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# **Te Hā o te Whānau**

## **How Māori social service practitioners support whānau affected by whānau violence**

A research report presented in partial fulfilment  
of the requirements of the  
Master of Applied Social Work degree  
at Massey University, Palmerston North, New Zealand

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## **ABSTRACT**

There is a dearth of knowledge regarding violence and Māori whānau written from the perspectives of Māori women, social service practitioners and other professionals, however, the literature comes from a national perspective. Literature from a local perspective is sparse on how Māori whānau affected by whānau violence are supported. This research explores the perspectives of four Māori social service practitioners on how they support whānau affected by whānau violence in the Eastern Bay of Plenty region. This research focuses on the exploration of a whole of whānau approach to whānau violence. It is not aimed at individuals. Rather, it is recognised that each person is a part of a collective and in terms of whānau violence, collective healing needs to occur. Consulting Māori social service practitioners about effective interventions and barriers to effective interventions may contribute to more beneficial outcomes for whānau, now and into the future so mokopuna grow up in violence-free homes. This research project draws on a kaupapa Māori qualitative methodology and a semi structured focus group interview was conducted with four Māori social service practitioners. The results of the research are consistent with the reviewed literature regarding the effects of colonisation on Māori, however, some new perspectives were offered regarding supporting whānau in rural communities. Government policy, decisions and funding that impacted on Māori social service practitioner's ability to support whānau is of considerable concern. The formulation, design and implementation of kaupapa Māori interventions in the Eastern Bay of Plenty would be a step in a positive direction in order to effectively support whānau.

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*Success is not the work of one, but the work of many*

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# 1. INTRODUCTION

Whānau violence is a transgression against te ao Māori values and tikanga. There are no accounts in the literature that whānau violence in te ao Māori was a common practice. Where violence did occur, it was dealt with in a collective manner by either the whānau of the victim, the whānau of the perpetrator or both whānau (Jenkins & Philip-Barbara, 2002; Kruger et al., 2004). Whānau violence is not the same as family violence. Whānau violence can only be understood inside a Māori conceptual framework. Whānau violence takes into account the impacts on whakapapa; the past, present and future generations as well as the spiritual realm (Ministry for Women, 2015). Family violence is defined by the Te Rito, New Zealand Family Violence Prevention Strategy (Ministry of Social Development, 2002) as spousal abuse, child abuse, elder abuse, parental abuse and sibling abuse. Violence is defined as behaviours that control another person/s by physical, sexual and/or psychological means. They are vastly different. When working with whānau who have been affected by whānau violence it is important to take one of the biggest acts of violence ever visited upon Māori into account: that of colonisation.

Interventions with whānau need to come from a Māori conceptual framework in order to be effective. Intervention into whānau violence requires a localised response as circumstances vary for whānau in each region. In Aotearoa there are several interventions that focus on supporting whānau affected by whānau violence (Cooper, 2012; Grennell & Cram, 2008). However, the literature indicates that there are not many regions who provide localised responses to whānau violence (Cram, Pihama, Jenkins, & Karehana, 2002; Kruger et al., 2004; Te Puni Kokiri, 2010). The benefits of providing specialised local interventions are likely to result in better outcomes for whānau, that see them being able to sustain a violence free lifestyle and raise their tamariki and mokopuna in a healthy environment (Cooper, 2012; Dobbs & Eruera, 2014; Te Puni Kokiri, 2010). Governmental policy, decisions and funding practices are known to be an influence on the wellbeing of whānau. The one size fits all approach of governmental decisions can determine what types of interventions Māori social service practitioners are able to provide to whānau and in what timeframes (Te Puni Kokiri, 2010). This may shape the effectiveness of the intervention resulting in barriers rather than producing long term positive outcomes for whānau (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013). It is important therefore that continuing to develop localised responses to whānau violence, both in terms of research and development of effective interventions from a kaupapa Māori perspective continues (Kruger

et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Te Puni Kokiri, 2010). This research attempts to support this ongoing work by gaining the perspectives of four Māori social service practitioners in the Eastern Bay of Plenty region.

### **1.1 Focus of the research**

The aim of this exploratory research was to hear the perspectives of Māori social service practitioners who practice in the Eastern Bay of Plenty, regarding how they support whānau affected by whānau violence. The focus of the research was on the continuing effects of colonisation on Māori whānau and how this contributes to an environment conducive to the perpetration of violence against whānau members. Also, the research aimed to explore what elements contribute to effective interventions and if any barriers exist in the local region.

This research was guided by a kaupapa Māori methodology as this privileges Māori ways of knowing, thinking about, and analysing research that is conducted by Māori, for Māori and with Māori. The focus group ensured an approach to the research that was in accordance with kaupapa Māori principles. It also provided a space in which te reo Māori me ngā tikanga was practiced and adhered to. The way the research was designed and organised ensured the safety of the participants, myself and the whānau we work with.

### **1.2 Rationale for the research**

My concern in relation to whānau violence comes from an awareness sparked over ten years ago when I was transcribing research interviews for another kaupapa Māori research project on Māori and whānau violence. Interestingly, some of the issues are the same, not much has changed in the last decade. I also work for a mainstream non-government organisation that specialises in family violence and who offer domestic violence programmes, individual and whānau counselling, as well as social work support.

Māori are excessively over represented as both victims and perpetrators of whānau violence. This is now at epidemic levels in Aotearoa (Kruger et al., 2004; Te Puni Kokiri, 2009a, 2010). Māori women are three times more likely to be victims than non Māori women (McMurray & Clendon, 2010). The Māori population is a youthful population. Addressing



whānau violence will contribute to the progression of society in Aotearoa, especially for Māori women and their children (Ministry for Women, 2015). The statistics on the It's Not Ok website are abysmal. They state that half of all children killed are of Māori descent, seven times more Māori women and four times more Māori children are hospitalised as a direct result of whānau violence and 49% of Māori women experience partner abuse as opposed to Pākehā and Pacific Island women who are 24% and 23% respectively (It's Not Ok, 2014). Taking into consideration that Māori are only 14.9% of the total population of Aotearoa, these statistics are justifiably disturbing (Statistics New Zealand, 2014).

My interest in this topic stems from the observation that providing a whole of whānau approach to whānau violence is difficult to achieve in the way government funding currently dictates. Te Puni Kōkiri identified in their Rangahau Tūkino Whānau: Māori Research Agenda on Family Violence report (2009) that the proposed research agenda would provide advice to government concerning ways to eliminate whānau violence, inform policy as well as influence potential investment decisions and research direction. The Te Rito report (2002) and Kruger et al (2004) support this rationale also.

As a Māori social service practitioner I am constantly designing and delivering interventions for individuals and children. I also facilitate domestic violence programmes for women and children that are not from a kaupapa Māori perspective even though 90% of the participants are Māori. I firmly believe that more interventions formulated, designed and delivered from a cultural paradigm are well overdue in the Eastern Bay of Plenty region.

It is my contention that kaupapa Māori qualitative research is the appropriate framework from which to explore this kaupapa. It gives me as a researcher, a platform upon which to locate myself. In addition, it provides me with tikanga to guide my way through the research process and the way I think, organise and write about the participants and the whānau we are all privileged to work alongside in regards to whānau violence. Taina Pohatu's Āta principles which focuses on safety in relationships and conducting research in a respectful way will guide this research (Pohatu, 2004).

### **1.3 Outline of the Report**

This research aims to gather together the perspectives of four Māori social service practitioners regarding how they support whānau affected by whānau violence. Chapter two

of this report reviews the literature regarding the effects of colonisation on Māori, current nationwide interventions, and government strategies around whānau violence. Chapter three outlines the methodology used in this research project, including the research design, participant selection, data collection, analysis of the data, ethical issues as well as the limitations of the research. Chapter four discusses the findings from the interview data. Chapter five presents an analysis and discussion of the research findings, and evaluates them alongside the existing literature. Chapter six provides the conclusion to the research project and discusses recommendations for future research.

## **Summary**

The intention of this chapter was to introduce this research project; how Māori social service practitioners support whānau affected by whānau violence. The researchers rationale for conducting this research related to an interest sparked many years ago as well as being a current social service practitioner who supports whānau affected by whānau violence. The researcher firmly believes that interventions designed from a Māori worldview are much needed in the Eastern Bay of Plenty. The aim was to explore an alternative way of understanding the effects of whānau violence and effective interventions as well as barriers to effective intervention from a local perspective. Finally this chapter, gives the outline of the report, with the main areas each chapter will cover.

The following chapter will review the literature related to the effects of colonisation on Māori, current national interventions and iwi and government strategies.

## 2 LITERATURE REVIEW

*‘ngā hiahia kia titiro ki te timatanga, a, ka kite ai tātou te mutunga’*

*‘you must understand the beginning if you wish to see the end’*

(Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013)

Encapsulated within this whakataukī is the notion that what is happening in contemporary society does not exist in a vacuum. Rather, issues such as whānau violence that affect Māori whānau are born of the past. There is a historical context attached to whānau violence that cannot be ignored; nor should it be. This whakatāuki encourages, challenges and invites Māori and non-Māori to look back into New Zealand’s past in order to seek movement to take us forward into the future with regards to addressing violence within whānau. Furthermore, the whakatāuki encourages exploration of the traditional concepts of prevention and intervention used in the past in order to guide prevention and intervention methods in the present and in to the future. This includes an examination of the traditional concepts of the roles and responsibilities that whānau and hapū play in regards to whānau violence. A discussion of literature around tikanga Māori, current interventions, iwi and government strategies, the reconstruction of Māori structures and beliefs, and the reconstruction of whānau and gender roles will follow to provide a broad view of the context in which whānau violence has emerged to be one of the leading social issues facing te ao Māori today.

