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HEALTH

TE MATATŪHUA

*Stories of Transformation from
Tāne in Tauranga Moana*

Marama McDonald, Kory Ihaia, Anna Rolleston



Mihi

Tēna tātou katoa
ki ngā whānau maha kua tautokohia i tēnei kaupapa o tātou
tēnei te mihi mutunga kore ki a koutou katoa.
ki ngā ringamanaaki o tēnei kaupapa e kī ana te kōrero:
"Ko te amorangi ki mua, ki te hapai o ki muri"
Tēnei te mihi manahau ki a tātou katoa.

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There are many who have contributed to the mātauranga (knowledge) within this document, and we acknowledge the collective who gave of themselves to support a pūrakau (storytelling) and Mahitahi (collaborative co-design) approach, talking about and understanding tāne (men) experiences of violence and their healing journeys of change. You all showed great courage in sharing your trauma, hopes, insights, aspirations, fears and vulnerabilities.

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Manawaora / The Centre for Health Project Team:

Marama McDonald (PhD), Senior Research Fellow

Kory Ihaia, Tāne facilitator/Researcher

Anna Rolleston (PhD), Managing Director

Stu McDonald, Mātauranga Māori Expert

Philippa Miskelly (PhD) & Mariana Hudson, Literature Reviewers

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Author's Note

This document is the final report for the project, Te Matatūhua, which was a piece of work commissioned by the Ministry of Social Development.

Manawaora / The Centre for Health was engaged as an independent research organisation to lead the project. As Māori, we walk between two worlds most of our lives attempting to create harmony between them. This document is written in a Pākehā structure, conforming to a Pākehā way of presenting information, but this document contains Māori knowledge and has been informed by Te Ao Māori. This statement is written as a whakatūpato for all who come across this report, because while the writing may have come from our hands it has been informed by many. We claim no ownership of this work in Māori terms (you will notice that in the Pākehā way it is claimed on the previous page). Despite any Pākehā ownership statements within the text of this document the knowledge is Māori and therefore cannot be owned. This document belongs to anyone who wishes to read it, philosophise about it, or even use it. Take care with our knowledge; for too long we have been unable to control the use of Māori knowledge in a Pākehā world. Acknowledge the people of Te Moana Nui a Toi and acknowledge those from who you come from. Tihei Mauri Ora.



“Ma taku matatūhua e patu i te kino e tuku i te pai”

“My matatūhua is the story of my past, present and future - let the obsidian flint of Papatūānuku absorb negativity, transform trauma and project positive energy, such will be the mana of my story.”



Executive Summary

The discovery project, Te Matatūhua, was commissioned by the Ministry of Social Development (MSD). Manawaora / The Centre for Health (MCH) was engaged to:

- Support men who have experienced and/or used violence in their lives to share their lived experience through pūrakau methods that are safe, culturally specific and mana-enhancing.
- Identify the environmental conditions that enable men to live well and without violence, and to contribute positively to their whānau and communities.
- Establish actionable strategies that will foster those conditions within our communities.

The full background for the project, and associated evidence base, can be found in Appendix 1 (page 40). MCH established a project research team to undertake study design, evaluate relevant literature, develop mahitahi (Māori co-design methods) recruit participants, data collection and analysis, develop actionable strategies/ tools, and report on process and findings.

A kaupapa Māori methodological approach and qualitative mahitahi methods were utilised. The findings obtained from pūrakau (storytelling) and insight-generation wānanga (mātauranga-based learning and engagement workshops) highlight two crucial insights pertaining to men's capacity to lead violence-free lives. These insights are: 1) the need to focus on men's healing and transformation, and 2) the role of government systems in addressing their engagement in violence, with particular attention to mechanisms such as institutional racism and unconscious bias.

This research has revealed that several critical environmental conditions are imperative to facilitate men's healing and transformation, as well as to drive institutional and organisational change. These conditions are:

- Access to Te Ao Māori healing mātauranga and rituals;
- Safe spaces that foster vulnerability and courage;
- Sustained, adaptable community support;
- An ethos of collective responsibility;
- Aroha (love), empathy and compassion; and,
- The integration of the natural environment.

The overarching themes from mahitahi wānanga were incorporated into key concepts, with the aim of addressing essential societal transformations necessary to cultivate conducive environments for men's healing and, consequently, the development of safer communities. The research results have influenced the development of actionable strategies, which serve as an engagement plan for MSD in its efforts to engage with diverse communities and support localised approaches to facilitate men's healing and enhance community safety.

Introduction

Te Matatūhua is a kaupapa (project) that has grown from a partnership between the Ministry of Social Development's Social Action Team, Manawaora / The Centre for Health, Tauranga City Council and Tauranga Living Without Violence. Te Matatūhua forms part of ongoing work aimed at understanding the causes and potential solutions to domestic violence using kaupapa Māori values that create a solid foundation for the work. A variety of programmes, strategies and campaigns have been undertaken over a number of years in Aotearoa New Zealand and while there have been positive results, it is timely to consider alternative ways of learning about family violence and how to progress towards violence free, safer whānau environments. Te Matatūhua is an innovative, collaborative and community-based project that utilised peer-led tāne (men) facilitators to build meaningful relationships and connections within the community of Tauranga Moana. Pūrakau is pivotal within Te Matatūhua, enabling a deeper understanding of the lived experience of men who want to engage in a violence free change journey.

Purpose

The purpose of this discovery project was to identify and explore an approach to support men and their whānau to progress toward a violence free family environment. The central focus of this approach is to develop a better understanding of the conditions where people live, learn, work, play and connect that enable or hinder men using (or at risk of using) violence to be/stay violence free.

Aims and Objectives:

- To support men who have experienced and/or used violence in their lives to share their lived experience through pūrakau methods that are safe, culturally specific and mana-enhancing.
- To identify the environmental conditions that enable men to live well and without violence, and to contribute positively to their whānau and communities.
- To establish actionable strategies that will foster those conditions within our communities.

Methodology

The methodology for this research is situated in the interface space between Kaupapa Māori and Western science (Durie 2004). Locating the research from both Māori and Western worldviews is important because this research involves and impacts upon both Māori and non-Māori. Whilst these theoretical positions come from different ontological and epistemological perspectives, Māori researchers have articulated ways in which the two perspectives can be integrated within the research process and evidence that they are not always diametrically opposed. For example, the narrative trend in Western psychological research and Kaupapa Māori Theory (KMT) both acknowledge the significant role of oral traditions in the transmitting of culture and understanding the psychology of a culture. At the heart of KMT is a notion central to the rationale behind indigenous research, the validation of Māori worldviews and knowledge as a way to frame and define the terms of reference, methods of conduct and analysis that shape any research involving Māori people and Māori kaupapa (Pihama 2001). The terms ‘tāne’ and ‘men’ will be used interchangeably throughout the report.

The community of tāne recruited to participate in this project were primarily Māori and Pasifika and so a KMT approach was identified by both the researchers and the participants as the most conducive to positive research outcomes. Mahitahi methodology was used in this project, recognising the mana (authority) and rangatiratanga (self-determination) of tāne and their community in determining both the tikanga (protocols) and the goals and objectives of the research. Mahitahi is a kaupapa Māori approach to co-design and is used to reflect notions of collaboration, collective responsibility, accountability to each other and the care and support of one another (Te Aka Māori online dictionary). Co-design as a western science method has been gaining popularity; for example to improve health outcomes by encouraging service users to have an equal role in the design and delivery of health services and designing services focused on patient experiences (Boyd, McKernon, Mullin & Old 2012). Ethically sound research on issues that impact a community should benefit those communities by giving them the opportunity to be involved in all phases of the research from inception to completion as well as the application of research results. The integration of mahitahi in this project ensured a culturally appropriate process and solutions.

