate in our research and we would appreciate any assistance you can offer. As part of our research we are interviewing 80 Māori people and conducting 40 focus groups.

We would like to interview you for this project to discuss your thoughts on the following themes; the way in which you see sexuality; how you define sexuality; how you see sexuality is expressed by Maori; how you see the impact of definitions and expressions of sexuality on wellbeing and Maori health. Interviews would take about one hour and would be set at time and place convenient for you.

If you do wish to be interviewed please let me know by filling in a Consent Form and sending it to me or phoning me on 09 3737999 extn8 5831. All information you provide in an interview is confidential and your name will not be used, unless indicated by yourself. If possible we would like to record the interview on audio tape in order to develop clear and full transcripts of the interview.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please phone me at home at the number given above or write to me at :

The Director of IRI is: Dr Leonie Pihama, The University of Auckland

Private Bag 92019, Auckland.

Tel. 3737-7999 extn 82391

For any queries regarding ethical concerns please contact:

The Chair,

The University of Auckland Human Subjects Ethics Committee,

The University of Auckland, Research Office - Office of the Vice Chancellor,

Private Bag 92019, Auckland. Tel. 373-7999 extn 87830

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS
COMMITTEE**

on for a period of years, from/...../..... Reference
...../.....



**International Research Institute for
Maori and Indigenous Education**

The University of Auckland

Private Bag 92019

Auckland, New Zealand

Telephone 64-9-373-7599

Enquiries ext 82391

Facsimile 64 9 367713

<http://www.arts.auckland.ac.nz/iri/>

Title: Historical and Contemporary Expressions and Definitions of Maori Sexuality

Focus Group Participant Information Sheet

Tena koe,

My name is Professor Linda Tuhiwai Smith. I am a member of a research team with the International Research Institute for Māori and Indigenous Education, The University of Auckland, who are conducting research in regard to Māori expressions and definitions of sexuality. This project is seeking a wide range of views from Maori about sexuality. It is the first major study of this topic and is expected to contribute to better understandings about how Maori view such things as life cycle changes to their bodies, relationships, identity, gender and other issues. As part of our research we are interviewing 80 Māori people and conducting 40 focus groups.

We invite you to participate in a focus group to discuss your thoughts on the following themes; the way in which you see sexuality; how you define sexuality; how you see sexuality is expressed by Maori; how you see the impact of definitions and expressions of sexuality on wellbeing and Maori health. Focus Groups would take about one hour and a time and place suitable for focus group participants will be negotiated with each of you.

If you do wish to participate please let me know by filling in a Consent Form and sending it to me or phoning me on 09 3737999 extn8 5831. Whilst the researcher will respect confidentiality it cannot be guaranteed for other members of the group however an undertaking is made at the beginning of each session to discuss the code of conduct for the focus group session. Focus Group sessions will be audio-taped with the consent of the Focus Group and will be transcribed for research purposes.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please phone me at home at the number given above or write to me at :

The Director of IRI is: Dr Leonie Pihama, The University of Auckland

Private Bag 92019, Auckland.

Tel. 3737-7999 extn 82391

For any queries regarding ethical concerns please contact:

The Chair,

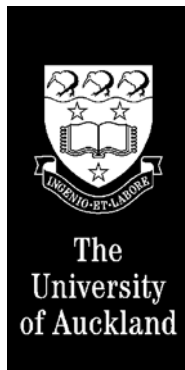
The University of Auckland Human Subjects Ethics Committee,

The University of Auckland, Research Office - Office of the Vice Chancellor,

Private Bag 92019, Auckland. Tel. 373-7999 extn 87830

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...../.....



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HE PEPA WHAKAMARAMA MO NGA ROOPU

Nga Whakaaro Maori Mo Te Hokakatanga Mai Te Ao Tawhito Ki Tenei Wa

Tena koe,

He uri o Ngati Porou me Ngati Awa ahau, a, he kaimahi hoki o Te Whare Wananga o Tamaki Makaurau, engari ka mahi ahau i raro i te mana o IRI, he tari rangahau Maori.

