

Intimate Partner Violence:
A case study of Samoan male perceptions of IPV in New Zealand

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ABSTRACT:

Intimate Partner Violence (IPV) is an increasing concern in New Zealand for Samoan families. Data has shown that *Pasefika* people are overrepresented in both statistics for violent crimes and family violence (Ministry of Social Development, 2012; Ministry of Justice, 2014). Much of the research on IPV has been from the female perspective. However, there is little or no data that has explored the male views on IPV. This study explored Samoan males understanding of IPV, factors influencing IPV and how IPV has influenced the quality of family life and relationships. For this exploratory study up to 11 *talanoa* discussions were held with young NZ born Samoan males between the ages of 16-35 to gain their perspectives of IPV in Samoan communities. Through appreciative inquiry and the use of the *fonofale* model this research also examined the impact of traditional ideologies have on the understanding of IPV.

Findings include the limited understanding of IPV where their definitions and understanding were more focused on physical abuse. Secondly, the participants' behaviours and attitudes towards IPV were learnt from experiences in their family homes. Thirdly, although the sample believed that *fa'asamoa* does not condone IPV, there was a feeling that male dominance, patriarchal and hierarchal systems within the *fa'asamoa* normalised IPV. Lastly, the participants of this study stated very strongly that they did not agree with IPV and had made considerable strides towards changing their lives for the betterment of them and their families.

This study concluded with limitations and recommendations. This study was unable to elucidate the relationship between the participants understanding of *faasamoa* and IPV. Therefore, it is imperative that further research is focused on exploring for the participants understanding of *fa'asamoa* and how their understanding and perceptions might mould their understanding of IPV. The limitation of this study is that the sample group was small-it is recommended that future research involve a larger sample external to Auckland and NZ. The data from this research will contribute to existing literature and go on to set a baseline for future studies about IPV in Samoan communities.

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LIST OF ABBREVIATIONS:

| | |
|--------|---|
| AI | Appreciative inquiry |
| AUT | Auckland University of Technology |
| AUTEC | Auckland University of Technology Ethics Committee |
| CCV | Controlling Coercive Violence |
| DV | Domestic Violence |
| FV | Family Violence |
| IPV | Intimate Partner Violence |
| LGBTQI | Lesbian, Gay, Bisexual, Transgender, Queer, Intersex |
| MAF | Male assaults Female |
| MOJ | Ministry of Justice |
| MSD | Ministry of Social Development |
| NGO | Non-government organisation |
| NRL | National Rugby League |
| NZ | New Zealand |
| SCV | Situational Couple Violence |
| UN | United Nations |
| UNDP | United Nations Development Programme |
| UNESCO | United Nations Educational Scientific Cultural Organisation |
| VAW | Violence against women |
| WB | World Bank |
| WHO | World Health Organisation |

GLOSSARY

This glossary contains non- English words that are used in this thesis. A majority of these translations are drawn from Webster Samoan dictionary and others are from other formal sources including literature and personal communications.

| | |
|-----------------|--|
| Aiga potopoto | extended family |
| Aiga | family |
| Alofa | love, compassion, care |
| Auaga | thighs |
| Fa'asamoa | is an umbrella concept that covers a broad range of indigenous Samoan institutions, values and principles. |
| Faamatai | Chiefly system of Samoa |
| Fale | house |
| Feagaiga | sacred bond between brother and sister |
| Gafa | genealogy |
| Igi | pinch |
| Lotu | prayer, evening prayer or church service |
| Mauli | Maori |
| Meaalofa | gift |
| Palagi | European |
| Pasefika | people of Pacific ethnicity |
| Pou | post of a traditional Samoan house |
| Talanoa | to talk with meaning and purpose/having engaged conversation- referring to the Pasefika research methodology |
| Tatalo | prayer |
| Tausiga o le va | to protect and maintain the sacred space |
| Uso | brother |
| Va | in between |
| Sasa | spanking |
| Keige | slang word for girlfriend |
| Fiapalagi | wanting to be European |

DEDICATION

“A wise son brings joy to his father, but a foolish man despises his Mother”
(Proverbs 15:20)

This thesis is first and foremost dedicated to our heavenly father in which strength, guidance, wisdom and love is derived from. Thank you for divine guidance over my family and I throughout this journey.

To my little angel Estelle Puni, I hope one day you become proud of your Daddy as he is proud of you. For many a times, I have found this journey difficult; but to always have you has made life worth living. I hope I have set a great example for you to follow and I hope the good Lord continues to smile down on you. Always know that I love you more than life itself my sweetheart; Daddy loves you to the moon and the ku’ā backs.

To my loving parents, Puni Tagaloa Enoka and Benita Puni. I have seen you work your fingers to the bone; I have seen you sacrifice; I have seen you go without just so Eline and I could have a better future here in New Zealand. Thank you so much for grounding Eline and I in your, love, patience as well as your unwavering guidance. This research is dedicated to you my dear parents. I love you so much. I hope that I have made you proud because I am proud to be your son. To Ina Savelio, where do I start, you have been my rock in the worst of times and also found a way to lift me up. I love you and your family, and I hope I have made you proud. I really am so happy to see what the future holds for us. I love you

To my grandparents Pastor Fereti Puni and Puataunoyo Puni – Leota Senituri Afa, Fuatavai Kelilota Afa - you have sadly passed on before I was able to finish this and, in your eyes I never made it. I hope one day I get to share my findings from study with you all in that great place. Until that glorious morning, I love you.

I was raised by a village and extended family so I would also like to dedicate this to my Puni fathers and mothers and my dearest cousins. The word Love does not come close to describing what I have for you guys; the only people who genuinely love me without a second thought. To my nephew and nieces, I love you all. My prayer is that one day you will all find happiness in whatever you want to do and surpass anything that your uncle has done.

To my Afa family, I love you guys dearly and I wish we were not separated by oceans.

To my dear Uncles Matautia Enesi Puni and Maulio Saina Aunese, I love and miss you both. I hope I have made you proud.

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Lastly, to all my participants I hope your voices are heard and this research is representative of your bravery. Thank you for everything and many Blessings.

ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the qualification for any other degree or diploma of a University or other institution of higher learning except where due acknowledgment is made in the acknowledgments

Signed

Date: 01.08.2019

CHAPTER 1: INTRODUCTION

Engaging men and boys in violence prevention is in the interest of women and girls but ending gender-based violence is also in the interest of the men and boys. (Carlson et al, 2015)

Intimate partner violence (IPV) is an enormous social issue in all countries, notwithstanding the differences in societal makeup, economic stability, religious or cultural affiliation. In general, it is acknowledged that women and girls endure the overwhelming burden of IPV at the hands of men (Schluter, Paterson & Feehan 2006). For example, a study by The World Health Organisation on domestic violence and the health of women found that in over 10 countries there was a 15 – 70% chance of partnered women to have been victims of either sexual or physical harm.

For this study, I am using the WHO definition of IPV as “any behavior within a present or former intimate relationship that causes physical, psychological, or sexual harm” (WHO, 2010). The forms of behavior usually considered as part of IPV include physical abuse (example smacking, hitting, kicking, beating), emotional abuse (humiliation, intimation), sexual abuse (rape, forceful intercourse), as well as other monitoring behaviors such the isolation of a partner from support systems, and limiting the access of a person to financial means (Heise & García-Moreno 2012, p. 90).

Intimate Partner Violence poses a major threat to the health and wellbeing for communities in New Zealand (Fanslow & Robinson, 2004; Fergusson, Boden & Horwood, 2006; Gao, Paterson, Carter, & Iusitini, 2007). In a recent New Zealand study, over a third of women who had at one stage been in a domestic relationship in two different locations reported physical or sexual violence (or both) perpetrated by an intimate partner (Schluter, Paterson & Feehan 2006).

In New Zealand, Fanslow and Robinson (2004) have noted that the number of women affected by IPV have increased yearly. Fanslow, Norton and Spinola (1998) also found that of the 8,501 emergency cases recorded, just under 40 % were recorded as violent, with 9% of those cases identified as IPV cases. In a later study, Fanslow, Norton, and Spinola (1998) revealed that almost one in three women involved in intimate relationships, recounted experiencing at least

one act of sexual or physical act of violence from a spouse. In a national New Zealand survey of crime pervasiveness by the Ministry of Justice in 2014, just over 26% of women reported having been physically assaulted by a current or former partner in their lifetime (Ministry of Justice, 2014).

Pacific and IPV

Fanslow and Robinson (2004) have noted that a disproportionate representation of Maori and *Pasefika* in statistics of family violence in recent years has been a growing concern. Much of the concern has appeared from the policy and advocacy sectors who are often charged with the raising of awareness of the negative impacts of IPV and all other physical of violence, to peoples and communities in New Zealand. For that reason, the New Zealand government has initiated the development of a number of initiatives and strategies that address IPV, which include, Te Rito: New Zealand family violence prevention strategy (Fanslow & Robinson, 2005).

While there is little available data on *Pasefika* families, there is indication that IPV and family violence are on the increase in *Pasefika* families. Fanslow et al's (2010) study of IPV across four ethnic groups (participants numbering 2674 aged 18-64 years) is one of the few research studies which has focussed on and captured *Pasefika* women's experiences. Findings were that 32.4% of the *Pasefika* participants (one in three) indicated a lifetime prevalence of IPV while 9.3% indicated the pervasiveness of physical and /or sexual IPV in the 12 months preceding the survey. These *Pasefika* rates were more than two times higher than the 12-month occurrence reported by women of European / other ethnic origin (3.9%) or Asian women (3.4%) Page 10. In Koloto and Sharma's study (2005) 29 of the 34 *Pasefika* women sampled, 85% noted that they had been assaulted by their husbands or male partners.

In addition, while there is no specific data on Pacific men on IPV other data indicates Pacific men in both Auckland and the Wellington region have been overrepresented in arrest statistics for "male assault females" (MAF) and other related domestic abuse cases (Lievore & Mayhew, 2007)

The Effects of IPV

IPV violates human rights and significantly impacts of the physical, sexual, reproductive, emotional, mental, and social welfare of individuals and their families, (Murray & Lopez, 2013). For the WHO (2010) the short and long-term health consequences related to these types

of violence include physical harm, unwelcomed pregnancies, gynaecological complications, sexually transmitted diseases (including HIV/AIDS), post-traumatic stress disorder, and dejection (Gabriel et al, 2016, p.774). The World Health Organisation (WHO) has recognized that if violence against women is not effectively addressed many of the international social issue programs aiming at eradicating poverty and illness may be compromised (WHO, 1995, as cited in Gabriel et al, 2016).

To further compound this problem, it has been suggested that IPV is estimated to cost the NZ taxpayer seven billion dollars a year (New Zealand Herald, 2014). In order to combat the effect of IPV on the wellness of NZ society the government has initiated legislation and policies about curbing the instances of family violence. Additionally, recent legislation (Family Violence Act, 2018) has seen significant changes where IPV is considered a category of family violence which further highlights IPV as an issue. In recent years there have been increasing concerns about the hugeness of IPV and its effect on NZ society, especially the social policy and the Non-government sectors which have worked towards raising the awareness of how IPV have negatively affected NZ communities (New Zealand Clearinghouse, 2016). Overlapping risk factors that increase the likelihood of women experiencing IPV, and the males as perpetrators of partner violence, include, but are not limited to, low education outcomes, intergenerational violence, alcohol and substance abuse and the societal normalisation of violence (Heise, 2012). Furthermore, Gabriel et al (2016) explain that societal acceptance of violence are the key factors for the prevalence of IPV on the societal level whereas other risk factors operate at a more personal or partnered relationship level.

IPV and Pacific families.

My interest in IPV developed in the research project that I was a part of; *What makes for a good marriage or partnership? Samoan cases study* (Fairbairn-Dunlop, Savaii & Puni, 2016). During the course of this study I was really alarmed by how much IPV and family violence had affected the *Pasefika* community and as I read the Pacific statistics of increased IPV it became very concerning especially given the widely held view that ‘the family is at the heart of the *fa’asamoa*’ (Fairbairn-Dunlop 1991) . Furthermore, raising strong and resilient families is vital to the wellbeing of Pacific families and communities (Mackay,2003). It is also central to New Zealand’s goals of equity, justice, and aspirations as a culturally diverse nation. Furthermore, these statics were in direct contradiction to research on the centrality of relationships- or the *Va*

in *fa'asamoa*. That study reinforced for me the need to look critically at IPV and *Pasefika* males- in particular New Zealand Born Samoan males, who became the focus of this study.

Lui (2003) explains that the concepts of kinship and *aiga* (family) hold great importance within the Samoan culture. He adds that Samoans have a *very strong* link and attachment to one another- through our links with God, our spirituality, our forebears, and the ancestral homeland (Lui,2003). All of these links are reinforced and reaffirmed by our people (Spiritual, physical, mental spiritual and other) which in most cases for Samoans are the family. In addition, Pulotu-Endemann (2001) in his description of his *Fonofale* health research model, illustrates that the *aiga* is the foundation that holds up all the pillars of that connect culture and family.

Within a *Pasefika* context it has been suggested that;

- Family violence is frequently considered to be a normal part of everyday life or is often accepted in principal. As is often the case, the *Pasefika* communities may rank higher than for non-Pacific cultures in the acceptance or normalising of violence (Counts, 1990, Schultz 1995). Furthermore, physical punishment is seen a necessary tool because poor behaviour can lead to family shame (Fairbairn-Dunlop, 1981; Freeman, 1983).
- The allowance and concession of physical punishment by *Pasefika* parents is not only because of culture and traditions but also the influence of urbanisation, poverty, and the increase of the nuclear family in New Zealand (Fairbairn-Dunlop & Makisi, 2004).
- Differences have also been found between the experiences of American Samoan women and those from Samoa (formerly Western Samoa). American Samoan women were more likely lash out and have anger issues compared to Western Samoan counterparts This was attributed to American Samoan women being exposed to a more western way of life with related increases in the number of interpersonal conflict (Patreson, Feehan, Butler, Williams, Cowley-Malcon, 2007; Steele & McGarvey 1996).

My question became “what is happening to Pacific ideals and practices for Pacific based NZ families”. For example, is this an effect of migration experiences, or is it the breaking down of family structures when people migrate (Asiasiga & Gray, 1998)?. Moreover, was violence within homes a result of the stress in adapting to the New Zealand way of life as well as other ecological factors like, unemployment and associated financial concerns (Public Health Commission, 1994) or aggravated stresses associated with Western influence on traditional lifestyles (Nero, 1990). Was it the weakening of family structure and support systems? Or was

it true that family violence was considered normal or at least acceptable in principle (Counts, 1990).

For example, Kalil (2003) draws attention to the fact that families may be characterised as resilient as they are well equipped by pooling their resources together in order to find solutions to stressful situations. Moreover, families are often considered resilient when they cope successfully by re-organising their resources and patterns of functioning in order to combat challenges that threaten their wellbeing (Mangham et al, 1995). According to one current description, resilience is learnt within the family context:

“Describes the path a family follows as it adapts and prospers in the face of stress, both in the present and over time. Resilient families respond positively to these conditions in unique ways, depending on the context, developmental level, the interactive combination of risk and protective factors, and the family’s shared outlook” (Hawley & DeHaan 1996, p. 293).

This situation of increasing IPV in the pacific communities has become more crucial given that the data shows quite compellingly the cumulative effects of witnessing or experiencing family violence on children. For example, studies have suggested that violent family households can critically endanger the development and individual ability of a young person (Martin, 2002; McIntosh, 2002)- the accumulative effects of which tend to be transferred into parenthood. These tendencies are contributing factors allow for a cycle of intergenerational violence (Baker & Cunningham, 2004; Levendosky & Graham-Bermann, 1998). Prolonged and early exposure to domestic violence can have diverse impacts at different stages and is likely to affect the development of the individual. (Baker & Cunningham, 2004).

There has been a raft of different international studies which have looked at IPV and the effects of IPV on young people. This study will contribute to that raft of knowledge from a Samoan perspective

Much of the research and efforts aimed at addressing IPV have focused primarily on women (Heise, 2012; WHO, 2010; WHO, 2013). Men were often framed as the perpetrators of violence against intimate female partners (WHO, 2010). Therefore, the study of how men reflect about womenfolk in general, and violence is crucial to provide more information that can be used to develop more culturally appropriate initiatives aimed at alleviating the instances about violence against women (Gabriel et al, 2016).

At a UN sponsored gendered equality conference in 2003, the participating countries stated that it was important to engage boys and older males in conversations to question the dominance of inequitable gender norms. In response, a growing number of international programs have started to do this (WHO, 2007). For instance, the UN devised initiative Partner for prevention, stresses the need to include men and boys at all levels when working towards developing IPV intervention programs (Fulu, Jewkes, Roselli, & Garcia-Moreno, 2013). It is hoped that this study will contribute to these efforts. A first New Zealand study focused on the roles of *Pasefika* fathers in health (Tautolo, 2011).

In addition, many of the theories used to describe violence are predominately Eurocentric in that they are largely based on western notions of family life. Several studies have indicated that it is timely to rethink domestic violence from a cultural perspective (Yick, 2009, Bent-Godley, 2005) Faizi, 2001, Count, 1999). This view is emphasised in the study of Samoan males and productive health echoes the same sentiments. Anae, Fuamatu, Lima, Mariner, Park and Suaalii- Sauni (2000) explain that it is of high importance for research to gain insight and the perspectives of male participants. Singh (2000) also proposes that it is important to include both Pacific men and women's roles and responsibilities in research.

