Te Whare Wānanga
o Awanuiārangi

TOITŪ TE WHĀNAU, TOITŪ TE TANGATA WHĀNAU CARE AND PROTECTION

ELINOR RIHI TENANA

2025

A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Philosophy, Te Whare Wānanga o Awanuiārangi

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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

This thesis represents research I have undertaken. The findings and opinions in my thesis are mine and they are not necessarily those of Te Whare Wānanga o Awanuiārangi.

This thesis will be stored at Te Whare Wānanga o Awanuiārangi. It is therefore available for future students and researchers to read and reference.

Elinor Rihi Tenana

Signature:

Date: 1 September 2024

He Karakia

Ka takina te mauri
Ko te mauri tū Ko
te mauri tau Ko te
mauri oho
Ko te mauri tēnei i takea mai i a Tane
Nana i takahia atu rā te arataki ki te wāhi ngaro ki te tihi o manono
Arā ko te poutama huarewa ki tikitiki o te rangi e
ko te hiringa o te mahara tera
Nā te mahara te manako
Nā te manako te wananga
Nā te wananga te pūkenga
Nā te pūkenga te mōhio i te ia
Tēnei te mauri o ngā uruao ka whakapiki
Tēnei te mauri o ngā apakura ka whakakake
Takina te mauri o ngā whatukura ka tū Takina
te mauri o ngā māreikura ka tau Takina te
mauri o ngā rahuikura ka oho
Kia eke, eke pānuku, eke hohoro,
eke whakarunga a Tāne nui a rangi
ki ngā rangi tūhaha ki a lo Matua Nui
Nana ka riro mai ng kete o wānanga
Ko te kete uruuru matua
Ko te kete uruuru tupua
Ko te kete uruuru tahito
Tuturu whakamaua kia tina, tina
Haumi e
Hui e Taiki e

Composed by: Witeri Kane Williams, Tapuika, Waitaha, Tūhourangi, Ngāti Rangiwewehi

He Mihi

E tū ana te kāhui maunga i te pito o te ika a Maui-tikitiki-a-Tāranga.

Takawai rā te mātāpuna me ngā kōrero me ngā Whakapapa.

E rere kau ana ngā tikanga o ngā tūpuna,

i rō ngā ripo, ngā ngāru o te awa o Whanganui

tae atu koutou ki te puna wai, ki te puna ora, ki te puna aroha o Tangaroa.

E rere kau ana te awa tipua mai i te kāhui maunga ki Tangaroa

Ko au te awa, Ko te awa ko au.

E Rongo whakairi ake ki runga ‘ai Turuturu o whiti whakamaua.

Kia tīna, tīna

Haumi e hui e tāiki e.

I te tuatahi, e tika ana kia tuku mihi atu ki ngā Atua, ki a Ranginui rāua ko Papatūānuku, otīra ngā uri whakaheke. Ngā kaitiaki o tēnei whenua. Tēnei te mihi. E rere rā ngā roimata ki ngā mate o te wā, rātou kua wehi ki tua o Pareau, ki te huihuinga o te kahurangi. E karanga tonu ana a Pohutukawa, ōtira, te kahui whetu ko Matariki. Moe mai rā, moe mai rā, moe mai rā.

Ka tahuri tāku mihi ki a tatou kua mahue i a rātou. Tātou te hunga ora, tātou te Whānau, tātou ngā mokopuna ō ngā mātua tipuna. Tātou kua huihui mai nei i tēnei rā. E aku tini, e aku rahi, e aku mano, tēnei te mihi.

He mihi nui ki ōku kaiako, ki ngā kaitautoko i roto i te Ao Mātauranga. E whakamanahautia i a koutou mo ngā akoranga, ngā tohutohu, me te manaakitanga kua kitea i tēnei haerenga roa.

Ki ngā kairangahau o mua, ki ngā hoa mahi, mei kore ko koutou, kua kore katoa ēnei o ngā mahi Rangatira.

Ki ngā kaiarataki mo tēnei tuhingaroa, koutou ngā kaihāpai i ngā kōrero, nā koutou i hora ngā whakaaro, ngā māramatanga, me ngā pūkenga. Ngā mihi aroha, ngā mihi mahana ki a koutou mo tou whakapono me tou kaha ki te kawe i ngā tikanga o tēnei Kaupapa.

Ki tōku Whānau, a Hapū, a Iwi, tēnei te mihi. Ko ngā mātauranga i tiritiria, ngā whakaaro i wānangatia, ngā taonga tuku iho e whawhao oki tēnei o nga kete rangahau, tēnei te mihi. Ngā mātāpono o te Ao Māori, Te Reo Māori, me ngā tikanga tuku iho, ko ēnei ngā pou here o tēnei Kaupapa.

Ko te mihi whakamutunga ki āku tamariki me āku mokopuna. Ko koutou te mana, te wehi, me te ihi e whakamana i tēnei Kaupapa.

Nōku te honore ki te whakaoti i tēnei rangahau hei oranga mo tō tātou Iwi, mo ngā uri whakatupu, hei pou herenga mo ngā whakatupuranga e heke mai nei. Ko te tūmanako ia, ka whai hua, ka whai painga ngā kitenga o tēnei rangahau mo te hapori whānui, mo ngā uri o Aotearoa.

Nō reira, e ngā mana, e ngā reo, e ngā kārangaranga maha, tēnei taku mihi aroha, taku mihi maioha ki a koutou katoa. Mā te mahi tahi, mā te kōrero tahi, ka puāwai te mātauranga, ka tipu te Māramatanga, ka ora ai te Iwi.

He Waitara

Whiringa te tangata, ka puta te oranga.

Whiringa ngā taonga ka puta te rangatiratanga.

Weaving the people promotes good health and wellbeing.

Weaving treasures of old promotes excellence.

This thesis aims to remember and reimagine a Māori healing framework and Whānau practice grounded in mātauranga Māori to support Whānau Māori in moving out of 'te kahu pō o te patu ngākau' (the dark cloak of domestic and sexual violence) and towards a transformative process that fosters flourishing, sustainable Whānau oranga across generations. The key research question is how can Māori healing practices and frameworks contribute to transformative policies required for the development of a ‘by Māori, for Māori’ care system?

This thesis examines historical, current, and innovative Māori policies and activities that promote the development of an unapologetically Māori care and protection system. It utilises Kaupapa Māori theoretical frameworks to establish a systematic Indigenous approach with the primary objective of healing and fostering meaningful, productive, transformative, and sustainable Whānau agency. The thesis is built on Kaupapa Māori research praxis, acknowledging that in Te Ao Māori, Whānau are central to all culturally affirming pathways of growth and development.

The theoretical foundations are rooted in mātauranga Māori, where tikanga and reo inform

the philosophical understandings and activities for Whānau, Hapū, Iwi, and Whakapapa Māori wisdom. The Tūpuna are positioned as the original instructors of Māori ways of being, thinking, knowing, and living. The intergenerational transfer of wise ancestral knowledge is essential for Whānau to be their best selves and ultimately live their best lives as tangata whenua. As Professor Michelle Johnson- Jennings (articulated in a personal conversation August 2022), ‘if we can pass down trauma and violence intergenerationally, we can also pass down all tikanga practices that embrace living in Te Ao Māori, incorporating all tikanga aroha, manaakitanga, karakia, and guidance informed by mātauranga Māori’.

TABLE OF CONTENTS

Copyright....ii

Declaration....iii

He Karakia....iv

He Mihi....v

He Waitara....vii

TABLE OF CONTENTS....1

TABLES....6

FIGURES....6

CHAPTER ONE: HE TĪMATATANGA....7

Te Pūrākau o Niwareka rāua ko Mataora....12

Background to the Study....18

Aim and Research Questions....22

Significance of study....22

Preview of Thesis Chapters....25

CHAPTER TWO: TAKU NŌHONGA (POSITIONALITY MATTERS)....30

Taku Ao Hurihuri....31

Whakarāpopototanga....38

CHAPTER THREE: TE HUARAHI (METHODOLOGIES)....39

Data Gathering during the Covid-19....42

Methodology Overview....43

Research Questions....44

Research Framework....46

Kaupapa Māori methodology 46
Literature Review 57
Pūrākau Methodology 58
Āta Methodology 62
Wetewete Tuhituhi 67
Rongomātau Methodology 69
Indigenous Methodologies 74
Tikanga Rangahau 84
COVID-19 Lockdown Data Gathering Process 90
Te wetewete tuhituhi ā Kaupapa 93
Whakarāpopototanga 94

CHAPTER 4: AROTAKE PUKAPUKA (LITERATURE REVIEW) 96
Key Literature Topics 98
Kaupapa Māori Theory and Research 99
New Zealand Literature Review 116
The Impact of State Violence on Whānau, Hapū, and Iwi 131
Whakarāpopototanga 157

CHAPTER 5: TOITŪ TE WHĀNAU 158
Oranga Tamariki - Ministry for Children 158
Māori Healing Frameworks Support Better Understanding of Māori Realities 160
Te Tiriti o Waitangi (1840) and the Treaty of Waitangi Act (1975) 177
Significant Political Wins 182
Hohou te Rongo 183
Whakarāpopototanga 184

CHAPTER SIX: TATARITANGA (DATA ANALYSIS) 187

Ngā Pātai Rangahau 188

Ngā Pūkōrero 189

Ngā Whakaritenga mo te Tataritanga 189

Ngā Wāhanga e Toru 190

Whakarāpopototanga 232

CHAPTER SEVEN: HE MATAPAKI (DISCUSSION AND EMERGING THEMES) ... 234

Te Mahi Huna o te Patu Ngākau 235

The Impact of Colonisation and State Legislation on Intergenerational Harm 236

Parihaka *237*

Whānau Violence is a Colonial Legacy 239

Ko te Mātua o te mahi o te Patu ngākau ko te Kawanatanga *239*

Systemic Racism and Institutional Abuse 242

Te kaha hoki o te mahi a te Kawanatanga *244*

The Role of Tikanga Māori in Healing and Prevention 246

Ko te marae he wāhi mana Māori motuhake *246*

Living at the pā *248*

The Power of Pūrākau (Oral Tradition) in Healing 249

The Need for Māori-Led Solutions and Tino Rangatiratanga 251

Hohou te Rongo i waenga o ngā Whānau *252*

Te Tiriti o Waitangi 253

Whakamana Te Tiriti o Waitangi, he rongoā mo ngā Iwi Māori *254*

United Nations Declaration on the Rights of Indigenous Peoples *255*

The Role of Whānau Ora in Strengthening Māori Communities 256

The Call for Structural Change and Resistance 257

Zero Tolerance for Violence 257

Māori Healing Frameworks and Intergenerational Transformation 260

Ngā Rongoā Māori *260*

Fighting for Rangatiratanga (Māori Sovereignty and Self-Determination) is an enduring healing movement. 262
Nga Āhuatanga Ahurea i te whai Whānau ora *263*
Whakapakari Whānau *269*
Challenges and future directions. 272
Whakarāpopototanga 272

CHAPTER EIGHT: NGĀ HUA O TE RANGAHAU (FINDINGS) 276

Ka hoki whakamuri ki ngā pātai rangahau 277
Ngā hua o te rangahau 279
Kaupapa Māori Rangahau 281
Kati te Patu ngākau 282
Mātauranga Māori 284
Ngā Kōrero Rangatira 285
Ngā whakamarama o ngā tikanga kia whakaora ai Te Ao Māori *286*
Te Tiriti o Waitangi 286
Te Riri o te Kāwantanga *288*
Me Huri te Kei o te Waka ki Ngā Rongoā Māori 288
Appropriate resourcing of Māori healing frameworks is key to Whānau Ora *289*
Whānau Rangatiratanga *290*
Whakapakari Whānau *290*
Whakarāpopototanga 292

CHAPTER NINE: TE WHAKAPAUNGA (CONCLUSION) 294

Summary of Key Findings 295
Final Reflections 298
Next Steps 299
Whakarāpopototanga 300

NGĀ KUPU WHAKAMARĀMA: GLOSSARY 302

REFERENCES 309

APPENDICES 358

Appendix 1 358

Appendix 2 363

Appendix 3 364

Appendix 4 366

Appendix 5 368

TABLES

Table 1. The Principles and Definitions of Āta. 64

Table 2. Ako Phrases, Meaning and Intent 66

Table 3: Describes the three-phase technique that is the Rongomātau methodology..... 70

Table 4: Philosophical framework of Rongomātau 71

Table 5: Te Ara Rongoā..... 190

FIGURES

Figure 1: Crime and Safety Survey..... 120

CHAPTER ONE: HE TĪMATATANGA

Poipoia te kākano, kia Puāwai.

Nurture the seed and it will grow.

(Pihama, Grensill, et al., 2022)

He Kupu Whakataki

I attribute this whakatauki to the beginning of my PhD journey because I want to position a big idea. I want to dream a big dream where this PhD will contribute to Whānau rangatiratanga and Whānau orangatanga discourse and practice. As I begin to write this PhD a seed of an idea that causes me to wonder about a grassroots Whānau Māori care and protection system, where Whānau are the owners and drivers of their own health and wellbeing. In my view, ‘Whānau orangatanga mai te Whānau mo te Whānau’ is a transformative vehicle for intergenerational prosperity.

At the outset of this thesis, it is important to note that Māori is written with a capital ‘M’ because it is a proper noun, referring to the Indigenous people of Aotearoa and their culture language and identity. This is to differentiate the use of Māori from common nouns (Crystal, 2018). Using a capital "M" shows recognition of the Māori people's distinct cultural and ethnic identity (Durie, 2005; Wikitera, 2010). This positioning is the same for Whānau, Hapū, and Iwi (Te Puni Kokiri, 2015). I have also applied the same reasoning for capitalising the word Indigenous. Capitalising "Indigenous" is a way to show respect and acknowledge the unique identity, cultures, and histories of Indigenous peoples worldwide (L. T. Smith, 2022).

It aligns with the practice of capitalising other proper nouns that denote ethnic or cultural groups, such as Māori, Native American, or Aboriginal (ibid).

The Kaupapa of this thesis, Toitū te Whānau, Toitū te tangata, is to conceptualise, reimagine, and potentially actualise an independent Whānau Māori care and protective system and environment that is designed by and for Māori with Whānau leading the charge of their own future. A Tiaki Whānau system is a process that asserts Whānau Rangatiratanga remains firmly in the hands of Whānau and Hapū. Success is pre-empted on the expectation that equitable resourcing from the State- owned non-Māori counterpart is accorded to Māori without question.

The Tiaki Whānau system is Māori centric, and its foundation firmly located within Te Ao Māori. The mauri of this audacious notion is that this system is Māori to the core, whereby Mātauranga Māori, reo me ngā tikanga, the organisational structure and leadership is unapologetically Māori. This environment is where Whānau would be supported to grow their cultural capacity, skills, and knowledge to live violence free lives. Māori and Hapū social services providers would remain working with vulnerable Whānau, (such as survivors of sexual and domestic violence and those living in poverty), however, there would be a commitment to Whānau agency and the strengthening of their rangatiratanga, Whānau focused work would target an opportunity to recalibrate, to reset their Whānau sails to fulfil their own rangatiratanga aspirations. This exploration of Māori transformative change would include the development of the necessary 'by Māori for Māori' legislation, policies and approaches required to create an alternative system of care and protection for Whānau Māori. Most importantly this development would be located within Māori, Hapū / Iwi tribal activities

and most emphatically not within any prescribed State system.

There has been a significant increase in national and international research that highlights the critical role of Indigenous worldviews and cultures in supporting Indigenous families and Whānau to overcome the impacts of all types of colonial and State violence (Berry et al., 2009; Pihama et al., 2016, 2021). This research emphasises the importance of creating and living in healthy environments that allow Indigenous families to heal and thrive, ultimately leading to a violence-free existence where they can exercise their mana and rangatiratanga.

Māori academics and practitioners have noted the limited research on the extent and impacts of Whānau and sexual violence within their communities and the contexts in which it occurs. However, Kaupapa Māori research has demonstrated that the application of culturally centred approaches does have a significantly positive impact on preventing violence. A strengths-based approach, as opposed to a deficit approach, reframes Māori experiences positively and focuses on the inherent capabilities of Whānau to address their challenges and achieve well-being. This approach empowers Whānau to define their problems and devise solutions, emphasising the collective responsibility and inherent strengths of the community (Fogarty et al., 2018; Reweti, 2023; D. Wilson et al., 2019).

Initiatives like Whānau Ora, which adopts a strengths-based philosophy, have shown how focusing on the aspirations and capacities of Whānau can lead to positive health and social outcomes. These initiatives are aligned with the holistic perspective of Māori health and well-being, which contrasts with the more individualistic and risk- focused approaches typical of conventional health promotion strategies (ibid).

Over the past 20 years Māori practitioners working in the family violence space have strongly advocated for the development of culturally appropriate processes that are based upon Kaupapa Māori knowledge and practices. Despite continued and committed efforts for a ‘by Māori for Māori’ approach to reduce family violence within the Whānau setting, the New Zealand government infrastructures do not adequately resource these types of programmes and developments (Pihama et al., 2020, 2020; Reinfield et al., 2015).

Limited engagement by the New Zealand government has maintained a long-term adverse effect on Whānau wellbeing. Poor resourcing of Māori interventions reiterates the State’s resistance to equitable power sharing and resourcing. Furthermore, the State's racist policies and positioning continues to perpetuate the cycles of violence that impact Māori Nations. In 2019, the impact of State violence upon Māori was highlighted in local and National media, leading to significant dissatisfaction with social work practices within the Ministry for Children, Oranga Tamariki (Pihama et al., 2020; Pihama, Cameron, Pitman, & Te Nana, 2021; Reinfield et al., 2015).

Widespread protests against Oranga Tamariki led to multiple reviews focusing on Māori tamariki and Whānau. These reviews underscored the harmful effects of systemic issues within Oranga Tamariki, including inadequate resourcing and ongoing racist policies, which have perpetuated cycles of violence and neglect among Māori families (Fitzmaurice-Brown, 2023; Te Aho Fleur, 2022; Vercruyssen, 2020).

Reports from the Independent Children's Monitor highlighted that Oranga Tamariki had failed

to meet care standards, with numerous instances of harm occurring to children in State care. Abuse included emotional, physical, and sexual harm, reflecting systemic issues and poor oversight within the organisation (Pennington, 2022).

The Waitangi Tribunal's urgent inquiry into the policies and practices of Oranga Tamariki's policies and practices further emphasised the structural racism and colonial legacy that continue to affect Māori well-being. The inquiry noted that the government's failure to adequately support Māori-led interventions and share power equitably has had detrimental impacts on tamariki and Whānau Māori (Hawkins Boulton, 2021; Kaiwai et al., 2020).
This thesis is significant for several reasons. Firstly, it provides a historical and political context that evidences the colonising might of the New Zealand government ('the State'), whose policies and practices serve to maintain control over Iwi/Māori Nations' to be self-governing. As a result of such heavy-handed power and control, the ability of Whānau, Hapū and Iwi to demonstrate their own Rangatiratanga within their Whānau context is severely constrained. This is evident in the State's practices their (brutal) uplifting tactics of tamariki Māori from their Whānau and placing them into State care with non-kin. The continued detrimental impact of State power over tamariki Māori (and their Whānau) has been one of the root causes of Whānau Māori destabilisation, thus making it difficult for Whānau to return to or to achieve a continuous state of flourishing Whānau ora.

Secondly, this study contributes to the body of literature that pertains to the importance of rangatiratanga (personal, collective authority and agency), where Iwi/Māori continue to assert an innate right to determine what is best for their Whānau (mentally, physically, spiritually and emotionally). Based on ancient Māori, traditional ancestral wisdom, and practice

application, this study demonstrates how Māori self-determination actively contributes to political and practical pathways of change where Māori have control over the dreams, aspirations, and lives of their tamariki. This thesis is situated in the radical movement and reform that has encouraged Māori to continue resisting, reacting, and calling out the continued colonising activities of State control. This oppression detrimentally ensures that Whānau Māori remain in a state of kahu pō or living in a constant state of 'hopelessness.'

This thesis makes a significant contribution to Kaupapa Māori research that emphasises the importance of developing healing frameworks, policies and practices that promote Whānau transformation. Transformative processes help vulnerable Whānau Māori impacted by violence to move towards sustainable Whānau ora. For Whānau to fully engage in a Māori-centred transformation, whereby their tino rangatiratanga is upheld and they have Whānau agency, requires Māori writers (academic and practitioners) to continue writing into this space. Finally, the need to actively grow Kaupapa Māori literature in this area will be of immense value to Māori policy analysts, practitioners, educators, social workers, and healers.

Te Pūrākau o Niwareka rāua ko Mataora

The Story of Niwareka and Mataora (Higgins, 2013)

In Aotearoa, the pūrākau of Niwareka and her tāne Mataora has been utilised in the family violence sector. The purpose of using this pūrākau in this thesis is to tell the same kōrero, but through the eyes of the wāhine Niwareka, thereby taking a less masculine perspective of how domestic violence is viewed.

In the first version of this pūrākau (when told through the mana of Niwareka) Mataora

became jealous of Niwareka when she was providing manaaki to their manuhiri. Secondly, Niwareka did not accept Mataora's violence that he foisted upon her, and thirdly as a result of Mataora's violent disposition, Niwareka quickly hands she decided to return home to her people. In this version it is affirmed that Niwareka was a wāhine of strength and mana, in her Kāwai rangatira she was able to naturally claim and rightfully stand in her own rangatiratanga. When told in this manner the story of Niwareka and Mataora positions the wāhine actively determining her own healing process and therefore is an excellent example of mana wāhine and taking action.

In another version of this same pūrākau it is said that Mataora was the first tohunga whakairo who lived in this world - Te Ao Tūroa. As the story goes Mataora met, fell in love and eventually married Niwareka, who was one of the Tūrehu people from Rarohenga. One day in a fit of rage Mataora strikes Niwareka across the face. Niwareka who has never known such violence between couples is shocked and emotionally - deeply wounded. Taking a stand against Mataora's violence she decides to leave him and return to her father Uetonga in Rarohenga. Mataora, ashamed, full of guilt and regret realises that he still loves Niwareka, and he decides to go Rarohenga to seek forgiveness from her. Upon meeting Niwareka's father, Mataora is intrigued by the ta moko on Uetonga's face.

While this latter version is the most common version of this pūrākau it is mostly focussed on Mataora's journey to bring whakairo from Rarohenga to the natural world. There is also the other important part of the story. The less well-known part pertains to Niwareka's decision to leave her violent relationship. Her father Uetonga and her people represent a violence free haven.

Through the eyes of Niwareka, another pūrākau is brought to life, however in this pūrākau version it is Niwareka's beauty and mana wāhine that is the central focus. Niwareka was not only a sight to behold, but her beauty also emanated from within her, thus gaining much attention from people. Mataora becomes jealous of her inward and outward beauty, and so in a fit of rage he strikes her across the face. Niwareka in her mana chooses not to tolerate a possible life of domestic violence at the hand of Mataora. After such a heinous and violent assault Niwareka flees to her homeland. She returns to Rarohenga where serenity and peace prevail. Niwareka knows that only in her homeland can she heal in peace knowing that she is protected from all that seeks to harm her.

Mataora is left to deal with his shame and guilt and mourns for his beloved Niwareka. He decides to go after her with the hope that she will forgive his violence and rage. Mataora is determined to win Niwareka back, he dresses up in his finest kākahu (clothes). He paints tā moko over his face and body and he sets off on his journey to Rarohenga. By the time he arrives in Rarohenga Mataora is hot, tired and disheveled. His painted tā moko begins to drip from his face and body. Mataora is mocked by Niwareka's people. The men laugh at his unsightly appearance, where he is dripping of sweat, his tā moko smudged and blood covers his face making him look foolish.

Uetonga is furious at Mataora for assaulting his daughter, in his anger Uetonga asks Mataora if this is how men treat their women in his world. Head bent and ashamed of his actions, Mataora attempts to seek forgiveness from his father-in-law. Determined to not lose his wife ever again he learns the peaceful ways of coping with the frustrations and challenges that

couples face in his world. In Rarohenga, that art of living in harmony is a natural existence for the people who live there. It is truly Mataora's desire to take the lessons he has learned back to his own world.

Mataora remains intrigued by his father-in-law's permanent tā moko, despite Uetonga, not being impressed by the disheveled state of his son-in-law. Mataora's fascination with Uetonga's face is so obvious that he pleas to have his face carved by Uetonga. Uetonga is unimpressed at Mataora's kirituhi, believing it unworthy, so wipes off the painted tā moko from his face. It is inferred by Uetonga's actions that he believes the kirituhi is indicative of Mataora shallow substance as a man. In Uetonga's opinion kirituhi signifies the lack of care that Mataora showed towards his daughter.

Mataora begs Uetonga for forgiveness for his despicable treatment of his daughter, whilst at the same time asking Uetonga to tā moko his face permanently. Uetonga agrees to his son-in-law's request, Mataora has no idea of the pain he has to endure to get tā moko upon his face. The process of uhi upon one's face leaves Mataora bloodied, in pain, and wearing swollen eyes. To cope with the overwhelming pain whilst receiving tā moko he chants a waiata to Niwareka. Niwareka hears her name in the chant but unbeknown to her she does not realise that it is Mataora. With swollen face and eyes Mataora is nearly unrecognisable, but Niwareka realises that it is her husband when she recognises his cloak that she had woven for him. Humbled by his intentions to seek her forgiveness by undertaking the long journey to Rarohenga and finally enduring the pain of permanent tā moko, she decides to take him back.

Mataora promises to Niwareka and her father that he will not ever harm Niwareka again.

Uetonga accepts the promise and in return teaches Mataora the art of tā moko. Niwareka in turn learns the art of Tāniko. When they return to te Ao Tūroa the gifts of tā moko and tāniko are released into the world.

Decoding this pūrākau

It is important to decode critical tūpuna kōrero. Pūrākau have layers of hidden meaning as is the case of the story of Niwareka and Mataora. These narratives have ancestral information that tells us how to live our best lives through tikanga informed practices. The tikanga of aroha ki te tangata is clearly articulated in this pūrākau. The consequence of Mataora's lack of aroha, his harawene, his mahi, Patu ngākau towards Niwareka saw her flee from him and his world (Dougherty, 2010; Hakopa, 2019; Lee, 2008).

Upholding and protecting one's mana when hurt and harm is levelled upon a partner brings another consequence. As a result of Mataora's behaviour Niwareka leaves him, returning back to the safety of her people and her homeland. At that time, she had no intention of returning to her husband or his world. She chose instead, to return to a place where peace and harmony prevailed, to her beloved homeland Rarohenga, a place where domestic violence was not tolerated.

The harm and disruption of all forms of violence impacting Whānau, Hapū and Iwi across Aotearoa is overwhelming. Raupatu (the Māori term for land confiscation by the government) is and has always been underpinned by a colonial tyranny that continues to exist in this country today. Whānau violence, drug use, and alcohol abuse continue to be

consequences of colonisation. The role of the State as the coloniser remains constant. Inherent racism, alongside State power and control, subjugates and suppresses the Māori people's ability to truly exercise their rangatiratanga. How can we uphold our mana motuhake if we lack the ability to formulate and enact our own ways of knowing and being?

Te Tiriti o Waitangi enshrines in legislation the necessity for Māori to have a voice at the decision-making tables and in the way in how Māori language, knowledge, history and culture should be protected and cherished in this country. Unfortunately, despite the 1975 Te Tiriti o Waitangi legislation (Treaty of Waitangi Act 1975, 2018); the State's application falls short of any honourable interpretation of Te Tiriti. Te Tiriti o Waitangi in legislation and practice should make a significant difference to the mana, health and wellbeing of Māori. Honouring Te Tiriti o Waitangi is not about the State 'settling' claims, but it is ensuring that the State demonstrates an ability to be an honourable Tangata Tiriti partner (Mutu, 2019; Tawhai, 2023).

According to Green (2019) the notion of sovereignty (Māori) is indivisible, meaning that it is difficult for Māori to have full power and jurisdiction over laws and policies that will truly have an impact on Whānau, Hapū, Iwi flourishing. The reality is that the State makes it difficult for Māori to enact their indigenous right. For the State to truly fulfill its Tangata Tiriti obligations, a paradigm shift is required. It would mean that the State would have to give power, control and resources to Māori over their people and resources. In the familial violence sector, this would mean that the State would agree to a legislative change that enabled Māori to determine what is best for their own people.

Background to the Study

In the Taupua Waiora Māori Research Centre Report 'E tū, Wāhine, E tū Whānau: Wāhine Māori, Keeping Safe in Unsafe Relationships' are extraordinary stories of strong wāhine Māori who sought ways to keep themselves and their tamariki safe whilst living within a violent relationship (Wilson, et al., 2019). According to Hopson and Cram (2018), wāhine Māori and tamariki living in and with constant partner violence can be termed a wicked problem (Cram & Hopson, 2018). These wāhine are caught within a complex ecology that often has a direct correlation with predictive factors such as unemployment, poor health outcomes, and poor education outcomes. What is apparent when those circumstances prevail is that Whānau who are representative of all these indicators live at the hard edge of poverty (Rua et al., 2019).

The individual and Whānau costs (emotional, social, and financial) associated within long-term violent related pain and suffering continues to rise in Aotearoa without obvious signs of positive change (Wilson., 2019). Wāhine Māori and tamariki develop 'survival' strategies to navigate the violence that they must endure on a day- to-day basis. Their will to survive and their exit plan to leave a violent partner and violent environment often occurs simultaneously (ibid). However, and unfortunately, the wāhine in these situations know that without adequate resources they are kept precarious situation. When wāhine do decide to leave, they are often subjected to the bureaucratic State system that revictimises and retraumatises them. The perpetrator is no longer the violent ex-partner, instead, the violent perpetrator is the colonising State system. The State, which is supposedly there to provide further support so that the women can begin to live a violent free life, instead becomes the judge and jury of their fate

(Wilson, et al., 2019).

In this space, wāhine Māori once again must endure experiences of being, judged, demoralised and dehumanised (Dhunna et al., 2018). Within the current New Zealand ‘care and protection’ system they (the mothers) are blamed for their parenting and poor mothering (Wilson, et al., 2019). They are blamed for keeping their tamariki in their violent situation. In the ‘Pākehā’ State system they are seen as being just as culpable as their ex-partner, thus being viewed as a violent perpetrator too. The adverse impact of systemic institutionalised racism often become deterrents for wāhine Māori to seek help and support out of their violent domicile. The mainstream systems that the wāhine must navigate beyond their violent home experience continues to feed their feelings of being violated and retraumatised by a more powerful perpetrator, i.e., the State. (Pihama, et al 2021).

The impact of familial violence on Indigenous women and their children is, and has been a pandemic for decades, it is indeed a global phenomenon (Berry et al., 2009; Garcia-Moreno et al., 2005). In Aotearoa.it is well documented that within the domestic violence sector, wāhine Māori are overrepresented as victims of domestic abuse and homicides at the hands of intimate partners. New Zealand’s research estimates that one in two Māori women will be victims of partner violence during their lifetime (Fanslow & Robinson, 2011). The New Zealand Family Violence Death Review Committee indicates that wāhine Māori are three times more likely and their children four times more likely to be victims of violence at the hand of their partners (Family Violence Death Review Committee Definitions, 2017). As indicated by the growing research in New Zealand, domestic, partner and sexual violence for our wāhine and tamariki Māori continues to grow at an alarming rate.

The power of colonial systems that continue to perpetuate the Western worldview as the dominant and ideal cultural ideology is why colonial oppression and violence continues in the 21st century. The systemic racism and violence within the New Zealand State Institutions is powerful, hegemonic and insidious. Within its often-uncontested position of power, the State does not consider how colonisation, marginalisation, socio political alienation and cultural dispossession, are critical factors contributing to the violence against wāhine Māori. This form of power continues to marginalise a Māori worldview, disregarding approaches and solutions that could effectively support Whānau Māori in their journey toward a violence-free life. Whakapapa, reo me tikanga approaches are often disregarded (Pihama et al., 2023; Pihama & Cameron, 2012b; Pohatu, 2015). The more that many Pākehā and Pākehā institutions deliberately disregard these determinants, the less likely that these institutions and systems will be willing to support the resourcing of long term sustainable, Te Ao Māori healing solutions and pathways. Denial of the importance of cultural and socio-political contexts encourage punitive and negative constructs of wāhine Māori, seeding more hostile environments that wāhine must navigate. The cycle of violence, power and control continues to exist in their world (Garcia- Moreno et al., 2005).

Academics and practitioners alike articulate that a significant paradigm shift is required from the State and New Zealand society if we as a nation truly want to see a considerable reduction of sexual and familial violence (Wilson, 2019; Pihama, 2019). This shift must be contextualised within a Te Ao Māori perspective and there must be an immediate increase and continued frontloading of State resources into the hands of Māori professionals and service providers. Current statistics and evidence-based research highlights that Western

state-controlled interventions are having little to no effect on changing the tide of domestic violence for wāhine Māori and their tamariki (Ministry of Justice, 2022; Te Puni Kokiri, 2015, 2019). Kaupapa Māori researchers have provided evidence that Indigenous, culturally embedded, and designed interventions provide long-term, sustainable success for Indigenous women in particular wāhine Māori and their tamariki (Pihama et al., 2020). With the right cultural support and connection wāhine Māori and their tamariki can and do move into a space where they are able to flourish and thrive.

This thesis focuses on the transformative impact that culturally driven sustainable prevention and interventions pathways support Whānau Māori towards living violent free lives. Kaupapa Māori research also evidences that white streamed deficit and punitive programmes do not serve or support wāhine Māori to live sustainable violent free lives (Kruger et al., 2004; Wilson, et al., 2019). The impact of all violences (in particular sexual and domestic violence) upon and within Whānau Māori is significant. The States' interventions and narrative continues to perpetuate what already exists. This thesis demonstrates the need to develop strategies and policies that assist in the creation of a long-term Māori care and on system that is Whānau driven and based on ancestral Māori knowledge. This is a system that is designed by Māori for Māori, for long term Whānau ora. This transformative way of thinking, knowing, and actualising keeps the agency of affirmative change, ensuring mana and rangatiratanga is firmly in the hands of the Whānau. This thesis takes a strengths-based approach, positioning that ira within a tangata Māori is the domain where Tūpuna wisdom and instruction is released to the tangata. Ira is an energetic source, the force, the spark where growth and change occurs. That potent 'ira tangata' can feed positive transformative thinking and actioning (Marshall, 2008; Pihama et al., 2020, 2023; Pihama & Cameron, 2012b; L.

Smith, 2017).

Aim and Research Questions

The objective of this research is to explore the role of culture in the intervention and prevention of sexual and domestic violence within Whānau and the wider Māori communities. With this aim in mind this doctoral study sought to answer the following primary research question:

How do Māori healing practices and frameworks inform transformative policies required for the development of a 'by Māori, for Māori' care system?

Supplementary to this, the study considered what political strategies might be needed to counteract the current government narrative where the legislative control over Whānau Māori is held by the State alone. In doing so, this research explored what political historical and contemporary innovations could support the creation of an alternative Indigenous care and protective system.

Significance of study

This study is significant for several reasons. First, it provides a historical political context that evidences the 'colonising might' of the New Zealand government's 'State' policies and practices which maintains control over Māori Nations right to demonstrate their rangatiratanga, to be self-governing. As result of such heavy-handed State power and control,

the ability of Whānau, Hapū and Iwi to demonstrate tino rangatiratanga within the Whānau context is severely constrained. This control is evident in the State's management of its brutal uplifting tactics, whereby tamariki Māori are removed from Whānau and placed into State care. The continued detrimental impact of State power over tamariki Māori has been one of the root causes preventing flourishing Whānau ora.

Secondly, this thesis contributes to the growth of literature that pertains to the assertion of tino rangatiratanga, where Iwi/Māori assert our innate right to determine what is best for Whānau (mentally, physically, spiritually and emotionally). Based on Māori traditional ancestral wisdom, and practice application, it is envisaged that this study will contribute to political and practical pathways of change, where Māori determine their dreams, aspirations, and future for their tamariki. This thesis will contribute to radical movement and reform that will resist, react, and call out the continued colonising activities of State control and oppression that detrimentally ensures vulnerable Whānau Māori remain in a state of unwellness and hopelessness.

It is intended that this research will be a significant contribution to the body of Kaupapa Māori research pertaining to the development of healing frameworks, policies and practices that contributes to the transformative processes that assist vulnerable Whānau Māori to a sustainable state of Whānau ora. For Whānau to fully engage in a Māori centric transformation, that enables them to live their tino rangatiratanga and experience Whānau agency, requires continued contribution of Māori writers into this space. Finally, the need to contribute to Kaupapa Māori literature in this area will be of immense value to Māori policy analysts, practitioners, educators, social workers, and healers.

Overview of methods

As previously stated, the purpose of the study is to understand the impact of culture in the intervention and prevention of sexual and domestic violence upon and within Whānau and Māori communities. Therefore, it is vitally important that the research examines how Indigenous healing frameworks and practices can be transformed into strategies and policies that contribute to the development of an alternative Māori system that seeks to heal, care, and protect Whānau wellbeing.

Kaupapa Māori methodology (Penehira, 2011; Pihama, 2001; Pihama, Cameron, Pitman, & Te Nana, 2021; L. T. Smith, 2022) underpins this thesis. Pūrākau methodology is also a predominant feature in the development of this research. Pūrākau are Māori forms of storytelling and retelling of familial cultural discourses that have been in the past crucial to our sustainability as Whānau, Hapū and Iwi. For example, pūrākau offer the ability to express our diverse cultural histories, tell our stories of struggle and inspiration, serving to strengthen and liberate our communities (Hakopa, 2019; Lee, 2008).

This study uses a mixed methods approach to answer the main research question and supplementary areas of exploration. These methods include culturally appropriate Māori methods of engagement (kanohi ki te kanohi, wānanga and hui) to undertake individual and semi-structured interviews. Pūrākau as a method will also feature in the "Kaupapa Māori Whakawhiti Kōrero" process (Elder & Kersten, 2015) and within the "Te Wetewete kōrero ā Tuhi - Māori Discourse Analysis" (Houia-Roberts, 2004).

Preview of Thesis Chapters

Chapter One: He Tīmatanga

This thesis introduction establishes the purpose of my thesis. In this chapter it is my intention to pique the interest of the reader by explaining the 'why' of my research topic. My research questions are shared, and a substantial background for this study is provided.

As I begin this journey it is necessary for me to contextualise that this research will take place within a Te Ao Māori landscape. Understanding this Māori position is of major importance as it is from this view, this lens, that Māori ways of thinking, knowing, and doing inform the design of culturally appropriate strategies, policies, systems, preventions, and interventions. Through a Kaupapa Māori research process I (like other researchers and practitioners) will theorise and actualise a

Whānau Māori care and protection system that meets the needs of vulnerable Whānau precariat who have survived family and sexual violence. Furthermore, this study fully accepts that 'reo Māori me ngā tikanga' are positioned as the norm of healing frameworks from Te Ao Māori. This positioning is not new to Ngāi Māori, there have been decades of Kaupapa Māori preventions, and interventions and Māori health systems developments that have demonstrated continued sustainable success with Māori people. We know that Kaupapa Māori thinking, design, implementation 'for Māori by Māori' generates Whānau oranga.

Chapter Two: Taku Nohonga (Positionality Matters)

This chapter discusses my positionality, that is how have I located myself within this thesis. In this chapter I share a Whānau story. I discuss my career as a practitioner and what it means to be a Kaupapa Māori researcher researching in the Whānau Māori familial and sexual violence sector. It is my dream and aspiration for permanent transformative change to exist in a space of Whānau oranga.

Chapter Three: Te Huarahi (Research Methodologies and Methods)

This chapter discusses the research frameworks, methodologies and methods that were used to gather the data for this research. This chapter describes Kaupapa Māori and other Indigenous methodologies and research methods that were utilised in this research. The discussion explores the Māori methods of engagement used to conduct semi-structured interviews and the critique of document text qualitative analysis. This process includes the Māori practice of mihimihi, a whakatau process of connecting, the process of kōrerorero and finally te wā whakamutunga (the practice of mana full disconnection) all being conducted on Zoom. In this chapter we will also discuss the impact of the COVID-19 pandemic and the place of Zoom to conduct face-to-face kōrero.

Chapter Four: Te Arotake Pukapuka (Literature Review)

There are two chapters that culminate into a comprehensive literature review. Chapter four introduces the literature review, while chapter five reviews literature that describes the impact

of historical and intergenerational State violence and trauma on Māori.

Chapter Five: E kore te rautaki tamitanga e pakaru (The system is not broken)

This chapter is the second literature review that utilises a Kaupapa Māori critique to review that harm that state legislation and policies that continue to harm and dismantle Whānau Māori. The counter narrative to the continued destruction of Māori kinship structures is remedied by significant reports that highlight successful transformative mātauranga Kaupapa Māori informed pathways that support our wounded and vulnerable Whānau Māori back to Whānau Oranga.

This literature review posits the State judicial and social service systems are in fact not broken but are doing exactly what they were meant to do, which is, to ensure the power and control of the land and its Indigenous people lie firmly in the hands of the coloniser. Secondly, these colonising systems create cultural disenfranchisement and marginalisation of its Indigenous peoples (Māori), thus destabilising and disempowering the original indigenous guardians of the land known as New Zealand.

Chapter Six: Tataritanga (Data Analysis)

This chapter pertains to the analysing the kōrero that Māori and Indigenous practitioners and professionals (Pūkōrero) who have worked with their own people. Quotes and narratives have been used as a way of emphasising the ways to support Whānau Māori to grow their agency and create a pathway of positive, transformative, and sustainable change.

Chapter Seven: He Matapiki (Discussion)

In this chapter the Pūkōrero whitiwhiti kōrero (interview discussions) will be examined. For the reader to know and understand the Pūkōrero interviewee discussions a thematic approach will be utilised. Relevant literature that supports and expands upon participants' insight and feedback will be highlighted.

Chapter Eight: Ngā hua o te Rangahau (Findings)

The findings chapter distils from the interviews and the literature review and the data analysis the tools and information that is required to embed a Whānau care and protective system driven by Whānau. Supporting and strengthening Whānau Rangatiratanga will assert positivity and transformative sustainable Whānau health and wellbeing.

Chapter Nine: He Whakapaunga (Conclusion)

The final chapter will present the summary of the research. This section will include key findings, strengths, and limitations of this study, and recommendations for future research.

Whakarāpopototanga

Chapter one has introduced the research questions and the focus that has been examined in this PhD thesis. To pique the interest of the reader, this introductory chapter provides context as to the 'why' of this Kaupapa. The research question and research aims are articulated, and

the context of each thesis chapter is shared. This is the beginning of a narrative about the importance of a Māori care and protection system that is based on growing and strengthening Whānau Māori Rangatiratanga (Whānau, familial agency). This chapter also provides a map of the chapters featured in this thesis. The methodology chapter precedes the literature review chapters in this thesis as it sets out why I chose this Kaupapa and the methods that I utilised to conduct the research. This Kaupapa is contextualised within the domestic violence work that has been undertaken in Aotearoa, New Zealand. It also explicates the severe impact of domestic violence upon Whānau Māori.

The next chapter in this thesis is "Taku Nohonga, Positionality Matters." This chapter is my 'whys' for undertaking this PhD programme and the research. In this chapter I articulate why this rangahau is important to my Whānau, Hapū, and Iwi connections.

CHAPTER TWO: TAKU NŌHONGA (POSITIONALITY MATTERS)

Ko te ngāngara Patu ngākau patu ngākau, ka ngau te mana ō te Whānau o te Whakapapa.

The beast that is domestic violence has attacked the mana of Whānau and Whakapapa.

(E R Tenana personal communication)

He Kupu Whakataki

This chapter is about me and my connection to this thesis, an explanation as to why I have chosen this Kaupapa for my PhD. According to renowned scholar Linda Tuhiwai Smith (2022), that as a Kaupapa Māori researcher, there is a natural expectation to see oneself in one's research. In this thesis I am not an observer in this research, I am a participant, by the nature of my experiences as a person who has seen and knows what it is to live with violence in one's life, but also as a Whānau practitioner and now as a Kaupapa Māori researcher. As I begin to write this chapter I feel on edge, fearful of being triggered by my own historical trauma, filled with trepidation knowing that in this personal narrative, ignites my own trauma in my past. In this chapter I draw upon my courage and vulnerability to weave my story of violence, historical and intergenerational trauma that has impacted on my own Whānau.

While this pursuit is an opportunity to open myself to this Kaupapa it comes at a cost. The jags and hooks have formed hurt, harm and mistrust amongst me, my siblings and the wider Whānau. The torchlight that I hold as the researcher and storyteller shines also light on memories of our collective pain and suffering. The light will access and make me remember experiences and memories of violence that has impacted me personally and professionally. I was raised in a Whānau where domestic violence existed. And then also as an adult, now a

survivor of domestic violence, I have worked for more than two decades in the family violence space. I committed to working with my own people, because there was and still are not enough Māori in this line of work. My commitment to work with Whānau who had a desire to live a violence free life was self-evident. For most Whānau Māori historical and intergenerational violence and trauma has been that which has significantly shaped their lives, including mine.

Taku Ao Hurihuri

In my early forties I became a qualified Psychosynthesis[1] counsellor, growing further my counselling profession towards becoming a dedicated Whānau Māori healer and practitioner. During my training I realised that some Western counselling models were therapeutic options that could support Whānau, however I knew that this option also had limitations for Whānau. Western healing practices were lacking any tikanga Māori practices, therefore missing suitable cultural context that would benefit Māori in their healing journey. It was of vital importance that the therapeutic intervention must always be offered to clients (including Whānau) and, the intervention had to be fit for purpose. Once I became qualified and had spent many hours at the counselling chalk face, I quickly realised that pure counselling was not the best option for Māori who were victims and/or survivors of domestic and or sexual violence. I made a commitment that whatever clinical intervention that I offered came from Te Ao Māori and was imbued with tikanga Māori. The transition to use te reo, tikanga and mātauranga Māori while having some Western tools at hand was easily adopted and

[1] A psychosynthesis counsellor is a professional trained in the psychosynthesis model, a holistic therapeutic approach developed by Roberto Assagioli. This model emphasises the integration of psychological, emotional, and spiritual dimensions.

delivered. It was from that point that I made the commitment to dedicate myself to work only with Whānau Māori.

For all of my years as an active Whānau practitioner my caseload involved Whānau Māori and domestic and sexual violence, suicides, and drug addictions. During this time, I decided to rename my role from a family counsellor to a Whānau Māori practitioner, as a result of this self-actualised rename and reframe my work became one as a Māori healing practitioner whose practice was premised on Kaupapa Māori ways of thinking, knowing, being and practicing. I worked in this sector for over 20 years, unfortunately I burnt out at an extraordinary fast rate, poor self-care being the reason. It was at the point of burn out that I decided if I could not be at the chalk face that I would write about the challenges, barriers and successes of a healthy Whānau Māori practitioner.

For nearly two decades I have been an active Kaupapa Māori researcher writing about colonial violence, the continued impact of colonisation, and systemic racism in Aotearoa. The most important part of my writing journey is working with and interviewing Māori healers and practitioners who work with Whānau affected by domestic violence to understand, educate and enable Whānau to participate in their healing solutions and pathways towards violence free lives. I remember very early on in my counselling career saying to my then CEO (a Pākehā man) that I would only be working with Whānau Māori. My reasoning was that it was my own people that needed me the most. The support they required had to be culturally appropriate and tika to the ways of knowing and being Māori. He was supportive of my desire to work with Whānau. From this Tiriti based stance I was accorded; I was able to support and grow within that organisation a cohort of Māori counsellors to work in their own

rohe with Whānau Māori only. This position advocated for Māori to support and work with vulnerable Whānau Māori. Consequently, this Māori culturally therapeutic discourse begun to emerge in the family violence sector. At the time, while growing Whānau Māori therapeutic practices and the cohort, Kaupapa Māori research was quietly, but staunchly providing a space to reposition culturally affirmative action amongst Māori therapeutic practitioners.

Most of the Whānau that I worked with were vulnerable, their daily lives a combination of gang related and/or violence, unemployment, drug and alcohol addictions. Their struggles were extraordinary. The barriers wāhine Māori faced included finding suitable housing, feeding tamariki, to living on a knife edge because of their volatile relationship day in and day out. During my counselling days I listened to some of the most heinous Whānau violence stories. Women described the beatings from their men, their men beating other men, and their men beating their children. Those memories were heart breaking, and during that time in my life my heart certainly ached.

Through my PhD journey I have come to realise the importance of reflecting and sharing my own story of intergenerational violence in my Whānau. Like the stories that I witnessed when I was a counsellor, my Whānau kōrero echo similar trademarks. My Whānau markers include historical intergenerational trauma, colonisation, physical and psychological violence and substance abuse. Locating myself in my thesis provides context as to why I have chosen to pursue such a significant and at times traumatic and burdensome writing space. My Whakapapa and Whānau stories informed how I would be as a wāhine Māori living in the last half of the 20th century and the early 21st century.

My Whakapapa also framed my 20 plus years as a practitioner in the family violence sector. They were and still remain to be critical drivers of my continued engagement in this work. I learned to be vigilant, alert and alive to this work all whilst growing a strong desire to create, and manifest critical transformative change within my own Whānau, as well as within the vulnerable Whānau who I was working alongside. Some Whānau were able to navigate, survive and thrive beyond the harshness of their impoverished lives in Aotearoa. Being a Whānau practitioner and a Kaupapa Māori researcher in this area motivates me to continuously think, consider, conceptualise and most importantly write about and into this Kaupapa. Therefore, as I articulate my positionality, I've had to brave the depths of my own intergenerational past to tell stories about the intergenerational violence and trauma that have impacted my ancestors, my Whānau and inevitably me.

My maternal Kuia was the salt of the earth, who in my living memory I never saw hit any of her grandchildren. She was our champion, defending us against our parents when their discipline became harsh and at times violent. She would get very stroppy if she heard that one of her mokopuna got a hiding from their parent. She would go and get the moko, growl the parents for hurting her precious moko and take them back to her home - our sanctuary. She was fierce, unafraid of our parents and intuitive, often arriving to collect one of us when it came to defending her mokopuna. I was very fortunate that my parents allowed me to live with my Kuia for a couple of teenage years. Those years by her side were profound, as they formed the bedrock of my life. She shaped me to think beyond myself to trek a pathway of support and service to my Whānau, Hapū and Iwi.

I vividly recall a day when my mother shared a piece of my father's past that left a lasting

impression on me. She told a story about a deeply troubling event between my father's father and his sister, back when my dad and his sister were still teenagers. In this story, my aunt had not completed her work to their father's expectations. His response was one of intense anger, and in a moment of rage, he struck my aunt so hard that she lost consciousness, collapsing to the ground. This experience left my father deeply shaken. He vowed that one day, when he was grown, he would confront his father for the harm done to his beloved sister. Though my mother shared that my father never acted on those feelings of revenge, my grandfather passed away young, at only 42. As I sat with my mother, I was overwhelmed by a sense of disbelief and sadness at his siblings. In his world, violence wasn't something to question; it was just part of the fabric of everyday life. It was not normal—but it was their reality.

As a result of my father's upbringing, the cruelty and violence he endured became part of my own home life. When one of my parents couldn't express their frustration or dissatisfaction through words, they would resort to using objects like a jug cord or garden hose as tools of punishment. Learning about my dad's story gave me a deeper understanding of how he saw the world. In his upbringing, violence was normalized as a way to maintain control—a twisted form of what he believed to be discipline, passed down from his own parents. While I cannot excuse such behaviour, understanding the history of my Whānau helps shed light on the cycles of pain that have shaped our lives—though it is often difficult and painful to confront.

These experiences are deeply rooted in colonisation, as well as the historical and intergenerational trauma that followed. My father was born into a cycle of violence, one that he himself had experienced since childhood. The same could be said for my mother, for me,

and for my children. We carry the weight of ancestral trauma, which is deeply intertwined with the colonial forces that have influenced our lives. Colonisation and trauma have been inseparable companions, and we are, in many ways, products of this shared history. Our Whakapapa holds the scars of violence and trauma, stretching back nearly eight generations. Since the signing of Te Tiriti o Waitangi, Pākehā have continued to exert their colonial control, impacting our whenua and our tamariki.

Colonial violence upon Whānau and Hapū arrived at a similar time as the first barrel of alcohol arrived upon the shores at Kororāreka (Russell, Bay of Islands, New Zealand) in the early years of the 1800's (Huriwai et al., 2001). The barrels of alcohol would end up having a significant impact on Māori, the ripple effect resulting in the overrepresentation of Māori experiencing alcoholism and domestic violence (Hutt, 1999).