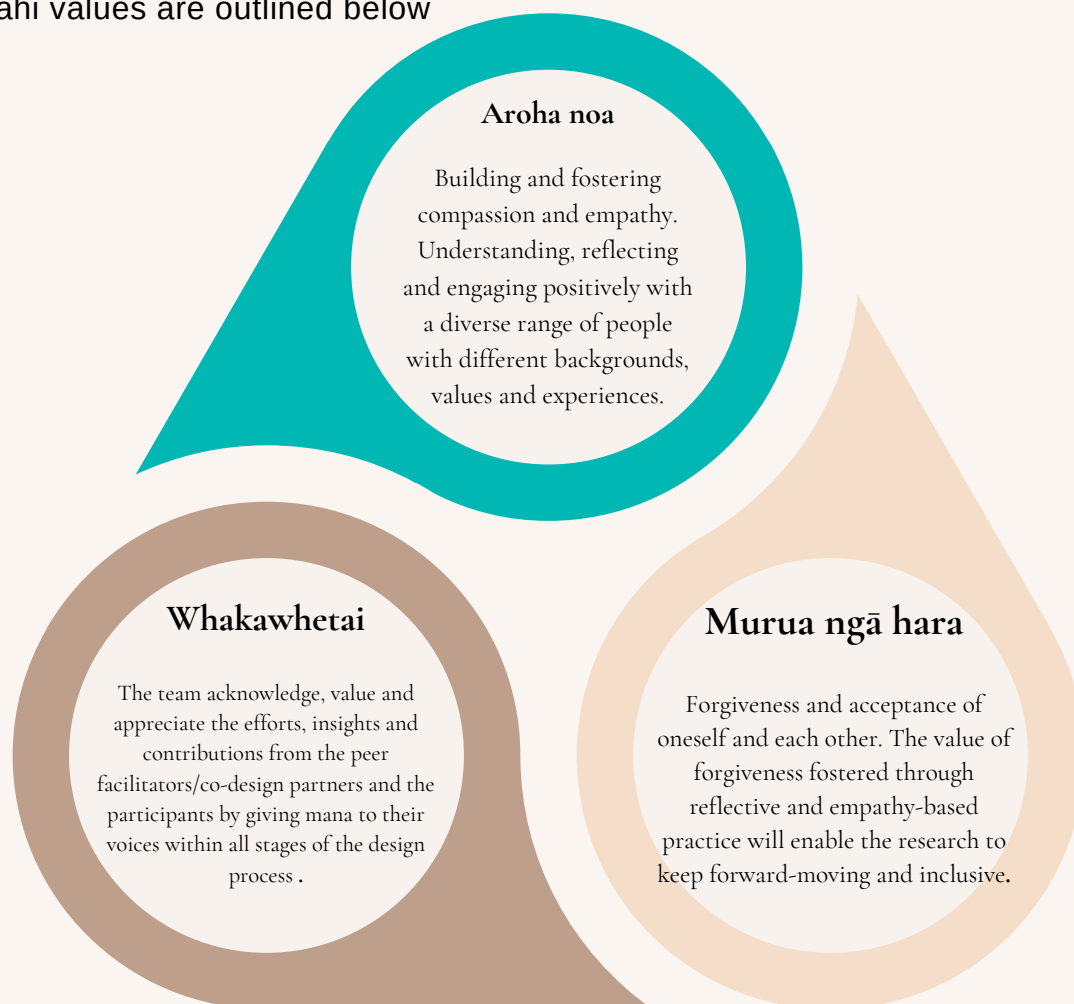
Mahitahi methodology involves fostering particular mindsets and values throughout the research. The mindsets encouraged are mahitahi, mahia te mahi and mahi toi.

Mahitahi – This mindset is encapsulated in the whakatauki(proverb) – “Kotahi te kohao o te ngira e kuhuna ai te miro ma, te miro pango, te miro whiro” (The importance of connections and collaboration in supporting a common vision). Collective and collaborative approaches to discussions and activities where every voice/perspective is valued, assumptions are critiqued and where judgements are suspended. We have a responsibility to ensure participation and partnership of everyone we are working with but particularly those voices and experiences are often excluded, misrepresented or undervalued.

Mahia te mahi – This mindset is reflected in the whakatauki: “Ma te ringa raupa ka eke”(By working hard at manual tasks, success will be achieved). This mindset underpins the concept that co-design research is action-oriented and the significant emphasis on doing, making, creating, and testing in real- world scenarios.

Mahi Toi – The importance of creativity is reflected in the whakatauki: I ore a te tuatara ka patu ki waho (the need for creative thinking, adaptability and perseverance. A problem is solved by continuing to find solutions), and He toi whakairo he mana tangata (where there is artistic expression there is human dignity). Creativity is applied to all aspects of the co-design process whether it is planning, data collection, problem solving or testing. This involves having a curious, explorative and open way of thinking. An integral aspect of this mindset is accepting failure and mistakes as a normal part of the creativity and problem-solving process; in fact some of the best solutions will come from what is learnt from our mistakes. There will often be times where we feel uncomfortable, that we are ‘in the grey’, and that’s okay and comes with the territory of dealing with complex problems creatively; we shouldn’t be in a rush to find solutions, as the risks of doing that are to 1) jump to ‘obvious’ answers that often fail to address all the complexities and 2) fail to reflect on and/or test our assumptions.

Mahitahi values are outlined below





Pūrakau (storytelling) was used as the key method for data collection. This method is congruent with Kaupapa Māori methodology. It involves a dialogic approach to gathering knowledge that is built upon an indigenous relational tradition (Kovach 2010). In a Kaupapa Māori context this narrative approach provides an opportunity to examine how participants construct their experiences, in their own way, using their own language and gives space for participants to communicate through pūrakau. This form of narrative inquiry allows an engagement with people in an holistic, culturally appropriate manner because storytelling allows the research participants to select, recollect and reflect on stories within their own cultural context and language rather than in the cultural context and language chosen by the researcher (Bishop 2005). The project team believed this approach to be appropriate to use for both Māori and non-Māori participants.

Community Engagement Stage

Prior to the official commencement of the project, a stage was dedicated to relationship-building involving consultation and collaborative processes with key stakeholders, community tāne leaders, and researchers. The community tāne leaders were identified through MSD's initial networking and community engagement with the Tauranga community. The researchers organised one wānanga with both stakeholders and tāne leaders, and two separate wānanga sessions specifically with tāne leaders. This period was of utmost importance in establishing whakawhanaungatanga (establishing relationships), delving into the kaupapa (core principles), and identifying the needs and objectives of the tāne leaders. The participatory approach adopted in this research ensured genuine engagement of the tāne in decision-making processes and a comprehensive exploration of their perspectives and viewpoints.

It is significant to emphasise that upon reflection following the wānanga sessions, the tāne leaders initially harboured concerns regarding the scope and trajectory of the project as directed by the stakeholders. However, after engaging in wānanga, they developed a sense of assurance in the research co-leadership and mahitahi approach. This confidence stemmed from the recognition that their experiences and expertise would be accorded the rangatiratanga to guide the project.

The composition of the **Mahitahi Team** for the subsequent phase of the discovery project, or the first learning loop (page 7), consisted of four tāne leaders, two stakeholders affiliated with the Ministry of Social Development, and two researchers.

Participants and Recruitment

The research took place primarily at Te Ahipoutu, a papakainga (Māori communal building) located in Tauranga Moana. Additionally, natural environments such as the moana (sea), tātaihi (beach), ngahere (bush), and awa (river) were utilised as cultural sites for the pūrakau research approach. The study focused on tāne who had previously experienced or engaged in violence but had undergone transformation and healing, enabling them to positively contribute to their whānau and communities.

In total, there were 7 tāne from the Mahitahi Team and 3 tāne (n = 10) who were recruited from networks that were engaged for the pūrakau wānanga and project discussions. 1 tāne withdrew from the research during the pūrakau wānanga stage for personal reasons and his story was excluded from the research. An information sheet and participant consent form was designed for all participants including the tāne leaders, mātauranga researcher and MSD representatives who were sharing their stories for analysis on the project. Tāne participants consented to the research prior to sharing their stories.

Three Learning Loops were applied throughout the research process:

Learning Loop One – Pūrakau Wānanga,

Learning Loop Two – Insight-Making Wānanga and

Learning Loop Three – Development of Actionable Strategies.



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Learning Loop One - Pūrakau Wānanga



LEARNING LOOP ONE: PŪRAKAU WĀNANGA

The pūrakau wānanga began with a collaborative exploration of the Mataora and Niwareka pūrakau (Smith, 1978) facilitated by the mātauranga research expert. This pūrakau provided a framework serving to illustrate a traditional narrative that addresses intimate personal violence from a Te Ao Māori perspective. This exploration intentionally deviated from conventional Western approaches by placing a paramount emphasis on Mataora's path toward healing and personal transformation, along with the subsequent positive impacts this transformation brought to Māori in the form of tā moko (traditional tattoo practice).

This approach aimed to communicate to tāne participants, that while we acknowledged the importance of allocating some narrative space to articulating the pain, trauma, and environments of violence they had encountered in their life journeys; our central research focus remained unwaveringly centred on the elements of their stories that shed light on the mechanisms and environmental conditions that fostered their transformation.

Whakawhiti kōrero (in-depth discussions) prompted a discussion on the terms used to describe men who have used violence in their lives. There was emphatic consensus that the term 'perpetrator' would not be used throughout the project to define any of our tāne as it reduced them to narrow one-dimensional beings and prescribed to them only negative attributes. As a roopu (group) we believe that a system cannot hope to acknowledge the complex and multiple factors that contribute to a person using violence in their life if they are reduced to 'perpetrator' narratives.

Two pūrakau wānanga were conducted via Zoom with the Mahitahi Team in response to the disruption caused by the COVID-19 pandemic during the initial phase of the Learning Loop. The Mahitahi Team opted to share their stories initially before inviting other tāne to engage in the pūrakau process. This approach aimed to determine suitable procedures and responses for engaging with narrative storytelling. Although the digital platform was not the preferred setting for wānanga and building interpersonal connections, it was both a fluid and effective method for the pūrakau process. Interestingly, the tāne community leaders were not surprised by this outcome, as they had previously organised online discussions with other men within their community on similar sensitive kaupapa.