Many *Pasefika* based studies have been conducted under the banner of "Pacific island" research. Although there are a lot of similarities in languages and traditional ideals there seems disregard of the differences between the ethnic communities that make up *Pasefika* peoples. In the Samoan community there are many ideals, protocols, practices and language that explain why they articulate, *talanoa* to find solutions to their social issues. For that reason, this study is an ethnic specific research that only looked at the perceptions of IPV from a Samoan male's perspective. This study also embraces the need to focus on the relationship aspects and how or if that contributes to IPV (See Crichton-Hill, 2013).

Research gap and questions

This study explores the Samoan male's experiences of participants and their understanding of IPV. The study will explore what factors make for a harmonious relationship between partners as well as how these factors are learnt and whether violence and its multi-faceted forms has a place in partner relationships. I will also explore whether ideologies and concepts of *Fa'asamoa* (translation) are shaping Samoan males' perceptions and their understanding of IPV. I will focus on young Samoan NZ born males between the ages of 16-35.

Key study questions.

1. What are your perceptions and understandings of IPV?
2. How did you learn these behaviors?
3. Does *fa'asamoa* have any effect on IPV?
4. Where do you stand on the issues of IPV?

Study Context

Pacific peoples in New Zealand

Auckland has been chosen for this study site. While the Samoan population is statistically A young and a quickly growing ethnic group in New Zealand, data shows that Auckland has become a Polynesian saturated city in New Zealand (Statistics New Zealand, 2018). At the time of the 2013 census, The Samoan ethnic group comprised 144,138 people or 3.6 percent of people that stated an ethnic group living in New Zealand on (Statistics New Zealand, 2018). In relation to the general population, *Pasefika* people disproportionately experience socioeconomic drawbacks, poorer health outcomes, and have a lower life expectancy than the total population (Statistics New Zealand, 2002).

The annual median income and labour force participation is lower for *Pasefika* peoples compared with the non- *Pasefika* sections of the population (Paterson, et al, 2007). This is further compounded by the limited access to higher education, home ownership, and access to functional features of living such as vehicles and telephones (Paterson, et al, 2007). They are also overrepresented in several adversative health and social statistics (Paterson et al, 2007; Bathgate et al.,1999; Statistics New Zealand, 2002). This is mainly seen in areas such as education, social, economic participation and in increased engagement in risky behaviours including drug use, suicide, self-harm, and acts of violence (Fehoko, 2014; Ioane, 2011; Lino, 2015; Tunufa'i, 2013). Research suggests that risky behaviours such as these can be traced to low socio-economic backgrounds, alcoholism, gender inequality, the acceptance of violence as a form of discipline, the inability to form close relationships outside the family, and a lack of resilience (Collins et al., 2009; Howard et al., 2015; Jackson, 1999).

My Place in this research

Growing up In Samoa in the 1990s I saw that gender played a significant part in roles prescribed to people. Even today-many Samoans have clear roles for the individual to carry out based on their gender .However, there seemed to a shift in this attitude towards gender roles - I started to see changes in some of the roles played by women they were more than just nurturers , some women were even the chief “breadwinners”. For my immediate family my father used to (and still does) empower my Mother and other female family members to push past these gender roles and work towards being independent .my mother was to do so and able to jointly provide for my sister and I. So, I grew up in a family (both immediate and extended) where women were empowered to strive to be all that they could be and also have control over their lives- all of them worked for the betterment of their individual families. Within my immediate *aiga potopoto* (extended family) my family was quite liberal in some senses with our *fa’asamoa*, however there were a number of things that my family were steadfast about-chief amongst these ideals were a great respect and protection for our women. So much so that after my grandfather had passed away my grandmother became the matriarch of my family – My grandmother was essentially the pillar in my family (by Samoan standards) upbringing in terms of schooling and general care. We had a lot of things that normal Samoan kids in Samoa did not have. Most notably that violence was not in any way allowed in our families and households. Besides the odd skirmishes and neighbourhood fights we had as kids, violence was generally prohibited. At times though, we got a share of a *sasa* (smack) when our parents deemed our naughty behaviour severe enough.

However, outside my family I saw violence on a daily basis. When I was growing up corporal punishment was still very much alive in schools in Samoa and in most times encouraged by parents. Violence was part and parcel on sport fields too almost every school sporting event I attended as kid would end up with a fight at sports ground or at the bus depot. They would not dare fight in front of their teachers, some say because of the sense of the shame it could bring on your school and family- I still believe it was because they themselves didn’t want to get a hiding from their teachers. I also remember the older boys of the village would only let you hang out with them if you fought another boy from a neighbouring village whilst he was walking through your village to either school or to go shopping. It was almost a rite of passage in Samoa. To think about it now I witnessed how violence had become normalised, where it was part of the socialising process, leisure activities such as sport. The worst thing was how violence infiltrated the most treasured Samoans continually strive to protect and that was the family unit. I was always perplexed at how family violence could be so prevalent in Samoan

communities. I would often question whether the ideals of *fa'asamoa* a romantic notion and that Samoans was just were only Christian-like on the Sabbath and revert to being violent on every other day. Especially given that the importance of religion is outlined in the constitution , Samoa is founded upon God- the prominence of family churches and family *lotu* (prayer) in the evening .The biblical teaching and *fa'asamoa* imprinted on me from boyhood spoke about love, sympathy, empathy, reciprocity respect and protection I often went home and pondered at which was the true Samoan way- the violence I saw outside in the community or the care and nature I experienced at home. As I reflected on the available data, I asked myself if there was something in the Pacific cultural ways, such as *fa'asamoa* which contributes to or amplifies the likelihood of IPV? Given the statistics (later discussed in other chapters of this research) it was quite surprising and very disheartening to read about the prevalence of IPV is within Samoan families it is the hope that this study will shed more light on the issue and contribute to the swags of other studies that help in alleviating this social issue.

The Significance of this Study

There are a myriad of reasons why this research is important. Firstly, there is little literature about IPV in diasporic Samoan community in New Zealand. Participant's perceptions are heavily based on their own experiences of violence and the manner in which they behave towards an intimate partner or family member. The perceptions of males (whether they perpetrated or victims of IPV) can provide important insight into intimate partner violence that may not be apparent from more objective measures of risk factors, such as demographic characteristics of victims and perpetrators or cultural factors associated with IPV.

Furthermore, this study employs the use of *Pasefika* informed design and method which takes into account the differences in the way these Samoan male participants articulated their perceptions and knowledge about IPV. It can be argued that the use of a *Pasefika* research design and method will add significantly to *Pasefika* knowledge about IPV.

Finally, it is hoped that honouring the voices of the participants will help in developing more culturally appropriate IPV interventions for Samoan males. This should lead to the improvement of health and well-being for Samoan families in New Zealand.

Structure of the Thesis

Chapter 1 has set the reference point for this study, positioning it (this study) within the New Zealand context.

Chapter 2 is a critical review of the current knowledge on IPV globally, locating the current study within the global knowledge base, as well as to provide a point of comparison against IPV from international literature for a better understanding of Samoans and IPV

Chapter 3 presents the methodological and ethical frameworks adopted to conduct this study. This includes a description of my theoretical stance (Pacific Worldview & Appreciative Inquiry), the research design (Qualitative, Fonofale, Talanoa), and the actual research process.

Chapter 4 presents the findings as their responses to the three research questions that emerged from the participants responses to the research question.

Chapter 5 presents a discussion of the findings incorporating sections from the literature and my analysis.

Finally, *Chapter 6* summarises the study, and discusses the practical implications, limitations, and draws conclusions that are of relevance to the New Zealand born Samoa context.

CHAPTER 2: CRITICAL REVIEW OF THE LITERATURE

This chapter presents the literature I reviewed to set the context and support my study of Samoan males' perceptions of intimate partner violence.

Literature for this review were gathered from searches on AUT Library, PsycInfo, Google Scholar and ProQuest starting with major terms such as IPV, domestic violence, family violence, males/females and IPV, and migrant communities and family security. Analysis of the literature for the review involved examination of the following themes:

- (i) Themes that have been prominent in the sources examined, and
- (ii) Themes that were similar across a range of literature, countries and cultures.

This review intends to reflect on the relevant findings over the past 20 years. Early references are included only where providing historical context. A number of points marked my search. First, was the use of the term 'Pacific' in IPV research, which denies the unique experiences of the various ethnic specific groups grouped together in this way (Anae, Coxon, Mara., Wendt-Samu, & Finau, 2001). Second, while *Pasefika* participants were included in the small number of IPV studies these mostly used globally defined concepts and terms of IPV, women were the focus and findings were mainly numerical data. Third, that in the past 10 years there has been a growing number of family violence related studies visioned through a Pacific lens and, to explore the relevance of traditionally held behaviours to address IPV issues in New Zealand's' Samoan (and Pacific) diaspora communities. The Nga Vaka o Kainga Tapu Pacific Conceptual Framework to address family violence in New Zealand (2012) is a prime example of this. This framework drew on findings from Pacific ethnic specific community consultations. The former Associate Minister for Social Development Honourable Tariana Turia described this as a 'courageous approach to addressing family violence and a first Framework of its kind in New Zealand' Finally, there has been less research on the experiences of being a member of a minority Pacific population and IPV which is the focus of my thesis. This literature review is in four parts

- 1) IPV typology, models and ecological framework for IPV research
- 2) IPV global data and influencing factors
- 3) Migrant communities
- 4) New Zealand general and Pacific IPV research.

IPV Typology

Johnson, an American sociologist was at the forefront in researching partner violence (Johnson, 1995; Johnson, 2008; Kelly & Johnson, 2008). Kelly and Johnson (2008) proposes that IPV is not a singular phenomenon -there are different types of partner violence which occur in different settings, demographics and methodologies. IPV research has been largely based on Western societies which has led to the expansion of two opposing views on violence between intimate partners (Archer 2006; Johnson 1995; Johnson & Ferrao 2000). One perspective which is often referred to as *intimate terrorism* is described primarily as a severe form of aggression that is usually perpetrated by a partner or spouse. The other perspective is referred to as '*common couple violence*' and typically consists of minor forms of aggression. While intimate terrorism is mainly viewed as a form of domination and of maintaining control of one's partner, common couple violence is predominately viewed as a harmful way of coping with conflict within a relationship

Further research has led to a refining of these and five different types of IPV have been proposed. (Abbott et al., 1995; Johnson, 2000; Johnson & Ferraro, 2000; Kelly & Johnson, 2008) These are coercive Controlling Violence (CCV), Violent Resistance, Situational Couple Violence (SCV), Mutual Violent Control Violence and Separation-Instigated Violence (Beck, Anderson, O'Hara & Benjamin, 2013). The distinction between these types is not based on a single incident, but a general pattern of control in the relationship between intimate partners (Johnson & Ferraro, 2000).

However, it is not yet well known to what extent these patterns fit in the context of IPV across non ethnic minority populations (Archer, 2006, Field and Caetaon 2004).

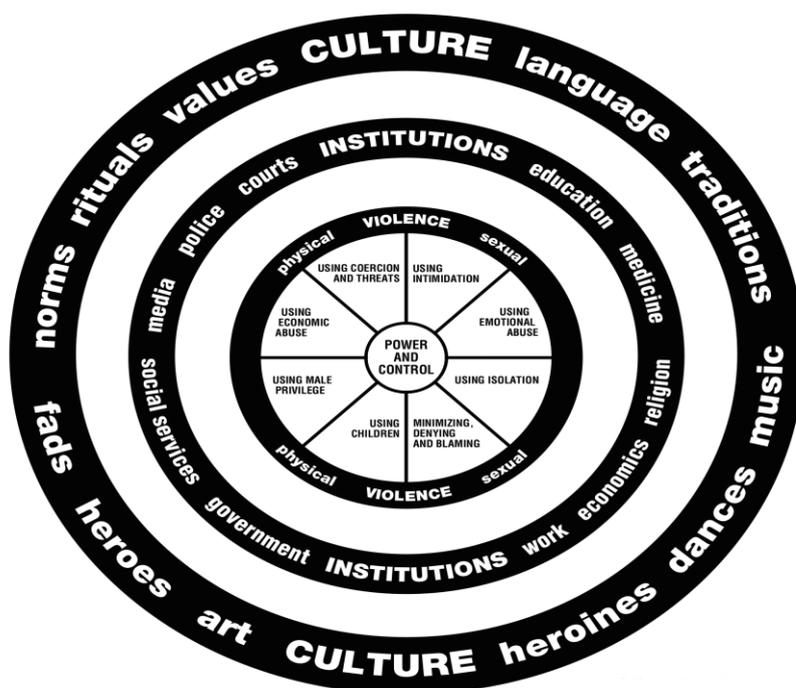


Figure 1. Duluth culture wheel of power and control. Source: Pence and Paymar (1993)

The Duluth wheel is used as part of domestic violence intervention research and programmes internationally and in New Zealand. The Duluth model proposes that regardless of the type of violence, domestic violence (within and outside the family setting) always has some or all of the elements of power and control and involves a range of tactics, which may include psychological, emotional and financial. That is, the abuser controls their victims through coercion and fear and/or the threat of physical violence in order to get their own way (Pence & Paymar, 1993). There have been a number of iterations since the original Duluth wheel was developed in 1981. The Culture wheel of power and control (Fig1) seeks to capture how the relationship between cultural norms, values and institutions reinforce violence against women. That, ‘by examining the many ways society reinforces the use of power and control’ the wheel can identify actions that might be taken on personal, cultural and institutional levels’

The appropriateness of the Duluth wheel to take account of Pacific cultural ideology and practice has been well argued (Crichton-Hill, 2001). Nonetheless, Pacific culture, language traditions and beliefs are underpinning and interacting at every point. However, given findings from other studies where violence is perceived as physical acts only (Fairbairn-Dunlop, Savaii & Puni 2016, and Human Rights Inquiry Samoa 2018) the in-depth elaboration of violence in the inner circle of the wheel is useful for this study.

Ecological Framework

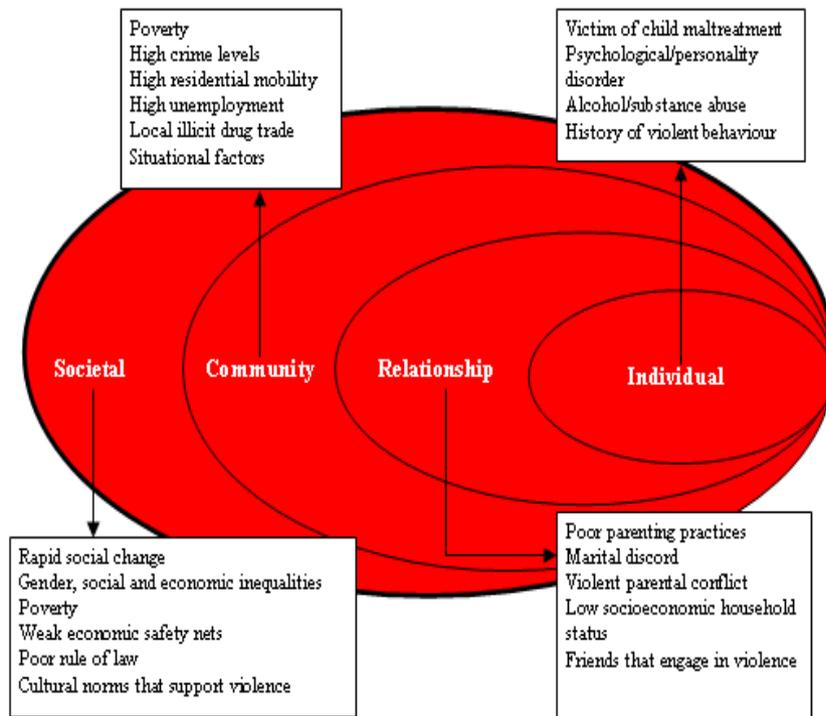


Figure 2. The ecological framework. Source: Violence prevention alliance (WHO,2018)

In similar vein, the ecological framework (Fig 2) proposes that no single factor can explain why some people or groups are at higher risk of IPV than others. In the ecological model the occurrence and nature of IPV is seen to be influenced by the interactions within and between four risk factors namely individual, family, community and societal risk factors (Capaldi, .., Knoble, Shortt., & Kim , 2012).). Fig 2 presents an adaptation of the ecological framework with examples of risk factors at each level. Notably level two (family) has been relabelled as relationships, which fits the Pacific priority to relationships or the va (Wendt 1996, Fairbairn-Dunlop et al, 2006). The ecological framework sets out four levels of social, community, relationships, individuals and it identifies the risk factors at each level,

Risk factors at each level:

- At the individual level, personal history and biological factors influence how individuals behave and increase their likelihood of becoming a victim or a perpetrator of violence.
- Personal relationships such as family, friends, intimate partners and peers may influence the risks of becoming a victim or perpetrator of violence.

