"Put Yourself in Our Shoes": Wāhine Māori, partner violence, the media, and help-seeking

A thesis presented in fulfilment

Of the requirements for the degree of

Master of Philosophy

Faculty of Health and Environmental Studies

Auckland University of Technology

New Zealand

Karina Cootes

2022

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 (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed: _____

Abstract

Media representations of wāhine Māori can be seen by both Māori and the wider public as a constructed reality of another's life or way of living. Unfortunately, New Zealand media publish what they believe will produce breaking headlines and capturing articles. Very rarely do we see positive aspects relating to wāhine Māori portrayed in popular mainstream media. In its place, they continue to reinforce stories that endlessly focus on negative stereotypes and damaging misconceptions of Māori. The question posed in this thesis is: **How does the media portrayal of Māori women affect those living with violence, their daily lives, and their decisions to access help or services?**

This kaupapa Māori research utilised a mana wāhine approach. Data was accumulated using semi-structured interviews, kanohi-ki-te-kanohi (face to face) with eleven wāhine Māori who had all previously lived in an unsafe and or violent relationship. Interviews were audio-recorded, transcribed, then double-checked for accuracy. An Indigenous collective analytic approach, Mahi a Rōpū, was applied to analyse each transcription, to collectively as a group identify, discuss, and agree on themes, and sub-themes. The following four core themes emerged from the data, **Racial profiling; Effects of constant negative portrayal; Whakamā A profound shame;** and **Getting the story right**.

Each of the themes, accompanied by a set of sub-themes, share insight and awareness into the realities of each wāhine who participated in this study. An opportunity was provided for their ongoing trauma, pain, judgment, and fear to be safely shared and finally heard when they are seeking help. These findings demonstrate the importance and need for change to be made, within the way representations of wāhine Māori are depicted. While the thesis highlights what works for one may not work for others, recommendations are also shared in hope of media representatives utilising their power and influence to not only change the current perception of its wider audience but also their individual world views.

Mihi / Acknowledgements

Ehara taku toa, he takitahi, he toa takitini

My success in not mine alone, it was not individual success, but the success of the collective

To acknowledge the ongoing support, I have received throughout this journey I need to first take the time to acknowledge how my Master of Philosophy journey came to light. In 2017 while working as the Whānau Support Worker and Youth Worker at the Western Community Centre, I was approached by my old practice manager from Te Whakaruruhau Waikato Women's Refuge, Rolinda Karapu (Poli). She had advised me that Professor Denise Wilson, from Taupua Waiora Centre for Māori Health Research, Auckland University of Technology was undergoing a research study, E Tū Wāhine, E Tū Whānau: Wāhine Māori keeping safe in unsafe relationships. Denise and her team were at the time looking for a research assistant to interview rangatahi around keeping themselves safe. Because I was working with rangatahi, one of my passions in life, I accepted the role and completed 15 amazing interviews with rangatahi from different kura (schools) and walks of life here in Kirikiriroa (Hamilton). This role then escalated into further mahi interviewing wāhine Māori around how they keep themselves and children safe, amazing kōrero, pūrākau and published papers came from these interviews. As time moved on, I was then offered a Marsden funded scholarship to complete this thesis.

I am truly grateful and wholeheartedly thankful to Poli for trusting in me, not only providing me with this awesome pathway but also guiding me towards the many other amazing opportunities that have come my way since becoming a kaimahi at Te Whakaruruhau.

To the beautiful Mana Wāhine, Wāhine Toa, who agreed to share their pūrākau (personal stories) in order for me to complete my study and produce this thesis. Your stories are your own and I thank every one of you for not only sharing them with me but also allowing me to share your whakaaro (thoughts) journey of pain, trauma, fear, and judgment with this wider audience.

The amazing team and beautiful inspiring wāhine behind the "E Tū Wāhine, E Tū Whānau" wider study, Denise Wilson (Principal Investigator), Juanita Sherwood (Co-Investigator), Debra Jackson (Co-Investigator), Alayne Mikahere-Hall (Associate Investigator) It has been an amazing journey and honor to be surrounded by such strong wāhine, each who share a common passion in shaping change and making a difference in the lives of our people.

Neil Tolan, a huge mihi to you for the ongoing support throughout this entire journey, constantly supporting me by providing time, space, and flexibility to juggle my position as the centre's Whānau Support Worker along with my studies. You have been amazing, and I am ever so grateful for your understanding and constant drive to succeed during this time.

Table of Contents

TABLES

GLOSSARY

Aroha	Loving, affectionate, compassionate
Iwi	Tribe, nation, people
Hapū	Sub tribe
Hīkoi	March, walk, stride
Kanohi-ki-te-kanohi	Face to face
Kaupapa	Approach
Kaupapa Māori	Māori approach
Kōrero	To tell, speak, talk, address.
Koha	Contribution, gift, offering, donation
Kupu	Word, vocabulary, saying, talk
Mahi a Rōpū	Group work
Mana	Authority, freedom, status, power, influence
Pūrākau	Legendary, stories,
Rōpū	Group
Tamariki	Children
Te Reo Māori	Māori language
Wāhine Māori	Māori women
Whakamā	Ashamed, embarrassed
Whakataukī	Proverb, significant saying
Whānau	Family

Preface - Her Reality

It's 10.45 pm, Friday night and my work phone lights up with the words 'unknown'. A quiet whisper so hard to hear:

> *I need help. He beat me really bad today and said he will kill me if I go anywhere or tell anybody what has happened. I've wanted to call for so long, but I'm so scared of losing my children through the system. Please don't involve the police. The last time I rang them he was bailed back to my address and the hidings have been worse ever since. Please, help me.*

Instantly I asked her for her whereabouts and phone number, in case our call is disconnected. It is hard to hear her words while I am racing around grabbing our keys and advising my co-worker that we have a crisis call. I continue to listen intensely as this wāhine gives her address. A moment of silence, then she starts to panic as she hears a car coming down the driveway, she tells us he had left hours ago but doesn't usually come home till around 3 am. Our wāhine becomes frantic as she senses his presence outside the house, hearing rustling at the front door and seeing shadows. We quickly advise her to stay calm and to not hang up the call but place the phone down so we can hear if he does walk in. Out of nowhere the pitch of her voice goes higher and the pace of her words stream out so quickly as she tells us that her driveway has just lit up and she can hear the car leaving.

The panic does not cease but seems to provide space for her to believe that she can break free. She lets us know that her children are not home, so it is just her. Our Google maps show us that we are heading just to the outskirts of town, my co-worker informs her of our current location and estimated time of arrival. We make a plan that she needs to leave her home immediately and run towards the neighbours, hiding from any car lights that may approach. Moments later we pull into the neighbour's driveway to ensure everyone's safety as her home is no longer her safe space. Her cry breaks as she quickly jumps into the backseat of our car lays down and begs us not to let her children be taken by the system or her partner. Throughout the entire drive to our office, she speaks of her worries about losing her children, her house, her job, and family. None of her focus is on herself or her injuries. At first, she refuses medical help and states she fears her name being run through the system as an unfit mother living with an abusive partner. This is the reality and mindset of many of our wāhine living in unsafe environments.

CHAPTER 1: INTRODUCTION

_____

Me Aro ki te hā o Hine-ahu-one

Pay heed to the mana of women

Aotearoa / New Zealand sits at one of the highest reported rates of family violence in the developed world, (Workforce capability framework 2017). However, as stated in the (New Zealand Crime and Safety Survey (NZCASS), 2014), up to 76% of family violence incidents are not reported to the police. The unfortunate reality here in Aotearoa/New Zealand is that Māori are continuously targeted, discriminated and portrayed to be the face and voice of "Family Harm and Domestic Violence".

When it comes to the way Māori are portrayed within mainstream media forums, very seldom do we see them being represented in a positive way (Gregory et al., 2011). Very rarely do we come across empowering uplifting headlines relating to Māori as a people. Globally, media play a crucial role in raising awareness and collecting views, information, and attitudes toward society's day to day issues, (Kumar-Dwivedi & Pandey, 2013).

Media is used to inform, educate, and entertain people. It has the power to influence our beliefs, shape our perceptions as well as affect our daily judgment in multiple ways. It is suggested by (Markova, 2008), that the media provide a medium for mass communication and the maintenance of specific views, practices, and beliefs. Media plays a huge role in establishing what society calls 'the social norms'. In the article "What is the role of the media on society" (Ask Media Group, 2020), it shares the reality of society turning to our media to hear and see what is happening both nationally and internationally. Media is expected to produce real-life stories. However, as pointed out by (Nisic & Plavsic, 2014), we continue to see media platforms pushing altered elements to the original story.

Media has the power to influence beliefs, attitudes, and behavior, which in turn affects how we see and treat other people, (Arias, 2019). There are multiple streams throughout many different platforms, such as broadcastings through television, on-air sources such as radio, print media such as newspapers and magazines articles, outdoor media such as billboards, signage and posters and our biggest source being social media platforms such as, Facebook, Twitter, Instagram, TikTok and many more. As we know each of the sources mentioned are continuously utilised. Articles released that hit social media platforms can be spread instantly by multiple sources through a simple click of a button. Regrettably, not all information shared on social media platforms is validated or accurate (Akram, & Kumar, 2017).

Statistics, reports, and other studies through family violence show us that violence does not discriminate. That is, while Māori are disproportionately represented in family violence statistics, it does not sit with only Māori, it occurs across all cultures, ethnicities, socioeconomic, genders, and age groups, (NZ Family Violence Death Review Committee, 2017). The negative portrayals and subsequent perceptions of Māori and family violence has shaped many people's judgments about Māori women. The unfortunate side to this is not only do other cultural groups look at Māori in this way, but also Māori themselves can internalise this kōrero (talk) leading to judgments about themselves, their culture, and their people (Reid, & Robson, 2007).

Media representations, such as those in the film *Once Were Warriors* provided the world with an untrue image of Māori as a people. The portrayal in this film to the wider viewers was that Māori live in poverty, struggle with life, and as a society live amidst alcohol and violence and subject to emotional, physical, and sexual abuse. Descriptions like these specifically attached to Māori and their ways of living, contribute to individual Māori, such as wāhine (women) Māori, struggling to navigate their way through complex health, justice, and social systems (Wilson & Webber, 2014). Many wāhine Māori are constantly faced with having to answer or justify themselves to support services who should in hindsight be there to awhi (embrace) and manaaki (support, take care of) all people.

This thesis examines, how the media portrayal of Māori women affects those living with violence in their daily lives, and their decisions to access help or services. There is a huge need for media representations to reflect reality and to shift away from critical and negative portrayals of Māori women by allowing genuine stories to be shared (Taonui, 2010). Such stories would reveal the true journey individual Māori women have taken to protect themselves and their children while living with or in a relationship with domestic violence. I am grateful to have provided an opportunity for each wāhine who took place in this study to have a voice and share their truth and versions of their journey. This also introduced a wider audience into the reality each of the wāhine faced through the effects of relentless discrimination and portrayal of Māori people.

Background

New Zealand statistics continuously show that wāhine Māori are at risk of serious harm or death as a result of intimate partner violence, compared to Pākehā women. (Fanslow et al, 2021; FVDRC, 2017; MOH, 2015). These findings are supported by overseas research that show Indigenous women also experienced significant harm and death from IPV (Heidinger 2018). Current thinking about wāhine Māori and partner violence, which is a little-known aspect of domestic violence, does little to help women keep safe.

Research shows 1 in 3 women experience physical and or sexual violence from a partner in their lifetime (Fanslow et al., 2021; FVDRC, 2017). Wāhine Māori are also three times more likely to be killed by their partner than non-Māori (FVDRC, 2017). What we do know is 50% of intimate partner violence deaths occurred at the time of actual or intended separation, yet victims are constantly judged for staying (Fanslow & Robinson, 2011). Not only are Māori women entrapped by their partners, but they are also entrapped by the people and the structures of systems set up to help them (Tolmie et al., 2018; Wilson, et al., 2019).

Wilson, et al. (2019) found that wāhine Māori were active in protective behaviours for themselves and their children when navigating, managing, and surviving intimate partner violence. This master's thesis study is attached to a Royal Society of NZ Marsden Grant-funded study, *E Tū Wāhine, E Tū Whānau*: *Wāhine Māori keep safe in unsafe relationships*. More specifically, this research looks at Māori women who have lived with a violent or unsafe partner and their perceptions of how the media portray wāhine Māori and how this may influence them when seeking help.

Survivors sharing their pūrākau (stories) with other wāhine can inspire change. Waikato Women's Refuge, Te Whakaruruhau claim, "Helping one person might not change the world, but it could change the world for one person" (e-Bhuddism.com). My observations while working in this field reinforce how wāhine who make change, enhance their mana and mana wāhine who share their pūrākau are continuously viewed as incredibly brave and inspirational by other wāhine.

At the time of writing this thesis, Māori were often seen amongst media sources fighting for what they truly believed was rightfully theirs. The following are examples of their struggles:

- *Ihumatao* – Led by Māori women, many different iwi (tribal nation), hapū (constellation of whānau with common ancestor), whānau (extended family network), and community united, hikoi (march) and stood as one people in the fight to protect their ancestral land in Tamaki Makaurau.
- *Not One More Child* – Māori throughout the country united to hikoi and stand as one people in the fight about the over representation of tamariki Māori (Māori children) being forcibly removed from whānau and placed into the care of the state.
- *Community Armed Police* –Māori have statistically the highest rate of people being shot here in Aotearoa by police. This has sparked huge concerns, discomfort and worry among Māori iwi, hapū, whānau, and community who fear injustice and unnecessary forces of action will be portrayed against Māori people, especially with the introduction of armed police within their communities.
- *Hapaitia Te Oranga Tangata – Safe and Effective Justice* – The government embarked on a major review of the justice system, which highlighted the over representation of Māori, with wāhine Māori being the fastest growing prison population.

- ***Family Violence Sexual Violence Joint Venture*** – As New Zealand has amongst the highest reported rates of family and sexual violence in the developed world, an integrated safety response to this violence was established. A cross-government approach is currently being utilised to ensure victims and families receive help tailored to their needs along with perpetrators being held accountable and supported moving towards being violence-free. Through this approach, Te Rōpū Māori was established to work in partnership with government to monitor and better outcomes for Māori whānau.

It is stories such as these within media that cause many of our wāhine to exist in fear of telling their pūrākau for fear of losing their tamariki, from Police contacting other government agencies such as Oranga Tamariki – Ministry for Children (Wilson, et al., 2019). Research I have recently been involved in, that is, *E Tū Wāhine E Tū Whānau*, found that women constantly needed to navigate the complexities of their partner's behaviour by engaging multiple strategies to firstly ensure their children's safety along with their own. Further findings in *E Tū Wāhine E Tū Whānau* report revealed that "… oftentimes, the help [from family violence services and government agencies] they should be able to rely upon was never accessible nor available to them" (Wilson, et al., 2019, p.34).

There is a need to change the current perception around wāhine Māori and promote sharing their stories and realities because the current narratives are devoid of those realities and are often damaging and harmful to wāhine, their tamariki and their whānau. Instead, wāhine should be praised for taking the steps necessary to make them and their children safe. Alternative mana-enhancing narratives and understanding need to promote wāhine not hesitating to ask for help because they fear their whānau being ripped apart.

Research Aim and Question

The *E Tū Wāhine, E Tū Whānau* research aimed to challenge the notion that wāhine Māori are passive participants and victims to the violence they experience (Wilson et al., 2019). The aim of this thesis was to investigate the media portrayal, and its effects on Māori women's (who lived with violence) decisions to seek help. To do this, in-depth semi-structured interviews with Wāhine Māori now living free from domestic violence needed to take place. These interviews provided an opportunity for the participant to discuss any impact this may have had on their decisions to access help or services when they were living with a violent or unsafe partner. The research question that this study sought to answer is, *how does the media portrayal of Māori woman affect those living with violence, their daily lives, and their decisions to access help or services?*

Operational Definitions

To understand the positioning and context attached to the following concepts are operationally defined and described for the purposes of this research:

Wāhine Māori

The choice to utilize the wording Wāhine Māori over Māori women came naturally to me during the writing of this thesis. My personal belief was, by utilising these kupu (wording) Wāhine Māori provided more mana to the kōrero, kaupapa, and wāhine who took part in this study. All too often are these wāhine seeing and hearing the words (Māori women) being attached to negative, bias and discriminating assumptions. Mana is a concept related to notions of power, strength, and status, the term Mana Wāhine Māori is described by (Smith 2019) as a strong cultural concept which situates and reaffirms their mana as Māori, Indigenous women. The use of this wording within the context of my thesis, provides a shift much needed within our society, a shift not only for the wāhine participating in this study but all other wāhine Māori in search for empowerment and hope within their journey.

Media

Media can be described as the main means of mass communication and can be broken down into different categories such as broadcast, publishing, and the Internet. Within the context of this thesis, the aim is not to explore the various types of media, it is to examine how the pūrākau of Wāhine Māori are being portrayed by media presenters, whilst also exploring the effects poor media presentations has had on Wāhine Māori.