This thesis is an opportunity to examine New Zealand's colonial history that has perpetuated great harm to me and my family. I am committed to presenting evidence of the colonial construction that is the New Zealand State System. To provide a narrative that posits and evidence that the New Zealand State System (vis a vis the New Zealand Government) is the original violent perpetrator that continues its tyrannical reign of power and control over Iwi Māori. This thesis also accords me the opportunity to dream, to reimagine, to actualise our moemoeā for our people; to never stop expecting to be able to live and experience rangatiratanga fully, as we strive towards a Māori world thriving upon the lands of our ancestors.

The Whānau pūrākau that I have shared has enabled me to locate myself in this thesis.

Positionality is important in that it gives context to address the historical Whānau narrative. As a Whānau practitioner (and, now combining that to being a Kaupapa Māori researcher) I can contribute to this thesis a Kaupapa Māori discourse that addresses the impacts of domestic and sexual violence on Māori living in 21st century Aotearoa.

I am passionate about contributing and activating spaces where rangatiratanga is reflected in Māori ways of living, being and knowing. It is my expectation that Māori-developed policies and operational delivery systems (derived from Te Ao Māori or our ways of thinking, knowing, being, and flourishing) will see Māori having full control over the care of our wounded Whānau, Hapū and Iwi members.

In my Whānau, indeed in my lifetime, all manner of violences (couples, domestic, siblings, sexual, racial, drug-induced, intergenerational) have occurred. My Whakapapa is filled with many ancestral stories good and bad, which have provided me with learnings and lessons that have been imprinted into my very existence. Despite all the challenging stories of harm and violence, there are also stories of living well, fun and good times, stories of justice, heroic deeds and kindness within communities that knew how to care for another one. All of my ancestral stories provide me with hope, grit and fortitude to fight the good fight, to strive and do that which is tika and for the good of our Whānau and indeed for Māori people.

'Titiro whakamuri, haere whakamua', Look back into the past, reflect, review and reset. With the learnings, the intentions and ancestral wisdom one is able to confidently stride into an actualised future that allows Whānau, Hapū and Iwi to flourish. It is my deepest yearning that this thesis will support the development of future Māori policies that provide opportunity for

ngā Iwi Māori to develop a process that firmly advocates for a Māori care and protection system for Whānau. Within this pathway the presenting issues/challenges Whānau have to deal with, are managed in a very tikanga based ecosystem of pono, tika, aroha, manaaki. In that way there is a genuine desire to meet everyone's' needs. The need to design a for Māori, by Māori healing pathway is the most assured way to successful healing.

Whakarāpopototanga

It is always a powerful exercise to reflect into one's past corridors of time or the ability to derive and make meaning of why one does one what does. Such is the case for me with this thesis. I feel very strongly about creating a world of zero tolerance for violence within my Whānau. This purpose has been a key driver to writing this thesis, to provide knowledge, skills, and capabilities to grow a zero tolerance and violence free world for mokopuna.

In the next chapter, I share a range of research methodologies and methods used in my PhD research. Methodologies and methodological frameworks are essential components of the research process, providing structured approaches to systematically investigate and analyse research problems. Methodologies encompass the overarching principles and procedures that guide research design and data collection, whether qualitative, quantitative, or mixed methods (Creswell & Creswell, 2018; Denzin & Lincoln, 2018; Johnson & Onwuegbusie, 2004). Within these methodologies, specific methodological frameworks offer detailed information for implementing research methods, ensuring rigor, reliability, and validity in the findings.

CHAPTER THREE: TE HUARAHI (METHODOLOGIES)

E koekoe te tūī, e ketekete te kākā, e kūkū te kereru.

The tūī sings, the kākā chatters, the kereru coos, reflecting the unique contributions and voices of different individuals.

(Mead & Grove, 2003).

He Kupu Whakataki

This whakataukī highlights the importance of cohesion and collectivism for the greater good. Individually we can deliberate on 'what is good for us' however that is a single mind at work. If, however we think about a collective contribution, then 'thoughts must cohere toward a greater purpose, to a collective good for ngā Iwi Māori. Methodologies are likened to cohesive collective thinking, as they are the 'why' of what we do, and while the methodologies can be viewed separately, they can also be positioned to make more meaning collectively as together the help the writer to make meaning of their thinking. How we get our answers to our 'why' also produces many different pathways to positive change, for it is most importantly the like-minded that discovers the beauty in collective wisdom and affirming transformation.

The purpose of this chapter is to articulate the range of methodologies and methods that have been utilised in this thesis with the specific intent to provide thoughtful responses to the thesis research questions. Each chosen methodological approach serves to enhance the depth and breadth of this Kaupapa Māori led thesis. The methodologies employed are tailored to align with the overarching research framework and theoretical underpinnings, ensuring a

coherent and systematic exploration of the subject matter, that examines Whānau Rangatiratanga as the primary care and protection Whānau vehicle. Methodological choices are also influenced by the practical constraints and ethical considerations inherent in the research domain. By employing a range of qualitative Kaupapa Māori methods it is my intention to describe the complexities that Whānau Māori must traverse to flourish in Aotearoa.

As an Indigenous Māori researcher, I conceptualise research methodologies and methods as processes through which I engage with and make meaning of the world around me. My work involves a deliberate and engagement with approaches that privilege and centre the worldviews of Tūpuna knowledge (ancestral wisdom), allowing these perspectives to guide and inform my research practice. This commitment reflects my responsibility to my kinship communities—Whakapapa, Whānau, Hapū, Iwi, and Hāpori; that is to deepen our collective understanding of Tūpuna knowledges and practices. The worldviews of our Tūpuna not only inform and shape the research process but also challenge and guide me toward knowledge repositories that exist both tangibly and intangibly, encompassing wisdom that resides across the temporal and spiritual corridors of time. As Smith (1999) asserts, Indigenous research methodologies are inherently tied to cultural values and practices, ensuring that research is not only a process of knowledge generation but also one of cultural reclamation and decolonisation. Through this approach, I seek to honour the ways in which our Tūpuna understood and navigated the world, ensuring that their knowledge continues to inform contemporary research and praxis.

The methodological foundation of this thesis is firmly rooted in Kaupapa Māori theory and

praxis. This Māori centric academic approach was born from Māori scholars Linda Tuhiwai Smith, Graham Hingangaroa Smith, Leonie Pihama, Jenny Lee-Morgan, and others from Aotearoa (Lee, 2008; Pihama, 2001; G. Smith,1997; L. T. Smith, 2022). This chapter expresses the methodological thinking and frameworks that underpin processes and activities that support the contribution of this thesis to positive and enduring transformational change for Whānau and Hapū members.

A Kaupapa Māori methodological framework underpins the conceptualisation and writing of this thesis alongside other Māori and Indigenous methodologies (Pūrākau, Mātauranga Māori, Rongomātau), that informs this research enquiry (Lee, 2008; Penehira, 2011; Pihama, 2001; G. Smith,1997; L. T. Smith, 2022). As Māori and Indigenous academic writers, we also privilege our Indigenous positionality as it is central to the way in which we make meaning of our Māori/Indigenous world around us (Cavino, 2017; Simmonds, 2009; L. T. Smith, 2022).

Indigenous methodology is ‘intentional’ in that it allows us as writers and practitioners to articulate a worldview that is representative of us (ibid). The ‘why’ of how and why we are in the world is the space of methodological thinking, writings and method practices. This is the space of meaning making and it is how one makes sense of the world. In this space Indigenous dreams move from the state of aspiration and possibility to transformative actualisation in the here and now. Māori like other Indigenous Nations convey through their methodologies the importance of locating themselves in their work, and with their communities which is achieved by standing within their own Indigenous footprint as Māori viewing the world in our own unique way, and in so doing, making the world Māori and

Indigenous (Chilisa, 2020; Creswell & Creswell, 2018; L. T. Smith, 2022).

Included in the methodological analysis will be a critique of state legislations and policies that have been critically viewed through a Kaupapa Māori lens. There are many Western qualitative methodologies that have been used to critique important documents such as Grounded Theory, Content Analysis, Thematic Document Analysis and Discourse Analysis. I have modelled a Kaupapa Māori document analysis approach based on Dr Taiarahia Melbourne's **'**Wetewete Tuhituhi Tawhito' (Analysing literature of ancient knowledge) to coin and position 'Wetewete Tuhituhi ā Kaupapa (Thematic Document Analysis). Fundamentally the two previously mentioned Māori methodologies are both informed by and contribute to Kaupapa Māori theory (Melbourne, 2020).

Kaupapa Māori as research philosophy and praxis poses important questions about who is 'Māori' and what constitutes 'a Māori way'. Amongst the varied articulations of Kaupapa Māori we need to guard against assumptions that it is possible to arrive at a universal or authentic way of being, whether that be through identities, aspirations, agency, will, or behaviour (Pihama & Cameron, 2012).

Data Gathering during the Covid-19

In the methods section of this chapter, I discuss the data gathering methods that I employed during the COVID-19 lockdowns of 2020 and 2021. This includes online Zui to conduct participant interviews. I had to think about how I was going to conduct my data gathering especially when the ability to meet my interviewees was

not possible. For me the process of whakawhanaungatanga is a fundamental rangahau Māori building block that sets us apart from the Western research world. How I am met and greeted as a wāhine Māori influences the way in which I meet, engage and interview my participants. Meeting online therefore presented a radically new way to engage in Māori cultural practices such as mihimihi (greetings and acknowledging of our ancestral ties), whanaungatanga (our relational connections), whakatau (process of connecting), kōrerorero (engaged discussion) and te wā whakamutunga (the practice of mana).

Methodology Overview

The study investigates how Māori and Indigenous healing frameworks and practices can be adapted into strategies and policies that support the creation of an alternative system of Whānau wellbeing. It is understood that within this research, healing frameworks and interventions addressing sexual and domestic violence are integral to the establishment of a Kaupapa Māori-based sustainable Whānau care and protection system.

By employing a Kaupapa Māori qualitative research approach, this study will utilise various methodologies such as hui, and whakawhiti kōrero focus groups, to gather contextual data from participants. The research process will be guided by Kaupapa Māori principles, ensuring that the methods and practices are culturally relevant and respectful.

Data analysis will involve a Kaupapa Māori research analysis to identify common patterns and themes related to the impact of culture on violence intervention and prevention, as well as the effectiveness of Indigenous healing frameworks. The findings aim to provide insights

and recommendations for policymakers, practitioners, and community leaders to develop enact culturally grounded and sustainable solutions that enhance Whānau wellbeing and safety.

An examination of the historical development of State care and protection policies will be undertaken to highlight the State's systemic and oppressive processes that maintain their positions of power and control and the continued subjugation of Māori families. This thesis describes the best ways to develop an innovative, Māori care and protection system that asserts first and foremost, that the Whānau themselves are innately their own agents of change. Whānau are and remain 'the Kaihautū of their own waka' the drivers of their own praxis (action-reflection) and therefore set their own trajectory of healing and transformation.

Research Questions

The key question for this study is:

- How do Māori healing practices and frameworks inform and contribute to transformative policies required for the development of a 'by Māori, for Māori' care system?

Supplementary questions include:

- What political strategies need to be developed to counteract the current government counter narrative?
- What are those political historical and contemporary innovations that would support the creation of an alternative Indigenous care and protection system?

Kaupapa Māori theory and practice represents a bold and direct challenge by Māori academics and Whānau practitioners to confront and address the impact that the Pākehā mainstream education system has had on the way in which New Zealanders think about Māori, the Indigenous peoples of this land. This system, characterised by power and privilege, has historically enforced assimilationist and racist approaches, resulting in the continued subjugation and marginalisation of Māori in Aotearoa (Beverland, 2022).

The ground-breaking thesis titled "Kaupapa Māori Theory and Praxis," by Graham Hingangaroa Smith played a crucial role in establishing a platform for Indigenous academic writing within the Western academic sphere (G. Smith,1997). In conjunction with Linda Tuhiwai Smith's work, "Decolonising Methodologies," Kaupapa Māori academics paved the way for Māori and other Indigenous scholars to prolifically produce literature that firmly positioned their research from their own worldview on the global academic stage, securing a lasting presence for Māori and Indigenous academics (L. T. Smith, 2022).

Kaupapa Māori theory and praxis is Māori centric, firmly located within Te Ao Māori, that is, a Māori worldview where reo Māori me ngā tikanga are the key drivers that position Māori researchers to look to Māori ways of being and knowing to inform the ways in which we undertake research (Beverland, 2022; Green, 2018, 2019; L. Smith, 2017). Alongside these non-negotiable tenets is knowing that Kaupapa Māori research is purposeful, intentional, and inherently political in that the research must contribute to the ongoing transformative discourse that improves the world of Māori people (L. T. Smith & Pihama, 2023). Kaupapa Māori research seeks solutions to uplift Māori in the political, social, economic health and

wellbeing sectors. In essence it is the responsibility of the Kaupapa Māori researcher to have total accountability to the research and the research group.

It must be noted that while this thesis was written in English, the use of Māori, concepts, cultural practices, and language is prevalent throughout the thesis. As a second language learner of Te Reo Māori, my ability in my Indigenous language has limitations. I am also aware that using the English language to explain my thoughts and methods to the biggest potential audience is the most viable mode of communication.

Research Framework

A Kaupapa Māori Research Framework is an Indigenous research approach rooted in the cultural values, principles, and worldview of the Māori people of Aotearoa. This framework is built on foundational elements that are inherently derived from Te Ao Māori.

Kaupapa Māori methodology

Kaupapa Māori theory is distinctive to Aotearoa and has been developed upon the foundation of Whakapapa, tikanga, reo, and rangatiratanga (Denzin & Lincoln, 2018; Lee, 2008; Pihama, Cameron, Pitman, & Te Nana, 2021; L. T. Smith, 2022). Kaupapa Māori theory is organic and transformative seeking to always address issues of injustices, promoting positive social changes that support Iwi/Māori to keep moving forward towards a more self-determining future.

Kaupapa Māori theory is specifically designed and controlled by Māori for the benefit of Māori. Kaupapa Māori research focuses on all aspects of Te Ao Māori (Lee, 2008; Penehira, 2011; G. Smith,1997; L. Smith, 2017; L. T. Smith, 2022). There is an inherent expectation that a Māori researcher undertaking Kaupapa Māori research will develop an ethical and methodological approach that is fully cognisant of critical cultural issues before, during and post the research. Kaupapa Māori research has multiple expressions that serve to impact society at all levels - structurally, culturally, and politically (ibid).

Kaupapa Māori theory and praxis, like other Indigenous research frameworks, offer a distinctive Indigenous ontological and epistemological foundation for Māori academic research. This framework, alongside other Indigenous research theories, asserts the significance of Indigenous worldviews and their place in the realm of academic knowledge creation (Cavino, 2017; Melbourne, 2020; Royal, 2003). Kaupapa Māori approaches firmly situates itself within the context of a Māori worldview, ensuring that Māori language and culture are consistently visible to the world (ibid). Academic wāhine toa Leonie Pihama, Naomi Simmonds, and Linda Tuhiwai Smith have explained that Kaupapa Māori has made Māori language and culture inherent aspects of research, deeply ingrained and unquestionable (Pihama et al., 2020; Pihama & Cameron, 2012; L. T. Smith & Pihama, 2023). There are many other Māori academics that have solidified this viewpoint in Aotearoa, succinctly outlining the philosophical foundations that underpin the work of Kaupapa Māori (Penehira, 2011; Simmonds, 2009; G. Smith,1997).

A Kaupapa Māori base (Maori philosophy and principles) is a local theoretical positioning related to being Māori, such a position presupposes that:

- The validity and legitimacy of Māori is taken for granted.
- The survival and revival of Māori language and culture is imperative.
- The struggle for autonomy over our own cultural wellbeing, and over our own lives is vital to Māori survival (G. Smith,1997, p.100).

Smith went further to develop six key principles for Kaupapa Māori activity, thus providing the Māori researcher with the necessary tools by which to conduct his/her research.

Kaupapa Māori research principles

Tino Rangatiratanga (Refers to Māori self-determination and authority) Rangatiratanga for Māori refers to mana motuhake, that is, having autonomous power and control to determine one's own destiny (Pihama, 2001; G. Smith,1997; L. T. Smith, 2022). As a Kaupapa Māori principle this means that one's autonomy is in relation to and viewed within a collective cultural context of Whānau, Hapū and Iwi that is located within Te Ao Māori.

Taonga tuku iho (Refers to Māori ancestral knowledge)

This principle refers to treasures (taonga) passed down from ancestors. In terms of the principle the taonga is all Māori knowledge that exists within Te Ao Māori, including Te Reo (language) and tikanga (cultural practices). This principle allows Māori to have an affirming lived experience as Māori, asserting that all that exists.

Ako (Refers to reciprocal learning inherent in Māori pedagogy)

Ako Māori refers to Māori learning and teaching practices that have a strong emphasis on reciprocal learning, that this, the nature of this pedagogy is unique to Māori. This principle allows for the inclusion of other learning and teaching that may not be from a Māori worldview; however, it may have a strong alignment to Ako and therefore be useful to Māori (ibid).

Kia piki ake i ngā raruraru i te kainga (Refers to mediations/interventions necessitated by tamariki and Whānau socio economic and home-based needs within the home environment). This statement acknowledges the multiplicity of stresses that Whānau may endure. A key tenet of Kaupapa Māori practices is to remain engaged with Whānau, ensuring that all actions are of benefit to Whānau, Hapū and Iwi. This principle focuses on the support to grow Whānau capabilities so that they can resolve socioeconomic and other important issues that are causing undue stress and pressure on Whānau members (ibid).

Whānau (Refers to the central extended familial relationships according to Māori kinship structures)

The Whānau is located at the core of Kaupapa Māori as it is the primary grouping that exists within Māori kinship structures. It is the cornerstone of whanaungatanga that is achieved in undertaking whakawhanaungatanga, the ability to build and sustain healthy relationships (ibid).

Kaupapa

Kaupapa as a principle speaks to the collective vision and philosophy that a Māori collective such as Whānau, Hapū, Iwi, Kura, Kōhanga, marae or any other Kaupapa Māori group builds. The collective vision will be built on the Kaupapa Māori principles that require all participants to operate in a manner that supports the health and wellbeing of the group and commitment to their common good.

Further to the development of Kaupapa Māori principles, a set of self-reflecting questions were developed for the Kaupapa Māori researcher (L. T. Smith, 2022). The purpose of these questions is to provide further clarity to the Māori researcher undertaking a Kaupapa Māori research inquiry. Should during the researcher's reflections they affirm the principles of Kaupapa Māori activity, then the research is positioned to have a positive beginning (ibid).

Kaupapa Māori self-directed questions (with my responses)

The importance of Kaupapa Māori self-directed questions should not be underestimated. The purpose of this activity lies in the importance a writer (in this case myself) to take a moment to reflect on what motivates me to undertake this PhD research. The questions below guide me to be reflexive, to consider in detail what impact this research will have with Whānau, Whānau Māori practitioners and their Hāpori. My responses are detailed below:

What research do I want done?

The expectation is that the Kaupapa Māori research activity is firmly located within Te Ao Māori, the research must respond to an issue, a need, or an activity that has positive and transformative outcomes for Māori. This response would include initiatives that assert Māori activism that drives Māori to reclaim their Māori ways of living and being (language, cultural practices, knowledge) within Te Ao Māori.

Who is it for?

A Kaupapa Māori research programme is for Māori communities, where the primary beneficiaries of the rangahau are Iwi, Hapū and Whānau. The research must seek to strengthen and empower Māori identity, self-determination, and communal well- being.

What difference will it make?

The research must seek to address historical and present concerns confronting Māori communities. The research must seek to challenge and dismantle systemic inequities, and/or promote cultural revitalisation, and/or inform policymaking, and/or improve health and educational outcomes, and/or promote the preservation and practice of Māori traditions, and, ultimately, contribute to the flourishing of Māori as a distinct people with unique knowledge and perspectives.

Who will I carry it out?

An inclusive research approach would involve a variety of contributors to the research enquiry, where Māori communities would partner with Māori researchers, scholars, and knowledge holders to collaboratively undertake the research. This ensures a 'by /for/ with' Māori approach that is founded on Māori viewpoints, values, and techniques are respected and incorporated throughout the research process.

How do I want the research done?

Māori worldview research is guided by Kaupapa Māori principles, methods, and tikanga. Developing meaningful and mutually beneficial relationships with Māori participants and communities, employing Kaupapa Māori and Indigenous research methodologies, respecting cultural protocols and intellectual property, prioritising community input and engagement and incorporating Māori language and perspectives into the research process and outcomes.

How will I know it is worthwhile?

The worthiness of the research is determined by alignment with Māori aspirations, values, and needs, as determined by Māori themselves. The research should generate positive outcomes and tangible benefits for Māori communities, including increased cultural pride, well-being, self-determination, and empowerment.

Who will own the research?

Ownership of the research is always vested in the Māori communities, Iwi, or relevant organisations involved in the research. Recognition of Rangatiratanga over the encompasses a Māori worldviews and Māori knowledge systems ensures that the research outcomes are utilised and governed by Māori themselves.

Who will benefit?

The primary beneficiaries of the Kaupapa Māori research are Māori communities themselves. The plethora of benefits would include (but are not exclusive of) increased understanding, empowerment, and improved outcomes in the following areas: health, education, cultural preservation, economic development, and self-governance.

Kaupapa Māori research allows kairangahau Māori to respond to issues that affect them without losing their mana Māori or themselves in the academic research world. In this research the critique of the Oranga Tamariki legislation (and other historically related legislation) utilises a Kaupapa Māori lens. Taking that position asserts that Kaupapa Māori theory and praxis asserts that everything within Te Ao Māori is considered normal. Therefore, those political activities that fall outside the purview of Kaupapa Māori are not beneficial for Māori (Moyle, 2013; Tautari-Cliffe, 2013). This analysis seeks to interpret the meaning of the text as it pertains to the impact on tamariki Māori and Whānau Māori.

To add to the Kaupapa Māori principles there are 10 tikanga (cultural practices) that require

Māori researchers to follow when interacting with others during the research activity. These principles are as follows:

- Aroha ki te tangata (maintain respect for the person)
- Kanohi kitea (maintain face to face activity with integrity)
- Titiro, whakarongo, kōrero (look, listen and then speak considerately)
- Manaaki ki te tangata (show generosity to the people involved in your research)
- Kia tūpato (be cautious)
- Kaua e takahia te mana o te tangata (do not trample over the mana of a person)
- Kaua e māhaki (don't brandish your knowledge arrogantly) (L. T. Smith, 2022, p. 20)

Kaupapa Māori legitimates and validates 'ngā taonga tuku iho' that is, all treasures in Te Ao Māori including the tangible and intangible, including Te Reo and tikanga Māori. In the early days of Kaupapa Māori development, Māori researchers who had learned the dominant culture's research processes were left with the challenge of unlearning the colonised academic thinking they had developed. Deconstructing and decolonising the Māori academic mind is a 'must do' process because Kaupapa Māori theory and praxis requires the Māori researcher to think, live and research from a Te Ao Māori context (Pihama et al., 2002).

Kaupapa Māori theory challenges deficit thinking and deficit theories that consider Indigenous groups including Māori as inferior within dominant white culture discourse.

Notions of superiority that thrive within colonial and imperial rhetoric are inappropriate to the examination because they are in opposition to the principles and values of Kaupapa Māori research. Critiquing any political document, using a Kaupapa Māori thematic document analysis, requires determining how proactive the policy, strategy or submission is for Māori from a very Māori worldview (Cliffe, 2013; Moyle, 2014).

Ethics of Kaupapa Māori research

In 2013 Māori scholar Moana Jackson's delivered the *Ethics of Kaupapa Māori Research* at the He Manawa Conference in Hamilton, New Zealand. His recount provided a critical set of ethical guidelines supporting how Kaupapa Māori research methods should be applied in the fieldwork. Furthermore, these Kaupapa Māori ethical positionings are in and of themselves their own methodological tikanga based-Kaupapa Māori framework (Cavino, 2017).

- *Ethic of prior thought:* Does the rangahau draw on the wisdom of (Tūpuna) ancestors? Does the research understand what has been, to understand what is now, in order to build what is needed?
- *Ethic of moral or right choice:* Does the rangahau have a moral focus?

That is, is it right, moral, tika? The theory does not exist in isolation; there are always possible human consequences emerging from what one does.

- *Ethic of imagination:* Joy can be had in our furtive flights of imagination; it often takes leaps of poetic imagination to lead one to

facts/evidence.

- *Ethic of change:* Rangahau Māori should seek transformation in the lives of those that one works with in research. Change can be transitioned more efficiently with considerate research.
- *Ethic of time:* Understanding 'Māori time', there is much value in the philosophical notion of Indigenous time. Time is a Whakapapa-based series of never-ending beginnings. The Māori notion of time recognises the interconnectedness of all things. Do not be pushed into doing things to meet someone else's timetable if it does not feel right. There is nothing wrong with stepping back and letting go if the project does not feel tika. So, know our time and what time is right for us.
- *Ethic of power:* 'By Māori, with Māori, for Māori'. If knowledge is power, then one must be clear about whose knowledge we define. It is Māori knowledge that gives Māori the power to be who Māori authentically are.
- *Ethic of courage:* To research well, one must be brave. To do transformative research, one must always be courageous.
- *Ethic of honesty:* Pursue honesty in one's research endeavours.

Acknowledge that our people were/are human, fallible, and make mistakes. Nevertheless, be honest with oneself and try to operate with a wise and loving heart. There is strength in gentle criticism.

- *Ethic of modesty:* The seduction of academic success can be alluring and promote notions of hierarchical elitism. Remembering that Māori are

always a mokopuna to their Tūpuna and in time will have mokopuna, thus they become the Tūpuna of their mokopuna. In the relational knowing of this, it is important to intergenerationally share ancestral knowledge with their mokopuna firmly and with humility.

- *Ethic of celebration:* The celebration of Tūpuna knowledge, is important for Iwi Māori survival! (ibid).

Literature Review

A literature review is a critical and systematic analysis of existing research and scholarly literature on a particular topic or research question. It serves several of the current state of knowledge, identifying gaps in the existing literature, and establishing the context for the new research (Booth et al., 2016).

The development of a literature review responds to the research questions. It provides the provides context to the primary research question, that is how a community of Whānau Māori and Māori healers and practitioners develops a Māori care and protection system where at the centre, the key driver is the Whānau. Through tikanga Whānau are given tools to develop and increase their rangatiratanga, thus increasing their Māori familial agency (Cavino, 2017, 2019; Durie, 2003; Penehira, 2011; L. T. Smith & Pihama, 2023).

The literature review also emphasises the current state of knowledge in the field, highlights gaps, controversies, or unresolved issues that this thesis aims to address. Through an exhaustive examination of the existing literature, researchers can discern gaps in knowledge

and pinpoint areas requiring further investigation. This process aids in comprehending the current state of knowledge on a given subject and unveiling trends and patterns prevalent in the extant research (Booth et al., 2016).

The process of a literature review involves synthesising information from a myriad of sources, facilitating the presentation of a cohesive overview of the state of knowledge on a specific subject. This synthesis often entails categorising studies, comparing findings, and highlighting key themes or debates prevalent in the literature (ibid).

The review of literature contributes significantly to the refinement of research questions or hypotheses. This iterative process is integral to developing a clear focus for the study, ensuring that the research makes a meaningful contribution to the existing body of knowledge (ibid).

Pūrākau Methodology

Pūrākau (Doherty, 2010; Hakopa, 2019; Lee, 2008) as a research methodology draws on Indigenous Māori knowledge and the art of Māori storytelling traditions to centre the perspectives of Māori peoples within a Kaupapa Māori research paradigm. Pūrākau refers to Māori story work, this methodology emphasises the importance of narratives and oral histories in understanding and communicating knowledge. Pūrākau methodology positions mātauranga Māori knowledge as ‘evidence’ of our world, our knowledge systems, and practices. It is the counter narrative to the Western science need for ‘evidence based’ research that has clearly been derived from their Western world (ibid). Like Kaupapa Māori

methodology, the Kaupapa Māori researchers must continue to position themselves as insiders, that is, researchers working with and within our communities (Cavino, 2019; Pihama, Cameron, Pitman, & Te Nana, 2021; L. T. Smith & Pihama, 2023). From the 'insider' position we are charged with the responsibility to get the stories 'right' (L. T. Smith, 2022; L. T. Smith & Pihama, 2023; D. Wilson et al., 2021) accepting that these narratives hold many voices, are multi-layered and complex.

Pūrākau methodology involves a collaborative and culturally responsive approach to research that seeks to build reciprocal relationships with the communities being studied. Researchers using this approach work closely with community members to identify research questions and develop research methods that are respectful of Indigenous cultural values and practices (Hakopa, 2019; Lee, 2008; Lee-Morgan, et al., 2019). Pūrākau emphasises the use of storytelling as a means of collecting and analysing data (ibid). Researchers utilise Indigenously informed gathering and interviewing process, focus groups, or other methods to elicit stories from community members, which are then analysed for themes and patterns (ibid).

The emphasis on storytelling recognises the importance of Indigenous oral traditions in transmitting knowledge and history and seeks to incorporate these traditions into the research process. Pūrākau methodology offers a framework for conducting research that is grounded in Indigenous knowledge and centred on the experiences and perspectives of Indigenous peoples (Cavino, 2019; Hakopa, 2019; Lee, 2008; L. Smith, 2017). By prioritising cultural values and practices, this approach seeks to challenge dominant research paradigms that have historically marginalised and excluded Indigenous voices (ibid).

As an Indigenous methodological narrative enquiry approach, pūrākau is an emerging field in Kaupapa Māori research that is part of the larger Indigenous story work movement. Indigenous Story (including Pūrākau) as a methodology provides a vehicle for this research to be exposed and conveyed within our world's cultural contexts (Archibald et al., 2019). It is a type of retelling Whānau, Hapū, and Iwi stories in that we benefit from the pūrākau as a sort of cultural knowledge recovery and revitalisation (ibid). Actual stories describing the effects of colonisation on our Tūpuna can be told through Māori cultural narratives. In this sense, we can 'push back' against the privileged colonial settler narratives in this country.

Indigenous storytelling is the ancient form of knowledge transfer, hidden in the stories that are passed down from one generation to another and hold coded messages that our Tūpuna have left for us to live well in the world. Through sharing ancestral stories about Māori ways of knowing and being means tūpuna teachings about healing and transforming are released into the world. As the world faces acts of atrocities that threaten to annihilate mankind, Indigenous peoples hold firm to their ancient ancestral stories to affirm their resilience, their roles as healers of the planet, to stand strong in their place and space in the world (Behrendt, 2019).

Origins of Pūrākau

The word pūrākau is produced from the combination of two words: pū, meaning root or base, and rākau, meaning tree, the combination of these two kupu produces pūrākau; a synergistic /relationship where the parts of a tree and the relationships that within the ngahere. Pūrākau is

a metaphor for the entire tree and its link to its natural environment. It is made up of all parts of the tree: the root system, the trunk, the branches, the leaves. Te Whakapapa o Tane-te Wao Tāne, is inclusive of the interdependent relationships with te whenua and the bush or ngahere it lives in, the air it breathes, the sun it captures in the leaves, and the mauri it emits (Doherty, 2010; Hakopa, 2019; Lee, 2008).

Te Pū o te Rākau refers to the tree's root system and base. More importantly, it refers to the tree as a fundamental metaphor for understanding the essence of the art and performance of storytelling. Using this metaphor, the function of pūrākau is a traditional oral approach for keeping and spreading Māori cultural knowledge (ibid).

Pūrākau a body of Tūpuna wisdom and knowledge

Pūrākau are part of Māori ancient ancestral oral literature (Doherty, 2010; Hakopa, 2019; Lee, 2005, 2008; Melbourne, 2020). Oral literature includes karakia, waiata and mōteatea, Whakapapa, whaikōrero, and whakataukī (Doherty, 2010; Hakopa, 2019; Lee, 2005). Each pūrākau has their own "style, if there is no connection to the tribal grounds, the mātauranga has no basis to hang from or position itself, no point of beginning, and no Whakapapa connections to the rohe. If the Whakapapa connections are not created, there is little credibility in identifying it with mātauranga. If you are unable to connect to Whakapapa, you have no tūrangawaewae.

Pūrākau are far more than mere stories; they encapsulate Māori philosophy, cultural codes, and worldviews, serving as a source of identity, existence, and ancestral wisdom. Researchers

have employed pūrākau to articulate and codify concepts of life, death, and the universe (Penetito, 2005; Pouwhare, 2016; Reinfield et al., 2015). Trees are commonly associated with the bush, or ngahere. The term 'ngahere' is composed of two parts: ‘ngā,’ indicating a plurality, such as multiple trees, and ‘here,’ referring to the physical (i.e., root systems) and metaphysical (spiritual) connections among the trees (Hakopa, 2019; Pouwhare, 2016).

The importance of connecting pūrākau to a tribe emphasises the value of pūrākau as a methodology (Doherty, 2010; Hakopa, 2019; Lee, 2008). The tree must be grounded or stand in the dirt, and the root system holds the tree in place. As a result, the root system and the base (te pū) of the tree (rākau) are securely anchored in the earth. Pūrākau bind Māori to their tribal grounds, tūrangawaewae, and hau kainga; consequently, these conceptions anchor Māori securely in sites of significant value and meaning.

Āta Methodology

There are definitions of Āta; careful, slow, deliberate, intentional, purposeful, thorough. As a methodology Āta seeks to grow within the researcher their ability to establish and grow authentic meaningful enduring relationships that are informed by sound ‘tikanga’ practices. The application of the principles of Āta ensure the relationship between the researcher and the participant is a relational foundation that is imbued with honour and care.

Using Māori frameworks such as Āta requires placing whakaaro Māori and mātauranga Māori at the centre of the research activity to enlighten and advise. Āta is a strategy for processing, critically assessing, arranging, and framing research.

Respectful interactions require Āta. It is a moral and behavioural strategy. The Āta philosophy is based on mātauranga and tikanga Māori as well as, most importantly, Te Reo Māori. As a result, it is a living medium of communication that is vital for analysing the quality of relationships and conducting research. Each tikanga needs the researcher's serious contemplation and reflexive practice (Beverland, 2022, Pohatu, 2003, 2004, 2008, 2011, 2013, 2015).

Āta principles in the development of respectful relationships provides Māori (researchers and interviewers) with mindful takepū to engage with one in another in Te Ao Māori (ibid). It is also so appropriate to describe Āta activities as ‘Ako Māori’ or ‘Taonga Tuku Iho’ because they are easily located within the contexts of Kaupapa Māori theory and praxis. The Āta framework fosters well-being and growth, particularly for Māori, and particularly in circumstances of recovery and trauma.

Kaupapa Māori research is tied to being Māori and is linked to Māori philosophy and tikanga like the tikanga of Āta. Āta requires a person with wise deliberation, as the framework for Ata to occur, encourages that a culturally safe practice is mindfully created (ibid). Āta as a working and applied framework demands effort and energy and as a practice requires considering how one engages in Kaupapa. Firstly, one must be planned, and secondly one must be reflective and reflexive in one’s practice. Āta kōrero, for example, is described as speaking with clarity, which needs the speaker to prepare to present their communication and then to deliver that communication with excellence (ibid).

The tables below provide the takepū (principles) and Whakamaramatanga (definitions) of

Āta, which is a guideline of how Māori do mindfulness. The focus is on the development of right relating (growing respectful relationships), creating safe spaces for kōrero (dialogue) and negotiating boundaries between the two parties. To effectively use Āta one must be able to exhibit all of the takepū (Pohatu, 2013).

Table 1. The Principles and Definitions of Āta.

Takepū (Principles) and Whakamaramatanga (Definitions)

Takepū (Principles)	Whakamaramatanga (Definitions)
Āta-haere	To be intentional and deliberate and to approach reflectively, moving with respect and integrity. It signals the act of moving with an awareness of relationships, their significance, and requirements.
Āta-whakarongo	To listen with reflective deliberation. This requires patience and tolerance, giving space to listen and communicate to the heart, mind and soul of the speaker, context, and environment. It requires the conscious participation of all senses, the natural inclusion of the values of trust, integrity, and respectfulness.

Āta-kōrero	To communicate and speak with clarity, requiring quality preparation and a deliberate gathering of what is to be communicated. This is to ensure a quality of presentation (kia mārama ki te Kaupapa), to speak with conviction (kia pūmau ki te Kaupapa), and to be focused (kia hāngai ki te Kaupapa).
Āta-tuhi	To communicate and write with deliberation, needing to be constantly reflective, and knowing the purpose for writing; in this, consistently monitoring and measuring quality is implicit.
Āta-mahi	To work diligently, with the conviction that what is being done is correct and appropriate to the tasks undertaken.
Āta-noho	To give quality time to be with people and their issues, with an open and respectful mind, heart, and soul. This signals the level of integrity required in relationships.
Āta-whakaaro	To think with deliberation, allowing space for creativity, openness and reflection, the consequence of which is that action is undertaken to the best of one's ability.
Āta-whakaako	To instill knowledge and understanding deliberately. There are clear reasons why knowledge is shared - to the appropriate participants, in the required manner, time and place.

Āta-tohutohu	To instruct, monitor and correct deliberately, in which grounded knowledge is a constant and valued companion. Cultural markers such as kaitiakitanga (responsible trusteeship) are then accorded safe space to enlighten how and why relationships should be maintained.
Āta-kīnaki	To be deliberate and clear in the choice of appropriate supports to enhance positions taken.
Āta-hoki mārire	To return with respectful acknowledgement of possible consequences.
Āta-titiro	To study Kaupapa with reflective deliberation.
Āta-whakamarama	To inform with reflective deliberation, ensuring that the channels of communication at the spiritual, emotional and intellectual levels of the receiver are respected, understood, and valued.

(Pohatu, 2013, p.15)

The table below provides Māori statives, their meaning and the intention of the stative. The intention of these terms is to provide clear commands and directives.

Table 2. Ako Phrases, Meaning and Intent

Phrases	Meaning	Intent
Kia tōtika	Being correct	Aspiring towards quality standards

Kia tika tonu	Acting responsibly	Respecting the integrity of self and others
Kia pai	Being careful	Being considerate and deliberate
Kia rangatira te mahi	Acting with utmost integrity	Considering the unique positions of others
Kia tūpato	Carefully considering consequences	Ensuring integrity within actions

(Pohatu, 2013, p.17)

I have used the practice of Āta to manage myself in all aspects of this PhD research programme. An Āta practice deliberately makes you act purposefully and intentionally, whether it be in the research interviews or the writing of this thesis. Āta allows one to maintain a level of Māori dignity that motivates one to think well, write well, interview well and act appropriately and intentionally.

Wetewete Tuhituhi

(Kaupapa Māori Thematic Document Analysis)

This research will include a Kaupapa Māori textual analysis of publications about state care and protection legislation and policies relevant to the care and protection of children and their families in Aotearoa. Wetewete Tuhituhi is positioned within a Kaupapa Māori theory and praxis ensuring that as a decolonising methodology that its purpose to interrogate any documentation impact on Māori. Wetewete Tuhituhi methodology is modelled from Wetewete Tuhituhi Tawhito an Indigenously informed methodology that seeks to understand

the legislative thinking and practice of the coloniser (i.e. Pākehā New Zealand) (Melbourne, 2020). Like the standard thematic document analysis (Mutch, 2012b, 2012a) the purpose of the Wetewete Tuhituhi Tawhito documentation analysis is to make sense of the text to identify the intention of pertinent legislation and policies.

Wetewete Tuhituhi methodology also seeks to determine the intent of the document, however a Kaupapa Māori lens has modified the way in which a document is reviewed. The Wetewete Tuhituhi analysis privileges how the document (i.e., legislation and/or policy) impacts the Māori world, Māori kinship structures, Māori socio-economic circumstances, and Māori positionality in Aotearoa. This examination would include critiquing for strong messages or big ideas that are detrimental to the Whānau, Hapū, Iwi and Māori wellbeing. The following questions that I have constructed, inform the baseline of the inquiry:

- What was the original intention of the legislation/policy?
- How does the legislation/policy impact Te Ao Māori, Māori kinship structures Whānau, Hapū, Iwi, and Māori, Māori positionality in Aotearoa, and overall, the socio-economic circumstances of Māori advancement?
- How is Te Tiriti o Waitangi recognised (or not) in the document?
- Has there been co-authorship and co-design between Tangata Whenua and Tangata Tiriti?
- How has/is the legislation and/or policy been operationalised?
- What are the institutional or colonising impediments that exist within the text of the document?

Rongomātau Methodology

According to Dell (2021) a skilled and experienced researcher who is proficient in seeing themselves within the context of their world as it connects to their research has the potential to also experience the 'unseen' aspects of themselves (i.e. intuition, emotions, feelings, body senses). For Māori these 'other senses' add value to their lives and research skillset (Dell, 2021).

Rongomātau (a sense of knowing) methodology is a qualitative technique that posits that the body is its own storage house of knowledge (ibid) and can utilise its own body sensory experiences within the research process. This methodology involves the collection and analysis of data through a frame of three dimensions: connecting in (one's-inner world), and connecting out (external world) and connecting the whole (higher/spiritual consciousness), to achieve holistic ways of theorising (ibid).

Rongomātau asserts that Māori researchers have 'radiant and absorbent qualities' that is, their abilities to absorb, to radiate, to exude, to intuit, to feel, to energetically sense the world around and the knowledges that they integrate into their world (ibid). More importantly, the researcher's Whakapapa and positionality within Te Ao Māori determines connection to their external and internal worlds. Māori knowing through sensing is appropriately expressed in the following kīwaha:

Mā te rongo, ka mōhio	Through sensing comes awareness.
Mā te mōhio ka mārama	Through awareness comes understanding.

Mā te mārama ka mātau Through understanding comes knowledge.

Mā te mātau ka ora Through knowledge comes wellbeing.

Methodological framework of Rongomātau

Table 3: Describes the three-phase technique that is the Rongomātau methodology

Process	Questions	Methods
Connecting IN	What might I be experiencing? What am I feeling/sensing? Where do I feel it in my body?	Stilling Scanning Transposing
Connecting OUT	What/ who is the experience connected to? Have I felt this before in my history? Where have others felt this before in a similar way?	Out to elders Out to nurturers Out to ancestors
Connecting to the WHOLE	What does it mean? What are the patterns that contribute to a bigger story?	Imaging Storying Synchronicity

(Dell, 2021, p.10).

The above framework utilises the senses (kite - sight, rongo a taringa - hearing, rongo a tinana - feeling, rongo a ihu – smell, rongo a waha – taste, rongo a wairua – spiritual, rongo a moemoeā – dreaming) and knowledge(s) that eventually leads to impact one's wellbeing (ibid).

Table 4: Philosophical framework of Rongomātau

Absorb	The belief that researchers' bodies can absorb participant energies.
Channel	The mechanisms by which researcher and participant energies are exchanged between people.
Seal	The belief that researchers and participants are blocked and sealed off from receiving any interchange between energies.
Radiate	The belief that researchers' bodies radiate personal energy out.

(Dell, 2021, p.2)

By utilising the senses Rongomātau asserts that there is no split between mind, body and spirit. The Māori view of the tinana is that the body is tapu or sacred, and that the tinana should be considered reverently. Bodies represent connective links in the unbroken chain between the past, the present and future. Bodies operate as a conduit to what has happened and what is about to happen (ibid).

There is no mind-body split. Māori have never separated emotions as if they were something distinct from the whole bodily experience' Thoughts, senses, and emotions, are processed together not just by the mind, but also by one's bodily organs. Expressions such as 'whakaaro o te ngākau', thoughts of the heart or 'mahara o te ngākau' memories of the heart, reveal the heart as a processing centre for experiences (M. Durie & Hermansson, 1990).

Developing a Wairua Approach

In the examination of Rongomātau methodology it is a sensory based activity but also a

wairua experience and approach. According to Moewaka Barnes et al., (2017) a wairua approach in the Kaupapa Māori research space sits within the interconnectivity of body, mind, and spirit. Accessing and experiencing wairua in one's personal and research space is part of the Rongomātau pūkenga (ibid). Wairua is associated with:

- Tūpuna (ancestors), people who have gone before, particularly one's own relations; honouring, feeling connected to them, their actions, intentions and legacies
- Future generations, seeing oneself as having obligations to children, grandchildren and generations to come
- Connection to place, people, events and issues; knowledge and sense of belonging
- Connection to self; a sense of wholeness
- Connection to something wider than oneself; for example, connection to Tūpuna, atua/gods/spirits
- Tikanga whakaaro: Barlow (1991) uses this as the title of his book along with the English explanatory *Key Concepts in Māori Culture.* Here we use it as a connection to, and understanding of, Māori ways of doing things and the obligations, relationships and accountabilities this entails.
- Practicing wairua wellbeing; the processes involved in rituals and events using particular customs and protocols.
- The so-called supernatural or uncanny; although rarely written about in the literature and one aspect key informants were reluctant to talk about, this is one of the spheres people may more commonly associate with wairua, but it is only one aspect (Moewaka Barnes et al., 2017, p. 318).

Reverend Māori Marsden held the view that reviewing Te Ao Māori in the abstract and

objectively as the Western academy would demand was incorrect and would in the end lead to inaccuracies, misinterpretation and misrepresentation. The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach. That is more likely to lead to a goal (Marsden, 1992, p.118). Furthermore, as Aluli-Meyer[2] (2006) articulated the lack of cultural nuances and positioning would undermine all the cultural markings that Māori and Indigenous Worldviews offer. To apply a Western lens to a non-Western landscape would ignore the mind, body, spirit connect that is fundamental to Māori.

Historically Pākehā has positioned any Māori notion of wairua 'spirit' as superstitious thus subjecting Māori who used wairua to guide research to ridicule. Wairua in the Western research context challenged the academy, because to accept wairua was to accept the notion of the existence of spirit (Moewaka Barnes et al., 2017). Attention to wairua is a part of the Rongomātau methodology, similarly, how Māori (including Māori researchers) make meaning of their world is also inclusive of the 'unseen'. The sense making in the wairua space includes the intimations and resonances, sometimes subtle and fleeting, sometimes repressed, and sometimes strong and vivid (ibid). Aligning with affect, our intention too was to move beyond the standard categories of emotion and develop intellectual pathways that included the subtleties of 'Māori emotional connections' where wairua was innately part of the analysis of our research (ibid).

[2] Professor Manulani Aluli-Meyer is of Hawaiian descent

Indigenous Methodologies

He Kupu Whakataki

Māori research has often been enveloped in a series of dominant Western academic narratives, enduring severe forms of scholarly exploitation and oppression (Cavino, 2019; Lee, 2008; L. T. Smith, 2022).

For Māori the actions of the oppressor is the story of the "racialisation and dehumanisation of Indigenous peoples, including Māori" (Lee, 2008, p.28). From my perspective, Lee highlights that Māori were subjected to research practices that amounted to blatant intellectual invasion and theft of cultural property (ibid). This exploitation was accompanied by a deliberate breakdown of the Māori worldview (L. T. Smith, 2022). Graham Smith (1997) also argues that Western research methodologies were, and still are, used as colonial tools to further advance imperialism and colonial interests, continuously invalidating Māori ways of knowing and being. Together with other Indigenous researchers, Māori have consciously chosen a path of active resistance, survival, and perseverance to preserve their Māori worldview (ibid).

This act of resistance and fight is likened to the pūrākau of the struggle between Tūmatauenga and his brother Tāwhirimātea. The conflict between Tāwhirimātea and Tūmatauenga arises from their differing Atua realms and interests. Tāwhirimātea, displeased with how his siblings were mistreating their parents Ranginui and Papatūānuku, became enraged by their actions. Tāwhirimātea waged a fierce war against his siblings (or other atua) by unleashing storms, winds, and other weather events to punish and challenge them. Tūmatauenga, the god of warfare, courageously faced Tāwhirimātea in battle. However,

despite the strength and skill of Tūmatauenga, he could not overcome the forces of nature controlled by Tāwhirimātea. This conflict is often seen as a metaphorical struggle between humanity and the natural world, symbolising the ongoing tension between human beings, who strive to exert control over their environment, and the unpredictable and powerful forces of nature (Roberts et al., 2004).

This pūrākau is shared within the context of Indigenous research, where Indigenous researchers actively engage in investigating, traversing, negotiating, and researching their world on their terms. As Indigenous Māori researchers there is a deliberate intention to utilise methodological frameworks to support and guide our Indigenous research agendas.

Background to Indigenous methodologies

Indigenous research methods and methodologies continue to be much needed tools to address, reduce, diminish and invalidate, colonial efforts. Indigenous researcher Marie Battiste[3] and her colleagues have been fervent in their efforts to stay visible within the academy, claiming and asserting an unapologetic Indigenous space within this aged institution. Increased Indigenous activism staves off the impact of colonisation by continued production of Indigenous knowledge. This is well documented in the numerous writings by international Indigenous scholars (Absolon & Willet, 2004; Battiste, 2000; Bishop & Glynn, 2003; Kovach, 2021; Porsanger, 2004; G. Smith,1997; L. T. Smith, 2022).

Absolon and Willet (2004) contend that the ’legacy of colonising knowledges’ was a

[3] Marie Battiste Potlotek First Nation, Nova Scotia.

purposeful attempt to disconnect Aboriginal peoples from their traditional teachings, spirituality, land, family, community, spiritual leaders, [and] medicine people (Absolon & Willet, 2004, p. 9).

The intention of the coloniser was to “oppress and ultimately extinguish the very Aboriginal cultures whose oral epistemologies, philosophies, worldviews, and theories have sustained the earth and all its inhabitants since time immemorial” (ibid). Closer to home, Morehu McDonald (2018) articulates in his doctoral thesis of his Hapū Ngāti Hinerangi who experienced being brought to the edge of cultural extinction by the Crown through a purposeful programme of cultural genocide (McDonald, 2018).

Indigenous narrative work is a method of study and learning that draws on Indigenous ways of knowing and being. It is based on the premise that stories are effective vehicles for passing along knowledge, values, and cultural traditions from one generation to the next. Pūrākau and other types of Indigenous story work emphasise the necessity of deeply listening to Indigenous peoples' tales and experiences, as well as understanding their different viewpoints and worldviews (Archibald et al., 2019).

Pūrākau and Indigenous story work entails a collaborative and respectful approach to research and learning in which Indigenous peoples are active partners and co-creators in the process. It entails developing trusting and reciprocal connections, as well as recognising Indigenous knowledge, ways of being and knowing as valid and just as purposeful as Western academic knowledge (ibid). Pūrākau and Indigenous story work as a methodology is a potent tool for decolonising research and learning, as well as supporting Māori and

Indigenous self-determination and cultural revitalisation (ibid).

Critical and Indigenous approaches, such as Kaupapa Māori, provide theoretical frameworks that allow Indigenous and Māori scholars to evaluate government policies from a Māori perspective (Pihama et al., 2015). From within this space, one may detect how State initiatives can serve and constrain Whānau Māori, Hapū, and Iwi.

Indigenous research methodologies highlight research strategies that are based on Indigenous knowledge systems, worldviews, and ways of being. These techniques place a premium on the concepts of reciprocity, respect, responsibility, and relationships. They also emphasise the need of community participation and incorporating Indigenous languages and ways of knowing into research practices (Chilisa, 2020; Denzin & Lincoln, 2018; Kovach, 2021).

There are various Indigenous research approaches, each unique to the cultural setting and traditions of the community being studied. There are some approaches that have been made common across the global Indigenous research landscape. Examples include:

- *Two-eyed seeing:* This approach, pioneered by Mi'kmaq researcher Albert Marshall, involves blending Indigenous and Western knowledge systems. By utilising both perspectives, researchers can attain a comprehensive understanding of a given topic (A. Marshall et al., 2012).

- *Community Based Participatory Research methodology:* B. Duran[4] & Wallerstein,

[4] Professor Bonnie Duran is mixed race and is a Opelousas/Coushatta descendent

(2010) experts in the practise of this methodology support and practise this approach as it focuses on active collaboration with community members throughout the research process. It entails jointly identifying research questions, collecting data, and analysing outcomes, fostering a sense of ownership and empowerment within the community.

- *Storytelling:* Many Indigenous research approaches rely on the power of storytelling to gather and share knowledge. Actively listening to the experiences and wisdom shared by elders and community members becomes an essential part of the research process. Storytelling itself can also be employed as a research method, capturing the essence of Indigenous cultures and traditions (Archibald et al., 2019; Hakopa, 2019).

- *Ceremonial practices:* Indigenous research methodologies often place great importance on ceremonial practices. These practices foster a respectful and reciprocal relationship between the researcher and the community being studied. Engaging in ceremonies helps create a deeper understanding and connection with the cultural and spiritual aspects of the community (S. Wilson, 2008).