Contrary to their initial concerns, these leaders observed that men were equally willing to share their stories and express their emotions through Zoom as they were during in-person sessions. In the context of the immersive pūrakau wānanga, an engaging and transformative experience unfolded as each tāne participant embarked on an in-depth narrative journey through the intricacies of their personal transformations. The pūrakau sessions were framed with karakia (prayer), whakawhanaungatanga and aroha ensuring an environment of safety and trust. The participants shared not only their encounters with violence spanning the arc of life from childhood to adulthood but also the defining moments that led to great insight, healing and personal transformation.

These accounts ranged from 45 to 60 minutes and were distinguished by their deeply textured narratives, which exuded a richness that stemmed from the storytellers' introspection. The tāne, through their pūrakau, transported the listeners into their worlds, enabling a vivid comprehension of the multiple factors that had intersected with their life paths. The storytellers themselves were profoundly affected by revisiting these transformative episodes, with their words carrying the weight of personal reflection and catharsis. This emotional connection was a testament to the power of pūrakau as a method to describe lived experience.

A number of tāne disclosed aspects of their experiences that had remained concealed in previous discussions. This phenomenon underscored the significance of the safe and nurturing environment cultivated during the preceding year's relationship building and engagement phase. It showcased the transformative power of such an environment in facilitating a more profound and open exploration of one's narrative, as participants felt secure enough to reveal previously hidden layers of their stories.

In summary, the pūrakau wānanga served as a platform for tāne to offer profound and emotionally charged narratives of their transformative journeys. These narratives, with their detail and emotional resonance, not only enriched the experience of both storytellers and listeners but also highlighted the vital role of safe and supportive communities in fostering deeper self-exploration of the lived experience and pūrakau.

As with the Niwareka/Mataora pūrakau session, the pūrakau process was purposefully steered towards an emphasis on the environmental conditions, enlightenment and learning that supported tāne healing and transformation.

Quote from the Tāne peer leader perspective:

“Sitting in a lot of gratitude for this morning...I wanted to share this quote as well as its been something that has gifted me insight and understanding to my experiences”

“The people who need the most love usually ask for it in the most unloving ways”

Quote from the Researcher perspective:

“just want to say how proud I feel of all of you having the courage to tell your stories and examine your lives in such an honest but loving way. It is emotional for me to hear the mamea and understand more deeply the rippling effects of trauma our tāne have experienced and how that plays out for us as wahine and for our tamariki. But in all that trauma – your stories are still ones of hope and love and I feel that most strongly of all.”

The tāne leaders of the Mahitahi Team took on the responsibility of inviting other tāne to participate in sharing their personal narratives. Their focus was primarily on men with whom they had established connections, who had undergone transformative experiences from past experiences of violence to a life without violence. Nonetheless, several challenges were encountered in effectively engaging these tāne to participate in the collective kaupapa.

Consequently, a decision was made to modify the approach and explore the potential for tāne to feel more comfortable in sharing their stories within intimate one-on-one settings with their friends. This shift in methodology resulted in the successful recruitment of three additional tāne who agreed to share their narratives using this approach.



Data Collection and Analysis

The data collection process involved engaging with tāne participants with an initial informal discussion about the project. Tāne who were interested in participating were provided with an information sheet and consent form. Additionally, the facilitators obtained consent forms for recording purposes. The interviews were conducted using a phone application, and the recorded data was securely uploaded to a designated dropbox location managed by Manawa Ora - The Centre for Health(MCFH). To ensure confidentiality, the recordings were promptly deleted from the phones once the transfer had occurred. The interview schedule included a series of open-ended questions designed to prompt discussion about a person's lifetime experiences. It commenced with inquiries about their place of upbringing and their childhood experiences, followed by an exploration of the transitions into adulthood, key factors that facilitated change or healing, and any encountered barriers. Due to the sensitive nature of the stories and the potential for emotional distress during the interview, a safety tikanga process was developed prior to the interviews with steps to take if the interviewer held concerns for the participant's wellbeing or the wellbeing of others.

Upon transcription of the Zoom session and phone recordings into note form, the researchers transformed the data into journey maps, which visually depicted each participant's story. These journey maps served as a coherent narrative timeline, highlighting defining moments in the tāne's experiences of violence, as well as key events, individuals, and experiences that facilitated their transformation, healing, and personal growth. By adopting this holistic approach, the journey maps offered valuable insights that informed potential areas for systemic and environmental change.

For confidentiality and security purposes, all recorded material, along with the written notes and visual journey maps, were transferred onto a USB pen, which was promptly locked in a secure filing cabinet. Furthermore, all recorded data was deleted from the researcher's laptop and computer, ensuring the protection and anonymity of the participants.

To encourage participant involvement and ensure accuracy, the tāne storytellers were presented with their individual journey maps and given the opportunity to review, edit, and supplement the maps with any additional insights. Following this stage, the researcher proceeded with the second phase of analysis, examining the journey maps to identify key themes that aligned with the research objectives.

In summary, the comprehensive data collection and analysis process involved obtaining informed consent, recording data through a secure platform, transcribing and converting the data into journey maps, and guaranteeing the confidentiality and security of all recorded material. The integration of participant feedback ensured the accuracy and validity of the findings, which were subsequently used to identify the central themes within the tāne's stories.



Journey Maps

Journey Maps have been a popular tool in marketing and customer service to better understand consumer needs and motivations but have recently transitioned into healthcare research to enhance our understanding of and improve patient care (Ly, Runacres & Poon, 2021). They are recognised for their utility in organising complex, multifaceted information and analysing interactions across various settings and timeframes (Joseph, Kushniruk, & Borycki, 2020). Journey maps in social research can help us to map a person's interactions with a system to identify barriers, strengths, opportunities, highs and lows and gaps (Department of the Prime Minister and Cabinet, 2023). In this project, the method was utilised to map the healing journey of individuals towards a violence-free life, including their interactions with the environment that either hindered or facilitated their progress. Essentially, it serves as a map of their interactions with the surrounding systems including both social and cultural institutions and ideologies. Journey Maps were selected as a design method to illustrate the key themes and environmental conditions that supported or impeded the tāne participant healing journey in a visually coherent format that provided an alternative to a lengthy transcription format. Key ideas, experiences and events were identified on the map and symbols were used to emphasise the following touchpoints:

1. Heart – Emotions that were evoked
2. Stick Figure - Thoughts and thinking about the experience/event
3. Lightning Bolt – Life-changing event or key factors that supported healing
4. Light Bulb – Insights, Learnings, Behaviour Change