Whakataukī

Whakataukī are used throughout the thesis. Each whakataukī provides a powerful message that can be extremely influential and inspiring to those who read them. Within this thesis, they are used in relevance to the themes and kaupapa within each chapter.

Structure of the Thesis

The structure of this thesis is driven by the journey taken while completing my studies. I begin by presenting an abstract that provides the reader with a clear precise introduction into my kaupapa. This is then followed by acknowledgments to all those who have contributed their amazing koha (gift, offering) through the gifting of personal pūrākau, time, knowledge, aroha, patience, kōrero and much more to me and my journey.

Chapter 1: Introduction

The following chapter provides an overall description of the study. Background kōrero is provided so the reader has a broader insight on why this kaupapa was chosen along with the wider research this thesis is attached to. The aims of this research are presented along with the overall research question applied to explore this kaupapa.

Chapter 2: Literature Review

This chapter discusses the strategies and keywords applied to identify and locate relevant literature. Inclusion and exclusion criteria are discussed to ensure only relevant research is utilised for the study. The literature review examines various sources of media, the role media plays within society and the impacts poor and inadequate media reporting has on Indigenous peoples.

Chapter 3: Methodology and Methods

The methodology chapter provides a look into the methodological approach used in this thesis, and explain the various methods applied to collect, gather, and analyse the data. It describes the approach taken along with the way in how the research was designed. Descriptions of kaupapa Māori, pūrākau and mana wāhine are provided along with the recruitment process, inclusion, and exclusion criteria. The chapter also outlines the ethical considerations, rigour, and reflexivity utilised throughout the study to ensure its trustworthiness.

Chapter 4: Findings – "Put yourself in our shoes"

"Put yourself in our shoes" provides the findings of this research and reveals the ongoing impacts and the power of media reporting on the participants. This chapter focuses on the following four themes, *Racial profiling*, *Effects of constant negative portrayal*, *Whakamā: A profound shame*, and *Getting the story right*. Each of the themes has sub-themes attached and are broken down and explained through the voice of each participant.

Chapter 5: Discussion

This chapter firstly reviews the overall aims of the research and the research question that guided the gathering of data. It then provides a deeper discussion and exploration of the key findings and situates these within the relevant literature. This chapter is wrapped up by a discussion of the limitations found within the research.

Chapter 6: Conclusion

The final chapter summarises the main points found and discussed in this study. A discussion is provided about how well the research aims and questions were addressed, along with concluding comments and recommendations for any further research relating to this kaupapa.

Summary

Wāhine Māori have a higher prevalence of family violence, harm, and death. Their attempts to seek help are often influenced by social and media responses to wāhine Māori in general. This thesis provides an insight into the effects of poor, inadequate representation of wāhine Māori within the media and its influence on their help seeking. The need for shift and change is continuously emphasised and supported through the stories shared by each of the wāhine contributing to the study. This thesis provides a deeper understanding and glance into the realities faced by victims of domestic violence, alongside of the endless battles faced when needing support during their journey.

CHAPTER 2: LITERATURE REVIEW

_____

Hapaitia te ara tika pumau ai te rangatiratanga mo nga uri whakatipu

Foster the pathway of knowledge to strength, independence, and growth for future generations

Media plays an important role and influences our culture, economy, and overall view of the world (Amedie, 2015). Media sources are essential for many people, functioning to extend their awareness and promote dialogue within and between groups (Hodgetts, Masters & Robertson, 2004). It is the key source in how society sees and learns what is happening within different communities, and whether accurate or not, influences the general public's perceptions and realities (Seeger, 2006, p. 239).

Within todays society, almost everyone is subject to some form of media-productions, produced daily by network providers. Media exposure is not only targetted to one set of people, it is seen or heard by all age groups across the lifespan from our pēpe (babies) through to our kaumātua and kuia (elders). It is seen and heard by people of all cultures, religons, people from all different walks of life. Media can be viewed or listened to through multiple different sources, such as television, social media, electronic devices, radio broadcasting and written articles such as those released in newspapers and magazines. Each of these sources captures different audiences yet each has the ability and power to influence and impact its audience in multiple ways. This chapter explores literature that focusses on the impacts media has on wider society, it will also examine literature relating to the impacts media has when reporting on family violence and Indigenous peoples.

Locating the Literature

The literature sourced for this study was drawn from many different sources. I began by completing searches through several journals and databases such as MAI Journal, MAI Review, AlterNative and Google Scholar. I was also advised of articles relating to my kaupapa by my supervisors, colleagues, and other peers. Keywords used in the search included media and Māori, women, portrayal, influence on society, help seeking, minority, Indigenous, domestic, and family violence. In response to feedback received from the AUT Ethics Committee, a decision was made to search for more recent literature produced between 2000 to 2021. Completing a search using the keywords stated above provided me with over 15,000

results, so my search was then re-structured to the following: Media portrayal of Māori women; Māori women and help seeking and media portrayal; media portrayal – Indigenous, media portrayal; domestic violence or family violence; media influence on society; media influence on society and Indigenous peoples; media and family violence and Indigenous people.

I began analysing each of the articles by reading the titles and abstracts, selecting those relevant to my kaupapa. Keeping in mind the study's primary question and using this as a guide, key themes and subthemes were identified in the literature. These were recorded based on the many different elements such as strengths, weakness, and gaps to determine which articles would inform the study. Articles that did not cover Māori, women, violence, and the impacts of media were not included in the review because they did not draw heavily on this kaupapa.

Representations of Māori in the media

Within mainstream media, Māori are often negatively represented. Frequently they are associated with criminal behaviour and dependency on the state, which functions to perpetuate the colonial notion that Māori are second-class citizens resulting in further stigmatisation and marginalisation. Rankine et al. (2014) found that Māori are consistently portrayed negatively throughout the media, where non-Māori structures are the primary source of discussion around issues that affect Māori. Moewaka Barnes et al. (2012) found that negative mass media representations of Māori are concerning because they impact adversely on Māori-Pākehā relations and how Māori view themselves. Such portrayals operate to undermine notions of equity and justice and negates Te Tiriti o Waitangi which guaranteed Māori rangatiratanga which embraces partnership, participation, and protection. Additionally, Rankine et al. and Moewaka Barnes et al. found that racist undertones manifest through reporting systems and practices that identify Māori by ethnicity, especially when framing issues that impact national and community safety and security. An analysis of Māori representation in the media found that it was common for Māori to be ethnically identified (Rankine et al., 2011). Rankine et al. (2008) found that the media rarely identified community leaders, violent offenders, politicians, clerics, child abusers, businesspeople, fraudsters, sportspeople, academics, professionals, or other newsmakers as Pākehā. However, databases show that ethnic identification is routine in media reports concerning Māori.

Hodgetts et al. (2004) also found that media representations reinforced Pākehā privilege through social and institutional structures, which were unfairly biased towards Māori

(Armstrong, 2010). Rarely are such representations presented in a way that makes Māori look better than Pākehā. Barnes et al. (2012) asserted that "… almost every negative statistic from violence to socio-economic status is presented as an implicit comparison with Pākehā" (p. 204), which depicts Māori as intrinsically bad.

A study by Nairn et al. (2017) found that contemporary portrayals of Māori in the media have not changed with colonial assumptions of othering dominant in media perceptions and practices. The absence of a Pākehā discourse in the media was highlighted. Nairn et al. went on to suggest that the practice of othering reinforces the dominant ideology that Pākehā behaviour is the norm and those that do not belong to this group, such as Māori, are represented on the margins of society as criminals, activists, and a potential threat to societal values and ideals (Nairn et al, 2011). As the media continually reports through a mainstream lens, it is a primary driver in the socialisation process that consistently stereotypes and perpetuates racial stigmas against Māori (Gregory et al., 2011).

Representations of (IPV) Intimate partner violence

While abuse within a relationship is termed as domestic or family violence, intimate partner violence (IPV) is used to specifically address violence between spouses in an intimate relationship. According to the World Health Organisation (WHO) (2012) the definition of IPV encompasses "any behaviour within an intimate relationship that causes physical, psychological or sexual harm to those in the relationship" (p. 1). While there are clear guidelines for media reporting on domestic violence, such as avoiding damaging stereotypes, observing cultural protocols, and considering sources carefully. Most media reporters rely heavily on law enforcement sources instead of alternative sources such as specialists in this field like women's advocacy groups (Sutherland et al. 2016).

The 2013 WHO report on the prevalence and health effects from IPV found that victims of violence have higher rates of health-related problems and risks and concluded that IPV was a major contributor to mental health, depression, suicidality, sexual and reproductive health (García-Moreno, 2013). In addition, risks from IPV can be attributed to socio-economic structural disparities that Māori women are likely to experience such as homelessness, poverty, children at a young age, and lower levels of education (FVDRC, 2017). When exploring the IPV literature, there are significant differences between the distribution of family violence and IPV prevalence statistics regarding Māori women and non-Māori women. Māori women are

two times more at risk of experiencing family violence and IPV-related injuries and deaths compared to non-Māori women (Ministry of Health, 2015).

Thaggard and Montayre (2019) reporting research on IPV identified shame has tended to focus on two issues: the impact shame may have on feelings and mental health following IPV, and shame as a barrier to seeking help. There has also been research indicating that feelings of shame associated with IPV are important, not only when it comes to determining the decision to get help, but also when it comes to needing help itself (Wilson et al., 2019) (Tangney, J. P., & Dearing, R., L. (2002). Shame is also a significant factor in relation to the well-being of individuals experiencing IPV after the traumatic event occurs. In addition, research has found that the stigma of being Māori along with the impact of IPV on Māori women's self-esteem and self-value has functioned to further limit their ability to seek help (Wilson et al., 2019). As such, the media plays a critical role in what issues people think about and how they feel.

According to Berns (2009), "most people use the media to learn about social problems" (p. 7). The media plays a role in educating the public about major social issues happening around them and in the world. The reason for this, according to Gillespie et al. (2013), is the way IPV is framed and how it influences how viewers view and perceive offenders and victims. More importantly, the media is a powerful influence that can put political pressure on governments to challenge the status quo and ensure changes are reflective of societal needs (Unger, 2018). Surette (2007) argues that media are in a prime position to disseminate large volumes of information to society and should utilise this medium to educate readers and viewers about the realities of IPV (Special Taskforce on Domestic and Family Violence, 2015). Following five months of engagement with communities and individuals, the Special Taskforce prepared a report with 140 recommendations. Among the topics covered in the report is prevention and response to domestic violence, recommendations that set the vision and the direction for ending domestic and family violence and ensuring the safety and support of all.

Portrayals of Māori (IPV) Intimate Partner Violence, Victims

As Galeste, Fradella and Vogel (2012) reported, the concept of moral panic such as public anxiety, widespread fear, and irrational threats, plays a role in media selection, which excludes other news or information of the time. For example, when reporting on crime or criminal behaviour the media's framing of such activities is usually underpinned by

mainstream values embedded within social and legal institutions (Yar, 2012). As we have seen, the most popular topics that people read are crime, race, policing, riots, and violence (Fox, 2013). The creation of moral panic as read-worthy news items through the media demonstrates the influence that they have on constructing reality and society norms (Fox, 2013). As a result of moral panic, public opinion is generated, public policy influenced, and safety messages are reinforced by formal authorities (White & Perrone, 2015). Chetty (2011) argued that the influence of public discourse is based on the interests of government officials and politicians. As such, it can be argued that mainstream media strategies and practice to address Māori offending is based on public sentiment rather than evidence. Media coverage of culturally based offenses becomes more explicit in the media's efforts to reinforce a dominant ideology and influences subsequent development of cultural mores (Dodson, 2009).

Media coverage of domestic violence can have major effects on how society perceives violence, solutions to the problem and public accountability. So, framing domestic violence in a positive way is crucial to society's perception. Bullock and Cubert (2002) conducted a quantitative content analysis and frame analysis of 230 newspaper articles. Their focus was to assess the newspaper's representation of domestic violence, the people involved, and how accurately this reflected the broader social issue of domestic violence. This study found that within the context of violence against women, strategies needed to be developed to encourage journalists to report more analytically and contextually. In addition, Bullock and Cubert (2004) found in their analyses of 170 articles that 74% of reported homicide stories failed to be labelled as domestic violence. For the 10% of articles that were presented within a domestic violence context, these were usually framed as isolated events and failed to contextualise a homicide within an abuse history. Furthermore, Bullock and Cubert identified four media frames that were used in the reporting of domestic violence cases: (1) a police frame or "just the facts," (2) a frame indicating that the current event involved people that are different from "us," (3) a frame that blamed the victim and excused the perpetrator, and (4) a frame that implied shock at the identification of the perpetrator because of his perceived normalcy.

In their study, Richards et al. (2011) found that both direct and indirect victim-blaming had been reported in news articles and articles reporting femicide were differentiated from those that did not. In their findings, only 13.7% of the articles they examined discussed homicide as a broader issue of domestic violence. Firstly, sources tended to be from domestic violence advocates friends or family and usually included information on how to contact local

domestic violence providers. Secondly, blame for the violence was usually placed on criminal justice system, for example Police failing to arrest or enforce protection orders when there has been a breach.

The simplest way to understand a given social phenomenon can be seen as the use of media frames as pre-packaged social constructions. While these templates may or may not be accurate, they provide the public with easy means to categorise, label, and manage world events (Surette, 2007). According to Bullock and Cubert (2002), frames in media are often shaped by three components: sources, language, and context. Focusing on domestic violence helps consumers gain a deeper understanding of the issue. Police are often the primary source for media around domestic violence crime, yet research has identified that police act as gatekeepers to crime information. Subsequently, crime news is often presented from a police perspective of a crime (Chermak, 1995; Ericson, 1989; Fishman, 1981; Surette, 2007). The problem with this is that police perspectives of and solutions to crime are at times in conflict with specialist agencies, advocates, and academics. Moreover, this perspective is generally accepted by the larger population as the correct perspective, which influences the normalisation of this type of reporting (Taylor, 2009). Another issue that the literature highlights is that media tends to use other sources for information that may not know the victim or perpetrator well. As a result, domestic violence is presented inaccurately as an isolated event due to the huge gap between credible sources such as victims' advocates and academic researchers. (Bullock & Cubert, 2002; Byerly, 1994; Meyers, 1997; Taylor, 2009).

Some studies have found that journalists have an unfounded fear of bias so avoid utilising victim advocates and academics, yet this same bias is not used with police sources. As a result, journalists inadvertently perpetuate the misconceptions and stereotypes associated with domestic violence rooted in the public and sometimes in law enforcement as well (Bullock & Cubert, 2002, Taylor, 2009). The utilisation of appropriate sources can support the reframing of domestic violence in the media by using appropriate language, background information that contextualises domestic violence through an episodic lens, and messages that support a zero tolerance to violence.

According to Bullock and Cubert (2002) choosing the right words, both in the title or headline and in the body of the article, may affect the general public's understanding of an event and its participants. To ensure an accurate portrayal between a domestic violence or stranger homicide, it is critical to distinguish the relationship between the victim and the

offender. As mentioned briefly, ensuring the context of the situation and the people involved is necessary for accurate reporting. It is often the case with IPV that the relationship between victim and offender is complicated, and at times, rather chaotic. It is well known that domestic violence may be a risk factor for intimate partner homicide, as reported by Campbell et al. (2007). As such, Bullock and Cubert (2002) and Taylor (2009) both argued that media representations of domestic violence frequently fail to contextualise relationship violence adequately. Consequently, domestic violence is often framed as a singular incident when in fact it is anything but and can influence the response of some government agencies (Bullock & Cubert, 2002). Media influences this framing process by legitimising some views and marginalising others. According to Surette (2007), the media in this sense serves as a filter. As mentioned previously, recurring patterns of news reporting tend to influence who is viewed as a criminal and who are victims while minimising or downplaying those responsible.

Framing domestic violence in themes:

The literature has illustrated the themes that the media uses in framing reports around domestic violence. These main themes include "(1) blaming a crime event on a faulty criminal justice system; (2) suggesting the victim or offender has experienced blocked opportunity at a structural level; (3) noting social and moral breakdown in the recent past; (4) considering institutional racism; and finally, (5) placing blame on violence portrayed in the wider media". (Surette, 2007, as cited in Gillespie et al. 2013, p.227).

Media framing associated with the reporting of domestic violence from a number of studies found 5 primary frames were used. (1) Victim blaming through focusing on victim and behaviours; (2) Normalisation of violence. (3) Violence as a one-off experience or out of character. (4) Implying that the victim or perpetrator sits on the fringes of what is considered normal societal behaviour. (5) And lastly that perpetrators of violence are easily identifiable due to their state of disorder. As a result, domestic violence is presented inaccurately as an isolated event due to the huge gap between credible sources such as victims' advocates and academic researchers. (Berns, 2001; Bullock & Cubert, 2002; McManus & Dorfman, 2003).