- *Land-based research:* Land-based research methodologies underscore the profound and intrinsic connection between our people and the land. These methodologies do not view the land merely as a resource; instead, they embrace it as an integral part of our identity and well-being. The land holds our stories, our traditions, and our spirituality, shaping who we are and how we understand the world. A central aspect of land-based research is the integration of traditional ecological knowledge and practices. This involves a dynamic engagement with the land through activities such

> as harvesting, participating in ceremonies, and storytelling. These practices are not just methods of gathering data; they are ways of life that foster a holistic understanding of our environment. By immersing ourselves in these activities, we create opportunities for intergenerational knowledge transfer, ensuring that the wisdom of our ancestors is passed down and preserved for future generations (Dublin et al., 2014).

Indigenous research procedures provide a distinct and valuable viewpoint of the research process and can serve to redress historical injustices created by Western research practices. Furthermore, Indigenous scholars, emphasise that establishing an approach that intrinsically resonates from the writer's core is vital. Indigenous ways of thinking, being, and knowing are obviously directed to the writer's viewpoint. That is, we know what we know from where we stand (Archibald et al., 2019; Behrendt, 2019; Kovach, 2021).

Māori and Indigenous scholars (Archibald et al., 2019; Behrendt, 2019; Pihama, Cameron, Pitman, & Te Nana, 2021; L. T. Smith, 2022) assert that Indigenous worldviews are intrinsically linked to the cultural practices and values of their respective communities. Archibald[5] and colleagues emphasize that within the context of their own tribal indigeneity, Indigenous peoples critically engage with the world, allowing them to interpret and understand how external cultures and practices influence both themselves and their communities.

According to Behrendt (2019)[6] Indigenous standpoint theory acknowledges upfront how we

[5] Joann Archibald a member of the Sowahlie First Nation, Canada
[6] Larissa Behrendt a Euahleyai / Gamillaroi woman, Australia

as individuals are shaped by our culture's values and experiences within society's broader institutions. Positioning firmly in one's cultural worldview is a critical component of the active practice of decolonisation as it is from this standpoint that we are able to contest the Western academic concepts of 'neutrality'. Further interrogation of neutrality reveals that it is tool of colonisation and patriarchy used to maintain power and control over other (Behrendt, 2019).

Botswanan (Bantu) scholar Bagele Chilisa (2020) has made significant contributions to the field of Indigenous research methodologies. Her work focuses on developing research approaches that are grounded in her own Indigenous worldview positioning. A key principle of her work articulates that there is an unwavering respect for Indigenous knowledge and inherent cultural practices. It is crucial to value the wisdom held by Indigenous communities and actively incorporate it into the research process (Chilisa, 2020).

Chilisa concurs with other Indigenous research academics (Bishop & Glynn, 2003; Kovach, 2021; Pihama et al., 2015; Porsanger, 2004) that Indigenous research methodologies must be rooted in the worldview, values, and epistemologies of Indigenous communities. This requires a deep understanding of the cultural, social, and historical contexts in which research is conducted (ibid). Furthermore, Chilisa adds Indigenous research methodologies emphasise the interconnectedness of all things. This holistic approach recognises the deep connections between people, land, and all living beings. It encourages researchers to consider the social, cultural, environmental, and spiritual dimensions when undertaking a research project (ibid).

Chilisa identifies that another principle that deeply resonates with Māori and other

Indigenous researchers is the emphasis on relationships and reciprocity. Indigenous research methodologies prioritise the establishment of strong bonds between researchers and participants. It stresses the importance of reciprocity in the exchange of knowledge and resources, fostering a sense of collaboration and mutual respect (ibid). Moreover, collaborative, and community-based research approaches are integral to Indigenous research methodologies. These methods actively engage community members in every stage of the research process, from the initial design to the final dissemination. By involving the community, the research becomes more inclusive, relevant, and respectful (ibid).

Indigenous research methodologies also prioritise the empowerment and self- determination of Indigenous communities, which means it is crucial to create opportunities for Indigenous peoples to have control over the research process. This allows them to utilise research findings to address their specific needs and priorities effectively (ibid). Chilisa's perspective on Indigenous research methodologies highlights the significance of incorporating Indigenous perspectives and approaches into the research process. By doing so, researchers can conduct ethical, respectful, and relevant studies that genuinely benefit Indigenous communities.

Scholar, Margaret Kovach of Nêhiyaw and Saulteaux ancestry, known for her work on Indigenous methodologies, has devoted extensive study to this within the realms of Indigenous research. Her work outlines the key characteristics that define Indigenous methodologies. One such characteristic is the principle of holism, emphasising the interconnectedness of all animate and inanimate objects. It underscores the importance of considering multiple factors and perspectives in research, recognising the intricate web of relationships that shape Indigenous communities (Kovach, 2021).

Respecting diversity is another fundamental aspect of Indigenous methodologies, which places emphasis on approaching research with sensitivity to the vast diversity amongst Indigenous peoples and cultures. By doing so, research can genuinely appreciate and honour the unique values, traditions, and knowledge systems present within Indigenous communities. Furthermore, Indigenous methodologies prioritise the establishment of relationships. Relationship-based approaches emphasise the significance of forging strong connections between researchers and the community or individuals who provide dialogue for research activities. Trust and mutual respect serve as the foundation for genuine collaboration and the sharing of knowledge (Behrendt, 2019; Chilisa 2020; Kovach, 2021; L. T. Smith, 2022).

Contextuality holds immense importance in Indigenous methodologies, which acknowledges the need to understand the social, cultural, and historical context in which research takes place. Recognising the enduring impacts of colonisation, systemic oppression, and other factors on Indigenous communities is crucial for conducting research that is sensitive and relevant. Indigenous methodologies also challenge hierarchical structures, placing the voices and perspectives of community members at the forefront. They advocate for collaboration and the co-creation of knowledge, ensuring that research is firmly rooted in the experiences and aspirations of the community rather than being imposed from an external standpoint (ibid).

Discussions surrounding Indigenous methodologies transcend the confines of traditional data collection. They are deeply rooted in active listening, immersion, and learning from within the community itself. These exchanges are not mere transactions but are pivotal in building

genuine relationships where knowledge flows both ways—between researcher and community. It demands a conscious openness to alternative worldviews and an acknowledgement of the inherent limitations present in Western research paradigms. For Indigenous researchers, these approaches empower us to cultivate relationships grounded in respect, reciprocity, and collaboration, while upholding and honouring the distinctive perspectives and mātauranga of Indigenous communities (ibid).

The significance of Indigenous methodologies lies in the recognition that research is not impartial and that it carries implications for Indigenous communities. It is vital for researchers to acknowledge their own standpoint and the power dynamics at play, while striving to mitigate harm and prioritise the community's welfare. This necessitates continuous introspection, self-awareness, and a steadfast dedication to conducting research ethically, with a steadfast focus on upholding Indigenous rights and sovereignty.

Many Indigenous scholars (Penehira, 2011; Pihama, Cameron, Pitman, & Te Nana, 2021; Reinfield et al., 2015; L. T. Smith & Pihama, 2023) emphasise that Indigenous research serves as a crucial domain where we, as Indigenous peoples, can authentically articulate and embody our lived cultural practices, values, and experiences. This scholarly space provides a platform for researchers to critically engage with their own cultural realities, allowing them to understand the ways in which external cultures and practices influence and intersect with their communities.

Tikanga Rangahau

He Kupu Whakataki

When one endeavours to write a Doctorate that is grounded in Kaupapa Māori theory, the cultural practices that guide any whakawhanaungatanga (building relationships) process comes into being from the time we prepare to undertake any research. ‘Tikanga Rangahau’ that is Kaupapa Māori research methods is predicated on relationships building whilst in the data gathering phase of research work. This section will describe in detail other methods and activities that were employed to interrogate written documentation. Critiquing legislation and policy, Kaupapa and mātauranga Māori literature (historical and contemporary) was undertaken to determine relevance, impact, and transformation. This section includes a discussion on participant selection, the integration of Āta Takepū practice, employing Pūrākau to provide further exploration of ancestral and historical Māori texts, Wetewete kōrero a Kaupapa Māori document analysis, and Whakawhiti kōrero, the practice of Māori discussion techniques.

Methods utilised for this PhD

The data collection for this research involved a total of 14 participants, selected based on criteria below. The participants comprised three tāne Māori (men) and eleven wāhine Māori (women). All Pūkōrero (interviewees) had professional experience working with vulnerable Whānau.

During the interview period (2020-2021), 11 participants were directly engaged with Whānau members affected by domestic and/or sexual violence, whether as perpetrators or survivors. Due to the COVID-19 lockdown, 13 of the 15 interviews were conducted online via Zoom. Given my selection of Pūkōrero, COVID-19 lockdowns and the inability to move around the country, there was no capacity for me undertake wānanga with small groups. In the end each person was interviewed individually.

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Ngā Pūkōrero (The participants)

Whilst considering the selection of my participants for my research I adhered to a tikanga Māori process. The research methods that I adopted aligned to Kaupapa Māori theory and praxis and my lived experience. In the development of the participant selection process, the criteria I used was relatively simple and for me very Māori. My selection criteria included:

1 That I had a professional relationship with the participants.
2 The participants had worked with vulnerable Whānau, and/or have worked within a professional capacity in the Whānau domestic/sexual violence or the Whānau healing wellbeing space.
3 The participants were Māori or Indigenous practitioners who have worked with their own people.

4 The participants were practitioners who had in their professional practices utilised Māori and or Indigenous healing frameworks with their people.

From a Māori worldview, ‘cold calling’ is not a technique that I have actively employed when seeking out participants for any research activity. The primary reason for me is that it is not an appropriate Māori practice to ask complete strangers to be a research participant. Cold calling is not a tikanga Māori practice as it does not value relationship building as a priority. Tikanga Māori asserts that all our personal and professional relationships are valued, one should endure to be in a mana enhanced relational experience. Therefore ‘who’ we gather kōrero (information via discussion) from; must be consistent with Te Ao Māori tikanga activities.

Āta

I invested in utilising Āta Takepū practice in the planning and preparation of the research activities as there was ease of alignment within my normal practice of consciously upholding the tikanga of pono, tika, Māramatanga, and to demonstrate aroha ki tangata in my daily and professional life. According to Pohatu (2004) Āta Haere is one’s ability to work with purpose and conviction knowing that what one is undertaking is correct and appropriate to the Kaupapa at hand and appropriate to the people involved or that task that one has prepared is valid, understood, and accepted. Āta haere was demonstrated when my research participants accepted the research information sheet, then agreed to participate by signing the consent, and then agreed to online Zoom and mihi whakatau.

The practice of Āta entails adding an additional layer of personal accountability, which leads to the enhancement of my communication skills, relational abilities, and proficiency in Kaupapa Māori research. During the Zui, Āta guides me to listen attentively, with the intention of acknowledging and responding to the voices of participants holistically, while engaging in my Māori senses of kitenga, rongoā a oro, rongoā a tinana, rongoā a ihu, rongoā a waha, and rongoā a wairua. Āta enables me to actively participate in the dialogue.

Whakawhiti kōrero (Creating meaningful Māori conversations, in Māori or bilingually)

This section outlines the implementation of whakawhiti kōrero methods utilised in this research. These methods encompass various approaches such as kanohi ki te kanohi (face-to-face) semi-structured interviews, hui for focus groups, qualitative analysis of document texts, and pūrākau, which involves gathering and narrating information within an Indigenous context. As previously mentioned, a set of criteria was developed for selection. Whakawhiti kōrero is rooted in tikanga, aligning with the principles of Kaupapa Māori research and Āta. Within this method, Māori critical thinking, and analysis are guided and directed to uphold the tikanga of the Kaupapa kōrero. The data analysis section further delves into the interviews. Participants' quotes are thematically categorised using a Kaupapa Māori approach, organising these themes to address the research questions and identify commonalities that emerge across all the interviews.

Data gathering and navigating COVID-19 pandemic lockdowns

The COVID-19 lockdowns, spanning from February 2020 to September 2022, marked a

globally intense period of enforced disconnection as a public health measure aimed at curbing the spread of the coronavirus disease (COVID-19), which first emerged in 2019. International research on the impacts of these lockdowns led to the closure of New Zealand's borders, with Auckland experiencing heightened restrictions due to its status as the primary entry point for international travelers through Auckland International Airport. While much of the research has concentrated on the broader effects of enforced social isolation on individuals' health and well-being, this discussion homes in on the phenomenon of lockdown-induced loneliness. We define this as the specific form of loneliness stemming from social disconnection, a direct consequence of the enforced social distancing and lockdowns implemented during the COVID-19 pandemic (Shah et al., 2020).

There is however some literature now being published on how the COVID-19 lockdowns impacted on the gathering of qualitative research data. According to Jarret (2020) prior to the COVID-19 lockdowns qualitative methods would have generally relied on face-to-face interaction with research participants, field work and focus group discussions. During the lockdowns researchers across the globe had to rethink the way in which technology could be used to gather the voices of research participants. The COVID-19 lockdowns meant that the standard face-to-face interview methods could no longer be used to gather research data.

For Kaupapa Māori researchers the lockdowns challenged to the core not just the interviewing process, but also the use of cultural practices that would normally have been utilised during the research interviews. We could not meet as per requirements of Māori cultural practices, that is meeting in person (as per the custom of mihi whakatau). We could not share breath, meet on our marae or engage in whakawhanaungatanga (the act of

building/growing relationships) or share kai to whakanoa (Personal insight, 25 May 2023).

The two-year global COVID pandemic lockdown (in New Zealand this was from March 2020 to December 2021) served as the backdrop for the data gathering phase of this PhD. Zoom meetings or as Māori coined it ‘Zui’ (a zoom hui) was the "new" face-to-face space where all the interviews were conducted. This meant that I had to develop an online process where we could still uphold our cultural rituals of engagement (mihi whakatau) within restricted and different online space. While the ability to conduct online meetings and interviews has been around for some years, in the kaupapa Māori research this was a new and relatively unchartered environment.

As I contemplated an online interviewing approach it was important for me to develop a process where through Zoom with my research participants, I would be able to ‘acknowledge and honour them’ using tikanga. This meant developing an online pathway that would express and privilege a Māori worldview position. In a normal situation we would have been in the same space/place and time. Therefore, in my deliberations I realised that to deliver the best and most appropriate process it was important for me to align (as close as was realistically possible) a ‘Zoom’ mihi whakatau to a ‘real’ mihi whakatau. I began my Zooms with a karakia to call our Tūpuna (that is, mine and my manuhiri) to be present during our time together.

Karakia is also that part of the practice where a spiritual space is prepared for the whole ritual of engagement process. During this time Io/ Creator is acknowledged for making time for me

and my interviewee to be together in the online virtual space. Words of welcome are given by me to my manuhiri guest. Following my welcome, appropriate time and space is made for my manuhiri to respond. Usually a physical meet and greet, and a hongi (the sharing of breath) and a cup of tea completes this ritual of engagement process. During the mihimihi, the ritual of engagement is tapu - a sacred space. The hongi, via the touching of noses is not possible online, however the process of whakanoa, to release from the sacred space of tapu and make normal is initiated. This is undertaken by having online a cup tea or water and have a kōrero and a quick catch up. Once this process is completed the interview can begin. At the end of the Zui interview karakia and prayers are used to close the session. Post interview a koha is posted to the participant. For my participants I posted out to them a book that had a Māori worldview. In this newly formed data gathering process, the importance of whakawhanaungatanga with the participant is privileged and maintained over the interview. For me this is an inherent non-negotiable in my research practice, it is well known/experienced by myself and others that when the relationship is healthy and protected, the work (in this case the research interview) will flow.

COVID-19 Lockdown Data Gathering Process

In the process of devising this online rangahau Māori Zoom activity I planned out the following steps:

1 I emailed all my participants to see if they would allow me to conduct my research interview on Zoom.
2 Also in the email was a stepped-out process that I intended to employ to undertake the

interview.

We would open with a karakia at the beginning of our Zui (Zoom meeting).

The karakia/invocation I utilised:

Whakataka te hau ki te uru, Whakataka te hau ki te tonga.

Kia makinakina ki uta, Kia mataratara ki tai.

E hi ake ana te ata kura he tio, he huka, he hauhū Haumi e! Hui e! Taiki e!

The wind swings to the west

then turns to the south, settles down.

Making it prickly cold inland Making it piercingly cold at sea.

The glowing morning will rise on ice, on snow, on frost.

Join! Gather! Intertwine!

3 Proceeding the karakia, I gave a mihi whakatau to honour the participants' willingness and time that they had offered to spend in the Zui.

   a. I then allowed my guests time to respond to my mihi. All but two of my participants knew the mihi whakatau process. Two of the participants, although not Māori, (a Kanaka Māoli male, from Hawaii and a Choctaw woman) were very familiar with the mihi whakatau process.
   b. Once the mihi whakatau process was complete, I offered them space to get food and drink. In the normal physical process of a mihi whakatau this part

would be the time to ‘whakanoa’ (the process of lifting the tapu - sacredness).

c. Upon completion of this process the kanohi ki te kanohi hui could then begin.

d. At the end of the Zui, I would close the Zui with another karakia:

Kia tau te Rangimarie

Kia horahia te marino

Kia Whakapapa pounamu te moana

Kia tere te karohirohi i mua i to huarahi

May peace be with you, May the calm be widespread

May the sea glisten like greenstone

May the sun always dance across your path

e. After the hui I sent all the participants books that were authored by Māori scholars.

4. Important Notes: All of the participants received an email pack that contained:

- Information about the research
- Consent form to participate and to have their dialogue Zoom recorded
- Details of the online Zoom process
- Prior to starting the actual Zui I would discuss (at a separate time or the beginning of the Zui) how we would proceed.

All of the participants signed a consent form.

5. Each participant received a transcribed e-copy of their dialogue with me. The participants understood that their voices and words remained theirs therefore they were free to make any amendments to their transcript. Once they formally agreed for me to use their transcript, they would email back their adjusted transcript.
6. Reflections of this new online interviewing process: For all intents and purposes it worked. I was able to work around the non-physical activity. I felt the ‘Zui’ process covered the tikanga that was required for this research activity.

Te wetewete tuhituhi ā Kaupapa

(Kaupapa Māori thematic document analysis)

This method draws upon the research approaches of Melbourne's (2020) PhD thesis, *Te Wetewete Tuhituhi Tawhito* (Analysing Literature of Ancient Knowledge), alongside Mutch (2012) framework of Thematic Document Analysis. The distinction lies in the "Wetewete Tuhituhi ā Kaupapa" method utilised in this research, which critically examines legislative and policy documents, particularly those related to Domestic Violence and Children in State Care, through a predominant Kaupapa Māori lens (Hakopa, 2019; Melbourne, 2020). While Mutch’s framework provides a structured thematic approach, Melbourne's method emphasises a culturally grounded analysis, integrating Māori worldviews and epistemologies, thereby ensuring that the examination of these documents is not only thorough but also contextually and culturally relevant (Mutch, 2012b, 2012a).

The primary objective of this method was to uncover the underlying purpose of the

documents, deciphering the significant messages and ideas encoded within the texts. Furthermore, the analysis aimed to scrutinise how the literature addressed issues of racial and socio-economic deprivation. Te Wetewete Tuhituhi ā Kaupapa also evaluated how the documents could impact the lives of Māori individuals, Whānau, Hapū, and Iwi kinship structures. To accomplish this task, a thematic or discourse qualitative approach, consistent with Kaupapa Māori critical research, was adopted to examine various facets within the document. This included identifying recurring themes and discerning patterns within the text, encompassing both overt and covert messages (Hakopa, 2019; Melbourne, 2020).

Whakarāpopototanga

Kaupapa Māori research aims to reconnect with the foundational principles of Kaupapa Māori, while addressing the needs and challenges of contemporary Indigenous research. It embraces a holistic methodology, providing a modern framework for engaging with Māori communities. Guided by the enduring wisdom of ancient epistemologies, this approach emphasises the spiritual interconnectedness that is as vital as our physical relationships, particularly when engaging with cultural contexts (Hutchings & Lee, 2016; Pihama, 2010; L. T. Smith, 2021).

Contemporary qualitative methodology and its associated methods now acknowledge the significance of social conventions within the specific community being studied. The traditional approach of detaching one's social, intellectual, and cultural consciousness from the research process has been replaced by more integrated approaches. Embracing a cultural lens, researchers now incorporate the utilisation of the conversational method that is

Whakawhiti kōrero and Pūrākau which are extensions of cultural knowledge deeply rooted in oral traditions. These practices are supported by takutaku, karakia, moteatea and whakataukī (Hakopa, 2019; Kohere, 1951; L. T. Smith, 2021; Waitoa & Dombroski, 2020).

This chapter has outlined the methodologies and methods that I have utilised in my thesis. The deliberate move to use a Māori platform for this thesis ensures that the research questions remain grounded in Māori and Indigenous theory and praxis. Kaupapa Māori methodologies require of the researcher to critically analyse the impact of all data gathered on Māori, Whānau, Hapū, Iwi, and Hāpori.

The purpose of privileging Māori and Indigenous methodologies is to illuminate Māori and Indigenous research that exemplifies healing and best practice activities that support increased Whānau and Indigenous familial agency. The research information gathered serves to support the development of innovative care and protection system that is centred in the agency of the Whānau Rangatiratanga.

The next two chapters form the literature review for this PhD research programme. Chapter 4 examines the importance of Kaupapa Māori theory and practice; review of the New Zealand legislation pertaining to children, families, and the Welfare State system. Following on from that literature is an examination of the impact of domestic violence upon Whānau from historical, contemporary, and intergenerational perspectives.

CHAPTER 4: AROTAKE PUKAPUKA (LITERATURE REVIEW)

Ko te manu e kai ana i te miro, nōnā te ngahere. Ko te manu e kai ana i te mātauranga, nōnā te ao**.**

The bird that eats of the miro tree, owns the forest. The bird that feasts on knowledge, owns the world.

(Massey University, n.d.)

He Kupu Whakataki

The purpose of this chapter is to review the literature available that in part seeks to provide information and responses to my research questions. This body of literature identifies how Māori were subjugated firstly by the British colonial forces and more recently the New Zealand State system for the past 180 years. This level of oppression has alienated Māori from their Whenua, their Whakapapa, Te Reo Māori me ngā tikanga, and Te Ao Māori.

This literature review demonstrates that when ancient Māori epistemologies, ontologies, and practices are prioritised and upheld, the inherent resilience of Māori is not only preserved but enhanced, leading to inevitable flourishing and thriving. The role of tikanga and mātauranga is therefore crucial in addressing and mitigating the mental, physical, political, spiritual, and emotional impacts of trauma and violence within contemporary contexts. Māori and Indigenous knowledge systems provide the foundational frameworks for the flourishing, thriving, and sustainability of Whānau, Hapū, and Iwi.

Furthermore, a thorough scan of literature highlights the importance of grounded cultural values and practices that enhance Māori healing experiences post violent and traumatic events, especially in the area domestic and sexual violence. This literature is located within the Kaupapa Māori discourse on historical and intergenerational trauma and the ongoing continued harmful impacts of family, sexual and state violence on Māori (Pihama & Cameron, 2012b; L. T. Smith & Pihama, 2023, 2023; Wilson, et al., 2019).

Culturally appropriate approaches serve as signposts in the creation of an alternative system that supports and nurtures vulnerable Māori families in crisis in their journey to Whānau ora. The current child and family care and protection system (Oranga Tamariki, Ministry for Children) in Aotearoa, has little interest in investing government resources into Kaupapa Māori providers who are committed to supporting Whānau to flourish. Instead, the system opts to resource neo liberal legislation and policies that are intent on severing the ties between Tamariki and Whānau there by asserting state power and control over Tamariki Māori. This positioning makes Whānau become more vulnerable and at times volatile, signaling a time where they are most need of Māori Social Services support (Fitzmaurice-Brown, 2023; Kaiwai et al., 2020; Ministry for Children, 2020; Ministry of Health, 2002; Pennington, 2022). The potential to create a sustainable Indigenous system that will nurture, strengthen, care, and protect the sanctity that is Whānau lies within and is derived from Te Ao Māori - that is, from a Māori worldview (Marshall, 2008; Pihama & Cameron, 2012; Pohatu, 2013).

Key Literature Topics

The key areas for this body of work, reviews Māori and other Indigenous literature. The literature scan includes understanding the importance of Kaupapa Māori theory and research; Māori healing frameworks and associated practices (any references?); the impact of colonisation and imperialism within the historical landscape of Aotearoa. An examination of statutory legislation from 1860's to current times highlights how State legislation has contributed to the undermining and slow demise of Māori sovereignty over Whānau, Hapū, and Iwi kinship structures in particular the inability of Māori to care and protect their own tamariki and Whānau and Hapū kinship. The British's intentions and trajectory of New Zealand legislation post the signing of Te Tiriti o Waitangi, 1840 will be the starting for legislative interrogation. This review includes examining Child and Family legislation from 1867; Māori reviews of State legislation and practice that was known to deliberately alienate Māori, Whānau, Hapū, Iwi, and Hāpori, from their whenua, wai, and Whakapapa.

An examination of historical and intergenerational trauma literature is also examined in this chapter (references/authors?). Research work undertaken by well-known Māori scholars are also part of this literature search as they are pertinent to the development of policies to a 'by Māori, for Māori' alternative sustainable Whānau care and protection system.

Secondly, there is a critique of literature that supports the development of an Indigenous care and Tiaki Whānau system. Finally, a review of historical legislation pertaining to tamariki and Whānau (in relation to Māori land, housing and education) is provided. This review seeks insight into historical legislation that supports the development of a 'by Māori for Whānau

Māori' care and protection system.

Acknowledged and remembered in this analysis is Puao-te-ata-tū, which was a 1986 review of New Zealand's Department of Social Welfare, where the successful Mātua Whāngai initiative was birthed (Rangihau et al., 1988).

Kaupapa Māori Theory and Research

Kaupapa Māori theory and research provided Māori and other Indigenous scholars with a framework to critically analyse the many ways that the Western academy marginalises Māori and other Indigenous cultures knowledge systems. Māori scholars such as Linda Tuhiwai-Smith, Jenny Lee-Morgan, Denise Wilson and Leonie Pihama have championed Kaupapa Māori theory and research (Pihama & Lee-Morgan, 2022; L. T. Smith & Pihama, 2023; D. Wilson et al., 2021). Their work underscores the critical role of Indigenous perspectives in analysing academic research, social policies, and governmental initiatives.

By applying a Kaupapa Māori framework, Indigenous scholars have been able to critically assess documents that have been political and legislative drivers that have had significant adverse effects on Whānau, Hapū, and Iwi kinship structures. This approach also facilitates an evaluation of the government's commitment to fostering genuine partnerships with Māori communities, ensuring inclusive pathways for tamariki health and well-being.

Linda Smith (2021) provides a historical context of how Western epistemological research has detrimentally impacted on Indigenous people throughout the world. This section

highlights the colonised, Western approach of academic research ‘on’ Indigenous peoples. The Western approach is well known in Aotearoa. Māori people have been subjects and subjected to imperial and colonising thinking, practice, and Western research for decades. Research fatigue as result of Western research practices is very apparent amongst Māori people. All of this has served to ensure that the Western lens of Māori and other Indigenous peoples is inferior to themselves (L. T. Smith, 2021).

Pākehā anthropologists and historians, such as Elsdon Best (1924), Edward Shortland (19th century), and Stephenson Percy Smith (1896), have significantly influenced the understanding of tangata Māori and their cultural practices. These scholars, operating from a Western perspective, often privileged their knowledge systems, shaping the portrayal and interpretation of Māori life. Their work, while providing detailed observations, frequently reflects a colonial and Eurocentric bias that misrepresents the complexities and nuances of Māori culture (Best, 1924; Shortland, 1882; S. P. Smith, 1896).

Elsdon Best, in his extensive writings, aimed to document Māori customs and beliefs. However, his interpretations were often filtered through a Western lens, leading to oversimplifications or misinterpretations of Māori spiritual and social systems. Best's approach exemplified the common tendency amongst early anthropologists to view Indigenous cultures as static and unchanging, contrasting them with the perceived dynamism and progress of Western societies. This perspective marginalised Māori knowledge systems and contributed to constructing a binary opposition between the "civilized" West and the "primitive" other (Best, 1924).

Edward Shortland's research similarly reflect a Eurocentric viewpoint. Shortland's works were informed by his background and training in Western scientific methods, leading him to interpret Māori practices within Western thought frameworks. This approach tended to exoticize and romanticise Māori culture, portraying it as an object of curiosity rather than a living, evolving way of life. As a result, Shortland's writings, like those of his contemporaries, have shaped Western perceptions of Māori culture in ways that do not always align with the lived realities and self- understandings of Māori people (Shortland, 1882).

Stephenson Percy Smith's work further illustrates the challenges of cross-cultural interpretation. As a prominent figure in New Zealand's ethnographic history, Smith's writings provided extensive accounts of Māori history and traditions. However, his narratives often imposed a linear, Western historical framework onto Māori oral traditions, which are inherently non-linear and cyclical. Smith's interpretations, while valuable for their detail and scope, risk distorting the original meanings and significances of the stories and practices he described. By privileging Western epistemological frameworks, these scholars contributed to a body of knowledge that, while extensive, often failed to capture the richness and depth of Māori cultural life (S. P. Smith, 1896).

A review of state policies utilising a Kaupapa Māori research lens enables a critical analysis that seeks to understand ‘how and in what way’ does state childcare and protection legislation and policies impact on Whānau, Hapū and Iwi kinship. Kaupapa Māori analysis is a critical tool to review the government’s commitment to forging meaningful partnerships (or not) with Whānau, Hapū and Iwi groups. Are these partnerships conducive to genuine power sharing?

Are they founded on Māori centred Whānau strengthening pathways that are inclusive of satisfactory tamariki health and wellbeing? Indigenous and Māori theorists have articulated that there are specific criteria that must be visible within critical and Indigenous methodologies (Denzin & Lincoln, 2018; Hutchings & Lee, 2016; L. T. Smith, 2021).

These methodologies emphasise ethical, transformative, and participatory approaches to research, promoting Indigenous epistemologies and discourses of resistance against colonial legacies. Indigenous researchers are urged to maintain clarity about the purpose and beneficiaries of their research, aligning with affirmative and transformative actions rooted in defined moral spaces. In doing so, Indigenous research and critical theory intersect, offering avenues for meaningful dialogue and societal change within New Zealand's literature landscape (ibid).

Critical Indigenous Pedagogy (CIP) must be ethical, performative, healing, transformative, decolonising, participatory and political. Critical methodology must have an Indigenous epistemology, pedagogy, discourses of resistance, counter narratives and, demonstrate performative political positions (Garcia & Shirley, 2012). In discussing the education sector, Garcia, J., & Shirley, V., (2012) assert that Indigenous schools of learning can be seen as ‘sacred sites’ where Indigenous knowledges is valued much more than Western knowledge. The importance of teachers and educators to operate and educate in decolonising ways demonstrates to the child(ren) that they are valued within the context of their own indigeneity, within their own sacred self (ibid). Critical Indigenous Pedagogy is emphasised in the way in which Māori/ Indigenous researchers approach their research programme. That is when Māori researchers apply Kaupapa Māori pedagogy and tikanga to their research

programmes, one can assume that the research will bode well. The ability to demonstrate respectful relational cultural practice and mindfulness is in essence a non-negotiable (Hokowhitu et al., 2020; L. T. Smith, 2022).

Therefore, it is expected that the Māori researcher will hold clarity about the nature of the research; that they know who the research is for; that their research will make a difference in their people's lives; that they know who will carry it out; that they know how the research will be undertaken; that they are aware of how worthwhile their research will be to their people; that they know who owns the research and finally they know who will be the beneficiaries of the research. The success of good Indigenous research will lie in affirmative and transformative actions of the above statements as it is an imperative that research of this nature be designed and carried out in a defined moral space. It is within this moral space that Indigenous research and critical theory can align with ease (ibid).

Critical Indigenous Pedagogy for Māori is also embedded in the land, culture, and language of the Māori world. Therefore, any transformative process that accomplishes educational, socio political and economic advancement must be sourced from a Māori worldview. Kaupapa Māori evidenced based research indicates that no long term positive transformative change can be actualised from a Western worldview (Skerrett, 2023).

Richards (2017) asserts that 'Culturally Responsive Pedagogy' is part of 'Critical Indigenous Pedagogy' and is underpinned by tikanga practices that privileges the continued strengthening of all Māori relational experiences. Whakawhanaungatanga, manaakitanga, rangatiratanga, and mana motuhake are important tikanga that Māori practitioners can apply

in their personal and professional daily activities.

Indigenous healing practitioners and researchers innately know that within the intergenerational knowledge transfer of ancestral wisdom and healing practices, Indigenous people can heal themselves. Kaupapa Māori theory and research has (like other Indigenous research praxis) demonstrated the validity of an Indigenous worldview - ways of being, knowing and doing (Pihama, Cameron, Pitman, & Te Nana, 2021; L. T. Smith & Pihama, 2023; D. Wilson et al., 2021).

Māori healing practices and frameworks

The recognition of Māori cultural practices in the field of Western psychology has been enhanced by Kaupapa Māori healing frameworks and practices that have positively impacted on the wellbeing of tangata whaiora (a person seeking mental wellness). The depths and layers of Te Ao Māori, including mātauranga Māori are embodied and valued as result of Kaupapa Māori theories, methodologies, and practice (Durie, 1999; Milne, 2005; L. T. Smith & Pihama, 2023).

Cultural foundations for Māori who are vulnerable and unwell are vital, as it is within Te Ao Māori that the vulnerable and wounded can maintain a ‘whole self’ are also essential to Māori healing. Kaupapa Māori healing frameworks uphold and empower the narratives of vulnerable Whānau within the context of their native worldview. In the development of a new Whānau Māori driven care and protection strategies, Kaupapa Māori healing practices and

frameworks enhance the work of Māori practitioners (ibid).

It is of vital importance for government to make significant investments into resourcing the exploration of Māori identity within the mental health sector (Durie, 1999, 2000, 2004). This work (for Māori clients) is foundational to a person's transition and inclusion back into the community. Durie identifies five key strategies that will enhance Māori mental health and wellbeing. The first strategy affirms the importance of cultural identity as the first step to oranga (wellness). Knowing one's cultural identity supports and affirms a tangata whaiora connections to te āo Māori, Te Reo Māori, tūrangawaewae, Whakapapa connections and continued allied support.

The second strategy acknowledges the importance of the healing power of extended Whānau support and engagement, seen as paramount to individual and collective healing. Article three of Te Tiriti o Waitangi (Temm, 1990) must be enacted, as it is a constant reminder to wider New Zealand of their legal obligations to provide support and resources to the continued wellbeing of tangata whenua. This is best represented when Māori have significant voices in leadership and policy developments where the primary objective is to support Whānau to be flourishing and well (ibid).

The third strategy positions cultural healing frameworks and knowledge where Māori have ease of access to culturally appropriate mental health support. This position is firmly located within Māori ideals of healing and wellness. Māori health must be at the forefront of Māori development.

The fourth strategy highlights the importance of implementing mātauranga Māori healing knowledge and practices into Māori mental health care provision. The overarching intent must be to develop a fit for purpose Māori health care system. Within this development prioritising rangatahi Māori mental health care is a must have and resourcing Māori led youth support services is a necessary requirement.

The fifth strategy requires Māori professional and community workers developing recognised credentials. The importance of accreditation for Māori support workers, as experts in the mental health sector, needs formal recognition. Māori cultural expertise is a critical support mechanism for tangata whaiora healing journeys (ibid).

Durie emphasises the importance of systemic structural change as it is key to the promotion of affirmative Māori mental health and wellbeing action. The ability to control and direct policy and decision making, as well as the delivery of quality care for Māori must be firmly present within Māori hands (ibid).

Whakataukī

The well-known whakataukī at the beginning of this chapter is a reminder that when Māori utilise all that mātauranga Māori has to offer Whānau, Hapū, Iwi, Hāpori Māori, can and will live purposeful and flourishing lives within the world. Whakataukī are culturally coded Tūpuna kōrero passed down through the generations (Mead & Grove, 2003). Whakataukī offers wisdom that describes the practice of quiet deliberation. Tūpuna wisdom, is imparted through whakataukī (ibid). In Te Ao Māori, the values, beliefs, and philosophies that

underpin our culture are embedded within our language and knowledge system (Barlow, 1991; Mead, 2003). Drawing upon a whakataukī coined by Sir James Henare in 1984, 'Ko Te Reo Māori te kākahu o te whakaaro, te huarahi ki te Ao Tūroa' (NCEA Education, 1984) one can recognise that Māori way of thinking and being can be best understood through the Māori language; a language that can also provide guidance for the way in which we live our lives (NCEA Education, 1984; Pihama & Lee-Morgan, 2022; L. T. Smith & Pihama, 2023).

Tuakiritanga (Identity matters)

The importance of one's identity in Te Ao Māori is a foundational and fundamental pillar to the health and wellbeing of an individual. For many Whakapapa provides that essential component of 'who are my kin; from whom do I descend; what are the ancestral skills and qualities are part of me? Whakapapa and Whanaungatanga are critical foundation identity building blocks, these cultural markers enable an individual to connect with physical landmarks, ancestral ties, and kōrero ā Whānau (familial stories) (Pihama et al., 2020). The remembering, reclaiming and restoring of tuakiritanga (cultural identity) is a critical rongoā for Whānau health and wellbeing. Locating the Whānau and Hapū ways of knowing and being within a Te Ao Māori context privileges our right to be unapologetically Māori to the core. Through a Māori constructed lens, one is able to access ideas and solutions that have long term transformative impact on our Whānau collective (Pihama et al., 2023; L. T. Smith & Pihama, 2023).

The main pillars of Tuakiritanga are Whānau and Whakapapa. These Māori kin- based constructs intertwine the strands of Māori identity and culture, ultimately serving as central

supports for Māori healing, health, and wellbeing. When nurtured through generations, weaving through layers of connections, ancestral bonds, and cultural identity an individual and their family are intact, resilient, and strong (Pihama et al., 2019b; Pihama, Cameron, Pitman, & Te Nana, 2021; Pihama & Cameron, 2012; Wirihana & Smith, 2014).

Tuakiritanga, is a fundamental cultural building block of Māori existence, it signifies the essence of what means to be Māori. It involves the spiritual, mental, and physical connection to Māori customs, traditions, language, and values. Tuakiritanga recognises the distinct cultural heritage of individuals and Māori communities, affirming their place and pride in their cultural identity. A strong sense of cultural identity strengthens resilience and initiates the ability to thrive even in challenging times, contributing significantly to overall wellbeing (ibid).

Whānau is the fundamental core kin unit in Māori life. Whānau extends beyond the immediate family, including multiple generations and distant relatives. It constitutes a collective unit where individuals find support, guidance, and love. Within Whānau, the wellbeing of each member is intertwined with the wellbeing of the whole. This interconnectedness strengthens every member's life and the life of the entire group. The passing down of traditions, practices, and skills within Whānau by elders to younger generations ensures the perpetuation of cultural practices and values (ibid).

Genealogy, or Whakapapa, represents the Māori concept of ancestral connections, tracing lineage back to the origins of creation. It illustrates the connections between all living beings, acknowledging the continuity between past, present, and future generations. Whakapapa

serves as a guide, helping individuals understand their place within the broader framework of existence. Through Whakapapa, Māori derive a sense of identity, belonging, and purpose. It also offers valuable insights into traditional healing practices, as knowledge of ancestral connections informs holistic approaches to health and wellbeing (ibid).

Together, Tuakiritanga, Whānau, and Whakapapa serve as the cornerstone of Māori healing, health, and wellbeing. By empowering cultural identity, nurturing family bonds, and acknowledging ancestral ties, Māori communities cultivate strength, resilience, and vitality. These core principles provide a model for holistic wellbeing, empowering individuals to navigate life's challenges while remaining grounded in their cultural heritage and values (ibid)

Penetito (2005) asserts that positive Whānau identity is achieved when Whānau ways nau and Whakapapa ties they know their physical landmarks maunga, moana or awa and their marae (ibid). Therefore, from a Māori worldview to not know one's Tuakiritanga and Whakapapa connections is one of the primary indicators of unwellness.

Māori cultural and historical intergenerational trauma interventions

It is widely understood that for Māori to return to a state of oranga Te Ao Māori, reo Māori me ngā tikanga are the fundamental building blocks for all Māori to live well. Sustainable health promoting Māori healing interventions are required as part of any Whānau wellness plan (Durie, 1999; Milne, 2005; Pihama, Cameron, Pitman, & Te Nana, 2021).

Māori and Indigenous healing frameworks and pathways to address historical and intergenerational trauma nurtures all parts of the individual within the collective and also contributes to the collective healing process. That is, Māori healing occurs, ā tinana, ā hinengaro, ā wairua and ā Whānau (Pihama, Cameron, Pitman, & Te Nana, 2021; Wirihana & Smith, 2014).

Whānau wellbeing is predicated on the understanding that collective healing and wellbeing serves to heal the one within the many (ibid). Cultural healing interventions are best achieved when the models are located within identity and Whakapapa, that cultural healing practice increases cultural security (ibid). Māori healing interventions and reclamation of tikanga affirm that we must be the navigators and healers of our cultural and historical intergenerational trauma experiences (ibid).

Within mātauranga Māori and Tūpuna wisdom lies the essential cultural knowledge required to address the trauma experienced by our Whānau, Hapū, and Iwi. It is imperative that Māori healers and practitioners assert and integrate this traditional wisdom into their healing practices. This approach is non-negotiable if we are to withstand and resist the ongoing oppression and subjugation imposed by the colonial legislative machinery that continues to marginalize Māori tribal nations (ibid). ‘Whakarauora Tangata’ infers that the healing is within us emphasising the importance of cultural wisdom, elements and concepts are the basic components of all Māori healing practice (Pihama, Cameron, Pitman, & Te Nana, 2021).

Other determinants that assure that healing is long-term and sustainable for Māori include the

ability to demonstrate tino rangatiratanga, to determine and to have more control over Whānau, Hapū, Iwi, Hāpori Māori affairs. These rights include sovereign authority over taonga tuku iho, that is all resources including physical spiritual, and cultural.

Hohou te Rongo

Hohou Te Rongo, is a tikanga and a practice that remains deeply rooted within Te Ao Māori. This relational practice provides profound insights into peacebuilding, conflict resolution, and holistic well-being. More importantly it allows us to utilise Te Ao Māori ways of thinking, being and knowing to guide they pathways into the development of enduring Whānau relationship building that is founded on a non- violent ideology towards peace, harmony, and balance. Hohou Te Rongo emphasises the importance of Whakapapa, utu whakamarietanga. Māori cosmology views the world as a complex web of relationships between humans, ancestors, gods, and the natural environment (Mita, 2023; Sadler, 2022).

Other Māori writers have found that the foundational tikanga of Hohou Te Rongo is manaakitanga, which centres on hospitality, care, and respect for others (Mikaere, 2017, 2020; Walker, 2004). Manaakitanga reflects the Māori value of mana, that which is earned through acts of kindness and generosity towards others. Furthermore, kaitiakitanga, or guardianship, underscores the responsibility of humans to care for and protect the environment for future generations (Mikaere, 2020).

In practice, Hohou Te Rongo is utilised to guide Māori communities to resolve relational conflicts, foster healthier relationships, while promoting environmental sustainability.

Conflict resolution processes such as whakawhanaungatanga emphasise the importance of building relationships based on mutual trust and respect (Marsden, 2011, 1992; Royal, 2003). Through rituals, ceremonies, and shared experiences, Māori communities cultivate bonds of kinship (whanaungatanga) and collective well-being (E. Durie, 2011; Marsden, 1992; Mikaere, 2020b; Royal, 2003).

Moreover, Hohou Te Rongo informs Māori approaches to environmental stewardship, emphasising the importance of preserving the mauri of the land (ibid). In the Taiao, that is the natural environment, Māori Traditional Ecological Knowledge (TEK) offers valuable insights into sustainable resource management and biodiversity conservation (Tipa & Tierney, 2006). By integrating TEK with modern scientific practices, Whānau, Hapū, Iwi, Hāpori assert their role as kaitiaki (rightful Indigenous stewards) over te taiao that is, over their environment (Harmsworth & Awatere, 2013).

In the context of contemporary society, Hohou Te Rongo has important implications for peacebuilding, social justice, and environmental sustainability. Initiatives such as Māori-led conservation projects, Indigenous rights advocacy, and cultural revitalisation efforts are reclaiming traditional knowledge and practices (Durie, 1998). Moreover, partnerships between Māori and non-Māori stakeholders are fostering collaboration and mutual understanding towards shared goals of sustainability and well-being (ibid).

Challenges and Future Directions:

Despite its relevance and resilience, Hohou Te Rongo faces challenges in the modern context.

Colonisation, globalisation, and socio-economic disparities have eroded traditional Māori values and practices (Durie, 2003; Mikaere, 2020; Walker, 2004). Moreover, institutional barriers and power imbalances continue to marginalise Māori voices in decision-making processes (ibid). However, there are also opportunities for revitalising and reclaiming Hohou Te Rongo in contemporary society. By centering Māori voices, values, and aspirations, we can work towards a more just, equitable, and sustainable future for all (ibid).

To conclude, Hohou Te Rongo embodies the timeless wisdom and enduring values of the Māori worldview. It offers a holistic framework for peace, harmony, and interconnectedness, rooted in ancestral knowledge and cultural heritage. By integrating the theoretical foundations and practical applications of Hohou Te Rongo into contemporary contexts, we can strive towards a more just, equitable, and sustainable future for all.

Iwi Taketake interventions

Iwi Taketake interventions healing practices are described as culturally appropriate healing practices that innately belong to a particular Indigenous group (Clark et al., 2021; Erlich et al., 2015; Harfield et al., 2015). Like Māori scholars and practitioners, it is widely accepted that Indigenous healing approaches to address intergenerational and historical trauma are critical. Native American scholar Maria Yellow Horse Brave Heart[7], along with other prominent Indigenous scholars, has pioneered research into historical and intergenerational trauma induced by invasion, colonisation, and land grabbing, contributing to a broader understanding of the impact of such trauma on Native Americans, as explored by numerous

[7] Maria Yellow Horse Brave Heart is a member of the Hunkpapa/Oglala Lakota peoples

authors (Brave Heart & DeBruyn, 1998; Walters, et al., 2011)

The work of these Indigenous scholars contributes to the development of Indigenous intergenerational and historical trauma theory, healing, and practice, while emphasising the impact of collective trauma. This idea of collective intergenerational wounding infers a trauma that has been derived from a large cataclysmic event and transmitted intergenerationally (Atkinson, 2002; Brave Heart, 2003; Brave Heart et al., 2011; Whitbeck et al., 2004).

Indigenous healing interventions (like Māori) are located within the language and teachings of their Indigenous worldviews. The Indigenous worldview values the intergenerational transferring of their healing knowledge systems. Within these systems their own knowledges to understand not only the determinants of their unwellness, but also their own Indigenous healing solutions. for addressing historical collective trauma. This understanding is well-known amongst many Indigenous scholars who have and continue to work in this healing space (Brave Heart et al., 2011; Gone, 2013; Walters, Mohammed, et al., 2011).

Healing Indigenous intergenerational and historical trauma

Scholars like Braveheart and others believe that it is important to understand health and wellbeing, in particular notions of unwellness through their worldview lens (Brave Heart, 2003; Brave Heart & DeBruyn, 1998). Furthermore, native American healers, practitioners and scholars know that the healer must understand the impact of historical oppression, colonisation, and cultural genocide on the mental, emotional, and spiritual well-being of

Indigenous communities (Walters, Beltrán, et al., 2011). That is the analysis of the psychological, cultural, and socio-political dimensions of Indigenous trauma provides a roadmap for healing, resilience, and collective empowerment. Indigenous academic writers believe that there are key factors that must be part of a healing pathway:

Firstly, that the concept of historical trauma, which refers to the cumulative emotional and psychological wounds experienced by generations of Indigenous peoples is a result of colonisation, forced assimilation, and other forms of systemic oppression (Brave Heart et al., 2011; Kirmayer et al., n.d.; Walters, et al., 2011; Whitbeck et al., 2004). Secondly, historical trauma can be transmitted intergenerationally thus the traumatic impact is passed from one generation to another. Therefore, traumatic hurt and harm that was experienced by the first victims is transmitted to their descendants (ibid).

Native American scholars assert that the loss of cultural traditions, languages, and spiritual practices the soul of Indigenous peoples is wounded thus disrupting their sense of identity, belonging, and connection to their ancestral land (Walters et al, 2011; E. Duran & Duran, 1998). Walters further articulates that the enduring effects of colonialism on Indigenous communities (including marginalisation, discrimination, and socio-economic disparities) continues to perpetuate cycles of trauma and inequality (ibid).

In terms of appropriate healing pathways, Walters and her colleagues, along with his peers provide insight and practice into the process of healing from soul wounds, emphasising the importance of reconnecting with cultural heritage, reclaiming Indigenous identity, and fostering community support networks (ibid). Furthermore, a holistic approach to healing

that integrates traditional Indigenous wisdom, spirituality, and therapeutic techniques tailored to the cultural context and worldview of Indigenous peoples must be foundational in their healing method (Walters, et al., 2011; Yellow Bird, 2005).

Finally, Braveheart and her colleagues call for social justice and systemic change to address the root causes of intergenerational trauma. This requires advocating for policies that honour Indigenous rights, promotes cultural revitalization, and empowers Indigenous communities to reclaim their autonomy and self-determination (Brave Heart et al., 2011; Walters, et al., 2011).

New Zealand Literature Review

This section delves into key aspects of New Zealand literature concerning child, youth and family welfare policies that have impacted Whānau Māori. The first section discusses the introduction and impact of colonisation and imperialism on Māori familial, economical, and cultural ways of being, knowing and doing. The second section examines the government's role and interactions with stakeholders, particularly focusing on the Ministry of Social Development, including Child, Youth and Family Services. It questions whether governmental actions reflect genuine intentions or if they serve as a pretext to advance neoliberal agendas, possibly leading to the privatisation of community sectors.

The next area is a historical overview of child-related statutory legislation dating back to 1867. By exploring past governmental policies and reviews, this section aims to uncover patterns influencing the formulation of contemporary policies, such as the Vulnerable

Children's policy (Ministry of Social Development, 2011). The final section examines the importance of Kaupapa Māori research and literature. Critical analysis as determined by Kaupapa Māori enables Kairangahau Māori to examine the government's approach towards meeting the needs of tamariki Māori. By applying a Kaupapa Māori lens, this section investigates the impact of policies like the Vulnerable Children's strategy on Māori kinship structures, shedding light on the ongoing effects of colonisation and imperialism in New Zealand (ibid).

Colonisation and Imperialism

Successive New Zealand governments continue to hold a dominant power position over Māori by asserting the notion that their knowledge, systems, social structures and their agencies know what is in the 'best' interests of Tamariki Māori who have been subjected to family violence. The power and control in Aotearoa remain firmly within the grasp of the dominant within State control. Within the academic research environment, in particular Kaupapa Māori research, the history of colonisation and its impact in this country provides substantial context of 219 years of colonisation and the denigration of mana Māori (Came & Griffith, 2018; Cram, 2014; Pihama & Cameron, 2012).

This section highlights the enduring marginalisation of mana Māori over two centuries, accentuating the impact of Western epistemological research on Indigenous communities worldwide, including Māori. The historical legacy of imperialism and colonisation continues to shape academic discourse, perpetuating Western-centric narratives that undermine Indigenous knowledge and identity. The power of active colonial and imperial discourse

pervades the way in which the State utilises legislation and policy to maintain power and control over tangata whenua. Examples of this domination can be seen in the continuous racial biases, the institutional racism and the systemic processes that continue to hinder/destabilise Iwi Māori to hold rangatiratanga and determine our ways of being, knowing and doing (Coulthard, 2014; A. Simpson, 2014; L. Simpson, 2008).

Statutory legislation diminishes Whānau control of Tamariki Māori

Since 1867, there have been approximately 56 legislative actions (New Zealand Family Violence, 2023) that have impacted the health, safety, education, and protection of all children living in Aotearoa. A closer examination of these legislations emphasises that the government's power and control over Māori and their children has been carefully crafted. This colonial strategy to maintain power over Indigenous peoples is a practice that has been in place here in Aotearoa for the past 180 years.

In the examination of this legislative timeline (ibid) Iwi sovereignty has been deliberately usurped and dismantled by colonial settlers and then the State, rendering Iwi/Māori with no legal power to determine what is best for their tamariki Māori in State care. The ability for any Iwi to have full control over tamariki Māori has been ad hoc. In Iwi negotiated Iwi demanding and/or negotiating with the State to be included in the decision-making process for their tamariki Māori entering or in State care. State control over all children residing in Aotearoa is perversely omnipotent in its very nature, leaving Whānau, Hapū and Iwi (and their tamariki) at the mercy of the coloniser (Children & Young People's Commission, 2016; Hawkins Boulton, 2021; Vercruyssen, 2020).