Emotions Evoked



Thoughts about experience/event



Life-changing experience



Insights, Learnings, Behaviour Change

Figure 1: Journey Map Visuals



Tāne Journey Map

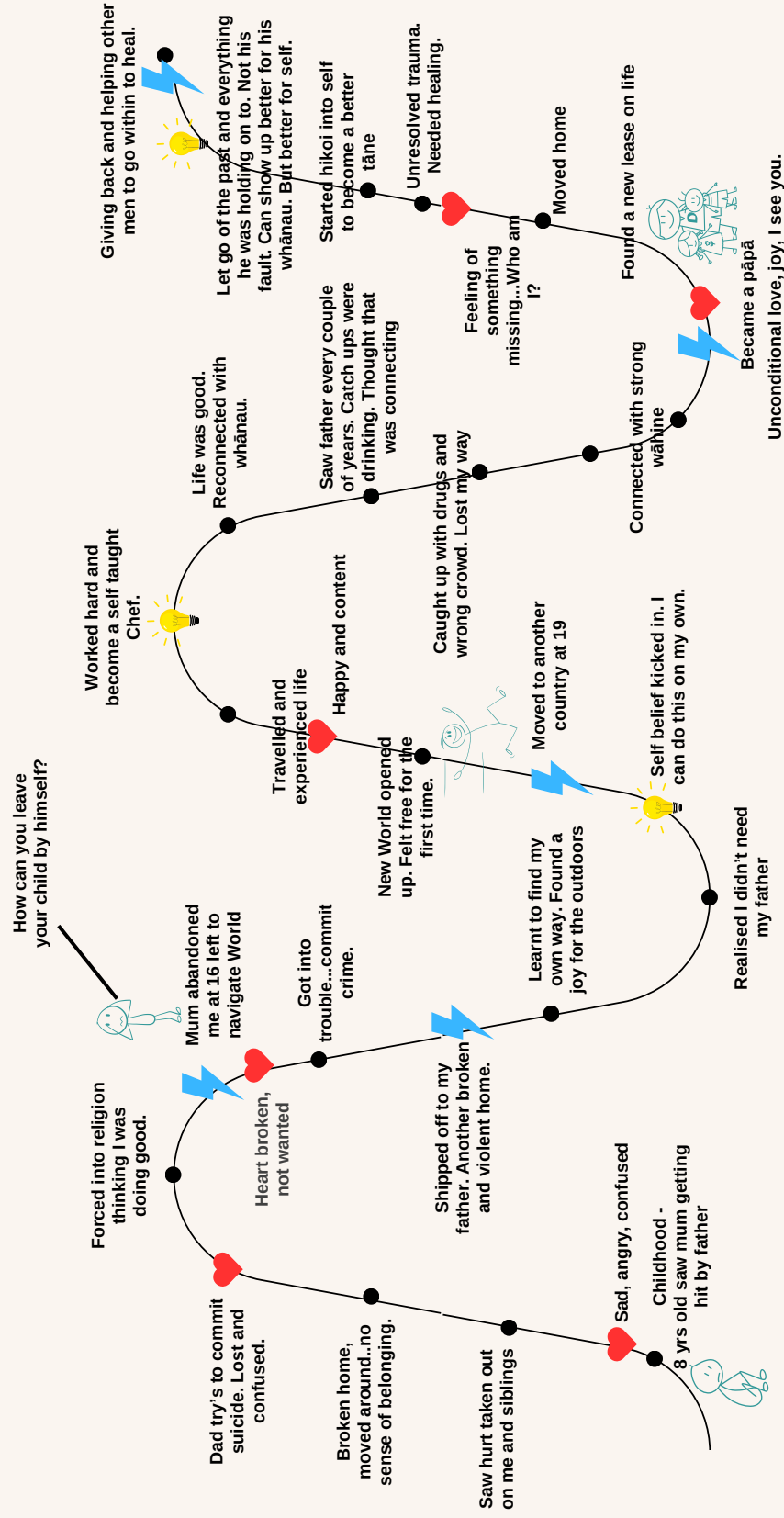


Figure 2: Tāne Journey Map:

During wānanga, the tāne from the Mahitahi Team expressed how impactful the journey maps were when observing their in-depth narratives condensed into a visually engaging format. The researchers had worked with tāne in previous wānanga and found that lots of written material can be a barrier to tāne participation. One of the merits of employing journey maps is the capability to observe the narrative in its entirety, rather than becoming overly engrossed in particular facets, such as those pertaining to childhood trauma. In saying that, it should be noted that all nine narratives reflected the long-lasting impacts of childhood trauma.

In this project, participants were also given the opportunity to have their stories retold through a Māori visual storytelling method – Moko. The purpose of the research and the key aspects of the journey maps were relayed to the ringatoi (artist) without any identifying information to maintain confidentiality. The artist created intricate moko designs that highlighted the key ideas and themes identified in the participant journey maps. The advantage of moko designs is that they intrinsically come from a process that promotes learning and healing, in that every symbol on the design has dual purpose: 1) to acknowledge the important idea, event or experience and 2) to connect the person to the learning and healing that is reflected within the mātauranga (knowledge) of the design. The moko is a ‘taonga tuku iho’ (treasured possessions handed down), and is a valuable and meaningful way to acknowledge a participant’s contribution to the research and disseminate findings (Rolleston, McDonald & Miskelly, 2022). This taonga does not diminish over time but is a receptacle of information that can be passed on through the generations.



Figure 3: Moko Design



Journey Map Notes (learnings and environmental conditions) for moko design with corresponding tohu chosen by artist:

- Irish Catholic whakapapa - **Clover**
- Value of men's support groups - rewired the brain - **Koruru**
- Work as a social worker - helping others - **Koruru, Ngutu Kākā**
- Understanding about the power and control perspective - **Mangopare, Pūhoro**
- Learnt how to fight and argue fairly - **Mangopare**
- Mana in communities of men - **Koruru**
- There is growth/learning out of pain - **Ngutu kākā, Pūhoro**
- Importance of staying connected - friends, music, food - **Pā Harakeke, Unaunahi**
- '33 yr relationship with partner and her expectation of me being a safe man and treating her how she deserves to be treated i.e. with love, respect, equality and partnership has been a key element in my journey. One of the most important elements in supporting me on my change journey. Having our three children and wanting to be a dad that passed on positive values that made them feel valued, confident, respectful and to treat themselves and others well has also been one of the key drivers. Having quality relationships with partner, the kids, wider family, friends and colleagues has been something that has helped me feel loved and be loving.' - **Koruru, Pā Harakeke, Unaunahi, Niho Taniwha, Ngutu Kākā**

Meanings of tohu chosen in design:

Koruru (Centre piece) - centre piece at the top of whare. Mana/Chief - protects/guides/sustains. Father/husband .

Niho Taniwha - guardianship/protection for whānau/self

Mangopare - understanding power and control perspective. Learnt to fight/argue fairly. Koi mate wheke, koi mate ururoa. In the heat of a situation 'wheke' is strategic and plans ahead, 'ururoa' reacts head on with possible consequences.

Unaunahi nui a Tangaroa Whakamautai - fish scales represent Tangaroa - changes tides. Value of men's support groups - rewired the brain.

Pūhoro - movement and growth.

Pā Harakeke - symbolic of whānau, growth of whānau.

Clover - Irish heritage and three children.

Unaunahi - fish scales. Manaaki - to care for and sustain whānau/friends.

Pikorua - connection between people.

Ngutu Kākā - nurturing someone or something to grow, providing sustenance. Social worker - helping others. Growth and learning in pain.

Learning Loop Two - Insight-making Wānanga





LEARNING LOOP TWO: INSIGHT-MAKING WĀNANGA

Three wānanga were held to analyse the information from the pūrakau wānanga and gather insights to inform the development of actionable strategies that could foster the conditions necessary for tāne healing and violence-free whānau & communities. These wānanga included whakawhiti kōrero and action-based methods where different healing tools and strategies were tested by tāne within the natural environment.

The researcher identified the main themes from the journey maps in relation to the research objective “to identify the environmental conditions that enable men to live well and without violence and to contribute positively to their environment”. The key themes were presented back to the Mahitahi Team for feedback and editing. The stories relayed the deep trauma – historical, colonial and intergenerational experienced by tāne and stored in their memories. Whilst the focus of this research are the conditions that have fostered change, healing and transformation, the relationship of this trauma to use of violence by men in our communities can not be separated. When examining the conditions of change there is a clear link between the conditions and their role in transforming this trauma into learning and healing to prevent that trauma from being transmitted to our communities and future generations. The themes agreed on by the Mahitahi Team were:

- The role of kai to nourish and build collective healing
- Becoming a father
- Church and/or spiritual support systems
- Wellbeing tools
- Taking time to process and heal
- A supportive work environment
- The importance of telling and sharing your story
- Counselling
- A transformative event in your life
- The impact of cultural resources
- Being connected to strong wāhine
- Support from men’s groups
- Support from friends



The Role of Kai to Nourish and Sustain

The process of preparing and eating food together was identified as a critical tool in building communal support and breaking down barriers when supporting tāne on a healing journey. The tāne acknowledged that kai has the ability to break down barriers and elicit conversation and place everyone on the same level. Ultimately 'kai' is a way to bring people together and stay connected, relaxed and happy. However, the tāne also acknowledged that people can hold trauma around kai for example negative experiences with violence they may have had around the dinner table, living without the comforts of food and not having the means to be able to provide and share food within your community.

Becoming a Father

The transition to fatherhood constitutes a juncture in the healing and transformation process for some tāne. This pivotal moment often instigated a profound awareness and aspiration to refrain from perpetuating the familial violence encountered in their upbringing. Concurrently, this realisation is often coupled with apprehension and anxiety stemming from a perceived lack of proficiency in the knowledge and skills necessary to disrupt these entrenched patterns and cycles.

Church and/or Spiritual Support Systems

The church and religion played an important role as a social support system for a few tāne and contributed to their spiritual wellbeing. This institution also provided social support and a prescription of how to live a 'good life'. However, it was also recognised that at times this system could be too prescriptive.

Wellbeing Tools

The men cited a diverse range of tools and strategies that have effectively promoted well-being, facilitated healing, and engendered a shift towards constructive methods for managing emotions like anger, depression, and sadness. The significance of these tools should not be underestimated, and they continue to be employed by the tāne to maintain their well-being and encourage positive behaviours in the present day. The tools are a reflection of Te Whare Tapa Wha (Durie 1994) the Māori health model in practice, addressing the taha wairua (spiritual), taha tinana (physical), taha hinengaro (emotional) and taha whānau (family) aspects of a person's wellbeing. These tools/strategies include but are not limited to: breathwork, movement, kai, cold-water immersion, karakia, circle of friends, self-reflection, pūrakau, tā moko, play, music, meditation, visualisation, connectedness with the natural environment, journal work and morning rituals.

Taking Time to Process and Heal

All journeys are marked by the passage of time. As the tāne reflected on their own journeys there was an acknowledgement that years of childhood trauma accompanied by later experiences of racism, toxic masculinity and psychological and physical violence could not be overcome in a short period of time. Their transformation and healing was not an instant process, but instead, an extended journey involving hard work, education, patience, and experimentation with various approaches. The participants discussed how certain government-led initiatives designed to address violence were less effective because of their short-term goals and timeframes. Quick-fixes rarely provide the solution to such complex problems and when people and environments take their time to connect with one another and form meaningful relationships the outcomes have been more fruitful. This was also evident during the research process. Time was invested in building strong relationships at the outset, which facilitated a smooth flow of work and outcomes toward the project's conclusion.