Ko Linda Tuhiwai Smith toku ingoa. Ko au te kaiwhakahaere o tetahi Kaupapa Rangahau mo te hauora o ngai tatou te iwi Maori.

Ko taa matau hiahia, he uiui i a koe mo tenei kaupapa, aa ki te aata wherawhera he aha nei ou whakaaro mo nga take e whai ake nei.

- tou tirohanga ake mo te hokakatanga.
- ou kupu whakamarama mo te hokakatanga.
- tou tirohanga mo te whakaahua ake a te maori i tenei kaupapa te hokakatanga
- te paanga o nga momo whakamarama, whakaaro mo te hokakatanga, ki runga i te oranga ngakau, tinana, wairua o te iwi maori.

He pohiri tenei ki a koe, hei whakauru mai ki tenei mahi a roopu, te kaupapa rangahau nei.

Ko te tumanako ka uiui korero tahi tatau mo enei kaupapa hirahira. Kei a koe te korero kia whakakore i tenei uiuitanga, engari na te ahua o te korero a roopu kaore e taea e koe te tango i to ake korero. Heoi ano kotahi haora te roa o te uiui korero nei. Ko taku hiahia kia mau to tatau korero ma runga ripene, heoi anō kei a koutou tēnā.

Mā tō whakaae-a- tuhi, ka mohio matau kua whakaae koe kia tuku korero mai mo tenei rangahau. Ki te whakaae koe, kaore nga tangata aha atu ki ahau i te mohio kei a wai nga korero o te rangahau nei. Engari, mena ka hiahia koe kia mau to ake ingoa ki to korero, kei te pai hoki tena. Kei a koe te tikanga.

Kia ora rawa atu mo to tautoko mai, ki te hiahia koe te tonoa mai ki au, waea mai ki enei numa waea:

Numa waea...3737599 ex 85831

Mehemea he mea tuhi, tonoa mai āu tuhi kōrero ki te wāhi kua tāngia ki raro nei:

IRI

Te Whare Wānanga o Tāmaki Makaurau

Pēke Tuku Reta 92019

Ākarana Waea 09 3737999 EXTN 5831

Tōku Kaitirotiro:

Tākuta Linda Tuhiwai Smith

IRI

Te Whare Wānanga o Tāmaki Makaurau

Pēke Tuku Reta 92019

Ākarana Waea. 373-7999 peka 82391

Tonoa ki te tangata kua whakaingoatia ki raro nei, mehemea he pātaitai āu:

Te Heamana

Komiti Manaaki Tāngata Tauira o Te Whare Wānanga o Tāmaki Makaurau

Te Whare Wānanga o Tāmaki Makaurau

Te Tari Rangahau

Te Tari o te Upoko Tuarua

Pēke Tuku Reta 92019

Ākarana

Waea. 373-7999 peka 8 7830

**HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TĀNGATA TAUIRA
O TE WHARE WĀNANGA O TĀMAKI MAKĀURAU i te rā mo ngā tau,
mai .../.../.....**

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HE PEPA WHAKAMARAMA MO NGA TANGATA

Nga Whakaaro Maori Mo Te Hokakatanga Mai Te Ao Tawhito Ki Tenei Wa

Tena koe,

He uri o Ngati Porou me Ngati Awa ahau, a, he kaimahi hoki o Te Whare Wananga o Tamaki Makaurau, engari ka mahi ahau i raro i te mana o IRI, he tari rangahau Maori.

Ko Linda Tuhiwai Smith toku ingoa. Ko au te kaiwhakahaere o tetahi Kaupapa Rangahau mo te hauora o ngai tatou te iwi Maori.

Ko taa matau hiahia, he uiui i a koe mo tenei kaupapa, aa ki te aata wherawhera he aha nei ou whakaaro mo nga take e whai ake nei.