### 2.1 Establishing a context

In order to fully understand the current context surrounding whānau violence within Māori whānau, the role of historical events, acts and processes such as colonisation must be examined (Dobbs & Eruera, 2014; Te Puni Kokiri, 2010) alongside other factors such as whānau, community, culture and society (Cooper, 2012). Colonisation itself is a form of extreme psychological violence. According to the literature, whānau violence was not embedded in traditional Māori society. This has been written about extensively in both national and international literature (Cooper, 2012; Durie, 2001; Grennell & Cram, 2008; Jenkins & Harte, 2011; Jenkins & Philip-Barbara, 2002; Kruger et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Mikaere, 1994a, 2003; Pihama, Jenkins, & Middleton, 2003a, 2003b; Te Puni Kokiri, 2010). As Mason Durie explained in his book *Mauri Ora*,

There is no historical support for claims that traditional Māori society tolerated violence and abuse towards children and women, or that some members of the group were of lesser value than others. An unsafe household demands a whānau response and, as an immediate priority, an assurance that safety can be provided – elsewhere if not at home. Then, safety guaranteed, the way is clear to embark on a journey which will relieve hurt, restore healthy relationships, and, in the process, strengthen personal and group identities (2001: 208).

It was considered an anathema to lay one's hands on a whānau member in a way designed to harm them. To do so would be to undermine the very structure of Māori society, having a detrimental effect on the wellbeing of the whānau and hapū as a collective whole. The hapū would act rapidly to restore the mana of the victim, and make the perpetrator accountable for their actions. This is described succinctly in the following by Kuni Jenkins and Glenis Philip-Barbara;

Our histories speak of people acting with mana in their responses to violence and abuse - of whānau and hapū moving in to support their women. Our histories speak of the great lengths to which violators would go to restore their mana - mana they had diminished through their own actions. In some instances their mana was never restored and they were left bereft, without the love and support of their whānau. Perpetrators of whānau violence could be disavowed, thrown out to sea or the forests to live in isolation. Violent and abusive acts were considered dangerous to the well-being of the collective group and were dealt with accordingly. The dignity and mana of the person who had been violated and the ever present support of the collective is important in our cultural framework. Retribution for violence and abuse could be exacted with the support of whānau and hapū - in fact appropriate action was required in order to restore balance (2002: 21).

According to a Māori worldview, to act as a collective was the correct approach to preventing and intervening in whānau violence. Māori notions of kotahitanga, tautoko, whānau, and whakapapa meant that there was never going to be one individual approaching an abuser. Whānau violence was considered a crime against the victim's whānau, not only the victim themselves. Such a crime demanded a collective response (Grennell & Cram, 2008; Jenkins & Philip-Barbara, 2002; Pihama et al., 2003a; Te Puni Kokiri, 2010). The concepts of mana, tapu, utu, and muru (Te Puni Kokiri, 2010) helped restore the balance in the relationships between the victim, the victim's whānau, the abuser and the abuser's whānau. It is this

knowledge, steeped in traditional protocols and practices that will assist Māori to eliminate violence within whānau (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013). The answers are there as the opening whakatāuki suggests. One of the challenges to the traditional ways of confronting whānau violence is that statutory agencies currently and in the past place the individual; the child at the centre. There currently is no whole of whānau approach to intervening in whānau violence.

## **2.2 Current Nationwide Interventions**

There are many and varied interventions utilised across Aotearoa that assist social service practitioners who support whānau affected by whānau violence. Interventions occur at the individual, couple, and group levels. The government funds programmes and individual counselling targeting men, women and children. The interventions are both mainstream and kaupapa Māori based. The following interventions highlight some of the statutory, nationwide and Māori specific interventions in Aotearoa at the present time.

Child, Youth and Family have the Family Group Conference (FGC) which is a process designed to gather the whānau together to come up with a solution to the immediate care and protection needs of the child/ren of the whānau. While this addresses the pressing safety concerns for the child/ren, the wider whānau healing and resolutions that need to occur are not addressed (Durie, 2001). Because the FGC is structured by a statutory agency, whānau may feel coerced to undergo programmes or counselling to address the violence issues. Māori women who have gone through an FGC have spoken of feeling whakamā, of feeling the same hopelessness they feel when in a violent relationship, of being made to feel as though they are responsible for the situation and for their children being taken off them (Moyle, 2013).

Women's Refuge has been in New Zealand since 1974. Fourteen years after it was formed, the first Māori Women's Refuge came into existence. The Māori Women's Refuge applies the kawa and tikanga of mana whenua to their practices and the way they deliver services in their rohe. They operate from a Strengths based perspective that enables the whānau to plan long term solutions to the issue of whānau violence. It is extremely disappointing to note that Women's Refuge safe houses are being closed as a result of what they say is inadequate funding. They haven't had any increase in government funding for a number of years (Scott,

2014). Women's Refuge offer service to women and children. It appears that where a refuge offers services to men, it is in refuges that have become unaffiliated from the National Collective of Women's Refuges such as Gisborne which has a safe house for men and AVIVA in Christchurch that offers a whole of family approach but doesn't seem to have kaupapa Māori services.

Safer Homes in New Zealand Everyday (SHINE) is an organisation whose services include a 24 hour callout and advocacy service, a men's stopping violence programme, KIDShine (Child Crisis Team), safe@home (home security systems), safe houses, policy development, consultancy and advocacy, research and resource development, violence free workplace programme, interagency coordination and professional training programmes. SHINE has a Māori Advisory roopu called Te Roopu Ohomairangi who provide advice on how to implement their Māori strategy (SHINE, 2008). SHINE has a comprehensive range of services; however, they do not have a whānau approach to violence in homes that is recognisable. Men, women and children are supported at an individual level. There is no evidence to suggest that the individual support is followed up with support as a collective whānau. It is important to note that SHINE do not have services operating in the Eastern Bay of Plenty area.

There are a range of community based violence programmes for victims as well as perpetrators of violence in New Zealand. Tu Tama Wahine based in Taranaki offers kaupapa Māori programmes grounded in tikanga and Te reo Māori that offer a whole of whānau approach to whānau violence. An analysis of historical, political and social contexts is examined as part of the programmes in order to bring an understanding to the participants of the influences around the nature of whānau violence. The impacts of assimilation on Māori women and men is undertaken in order to understand the historical context further. A balancing measure of the programmes is exploring the concepts of mana wahine, mana tane and mana tamariki (Cram et al., 2002). These link back to the fundamental familial values of te ao Māori such as mana, tapu, whakapapa, whanaungatanga and muru (Te Puni Kokiri, 2010). More approaches such as this one are what is needed in the Eastern Bay of Plenty.

### **2.3 Iwi and Government Strategies**

The overarching strategy that the government is currently prioritising is for vulnerable children and their families to be better supported (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013). This is being actioned with a variety of programmes, policies and Acts such as the Vulnerable Children Act 2014. The 2002 Te Rito New Zealand Family Violence strategy Areas of Action 2 and 5 were specifically aimed at intervention and prevention in Māori whānau, hapū and iwi. This was followed six years later in 2008 by the E Tu Whānau Programme of Action for Addressing Family Violence for Māori. The programme of action was for five years from 2008-2013. At present there is a 2013-2018 plan in place that carries on the work of the previous five years. There are four aims to the E Tu Whānau programme of action. These are:

- inspire and support whānau, hapū and iwi to take action to address issues of violence, to look to the past for guidance and to have big dreams for now and the future – Te Mana Kaha o te Whānau
- provide an action plan that is Māori owned and led, achievable and ‘real’ – that will result in actions that actually make a difference
- provide clarity and guidance around what is required of government and Te Ao Māori
- build on the significant achievements and success of all that has gone before. (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013)

Within the programme, it is acknowledged that whānau violence is intergenerational. What has taken generations to learn will take generations to unlearn. With a collaborative approach between te ao Māori and the government, working within the framework of E Tu Whānau and guided by tikanga Māori, the next phase of implementation will be achieved. It will be interesting to observe whether the restructure of the Ministry of Justice will have an impact on the programme (New Zealand Family Violence Clearinghouse, 2014).

The Amokura Family Violence Prevention Strategy was a multi iwi initiative in Te Taitokerau (Northland) which involved a conglomeration of seven iwi authorities: Te Aupouri, Te Rarawa, Ngāti Kahu, Whaingaroa, Ngapuhi, Ngāti Whātua and Ngāti Wai. The Amokura strategy is a whole of whānau approach encompassing four project areas relating to prevention and intervention of whānau violence: research, education and promotion, professional development and training, and advocacy (Grennell & Cram, 2008). This whole of population approach was so successful it received international acclaim. The Amokura

strategy was awarded the Annual Human Rights Prize from the Leitner Centre for International Law and Justice in New York, USA on March 3, 2009 (Leitner Centre for International Law and Justice, 2009). Unfortunately, funding for the strategy was not continued as it was reappropriated by the current government to frontline services. The communities in Northland are now without the advocacy, research, training, education and promotion services that Amokura has provided (Scoop media, 2011). This was an excellent example of a strategy that worked for Māori whānau and their communities that included urban and rural locations. It is important that whānau violence in rural locations is addressed as there is a real need for support in those areas (Panelli, Little, & Kraack, 2004). An extended strategy may have provided longer term support for whānau to achieve the violence free goal

#### **2.4 The reconstruction of Māori structures and beliefs**

According to Pihama et al (2003):

colonisation actively targeted Māori societal structures for destruction, and in doing so, have created a context of dysfunction. It is not whānau that is dysfunctional, it is the societal philosophies of capitalist greed, of racism, of sexism imposed through patriarchal institutions, of homophobia and the tolerance of misogyny that creates and perpetuates dysfunction (pg 14).