A Supportive Work Environment

Tāne acknowledged that work environments can contribute positively or negatively to tāne wellbeing and their engagement with violence. Many tāne had experienced workplaces that perpetuated toxic masculinity norms and inherently violent behaviours through workplace bullying and racism. The lack of values or values that conflict with one's personal values is problematic in some workplaces. Tāne experienced workplaces where power and control behaviours were exhibited. On reflection, the tāne attributed many of these behaviours to people who hurt others because they had not dealt with their own trauma. In contrast, the tāne spoke of positive work environments as ones where there is flexibility, fluidity and value alignment and where workers have a sense of autonomy, fulfilment, success and work-life-passion balance.

Telling your story

The space to tell your story appears to be one of the most critical turning points in a person's journey of healing and transformation. The opportunity to tell your story in a safe and supportive environment is critical to its success as a tool for healing and change. The tāne identified the following requisites for a safe and effective pūrakau process whether that is one-on-one or in a group setting:

- Reciprocal communication – back and forth sharing between people
- The courage to be vulnerable
- Trust
- Intentionality



Pūrakau in the context of this work has been the most powerful tool at releasing trauma. The use of pūrakau to provide a framework or guidance in understanding and working through trauma from a Te Ao Māori worldview enabled tāne to reflect on their transformation journey through a learning, healing and growth mindset lense.

Counselling

A number of the tāne had tried counselling at some point in their journey of healing whether that was formal clinical counselling or seeking counsel within their community support systems. Counselling in a clinical setting was beneficial if it encouraged reciprocal storytelling, provided specific strategies and fostered an environment of intimate connectedness. Within a community setting, counsel was usually sought from friends, elders, uncles or father figures. In this setting, their most effective counselling tool was love, wherein men seeking counsel both heard and felt that they were loved. Comments were expressed regarding the challenges that men encountered in expressing love towards one another, attributing this reluctance to ingrained societal norms and upbringing. Nonetheless, the profound impact of receiving expressions of love from their male peers and/or older male family members was significant.

Transformative Event

In the tāne narratives, transformative events were prominently present, with some individuals encountering multiple transformative episodes. These transformative occurrences typically exhibited distinct characteristics, beginning with a profound sense of discomfort, often culminating in a personal crisis or breakdown, ultimately leading to a profound awakening of consciousness or enlightenment. Such transformative events manifested in a diverse array of contexts and situations for the tāne, including but not limited to the loss of a child, exposure to women's accounts of abuse, the intervention of friends who held them accountable, the perceived threat of public shame, episodes of serious substance abuse, and engagement in men's healing programs. These pivotal moments in their journeys marked significant turning points, subsequently fostering opportunities for learning, personal growth, and the adoption of new, positive behaviours.

Cultural Resources

The majority of tāne that participated in this project were of Māori and/or Pacific Island descent where participation in cultural practices and access to cultural resources were intrinsically connected to the healing process and accelerated the desire and motivation to live in accordance with cultural values and beliefs. Toxic masculinity, gender stereotypes, male privilege, acceptance of emotional expression were spoken about by some tāne as post-colonial constructs. It was evident that for many tāne, participation and access to Te Ao Māori has been compromised by colonisation and continued power imbalances and inequities.

Some tāne recounted how their upbringing was influenced by the notion that they were supposed to respect ‘Pākehā’ and a belief in the superiority of the ‘white way’. Another tāne spoke of the way colonisation has affected the practice of moko with fewer tāne wearing mataora (male facial tattoo) in comparison to the numbers of wāhine (women) wearing moko kauae (female chin tattoo). The relationship of a strong cultural identity to wellbeing is reiterated continuously in the literature. Drawing from the narratives, wānanga discussions, and tane facilitators’ shared experiences with a substantial number of men in their local community, it is apparent that the effectiveness of men’s healing processes and prescriptions for leading a fulfilling and meaningful life is significantly enhanced when informed by indigenous wisdoms. While such an approach may also go some way toward addressing the problems of toxic masculinity, systemic violence, and male privilege, the responsibility for solving these issues clearly lies with the colonial system from which they originated and continue to be perpetuated.



Being Connected to Strong Wāhine

Conversations concerning the inclusion of women in the realm of men's healing and anti-violence efforts predominantly reflected a male perspective, with a single female researcher contributing to the discussion. As tāne who had gone through the healing and transformation journey, there was a deep appreciation for the strong wāhine who had played pivotal roles in their journeys. Strength in this context was associated with having expectations and boundaries while still demonstrating maternal support and love. The role of wāhine in today's society is complex, though, and the tāne acknowledged that perceptions and stereotypes of what constitutes a 'strong woman' can be just as problematic as the perceptions and stereotypes of what a 'strong man' is. Tāne felt more balance was required both within themselves between their masculine and feminine sides and in the relationships between tāne and wāhine.

Support from Men's Groups

Men's groups were mostly described as community support groups set up informally or formally to support men's wellbeing and change. Sometimes these groups specifically addressed violence and other times they were more generally about men's wellbeing. All tāne participants attributed these groups as having an impact on their healing journey. The level of impact was determined by how well these groups provided the following conditions:

Attitudes	Content
• Relaxed • Relatable • Positive energy • Non judgemental • Non-competitive	• Pūrakau/Storytelling • Female perspective • Healing • Non-stigmatising name • Self-referral option • No labels • Mātauranga – Māori knowledge
People	Environment
• Camaraderie • Safe facilitators • Good leaders – right wairua and āhua(character), is able to be vulnerable and honest when they don't have the answers	Open-door Not revolved around alcohol Safe – hinengaro, wairua, tinana, whānau Cultural – marae, maunga (mountain), awa (river), kainga (home) etc



Support from Friends

Peer groups were instrumental in either supporting or obstructing behaviour change.

Friendship behaviour supporting change	Friendship behaviour obstructing change
• Consistent checking in • Genuine Care • Respect • Hold you accountable • Trust • Walking the walk • Holding space – no judgement, good listener and don't try to fix things • Fun, laughter, mischief • Acceptance	• Don't believe in you • Discourage you from changing • Negative banter • Broke trust • Reinforce behaviours you are trying to change



Learning Loop Three - Supportive Environmental Conditions & Actionable Strategies





LEARNING LOOP THREE: SUPPORTIVE ENVIRONMENTAL CONDITIONS AND ACTIONABLE STRATEGIES

What environmental conditions are necessary to support men's healing and transformation for safer communities?

The MSD Campaign for Action on Family Violence framework identifies two pivotal outcomes that are deemed essential in establishing supportive environments for change, which, in turn, foster a safer, violence-free Aotearoa:

- 1. Increasing community support for safer relationships and positive behaviour change**
- 2. Increasing positive narratives and discourses related to masculinity**

One of the preliminary outcomes identified in the framework to support these main outcomes is:

- **Increasing community support for men's healing and change**

The findings of this discovery project underscore the importance of prioritising community support for men's healing and change, as the initial, essential step in establishing the foundation for the other preliminary outcomes and achieving the two primary outcomes. The stories of the men, the project learnings, and their collective experiences working with other men demonstrate that when men have the chance to heal, learn, and grow in safe spaces, positive behavioural changes take place. The narratives they share with themselves and each other transform into expressions of love, courage, and acceptance, rather than those of anger, violence, and judgement. We believe it to be a 'ripple effect' :

- Healed men help other men to heal
- Healthy men model healthy non-violent behaviours
- Men who share their stories encourage other men to share their stories
- Men who address their trauma stop that trauma from being inherited by the generations to come



Below are the data informed environmental conditions discovered in this project to support men to live well and without violence.

1. Kaupapa Māori healing practices and environments

One of the key insights from the tāne stories and wānanga was the need for greater access to Kaupapa Māori rituals, healing practices and supportive environments in our communities that assist tāne to deal with trauma (especially colonial, historical and intergenerational), life changes & stages and their emotions, especially as younger men. Discussion centred on the impact of colonisation and its role in removing Māori wellbeing mātauranga, practices and rituals such as rites of passage that promoted positive masculine archetypes, models and behaviours, reflected the balance of female and male energies and provided effective tools to regulate emotions and manage trauma.

2. Vulnerability & Courage

This mahi has highlighted the need for safe spaces that support tāne to be vulnerable, courageous and brave. In the past, bravery and courage were frequently linked to men's utilisation of violence and power in wartime or when defending their convictions and often viewed as the antithesis to vulnerability. Nevertheless, within this specific framework, tāne have come to acknowledge that courage and bravery are more appropriately attributed to their capacity to shed the facades and pretences they maintain in society, thus exposing their emotions, vulnerabilities, and past traumas. The ability to be supported in their vulnerability enabled men to move from being reactive and using violence as a response to overwhelming emotions and trauma to openly talking, sharing, crying and reflecting on their pain. Achieving this transformation necessitates the active participation of all individuals within a safe environment, encompassing facilitators and leaders, who must exemplify aroha and manaaki and who are prepared to acknowledge their own vulnerabilities.