Racism and colonisation

Early contact between Māori and settlers has a history of colonial assumptions based on European superiority. This assumption is based on the belief that colonial ways of life and being are superior to others. In these early days, Māori were depicted as mystical creatures who had warrior traits that were physical, savage, and barbaric or romantic depictions of exotic maidens and noble warriors (Hokowhitu, 2004). These early accounts of colonial superiority have continued to marginalise Māori and perpetuate messages that Māori are inferior and uncivilised compared to Europeans, these portrayals have particularly marginalised wāhine Māori.

The influence of these early stereotypes can be seen in today's media representations where Māori are more likely to be blamed for their situations, socio-economic disparities, and systemic challenges compared to non-Māori. More importantly, the framing of these views in ways that stereotype Māori are used to push a bigger agenda such as the notion that Māori are inherently violent and criminal (McCreanor et al., 2011). Consequently, the default setting for Māori becomes gangs, domestic violence, home invasion, terrorism" and similar media terms. (Barnes et al., 2012). This representation and framing continue to influence the general population's belief that Māori knowingly participates, accept, and cover up violence and crime to get what they want. As such, the general population view Māori as people to be feared and are then alienated. (Barnes et al., 2012).

To present a meaningful alternative framing, Pākehā must acknowledge tangata whenua as sovereign peoples, the harm caused by colonisation, and give effect to the following promises made by the Crown in Te Tiriti: Recognition and protection of Tino Rangatiratanga - Equity – Active protection – Partnership – and Options. (Waitangi Tribunal, 2019). By making these changes, we would be able to understand that unfair inputs are necessary for achieving reasonable equity of outcomes and begin undoing the damage caused by colonialism. The addition of specifics around Treaty rights with a genuine commitment to act on them would allow Māori aspirations to be reported in a way that is more accessible to Pākehā audiences and would improve support for just and equitable resolutions.

Alternative forms of media representations

A paper by Wilson et al. (2015b) found that Māori women who are IPV victims, acts of resistance are generally overlooked and, instead, are viewed as culpable for what happened or part of the participation. As mentioned earlier with Māori who were represented in the media as being responsible for their situation, victims of violence also face misrepresentations of their situation in the media and are in many instances blamed for the violence as well as not being able to provide care and safety for the children. For example, when journalists use language that minimises or disguises violent acts, they reconstruct the incident within a context of mutual acts of violence, leaving the general population to assume Māori women are just as responsible for what happened as her partner. Family violence death reviews show that when women are empowered and provided with safety, they are better placed to make informed choices. (FVDRC, 2014).

Support needs of victims are predicted by the level of violence they have experienced. Despite this, the help-seeking behaviour of abused women varies considerably and depends on the degree of vulnerability they have with their abusers (Nurius et al., 2011). As such, there is a need for agencies to adopt integrated safety strategies to reduce the abusers' violent activity which includes the role of the media, the language they use when reporting domestic violence and how they frame the report. As we have seen in previous literature, media can influence society's attitude towards victims of violence and agencies who encounter victims.

Agencies adherence to their responsibilities regarding victims' safety is invariably reflected in practitioners' practices, which often reflect a lack of education, training, and oversight. These factors are critical for ensuring the response system is appropriate and victim centred. Those in positions of power should set the necessary expectations and provide the necessary directions, particularly regarding changing practice mindsets and understanding the importance of an integrated response to family violence.

Family Violence Death Review (2014; 2017) reports show that the current way in which we think and talk about family violence in NZ often blames victims for their situation, fails to hold the perpetrator accountable and absolves agency responsibility. As indicated in their paper *Becoming Better Helpers*, differences in language and framing can support agencies and practitioners to respond more accurately (Wilson et al., 2015b).

Media coverage of domestic violence and abuse has a great influence on how society responds to it as a criminal act and how we treat its victims (Responsible Reporting Matters, 2020). Having the right response to survivors of domestic violence can support and enable recovery from trauma quicker than the wrong response. When the narrative about victims is changed to create a culture of support, more women can then be empowered to speak about the abuse they have experienced. the media when women didn't fit the stereotypical role of women.

Barnett (2012) found a language that described female victims of violence as promiscuous, welfare-dependent, with underworld dealings, as mail order brides, dangerous, manipulative, antisocial, eccentric, deranged or mentally ill. The perception that family violence is a social problem is continuously growing, and many reporters use judgements to describe the issues. Most commonly, substance abuse, stress, poverty, or a failed marriage are blamed for family violence, however, many people who are stressed, poor, or separated do not harm their partners and children. (McGuiness, 2007-2008).

Summary

As the literature has shown, Māori are continuously framed and represented negatively in mainstream media. These representations show that Māori are consistently stereotyped and nearly always measured against European norms, values and ideologies and usually always identified when framing stories around crime, poverty, violence, or some other social issue. As such, Māori are more likely to be represented as criminals, activists and a threat to national safety and security. These representations highlight the racial undertones practised within the mainstream media sector, which function to destabilise race relations between Māori and Pakeha while ensuring Pakeha ideology and values are maintained.

CHAPTER 3: METHODOLOGY AND METHODS

_____

Me mahi tahi tatou

Mo te oranga o te katoa

We must work together for the wellbeing of all.

As the overall aim of this study was to challenge the common perception our New Zealand media portray on Wāhine Māori, it only seemed right for this study to be guided by a kaupapa Māori research methodology. Far too often we are seeing family violence research been undertaken from a non-Māori Western perspective. Research with no consideration to the wider impacts such as the influence of media on wāhine Māori.

The methodology also drew on Māna Wāhine (the status of Māori women) that centers on the ethnic status of Māori women and informed by decolonisation and intersectionality (Pihama, 2001; Simmonds, 2011). By utilising a Kaupapa Māori methodology this (a) ensured a Māori worldview informed the research process, analysis and interpretation of data that is culturally acceptable and appropriate; and (b) used the inductive process to discover how wāhine Māori are influenced by their social and cultural realities. The themes were grounded in the participants' pūrākau (stories), to ensure we were "…getting the story right, telling the story well" (Smith, 2012, p. 226). This chapter provides the reader with an overview on how the methodology and methods were conducted throughout the study. It will also explore the research question along with the aim of the study and methods used to feather out this information.

Methodology

Kaupapa Māori

Kaupapa Māori research enables a Māori worldview to inform the research process and a chance for Māori realities to be brought to the forefront of research for, with and by Māori. Throughout Aotearoa, there are many different Māori theorist and researchers who not only define but also utilise kaupapa Māori theory in many ways, shapes, and forms to fit within their own practice and way of being. Kaupapa Māori challenges the dominant Western approach that often informs research by way of addressing the needs of Māori. It is simply shaped and guided by Māori knowledge and experiences (Nepe, 1991; Pihama, 2015). Kaupapa Māori research is not so much a methodology that is set in stone, but more one that is constantly evolving (Pihama, 2001). A core part of kaupapa Māori research is

tailoring research practices to the needs and aspirations of participants, while engaging each as a research partner (Jones et al., 2010).

With more and more research being completed for, by and with Māori, we continue to see growth in Māori researchers applying kaupapa Māori theory as a platform to not only articulate their experiences, realities, and truth but also reclaim the research space while normalising Te Ao Māori worldviews, tikanga and practices (Mahuika, 2008; Wilson et al., 2010). Smith (1997) established a set of six key principles, which sit at the centre of kaupapa Māori research and practice. Although overtime these have been added to by other academics and practitioners, the following remain as the core group of principles that guide kaupapa Māori research:

- Tīno rangatiratanga - Self determination
- Taonga tuku iho - Cultural aspirations
- Ako Māori – Culturally preferred pedagogy
- Kia piki ake ngā raruraru o te kāinga – Socio-economic mediation
- Whānau - Extended family structure
- Kaupapa - Collective philosophy

As a wāhine Māori who was new to the research space, using a kaupapa Māori methodological approach provided a safe foundation for not only myself as a researcher but also the wāhine Māori participants taking part in the study. As demonstrated throughout this thesis a kaupapa Māori approach offers a space for Māori to simply just be Māori, to reclaim their positioning and mana by way of utilising their own tikanga. In practice, Kaupapa Māori methodology is relevant to any research relating to Māori, it ensures the voice of Māori are heard, understood, and revealed both accurately and ethically.

As stated by (Cram, 2009; L. T. Smith, 1999), Kaupapa Māori research is guided by several principles that underpin researcher's behaviours and include the following Table:

Table 1. *Principles for Ethical Research Behaviours*

Aroha ki te tangata	A respect for people
Kanohi kitea	The seen face, present yourself face-to- face
Titiro, whakarongo	korero - Look, listen … speak
Manaaki ki te tangata	Share and host people, be generous
Kia tūpato	Be cautious
Kaua e takahia te mana o te tangata	Do not trample over the mana of the people
Kaua e mahaki	Do not flaunt your knowledge

The following defines each of the seven principles (Table 1) drew effortlessly from one another, as I navigated and adapted to the participants within the study:

Aroha ki te tangata (A respect for people): This was utilised throughout the entire time whilst engaging with each participant. Respecting each of their decisions, requests, or way of being during each engagement provided me with an opportunity to create not only respectful but trusting relationships with each of the wāhine who participated.

Kanohi kitea (The seen face-to-face): At each gathering, I ensured I stayed face to face while talking with participants. This was seen as a sign of respect and helped alleviated any fears or concerns participants had prior to each interview. This principle provided an opportunity for an open honest rapport to be built during this time. I also discussed confidentiality with participants and although a digital recording took place, participants were ensured that all names and other identifying features would be removed in the transcripts, and the recordings would be deleted once transcribed.

Titiro, whakarongo…. kōrero (to look, listen, and speak): This principle was also used throughout the entire study as it was important for the participants to see that I was not only paying attention to what had been said but also listening and capturing the essence of each kōrero. It was important to set a safe platform for these wāhine to speak both freely and openly without any interruption.

Manaaki ki te tangata (share and host people, be generous): This was done by creating time to ensure each participant was ready and in the right head space within themselves prior to any interview taking place. Ensuring each interview remained confidential and all identifying

details were removed from each transcript along with deletion of all digital recordings once transcribing was complete. A cup of tea or coffee was offered before and after each kōrero (talk, interview), this was also followed by giving a $50 Pack n Save voucher as a koha to each participant.

Kia tūpato (taking care; being cautious): I needed to ensure my participants felt taken care of before, during and after the interview process. I needed to be cautious about participants' past emotions, along with any pain or fear that could arise from each interview. It was crucial for participants to understand they were free to pause or stop their kōrero at any time, so this kōrero took place before and during each interview.

Kaua e takahia te mana o te tangata (do not trample over the mana of the people): Ensuring the mana of each participant was enhanced throughout this research was of huge importance to me and my kaupapa. I aimed to empower each wāhine to not only speak freely but also ensured they felt safe and comfortable to do so before, during and after their korero.

Kaua e mahaki (do not flaunt your knowledge): Although I had once been in similar positions as each of my participants, it would have been disrespectful to take over their kōrero by sharing my own personal narrative during this time. This research presented an opportunity for their realities to be safely shared and heard.

As stated by Pihama (2010), "There is no set formula that we can use to say here this is what it looks like, rather Kaupapa Māori theory has a range of expressions that are influenced by things such as whānau, hapū, iwi, urban experiences, gender, geography, to name a few" (p.13).

Pūrākau / Mana Wāhine

The pūrākau presented in the Preface – *Her Reality,* is only one of the many different pūrākau I have heard while working on the front line. I have many more to share, too many in fact. The reality is that these stories are taking place in our homes, homes that should provide a safe haven for our families all over Aotearoa. According to Lee (2005) "… a Pūrākau approach can challenge dominant discourses that continue to de-centre Māori experiences, cultural notions and aspirations in ways that resonate and connect to our people" (p.13).

By providing opportunities for wāhine to share their true and correct pūrākau a huge shift can be made in the way society as a whole view wāhine Māori. Lee–Morgan (2019) stated, "From the inside-out" speaks not only to the methodology of Pūrākau as recovery and revitalisation, but in the context of devastation colonisation has caused to the "inside" that includes our lands, hearts, minds, bodies, and spirits" (p.151). In my experience providing opportunities for Māori women's pūrākau to be shared, can encourage, and inspire wāhine who are currently living in or with an unsafe partner or

relationship. Sharing genuine, sensitive pūrākau can also provide understanding and clearer insights to agencies or other individuals who view life from a different lens. Far too often they have limited understanding of the ongoing impacts, trauma and judgment carried by wāhine Māori through ongoing state discrimination (Wilson, et al., 2019).

Pihama (2001) promotes māna wāhine as a development of kaupapa Māori. She noted that:

…the struggles for our people, our lands, our worlds, ourselves are struggles that are part of our daily lives as wāhine Māori, they are never just about being Māori or just being women but are about a combination of what those things mean (p. 232).

When safe spaces are created for wāhine Māori, the use and implementation of Kaupapa Māori informed approaches strengthen the overall research process and facilitate researchers to gain trust and engagement of wāhine. Lee (2005) states: "Pūrākau theory is one form of Māori narratives that originates from oral literature traditions. Other forms include mōteatea (traditional song), whakapapa (genealogy), whaikorero (speech making), and whakataukī (proverbs) each with their own categories, style, complex patterns and characteristics" (p.7).

Kaupapa Māori driven methodologies produce relevant empirical evidence, reflective of the realities of wāhine, can better inform both government and non-government agencies who support wāhine Māori. Promoting the mana of wāhine and enabling them to share their pūrākau can aid the safety of our tamariki mokopuna and communities. It is only with evidence that can provide alternative understandings to those that are pervasive within Aotearoa can the media, government and non-government institutions acknowledge the strength and courageous steps wāhine have taken when departing an unsafe situation. In this way, as Archibald (2019) referred to "Indigenous story works as methodology seeks to intervene, reclaim, develop and heal" (p.8). Having pūrākau as an integral part of the process when working with wāhine provides a platform for reclaiming their lives, developing their hopes and dreams and healing from their past experiences, and ultimately enhance their mana.

Methods

Research Question and Aim

Working with and alongside wāhine Māori within the community provided me with the opportunity to approach this question with sensitivity. This study sought to answer the following question: *How does the media portrayal of Wāhine Māori affect those living with violence, their daily lives, and their decisions to access help or services?*

As stated at the beginning of this chapter, this research not only aimed to challenge the common perception our New Zealand media portray on wāhine Māori, but it also aimed to explore the impacts

that media portrayals of wāhine in the public arena has had on their seeking outside of their normal support systems whilst living with violence. Participants were individually invited to participate in a study that provided a safe space to have a voice while sharing their pūrākau (personal journey) with the overall hope to make a significant difference and change for wāhine Māori.

Participants

I aimed to recruit 10-12 wāhine Māori who were all survivors of domestic violence who met the following inclusion criteria:

a. Identified as wāhine Māori
b. Aged 20 years or older
c. Had lived in an unsafe or violent relationship and were currently living violence-free, and
d. Were willing to talk with me about their views on the way Māori wāhine are portrayed within the New Zealand media, and how this may have influenced their decisions to seek help or services.

Participants would only be excluded if they were:

a. Not of Māori whakapapa (genealogy) or descent, and
b. were currently living in an unsafe or violent relationship.

Participant recruitment

Purposive sampling and whānaungatanga (using established connections and relationships) was utilised to recruit each participant (Jones, et al., 2006). As I currently work within the field of social services (specializing in family violence), I utilised my connections amongst both my personal and professional networks to distribute a recruitment poster that outlined the inclusion criteria (Appendix A).

Seventeen potential participants indicated their interest to participate in the study. Initially I made phone contact with each wāhine to ensure the inclusion criteria was met and on confirmation a more in-depth overview of the research along with expectations of participating were discussed. For those who did fit the criteria this was followed by an invitation to partake in the wider study. Each potential participant was advised that the interviews would be digitally recorded for the sole purpose of capturing the true essence, mana, and heart of each kōrero/pūrākau "stories". An overview of the interview was provided including a discussion around the participation information sheet (Appendix B) and consent forms (Appendix C). These forms were then read, discussed, and signed prior to the commencement of their individual interview. Time was provided to all participants for any questions or queries that needed to be answered beforehand prior to beginning the interview.

Conversations were had with each of the wāhine to organise a convenient day and time for their interview to take place. To ensure both myself and each of the wāhine felt safe during this time, the option was given to meet in a private room based at my current workplace, a community centre, or at any other safe place discussed and agreed upon. Nine interviews were completed in a private office in my workplace, one took place at one of the participant's workplace and the other at a residential address as requested by the participant.

Unfortunately, six wāhine who made contact were not eligible to participate. After speaking more in-depth with two of the wāhine, I discovered that although they had left a very nasty past behind, (which was still very raw) both wāhine were still dealing with a lot of anger, hate and heartache. After some discussion we mutually agreed that this was not the right time for them to participate. One of the two accepted a referral to a local empowerment group that was running at my workplace and the other declined further supports as she was still receiving counselling.