The intentional annihilation of Māori social systems was a proven tactic used to undermine the very foundation of the Māori way of life. This is where Māori derived their strength from. To undermine the social systems meant the fundamental unit of the whānau would be weakened and prone to being restructured.

Hoskins (1997) speaks of Māori social structures as having been colonised, reorganised and distorted. The modes of colonisation such as disease, warfare and law along with the imposition of Western domination have meant the creation of new forms of social, economic and political relationships. This has happened both within Māori culture and between Māori and the coloniser.

The main societal structure that has been redefined to the detriment of Māori is that of the whānau. The colonists views concerning the role of women as reflected in English common



law and reinforced by Christian teachings were very different from Māori views (Mikaere, 1994a). Men were created by a supreme male god; women were created from the man's rib. The Church, therefore, stressed the importance of women being obedient to their husband. Women and children were legally considered part of their husband's and father's chattels. This gave men the right to decide what was in the best interests of their wives and children. If this meant abusing them in the interests of keeping them in line then this behaviour was considered the males legal right (Mikaere, 1994a). The 'rule of thumb' concept came from this line of thinking. In English common law, a man was not permitted to beat his wife with a stick that was bigger than his thumb (Mikaere, 1994a). This is an example of one belief that was transported with the coloniser and imposed on Māori.

Colonists also brought with them the assumption that their religious and cultural beliefs were superior to Māori who they considered to be an inferior species. Therefore, their view was that Māori needed, for their own benefit, to become 'civilised'. With the arrival of the missionaries, a concerted attack on Māori belief systems began. Conversion to Christianity was regarded as a co-requisite to colonisation (Pihama et al., 2003a). The challenge to the missionaries was to stamp out any trace of Māori belief systems and replace them with their own (Mikaere, 1994a). Māori beliefs did not entirely disappear but it is said that ultimately the missionaries were victorious, for it was through their influence that the very heart of Māori cosmogony was colonised. It is this colonised version of Māori belief systems which has survived to this day. The colonisation of Māori cosmogony has been particularly devastating for Māori women. Kuni Jenkins (1988 cited in Mikaere, 1994:71) summarises this succinctly as follows:

What the coloniser found was a land of noble savages, narrating his/her stories of the wonder of women. Their myths and beliefs had to be reshaped and retold... in the retelling of our myths, by Māori male informants to Pākehā male writers who lacked the understanding and significance of Māori cultural beliefs, Māori women find their mana wahine destroyed.

In order to reclaim our cosmogony it will require Māori to re-examine the widely held versions of Māori spirituality. This will be a very delicate process to undertake as many Māori have embraced Christianity wholeheartedly, interweaving values of Māori spirituality into their colonised belief system. By reclaiming our original belief systems as followed by our tīpuna we restore Māori women's mana.

## **2.5 The reconstruction of whānau and gender roles**

There is no denying that Māori men also live in a colonised reality, however, their colonised reality is not the same as that of Māori women. Their oppression by race has not been compounded by their oppression by gender (Mead, 1996; Pihama, 2001). When the colonisers wanted to speak to Māori, they sought out Māori men. When they were seeking signatories to the Treaty of Waitangi, they sought out men. This is shown in the large numbers of male signatures attached to the Treaty (Mikaere, 1994b). There was no comprehension for the colonisers, that it was acceptable to speak, negotiate or discuss matters with Māori women. Women held no mana in their eyes therefore to treat women on an equal footing as men did not enter their thought space. The biggest tragedy for Māori women is that, more often than not, Māori men have become accustomed to speaking on behalf of Māori women thereby effectively silencing them. One domain where this is exercised is the home domain, where gender roles have been restructured more in line with the coloniser view of whānau (Pihama et al., 2003a).

Māori women were expected to know their place within the whānau structure. The imposition of the nuclear whānau unit served to undermine Māori familial structures. Mikaere's (1994) Master's thesis and Pihama et al (2003) Te Rito report affirm that, with the construction of the nuclear whānau structure as the norm, Māori whānau structures became fragmented and women lost the support of their wider whānau. Māori women also became emotionally and financially dependent on their husbands further cultivating an environment conducive to violence. The privatisation of whānau relations meant that the eyes of the wider whānau were removed and obligations to the wellbeing of the collective became increasingly hard to sustain. This provided the ideal environment in which to perpetuate violence against Māori women. The restructuring of the status of Māori women as a result of colonisation is recognised by Māori as one of the contributing factors to whānau violence (Cooper, 2012; Jenkins & Philip-Barbara, 2002; Kruger et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Mikaere, 1994a; Pihama et al., 2003a; Te Puni Kokiri, 2010). The treasured and valued position of Māori women has declined so that they are considered commodities, instead of vital members of society (Pond, 2003).

However, the most crippling legacy has been the effects on Māori women themselves. These renewed structures have been internalised into a distorted version of what constitutes whānau and their role within the whānau. The denial of the status of Māori women has helped to destroy Māori perceptions of themselves and their whānau. The consequences of colonisation have been particularly debilitating for Māori women in regards to how they have been positioned in society. This has resulted in placing Māori women at a higher risk than other groups of becoming victims of whānau violence. Whānau violence is problematic as it is hard to define; it is hard to challenge and even harder to escape from.

The deliberate reconstruction of Māori familial structures, tikanga and belief systems through colonisation have had an extremely detrimental effect (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013) on Māori whānau. However, there are accounts in Māori history of how men and women were regarded as equals. The answers lie in the history books, in the kōrero in whare tīpuna, in the carvings, in the minds of the elders, and in kōrero purākau in terms of how men and women interacted for the wellbeing of the whānau.

## **Conclusion**

This chapter has firstly explored current interventions as well as Iwi and Government strategies. Secondly, the past and in particular how colonisation has affected Māori whānau and in particular Māori women in regards to whānau violence was discussed. The restructuring of social systems and beliefs have left Māori in a state of despair, the effects of which are still felt today. Colonisation has wreaked havoc on Māori society. The methodical stripping away of belief systems and the reorganisation of Māori society into a unit more in line with the coloniser view of whānau has set Māori up to fail in a contemporary society which neither suits them nor is beneficial for them.

English common law and religion were two vehicles used by the coloniser to cement their domination over Māori. Māori women in particular have been disadvantaged by these modes of colonisation. Male gender roles have been privileged over female gender roles to the detriment of Māori women. Male and female roles which were once considered complimentary have been reorganised with the female role now seen as supporting the male role.

Māori, however, do have the answers to the issue of whānau violence. These lie in the past. Looking to past prevention and intervention methods around whānau violence will serve as prevention and intervention methods in the here and now. We only need look to the past to provide a way forward into the future as the whakatāuki suggests.

The next chapter will outline the methodology used in this research report. Firstly, a qualitative approach and kaupapa Māori research will be explained. Then, the research design, selection of participants, how the research was carried out, ethical issues and the limitation of this research design will be outlined.

### **3 METHODOLOGY**

This chapter will outline the methodology used in this research project. Firstly, the theoretical underpinning of kaupapa Māori research will be explained then a qualitative approach will be outlined. This will be followed by the research design including: selection of participants, data collection, analysis of the data, ethical issues and limitations of the research. The aims of the research are to investigate how Māori social service practitioners support Māori whānau affected by whānau violence and to explore Māori practitioner views on a whole of whānau approach to preventing and intervening in whānau violence.

#### **3.1 Kaupapa Māori Research**

Kaupapa Māori research formed the base from which this research was undertaken. Kaupapa Māori research privileges Māori knowledge's over other knowledges. It assumes that Māori have the knowledge base to be active participants, controllers of research and analysts which is how it should be as it is for Western forms of research. Kaupapa Māori is about Māori psychologies and ways of thinking (Smith, 2003). Kaupapa Māori assumes that te reo Māori and tikanga Māori are the 'norm'. All the cultural concepts inherent in kaupapa Māori are taken for granted.

Kaupapa Māori research in relation to whānau violence recognises the detrimental role colonisation has played in the lives of Māori whānau. Colonisation itself is a form of extreme psychological violence. It is a systematic, premeditated and carefully planned way of exerting influence and control over people. With the introduction of processes of colonisation, Māori found themselves fragmented from their reo and tikanga; the very things that protected them. The thinking of the coloniser embedded itself into the minds of some Māori whānau where women and children are rendered as mere possessions to be controlled in a way as seen fit by the male of the house (Cooper, 2012; Kruger et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Mikaere, 1994a; Pihama et al., 2003a; Te Puni Kokiri, 2010; Wilson & Webber, 2014). Te ao Māori had ways of dealing with violence amongst whānau members that ensured the mana of the victim was kept intact (Jenkins & Philip-Barbara, 2002).

Kaupapa Māori research insists on a 'by Māori, for Māori' approach to research. The answers to the research question posed in this research lie within te ao Māori. One of the key tenets of kaupapa Māori research is that it makes a difference for Māori (Pihama, 2001;

Smith, 1996), adding to a knowledge base that ensures that the voices of those at the frontline of work with whānau violence is heard.