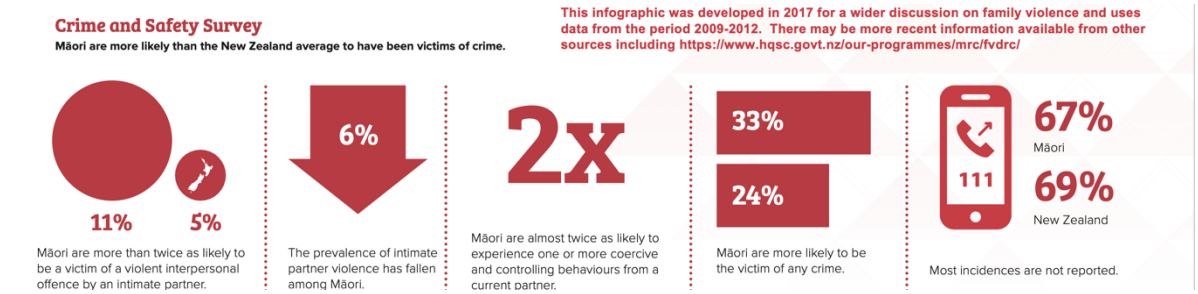
Without legislative change that is inclusive of Iwi rangatiratanga the care and fate of tamariki, continues to be at the behest of Ministries like Oranga Tamariki. Ergo, if there are no overt organisational structural and cultural changes within the State's systems, the status of tamariki Māori in the State system does not change (Cram, 2012; Durie, 1994; Pihama, 2010). The resistance to systems change was most overt within the CYF (Children Youth and Family) notification process, which for many Whānau was (and still is) one of their greatest fears (ibid). Currently it is relatively easy for anyone to notify the authorities of child abuse (possible and actual). It is not uncommon for Māori parents to be alerted to a notification after the child(ren) have been uplifted. The experience is horrendous. Even when a notification is unfounded, Whānau have to prove to CYF that they are sound, able, and safe parents (Boulton & Gifford, 2014b; Cram, 2012; Kendell, 2016). Māori parents state that the uplift experience is very painful and difficult. For Whānau it is often a long process to reverse uplifts, that may not always see their children being returned to them (ibid).

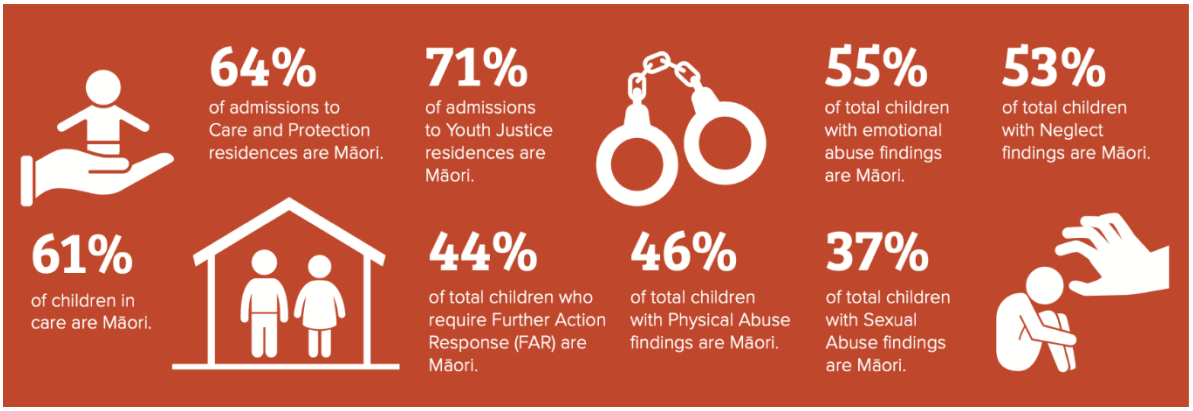
In 2011, the National government crafted the "Green Paper for Vulnerable Children – Every Child Thrives, belongs, achieves - Ka whai oranga, ka whai wāhi, ka whai taumata ia tamaiti" (Ministry of Social Development, 2011). The document generated discussion across the nation about how to care for whom they 'perceived' as the most vulnerable group. At that time the government wanted the New Zealand public to weigh in on their strategy. Public views were sought about who they perceived as the most vulnerable and how the government could respond to their needs. The public opinion poll and the government determined that the most seriously at risk and vulnerable group were the children in Aotearoa.

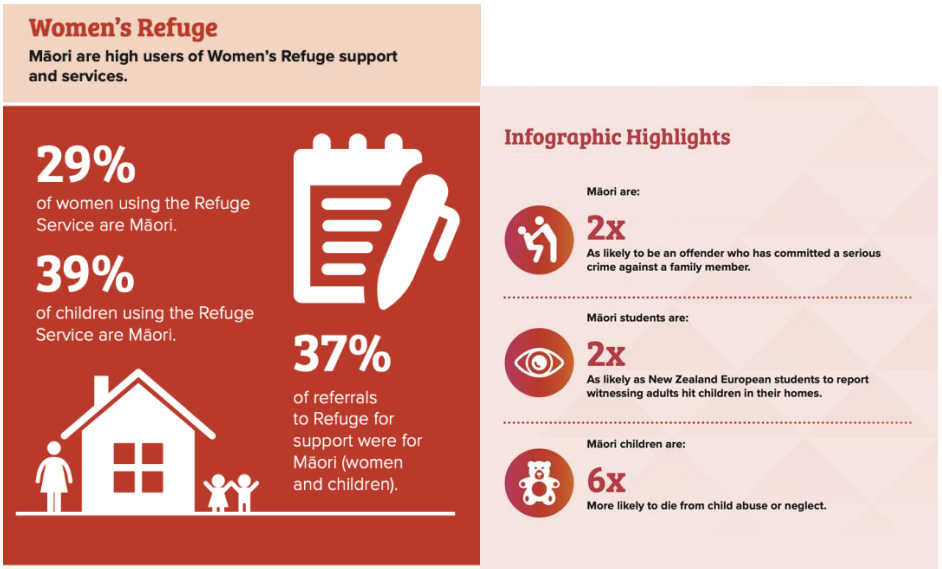
The following infographics were developed by Te Puni Kokiri in 2017). Their purpose was to

further discuss violence, and the data gathered at that time was and still is compelling.

Figure 1: Crime and Safety Survey







The data used was gathered during the period 2009 – 2012 (Te Puni Kokiri, 2017.

The consultation process for the *Green Paper for Vulnerable Children* (ibid), allowed a significant number of interested parties to feedback into the strategic thinking of the government at that time. The 'most vocal' during the submissions process were, national institutions and social service sector providers whose business was child-care, child welfare and education. These providers resided in the social services and education sectors: Child Action Poverty Group, Barnardos, IHC, Plunket New Zealand, Kindergarten Association, and the Aotearoa New Zealand Social Workers Association to name a few. At first glance it appears that the National government used compassion and care as tools to gain the support from the wider New Zealand community. This issue gained great coverage by mainstream media, assuring that this issue would remain at the forefront in the minds of mainstream New Zealand. However, kindness and compassion from the New Zealand public was not what the government were looking for at that time. The State was firming up its position to take a much firmer line thereby shoring the reasons why they should have more control in the child welfare space (ibid).

The government ministerial representative and the Ministry for Children are both the contractor and provider of childcare and protection services. There has been ongoing criticism that reflects the conflict of interest that the state continues to uphold in these activities (Brown, 2000). The second stakeholder group are all the providers (non-Government organisations) who work with the vulnerable children group and their families. It is important to note that this group's livelihood is largely reliant on government funds, therefore their existence is reliant on government strategies that supports the longevity of their business. After the establishment of the Ministry of Children legislation, the child (excluding the wellbeing of Whānau and families) became the centre of political positioning and continues

to be instituted within New Zealand's legislative system. Therefore, the potency of the colonial instrument of controlling the children also contains the adults, that is to control tamariki Māori is also a means to control the Whānau. Therefore Child, Youth and Family legislations continue to be a powerful weapon against Iwi/Māori (Cram et al., 2015; Kendell, 2016; Rangihau et al., 1988).

In 2020 Oranga Tamariki (Ministry of Children) attempted to rebrand itself as a new Ministry of Children in State care (Ministry for Children, 2020). In the gathering data across 10 years (from 2010-2020) was analysed and published, which was an attempt by Oranga Tamariki to become more transparent, in attempt to grow trust and public confidence (Ministry for Children, 2020). This document, titled 'Babies and Children entering Oranga Tamariki Care' is very prescriptive, citing the legislative sections that can be utilised to uplift a child (ibid). The power of the Oranga Tamariki 1989 Act is extensive and most definitely powerful. The 'Babies and Children entering Oranga Tamariki Care' is a self-promoting effort by the State's Oranga Tamariki, Ministry of Children (ibid).

As of August 2023, approximately 4,900 children were in state care in New Zealand, managed by Oranga Tamariki. Among them, around 3,250 were Māori children, making up about 66% of the total. This significant overrepresentation reflects ongoing challenges in addressing the systemic issues that continue to place Māori children at a disproportionately high risk of being taken into care, despite efforts aimed at reducing this disparity (Oranga Tamariki, 2023).

The importance of Māori/Iwi groups involvement in the care of tamariki Māori is culturally,

morally, and ethically critical to the ongoing existence of flourishing Whānau, Hapū and Iwi kinship structures. Māori are the only group who can provide culturally appropriate support to Whānau Māori. Māori have an inherent Whakapapa and cultural obligations to 'tiaki tamariki' within the broader context of Whānau, Hapū, Iwi care and responsibilities (Pihama & Lee-Morgan, 2022). Like other non- Māori providers, Iwi/Māori providers also purchase services from the government to deliver to their own and other tribal members living in their area. Given the double edge relationships that the state has with social service providers, it is near impossible for Iwi to hold their tino rangatiratanga, especially when their activities are reliant on government resourcing. Finally, Iwi/Māori understand of the total number of children in State care, 60 per cent of the children at any one time are Māori (Oranga Tamariki, 2023). Tamariki Māori continue to be very concerned at the high rates of their tamariki in State care.

National and international research articulates and affirms that Māori and Indigenous models of child and family care have a long-term positive effect on Whānau living healthier lives. Despite the research evidence base the State continues to uphold their draconian practices. Since the 1980s tamariki Māori lives in State care have remained over 50 percent, causing grave concerns for Iwi/ Māori groups and government itself. Such an over representation of Māori in State care indicates that tamariki lives have continued to languish despite the various governments' interventions over the past 35-year period (Abuse in Care, 2020, 2024).

Welfare reviews

Over the past 40 years there have been many welfare reviews undertaken to examine the

effectiveness of the government's social service delivery arm (ibid). While all the reviews demonstrate the detrimental impact that the State system has on Māori, there are four reviews that have criticised the States operational activities as they have had significant implications for Iwi/Māori. These include "*Puao-te-ata-tū (Daybreak)*" (1988), the "*Care and Protection is about adult behaviour"* (2000) review, the "*Office of the Children & Young People's Commission, State of Care Review*" (2016) and the *"Ministry of Social Development; Modernising Child, Youth and Family Expert Panel Review"* (2015) (Brown, 2000; Children & Young People's Commission, 2016; Ministry of Social Development, 2016; Rangihau et al., 1988).

The most prominent feature of these activities is that they highlight the oppressive nature of the State's Care and Protection system upon tamariki and rangatahi Māori in care. Whānau and Hapū power is hamstrung by the State's legislative powers. When tamariki Māori are placed in State care, the parental guardianship is removed. As the Ministries continue to have annual reviews the literature produced is posited to rebrand Oranga Tamariki within a more positive light. An analysis of these reports indicates that the systemic processes assert the continued State power and control position. Control the children, control the parent/adult.

Puao-te-ata-tū (Daybreak)

"*Puao-te-ata-tū (Daybreak)"* (1988) is a government commissioned report that reviewed the inner workings of the then Department of Social Welfare (DSW). This report highlighted infrastructural issues that impacted on children in state care, especially tamariki Māori. This report also brought to light the department's systemic incompetence when dealing with

Whānau Māori and tamariki Māori. The Māori Perspective Advisory team (led by John Rangihau) was also charged with the responsibility of examining DSW's ability to meet the needs of Māori (Rangihau et al., 1988).

The team found serious deficiencies within DSW, identifying that institutional racism was a major barrier to meeting the needs of Māori. The report goes further to identify that ignorance of Māori society contributed to the department's poor performance. The department did not have strong networking relationships with tribal groups, neither did they see it necessary to include Māori/Iwi in any developments when it came to the health and well-being of tamariki. The report also cited what Māori wanted:

Māori people being allowed to look after themselves and to be given back the power to provide their own welfare (Rangihau et al., 1988, p.21). The advisory group further found that DSW needed a major overhaul. That, for this department to meet its goal they needed to develop meaningful engagement with Iwi/Māori. They (the department) needed to allocate equitable resourcing to ensure a quality Māori service was being delivered. The report highlighted that any positive future changes within Social Welfare would require law changes. Amongst the recommendations were: Māori focused policy developments, a more effective service delivery mechanism, a culturally appropriate communications strategy, and a proactive increase in Māori recruitment (Rangihau et al., 1988). This 1988 review highlighted the government's inability to safely care for tamariki 28 years ago was as problematic then, as it is today.

Care and protection is about adult behaviour

In the year 2000, Judge Michael Brown led a Ministerial review of the Child, Youth and Family Services (CYFS). The directive was to provide recommendations to government that could improve and change CYFS operations. The primary objectives were to gather information about the care and protection, and referral and notification procedures and secondly to gather information on child placement procedures outside of immediate family or caregiving arrangements (Brown, 2000). At that time the New Zealand public assumed and accepted that CYFS was responsible for protecting the young people in this country. Brown also noted that as a fully funded government department they had no other competitors for state revenue. In fact, this department was also responsible for purchasing services from non-government and community organisations. This role became a source of contention in the contractual negotiations with external service providers, because the government of that time had a strong focus on cost reductions. For service providers this meant that they had to keep providing their services on an annually shrinking budget. The annual contractual arrangement was another constraint for the providers as it restricted their ability to plan and operate effectively (ibid).

The CYFS review made mention of Māori initiatives that had proved to be highly effective in terms of strengthening Whānau, by naturally providing safer and healthier environments for tamariki. Mātua Whāngai and the Iwi social services supported Whānau to find care solutions for tamariki within the wider Whānau context. The conscious effort to keep tamariki within the Whānau ensured and supported Whānau to continue to make positive long term transformative changes towards the primary goal of restoration of Whānau agency. The

review critiqued the Children, Young Persons, and Their Families Act (1989), highlighting principles that should underpin the operational activities within the CYFS department. This became particularly important in the review as an examination of how effectively CYFS was meeting the needs of Whānau, Hapū and Iwi needed to be reflected in their overall operational activities.

It is important to note that while some Iwi social services are still operating, Mātua Whāngai organisations were forced to cease operations because of ever changing state regulations and the continuous non-compliance issues that challenged their operations. The review courageously tackled the possibility of devolving care of tamariki and Whānau to Iwi/Māori authority.

We are constrained by the State Sector and Public Finance Acts, the absence of wider Government policy, and the imperative to keep providing demand driven services. Despite our best intentions and moves toward partnering funding relationships, Iwi and Māori Providers remain sub-contractors to Child, Youth and Family. We need to test with Government the level of statutory provision of child protection and youth justice services to Māori it wants to devolve to Iwi and Māori Providers, and whether the Crown will enter into direct purchasing relationship with Iwi and Māori organisations (Brown, 2000, p.86).

However, Brown (ibid) in his 2000 examination (ibid) asserted that if this was ever to be a possibility it would require changes to the State Services, Public Finance and the Children,

Young Persons, and Their Families Act, 1989.

Since the introduction of the CYP&F Act, 1989, we have built expectations among Iwi and Māori providers that services and funding will be devolved to them. Although we have committed considerable management energy and resources to grapple with this issue, we have made limited progress towards devolving services and funding. By and large, the expectations of Māori have not been fulfilled (Brown, 2000, p.78).

Like *Puao-te-ata-tū*, the competency of social workers was called into question. While the report noted a demoralised workforce and huge workloads, professional competency at the frontline was a serious matter. Huge variations in social work staff experience and inadequate supervision were emphasised. Brown went further to say that because of staff incompetence frontline exposure to professional dangerousness was of major concern.

Brown highlighted that one of the most delicate areas that would need to be carefully managed by government was the level of resourcing that Māori would require to establish a separate authority. Given that the number of Māori engaged in the services was high, resourcing a new system would require a sizeable amount of funding. If a new authority was to be given funds that were equitable to the numbers of Māori tamariki that would have been transferred to that authority, it would amount to nearly 45% of the Ministry's funds (Brown, 2000). This would be a significant depletion of the Department's resources. The report went further to highlight those notions of devolving care of tamariki to a separate Māori authority was far too complex for government to grapple, this resulted in the discontinuation of this conversation.

State of Care Children, Youth and Families Report

The Office of the Children's Commissioner's review of the Children, Youth and Families (CYF) agency found that the service delivery arm of the Ministry of Social Development was focused on keeping children safe and less on improving their long- term outcomes (Children & Young People's Commission, 2016). The review found that CYF had developed inconsistent practices in terms of their vision, their direction, their social work practice and their care of the children in State care. The report acknowledged that while CYF was very good at attending to the immediate decisions when children were at risk, their attention to meeting long term outcomes was poor. The report also highlighted that the social workers requirements within the organisation were highly inconsistent and therefore children in State care were more likely to be subject to continued harmful experiences the longer they remained in care.

It was noted in the March 2015 report, 58 percent of the children in State care were of Māori descent. While this figure is well-known, the cultural capability recommendations were clearly focused on building staffing capabilities including providing more resources to Māori staff. The Office of the Children's Commissioner (OCC) also recommended that CYF build stronger relationships with Iwi/Māori, to broker meaningful partnerships that would help to meet the needs of tamariki Māori (ibid). It is important to note that the need to improve cultural developments also appeared in 1988 *Puao-te-ata-tū* report (Rangihau et al., 1988).

Modernising Child, Youth and Family Expert Panel Final Report

The current system does not meet the needs of vulnerable children and young people or help them grow into flourishing adults (Ministry of Social Development, 2016, p.6).

This Ministry of Social Development report identified that the Children, Youth, and their Families Agency was currently lacking in accountability and a common purpose, as a result CYF operated in a fragmented way. Given these major inconsistencies, children within the system were seriously languishing. These concerns were further amplified because the types of environments within the State care system varied in quality. Inconsistencies of this nature meant that children were more likely to be re-abused and/or re-victimised while they were in state care, thus highlighting the state's systems and inability to keep children safe. Like the State of Care report, this report articulated the over representation of tamariki Māori within the CYF system. The panel found that this over representation was a result of increased Māori social and economic deprivation, institutional racism, and a lack of culturally appropriate Whānau practices.

The findings within all the reports are similar for Māori, even though the language in 1988 was stronger with Rangihau et al. voicing the institutional racism within DSW. The 2000 and the 2015 reports also expressed serious concern for tamariki Māori in State care. All three reports acknowledged a lack of Māori knowledge by staff at all levels of the organisation. Finally, the reports highlighted the absolute necessity for the recruitment of quality Māori social workers. Noticeably the latter reports did not mention any form of institutional racism.

The language in both the Office of the Children's Commissioner report (2016) analysis of State care activities is more overt that the Children, Youth and Family Expert Panel (2015) (Ministry of Social Development, 2016; Office of the Children's Commissioner, 2016). As in 1988 tamariki Māori in State care continue to be overrepresented. Another major concern is that they continue to be abused while in State care. The reports from 2015 and 2016 clearly articulated the significant issues within the current CYF infrastructure. These reviews highlighted that the government's response was largely superficial, opting to close down CYF and establish a new agency purportedly aimed at delivering improved services. However, due to persistent systemic issues such as power imbalances, institutional racism, and the ongoing reliance on Western models of child welfare, it is likely that tamariki Māori will continue to be overrepresented, vulnerable, and at risk of further abuse while in the care of the State care. Consequently, despite these inquiries and the subsequent reports, the government has essentially maintained the status quo, retaining overall power and decision-making authority firmly in their hands.

The Impact of State Violence on Whānau, Hapū, and Iwi

In order to understand Whānau violence time must be spent reflecting on the historical nature of violence in Aotearoa. The impact of colonisation and colonial trauma on Māori nations is not to be underestimated, for it is within this Whakapapa of violence that I posit that the State is the grandparent of all violence on Whānau, Hapū and Iwi in this country. In asserting this position Kaupapa Māori researchers can evidence that it is indeed the State's colonial acts of violence upon Māori as a the most significant single contributing factor to the current form of Whānau and Hapū violence (references add here). Furthermore, that the colonial land

confiscation era is the original training ground for the modern-day acts of Whānau and sexual violences (same references as above?).

Pre 1840 the Māori population at that time was in the vicinity of 80000 as compared to the settler population of 2000 (Wheen & Harwood, 2012). As the settler population grew so too did the tension between Māori and the settlers. The British developed a social accord - *Te Tiriti o Waitangi* to establish an authority structure that served two purposes, to enable British settlement of Aotearoa, and to ensure Māori continued to exercise their authority, or Tino Rangatiratanga, over their lands and resources (Orange, 2011).

Papakura (1938) asserts that the familial kinship structures of Māori society were built on a system that enhanced the safety and protection of all who resided within the Whānau and the Hapū. The collective living system assured that all their members health and wellbeing were the responsibility of the Hapū, that their collective tikanga was embedded in their daily experiences. Every member of the village was valued - men, women and tamariki. The tamariki were considered the pride and treasure of the community (Papakura, 1938).

Historically within a complex healthy functioning Māori societal system, Whānau and sexual violence was not tolerated. The penalties for any type of Whānau abuse was swiftly imposed (Kiro, 2011). I have personally heard oral accounts from kaumatua that Whānau violence infractions were dealt with swiftly (personal citation). It is said that depending on the severity of the crime, the perpetrator was cast out from the community or put to death (ibid). In the case where punishment by death was the decision, this will have been a suitable act of retribution for the crime committed. Death also assured that any violent characteristics

(momo) from carrying into future generations was erased (ibid). Mikaere (2011) articulates that to address the crime and the loss of mana for both the victim and perpetrator the collective Whānau response determined the pathway forward (Mikaere, 2020).

Prior to the arrival of European settlers, Māori were the traditional owners of the whenua of Aotearoa. The traditional notion of original land ownership was derived from the realms of Te Ao Māori (Orange, 1992). Post the signing of Te Tiriti o Waitangi in 1840, the British settlers' formation of their own state governance heralded the era of colonial rule. Colonial settlers had a voracious need to acquire land for their own use. Perhaps, unknown to Māori was the power of colonial rule. The adverse effects of colonial rule would slowly and effectively impose itself on Māori, undermining Māori rangatiratanga (sole authority) by subjugating the ability of Māori to retain their rights and control over their lands and resources. An example of this blatant colonial invasion is clearly demonstrated in the first acts of raupatu (land confiscation) that occurred in the rohe of Waikato-Tainui in July 1863 (O'Malley, 2016).

The population of Pākehā settlers kept growing after Potatau Te Wherowhero was appointed the first Māori King in 1858 passing in 1860. In a bid to acquire more Māori land the colonial militia led by Governor Grey set their sights on Waikato lands. On July 9, 1863, Governor Grey issued a warning to "the Natives of Mangere, Pukaki, Ihumatao, Te Kirikiri, Patumahoe, Pokeno and Tuakau." Māori were compelled to leave their kāinga and retire beyond Mangatāwhiri (O'Malley, 2016). Māori were forced to take an oath of allegiance to the Crown (implicating that they would fight for the Crown), or 'be evicted' (ibid). Choosing to stay true to their Whakapapa and alliance to their tribal group, Māori were forced from their

homes by the colonial forces. A few days later, British troops crossed the Mangatawhiri Stream and, unprovoked, declared war upon Waikato and the Kīngitanga. In the ensuing wars, approximately 1000 Waikato people were killed fighting for the right to occupy their land (M. King, 2003). Like Indigenous peoples all over the world, Māori people were dispossessed and destroyed, in what well-known Māori activist Dr Moana Jackson calls, "the first global war of terror" (McKinley & Smith, 2019).

As a consequence of the invasion, the Crown unjustly confiscated 1.2 million acres (485,622.77 hectares) of land from Waikato Iwi under the 1863 New Zealand Settlement Act. By 1900, 3,000 Waikato Māori were reported as whenua kore (landless). This raupatu (confiscation) marked the first act of state-sanctioned violence against an iwi, initiating a brutal dispossession at the hands of colonial forces (O'Malley, 2016).

History of New Zealand legislation and demise of Whānau, Hapū and Iwi.

Colonisation is inherently violent. The coloniser continually redefines methods to separate the colonised from their identity, resources, and each other (Pihama & Cameron, 2012). The ongoing development and implementation of State legislation serve as instruments to ensure that the State retains control over Indigenous peoples globally. New Zealand's legislative framework is rooted in English legal traditions (Mikaere, 2011). With the arrival of British migrants, British military forces soon followed, imposing colonisation upon these lands.

According, to the Ministry of Justice (2022) *Factsheet on Family Violence* long term trends suggests that people impacted by family violence has been on the decline over the past two

decades. However, there is little evidence on whether this decline in offending is a subterfuge for other forms of coercive and controlling behaviours (Ministry of Justice, 2022). The nuanced change in the way data is gathered and analysed narrates a different picture. Furthermore, it is inferred in the above report that the statistics collected by the Police and other authorities does not truly reflect the different types of family violence, nor does it reflect the impact of family violence across different cultural and ethnic populations in New Zealand (ibid).

A close examination of New Zealand's legislative history reveals a persistent trend of policy development aimed at bolstering British efforts to dominate Māori land and people (ibid). This legislative framework has been systematically used to dismantle collective Māori identity (Pihama, Cameron, Pitman, & Te Nana, 2021; Pihama et al., 2023). The ongoing process of colonisation is perpetuated and reinforced by the misuse of power inherent in individuals, groups, institutions, and racial structures.

Legislation and policies that a Colonial Settler government designed legislation and policies that a were underpinned by assimilation strategies (e.g. the Native Schools Act 1867 that sort to domesticate young Māori) to train Māori into domesticated and subservient roles. The ‘laws’ were used to provide the settlers with a subservient workforce, thus maintaining their privileged positions (Native Schools Act 1867, 1867; L. T. Smith & Simon, 2001). The establishment of State sovereignty resulted in Māori being controlled via legislative means and meted with some form of punishment. This process of assimilation is exemplified in the land confiscations and the deliberate destruction of Whānau, Hapū and Iwi. Assimilation asserted the rights of an individual over the rights of the collective (ibid).

The deliberate attempt to decimate a people is best understood when a Māori lens is utilised to critique the British/Crown legislative activities. What becomes visible is the impact of historical and intergenerational trauma as a result of land loss, loss of a cultural identity and traditional ways of being, loss of traditional knowledges and ways of learning and loss of key support structures. All the losses are interconnected and are directly linked to colonisation through the actions of the State (Milne, 2005; Pihama et al., 2019; L. T. Smith, 2022).

Legislation undermines Indigenous worldviews

According to Pihama et al (2015) the intent of colonial oppression is to deliberately destabilise all forms of Māori structures through colonial hegemonic practices (Pihama et al., 2015). Waretini-Karena (2014) affirms that Western dominant discourses continues to undermine Indigenous perspectives thus privileging the continuation of power to the dominant group (Walker, 2016; Waretini-Karena, 2014). Therefore, arguably, it is true to say that because of historical and current legislative activities, the State continues to maintain control over Whānau, Hapū and Iwi (ibid). The long-term effects of colonisation historically and to this present day continues to impact negatively on Māori well-being (Kruger et al., 2004; Mikaere, 2010, 2011; Pihama et al., 2016; Wirihana & Smith, 2014).

New Zealand's domestic violence legislation

New Zealand's legislative system has its roots in English legal traditions, which were imposed upon the land with the arrival of British migrants and the accompanying military forces. This

oppressive colonial rule was enforced through military might New Zealand's legislative system has its roots in English legal traditions, which were imposed upon the land with the arrival of British migrants and the accompanying military forces. This oppressive colonial rule was enforced through military might (Domestic Violence Act 1995, 1995; Mikaere, 2020). Colonisation introduced a monocultural legal framework that systematically oppressed Māori and undermined their sovereignty, their rangatiratanga (Abuse in Care, 2020).

In recent years, Māori women have been disproportionately overrepresented in domestic violence statistics within Māori communities, underscoring the criminal justice system's failure to address their needs. Both reports (Abuse in Care, 2020, 2024) highlighted the criminal justice system's inadequacy in effectively addressing the pervasive domestic violence that frequently occurs in these communities (Waitoki & Levy, 2016).

Further evidence by Wilson and others (2020) affirms that the New Zealand justice system falls short of meeting the needs of Māori who had survived domestic violence (Wilson, et al., 2019). Her research goes further emphasising that Māori women were more likely to experience multiple forms of violence, including physical, emotional and sexual abuse. It is clear that official reports and research studies undertaken can evidence that New Zealand domestic violence has had a negative impact on Māori people and their communities. Furthermore, that the lack of cultural understanding, inappropriate support services, contribute to the causes of the plethora of domestic violences occurring within Whānau, Hapū, Iwi and Hāpori communities (D. Wilson et al., 2021; Wilson, et al., 2019).

New Zealand’s domestic violence legislation (Children, Young Persons, and Their Families

Act 1989), including pre and post legislative iterations, intended to protect children from abuse and harm, however the structure of this legislation prioritised removal of Tamariki Māori from their Whānau and their communities. This blanketed Western positioning disrupted the fundamental kinship structure of Whānau, leading to a loss of cultural identity and disconnection from Hapū and Iwi identity, openly ignoring the importance of cultural practices, resulting in an over representation of tamariki (Tamariki Māori) in the state and foster care system. The legislation ignored Māori cultural values and child rearing practices causing conflicts and misunderstandings between Māori families and the State (Brown, 2000; Rangihau et al., 1988).

In the 2017 book "*Precarity: Uncertain, Insecure and Unequal lives in Aotearoa New Zealand"* chapter authors discuss how vulnerable Whānau Māori navigate New Zealand's social services (Groot et al., 2017). In the book, one interviewee describes engaging with 19 services to access the required financial and/or support and assistance. This appears a 'normal scenario'. Māori Women's Refuge is a 'need to go to service' providing much-needed support and advocating for women to be treated humanely so that Whānau can access their rightful entitlements (ibid). Whilst the Māori precariat shares the same characteristics as the global vulnerable, Māori precarity traverses across social, cultural, economic, spiritual, and psychological landscapes of their world (ibid).

Heteropatriarchy, Homophobia and the impact on Whānau violence

Heteropatriarchy and homophobia are colonial constructs that have profoundly disrupted the social, cultural, and spiritual well-being of Māori. Homophobia, framed through a Western

lens as the belief that heterosexuality is the only valid and moral expression of sexuality, has been imposed through colonisation and reinforced through state institutions, religious doctrine, and systemic structures of power. These colonial impositions have led to the marginalisation of Takatāpui and have exacerbated the prevalence of whānau violence (McBreen, 2023).

Heteropatriarchy, the system that privileges cisgender, heterosexual men while marginalising Wāhine Māori, Takatāpui, and gender-diverse individuals. Traditional Māori society valued collective leadership, gender complementarity, and the protection of all whānau members. However, colonisation disrupted these structures, imposing Western gender roles that elevated tāne Māori as the dominant authority within whānau while subjugating wāhine Māori and erasing the mana of Takatāpui (ibid). The privileging of male authority has contributed to the justification and minimisation of violence against wāhine Māori, framing it as a private issue rather than a structural one. This aligns with colonial ideologies that sought to control wāhine Māori and limit their autonomy (Pihama et al, 2017).

African-American activist and academic Angela Davis (1989) is clear about where she thinks homophobia comes from: “The roots of sexism and homophobia are found in the same economic and political institutions that serve as the foundation of racism in this country.” (1989, p.12). Heteropatriarchal structures reinforce the idea that tāne have the right to exert control over their partners and tamariki, leading to heightened instances of coercive control, emotional abuse, and physical violence within the whānau (Akili, 2011). The legacy of colonial violence, including land dispossession, economic marginalisation, and state interventions in particular removal of Māori children by Oranga Tamariki, has compounded

intergenerational trauma, exacerbating stress and conflict within whānau (Oranga Tamariki, 2023., Pennington2022).

Homophobia has played a significant role in perpetuating whānau violence. Before colonisation, Takatāpui were an accepted and integral part of Māori society (McBreen, 2023). However, Christian and Western legal influences introduced the notion that non-heterosexual identities were unnatural, immoral, or dangerous. Many Takatāpui experience rejection from their whānau due to entrenched homophobic beliefs, leading to homelessness, economic insecurity, and increased vulnerability to violence (ibid). Some whānau members may attempt to force Takatāpui individuals into heterosexual relationships or gender norms, using psychological, physical, or spiritual abuse to suppress their identity (Osborne & Wagner, 2007). The internalisation of homophobic and transphobic beliefs within Māori communities has contributed to higher rates of suicide, mental distress, and substance abuse among Takatāpui, all of which are linked to experiences of whānau violence (McBreen, 2012).

Both heteropatriarchy and homophobia are extensions of colonial violence that continue to disrupt Māori whānau structures. Whatarangi Winiata's (1995) analysis of how the Crown has supported Pākehā ways of being while suppressing Māori ways of being is relevant here. Just as the Crown has marginalised Māori culture, it has also imposed values that erode traditional support systems and exacerbate whānau violence. Māori men, disproportionately affected by systemic racism, are overrepresented in the prison system, which further destabilises whānau structures and contributes to cycles of violence (Davis, 1989). Poverty and financial stress, exacerbated by colonial economic policies, increase the risk of domestic violence, particularly against wāhine Māori and Takatāpui, who are often economically

disadvantaged (McBreen, 2012). The forced removal of Māori children from their whānau, often justified through heteronormative and Pākehā-centric understandings of "proper" family structures, has disrupted whakapapa connections and contributed to intergenerational trauma (ibid).

A Kaupapa Māori approach is one that rejects colonial heteropatriarchy and homophobia in favour of whakapapa-based models of care and aroha. Recognising Takatāpui as integral to Māori identity and restoring their mana within whānau structures can help rebuild inclusive and protective environments (McBreen, 2023). Returning to Māori frameworks of leadership and collective responsibility, where wāhine, tāne, and Takatāpui have equal mana, can disrupt the normalisation of control and violence (Winiata, 2012). Wāhine Māori-led movements such as the Māori Women's Welfare League and Takatāpui-led advocacy groups play a crucial role in addressing violence and reclaiming traditional values of whanaungatanga and manaakitanga (McBreen, 2012). Policy changes that address poverty, housing insecurity, and Māori over-incarceration must be prioritised to reduce the systemic conditions that fuel whānau violence (ibid).

Heteropatriarchy and homophobia are colonial constructs that have severely impacted Māori whānau, contributing to cycles of violence, rejection, and trauma. By decolonising gender and sexuality and returning to whakapapa-based understandings of whānau, Māori can reclaim safer, more inclusive, and mana-enhancing ways of being. Structural transformation is required—within whānau, communities, and policy spaces—to dismantle these harmful legacies and restore tino rangatiratanga for all Māori, including wāhine and Takatāpui.

State legislation and the demise of Māori kinship structures

Traditional Māori kinship structures were Whānau and Hapū centred – a collective living system that exemplified healthy relational activity (Papakura, 1938). Members within the kāinga contributed to the wellbeing of the collective. Papakura centralises the role of Whānau groupings that live within and for the Hapū. She further states that it was not a common event to see violence between adults or violence enacted upon children. When violent events did occur, they were handled within Whānau/ Hapū collectives swiftly. The tikanga of Utu being the process by which the violence was reviewed and acts of appropriate retribution and reciprocity were meted out. The implementation of child related legislation and criminal law and violence since the 1860's has undermined Whānau Māori, Hapū and Iwi structures. The legislative violence that Māori have incurred is most visible when we see in these documents that notions of Western ideas of the nuclear 'family' ideas dominate whilst notions of collective Māori constructs of Whānau are invisiblised (Mikaere, 1995; Pihama, 2019).

In 2023 the New Zealand Family Violence Clearinghouse extended their Legislation Timeline that documented all family Whānau violence barriers/challenges and progress that has been developed since 1867 (New Zealand Family Violence, 2023). This timeline includes the beginning of child(ren) focused legislation since 1867. The timeline can be further viewed (separately) in terms of legislation and activities that impacted on Māori, Pasifika, Ethnic communities, Disabled, LGBTIQ, Older people and survivors of domestic and sexual violence.

Colonial settlers' motivation to develop Te Tiriti o Waitangi

As previously stated prior to 1840 Māori were the traditional owners of Aotearoa, (Orange, 1992). Alongside their landownership, Māori were the majority population, and the spoken language of that period was Reo Māori. By the 1830's Europeans could see that Aotearoa was a country that they could see themselves taking up permanent residence (ibid). Another critical issue that appeared in this decade was the unruly behaviour of British subjects and the inability of the colonial settlers to discipline their unruly British people (Tawhai, 2023).

Kawanatanga allowed the British Crown to address their unruly citizens by asserting British law over its subjects who were residing in Aotearoa. At the same time the British purposely positioned their power by assuming state of governorship across Aotearoa. It is important to note that Te Tiriti o Waitangi guaranteed Māori continued recognition of their tino rangatiratanga, thus assuring ultimate authority and independence over their lands and affairs (ngā taonga katoa). Furthermore, under Te Tiriti, Māori were guaranteed the rights and protections that were afforded to British subjects (ngā katoa rite tahi). This also prohibited the British mistreatment of Indigenous Peoples (i.e. Māori) and also allowing Māori access to all British ports (ibid).

Te Tiriti o Waitangi enabled colonial settlers to set up their own state governance mechanism. Post the signing of Te Tiriti, the Crown, missionaries and settlers established a legal vehicle to form their own state governance. Pākehā proceeded to develop a colonial rule where the sole purpose was to acquire land for their own people. Te Tiriti o Waitangi allowed the British and other peoples to continue settling in this country. Te Tiriti o Waitangi

expressed that Māori would retain their right to exercise their authority of tino rangatiratanga, over themselves, their lands and resources (ibid). However, the norm of the European navigators was to subjugate Indigenous peoples (including Māori) to assert their might and control over Indigenous people's lands and resources.

Māori land was confiscated through war and legislation during the period of the New Zealand land wars 1843 to 1872 (Belich, 1986; O'Malley, 2016, 2019). The ability for Whānau, Hapū and Iwi to look after their tribal nations was seriously impaired (Robertson & Oulton, 2008). The loss of one's economic land base had a negative ripple effect upon the people. Historical and intergenerational cultural, physical, spiritual, emotional and mental deprivation is rife when people their whenua (their economic base) stolen from underneath their feet (Waretini-Karena, 2014).

Where cultural identity is innately imbued in the land, the loss of that fundamental connection is intense, for Whānau, Hapū and Iwi and the creation of historical and intergenerational trauma imminent. From the time of the New Zealand land wars to present day the lack of traditional land resources has continued to adversely impact the well-being of Whānau, Hapū and Iwi. The separation from the primary economic base combined with the introduction of new cultural norms from settler identities adversely obstructed the natural functions of Whānau; of mana wāhine and mana tāne. Māori women were repositioned as less than (Robertson & Oulton, 2008). The continuous loss of Māori land by unlawful confiscation and legislation that prevented Māori to live well off their lands (Himmelweit, 2002).

Māori being alienated from their whenua saw in the early 1940s the relocation of Whānau Māori to urban areas. where the Māori kinship structures were constantly challenged by the Western nuclear family unit and the reliance on paid employment prevailed. Reliance of men as the economic support for women subsequently placed women at a greater risk of experiencing family violence. Simon- Kumar (2019) professes that domestic violence is more prolific in communities where men control the economic resources (Simon-Kumar, 2019).

Distortions of mana Wāhine and mana Tane

In traditional Māori society the relationship between men and women supported a safe and nurturing environment for child rearing (Mikaere, 2011; Wirihana & Smith, 2014). The introduction of Christianity, missionary interaction with Māori and the Native Schools Act 1867 assisted in redefining the role of Māori men and women, where Pākehā parenting practices were privileged and enforced over traditional Māori child rearing practices. It is well known that machinations of colonisation and the deliberate efforts to annihilate and/or assimilate Māori detrimentally contributed to the deconstruction of mana Wahine and mana Tane roles. The potency of colonisation and assimilation is best understood in the deconstruction of rangatiratanga, within the context of Whānau, Hapū and Iwi, where the State and the law of the land has primary power over the lives of Māori.

The colonisation of Māori women's roles in facilitating cultural practices was deeply marginalised by a patriarchal system that positioned New Zealand women, in general, as subordinate to men. In societies marked by gender inequality, the incidence of violence tends to be higher. A stark example of this is found in the legal framework prior to the 1985 Crimes

Amendment Act, where a husband could not be charged with raping his legal spouse, as she was regarded as his property (1985 Crimes Amendment Act, n.d.). This highlights how legislation historically in particular the 1854 Marriage Act supported gender inequity and its associated violent consequences (Marriage Act 1854, n.d.). is legislation supporting gender inequity and its accompanying violent impacts (Higgins & Meredith, 2017; Mikaere, 2011; Pihama, 2020).

The erosion of cultural identity is starkly evident within New Zealand's criminal justice system, particularly in the cases where young Māori were removed from their Whānau and placed in state-run institutions. Extensive documentation has examined the discriminatory practices directed towards Māori youth during the 1970s and 1980s, resulting in their disproportionate representation in welfare institutions and eventual entrenchment in the criminal justice system The erosion of cultural identity is starkly evident within New Zealand's criminal justice system, particularly in the cases where young Māori were removed from their Whānau and placed in state-run institutions. Extensive documentation has examined the discriminatory practices directed towards Māori youth during the 1970s and 1980s, resulting in their disproportionate representation in welfare institutions and eventual entrenchment in the criminal justice system (A. M. Jackson, 2015; M. Jackson, 1988; Mikaere, 2011).

Within these institutions, the development of Māori cultural identity was shaped by discrimination and violence, with rangatahi learning what it meant to be Māori through the lens of their colonisers. Mikaere (2011) poignantly argues that the objective of the coloniser is to supplant Indigenous people. By assimilating Māori into Pākehā norms and values within

state institutions, Māori were rendered invisible, facilitating the state's justification for the appropriation of Māori land (Mikaere, 2011).

Whānau rangatiratanga erasure

Traditionally positioned within a Māori worldview, tamariki were firmly ensconced within the Whānau structure (Papakura, 1938). The New Zealand Neglected and Criminal Children Act of 1867 significantly impacted Whānau Māori by altering traditional family structures and challenging the authority of Māori parents over their children (Neglected and Criminal Children Act 1867, 1867). This legislation allowed provincial councils to administer the care and custody of neglected or orphaned children, leading to the establishment of industrial and reformatory schools aimed at instilling work habits and Christian morals (Binney, 2009; Orange, 2020).

The impact on Whānau Māori can be analysed from several perspectives. Firstly, the Act disrupted the traditional Whānau Māori by undermining the traditional kinship structure. By transferring the authority over children from parents and Whānau to the State, the Act disrupted these extended family ties and the collective responsibility that was central to Māori society (M. Jackson, 1988; Walker, 2004). Secondly, the New Zealand Neglected and Criminal Children Act of 1867 imposed Christian morals and work habits into New Zealand reformatory schools, which reflected European values and cultural norms. Māori child rearing practices, customs, and beliefs were a contradiction to English parenting practices of that period (Pihama & Cameron, 2012; Pihama & Lee-Morgan, 2022; Pohatu, 2015). This imposition of foreign values contributed to the erosion of Māori cultural practices and

language, as children were encouraged to assimilate into European ways of life (Thomas & Nikora, 1996).

The removal of tamariki Māori from their Whānau and their placement in state institutions often resulted in a loss of cultural identity and connection to their Māori heritage. These institutions prioritised European education and religious instruction, leaving little room for the preservation and transmission of Māori cultural knowledge and traditions (Mikaere, 2020a; Skerrett, 2010). The separation of tamariki from their Whānau and the harsh conditions in some industrial and reformatory schools led to long-term psychological and emotional trauma (Atkinson, 2002; Walters, Mohammed, et al., 2011; Waretini-Karena, 2014). This trauma was not only experienced by the children but also by their Whānau, contributing to a cycle of intergenerational trauma that affected subsequent generations (Durie & Hermansson, 1990; Wirihana & Smith, 2014).

By positioning the State as the ultimate authority over the welfare of children, the Act challenged the traditional authority of Māori parents and elders (Barker & Miller, 2016; Cavino, 2019; Pihama et al., 2019). This shift in power dynamics often led to tensions and conflicts between Māori communities and the state, as Whānau sought to retain their rights and responsibilities over their children (Pihama & Cameron, 2012b; Pohatu, 2015; M. Milne, 2005).

In summary, the New Zealand Neglected and Criminal Children Act of 1867 had and lasting effects on Whānau Māori, disrupting traditional family structures, imposing European values, eroding cultural identity, and contributing to intergenerational trauma. These impacts were

part of a broader pattern of colonial policies that sought to assimilate Māori into European ways of life, always at the expense of Māori.

There are many examples of legislation which guided or informed responses to supporting the wellbeing of children and young people by firstly removing them from their cultural identity and Whānau and placing them within State institutions. This is replicated within the Criminal Justice system in which within these institutions. There was an absence of understanding of the additional harm caused by these acts of separation, particularly for Māori (Cram et al., 2015; Office of the Children's Commissioner, 2016; Oranga Tamariki, 2023). Māori exist within a wider Whānau unit and not as the individuals in which State legislation attempts to reposition them. What becomes visible is the power to decide the future of Māori is stolen by State institutions and structures. More than 100,000 children were removed from their parents and institutionalised between the 1950 and 1980 many experiencing significant abuse while in State care (Smale, 2017).

The destabilisation of tikanga Māori

The destabilisation of tikanga Māori (traditional Māori customs and practices), has been a intense and ongoing process since the signing of the Treaty of Waitangi in 1840. This process can be examined through several historical phases, including the initial period of colonisation, the establishment and enforcement of colonial laws and policies, and the continued struggles and resurgence efforts of the Māori people.

The signing of the Treaty of Waitangi in 1840 marked the beginning of significant changes

for Māori society. While the treaty was intended to be a partnership between Māori and the British Crown, differing interpretations and breaches of its terms led to conflict and land dispossession. The Crown often ignored the principles of partnership and protection outlined in the treaty, instead prioritising European settlement and economic development (*Ngā Tohu Wāhine and Te Tiriti o Waitangi*, 2024; Orange, 2011; Waitangi Tribunal, 2014). Land confiscations and the imposition of British law disrupted traditional land tenure systems. Tikanga Māori, which was closely tied to the land, faced erosion as Māori were alienated from their ancestral lands. The New Zealand Wars (1845-1872) further exacerbated this process, as large tracts of land were confiscated under the New Zealand Settlements Act 1863 (O'Malley, 2016, 2019).

The Native Schools Act 1867 established a system of education that emphasised the English language and European values, undermining the transmission of Māori language and tikanga Māori to younger generations (Walker, 2004a). The Tohunga Suppression Act 1907 criminalised the practices of tohunga (traditional Māori healers and spiritual leaders), which further destabilised Tikanga Māori by attacking its spiritual foundations (Mikaere, 2017, 2020). The urbanisation of Māori during the mid-20th century was driven by economic necessity and government policy, this led to a loss of connection with tribal lands and traditional knowledge (Binney, 2009; Boast, 2015; Moewaka Barnes et al., 2018).

According to tikanga Māori when a wrongdoing occurred, along with the loss of mana, it created imbalance. In order to return to a healthy state, the restoration of mana and re-establishing of balance needed to occur. Muru' (take ritual compensation, as in the act of restorative justice) required the wrongdoer and their Whānau to submit to a process in which

the victim and their Whānau could take ownership of the wrongdoer's possessions and even destroy property until mana had been restored. Collectively Whānau took the responsibility of addressing the wrongdoing and a return to balance supported the re-establishment of a healthy state of wellbeing for all. Justice or balance was not decided by the wrongdoer, or forces positioned outside the Whānau identity that had experienced the wrongdoing (Mikaere, 2020; Pohatu, 2015).

Mikaere (2020) articulates that Whānau dynamics traditionally supported shared child rearing practices that enabled women to perform a variety of roles (including leadership roles). The reconstruction of gender roles to support a settler construct of family (a nuclear family), and not the extended (which provided support for Māori), meant Māori women became isolated and their roles redefined to fit that of a preferred settler identity as mother and housewife.

The separation from the broader Whānau support and protection rendered women and children increasingly vulnerable to the consequences of domestic violence. The infiltration of sexual violence into Indigenous communities was further facilitated by the erosion of traditional Indigenous values and practices. This degradation was compounded by the recasting of Māori women as impure and unclean, coupled with the harassment and sexual assaults perpetrated by settler men. (Cavino, 2019; P. Johnston & Pihama, 2022; Pihama, 2001).

The 1970s saw the beginning of the Māori Renaissance, a cultural and political movement aimed at revitalising Māori language, culture, and identity. The establishment of the Waitangi Tribunal in 1975 provided a platform for Māori to address historical grievances and seek

redress for breaches of the Treaty of Waitangi (Barrett & Connolly-Stone, 1998; Calman & Parkin, 2023; Walker, 2004b).

Legislative changes in the latter part of the 20th century and early 21st century, such as the Resource Management Act 1991 and the Te Ture Whenua Māori Act 1993, began to recognise the importance of Māori perspectives and Tikanga Māori in legal and environmental matters (A.M. Jackson, 2015; M. Jackson, 1988). Despite these advances, challenges remain as Māori continue to navigate the complexities of integrating Tikanga Māori within a predominantly Western legal and social framework (ibid).

Today, the destabilisation of Tikanga Māori continues to be felt in various spheres, including the legal system, education, and public health. Issues such as systemic racism, economic disparities, and the ongoing impact of historical trauma present significant barriers to the full realisation of tikanga Māori (Mikaere, 2020; Moko- Mead, 2016; J. Williams et al., 2013). However, there has also been a remarkable resurgence of interest in Māori culture and language, driven by both grassroots movements and institutional support. Initiatives such as the revitalisation of Te Reo Māori, the incorporation of Māori perspectives in environmental management, and the recognition of Māori sovereignty and self-determination are crucial in addressing the legacy of destabilisation (ibid).

The destabilisation of Tikanga Māori from 1840 to the present has been a complex and multifaceted process. While significant damage was inflicted during the colonisation and assimilation periods, contemporary efforts by Māori to reclaim and rejuvenate their cultural heritage demonstrate resilience and a commitment to a future where Tikanga Māori can

thrive.

Loss of traditional knowledges

The 1847 Education Ordinance Act and the 1867 Native Schools Act marked the onset of language loss for Māori and introduced punitive measures against children. Tamariki Māori were subjected to physical and emotional abuse for speaking their native language (A. Durie, 1998; Paul, 2014; L. T. Smith & Simon, 2001). These Acts enforced a British education system over mātauranga Māori, significantly disrupting the roles and responsibilities of mana tāne and mana wāhine. This imposition led to the establishment of a patriarchal system that marginalised Māori women, positioning them as subordinate to men (Ballara, 1993; Pihama, 2001; Simmonds, 2009).

The domestication of Māori girls was further reinforced by a curriculum that deliberately sought to erase the presence of powerful Māori women, supported by the retelling of Māori cosmogony that repositioned Māori women as passive participants (Pihama, Smith, et al., 2022; Simmonds, 2009; L. T. Smith, 2022). The revision of Māori histories can be interpreted as an effort by the colonisers to reject elements that did not align with the gender roles they aimed to impose. The introduction of sexual violence within Indigenous communities was facilitated by the erosion of traditional Indigenous values and practices, the reconfiguration of Indigenous women as impure and dirty, and the harassment and rape perpetrated by settler men (Cavino, 2019; Pihama, 2001; Simmonds, 2009).

Tikanga was confronted by a barrage of Western constructs that sought to redefine and

diminish Māori ancestral knowledge as inferior. Waretini-Karena (2014) offers a personal Whānau perspective, highlighting the encouragement to adopt Western ways and the internalisation of the belief that Māori ways were lesser. He discusses the profound psychological impacts on Māori who become disconnected from their traditional knowledge and estranged from their cultural identity. The 1907 Tohunga Suppression Act further marginalised Māori wellbeing by imposing severe restrictions on the use of rongoā and traditional healers, favouring Western medical practices (Tohunga Suppression Act 1907, 1907) Waretini-Karena (2014) emphasises that this legislation deprived future generations of Māori of their right to be deeply rooted in their cultural identity, undermining their ability to navigate the world confidently as Māori within a bicultural context.