3. Time, Flexibility and Adaptability

Healing, transformation, and personal growth did not occur within a fixed timeframe of 12 weeks or even a single year for tāne; rather, they unfolded gradually over an extended period. This process was marked by its nonlinearity, as it does not progress seamlessly from one stage to the next in a linear fashion. Instead, it navigates through a series of fluctuations involving both troughs and peaks, advancing and sometimes regressing in response to the multitude of life challenges and evolving environments.

Efforts to address men's healing and well-being will prove inadequate unless they exhibit adaptability and flexibility to accommodate the diverse needs and realities of men. It is problematic to impose one-dimensional, short-term, inflexible criteria for measuring the success of initiatives aimed at reducing intimate partner violence and family violence without taking into account the broader context of historical colonial and institutional violence, which has endured for centuries and continues to impact communities today.

4. Collective Healing

Within the domain of self-healing, a prevalent misconception is that the process is exclusively confined to an individual's self. While it is acknowledged that the primary responsibility for healing rests with the individual, it is imperative to recognize that social support structures, including peer assistance and collective healing strategies, play pivotal roles in facilitating transformative change. When these communal elements are synergistically combined with individual efforts, they foster a heightened sense of responsibility and accountability, resulting in outcomes that are significantly more powerful and transformative.

5. Aroha

Post-colonisation, within non-Māori environments the concept of 'love' has often been confined to the realm of intimate personal relationships and familial relationships. Even in those contexts, the display of affection and emotion was often attributed to the role of the wife and mother. These beliefs and attitudes have also had an impact on behaviours within Māori whānau and the absence of physical and verbal expressions of affection and love between men is noticeable in many of the tāne stories. Consequently, this has created challenges for tāne in expressing love towards themselves and others. In Te Ao Māori 'aroha' is applied within a much broader and holistic context encompassing not only the entirety of human connections but also the relationship to the taiao (natural world) and to the metaphysical world beyond space and time. Within this project, tāne firmly believe that aroha is the fundamental prerequisite for bringing about social change and eliminating violence in our communities. However, achieving this condition remains a significant challenge. While the men in this group have been fortunate enough to encounter spaces where genuine empathy, compassion, kindness, and love are integral to the practice, this is not the prevailing norm in many of our social spaces and interactions within our communities.



6. The Natural Environment

Experiences in the natural environment have exerted some of the most substantial and cumulative influences on transformation and the healing process for tāne in this project. Programs and services that exist primarily within buildings and structures that are disconnected from nature are not taking advantage of the abundance of healing properties within nature. Nature provides a wealth of accessible resources that when utilised in appropriate ways can provide long-lasting relief, support and healing for individuals, whānau and communities. In Aotearoa New Zealand we are fortunate to have a cultural repository of knowledge on the ways in which nature can guide and instruct us on healthy relationships and healing. This mātauranga should be utilised when designing healing approaches for people.



A number of societal shifts have been identified by the Mahitahi Team as necessary in order for these environmental conditions to flourish:

Societal Shifts and Outcomes

1. Tane have access to diverse healing practices, especially from Te Ao Māori.
2. Services are welcoming, non-judgmental and holistic.
3. Programmes for men are long-term, open to all and provide on-going support.
4. Grass-root community leaders facilitating men's programmes are prioritised, supported and resourced.
5. Systems, policies and programmes are held accountable for their role in perpetuating violence in our communities.
6. Positive, diverse male behaviours and attributes are promoted within communities and through the media.

Five potential concepts were considered to address the societal shifts and foster the supportive environmental conditions. The Mahitahi Team discussed and did some initial mapping (see Appendix), design and testing of Concepts 1 & 2 with each other and with different community groups.

1. Rise Up: Building Resilience and Safe Spaces for Rangatahi – Workshops empowering rangatahi to nurture resilience, foster peer support and create safe spaces for open dialogue, enabling them to build each other up and navigate life's challenges with strength and confidence (See Appendix for full description).

2. Rites of Passage -cultural rituals, practices and teaching/learning for tāne that assists them to move consciously and confidently through different life stages and marks a change/transformation in a person's life – ie adolescence, adulthood, marriage, becoming a parent, overcoming trauma, loss or life challenge (See Appendix for full description).

3. Men's Healing and Change Workshops - These workshops will establish peer support networks where men can share their experiences, discuss challenges, and support each other in their healing and change journey. The networks will include mentorship, group discussions, and other support mechanisms organised both in person and virtually. These workshops will provide informal pathways for men's healing and change, increase men's support for each other, and help men hold each other accountable for their behaviours.

4. **Online Space for Support** – An online app and/or social media space that engages supports and follows up with men in an ongoing capacity. For example, an online podcast on men's healing and health from a Kaupapa Māori perspective.

5. **System warrant of fitness** – an evaluation tool designed to assist social organisations in evaluating and mitigating institutional racism and unconscious bias, with a primary aim of reducing the psychological distress and harm experienced by communities due to actions taken by governmental organisations. By conducting this assessment, organisations can identify areas for improvement and develop strategies to foster inclusivity, equity, and community well-being.

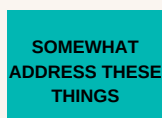
These concepts were analysed within a Theory of Change framework to better understand how well they might address the societal shifts and outcomes required to sustain environments that support men's healing and non-violent behaviours. This process proved valuable for pinpointing the particular strengths of the concepts under consideration, while also highlighting potential areas in need of improvement. It emphasised the necessity for additional research and iterative refinement of these concepts to rectify these shortcomings. Subsequently, we were able to make informed decisions about the strategic shifts we were most dedicated to addressing and the concepts we intended to advance to support our objectives.



Theory of Change Concepts

CONCEPTS	<i>From:</i> Men don't have access to diverse healing practices. <i>To:</i> Men have access to diverse supportive communities including Te Ao Māori	<i>From:</i> Support agencies make men feel judged & vilified. <i>To:</i> Services are welcoming, non-judgemental, holistic	<i>From:</i> Programs are short & rigid <i>To:</i> Programs are long term, on-going support, open to all	<i>From:</i> Community led programs can lead to burnout for leaders <i>To:</i> Community led leaders & programs are well supported & resourced	<i>From:</i> Programs don't address systemic violence <i>To:</i> Systems, processes, polices, held accountable for role in violence within GOV	<i>From:</i> Detrimental impact of toxic male stereotypes & norms <i>To:</i> Systems, processes, polices, held accountable for role in violence within GOV	
CONCEPT 1: Rise Up: Building Resilience and Safe Spaces for Rangatahi	SOMEWHAT	✓	SOMEWHAT	✗	✗	SOMEWHAT	COAL FACE
CONCEPT 2: Men's Healing & change Circles	✓	✓	SOMEWHAT	✗	SOMEWHAT	SOMEWHAT	
CONCEPT 3: Cultural Rites of Passage	✓	✓	SOMEWHAT	✗	SOMEWHAT	SOMEWHAT	
CONCEPT 4: Online Space for Support	SOMEWHAT	SOMEWHAT	SOMEWHAT	✗	✗	SOMEWHAT	DIGITAL
CONCEPT 5: Warrant of fitness for systems	SOMEWHAT	SOMEWHAT	SOMEWHAT	✗	✓	SOMEWHAT	SYSTEMS FLUID

DO THESE MEET THE CONDITIONS ABOVE?





Actionable Strategies

The third objective of this project was to provide actionable strategies to MSD which can be applied within different community settings in order to have a wider impact. We have outlined a community engagement approach and an approach from within the MSD organisation to create safer communities and foster the environmental conditions that will enable men to live well and without violence.

Community Engagement Approach

1. Use the environmental conditions identified within this project to guide the development of protocols for engaging with communities, for example:

- Use Māori engagement processes/models both when out in your communities and within MSD spaces – wānanga, powhiri, manaaki tangata, sharing kai.
- Be courageous and vulnerable – allow the community to determine and lead the engagement process.
- Be prepared to shift, change and redefine MSD pre-determined assumptions and frameworks if they don't align with the community.
- There are a myriad of complex, conflicting and competing relationships that exist within every community and while co-design is a lofty and ideal goal, it can be problematic when the co-design process does not involve the community from the onset or when co-design methods alienate participation rather than foster participation. From the outset, the community should be involved in setting the objectives, the goals of the project and the role of an advisory group. Furthermore, continuous scrutiny of the alignment of co-design methods with the values, needs and goals of the community is essential.

2. Connect with communities through a men's healing and positive development lense as opposed to perpetrator and men's violence lense.

3. Support community leaders who are already working in the men's health/healing space to determine the needs, goals and the outcomes of future work.

4. Identify any current grassroot community programmes contributing to men's healing within the community and provide support and resourcing.

5. Provide resourcing for wellbeing support and networking opportunities for the leaders and facilitators of men's healing programs and allow them to determine their own outcome measures.

6. In the absence of men's healing programmes provide resourcing to community groups to co-create rangatahi resiliency wānanga, men's healing and change programmes and cultural rites of passage wānanga.