### **3.2 Qualitative Approach**

A qualitative approach was used in this research project. This research utilised a semi structured focus group interview as the method of investigation which fit comfortably within a Māori way of exploring research. This allowed multiple voices to be heard which encouraged further discussion and exploration into the topic. A qualitative approach gave the Māori research participants a voice, an opportunity to explore the topic from their own perspective (Walker, Eketone, & Gibbs, 2006) as well as doing this in a fashion conducive to Māori concepts such as aroha, manaakitanga, and kanohi ki te kanohi. The flexible nature of qualitative research aligns itself with kaupapa Māori research (Cooper, 2012) and with the intent and purpose of this research which was to hear the perspectives of Māori social service practitioners views on how they support whānau affected by whānau violence.

This qualitative research was inductive in its approach, meaning that the researcher drew meaning from the data gathered as opposed to testing data against a preconceived theory (Braun & Clarke, 2006). The researcher did not go into the research with a pre existing set of theoretical assumptions; rather, the researcher's theoretical interest was determined by the topic of the research. Social constructionism influenced the research which means that every person interviewed had their own perceptions, their own interpretations and their own experiences (Smith & Reid, 2000) that informed their knowledge base in regard to a whole of whānau approach to whānau violence.

### **3.3 Research Design**

A qualitative kaupapa Māori methodology has been used to collect, collate and analyse the data in this research. This also included the selection of participants, the method of collecting the data, the transcription of the data and the framework which guides the research. Ethical considerations and issues that arose from the research are included in the design (Rameka, 2012; Ruwhiu, 2009).

### **3.4 Selection of Participants**

The aim of the research is to explore Māori social service practitioner's perspectives around supporting whānau who are affected by whānau violence. Therefore, a type of purposive sampling called expert sampling has been used, as this research focused on the specific expertise of the people who were interviewed with defined criteria (Lund Research Ltd, 2012).

The expert sampling used in this research involved the recruitment of four participants. This is considered a sufficient number of participants for a small scale research project. All participants were required to be of Māori descent. The participants came from a variety of iwi including Ngai Tuhoe, Ngāti Awa, Ngāti Porou, Kāti Mamoe, Kai Tahu, Ngā Puhi, and Te Rarawa. Three of the participants came from more than one iwi. All participants had worked for five years or more in and around the area of whānau violence with Māori whānau. They were required to have some knowledge about traditional Māori forms of prevention and intervention into whānau violence and implementation of these into their current interventions.

Interview participants were recruited through the Family Violence Response Co-ordinator for the Whakatane area and surrounds who sent out the Participant Information Sheet (Appendix D) via email. One participant contacted the researcher via this method. The other participants heard about the research through their networks and approached the researcher to be involved in the focus group. Participants who were interested were asked to contact the researcher either by phone or email.

### **3.5 Data Collection**

Data collection in a research project that utilises a kaupapa Māori research framework is a two pronged process. The requirements of Massey University are taken into consideration. Also, the cultural requirements of te ao Māori are taken into consideration. The research is required to provide Māori with a space to proceed through the interview taking into account tikanga Māori, te reo Māori and Māori ways of being. Over and above that, the research needs to be able to hold up under academic scrutiny (Ruwhiu, 2009).

A semi structured interview schedule using open ended questions was employed in the focus group research. The reason being that the researcher wanted to investigate the range of ways Māori practitioners support Māori whānau who are affected by whānau violence, as well as to explore their views on a whole of whānau approach to preventing and intervening in whānau violence. The semi structured interview format allowed the focus group participants to engage in kōrero about the work they do to support whānau, how they support whānau and the interventions they use. The flexibility of this type of interview promoted a smooth flow to the kōrero. The researcher was able to privilege the view, role, experience and the knowledge of the Māori practitioners who were interviewed. Semi structured interviews resonate with kaupapa Māori research as the practitioners are given a voice to express their experiences and stories in their own way as Māori.

The structure of the questions encouraged the participants to firstly share where they were from. This supports whakawhanaungatanga within the group. Each person gains insight into the people they are sharing their knowledge amongst. Although all participants worked in the Whakatane area and surrounds and knew of the organisations each other worked for, they had not all met before the interview. The questions then moved into prevention, intervention and the impacts of colonisation on Māori whānau. The interview began and ended with karakia, with a shared kai being enjoyed by all.

The interview was recorded using a digital voice recorder. The equipment was tested prior to the interview to ensure there were no background noises that could affect the quality of the recording. The digital voice recorder was also tested for playback quality so as to make transcription of the interview easier. The transcribed interview was not given back to the participants for feedback. The small scale nature of the research meant that the quality of the research would potentially be compromised if a participant chose to withdraw their consent or request that certain sections of their kōrero were deleted after reading the transcript. This was clarified when the consent forms and confidentiality agreement were discussed and signed prior to the interview as well as being set out in the information sheet. The participants were given the choice to withdraw from the research up until the completion of the interview.



### **3.6 Data Analysis**

The process of data analysis is comprehensive and complex. It involves moving between the raw data, your research question, aims and objectives, theoretical underpinnings and the methodology used. Keeping a sense of the overall project is critical to the integrity of the research (O'Leary, 2014).

There are various ways of analysing qualitative data in the form of focus group interviews. Thematic analysis is the form of analysis that has been chosen for this study. Thematic analysis allows the researcher to search for themes in the data. It's flexibility means that the data can potentially yield rich, detailed and complex data (Braun & Clarke, 2006). Thematic analysis allows themes to emerge inductively from the data as opposed to having a set of preconceived theories or ideas that the data fit in to (O'Leary, 2014).

The first stage of data analysis required reading and re-reading the interview to gain an in-depth understanding of the themes and issues of each of the participants. The next phase of the data analysis was a thematic analysis of the interview transcript. This identified the similarities and differences amongst the participants with the researcher looking for examples that enabled the themes to emerge. Once the themes were identified, they were aligned alongside the literature, aims and objectives and the research question to ensure the overall research question was being answered. There are similar themes between the two. There are also similar themes amongst the interviewees and the way they support whānau affected by whānau violence.

The challenge of thematic analysis was the small number of research participants and their different experiences. This made it difficult to include data where themes were hard to identify.

### **3.7 Ethical Considerations**

There were a number of ethical considerations that were observed during the recruitment and interviewing stages of this research project. Ethical considerations from a methodological point of view were also observed.

The recruitment phase of the project was carried out through the Eastern Bay of Plenty Family Violence Response Co-ordinator who sent out the Information Sheet (Appendix ?) via

their email network. As noted earlier, the researcher was conducting the research in a small geographical area of the Eastern Bay of Plenty where practitioners who work alongside whānau experiencing whānau violence are likely to know or know of each other. Although some of the recipients may have recognised the researcher's name, it was not the researcher who was directly contacting prospective participants. Prospective participants had a choice to be a part of the research or not. The research questions were also sent out prior to the interview so participants could ask questions prior to the interview if they had any. If they were not comfortable with one or more of the questions they could choose at that stage to decline to answer the question or withdraw from the research. Furthermore, the participants could opt out of the research up until the completion of the interview.

It was important to be reflective and mindful that the researcher's own experiences and perspectives as an insider to the research did not shape the way the data was interpreted. The researcher is a Māori woman operating from a Māori worldview. This is considered to be a crucial component of kaupapa Māori research (Te Puni Kokiri, 2009b; Walker et al., 2006), however, it is also important to note that it is difficult to entirely divorce oneself from the knowledge and experience one has as a practitioner and a person who supports whānau affected by whānau violence. Although I took a critical standpoint to the research, I did utilise my peer group to counteract any biases I may have brought to the research. However, it is possible that my desires might have influenced my interpretation of the data.

Confidentiality was a high priority for this research. Any identifying characteristics or features of the participants such as their workplace have been omitted from this research and pseudonyms have been used. The researcher was careful to maintain safety of themselves as well as the participants. Measures were put in place in the event that a participant/s became distressed during the interview or there was a clash of views. These were to pause the interview for a while, ask the participant if they would like to excuse themselves from the interview or terminate the interview. The researcher would have checked in with the participants to see if the interview should proceed, be postponed or terminated. None of these measures were needed. The raw data was carefully stored in a lockable filing cabinet while it was not being analysed.

Massey University approved the ethics application including the participant information sheet, consent forms and the study design. The Massey University Human Ethics Committee deemed the research to be low risk.

### **3.8 Limitations**

This research involved a small number of participants. This research is not representative of all Māori social service practitioners in Aotearoa. It is applicable only to the Eastern Bay of Plenty and represents the views of practitioners in a particular social service environment in a particular geographical area at a particular moment in time. It is not the purpose of this research to generalise or extend the findings any further than the area in which the research is located.

### **Conclusion**

A qualitative methodology underpinned by Kaupapa Māori research theories and praxis was used to gain an understanding of how Māori social service practitioners support Māori whānau affected by whānau violence. Expert sampling was used to select the participants and a semi structured interview design was used to gather data via a digital recording device. The data was analysed using thematic analysis. The data was made more manageable which also assisted with the generation of themes. Key ethical considerations included confidentiality, safety of the researcher as well as the participants and insider status.

## 4 RESEARCH FINDINGS

### **Introduction**

This chapter presents the findings of a semi structured focus group interview with four Māori social service practitioners in the Eastern Bay of Plenty area of Aotearoa. The first section introduces the participants; their iwi affiliations, the type of social service they work in and how long they have worked in social services. Secondly, themes relating to colonisation are outlined. Then, themes participant's perspectives on effective interventions are summarised. Lastly, what the participants thought were barriers to effective interventions are outlined. Pseudonyms have been used to protect participant confidentiality and identifying details have been removed.