- Community contexts in which social relationships occur, such as schools, neighbourhoods and workplaces, also influence violence.
- Societal factors influence whether violence is encouraged or inhibited. These include economic and social policies that maintain socioeconomic inequalities between people, the availability of weapons, and social and cultural norms such as those around male dominance over women, parental dominance over children and cultural norms that endorse violence as an acceptable method to resolve conflicts.

Using the ecological model Cunradi et al (2011) found links between neighbourhood characteristics and IPV. In this study, neighbourhood environment factors included: socio economic factors, urbanisation and reported crimes. The number and density of alcohol outlets (bars, restaurants, off licence premises) added increased risk for reported IPV calls and for crime reports. Research with Asian families found political as well as religious ideologies affected most aspects of relationships, social structures and governance. As did factors associated with collective orientation e.g. patriarchy, social hierarchy and obedience, gender and relations (Chun& Hsu ,2012)

To explore the family that research ‘Family’ at who is living where, the martial status , and if they were living with boy’s parents/ what are the safety mechanism (interesting/ not allowed to cohabit in the girls’ parents home). These and other studies confirmed the value of using an ecological model for this study and the Duluth culture wheel (see chapter 3 my study approach)

Global pictures of IPV

The global picture of IPV is very multi-layered and diverse. For this section of the literature review the main focus will be on the following:

- IPV is increasing globally to the point that this has been labelled a pandemic
- There is a significant under-reporting of IPV
- Cultural heterogeneity or the degree of acculturation may be reflected in the prevalence, expression, and interpretation of IPV
- There are multiple and wide ill effects of IPV on women’s physical and mental health through direct pathways (such as injury) and indirect pathways, such as chronic health problems that arise from prolonged stress.

- The physical damage resulting from IPV may be visible. However the emotional and other distress is not: women experiencing IPV suffer higher levels of depression, anxiety and phobias than non-abused women and higher levels of emotional distress, thoughts of and attempted suicide (WHO,2014)
- A history of IPV indicates this is a risk factor for many diseases and conditions and the impact over time appear to be cumulative.
- A review of 30 years of study found a consistent link between low socioeconomic status (SES) and IPV. (Gelles 1997 cited in Cunraide et a. 2002) Hotaling and Sugarman (1986) review of 52 case comparison studies identified three indicators of IPV as the husband's SES (occupational status, income and educational level and association (378).

A number of factors are associated with IPV, for this section I will discuss the socio-economic, patriarchy and age .

Socio-economic factors

Research evidence indicates attitudes towards IPV vary with socioeconomic variables such as labour market participation and socioeconomic status (ANOP Research Services, 1995) . Studies from America and Australian have found an association between economic and social disadvantage and higher risks of violence and crime in general at both individual and neighbourhood levels (Markowitz, 2003; People, 2005).

Patriarchy

The influence of patriarchy on IPV in Latino, Asian, and Middle Eastern (MENA) communities is another major finding as is the fact that cultural and religious values are grounded within these patriarchal systems (Adames & Campbell, 2005).Patriarchy enforces male decision-making power while traditional gender roles reinforce the subordination of women to male authority. Together, these present a justification for physical punishment by males to correct female misbehaviours and lead to the nominalisation of IPV (Perilla, Bakeman, & Norris, 1994; Raj & Silverman, 2002).

In Latino communities, “machismo” is a value that signals a male's responsibility to be an economic provider and protector. Many times, this expectation goes hand in hand with by male

domination (Adames & Campbell, 2005). In Asian communities also, a husband is seen to have authority and dominance over his wife, who is expected to obey and serve her husband. Obedience, subservience, quiet, and purity represent the virtues of a good Asian woman (Moon, 2005; Tran & Jardins, 2000). These and other beliefs encourage and ensure women accept sexual inequalities as ‘the way things are’. Gender roles are even more stringent in MENA communities. Here, women are expected to be chaste and accountable to the men in their families while males are expected to be protectors of women's bodies. In this situation, accusations of adulterous intentions or behaviours can justify violence under the façade of preserving family honour (Abu-Ras, 2007; Kulwicki & Miller, 1999).

Issues Pakistani families face in the migrating experience are noted by Zakar, Zakaer, and Kraemer (2012) in their paper *Intimate partner violence against women and its related immigration stressors in Pakistani immigrant families in Germany 2012*, Findings from 32 in-depth interviews with Pakistani women in three cities in Germany were that psychological violence was the most commonly reported violence. In addition, that the process of immigration had exacerbated tensions between spouses due to immigration stressors such as threats to cultural identity, children’s socialization, and social isolation.

This study also debunks some stereotypes and popular media clichés about the “victimhood of women from conservative developing countries” and provides an understanding of the issue of intimate partner violence within an immigration context (Zakar et al,2012). They recommend further research with a larger sample would be helpful to understand immigration-induced stress and intimate partner violence in immigrant families

Age

Age specific rates from the 1975 U.S. NFVS show that rates of more severe violence are highest among young couples (15% for age 30 years and younger) and declined systematically with age (Straus et al., 1980). Further findings from the longitudinal U.S. NYS demonstrated that the past-year prevalence of overall physical violence decreased from 55%, when respondents were age 18 to 24 years, to 32% when they were age 27 to 33 years (Morse, 1995). Views are that younger women may have fewer opportunities to build positive social networks that can act as a buffer, inhibiting the likelihood or severity of IPV. Younger members of the cohort are also more likely to consume alcohol, an additional factor associated with severe violence. Alcohol consumption has also been linked to domestic violence in Pacific studies (McNeil et al., 1988). The increased risk of IPV for mothers particularly in the immediate postpartum

period, presumably a period of greater interfamilial stress has also been noted. (Han & Stewart, 2014)

IPV and Immigrant Communities

There is evidence that IPV is influenced by an intersectionality of race, gender and class (a multiple jeopardy (Lee & Hadeed, 2009 p. 144) Main research relating to IPV in migrant communities has identified a interplay of traditional and modern ways that include:

- USA studies of IPV amongst ethnic minorities consistently indicate migrants are a high risk group for IPV
- The role of acculturation in the ethology of spousal abuse is not exactly clear and past studies with different populations have reports mixed results. Some studies show no relationship, others that immigration related stress aggravated the risk of both IPA and its negative sequelae) Lee and Hadeed (2009, p147)
- Acculturation dimensions raise difficulties because of changes in the new environment but also that women are more likely to change and often this intensifies male violence
- The potential lack of ties with the culture of the homeland and with that of the adopted country may lead to increased stress, conflict, and partner violence (Caetano et al., 2000),
- Partner violence is more frequent among individuals who are more highly acculturated to U.S. society. Kantor, Jasinski, & Aldarondo, 1993).
- Migrant women's cultural, social and legal status can increase their vulnerability to abuse, to be used by batterers to control whilst also creating barriers to women seeking and receiving help (Raj & Silverman ,2002)
- Women's vulnerability is even greater when women and male live 'within two often cultures and within a context in which they are isolated and views as 'other'. (Raj & Silvernman,2002)

Adults born in non-English-speaking countries have poorer attitudes to domestic violence than those born in Australia or other Western countries (ANOP Research Services, 1995) (Flood and Bease, 2009).

USA studies of IPV amongst ethnic minorities consistently indicate migrants are a high-risk group for IPV (Flood & Bease, 2009) Two theories have been raised to explain this. First, is the structural inequality theory which sees IPV to be a result of increased stress in relationship, due to institutionalised inequities between groups (education income, social support, racial discrimination). Second is the subculture of violence theory which proposes the acceptance of a certain level of male to female violence by various cultural groups as a means to conflict resolution but also as a way of maintaining control (Gaetano, 2008) In addition, that the rates of IPV of women decrease the more empowered women become and, (Gaetano, 2008) (husbands who experienced higher levels of stress had a greater rate of assaulting their wives .

The high rates of IPV found amongst Hispanics have been attributed to socioeconomic factors, age (Straus & Gelles, 1990), and the influence of acculturation and, alcohol consumption (Kantor, Jasinski, & Aldarondo, 1993). Among economically disadvantaged Hispanic families, IPV was found to be a response to stressful situations that arose provoked by the pressure of economic aspirations for betterment and the reality of their impoverished situation.

Caetano et al 2000 found significant racial/ethnic differences in IPV prevalence rates for both male to female and female to male partner violence-finding was that black couples reported the highest rates of partner violence (23% and 30 %) followed by Hispanic couples (17% and 21%) and white couples (1% and 15 %) Their research highlighted that difficulties associated with negotiating between two cultures may contribute to partner IPV. Other research findings have highlighted male prominence in IPV include.

Other factors associated with male and IPV

- Changes in ideology of gender roles occur more quickly for women than males' hand in hand with increased male efforts to control women.
- Zambia study (IPV the older a husband the less likely he is to engage in wife beating .
- Research reinforces that cultural ideologies can help increase respect for women and consequently decrease the likelihood of abuse. These ideologies serve to disempower women and increase the likelihood of abuse (369) However, as migrant communities become more acculturated these ideologies may alter to accommodate comparatively more egalitarian US gender roles.

New Zealand

New Zealand data has been outlined in chapter one where it was also noted that qualitative research on IPV in Pacific communities and through the lens of a Pacific world view has increased in the last ten years. That said the lack of information on the nature and extent of Pacific and IPV has limited the development of policy initiatives specifically targeting Pacific peoples and has also made it difficult for Pacific communities to develop culturally appropriate social services and policies. Crichton-Hill, 2001 notes that at a minimum, some estimate of the prevalence of IPV is necessary. Analyses of factors associated with reported severe violence victimization suggest that increased risk is associated with being in a no married relationship, having no formal education, and having a low household income (Sabri, Renner., Stockman, Mittal, & Decker, 2014). Ferguson et al. (1986) who found that poor maternal education, short length of marriage, and low family socioeconomic status were risk factors for “wife assault” in a New Zealand cohort. This is consistent with Kantor et al. (1993) who suggest that stressful situations due to impoverishment may provoke partner violence. It is interesting to note that socioeconomic adversity was not significantly associated with the perpetration of violence by women in that study. This suggests that financial adversity raises women’s vulnerability to violence from their partners, and the women’s “perpetration” may be defensive or reactive.

Ferguson et al. (1986) used a single item to assess “wife assault” and found that approximately 2% to 3% of young wives, with ages ranging from 20 to 35 years, reported assault by their partners each year, with 8.5% reporting assault over a 6-year period. Using a structured interview with young adults (21 years of age). Severe violence was less prevalent for victimization and perpetration, with 12.7% of women and 21.2% of men being the victim of severe violence, and 18.6% of women and 5.7% of men reporting that they had performed an act of severe violence in the past year. Views are that Prevalence estimates from two New Zealand cohort studies include too few Pacific peoples to report subgroup estimates.

Fanslow et al (2010) study of IPV across four ethnic groups (participants numbering 2674 aged 18-64 years) is one of the few researches which has focussed on and captured Pacific women’s experiences. Findings were that 32.4% of the Pacific participants (one in three) indicated a lifetime prevalence of IPV while 9.3% indicated the prevalence of physical and /or sexual IPV in the twelve months prior to the survey. These Pacific rates were more than two times higher than the 12-month prevalence reported by women of European / other ethnic origin (3.9%) or Asian women (3.4%) Page 10. In Koloto and Sharma’s study (2005) 29 of the 34 Pacific women sampled (85%) noted that they had been assaulted by their husband or male partner (MSD, 2005)

Pacific diaspora and IPV

While violence by Pacific peoples has been identified by Pacific communities and government agencies as a priority issue (Ministry of Social Development, 2002) the number of qualitative studies exploring attitudes to partner violence among New Zealand Pacific families is still small but increasing (Asiaisiga & Gray, 1998; McNeil et al., 1988). Fijian researcher Duituturga (1988) found that Pacific women (and mothers in particular) faced unique challenges raising families in New Zealand, particularly given what she termed their conflicting expectations regarding their partner and familial roles. This led to tension and possible violence and exacerbated the likelihood of IPV. In Cribb's study of New Zealand-based Samoan women's attitudes to domestic violence, two thirds of her sample did not accept being "beaten up" by their male partner. Notably these "non-acceptors" were aged under 40 years, New Zealand born and had not maintained traditional Samoan social structures (Asiaisiga & Gray, 1998). This suggests that older women and those of a more traditional heritage are "acceptors of or more at risk to IPV.

Findings from Koloto and Sharma. (2005) were that although support services were available in New Zealand for women who have suffered IPV, very few Pacific women sought help or shelter from these services: these women prefer to seek counsel from mainstream services.

Concerns over the level of IPV in New Zealand and the lack of data specific to Pacific people led to the Pacific Islands Families Longitudinal Study (PIFS) screened for the experience of IPV in the study families. Schluter, Paterson and Feehan (2007) study entitled *Prevalence and concordance of interpersonal violence reports from intimate partners: findings from the Pacific Islands Families Study* in 2007 the sample included 915 partnered mothers and 698 partnered fathers of which 674 were couples. Over 85% of participates either perpetrated or were victims of verbal aggression. However, findings were that IPV was not always one way. Mothers reported perpetration (37%) and victimisation (28%) of physical IPV. Reported levels for fathers were perpetration (11%) and victimization (8% of fathers).

New Zealand research has begun exploring for a relationship between Pacific cultural beliefs and practices and family violence and more particularly traditional protective factors. For example, The Ministry of Social Development (MSD) Pacific Nga Vaka programme The Nga Vaka o Kainga Tapu Reports for Samoa, Tonga, Niue, Tokelau and the Cook Island (MSD,2012)

A Ministry of Women (MOW) report A malu i 'aiga, e malu fo'i i fafo: Protection for the family, protection for all (MOW, 2015) had reviewed primary prevention of violence against women and girls in the context of fa'asamoa (Samoan culture). This study explored the protective elements underpinning Samoan principles such as the Va tapuia (relationships), feagaiga (brother-sister bond), fa'asinomaga (identity as Samoans), and malupuipuia (the shame and controlling violence behaviors)

As noted, IPV is a damaging issue which affects the very core of community. The literature presented in this chapter has outlined many arguments that have highlighted many causative and contributing factors to IPV; these range from personal, ecological and culture shock. This chapter has also highlighted “literature gaps” where this study can contribute to. Firstly, IPV within *Pasefika* communities is on the rise and there is a need for more research to find culturally appropriate means to help alleviate this issue. Secondly, there is a plethora of studies from a females perspective, what is needed now is more male based studies as they are often the perpetrators. This will help in finding more appropriate initiatives and interventions aimed at curbing IPV.

CHAPTER 3: RESEARCH METHOD AND METHODOLOGY

This research aimed at examining the perceptions of young New Zealand born Samoan males in terms of IPV. This chapter outlines the process by which this research was carried out. This chapter consist of three parts: Part one of this chapter will present the theoretical underpinnings, of this research. The second part will look at the research design and process and lastly, part three concludes with a number of reflections from the data collection.

Part 1: Theoretical underpinnings

With the purpose of exploring, obtaining and honouring the voices of New Zealand born Samoan males, the use of a Pacific Worldview and Appreciative inquiry is the most appropriate frameworks to gain a more holistic insight from the perspectives of the participants.

Pacific Worldview

In order to honor the voices of my participants I felt compelled to employ the use of *Pasefika* research design, which best captures the essence of how and why the participants have articulated, perceived and analysed IPV. Prolific Samoan Scholar Albert Wendt (see Creative Comms, 2012) has strongly suggested that:

We need to write, paint, sculpt, weave, dance, sing and think ourselves into existence. For too long other people have done it for us-and their usually stereotyped us or created versions of us that embody their own hang ups and beliefs and prejudices about us. So, we must write our own stories (p. 1).

Therefore, the Pacific worldview is deemed the most appropriate lens to carry out this research. Pacific peoples see their place in the world as strongly connected to God, family kinship, and community and to the land and environment (Fairbairn-Dunlop et al., 2014,). This is best described by his Excellency Tui Atua Tupua Tamasese Efi as:

Imagine if you will, a worldview that understands the environment, humans, and the animate and inanimate – all-natural life – as having its sources in the same divine origin, imbued with the life force, interrelated and genealogically connected. (Cited in Fairbairn-Dunlop et al., 2014, p. 13)

Fairbairn-Dunlop (2014) states that the wellbeing of Pacific communities is understood to be the by-product of achieving harmony and balance between the three interrelated and facets central to *Pasefika* life which are –the spiritual, the social and the physical (Capstick et al., 2009; Du Plessis & Fairbairn-Dunlop, 2009; Fairbairn-Dunlop et al., 2014). Additionally, Du Plessis and Fairbairn-Dunlop (2009) suggest that values and beliefs are essential to maintain these balances and harmony through the cultivating of relationships (*tausiga o le va*) with God the creator, others and the environment. When there is harmony within these three elements, it is then assumed that one is in good health and wellbeing. However, any threat to these elements give precedence to the rise of negative effects (MSD, 2012).