7. Provide the outcomes of this discovery project to the communities as a tool to support them in their design approach.

8. Connect local organisations and/or community groups with other rohe(areas) who have successful initiatives in place.

Organisation – Internal Approach

1. Evaluate the ways in which the organisation and its programmes might foster the environmental conditions identified in this project within their own systems and processes:

- Assess how well Māori knowledge and rituals of wellbeing and social development are integrated within everyday practices at MSD.
- Evaluate the ways MSD personnel model vulnerability and courage when interacting with each other and communities.
- Examine how time, flexibility and adaptability are integrated and determined within MSD systems, services and policies.
- Identify and measure how love, empathy and compassion are demonstrated within the ideology and mechanisms that drive MSD policies and services.

2. Explore the ways MSD can incorporate the natural environment to apply innovation and disruption to their current spaces and practices for positive social change.

3. Remove the term 'perpetrator' from all written and verbal communications used by MSD with communities. This term is fatalistic, narrow and confining – it reinforces negative labelling and stereotyping and is a barrier to engagement with men.

4. Contract a research team to design a 'cultural systems warrant of fitness' which evaluates how well the organisation ensures that they are not perpetuating the following: unconscious bias, institutional racism and toxic masculinity stereotypes and beliefs.

CONCLUSION

The influence of environmental factors on family violence is poorly understood in New Zealand and worldwide, however an understanding of the environmental conditions which support or hinder men in using violence is a vital component in fostering the right conditions for healthy, violence free communities.

This project applied a kaupapa Māori framework which automatically recognises and validates the integral role of the environment to whānau wellbeing and the impact of colonial systems, structures and beliefs on the proclivity of toxic masculinity and harmful gender norms. There is no way to delineate the violence used by individuals from the violence experienced by those same individuals within the systems and structures they reside in – it is all connected.

The narratives and experiences of men in our local community clearly demonstrate that focussing on environmental conditions which foster men's healing has a greater impact on reducing violent behaviour than approaches which are centred primarily on the individual, the violent behaviour and personal deficits. An Aotearoa New Zealand approach to support men to live violence-free should be collective so that the responsibility to problem-solve this issue lies not only with men in leading and self-determining the solutions but also with government agencies that have the power to challenge and address our environments and the systems that support or discourage men to live violence free.

Appendix 1: Background

The concept of culture is notoriously difficult to define, however it is a term which embodies social groupings and is the bedrock of human relationships. Early anthropologists such as Edward Tylor (1870s) viewed culture as a 'whole', in other words all people within a particular culture shared the same beliefs, values, behaviours and so on. However, this perspective has been widely challenged. Matsumoto (1996:16) believed culture related to "... the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next" whereas Spencer-Oatey (2008:3) saw culture as "... a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behaviour." Understanding culture and what underpins values and beliefs requires investigation of underlying assumptions, that is, the unconscious beliefs that govern how groups of people perceive, think and feel (Schein 1984). For example, why are men the main perpetrators of family violence? Why do some individuals or groups of people behave violently towards others while others do not? What environmental conditions, such as where a person lives, learns, works, plays and socialises, act as enablers or hand brakes from them using/or being at risk of using violence as opposed to being or staying violence free?

Healthy Relationships

What constitutes a healthy relationship is subjective, however attributes are likely to include mutual respect, trust, honesty, compromise, individuality, good communication, anger control, problem solving and self-confidence whereas traits which run counter to this are; control hostility, dishonestly, disrespect, dependence, intimidation and/or physical and sexual violence (Shipley et al. 2018). In 2002, the World Health Organisation voiced its concern at a worldwide increase in violence, especially that directed towards women and children. It defined family and intimate partner violence as occurring "... largely between family members and intimate partners, usually, though not exclusively taking place at home". Various studies support the view of an increasing global trend of violence towards females, no matter their social, cultural or economic status (Overlien et al. 2020; Cercone et al. 2005; Fischback & Herbert 1997). Studies also reveal that people who believe in, accept or excuse violence towards intimate partners and/or family members are more likely to use, or be at risk of using violence (Nabors et al. 2006; Cercone et al. 2005). Further, because many incidents of family violence take place at home, they have been considered 'private matters' (Frost 1999) or accepted cultural norms as opposed to acts of violence requiring advanced levels of reporting, scrutiny and action (Fischback & Herbert 1997). No age-group is sacrosanct from violence (Overlien et al. 2020; Carroll-Lind et al. 2011; Buchbinder & Winterstein 2003; Frost 1999).

Colonial Disruption of Whānau and Gender Roles

In Aotearoa, colonisation has played a major role in influencing the structures, mechanisms and ideologies that dominate and support beliefs and attitudes towards violence and masculinity today. Colonisation brought a patriarchal social structure which disrupted the traditional Māori society, where male and female roles and relationships were part of a whakapapa that emphasized the interrelationship of all living things (Family Violence Death Review Committee 2020). Colonial social structures emphasized norms and values which privileged a nuclear family structure with distinct and unequal gender roles. In contrast, in Māori society child-rearing responsibilities were shared and all members of the whānau and hapū had a role in caring for tamariki (children). Men were loving, caring and attentive fathers and children were viewed as tapu (sacred) and as gifts from the atua (gods); these beliefs prevented the maltreatment of children (Jenkins, Hart & Mountain 2011). However, patriarchal colonial social structures reinforced the notion that men were not accountable for protecting their children and tolerated the use of violence towards women and children (Family Violence Death Review Committee 2020). These new colonial practices and beliefs were imposed on Māori communities contributing to the fragmentation of whānau, changing gender roles and subsequently influencing violence within Māori communities.

Colonisation introduced a binary framework for Māori men, forcing them into two restrictive archetypes: the violent, staunch Māori man and the humble, submissive Māori man (Hokowhitu 2007). Both archetypes resulted in a silent form of expression, compelling Māori men to communicate through physical and often violent means, rather than verbal expression. This binary construction also stripped away the creative, caring, and expressive facets of Māori masculinity, replacing them with an emphasis on physicality. Hokowhitu's work highlights the pressing need to challenge this binary construction of Māori masculinity and create space for the diverse expressions of Māori masculinities. Drawing from Māori epistemologies, such as whakataukī and tikanga, is crucial to achieving a balanced and holistic view of Māori masculinities that encompasses mental, emotional, physical, and spiritual dimensions. The process of deconstruction and transformation involves breaking free from the binary framework imposed by colonisation, returning to cultural traditions and values, and embracing creative expressions that defy stereotypes and bring forth the intelligent and refined aspects of Māori language and culture. Challenging the negative stereotypes surrounding Māori men and normalising expressions of affection is essential to promote positive Māori masculinities (King & Robertson 2017). King & Robertson's study also describes the importance of redefining Māori masculinity beyond the binary of violence or humility. It explores how Māori men can contribute positively to their families and communities, highlighting the plurality of Māori masculinities (King & Robertson 2017). Peter Mataira (2017) introduces the idea of "sitting in the fire" as an indigenous approach to addressing male violence and redefining masculinity.

Sitting in the fire is about discomfort; it is a process that involves confronting fears, emotions, and frustrations, and it emphasises transformation and reconciliation. "The fire" symbolises the regenerative aspect of change, and Māori men working together to free themselves from oppressive constructs of masculinity so they can move towards reconciliation and a content āhua (internal peace) about themselves and their families (Mataira 2017: 35).

The NZ Government's Approach

Within Aotearoa today, domestic abuse is a significant social and health issue (New Zealand Families Commission 2009), resulting in poor physical and mental health for those on the receiving end of violence (Fanslow & Robinson 2004). In order to address this growing social problem, various government policies and strategies have been implemented.

The Taskforce for Action on Family Violence

In 2005 the Ministry of Social Development (MSD) established the Taskforce for Action on Family Violence (TAVF). The taskforce focus was advising government on what could be done to address the significant problem of family violence within Aotearoa. A plethora of strategies, reports and media campaigns has followed.

- Dedicated family violence courts
- Māori reference group
- Engaging with high need communities
- Streamlining data collection
- Boosting funding
- Adopting a social marketing approach with the 'It's not OK' campaign
- Supporting a localised collaborative approach

It's not OK' Campaign

Under the umbrella of TAVF, the Campaign for Action on Family violence (the 'It's not OK' Campaign") launched in 2007 adopted a social marketing approach including media advertising, community action, help-line and a website aimed at challenging attitudes and behaviours that tolerate violence within families (Centre for Social Research and Education 2010). Connection with a broad base of Aotearoa's population was central to the Campaign, such as perpetrators and victims of violence, education and enforcement workers, together with people considered 'influencers' (eg: media commentators and those who had a profile within social, work and cultural spheres) (Not Ok Media Overview).

An evaluation of the Campaign (Roguski 2015) found changes were occurring, albeit slowly and acknowledged gains such as:

- Increased awareness of and willingness to discuss family violence
- Behavioural changes amongst young people
- Changes to organisational cultures
- Increased reporting to Police about family violence

Frameworks for Change in Family Violence

In 2019 MSD announced three five-year (2019-2023) frameworks to extend the reach and impact of It's not OK as well as E Tū Whānau and Pasefika Proud. Community involvement plays a central role in the implementation of these frameworks, as evidence indicates that communities are crucial in driving a sustainable, solution-focused approach to addressing family harm.