Another wāhine was very proud to share her journey with me and although she had left an unsafe relationship behind, she was blindsided by the fact that she had already entered another one. During our discussion she realised herself she was minimising her current partner's behaviours as these behaviours were nowhere near as bad as that of her previous relationship. My positioning as a crisis staff member for a wāhine Māori's refuge came into action naturally with this wāhine. Although this could easily appear as a conflict of interest, I made sure to advise her of my positioning as I removed my researcher hat and offered to support her to create a plan forward. This wāhine was truly grateful and accepted my offer as she did not want to see herself falling back into a pathway, she had worked so hard to leave in her previous relationship. Further discussions were had, and plans were put in place to ensure her overall safety was paramount as she decided to leave her partner. One other wāhine who had an amazing kōrero and background was not of Māori descent, so did not meet the criteria to participate.

Eleven wāhine met the selection criteria and participated in the study. Each were mothers, aged between 20 and 40 years who had all previously lived in an unsafe and or violent relationship. Although each participant currently resided in the Waikato rohe (region) they all identified different and multiple iwi, hapū and whānau throughout Aotearoa. While there were many similarities within the pūrākau there were also many differences identified within each journey.

Data collection

Eleven individual in-depth semi-structured interviews took place, kanohi-ki-te-kanohi. I believe utilising this process provided the participants with an opportunity to share kōrero they believed needed to be shared in relation to the research topic. It allowed flexibility for participants to feel free to express themselves (how and what they think, and feel is most significant and appropriate) while still allowing for the interview to remain focused on the topic area (Munford, et al., 2003; Chilisa, 2011).

This approach also provided a space for the participant's kōrero to flow freely while allowing myself with an opportunity to capture the true contexts of each korero. Each interview provided the participant with an opportunity to discuss any impact the media may have had on their decisions to access help or services whilst they were living with a violent or unsafe partner. Participants were given the chance to share their whakaaro (thoughts) knowledge and insights around the way wāhine Māori are negatively portrayed on social media, television, newspapers, and magazines.

Ensuring I continued to utilise a kaupapa Māori methodology, each interview conducted was kanohi ki te kanohi (face to face). An opportunity was given to the participants to have their session opened with a karakia (prayer), whakatauākī, waiata (song) or any other process requested by the individual. A reminder was then given that a digital recorder would be used throughout the interviewing process in order to capture her pūrākau "story". I made sure to also advise the participants that if at any time throughout this process she needed to have a break or stop their interview they were free to do so.

I then began with a mihimihi/greeting and welcoming, a time for me to introduce myself by sharing my "pepeha" a simple introduction (Ko wai au? Who am I?). I provided an overview of my background firstly as a solo parent, once a victim of domestic violence to now a survivor and family violence practitioner working alongside of whānau in the community, I gave a brief overview on the journey I had taken through my studies both prior and current that has led us here to each of the interviews.

My application of te whakakoha rangatiratanga (respectful relationships) along with the concept of kanohi ki te kanohi (face to face) provided an opportunity and space to make a connection with each of the participants. Based on my experience and observations over time, I believed it was important for everyone to know I had also been on a journey much like them, so I came with empathy and compassion and a deeper understanding and knowledge of the world they too had once lived. Following this disclosure, I observed a huge shift in the overall body language and comfort in these wāhine when they realised, I was just as passionate as they were when it came to empowering and uplifting wāhine and making a difference.

The following questions were used as prompts to guide each of the interviews that were undertaken. As stated above this process provided a space for our participants to be heard, a space to be recognised and an overall safe space to challenge the common perception the New Zealand media portray on Māori women.

- Please tell me about your views of how Māori women are portrayed in the media.
- How are Māori women and mothers in unsafe relationships viewed in the media? How does this differ from other women living here in Aotearoa (New Zealand)?

- How did these views of Māori women affect your decisions to seek help or go to agencies when you were living with a violent or unsafe partner?
- What advice would you give to the media people about changing their negative descriptions of Māori women?
- Do you have any questions or further comments you would like to discuss?

Although the questions above were utilised to prompt each of the interviews, the opportunity was provided for participants to speak freely during their korero. There was no wrong or right answer nor was there a time frame to complete the interview in.

On completion of each interview, participants were presented with a koha, a $50 supermarket voucher, to acknowledge their time, pūrākau (personal stories), and the overall journey they had taken in doing so. Each of the wāhine who took part in this kaupapa was truly grateful to have been given a chance to not only share their kōrero but more importantly for their voices and stories to be heard with a hope to make a difference. All interviews were then transcribed; during this time all identifying features such as names, place names and organisations were removed to ensure the identity of each participant continues to remain confidential. Transcripts were checked over and each participant was assigned a pseudonym which will be highlighted throughout my findings chapter.

Data Analysis

Mahi a Rōpū, an Indigenous collective approach was utilised to guide our analysis process (Boulton, et al., 2011; Gifford, et al., 2014) (Wilson, et al., 2019). Utilising this process provided a space and opportunity for the research team to collectively identify themes within the data. Three research members (DW, KC, and AM-H) completed the analysis process. Each member took time to analyse the data before meeting as a rōpū over a two-day period. During this time each transcript was further discussed within the group setting, conversations took place amongst the researchers as they collectively identified and agreed on the themes and subthemes emerging from the data. Mahi a Rōpū strengthens the analysis by:

- involving all the researchers' collective contributions rather than relying on one or two researcher's analysis.
- Aiding the authenticity, reliability, and rigour of the findings; and
- Reaching consensus about categories or properties (Boulton, Gifford, Kauika & Parata, 2011; Gifford, Wilson & Boulton, 2014).

Ethical Considerations

Ethical approval (AUTEC 18/144) was sought from the Auckland University of Technology's Ethics Committee (AUTEC) (Appendix D). As mentioned earlier, participants were presented with a copy of the participation information sheet that outlined an in-depth summary of the overall study. The information sheet referred to the research being part of a larger study *E Tū Wāhine, E Tū Whānau* focusing on how Māori women keep safe in unsafe relationships, also approved by Auckland University of Technology's Ethics Committee (AUTEC16/19). The information sheet also acknowledged that my research had been supported as part of the research funded by the Royal Society of NZ Marsden Fund (Professor Denise Wilson, Principal Investigator).

The information sheet was thoroughly discussed with each participant followed by an opportunity for any questions they may have needed clarified before proceeding any further. Participants were then presented with the consent form to participate in the research, along with a verbal explanation to ensure there was a clear understanding of the overall study. Participants were reminded that all information shared within this setting would remain confidential with only those involved in the study. They were once again provided with an opportunity to read through and ask any questions before signing the form. Discussions took place around the possibility of past emotions resurfacing and the possibility of pain, anger or trauma arising from each of the korero. Each participant was provided with the name and number of a counsellor they could contact if they were in need at any time. Each signed consent form was locked in a secure cabinet at my workplace the Western Community Centre, Nawton Hamilton, until they were all transferred and stored in a secure locked cabinet at Auckland University of Technology, South Campus, Manukau where they will remain until destroyed in 6 years.

Rigour

Mead (2003) states "A researcher should always be guided by the principle of tika (doing what is right) which is the very basis of the word tikanga" (p. 318). By utilising a rigorous process by Lincoln and Guba (1985) I was able to ensure there was trustworthiness within the way the data was gathered, the way the analysis was made, and the way the findings were shared within this study. Four key criteria were explored and actioned to do so - *Credibility, Dependability, Confirmability* and *Transferability.* Each of the criteria were seen to sync well with one another and naturally took its places within the study.

Credibility was displayed by providing background kōrero of both my personal and professional journeys to the participants. This was to ensure each were aware that the kaupapa was well known to me and that a deeper understanding and empathy sat with me throughout study. An example of how the data gathered was credible to not only the participants but also the kaupapa, was displayed

by using digital recordings for each face-to-face interview that took place, along with having specific tailored criteria enhance the study.

The use of a private transcriber to ensure the data gathered was direct kōrero from those who took part, along with "Mahi a Rōpū" analysis process utilising 3 members of the research team to collectively identify themes amongst the study. These strategies employed ensured credibility, dependability and confirmability took place.

To ensure transferability was established throughout this study, a clear overview was provided of both the participants and context in which this research was carried out. This included the inclusion and exclusion criteria, descriptions outlining processes taken such as, the participants choosing the day, time and setting in which the interviews took place along with the question utilised to guide each interview. There is such a high need for studies and kōrero as true as the ones communicated within this thesis to be shared, discussed, and adapted by other researchers working within this field.

Reflexivity

As stated in her doctoral thesis, Wilson (2004) noted, "Reflexivity recognises that the researcher is part of the social world they study, and requires researchers to honestly examine their assumptions, behaviours and motives that may impact on their research" (p. 116). With this said, I needed to ensure the reflexivity of my research was not compromised by my own values and beliefs within the kaupapa, I also needed to ensure that in no way did I influence the findings gathered from those participating in the study.

During this study, I had to remind myself many times of my positioning as a researcher and from the lens of a researcher not one of a survivor sharing her story. The use of my own personal journal to document my stance in this kaupapa was utilised throughout the entire study, this process provided me with time to not only reflect but also acknowledge and express my own assumptions and positioning on the kaupapa at hand.

Both assumptions and positionings were managed well by following the process outlined above within the rigour of the study, this was also managed by having ongoing discussions with both my supervisors and wider support team.

Summary

This chapter has provided a clear overview of the methodological approach utilised throughout this study. The importance of utilising a Kaupapa Māori way of practice when working with Māori whānau, was constantly highlighted throughout this chapter. An overall description of the participants

was provided, along with an overview of the procedure taken to ensure all who were involved in the study continuously felt safe and well supported. An outline describing the aim of the research and the questions used to gather the data was discussed, along with the approaches used during the data collection and analysis stage of the study.

CHAPTER 4: FINDINGS – PUT YOURSELF IN OUR SHOES

_____

Ma te rongo, ka mōhio

Ma te mōhio, ka mārama

Ma te mārama, ka matau

Ma te matau, ka ora.

Through discussion we learn, through learning we enlighten, through enlightenment we are empowered, through empowerment the well-being of the people is achieved

For many of the participants violence was never a part of their upbringing, while for others this was a part of their everyday life whilst growing up. For some, violence was only introduced to their lifestyle when they entered relationships, which overtime became toxic. Education around violence also differed between the group. Many participants knew of supports and agencies available, however, for others they were unaware of what they were able to access. Current relationships status among the participants also varied between the group, some being married, some in long term relationships and some now single and living alone. Most participants acknowledged great support systems amongst their whānau and friends, although at times it was hard to accept and reach out when in need, others spoke of having no one to turn to or more importantly no one to trust.

Eleven Mana Wāhine presented their kōrero pūrākau (personal stories) with the purpose of making a shift regarding the way wāhine Māori are negatively portrayed in modern day media. Data revealed media had played a huge part in deterring participants from seeking support and guidance when they were most in need. They spoke about the positive realities of wāhine Māori being well-hidden; instead, the media's focus was continuously drawn towards more negative aspects. They asked media to *Put Yourself in Our Shoes.*

The following four themes emerged from the data: *Racial profiling; Effects of constant negative portrayal; Whakamā: A profound shame; and Getting the story right.* Each theme is explained with its sub-themes. Together these themes reveal how powerful, and the ongoing impacts media reporting has had on each of the wāhine.

Racial Profiling

Each wāhine who took part in this study believed wāhine Māori are continuously targeted and portrayed in a negative light by today's media. They reported that ethnicity is always used when the

focus of a report is Māori, something they noted not used in media portrayals of women from other ethnicities. In most cases, the media's portrayal was seen to be presented in bold writing to draw their audience's attention, supported by negative and discriminating headings.

> *The media portray Māori women as single mothers on the DPB, drug users, alcohol abusers, poor parenting, thieves, and mothers who experience domestic violence. When it comes to Māori women they are constantly portrayed in a negative light.* (Wikitoria)

The sub-themes for racial profiling include...

- Māori women vs non-Māori women

- Responded to differently compared to other wāhine

- The perpetuation of negative views

Māori women vs non-Māori women

Despite violence occurring across women from all different walks of life, wāhine Māori continue to be the main target when it comes to media reporting. As stated above concerning Māori, media articles released "don't say just women," the word Māori is always attached and boldly displayed in the headlines. The wāhine in this study claimed it was a common theme to see articles relating to all other cultures here in Aotearoa (New Zealand) not disclosing their ethnic, cultural status or identity.

> *Pākehā and other women are absent in the media, their race, ethnicity, and other identifying features are not titled.* (Ihapera)

> *With other ethnicities, they would get a hand up, they would get sponsored and stuff, you know more hands reaching out. They'd make it like they've got no flaws, no faults and that they need the hand. If it's a Māori it would just be, "Oh there goes another one, dumb thing for staying there."* (Kararaina)

There is a huge focus on the stereotypes relating to wāhine Māori, with articles appearing to portray what the participants believed is their negative positioning within today's society. Participants claimed many of these articles display wording such as "a stay-at-home solo mother" as if this publicly is viewed in a negative light.

> *Māori women are always portrayed in a negative light. Although, it happens in all walks of life regardless of race. The media focus more on the struggles experienced by Māori.* (Te Mania)

These wāhine believed the media had no trouble sharing negative messages and images, shaping the ways for society to see, believe and capture their personal world views of wāhine Māori. In this way the media was seen to set out to shape the views of the rest of the world. However, through this process media and those creating the stories and images are constantly stomping on the mana of wāhine Māori. Each wāhine believed they were more than just victims and wanted the negative portrayals of them to stop. As Aroha indicated, the media needed to,

> *Stop portraying just Māori women as victims when it's happening to others as well. It's always bad when it comes to Māori women, victims that is the only way they portray it.* (Aroha)

Responded to differently compared to other women

Participants spoke on the clear differences between the way Māori women are portrayed by both mainstream and Māori media. They also shared whakaaro (thoughts) around the articles released by the two different media sources displaying completely different portrayals of wāhine Māori.

> *They make it seem like because I have Māori blood in me that it's like downgrading or something, its racist well that's how I'm made to feel. I mean if it's happening to a Māori then get a Māori reporter because they can see and understand where they've come from.* (Anahera)

Participants highlighted the contrast that articles released by Māori media and how these were ones that inspired and uplifted their people. Such articles focused more on celebrating and acknowledging their accomplishments and journeys by highlighting positive change and stories of success.

> *You need to look at who is doing the research, who is analysing the research and who is taking part in the research, because you will find it's been written or done by non-Māori. Now if you watch Te Karere or Te Kāea, you know there's nothing of that sort in there.* (Ihapera)

Nonetheless, the continuous negativity attached to wāhine Māori through mainstream media was discussed by participants. They felt that the articles produced were full of harmful and disempowering content, which made these wāhine feel judged and worthless during their times of need.

> *I didn't want to be seen how the media makes you seem. Going to agencies lets it out, just gives the media targets, and gives them more news to make you feel more uncomfortable.* (Kararaina)

> *It's an easy way to finger point. Really, all they see is the negative side of things, no positive things, like what steps were taken and how we have overcome it* [domestic violence]. (Te Mania)

Frustration was also shared when participants referred to the difference in mainstream media reporting on women of other cultures. Each participant was clear in stating that identifying features were absent from these articles. They particularly noted that ethnicity was never mentioned, nor would it ever be in bold writing to capture their audience.

> *If it's a negative article and you're Māori, then they will associate the negative with being Māori. Whereas, if it's a European, Asian, or other ethnicity it will just say, women.* (Wikitoria)

The perpetuation of negative views

Media continued to play a large role in the ongoing discrimination towards wāhine Māori. Participants continued to feel pressured and judged by others as they went about their daily lives. Articles released by various media sources continued to have effects on all Māori, including business owners and corporate organisations. Unfortunately, this has a large impact on many wāhine Māori. The reality of sitting at a lower pay scale compared to other wāhine in similar roles within their workplace is a common practice.

> *I thought there was no way out of it because of how our people are judged and how racist people can be. How does anybody win against the system when each agency is just as biased as the next?* (Te Mania)

The unfortunate truth behind the ongoing release of negative articles within our local and national media is the high level and continuation of discriminating and colonial attitudes that serve to degrade our wāhine Māori.

> *Māori women are discriminated against to date when it comes to the media, social media, or anything else like that. It causes more stress, depression, and loneliness, you know. When you don't know anything, you turn to those sorts of things and read the stories. I've been on Kiwi Mums on social media, and I found there when a Māori woman puts up a post, it's just so many negative comments. But as soon as you see another nationality on there, oh praise and everything, help and all that.* (Hine)

Most participants spoke on the frustrations they had about media sharing degrading stories that were not true and correct. Stories that damage a person's wellbeing, stories that portray our wāhine Māori as something they are not, and stories that continue to takahi (stomp or trample) on the mana of Māori people.