Fairbairn-Dunlop et al, (2014) also acknowledges that all knowledge is a gift from God whereby it can be categorised in two. Communal knowledge which is a collective knowledge shared amongst the community that is essential for the daily running of the community and achieving the good life of all its members. Secondly, the specialist often sacred knowledge. This knowledge is entrusted to specific community people in the hope that this knowledge would be safely guarded for the benefit of the community (Gegeo & Watson-Gegeo, 2001; Helu-Thaman, 1998). It is the Pacific way that all community members partake in the construction and validation of knowledge-as well as all having a say in how community goals are shaped through village meetings (Gegeo & Watson-Gegeo, 2001). These village meeting serve many purposes but chief amongst those are the ability for the whole community to raise concerns and pool their knowledge to get a consensus about the best solutions to issues that may arise within the community. Time is not a barrier within these meetings- the emphasis is put on getting consensus. Presently, the pan-pacific term of *talanoa* is the term that is now commonly used to signify these communal constructions of knowledge and process (Fairbairn-Dunlop et al., 2014).

Appreciative Inquiry

The language we use in our daily lives to reveal our perspective and perceptions are very important-as it is for the appreciative inquiry process. Murray (2015) insist that if we view a glass half empty as opposed to half full, we revel our deficit thinking problem solving nature. On the other hand, if we view it from the latter’s perspective, we demonstrate our hopeful perspective (Muarry, 2015). Moreover, using more positive language rather than a deficit approach leads to a more affirmative focus. Asking question or to inquiry or to inquire is therefore fundamental in the process of human learning, growth and change (Reed, 2007).

Appreciative Inquiry (AI) is derived from two different concepts. Whitney and Trosten-Bloom (2003) explain that these concepts are “to appreciate” and “to inquire. In this context, to appreciate refers to the value that is placed on the acquisition of knowledge as well as the understanding and reaffirming and strengths of the process to acquire knowledge (Whitney & Trosten-Bloom,2003). To inquire means to learn, question, pursue, explore and examine knowledge (Whitney & Trosten-Bloom,2003). An often cited definition is that of Cooperidder, Whitney, and Stavros (2003) who explained that:

Appreciative Inquiry is the cooperative, co-evolutionary search for the best in people, their organizations, and the world around them. It involves the discovery of what gives “life” to a living system when it is most effective, alive and constructively capable in economic, ecological, and human terms. AI involves the art and practice of asking questions that strengthen a system’s capacity to apprehend, anticipate, and heighten positive potential. (p. 3).

AI cannot be plainly defined as just a process of change in human systems. Coghlan, Preskill and Catsambas (2003) state that AI is often a philosophy and a worldview, with particular emphasis on the principles and structures of methods and applications that involve co-creation of knowledge. Other scholars have explained that AI is a philosophy that can change and reshape the practices of learning, design and development of knowledge (Watkins & Mohr, 2001). There are five basic principles key to AI: the constructionist principle, the principle of simultaneity, the poetic principle, the anticipatory principle, and the positive principle. I see that each of these principles are well aligned with the Pacific worldview.

1. The constructionist principle of AI looks at the creation of knowledge on a human science practice level , where information is collectively created and the connection between the subject and the inquirer is central to the process. In AI, knowledge is formed and fostered in the relationship, rather than the individual perceptions and mind set. This may be good, possible, and true, depending on the language shaping the relationship that creates knowledge.
2. The principle of simultaneity refers to the simultaneous occurrence of inquiry and change. In other words, the inquiry itself is the intervention; the questions researchers ask sets the stage for what is found and discovered, which then feed into knowledge bases that eventually become reproduced in people’s stories and their daily conversations.
3. The poetic principle is about recognising that people can inquire into anything, which implies that they can also change the things we inquire about. Therefore, Appreciative Inquiry reminds researchers to ensure they are not reproducing the same worlds over and over, but rather, a re-consideration of the aims and focus of their inquiries in the domain of change.

4. The anticipatory principle is about ‘what could be’. This principle is grounded in the view that current behaviour is guided by the image of the future; that is,
5. Human systems, like movie projectors, are forever projecting ahead of themselves a horizon of expectation that brings the future powerfully in the present as a mobilising agent. Therefore, people’s positive images of the future lead to positive actions.

Finally, the *positive principle* is about asking positive questions and creating hope, excitement, caring, inspiration, and a sense of purpose, as these tend to lead to more sustainable and positive changes. It can be strongly argued that AI is about fostering relationships and help in the co-creation of knowledge through human interaction. I argue that that the lion’s share of IPV and family research have been underpinned by deficit models which have not adequately come up with viable solutions. AI gives a fresh perspective and allows research to build on the strengths of the participants to gain a more appropriate/applicable model that can help alleviate the social issues. This is best described by Cooperrider and Whitney (2005) as relationships are able to flourish when we can share dreams, be able to reaffirm each other to create not just new, but better voices

Qualitative

I chose a qualitative research design for several reasons. Firstly, in order to capture the voices of New Zealand born Samoan males on their perceptions of IPV and who are often, painted as the abusers in relationships. In line with the policies and programs aimed at minimising the effects of IPV in Samoan communities can be more effective by gaining insight and listening to the perspectives of those who are likely to be painted main abusers. According to Sherman and Webb (1998, p.5), qualitative research does not consist of verifying of preconceived ideas, rather the unearthing of new phenomena that leads to new comprehensions. For that reason, a qualitative research design is deemed most appropriate as it enables the exploration IPV in Samoan communities.

Qualitative research is an effective means of procuring culturally specific information about values, behaviours, opinions, relationships and the social context of a group or individuals (Seale, Gobo, Gubrium & Silverman, 2004). Additionally, Denzin and Lincoln (2005) argue that qualitative research puts a heavily emphasis on the socially constructed nature of one’s reality where social knowledge is formulated and given meaning. Furthermore, it involves the

exploring of lived experience through face-to-face interviewing, open discussions and questions (Denzin & Lincoln, 2005).

Fonofale Model

The Fonofale Model is a Pacific health model, developed in 1984 by Fuimaono Karl Pulotu-Endemann (see Fig 3 overleaf). Its purpose was to capture what Pacific people viewed or believed to be the major determinants of their health. The values and beliefs central to Pacific people’s health, and which are most important, are family, culture and spirituality. For that reason, the use of the *Fonofale Model* (incorporating as it does the fundamental concepts meaningful to Pacific people), was the most rational, and most culturally appropriate model to use for this study

The *Fonofale Model* integrates and applies the representation of a Samoan *fale* (Samoan house) to show principles and philosophies of the Pacific community. The *fale* comprises of a foundation, roof and four posts. The Fonofale Model describes what each of these represent and what they mean for Pacific people in relation to health. The foundation of the *Fonofale Model* represents the family, which is the foundation for all Pacific cultures. The concept of family embraced either A nuclear family, or an extended family - all members are connected by kinship, titles, marriage, and partnerships. These features sets the important foundation of Pacific social groups. The past, *gafa*, are within this foundation, which enables links to lands, sea and Spiritual being (see figure 3).

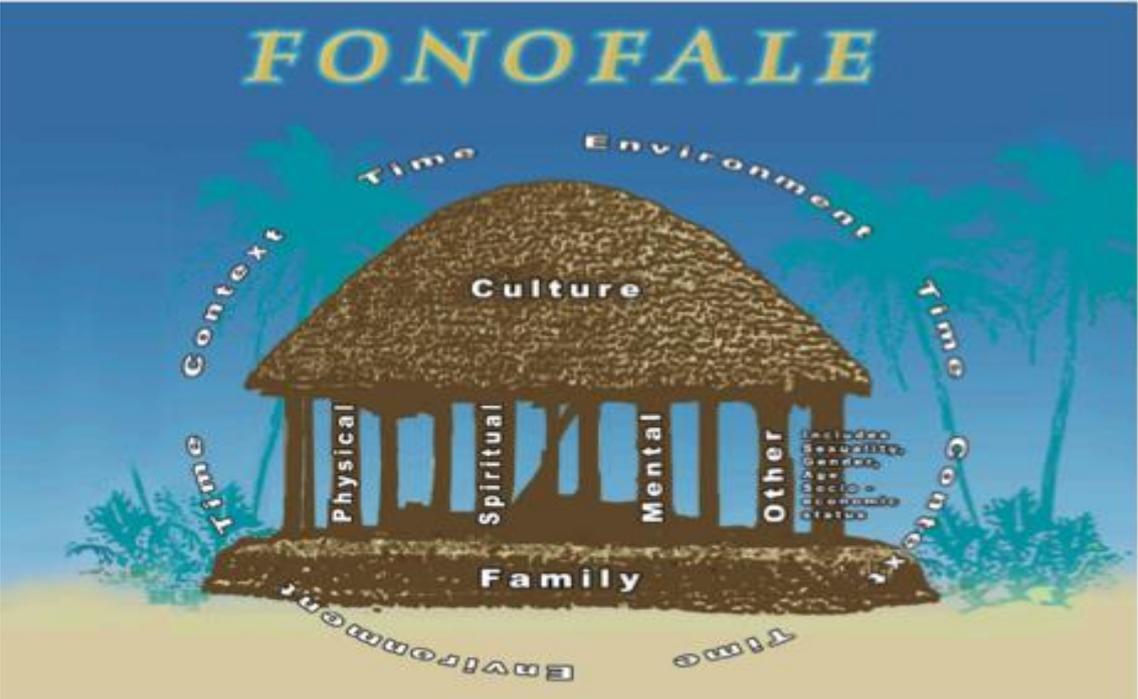


Figure 3. The Fonofale model. Source: Fuimaono Karl Pulotu-Endermann (2001)

1. **The roof** of the *fale* signifies cultural morals and principles which protect the family for life. Propping up the roof are the four posts, which stand securely in the foundation. These *pou* (posts) bind the culture and the family in a continuous and interactive manner. The four posts are:
2. **Spiritual:** – this post refers to the sense of wellbeing, which includes Christianity, or other traditional spiritual beliefs related to nature, spirit, language, ancestor and history, or a combination of both.
3. **Physical:** – this post relates to biological or physical wellbeing. It's the relationship of the body comprising anatomy and physiology, as well as the physical, organic or non-organic substances (i.e.) food, water, air and medications that can either impact positively or negatively.
4. **Mental:** – this post relates to the wellbeing or health of the mind involving thinking and emotions, with behaviours expressed.
5. **Other:** - this post relates to the many variables affecting health, whether directly or indirectly. These variables are but not limited to gender, sexuality, age, socio-economic status.

The *Fonofale* Model is presented in a circle containing these elements that may direct or indirectly influence one another.

6. **Environment:** - this dimension acknowledges the relationships and uniqueness of Pacific people to their physical surrounding. This could be rural or urban setting.
7. **Time:** - this dimension relates to the actual or specific time in history that impacts on Pacific people.
8. **Context:** - this dimension relates to the where/how/what and the meaning it holds for that particular person or people. Context could be in relation to Pacific people raised in the Pacific or in New Zealand. Other contexts include politics and socioeconomics.

In line with AI, the domains of the *Fonofale* signified strengths, support systems, and assets to be built on and appreciated as positive contributions to pacific youth relationships now and to the future.

Part 2: Research Process

Talanoa Research Tool

For this research the Pacific wide communication process of *talanoa* was used as a data collection tool. According to Vaioleti (2006), *talanoa* can be described as a personal encounter where people discuss their issues, their truths and ambitions. In terms of research *talanoa* can best be described as a dynamic interaction and communication tool of storytelling, debating, reflecting and sharing (Halapua, 2003; Vaioleti, 2006). In addition, *talanoa* can also initiate deep and meaningful discussion as well as building and harnessing new interpersonal relationships- the type of relationships that most Pacific centric activities are carried out on (Morrison, Vaioleti & Veremeulen, 2002). In research, *talanoa* is an examination of the phenomenon under inquest from the multiple, relativist, and particularistic truths of those engaging in the *talanoa*. In other words, the framing and articulation of the justifications of actions and attitudes of the participants depend largely on what they perceive to be right or wrong. During the *talanoa* process, participants are encouraged to enquiry, contest, clarify, re-affirmation and/or provide validation for each other's stories. In most cases there is *noa* (space) or void that needs to be filled, this is done by *tala* (to talk and construct knowledge) in a safe and respectful manner. Therefore, *talanoa* is an open forum of discussion that thrives on building a positive relationship through respect and reciprocity. A *talanoa* does not consider time, rather, the discussion continues until a consensus is reached, and *malie* is achieved. Vaioleti (2006, 2013) argues that the outcome of a *talanoa* is knowledge that is valid, and robust, as it has been shared, sanctioned, and confirmed by all taking part.

Both the Pacific worldview and appreciative inquiry place a significant importance on the co-construction of knowledge via community participation, which in the case of this study is between the participants and me. This also holds true for appreciative inquiry where the co-creation of knowledge is underpinned by the how language is important and how it helps shape the realities of the participants. In the Pacific worldview the interactions between the researcher and the participants is to be maintained through the fostering of positive relationships throughout the research. By employing the use of elements from these theoretical perspectives data collection will take place within a *talanoa*. Therefore, ensuring that data is communally constructed and also valid from a *Pasefika* and Appreciative inquiry perspective.

After transcribing the *talanoa*, step one was to read and re-familiar myself with the transcript. During these sessions, I made notes on the margins and colour coded particular themes. A theme captures something important about the data in relation to the research question (Braun &

Clarke, 2006). For this study, several views shared were coherent, consistent and distinctive amongst the 11 individual *talanoa*

Sample

As the research is exploratory in nature it was decided that a small sample would be sufficient to deeply explore in depth data. Patton (2003) states that there is much value in the selection of a homogenous group for exploratory studies. Several key aspects were considered in the selection of participants: they must be New Zealand born Samoan males who have been in a previous or current partnership for no less than five years. Secondly, they must self-identify as Samoan males. Although there is no real definition of youth in *fa'asamoa* it was deemed appropriate the participants be between the ages of 16 to 35 as prescribed by a youth study by the Ministry of health (Ministry of Health, 2003).

Recruitment

As this study was based in Auckland, it was initially thought that the snowball sample technique would be the most efficient tool used to recruit participants (Browne, 2002). However, through community consultation with NGO's, sport teams, boxing gyms and church groups (AUT students, South Auckland Samoan Seven Day Adventist Healthy Living Challenge). I was able to approach a few interested parties to explain the study and its purpose and left my contact details and the information participant sheet for interested participants.

Step 1

Over a two-week period, I visited many different churches, rugby clubs and organisations that greater Auckland area. I visited four Seventh Day Adventist churches in Manukau, Puhinui and Otahuhu, Mount Roskill and New Lynn. As well as two rugby clubs in South Auckland and two NGOs that work with at risk violent youth offenders.

Part of building and fostering relationships is to make sure that you immerse yourself within the environment. I believe that this was a vital step as it proved to the participant that I was there with them in their environment as one of them and not an outsider. In terms of the church groups I visited I participated in the singings and all the services whilst with them. At the rugby clubs I managed to talk to the players at Kava drinking sessions when they were at their most

relaxed and finally- I was able to attend a few information sessions with the youth service providers in order to talk to possible participants.

Step 2

From these sessions I was able to identify some would be potential participants that did show some interest in my information sessions through questions and body language. Some of these participants became key in introducing me to other would participants by passing my information sheets out and posting about my study online through internet chat forums.

I followed this process until 11 participants were found. Times and venues for *talanoa* were then organised at the discretion of the participants. Nine of the eleven participants asked for the *talanoa* to take place near AUT Manukau campus as it was near to their places of employment, Schools and homes. The other three wanted to meet up at their rugby clubs for *talanoa*.

Data Collection

The recruitment process was slow. My first interview was completed almost a month before the second one. When I did get interested participants, we followed the process as planned in the two scheduled meetings. The first one was to explain the study and go through the information sheet. The keen participants were given time (at least a week) to consider taking part. I then contacted the interested participant later on the phone to follow up with consent and to arrange and set appointments for the interviews at their homes or more convenient locations that suited them. As stipulated by AUTECH I needed to make sure that participants were properly informed to consent to ensure their safety. Even though all the participants are Samoan males, the information sheet was made available in English as many as all are New Zealand born and have a good grasp on the English language.

Talanoa Guidelines

At the time of the study this was one of the very few studies of its kind. For that reason, it was important that I had a *talanoa* guide that covered as many of issues relating to IPV without being too general. After much consultation with my supervisors and a community leader I had set out my *talanoa* guide that were related to my research questions but also making an

allowance for the participant to share with me what they considered important- as the sharing of knowledge is one of the focal points of this research.

Prior to the recruitment phase I prepared and piloted a *talanoa* schedule. Feed back from the first group of piloted *talanoa* had highlighted a number of issues that had to be rectified, these included the style and tone of the question, when and where to probe, what questions to omit and lastly the rephrasing and rewording of key questions as the topic was quite a sensitive topic for all the participants. After a further number of pilot *talanoa*. I adapted my final *talanoa* guide and began recruiting for this study.

Data Analysis – Thematic Analysis

Rubin and Rubin (1995) propose that the analysis phase of data collection is one of the most exciting as you start to discover themes and concepts that are embedded in the data. That was also one of the favourite moments of data analysis, as I was able to start to see how different my data was. The qualitative analytical method of thematic analyses was used to identify and highlight reoccurring themes from the *talanoa* session. According to Braun and Clarke (2006, p6) “thematic analysis reports the experiences, meanings and the reality of the participants”. The analysis of the data requires being familiar with the data, generating initial codes, searching, reviewing, and naming themes.