### **4.1 The Data**

#### *Participants*

Three females and one male volunteered to participate in this research project. All four social service practitioners were social workers. Three of the four participants affiliated to more than one iwi in their introductions. There was a wide range of iwi amongst the participants. Some were local, some were not. Three participants worked in Non Governmental Organisations (NGO), two for mainstream NGO's and one participant worked for an iwi NGO although two had previously worked within statutory government agencies. One participant worked for the Bay of Plenty District Health Board. All worked within the Eastern Bay of Plenty region with three spending all their social work careers in the area. One participant had previously also worked in the area of whānau violence within the Gisborne region. Two of the participants are Social Workers in Schools. All participants had been working in social services for more than 10 years each.

### **Colonisation**

Participants spoke of colonisation as being a major negative contributing factor to whānau violence in a society based on values that are not traditional Māori values. This section has

been categorised into the effects of individualism, religion vs spirituality, and connections with Māori whānau.

### Individualism

Two of the participants spoke about how whānau have become fragmented from each other which is growing steadily worse within today's society. This is reflected in the following statements:

*The communication over time has been lost cos once upon a time families would sit around the table and have tea and we don't do that anymore. A lot of us don't. (Hone)*

*That's what you see, like the bro was saying. Come back to the table, have a relationship with each other. Our children you know, social media has stepped in. It divides a family. All the kids are in their rooms on their games. (Kata)*

*Individualising, separating whānau, separating them for work. You see, we worked as one, as a village. (Kata)*

Hone felt strongly about the impact of individualism on the way Māori whānau think in a contemporary society as noted in these following comments.

*You get an understanding that our people didn't just wake up like that. The issue of today may have happened yesterday but the process of thinking has been programmed for a long time. (Hone)*

*My part in the programme is the effects of domestic violence and domestic violence on children and I always start with the journey from Io to now and the impacts of colonisation that have changed our thoughts and thinking patterns from a time where we lived and loved everything from the rock to the bird to the river. We were part of it but different systems have been brought in and put on our people which has changed our thinking to individualism. (Hone)*

### Spirituality vs Religion

Both Hone and Kata linked the bible and the learnings contained within it around male dominance and patriarchy as being detrimental to the wellbeing of whānau, most especially to women and children.

*We say to these men, this is the founding document of domestic violence on our people. Spare the rod, beat the women into line and with that stuff came.....you lost the concept of living with nature and all that so they get an understanding that this is not just something you woke up with and that you're a bad person. This is something that happened to the generations through time and you're the product of that. (Hone)*

*It was the bible, that is how they got our peoples trust. It was through the bible and I thought the patriarchal stuff came out of the bible. (Kata)*

*So there's an entrenched thought in our whakapapa that men dominate which came from the bible. (Hone)*

Kata saw spirituality instead of religion as a fundamental element in her practice that supported working with whānau affected by whānau violence. She was taught this concept in her undergraduate studies at an iwi based tertiary learning institution that has carried her through her social work career.

*One of the lessons I got taught at my course was that when you meet whānau, wairua have already met so how I work, that has already been done. I believe the work has been done and I have to do the practical stuff so everything I do gets channelled from the tīpuna. Connections have already been made from our tīpuna and that's how they came to us. We are only the vessel. Whatever needs to be done, we do that in a social work framework. (Kata)*

Kata also links loss of traditional Māori belief systems to colonisation in the following comment.

*Cos we've lost it. That's a true reflection of colonisation and how we've lost how we're supposed to be connected to ngā rangi tuhaha and those things should be getting handed down. (Kata)*

## Connections

The participants identified critical aspects of te ao Māori they thought Māori whānau had become disconnected from that has contributed to an environment conducive to an increased probability of whānau violence. These aspects include identity, te reo Māori and ngā atua.

*A lot of them had lost who they were. They'd forgotten their values and what they thought was important. (Hone)*

Hone indicated that providing a tikanga Māori space for Māori males to come together to be supported by other Māori males was in his view a positive step forward to connecting back to ways of being a tane.

*There's a Tanemāhuta programme that's run around Aotearoa. And it's full time for tane, run by tane. A space where they can get together and rediscover themselves. (Hone)*

Further, Hone added that there is a difference between being a man and being a tane. This is illustrated in the following examples.

*Being a man is that thing that got you into trouble now. A man trying to be a man; the superman, the tough man, the kai man.....all those man concepts. So let's try something different and let's try to be tane and what that is for you as an individual cos it's different for all of them. (Hone)*

*Just talking to mum. It was the tane who used to look after the babies, taking them all out to the field, taking them all out to hunt. These days.....they leave them at home with mum, or the kindergarten or the kohanga. (Hone)*

Maria and Hone added that their lack of te reo Māori meant that they found alternative ways to connect with Māori whānau through actions rather than words.

*I don't have te reo so I've found it hard to express when I'm working with whānau but getting to the heart of the matter and connecting and engaging seems to work. (Maria)*

*I don't have very much te reo either and sometimes I go to schools and listen to karakia and hear how great the world is, how great our babies are, our beautiful treasures then as soon as the bell goes, they get yelled at. Right away they flick into*

*that power and control stuff so sometimes I think that we action our reo. Our reo isn't just words, its actions because back in the day when we were back in the hills my mother hardly ever spoke. (Hone)*

The loss of the ability to respect the place humans have in the wider scheme of the universe with ngā atua and the natural environment was a theme that resonated with the participants.

*Do we say kia ora to Tawhirimātea for drying our washing. Its just an acknowledgement of what's around us. That's another act of colonisation. (Hone)*

*Once upon a time we lived with the environment, with the wind, with the river. (Kata)*

There was also hope expressed by Puti in the following example.

*They're (ngā atua) still there walking side by side with us so it's finding the appropriate people to find them again. (Puti)*

## **Effective Interventions**

The participants identified aspects of what they believed were effective interventions when working with whānau affected by whānau violence. The themes they ascertained as being effective were programmes, whānau, collaboration with other agencies, and te ao Māori.

### Programmes

The delivery of programmes around domestic violence were seen as an effective method of intervention of whānau violence alongside other forms of intervention.

*Women's Refuge was used to support the women and really trying to work with the whānau after that. (Maria)*

*If there is domestic violence involved we only send them to Family Works for the groups and most of our therapists will work around the family therapy. That's how I see it in our service. (Kata)*

### Whānau



Whānau were seen as being an effective method of intervention as they can identify from an early stage if violence is present in a relationship. A particularly effective method of intervention were whānau who had been perpetrators or victims of violence themselves but who were now violence free.

*So when we look at whānau intervening. It could be whānau who don't use violence tactics. I think if they used to but they're not doing it anymore, that is useful. (Maria)*

*It's the presence of family to intervene and settle it before it gets to that point. (Kata)*

*Whānau working with whānau. They're there. They already have a relationship. (Puti)*

#### Collaboration with other agencies

All participants have utilised other agencies, working collaboratively to support whānau in the recognition that not one agency or person necessarily has the skills to support whānau through making changes in their lives to sustain a violence free lifestyle.

Puti agreed that it is better to work in collaboration with other agencies to provide wraparound support to whānau in circumstances where whānau violence is present.

*We all come to the table together and look at the needs and see what the needs of the family are and who would be ideal to provide that so if there's whānau violence that would go to the appropriate worker and we would look at who the key worker is. Then you don't have 10 people trying to do the one thing and overwhelm the whānau. If it's tamariki within my criteria that means that sometimes I'm in a position to provide support to the parents as well as the child. (Puti)*

Kata and Maria collaborate with other agencies around which agency holds a specific contract to work with whānau violence.

*I just work with anything to do with family violence, I send them to Family Works cos we tend to look at it like, who has the contract for family violence from our level and we've talked a lot about this in our service.....if there is family violence involved so we only send them to Family Works for the groups and most of our*

*therapists will work around the family therapy. That's how I see it in our service.  
(Kata)*

*I worked at the hospital in ED. Women's Refuge would be used to support the women and really trying to work with the whānau after that. (Maria)*

Hone has worked in a collaborative way with the Police through the Family Violence Inter Agency Response Service.

*I was working with Women's Refuge and we used to have meetings with the Police and the agencies around the POL 400's. Those would be handed out depending on who was best served to deal with the issue. (Hone)*

### Te Ao Māori

All participants spoke about effective interventions using concepts from a te ao Māori perspective.

Hone believes effective interventions that engage with ngā atua Māori are useful when working with tamariki specifically.

*I use atua as a living breathing thing. You can go to the atua and Tangaroa will provide you with kai, shelter, warmth and Tangaroa actually has a peace element to it where you can sit and just watch it and it will calm your brain aye. Sometimes it's just about sitting, watching and listening. I had a group of boys doing this marae thing and I saw it was a bit bumpy so we went to Tangaroa and I said to them when we are in there you need to do a karakia. They were in the water and doing their karakia and they came out feeling a lot better. Those things you can't explain.  
(Hone)*

Maria utilises a Māori model to assist with effective interventions that are holistic.

*I talk about tapa whā and needing to make sure that whānau have supports and they identify who they are and just looking at their wellbeing and putting some coping methods in there. Getting to the heart of the matter. (Maria)*

Kata has developed a model that she bases her practice around when working with whānau.

*I've just developed a model. Matemateāone, mana and manaakitanga are my foundations and then respectful relationships, being respectful, responsible, being able to reflect what you do. That's what I base my practice on and how I do what I do. (Kata)*

Puti and Hone are in positions within their work that allow them to facilitate programmes from a te ao Māori perspective with participants who volunteer to participate.