> *I'd just stick it out and just handle it* [domestic violence]. *I wouldn't ask for help. I wouldn't reach out for help because I didn't know whom to trust. They're drowning our people so bad*

that people who are really in need won't reach out because we are scared that they're going to turn on us or turn the situation upside down. (Te Mania)

Effects of constant negative portrayal

Each participant believed, there is a continuation of media representations which focus and draw on constant negative portrayal of wāhine Māori, representations based on unjustified or inaccurate assumptions written by media reporters. Such portrayals as these continue to damage and scar Māori people. The misconceptions released by various media and the subsequent fear that gets attached to help-seeking for those who require help and support was seen by many of the participants as the cause of current issues relating to their overall wellbeing. For many of the participants, the ongoing effects of the pain and trauma caused by the public negative portrayals of wāhine Māori continue to rule their lives. The sub-themes for Constant Negative portrayal include:

- Twisted stories capture wider audience

- Needing inspirational and empowering stories

- Media effects on Māori women

Twisted stories capture wider audience

Media representations released continue to be stories full of assumptions, inaccuracies, and negative judgmental views. Participants believed these inaccurate and misleading stories are made up by reporters primarily to meet the demands of their wider audience. Articles are emphasised by big, bold, and capturing headings and subtitles whether the story is accurate or not. We continue to see the absence of wāhine Māori voices in their own story. Instead, there is a privileging of media-generated opinions of others that live nearby to the wāhine, or agencies that may be involved with the whānau – both past and present. Stories that are not precise yet are portrayed and sold too many as if they are true and correct. Stories are shared without the thought of repercussions to wāhine Māori and their wider whānau. Stories released without consideration of the impact on a Māori woman, who is often a victim of violence.

> *I'd love to just tell the media to get the facts rather than listening to hearsay. Stop pointing the finger at Māori people, stop bringing Māori people down. If I'm one Māori woman that feels this way imagine how many others do too. They won't access help and they're dying because of this. They're dying – people are dying!* (Te Mania)

When discussing media representations released by Māori media here in Aotearoa (New Zealand), participants saw a clear difference in the structure, tone, and approach. These articles were

seen to have a more positive perspective of wāhine Māori. These articles focused more on what was done by the wāhine at the time, rather than focusing on what was not done or any negativity that could be found to produce a different story to the reality they experienced. The need for mainstream media to shift its focus was identified many times by participants throughout this study, because the effect on these wāhine Māori was traumatic, and at times, life-threatening.

> *Interview our women when they succeed. A lot of Māori women are succeeding in what they're doing out there in the community. Especially those who are out there to help the community like so for yourself* [researcher] *in your position where you're at, working you know those sorts of things. And, in situations where its family violence and things like that, not just targeting us Māori women. Just letting it out there that there are services to help us rather than questioning and interviewing us Māori women.* (Marama)

Needing inspirational and empowering stories

Each wāhine spoke on the need for media to share stories of change, stories of hope and stories that empower others to seek the help and support they may need. However, the continual focus of articles portraying wāhine Māori and children negatively attends to deficits such as poverty or ways of living that don't meet expected standards. For many receiving benefits, being a stay-at-home mum or having a past, such as childhood backgrounds, and wider whānau issues has been exposed.

> *Just reflecting on some of the media that's been out there lately. From my perspective, Māori women have and can be portrayed negatively in most of the media. When I say negatively, some of those aspects are, they look at her background and identify negative parts of her background. They also look at the partner and also the negative things of what's happened within their relationship or what's happened within her life. They can compare it to another ethnicity that's not Māori which then give, I guess, another demeanor to the whole situation, which contributes towards that deficits or negative status that they're put across. So sometimes they don't say it in so many words but the picture that they're painting of the story that they're trying to tell is all there.* (Ihapera)

Participants believe sharing their journey within the media would make a huge impact by serving as inspiration and showing how change can happen for not only wāhine Māori but also wāhine from all other ethnicities. Articles that would provide hope for someone who cannot simply see a way out of the situation they are currently living in. Such articles could provide simple tools and knowledge of where to go and what to do when they are ready to make a change.

> *Only I know the truth, I lived that life, and it is only my story to tell. I've been through it, understand it and at the time I was trying to find help, I thought I was alone. Coming out and*

seeing how our system is, seeing how much lack of support we have, it makes me more determined to help other Māori women. Giving them a better understanding and telling them there not alone, there are so many women out there still fighting and trying to get up. (Hine)

Participants were adamant if the media had a different approach when it came to reporting on wāhine Māori, each believing they are seen as easy targets, over dramatic representations than other wāhine experiencing the same issues. Each participant believed that all basic issues relating to wāhine Māori tended to be exaggerated.

It was just the constant Māori are not doing, Māori are the highest statistic, Māori, Māori, Māori. So yeah, it's always from a statistical point of view that I saw it and didn't like it and thought why isn't something being done then? If they're going on about it all the time? (Pania)

I would say don't use the word Māori, Māori women. Just say a woman in the community. Yeah, a woman in the community has been hurt. Don't go and listen to everybody else's little stories. If the survivor wants to talk, get her side of the story, not go, and listen to, "Oh the policeman said this." Or "blah blah said this." Go and ask the person when they are ready and they can get support people, not just go oh well this is you know. (Anahera)

Media effects on Māori women

Far too often we are seeing negative articles relating to an increase in childhood removals by Oranga Tamariki – Ministry of Children. Many wāhine Māori fear our current system as trust has already previously been broken somewhere during their journey. The fear of losing their children is very real, and for many, this feeling was attached to being a Māori woman and seeing or having someone in their whānau taken by the state. Public behaviour can be created through our media, it can easily be manipulated into the world view of the reporter or other sources through publicity.

I was more afraid to talk about it in case other people found out. So, for me, that was my biggest fear. I was scared that they were going to take my son from me and all of that. Because being Māori too, you knew that a state department, if they got wind of any of this, then that was the likelihood at the time. (Taimana)

My age was a big thing. Yeah, I was really young and had a lot to play on. I didn't go and seek help from anybody because I didn't know there was help, I was too busy seeking love, I think. It didn't even occur to me back then to go and seek help, not even from a friend or family member or any other because of my age and our age difference, he was much older. I was brain washed, I was too in love, and I couldn't see past that. So yeah, I didn't. (Rikihana)

The fear of being judged was also high on the list for these wāhine, judged no matter what pathway they took. Many participants spoke of feeling judged by agencies when seeking help, then on the other hand been judged by the same people for staying in the relationship and not getting out. With this also came the fear of being viewed differently and in a negative light, and motivated questions like, will my friends and whānau look and treat me differently if they knew? Will agencies look and treat me differently when and if they find out?

Learning to cope with both the emotional and psychological trauma in their lives had been a life-changing event that many had to endure alone. The impacts caused on the participants' overall wellbeing and physical demeanor led many to completely shut down from all those around them. The fears of reliving their trauma are real for these participants, and for those who have lost children or loved ones to the system, the trust is completely gone and will more than likely be hard to ever get back.

No matter how much we try and expect that things are going to change, it's always going to be the same because they're always going to reflect, right back on to that. I mean it's just like the movie "Once Were Warriors", everybody thinks we do that. So automatically Māori are you know are portrayed as that. (Rikihana)

Whakamā – A profound shame

The media portrayal of Māori wāhine had huge impacts on help-seeking and trust for each of the participants in this study. Each wāhine discussed their embarrassment due to the constant negativity and downgrading statistics continuously portrayed throughout social media, news, and other media representations. Each wāhine spoke on their reality of seeking help becoming a walk of shame and the constant barriers they faced while having to do so.

It's like a walk of shame, you don't think about how it's going to benefit you, you just think about how embarrassing it is that you have to go to people and ask for help. (Aroha)

The sub-themes for, Whakamā - a profound shame include:

- Already as whakamā and low as I could get

- Sets Māori mothers as bad parents/partners

- Impacts negatively on help-seeking

Already as whakamā and low as I could get

The reality of having to step out of one's comfort zone to seek help was one of the hardest things many of these participants had to endure. The ongoing discrimination within the media has not

only had a huge impact on damaging one's sense of self but also played a large part in damaging the worldviews of service providers who should be there as a support system for these whānau. Participants shared their moments of seeking support as some of the most hurtful and daunting times during their journey.

> *Honestly, I was too scared to reach out, I was frightened to reach out because the minute you walk into a place that's biased and racial you know they're just not going to see your side of the story.* (Te Mania)

> *I never really took much notice of the media when I was in need, I was quite young. I was more um afraid to talk about it in case other people found out. For me that was my biggest fear, I was scared that they were going to take my son from me and all of that, because being Māori you just knew that if a state department got wind of anything then that was the likelihood at the time.* (Taimana)

When shame is hidden it can be deeply damaging. It has huge impacts on one's social, spiritual, emotional, and physical well-being. Like many other wāhine Māori, the participants in this study felt the need to build a strong, tough exterior in response to the ongoing mistreatments they had experienced during their time in need.

> *I was already as whakamā as I could get, they didn't need to say anything, they just looked at me and I could tell what they thought. As much as on the outside I tried to be like I don't give a fuck what they think, on the inside I did, and it really hurt.* (Wikitoria)

For many of these wāhine breaking free from the judgment and discrimination attached to being Māori woman was harder than breaking free from the violence they once lived with. The constant fear of being rejected when in need, judged for being in the position you're in and losing their children in the process, played a huge part in deterring each of these wāhine away from seeking help.

> *It's shameful, they make you shame and feel degraded that you want help to move forward from the journey that you've come from. They portray it like it's a bad thing that we're asking to move on from the violence.* (Anahera)

Sets Māori mothers as bad parents/partners

Māori mothers continue to be identified and portrayed as bad parents with a lack of knowledge and skills around good parenting qualities. Participants continue to see the focus within the media being more of a negative aspect, which in return is seen to shift and shape the world views of not only others but also Māori wāhine/mothers themselves.

It's always something bad when it comes to Māori women, victims are the only way they portray it. Mostly to do with violence regarding either themselves or children, but yeah it always seems to come from a negative view. (Aroha)

A lot of articles that I see are to do with Māori women being charged for, neglecting their children to play on the pokies, neglecting their children to smoke synthetics you know all that sort of stuff, they don't ever do rewarding articles that portray Māori mothers doing well or articles which celebrate their good qualities. (Wikitoria)

Often, we see the focus of articles being related and drawn to statistics and worldviews of those who continue to judge and pinpoint towards wāhine Māori. We often see these mothers being blamed and used as a scapegoat for things they had nothing to do with, the unfortunate reality is the behaviors we are seeing by both media reporters and agencies are far from changing. Actions such as these destroy any trust our wāhine Māori have, this then deters them away from seeking support and help when needed.

A lot of what I see is people questioning the mother's ability to be a good parent because of the relationship she's in, almost like she actually has a choice to be in that relationship. (Wikitoria)

The need was identified by each participant for media representations to shift from negativity towards a more positive approach, representations which focus more on empowering our wāhine Māori by acknowledging their success stories and positive journey.

Impacts negatively on help-seeking

Articles that are seen within today's media continue to scrutinise and disheartened many of our participants, the impact had on these wāhine was huge, steering each away from seeking support when most in need, the continuous judgment they see and feel daily has destroyed any trust they may have once had with supporting services within the community.

I just didn't want to be viewed negatively, because it's out there like that for us Māori women, it took me awhile to reach out, a long time, actually. And I think that's not only myself, but it's also with a lot of Māori women, it takes us a long time to reach out because of that, we're just not sure if it's safe because we're viewed so negatively. (Marama)

The impact judgment and hatred has had on many of these wāhine has led them to believe they are worthless many times before, they have found themselves in a place where they have second guessed themselves and also believed the negative perceptions that have been shared by service providers. Many of the wāhine believe and know they have great tools that they utilise daily when it comes to protecting

themselves and their whānau (family). However, in the mainstream systems eyes or worldview these tools are not recognised or acknowledged by these supporting agencies.

> *A lot of it is fear, the thought that the children might get taken away from them. The other thought is if the parents have left, or the siblings that they have left behind will be uplifted also; there are all these repercussions from speaking up that no one else thinks about. The media especially social media doesn't help because that is just full of judgment.* (Taimana)

> *They're keeping us in that cycle and the cycle keeps repeating and repeating, some of us want to break that cycle but then we get all the names under the sun you know. It feels like they just want to keep the cycle going.* (Anahera)

One participant, in particular, spoke on the moment she believed she found the courage to reach out and seek support. However, due to the feelings she felt during this encounter her decision changed, in the heat of the moment she found herself covering up her reason for been there and turning it to something else.

> *I didn't ask for help ever, but when I did finally go to ask for help, I ended up asking for help with drugs, not the violence, I was put off.* (Wikitoria)

Regrettably, agencies and support services continue to be heavily shaped by what they see and hear through the media, they adapt to what is portrayed and sadly many of them then tend to treat our whānau inappropriately based on these views.

Getting the story right

This study continues to highlight the importance and need of today's media *Getting the Story Right*. Participants continuously identified the ongoing impacts, trauma and pain media reporting has had during some of their most vulnerable times in life. These impacts send a clear message for our current media to change the way in how they perceive and portray wāhine Māori. Each participant agreed that the media needed to shift from the false and negative misconceptions and focus on a more positive empowering approach that honors the true strengths and realities wāhine face daily. The sub-themes for *Getting the Story Right* include:

- It's about media workers

- Media has a role in informing people

- Perverse incentives

It's about media workers

As stated above, an important issue continuously emerging from these findings was the need for media to understand the impacts their style of reporting has on wāhine Māori. Each participant spoke around the media having no idea of the true realities victim's experiences and face deceitful, untrue humiliating publicity. Many participants discussed the need for reporters to put themselves in the shoes of the wāhine before releasing any media article. Each believed stories would be portrayed in an extremely different capacity if the focus was on themselves (the media reporter), a close friend or other family member.

> *Why can't we all just be portrayed the same? Why does it have to have Māori in there? Don't label us if we are all meant to be under the one status. We should all be treated equal no matter what race you are.* (Rikihana)

> *Stand in my shoes and tell me how you can do it? Because I know for a fact you won't even survive what I've been through. Live my journey before you start making up your own stories, because that's what it is, just made-up stories* (Hine)

> *I'd tell the media don't try and make our lives a headline. They're real lives just like theirs. If they were the person in the media, they would want it handled differently. Be more humble, not so out there and trying to make Māori women look bad.* (Kararaina)

Building a partnership with wāhine Māori was seen as a positive pathway forward. Not only would our media reporters produce amazing headline articles, but they would also be true, correct and empowering for each of the wahine who comes forward to share their pūrākau (personal stories). This would also be seen to benefit others who may be finding themselves in a similar situation. Participants believed this approach would provide an opportunity for wāhine Māori to finally have a voice within the media sector while establishing trusting relationships with reporters who would then in return share the true and correct story.

> *Having a partnership with the woman is important, building a good partnership and building a relationship before they start writing their story. How will they as media keep this woman safe? Can they even keep this woman safe? How do they safely put what is really happening for this woman out there in the media, the real story not the made-up ones.* (Pania)

This process would stop the ongoing misconceptions gathered through services such as the Police, Oranga Tamariki – Ministry of Children, and other community voices. The potential difference accurate reporting could be is huge; not only for our Māori women but mostly for the way true reporting could reshape the worldview of those who continue to judge them from afar.

The media have a lot of influence over the way people think, the way people are shaped and over the world views they live with. They have a lot of influence and constantly brainwash not only our Māori and Indigenous people but also others into thinking they don't belong in the hierarchy positions and that we're here to serve others. Media has also sadly contributed hugely to the way Māori see themselves and at times you hear Māori making jokes of who we are, when really, they are just portraying what mainstream has portrayed us to be but unaware of what they are doing. (Ihapera)

Media has a role in informing people

Although the media has a role to inform its wider audience on what is taking place within today's society, the need for useful and informative reporting such as real stories has been identified by participants as a key to changing the world views of many people. Articles are released daily which could perhaps make the role of the reporter challenging as they are each striving to produce the best article.

I hope we do get change; I've always had the inspiration to want to help my people especially mums like myself. It's hard though many of them won't open up as they are too scared and there's just way too many made up stories, I'd like to help people like us to change it. (Hine)

The media need to get their facts right for a start and not put personal opinions or judgment into the articles. The headlines portray a negative impact but when you actually read the article it's got nothing to do with the headline at all, it is only used to capture their audience. They need to stop focusing on the fact that the person is Māori when the person is actually human just like the rest. (Taimana)

A change in reporting can provide hope for those who see nothing but themselves and loved ones being constantly degraded, the shift in focus can also provide media reporters with ongoing opportunities with wāhine willing to share their pūrākau gather and share true information of the real story.