After transcribing the *talanoa*, step one was to read and re-familiar myself with the transcript. During these sessions, I made notes on the margins and colour coded particular themes. A theme captures something important about the data in relation to the research question (Braun & Clarke, 2006). For this study, several were coherent, consistent and distinctive amongst the 11 individual *talanoa*

Ethical Considerations

This research was carried out in accordance with the guidelines on conducting Pacific research with Pacific participants prepared by: The Health Research Council (2005), Anae et al. (2001), and Fairbairn-Dunlop et al., (2014). AUTEK granted approval for this study on July 19, 2016 (see appendices 1). Participants were provided with detailed explanations of the study before and during the *talanoa*. All participants were given an Assent form coupled with a Consent form (see Appendix 2) for their parents/guardians, to sign prior to commencing the *talanoa*, to confirm their approval to participate. Each form was explained before and after the *talanoa*, with particular emphasis on the

participant's right to withdraw from the *talanoa* at any time, and from the study itself, at any time before 30 September 2016.

Table 1. Demographics of study participants

| Code | Age | *Relationship | Married | Children | Education | Employment | Ethnicity of participants partners |
|------|-------|---------------|---------|----------|---------------|------------|------------------------------------|
| P1 | 20-25 | M/F | ✗ | 1 | Postsecondary | ✓ | Samoan |
| P2 | 20-25 | M/F | ✗ | 1 | Postsecondary | ✓ | Non-Samoan |
| P3 | 20-25 | M/F | ✗ | - | Secondary | ✓ | Samoan |
| P4 | 20-25 | SS | ✗ | - | Tertiary | ✓ | Samoan |
| P5 | 26-30 | SS | ✗ | - | Tertiary | ✓ | Samoan |
| P6 | 20-25 | M/F | ✗ | - | Postsecondary | ✓ | Samoan |
| P7 | 20-25 | M/F | ✓ | - | Tertiary | ✓ | Non-Samoan |
| P8 | 26-30 | M/F | ✓ | 3 | Postsecondary | ✓ | Samoan |
| P9 | 20-25 | M/F | ✓ | 1 | Tertiary | ✓ | Samoan |
| P10 | 15-19 | M/F | ✓ | 2 | Postsecondary | ✓ | Samoan |
| P11 | 25-30 | M/F | ✗ | 1 | Tertiary | ✗ | Samoan |

MF Participants in male –female relationships

SS participants in same sex relationship

1. Prior to the data-collecting phase of this research I was able to recruit a good spread of participants through discussions with leaders of community-based organisations. From those meeting I was able to recruit by word of mouth until I met the desired number of participants.
2. As illustrated by the table above all the participants are currently in intimate relationships. However, two participants had identified as being involved in a same sex relationship (see table 1). It important to note that these participants met the recruitment criteria and expressed a real keenness in participating in the study-this proved to be very useful as it provided another perspective of IPV
3. Just over half of the participants have fathered children with their current spouses at the time of this study.
4. In terms of the educational background of the participants, over half of the participants had some form of qualification from either a University or technical institute varying from a diploma to a bachelor's degree. The rest of the participants identified as having a post-secondary education that ranged from certificates in trades such as building, fitness instructors and warehouse machinery operators.
5. All participants were employed at the time of this study

6. Around a quarter of the participants were married at the time of the study. Despite this, all the participants had indicated that they were currently living together with their spouses in the parental homes of the participants. On the other hand, the two participants involved in a same sex relationship indicated that they too lived with their partners. P.4 had been living with his partner and P.5 had his partner living with him. They both cited economic stability for their choice of where they were staying. For instance, P.4 stated his partner earned more than and his partners parents were more accepting of their living situation. Whereas P.5 stated that, his partner lived with him at his family home because it was closer to work for him and that his parents were more accepting of their relationship.

Part 3: Research Reflections

Being open to different perspectives of fa'asamoa

1. Like my participants, I am a New Zealand born male, but the point of difference is that I spent many of my formative years in Samoa. I was initially a little naïve believing that my understanding of *fa'asamoa* was the status quo-this led me to the belief that I could predict the responses and perspectives that my participants would have in terms of their worldview and the way they understood *fa'asamoa*. The short answer to that assumption was that I was wrong. Listed below are a number of learning that I took away from the participants in terms of the understanding of *fa'asamoa* and their worldview.
2. The sacred relationships once covenanted by our elders have shifted and taken on a new form. For instance, the sacred relationship between a brother and sister is no longer as sacred as it once was. Where some of the participants now believe are outdated and don't apply to family dynamics here in New Zealand.
3. Participants believed that *fa'asamoa* was in some ways conducive to abuse and violence-whereas my understanding was the total opposite.
4. Through my personal experiences and upbringing, I was able to separate what I was able to question what common practices within Samoan families was which were perceived as "cultural" practices by my participants. For instance, many participants believed that violence was culturally accepted.

Sensitivity

Being Samoan I was aware of the stigma associated to those who may discuss instances where they have been abusive in their relationships. Furthermore, it is well documented in international literature that participants in such studies tend to shy away from discussing issues such IPV and domestic violence because of the stigma associated to it. My first *talanoa* with a participant did not go to well as for the reasons discussed below. I was able to combat this in the following *talanoa* sessions by having an honest discussion with my first participant about how he felt about the process. The following points are what was outlined from the first *talanoa* that greatly informed and refined the process for the subsequent *talanoa* sessions.

1. Since many Samoans belong to a Christian faith it was important to open any *talanoa* with a *Tatalo* or prayer
2. Share some of my life experiences with the participants such sports, religion and other social activities to help break the ice.
3. If I have a *meaalofa* for the participant, it was more appropriate to present it at the end of the *talanoa* as a token of appreciation for their time and participation rather than at the beginning as it might seem as I'm trying to bribe or coerce information from them- this will diminish the notion of reciprocity.
4. I did not build a strong enough relationship with the participant before I asked more of the heavy sensitive questions.
5. I needed to provide more context to questions as to make the participant more comfortable to answer the questions.

These issues were then noted and further discussed with my supervisor who also helped me refine my questions and technique that proved to have a better effect in the following interviews.

CHAPTER 4: FINDINGS

The aim for this chapter is to introduce the perceptions of the participants on IPV. In order to “honour the voices” of those that have been kind enough to share their knowledge for this research. This will be accomplished by analysing the data in which the themes have been identified by the researcher and will be put forward with supporting evidence. As noted in the methodology chapter data was gathered through the use of the use of in depth *talanoa*

with participants. Where necessary, two or more excerpts will be drawn from interviews to illustrate a point. Also, I have separated the response of the heterosexual participants from the participants involved in a same sex relationship, for easier reading P.5 and P.6 are both in a same sex relationships- they have both self-identify as Samoan males.

I present findings to the four research questions:

1. *What are your perceptions and understanding of IPV?*
2. *How did you learn these behaviours?*
3. *Does fa'asamoa have any effect on IPV?*
4. *Where do you stand on the issue of IPV today?*

Whilst participant views are grouped together, where appropriate and relevant I have separated the responses of those in a single sex partner relationship (P 5 and p 6) from those. Where there were differences in response by relationship type. To remind, the participation demographics table has been attached below. Almost inevitably, every *talanoa* came back to questions of what does IPV mean along with reflections on makes for good/ bad relationships and so I begin this chapter by answering that questions

Question 1: What are your perceptions and understanding of IPV?

This led into themes that looked at different components that the participants claimed constituted good and bad relationships. The analysis of the above question yielded four key points of discussion. When asking participants about what made for good relationships an overwhelming majority of the participants stated that loyalty in terms of faithfulness to one's partner was the most common first answer. Followed by respect for the partner's family and having a partner that was God fearing.

Defining IPV

All of the participants with the exception of P.4 and P.5 had heard of the term IPV prior to our *talanoa* for this research. The following is extracts of the definitions from the participants. P.4 P.5 and P.6 are examples of the general feeling of all participants had in terms of IPV which included physical, mental and emotional abuse as evident by the extracts below.

Anything in terms of abuse, verbal physical abuse. Anything that may hurt someone's wellbeing...P.4

Physical, mental and emotional, verbal abuse of your intimate partner that you are in a relationship with...P5

For me IPV is any action taken against ones partner whether verbal or physical violence that makes the other partner feel unsafe...P.6

However, P.1 and P.2 defined IPV as only being limited to *physical violence*.

To me it's when you start sorting using physical force. I mean verbal abuse I don't really define that as violence. When it gets to the point where you put hands on each other is IPV...P.1

Like I said I don't define verbal as abuse. To me it's just basically hitting aye...P.2

What makes for a good relationship?

Faithfulness

All participants had stated that characteristics such as faithfulness ranked as the most the common response to this question as illustrated by the extracts below.

When there's not trust and the person is untrustworthy. A relationship is where you build and support each other and build each other up to be a better person and vice versa so if you guys can't do that in a relationship or cant coexist with that as the foundation then what's the point?...Understanding each other's differences and accepting that. I'm sure there's a lot more but that's a key one. Honestly and transparency...P.4

Through my experiences with other relationships I think it's really important that you set out clear boundaries...for me that would be faithfulness and transparency...that has to be the most important one for me...P.7

P1 explains that being honest with ones partner, being open about ones past and sharing plans for the future are central to a good relationship.

To me a good relationship you must be open from the get-go you got to lay it out on the table. Your past, your past relationships and what you're like now and what you want for the future and what defines a relationship. If you get that all out that the other things like loyalty, respect and being family oriented the other things will follow ...P.1

Respect for parents

P.3 also agreed with loyalty as one of the most important components to having a healthy relationship but they also added the fact the respect for their in laws and having a God-fearing partner were also great qualities that led to them reciprocating the same feeling.

For example, P.3 stated

Firstly, man they have to be a God-fearing person aye and also be able and be prepared to look after my parents when they are older. Like if I'm willing to look after your parents sort of thing, I kind of expect the same from my partner too. I willing to take care of her parents and she prepared to take care of mine...we have got an understanding that sometimes our relationship won't come first and that looking after our parents is also key aye...it's our culture and something we both really buy into and happy to do...P.3

Spiritual God-fearing partner

This response of a God-fearing partner was echoed thorough out all the participants as shown by P8 and P9 who stated that

Couples that pray together, stay together...P.8

Since finding God and putting him at the centre of our relationship my wife and I have been our happiest...P.9

All these qualities are best summed up P.10

Basically loyalty, respecting my family and me and religious girl aye...P.10

Communication

Furthermore, P.5 and P.1 also stated that communication was also vital to the having a healthy relationship.

I think a good partner is someone that can negotiate. Someone who is understanding and also someone who is a great communicator. Umm I guess someone who is in

tune with the other person. From my experience whenever issues did arise between my partner and I was because we were not in tune with each other there was a glitch in our communication which led onto other bad things such as assumptions of cheating and insecurities come into play which lead into more dramas. But if you're on the same wave length and speaking the same language and understand each other a lot of those issues can be eliminated.

It's important that before you get serious that you lay everything out on the table. Your past, what you expect to get out of the relationship now and also what you want for the future...for me and my new Mrs I felt it was important to tell her all these things...we were serious and I thought she had to know everything about me so there's no awkward surprises in the future because in my last relationship that caused a lot of problems where we did get violent.

What makes for a bad relationship?

These participants responses differed quite dramatically from the participants in 3 different categories. Although there were slight similarities it is important to note and explain the differences. This theme has been explained through the heading of sub themes.

Dishonesty and disloyalty

For me it's like it's not want in a relationship. Disloyalty and dishonesty. You know another thing in a bad relationship is from the get-go that you guys don't see eye to eye on certain things. If we don't share the same values and beliefs to me that's the beginning of a bad relationship. You can fix it maybe but that will be hard eye but for me if you can't share don't same beliefs and values it will be a bad relationship from the start...P.1

Not meeting Expectations

You know when you grow up and you picture your dream girl and you love that idea of her being all this and that. But when she doesn't tick your boxes then obviously you don't love her. So, like you know that to me is a bad relationship because you are just there because you are physically attracted to each other?...P.2

Importance of self over partner

According to P.4,

Umm what makes a bad relationship is when someone is selfish, always being more concerned about the self rather than your partner. Not being open to negotiating and things like that and I think also high expectations make a really bad relationship. For me I was hexed by all of these movies and things a relationship should be then coming into a relationship you have all these high expectations where you think you're going to be swept off my feet and I'm going to be cared for and all that jazz but when it came down to it-it was a lot of hard work and the realisation that the other person is a human being with their flaws and that nothing is perfect. I think having high expectations can be really bad for a relationship and I guess also not communicating at all. So, I guess having no expectations is better than having low exceptions so coming into a relationship and letting the narrative to create it so not coming into it with a preconceived idea in your head with how things supposed to go so kind of let things happen and just go with what's happening

When there's not trust, and the person is untrustworthy. a relationship is where you build and support each other and build each other up to be a better person and vice versa so if you guys can't do that in a relationship or cant coexist with that as the foundation then what's the point..P.5

Love for my family

Disloyalty and dishonesty are massive. But just as important is the way you treat my family. Part of loving me is sharing the love for my family too. It's a total package with me aye. Looks fade, loyalty can be a bit wonky sometimes but the love for my family is a must...P.1

On the other hand, as P.11 explains- love for the family can actually mean the balance of care given to both sides rather than caring more for one family at the expense of the other.

My father has always counselled my sister and about relationships and choosing partners. I grew up with the notion that respect for elders and people in general is paramount. My father use to tell me that if you choose to marry a Samoan girl you marry her and her family as well. What that means is you also inherit her obligations to some extent. That includes the protection and care for her and her family. I was taught to respect her family the way I respect mine. So, to answer your question I think that not allowing yourself to care for her family can cause so many rifts especially if they ask for help whether financial or otherwise-that can create a bad relationship because that would lead into more problems. I've heard so many of friends wives ,partners complain about not being able to balance the care for both sides. For example, I always hear them say "we do everything for your family- and when I ask you to help my side out you get cranky and ask why we need to help them". That leads to dramas like who gets more money, who we tend to spend more time with etc...P.11

Drinking and substance abuse

The abuse of alcohol and other stances have been mentioned to be contributing factors that lead to a bad relationship as stated below.

I was a bad drunk bro- ill look for any excuse to drink. That put a lot pressure on my relationship with my ex. I'll let my frustrations build up until I got drunk and then really take out on my ex. It was bad...P.1

My Mrs hates me smoking and drinking aye. So, I use to hide it from her-until one day she knew I had the last of my pay in my wallet. I came home smelling like alchs (alcohol) and cigarettes. My partner asked me to buy my sons formula on the way home but I couldn't cause I spent it all on my box (Carton of beer). Bro I almost lost my life that night when I got home (laughs)...P.7

Man I was bad with the alcohol aye-my partners Dad was pretty bad too and she grew up in an environment where there was a lot of abuse. Even though I didn't hit her- seeing me drunk use to upset her and remind her of her past, so I stopped....P.3

Cultural clashes

As both participants explain, cultural clashes are also a contributing factor that can lead to a bad relationship.

I grew up in a household of parents who came straight from Samoa. I'm the only one born in New Zealand so I grew up the *fa'asamoa* way where if I was naughty and disrespectful I'll get a hiding aye. The same way that my parents grew up. Personally, it worked for me because I see that my cousins who weren't disciplined the Samoan way go onto be career criminals joining gangs and what not. So, it was important to me that my kids don't follow the same path I tried to discipline my kids the same. But my wife was not having any of it. Bro, I know some Samoan parents are just overboard with their discipline which is really abuse but I knew the difference. So, one time a gently smacked my eldest on her backside for breaking something and my wife hit the roof. I told her that it worked for me and it's my cultural way of disciplining and she yelled at me and hit me telling me that my "culture" was barbaric and that in her family smacking was even considered. We didn't speak to each other for a week and we almost came to blows again and even considered breaking up. Man, that was a harsh time for us. She insulted my culture, my parents and me her husband. I never felt so angry and hurt. Until one day I just realised that it was just clash of ideals, we wanted the same thing for our kids but went about in different way. Now I talk to them and *igi* (pinch) their *auagas* (thighs) if they really get out of hand (laughs). But we have come to an understanding now...P.8

My former partner was Maori and she had never been to church before in her life. She didn't even have both parents present growing up...she pretty much was raised by her mum and sister. I on the other hand grew up Knowing God and having a great family support system where *fa'asamoa* was a foundation of everything we did. She would try and be affectionate to me and call me pet names in front of my parents when we would chill in the living room-which was going against what I had been taught and expected by my *fa'asamoa*. Man, I use to get in trouble with my parents telling me that all those things weren't acceptable- when I told my keige she would accuse me of being embarrassed about her that I let my parents control me too much. I couldn't win- I was getting hit from both sides. My *fa'asamoa* parents versus being a kiwi. It was hard. Luckily I managed to sort things out. But cultural clashes can be a factor bro-defiantly...P.2

For this theme there has been a raft of sub-themes that I identified in my *talanoa*. These differences are clear when considering mitigating factors such type of relationship type, Child-rearing and , education. The purpose of this line of questioning was to gauge the responses of the participants about their views and perceptions about IPV. The questions started off broad which prompted the participants to share their testimonies. All participants were reminded that if any discomfort was experienced during the *talanoa* that they could just move on to the next question. This reminder was very important because of the sensitive nature of the topic. The responses have been categorised into sub themes.