*Another way is programmes with inbuilt tikanga like take them onto the marae or in a setting around the marae or otherwise talking about the tuakana/teina and those concepts. (Puti)*

*It was at the marae, having the right facilitators, the right tikanga and kawa in the group, the right place and having them who volunteered to do this not the lawyer said they had to do it. They volunteer to do this programme. (Hone)*

Puti and Kata also find that personal connections are a first step to engaging whānau.

*For organisations, sometimes it's not so much the role that they're in, it's their value as tangata whenua and their knowing the family so we come together or go to those key people in the community for that. (Puti)*

*When you're in that close knit community, you know who you can get for that whānau when you're walking with our own. (Kata)*

## **Barriers to effective interventions**

The participants were quick to identify aspects they found to be barriers to providing effective interventions for whānau affected by whānau violence. The themes that emerged were Government, rural and follow up.

### Government

Government policy and the way social services are funded were seen as being barriers to providing effective interventions for whānau.

*And should it start here with us or should it go back to ministerial? Look at the changes John Key has done around our mamas. All have to be back in work when their children are one and that's really hard because they're gonna miss out. A lot more stress, a lot more strain on the family. (Kata)*

*To have a good intervention that actually works you got to identify the underlying problem. I go back to what MSD are doing around reducing benefits, no jobs. (Maria)*

Maria and Hone both identified gaps in social services as a result of no government funding that impact on their ability to provide supports to whānau.

*There's a victim and a perpetrator and it's very difficult to get people on board who are going to work with them. There's a huge gap in family violence in Whakatane and surrounding areas. (Maria)*

*I struggled to find appropriate support for them in regards to who was going to help them cos a lot of the services or contracts are for female, male or child and only male perpetrators, not victims. (Hone)*

## Rural

The Eastern Bay of Plenty has many rural communities in the district. Puti and Kata identified that these outlying rural communities have a high need in terms of intervention that are not being met as well as highlighting the need for community action plans around whānau violence.

*Cos in this area you don't see too many POLs for ?????? or ?????? cos it takes too long for the cops to get there. (Puti)*

*Nobody actually rings. You know someone will get away with chasing someone around with a spade and whānau have to intervene. Are we going to wait for the police to come? And you know its 1 ½ hrs later and that persons probably been chopped, you know, you have to, everyone else puts their lives at risk. It's a real big problem in rural communities because we have to have action plans of our own, in our own communities. We have to take responsibility for that stuff. (Kata)*

## Follow up

Time and workload constraints was seen to be a barrier to effective intervention that impacted on the participant's ability to effectively support whānau.

*In the work that I've had, your time is very limited and you don't have the time to be able to go to places, go to comfortable places with whānau to just sit and be with*

*them and to have that story time. It's a real barrier, the busyness of the workloads of practitioners in the field. That's a huge barrier for me. (Maria)*

Hone found that time constraints placed on him by statutory services and a lack of understanding of what was being delivered to their clients proved difficult.

*We do the programme for ?????? but sometimes trying to get the organisation to understand that dropping them off an hour late is ok and getting them to understand what that programme is about. If they come to the pōwhiri or poroporoaki they'll know. (Hone)*

## **Conclusion**

The participants identified the elements they believed were crucial to being able to support whānau affected by whānau violence in both positive and negative ways. Themes relating to colonisation are outlined. These were the effects of individualism, religion vs spirituality, and connections on Māori whānau. Effective interventions such as programmes, whānau, collaboration with other agencies, and te ao Māori were identified as being beneficial practices to follow when seeking to support whānau. Finally, the participants described what they understood to be barriers to effective interventions such as Government policy and funding, support for rural communities and time and workload constraints which impeded their ability follow up and support whānau in the longer term.

The themes highlighted by participants will be discussed further with reference to the relevant literature in the next chapter.

## 5. DISCUSSION AND ANALYSIS

### **Introduction**

The purpose of this project was to explore how Māori social service practitioners support Māori whānau who are affected by whānau violence. Their perspectives have been analysed and compared to the literature on whānau violence and colonisation, current interventions, and iwi and government strategies. An analysis and discussion of the findings is outlined in this chapter, with extra depth applied to the key themes that have emerged. The chapter is organised thematically to the following themes: the effects of colonisation on Māori whānau, Government influences, effective interventions, barriers to effective interventions.

### **5.1 Effects of colonisation**

Effects of colonisation as identified by the participants were: individualism, disconnection from te ao Māori, religion and patriarchy, decline of traditional Māori belief systems, te reo Māori and disconnection from the natural environment.

The fragmentation of whānau members from each other was highlighted as an effect of colonisation by two of the participants. The whānau was the core fundamental unit in Māori society in the days of pre-colonisation (Durie, 2001; Mikaere, 1994a, 1994b), the foundation of support for whānau members. The findings highlight that these two participants have experienced this effect of colonisation in their practice of supporting whānau who have been affected by whānau violence. The vast majority of Māori whānau now operate as a familial unit within a societal structure not of their own forming nor from a tikanga Māori base (Hoskins, 1997). Rather, they are fragmented from each other by living in separate dwellings, separate towns, separate cities and as we move into a more global way of living; separate countries and continents. This and other forms of colonisation have led to a life entrenched in individualism.

The impact of colonial assimilation and individualisation has contributed to a thinking pattern that has been detrimental to the wellbeing of whānau (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013) as observed by two of the participants. It is argued that our daily practices have become distorted through colonisation, and in particular colonial education resulting in a view that males have a place of dominance

and prominence in the whānau structure over the female members of the whānau (Kruger et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Pihama et al., 2003a; Te Puni Kokiri, 2010). One of the participants made note of their belief that this changed pattern of thinking has been a process of reprogramming the way Māori view each other from being a part of a collective to individuals. Māori have become divorced from the knowledge that human beings exist as a part of a bigger natural order that they are dependent upon one another and the wider world in order to survive. This new pattern of thinking extends beyond whānau; it extends also to the wider natural world, to the atua (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013).

This disconnection from te ao Māori is one ingredient contributing to a recipe for whānau violence. The participants believe that decolonising the mind of Māori, (Cooper, 2012; Jenkins & Philip-Barbara, 2002; Kruger et al., 2004; Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013; Mikaere, 1994a; Pihama et al., 2003a; Te Puni Kokiri, 2010), for instance, revealing ways in which colonisation has influenced Māori beliefs (Smith & Reid, 2000) relearning the traditional ways of being together as a whānau and the values that go alongside are critical to supporting whānau affected by whānau violence.

Another ingredient in the whānau violence recipe has been an unhealthy dose of religion and patriarchy. Two participants linked the bible and the learnings within especially around patriarchy and the way females are viewed in relation to males to whānau violence. One participant particularly believes that the bible is the founding document of 'domestic violence' on Māori people. There is no evidence in the literature that specifically ties religion and patriarchy together. Rather, alternative terms have been used to describe a similar meaning such as 'religion and the reconstruction of gender roles' (Mikaere, 1994a; Pihama et al., 2003a).

## **5.2 Government Influences**

The role government has played in relation to whānau violence cannot be ignored. Two of the participants considered the effects of government policy on their clients when designing an intervention to support whānau (Durie, 2001). Short term intervention can include getting

kai on to the table or making sure there is enough kai for school lunches for tamariki. This lessens stress and tension between struggling parents. Government strategies that focus on vulnerable children and their families need to take into account the effects of poverty and the stress on whānau living in this type of environment (Te Puni Kokiri, 2010).

As was established in Moyle's (2013) work, all participants agreed that government initiatives and the way social services are funded is thought to be an influencing factor in deciding on an intervention (Moyle, 2013). This determined whether group or individual programmes, family therapy or counselling was accessed as a part of the intervention. The interventions, however, are not kaupapa Māori based. In the Eastern Bay of Plenty, access to kaupapa Māori based interventions is totally dependent upon the skill of the individual programme facilitator, family therapist or counsellor. Kruger et al (2004) draws attention to Māori practitioners seeking the right and the space to design interventions and models to support their work with whānau affected by whānau violence without the limitations of policy, legislation, funding or foreign paradigms and pedagogies. The participants believe that mainstream interventions do not work for whānau. This was also a finding in the Te Puni Kōkiri (2010) literature review (Te Puni Kokiri, 2010). There is a gap in services in the Eastern Bay of Plenty regarding Kaupapa Māori based interventions.

### **5.3 Effective Interventions**

The social service practitioners who participated in this research were able to provide some thought provoking and meaningful data about what they considered to be effective interventions. The interventions identified support what the literature says about collaboration with other agencies and operating from a strengths based perspective (Maori Reference Group for the Taskforce for Action on Violence Within Families, 2013) linking back to the fundamental familial values of te ao Māori (Te Puni Kokiri, 2010) as well as accessing whānau support (Jenkins & Philip-Barbara, 2002; Pihama et al., 2003a).

Mana, te reo, tikanga, whakapapa, manaakitanga, matemateāone and whanaungatanga are concepts from te ao Māori the participants utilise in their work. One participant actively uses Te Whare Tapa Whā model, aiding to restore the balance in the whānau through the four cornerstones of te taha wairua (spiritual), te taha tinana (physical), te taha hinengaro



(emotional/mental) and te taha whānau (social). This is reiterated in the literature as being an ideal framework to use regarding whānau violence (Kruger et al., 2004).

Collaborating with agencies in the Eastern Bay of Plenty who are known to have government contracts aimed at reducing domestic violence such as Women's Refuge, Relationships Aotearoa and Family Works Northern is one strategy the participants use to support whānau. The participants consider collaboration to be an effective way to intervene in whānau violence that brings together support people with a range of skills and knowledge. The interventions are a combination of domestic violence programmes, family therapy, individual counselling and couple counselling. Knowing what the supports are in the community and where to find them is critical for providing effective interventions.