I've fallen, I've made many mistakes, but I haven't gone back into my old ways, that dark place. I'd love to be a person that could share a testimony of my domestic life as a Māori woman. I guarantee I will touch hearts with my story and hopefully, they will look at me and realise Māori aren't that bad. Media need to just ask if people are willing to share their stories and put those up in the media, it will be amazing to see. My story can also draw in women who need help, women who are in the same situation. (Te Mania)

Perverse incentives

The media never talk about the good things that a person is made up of; it's quite a deficit way of working. It is not Mana enhancing at all for the person, a lot of it is about making stories and breaking stories, you know capturing headlines that just bring in the money. Is that beneficial for our people? (Ihapera)

The reality both the participants in the study and all other wāhine Māori face is the fact that negative stories sell and capture a wider audience, so media will most likely continue to draw its focus to this way of practice. Although the need for this approach to change is something obviously known by reporters here in Aotearoa (New Zealand), many of the participants discussed change within the media being something they simply don't see happening anytime soon.

I would tell the media, rather than looking at it from their point of view, go directly to the women and ask them exactly what happened. It will so make their story way better and more meaningful than they ever would have portrayed it to be. (Te Mania)

Māori are constantly judged on crime, child abuse, poverty, state benefits and housing. Pretty much anything that's affecting New Zealand as a whole. In general, however Māori especially Māori women are always seen to be portrayed as the minority. They are portrayed as the majority only when it comes to the negative aspects. (Taimana)

The media are not only required to produce high selling capturing articles, but they are also in constant competition with all other media sources and providers both nationally and internationally. They play a key role in establishing the social norms and controlling what articles, pictures and video footage is released for the public eye to see. It is unfortunate that processes like these will continue to take place unless change is made within our media sector.

It's really difficult because they would need to change the core concept of media. I don't think anyone will ever do it. It must make so much money. No one's ever going to share awareness in media because negativity sells more than positivity does. But you know they know this stuff already and they still do it. They know that associating Māori with negative connections is going to sell more than if they don't use the word Māori. You know people, who that stuff feeds into, are more likely to click on those articles, and are more likely to watch their news. If I could say something to them, it would be along the lines of the impact that it has on our people, telling them straight, well this is what you're doing, and this is the impact that it's having. (Wikitoria)

Summary

This chapter has continuously highlighted the urgent need for change in the way wāhine Māori are negatively portrayed by New Zealand mainstream media. Eleven wāhine Māori openly shared their pūrākau, in the hope for their voices to be heard and true and correct stories to be shared. More importantly they shared with the hope for media reporters to have a deeper understanding of the pain caused by poor discriminating representations. The need was also identified to shift the focus away from false discriminating articles that paint negative world views and produce more positive empowering true stories. Stories of hope, stories of change and stories full of inspiration and empowerment for other wāhine who maybe experiencing similar situations. Four key themes emerged from the data gathered they were each individually explained along with sub-themes relating to each, these themes highlighted the impacts each of the wāhine had suffered through poor inadequate media representations.

CHAPTER 5: DISCUSSION

_____

Nā to rourou, nā taku rourou ka ora ai te iwi

With your food basket and my food basket the people will thrive

The *E Tū Wāhine, E Tū Whānau* study set out to challenge the dominant narrative that wāhine Māori are submissive victims of intimate partner violence. A cultural lens was used to examine wāhine Māori experiences about resistance to IPV and the way this is portrayed in media representations. This study found that wāhine Māori actively used strategies and tactics that enhanced their safety and that of their children. (Wilson et al., 2019). This study aimed to investigate the media portrayal, and its effects on Māori women's (who lived with violence) decisions to seek help". Throughout this research it was evident that the media had indeed played a huge part in deterring wāhine Māori in need from seeking the support they needed whilst living in a violent unsafe relationship.

This study revealed the ongoing impacts felt by the wāhine through endless negative media journalism. Five key points drew readily from the analysis of participants' interviews, which will be discussed in this chapter: Trampling on mana, Using racism to capture audience, Effects through inaccurate accounts by media, Stories of hope, change and help, and Messages to members of the media.

Trampling on mana

The results gathered put emphasis on the need for media to shift from what is viewed as inappropriate trampling on the mana of wāhine Māori, towards a more mana enhancing approach within each publication released. As described by Smith and Cram (2001), mana is a concept that has strong connection to a person's inherent power, dignity, and respect. Wāhine who took part in the study all reported views that media depictions continuously portrayed Māori in a negative light.

The findings revealed representations of wāhine Māori continually attached to articles relating to what media representatives would view as negative positionings within society, such as single parenting, living in poverty and family violence. Even though the media persists in portraying these positionings in a negative light, the participants believed these can be viewed as strengths and attributes of many wāhine Māori across Aotearoa. Strengths they each believed should be acknowledged, accepted, and shared with society to inspire and uplift others living with similar lifestyles.

There are numerous negative portrayals of wāhine Māori throughout the media, they are constantly being judged unjustly and prematurely, which continually reinforces stereotypical views that already exist. As the media trample on the mana of wāhine, wāhine experience fear, anxiety, depression,

whakamā - shame, low self-esteem, they are disempowered, belittled, and feel completely unworthy. In accordance with the New Zealand Media council website (https://www.mediacouncil.org.nz/principles/), ethical practice is guided by the following 12 key principles: "(1) Accuracy, fairness, and balance; (2) Privacy; (3) Children and young people; (4) Comment and fact; (5) Columns, blogs, opinion and letters; (6) Headlines and captions; (7) Discrimination and diversity; (8) Confidentiality; (9) Subterfuge; (10) Conflicts of interest; (11) Photographs and graphics; (12) Corrections." Providing accurate, factual information to the public is the responsibility of the media, yet, as this study reveals, articles pertaining to wāhine Māori and family violence do not always meet this standard.

As mentioned earlier, the study highlighted the need for media portrayals of wāhine Māori to be more mana enhancing. As a values-based practice, being mana enhancing has a "spiritual quality to which one aspires with the end-goal being one denominated as a value" (Marsden, 2003, p.39). Huriwai and Baker (2016) stated, "Mana enhancing practices ensure transparency among relationships between the divine origin and the self and others" (p. 5). Mana-enhancing practice can also refer to a way of communicating and engaging with one another that focuses on the spiritual, emotional, physical, and intellectual dimensions of every individual (Royal, 2006). By employing a mana enhancing approach, media can identify and bridge disparities between different understandings, build trust and respectful relationships while also valuing cultural identity.

The constant description of negativity ignores the many different strengths and positive aspects wāhine Māori must share, this process takes away the opportunity to uplift and inspire through acknowledging wāhine Māori accomplishments and journey. "We need to reframe the way that we think about Māori women in unsafe relationships. They are not passive recipients of violence – they are intelligent and resourceful wāhine, who are highly motivated to keep their tamariki safe" (Wilson et al., 2019, p.2.).

Using racism to capture audiences

Stereotyping and marginalisation of racial and ethnic minorities have long been concerns in the media, with the need for shift and change being long overdue. As emphasised many times throughout this thesis, the participants believed the use of racist, demeaning, and disempowering statements are repetitively used in media to capture multiple audiences. Participants shared their frustration around the ongoing disparities in articles on wāhine Māori versus other ethnicities. Furthermore, these wāhine emphasised the need for an end to the negative portrayals and constant unfair bias depictions.

Definitions of racism include, "a mix of prejudice, power, ideology, stereotypes, domination, disparities and/or unequal treatment" (Berman & Paradies, 2010, p. 228). The history of racism around

the world has contributed to slavery, extinction, and marginalisation, especially for Indigenous people, and has been justified by the belief that dominant races are superior (Pack et al., 2016).

Negative representation produced by media increases racial barriers and has the power to cause self-hate amongst one's own self. Racial stereotypes can lead to dangerous hostility toward victims, as well as a lack of sympathy. When negative role models are admired, it increases the danger towards another's life. Audiences tend to mimic what they see on television and other media sources, and the effects of this can influence and encourage racial stereotyping profiling or even worse (Bryant, 2011). The freedom to use social media platforms to express oneself freely gives individuals the freedom to say what they want, whenever they want. While social media was designed to facilitate digital engagement, it was never meant to facilitate racism (Wilder, 2020).

Younge (2012) points out the Internet allows for greater anonymity, creating an environment where people are insulted based on their race or religion, yet very few have the courage to stand up for their beliefs. Moreover, there are many aspects media representatives need to consider, continuing to position wāhine as victims of violence is unhelpful and helps reinforce societal stereotypes. Continually portraying victims can lead to deficit labelling and, for most, a feeling of helplessness. Victims' vulnerabilities can create a shield that can lead to ongoing harm and distress to one's overall wellbeing.

Wilson, (2019) stated "often victims don't speak out because of the shame that's associated or the fear that they will be blamed" (p.1). She also highlighted the need to change the way in which a person on the street talks about family violence. In her study, wāhine described "negative interactions with agencies and services - including unhelpful staff, judgmental and racist attitudes, and denial of entitlements - which left them feeling unsafe, defensive, disregarded, and discouraged" (Wilson, 2019, para, 1). In examples such as these, we can see the effect poor media coverage has on victims and the effect inadequate representation has on its audience.

Effects of inaccurate accounts by media

Our country constantly sees inaccurate stories or interpretations of wāhine Māori being shared with harmful and unjustified repercussions. Thus, there is no room or space for wāhine to refute the inaccuracy of media accounts, once something gets into the media, it is hard to erase it, and the repercussions can be lasting. As previously discussed, the wāhine in this study all shared the ongoing impacts felt through false, misleading reporting by the mainstream media. They each believed that these impacts played a significant role in keeping them from seeking the help and support they needed during some of their most trying times.

The wāhine discussed the impact judgmental and hateful comments or acts have on one's overall physical emotional and spiritual well-being, leaving them to feel powerless, disheartened, and

worthless with little to no support in place. According to wāhine from the study, media coverage of Māori issues is mostly harmful and insufficient, often portraying wāhine as having negative characteristics and associated with problematic situations.

In the *E Tū Wāhine, E Tū Whānau* report, Wilson et al, (2019) revealed the hard truth behind how it is to get out of violent relationships, showing that women were isolated with little or no support and facing multiple burdens. Much like the wāhine participating in this study, fear of losing their tamariki (children) was also one of the main deterrents from them reaching for any support. Moreover, the study analysed the systemic entrapment and demonstrated that key elements of support organisations are victim-blaming and deficit-oriented.

According to Kim, Talbot, and Cicchetti (2009), shame is an important psychological reaction among women in abusive relationships, which is why many of them are reluctant to leave their partners. In one of our wahines' experiences, she spoke about already feeling ashamed and as humiliated as she could be, but to then ask for help from services that were unsupportive based on society's views and assumptions further made her feel worthless and powerless. Despite that the wāhine in this study are no longer living in unsafe relationships, they all still spoke about the ongoing shame still being attached and something they still constantly have to deal with.

Stories of hope and change

It is often the case that victims of abuse do not have access to the support they need to change their lives for the better. Many victims have lived this way of life for some time, they can only perceive life as it is and as such have completely shut down from those around them. The idea of hope and change are among the things many wāhine (victims of violence) had never envisioned been possible.

Far too many wāhine are too afraid of the unknown and repercussions they may face when asking for help, whether this be from family, friends, or support service providers. Wāhine participating in the study spoke about the power and effects of sharing their truth and journey both for themselves as well as others who are stuck in similar circumstances. The data gathered also disclosed the overall outcome this could have on the wider audience who are usually captured by untrue media representations.

These wāhine believed huge impacts can be made by a simple change, such as media speaking directly with the wāhine and providing a safe environment and opportunity for her to share her truth, from beginning to end. Survivors' stories of hope and change can also be utilised to shift the current narrative away from the ongoing negative stereotypical judgement we continue to see across our media forums. According to the report, *E Tū Wāhine, E Tū Whānau: Wāhine Māori keeping safe in unsafe relationships*, if agencies and services (including the media) were more compassionate when dealing

with wāhine Māori, it could significantly reduce Aotearoa's shocking rate of domestic violence (Wilson et al, 2019).

For many wahine living with violence, sharing their story and admitting they need help is one of the hardest barriers they face. As highlighted in these findings, staying in a violent relationship is more manageable for some than taking on a system who judges without an overall understanding on the effects of living with violence. Victims just want someone to believe in them, and for many like the wahine in this study someone who is willing to support them through a long healing journey ahead.

"The Hui / News Hub" (2019) aired a story on a domestic violence survivor. Zania McCauley a resident of Kawarau spoke out for the first time publicly around how she managed to escape and rebuild her life after 16 years of physical, emotional, and sexual abuse. Her story was told in her own words in the aim to help other wahine find strength to end their violent relationships and make a better life. Like many of the wahine in this study, Zania endured ongoing violence and lived day to day just trying to survive, all while protecting her children.

Zania shared the devastating impacts of reaching out to people she thought she could trust and how her own family were terrified and easily scared away by her perpetrator. She spoke of the reality of trying to end her life many times as she saw no other way out. Hitting rock bottom was her turning point, which led her to learning to re-trust her whānau and police to get the support she and her children were in dire need off. As stated by Crown prosecutor Anna Pollett, Zania's case was one of the topmost serious cases she had heard here in Aotearoa, with the victim still here to tell her story. It is stories like this that depict exactly what the wāhine in this study believed will support change for both the public eye and victims. For the media and its viewers, a deeper understanding is shared on what domestic violence looks like, the reality wāhine in this space face and most importantly why leaving is not as simple as many thinks.

Consequently, there is a clear need for media to shift their current way of thinking, by exploring alternative ways of working with wāhine Māori living with violence. Allowing voices of wāhine be heard within the public forum, provides victims and survivors the ability to find empowerment and courage within oneself and to see that other wāhine just like them also feared the unknown, yet still managed to break free. In hindsight, this will also provide hope for other victims who are currently trapped in the same situation.

Messages to members of the media

While interviewing the wāhine involved in this study, each had little to no trust in the representations of media. However, given the opportunity to share their views on the impacts felt, each

became more opening to sharing their kōrero, all in the hope to see a difference for not only themselves but also their up-and-coming future generations.

As it has been stated many times throughout this thesis, the need to change the perceptions of wāhine Māori while encouraging the sharing of their stories is essential in changing the harmful, untrue narratives that currently exist. For these wāhine, a clear message was shared as stated in the findings and title of this thesis "*Put yourself in our shoes*". These wāhine each believed if reporters were to place their loved ones such as grandmother, mother, sister, daughter, wife, or partner at the center of their story, the article would not only read differently but also tell a completely different story from beginning to end.

The difference this could make would be huge and beneficial to all, especially those who may be suffering and currently living in fear. According to Wheeler (2009), the media not only portrays domestic violence as an individual problem, but they depict it as a problem that a victim must also solve on her own. A study by Stith et al, (2000) highlighted how intergenerational transmission of violence is one of the most studied aspects of intimate partner violence (IPV). By shifting this type of narrative, we can help those who live in these types of situations, and also help shift the judgment held by those who have little to no understanding of violence or unsafe spaces.

When media report on domestic violence incidents they need to have an overall deeper understanding of family violence and the realities of those living in that space. Wāhine in this study spoke on the need for reporters to shift away from their current practice such as collating information from government sources and neighbours who have no true background only observations. Wāhine believed allowing survivors of family violence the opportunity to sit and share their journey would produce a powerful, empowering documentary. Interviews such as these could not only inspire victims but also allow perpetrators and the general public a chance to see the actual impacts and effects violence has on one's overall well-being.

Matt Brown (2021) published his first book; *She is not your rehab*. This book is drawn from his realities of being raised in a violent home and always knowing violence to be a part of his daily lifestyle. He shares his journey of becoming a violent man, healing, and overcoming generational abuse, trauma, and violence while walking side by side with other men who have also been impacted from a young age. Working in a barbershop, he provides a safe space for men to be heard and seen without judgment all while having their haircut. It is stories like these that empower change, showing one's vulnerability and true walk-in life that provides an opportunity for other perpetrators to believe their behaviors can shift and change for the betterment of not only their families but mostly themselves. Due to such positive inspirational feedback and responses from the wider community, a copy has been printed for every male prisoner currently serving sentence here in Aotearoa / New Zealand.

According to Nairn et al. (2009), many articles on Māori refer to crime or are negative. Despite this, we rarely see any other types such as positive Māori stories (Moewaka Barnes et al., 2005). Although violence occurs among women from all walks of life, wāhine Māori is continuously targeted and portrayed in a demeaning, and negative light. The removal of ethnicity for Māori from media representations, along with the constant negativity associated with most of the headlines, would contribute to changing the current judgment away from decimating and stereotypical views.

Limitations

The limitations of the study are important to highlight before further research is recommended and the summary of this chapter is presented. Despite the limited number of participants recruited for this study, the data collected helped to shed light on the realities and impacts that poor inadequate media reporting has on wāhine Māori living in unsafe environments. Furthermore, there were also limitations in recruiting participants who were confident and open to sharing their journey without feeling afraid of any repercussions. In addition to this study there were no other studies found that analysed how mainstream media discouraged wāhine Māori from seeking help during some of the most difficult times of their lives.