New Zealand legislation is the State's instrument that continues to assert power and control over Māori. Māori scholars Mikaere and Jackson have highlighted that the State continues to amplify and consolidate its power over the Māori via an array of systems and processes and via this process is guiding their life pathway and to some degree that of their Whānau (M. Jackson, 1988; Mikaere, 1995, 2020). It took several generations for violence to become entrenched within Whānau Māori identity and while legislation remains positioned in promoting a colonial understanding of Whānau and wellbeing, Māori will struggle to unburden themselves from the violence bestowed upon them by the State (Hutchings & Lee, 2016; Mikaere, 1995; M. Milne, 2005).

All New Zealand legislation has been informed by a Western worldview and a Westminster judicial system. The impact of legislation upon Māori has been significant. It has been and is the most controlling tool in the colonisers' arsenal. Thus, supporting the rhetoric that the very

nature of colonisation is violent. Often visible within State legislation are descriptors of what constitutes violence. When these descriptors are relocated within an exploration of policies and practices of the State, they identify the State as perpetrators of violence on Māori (Children & Young People's Commission, 2016, 2016; Hawkins Boulton, 2021; Te Aho Fleur, 2022; Vercruyssen, 2020). This violence can be linked to the violence experienced within Māori communities whilst asserting 'that the violence of the State has attacked Māori physical, social, emotional, and spiritual wellbeing, laying the foundation for a crippling cycle of violence many have struggled to escape. As an overarching theme, the colonial past has informed and continues to inform, the post-colonial present (Kawharu, 2003; Mutu, 2019). For example, consider the Domestic Violence Act, 1995 which fails to recognise the impacts of institutional racism and colonisation, nor its own contribution as part of a continuation of State violence for Māori. The definition of violence within the Act could be viewed as the individualisation of harm at an interpersonal level, without acknowledging the 'abuse' experienced by children at a societal level (Cram, 2012; Cram et al., 2015; Pihama et al., 2019).

Exploring the concept of the 'Care and Protection' of the child or young person, significantly differs from the wellbeing of Whānau as a whole and the individuals within the Whānau. Current Kaupapa Māori evidence posits that individual Māori wellbeing is reliant on the collective wellbeing of the Whānau, Hapū and Iwi and vice versa (Beverland, 2023; Pihama & Cameron, 2012b; L. T. Smith & Pihama, 2023).

New Zealand State funded responses focus on individualised responses and not a collective response to achieve wellness. The State prefers to prioritise individual responsibility and self-

reliance, which can influence the design and implementation of State responses. New Zealand's history of colonialism, which has resulted in a focus on individualism rather than collective well-being in some areas, has influenced the development of State-funded responses.

The punitive system embedded within the State's agency the Ministry of Social Development can be seen as a form of emotional and physical abuse of children, particularly when considering the practices of Oranga Tamariki. The Ministry of Social Development equates Whānau violence with family violence, failing to account for the structural and institutional barriers that Whānau victims of violence face when interacting with frontline staff of these government agencies. This oversight exacerbates the harm inflicted on Whānau victims, as the additional trauma caused by public servants is disregarded (Came & Griffith, 2018; Pack et al., 2016).

Neglect can be seen within the high rates of homelessness and child poverty in which subsequent New Zealand governments have failed to adequately respond to the needs of the vulnerable members of society. Does this mean that the Government in its processes is then guilty under the 2011 Crimes Amendment Act for failing to protect a child or vulnerable adult (Children & Young People's Commission, 2016; Cram et al., 2015; Kendell, 2016; Radio New Zealand, 2019)?

The relevance of New Zealand legislation which is based on a Western concept of family has been questioned. It is clear that in the development of Care of Children legislation that the need to have a solid understanding of Whānau, Hapū, and Iwi structures has been deliberately

ignored. Collectivism is philosophically at odds with settler individualism and Māori social structures are undermined at great cost for Māori. The enduring legacy of settler colonisation has resulted in Māori being overrepresented as victims and perpetrators of violence (ibid).

Whakarāpopototanga

This chapter has examined historical and contemporary literature that evidences the State's deliberate attempts to erase pathways for Māori to flourish consistently in Aotearoa New Zealand. This includes legislation that sets out to separate tamariki Māori from their Whānau unit. Furthermore, the introduction of a British Education system and Westminster judicial system were two significant events implemented via the 1867 Native Schools Act and the New Zealand Neglected and Criminal Children Act of 1867. The State's ability to assert their imperialistic position through the consistent use of the colonial machine severely interfered with Whānau, Hapū, and Iwi kinship structures as well as control over all things viewed as taonga Māori.

The next chapter is a second literature review that firstly examines the New Zealand State system and its ability to undermine all things Māori. The second part of this examines the Māori counter narrative to address the power and control of Māori under an abusive State system. This chapter reviews Māori literature that demonstrates how Māori have deliberately continued to assert their Rangatiratanga. The literature goes further to exemplify the proactive ways in which Māori continue to be Māori.

CHAPTER 5: TOITŪ TE WHĀNAU

He Kupu Whakataki

The purpose of this chapter is to discuss the impact of a violent state system upon the lives of tamariki Māori. Post that examination the chapter explores strategies and activities that Whānau, Hapū, and Iwi have employed to resist the colonial machine. It is useful to highlight the differences between domestic violence and Whānau violence. Domestic violence generally refers to abusive behavior; be it physical, emotional, or sexual—within an intimate relationship, where one partner exerts control over the other. In contrast, Whānau violence is a broader concept rooted in the Māori understanding of 'family' that encompasses not only intimate partner abuse but also harmful dynamics among extended family members. This term recognises the interconnectedness of Whānau relationships and highlights how historical, cultural, and socio-economic factors. Defining Whanau violence includes historical and intergenerational trauma and the systemic marginalisation (State violence as result of legislation and policies) that has contributed to violence within the wider family unit.

Oranga Tamariki - Ministry for Children

In July 2019 a group of committed wāhine toa took to the streets marching in protest to the current Labour government demanding that the State take their abusive, bullying hands of our tamariki. The "Hands off Our Tamariki" campaign was in response to an attempted uplift on May 6, 2019, of a young newborn from her Māori mother at Hastings hospital (Peacock, 2019). This attempted uplift was covered by New Zealand's well-known current affairs and

investigative journalist Melanie Reid. This story was immediately released by Newsroom to national media. The video of this uplift went viral and as a result caused a huge outcry from Whānau Māori, Hapū, Iwi, social providers, Whānau Ora Agency, The Commissioner for Children's Office and others across the country. The media footage left many New Zealand viewers alarmed and appalled by the heavy handedness and bullying tactics that Oranga Tamariki staff, the Hospital/District Health Board used to separate Mum and her baby.

While this story highlighted the State violence in action across our television screens, it also demonstrated the lengths that the State would employ to assert their power, determining they knew what was best for young people and children in Aotearoa. It is for this reason that I firmly posit that the New Zealand care and protection legislative system (that is the Ministry for Children inappropriately named Oranga Tamariki) is not at all broken. That the fundamental intention of this Ministry is to maintain power over Whānau, Hapū and Iwi by insidiously maintaining control over our young and vulnerable tamariki mokopuna (Hawkins Boulton, 2021; Te Aho Fleur, 2022; Vercruyssen, 2020). The care and protection system are a very robust colonising mechanism, so much so that there is historical and current evidence that asserts that the system is doing exactly what it is meant to do.

Colonisation deliberately destabilises Whānau, Hapū and Iwi kinship structures, attacking that which is treasured the most, the tamariki. The relentless attack on our tamariki continues to render us 'powerless'. In its current state Māori know that the system is indeed not broken but continues to perpetuate State control over Whānau. Mereana Pitman elegantly articulated 'that the State has made an industry out of the misery of Māori' (personal communication, circa 2013).

The current Oranga Tamariki legislation continues to be a significant contributor of violence that is imposed upon Whānau, Hapū, and Iwi. Through the lens of the State's children's care and protection legislation (Oranga Tamariki Act 2019) and the operationalisation of this statutory mechanism, the State's violence is visible and overt (Fitzmaurice-Brown, 2023; Oranga Tamariki, 2023). Evidence of this State violence is visible in the recent Royal Commission of Inquiry report into Abuse in Care, where disproportionate numbers of Tamariki Māori and their Whānau were harmed (Abuse in Care, 2020, 2024).

Māori Healing Frameworks Support Better Understanding of Māori Realities

The availability of Mātauranga Māori has enabled the development of Māori healing frameworks. These frameworks have also informed the development of healthy cultural practices for Māori health practitioners working in the many spaces of healing. Māori healing frameworks prioritise community-based approaches to healing, which emphasise the importance of collective wellbeing and the role that Whānau and Hapū play in supporting individual and community health. This includes a focus on building strong relationships between healers and their clients, and on creating supportive environments that promote healing and growth (Pihama et al., 2023; L. T. Smith & Pihama, 2023).

Te Ao Māori, mātauranga Māori and the development of Māori healing frameworks support Indigenous processes. The complex interplay between culture, history, and health are anchored in a Māori reality. For Māori these frameworks have offered a seamless integration of mātauranga, reo me ngā tikanga into Māori and mainstream healthcare and healing spaces.

Māori frameworks have offered Indigenous pathways that promote better positioning of Indigenous models of care that are inclusive of traditional practices like rongoā, karakia, mirimiri, romiromi, pure as well as contemporary expressions of Māori care.

The ripple effect of this movement within mainstream health and medical models has led to the inclusion of policies aimed at actualising the principles of Te Tiriti o Waitangi. In an ideal world, Māori would fully experience respect, understanding, and culturally safe practices within the mainstream health system. However, the reality for Whānau, Hapū and Iwi is far from this ideal state of well-being, or orangatanga. Kaupapa Māori evidence-based research clearly shows that Māori are best positioned to heal and thrive when Kaupapa Māori healing frameworks are employed to support better health outcomes for Māori communities.

The significance of tikanga and mātauranga Māori cannot be overstated, as these frameworks are essential for framing our healing processes within a Māori worldview. Through the lived experience of tikanga, harmony and balance can be restored within Whānau, hapū, and iwi kinship structures (Beverland, 2023; Pihama et al., 2020; Reinfield et al., 2015).

The recognition of Māori cultural practice in Western psychology has been enhanced by the benefits of Kaupapa Māori healing frameworks and practice that have positively impacted on the wellbeing of tangata whaiora (a person seeking mental wellness). The depths and layers of Te Ao Māori, including mātauranga Māori are embodied and valued as result of Kaupapa Māori theories, methodologies, and practice. A critical cultural foundation for Māori who are vulnerable and unwell are provided for, as it is within a Māori worldview that the vulnerable and wounded can remain intact, that is, in their ‘whole self’, enabling culturally appropriate

healing to occur. Exploring historic narratives of trauma and Whakapapa are also essential to Māori healing. Kaupapa Māori healing frameworks uphold and empower the narratives of vulnerable Whānau. In the development of a new Māori alternative system of care and protection, Kaupapa Māori healing practice and frameworks must have innovative, robust policies and guidelines that will further enhance the work of Māori practitioners (Durie, 2004, p. 200; Durie & Hermansson, 1990; M. Milne, 2005).

The importance of Māori/Iwi groups involvement in the care of tamariki Māori is culturally, morally, and ethically critical to the ongoing existence of Whānau, Hapū and Iwi kinship structures. Māori are the only group who can provide culturally appropriate support for their Whānau. Māori have inherent Whakapapa and cultural obligations to 'tiaki tamariki' within the broader context of Whānau, Hapū and Iwi care and responsibilities (Pihama et al., 2020, 2023; Pohatu, 2015). Like other non- Māori social service providers, Iwi/Māori providers also seek government funding to deliver support to their own and other tribal members living in their area. Given the double edge relationships that the State has with social service providers, it is near impossible for Iwi to hold their tino rangatiratanga, especially when their activities are reliant on government resourcing. Finally, the high rates of tamariki Māori in State care is of major concern to Māori. Currently of the total number of children in State care, 60 percent of these children at any one time are Māori (Fitzmaurice- Brown, 2023; Kaiwai et al., 2020; Ministry for Children, 2020; Radio New Zealand, 2019). National and international research evidence affirms that Māori and Indigenous models of child and family care have a long-term positive effect on Whānau living healthier lives, but despite evidence-based research, the State continues to uphold their draconian practices (Pihama et al., 2020, 2023; Pihama & Cameron, 2012).

Since the 1980s tamariki Māori entering State care has remained disproportionately high (over 55%) Iwi/ Māori groups have grave concerns about the competence of State agents to keep tamariki Māori safe (Fitzmaurice-Brown, 2023; Oranga Tamariki, 2023; Pennington, 2022). Such an over representation of Māori in State care indicates that tamariki lives have continued to languish despite the various government interventions over the past 35-year period (Brown, 2000; Rangihau et al., 1988).

Whānau Ora

Waretini-Karena (2014) critiques the unlawful Western legislative structures that have, for centuries, been breaking their own laws to advance neoliberal agendas. He expresses scepticism about the possibility of achieving meaningful redress for Indigenous peoples through judicial systems that were created by these very structures (Waretini-Karena, 2014). Mikaere (2011) echoes this sentiment, arguing that it is illogical to seek justice for Māori within the same legal system that played a fundamental role in undermining them.

The way forward is the way back for Māori and the solution to the burden of Whānau violence can be found within Māori ancestral knowledge. Whakapapa is central to a Māori identity and can be understood as that which connects Māori to the whenua via lines of descent from the Atua. Whakapapa is how connections between Whānau and the natural and spiritual world can be seen and mana bestowed (Waretini-Karena, 2014). Whānau is the foundational structure of Māori culture of which societal and cultural norms may be strengthened acting as a resource which provides insight into the world. As a key area of

support, Whānau provides an opportunity to give and receive Māori values and belief systems that are fundamental to both the individual and the collective (Boulton & Gifford, 2014b; Pihama & Cameron, 2012; Pohatu, 2015). Wirihana and Smith (2014) assert Māori viewed wellbeing as holistic and interconnected and communities worked collaboratively to nurture and protect children (Wirihana & Smith, 2014).

New Zealand's legislation is deeply rooted in a Western-dominant worldview, which perpetuates a colonial discourse that is inherently violent and fundamentally at odds with a Māori worldview (Came & Griffith, 2018; Mutu, 2019, 2020). The true potential for addressing systemic issues lies in understanding the experiences of those who endure the impacts of dislocation, violence, and marginalisation—often accompanied by poverty. It is through this lens that effective and equitable policy can be developed (D. King et al., 2017; Rua et al., 2019). As highlighted by Māori scholars, the continued creation of legislation grounded in a Western paradigm reflects the State's persistent refusal to acknowledge its role as the architect and enforcer of violence against Māori (M. Jackson, 1988; Mikaere, 2011; Mutu, 2019).

What is required is an accountable system of policy in which the onus is on the policy and decision makers to demonstrate how they support Whānau wellbeing (D. King et al., 2017; Lee-Morgan, Hoskins, Te Nana, Rua, et al., 2019; Rua et al., 2019). Mikaere (2011) and Jackson (1988) goes further in calling for the rejection of the Western legal model and asserting Māori cultural survival is reliant on tikanga Māori.

There is an opportunity for research that focuses on the link between the violence of

legislative policies on Whānau identity and the resulting prevalence of violence within Whānau Māori. While there exists literature in which the link is inferred, the benefits of this being more identifiable would be of significant benefit for Māori. As Rua et al., (2019) asserts, the inability to challenge punitive legislation causes it to become more entrenched.

Māori transformative healing frameworks

According to Durie (2003) and Milne (2005) it is of vital importance for government to make significant investments into resourcing the exploration of Māori identity within the mental health sector. This work (for Māori clients) is foundational to a person's transition and inclusion back into the community. Durie identifies five key strategies that will enhance Māori mental health and wellbeing. The first strategy affirms the importance of cultural identity as the first step to oranga. This strategy must include available connections to Te Ao Māori, Te Reo Māori, tūrangawaewae, Whakapapa connections and continued allied support. The power of extended Whānau support and engagement is paramount to individual and collective healing.

Article three of Te Tiriti o Waitangi must be enacted, as it is a constant reminder to wider New Zealand of the Crowns (Governments) legal obligations to provide support and resources to the continued wellbeing of tangata whenua. This is best represented when Māori have significant voices in leadership and policy developments where their primary objective is supporting Whānau to be flourishing and well (M. Milne, 2005; Pihama et al., 2023; Pohatu, 2015).

Māori expectation and ability to access culturally appropriate mental health support is critical as it fits within Māori ideals of healing and wellness. Māori health must be at the forefront of Māori development. Implementing this within mental health care providers will further align to a fit for purpose Māori health care system. Prioritising rangatahi Māori mental health care is a must, therefore increased support to current youth support services is a necessary requirement (Durie, 1999, 2003).

Developing recognised credentials for Māori community workers to work alongside qualified practitioners is another strategy that needs to be implemented. The importance of accreditation for Māori support workers as experts in the mental health sector needs formal recognition. Māori cultural expertise is a critical support mechanism for tangata whaiora healing journeys (M. Milne, 2005). Durie emphasises the importance of systemic structural change as it is key to the promotion of affirmative Māori mental health and wellbeing action. The ability to control and direct policy and decision making, as well as the delivery of quality care for Māori must be firmly present within Māori hands (Durie, 1994, 1999; Durie & Hermansson, 1990).

Te Reo me ngā tikanga Māori

Te Reo Māori me ngā tikanga Māori (language, traditions and cultural practice) constitute the foundation of Māori transformative healing frameworks (Barlow, 1991; Moko-Mead, 2016; Te Kohanga Reo National Trust, n.d.; Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.; Te Wānanga o Raukawa, n.d.). Within the context of healing, Te Ao Māori places emphasis on the significance of these tikanga to figure out and dealing what the root

causes of sickness or discomfort as opposed to only treating symptoms (ibid).

Māori conceptual healing frameworks places a strong emphasis on the necessity of healing not only the person, but also their connections to their Whānau, Hapū, Iwi, Whakapapa, whenua, wai, wairua, mauri, and te taiao (Beverland, 2023; L. T. Smith & Pihama, 2023). A tikanga approach supports the healing of the mind and body of historical and intergenerational trauma. These frameworks are multi-dimensional in their uses and can be used across the Māori health and educational sectors. In traditional Māori healthcare practice, the mauri of a patient is frequently restored and balanced through massage, herbal treatments, and energy healing (Beverland, 2023; Pihama et al., 2023; L. T. Smith & Pihama, 2023).

Māori transformative healing frameworks can be used in a variety of ways; theoretically, conceptually clinically and communally. This may entail working with Māori healers and practitioners or incorporating Māori cultural practice into therapy, such as the use of wānanga, karakia, and waiata (Barlow, 1991; Mead, 2003). Whānau and Hapū Whakapapa is foundational in all healing frameworks. Māori acknowledge that historical and intergenerationally healing is a non-negotiable part of a framework and the healing activity itself. Historical and intergenerational trauma can be addressed within the process that is occurring in the context of present time and space (Pihama & Cameron, 2012; Pohatu, 2015).

Māori healing frameworks privilege an ecological and holistic approach to their design and to the healing process. That is, clinical and social challenges are viewed as symptoms, in the broader discourse these are identified as social, cultural, and spiritual systemic barriers. Within the context of Kaupapa Māori praxis Māori healing frameworks focus on the

wellbeing of the collective (Pihama et al., 2020; Pihama & Lee-Morgan, 2022; L. T. Smith & Pihama, 2023). Therefore, Kaupapa Māori evidence demonstrates that Māori 'unwellness' is a result of colonising forces being imposed upon Māori nations.

Māori healing frameworks provide a powerful tool for addressing the complex social and health issues that burden Māori communities. These frameworks are increasingly being acknowledged as significant contributions to proactive, affirmative Māori/Indigenous ways of thinking, being, and knowing nationally and internationally (Beverland, 2023; L. T. Smith & Pihama, 2023; Wirihana & Smith, 2014).

Community and collaborative healing are also heavily emphasised in Māori transformative healing frameworks. This acknowledges how interrelated people are and how crucial social support is for fostering wellness. Family, friends, and community members frequently participate in healing practice, which can be combined with Western medical practice for a more all-encompassing approach to care (ibid).

The significance of adopting Māori transformative healing theories into clinical practice has gained more attention in recent years. There is an emphasis on Western medical approaches to include Kaupapa Māori training and policies to increased insight into Te Ao Māori. By encouraging culturally sensitive care and addressing the underlying social, emotional, and spiritual elements that influence health and wellness, the incorporation of Māori transformational healing frameworks can enhance patient results (ibid).

Te Whare Tapa Whā (1984) and Te Pae Mahutonga (1994)

Developed in 1984, Sir Mason Durie's Te Whare Tapa Whā is one of Aotearoa's most well-known models of health and well-being. The model is based on the metaphor of a wharenui, or Māori meeting house, which has four walls, each representing a different dimension of health: Taha wairua, taha hinengaro, taha tinana, and taha Whānau. Durie (1994) states, "In the Māori world, health is a four-sided concept representing four basic tenets of life: te taha wairua, te taha hinengaro, te taha tinana, and te taha Whānau. All four sides are necessary to ensure strength and symmetry" (pp. 68-74).

The four dimensions of health in Te Whare Tapa Whā are: Te Taha Tinana refers to the physical aspects pertaining to the human body and all associated activities. Te Taha Hinengaro is the ability to think, feel, articulate the needs and wants of a person, such as ideas, feelings, and emotions. Te Taha Whānau refers to a person's social well-being, which includes their interactions with family and the broader community. Te Taha Wairua is a dimension that describes a person's relationship to their culture, surroundings, and spirituality. Taha Wairua also includes one's capacity to include faith, and the wider belief of powers/energies s beyond the physical body that also influence one's wellbeing (Durie, 1994, 2001; Rochford, 2004).

The fifth dimension of this model is Whenua, this was added to Durie's Tapa Whā framework by Brendan Hokowhitu. According to the addition of Whenua, that is the land, the foundation upon which one stands, personally, and tribally is a critical component of positive Māori health and wellbeing (Hokowhitu, 2004). The popular usage of Te Whare

Tapa Whā is evident within some Māori and mainstream policies and technical reports (Ministry of Health, 2002; New Zealand Government, 2020; Tim Rochford, 2009) and emerging mental health research publications (Durie & Kingi, 1997; Glover, 2005; Palmer, 2004).

Whare Tapa Whā is universally applicable, reflecting the unified view of the universe that is fundamental to the Māori worldview. Its distinctive Māori character empowers Māori to take greater ownership of the insights the model provides. Through this ownership, Māori can begin to reverse the impacts of colonisation. (Rochford, 2004).

The Whare Tapa Whā model positions that all four dimensions are interconnected, and a balance must be achieved between them for an individual and a collective to be healthy and well. A wharenui is used metaphorically to represent Te Whare Tapa Whā emphasising the importance of community and cultural connections in achieving and maintaining well-being. The model has been widely used within the Māori (and now Pākehā mainstream) mental health and wider social services sectors within Aotearoa.

Te Pae Mahutonga is another Māori health framework developed by Sir Mason Durie. It is based on the southern hemisphere's night sky and draws on traditional Māori astronomy to describe health and well-being (Durie, 1999, 2017). Six stars make up the model, and each one represents a different facet of health. Te Whetū Rangi stands for the significance of dreams and future visions. Te Whetū Titī calls for the necessity of clear, concentrated thinking as well as the capacity for wise decision-making. Te Whetū Mārama represents wisdom, the value of study, and knowledge and insight. Te Whetū Rere stands for the value

of motion and physical activity, such as sports and exercise. Te Whetū Uruuru-Whenua symbolises the value of ties to the environment and the soil, especially customary Māori practice like gathering food and curative plants. Te Whetū Tatai Ariki is the star that symbolises the significance of leadership, particularly the requirement for capable, powerful leaders in families and communities (Durie, 2017).

Te Pae Mahutonga while similar to Te Whare Tapa Whā, emphasises the interconnectedness of different aspects of health and well-being. Both models were developed by Sir Mason Durie in 1999, it has become a cornerstone in Māori health care and has also been adopted by other cultures as a model for holistic health and well-being. Te Pae Mahutonga is a framework influenced by the works of Sir Maui Pomare (the first Māori medical practitioner) and the principles of the Ottawa Charter for Health Promotion. Durie acknowledges that Pomare's early recognition that Māori health extends beyond the individual to the broader social and cultural context significantly shaped his thinking. Pomare understood that health was intertwined with the trials and opportunities of human journeys, noting that Māori health advancement is deeply connected to Māori culture and its collective practices (Durie, 1999, 2017).

Te Pae Mahutonga, named after the Southern Cross constellation, is not only a navigational tool, but also a health promotion framework reflecting four strategic goals: Mauriora, Waiora, Toiora, and Oranga. The two pointers in this framework are Ngā Manukura (community leadership) and Te Mana Whakahaere (autonomy), which are essential for guiding and sustaining health initiatives (ibid).

Te Wheke

The revered Rangimarie Rose Pere developed and presented ‘Te Wheke’ as a framework for healing and personal growth at the 1984 Whakaoranga hui (Hawaikirangi, 2021; Love, 2004; Marshall, 2008; Ministry of Health, 2023). In her teachings, Te Wheke is used as a model for understanding the interconnectedness of different aspects of a person's life and how they contribute to overall well-being. Te Wheke has eight tentacles, each of which, in Pere's teachings, represents a distinct facet of a person's existence. The first tentacle “Tinana”, which represents the health and well-being of the physical body. The tentacle known as “Hinengaro” is a representation of the mind and all of its cognitive and decision-making abilities. The “Wairua” tentacle represents the spirit and the relationship it has with a higher power or consciousness. The “Family” tentacle stands for the family and the connections between individual family members. The tentacle known as “Iwi” symbolises a person's affinity with their Māori tribe and its way of life. The link a person has to their sub-tribe or group is symbolised by the tentacle known as the “Hapū”. The tentacle titled “Rangatiratanga” symbolises a person's capacity for direction and decision-making and symbolises the person's mana. In the Te Wheke framework, these eight tentacles are interconnected and influence each other. For example, if a person's physical health is suffering, it can impact their mental health, spiritual connection, and relationships with their family and community (ibid).

To achieve healing and balance, Pere's teachings emphasise the importance of nurturing and strengthening each area of one’s life as represented in the eight tentacles. This involves taking a holistic approach to well-being and recognising the interconnectedness of the different

aspects of one's life (ibid).

Overall, Pere's Te Wheke framework is a powerful tool for individual and Whānau growth and healing, rooted in Māori culture and spirituality. It encourages individuals to take responsibility for their well-being and recognises the importance of a balanced and interconnected life (ibid).

Te Hoe Nuku Roa framework

From the 1995 Māori profile study Te Hoe Nuku Roa (THNR) the "Te Hoe Nuku Roa framework" was developed to provide a process by which Māori researchers could measure Māori identity. The framework was created as a tool that aided in understanding the status of Māori respondents. The framework also represented the intricate and varied aspects of Māori identity, including the cultural, social, spiritual, and historical components of a tangata Māori person, enabling researchers and practitioners to reflect on Māori realities (Durie, 1995, 2003).

Te Hoe Nuku Roa is a multi-axial framework that is made up of four 'interacting dimensions'; Paihere Tangata (human relationships) Te Ao Māori, Ngā Āhuatanga, Noho ā Tangata (socio-economic circumstances) and Ngā Whakanekeneketanga (changes over time) (ibid). The framework acknowledges that Māori identity is a dynamic and developing process that is influenced by a variety of elements, such as historical experiences, social context, and personal values.

The Te Hoe Nuku Roa (THNR) framework is structured around four key dimensions, each comprised of interrelated sub-dimensions. The Whakapapa dimension emphasises the individual's ancestral connections and their role within the Whānau. Sub-dimensions within this include knowledge of one's Whakapapa, Whānau relationships, and adherence to cultural practices, drawing from Durie's foundational work in the development of this framework. The Mana dimension pertains to the individual's personal authority and sense of autonomy, with self-esteem, self- determination, and self-efficacy as integral sub-dimensions. Mauri, the essence of life, is concerned with the individual's interconnectedness with their environment, and encompasses physical health, emotional well-being, and spiritual alignment. Finally, the Hauora dimension takes a holistic view of health and well-being, integrating social, cultural, and spiritual elements. This includes aspects such as cultural identity, social connectedness, and spiritual beliefs (M. Durie, 1995, 2003).

Te Hoe Nuku Roa has been designed for Māori as a culturally appropriate and comprehensive tool to measure Māori identity. It is used in a range of settings, including research, education, and health care to support the development of culturally responsive policies and programmes that promote the well-being of Māori individuals and communities (ibid)

While Te Hoe Nuku Roa was originally designed to examine a longitudinal research study pertaining to gathering Māori data from Māori households, the framework allows Whānau and practitioners to reflect on the components that embrace the ways of thinking and doing that enable Whānau orangatanga (a flourishing extended Māori family) (ibid).

Te Pā Harakeke

Te Pā Harakeke (Flax Roots Framework) focuses on re-establishing equilibrium and wellbeing through the protection of Whānau. It makes use of the metaphor of the harakeke, a flax plant, which has robust roots. The pā harakeke is a group of flax plants that grows in bunches beside one another, which is metaphorically likened to that of the Whānau collective. Within this collective, tikanga is bestowed upon all the Whānau members (Pihama & Cameron, 2012; Pihama & Lee-Morgan, 2022; L. T. Smith & Pihama, 2023).

This framework focuses on building strong healthy relationships with all members of a Whānau. “Whakapapa” (genealogy and links), “mana” (personal power and authority), “tapu” (sacredness and reverence), and “mauri” (life energy and vitality) are the four principles of Te Pā Harakeke framework. These important principles direct the nature of the healing framework as they are all interconnected (Marshall, 2008; Pihama & Cameron, 2012b; Pohatu, 2015). Community and collaborative healing are significant components of Te Pā Harakeke. The framework asserts a healing focus for the Whānau and wider collective. In many cases traditional rituals like karakia, waiata, mirimiri (massage) and romiromi (stimulating internal organs) are rongoa practice that are employed during the healing process.

Te Reo Māori revitalisation and reclamation: Movements of healing and education

The Kōhanga Reo, Kura Kaupapa, and Wānanga movements are all important aspects of Māori education in New Zealand. They are also profound movements of healing, restoration,

reclamation and revitalisation of our Reo Rangatira (Kura ā Iwi, n.d.; Te Kōhanga Reo National Trust, n.d.; Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.). Hundreds of preschools across the country. The Kōhanga Reo approach to education is centred on Te Reo Māori and tikanga Māori, or Māori language and culture (Te Kōhanga Reo National Trust, n.d.).

The Kura Kaupapa movement is a network of Māori language immersion schools that offer primary and secondary education to students. The first Kura Kaupapa was established in the mid-1980s, and the movement has since grown to include dozens of schools across the country. The Kura Kaupapa approach to education is similar to the Kōhanga Reo approach, with a strong emphasis on Te Reo Māori and tikanga Māori (Kura ā Iwi, n.d.; Te Kōhanga Reo National Trust, n.d.; Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.).

The Wānanga movement is a network of tertiary institutions that offer education and training to Māori students. The first Wānanga was established in the early 1990s, and the movement has since grown to include three institutions: Te Wānanga o Raukawa, Te Wānanga o Aotearoa, and Te Whare Wānanga o Awanuiārangi. The Wānanga approach to education is focused on mātauranga Māori (Māori knowledge and values), Te Reo Māori me ona tikanga (Māori language, cultural values and practice), which are foundational to the way in which Māori make sense and meaning of their world (Te Wānanga o Raukawa, n.d.).

All three movements have played an important role in the revitalisation and promotion of the Māori language and culture and have helped to create opportunities for Māori people to access education that is culturally relevant and responsive to their needs.

Te Tiriti o Waitangi (1840) and the Treaty of Waitangi Act (1975)

Te Tiriti o Waitangi (Māori version) signed in 1840 between Māori Chiefs and the British Crown, was the vehicle by which British sovereignty was established in New Zealand. Te Tiriti is regarded as the founding document of New Zealand; however, the Treaty of Waitangi 1975 legislation is considered a living document, that continues to guide relationships between the government and Māori people (Calman & Parkin, 2023; Durie, 1998; Orange, 2020; Walker, 2006, 2016).

One of the key tenets of the Treaty of Waitangi is the protection of Māori rights and interests. Unfortunately, despite the Treaty's recognition of Māori sovereignty and the principle of partnership between Māori and the Crown, Māori have experienced significant health inequities in New Zealand (ibid).

In recent years, there has been a growing recognition in New Zealand of the need to honour the principles of Te Tiriti o Waitangi and to work towards healing the wounds of the past. This has led to a range of initiatives, policies, and practices aimed at achieving greater equity and social justice for Māori (ibid).

The establishment of the Waitangi Tribunal (also in October 1975) provided Māori opportunity of redress and articulate and address historical grievances of Māori against the Crown. The tribunal has the power to make recommendations for redress, which has played an important role in recognising and addressing injustices of the past (ibid).

Within the education sector, the development of bicultural and total Māori immersion education systems occurred. The hard fought Kōhanga Reo and Kura Kaupapa spaces recognise and acknowledge that mātauranga Māori is fundamental to the health and wellbeing of Māori students' success in education and beyond (Te Kōhanga Reo National Trust, n.d.; Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.).

While there is still much work to be done to address the legacy of colonisation and systemic inequality in New Zealand, the recognition of Te Tiriti o Waitangi and the principles of partnership, participation, and protection that it embodies, provides a framework for moving towards a more just and equitable society for all New Zealanders.

Te Tiriti o Waitangi is a healing framework

Te Tiriti o Waitangi has significant implications for the health sector in New Zealand. There are three principles that the New Zealand government has applied to the Treaty of Waitangi; Partnership, Participation and Protection. Partnership infers the role of Māori as partners in the health system. This principle recognises the importance of Māori knowledge, values, and perspectives in shaping the delivery of health services and in achieving equitable health outcomes for Māori (Durie, 1994, 1998, 2003).

Under the Article 2 of Te Tiriti o Waitangi, Māori have the right to participate in decision-making processes that affect their health and wellbeing. Under the Treaty of Waitangi, the health sector is responsible for ensuring that Māori are actively involved in the design, delivery, and evaluation of health services to Māori.

From the Māori version of Te Tiriti Article 3 asserts that the Crown/State to protect the health and wellbeing of Māori. This means that the health sector is obligated to ensure that Māori have access to culturally appropriate health services that address their unique health needs and that promote their wellbeing.

As is highlighted throughout this thesis Tā Mason Durie (Māori leader, health researcher and academic) has written extensively on the issue of Māori health inequities and the Treaty of Waitangi. Durie argues that the Treaty has a significant role to play in addressing health inequities, as it provides a framework for ensuring that Māori are able to participate fully in decisions that affect their health and wellbeing (. Durie, 1998)

Durie's work emphasises the importance of understanding health from a Māori perspective, which includes not only physical health, but also spiritual, social, and cultural well-being. He argues that addressing health inequities requires a focus on cultural competence and responsiveness in health care, as well as policies and practices that support Māori participation in decision-making processes related to health. Overall, Durie's work highlights the ongoing importance of the Treaty of Waitangi in addressing health inequities in New Zealand and underscores the need for a commitment to partnership and collaboration between Māori and the Crown in addressing these issues (Durie, 1999, 2003, 2004).

Te Tiriti o Waitangi as a Pedagogy of Hope and Love

Although Te Tiriti o Waitangi was initially designed as a foundational agreement for peaceful

cohabitation between Māori and Pākehā, it has historically remained a point of contention and debate within Aotearoa New Zealand. Framed as a "pedagogy of hope and love," Te Tiriti offers a tool for fostering social justice and reconciliation in contemporary New Zealand society. By foregrounding the principles of partnership, participation, and protection, Te Tiriti presents a pathway for cultivating meaningful, equitable relationships between Māori and non-Māori communities. Nevertheless, the true realisation of these principles is most effectively achieved through a co-governance and co-leadership framework, ensuring that the notion of 'partnership' is embodied in practice rather than merely in theory (Hooks, 2004).

The inclusion of Te Tiriti into New Zealand's education system encourages the promotion of understanding and respect for Māori language, culture, and history. New Zealanders can learn about the illegal and unjust historical activities of British subjects against ngā Iwi Māori, in particular the detrimental legacy of colonialism and its ongoing impact on Māori communities. Te Tiriti o Waitangi is a critical inclusion into New Zealand's education system that can provide educators with an opportunity to create learning environments that are inclusive and equitable for Māori students (Bishop & Glynn, 2003; A. Durie, 1998; Hutchings & Lee, 2016; McKinley & Smith, 2019; Paul, 2014).

Furthermore, it is important that Te Tiriti o Waitangi is viewed as a vehicle of social justice and reconciliation (Calman & Parkin, 2023; *Ngā Tohu Wāhine and Te Tiriti o Waitangi*, 2024; Orange, 2020; Ruru & Kohu-Morris, 2020). The principles of partnership, participation, and protection applies to a range of social issues, from climate change to economic inequality. Te Tiriti provides a framework to address systemic injustices (i.e., racism, state power and control over all matters pertaining to the health and wellbeing of all

Māori, legislation and micro and macro aggressions against Māori) throughout State systems (Durie, 2017; Durie & Kingi, 1997; Ministry of Health, 2023; Norris, 2001; Rangihau et al., 1988).

In recent years, educators and activists have turned to Te Tiriti o Waitangi as a “pedagogy of hope and love”. By centering the Articles of the Treaty in education, they hope to promote a deeper understanding of New Zealand's history and to create a more equitable and just society. This approach involves acknowledging the past injustices and working towards a future that values and respects the cultural diversity of New Zealand. Te Tiriti o Waitangi offers a framework for promoting social justice and reconciliation in New Zealand society and beyond (ibid). Te Tiriti o Waitangi offers a powerful framework for this work and a pathway to a more hopeful and loving future for all New Zealanders (ibid).

Bell Hooks (2004), renowned feminist author, poet, theorist, and cultural critic, emphasises the critical role of "pedagogies of hope and love" as foundational to transformative change. She contends that the conscious decision to embrace love marks a pivotal resistance to both domination and oppression. This choice, according to Hooks, moves individuals toward freedom, fostering actions that promote the liberation of both the self and others. Furthermore, Hooks highlights the necessity of maintaining a vigilant awareness when cultivating community, underscoring the importance of actively deconstructing the social conditioning that sustains systems of domination (Hooks, 2004).

Significant Political Wins

It is essential to recognise the substantial political advancements that have facilitated Māori development, despite the persistent challenges posed by colonisation. The Treaty of Waitangi Act 1975 and the establishment of the Waitangi Tribunal have provided Hapū and Iwi with a formal platform to address both historical and contemporary injustices. These grievances primarily relate to the confiscation of land and the erosion of cultural heritage, which began with the establishment of the early settler government in the 1860s and continued under successive governments (Treaty of Waitangi Act 1975, 1975; Treaty of Waitangi Act 1975, 2018).

Other critical successes that have contributed to Māori development include the establishment of the Māori Language Act 1987, the first Kōhanga Reo in 1982 (Te Kōhanga Reo National Trust, n.d.), the first Kura Kaupapa Māori in 1985 (Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.), Kura a Iwi in 2000, Wharekura in 1986 (Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.), and the first Wānanga, Te Whare Wānanga o Raukawa in 1981 (Te Wānanga o Raukawa, n.d.). Māori have had to protest, to march the streets to organise petitions hīkoi, demanding their indigeneity, their tangata whenua status be acknowledged and accepted by the State. Through Māori activism we have and continue to demand and forge pathways to ensure flourishing collective success for Whānau, Hapū, Iwi, and Hāpori (Harris, 2004; Walker, 2004).

Hohou te Rongo

Hohou te Rongo is a deeply embedded cultural practice that embodies the essence of Māori approaches to conflict resolution and community harmony. This traditional practice, to make peace or to reconcile differences, is more than just a method for settling disputes; it is a holistic and spiritual process that seeks to restore balance and harmony within individuals and the wider community (Mead, 2003).

At the heart of Hohou te Rongo is the understanding of the interconnectedness of all things—people, land, ancestors, and spirituality. This interconnectedness, known as Whakapapa, underpins Māori identity and Māori worldviews. Whakapapa is the genealogical framework that links individuals to their ancestors and the natural world, emphasising the importance of relationships and collective responsibility (Marsden, 1992; Royal, 2003).

The process of Hohou te Rongo begins with the concept of whanaungatanga, which focuses on building and nurturing relationships. This involves the active participation of not only the disputing parties, but also their Whānau, elders, and other community members (Beverland, 2023; Pihama et al., 2023; Pihama & Cameron, 2012b; L. T. Smith & Pihama, 2023). Whanaungatanga is crucial because it ensures that the resolution process is inclusive, allowing for the voices of all affected parties to be heard and respected. This collective approach fosters a sense of empathy, understanding, and mutual respect.

A key aspect of this practice is the role of kaumatua. Elders are revered for their wisdom, experience, and authority, which they bring to the process of mediation and guidance

(Beverland, 2023; Marshall, 2008; Pohatu, 2015). Their involvement is not only crucial for providing stability and continuity, but also for linking contemporary practices with traditional values and customs. Kaumatua play a vital role in facilitating open dialogue during hui, where all parties can share their perspectives and work towards a mutually acceptable resolution (Pihama & Cameron, 2012; Pohatu, 2015).

Restorative justice is a fundamental principle of Hohou te Rongo. Rather than focusing on punitive measures, this approach seeks to repair the harm caused and restore relationships. This can involve various forms of restitution, such as apologies, compensation, or community service. The goal is to achieve a resolution that is fair, just, and sustainable, ultimately leading to the restoration of social harmony (A.-M. Jackson, 2015; M. Jackson, 1988).

The practice of Hohou te Rongo offers valuable insights for developing culturally sensitive and effective Whānau relationship strategies. These principles emphasise the importance of collective wellbeing, holistic healing, and the integration of traditional knowledge with contemporary practices (Huriwai et al., 2001; Pohatu, 2004, 2015). By embracing these Indigenous approaches, it is possible to create more inclusive and sustainable peace building frameworks that respect and honour Māori values and worldviews (Love, 2004; Marsden, 1992; Mead, 2003; Ministry of Health, 2023; Royal, 2003).

Whakarāpopototanga

This literature review covers a range of subject matter that examines state legislation that has impacted Whānau violence and violations. A timeline of child related statutory legislation

(New Zealand Family Violence, 2023) has enabled a scan of the impact of these legislation upon tamariki Māori and Whānau Māori. It is evident within the literature that colonisation and white dominance have caused the fragmentation of Te Ao Māori and Māori kinship structures. The Oranga Tamariki Act 2017 legislation and policies continues to assert the Government's control over tamariki Māori while at the same assuring that Iwi/Māori remain powerless to determine tamariki Māori futures (Fitzmaurice-Brown, 2023; Ministry for Children, 2020; Oranga Tamariki Act 1989 No 24 (as of 01 July 2019). New Zealand, n.d.; Pennington, 2022). This control has been achieved by the Government's overall statutory powers. Iwi/Māori leadership powers have been reduced to consultative roles or as participants as social service providers. The current State system is built and maintained on the premise that State control is about assuring the dominant culture in power continues to thrive, own, and flourish at the detriment of Māori nations (Mutu, 2019; Pihama, 2019).

This literature review also provides an interrogation of the domestic and sexual violence legislation that continues to take a narrow view of the harm that one individual can assert over another, without taking into consideration the root causes of violence. These causes include the State's role as a perpetuator of violence, that is 'state law' is deliberately imposed on Whānau, Hapū and Iwi (Kawharu, 2003; Mutu, 2019; Pihama, 2019). The State's resistance to reflect on their colonising behaviours are an act of violence. As the oppressor the State's mission is to remain powerful, which is only achieved when their own judicial processes privilege their worldview. This modus operandi that the State continues to employ reinforces institutional racist practices and structural inequities.

Māori healing frameworks have been foundational in the reclamation of rangatiratanga in the

health and wellbeing structures in Aotearoa. ‘Mai Māori, ma Māori’ health mechanisms have been fundamental in the battle for Māori to live well on our own terms.

The development of healthy Kaupapa Māori informed practices have been used by practitioners (Māori community workers, Whānau ora practitioners, social workers, healers, tohunga, medical workers, therapists, and counsellors). Kaupapa Māori evidence-based research highlights repeatedly, that the health and wellbeing ultimately lie within the knowledge, ways of being and knowing that are inherent in a Māori world. The practice of this way of being, thinking and knowing is evident in the way Whānau are choosing to accept a Kaupapa Māori lived experience ‘Ao noa, po noa’ (day and night 24/7).

In the next chapter of this thesis is Tataritanga (the data analysis) where raw data has been collected during the research process. Pūkōrero (research participants) interviews are discussed, analysed and themed. This chapter is crucial as it links the raw data with the research questions or hypotheses, providing a detailed examination and explanation of the findings. Overall, the data analysis chapter is essential for demonstrating the validity and reliability of the research findings, and it serves as the foundation for the conclusions and recommendations made in the subsequent chapters.

CHAPTER SIX: TATARITANGA (DATA ANALYSIS)

He maurea kia whiria!

Ignore the small matters and direct effort toward important projects.

(Te Kunenga ki Purehuroa, n.d.)

He Kupu Whakataki

The purpose of this chapter is to provide an analysis of the data gathered from the information garnered from the Pūkorero and the literature review process. All Pūkōrero (participants) agree that Whānau violence is fundamentally rooted in the historical and ongoing impacts of imperialism and colonisation. These influences, as outlined extensively in previous chapters, are profoundly evident in the histories of the Māori nation and continue to permeate the daily experiences of Whānau, Hapū, Iwi, and Māori individuals.

The data collected for this research aims to elucidate the complexities surrounding Whānau violence in Aotearoa, identifying it as a multifaceted issue that significantly impacts Whānau, Hapū, and Iwi. Unlike conventional domestic violence, Whānau violence necessitates a distinct analytical framework, as applying traditional domestic violence rhetoric proves insufficient. The phenomenon of Whānau violence is deeply rooted in Whakapapa, requiring an examination of historical and intergenerational narratives through which Māori can trace their ancestral experiences and identify relevant indicators. Additionally, the arrival of European settlers introduced a new set of social and cultural norms, resulting in significant clashes. These settlers often pursued a strategy of greed, aiming to forcibly acquire land from

Māori for their own gain.

The pervasive dominance of Western culture exerts control through various mechanisms—social, psychological, political, economic, and spiritual—perpetuating the subjugation of Māori within their own homelands. Analysing any data on Whānau violence necessitates acknowledging historical injustices, intergenerational trauma, and the enduring effects of colonisation. Recognising the extensive impact on Iwi Māori underscores the critical need to reclaim and restore Māori identity and agency as a social and cultural imperative.

Ngā Pātai Rangahau

(The Research Questions)

As I began analysing the data I realised that it had been a while since I had reflected on my research questions. In this chapter I bring forward the original research questions in order to ensure that my analysis is aligned and effective in answering the research intent.

How can Māori healing practices and frameworks contribute to transformative policies required for the development of a 'by Māori, for Māori' care system?

What political strategies need to be developed to counteract the current government counter narrative?

What are those political historical and contemporary innovations that would support the creation of an alternative Indigenous care and protection system?

Ngā Pūkōrero

(The Research Participants)

Utilising the tikanga of Whakawhiti Kōrero (Purposeful Māori conversational approach), I collected data from 15 participants, with the rationale for their selection detailed in the Te Huarahi chapter. The participants included four tāne Māori, one tāne being of Kānaka Māoli descent and eleven wāhine Māori. All Pūkōrero (interviewees) have professional experience working with vulnerable Whānau Māori or ohana Kanaka Maoli. At the time of these interviews (2020-2021), 11 participants worked directly with Whānau members who had experienced domestic and/or sexual violence, either as perpetrators or survivors. Fourteen of the 15 Pūkōrero interviews were conducted during the COVID-19 lockdown and were therefore held online via Zoom. The professional backgrounds of the Pūkōrero include roles in health promotion at both national and international levels, psychiatry, psychology, social work, social practice education lecturing, CEO positions in Indigenous organisations, and positions in the health and education sectors.

Ngā Whakaritenga mo te Tataritanga

(Data Analysis Themes)

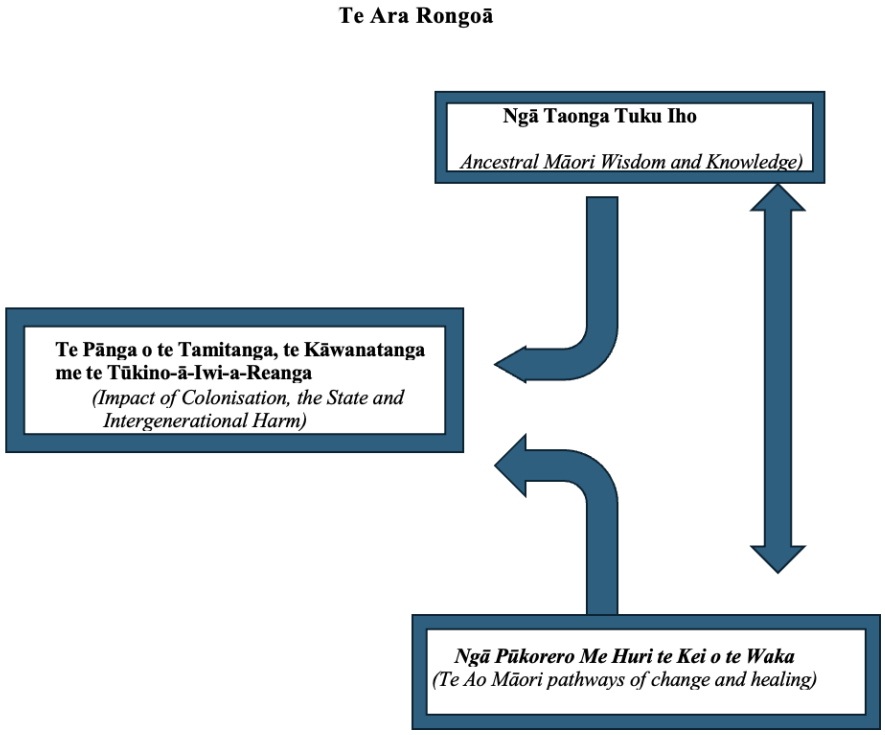
In the categorising of all the interview data there were three tūāpapa - major themes. Beneath each of the tūāpapa several Kaupapa (sub-themes) emerged from the kōrero (interviews) undertaken with the 15 Pūkōrero. There are three wāhanga ā kōrero (major categories):

1. Te Pānga o te Tamitanga, te Kāwanatanga me te Tūkino-ā-Iwi-a-Reanga (Impact of Colonisation, the State and Intergenerational Harm)

2. Ngā Taonga Tuku Iho (Māori Wisdom and Knowledge)
3. Me Huri te Kei o te Waka (Te Ao Māori pathways of change and healing).

Table 5: Te Ara Rongoā

The interconnection between healing pathways to address the impact of colonisation, the state and intergenerational harm.



Ngā Wāhanga e Toru

(Three Sections)

Te Pānga o te Kāwanatanga me te Tūkino-ā-Iwi-a-Reanga (Impact of State legislation and intergenerational harm)

As previously articulated in the introduction of this chapter, the historical and intergenerational traumatic impact of colonisation, initially perpetrated by the Crown and subsequently by the New Zealand Government, is well researched and documented (Pihama, 2019; L. T. Smith, 2022). To deepen one's understanding of this phenomenon, it is important to deconstruct the critical components of ongoing colonial intergenerational harm, which is perpetuated through forceful government engagement and policies (M. Jackson, 1988).

This analysis necessitates an exploration of the mechanisms by which colonial and governmental forces have systematically marginalised Māori communities. This includes the expropriation of land, suppression of language and culture, and the imposition of foreign social structures that have disrupted traditional ways of life (Durie, 1998; Walker, 1990). Furthermore, the intergenerational transmission of trauma is evident in the socio-economic disparities, health inequities, and psychological distress that persist among Māori populations (Palmer, 2004; Reid et al., 2017).

It is also essential to examine the role of legislative frameworks and institutional practices that have reinforced these inequities. This involves scrutinising the historical context of land confiscations, assimilation policies, and the establishment of legal and political systems that prioritise Pākehā dominance (Orange, 2011; D. V. Williams, 1999). Additionally, contemporary manifestations of these colonial legacies can be observed in the ongoing disparities in justice, education, and healthcare systems (Baxter, 2020a; Came, 2014).