Physical abuse

Participants P.1, P.2 and P.4 stated that much of the violence they had seen within the family context was experienced at the hands of some senior male in the family. In the case of P.1 and P.2 it was their fathers whilst P.4 chose not to name which member of his family actioned the physical abuse.

Yeah ah my old man (father). My old man uses to give my old lady means hidings back then. I remember this time when we were really young, and he chucked something at her head to that point where it was bleeding. The neighbours ran over and they had to take her to hospital. It wasn't any of that light s**t... it was pretty heavy when we were young and that was the regulars growing up...P.1

Yeah man. For me it was my old man. It was really bad. He was such a prick when he did it. It took me a long time to forgive him. He's changed now but it's a subject that I find haunting because I know I have the same in me...the ability to physically hurt, embarrass, belittle and destroy my family like he almost did. That type of shit stays with you for life. I almost hit that point a couple of times...P.2

Well yes I've been in violent relationships and I've witnessed it in my community and families as well...P4

P.3 had indicated that his experience involved his Aunty and Uncle.

I have seen my aunty and uncle go at it. It sucked because they pretty much my second parents. Both being verbal and physical. It got to a point when my uncle had her by the throat on the wall. It still haunts me and that's 15 years ago. For me it was one of the worst experiences I've gone through...P.3

Sexual abuse

Although P.5 did experience and witness instances of IPV within his family-he highlighted the sexual abuse as being chief amongst the violence experienced by him and some of his family members at the hands of members of his family.

Within my family, like aunts and uncles. I remember I use to stay at their houses and my uncle had quite a bad anger management issue. I have memories of him getting violent towards his immediate family. But I guess it was sexual abuse that was quite big in my family. Um yeah all of that, the actual physical and verbal abuse wasn't quite strong in my family, but the sexual stuff was quite strong in my family... Well I think it was like really hidden secret in the family. Like it was something that happened in front of all of our noses, but no one wanted to acknowledge it. Like, my parents' generation never spoke about it too and never wanted to attack the issue because they too scared and they were themselves victims of that abuse when they were children. It was kind of like a cycle in terms of abuse and the silence behind it. Just to give you an example, I was molested when I was young and I had to seek counselling for that, I remember that I had to go to the friendship house from the age of 7 so after school I use to go to the friendship house and get counselling for what I was going through. I remember that my mum went through the same thing when she was young, and my cousin went through as well, so it was kind of like this secret and baggage that my family bore but never ever talked about...P.5

The follow up question was then how this made the participant feel. I felt that this was an acceptable line of questioning because it gave a deeper understanding of how the participants felt, internalised and how it affected the violence /abuse that they experienced help shape their experiences within their own relationships.

The lion's share of the participants had stated that although they agreed that violence in relationship was unacceptable but there were instances where they deemed it acceptable. As shown by the quote from P.11

To be honest we are taught by family, church and school that violence is absolutely unacceptable. But if all you know is violence then that's all you going to project when something drastic happens to you that you don't agree with...My dad use to

have a bad temper but he never hit, never swore, never verbally abused anyone but he had a short fuse. For me if I had a disagreement with anyone with my partner, family members, friend or a complete stranger...I don't have a violent family...it's just me...I use to find satisfaction knowing that I could hurt you if you f****d me off. Whatever that looks like- psychical, verbal or whatever. It made feel invincible at the time and then later it made me feel inadequate as a man the more I thought about it. Especially when it was towards my family. Let me be clear I have not physically touched my partner or family members, but I have given my mates a hiding and put a couple of strangers in hospital. Nothing to be proud of but it's the truth. I now know I had a bad temper and maybe was a bit Sadistic. I was bully throughout school. My past really saddens me man. I have a daughter now. I'm scared my past sins will come back to haunt me. You hear about young kids committing suicide now over being bullied. I wish I could change my past. But that's how violence made me feel...P.11

On the other Hand P.5 stated that he thought the abuse he had experienced as a young boy was normal.

When I was young, I thought sexual abuse was normal. Like it wasn't even a thing it was fun and games that what I thought it was. ..P.5

Participants and IPV

After the above question I put it forward to the participants to elaborate on their experiences. I kept the question open ended to gain a greater understanding. The common theme found here is that all participants have at one stage in current or previous relationships have either both been the perpetrator and victim or just the perpetrator of the violence against their partners. It is also worth stating here that both P.1 and P.2 stated expressed previously that their definition of IPV only considered physical violence. Which is evident in their quotes below.

For me the worst I've ever done is a collar and a push. I've never hit her fully. You know. Just that. That's the worst. The least worst is grabbing her like if she tries to walk off. Squeezing her hand and wrist to pull her back. Like I said before I don't consider verbal as violent. but yeah that's me...P.2

Ok the worse I've been is with my previous partner. The worst I've done to be honest, is when I was drunk, I don't remember but she told me the next day that I held a knife to her neck and threatened to cut her. That's how bad I've gone. I know I've punched her and thrown her down when I was drunk too. The least I've done is probably push and shove. Violence for me is not words. But the most common violent act I'll do is push and shove...P.1

On the other hand, P.4 and P.5 had both expressed that they were both the victim and perpetrator of the violence within their own individual relationships (same sex).

At one stage I was the victim-and then was the one who became quite abusive to the point I threw stuff at him...P.4

While P.5 had stated that he was more always more verbal because he believed that there was no coming back from physical violence.

In my opinion, a little bit of the mental violence is ok but physical is a big no no. I want to win the argument not hurt him because I've been in violent relationships and I've witnessed it in my community and families as well. But for me personally I never got physical because I was scared that there was coming back from it...P.5

P.4, P.8, P.9, P.10 stated that they got in verbal arguments with their partners. They all stated that at one time their partners had been violent towards to them. For the sake of being non-repetitive I have only included the quotes of P.8 and P.11. P.8 stated that his wife used to hit him on more than one occasion.

There have been a couple of time my wife has hit me...One particular time I got a black eye ...but yeah, I never hit her back (P.8)

Yeah bro my partner has hooked me a couple of times...but I never hit her back
P.11

How often did your arguments turn into violence?

Almost 6 participants indicated that they had been violent towards their partners at some stage of their relationships. However, they said that the frequency of these violent outburst is very low with only one participant indicating that he had violent at the most 3 different occasions whereas the others indicated that they only had done it once.

Not often, but when we had bad arguments you can bet, you're a** that they turned physical for the both of us. P.1

Bro we hardly ever became physically violent aye, but it did happen about 3 times in my previous relationships.P.5

Once by memory, and that was years ago, never have since then and now we are happily married and have a little boy in our lives. P10

Did you ever use non-violent tactics against your partner?

It was well established that all participants in this study have and continue use nonviolent tactics to get their partners to comply with their instruction in order to : i) to establish their dominance and ii) to gain compliance from their partners. The use of emotional abuse, minimising and denying blame and male privilege were the major tactics employed by these participants as seen in the responses by the participants tabled below:

Table 2. Participants' behaviours set against the Duluth power wheel

| Participant | Coercion & threats | Intimidation | Economic abuse | Emotional abuse | Isolation | Minimizing & denying blame | Using kids | Using male privilege |
|-------------|--------------------|--------------|----------------|-----------------|-----------|----------------------------|------------|----------------------|
| P1 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P2 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P3 | | | | ✓ | | | | ✓ |
| P4 | ✓ | | | ✓ | | ✓ | | |
| P5 | | ✓ | | ✓ | | ✓ | | ✓ |
| P6 | ✓ | | | ✓ | | ✓ | | |
| P7 | | ✓ | | ✓ | | ✓ | | ✓ |
| P8 | | | | ✓ | | | | ✓ |
| P9 | | ✓ | | ✓ | | ✓ | | ✓ |
| P10 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P11 | | ✓ | | ✓ | ✓ | | | ✓ |

P.5 who at the time of this study was in a same sex relationship stated that it was easier to physically intimidate his partner when they had an argument.

Even when he (intimate partner) was right I would use my physical stature to tower over him and really push for my point to win nine out of ten this would work. P.5

P.7 when I was with my ex I would always feel bad when we argued and instead of apologising I would normally blame her for the argument say some sh*t like- you know what I'm like when you press my buttons yet you still do it. I would always flip the script on her I know it was wrong, but it took the heat of me.

On the other hand, P.9 used his male privilege to dominate his partner.

She came from a family where here Dad wasn't around much, and I would always remind her she is lippy and tends to argument a lot cause she hasn't a strong male presence in her life. I make sure she understands that I'm the captain of this ship- I run sh*t and she should listen unless she wants our family to end like hers.

That is not to say that the rest of the tactic used are not important to explore. But that has been explained and research abundantly in international literature. For the purposes of this research it was important to explain the most common used tactics which would be further explored in detail in chapter 5.

This led onto the next line of questioning that aimed at exploring what actions the participants defined as being physical.

Views on what constituted physical violence

All participants stated that physical violence had no place in a healthy relationship. However, as the *talanoa* progressed they started to list the kinds of actions or tactics that they had used against their partners as seen in figure G 2:



Figure 2. Physical abuse behaviours used by participants

Similarly, these participants shared that they actually used a range of emotional violence tactics against their partners

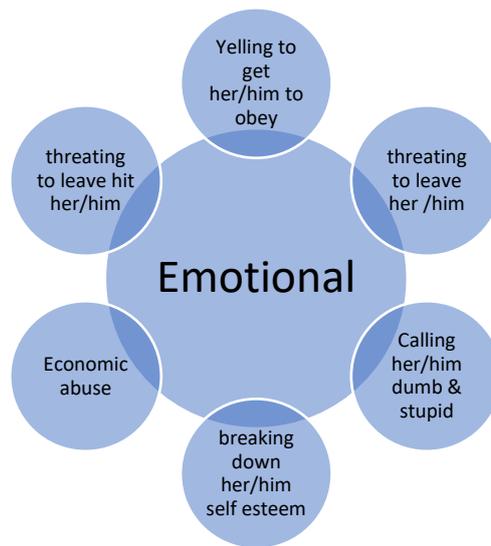


Figure 3. Emotional abuse behaviours used by participants

For group 1 the participants had stated that in their current or past relationships they tended to use emotional abuse more than any other form (shown above). For example, P.4 argued that when I yelled at him and called him names, I would instantly get satisfaction because the effects lasted longer than if I physically assaulted him.

For group 2 the participants did not consider emotional abuse as abuse at all. In fact, according to the members of this group they classified emotional abuse as part and parcel of being in a relationship. In fact, they did not classify the tactics stated above to be abuse at all. For this group they believed that physical abuse should be the only tactic classified as abuse. This group did not state sexual abuse as part of the tactics in their understanding of IPV.

For group 3 this group stated that emotional abuse is a result of a verbal disagreement that had escalated into more serious arguments, they also insisted that emotional abuse tended to be a precursor to physical altercation between them and their wives.

The point of difference for the responses recorded for these different groups was that for group 1 arguments tended to escalate straight into emotional abuse. For group 2 the participants stated that emotional abuse should not be considered as abuse but rather just a normal argument between couples. For group 3 these participants stated that minor verbal disagreements tended to easily escalate into emotional abuse which if not resolved could worsen into a physical altercation.

All the participants had strongly expressed that they believed that there was absolutely no room for physical violence in any relationship. On the other hand, all the participants felt that

emotional abuse- although just as harmful, was more common. All the participants had used up to five or all the tactics listed in the figure 5

For the participants that were involved in same sex relationships one of the participants had stated that the use of the tactics presented in the figure 4 were used because he was afraid that any physical violence, he may inflict on his partner maybe irreversible.

For example, P.4 explains, that I am much bigger and physically stronger than him and if I hit him I know that hospitalisation or even worse is a very real consequence that and the fact that I believe emotional abuse tends to last longer and cut deeper.

P.5 states that gaining control through emotional abuse gave him satisfaction two different levels.

For me I tend to inflict more emotional abuse than physical- even though I have used physical violence on two occasions. This is because I consider myself intelligent and I do get a buzz when I'm able to prove my point through the use of words. Also, I feel a rush of satisfaction in the heat of the argument if I am able to control the argument and win it through verbal conflict.

The participants were then asked the following questions:

What would justify you hitting your Spouse

The following are the main justifications that would lead the participant to be violent towards his partner. The points are listed below from the most important to the least. Lastly, P.2 explains how he used to use Violence as a means to control/discipline

I still don't know why that society and the western world has the perception that you can't a lady .In my head it's like sole, if they ever step out of line you should be able to clip them around the ear to get them back in....P.2

Research Question 2: How did you learn these behaviours?

For this research question it was important to gain a deeper understanding of participants responses as to why they responded the way they did. Effectively- this research question was looking at where these attitudes, perceptions and ideas were formed. The family is the main domain where the participants said that they learnt and committed IPV. That home was as the first classroom where children learnt violence is seen in this comment

I grew up in my home being told that for Samoans “Home was the first classroom”. This was important as my living room became my cultural classroom and space where I learnt what it was to be a Samoan...P.11

This sentiment was also the same for others:

Growing up my grandparents always use to tell me that as a Samoan man I was not suppose to hit my girl family members or a girl full stop...P.3

However, some participants had stated that there were other negative aspects learnt at home.

Bro my dad always use to preach to us ya know that violence was never the answer...But did the opposite when he horsed it (got drunk) on my mum aye...even herd him threatened his sister once, it sounds old but we grew up for a bit thinking it was ok...It wasn't till my brother hit his Mr's that my dad figured out that he had to sit us down and almost reteach us that what we witnessed growing up was not right...P7

Man, for me and my younger cousins when we were all getting abused we never exposed and never talked about it...but we kind of knew it was going on but we let it be because it was at our house...We just assumed it was normal cause everyone knew of it, well kind of....P.4

Other areas of interest include:

Church

All participants have subscribed to the patriarchal ideals that are grounded in biblical teaching that has a very strong hold on these participants.

The Lord has said through his scripture that the man is the head of household just like Christ is the head of his father's church (Ephesians 5:23). So, I guess being Samoan there is no separation of *fa'asamoa* and church in my eyes. I mean even in the running of the church almost all if not all of the offices and positions are run by males. It's just the way it is. ..P.1

A lot of my family values and beliefs are based on my Christian faith, and to my understanding Christendom work hand in hand with *fa'asamoa* where the man is the head of the family. So, for me it's my church and home...for me I kind of see my church members as family and my church my sanctuary for growth and learning ...P.6

Social –media

I was always a very reclusive person. For a very long time I was the only child...so social media became my platform to socialise...it was my classroom so to speak...I learnt all the basics and that from my parents and family... I struggled a little with my sexuality and having a platform where I could chat online with people with the struggles was refreshing because it was really hard being Pasefika and gay and there weren't many people we could talk to cause of the stigma...I started to have little relationships online which gave me the confidence to experience real relationships...P.4

Mass -media

For me I didn't grow up with my dad and my mum was at work a lot so American television became one of the if not the key learning tools that taught me a lot....It helped mould my moral compass. The rest was just trial and error...P.5

Research Question 3: Does fa'asamoa have any effect on IPV

It's important to note here that apart from the participants whose quotes have been used below all other participants exhibited and stated that their connection to *fa'asamoa* was very weak therefore they were unable to answer any questions pertaining to *fa'asamoa*.

According to P.2 the sacred covenant between a brother and sister promoted the protection not only of one's but extended also to include all females: sisters extending to females in general :

It's one of the- if not the most important relationships within the Samoan culture. Bro its simple really if you respect your sister and play your role as her protector then it should really apply to all females in general. After all, females are generally someone else's sister, mother, child. *Feagaiga* protects all women.P.2

Although the *feagaigais* generally viewed as a protective factor P.9 suggest that in his experience the *feagaiga* has been a contributing factor to violence between families. For example

Bro it doesn't always protect man I know of more than a few cases where the *feagaiga* has caused more trouble. Like, if my sisters' partner or wife smash (assault) her I am in my rights to go and avenge her- that's what I understand from the *feagaiga* because I'm protecting here from her husband I have the right to smash her.P.9

Research Question 4: Where do you stand on the issue of IPV Today?

What motivated you to never commit IPV

The religion, professional workshops, teachings, legal issues and employment issues were main motivations for the participants who had never committed violence:

Religion

Easy, my religion bro. There are heaps of other reasons but it's my religion that really made me take a stand against violence in my family. I mean I have always looked at my father for guidance and respect him heaps because I know before I was born, he was really abusive to mum. She would have run away to her family and even went back to Samoa. That was until my Dad changed through religion so that really has rubbed off on me aye. P.8

P.9 also felt the same but added that verbal aggression or abuse is more acceptable in his case than physical violence.

Bro religion plays such a big part in my family life so I would never physically harm my partner, child or other family member. But I ain't no saint bro I have been verbally aggressive toward my loved ones. It's not good but I guess it's more acceptable than physically hitting them we Christians aren't saints bro. P.9

Professional workshops

P.7 who is a professional rugby league player had explained that professional workshops were key for him not being abusive in his relationships.