- tou tirohanga ake mo te hokakatanga.
- ou kupu whakamarama mo te hokakatanga.
- tou tirohanga mo te whakaahua ake a te maori i tenei kaupapa te hokakatanga
- te paanga o nga momo whakamarama, whakaaro mo te hokakatanga, ki runga i te oranga ngakau, tinana, wairua o te iwi maori.

He pohiri tenei ki a koe, hei whakauru mai ki tenei mahi, te kaupapa rangahau nei.

Ko te tumanako ka uiui korero taua mo enei kaupapa hirahira. Kei a koe te korero kia whakakore i tenei uiuitanga me to korero a muri atu.

Kotahi haora te roa o te uiui korero nei. Ko taku hiahia kia mau te korero ma runga ripene, a muri atu ka tuhi i runga i te pepa hei hapi i te rangahau nei.

Mā tō whakaae-a- tuhi, ka mohio matau kua whakaae koe kia tuku korero mai mo tenei rangahau. Ki te whakaae koe, kaore nga tangata aha atu ki ahau i te mohio kei a wai nga korero o te rangahau nei. Engari, mena ka hiahia koe kia mau to ake ingoa ki to korero, kei te pai hoki tena. Kei a koe te tikanga.

Kia ora rawa atu mo to tautoko mai, ki te hiahia koe te tonoa mai ki au, waea mai ki enei numa waea:

Numa waea...3737599 ex 85831

Mehemea he mea tuhi, tonoa mai āu tuhi kōrero ki te wāhi kua tāngia ki raro nei:

IRI

Te Whare Wānanga o Tāmaki Makaurau

Pēke Tuku Reta 92019

Ākarana Waea 09 3737999 EXTN 5831

Tōku Kaitirotiro:

Tākuta Linda Tuhiwai Smith

IRI

Te Whare Wānanga o Tāmaki Makaurau

Pēke Tuku Reta 92019

Ākarana Waea. 373-7999 peka 82391

Tonoa ki te tangata kua whakaingoatia ki raro nei, mehemea he pātaitai āu:

Te Heamana

Komiti Manaaki Tāngata Tauira o Te Whare Wānanga o Tāmaki Makaurau

Te Whare Wānanga o Tāmaki Makaurau

Te Tari Rangahau

Te Tari o te Upoko Tuarua

Pēke Tuku Reta 92019

Ākarana

Waea. 373-7999 peka 8 7830

**HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TĀNGATA TAUIRA
O TE WHARE WĀNANGA O TĀMAKI MAKĀURAU i te rā mo ngā tau,
mai .../...../.....**



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<http://www.arts.auckland.ac.nz/iri/>

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Historical and Contemporary Definitions and Expressions of Maori Sexuality

Researcher: Professor Linda Tuhiwai Smith

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered.

I understand that I may withdraw myself or any information traceable to me at any time up to June 2003 without giving a reason.

- I agree to take part in this research.
- I agree/do not agree that the interview will be audio/video taped
- I wish to be named/not named in the research

Signed:

Name:

(please print clearly)

Date:

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS
COMMITTEE**

on for a period of years, from/...../..... Reference
...../.....



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HE PEPA WHAKAAE MO TE TANGATA

KA PURITIA TĒNEI PEPA WHAKAAE -A-TUHI MO NGĀ TAU E ONO

Te Karangatanga o te Kaupapa : Nga whakaaro Maori mo te hokakatanga mai te ao tawhito ki tenei wa

Te Kairangahau: Professor Linda Tuhiwai Smith

Kua homaihia he whakamāramatanga mo tēnei kaupapa rangahau, a, kei te mārama rawa atu ahau. Kua whai wā ahau hei whiuwhiu pātai me te rongo hoki i ngā whakaututanga. E mārama nei ahau kei a au anō te tikanga ki te puta ki waho i te roopu korero, ki te tango aku korero hoki tae noa ki te Pipiri 2003.