By unpacking these components, we gain a comprehensive understanding of the enduring impact of colonisation on Māori communities. This understanding is crucial for informing

decolonisation efforts and developing strategies to restore Māori identity, agency, and well-being. Recognising historical injustices and the commitment to addressing their contemporary consequences are vital steps towards achieving equity and justice for Māori (Pihama et al., 2017; L. T. Smith, 2022).

Patu Ngākau (Contemporary interpretation of Whānau violence)

'Patu Ngākau' is a Kaupapa/Mātauranga Māori definition of Whānau violence. It is essential to note that the kupu Māori (Māori words) do not equate to the definition of domestic violence. The Māori definition and view of the term "Patu Ngākau, means to harm a person's heart and mana. This descriptor of Whānau violence includes physical, spiritual, mental, emotional, political, and social harms that impact a person's life (Pihama et al., 2016; Pihama, Cameron, Pitman, & Te Nana, 2021; Pihama et al., 2023).

In analysing the kōrero shared by all Pūkōrero, it becomes evident there is a shared and clear view that the colonisers arrived in Aotearoa with deliberate intentions to impose their ideologies and practices upon Māori and their whenua. The processes of colonisation and imperialism, accompanied by acts of violence, can be traced back to the arrival of European whalers, missionaries, and other settlers. The Pūkōrero demonstrate a deep and nuanced understanding of the far-reaching social, economic, and political impacts of violence within their Whānau. Their responses are particularly insightful, as they reflect both personal experiences and professional expertise, grounded in their work with vulnerable Whānau who have felt the harsh realities of poverty. The willingness of the Pūkōrero to candidly share both personal and professional perspectives highlights their genuine concern for the pervasive

nature of violence affecting Whānau Māori.

> If there was ever a fight up the pā, everyone knew about it, everyone stepped in, and the aunties, and the uncles. Let's say, for example, it was a fight between the kids, Mum would go and talk to Aunty so and so, and say, "hey, kāre i te pai tērā, you come here and come and apologise". Or there was a watching of each other's back, we would watch each other's backs. KF

> That inability to be heard, that inability to ask for help and receive it, it's just everywhere. It's like the P-nuts, the meth addicts, I know heaps of them, they're addicted for sure, the thing that's really out of it about meth addiction is they know it, they want out of it, but they can't. But no one is hearing them and all we think is lock them up and take it away from them, instead of like other abusers, understanding it and addressing it as a health issue. JW

The Pūkōrero demonstrated a strong commitment to preventing further Whānau harm to their whānau by deliberately embedding tikanga practices within Whānau that promote healthy, safe environments. A key driver is affecting transformative change that would improve the lives of tamariki and mokopuna. The Pūkōrero, many of whom are grandparents and parents, expressed a deep resolve to ensure that the cycle of violence and harm is not perpetuated within their Whānau. Their actions reflect a collective determination to break the intergenerational patterns of harm and create a future grounded in tikanga and well-being.

> (Violence) It's sickening, it's insidious, it's subtle and it's perpetrated at every level

> of the society in which we work, in which we live. My father was my biggest motivator in looking at me and going, "far I don't want to be like that" and trying to change myself. And those behaviours of violence, neither me nor my brother became violent towards women. My children, a lot of this was due to the fact that they went to Kōhanga, Kura, Wānanga - grew up in tikanga. It meant that we had to, as much as possible to have a house that ran on tikanga. DG.

This quote, while articulating examples of intergenerational Whānau harm, also demonstrates the potential for intergenerational active transformation of Whānau aroha, manaaki, and kaitiakitanga (familial caring, compassion, and loving guardianship of Whānau members).

Tamitanga me te Kawanatanga (The impact of colonisation and power and State control)

It was widely accepted amongst the Pūkōrero that the historical and intergenerational impacts of colonisation and State control are the two significant contributing factors to the proliferation of Patu ngākau violence throughout Whānau Māori. The adverse effects of colonisation and power control are evidenced in national and international Kaupapa Māori and Indigenous research (Marshall, 2008; Waretini-Karena, 2014; Wirihana & Smith, 2014). The quote below speaks of the impact of participating in World Wars upon tāne Māori.

> I think that there are significant points in history where things changed for Māori. Again, talking to my cousins the other day, and I know this in terms of having been involved in some of the stories around the Māori Battalion, and our men coming back from war. I see that as quite a critical space in time where they'd gone away and many

> never came back. Where women primarily took on multiple roles while they were away and when they (Māori men) came back they were promised things by the Crown and never received those things. Where they faced absolute trauma while they were away and could never really talk about that with their families. WWT

Furthermore, colonisation is the single most destructive agent to our ways of knowing and being as Māori nations. Colonisation is the process by which a central system of power subjugates the life and physical, mental, spiritual, and emotional well-being of Indigenous peoples and their lands. As indicated by the quotes below, all the Pūkōrero are knowledgeable about how Aotearoa became colonised.

> For me, colonisation has taken a lot of our rights away, in terms of when you think about it, nothing like a good old hiding, we can't do that now of course. But we never had so much violence as what we're having right now. IT

> I think there's massive evidence that colonisation rolls along, we're still living with it now and it hasn't ended. It's like a shape shifter; it just consumes and cannibalises and morphs into all the spaces of our lives. It can be quite insidious; it can be quite hidden, yet we can convince ourselves we're making tracks. HE

The impact that colonisation has played in redefining the roles of Māori mana Wāhine and mana Tāne and the distortions of continuing colonial overlays, that is, the layers of external systems, ideologies, and structures imposed by colonising powers over Indigenous societies impacting familial roles within the Whānau kinship structure requires an extensive process of

decolonising.

> I'm just of the view of what colonisation has done for us as a people. It has separated us from accessing what were the natural practices of our own senses of healing and finding our own balance. And what has been put in place has been a Western concept of how we should be, how we should act. The role of the man looks like this, and the role of the female looks like that. We're expected to conform, but we know that we don't belong. And so that creates a tension, a contradiction of how to access, of what discipline looks like. We're expected to just take on board this knowing that those very systems in place have also been used violently against us. So, the contradiction that I have, I look like this, and if all that I'm hearing, I'm the mad, bad, sad. I'm the negative statistic. And that's been the dominant discourse in the education system, social system, justice. GH

Colonialist realities position a 'new world rhetoric' where the dominant culture assume a world that is good for all, as long as that worldview is predicated on their worldview of order (Mikaere, 1995; Pihama, 2019). A Māori worldview is actively denigrated throughout all its systems. The pervasive nature of colonisation asserts dominance of Indigenous peoples, in particular Whānau Māori systems, ā Whakapapa, ā whenua, ā oranga, therefore permeating through all aspects of Māori peoples' lives (ibid).

Kaikiri tangata (Racism)

The New Zealand Human Rights Commission describes racism as "any individual action, or

institutional practice backed by institutional power, which subordinates or negatively affects people because of their ethnicity" (Ministry of Justice, n.d.).

Racism is any belief in the superiority of one group over another, or any behaviour or system that overpowers or negatively impacts people because of their ethnicity or the colour of their skin. Acts of racist activities are deeply embedded in the complex interactions of large-scale societal systems, practices, ideologies, and programmes that produce and perpetuate inequities for racial minorities. A key aspect of structural or systemic racism is that these macro-level mechanisms operate independently of the intentions and actions of individuals. This means that even if individual racism is absent, adverse conditions and inequalities for racial minorities will continue to persist. Examples of systemic racism include housing discrimination, government surveillance, social segregation, racial profiling, predatory banking, access to healthcare, hiring and promotion practices (Came, 2014; P. Johnston & Pihama, 2022).

All the Pūkōrero had an in-depth understanding of the machinations of colonisation and the negative impacts that it has had on Māori nations. Furthermore, the interviewees can articulate how racism, that is, how the deliberate act of systemic racism is weaponised by the State agencies and agents to maintain control over Whānau, Hapū and Iwi.

> At a community level and because I mostly work with Māori, it's hard-core racism here and poverty. I see all these groups who are doing this and that to make themselves feel good. I don't always find what people are doing is authentic, just they should be doing it anyway. Most of these groups or orgs, they're getting paid to do it.

> At the community level for our people, it is very scary, because the racism out there is rampant, which means that you might get out of the Whānau level violence, however, your struggle to get employment has just quadrupled. Employment, acceptance, just walking down the street without drama, things like that. TAD

> Yes, well our mana has been stripped away from us; it's been taken away from us through many things; colonisation. Through all the things that happened to us when we were at school, being conditioned to think that we are less than the Pākehā, consistently. When we're treated by Work and Income as people who are bludgers. People like ACC. Having to suck up to the tauiwi to ask permission to do something. KF

The challenges that Māori communities face daily in their efforts to be free of Whānau violence are both numerous and deeply rooted in systemic racism perpetuated by state agencies and ministries. This continued act of violence is not only a physical manifestation, but also a result of the institutionalised prejudice that exists within these systems. The wider New Zealand society and the State often hold a perception that Māori should be "grateful for what they've been given." This exemplifies the systemic barriers that Māori encounter every day, reinforcing the structures that oppress and marginalise them.

This powerful State assertion stands in stark contrast to the growing desire for Whānau agency and the principles of rangatiratanga, which emphasise self- determination and sovereignty. As the State continues to exert power and control over Māori, it becomes increasingly evident that our communities suffer exponentially. This suffering is a direct

consequence of the ongoing marginalisation, and disempowerment inflicted by racist systemic forces, highlighting the urgent need for change and the recognition of Māori rights and autonomy.

Tūkino Pūnaha Tāhūhū Karauna (State Institutional Systemic Abuse)

The quotes from HE and ER describe the impact of systemic structural abuse, this type of violence is utilised to usurp and/or stop the development of Rangatiratanga (Whānau agency, self-governance, and authority) amongst Māori kinship structures and communities. While systemic structural abuse has its colonising and racists roots it is important to remember that systemic abuse is embedded and dictated out to New Zealand through the law of the land.

> This is absolutely crucial isn't it, and as a practitioner, we have to think structurally, and the structures are there to try and stop us from thinking structurally. Just to give an example, so you know we've been through Covid, and everyday we've seen our Prime Minister and the director general of health. Two Pākehā people every day. And yes, a lot of good has been done, and yet to me it might seem like a stretch to some people, but I think this is also an image which manifests the subtleties of violence, the subtleties of dominating. Where was the Māori leadership on that stage? We had a daily dose, and it became a thing, everyone was watching it, and I kept thinking, we're getting a daily dose of government structure here, getting a daily dose of dominance. And woven through that, through the goodness and the kindness, and the love was also violence around neglecting things Māori. HE

The State is named as the major offender. More importantly, ER's quote infers that the State does not want its position, governance, and leadership questioned. It (the State) expects its citizens to operate within its legislative parameters. Māori and other minorities are marginalised by the 'one law, one way for all' mentality.

> At the State level, well for me it's clearly that government, regardless of the rhetoric, doesn't have the ears to listen to what's actually needed. And we could think about why they're not listening, or they're not listening because it's uncomfortable, it would require a shift in power, giving up resources. A total change in the behaviour to be able to go to the place they need to go to adopt the policy, the legislation, create the organisations that we know that we need. ER

This Whānau kōrero shared by the Pūkōrero highlights how racist and systemic abuse can impact on a mother and her newborn baby during a hospital birth care situation. In this kōrero the new Mum endured judgement and rigid hospital policies about how she and her baby should act while receiving post-natal hospital care (Came, 2014; L. Pihama & P. Johnston, 1994; Papaarangi Reid et al., 2019). ER and DW understand well the impact of a Māori mother when she receives harsh treatment by those people who lack cultural competency when working with Māori.

> We actually have quite a brutal system for our Whānau, and for our young Whānau. Our Whānau had really good systems and structures in place, driven by aroha and manaakitanga, to make sure that everybody was looked after and cared for in a healthy way. I think it's like, we know how to manoeuvre through things, so how

> could our Whānau who has that confidence to say. Like me saying, "get Brian to go down [to the shop] to get baby bottles and some formula, she's hungry, I will see you when I can get there." A lot of our Whānau don't have that, but the sad part about it is they get treated poorly even when they do get the help. DW

Institutional, systemic abuse significantly contributes to the marginalisation of Whānau Māori in several interconnected ways. It's important to note that the effects of such abuse are complex and multifaceted. However, evidenced-based research highlights that institutional, systemic abuse roots are firmly located within the colonial histories of Aotearoa by the British and other European countries (Came, 2014; Came & Griffith, 2018; M. Jackson, 1988).

Ngā taonga tuku iho (Māori wisdom and knowledge)

Ngā tikanga tuku iho e whakakore ana te mahi patu ngākau, patu (Whānau preventative Whānau violence strategies)

The Pūkōrero voice recognises that tikanga Māori plays a critical and transformative role in violence prevention, as well as in the healing and promotion of Whānau well-being, which ultimately contributes to Whānau rangatiratanga and agency. These practices are deeply rooted in tikanga Māori, founded on Whakapapa and the tracing of ancestral lines, both of which contribute to Whānau identity and an understanding of one's place within one's Whānau, Hapū, and Iwi. Whakapapa knowledge and practice ensure a strong sense of identity, belonging, and responsibility towards Whānau members. Whakapapa promotes a

collective approach to well-being, where individuals are supported by their extended Whānau.

> Back in the day, the nannies, the koros would be scrutinising the momo of ngā tamariki, so they'd be noticing and saying "there's the quiet one, that one likes to sit with us and listen to us, these are the ones that like to go play and they're kind of haututu, and they've got great singing voices. This one likes to be by Tangaroa". So, they [kaumatua] were exquisitely attuned to noting the characteristics of tamariki, and we've lost a lot of that. The nuance of knowledge of how to notice the strengths within them [tamariki] and then operationalising that. HE

> I believe it was our tikanga and our culture as a kotahitanga, collaborative group that held us really tight together. KF

The participants' voices emphasised the importance of whanaungatanga (extended family relationships). Engaging in whakawhanaungatanga (the act of building and strengthening extended family relationships) is a fundamental Māori relational building block that serves Whānau in the prevention of Whānau violence and the promotion of Whānau orangatanga.

The importance of Whānau Māori reclaiming their ancestral Whānau systems ensures that the practice of manaakitanga is a natural given within the Whānau context. Furthermore, manaakitanga positions the importance of looking after one another as Whānau members, creating a supportive and nurturing environment. Practising manaakitanga tikanga is violence prevention as it actively enhances empathy, communication, and positive relationships.

Pūrākau oral tradition (Sharing information through cultural Story talk)

Pūrākau is another form of healing raised by the Pūkōrero. As the quotes indicate, when pūrākau is used as a rongoā practice, it sets in motion a pathway for transformation and change within the Whānau.

> And we had our pūrākau that guided us around providing us the lessons or teachings around why we should do things a certain way. And the other thing was that Whānau wellbeing was everybody's business. DW

> What I think our pūrākau provide us (like our whakataukī) is the understanding of values our people have carried forever. And I guess the erosion of our ability to do that is firmly due to an oppressive society that's removed our reo from us, because within our reo are those values etc. What I do know is that all the pūrākau of all the Iwi are relevant and applicable. And yes, maybe that's something that we should be focusing on in terms of the vehicle for uplifting our people, is to help our pūrākau to be seen in the appropriate light of its application within our society. JW

Like pūrākau, whakataukī are integral to the ancient Māori knowledge system of oral tradition, imparted to provide wise counsel. As discreet encoded messages, whakataukī serve to heal and guide Māori to live mindfully and with purpose (Mead & Grove, 2003). Despite the ravages of colonisation, they endure through intergenerational Whakapapa knowledge transfer.

> He nui ngā whakataukī puta mai i taku hinengaro; utua te kino ki te pai, he aha te mea nui o te Ao ko te tangata, he aha te mea nui ko te aroha. He nui noa atu ngā whakataukī e kī atu ana tātou te Iwi Māori. Whāia ēnei tikanga hei painga mou, mo tō Whānau, mo tō Hapū, mo tō Iwi. DG

Whakataukī are best described as encoded Māori proverbs that offer wisdom and guidance. Māori oral traditions serve as healing tools for Māori. The oro (sound) and kōrero (spoken word) are known to possess healing properties, a truth that has endured since ancient times and continues to resonate in these modern contemporary contexts (ibid).

Ngā Whakaritenga whakaora Whānau Māori (Whānau Māori healing practices)

The Pūkōrero spoke extensively about Māori healing practices rooted in Te Ao Māori; this involves an intergenerational knowledge transfer process whereby tūpuna knowledge remains accessible to Whānau Māori and practitioners navigating the contemporary world. Access to and connection with reo Māori, tikanga, whanaungatanga, ngā mātauranga katoa from Te Ao Māori, and the environment are essential components for leading a holistic and healthy life.

The vignette shared below recounts how the elders of a marae addressed a particular individual's behaviour. The identification of the issue, the actions taken to resolve it, the experience of whakamā, and the act of retribution are all integral parts of the healing process. Alongside the rituals of hui ā marae (meetings held at the tribal communal sacred house and grounds), the invocation of karakia and the practice of Āta (Beverland, 2022; Pohatu, 2011,

2013, 2015), as invoked by the kaumatua of the marae, exemplify Māori healing practices in action.

> I recall incidences where I observed through a Marae environment violence occurring and it got back to the Kaumātua who spoke with his fellow peers of that generation. So, that communal aspect of when something happened, word got out, and they actually came and had a hui about themselves. They would have the conversation, and say, "okay, you go and see them, ask them to come here at seven o'clock and then we will have karakia, and sit down and talk together". And I saw that. And the Whānau came, because this particular person, had power and leadership. There was a responsibility and taonga to uphold the marae. The karakia was done, and it was spoken about, and there was an opportunity for one of the kaumātua to talk and the Whānau who were on the receiving end to be there and talk about what had happened. And the person at the centre of the transgression could have their say, and then it went back to the Kaumātua to, "okay, this is what will need to happen." But the way it was done, it was very empowering. It wasn't about raised voices, but the point was genuine concern. There was aroha there that was present, and the process of going back into the marae to discuss that, it was only just the Whānau, only just a few of us there. And yes, there was a sense of whakamā held by the person, but I like the way that they explain it, "yes, you're getting told off, but it's going to be done in aroha".GH

Māori, in general, accept that intergenerational knowledge transmission is embedded within the DNA/genetic memory of our people. The acceptance of genetic memory is acknowledged

in our Whakapapa kōrero and the familial knowledge contained within this process of repetitive recall of information. Whakapapa asserts that knowing one's identity (many of the participant voices would agree) and knowing one's genealogical heritage is a fundamental identity-building block and a rongoā practice, that Whakapapa and mātauranga Māori are potent transformative tools that support Whānau to move away from the violence in their world.

> Our DNA lives, it'll come up all the way on top. Our bloodlines. And that's the rau kotahi (we are never alone, Tūpuna are always with us), that's what our Tūpuna wanted us to do. I think what's important is that we have to have those of us who can see that, and who can articulate that, and who can help bring back the belief in that. That even if one of our rangatahi, or Whānau, or men are suicidal, we can say to them, "āta titiro, this is where you come from. Why do you feel on your own? You are not on your own, you are not alone. This is where you come from, you need to be here." KF

Rongoā is an ancestral practice of healing and wellbeing, accompanied by mātauranga Māori such as the Maramataka (the Māori lunar calendar). Knowledge of the Maramataka, which involves living by and aligning with the lunar cycles, has gained popularity in modern times. As one of the Pūkōrero articulates, it serves as one of her wellness tools.

> Maramataka is probably the closest one of something that I relate to, like you say, the conversation about where energy sits, when it's best to rest and take care of yourself. ER

> The Maramataka is all about purposeful living. You do things for a reason. Yes, your emotions are going to be different on each day, but you plan for that. So, it doesn't mean you just stop, "oh no its Mutuwhenua, like today it's Mutuwhenua, not a good day for communication, oh we're just not going to communicate." TAD

> I work with Isaac Warbrick who's really into the Maramataka. He's been working with Matua Rereata around the Maramataka. We've had a brief conversation about, wouldn't it be good to do an analysis around some of the family violence stuff, and the Maramataka, and when it occurs, and things like that. And maybe there is something to do that would help our Whānau, in terms of translating that, so what does this mean? DW

The ancient Māori lunar calendar is also part of a range healing practices that Whānau Māori have adopted. The Maramataka is set within the context of mātauranga Māori; while deeply connected to Māori cultural history and ancestral practices, it plays a significant role in contributing to the health and well-being of Whānau. In the Whānau violence space, at times it will offer reasonable explanation between moon energy and one's mental wellbeing from a very Te Ao Māori perspective. The Maramataka also offers advice on the best times to engage in other health-related activities, such as restorative and wellness practices.

Me huri te kei o te waka Māori (Pathways of change and healing)

The Māori kīwaha 'me huri te kei o te waka' conveys a message of change and

transformation, suggesting the idea of moving in a different direction for our collective wellbeing. Metaphorically, the waka represents a vessel for exploration, navigation, and the journey through life (Mead & Grove, 2003; Pihama, Grensill, et al., 2022). The Pūkōrero voice understands that a return to Te Ao Māori ways of thinking, being, and knowing are cherished pathways for Whānau ora, hauora, toiora, and waiora, emphasising the connection between tangata Māori and their environment.

For a Whānau to be in a position to determine their own tikanga ā Whānau (as articulated in the quote below) underscores the significance of Whānau education and fostering an expectation of living a healthy and prosperous life. With the broader potential of embracing a Te Ao Māori worldview, the capacity to learn and grow together is limitless. More importantly, when the tikanga practices of Whānau are modelled by all adult members to the tamariki, the potential for positive intergenerational whanaungatanga knowledge transfer naturally follows.

> If Whānau were to develop their own tikanga of what happens in their house, and they do that as a Whānau, and its role modelled. And it calls out any behaviours that are not aligned to that. That creates places of safety, communication, and what behaviours are acceptable. GH

> We should create our own rites of passage, because we do it on the Tira Hoe Waka [the annual Whanganui tribe canoe journey on their ancestor the Whanganui River]. The Tira is a classic example. They get a rope and that rope connects them. I think as a Whānau we should not only have tikanga that guides us but should be creating rights

> of passages that we celebrate with our kids, say as they mature, taking on wider responsibility. And it is a celebration. GH

The Pūkōrero voices also emphasise the importance of reclamation, and the theme of 'remembering' ancestral wisdom was prevalent. Tikanga Māori practices serve as a practical behavioural mechanism that guides the health and safety of Whānau. These Tikanga practices are layered ancestral behavioural insights that are passed from one generation to the next through the sharing of Whakapapa knowledge.

> I think that all of tikanga is actually health and safety about the survival of Whānau, of our Whakapapa. There was a clarity for our tūpuna, and an absolute priority, everything they did, this is my interpretation, they had a whakaaro, 'how is this action going to protect our tamariki mokopuna, our uri in terms of their survival?' HE

As Whānau practitioners and professionals, as reo and tikanga Māori experts, as mindful and functional members of Whānau, the journey to reclaim as much mātauranga tūpuna is a Whānau, Hapū collective non-negotiable. The endeavour to remember, to reclaim and to disseminate that best of Whānau Māori knowledge serves to uplift the circumstances of all Māori where there is a prevalence of any and all acts of Whānau violence.

> When people live communally, there are eyes on everybody, there's no real privacy. Privacy is such a real Pākehā concept, this whole thing of I'm the king of my castle, within these four walls. That's not what was going on for our old people. DG

Furthermore, the Pūkōrero collective know the value of their aspiration to live deliberately in functional violence free communal settings (Pā, Pākāinga, Kainga, Papakainga). Whānau and Hapū who still own whenua knows there is an opportunity for this aspiration to be realised. Māori elders and ancestors understood the importance of communal living where everyone knows each other, which is a 'must have'. It is within this context of a healthy living space where functionable Whānau tikanga can thrive and prosper.

Whakamana te Tiriti o Waitangi (Honour Te Tiriti o Waitangi)

Honouring Te Tiriti o Waitangi remains a challenge for many non-Māori in Aotearoa. The widespread lack of understanding regarding the true history of this country, compounded by power dynamics, greed, racism, and other factors, perpetuates ignorance that continues to prevail across the nation. This ignorance extends to a failure to recognise Māori as the Indigenous people of Aotearoa. Te Tiriti o Waitangi, signed in 1840, has served as a crucial document through which Māori have sought to hold the State accountable for upholding the rights of Whānau, Hapū, and Iwi. The principles and articles within Te Tiriti stand in stark contrast to the devastating historical and intergenerational trauma inflicted on Māori through colonisation. The colonial efforts to dispossess Māori of their whenua were both deliberate and severe. However, despite widespread public ignorance, the most concerning group failing to honour the legal obligations of Te Tiriti o Waitangi remains the State itself (Calman & Parkin, 2023; Orange, 2020; Ruru & Kohu- Morris, 2020).

Māori hold a fundamental expectation that the New Zealand Government will honour Te Tiriti o Waitangi. The Pūkorero below clearly articulates that only when the government truly

honours and enacts the three articles of Te Tiriti o Waitangi—not the fabricated principles introduced by political parties like the Act Party—will we witness a genuine and honourable partnership between Tangata Whenua and Tangata Tiriti. Unfortunately, Māori are continually let down by the way the State manipulates the Waitangi Tribunal process. Firstly, the State determines the terms by which Māori can engage with the redress process, and secondly, the Tribunal itself only acts in an advisory capacity with limited statutory power, further diminishing its ability to ensure meaningful redress for Māori.

> I think their role [the State's] is to really enact the Treaty, which is about partnering, which is about not being in control of us. So, the role of government is to truly partner and to let go of power, and to ensure that we have the resources to look after our own. HE

The mana of Te Tiriti o Waitangi is evidenced in the fact that 183 years later it still provides a legal platform by which Whānau, Hapū and Iwi can negotiate with the State. Just as important, Te Tiriti is an active legislation whereby Māori can challenge and actively pursue the State's injustices against them. This is not an easy task for Māori, however small wins and gains by Māori have been achieved. For example, the Māori Health Authority was formerly established in 2022 and is now known as Te Aka Whaiora. The quote below is from a Pūkōrero interview undertaken in 2021 and reflects the challenge for Māori.

> So, we signed the Treaty so that we could maintain jurisdiction over our people, and then the Crown came in, took that over. And we've been trying to get wrestle it back since 1975 through the Treaty of Waitangi Act, Waitangi Tribunal and its

> recommendations. And over the Kaupapa enquiry in health, I thought there was a significant change, their recommendations for what now has been described as a Māori health authority. AG

In a perfect world, if the State applied an honourable framework that was co- developed by Māori and the New Zealand government, where the roles and responsibilities of Tangata Whenua and Tangata Tiriti were enacted, the circumstances of Māori peoples would change exponentially for the better.

> You know I'm really dedicated to a Treaty framework operating, and I'm so passionate about it. I see it (Treaty Framework) as something that really can work if it's done right, in terms of everybody getting everything they need and starting from a true place of equity. ER

Despite the ever-pervasive agenda of the State, the reality of having an honourable and equitable relationship between Māori Nations and the Government remains a long way off. However, despite the feelings of hopelessness Māori continue to keep the Government accountable to te Tiriti o Waitangi.

E te Kawanatanga neke atu! (Hey Government- get out of the way!)

Many of the participants were steadfast in their own knowledge that after 183 years of a Crown/State rule over Māori Nations, the negative impact of the colonial regime has been an epic failure. To this end when asked about what role the Government should play in

addressing Whānau violence, the Pūkōrero responses were emphatic. Hand over all the resources that Māori people are entitled to Hapū, Iwi and Māori providers who work in this sector. Leave it to us to care for our own people. The participants also vocalised that there needed to be significant legislative changes to ensure statutory power for Māori to care Māori was enacted. The quotes below exemplifies an institutional systemic wide failure by the State to care and protect the members of Māori Nations.

> I don't know, maybe give us more money. That's the only thing I can see that they can do. Just give us what we need. That's it. Don't question it, just give it. You don't need to write any policies or anything like that because you actually have proven for the last hundred years that you don't know. So, stop doing that, stop doing what you've always done. It has never worked. TAD

> I'd probably go back to providing a living wage, fixing our school system for a start, so our kids don't constantly fail, because Pākehā can't teach our kids. Making sure that we get responsive health care. PBW

> (The State) Get out of the god damn way and give us those resources, instead of building those big institutions, and training your government staff who never get it, you know. DG

As the title of this section implies, many of the Pūkōrero firmly believe if the State genuinely wants to address matters of Whānau violence, then the State needs to truly honour and enact the Articles in Te Tiriti o Waitangi. Secondly, the State should provide sufficient resources to

Māori experts within Hapū, Iwi and Hāpori to do good work. Thirdly, adjust or rewrite State legislation so that empowers Māori to care and look after their own. Fourthly, to move to the side and let Māori Nations and organisations care for their own people.

> And I think the thing is, is that part of the government's role in preventing Whānau violence is initially to start addressing its own systemic and structural violence and how that plays out on Whānau. Until they do that, and understand what it looks like inside, it's a bit like how a fish knows it's out of water. DM

Te mana o te Whānau

The role of the old people as our wise knowledge holders amongst Whānau was and still is a vital component to keep harmony and balance within our communities. Their role has always been to maintain balance amongst all the community members. Kaumātua have long held the role of Kaitiaki often keeping a watchful eye on Whānau behaviours within their papakāinga and Hāpori. Within these village/ community settings, Kaumātua expectations were often predicated on the notion that people operated from their 'best self' position, operating for the greater good of the Whānau whānui. Tikanga was that of looking after one in another in the best, challenging, and worst of times.

> These types of in built tikanga practices helped position good health and wellbeing of the many. These things meant that violence doesn't tend to happen if people's needs are being met. Again, mana wāhine, mana tāne - how are we honouring ourselves within the Whānau, and each other. AW

Within the broad knowledges that resides in mātauranga Māori are pathways of transformation and solutions that can address the crises and complexities that is Whānau violence. Because what is known to be true is in within the hearts of minds of the same wounded Whānau is the knowing that they do not want to continue their violent, violated existence, furthermore, that the healing solutions are also buried within their hearts and minds. In the heat of the turmoil, there is a glimmer of hope, the spark to have a better life lies deep within the Whānau. As Māori, practitioners, and Whānau we know that Whānau given the choice do not want to continue to live a life of hardship, violence, and poverty. The aspiration to live, to flourish, to thrive and live in a violent free safe environment is the dream. Therefore, we as Māori innately know that the healing of past and present violences (throughout our Whakapapa) is the transformational journey.

The selected kōrero from the participants fully supports healing through knowledges, practices, and ways of being that are inherently Te Ao Māori. There is a significant amount of evidenced based research within the Kaupapa Māori and Indigenous research sectors that upholds this view.

> Tū Tama Wāhine o Taranaki, that Whānau approach I think is really good. The other thing that I really love about them is the support they put into Tamariki, because so often you see our Tamariki our children totally missed. And in the death review committee, that was a big, huge concern that, still nobody seems to be worried about our children. We've got all these kids in this country, who have either been a direct witness [to violence] or have been in the house at the time, or at the location at the

> time, when their siblings, and, or one of their parents have been killed. There is no support put in place for them, post that tragedy. DW

> I think we're seeing a real rejuvenation of our Māori structures. We're seeing more young people coming through. We're able to be truthful and respectful about how some of our older generations have been affected by colonisation, and how that's effected their ability to lead. And that's been fine in that era, and we have young blood who are coming through into those structures, their forms of leadership are resonating more deeply I feel and are more responsive to the current needs of our Whānau. HE

The Pūkōrero advocate a 'by Māori for Māori' processes to address all forms of Whānau violence. This position is taken seriously by professionals, practitioners, anyone who advocates for Whānau. For 183 years the State has failed Māori to be flourishing and prosperous as Whānau, Hapū and Iwi and evidence-based research and the disproportional statistics of Māori over representation in the domestic violence confirms this to be an unequivocal truth (Kruger et al., 2004; Mutu, 2019, 2020; Waitoki & Levy, 2016).

> I definitely think we have the solutions within us, we don't have to go overseas and look at those models here, there, and everywhere. WTW

> And I think that our role in that as an Iwi organisation was that encouragement of tikanga, setting boundaries, learning your pepeha. It's simple things like that. TAD.

> We've got to take everyone along with us. So, things that strengthen and promote healing of wairua. Karakia is so important. It was so lovely to have a karakia at the beginning of our wānanga today, because it really does shift the energy, and it does create a different space for things to occur safely. So, I'm a great proponent of that, see it every day. I always offer karakia when I'm having hui with Whānau and waiata, kōrero. One of the things that came out of my research was it doesn't matter that people can't understand Te Reo; the effect of Te Reo is still powerful. So, Māori hearing Te Reo Māori is healing, he tino rongoā. The other thing that I found very healing is taking people to the places of their pepehā, and actually having a physical experience, that has a massive wairua strengthening impact. HE

The Pūkōrero are unanimous in knowing that for vulnerable Whānau Māori where ongoing violences prevails as a constant in their world, the solutions to address these serious matters lies within Te Ao Māori knowledge systems and cultural practices.

Evidenced-based research articulates that the historical and intergenerational traumatic impact of colonisation on Māori is significant. British and State legislation since the signing of Te Tiriti o Waitangi has impaired Māori cultural identity. Solutions can be found for Māori through Māori healing frameworks and practices with a strong focus on Whānau and collective healing processes, where everyone in the Whānau heals together.

> I think mātauranga is absolutely critical, and I see that as another sphere where colonising violence has actively worked, and we can see it now in terms of trying to marginalise the role of mātauranga as a science. Look at the funding in terms of the

> health research council, and other funding streams for Māori research, that's another battle ground. So, ensuring that, yes, mātauranga Māori is an absolute well spring to both prevent and address the historical trauma, and all of the facets of colonisation, most definitely. And we have to work really hard to continue to visibly bring that back and remind people. HE

> Through this study (E Tū Wāhine) I've seen evidence of people being able to turn their lives around. And I'm not saying that happens overnight, because as we know when you've got trauma in your life you make really good progress at some stages, and you take a few backwards steps at times as well. DW

The Pūkōrero agree that if Māori had full and complete access to Te Ao Māori there would be an equivocal acceptance that one's cultural identity would be fully intact. If this was the case for the majority of Māori living in Aotearoa the historical and intergenerational experience living as Māori would be one of affirmative and strengthened connection to self, to Whānau, to Hapū and Iwi. Unfortunately, the participants indicated this is not the case.

> I think there is part of who we are in us, so I think it is creating the environments that people can restore their cultural identity, and the tikanga that keeps us safe. One thing that I've learnt is that we can't make assumptions about marae, and Kaumātua being safe places and people. ER

> Connecting people back to their culture, connecting people to Whānau, Te Ao Māori values, to the beauty of the practices… a thing around tikanga as a decolonisation

> practice, because we kind of do need to do that badly. We do. Our people need to talk about our own history in the realisation of why we do those behaviours. ER

Pūkōrero understood that lack of cultural identity is an indicator that the machis of colonisation is working well in Aotearoa during these contemporary times. Māori activists (of which all the Pūkōrero are past and current activators) actively decolonise themselves from the ongoing daily machinations of colonisation. According to the interviewees remembering, reclaiming, Te Ao Māori is a decolonising activity that strengthens the self and cultural identity.

Whakakore te mahi Patu ngākau (Zero tolerance for violence)

Zero tolerance for violence has long been an aspiration for Whānau Māori. However, the nature of violence is complex and deeply layered. To fully comprehend Whānau violence, it is crucial to recognise that it is a direct outcome of the colonial violence inflicted upon Māori since the arrival of settlers. Colonial violence, alongside State violence through oppressive legislation, racism, and systemic institutional abuse, must be acknowledged as contributing factors to contemporary Whānau violence. These forms of broader structural violence imposed on Māori continue to perpetuate and exacerbate the violence experienced within Whānau today.

> Intolerant of violence, how did we become tolerant about it? When did we tolerate it? That's what we've got to get to the core of, when was it okay to be like this? For the first 30 years of our combined living in this country with tauiwi, everyone was

> speaking Māori, and it was all good, people were okay with it. So, what happened? Power and control, greed. We want that, you've got it, we'll take it. Oh, they're not going to let us have it. Ah well we're just going to have to work really hard at that. I just feel like the State likes it this way. I'm just trying to grow good kids really. TAD
>
> We just need to be pushing, in the different roles that we hold. Through the research that you're producing. I know that having a strong Māori voice on that (Henderson Local Board) and being a part of those decisions, did shift. We saw more equitable funding. We saw research being undertaken out there around our aspirations and our needs. I had the power to make sure we were included in all council work programmes. PBW
>
> I think we have to have zero tolerance for violence, at all levels. And even the sports field, I can't quite work out how we glorify a violent incident on the TV that gets repeated over and over. A student went to a rugby match with her two boys. They really enjoyed the match and all the rest of it, and then the next day they went to school, and then next minute they come home punching one another, because of the kids from the day before had said about the rugby match, and what have you, that they had watched on TV, and they had repeated the punching. She (the student) said this just normalises it. DW

It would be great if we could treat others the way we, ourselves like to be treated. Unfortunately, this Christian ideal assumes that all matters in Whānau Māori and Pākehā families are the same, are equal. As many people know (including the Pūkōrero, the

interviewees) in Aotearoa this is not the case. Whānau Māori are a minority group in their own country, they are marginalised and the law of the land in Aotearoa has been developed to continue the oppression of Māori people.

> We treat people the way we want to be treated. We treat other people's kids the way we treat our own kids, with love. I mean obviously it's not all hunky dory, no. That's humanity, there's ups and downs. When we instil our 'why'. What is our 'why'? Why are we here as a Whānau? We are not just an existence, we are here for reasons, and if we can keep together - close knit, as a Whānau. And we just share our experiences, we've come to a time in our lives now where we're it. KF

One of the Pūkōrero articulated there is evidence that globally employing and investing in zero tolerance for domestic violence marketing strategies like 'It's not OK' has had impact. The quote below suggests that the marketing messages may need to be more hard-hitting, a bit like the image of the black lungs on the side of a cigarette package. Another critical skill is to be able call out that violence, for example racism, that have collectively impacted on Māori. What does State harm look like and how does State violence perpetuate itself into the lives of Whānau Māori? Very powerful messaging has been employed in Aotearoa to curb cigarette smoking and increase cervical cancer awareness. These strategies have produced a modicum of success, therefore, why not create hard-hitting messages to address domestic violence.

> And it reminds me a bit of, we put pictures on cigarette packets now of really horrible stuff because that's what smoking does. That in itself is not the sole deterrent, but I

> think that is a part of an effective strategy of stopping people smoking. And I think we could use some of that thinking around stopping violence, and I know in some countries they've done this, and apparently to good effect. So, let's look at violence in the eye and know that ngāngara, know that blimmen thing. Because there's a lot of packaging of violence that implies that it's not that bad, or it hides itself. So, find ways to name it, that it's violence and this is why it's violence. Those things that we see at a State level, at a community level, at the structural levels (Oranga Tamariki legislation), people find it hard to engage with that kōrero because we need to get better at describing why that stuff is violence. Then chase it out of our country. We can draw creatively on where we've got gains in other settings like smoking. We're trying to chase cervical cancer out. Let's learn from those health promotion type approaches which have been creative and gnarly. HE

It is interesting to note how the English language coins phrases that are the antithesis of one another. For examples phrases such like 'Violence free' or 'Whānau Violence' can create mixed messaging. As explained in DM's quote, within the Māori world words have a mauri. The Whānau is a central and a treasured part of the Māori kinship structure. The word 'freedom' is defined as liberty, autonomy, self- determination, choice, independence etc. Finally, there is the word 'violence' with meanings such as hostile, aggression, brutality, cruelty or sadism (Oxford, 2024). Getting the language right is an important as it is desirable to increase the impact of critical ideas in ultimately changing the views of the wider public and move the masses toward affirmative action in the fight against violence.

> This is going back a couple of years ago, you know there was that whole thing talking

> about violence free this, violence free that. Anyway, we were having some conversations here and this wāhine said to us, "wait on a minute, why do you use 'violence free' together"? I said, that's just what people say, you've got to be free from violence. "Yeah, but freedom has a mauri, and violence has a mauri, and those two don't go together". And so that's some of the intolerance is getting our language right, that whole thing around mauri, tapu, noa, and how they're used, how they're languaged. I even heard someone say the other day about this whole notion about Whānau violence, Whānau and violence don't go together. DM

Māori constantly battle for legal spaces to address the State's crimes of colonial violence against Iwi Māori. Redress for historical and contemporary uplifts of Tamariki Māori into State care and the abuse the occurred has been highlighted in the recent Royal Commission of Inquiry into Abuse in Care. Redress can take the form of a state apology, restorative justice, reparation and compensation, systemic change, right level engagement and consultation, an authentic and honourable Whānau ora approach etcetera. Healthy redress is in and of itself a significant type of rongoā (healing strategy) for Māori.

> Give us the right of redress, let us take back the right of redress. We have to take that right though, ourselves, and there's some work to be done before that, which is around that Nation to Nation, sovereign recognition. AG

Whānau Ora (Flourishing extended Māori families)

When one thinks about what systems and supports Whānau need to flourish the list is

probably endless. However, at the top of list is the need for education. The Pūkōrero assert that societal change requires a long-term strategy, such as the development of a decolonising curriculum embedded into the New Zealand education system, where Te Tiriti o Waitangi is at the core, that could address intergenerational knowledge transfer.

> Education, I forgot to mention that intervention prevention I'm always thinking that when I say that intervention prevention is about education. IT

Building Whānau capabilities is a lifelong pursuit. Understanding and operationalising tikanga Māori such as rangatiratanga, mana, manaakitanga, whanaungatanga (matua, whaea, mataamua, tuakana, teina, potiki roles), hohou te rongo, and many others are the building blocks for affirmative transformative Whānau change. It is imperative that significant resourcing and investment from the State is focused on strengthening the Whānau base.

> In a nutshell, at the heart of this is tino rangatiratanga, and if we don't have that we will not have the flourishing, and we will not have the growth, and we will not be the absolute fullness of being Māori in this country, which you know is what we all want, in all its forms. HE

Unfortunately, the reality of State resourcing for preventative solutions to address domestic violence is that it has a punitive of those members of Whānau who are seen as perpetrators of violence. Strengths-based resourcing as the quote below infers has a long term and intergenerational impact if it is done well. Kaupapa Māori evidenced based research data confirms this type of investment.

> I think we have to stop looking at the deficits, and only ever seeing what's wrong, and start looking at the strengths and the potential that our Whānau have. One of the things that I do in my teaching, that I've done in the past is screen the movie Boy. But what I say is these are all the criticisms here; negligent family, how could that Nanny leave those tamariki on their own, all the rest of it. But I say, "I want you to sit down and watch this movie and tell me what the strengths are that this Whānau have on which you could build things. And they all say, "oh my gosh, you look at it in a whole different way". DW

As previously mentioned in this thesis healthy and resilient Whānau, Hapū, Iwi and Hāpori know that when one's cultural identity is secure, safe and continuously nurtured, Māori will fare better within society. New Zealand's education system must get better at meeting the needs of Māori by making space for Māori to learn their reo, their Whakapapa Māori and cultural identity. This is a non-negotiable and therefore must be privileged in all areas of learning.

> Well, I think for our children, it's ideal if they grow up knowing 'who am I, where am I from', who are the people that I descend from. And not just the Whakapapa names, but the stories that went with those people. And then what did they do to enable me to be here, right here and now. AG

Ngā rongoā (Healing frameworks)

Māori professionals, practitioners and Whānau know that when Māori healing frameworks and pathways are developed, they are created out of necessity. Significant transformative change must occur from a Māori worldview and the impact must happen at the physical, psychological, spiritual, familial and emotional levels. More importantly, the impact of the healing must be intentional, intergenerational, and sustainable. The Pūkōrero shared the challenges that Māori face when there is a deliberate racist and systemic bias by the State and New Zealand society that devalues and ignores the sacred mātauranga held by Māori.

> I think during this time; my thing has been with the Whānau who I'm working with. I say to them "no one cares about you more than yourself. Not anybody else, not even me. Don't start thinking that me, myself is going to put you before I put myself first. And let's not rely on money or resources from anywhere else. What are we going to do with what you have?" Which is really hard because they've got nothing. Well, you can have a dream, but how do you get an outcome with no resource. TAD

There is something powerful when Tane Māori develop wānanga for Tane to examine themselves and the world around them. The very essence of these wānanga is derived from Te Ao Māori. In these wānanga Māori men can grow their capabilities by remembering and learning about their culture and identity. Through careful guidance and tutoring they can grow their capability through the teachings of ancestral wisdom, thus reclaiming their rangatiratanga for themselves and their Whānau.

> When we're having discussions with the guys, there are some models that we talk about. This whole movement from being in a state of Kahu Pō to Mauri Ora. And so, when the guys really explore what this cloak of darkness feels like, looks like, smells like. They come up with their own living experience, because they see themselves in the definition. I don't have to give them one. I say, "what do we know about darkness? If it restricts our vision, what does it mean? If we are unsure in how we travel forward in a good way, what would a person in Kahu Pō look like or walk like?" And they might say, "well, when I was sad, I couldn't listen to anyone, I couldn't even look forward to the next day, next week. To me it was about getting through the day." And so, when a person recovers their definition of what that (kahu Pō) looks like, it becomes really powerful. So, if we're looking then at Mauri Ora, Mauri Ora doesn't mean it's all bright and beautiful, it just means that you're in a better state. You can handle it if life throws you a lot. If there is rejection, it means that you have the emotional wellbeing and maturity to take the hit in a better way. GH

Decolonising education and Te Ao Māori strategies are the rongoā that Māori utilise to understand the traumatic intergenerational impacts of colonisation. This knowledge provides the impetus for change. Transformative change is also possible when an individual, a Whānau know what they are up against. This means being able to see one's life within the context of the formidable power and control that the State continues to wield as the primary perpetrator of violence. Just as importantly knowing that a collective movement of transformation is exponentially stronger than an individual's efforts.

> As we navigate our own personal history of colonisation and its impact upon us

growing up, being Māori, knowing what indifference feels like. We filter that stuff, go through the painful experience, and then we have to decolonise. And I do agree with what Graham Smith said, "it's a necessary part of our journey to decolonise, but always be weary, the thing about decolonising is that that coloniser is always at the centre of that. So, we have to take the next step, the next step is, what does my absolute reclaiming of my mana motuhake look like in practice for me.GH

Ka Whawhai tonu mātou mo ake ake ake (Resistance and resilience)

It is recorded within the annals of New Zealand history that in 1863 Rewi Maniapoto led his tribe Ngāti Maniapoto into battle when the British invaded Waikato. '*Ka Whawhai tonu mātou mo ake ake ake!'* was his battle cry. I think it is apt that this Kīwaha is used to examine the views of the Pūkōrero about notions of resistance and resilience from an Indigenous perspective. As Māori tribal Nations Māori continue to fight fervently for their whenua, their systems, a Māori lensed world and the absolute right to be Māori all day, every day.

As is seen in the quote below the New Zealand judicial system has made inroads into providing a different environment for Māori through the implementation of the Rangatahi Courts on marae around the country. Thanks to the persistent political pressure by Māori members in Parliament during the first decade of the 21st century, this innovation saw the opening of the first Rangatahi court in 2008 in Gisborne - Te Poho o Rawiri (*The Rangatahi Courts Newsletter,* n.d.).

I think [in the past] the person who did the harm would have to face the community.

> Like today, you know I can speak from within my understanding, from within the justice system. Our people, they go into a court room, they see a white judge and are probably represented by a white lawyer. They are completely excluded. They have no respect for the system, and it's a real individual kind of system. Whereas what you can draw on from the rangatahi court, (and yes it still sits within a Western justice system), is the environment is different. That young person is accountable to our wider Whānau. PBW

In 'E Tu Wahine, E Tū Whānau' (Wilson, et al., 2019) study shares the voice of a kaumatua who in his time saw tikanga as pou that Whānau and Hapū lived by. Tikanga in his community was a given and very normalised. Everyone knew each other and knew the children, and the babies. Today Māori are returning to the ways of the old people and their ancestors where the village tikanga of watching out for Whānau kept people safe.

This action in these contemporary times is an act of reclamation of rangatiratanga and a resistance response to Pākehā New Zealander notion of being a law-abiding citizen within their worldview context and not a Māori one. For Māori it would be living on the land in accordance with tikanga Māori.

> Our Kaumātua talked about unseen fences, and he was talking about how our tikanga and our cultural values like aroha, and manaakitanga, all of those were the pou that kept our Whānau and Hapū safe and well. And there were fences that we couldn't see, but tikanga regulated how we behaved and how we functioned, and how we're kept safe. DW

In the quote below the Pūkōrero speak frankly about using his Māori skills to educate non-Māori organisations to better engage with Māori communities. This business builds cultural capability with non-Māori, while at the same time supporting the development of culturally friendly organisational spaces for Māori.

> Me and my mate (his life partner) we've got a business, to practice that business. Primarily the focus and function of that mahi is to support non-Māori organisations to deliver services to Māori communities in ways that work for the Māori community. We've been doing that for nearly 10 years, and we've never promoted our mahi, but people keep coming to us for it. And the thing about that is we develop a practice we call brave conversations. Brave conversations are a conversation that allows our non-Whānau Māori to speak about their racism, to articulate their ignorance in a safe space for them. JW

For Whānau Māori the reclamation of Rangatiratanga is a marker of transformative change. As aptly described in the quote below there are two key barriers that women face when trying to leave a violent environment. The first barrier is separating from the violent partner and the second is the institutional systemic violence they unfortunately have to endure after separating from their partner. The Pūkōrero understands the strength and sheer willpower that a woman must grow in order for her (and her children) to live violent free. This is not easy an easy task, yet it has to be done.

> And I think you're right, it's about restoring their right to agency and self-

> determination. When you don't have a lot, when you can't get what you're entitled to (and we saw that with our women), the system was the biggest cause of ill treatment for them. I mean in addition to their partner in treatment, but yeah so, if we look at giving people a break, it means looking at what they do good. DW

Emerging Themes

The data analysis has revealed 12 critical themes that highlight the deep-rooted and ongoing impacts of colonisation, systemic racism, and state legislation on Māori communities. These themes weave together a narrative of intergenerational harm, institutional violence, and the enduring struggle for tino rangatiratanga. At the heart of this discussion is the legacy of Whānau violence as a colonial construct (Patu Ngākau), exposing the direct links between historical oppression and contemporary social issues faced by Māori today.

- The Impact of Colonisation and State Legislation on Intergenerational Harm
- Whānau Violence as a Colonial Legacy (Patu Ngākau)
- Systemic Racism and Institutional Abuse
- The Role of Tikanga Māori in Healing and Prevention
- The Power of Pūrākau (Oral Tradition) in Healing
- The Need for Māori-Led Solutions and Tino Rangatiratanga
- Te Tiriti o Waitangi
- The Role of Whānau Ora in Strengthening Māori Communities
- The Call for Structural Change and Resistance
- Zero Tolerance for Violence

- Māori Healing Frameworks and Intergenerational Transformation
- The Fight for Rangatiratanga (Māori Sovereignty and Self-Determination) is an enduring movement.

To summarise, the pathway forward is based on developing a multi-pronged transformative approach that support sustained flourishing whānau. These themes indicate that Māori already possess the knowledge, values, and frameworks needed to address Whānau violence and intergenerational trauma. The key challenge is dismantling colonial structures that continue to undermine Māori sovereignty. The thesis ultimately calls for a return to tikanga Māori as the foundation for healing, justice, and a thriving future for Whānau, Hapū, and Iwi.

Whakarāpopototanga

The Pūkōrero affirm that healing Whānau violence requires decolonising strategies designed by and for Māori. Interviewees, both personally and professionally, understand the Whakapapa of violence and its impact on Whānau, highlighting colonialism as the root cause. They assert that violence stems from 200 years of colonial violations by the British military, the Crown, and the State, all aimed at controlling Whānau, Hapū, and Iwi.

Rather than being broken, the New Zealand system is intentionally structured to serve the dominant, wealthy white population while subjugating Māori rights. Despite severe under-resourcing, Māori continue to demand State accountability to te Tiriti o Waitangi, employing Māori knowledge and healing practices while advocating for equitable resourcing.

Following this data analysis is the discussion and emerging themes chapter, where all the data gathered for the thesis will be interpreted and critically analysed. My research findings will be rigorously examined to assess whether the overall research questions, aims, and objectives have been adequately addressed and answered.

CHAPTER SEVEN: HE MATAPAKI (DISCUSSION AND EMERGING THEMES)

I orea te tuatara ka puta ki waho.

A problem is solved by continuing to find solutions.

(Massey University, n.d.)