As part of our professional development and contract outlines, we had to take part in dating violence workshops. Man, these workshops really opened my eyes to how bad domestic violence could affect the family, you and your career. Man, I was signed up at a young age, so I had to go through all these training and it really helped me question my environment at the time. At that time my dad was a gang member and violence in my household was the norm. But going through all these workshops and then going home and comparing it to my situation was a shock- in the end it was my mum who started training me and teaching me how to become a good man and she really gave me my moral compass. To be honest with you it wasn't for these family violence workshops as a youngster that made me question my family and environment, I don't know I could've ended up different.

Law

The participants are well aware of the negative consequences that a criminal conviction if

Bro I don't want to get locked up it's that simple. Part of it is fear because I've watched too many prison movies but a lot of it is got to do with that my loved ones live out here not inside (prison). P.9

P.1 believed that conviction and imprisonment would be hurt his chances at being a father.

My mate got done (convicted) for MAF (male assault female) on his girlfriend and part of his sentence was that he could only spend a few hours a week with his daughter it really took a toll on his. If I get locked for MAF I'm scared that my Mrs might move on and my son will not know me and grow up calling another man Dad that's my fear. I want to be around for my son and have more kids.P.1

To led onto further discussions on how convictions or imprisonments could damage the careers of participants.

Damage to career

Bro growing up poor was really hard. I have dreams and aspirations. A conviction would really hinder my ambitious that has to be one of the main reasons why I really try just to walk away from heated disputes.P.5

I have a family to provide for man, if I get convicted of any violent crime, I could kiss my job goodbye and any other opportunities at employment really. I know because it happened to my brother.P.10.

For P.7 he is now able to realise a childhood dream and conviction or imprisonment would severely impact negatively on his dreams.

...I went to school with a lot of my close friends and we all sort of planned to play professional footy (rugby league) together. It's been a pipeline dream and I'm living it now. Imagine throwing all of that hard work away because you just couldn't control yourself.

Other Factors that made violent participants want to change

Children

Bro children are like sponges bro they soak in everything you do, man I became violent in one of my old relationships. I was really lucky because I was starting to be like that in my current one...right up until my son was born. It was like the light switch was turned on I made a promise to never be violent towards my partner

again. Until this day the only thing I raise at my partner is my voice and not my fist.P.1

Having my daughter really changed my partner and me because we had someone that we loved more than each other and ourselves. We worked hard at it cutting out the aggressive arguments and just learnt to talk. Children don't deserve to be around aggression and violence especially given the fact that they pick it up and think its ok because they see their parents do it.P.11

Partner threatening to leave with children

I grew up in a happy family with my parents still married and all of that. So, when I girlfriend threatened to leave me if I ever hit her gain really was the last straw. I went out to seek help and got it. My children and wife shouldn't suffer because I couldn't get my she*t together. They deserved to be together and be a happy family. P.1

Similarly,

P.2 I know what it like not growing up with my dad. Who knows man, if I had that guidance when I was young things might be have different for my brothers and me. they may not have ended up in prison – who knows. The thought of my son not having his dad was scary bro- especially if I could stop it from happening. It took a long time and it still happening today I'm making that change to keep my family together and make sure history doesn't repeat itself. It reminded me of the time my mum took me and my brothers to Christchurch to run away from our abusive Dad it really devastated us man.

I don't want to be my old man

For these participants it was quite evident that they had started to emulate the behaviour of their fathers- who were violent towards their mothers. This became a turning point as many of these participants had stated that they had grown up resenting their fathers because of the violence against them and their mothers. Yet, they were becoming more and more like their fathers.

The person I was sacred to be my whole life was the person that I had become. I really hated my old man for a period of time and blamed him for everything. I swore not to be like him, but as I went from one relationship to another, I realised that I was exactly like him. I sat down and really took stock. It wasn't just one thing it was heaps but I guess all my issues really started from here- my old man. P.2

Similarly,

P. 1 states I remember punching my ex-partner once. Bro, seeing that look she gave me was the same look that my mum use to give my dad. The worst thing about it was that my mum was there to see it. She told me that I had become what she hope

I never would be...my father...I was lucky enough to snap out of it and go to counselling and really work on my issues. I'm not there yet but in the right place.

Professional counselling

P.5 was the only participant to seek out professional counselling. He explains that

...I was never a violent person and I don't grow up in a violent family. But my last, relationships were the hardest for me because I started to become so violent and vindictive. It really devastated me that I had to seek counselling. I am glad that it did because it really helps take stock of my life and really put me on a path where I could start healing and really make meaningful change.

Faith based Counselling

Faith based counselling was one of the services highlighted by participants that had help motivate them to change. For instance, P.1 states that

...having a counselling session and getting backed up scripture really helped me for a couple of reasons. One, religion plays an important part in my life and two- My church pastor knows me well so I believe he was a vested interest in working with me to try and become a better person.

P.2 explains, man I don't see myself going not talk to a palagi because they don't know what it likes to be me, I mean I don't know what experience he has with guiding and advising our people. At least I know my pastor does and it makes me feel comfortable because the pastor is one of us. I feel I'm judged less.

Responses shared in Chapters M4 and 5 give some idea of how complex and difficult it was for the participants to reconcile the differences between what they saw to be expected of them as Samoan males and the reality of circumstances. There are new nuances highlighted in this study that will be useful as a baseline for future studies.

CHAPTER 5: DISCUSSION CHAPTER

This chapter presents a discussion of some of the themes from this study of New Zealand born Samoan males' perceptions of IPV, how their views were formed and their own behaviours. As noted, while all participants fitted the research criteria, they fell into three distinct groups which I will refer to in this chapter. The two participants who were in a same sex relationship I have labelled group one; those in a de-facto heterosexual relationship I have labelled group two (over half of the participants) and those in a heterosexual marriage relationship I have labelled group three. While there is a relationship between the emerging themes I will discuss these separately.

Theme 1 Perceptions of IPV

A first finding was that these participants had various understandings of the term IPV. A small number had heard the term IPV, none had never used the term and in our opening *talanoa* especially, most tended to view IPV as physical violence. In fact, much of this group of participants' understanding of IPV centred on physical violence only. This may be because participants associated the physical scars, marks and pain they bore with violence. However, as we discussed the meaning of IPV further in the *talanoa* responses started to reveal also the effects of verbal or emotional violence, although these effects might not be visible. In sum, the major factors participants associated with IPV were physical and emotional factors and one only spoke about sexual abuse. While responses were in line with the IPV definitions used in many international studies (Krug et al, 2002, Catalano, 2012; Hajjar, 2004; King, 2009; Scott, 2009; Thomas & Beasley, 1993) there were subtle differences by the three groupings. The two participants in a same sex relationship ranked emotional abuse as more damaging than all other aspects combined. They believed that emotional abuse posed highly significant threats to the wellbeing of the victim which fits the research by Sackett & Saunders, 2001 and Villa, 2014. Important also, this was the only group which noted sexual abuse as part of their definition. Almost all of those in a de facto relationship (group two) ranked physical violence as being the most damaging compared to other forms of IPV. In fact, for this group IPV was only limited to physical violence. For group three (married couples) it was found that their understanding and perceptions of IPV were the closest with the WHO definition as they believed that physical, emotional (verbal) and sexual abuse were all equally damaging.

When participants' responses were set against the Duluth power wheel, one of the most important study findings was that participants had almost no understanding that, apart from physical violence, there were other behaviours which could also be classified as abuse. Furthermore, these participants

actual behaviours shared fitted the nonviolent tactics of the Duluth power and control wheel. As seen in table 2 which is repeated below for the purpose of this discussion.

Table 2. Participants' behaviours set against the Duluth power wheel

| Participant | Coercion & threats | Intimidation | Economic abuse | Emotional abuse | Isolation | Minimizing & denying blame | Using kids | Using male privilege |
|-------------|--------------------|--------------|----------------|-----------------|-----------|----------------------------|------------|----------------------|
| P1 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P2 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P3 | | | | ✓ | | | | ✓ |
| P4 | ✓ | | | ✓ | | ✓ | | |
| P5 | | ✓ | | ✓ | | ✓ | | ✓ |
| P6 | ✓ | | | ✓ | | ✓ | | |
| P7 | | ✓ | | ✓ | | ✓ | | ✓ |
| P8 | | | | ✓ | | | | ✓ |
| P9 | | ✓ | | ✓ | | ✓ | | ✓ |
| P10 | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| P11 | | ✓ | | ✓ | ✓ | | | ✓ |

Table 2 indicates the significant use of nonphysical violence tactics by this group with the aim of gaining control and dominance over their partners. This included, acts of intimidation, emotional abuse, using male privilege, minimizing and denying blame. In fact, Emotional abuse ranked as the most relied upon tactic. Notably P1 and P2 behaviours fitted all categories. While separated in this way, the relationship between the Duluth wheel factors is seen in P11's account that resorting to name calling and humiliating his partner in arguments almost always gave him a sense of gratification because it inevitably meant that he would win an argument. He said he used these humiliating tactics because he came from a well-educated family whereas his partner didn't. Furthermore, gaining control in this way (humiliating his partner) meant he also held the upper hand in economic decisions.

I also set this study data against Johnson's typologies (2005) to differentiate between different types of IPV. These typologies all highlight physical violence which is underpinned by the idea that perpetrators use violence to gain power and control over their spouses. It is important to note that all of these typologies are underpinned by a desire for power and control except for the third typology of Situational Couple Violence (SCV) which Johnson (2005) proposes is more the result of verbal arguments that escalate into physical abuse. Applying Johnson's typologies perhaps nine of the physical violent outbursts shared in my study could be classified as SCV. For example, P.8 explains that in his eight-year relationship he has physically hit his partner on three occasions and each time this followed arguments that had got heated and spiralled out of control.

In sum, it can be seen that there is more than a strong element of power and control present in the attitudes shared by my research participants despite the fact that a lion share of the sample had centred their understanding on physical violence. This is clearly seen when setting their behaviours against the Duluth power and control wheel and Johnson's' SCV.

Theme 2 where did they learn these attitudes and behaviours?

There have been many international studies that have highlighted different combination of factors that leads to an increased risk of violent and aggressive behaviour in young adults and children. According to many studies (Askeland et al. 2011,;Ball et al. 2009; Caykoylu et al. 2011) these factors include history of violent behaviour, being a victim of physical or sexual abuse, exposure to violence within the home and community, genetic factors and exposure to violence through the media.

For all the participants in this study perceptions and attitudes to IPV had been learnt in their families and homes. At some point in their lives all participants had witnessed violence in their family homes and amongst family members. In fact, all participants had been an exposed to either physical, emotional or sexual violence and most said that at one stage in their current or previous relationships they had become violent to their partners.

This finding aligns and confirms very compellingly Sayeed's (2012) comments that people's understandings are all shaped by their life experiences and the good and bad experiences people have transform peoples' outlook to life and the future. These findings also support the ecological model (Bronfenbrenner,1994) that violence is a learnt behaviour. Furthermore, that children who witness or experience violence in their childhood years are likely to become violent in their own relationships (Bunston,2012) . For example, P.1 who stated that witnessing his father beat his mother at a young age had normalised violence for him. physical and emotional violence against his former girlfriend. Although not explicit, in the *fa'asamoa* systems, males are dominant in all facets of life and living. For example, even though both male and female family members are eligible to be elected as the family matai, the overwhelming majority are male (Fairbairn-Dunlop, unpublished paper *Faamatai* Conference, Auckland University Dec 2018) Similarly only males can be pastors or leaders in the Congregational Christian Church of Samoa, and other denominations also. The influence of religion and the church is discussed more fully in the next section. There was little doubt in my mind that the study participants had experienced the same *fa'asamoa* way of life and that these attitudes had

transferred to their upbringing in New Zealand . These attitudes also influenced the way they perceived women and how they interacted with their partners.

Another factor touched on very briefly was that when arguments and serious disagreements occurred with their partners, these Samoan males resorted to violent or aggressive behaviours largely because they didn't know how to respond in any other way. As well documented, in the *fa'asamoa*, intimate partner relationships are not a subject openly discussed with parents. Instead, there seems to be an expectation that children navigate and find out for themselves what relationships are about. In this vein, when disagreements occurred these participants reverted to what they thought was normal which was in most cases verbal and emotional abuse.

Theme 3: Does religion influence attitudes to IPV?

All the participants noted that they had grown up in quite religious families and, viewed religion as an integral part of their family life. For that reason, I asked whether Christian beliefs had any bearing on their understanding of and perceptions of IPV. This was done in a two-prong manner by asking participants if they thought that religion condoned or, amplified violent behaviours. I followed this up by asking about whether the sacred brother- sister relationship of *feagaiga* might amplify violence. On this point, only three of these New Zealand born participants felt confident in talking about the *feagaiga* as will be seen. This supports findings from an earlier study I was involved in where few of the New Zealand born participants had heard about the *feagaiga* (Fairbairn-Dunlop, Savaii, Puni,2016)

Does Religion condone violence?

The answer to this question was a resounding no. All participants believed that violence perpetrated against loved ones was in direct contradiction to the ethos of their Christian beliefs. P.2 argued that throughout his church life Pastors, lay preachers and other prominent members of the church had preached strongly against violence. In addition, in his church, digressers were often censored and prohibited from holding any prominent offices if they were found to have committed IPV. P.11 believed that the shame of being censored by his church was quite a suitable punishment as church played a vital role in the community and holding an office in church was seen as a great privilege. He further explained that it was extremely shameful to be censored by the church for transgressions like IPV because in New Zealand churches were seen as a replacement of the village environment.

Does religion amplify IPV?

Siu-Maliko (2016) has emphasised that the church provides a safe environment for the religious growth and the maintenance of Christian principles such as love, respect and care. She also emphasises that there are no verses in the Bible that may be read as openly condoning of domestic abuse. In fact, the Bible makes it very clear that God hates violence and relationships must be driven by selflessness, grace and love. With that being said, the participants responses to the question of whether religion might amplify IPV were an unequivocal ‘yes’ and participants were able to describe incidents within their own experiences to defend their answers.

For example, with respect to male dominance, P.10 noted the tendency for Samoan males to justify any abuse by quoting scripture passages that highlighted patriarchal and gendered roles for example:

“But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (NIV, 2018).

When asked, P.9’s view was that this verse meant males must love and protect their wives and their families not subordinate them through violence and P.8 argued that for too long Samoan males have misconstrued bible verses to justify their violent behaviour. These views support Baker (2010) who argues strongly against the use of biblical ideologies and scriptures by perpetrators as a point of authority to condone their actions or to prove their spouse is not fulfilling her duties as a wife. Baker, whose 2010 book on counselling abused Christian women sprang from years of doctoral research, writes that abusive men commonly refer to several different parts of the Bible. On a stronger note and of high relevance to this study, Siu-Maliko (2016) argues that the misinterpretation of Biblical scriptures continues to shape and are still used to justify men’s domination over women as well as males’ use of physical ‘discipline’ against women and children. In these and other instances, the Bible is not only taken out of context but is used to reinforce the imbalance of power between men and women.

Does the feagaiga influence violence?

The *feagaiga* sacred relationship between brother and sister was seen a sacred relationship that promoted the protection of one’s sister. In fact, P.2 states that he believes that the *feagaiga*

meant that protection of women in the Samoan culture was important and that it protected them from violence as this sacred relationship was one of the most important relationship in *Faasamoa*. However, P.9 believed that such traditional relationships could actually cause more harm. P.9 suggested that such relationship did not protect women all the time- from his personal experience he found that if a women had been a victim of IPV the family (normally the brothers and other male relatives) would in most cases seek retribution by assaulting the victim's husband or spouse who was in most cases the perpetrator of IPV . This was attributed to the *feagaiga* as it was often suggested that it was the male's responsibility to protect his sister. This finding confirms some of the finding from an earlier study by Fairbairn-Dunlop, Savaii and Puni (2001) who found that there were protective and risk factors associated to the *feagaiga*.

Theme 4: Reducing or addressing IPV

Two main themes emerged on this point namely, factors which had prevented participants from ever being violence to their partners and the factors which had helped change the mind-set of participants who had been violent.

Religion

This is an interesting point given that all the participants have stated that religion was in fact one of the primary reasons that men tended to exert dominance over their female partners, spouses and wives. For P.8 he felt that the principles of care, love and empathy were critical for him to refrain from ever being physically violent against his partner. This theme reaffirms the Ah Siu- Maliko's (2016) findings that the Christian faith has much to contribute to the search for constructive ways to eliminate family violence. Since Christian teachings often appeal to the fundamental values such as love, protection , care and empathy which is what is core to Christendom. Furthermore, it is importance of religious based programs cannot be stressed enough as :

“Faith plays such an important part in the resilience that our [Pacific] families have, and it's up to us [Pacific leaders] to work with them to provide them with the tools to develop their skills even further.” (Liz Tanielu as cited in Ah -Siu Maliko,2016).

Professional workshops

P.7 who is a professional athlete in the NRL (National Rugby League) stated that part of his professional development and contractual obligations he had to participate in dating violence workshops. For P.7 these workshops were vital for him as he once came from a violent household filled with family violence and gang connections. Moreover, P.7 stated that his father was caught up with gang life when he was young, so he never had that much to do with him at a young age. He really learnt his moral ethics from his mother which were enforced at these workshops. When I was young my mum would teach me how to be a good man and what that meant but I was confused at why a women was teaching me how to become a real man...but all she taught me was really driven further into me when I was involved in workshops taught by males I respected like club coaches, managers and counsellors. This aligns well with the sentiments expressed by Heise (2011) who stated that such workshops and trainings are based on sound influential research, informed by theory and entrenched in a broader programme of sustained intervention and engagement. For P.7 such workshops were vital in his decision from refraining from violence as he did not have learn about the effects of IPV until he attended his workshops.