One participant specifically spoke about using a strengths based recovery model with families. This allows her to work with whānau in a way where the whānau guide the process of recovery at their pace. The social service practitioner is by their side to support them through the intervention or accesses appropriate support for the whānau.

The intervention at the whānau level is a particularly effective strategy when dealing with whānau violence (Grennell & Cram, 2008; Jenkins & Philip-Barbara, 2002; Pihama et al., 2003a; Te Puni Kokiri, 2010). The participants were optimistic about using wider whānau support to intervene in whānau violence. They especially considered whānau who had been victims or perpetrators of whānau violence and who had negotiated their way to a violence free lifestyle as being a particularly effective form of support because of their lived experience of it. The participants know that the closer a relationship whānau have to each other, the better the chance of intervention taking place at an earlier stage. The whānau will in the majority of cases of whānau violence be the first ones to see it and will be better placed to deal with it or seek support for their whānau members (Te Puni Kokiri, 2010).

#### **5.4 Barriers to effective interventions**

Barriers to effective interventions identified by the social service practitioners were: government, rural and follow up. Three of the participants of the research identified barriers at the governmental level as being detrimental to being in a position to offer support to whānau. Government fund social service providers to deliver services aimed at intervening in whānau violence (Maori Reference Group for the Taskforce for Action on Violence Within

Families, 2013; New Zealand Family Violence Clearinghouse, 2014), however, the majority of the services are aimed at the individual. Government strategies have a goal of addressing whānau violence. In the view of the participants, these goals have been jeopardised by the recent restructure of the Ministry of Justice in regards to the family court, changes to the way domestic violence programmes are funded and the closing down of Relationships Aotearoa who delivered a range of interventions aimed at reducing domestic violence into communities nationwide.

Two of the participants expressed concern at the isolation of rural communities in the Eastern Bay of Plenty. They comment that community members can take their lives into their own hands in an attempt to intervene in whānau violence because it is too remote for police to offer immediate intervention. This, they say can be the reason why there are not many police call outs to domestic violence incidents in these areas in the Eastern Bay of Plenty. Social services that are able to deliver kaupapa Māori domestic violence services into rural areas are needed. These services are in place in Taranaki and Auckland (Cram et al., 2002), however, not in the Eastern Bay of Plenty.

Under resourcing is a barrier to social service practitioners providing effective interventions (Moyle, 2013). For the participants of this research, the under resourcing impacted on their ability to do follow up work with whānau. Substantial workloads and time constraints impede the ability to follow up with whānau once they have left the social service. For example, if a whānau choose to do programmes with a social service that have a time limit to them and another whānau take their place in the social service practitioners workload once the programmes have finished, there is little or no time to see what the medium to long term outcomes are for this whānau. This could be understood to be an impact of government funding services on social services where the funding does not stretch to include ongoing support and follow up after clients have left the service.

## **Conclusion**

Māori social service practitioners support whānau affected by whānau violence in a variety of ways. The information provided about colonisation is largely similar to the literature. Effects of colonisation identified by the participants included: individualism disconnection from te ao Māori, religion and patriarchy, decline of traditional Māori belief systems, te reo

Māori, and disconnection from the natural environment. Government influences on whānau such as policy and funding to social services harshly impacts the Māori social service practitioner's ability to provide effective interventions. Despite the effects of colonisation and government influence, the Māori social service practitioners have found ways to offer and access support for whānau. This included programmes, family therapy, individual and couple counselling as well as wider whānau support, collaborations and te ao Māori. Barriers to effective interventions include governmental influence, rural locations and under resourcing.

The final chapter will conclude with a summary of the research findings. Suggestions of the findings for social work will be discussed alongside recommendations for further research.

## 6. CONCLUSIONS AND RECOMMENDATIONS

The focus of this research has been to explore how Māori social service practitioners support whānau affected by whānau violence with the aim of exploring a whole of whānau approach to preventing and intervening in whānau violence. Conclusions that are drawn from the research relate to effects of colonisation on whānau, government influences, effective interventions and barriers to effective interventions. Recommendations draw attention to areas where Māori social service practitioners may add significance, such as designing interventions around supporting rural communities, development of kaupapa Māori whānau violence interventions in the Eastern Bay of Plenty that include education on the effects of colonisation, and in the formation of policies that concern Māori affected by whānau violence.

### 6.1 Conclusions

The findings from this research indicated that colonisation has an enduring negative impact on Māori whānau. The effects of colonisation such as: the restructuring of gender roles and the introduction of patriarchy, the introduction of religion, fragmentation of whānau from te ao Māori and the wider whānau system are consistent with what has been identified in the literature.

The government has a very real impact on whānau affected by whānau violence in the formation of government policies and decisions that affect the way Māori social service practitioners are able to support whānau. The funding of social services provisions and changes to the way domestic violence programmes are funded and delivered are direct effects of governmental decision making. The Māori social service practitioners also identified gaps in the local services in the Eastern Bay of Plenty area which are also a direct impact of the funding of social services by government.

Ideas regarding effective interventions as named by the Māori social service practitioners were interventions at both the whānau and professional levels. At a whānau level, whānau who live violence free lifestyles are utilised as a part of an intervention. At the professional level, programmes, collaboration with other agencies and connections to te ao Māori are seen as being particularly effective forms of intervention. This is consistent with what is emphasised in the literature.

In terms of barriers to effective interventions, the Māori social service practitioners identified: government, rural communities and the inability to follow up with whānau due to time and workload constraints. There is more literature regarding government influence than there is for whānau violence in rural communities as well as the inability for follow up with whānau and designing longer term interventions.

## **6.2 Recommendations**

There seems to be a gap in the literature regarding social service practitioner's views on supporting whānau affected by whānau violence in rural communities despite the fact that there are many rural communities scattered throughout Aotearoa. This small scale research concludes that Māori social service practitioners in the Eastern Bay of Plenty region do have concerns about the lack of a whole of whānau approach to supporting whānau affected by whānau violence in rural communities.

In the United Nations Convention on the Rights of the Child it encourages indigenous peoples and young people's perspectives on a range of issues that affect policy. Recommendations for Aotearoa regarding Māori and whānau violence were to address the situation regarding Māori women and to take additional action to ensure the human rights of Māori and decrease the social differences that lead to discrimination against Māori. The research suggests that proper consultation with Māori, including tamariki and rangatahi regarding addressing whānau violence can improve outcomes for the wellbeing of whānau and contribute to the development of a whole of whānau approach to whānau violence.

Finally, this small scale study has provided some valuable and thought provoking perspectives on supporting whānau affected by whānau violence in Aotearoa. Importantly, it has included the voices of four Māori social service practitioners in order to answer the research question. The scope of the research is very limited and more research that aims to gain the perspectives of whānau affected by whānau violence would be enormously beneficial. This would further enable Māori social service practitioners to provide interventions that are informed by those affected. Kaupapa Māori research would ensure Māori voices are privileged and acknowledged. Māori whānau know what types of support they need. Further research and adequate funding would go a long way to dealing with this crippling social problem.

In an area that has a large population of Māori whānau, whānau violence interventions designed, delivered and evaluated by Māori are critical and urgently needed to fill the large gap there is in the local services being provided at present. The participants indicated that they desire to have interventions they can access quickly in order to assist the whānau who seek out their services.

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# APPENDICES

## Appendix A

### Glossary

This glossary describes Māori to English words that are loosely translated and does not show all meanings

Amokura	Red tail feathers of a sea going bird. A guardian
Aotearoa	Land of the long white cloud
Hā	Life breath
Hapū	Sub tribe
Iwi	Tribe
Kai	Food
Karakia	Incantation
Kaupapa	Topic, theme
Kawa	Protocol
Kōhanga	Nest
Kōrero Pūrākau	Stories
Kōrero	Talk, speech
Kotahitanga	Solidarity
Mama	Mother
Mana tamariki	Child's prestige
Mana tane	Male prestige
Mana wahine	Female prestige
Mana whenua	Trusteeship of land
Mana	Authority, prestige
Manaakitanga	Hospitality
Marae	Complex where hapū member gather

Matemateāone	Tuhoe concept of being at one with the environment
Mokopuna	Descendants
Muru	Justice, forgive
Ngā atua	The gods
Ngā rangi tuhaha	The heavens
Poroporoāki	Farewell, closing ceremony
Pōwhiri	Welcome ceremony
Rito	Centre shoot of the flax bush
Roopu	Group
Tamariki	Children
Tane	Male
Tanemāhuta	God of forests, man, birds, and animals
Tangaroa	God of the seas, rivers, lakes, streams etc
Tangata whenua	People of the land
Tapu	Sacred
Tautoko	Support
Tāwhirimātea	God of the elements, weather
Te ao Māori	The Māori world
Te Hā o te whānau	The life breath of the family including wider family
Te reo Māori	The Māori language
Te Roopu Ohomairangi	Māori Advisory Group for SHINE
Te Taitokerau	Northland
Te Whare Tapa Whā	The four sided house (Māori model of wellbeing)
Teina	Younger sibling
	the Crown
Tikanga	Etiquette
Tīpuna	Ancestors

Treaty of Waitangi	Agreement between Māori and representatives of
Tū	Stand
Tuakana	Elder sibling
Utu	Response
Wairua	Spirit
Whakapapa	Genealogy
Whakataukī	Proverb
Whakawhanaungatanga	Interrelationships
Whānau	Family including wider family
Whanaungatanga	Relationship
Whare Tīpuna	Ancestral house
Whenua	Land

## **Appendix B**

### **Interview Schedule**

1. Can you tell the rest of the group a little bit about yourself?
  - Pepeha
  - Work background
2. Who/what are the key groups/organisations that you work with in providing support to whānau living with whānau violence?
3. How do you define prevention and intervention in this field?
4. What do you believe is effective support for whānau living with violence?
5. What support enhances effective interventions?
6. What barriers/processes impede effective interventions?
7. What are the traditional Māori concepts that you work with when supporting whānau?
8. How do you implement those concepts into your work with whānau?
9. How have the effects of colonisation impacted on whānau and how has this contributed to contemporary whānau violence?
10. What are the key elements in developing interventions with a tikanga Māori base?