He Kupu Whakataki

This discussion chapter delves into the layered complexities of Whānau violence, addressing the pressing questions surrounding Whānau Māori violence. It examines the manifestations of violence within Whānau, including physical, emotional, spiritual, psychological and systemic forms. Additionally, it explores potential pathways towards healing, resilience, and empowerment, emphasising the role of Whānau ora and hauora. By focusing on strengths-based approaches and community-driven solutions, this chapter aims to contribute to the ongoing efforts to reduce Whānau violence and promote the well-being of Māori families with the same Māori worldview, ensuring they are culturally appropriate and resonate with Māori values and practices.

Whānau is the centre of Māori kinship structures, representing the living embodiment of interconnectedness and collectivism. A thematic approach is utilised to navigate the complex threads that are woven together to address the complex realities that are Whānau Māori violence. The New Zealand domestic violence statistics (in particular statistics that describe Whānau violence) are a small part of the Whānau narrative for Māori, Whānau, Hapū and

Iwi. The prevalence of violence within Whānau Māori is a multifaceted issue that defies easy categorisation or explanation. It is a challenge rooted in historical trauma, socio-economic disparities, systemic injustices, and cultural dislocation (Pihama et al., 2020, 2023; Wilson et al., 2019).

Te Mahi Huna o te Patu Ngākau

(Unmasking the Many Layers of Whānau Violence)

It's like peeling an onion; there are always tears.

Addressing Whānau violence is a kaupapa of urgency—and it is best achieved when Māori healing interventions are prioritised. Whānau must cultivate hope as they envision their flourishing Whānau Māori. The success of actualising this vision depends on proactive support provided at the Whānau level. It also requires the significant development of systems and policies that actively prioritise the well-being of Whānau Māori. Dedicated, culturally and structurally appropriate resources are essential to ensure transformative and sustainable change. This responsibility is shared by the State, which bears significant historical and contemporary obligations through Te Tiriti o Waitangi, and by every individual residing within Aotearoa.

The wisdom inherent in Māori worldviews, values, and social structures is extensive. Māori epistemologies and ontologies must inform and shape the solutions to these systemic challenges. Therefore, this thesis moves beyond passive observation or description; it advocates for a future in which Whānau Māori are empowered, uplifted, and positioned to thrive in a society that upholds its commitments to equity and justice. The realisation of such

a future is not solely for the benefit of Whānau Māori but is integral to Aotearoa's collective well-being and social harmony. The imperative for transformative change is immediate, and only through a genuine commitment to understanding and actioning Te Tiriti o Waitangi can this journey be realised. In the previous chapter, the following themes emerged:

The Impact of Colonisation and State Legislation on Intergenerational Harm

Due to land dispossession, cultural suppression, and systemic inequities in health, education, and justice, colonisation has significantly disrupted Māori social structures. State-imposed policies continue to reinforce disparities, transmitting trauma across generations. The loss of traditional Māori governance and economic autonomy has perpetuated socio-economic struggles, making Māori communities vulnerable to ongoing systemic harm.

Furthermore, traditional Māori gender roles, which valued balance and collective responsibility, were distorted by colonial patriarchal systems. Wāhine Māori were forced into subservient roles, while Māori men, particularly those returning from World Wars, faced unfulfilled promises and trauma that affected Whānau dynamics. The disruption of mana wāhine and mana tāne continues to shape contemporary inequalities.

The power of Colonisation and State power (legislative and judicial) are the weapons that assert continued tension between Te Ao Pākehā and Te Ao Māori (Non-Māori and Māori worldviews), alongside positioning resides the tension between Tikanga Māori and Te Pūnaha Ture (Westminster law). There have been Whānau Māori who have had to face the police under great duress, especially when the rigidity of the justice system has prevented the

use of tikanga Māori to intervene to have a more sensible outcome (Brown, 2000; Children & Young People's Commission, 2016; Pihama, 2019; Rangihau et al., 1988).

> I had a door full of cops stay out here, and I had them standing there for half an hour on a Sunday as I rang around everybody I knew to try and get hold of this boy. They were local cops. This is a small town. They know we're not users, they know we're good parents, they know all our kids go to Kura. They couldn't leave him because it wasn't the law, parents have first power even though they (the police) they knew at that time they were unfit parents. DG

DG's quote is a good example where legislation, the law and parental rights worked against the care and protection of a child who had unfit parents. The broader and just as powerful tikanga of whanaungatanga to protect the child and keep them in the care of Whānau was not able to be enacted because tikanga (Māori law and practice of pono, tika, aroha) had no footing within the New Zealand legal system. It is worthwhile noting at this time that since the signing of Te Tiriti o Waitangi, little to no effort has been made to change the law to include Whānau kinship structures to be part of the care and protection of tamariki Māori (M. Jackson, 1988; Mikaere, 2020b; Mutu, 2020).

Parihaka

The colonial invasion of the pacifist Papakāinga (settlement) of Parihaka on the 5th November 1881, where 1600 British constabulary and troops invaded Taranaki Iwi. Parihaka is one of many historical events in Aotearoa that pinpoints the beginning of violence that would impact

the Whānau and Hapū of Parihaka for generations to come. Moreover, that collective violation would continue to have a detrimental impact on all of the Taranaki Iwi for the next two hundred years (Scott, 2008). Further investigation into that event reveals that the tāne of Parihaka were killed or imprisoned on the South Island, while wāhine and tamariki were subjected to killings, rape, and abuse by the soldiers. A human desecration of life was inflicted upon a pacifist community that adhered to the teachings of their tohunga, Te Whiti o Rongomai and Tohu Kākahi. This event epitomised the uncivil nature of British imperialism. Intergenerationally, Parihaka is remembered and is now an integral part of the Whakapapa of all Whānau within the eight Iwi residing in the rohe potae (region) of Taranaki (ibid).

> Ki Taranaki nei, ko te take, te raru nui ko te muru me te Raupatu. We're still dealing with that; our people are still dealing with that. We're dealing with people who have come out of Whānau who, back in the days of Parihaka their parents were raped and they're an outcome of this. And that's such a deep level that it's almost hard to for others to conceive that, 200 years on or however many years it is now, we're still dealing with that. TAD

Iwi displacement from their tribal lands because of Raupatu (stolen land acts due to colonial invasion) forced Whānau to become manuhiri in the lands of another Iwi. And, within the two hundred years of colonial demise, loss of reo, tikanga and mātauranga Māori increased the occurrence and complexities of historical and intergenerational trauma and violence within Whānau, Hapū and Iwi.

> Displacement of Whānau, we have a lot of Whānau living here who do not

> Whakapapa to these lands, and they struggle. And when you finally can get down deep into that with them, they understand, but they're here for reasons, employment, that ties them to a place where they feel like they need to connect to it, but they know that they're not from here. So, yes, family violence is complicated, it's complex, it's not just, "she just rambles on at me, and she pisses me off, so I give her a hiding." Yeah, it's a web. Then in comes the support comes and then they're put into another web, which just exacerbates the situation. And that web, that second layer that sits there. So, we've got the trauma that sits here, then we've got the acting out of the violence maybe, and then we've got what happens after that. It goes up. TAD

Whānau Violence is a Colonial Legacy

(Patu Ngākau)

Whānau violence is a direct outcome of colonial interference rather than an inherent Māori trait. The concept of 'Patu Ngākau' encapsulates physical, emotional, spiritual, and political harm. Colonisation eroded traditional structures of collective responsibility and care, replacing them with punitive state interventions that have contributed to the normalisation of violence within some Māori Whānau.

Ko te Mātua o te mahi o te Patu ngākau ko te Kawanatanga

(The State is the original perpetrator of Whānau, Hapū and Iwi violence)

The State operates through a standardised, formulaic process when addressing social issues. This process typically involves identifying a perceived harm, defining so-called 'corrective' pathways, and allocating resources to public agencies tasked with managing and resolving the

issue. This approach is universally applied across multiple sectors, including education, health, justice, social services, housing, environmental management, and economic policy, as well as in responses to familial harm and violence. However, this reductive framework commodifies complex social issues by categorizing them into discrete silos, which in turn dictates the allocation of funding to service providers tasked with harm mitigation. This deficit-based model not only reinforces a reactive approach but also fails to engage meaningfully with the underlying structural determinants of harm. Rather than addressing the root causes, such as socio-economic disparity, cultural alienation, and systemic exclusion, the State's interventionist paradigm prioritises transactional solutions that ultimately entrench existing inequities (Jackson, 1988; Mutu, 2019; Te Aho Fleur, 2022).

In the context of whānau violence, this framework is particularly ineffective, as it prioritizes punitive and interventionist mechanisms over proactive, community-led solutions. Even less attention is given to the racial biases embedded within the dominant cultural systems that govern punitive responses to harm. This Western-centric approach fails to engage with the broader structural conditions; colonisation, land dispossession, economic marginalisation, and the erosion of tikanga Māori—that contribute to cycles of violence within Māori communities. By neglecting these foundational factors, the State perpetuates a superficial understanding of harm that allows systemic inequities to persist under the guise of intervention. Consequently, the very institutions that claim to address harm continue to reinforce disadvantage, further entrenching patterns of social exclusion and marginalisation within Māori communities (ibid).

We need to understand that there is intergenerational harm, they are learnt behaviours

> of the coloniser. I mean I know you're looking at Whānau, but there is that State harm that's been imposed on our Whānau as well, and that trauma, that violence that's also occurred. PBW

The political overlay means that any policy interpretation is supported by judicial the combination of the policy and the law determines practice. The point of tension will always be that the State system will always struggle with how Māori see the world versus the need to maintain power and control over Māori lives.

> Colonisation and ongoing colonisation. In terms of its origins, the role of Christianity and capitalism, so I think it keeps people oppressed and marginalised, and it's difficult to get up, out of that when we live in a world where money talks. We can see that with conversations around Covid. The maintenance, the ongoing nature of colonisation continues to disenfranchise our Whānau, in terms of their roles within Whānau, and it diminishes their mana. DW

Regrettably, even in contemporary times, the State continues to overlook its own violent actions and the impacts these have on Whānau Māori and the broader Whānau of Nations. The New Zealand legal and justice systems, as constructed and upheld by the State, remain deeply intertwined with colonial frameworks, specifically Westminster law. This system, often viewed as a "one size fits all" process, is structured in a way that privileges the State's authority, allowing it to act without accountability (M. Jackson, 1988; K. Johnston, 2005; Te Aho Fleur, 2022). The issue with this legal framework is its inherent power imbalance—the State, positioned as both legislator and enforcer, can and has acted unlawfully, with little to

no consequence. This systemic privilege, rooted in colonial structures, perpetuates the marginalisation of Māori, further entrenching the disparities within the justice system that disproportionately harm Whānau Māori (ibid).

> Non-Māori at a governmental level, whether it's in MSD, Oranga Tamariki who are defining what our needs are, what we need to be doing. So, it frustrates me. Look what's happened in the last couple of days, I won't go there. You've got Pākehā making decisions for us without us, and them defining or telling us what we need to do. PBW

Systemic Racism and Institutional Abuse

Racism is embedded in New Zealand's institutions, impacting employment, healthcare, education, and justice outcomes for Māori. Māori face systemic discrimination when engaging with state agencies such as Work and Income, Oranga Tamariki, and the justice system. These structures perpetuate negative stereotypes, making it harder for Māori to access resources and maintain economic stability. At its core, racism serves as a systemic weapon used to maintain power and control over the masses. It is fundamentally driven by a colonial system rooted in hatred and violence from one racist group against another. Racism is an insidious tool of hate and destruction and should be recognised for what it truly is: a means that colonises, assimilates, and deliberately undermines the ways of being and knowing of other ethnic groups, privileging the rhetoric of the dominant culture, which in Aotearoa is that of white neo-liberals (Came, 2014; Ministry of Justice, n.d.).

> Colonisation disenfranchised Māori from their land, culture and reo. It just disempowered people who are [still] consistently experiencing racism, marginalisation, being dismissed, and not being valued. ER

Western mainstream Pākehā domination across all New Zealand state systems has resulted in significant historical and ongoing intergenerational trauma for Māori over the past 180 years. The relentless influence of neo-liberal and fascist ideologies on political agendas has perpetuated a continuous state of conflict and tension for Māori, who have endured systemic anti-Māori racial biases and injustices (Fitzmaurice-Brown, 2023; Hawkins Boulton, 2021; Office of the Children's Commissioner, 2020; Te Aho Fleur, 2022). For Māori, the numerous manifestations of racism, their lived experiences of inequity, and the State's persistent breaches of Te Tiriti o Waitangi continue to undermine their Rangatiratanga.

> Institutional racism is rife within the State system. Even when we have pieces of legislations or policies, which we think are Māori in ahua (somewhat), they're then reinterpreted. I think the Children, Young Persons and Families Act (1989) had some fundamentally good things in it, then you have the State Services Act overlaid on it, misinterpretations begin to appear. That's how people using our knowledge can still misinterpret it. WWT

There are many forms of violence, and racial discrimination is certainly one of them. As the following quote suggests, discrimination occurs in government departments, such as the Ministry of Social Development (MSD).

> MSD - I don't know if you call it violence, but discrimination. It's appalling…I don't have anything to do with MSD, because they're just horrid. It's demoralising. These people have to jump through hoops, are treated like trash and are discounted. AW

Systemic racism and institutional abuse continue to inflict violence and harm on Whānau Māori. A move toward Māori-led solutions grounded in tikanga Māori and the principles of whānau ora. Central to these discussions is the urgent call to honour Te Tiriti o Waitangi and dismantle structures that perpetuate harm against Māori. The fight for structural change and resistance against oppressive systems remains a critical movement, as does the broader kaupapa of zero tolerance for violence within Māori communities. Māori healing frameworks provide a transformative pathway forward, addressing intergenerational trauma and fostering collective well-being.

Te kaha hoki o te mahi a te Kawanatanga

(The State system is not broken!)

The New Zealand State Care system is not broken; in fact, it continues to serve and benefit the group that constructed the system in the first place. Māori people can unequivocally assume that the State system, since the signing of Te Tiriti o Waitangi, has never had any intention of supporting the health and well-being of Whānau Māori, Hapū, and Iwi Nations. The system was not built to keep Māori connected to their land, identity, language, or cultural practices. Rather, it was designed to do the opposite: to disconnect from whenua, to disidentify from their Māori worldview, and to alienate from whenua (Children & Young People's Commission, 2016; Hawkins Boulton, 2021; Vercruyssen, 2020). Patu Ngākau is never understood in isolation from the broader historical and contemporary impacts of

imperialism, patriarchy, colonisation, and, more recently, the impact of neo-liberalism on Māori.

These forces have influenced the ways in which we relate to one another, both positively and negatively. The relentless drive of the British to acquire land for their expanding population was the underlying motive behind their aggressive invasion of whenua Māori. Their insatiable hunger for land ultimately led to the deliberate and forceful dispossession of Māori land by any means necessary. This land acquisition was not merely a matter of settlement; it was an intentional act of colonisation that sought to disempower Māori, stripping away the foundation of our identity, sovereignty, and social structures (ibid).

> From my own memory of parenting, it was actually realising it was a balancing act, that my grandmother and my mother must have done. There's definitely a greater good. These are all wellbeing things where violence then doesn't tend to happen if people's needs are being met. Again, mana wāhine, mana tāne, how are we honouring ourselves within the Whānau, and each other. AW

When viewed through a Western New Zealand mainstream lens, 'Patu Ngākau', is often assumed to align with the Western definition of domestic violence, thereby conflating it with Whānau Māori violence. However, a Kaupapa Māori and Mātauranga Māori approach distinctly diverges from this Western conceptualisation.

Māori frameworks of knowledge and research possess their own distinct definitions, influenced by Māori epistemologies and values, and cannot be reduced to or subsumed under

Western paradigms. Employing a Western descriptor within a Māori worldview diminishes the richness and specificity of Kaupapa Māori rangahau, which is inherently rooted in the lived realities and cultural contexts of Whānau, Hapū, and Iwi.

> Well, I think there's the usual stuff around emotional, psychological abuse, physical or sexual violence. I think there's some financial stuff that goes in there. Although I think for some of our Whānau there's not the money anyway to be financially abused. It impacts their wairua, and their hinengaro wellbeing, so I think there's that. But I'd almost add into that that Whānau violence always, has a state and community dimension in terms of racism. DW

The Role of Tikanga Māori in Healing and Prevention

Reclaiming tikanga Māori is essential for healing and preventing Whānau violence. Practices of manaakitanga, whanaungatanga, and whakapapa strengthen identity, build resilience, and restore Whānau agency. Tikanga-based approaches foster safe and supportive environments for tamariki and mokopuna, providing culturally grounded alternatives to state interventions.

Ko te marae he wāhi mana Māori motuhake

(Marae - a bastion of Māori self-determination and sovereignty)

Marae are physical bastions of Te Ao Māori. Mana Motuhake, Manaaki Tangata, and all tikanga are conducted in and on these sacred spaces. Marae are and continue to be places of cultural identity, safe havens, and indeed, spaces to reset, reclaim, and heal. Kawa and tikanga prevail on the marae and within the various buildings (i.e., whare Tūpuna, whare Kai,

and whare Puni) (Lee-Morgan et al., 2019).

> Marae spaces are healing spaces if you know how to access it. The very word trauma has so many connotations from colonisation, and yet from Māori and Indigenous perspectives, the way that we deal with it is completely different from a Western paradigm. The inherent physical and spiritual space of marae, coupled with the roles and responsibilities of the hau kainga and manuhiri engender healthy tikanga by all. At the marae respectful behaviour is a given. Operating with tika, pono, and aroha is a given. If people fall short there are people and marae mechanisms to address those matters. Coming to a marae and growing relationships on the marae allows people to experience a traditional way of being Māori in one of the safest spaces that is derived from Te Ao Māori (GH).

> I've noticed that peoples' behaviours change on the marae in a good way, there is more a sense of being a bit more respectful in behaviour. And you know the uncles and Aunts would say, "yes, if we take it into the marae, our behaviours, we modify our behaviours", they used to say, "you know why, because the house records every word that was uttered". The marae space asks something quite spiritually different of you, than what a mediation room or someone's sitting room. Centuries of marae tikanga has evolved, which has its own energetic space. The mauri of the house is vibrant and alive, and it's there to look after (GH).

The marae impacts Wāhine and Tāne Māori seeking their cultural identity. Māori practitioners and healers recognise that healing Whānau (where and when it is safe to do so)

must also encompass the tāne, the papa, and the koroua (fathers, uncles, grandfathers).

> Without the voice of tāne (e.g. fathers) the Whānau position would be less, as tāne are significant Whānau contributors. To consider a more inclusive view of Whānau violence, the men need to be interviewed. This position is important in terms of having a better understanding of the 'Whānau paradigm' (WWT).

Living at the pā

Historically, Māori communities were organised within the Papakāinga setting, where collective and communal living was a natural and integral aspect of expressing our tikanga. Collective cohabitation ensured the ability to observe everyone and everything that occurred within the community. The following quotes provide insights into traditional Māori practices of observing and nurturing children and the communal living structure, which differs significantly from Western concepts of individual privacy (Lee-Morgan et al., 2019).

> Well, the marae. That's the first thing that springs to mind, is that we had Whānau all around us on our marae. To think about my Mum, and her Mum, and so on, and so forth, they all lived on the papakāinga. I believe it was our tikanga and our culture as a kotahitanga, collaborative group that held us really tight together. And I say that because when I pulled together women of the river (Whanganui) back in 2002, and all of the interviews with the Aunties, I asked them, "he aha te painga o te awa ki a koe"? And they'd say, "taku Whanganuitanga, taku awatanga, i te mea nō taku

> Papakāinga. KF

In Te Ao Māori, healthy, high-functioning marae supported by their hau kainga are safe spaces for Whānau to wānanga their Whānau kōrero and seek solace and healing. The marae offers access to tikanga Māori, mātauranga Māori and ngā tangata (Huriwai et al., 2001; Lee-Morgan, et al., 2019; Pihama et al, 2012).

The Power of Pūrākau (Oral Tradition) in Healing

Pūrākau preserves intergenerational wisdom and reinforces Māori values. The loss of Te Reo Māori has disrupted knowledge transmission, making cultural disconnection a key challenge. Re-engaging with pūrākau provides pathways for healing, identity restoration, and understanding of historical trauma within a Māori worldview.

The Pūkōrero provide rich insights into the significance of Whakapapa, traditional Māori education, and the strategic thinking of rangatira. This study concurs with other Kaupapa Māori research that identifies these factors as essential for maintaining the social and economic well-being of Māori communities.

> Our tīpuna had a strong sense of connection with each other, through Whakapapa, within the realms of Te Ao Māori, within te Taiao. There was an understanding of Whānau, Hapū, Iwi - our fundamental Māori kinship structures. The importance of identity was and still is profound. AW

The importance of identity is highlighted, showing that understanding one's Whakapapa is crucial for grounding individuals in their cultural and social context, indeed into a world/environment that is unequivocally Māori (Beverland, 2023; Durie, 1995; Penetito, 2005).

> That's what I mean when I'm talking about 'te ako mai i te kōpū'. Something that I think would have been something that just grounded you. You come out and you already know where you're from, and you didn't even know it. I sat in a lecture with him for an hour and a half, and I walked out of there like "man, I'm reborn." I kī rawa ngā kete katoa. So, oriori at that time was put into you, and of course karakia, waiata, pūrākau. TAD

'Te ako mai te kōpū' describes how mātauranga Māori is embedded from the time of gestation onwards. This knowledge transfer occurs through oriori, karakia, waiata, and pūrākau, which are integral components of learning about Te Ao Māori (Harmsworth & Awatere, 2013; Moko-Mead, 2016; Pohatu, 2015.)

> Our Rangatira were really strategic, it wasn't just about looking after Whānau; they were politically savvy, they were thinking about what economic prosperity looked like for our Whānau, especially with the colonisers coming over. And I wonder if it (political savviness) was all around our Whānau understanding how Whānau, Hapū worked, and the social order that was required. Everybody had a different role to play in looking after the Hapū. I think about the role of our tohunga within our Hapū as

> well, trying to maintain that balance. I just think our babies were considered taonga, they were our mokopuna and they were gifts from God. PBW

These quotes emphasise the significance of Whakapapa, the transmission of traditional knowledge, and strategic leadership in sustaining Māori communities. Whakapapa provides a deep sense of identity and belonging, which is essential for grounding individuals in their cultural context. Traditional education (te ako mai i te kōpū) instils cultural values and knowledge from an early age, creating a robust foundation for personal and communal development. The strategic thinking of rangatira, alongside the guidance of tohunga, ensured the well-being and prosperity of the community, underscoring the interconnectedness of spiritual, social, and economic dimensions within Māori society. These insights reflect a holistic approach to life that is profoundly embedded in Māori culture and values (Te Rito, 2007).

The Need for Māori-Led Solutions and Tino Rangatiratanga

State-led interventions have consistently failed Māori, reinforcing cycles of violence and marginalisation. A ‘by Māori, for Māori’ approach is essential for sustainable solutions. Full rangatiratanga (self-determination) is vital, necessitating that Māori have control over their education, healthcare, and social services to restore Whānau well-being.

Hohou te Rongo i waenga o ngā Whānau

(The revitalisation of Hohou te Rongo as a Whānau practice)

Hohou Te Rongo is deeply rooted within Te Ao Māori and serves as a vital tikanga and practice that provides insights into healthy relationship building, conflict resolution, and holistic wellbeing. This relational practice is not merely a cultural artifact, but a dynamic framework guiding the development of enduring Whānau relationships grounded in non-violent ideology, peace, harmony, and balance (Pihama & Cameron, 2012; Pohatu, 2015; Sadler, 2022).

Whakapapa is central to Hohou Te Rongo, as it underscores relational interconnectedness. It acknowledges the genealogical connections between all living beings and the land, forming the bedrock of Māori cosmology. This worldview sees the world as an intricate web of relationships involving humans, ancestors, gods, and the natural environment. The concepts of utu, or reciprocity, and whakamarietanga, which emphasises peaceful, nonviolent ways of being, further enrich this framework.

Manaakitanga, is another foundational aspect of Hohou Te Rongo. Manaakitanga focuses on hospitality, care, and respect for others. This practice reflects the Māori value of mana (prestige), earned through acts of kindness and generosity (Durie, 1998; Jackson, 2015; Mikaere, 2020; Walker, 2006). Kaitiakitanga, or guardianship, highlights the responsibility to care for and protect the environment for future generations, emphasising a stewardship role that aligns with sustainable practices (Beverland, 2022; Roberts et al., 1995; S. P. Smith, 1896).

In practical terms, Hohou Te Rongo guides Māori communities in resolving relational conflicts and fostering healthier relationships while promoting environmental sustainability. Conflict resolution through whakawhanaungatanga emphasises building relationships on mutual trust and respect. Rituals, ceremonies, and shared experiences are key in cultivating bonds of kinship and collective well- being (Marsden, 1992; Marsden & Royal, 2003; Sadler, 2022).

Furthermore, Hohou Te Rongo informs Māori approaches to environmental stewardship, underscoring the importance of preserving the mauri of the land. Māori Traditional Ecological Knowledge (TEK) provides valuable insights into sustainable resource management and biodiversity conservation. Integrating TEK with modern scientific practices, Whānau, Hapū, Iwi, and Hāpori assert their role as kaitiaki (rightful Indigenous stewards) over te taiao (Tipa & Tierney, 2006).

In contemporary society, Hohou Te Rongo has significant implications for peacebuilding, social justice, and environmental sustainability. Māori-led conservation projects, Indigenous rights advocacy, and cultural revitalisation efforts reclaim traditional knowledge and practices, fostering collaboration and mutual understanding with non-Māori stakeholders towards shared goals of sustainability and well-being (Barlow, 1991; Mita, 2023; Moko-Mead, 2016; Sadler, 2022).

Te Tiriti o Waitangi

The Crown's failure to uphold Te Tiriti has perpetuated Māori marginalisation. Rather than

enabling Māori self-governance, the State manipulates Treaty processes to maintain control. A true Te Tiriti partnership requires legislative changes that empower Māori to lead their development, ensuring equitable distribution of resources and decision-making power.

Whakamana Te Tiriti o Waitangi, he rongoā mo ngā Iwi Māori

(Honouring Te Tiriti o Waitangi is intergenerational healing intervention for Māori)

Te Tiriti o Waitangi is best honoured when government resources are given directly to Hapū, Iwi and Māori organisations who know how to guide and strengthen Whānau Māori hauora and Rangatiratanga. Māori Nations and Māori providers are aware of the historical, current and intergenerational impacts of colonisation. Māori know the best pathways for healing and recovery that suits Whānau kin to return to a state of hauora, waiora, toiora and mauri ora. Honouring Te Tiriti o Waitangi is best exemplified when Māori are provided resources do what they do best, such is the case with the Whānau Ora strategy (Marshall, 2008). The quote below underscores the importance of the Whānau Ora strategy in the health and wellbeing of Māori.

> We definitely have to have a Whānau Ora approach to advocacy, … which keeps the Whānau in the centre, with them identifying their own aspirations moving forward and then helping them in their area. I think that basically, again, redefining best practice should be based on their own terms, based on our Indigenous, Kaupapa Māori models, and having effective practitioners. For example, when I speak to the tāne, I have a language that enables me to engage with them, that is, it is our language, a tāne Māori reo. GH

It is important that Māori continue to assert that Te Tiriti o Waitangi be seen as the founding document of Aotearoa, whereby the State must honour and uphold its Tangata Tiriti obligations. Ngāi Māori are not asking or seeking permission rather positioning their expectations as Tangata Whenua. This is an important context to uphold, as there is a perception by the State and some Pākehā people that Māori are subservient and that we should be complicit to a one rule for all edicts.

United Nations Declaration on the Rights of Indigenous Peoples

Alongside Te Tiriti o Waitangi, the 2007 United Nations Declaration on The Rights of Indigenous People (UNDRIP) further affirms our inherent rights as tangata whenua, the Indigenous people of New Zealand. In 2007, when the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted, New Zealand was one of the four countries that voted against it. The New Zealand government's initial stance was based on concerns about the compatibility of the Declaration with existing domestic laws and policies, particularly those related to Te Tiriti o Waitangi (the Treaty of Waitangi). The government argued that some provisions of UNDRIP were incompatible with New Zealand's constitutional and legal frameworks, which are underpinned by the Treaty (United Nations, 2007).

The government argues that Articles 19 and 32(2) give to Indigenous peoples the right of veto. These Articles require that state governments obtain the “free, prior and informed consent” of Indigenous peoples in regard to projects effecting Indigenous lands, territories and resources, or to legislative and administrative measures. To obtain “free, prior and

informed consent" is obviously not the same thing as a power of veto. The underlying issue here is the threat these provisions have to the notion of parliamentary sovereignty (United Nations, 2007). The government failed to elucidate that the Indigenous people concerned are Māori and are a party to Te Tiriti o Waitangi, the foundational document of New Zealand's constitution. However, in 2010 the New Zealand Government changed its position instead of supporting fully UNDRIP.

Today, New Zealand changes its position: we are pleased to express our support for the Declaration. In keeping with our strong commitment to human rights, and both as an affirmation of fundamental rights and in its expression of new and widely supported aspirations (Power, 2010). Māori hold a distinct and special status as the Indigenous people, or tangata whenua, of New Zealand. Indigenous rights and culture are important to New Zealand and fundamental to our identity as a nation. A unique feature of our constitutional arrangements is the Treaty of Waitangi, signed by representatives of the Crown and Māori in 1840. It is a founding document of New Zealand and marks the beginning of our rich cultural heritage. The Treaty establishes a foundation of partnership, mutual respect, co-operation, and good faith between Māori and the Crown. It holds great importance in our laws, constitutional arrangements and the work of successive governments.

The Role of Whānau Ora in Strengthening Māori Communities

Whānau Ora is central to Māori well-being, promoting collective support systems over Western individualism. Strengthening Whānau identity and economic stability through culturally appropriate education and resourcing is key. Investing in Whānau Ora initiatives

ensures long-term transformation rather than reactive and punitive measures.

Many years of Kaupapa Māori evidenced-based research (Pihama, Cameron, Pitman, Te Nana, et al., 2021; Pihama et al., 2020) highlights that sustainable Whānau health and wellbeing are best achieved when Whānau Māori, Hapū, Māori healers/practitioners have complete control and can utilise culturally appropriate interventions to address the impact of Whānau violence. Secondly, Māori must have the sovereign ability to determine the best cultural way to address all forms of their māuiui (including domestic and sexual violence).

The Call for Structural Change and Resistance

Māori sovereignty is an ongoing struggle against state-imposed structures. Initiatives such as Rangatahi Courts provide Māori-centred justice models, but systemic barriers persist. Resistance is a survival strategy and a pathway to reclaiming Māori. Māori communities resist colonial oppression by reclaiming tikanga and advocating for systemic change. The failure of state policies reinforces the need for Māori-led solutions. Decolonisation efforts must dismantle racist structures, allowing Māori to develop independent frameworks that prioritise self-determination and collective healing.

Zero Tolerance for Violence

Addressing Whānau violence requires recognising its colonial roots and rejecting all forms of harm. The normalisation of violence in media, sports, and institutional structures perpetuates harm. Māori must lead violence prevention efforts, using tikanga-based education and

intervention strategies to create safer Whānau environments.

Practicing healthy tikanga allows for us to build connection ā Whakapapa, ā tinana, ā hinengaro, ā wairua, ā kare-a-roto, ki ngā Atua, ki ngā tangata, ki a Ranginui and ki a Papatūānuku. Tikanga is not one dimensional, it is about relating well to all parts of te taiao, seen and unseen, knowing that if all things were equal, it would allow Whānau to know what is to be strong, stable, and well in their orangatanga, in this ever-changing world or te Ao hurihuri (Huriwai et al., 2001; Marshall, 2008).

> My baby loves her awa, and I talk to her about the ripples and the repo, and that is a part of her make-up. But what we've been talking about in our Whānau is that maybe we need to sit down and have conversations about 'te ahua o te tamaiti', and then actually create that into a little bit of a plan. I think too that probably we are quite lucky because we have tamariki and mokopuna, albeit it might take till their twenties for them to recognise it or accept who they really are and be open to this. WWT

The quote below emphasises that tikanga is fundamentally a protective mechanism designed to ensure the well-being of individuals and the community as a whole. Tikanga encompasses various aspects of life, including spiritual, physical, and emotional well-being. By adhering to these customary practices, Whānau Māori and their communities can live safely and harmoniously (Palmer, 2004; Wirihana & Smith, 2014).

> That in-built tikanga that we have was really around creating a protection mechanism for us to live safely and well and then spiritually as well, physically, and emotionally,

> all of those things. ER

Tikanga is not just about individual actions but is deeply concerned with the nature and quality of relationships. It prompts individuals to reflect on the reasons for being in relationships, the nature of these relationships, and how to sustain them through good and bad times. The focus on maintaining the value in relationships highlights the collective ethos of Māori culture, where the well-being of the community and its members is interdependent. The practices and values embedded in tikanga help guide individuals in fostering strong, healthy, and supportive relationships (Barlow, 1991; Moko-Mead, 2016; Pohatu, 2015). The Pūkōrero in this study reflect this thinking:

> A lot of that tikanga would have been around maintaining the value in relationships; why are we in relationships, what is the nature of those relationships, and how do we maintain one for the good, or the not so good, whatever that may be. DW

The quote below provides a historical perspective on tikanga and its application in maintaining justice and social order within Māori communities. It highlights that tikanga is a deeply ingrained system of values and practices that evolved over time and were embedded in the social fabric of Māori life. In the traditional context, tikanga guided how individuals and collectives within Whānau or Hapū made decisions and behaved. The example given discusses a serious transgressions like murder within the community and illustrates how tikanga provides a structured approach to justice. The concepts of hara and utu are integral to this system, ensuring that consequences are appropriate to the severity of the wrongdoing. This traditional practice of redress not only maintains social harmony but also upholds the

principles of justice and balance within the community (ibid).

> Within the traditional context (pre-Pākehā) of a Te Ao Māori, tikanga guided Māori individuals within the Whānau or Hapū and our collective ways of knowing, being and behaving. For example, if a Whānau member murdered or seriously violated another, the punishment for that offence was determined and meted out by the wounded individual's Whānau. This tradition practice of redress was based on the consequences of the severity of the hurt, wound or crime (hara - crime, offence, transgression) and a suitable act of retribution/reparation (utu - revenge, vengeance, retaliation, payback, retribution, cost). AG

Māori Healing Frameworks and Intergenerational Transformation

Healing requires a holistic approach incorporating physical, emotional, spiritual, and communal well-being. Rongoā Māori, karakia, maramataka, and whakapapa serve as foundational tools for Whānau restoration. Intergenerational knowledge transfer is crucial to breaking cycles of trauma and rebuilding Māori identity and resilience.

Ngā Rongoā Māori

(Māori Healing Practices and Frameworks)

Many years of Kaupapa Māori evidenced based research (Pihama et al., 2021; 2020) highlights that sustainable hauora is best achieved when Whānau Māori, Hapū, Māori healers/practitioners have full control and can utilise culturally appropriate interventions to address the impact of Whānau violence. Secondly, Māori must have the sovereign ability to

determine their best cultural way to address all forms of their māuiui (including domestic and sexual violence).

The strength of tikanga, mātauranga Māori, and the collective approach within Whānau, Hapū, and Iwi provide the foundation for healing. Whānau Māori are their own vehicles for addressing violences in their world. as well as developing the healing strategies that will best suit them (Pihama et al., 2020, 2023; L. T. Smith & Cram, n.d.; Wilson, et al., 2019).

> I think about our Kaumātua and our Kuia, and the mana kōrero that they had, their values and beliefs…that we continue to acknowledge… Before colonisation came, we had equity. We had the equity of our mana whenua, our mana tangata, our mana Whānau. Today we've lost that equity, and it's something that I'm really passionate about in terms of standing up for that equity. IT

Some Kai-Rongoā clinicians and social service providers working on the frontline with Whānau experiencing poverty and vulnerability recognise that Whānau need agency over their own health and well-being. This perspective suggests that for Whānau oranga to occur, hauora practitioners must guide Whānau towards healing instead of rescuing them (Marshall, 2008; Pihama & Cameron, 2012; Reinfield et al., 2015).

During the COVID-19 lockdowns, Māori across the country demonstrated manaakitanga not only to fellow Māori but to all people in their communities. Marae intuitively organised themselves to care for Whānau Māori, particularly the elderly, during the lockdowns. The marae distributed food parcels and regularly checked on their communities to ensure that

their mental, physical, emotional and spiritual needs were being met. It is noted that during the lockdowns, domestic violence increased dramatically; given that the COVID-19 lockdowns were mandatory, perpetrators were also confined, and their usual means of escape to the outside world were no longer accessible (Te Hiringa Mahara, 2023).

Fighting for Rangatiratanga (Māori Sovereignty and Self-Determination) is an enduring healing movement.

At the heart of Rangatiratanga lies the principle of self-governance, where Māori individuals and communities exercise autonomy and control over their own affairs. This concept is not merely a political aspiration but a fundamental aspect of Māori identity and cultural integrity. It represents the power to lead, make decisions, and uphold the values and traditions passed down through generations (Dell et al., 2018; Henare, 2014; Stephenson, 2001; Tomas, 2011).

> Broader values are around tino rangatiratanga and mana rangatiratanga, mana wāhine. And it's broad, and we've got plenty of evidence that Māori women practiced and valued their mana iratanga. That got lost through the Victorian colonial process, or as result of being subjugated. So, the fact that there may not be pūrākau or whakataukī specific to an issue, this shouldn't stop us from using our general values and tikanga practices to find a way forward. AG

Rangatiratanga encapsulates the essence of sovereignty, leadership, and the inherent authority derived from ancestral lineage. There are multifaceted dimensions of Rangatiratanga, if we examine its historical foundations, contemporary relevance, and its transformative potential

within the context of Māori self- determination and governance (ibid).

> I think part of it is about having skills, access to knowledge and information and reinforcing skills that are about seeing ourselves from a positive lens. DM

Finally, the quote below advocates for a shift towards more localized, culturally informed approaches to community engagement and problem-solving. It highlights Mana Rangatiratanga in action, highlighting the strengths of Māori communal practices and the importance of leveraging these practices to foster resilience and positive change.

> But for us here in Kaitaia, that probably means that there'll be less work happening in the office, but maybe more work with small groups happening in the community…You can't get the change that you need at State level, so maybe we need to start with marae and communities, how things went so well during lockdown. Let's take those conversations to Marae and have a potluck. Which my marae is really good at because they like to be together, and brainstorm. AW

Nga Āhuatanga Ahurea i te whai Whānau ora

Traditionally, in healthy communities, members understood their roles and responsibilities towards the collective. This was the case when Māori lived on papakāinga and within marae settings, their strength. Strong tikanga was assumed and quite normal; the ways of being and knowing within Māori communities were robust (Mead, 2003; Murphy & Cloher, 1995). However, the introduction of alcohol from the early 1800s, followed by the emergence of

natural and synthetic drugs in recent decades, alongside urbanisation, caused Māori communities to become fragile. Māori no longer lived close to their papakāinga, but rather in suburban areas alongside strangers (Huriwai et al., 2001; Hutt, 1999).

> When violence became visible and a threat to the stability of Māori communities, this was a result of the introduction of alcohol and then drugs which were brought into Whānau, Hapū, and Hāpori Māori spaces. In those instances when there was a person who was under the influence of alcohol the internal mechanisms within oneself to adhere to tikanga, tapu and noa practices were dismissed. It was in those moments that one would observe the denigration of preventative healthy and safe practices. Thus, it was critical that understanding the nature of the tikanga transgression could came with some serious consequences. And, in the delivery of 'restoring tikanga' the process was mai Te Ao Māori mo te tangata Māori. WWT

Historically, in order to address any form of violence within the Whānau a pragmatic preventative approach needs to be adopted. As some of the quotes have indicated some Whānau who deliberately chose to make their home an alcohol and drug free environment, thus reducing the opportunity for violence significantly (Marshall, 2008; Reinfield et al., 2015; L. T. Smith & Pihama, 2023; Wirihana & Smith, 2014).

> Whānau violence prevention in many ways was intergenerational knowledge transfer, for example tamariki knew the safe and unsafe houses. The kids all knew the houses we could go to or not go to, because that was about keeping us safe. WWT

> My grandmother walked down the road and went into the house, and picked up the baby, and took it. She took it because things were not going well in that Whānau. And no one dared come and get that child, and that child grew up with so and so. AW

These recounts exemplify the old peoples and ancestors understanding that the health and safety of their mokopuna was non-negotiable. According to them mokopuna were most treasured and the highest of priorities in their world. Māori kinship structures are vastly different to the nuclear, Eurocentric family structure. Within the traditional context, that is living within a collective living intergenerationally and living locally, everyone was aware of each other lives. This large complex lifestyle meant that everything was observed by others thus Whānau violence was minimised, Whānau protection and Whānau violence prevention was achieved, because Whānau members could be observed by their community (Papakura, 1938; Pohatu, 2015).

In contemporary times, the ability to live a communal lifestyle grounded in Whakapapa has become increasingly difficult, as many of us no longer reside within large, interconnected Whānau communities. Furthermore, we often find ourselves in environments where tikanga Māori is neither regularly observed nor practiced. The disruption of intergenerational knowledge transfer has led to the decline of tikanga- informed communities, which once thrived on the collective upholding of Māori cultural values. This research and the accompanying literature have demonstrated that where Whānau remain steadfast in their tikanga practices, a strong sense of identity, connection, and social order is preserved. For some Whānau, particularly those living in rural or urban contexts, maintaining these practices may involve seeking support from individuals who are not immediate Whānau, yet who share

common cultural and communal responsibilities. This highlights the importance of collective responsibility and the need to restore the communal spaces where tikanga Māori can once again flourish as the foundation of Whānau well-being. (Dhunna et al., 2018; Garcia- Moreno et al., 2005; Kruger et al., 2004).

> We always had Whānau from the country coming from their lands, they'd come to us, and then they'd go get work and move on. There was always that flexibility. AW

Utu and muru were critical tikanga that were used to address community transgressions. And of course, the consequences were meted according to the severity level of harm or transgression.

> I was thinking around justice, and what I read and learnt through how Whānau Māori used to traditionally deal with utu, or with harm. And just drawing on all my knowledge that I've learnt with Whānau Māori was that our babies were treasured taonga, they were gifts from our Atua, and so they were adored. Also, around that collective responsibility, not just in terms of caring for Whānau but if there was harm done, then our tūpuna had to face the entire Hapū or Whānau and Hapū. PBW

Kaupapa Māori research have also shown that when Whānau demonstrate acts of violence and behaviours that might harm their children or other Whānau/Hapū members, people within that community have no problems uplifting the Whānau member's children. In this research and other studies (Pihama et al., 2023; Pohatu, 2015; Rochford, 2004) 'Watching over Whānau members' is seen as a critical part of Whānau safety.

> I can remember a couple of instances of children being uplifted by Aunties or Nannies. And that was a safety mechanism, it was like, "well you can have your baby back when your stuff is sorted out". Our family, we've got this moto that if you can't really talk about it there's probably some shit that you need to do, it needs some sorting. It's not that we want to get your business out, if you're too ashamed to bring it out in the light of day then it probably needs to get sorted. AW

Whānau flexibility was observed intergenerationally. In the case of young people there was an inherent transfer of practice where they knew that if there was trouble between the adults there were safe houses to flee to until things within the Whānau settled and a level of calm once again prevailed. The ability to indulge in Whānau observation and scrutiny kept the members of the collective safe. This was a normalised tikanga that contributed to Whānau living safe and healthy lives (Pihama & Cameron, 2012; Pohatu, 2013, 2015).

From an indigenised (decolonised) perspective, whanaungatanga is rich with practical health and safety parameters that are governed by healthy tikanga. The importance of Whānau should not be underestimated, because traditionally within Whānau the intimate understanding of everyone's roles, and the clarity of said roles was fundamental to a functional sustainable Whānau. These roles include, Kaumatua ngā Mātua, Wāhine, Tuahine, Tungane, Tamahine, Tamatāne Rangatahi, Tamariki, Mokopuna, Tuakana, Teina and Whāngai. It is important to note that a Whānau member's role within a Whānau is multi-faceted and all generations have obligations to their Whānau. The ability to enact those roles and responsibilities determine every member's positionality (ibid).

Pūkōrero in this study and other Kaupapa Māori research have identified that there is a need to shift towards more localised, culturally informed approaches to community engagement and problem-solving. A shift of this nature highlights the strengths of Māori communal practices and the importance of leveraging off these practices to foster resilience and positive change. The reflections suggest that by starting with community-based initiatives, particularly within marae, sustainable and meaningful change is more likely to be achieved than through top-down State enforced interventions alone.

The quote below highlights the traditional role of elders in observing the unique characteristics of each child. This detailed scrutiny allowed elders to identify each child's strengths and interests early on.

> I've been told by my old people that back in the day, the nanny's, the koro's would be scrutinising the momo of ngā tamariki, so they'd be noticing, "there's the quiet one, that one likes to sit with us and listen to us, these are the ones that like to go play and they're kind of haututu, and they've got great singing voices. This one like to be by Tangaroa." So, they were exquisitely attuned to noting the characteristics of the tamariki, and we've lost a lot of that, the nuance of knowledge of how to notice the strengths within them [tamariki] and then operationalising that. HE

Elders were adept at recognising diverse traits among children, such as quietness, playfulness (haututu), musical abilities, or affinity with Tangaroa. This nuanced understanding was key to fostering individual strengths. This quote also laments the loss of this knowledge and the

ability to operationalise or nurture these strengths in contemporary times. Reconnecting with these traditional observational skills could enhance current educational and developmental practices by providing a more personalised and culturally rooted approach to nurturing children (Taripo- Walter, 2023; Te Rito, 2007).

> When people live communally, there's eyes on everybody, there's no real privacy. Privacy is such a real Pākehā concept, this whole thing of I'm the king of my castle, within these four walls. That's not what was going on for our old people. DG

There is a stark contrast between Māori communal living and the Western concept of privacy. In traditional Māori communities, everyone was under constant observation by the community, which created a collective environment with shared responsibilities and accountability. The communal structure ensured that everyone's actions were visible and monitored, fostering a sense of collective responsibility and community cohesion (Papakura, 1938).

Whakapakari Whānau

(Strengthening Families)

Whakapakari Whānau is a critical concept in the context of Māori social and cultural wellbeing. The concept embodies the interconnectedness of Whānau, emphasising the importance of nurturing and sustaining Whānau bonds to enhance overall community health. This discussion explores the theoretical foundations and practical applications of Whakapakari te Whānau, drawing on key Kaupapa and mātauranga Māori ways of being, doing and knowing of being unapologetically Māori.

Whakapakari Whānau centres on the continued growing and strengthening of Māori knowledge, practices, and aspirations within the Whānau context (Boulton & Gifford, 2014b; Pihama & Cameron, 2012; Pohatu, 2015). According to Pihama (2010), Kaupapa Māori theory is about resisting colonial impositions and reclaiming and revitalising Māori ways of knowing and being. In the context of Whānau, this means prioritising Indigenous methodologies that foster Whānau ora (family well-being) through collective responsibility and support.

Durie (1998) articulates the importance of Te Whare Tapa Whā, a holistic health model that includes taha tinana (physical health), taha hinengaro (mental health), taha Whānau (family health), and taha wairua (spiritual health). This model underscores that Whānau well-being is multifaceted and interdependent, necessitating an approach that addresses all dimensions of health. Thus, Whakapakari te Whānau involves strategies that enhance physical, emotional, and spiritual well-being within the family unit.

Kaupapa Māori highlights several successful initiatives aimed at strengthening Whānau. For instance, the Whānau Ora programme, established by the New Zealand government, seeks to empower Whānau to achieve their own wellbeing outcomes. The programmes holistic approach aligns with Māori values, emphasising the importance of Whānau-led solutions (Boulton & Gifford, 2014b, 2014c, 2014a).

One significant aspect of Whakapakari te Whānau is the incorporation of tikanga Māori in family practices. Tikanga provides a framework for behaviour and interaction that reinforces

Whānau cohesion and resilience. The practice of hui is a good example of a tikanga practice that allows the Whānau collective to discuss issues, make decisions collectively, and support one another (Barlow, 1991; Mead, 2003; Rochford, 2004).

A study by Lee-Morgan et al. (2019) examined the impact of marae-based education programmes on Whānau well-being. The researchers found that these programmes, which integrate cultural education and community support, significantly improved Whānau cohesion and individual self-esteem. Participants reported a greater sense of identity and belonging, strengthening their family.

Additionally, the research by Smith et al. (2016) on the role of manaakitanga (hospitality and care) in Whānau dynamics illustrates the importance of nurturing relationships through acts of care and respect. Manaakitanga fosters a supportive environment where Whānau members feel valued and connected, contributing to overall family wellbeing.

Whakapakari te Whānau is a vital component of Māori's well-being. It is grounded in the principles of Kaupapa Māori and the holistic model of Te Whare Tapa Whā. Effective strategies for strengthening Whānau involve the integration of tikanga Māori, the support of Whānau-led initiatives like Whānau Ora, and the promotion of values such as manaakitanga. By embracing these approaches, we can enhance the resilience and health of Māori families, contributing to the broader goal of Whānau ora.

Challenges and future directions.

Despite its significance and resilience, Hohou Te Rongo faces challenges in the modern context. Colonisation, globalisation, and socio-economic disparities have eroded traditional Māori values and practices (ibid). Institutional barriers and power imbalances continue to marginalise Māori voices in decision-making processes. However, there are opportunities for revitalising and reclaiming Hohou Te Rongo. By prioritising Māori voices, values, and aspirations, a more just, equitable, and sustainable future is achievable (ibid).

Hohou Te Rongo embodies the timeless wisdom and enduring values of the Māori worldview. It provides a holistic framework for peace, harmony, and interconnectedness, rooted in ancestral knowledge and cultural heritage. Integrating its theoretical foundations and practical applications into contemporary contexts can significantly contribute to a more just, equitable, and sustainable future for all.

Whakarāpopototanga

This chapter explored the complexities of Whānau violence in Aotearoa, through a Māori perspective. It emphasises the need to view both the problem and solutions through a Māori worldview, intersecting cultural identity, intergenerational familial knowledge, and holistic well-being. The discussion addressed the multifaceted nature of Whānau violence and the pathways to healing, resilience, and empowerment (Garcia- Moreno et al., 2005; Kruger et al., 2004; Ministry of Justice, 2022).

The factors contributing to Whānau violence include colonisation, urbanisation, systemic abuse, and socio-economic conditions. Exploring these factors underscores the importance of understanding the historical context and socio-economic disparities affecting Whānau Māori. The aim of this discussion is to provoke thought, ignite conversation, and catalyse change towards a future where addressing Whānau violence is a collective responsibility.

Statistics show a decline in reported family violence incidents, but many incidents remain unreported. This chapter critiqued the interpretation of data sets, especially when the State's lack of reflection towards the cultural and ethnic impacts of family violence. This chapter highlights the overrepresentation of Māori in domestic and sexual violence statistics, underscoring the need for culturally appropriate support services (Ministry of Justice, 2022).

Furthermore, this chapter challenges Western definitions of domestic violence, advocating for a Kaupapa Māori lens that considers historical trauma, intergenerational impacts, and cultural contexts. It highlights the importance of Māori self-determination in addressing and healing from these acts of violence. Recognising the State's role in perpetuating violence through both colonial and contemporary policies is a crucial aspect of decolonisation and healing work. The systemic abuse embedded in the State's control over Māori lives, along with the judicial bias against them, calls for a transformation in power dynamics and highlights the necessity for Māori-led solutions.

An examination of historical and intergenerational trauma resulting from colonial events like the New Zealand land wars, the invasion of Parihaka, gives background context and meaning to the harm that Māori have endured. It highlights the ongoing effects of land displacement,

loss of language and cultural practices, and socio-economic hardships. There is a need for recognition and redress of historical injustices to heal and strengthen Whānau Māori (; Elder & Kersten, 2015; Palmer, 2004c; Wirihana & Smith, 2014).

Understanding systemic racism as a tool for maintaining power and control over Māori is critical to the wellbeing for Māori. Knowing the nature of the colonisers' beast is a fundamental emancipatory decolonising tool. Racism is carefully discussed so that Māori can comprehend the pervasive racial biases in State systems and therefore adopt decolonising perspectives and practices that addresses Whānau violence. The chapter has emphasised the importance of culturally competent support services and the need for State accountability (Came, 2014a, 2014b; Came & Griffith, 2018).

The revitalisation of Māori practices like Hohou te Rongo is strongly advocated for. The ability to use a known tikanga practice provides a framework for peacebuilding, conflict resolution, and holistic well-being. It emphasises the importance of Whakapapa, manaakitanga, and kaitiakitanga in fostering healthier relationships and environmental stewardship (Barlow, 1991; Mita, 2023; Moko-Mead, 2016; Sadler, 2022; J. Williams et al., 2013).