Summary

This chapter provided an opportunity to delve into the meaning, importance and results gathered from the findings and literature. Data revealed the enduring consequences of unending media representations towards wāhine Māori. The following Five key discussion points were presented and analysed, Trampling of mana, Using racism to capture an audience, Effects through inaccurate accounts by media, Stories of hope, change and help, and Messages to members of the media. This chapter continuously highlighted the need for media reporters to shift from their current practice, mindset, and general views, by placing wāhine Māori at the centre of their practice. Lastly, this chapter also provided limitations and recommendations from the study.

CHAPTER 6: CONCLUSION

_____

The overall aim of this study was to examine the media portrayal, and its effects on Māori women's (who lived with violence) decisions to seek help. In conclusion, it is evident from the data gathered during this thesis that, in the context of violent unsafe relationships, the media had indeed played a large role in discouraging those affected in need from seeking help.

Although the literature review yielded little research about the effects on Māori women who lived with violence and their decisions to seek help, as a result, the following 6 key points emerged regarding the study and the impacts felt by wāhine Māori through media coverage: Representations of Māori in the media; Representations of (IPV) Intimate partner violence; Portrayals of Māori (IPV) Intimate partner Violence Victims; Framing of Domestic Violence in themes; Racism and colonisation; and Alternative forms of media representations. These themes provided a deeper insight into the existing literature, by providing a greater prominence on the effects and judgements held throughout society. The literature supported not only the findings and data, but also provided further validation of the overall study.

The methodology chapter highlighted the importance and significance of utilising kaupapa Māori approaches and methods whilst working with wāhine Māori for _getting the story right._ The methodology drew on Pūrākau and Mana wāhine, which provided the wāhine participants with a safe space to share their truth by bringing forward their reality. The findings chapter captured the data gathered from eleven wāhine Māori who participated in the study, each was individually allowed to not only have a voice, but also be heard, and for many of them, this was the first and only time they felt safe to express themselves freely. An opportunity to challenge the familiar perception New Zealand media depict, whakaaro (thoughts) were shared and captured around the impacts unethical media reporting has had on them during their darkest times. Powerful messaging was shared that can be utilised to shift the current stigma, discrimination, and judgment held by not only the media but also the wider public. Four key themes drew from the interviews, each theme also accompanied by sub-themes which helped share the robust messages captured throughout each kōrero. Together these themes have revealed the ongoing impacts such powerful media reporting has had on each of the wāhine.

- Racial profiling

  o Māori women vs women
  o Responded to differently to other wāhine
  o The perpetuation of negative views

- Effects of Constant Negative Portrayal

  - Twisted stories capture wider audience
  - Needing inspirational and empowering stories
  - Media effects on Māori women

- Whakamā A Profound Shame

  - Already as whakamā and low as I could get
  - Sets Māori mothers as bad parents/partners
  - Impacts negatively on help-seeking

- Getting the Story Right

  - It's about media workers
  - Media has a role in informing people
  - Perverse incentives

As stated above in the summary of Chapter 5 Discussion, the findings data produced clear evidence that the impacts of untrue media depictions had truly discouraged wāhine Māori from pursuing support when needed. The Findings chapter made it clear that stereotypical views were reinforced continually, adding to the burden of existing negative biases and perceptions of society Māori face. The following five key points emerged that media could address, namely

- Trampling of mana
- Using racism to capture audience
- Effects through inaccurate accounts by media
- Stories of hope, change, and help
- Messages to members of the media.

Recommendations for Further Research

- Further research with larger numbers of participants would produce more data to gain a wider point of view on the perspectives of other wāhine Māori in this area.
- This research highlights the need for mainstream media to work directly with wāhine Māori or wāhine Māori advocates and support the ongoing release of empowering stories of wāhine breaking free when living with violence. Moreover, this would help in shifting away from the negative, biased, and discriminating messages that are currently broadcast by these sources, as well as the current demeaning views prevalent throughout society.

- Participants repeatedly mention the hope for change throughout the research; the findings have identified that The New Zealand Media Council should address their twelve key principles which guide ethical media practice.

- In the Schools of Media Education, Te Tiriti o Waitangi should be addressed, identified, and incorporated into their curriculum as radical change is needed for the benefit of Māori, wāhine Māori and the public as a whole.

Concluding Comments

This research was conducted in a way that continually upheld the mana of each wāhine participating in the study. Readers are provided with a view on the actual reality and ongoing impacts felt through poor inadequate representations by the media. Along with the views of the wāhine, as a researcher, I can only but hope that this study creates change in the way media representations depict wāhine Māori living in unsafe vulnerable situations. It is important for media representatives, to place the wāhine at the centre of their practice, by allowing her the opportunity to guide this space from beginning to end, along with viewing the articles or media releases before it is aired or shared to the public eye.

References

Akram, W., Kumar, R. (2017) *A study on positive and Negative effects of social media on society. International Journal of Computer Science, 5*(10), 347-354

Amedie, Jacob. (2015). The Impact of Social Media on Society. *Advance Writing, Pop Culture Intersections*. Paper 2.

Archilbald, J., Lee-Morgan. J., & De Santolo. J., (2019). *Decolonising research: Indigenous storywork as methodology*. ZED Books.

Arias, E. (2019). How does media influence social norms. *Experimental evidence on the role of common knowledge. Political Science Research and Methods, 7*(3), 561-578

Armstrong, C.S., Guay, W.R., & Weber, J.P., (2010). The role of information and financial reporting in corporate governance and debt contracting. *Journal of Accounting and Economics, 50*, 179–234. https://doi.org/10.1016/j.jacceco.2010.10.001

Armstrong, A. (2010). A farewell to all that. *New Zealand Herald*. Retrieved from https://www.nzherald.co.nz/nz/john-armstrong-a-farewell-to-all-that/SZJHPSTQIN55LDSUWCGTXST7EE/

Ask Media Group. (2020). *What is the role of the media in society.* Retrieved from: https://www.reference .com/world-view/role-media-society-e64764a940c18538

Barnett, B. (2012). How newspapers frame rape allegations: The Duke University case. *Women & Language*, *35*(2), 11-33. https://doi.org/10.1177/0739532919856127

Berman, G., & Paradies, Y. (2010). Racism, disadvantage, and multiculturalism: Towards effective anti- racist praxis. *Ethnic & Racial Studies*, *33*(2), 214–232. https://doi.org/10.1080/01419870802302272

Berns, N. (2001). Degendering the problem and gendering the blame: Political discourse on women and violence. *Gender & Society*, 15, 262-281. https://doi.org/10.1177/089124301015002006

Berns, N. (2009). *Framing the victim: Domestic violence, media and social problems*. Aldine Transaction.

Boulton, A., Gifford, H., Kauika, A., & Parata, K. (2011). Māori health promotion: Challenges for best practice. *AlterNative*, 7(1), 26-39. https://doi.org/10.1177/117718011100700103

Brown, M., & Brown, S. (2021). *She is not your rehab: One man's journey to healing and the global anti-violence movement he inspired*. Penguin Books.

Bryant, W. W. (2011). Internalized racism's association with African American male youth's propensity for violence. *Journal of Black Studies, 42*(4), 690-707. https://doi.org/10.1177/0021934710393243

Bullock, C., & Cubert, J. (2002). Coverage of domestic violence fatalities by newspapers in Washington State. *Journal of Interpersonal Violence*, *17,* 475-499. https://doi.org/10.1177/0886260502017005001

Byerly, C. (1994). An agenda for teaching news coverage of rape. *Journalism Educator, 49*, 59-69. https://doi.org/10.1177/107769589404900108

Campbell, J. C., Glass, N., Sharps, P. W., Laughon, K., & Bloom, T. (2007). Intimate partner homicide: Review and implications of research and policy. *Trauma, Violence, & Abuse*, *8*, 246-269. https://doi.org/10.1177/1524838007303505

Chermak, S. (1995). *Victims in the news: Crime and the American news media*. Westview Press.

Chetty, K. (2011). *The framing of climate change in New Zealand newspapers*. University of Otago.

Cram, F. (2009). Māori and violence: What's the problem? *MAI Review*, *2*, 1-3. Retrieved from http://www.review.mai.ac.nz

Dodson, J. (2009) 'The 'infrastructure turn' in Australian metropolitan spatial planning'. *International Planning Studies, 14*(2), 109–123.

Ericson, R. (1989). Patrolling the facts: Secrecy and publicity in police work. *British Journal of Sociology*, *40*, 205-226. https://doi.org/10.2307/590269

Family Violence Death Review Committee. (2014). *Fourth annual report: January 2013 to December 2013*. http://www.hqsc.govt.nz/assets/FVDRC/Publications/FVDRC-4th-report-June-2014.pdf

Family Violence Death Review Committee (FVDRC). (2017). *5th report data: January 2009 to December 2015*. HQSC. https://www.hqsc.govt.nz/our-programmes/mrc/fvdrc/publications-and-resources/publication/2952/

Fanslow, J., & Robinson, E. M. (2011). Sticks, stones, or words? Counting the prevalence of different types of intimate partner violence reported by New Zealand women. *Journal of Aggression, Maltreatment & Trauma, 20*(7), 741-759. https://doi.org/10.1080/10926771.2011.608221

Fanslow, J., Hashemi, L., Malihi, Z., Gulliver, P., & McIntosh, T. (2021). Change in prevalence rates of physical and sexual intimate partner violence against women: data from two cross-sectional studies in New Zealand, 2003 and 2019. *BMJ Open, 11*(3), e044907. https://doi.org/10.1136/bmjopen-2020-044907

Fishman, M. (1981). Police news: Constructing an image of crime. *Urban Life*, *9*, 371-394. https://doi.org/10.1177/089124168100900401

Fox, K. J. (2013). Incurable sex offenders, lousy judges & the media: moral panic sustenance in the age of new police news: Constructing an image of crime media. *American Journal of Criminal Justice, 38*, 160-181. https://doi.org/10.1007/s12103-012-9154-6

García-Moreno, C. (2013). Global and regional estimates of violence against women: Prevalence and health effects of intimate partner violence and non-partner sexual violence. World Health Organization.

Galeste, M., A., Fradella, H., & Vogel, B. (2012). Sex offender myths in print media: Separating fact from fiction in U.S newspapers. *Western Criminology Review, 13*(2), 4-24.

Gifford, H., Wilson, D., & Boulton, A. (2014). Māori perspectives: A deeper understanding of nursing and smoking. *Nursing Praxis in New Zealand, 30*(3). 35-44. https://doi.org/10.36951/ngpxnz.2014.010

Gillespie, L. K., Richards, T. N., Givens, E. M., & Smith, M. D. (2013). Framing deadly domestic violence: Why the media's spin matters in newspaper coverage of femicide. *Violence Against Women*, *19*(2), 222-245. https://doi.org/10.1177/1077801213476457

Gregory, A., Borell, B. McCreanor, T., Moewaka Barnes, A., Nairn, R., Abel, S., Taiapa, K., & Kaiwai, K. (2011). Reading news about Maori: responses from non Maori audiences. *AlterNative, 7*(1), 51-64. https://doi.org/10.1177/117718011100700105

Heidinger., L. (2018). *Intimate partner violence: Experiences of First Nations, Métis and Inuit women in Canada, 2018.* https://www150.statcan.gc.ca/n1/en/catalogue/85-002-X202100100007

Hodgetts, D., Masters, B. & Robertson, N. (2004). Media coverage of 'decades of disparity' in ethnic mortality in Aotearoa. *Journal of Community and Applied Social Psychology, 14*(6), 455-472. https://doi.org/ 10.1002/casp.792

Hokowhitu, B. (2004). Tackling Mäori masculinity: A colonial genealogy of savagery and sport. *The Contemporary Pacific*, *16*(2), 259–284. https://doi.org/ 10.1353/cp.2004.0046.

Huriwai, T & Baker, M (2016). *Manaaki: Mana enhancing and mana protecting practice*. Te Rau Matatini.

It's Not Ok Campaign. (nd). Retrieved from: https://www.areyouok.org.nz/?gclid=Cj0KCQiA_8OPBhDtARIsAKQu0gbICtc8LX5fDx6eE AgqzpT-boAmufDeOUa5qXZTQ_sPria6mHOlc9UaAn2mEALw_wcB

Jones, R., Crengle, S., & McCreanor, T. (2006). How tikanga guides and protects the research process: Insights from the hauora tane project. *Social Policy Journal of New Zealand, 29*. https://www.researchgate.net/publication/228622799_How_Tikanga_guides_and_protects_th e_research_process_insights_from_the_Hauora_Tane_project

Jones, B., Ingham, T., Davies, C., & Cram, F. (2010). Whānau tuatahi: Māori community partnership research using a kaupapa Māori methodology. *MAI Review, 3*. https://www.researchgate.net/publication/228622799_How_Tikanga_guides_and_protects_th e_research_process_insights_from_the_Hauora_Tane_project

Kim, J., Talbot, N. L., & Cicchetti, D. (2009). Childhood abuse and current interpersonal conflict: The role of shame. *Child Abuse & Neglect, 33*(6), 362–371. https://doi.org/ 10.1016/j.chiabu.2008.10.003

Kumar-Dwivedi, P., Pandey, I. (2013). Role of media in social awareness. *International Journal of Humanities & Social Sciences, 1*(1), 66-70. Retrieved from https://www.academia.edu/4243602/ROLE_OF_MEDIA_SOCIAL_AWARENESS

Lee, J. (2005). *Māori cultural regeneration: Pūrākau as pedagogy*. The University of Auckland.

Lee-Morgan, J. (2019). Pūrākau From the Inside-Out: Regenerating Stories for Cultural sustainability. In J. Archibald, J. Lee-Morgan, J. De Santolo & L.T Smith (Eds.), *Decolonising research: Indigenous story work as methodology* (pp. 151-166). ZED Books.

Lincoln, Y.S., & Guba, E.G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.

Mahuika, R. (2008). Kaupapa Māori: Theory is critical and anti-colonial. *MAI Review, 3*, Article 4. http://www.review.mai.ac.nz/mrindex/MR/article/download/153/153-877-1-PB.pdf

Marsden, M. (2003). *The woven universe: Selected writings of Rev. Māori Marsden*. Estate of Rev. Māori Marsden.

McGreanor, T., Rankine, J., Moewaka Barnes, A., Borell, B., Nairn, R., & McManus, A.-L. (2001). The association of crime stories and Māori in Aotearoa New Zealand print media. *Sites, 11*(1), 122-144. http://dx.doi.org/10.11157/sites-vol11iss1id240

McGuiness, M. (2007-2008). Quarterly media analysis of family violence reporting. Wellington: McGuiness Institute.

McManus, J., & Dorfman, L. (2003). *Distracted by drama: How California newspapers portray intimate partner violence*, *Berkeley Media Studies Group, Issue 13*.

Mead, H. M. (2003). *Tikanga Māori. living by Māori values*. Huia.

Meyers, M. (1997). *News coverage of violence against women*: *Engendering blame*. Thousand Oaks, CA: Sage.

Ministry of Health. (2015) Tatau Kahukura: Māori health chart book (3rd ed). MOH. https://www.health.govt.nz/publication/tatau-kahukura-maori-health-chart-book-2015-3rd-edition

Moewaka Barnes, A., Gregory, M., McCreanor, T., Nairn, R., Pega, F., & Rankine, J. (2005). *Media and Te Tiriti o Waitangi 2004*. Kupu Taea.

Moewaka Barnes, A., Borell, B., Taiapa, K., Rankine, J., Nairn, R., & McGreanor, T., (2012). *Anti-Māori themes in New Zealand journalism: Toward alternative practice*. Whariki Research Centre, Massey University

Munford, R., Sanders, J., Andrew, A., Butler, P. & Ruwhiu, L. (2003). *Action research with families/whānau and communities*. Routledge.

Nairn, R. (2009). Mass media, an obstacle to cultural competence. Paper delivered to NZPsS Conference, Palmerston North, New Zealand

Nairn, R., Moewaka Barnes, A., Rankine, J., Borell, B., Abel, S., & McCreanor, T. (2011). Mass media in Aotearoa: An obstacle to cultural competence. *New Zealand Journal of Psychology, 40*(3), 168-175

Nepe, T. (1991). *E hao nei e tenei reanga te toi huarewa tupuna. Kaupapa Māori, an educational intervention system,* (Unpublished master's thesis), University of Auckland.

News Hub. (2019). The Hui - 16 years of cruelty: How one woman managed to escape and rebuild her life. www.newshub.co.nz/home/shows/2019/08/16-years-of-cruelty-how-one-woman-managed-to-escape-and-rebuild-her-life.html

Nurius, P. S., Macy, R. J., Nwabuzor. I., & Holt. V., L. (2011). Intimate partner survivors' help-seeking and protection efforts: A person-oriented analysis, *Journal of Interpersonal Violence, 26*(3), 539-566. http://doi.org/ 10.1177/0886260510363422

Pack, S., Tuffin, K., & Lyons, A. (2016). Reducing racism against Māori in Aotearoa New Zealand. *New Zealand Journal of Psychology*, *45*(3), 30-40. https://www.psychology.org.nz/journal-archive/Reducing-racism-against-M%C4%81ori-in-Aotearoa-New-Zealand.pdf

Pihama, L. (2010). Kaupapa Māori theory: Transforming theory in Aotearoa. *He Pukenga Kōrero, Raumati (Summer), 9*(2). https://www.waikato.ac.nz/__data/assets/pdf_file/0009/339885/Kaupapa-Rangahau-A-Reader_2nd-Edition.pdf

Pihama, L. (2015). Kaupapa Māori Theory: Transforming Theory in Aotearoa. In Pihama, L., Tiakiwai, S.-J., & Southey, K. (Eds.). *A reader. A collection of readings from the Kaupapa Rangahau workshops series* (2nd ed., pp. 5-16). Te Kotahi Research Institute.