- E whakaae ana ahau ki te whakauru mai ki tēnei kaupapa rangahau.
- E whakaae ana ahau kia whakaripenehia koe i te korero
- E whakaae ana ahau kia mau taku ingoa ki toku nei korero / kaore ranei

Tuhia tō mokotā:

Tō Ingoa:

Te Rā:

**HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TĀNGATA TAUIRA
O TE WHARE WĀNANGA O TĀMAKI MAKĀURAU i te rā mo ngā tau,
mai .../...../**

(Whakakīa tēnei wāhanga i **muri** i te rirotanga o te whakaaetanga mai i UAHSEC a, i mua hoki i te hoatutanga ki ngā tāngata tauira kua whakaritea)**TĀPIRITANGA 2**



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HE PEPA WHAKAAE - A – TUHI MO NGA ROOPU

KA PURITIA TĒNEI PEPA WHAKAAE -A-TUHI MO NGĀ TAU E ONO

Te Karangatanga o te Kaupapa : Nga whakaaro Maori mo te hokakatanga mai te ao tawhito ki tenei wa

Te Kairangahau: Professor Linda Tuhiwai Smith

Kua homaihia he whakamāramatanga mo tēnei kaupapa rangahau, a, kei te mārāma rawa atu ahau. Kua whai wā ahau hei whiuwhiu pātai me te rongo hoki i ngā whakaututanga. E mārāma nei ahau kei a au anō te tikanga ki te puta ki waho i te roopu korero, engari kaore e taea e au te tango aku korero na te ahua o te korero a roopu.

- E whakaae ana ahau ki te whakauru mai ki tēnei kaupapa rangahau.
- E whakaae ana ahau kia whakaripenehia koe i te korero
- E whakaae ana ahau kia mau taku ingoa ki toku nei korero / kaore ranei

Tuhia tō mokotā:

Tō Ingoa:

Te Rā:

**HE TIKANGA KUA WHAKAMANAHIA E TE KOMITI MANAAKI TĀNGATA TAUIRA
O TE WHARE WĀNANGA O TĀMAKI MAKĀURAU i te rā mo ngā tau,
mai .../..../**

(Whakakīa tēnei wāhanga i **muri** i te riorotanga o te whakaaetanga mai i UAHSEC a, i **mua** hoki i te hoatutanga ki ngā tāngata tauira kua whakaritea)**TĀPIRITANGA 2**



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THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Historical and Contemporary Definitions and Expressions of Maori Sexuality

Researcher: Professor Linda Tuhiwai Smith

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered.

I understand that I may withdraw myself at any time from the Focus Group but I also understand that it would not be possible to withdraw my information.

- I agree to take part in this research.
- I agree/do not agree that the interview will be audio/video taped
- I wish to be named/not named in the research

Signed:

Name:

(please print clearly)

Date:

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN SUBJECTS ETHICS
COMMITTEE**

on for a period of years, from/...../..... Reference
...../.....

Mihi and introduction to project.

Request permission to commence recording.

Patai

1. Tell me about how you understand the terms sex and sexuality?
(provide definitions of sex and sexuality if required at this point)
2. What kinds of words/terms do you use when you talk about sex?
3. What kinds of words/terms do you use when you talk about sexuality?
4. Is it easy for you to talk about sex and sexuality and why/why not?
5. How would you define yourself in terms of sexuality?
6. In your view how does society respond to the different kinds of sexuality that are expressed?
7. How do you see Māori people around you respond to different expressions of sexuality?
8. Do you think those responses are in line with how our tupuna may have seen sexuality in the past?
9. So how do you think sex and sexuality were understood historically by Māori?
10. Do you think there has been a change in those understandings and why?
11. What things in society now influence how we see ourselves as Māori and our sexuality?
12. How do you see our understandings of sexuality impact on things like identity.
13. Do you think its important for Māori people to understand our own ideas about sexuality and why?
14. If you were going to give a definition of Māori sexuality what would that look like?
15. Is there anything else you would like to add?

Mihi whakamutunga