Underscoring the Māori worldview and the inherent healing practices needed requires honouring Te Tiriti o Waitangi and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Addressing the root causes of Whānau violence is needed, and this can be achieved if the State provides resources for Māori-led initiatives that uphold Māori sovereignty and self-determination. By reiterating the importance of a holistic, Māori-

centred approach to addressing Whānau violence. This chapter has identified the need for systemic change, recognition of historical trauma, and the empowerment of Māori communities to create a just, equitable, and sustainable future.

The discussion has provided an in-depth examination of Whānau violence through a Māori lens, dissecting the cultural, historical, and systemic factors that perpetuate this issue. By linking to the findings chapter, we transition from this theoretical understanding to the concrete evidence gathered through research. This linkage is essential as it allows us to validate the discussion points with real-world data, ensuring that our conclusions are grounded in empirical evidence. Furthermore, it underscores the importance of integrating theoretical insights with practical findings to develop comprehensive strategies for addressing Whānau violence and promoting holistic healing and resilience within Māori communities.

In the next chapter, the findings of the data collected during this research are presented. This chapter will offer a comprehensive analysis of the patterns and themes that have emerged. This chapter aims to inform policy, practice, and future research, contributing to a deeper understanding and more effective responses to Whānau violence within the context of Te Ao Māori.

CHAPTER EIGHT: NGĀ HUA O TE RANGAHAU (FINDINGS)

Kia mau koe ki ngā kupu o ōu tūpuna.

Holdfast to the words of your ancestors.

(Patterson, 1994)

He Kupu Whakataki

This section elucidates the findings of the research, following the discussions presented in the Tataritanga (Analysis) and Matapaki (Discussion) chapters. This research aime to understand the influence of Māori culture in preventing and addressing physical, spiritual, and familial violence within Māori communities. By examining Indigenous healing frameworks and practices, I explored how these practices could guide future government policies and strategies, in order to establish a healing system grounded in Kaupapa Māori, which effectively nurtures, heals, and protects the well-being of Whānau Māori. The findings of this research demonstrate the critical importance of integrating culturally grounded healing frameworks as a primary means of addressing family and physical violence. This approach is crucial for developing a care and protection system for the well-being of Whānau Māori, one that is based on Kaupapa Māori principles, sustainability, and well-being.

The significance of cultural context in addressing violence cannot be overstated. In Māori communities, cultural practices and traditions offer insights into community health and well-being. These practices, deeply rooted in mātauranga Māori, provide a historical context and practical frameworks for contemporary issues. The ability to draw upon these traditions

allows for a holistic approach to healing that is not just about addressing the symptoms of violence, but also about understanding and rectifying its root causes.

Ka hoki whakamuri ki ngā pātai rangahau

(The original research questions)

1. How can Māori healing practices and frameworks contribute to the transformative policies required for a 'by Māori, for Māori' care system?
2. What political strategies need to be developed to counteract the current government counter narrative?
3. What are those political historical and contemporary innovations that would support the creation of an alternative Indigenous care and protection system?

Through evidence-based Kaupapa Māori research, it becomes clear that violence within Whānau encompasses all types of domestic and sexual violence—physical, psychological, spiritual, and emotional. Statistical evidence confirms that Whānau violence continues to increase annually (Ministry of Justice, 2022; Te Puni Kokiri, 2019). Addressing this problem requires a multifaceted approach that recognises the role of historical and intergenerational trauma (Palmer, 2004; Pihama et al., 2019; Waretini-Karena, 2014).

The introduction of alcohol and drugs into Whānau, Hapū, and Hāpori Māori contexts has visibly disrupted community stability and posed threats to kinship structures. Addressing these disruptions requires a critical understanding of tikanga, with serious consequences for

violations. Restoring tikanga involves reaffirming a Māori worldview, emphasising practices such as Hohou te Rongo to restore Whānau harmony and balance (Huriwai et al., 2001; Hutt, 1999).

Māori communities have endured nearly two centuries of colonisation, dispossession, and cultural disruption, leading to a legacy of pain and suffering passed down intergenerationally. Addressing Whānau violence requires acknowledging and addressing the deep-seated historical trauma caused by colonisation. Kaupapa Māori research is effective as it is deeply rooted in a Māori worldview, providing effective intervention and prevention strategies to Whānau (Hokowhitu, 2004; Mutu, 2019; Pihama, 2019; L. T. Smith & Cram, n.d.).

This research emphasises that 'Whānau' extends beyond the conventional definition of family, encapsulating a broader sense of connectedness, belonging, and interdependence. Understanding how Whānau navigate adversity and draw upon their collective strengths is critical for developing effective support systems and interventions. This chapter presents the culmination of extensive research, including qualitative interviews, case studies, and data analysis, providing a comprehensive picture of how Whānau resilience operates in the context of domestic violence within Māori communities.

By exploring the experiences, perspectives, and stories of Whānau and the organisations that support them, the aim of this is to contribute valuable insights to the ongoing discourse of domestic and Whānau violence. This thesis aims to inform policy development, guide practitioners, and foster a greater understanding of how mātauranga Māori and Whānau resilience are foundational in combating Māori domestic violence within the unique cultural

framework of Aotearoa.

Ngā hua o te rangahau

(Key research findings)

The key research findings highlight the importance of strengthening and growing Whānau Rangatiratanga, driven by Whānau. Key elements include:

- **Kati te Patu ngākau:** This principle emphasises the need to stop all forms of violence within Whānau. The metaphorical and literal stopping of heart (emotional) and physical harm is central to this Kaupapa (Cavino, 2017b; Dhunna et al., 2018; Kruger et al., 2004; Marshall, 2008).
- **Pathways to Living Violence-Free:** It is essential to develop and promote pathways that enable Whānau to live free from violence. These pathways include education, support systems, and accessible resources grounded in Māori values (ibid).
- **Mātauranga Māori:** Incorporating Māori knowledge systems into everyday life and practices is crucial. This includes traditional healing practices, language revitalisation, and the integration of Māori worldviews into all aspects of life (Green, 2018; Pihama & Lee-Morgan, 2022; Pohatu, 2015).
- **Ngā Korero Rangatira:** Elevating the voices and stories of Māori leaders and community members helps to inspire and guide the community. These narratives provide valuable lessons and serve as powerful tools for change (ibid)
- **Māramatanga o ngā tikanga kia whakaora ai Te Ao Māori:** Practicing

tikanga to heal and restore balance within the Māori world is vital. This includes rituals, protocols, and traditional practices that foster harmony (Barlow, 1991; Moko-Mead, 2016; J. Williams et al., 2013).

- **Rongoā Māori He Tūāpapa Mo te Whānau Orangatanga:** Traditional Māori healing practices form the foundation for Whānau well-being. This includes the use of medicinal plants, spiritual healing, and other traditional health practices (Marshall, 2008; Mita, 2023; Pohatu, 2015; Sadler, 2022).
- **Te Tiriti o Waitangi:** Recognising the importance of Te Tiriti in ensuring Māori rights and sovereignty is central. This foundational document guides policy and practice, ensuring equitable treatment and opportunities for Māori (Calman & Parkin, 2023; Mutu, 2019; Orange, 2020).
- **Transformative Policies:** Policies that transform and uplift Māori communities are essential. These policies should be informed by Māori perspectives and aimed at creating sustainable, positive change (Pihama, 2008; Pihama & Cameron, 2012, 2012a).
- **Whānau Rangatiratanga:** Empowering Whānau to take control of their lives and decisions is crucial. This includes fostering leadership, self- determination, and autonomy within Whānau.
- **Me Whakapakari te Whānau:** Strengthening Whānau as a whole is fundamental to creating resiliently healthy communities. This involves supporting Whānau in all aspects of their lives, from health to education to economic stability (Boulton & Gifford, 2014b; Pihama & Cameron, 2012; Pohatu, 2015).

Prevention and intervention strategies must be actively integrated into Whānau lived experiences. This integration ensures that solutions are practical, relevant, and sustainable (Pihama et al., 2023; Rochford, 2004).

Kaupapa Māori Rangahau

(He ara Whakaora ai ngā Whānau)

Kaupapa Māori theory and research practice are foundational to my PhD thesis. This Indigenous research approach foregrounds Māori epistemologies and worldviews within the research process, challenging conventional Western methodologies by prioritising Māori self-determination and community engagement. Kaupapa Māori research emphasises Māori principles such as tino rangatiratanga, taonga tuku iho, and Whānau, ensuring that the research process aligns with tikanga Māori priorities. This research validates Indigenous knowledge systems and contributes to decolonising research practices, enhancing Māori resilience and sovereignty (A.- M. Jackson, 2015; Milne, 2005; Pihama et al., 2015).

Kaupapa and Mātauranga Māori research empower Māori to heal and care for their own people. This approach has created significant movements within Te Ao Māori, fostering resilience in education, health, economic, social, political, and judicial. systems over the past 50 years (Marshall, 2008; Pihama & Cameron, 2012b; Pohatu, 2015). Kaupapa Māori research offers sustainable pathways for healing within Te Ao Māori for Whānau, Hapū, Iwi, and communities (ibid).

This research illustrates how both quantitative and qualitative data are essential for understanding and addressing domestic violence amongst Whānau Māori in Aotearoa. Statistical data traces violence's historical and intergenerational impacts stemming from colonial incursions since the early 19th century. Combining quantitative and qualitative Māori data is pivotal in driving positive change and creating safer environments for Whānau (Pihama et al., 2002, 2015; G. Smith,1997).

The significance of Kaupapa Māori research extends beyond academic circles. It provides a practical framework for community-based interventions that are culturally relevant and effective. This research paradigm ensures that the voices of Māori are heard and central to developing solutions that impact their lives directly. This approach contrasts with conventional methodologies that often marginalise Indigenous perspectives and fail to address the unique needs and strengths of Māori communities (Jackson, 2015; Pihama, 2010; G. Smith,1997).

Kati te Patu ngākau

(Stop Domestic Violence within Whānau Māori)

Mai te kahu Pō ki te Ao Marama.

From the Dark into the Light

(T. Smith, 1999).

Whānau must prioritise relearning tikanga Māori, as it contains the ancestral wisdom to understand and heal emotional wounds. Developing skills in non-violent communication,

managing emotions, listening empathetically, and communicating respectfully is essential (Pihama et al., 2020; L. T. Smith & Pihama, 2023).

Addressing the disruptions caused by alcohol and drugs requires a critical understanding of tikanga, emphasising practices like Hohou te Rongo to restore Whānau harmony and balance (Huriwai et al., 2001; Hutt, 1999). Family violence profoundly impacts Māori communities and is rooted in historical and intergenerational traumas like land confiscation and cultural suppression by British colonial forces.

Efforts to eradicate ongoing violence within Whānau are imperative and non-negotiable. Educating Whānau about Kaupapa Māori strengthens their foundational connections, privileging Māori values and cultural knowledge for its transformative outcomes (Marshall, 2008; Pihama & Cameron, 2012; Pohatu, 2015). Colonisation has consistently undermined Māori aspirations for well-being, necessitating approaches grounded in Te Ao Māori to effectively address violence (Mikaere, 2010, 2020; Mutu, 2019).

Community-centred solutions rooted in Te Ao Māori empower Māori communities to craft healing frameworks aligned with their cultural knowledge and values. These grassroots approaches ensure interventions are tailored to local needs and promote enduring impacts. They foster culturally safe environments, mitigating encounters with institutional biases and systemic racism that perpetuates violence (Barlow, 1991; Beverland, 2023; Moko-Mead, 2016; Pohatu, 2015).

The integration of traditional practices into modern frameworks creates a unique blend that is

both respectful of heritage and responsive to contemporary challenges. For instance, the use of Hohou te Rongo, which means making peace or reconciling, is a process that not only addresses the immediate conflict but also seeks to restore balance and harmony in the broader community context. This holistic approach is vital for sustainable peace and well-being (ibid).

Mātauranga Māori

Mātauranga Māori is foundational to Whānau ora, encompassing traditions, teachings, and wisdom passed down through generations. This profound body of knowledge connects the past, present, and future, guiding understanding of the natural and spiritual world (Beverland, 2023; Harmsworth & Awatere, 2013; Pohatu, 2015). Traditional knowledge transmission was visual and auditory, preserving history and values while maintaining integrity (Dell, 2021; Harmsworth & Awatere, 2013; Moewaka Barnes et al., 2017; Pohatu, 2015).

Whakapapa knowledge transfer connects individuals to Tūpuna, whenua, and the Tātai Tuarangi. Te Reo Māori is vital for intergenerational knowledge transfer, and its revitalisation is non-negotiable. Rongoā, the use of traditional healing plants, romiromi, mirimiri, and spiritual healing are integral to a Māori healthcare system rooted in the connection between mind, body, and spirit (Marsden, 1992; Papakura, 1938; Royal, 2003).

Mātauranga Māori is not just a static body of knowledge; it is dynamic and evolves with the community. It encompasses various aspects of life, including health, education, agriculture, and social structures. The revitalisation of Te Reo Māori, for instance, is a critical component

of maintaining cultural identity and ensuring that traditional knowledge is passed down accurately and effectively. This language revival is a crucial aspect of cultural resilience and empowerment (Harmsworth & Awatere, 2013; Pihama & Lee-Morgan, 2022; Pohatu, 2015).

Ngā Kōrero Rangatira

The next findings pertain to the key Pūkōrero messages and the next steps for Whānau, Hapū, Iwi, and Hāpori. Māori healing practices and frameworks should be a natural part of policy development; however, these critical frameworks are often ignored by the State and mainstream institutions (Calman & Parkin, 2023; Hokowhitu, 2004; Mutu, 2019, 2020).

All Pūkōrero acknowledge the wisdom in Mātauranga Māori, offering invaluable insights into holistic healing and well-being. Integrating Māori traditional and contemporary practices and philosophies into all healthcare policies is essential for creating transformative 'for Māori' policies (Pihama & Cameron, 2012b; Pohatu, 2015).

Acknowledging Māori wisdom and practices at the policy level is essential for ensuring effective and culturally respectful interventions. This integration involves recognising the validity and value of Indigenous knowledge systems that have supported Māori communities for generations. It is about creating policies that are not merely for Māori but are designed by Māori, reflecting their needs, values, and aspirations.

Ngā whakamarama o ngā tikanga kia whakaora ai Te Ao Māori

(Understanding Māori healing practices)

The findings within this thesis underscore the vital necessity for Māori healing practices to remain under the custodianship of Māori. These core areas of mātauranga Māori (Māori knowledge) provide a significant distinction between enduring Māori well-being and the perpetuation of Māori ill-health. Integrating Kaupapa Māori research and policy frameworks is essential and should be non-negotiable across all tiers of policy development. Ensuring this cultural sovereignty in health practices is key to fostering true sustainability for Māori (Bargh, 2018; S. Marshall, 2008; Pihama & Cameron, 2012).

Tikanga Māori is crucial for healing within Māori communities. It serves as a conduit between historical legacies and contemporary realities. This comprehensive approach integrates spiritual, emotional, and physical health, fostering a sense of identity and belonging (Barlow, 1991; Moko-Mead, 2016; Pohatu, 2015).

Understanding and respecting tikanga is fundamental to effective intervention. These practices are not merely about following rituals; they are about maintaining the integrity of cultural values and ensuring that healing is holistic and respectful of Māori traditions. This approach addresses the root causes of issues rather than just the symptoms, providing a deeper and more sustainable form of healing (ibid).

Te Tiriti o Waitangi

Te Tiriti o Waitangi is pivotal in the political landscape when addressing Whānau violence. A

Māori health and well-being framework grounded in the articles of Te Tiriti must affirm Rangatiratanga, uphold Mana Motuhake, and ensure genuine tangata Tiriti partnerships in decision-making processes. By confronting systemic issues such as poverty, housing insecurity, and intergenerational trauma, Te Tiriti mandates that the government safeguards Māori rights, interests, and holistic well- being. (Archives New Zealand, 2023; Calman & Parkin, 2023; M. Jackson, 1988; Mulholland & Tawhai, 2010; Mutu, 2019; Waitangi Tribunal, 2011).

Te Tiriti supports Māori economic empowerment, reducing stressors contributing to family violence. Policies must empower Māori economically, improving overall wellbeing and reducing violence (Simmonds-Donaldson et al., 2018; Walker, 2004). The principles of Te Tiriti are not just historical artifacts but living principles that should guide contemporary policy and practice. Respecting and implementing these principles in modern governance is essential for creating equitable and just policies that support Māori communities. This involves not only recognising past injustices but actively working to rectify them through inclusive and participatory governance (*Ngā Tohu Wāhine and Te Tiriti o Waitangi*, 2024; Ruru & Kohu-Morris, 2020; Waitangi Tribunal, 2014).

Dominant global systems are not designed to enhance Māori lives.

This study emphasises the importance of growing affirmative Māori action to strengthen Whānau Rangatiratanga. Effective political strategies require meticulous planning and an understanding of the political landscape. Data-driven arguments to debunk false government claims and engage non-Māori allies are essential (Marshall, 2008; Pihama, 2008; Pihama, et

al., 2022; Pohatu, 2015).

Understanding the broader political context is crucial for effective advocacy. By engaging in strategic planning and utilising robust data, Māori can effectively challenge and counteract harmful narratives and policies. Building alliances with non-Māori who support these goals can also enhance the effectiveness of these strategies and ensure broader support for transformative policies (Durie, 1998; Pihama & Cameron, 2012a; Waitangi Tribunal, 2014).

Te Riri o te Kāwantanga

This finding asserts that Māori are most successful outside State control. Māori initiatives like the establishment of the first Wānanga, Kōhanga Reo, and Kura Kaupapa Māori are pro-Māori counternarratives empowering Māori against white- streaming activities (Anderson et al., 2014; Kura ā Iwi, n.d.; Te Kohanga Reo National Trust, n.d.; Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, n.d.; Te Wānanga o Raukawa, n.d.). The success of these initiatives demonstrates the power and potential of self-determined Māori education and community development. These institutions provide culturally relevant education and support that aligns with Māori values and needs, creating environments where Māori can thrive. The autonomy and self-determination inherent in these initiatives are key to their success and serve as models for other sectors.

Me Huri te Kei o te Waka ki Ngā Rongoā Māori

Rongoā Māori healing practices encompass a holistic view of health, integrating wellbeing

frameworks that are similar to Mason Durie's 'Te Whare Tapa Whā'. These practices recognise the importance of Whakapapa, interconnectedness with Tūpuna, and the natural world (Pohatu, 2011, 2015; Rochford, 2004; Te Rito, 2007; Webber & O'Connor, 2019).

The holistic nature of Rongoā Māori is fundamental to its effectiveness. By addressing all aspects of health—physical, mental, spiritual, and emotional—these practices provide comprehensive care that is deeply attuned to the needs of individuals and communities. This integrative approach ensures that healing is thorough and sustainable (Dell, 2021; Sadler, 2022; Wirihana & Smith, 2014).

Appropriate resourcing of Māori healing frameworks is key to Whānau Ora

This research highlights the intricate web of factors contributing to Whānau resistance and resilience. Transformative policies must acknowledge the historical and l impact of colonisation and support Kaupapa Māori research to address health disparities (Baxter, 2020; Clark et al., 2021; Cram, 2014; Pihama et al., 2002).

Te Tiriti o Waitangi must be central to healthcare policies, ensuring services uphold the principles of partnership, participation, and protection. Transformative policies must prioritise community-based care and Whānau involvement in decision-making (Calman & Parkin, 2023; A.-M. Jackson, 2015; Mutu, 2019; Ruru & Kohu-Morris, 2020).

Transformative policies are those that recognise and address the root causes of issues rather than just their symptoms. These policies must be informed by a deep understanding of the

historical and cultural context of Māori communities and be designed to empower and uplift these communities. This involves not only providing resources and support but also ensuring that Māori have a voice and agency in the decision-making processes that affect their lives (Baxter, 2020; Boulton & Gifford, 2014; Harris, 2007; Pihama & Cameron, 2012).

Whānau Rangatiratanga

Rangatiratanga is central for Whānau growth and well-being. Empowering Whānau with self-determination allows them to make decisions based on their values and needs, advocating for their rights within broader society (Pihama et al., 2023; Pihama & Lee-Morgan, 2022; Reinfield et al., 2015).

Growing Whānau Rangatiratanga strengthens the social fabric of Māori communities, promoting collective resilience and cultural revitalisation. This approach is integral to Whānau Orangatanga (Beverland, 2023; Cram, 2014; Marshall, 2008; Pohatu, 2015). Self-determination is about more than just autonomy; it is about ensuring that Whānau have the power and resources to shape their futures according to their values and aspirations. This involves supporting leadership development, providing access to education and resources, and fostering environments where Whānau can thrive (Behrendt, 2019; Durie, 1998; Marshall, 2008; Milne, n.d.; Pohatu, 2015).

Whakapakari Whānau

Whakapakari te Whānau, strengthening Whānau on a mass scale is pivotal for sustainable,

transformative change. Achieving a critical mass of empowered Whānau creates a ripple effect across the community, fostering cycles of wellness, prosperity, and cultural revitalisation (Marshall, 2008; Milne, n.d.; Moko-Mead, 2016; Price Waterhouse Coopers, 2023; Tomas, 2011).

Whānau Ora thrives when Māori communities are engaged in decision-making. Building relationships and trust, promoting understanding and cultural diversity, and ensuring equitable access to healthcare are essential (Beverland, 2023; Boulton & Gifford, 2014c, 2014a; Marshall, 2008).

Supporting Māori economic empowerment, investing in education and skill-building, and addressing mental health issues are crucial. Non-Māori support is essential, promoting cultural understanding and strengthening Whānau Rangatiratanga (Amoamo et al., 2018; Awatere et al., 2017; Bargh, 2018; Carter et al., 2011).

Empowerment at the Whānau level involves providing the tools and support necessary for Whānau to build their resilience and self-sufficiency. This can include economic opportunities, access to education, and healthcare services that are culturally relevant and supportive. By building strong, empowered Whānau, the broader community is strengthened, creating a foundation for long-term prosperity and well-being (Amoamo et al., 2018; Henry & Wolfgramm, 2015; Pohatu, 2015).

Whakarāpopototanga

This chapter highlights key findings from my research, revealing transformative Kaupapa Māori knowledge and processes that enable Whānau Māori to be change agents, increasing Rangatiratanga power and authority.

'Kati te Patu ngākau' is fundamental to Whānau Ora and Whānau Rangatiratanga. Kaupapa Māori research and practice, alongside increased mātauranga Māori, are key pathways supporting the reclamation of tikanga. Growing healthy Whānau tikanga and reo Māori are positioned as non-negotiables (Marshall, 2008; Mead, 2003; Pihama et al., 2020; Pohatu, 2011, 2015). As a nation, Te Tiriti o Waitangi continues to be the foundational document for legislative and policy development, ensuring honourable partnering between Tangata Whenua and Tangata Tiriti (Mutu, 2020; Orange, 2011; Ruru & Kohu-Morris, 2020).

Continued Kaupapa Māori research in the Patu ngākau within the Whānau Violence sector is imperative. Growing resistant and resilient Whānau requires access to Māori and Pākehā knowledge, understanding of colonisation's impact, and ongoing education on historical and current issues (Huriwai et al., 2001; Pihama et al., 2020; Pihama & Cameron, 2012; Pohatu, 2015).

This research underscores the importance of continued transformative Kaupapa Māori research to grow resilient, flourishing Whānau. Future research development includes producing a manual for Whānau education and ensuring support within Kaupapa Māori-centred Social Services Māori providers (Baxter, 2020b; Pihama & Cameron, 2012).

The final chapter, Te Whakapaunga (the Conclusion), articulates the recommendations and limitations of this thesis and emphasises the need for continued research and development to strengthen Whānau capacity and resilience.

CHAPTER NINE: TE WHAKAPAUNGA (CONCLUSION)

Kua hua te Marama.

Something has completed a full cycle.

(Massey University, n.d.)

He Kupu Whakataki

This chapter aims to synthesise the previous chapters' findings, reflect on the research questions, and provide a comprehensive conclusion to the study. This chapter will also discuss the implications of the findings for the field of Whānau Centred Care and Protection, as well as suggestions for future research. The key findings of this thesis reveal that addressing Whānau violence requires a deep understanding of historical and intergenerational trauma harm as a result of colonisation (Barker & Miller, 2016; Kruger et al., 2004; Palmer, 2004a; Pihama et al., 2023).

Colonial historical and intergenerational trauma has disrupted traditional Māori social structures, leading to significant socio-economic disparities and systemic marginalisation (A.M. Jackson, 2015; M. Jackson, 1988). The study highlights the critical role of Māori worldview and practices in healing and resilience, emphasising concepts such as Whakapapa, manaakitanga, and kaitiakitanga (Marsden, 1992; Mead, 2003; Royal, 2003).

These findings underscore the efficacy of Kaupapa Māori approaches, which centre on Māori

knowledge and values, in fostering healthy, non-violent Whānau relationships (Pihama & Cameron, 2012; Pohatu, 2015).

Additionally, the thesis identifies the importance of marae and community-based initiatives in providing supportive environments for healing and cultural rejuvenation (Pipi et al., 2004; Lee-Morgan, et al., 2019; Reinfield et al., 2015). Despite the challenges posed by ongoing colonisation and socio-economic inequalities, the research points to opportunities for revitalising Māori values and practices, advocates for the empowerment of Māori communities to lead their own solutions and stresses the necessity of integrating Māori voices in decision-making processes (ibid).

Summary of Key Findings

Kaupapa Māori Rangahau (He ara whakaora ai ngā Whānau)

Kaupapa Māori theory and research practices challenges conventional Western methodologies by prioritising Māori self-determination and community engagement, emphasising principles such as tino rangatiratanga, taonga tuku iho, and Whānau. Furthermore, Kaupapa Māori praxis validates Indigenous knowledge systems and contributes to decolonising research practices, fostering resilience across education, health, economic, social, political, and judicial systems. Combining quantitative and qualitative data is essential to address domestic violence within Whānau Māori. It is also important to create culturally relevant and effective community-based interventions that ensure Māori voices are central to developing impactful solutions (A. M. Jackson, 2015; Pihama et al., 2002, 2015).

Kati te, Patu ngākau (Stop domestic violence within Whānau Māori)

Relearning and reenforcing tikanga Māori is crucial for healing emotional wounds within Whānau Māori. Developing skills in non-violent communication, managing emotions, and respectful communication is essential. Addressing substance abuse requires a critical understanding of tikanga, with practices like Hohou te Rongo restoring Whānau harmony. Historical and intergenerational traumas from colonial incursions necessitate educating Whānau about Kaupapa Māori, strengthening foundational connections. Community-centred solutions rooted in Te Ao Māori empower Māori communities to craft healing frameworks aligned with their cultural knowledge and values, countering systemic racism and creating culturally safe environments (. Stephenson, 2001; Moko-Mead, 2016; Price Waterhouse Coopers, 2023; Wirihana & Smith, 2014).

Mātauranga Māori

Mātauranga Māori, encompassing traditions, teachings, and wisdom, is foundational to Whānau ora, connecting past, present, and future. This knowledge guides the understanding of the natural and spiritual world, preserved through traditional oral transmission. The revitalisation of Te Reo Māori is crucial for intergenerational knowledge transfer, ensuring cultural resilience and empowerment. Mātauranga Māori is dynamic, evolving with the community, and encompasses various life aspects, including health, education, and social structures. The revival of Te Reo Māori maintains cultural identity and ensures accurate and effective knowledge transfer (Beverland, 2023; Harmsworth & Awatere, 2013; Pihama &

Lee-Morgan, 2022).

Ngā Kōrero Rangatira

Māori healing practices should be integral to policy development, ensuring culturally respectful and effective interventions. The wisdom within Mātauranga Māori offers invaluable insights into holistic healing and well-being. Integrating Māori traditional and contemporary practices into healthcare policies is essential for creating transformative 'for Māori' policies. Recognising and incorporating these practices acknowledges the validity and value of Indigenous knowledge systems, sustaining Māori communities for generations (Erlich et al., 2015; Reinfield et al., 2015; L. T. Smith & Pihama, 2023).

Te Tiriti o Waitangi

Te Tiriti o Waitangi plays a crucial role in addressing Whānau violence, ensuring Rangatiratanga and partnership in decision-making. It addresses poverty, housing insecurity, and historical trauma, obligating the government to protect Māori interests and well-being. Supporting Māori economic empowerment reduces stressors contributing to family violence, improving overall well-being. The principles of Te Tiriti are living guidelines for contemporary policy and practice, ensuring equitable and just policies that support Māori communities through inclusive and participatory governance (Amoamo et al., 2018; Henry & Wolfgramm, 2015; Ruru & Kohu-Morris, 2020; Spiller et al., 2020).

Me huri te kei o te waka ki ngā Rongoā Māori (Māori healing practices)

Rongoā Māori healing practices integrate wellbeing frameworks, recognising Whakapapa and interconnectedness with Tūpuna. Transformative policies must acknowledge colonisation's historical and intergenerational impacts, supporting Kaupapa Māori research to address health disparities. Te Tiriti o Waitangi must be central to healthcare policies, ensuring partnership, participation, and protection principles are honoured. Empowering Whānau with self-determination promotes collective resilience and cultural revitalisation, fostering environments for long-term prosperity and well-being. Supporting Māori economic empowerment, investing in education, and addressing mental health issues are crucial, with non-Māori support essential in promoting cultural understanding and strengthening Whānau Rangatiratanga (Marshall, 2008; Pihama, et al., 2021; Wirihana & Smith, 2014).

Final Reflections

This thesis has highlighted the critical importance of Whānau within the context of Māori care and protection practices. By doing so, we honour the principles of Toitū Te Tangata and Toitū Te Whānau, acknowledging the inherent dignity and enduring strength of Māori families. Emphasising Whānau as the cornerstone of these practices ensures that the cultural, emotional, and social well-being of Tamariki Māori and families are prioritised, leading to more just and equitable outcomes.

The journey of this research has been deeply rooted in a commitment to enhancing the lives of tamariki Māori and within their own Whānau Māori context. It has sought to address the

systemic barriers and socio-economic challenges that contribute to Whānau violence and to propose pathways for healing and empowerment grounded in Māori values and knowledge systems. Through a Kaupapa Māori approach, this thesis has provided a nuanced understanding of the dynamics within Whānau and the significance of bespoke, culturally resonant solutions.

It is hoped that the insights gained from this research will serve as a catalyst for meaningful change, informing policymakers, community leaders, and practitioners. By integrating the voices and perspectives of Whānau Māori into the development and implementation of care and protection policies, we can work towards a future where Māori families thrive in an environment that respects their autonomy, values their contributions, and supports their holistic well-being. This thesis stands as a testament to the resilience of Māori communities and a call to action for ongoing advocacy and transformation in the realm of Whānau care and protection.

Next Steps

A comprehensive policy analysis is essential to evaluate the effectiveness of current policies related to Māori self-determination and advocate for new policies that robustly support Whānau rangatiratanga. Investigating the integration of Kaupapa Māori methodologies in health services could significantly improve outcomes for Māori communities. Evaluating economic empowerment programmes would also provide insights into how these initiatives contribute to Whānau resilience and self-sufficiency.

Engaging in community-based participatory research ensures that solutions are co- created with Māori communities, making them culturally appropriate and impactful. Finally, studying the role of education and language preservation in strengthening Whānau and enhancing cultural identity remains crucial for revitalisation of Māori communities.

Whakarāpopototanga

To conclude, this study has unequivocally demonstrated that Whānau-centred care and protection is not just a viable approach, but a critical necessity for achieving positive outcomes for Tamariki Māori and families. The findings highlight the vital importance of incorporating Whānau voices and experiences at every level of policy and practice. By addressing the systemic challenges and inequities that Whānau Māori face, we can develop a more inclusive and equitable framework for care and protection.

Prioritising Whānau-centred approaches ensures that the cultural, emotional, and social well-being of Tamariki Māori are respected and upheld. It recognises the unique strengths and resilience of Whānau as the cornerstone for nurturing and protecting their members. This shift in perspective is crucial for moving towards a future where all Tamariki Māori are safe, supported, and thriving.

The journey of this research has been driven by a commitment to enhance the lives of Tamariki Māori and their families. It is a call to action for policymakers, practitioners, and communities to embrace and implement Whānau-centred frameworks. By doing so, we honour the principles of Toitū Te Tangata and Toitū Te Whānau, fostering a society where

the well-being and prosperity of Tamariki Māori and Whānau are central to our collective efforts. The insights gained from this study contribute significantly to the ongoing pursuit of Tino Rangatiratanga for all Whānau Māori.

NGĀ KUPU WHAKAMARĀMA: GLOSSARY

Aotearoa	New Zealand
Āta	Slow, methodical
Atua	Ancestor with continuing influence, God, demon,
Awa	River, stream
Hāpori	Community
Hapū	Subtribe
Haere mai	Come (toward me)
Haere atu	Go (away from me)
Hara	offence
Harawene	Jealousy
Hauora	Sound physical health
Haututū	Be mischievous, insubordinate, troublesome
He	The, a
Hinengaro	Mind, thought, intellect
Hohou te Rongo	A process to seek harmony and balance Hongi
Hui	Formal or informal meeting or gathering
Ira	Life principle
Ira tangata	Human life force
Iwi	Tribe
Kare ā roto	Emotions
Kaihautū	Leader, presenter, produce
Kairangahau	Researcher

Kaitiaki	Guardian
Kahu pō	Cloak of sadness and darkness
Kanohi ki te kanohi	Face to face
Karauna	Crown / The State
Kāwai Rangatira	Chiefly lineage
Kaupapa	Purpose, topic
ki	(Particle) to, into, towards, on to, upon - indicates
Kiri tuhi	Skin drawings
Kitenga	Vision or second sight
Kīwaha	Colloquial sayings
Kōpū	Womb, uterus, belly, abdomen
Kōrero	Spoken word, narrative
Kōrerorero	Engaged discussion
Kupu	Word
Kura	School
Mana	Prestige, authority, control, power
Manaaki	Host, take care of, to care for
Maramataka	the Māori lunar calendar
Māramatanga	Understanding
Mātauranga Māori	Māori knowledge
Manuhiri	Visitor
Mauiui	Sick, unwell
Maunga	Mountain

Mauri ora	Awake to life, consciousness
Mihimihi	Greetings
Mirimiri	Verb (-a, -hia, -tia) to rub, soothe, smooth, stroke,
Moana	Sea
Moemoeā	Dream
Mokopuna	Grandchild
Ngā	Particle determiner (The plural of te)
Ngahere	The bush
Ngāi	Prefix for some Māori tribes
Oranga Oro	Wellbeing, health Sound
Paeheretanga	To unify, unite, bind
Pākehā	Person of European descent
Papatūānuku	Earth mother
Patu ngākau	Domestic and intimate partner violence
Pono	True, valid, honest
Pūkenga	Skills
Pūnaha	System
Pūrākau	Oral tradition of storytelling and knowledge
Rangatahi	Young person, youth
Rangatira	Chief
Rangatiratanga	Individual and collective agency and authority Raupatu
Ranginui	Sky Father
Rarohenga	The underworld

Reo	Māori language
Riri	Anger
Rohe	Region
Romiromi	Verb (-a, -hia, -tia) to press firmly with the hands,
Rongoā a ihu	Sense of smell
Rongoā a taringa	Sense of hearing
Rongoā a tinana	Physical sensing
Rongoā a waha	Oral sensing
Rongoā a wairua	Spiritual sensing
Riri	Angry
Rūnanga	Tribal authority, council
Tā	Sir
Taiao	The natural world, the environment
Takepū	Principles
Tā moko	Māori tattoo
Takutaku	Type of incantation
Tamahine	Daughter
Tamaiti	Child
Tamariki	Children
Tamatāne	Son
Tāne	Male
Tāne Mahuta	Deity of forest and all that lives within it, especially the birds

Tangata Whenua	Local indigenous people
Tātai Tuarangi	Cosmos
Tapu	Be sacred, prohibited, restricted
Teina	Same sex younger sibling
Te Ao Māori	Māori Worldview
Te Tātai Tuarangi	Cosmos
Te Ao Tūroa	The natural world
Te kahu pō o te patu ngākau	The constant ravages of physical, sexual, emotional,
Tiaki Whānau	Māori family care and protection system Tika
Tikanga	Cultural value practice
Tinana	Body
Tiriti o Waitangi	Treaty of Waitangi
Tohunga	Expert
Tōku	My
Toiora	A state of individual and collective soundness
Toitū	Sustain, leave undisturbed
Toitū te Whānau, Toitū te tangata	When the Whānau is strong so too are its members
Tuahine	Sister, female cousin
Tuhinga whakapae	Thesis
Tuakana	Elder sibling same sex, older sibling
Tungāne	Brother, male cousin
Tūpuna	Ancestor

Tūmatauenga	Deity of war
Tūrehu	Māori people who live in another realm, sometimes
Utu	To pay back/avenge
Wā whakamutunga	The practice of mana full disconnection Wāhine
Wāhine	Māori women
Waiata	Chant
Waiora	Spiritual wellbeing
Waka	canoe, vehicle, conveyance
Wananga	Gathering or institute to learn, teach, discuss tribal
Whakamā	Deep embarrassment
Whakapapa	Genealogical familial ties
Whakataukī	Māori proverb
Whakataki	Introduction Whakawhiti kōrero
Whakanoa	To remove tapu
Whānau	Māori extended family structure
Whānau orangatanga	Intergenerational extended familial, flourishing health and wellbeing
Whānau orangatanga mai te Whānau mo te Whānau	Whānau flourishing processes that are designed by Whānau Māori for Whānau Māori
Whānau rangatiratanga	Extended familial agency and authority
Whāngai	Nourish, raise up by Whānau other than your parent
Whare	House
Whare tūpuna	Ancestral house
Whare kai	Dining house

Whare puni/moe	House for sleeping

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APPENDICES

Appendix 1

New Zealand Family Violence Clearinghouse, Child Related Legislation Timeline 2023-1867

- Integrity Sport and Recreation Act 2023 passed, Integrity Sport and Recreation

Commission to be established in 2024

- Family Court (Family Court Associates) Legislation Act 2023 passed
- National Mortality Review Committee (NMRC) established by Health Quality & Safety Commission (HQSC) on 1 July 2023, replacing five mortality review committees including the Family Violence Death Review Committee (FVDRC)
- Children and Young People's Commission Act 2022 passed, establishing Mana

Mokopuna - Children & Young People's Commission on 1 July 2023

- Oversight of Oranga Tamariki System Act 2022, in force 1 May 2023

2020

- Family Court (Supporting Families in Court) Legislation Act 2020 passed, amending the Care of Children Act 2004 and the Legal Services Act 2011
- Abortion Legislation Act 2020 passed, amending the *Contraception, Sterilisation, and*

Abortion Act 1977

- Privacy Act 2020 passed, replacing *Privacy Act 1993*
- Crimes (Definition of Female Genital Mutilation) Amendment Act 2020 passed

2019

- Changes to Oranga Tamariki Act 1989 passed in 2017, fully in force 1 July 2019
- Oranga Tamariki National Care Standards in force 1 July 2019
- Family Violence Act 2018 in force 1 July 2019

2018

- Domestic Violence—Victims' Protection Act 2018 passed. This Act which amends the

Employment Relations Act 2000, Holidays Act 2003, and Human Rights Act 1993. The Act in force 1 April 2019.

- Families Commission Repeal Act 2018 passed. Social Policy Evaluation and Research Unit (SUPERU) closed on 30 June 2018.
- Family Violence Act 2018 passed. This act in force on 1 July 2019 and repeals the Domestic Violence Act 1995.
- Family Violence (Amendments) Act 2018 passed. Part 1 (amendments to *Bail Act 2000*), Part 3 (amendments to *Crimes Act 1961*) and Part 5 (amendments to the *Evidence Act 2006*) in force on 3 December 2018. The parts in force on 3 December 2018 introduce the new offences of strangulation or suffocation, coerced marriage or civil union, and assault on family member, and prioritise victim safety in bail decisions and enable video evidence. Other parts of the act come into force on 1 July 2019
- Minors (Court Consent to Relationships) Legislation Act 2018 passed, requiring 16- and 17-year-olds to apply to the Family Court for approval to marry or enter a civil union. Commenced 14 August 2018.

2017

- Children, Young Persons, and Their Families (Oranga Tamariki) Legislation Act 2017 received Royal Assent on 13 July 2017. This Act makes significant changes (not all yet in force) to the Children, Young Persons and their Families Act 1989, renaming the Act, Oranga Tamariki Act 1989 or Children's and Young People's Well-being Act 1989
- Children, Young Persons, and Their Families (Oranga Tamariki) Legislation Act in force

13 July 2017.

2016

- Vulnerable Children (Children's Services) Order 2016 in force 18 April 2016.

2015

- Harmful Digital Communications Act 2015 passed.
- Vulnerable Children (Requirements for Safety Checks of Children's Workers) Regulations 2015 in force 1 July 2015.
- Privacy (Information Sharing Agreement for Improving Public Services for Vulnerable Children) Order 2015 in force 3 August 2015.

2014

- Vulnerable Children Act 2014 passed.

- Children, Young Persons, and Their Families (Vulnerable Children) Amendment Act

2014 passed.

- Victims' Orders Against Violent Offenders Act 2014 passed.
- Parole (Extended Supervision Orders) Amendment Act 2014 passed.
- Victims' Rights Amendment Act 2014 passed.

2013

- Family Courts Amendment Act 2013 passed.
- Vulnerable Children Bill introduced to Parliament.
- Domestic Violence Amendment Act 2013 passed.

2012

- Public Safety (Public Protection Orders) Bill introduced to Parliament.

2011

- Crimes Amendment Act (No 3) 2011 passed. Creates a new offence of 'failure to protect' a child or vulnerable adult.

2010

- Police Safety Orders become law.

2009

- Domestic Violence Amendment Act 2008 passed.

2008

- Changes to the Domestic Violence Act 1995 proposed.

2007

- Crimes (Substituted Section 59) Amendment Act 2007 - act to repeal Section 59 (Parental control) of the *Crimes Act 1961* passed (in force 21 June 2007).
- Criminal Justice Reform Bill passed as five acts, in particular amending the *Parole Act* 2002.

2004

- Care of Children Act 2004 passed.

2003

- Families Commission Act 2003 passed.
- Children’s Commissioner Act 2003 passed.

2002

- Victims' Rights Act 2002 passed.
- Parole Act 2002 passed.

1997

- Harassment Act 1997 passed.

1995

- Guardianship Amendment Act 1995 introduced a presumption that parents who use violence should not have unsupervised access to their children. This amendment along with the principal act repealed by the *Care of Children Act 2004*.
- Domestic Violence Act 1995 passed.

1991

- Child Support Act 1991 passed.

1989

- Children, Young Persons and Their Families Act 1989 passed.
- Crime of Torture Act 1989.

1987

- Review of the Children and Young Persons Bill (Report of the Working Party. Department of Social Welfare 1987).
- Victims of Offences Act 1987 passed. Repealed by Victims' Rights Act 2002.

1984

- Review of the Children and Young Person's Legislation: Public discussion document (Manchester. Department of Social Welfare, 1984) published.

1982

- Domestic Protection Act 1982 passed. Repealed by *Domestic Violence Act 1995.*

1981

- Family Courts Act 1980 passed.

1980

- Family Proceedings Act 1980 passed.

1974

- Children and Young Persons Act 1974 passed, replacing *Child Welfare Act 1925.* Repealed by Children, Young Persons and Their Families Act 1989.

1968

- Guardianship Act 1968 passed. Repealed and replaced by the *Care of Children Act 2004*.

1925

- Child Welfare Act 1925 passed (see Garlick, 2012, p.53). Repealed by *Children and* Young Persons Act 1974.

1882

- Industrial Schools Act 1882 (see Watt, 2003, p.7) passed. Consolidated 1908 and repealed by Child Welfare Act 1925.

1867

- Neglected and Criminal Children Act 1867 (see Watt, 2003, p.7) passed. Repealed by Industrial Schools Act 1882.

Appendix 2

TE WHARE WĀNANGA O
AWANUIĀRANGI

09/04/2020 Student ID: 2192144

Elinor Rihi Tenana 7 Hikurangi Street Te Atatu Peninsula Auckland 0610

Tena koe Elinor,

Tena koe i roto i nga tini ahuatanga o te wa.

Ethics research Committee Application Outcome: Approved subject to minor modifications

The Ethics Research Committee met on Wednesday 08th April, and I am pleased to inform you that your ethics application has been approved subject to some minor modifications being made, or questions answered.

The Chair of the Ethics Committee will sign off your ethics application after they are satisfied that the changes made, or responses address what is outlined in the feedback sent to you. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your supervisor, Associate Professor Mera Penehira, as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding what changes need to be made, or clarify any of the questions, as they have had a copy of the feedback as well. See below for feedback.

Once you have worked with your supervisor to respond to the changes or questions regarding your Ethics application, the application will need to be sent to your supervisor to the email address below.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number **EC2020.08** in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research.

If you have any queries relating to your ethics application, please contact us on our free phone number 0508 92 62 64; or email to ethics@wananga.ac.nz

Nāku noa, nā Kahukura Epiha, Ethics Research Committee Administrator

Appendix 3

PARTICIPANT INFORMATION SHEET

Kanohi ki te kanohi Interviews

Research Title: Toitū te Whānau, Toitū te tangata – Whānau Care and Protection

Researcher: Rihi Tenana

Tēnā koe,
Ngā mihi matakuikui ki a koe i raro i te Kaupapa o 'Toitū te Whānau, toitu te tangata -The politics of creating and indigenous care and protection system for Whānau

The purpose of this research, Toitu te Whānau, toitu te tangata, is to determine the kind of legislation, policies and approaches are required to create an alternative system of care and protection for Whānau Māori. This research is my PhD Kaupapa, it is part of a wider MBIE funded Kaupapa Māori research project; "He Waka Eke Noa: Māori Cultural Frameworks for Violence Prevention and Intervention", led by Professor Leonie Pihama.

There has been a steady, albeit slow growth of national and international research that highlights culture as an effective 'buffer' in family violence prevention and healing trauma. It has been noted by Māori practitioners that there is limited research regarding the extent of family and sexual violence and the context within which it occurs. Kaupapa Māori research in this area has been able to demonstrate that individual and collective cultural approaches have a significant impact on violence. Over the past 20 years Māori practitioners working in the family violence space have strongly advocated for the development of programmes that are based upon cultural knowledge and practices. Despite continued and committed efforts for a 'by Māori for Māori' approach to reduce family violence within the Whānau setting, the state infrastructures do not adequately resource these types of programmes and developments. Limited state engagement has maintained a long-term adverse effect on Whānau wellbeing. Poor resourcing of Māori interventions reiterate the state's resistance to equitable power sharing and resourcing. The states racist positioning continues to perpetuate the cycles of violence that impacts Māori nations.

Your participation
Through my networks in this area, I am seeking to interview participants who are Māori who have expertise in this area *and* who would like to be involved in the development of an innovative, indigenous care and protection system for Whānau Māori. Please note that for all hui/interviews

I recognise and acknowledge your expertise in this area and would like to invite you to be a part of an interview process.

Research methods
If you are agreeable to being a research participant, your interview will take place online, at a location that is suitable to you, between April 2020 – September 2020. Individual interviews will last up to 60 to 180 minutes. Please note, that while I am happy to begin and end our

sessions with a karakia, you (as the participant) can begin and end our session with words and karakia that best suits your needs.

Your written consent will be needed for the interview conversation and for me to record your interview. At any time during the recording, you can have the recorder turned off if you request. You can also elect to not be recorded. You are free to withdraw from the project at any time prior to the completion of the final report.

Confidentiality with respect to participant identity is a choice for you to make. The consent form enables you to choose whether you wish to be named in any reports or publications. Please be advised that I the researcher will take every precaution to maintain confidentiality of the information shared; the nature of groups interviews prevents the researchers from guaranteeing confidentiality. The researchers would like to remind participants to respect the privacy of your fellow participants and not repeat what is said in the focus group to others. As the researcher I will respect your decisions regarding being named or not named alongside the information and knowledge that you have shared.

The interview will be transcribed and returned to you for your input. Any information can be removed or amended as you desire.

What will happen to the information collected?
At the end of the research project, the transcripts will be kept for five years in case of a need to amend or add to the final report. They will be kept in digital form on a secure server at the Te Kotahi Research Institute. All original data will be returned to you for your own use and records.

Outcomes of the research
An aim of this research is to share widely the research findings and therefore we would like to publish findings as widely as possible. Your contribution or that of your organisation will be acknowledged in all publications and presentations undertaken in line with your consent given. Publications will be provided at the cost of their production. This is to enable wide dissemination in line with the Kaupapa of the research itself.

Ethics Te Whare Wānanga o Awanuiārangi Research Ethics Committee oversee any ethical issues that may arise from this research. If you have any kōrero or issues regarding the research process or content please contact me the researcher, Rihi Tenana, via my email: rtenana@unitec.ac.nz

Appendix 4

Research Questions

Research Project Title: *Toitū te Whānau, toitū te tangata* – Whānau Care and Protection

Aims
The aim of this study is to understand the impact of culture in the intervention and prevention of sexual and domestic violence upon and within Whānau and Māori communities. The research will also examine how Indigenous/Māori healing frameworks and practises can be transformed into strategies and policies that contribute to the development of an alternative Māori system that seeks to heal, care and protect Whānau wellbeing. It is implicit that within the research that healing frameworks and interventions that address sexual and domestic violence are inherent in the development of a Kaupapa Māori based Whānau care and protection system.

Research Questions

- How can Māori healing practices and frameworks contribute to transformative policies required for the development of a 'by Māori, for Māori' care system?
- What political strategies need to be developed to counteract the current government counter narrative?
- What are those political historical and contemporary innovations that would support the creation of an alternative indigenous care and protection system?

Semi structured Interview Schedule
The list of semi structure questions will enable the interviews to be customised to each participant.

- What do you think were the tikanga (practices and protocols) that our tūpuna had in place before colonisation to ensure Whānau wellbeing?
- Can you recall any tikanga or strategies that our tūpuna had in place to ensure the prevention of violence upon Whānau.
- Drawing upon your experiences of working with Whānau how would you define Whānau violence?
    - What do you consider to be the origins of what we now see as Whānau violence for Māori? How do you see violence being enacted on Whānau at:the State level
    - the community level
    - the Whānau level
- What needs to be done to change those situations?

- What is the role of government to prevent Whānau violence?
- What is the role of Iwi/Māori organisations to prevent Whānau violence?
- It has been said that we can draw upon tikanga to not only prevent Whānau violence but to reverse the current situation. What are your thoughts on that?
- Are there specific cultural ways of dealing with Whānau violence that you consider is important to preventing and intervening in Whānau violence?
    - Pūrākau
    - Tikanga associated with Atua.
    - Maramataka
- How can we create a society that is intolerant of violence? What actions are needed?
- What needs to be done so that all Whānau are supported to thrive and flourish in Aotearoa?

Ngā mihi

Appendix 5

PUKA WHAKAAE: CONSENT FORM INTERVIEWS

Project Title: Toitū te Whānau, toitu te tangata – Whānau Care and Protection
Researcher: Rihi Tenana

Tēnā koe,
Ngā mihi mahana ki a koe i raro i te Kaupapa o Toitū te Whānau, Toitu te tangata -The politics of creating and indigenous care and protection system for Whānau research project.

Interview Consent: Please Tick [✓] the appropriate box for each point.	YES	NO
I have received a copy of the Information Sheet describing the research project.		
I agree to be audio taped.		
Any questions I have, relating to the research, have been answered to my satisfaction.		
I agree to participate in this/these interview(s).		
I understand that I may withdraw my consent up to six months after my final interview, before the completion of the final report.		
I wish to view the transcript of my interview and to make changes as necessary.		
I understand that I can decline to answer any particular question.		
I understand that I can stop the interview at any time.		
I understand that I can ask to have the recorder turned off at any time.		
I agree to be named in this research. **OR**		
I agree that my identity will not be disclosed.		
I agree that the information I provide can be used for the purposes of the research as outlined in the Information Sheet.		
(i)The group interview will be audio-recorded and that I can request that it be turned off at any point during my contributions **and**		
(ii) I agree to maintain the confidentiality of the information discussed by all participants and researchers during the group session.		
I agree that I retain ownership of my interview, and it is being used in this research with my consent.		
I wish to receive a copy of the research report and any published findings.		

Participant: __ Researcher: _ Signature: __ Signature: ___ Date: _ Date: _____

If you have any concerns about this project, please contact: Researcher: Rihi Tenana
Email: rtenana@unitec.ac.nz