Law

For P.9 bro I don't want to get locked up. These sentiments were often shared by many of the participants who were afraid of the repercussions of the law if they had ever got arrested. P.1 had stated that he was scared that a conviction would damage his chances of being a father. P.1 explains that if was arrested for MAF his fear was that his partner might move on to a new relationship and that his son would be bought up and cared for by another man . This is quite interesting as it seems at least for these participants that a conviction for IPV and imprisonment is seen a deterrent from committing any violence and crime in general. Heise (2011) states that women's movements across the world have been remarkably successful in transforming legal frameworks that apply to rape, domestic violence and sexual harassment, these laws may vary tend to focus on how the justice system and law enforcement handle the victims and perpetrators and dish out severe punishments for such crimes.

Dilemma- Do as I do or do as I preach?

What has become an interesting point of discussion for my participants and I is the dilemma that the participants face. On one hand, many of the participants who come from

traditional/strict Samoan families who value the upholding of cultural and religious aspects of Samoan life feel that they face a moral and ethical dilemma due to the fact that *fa'asamoa* and Christianity preach love, compassion, care, sympathy, respect and reciprocity. However, almost all of the participants have disproportionately experienced family violence within their homes- normally at the hands of senior male members. In fact, this has made most of the participants resent *fa'asamoa* and religion to some extent. As P.11 put it so eloquently, these guys are often viewed as the gate keepers of *fa'asamoa* in our families and communities- on Sundays they put on their Sunday best (attire) and stand in front of a packed church and preach love, respect and care. Yet, from Monday to Saturday they are the most violent and abusive to the very people they swore to protect. As you could imagine this dilemma proved to be one of the most difficult findings to try and unpack. Participants viewed religion as both the main cause as well as solutions to IPV. On one hand, some have misused bible teaching to justify their violent behaviour- almost as if it was a God-sanction rite to “discipline” their loved ones. On the other, other participants have viewed religion as a “saving grace” which has been instrumental in them being reformed.

It is the hope that future findings are able to reconcile and explain this dilemma more in depth than this study. In hindsight, I wished I was able to identify this finding and unpack it further

CHAPTER 6: CONCLUSION

Introduction

The aim of this study was to explore New Zealand born Samoan Males' perceptions, lived experiences, knowledge and understanding of IPV, and to answer four research questions below.

1. What are your perceptions and understandings of IPV?
2. How did you learn these behaviours?
3. Does the *fa'asamoa* have any effect on IPV?
4. Where do you stand on the issue of IPV today?

These questions were asked with the view to understanding factors contributing to the significant increase in IPV and violence generally amongst the Pacific population in New Zealand today. Given that generic models are used in many IPV studies, this study applied a Pacific lens to see whether IPV was influenced by *fa'asamoa* cultural practices which now include religious beliefs. To explore these questions *talanoa* were held with eleven young New Zealand born Samoan males from South Auckland who were in a marriage/ partner relationship. As noted, five of these were in a de facto relationship, four in a marriage relationship and two were in a same sex relationship at the time of the study.

Question 1. Perceptions of IPV

For almost all of these males IPV meant physical violence. In sum, their limited understanding of IPV did not match the WHO or other multi-factored definitions of IPV. However, as the *talanoa* deepened it became clear that they also believed emotional and verbal violence to be part of IPV as well. Notably only one mention was made of sexual violence. As participants spoke about their partner relationships however, (as in the discussions about what makes for a good relationship and what makes for a poor relationship) it became very clear that many of their behaviours fitted the categories of violent behaviours outlined in the Duluth wheel. In fact, even though most participants did not regard many of their daily life actions as violence, aspects of power and control were evident in almost everything they did. It was found that emotional abuse (verbal abuse in particular) was a precursor to physical aggression if the issue under dispute was not resolved. Emotional abuse was used to win an argument, gain control of the partner and to remind the partner of their place in the relationship.

Question 2: Where did they learn these behaviours?

All the participants had learnt their attitudes of IPV in their families (homes) where, it appeared, violence and aggression were part of their daily life. This finding aligns with the ecological model, that IPV behaviours are learnt during the early years in the home and the family as well as other connections and relationships children have. All the participants had witnessed violence in their families (most especially by fathers and other males) half had been physically abused, one had been sexually abused. As adults, most had committed physical abuse against their partners, and all had used a range of the Duluth tactics associated with power associated with power and control in their relationships with their partners. The intergenerational cycle of violence was a key factor in these participants' learnt behaviour, which fit in well with models such as social learning and attachment theory.

Question 3: Does *fa'asamoa* have any effect on IPV

The mix of responses indicated that this was a very difficult question to answer. All participants attended a church and while all eleven stated they understood the *fa'asamoa* only three participants felt comfortable in talking about the *feagaiga* another concepts. All participants stated that the *fa'asamoa* and religious teachings did not condone violence at all; that these were always presented as messages of love, hope and caring. At the end, participants felt a sense of confusion because the same *fa'asamoa* patriarchal and hierarchal systems also appeared to condone male dominance and control over female partners as did biblical teachings.

Question 4: Where did they participants stand on IPV?

Whether they had been violent to their partners or not, all participants stated very strongly that they did not agree with and would strive to ensure they did not engage in any of the facets of IPV or, other violent behaviours. The participants who were violent in their previous or current relationships understood that change did not just happen over a short period of time. They stated that changes in their lives had been bought about by having children of their own, counselling and by other factors such as fear of breaking the laws , losing their reputation or damage to working or professional careers.

Study Strengths and Contributions

The strength of this study lies in the holistic and strengths-based approach used to explore young New Zealand born Samoan males' perceptions of IPV. The employment of the Pacific world view resulted in a number of new insights and perspectives which bring a better understanding of their (participants) male understanding of IPV. The use of the *talanoa* created a safe space for the males to share their views and have these appreciated and recorded. I believe further research strength is that this research was carried out by New Zealand born Samoan who share a very similar background to the participants. The rich data collected in this exploratory research are a significant contribution to the New Zealand and global IPV knowledge base. Findings also have importance to the Samoan and *Pasefika* communities

The use of both the *fonofale* paradigm and appreciative enquiry also enabled a better understanding of what is important to these Samoan participants, who believed that the most fulfilling part of the *talanoa* was for them to share their views with a fellow New Zealand-born Samoan male. Notably, the initial aim was to have only one *talanoa*. However, because of the rapport that was built in the initial stages there were many times when the participants would call me and want to elaborate more on the *talanoa*. On more than one occasion some of the participants would want to catch up on a weekly basis to discuss the study. This was a major milestone for me as a *Pasefika* researcher, as it confirmed that what I was doing might have been the right thing and the methods I had used were more than just academic but also applicable to *Pasefika* research.

Limitations of the current study

As this is an exploratory study, it is acknowledged that the small sample size of eleven participants is not truly representative of the total young New Zealand male population. In addition, study findings from this South Auckland study may not fully capture the differing experiences of IPV of Samoan males in other contexts which have a much smaller Pacific community. However, the study visioning and process can be adapted and replicated with other Pacific ethnic minority group populations

Recommendations

Recommendation 1

Findings indicate that young New Zealand born Samoan males do not have full understanding of the concept of IPV or the behaviours associated with IPV as defined in the Duluth wheel for example. There is a need for more research to discover why there is a difference in young Samoan males' perceptions about IPV compared to the actualities of their behaviours.

Recommendation 2

Further research is needed to explore the findings that females (and partners) in a marriage relationship appeared to be more secure from IPV than those in a de facto relationship

Recommendation 3

All studies emphasise that violent behaviour can be reduced or even prevented. Most notably, efforts should be directed back to parenting and community strategies aimed at reducing violence in the home and family by teaching positive and caring family and home experiences and relationship building.

Recommendation 4

What constitutes intimate partner or marriage relationships is not talked about often in Samoan families. There is a need for children to witness, receive guidance and counselling on relationships and factors influencing these and conflict resolution.

Final Remarks

This research has been a challenging journey given that I am also a New Zealand born Samoan male and opening up channels of *talanoa* about issues that are normally not talked about in our communities is daunting. I am thankful that my participants and other community members were supportive and were a big push behind wanting their views and perceptions to be heard in the hope that the *talanoa* would initiate more *talanoa* around issues that plague our communities. The hope is that this research is the first of many studies that will contribute to

the international knowledge base about IPV and help in creating culturally viable policies and initiatives that rid our communities of such issues.

In conclusion, to my *USO's*, trying to navigate through an intimate relationship whether it be a same sex, de-facto relationship or marriage. I sincerely hope that you that you are able to find viable coping mechanisms to deal with any changes that are part and parcel of relationships. I also hope, that this research serves as a reminder of the brave participants that spoke openly about the issues that make for and continually allow for violence in our communities. I challenge more of the *uso's* speak out so that we could all be part of a viable solution. May you all be the protectors of our families and women?

Soifua ma ia manuia.

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APPENDIX 1: ETHICS APPROVAL

7 November 2016

Peggy Fairbairn-Dunlop
Faculty of Culture and Society

Dear Peggy

Re Ethics Application: **16/345 Perceptions of intimate partner violence - an exploratory study of New Zealand born Samoans and their understanding of IPV**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 7 November 2019.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 7 November 2019;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 7 November 2019 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,



Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: etipuni@hotmail.com; lautun00@aut.ac.nz

APPENDIX 2: INFORMED CONSENT FORM

Individual *talanoa*

Consent Form

Project title: **Samoan males perceptions of intimate partner violence-a case study from New Zealand.**

Project Supervisor: **Tagaloatele Professor Peggy Fairbairn-Dunlop**

Researcher: **Eti Puni**

- I have read and understood the information provided about this research project in the Information Sheet dated
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the talanoa and that it will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that while it may not be possible to destroy all records of our talanoa, the relevant information about myself including tapes and transcripts, or parts thereof, will not be used.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes No

Participants signature:

Participants Name:

Participants Contact Détails (if appropriâtes):

.....
.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 7 November 2016 AUTEK Reference number 16/345

Note: The Participant should retain a copy of this form.

APPENDIX 3: PARTICIPANT INFORMATION SHEET

Participant Information Sheet



Project Title: Samoan males perceptions of intimate partner violence-a case study from New Zealand.

An Invitation

Talofa lava my name Eti Puni and I am a student at Auckland University of Technology (AUT) completing my Master of Arts (Social Science) qualification. I am conducting research that looks at the understanding of intimate partner violence from a Samoan males' perspective here in New Zealand. Your participation in this study is completely voluntary and you are able to withdraw at any time before the data collection is completed. In that case, any information given by you will be destroyed.

What is the purpose of this research?

Intimate partner violence (IPV) is an increasing concern in New Zealand today and for Samoan families. The purpose of this exploratory study aims at exploring Samoan males understanding of IPV/ factors influencing IPV and how it has influenced the quality of family life and relationships. Today there are many programmes and initiatives aimed at IPV intervention however, there is little or no data that explores male views on IPV. Furthermore, this study will also examine the impact that Samoan cultural and traditional ideologies have on the males understanding of IPV. The aims are that findings will be used to inform further policies and practices aimed at enhancing Pacific knowledge about IPV. Finally, I am undertaking this research to fulfil the requirements of my Master of Arts (Social Science) qualification.

How was I identified and why am I being invited to participate in this research?

You have been invited because at the community meeting where we discussed this activity you indicated your interest in participating and you fit the criteria by being a Samoan male between the ages of 16-35.

What will happen in this research?

It is anticipated that the interviews would likely to take up 45-60 minutes of your time at a place and time that is convenient to you. You are in no way obliged to participate. Furthermore, should you feel the need to withdraw from the study at any time, you may do so without question prior to the completion of data collection.

The will be taped to ensure the richness of these conversations is captured. After the talanoa I will transcribe each conversation and return these to you for your approval. This is to ensure that I do not misinterpret your views and meanings in any way. The responses I collect will form the basis of this research. A room has been set aside at the AUT Manukau South Campus (640 Great South Road, Manukau) from Mondays to Fridays between 9am-5pm should you be available at these times for the interview. If not, we can work out a time, place and location that is more convenient to you.

What are the discomforts and risks?

No risks and discomforts are anticipated. Your participation will be treated with utmost respect as in the practice of *va fealoai* (relationships) which is paramount in the Faasamoa. However, if at anytime you want to stop the interview or move on to the another question we can do so. If you choose to stop the interview you may do so without any consequences to you and the data from your interview will be destroyed. I have attached the contact details of Shine that offer counselling services should you require this.

Shines free national helpline is 0508-744-633 ,Shine's Helpline is free to call from any phone in New Zealand or visit <http://www.2shine.org.nz>.

How will these discomforts and risks be alleviated?

All interviews will be carried out at a time and place that is convenient to you. All personal details, information and opinions will be kept confidential. All interview transcripts, tapes and notes will be destroyed six years after the report is lodged. I will send you a summary of the final report and research findings may be published in academic journals and or disseminated at academic/professional conferences.

What are the benefits?

Your participation in this study will give you the opportunity to share your views about intimate partner violence in Samoan families today. That is important. Second, the rich information and knowledge you share will contribute to national and also

community decision making processes about factors influencing family violence in Samoan families in the diaspora and how these might be addressed. The process and findings from this exploratory study will also set the baseline for further ethnic-specific studies. Finally, I am undertaking this research to fulfil the requirements of my Master of Arts (Social Science) qualification.

How will my privacy be protected?

I will be transcribing the information. I will not reveal your identity or the identities of any other person mentioned in the thesis, conference presentation or any written journal articles related to this research. Pseudonyms will be used to name each participant. I will not engage in any casual conversations in relation to interviews or interview materials and will ensure that the interviews are not overheard in any way, shape or form.

What are the costs of participating in this research?

There are no financial costs. However, your participation using your valuable time is highly significant to this research.

What opportunity do I have to consider this invitation?

If you are interested in participating please contact me (details at the bottom of page) and I will arrange a time when we can meet and discuss this project. After our meeting, you will have two weeks to decide whether you would like to participate or not. Should you make a decision before the arranged time, please contact me on the contact details provided.

How do I agree to participate in this research?

As part of research procedure you will be asked complete a written Consent Form before any data collection takes place. I have attached this form. Please take the time to read this. Please note that you do not have to feel obligated to take part and that you are welcome to contact me at any time if you have any questions.

What do I do if I have concerns about this research?

If you or your parent/caregiver(s) have any concerns regarding the nature of this project, please contact the Project Supervisor, *Professor Tagaloatele Peggy Fairbairn-Dunlop*, pfairbai@aut.ac.nz, +649 921 9999 x 6203.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Eti Puni

Email: etipuni@hotmail.com

Project Supervisor Contact Details:

Name: **Professor Tagaloatele Peggy Fairbairn-Dunlop**

Email: pfairbai@aut.ac.nz

Phone: +64 9 921 9999 extn 6203 strict

Disclaimer: This study will not disclose, give, sell or transfer any personal information you share with the researcher, unless required to by the police or the courts.

Approved by the Auckland University of Technology Ethics Committee on 7 November 2016 AUTEK Reference number 16/345

APPENDIX 4: TALANOA GUIDE

Indicative questions

- **How would you define IPV?**
- **Do you think IPV is a problem for Pacific peoples in New Zealand?**
- **Does Fa'asamoa contribute to IPV in any way?**
- **What can Samoan males do to address IPV**

1 Profile

- Gender Place of birth, education, length of time in New Zealand
- Intimate partner relationship– when, where, length of, partner (Samoan-non Samoan), number and age of children
- Hopes for the future (individual and family) and factors which will influence achieving these

2. Male/ female roles and relationships

- How strong is your connection to fa'asamoa?
- What is your knowledge of traditional ideals and practicalities (feagaiga) Brother/ sister Sister/Wife
- Where have you learnt these from?
- How do these apply today? Relevant? Have there been changes? (for better/ worse) Factors influencing

3 Intimate Partner Relationships

- What is your view of marriage intimate partner relationships?
- What makes a good partner relationship marriage? (bad marriage) (and contributing factors)
- Do you think there are/ should be m/ f roles in marriage (sharing, complementarity, division of labour)
- How are decisions made (re spending, children's education, church attendance, discipline?)
- How have you learnt these roles?

4 Intimate Partner Violence (IPV)

- How would you define IPV?
- Do you think IPV is a problem?
- What do you know about New Zealand laws on family violence? Are they needed?
- Have you witnessed violence in your family/ other families? Discuss (physical, verbal...)
- Is IPV okay (sometimes, never, always) and how have you learnt this?
- What actions justify IPV? (and how have you learnt this)
- What do you do if you get really angry with your wife or intimate partner?
- What do you do when you are really happy with your wife or intimate partner?

5 Children's education /socialisation (subject to participants having children)

- What are the key learnings you are passing on to your sons/ daughters regarding family/ gender relationships? How are you doing this? Do these differ by gender?
- What are the best/ worst things your children might do?

6 Other

- What Samoan males do to address IPV?
- Can Samoan males be part of the solution to IPV?