Pihama, L. (2001). *Tihei mauri ora: Honouring our voices: Mana wahine as kaupapa Māori theoretical framework*. (Unpublished PhD thesis) The University of Auckland.

Rankine, J., R. Nairn, A. Moewaka Barnes, M. Gregory, H. Kaiwai, B. Borell, & T. McCreanor. 2008. *Media & Te Tiriti Waitangi 2007*. Tamaki Makaurau/ Auckland: Kupu Taea: Media and Te Tiriti Project. https://trc.org.nz/sites/trc.org.nz/files/summary2007.2_1.pdf

Rankine, J., A. Moewaka Barnes, B. Borell, R. Nairn, & T. McCreanor. (2014). 'Content and source analysis of newspaper items about Māori issues: Silencing the 'natives' in Aotearoa?' *Pacific Journalism Review: Te Koakoa*, *20*(1), 213-233. https://doi.org/10.24135/pjr.v20i1.195

Rankine, J., Nairn, R., Abel, S., McManus,A., McCreanor, T., Moewaka Barnes, A.(2011). *Mass media in Aotearoa:* An Obstacle to Cultural Competence.

Reid, P., & Robson, R. (2007). Understanding health inequities. In Robson, B. & Harris, R. (Eds.), *Hauora: Māori standards of health IV. A study of the years 2000- 2005* (pp. 3-10). Te Ropu Rangahau Hauora a Eru Pomare.

Responsible Reporting Matters. (2020). *Media guidelines for reporting on Domestic Abuse*. Women's Aid Federation Northern Ireland. https://www.womensaidni.org/assets/uploads/2020/11/Responsible-Reporting-Matters-2020-Final.pdf

Richards, T. N., Gillespie, L. K., & Smith, M. D. (2011). Exploring news coverage of femicide: Does reporting the news add insult to injury? *Feminist Criminology*, 6, 178-202. https://doi.org/10.1177/1557085111409919

Royal, C. (2006). A modern view of mana. A keynote address delivered to the joint conference of the Australasian Psychological Society and the New Zealand Psychological Society, Auckland. https://www.psychology.org.nz/journal-archive/Bulletin-Nov06-JC-KeynoteCRoyalsmall.pdf

Seeger, M.W. (2006), Best practices in crisis communication: An expert panel process. *Journal of Applied Communication, 34*(3), 232–244. https://doi.org/10.1080/00909880600769944

Simmonds, N. (2011). Mana wahine: Decolonising politics. *Women's Studies Journal,* 25(2), 11-25. https://doi.org/10.1080/00909880600769944

Smith, G. H. (1997). *The development of kaupapa Maori: Theory and praxis* (Unpublished Doctoral dissertation). University of Auckland.

Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. University of Otago Press.

Smith, L. T. (2012). *Decolonizing methodologies: Research and Indigenous peoples* (2nd ed.). Zed Books.

Smith, L. T. (2019). Getting out from Down Under: Māori women, education and the struggles for mana wahine. In L. Pihama, L. T. Smith, N. Simmonds, J. Seed-Pihama, & K. Gabel (Eds.), *Mana Wahine Reader: A Collection of Writings 1987-1998 1*, (89-104). Te Kotahi Research Institute.

Simmonds, N. B. (2011). Mana wahine: Decolonising politics. *Women's Studies Journal*, *25*(2), 11-25. http://www.wsanz.org.nz

Stith, S., Rosen, K., Middleton, K., Busch, A., Lundeberg, K., & Carlton, R. (2000). The intergenerational transmission of spouse abuse: A meta-analysis. *Journal of Marriage and Family, 62*(3), 640-654. https://www.jstor.org/stable/1566786

Special Taskforce on Domestic and Family Violence in Queensland., (2015). *Not now, not ever report.* Queensland Government Department of Justice and Attorney-General.

Surette, R. (2007). *Media, crime, and criminal justice: Images, realities and policies* (3rd ed.). Thomson.

Sutherland, G., McCormack, A., Easteal, P., Holland, K., & Pirkis, J. (2016). Media guidelines for responsible reporting of violence against women: A review of evidence and issues. *Australian Journalisim Review, 38*(1), 5-17. https://ssrn.com/abstract=2832441

Tangney, J. P., & Dearing, R. L. (2002). Shame and guilt. New York: Guilford Press

Taonui, R. (2010). Mana Tamariki: Cultural alienation. *AlterNative: An International Journal of Indigenous Peoples, 6*(3), 187-202. https://doi.org/10.1177/117718011000600301

Taylor, R. (2009). Slain and slandered: A content analysis of the portrayal of femicide in the news. *Homicide Studies*, *13*(1), 21-49. https://doi.org/10.1177/1088767908326679

Thaggard, S., & Montayre, J. (2019). "There was no-one I could turn to because I was ashamed": Shame in the narratives of women affected by IPV. *Women's Studies International Forum, 74,* 218–223. https://doi.org/10.1016/j.wsif.2019.05.005

Tolmie, J., Smith, R., Short, J., Wilson, D., & Sach, J. (2018). Social entrapment: A realistic understanding of criminal offending of primary victims of intimate partner violence. *New Zealand Law Review [2018] Part II*, 181-218.

Unger, D, C. (2018). US News Media Under Pressure: Then and Now. *SAIS Review of International Affairs,* 38(2), 5-14. http://doi.org/ 10.1353/sais.2018.0011

Waitangi Tribunal. (2019). *Hauora: WAI2575 Waitangi Tribunal report 2019.* www.waitangitribunal.govt.nz

Wheeler, D. (2009). The representation of domestic violence in popular English-language cinema. *New· Cinemas: Journal of Contemporary Film*, *7*(2), https://doi.org/10.1386/ncin.7.2.155/1

White, R. & Perrone, S. (2015). *Crime, criminality and criminal justice*. Oxford University Press.

Wilder, SM. (2020) Racism in media: How media shapes our view of people of color in society (2020). *Community Engagement Student Work*, 46. https://scholarworks.merrimack.edu/soe_student_ce/46

Wilson, D. (2004). *Nga Kairaranga Oranga – The weavers of health and wellbeing: A grounded theory*. (Unpublished PhD thesis), Massey University - Wellington. https://mro.massey.ac.nz/handle/10179/992

Wilson, D., Jackson, D., & Herd, R. (2015a). Confidence and connectedness: Indigenous Maori women's views on personal safety in the context of intimate partner violence. *Health Care Women International, 37*(7), 707-720.

Wilson, D., Mikahere-Hall, A., Sherwood, J., Cootes, K., & Jackson, D. (2019). *E Tū Wāhine, E Tū Whānau: Wāhine Māori keeping safe in unsafe relationships*. Taupua Waiora Māori Research Centre.

Wilson, D., Smith, R., Tolmie, J., & De Haan, I. (2015b). Becoming better helpers: rethinking language to move beyond simplistic responses to women experiencing intimate partner violence. *Policy Quarterly, 11*(1), 26-31. https://doi.org/10.26686/pq.v11i1.4529

Wilson, D., & Webber, M. (2014b). *The People's Report: Addressing child abuse and domestic violence.* http://ndhadeliver.natlib.govt.nz/delivery/DeliveryManagerServlet?dps_pid=IE21610016&dps_custom_att_1=ilsdb

World Health Organization (WHO) (2012). Understanding and addressing violence against women: Intimate partner violence. Retrieved from http://apps.who.int/iris/bitstream/10665/77432/1/WHO_RHR_12.36_eng.pdf.

Family Violence, sexual violence, and violence within whanau, (2017). *Workforce capability framework*. Retrieved from: family-violence-workforce-capability-framework.pdf

Yar, M. (2012). Crime, media and the will to representation: Reconsidering relationships in the new media age. *Crime Media Culture, 8*(3), 245– 260.

Younge, G. (2012). Who thinks about the consequences of online racism? The Guardian. Retrieved from https://www.theguardian.com/commentisfree/2012/jul/12/consequencesof-online-racism

APPENDICES

_____

Has the media portrayal on Māori Women ever effected your decision to seek support or services?

- **Do you identify as a Māori Wāhine, 20 years of age or older?**

- **Have you lived in a relationship with an unsafe or violent partner, and currently in a violence-free or no relationship?**

If so, we are interested in your views on the way Māori women are portrayed within the New Zealand media, and the effects this may have had on your decisions to access any help or services.

If you are interested in participating or would like more information, please contact:

Primary Researcher: Karina Cootes

Phone number: 07 8474873 Ext 3

Email: karinacootes@hotmail.com

Primary Supervisor: Heather Came - Friar

Email: heather.came@aut.ac.nz

Participant Information Sheet

Date Information Sheet Produced: 01/04/2018

Project Title

> **The media portrayal and its effects on Māori women who have lived with violence, and their decisions to access help or services.**

An Invitation

Tēnā koe, ngā mihi nui ki a koe. Ko Tararua te maunga, ko Manawatu te awa, ko Ngati Raukawa Ki Te Tonga te iwi, ko Ngāti Whakatere te hapū, ko Karina Cootes ahau. My name is Karina Cootes and I whakapapa back to Ngati Whakatere in the Manawatu. I am the whanau support worker for the Western Community Centre based in Hamilton.

I am inviting you to participate in a research project that is looking at, The media portrayal and its effects on Māori women who have lived with violence, and their decisions to access help or services.

I am wanting to talk to wāhine who have lived in a relationship with an unsafe or violent partner and are currently living in a violence-free or no relationship. If you would like to take part in the research, we will first ask you some questions to make sure taking part in this research will not make you unsafe. Taking part in this research is voluntary (your choice) and you can choose to withdraw at any given time.

What is the purpose of this research?

The main aim of this research is to challenge the common perception our New Zealand media portray on Māori women, we will undertake in-depth semi-structure interviews with 10 to 15 Māori women who are now living free from domestic violence. These interviews will provide an opportunity for the participant to discuss any impact this may have had on their decisions to access help or services when they were living with a violent or unsafe partner.

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

You will have heard about the research from either someone you know (like a friend, whānau member or someone working in the area of women's health) or you may have seen our advertising flyer and contacted the researchers or have asked a researcher to contact you. I am wanting to talk to 10 - 15 women who:

- Over the age of 20 years of age;

- Self-identify as Māori;

- Have lived in a relationship with an unsafe or violent partner; and

- Are currently in a violence-free or no relationship

If we have more than 15 women wanting to talk to us, we will take the wāhine who contacted us first. If you are a close whānau members, you will not be able to take part. We want to avoid you feeling as if you have to or are obliged to participate. We will be asking women some questions to ensure that taking part in our research will not make them unsafe. wāhine who are having contact with their 'unsafe' partner or are currently in a violent relationship will not be able to take part in the study.

How do I agree to participate in this research?

After we have gone over the information sheet and answered any questions you may have, we will then ask you to sign a consent form. This will be stored separately from any data collected from you during this study to protect your confidentiality and privacy.

Your participation in this research is voluntary (it is your choice) and whether you choose to participate will neither advantage nor disadvantage you. You can withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

We will be asking participants to take part in one (1) 1 to 1 ½ hour long interview to share their whakaaro / thoughts around this kaupapa.

Before the interview, you will have received this information sheet. We will go over it before the interview starts and you can ask any question you like. When you are happy about taking part, we will ask you to sign a consent form. We will check with you on the day following the interview and one week later to make sure you are okay (not distressed). If you are not, we can then discuss if you want two free counselling sessions.

You need to be aware that if we are concerned about you or your tamariki's safety or life, we may have to contact an appropriate agency. We will only do this after we have discussed it with you first. Safety of you and your tamariki (kids) is most important to us.

What are the discomforts and risks?

We know that talking about unsafe relationships can be distressing for wāhine, although we have found in our research that often wāhine do not often get the opportunity to talk about these and find it helps their healing hikoi (journey). We are also aware that talking could put you at risk if an ex-partner knows about your talking to us about your time during the relationship.

How will these discomforts and risks be alleviated?

Keeping wāhine safe and well when they are taking part in our research is most important to us. If you become distressed while you are talking about your unsafe relationship, we will stop the interview and check with you whether you are okay to begin again after a break or if you do not want to progress. We will also contact women the following day and week to ensure that they are okay and if there is a need for counselling. If so, you can contact Dr Alaine Hall, a registered Psychotherapist, who can then discuss your needs and refer you to the right person (free of charge for two sessions). She can be contacted on email (alhall@aut.ac.nz) or by phone 09 921 9999 ext. 7115 or text on 021 288 7718.

We will take all due care to ensure our research does not make you unsafe – we will ask you questions before you participate to ensure you are in a violence-free situation, negotiate a safe place for the interviews, and if we think there is a serious or immediate risk to you and/or your tamariki (kids) we will stop the interview, and discuss with you contacting the Police or Te Whakaruruhau Waikato women's refuge.

AUT Health Counselling and Wellbeing can offer three free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly because of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- drop into our centres at WB219 or AS104 or phone 921 9992 City Campus or 921 9998 North Shore campus to make an appointment. Appointments for South Campus can be made by calling 921 9992

- let the receptionist know that you are a research participant, and provide the title of my research and my name and contact details as given in this Information Sheet

You can find out more information about AUT counsellors and counselling on http://www.aut.ac.nz/being-a-student/current-postgraduates/your-health-and-wellbeing/counselling.

What are the benefits?

There will be no direct benefits for you by taking part in this research. However, you will be given the chance to share your whakaaro (knowledge, insights and wisdom) about the ways Māori women are negatively portrayed on television, in newspapers or in magaines.

As researchers, we will help improving services and outcomes for Māori and other Indigenous women around the world who experience high rates of whānau violence and in some cases are killed. A key benefit for us will be the credit associated with publication and conference presentations.

We are also wanting this research to challenge and influence the wider community's perceptions of Māori women who are affected by violence in their whānau and homes.

How will my privacy be protected?

Confidentiality is very important to us – therefore, I will make sure that we will change all details that identify you, including place and organisation names. All information that is collected in the process of this study will be stored securely either in a locked cabinet or in password protected files at Taupua Waiora Centre for Māori Health Research at AUT. After six years we will destroy all the information held by either shredding copies of information sheets and consent forms or erasing digital files.

What are the costs of participating in this research?

The cost will be in your time participating in the research. You will have one interview that will need you to spend between 1 to 1 ½ hours.

What opportunity do I have to consider this invitation?

You will have at least 2 weeks to decide to participate in this study.

Will I receive feedback on the results of this research?

If you would like, I will send you a summary of the findings at the end of the research and notify you of any papers that are being written and which journals we are submitting these for publication.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Professor Denise Wilson, dlwilson@aut.ac.nz, phone +64 9 921 9999 Ext 7392 or 027 407 0022 (texts can be received).

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

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Researcher Contact Details: Karina Cootes, karinacootes@hotmail.com, Phone 021 118 0696

Project Supervisor Contact Details:

Project Supervisor Contact Details: Professor Denise Wilson, dlwilson@aut.ac.nz, Phone +64 9 921 9999 Ext 7392 or 927 407 0022

Approved by the Auckland University of Technology Ethics Committee on *23 May 2018*, AUTEC Reference number *18/144*.

Consent Form

Wāhine Māori.

Project title:

The media portrayal and its effects on Māori women who have lived with violence, and their decisions to access help or services.

Researcher: Karina Cootes

- o I have read and understood the information provided about this research project in the Information Sheet dated February 2018.
- o I have had an opportunity to ask questions and to have them answered.
- o I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- o 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.
- o If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- o I have had explained and understand that if the researcher considers my safety or life and that of my tamariki (kids) are at serious or immediate risk, she will discuss with me and may notify the Police and/or Child Youth and Family.
- o I agree to take part in this research.
- o I wish to receive a copy of the report from the research (please tick one): Yes¡ No¡

Participant's signature:

....……………………………………………………

Participant's name:

....……………………………………………………

Participant's Contact Details (if appropriate):

………………………………………………………………………………………..

………………………………………………………………………………………..

………………………………………………………………………………………..

………………………………………………………………………………………..

Date:

Appendix D: Ethics Approval Letter

AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

23 May 2018

Heather Came-Friar
Faculty of Health and Environmental Sciences

Dear Heather

Re Ethics Application: 18/144 The media portrayal and its effects on Maori women who have lived with violence, and their decisions to access help or services

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 23 May 2021.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

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

Cc: karina.cootes@aut.ac.nz