## Appendix C

### Massey University Human Ethics Committee, Low Risk Approval



**Massey University**

Te Kunenga ki Pūrehuroa

#### **NOTIFICATION OF LOW RISK RESEARCH/EVALUATION INVOLVING HUMAN PARTICIPANTS**

**Staff researchers and supervisors are fully responsible for ensuring that the information in this form meets the requirements and guidelines for submission of a Low Risk Notification**

#### **SECTION A:**

##### **1. Project Title**

Māori social service practitioners experiences of supporting whānau affected by whānau violence

**Projected start date  
for data collection**

June 2015

**Projected end date** 30 November 2015

*(Low risk notifications must not be submitted if recruitment and/or data collection has already begun.)*

##### **2. Applicant Details** *(Select one box only and complete details)*

###### *ACADEMIC STAFF NOTIFICATION*

**Full Name of Staff Applicant/s**

**School/Department/Institute**

**Region** *(mark one only)*

Albany

Palmerston North

Wellington

**Telephone**

**Email Address**

###### **STUDENT NOTIFICATION**

**Full Name of Student Applicant**

Alamein Rerekohu Newth

Postal Address [REDACTED]

---

Telephone [REDACTED] Email Address [REDACTED]

---

Employer **Family Works Northern**

---

Full Name of Supervisor(s) Hannah Mooney

---

School/Department/Institute School of Social Work

---

Region (mark one only) Albany  Palmerston North  Wellington

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Telephone (06) 356 9099 ext. 83511 Email Address H.A.Mooney@massey.ac.nz

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**GENERAL STAFF NOTIFICATION**

*Full Name of Applicant* \_\_\_\_\_

Section \_\_\_\_\_

Region (mark one only) Albany  Palmerston North  Wellington

Telephone \_\_\_\_\_ Email Address \_\_\_\_\_

Full Name of Line Manager \_\_\_\_\_

Section \_\_\_\_\_

Telephone \_\_\_\_\_ Email Address \_\_\_\_\_

Type of Project (provide detail as appropriate)

<p><b>Staff Research/Evaluation:</b></p> <p>Academic Staff <input type="checkbox"/></p> <p>General Staff <input type="checkbox"/></p> <p>Evaluation <input type="checkbox"/></p>	<p><b>Student Research:</b></p> <p>Name of Qualification <input type="text" value="Master of Applied Social Work"/></p> <p>Credit Value of Research <input type="text" value="30"/></p> <p>(e.g. 30, 60, 90, 120, 240, 360)</p>	<p><b>If other, please specify:</b></p>
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**4. Describe the process that has been used to discuss and analyse the ethical issues present in this project.**

*(Please refer to the Low Risk Guidelines on the Massey University Human Ethics Committee website)*



The process used to discuss and analyse the ethical issues in terms of this project was in discussion with my supervisor. We went through possible ethical issues that may come up and talked about how to resolve them e.g. recruitment of participants in a small town where the researcher may know them. We decided to do the recruitment through a third party instead of the researcher approaching possible participants. This will avoid the participants feeling like they have to participate because they know the researcher.

Possible ethical issues were also discussed with peers in the learning environment and possible issues were talked through.

The researcher completed the full Massey University Human Ethics application form and this was reviewed by the supervisor and two Massey social work staff in order to ensure that this project is low risk.

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## 5. Summary of Project

**Please outline the following (in no more than 200 words):**

### 1. The purpose of the research, and

The purpose of the research is to explore how Māori social service workers provide supports to whānau regarding whānau violence that encompass the whole whānau. What the supports look like and the effectiveness of the intervention/s will be discussed.

### 2. The methods you will use.

The primary method used will be qualitative, a focus group comprising of up to five individuals (Māori social service practitioners who have worked in the whānau violence area for 5 years or more). The reasoning behind the focus group is to stimulate and facilitate discussion amongst the group about how they support whānau who want to address the issue of whānau violence and how they have gone about it. I believe this method will encourage discussions amongst the practitioners that they might otherwise not have a chance to have as a collective doing the same type of work.

The focus group will be recorded by Dictaphone and transcribed by the researcher. Thematic analysis will be used.

*(Note: ALL the information provided in the notification is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all)*

**Please submit this Low Risk Notification (with the completed Screening Questionnaire) as follows:**

1. For staff based at either the Palmerston North or Wellington campus; and students whose Chief Supervisor is based at either the Palmerston North or Wellington campus:

**External Mailing Address**  
Ethics Administrator  
Research Ethics Office  
Massey University

**Internal Mailing Address**  
Ethics Administrator  
Research Ethics Office  
Courtyard Complex, PN221

Private Bag 11222  
Palmerston North 4442

Trite  
Palmerston North

2. For staff based at the Albany campus and students whose Chief Supervisor is based at the Albany campus:

**External Mailing Address**

Ethics Administrator  
Research Ethics Office  
Massey University  
Private Bag 102904  
North Shore City 0745

**Internal Mailing Address**

Ethics Administrator  
Research Ethics Office  
Room 3.001B, Level 3  
Quadrangle A Building  
Albany Campus

**SECTION B: DECLARATION** *(Complete appropriate box)*

ACADEMIC STAFF RESEARCH

Declaration for Academic Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. My Head of Department/School/Institute knows that I am undertaking this research. I confirm that this submission meets the requirements set out in the Guidelines for Low Risk Notifications and that the information contained in this notification is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature

Date:

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**STUDENT RESEARCH**

**Declaration for Student Applicant**

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I confirm that this submission meets the requirements set out in the Guidelines for Low Risk Notifications and that the information contained in this notification is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature

Date:

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**Declaration for Supervisor**

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I confirm that this submission meets the requirements set out in the Guidelines for Low Risk Notifications.

Supervisor's Signature

Date:

Print Name

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## GENERAL STAFF RESEARCH/EVALUATIONS

### Declaration for General Staff Applicant

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I confirm that this submission meets the requirements set out in the Guidelines for Low Risk Notifications and that the information contained in this notification is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature

Date:

### Declaration for Line Manager

I declare that to the best of my knowledge, this notification complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature

Date:

Print Name

## **Appendix D**

### **Information Sheet**

**Māori social service practitioners experiences of supporting whānau affected by whānau violence**

#### **INFORMATION SHEET**

Ko Maungakākā te maunga

Ko Orutua te awa

Ko Horouta te waka

Ko Mātahi o te Tau te marae

Ko Te Whānau a Hunaara te hapū

Ko Ngāti Porou te iwi

Ko Alamein Newth ahau

I am conducting research into how Māori Social Service practitioners support whānau who have been affected by whānau violence as a part of the Master of Applied Social Work degree.

This project aims to explore the ways that Māori Social Service practitioners support Māori whānau who are experiencing/have experienced violence from other whānau members. You are invited to participate in this research if you wish to do so.

Participants will be recruited via the Police Family Violence Co-ordinator and through the Family Violence Response Co-ordinator who both cover the wider Eastern Bay of Plenty district.

This project requires a certain level of experience in order to participate. You will need to:

- Work in the social service sector
- Be of Māori descent
- Have worked for 5 years or more with whānau in the area of whānau violence
- Have some knowledge about traditional Māori forms of prevention and intervention

Between 3-5 participants will be required for this project. This is a small scale research project therefore it is anticipated that this number will sufficiently meet the requirements for this study. In light of this, the first 5 participants will be accepted.

A koha will be provided for those who participate in the research.

Participants of the research will be involved in a focus group. A focus group is a group of people invited to participate in a discussion about a particular kaupapa. The time required to participate will be approximately up to 1.5 hours.

The data will be analysed and the findings will be written up into a research report

The data will be stored in a locked file on the researcher's computer and paper data will be stored in a lockable cupboard at the researcher's place of residence.

A summary of the findings from the research will be made available on completion to participants by email.

Confidentiality of identity will be assured.

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study up until the completion of the interview;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used. A pseudonym will be used instead;
- be given access to a summary of the project findings when it is concluded.

Please feel free to contact the researcher Alamein Newth on [REDACTED] or [REDACTED], or the research supervisor Hannah Mooney on 06 3569099 extn. 83511 or by e-mail on [H.A.Mooney@massey.ac.nz](mailto:H.A.Mooney@massey.ac.nz) for further information regarding this study or about your participation.

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher named above is responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor Brian Finch, Director, Research Ethics, telephone 06 356 9099 extn 84459, email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)".

**Appendix E**  
**Participant Consent Form**

***Māori social service practitioners experiences of supporting  
whānau affected by whānau violence***

**FOCUS GROUP PARTICIPANT CONSENT FORM**

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree not to disclose anything discussed in the Focus Group.

I agree to information being used in the research report and other publications.

I agree to participate in this study under the conditions set out in the Information Sheet.

**Signature:**

**Date:**

\_\_\_\_\_

**Full Name - printed**

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