The Campaign for Action of Family Violence Framework for Change (2019-2023)

This Campaign acknowledges incremental changes have occurred through previous campaigns but also recognises that considerable work is required to reduce family violence. In particular, the need to address intimate partner violence.

The strategic focus for this framework specifically aims to:

- Support men who perpetrate violence to make positive behavior changes
- Support people to influence men who use violence to make positive behavior changes
- Work with communities to adopt behaviours which encourage safe and positive behaviours
- Investigate belief systems which promulgate the use of violence
- Challenge assumptions about 'gender norms' which are used to justify sexual and domestic violence

Te Aorerekura

Synergies between Te Matatūhua discovery project and Te Aorerekura (the Government's national strategy to eliminate family and sexual violence) are strong. Both identify the benefits of better understanding the importance of physical and metaphysical needs of people and whānau and the contribution these make to sense of self and relationships with others. In Te Aorerekura, kura refers to the transfer of knowledge and interactions that cross between different spaces and time, and toiora is about protecting and nurturing the potential of every person (NZ Government 2021). Strengths-based methodologies foster both kura and toiora. The focus on kura and toiora within the Te Matatūhua project ensured participant wellbeing and the development of strategies that contribute to sustainable change for individual, whānau /family and community wellbeing.

What we need to do differently

Changing attitudes, values, beliefs and behaviours which condone or ignore violence towards women and children is paramount if people are to live in safer, healthier households and communities. Overseas research indicates encouraging or improving people's connection with their physical and metaphysical environments can positively affect individual and community behaviour. Socio-ecological models of urban liveability have identified environmental precursors of violence against women: availability of local alcohol outlets, standard of housing, neighbourhood crime and disorder, and unemployment (Alderton et al. 2020)

Developing violence-free living environments necessitates the thoughtful examination of the avenues through which our communities can engage with the natural environment, as it plays a vital role in promoting cultural, social and whānau wellbeing. The establishment of green spaces aimed at benefiting the wider community can act as a catalyst for people to engage in more physical activity, which in turn can enhance social cohesion and lessen physical or social disorder (Jongeneel-Grimen et al. 2014). Establishing green infrastructure, especially the planting of trees, in low-income neighbourhoods where crime and violence is prevalent, has reduced anti-social behaviours (Burley 2018) and improving both built and green environments is likely to support reduced violence against women (Alderton et al. 2020). For many indigenous populations, the experience of environmental dispossession through colonisation has been traumatic. Losing access to land and traditional knowledge and practices has impacted on community beliefs and values and feelings of cultural identity. The relationship many cultures had with their land was not only physical, it involved "...a deeper, cognitive and spiritual relatedness with the land, wherein the land is seen as conceptually interrelated to humankind" (Big-Canoe & Richmond 2014:128). Being able to reconnect with or repurchase traditional lands can improve the social fabric of communities and strengthen feelings of cultural identity (Redvers 2020; Walsh et al. 2020). A study in Aotearoa found that for many participants, acknowledging the past, reconnecting with whānau/family, marae (tribal gathering place for social and ceremonial occasions) and other places of significance can lead to re-storying ways of thinking, resulting in positive changes to attitudes, values and beliefs which helped individuals, their families and communities to flourish (Rolleston et al. 2021).

A kaupapa Māori approach to trauma-informed practice is vital to understanding the complexity of intergenerational and collective experiences of historical trauma. Such an approach is essential in supporting whānau, families, hapū, and communities (Family Violence Death Review Committee, 2020). Acknowledging and nurturing the inner workings of Māori men, including their wairua (spirituality), tinana (physical body), hinengaro (mind), and whanaunga relationships (kinship), forms the critical foundation for personal and collective growth.



Hagen et al.'s(2021) approach is inspired by the interconnection of rangi (sky), whenua (land), and moana (sea), the three dimensions of the natural world, and is designed with a focus on whānau, ensuring that their knowledge and experiences are not only recognised but also valued. The three dimensions of strengthening, healing, and responding must actively coexist and reinforce one another, acknowledging the non-linear relationship between them. Furthermore, this framework places significant importance on the concept of "place" and firmly grounds it in the "ecology of wellbeing in place." It recognises the critical roles played by "anchor institutions" like marae, schools, and community organisations in supporting cultural and social infrastructure. It also emphasises the importance of natural supports, where reconnecting with nature and whenua is viewed as a pathway for healing and strengthening. Hence, this framework centres on te ao Māori(the Māori world) and encourages a values-led approach that integrates indigenous worldviews and practices. It is tangata whenua-led(indigenous people born of the land), grounded in indigenous and tangata whenua perspectives of well-being, and is strength-based, valuing the existing resources within the community.

Moreover, it shifts the focus from issue-based interventions to addressing the structural drivers of issues within the context of Aotearoa, acknowledging and responding to historical harm and the ongoing effects of colonisation. Additionally, it prioritises the protection of mana(authority, power, status) and recognises the need for healing activities before strengthening and further prevention. It expands the traditional view of support services, acknowledging that main-stream health services are not the sole solution. Instead, it embraces the role of friends, networks, and local and Indigenous support structures, recognising them as equally important, if not more so, than service-based responses. It places a strong emphasis on community bonds, supporting one another in a whānau-to-whānau model, driven by values such as whakawhanaungatanga(relationship building) and manaakitanga(hospitality, generosity, kindness), ultimately contributing to a comprehensive and culturally grounded approach to well-being and community support within the Māori context.

Reclaiming Mātauranga Māori and cultural identity is essential to restoring the protectiveness of traditional Māori male roles within the hāpori(community). The preservation of cultural traditions is crucial in breaking the cycle of violence (Family Violence Death Review Committee, 2020). Re-membering the whānau and the use of everyday practices, storytelling, and collective activities play a significant role in transmitting cultural knowledge and maintaining social bonds, thus preventing negative relationships (King & Robertson 2017). Conventional Western approaches to well-being have proven ineffective for Māori families, exacerbating existing inequities. "Te Tokotoru," as presented by Hagen et al. (2021), offers a profound and culturally informed approach to well-being that is deeply rooted in Māori values, community, and tradition.

This "unbreakable three" framework deviates from Western models by prioritising a balance between strengthening, healing, and responding across various levels, including whānau, community, and policy. It also emphasises the importance of natural supports, where reconnecting with nature and whenua is viewed as a pathway for healing and strengthening. The incorporation of these principles and cultural wisdom into the process of addressing issues related to masculinity, violence, and well-being within the Māori community is crucial for transformation (Mataira 2017). The emphasis on respecting tikanga (protocols) processes and wairua (spirit), as well as the restoration of mana tāne to its original form, speaks to the need for a profound reconnection with Māori cultural values and spirituality. Recognising that social structures have contributed to men's violent behaviours, the guidance from women, kaumatua (elders), tamariki (children), and tikanga is essential for dismantling these harmful structures (Mataira 2017). Mahi (work) must be grounded in aroha (love), tika (righteousness), and pono (truth), fostering positive change. A deep wairua connection is imperative to combat feelings of inadequacy, which have been perpetuated by colonial constructs of masculinity. The metaphor of weaving a korowai (traditional woven cloak) to protect men while challenging internalised expectations of masculinity captures the essence of personal and collective transformation. Engaging in the kōrero (meaningful dialogue) becomes a key avenue for breaking the cycle of violence and promoting understanding. These principles collectively contribute to a culturally informed and transformative approach to masculinity, violence, and well-being within the Māori community.

Appendix 2: Concept Designs

Pūhoro Wānanga - Cultural Rites of Passage

The initial learning and discussion about the Mataora/Niwareka pūrakau and Mataora's transformation journey and the experiences of our tane in healing wānanga led to thinking about the need to reintroduce rituals, practices and teaching/learning for tane that assists them to moving consciously and confidently through different life stages and marks a change/transformation in a person's life – ie adolescence, adulthood, marriage, becoming a parent, overcoming trauma, loss or life challenge – healing. The rites of passage framework was introduced by the researchers and the environmental conditions and wellbeing tools identified within the research were applied to the framework. This provided inspirations and prompted thinking about the way we might develop and use rites of passage in our community. The decision to focus on pūhoro – Māori tattoo is also a conscious approach to rectify the harm caused by colonial action of The Tohunga Suppression Act 1907 and its clear relationship to constrain the role and potential of Māori, reigniting for men their creative, emotional, spiritual and intellectual taonga.

Separation(leaving the familiar) – Stage 1

Initial step of an individual's journey away from point of familiarity and social structure toward something new. As one gets closer to the unknown, one gradually learns and acquires new skills and abilities.

A tinana – From home to the taiao

A hinengaro – From mahi/kainga to wānanga

A wairua – from te ao hurihuri to te ao wairua

Pūrakau – storytelling

Whakawhiti kōrero – knowledge sharing

Liminality/Transformation(a time of testing, learning and growth) – Stage 2

Is essentially the breaking point, when a person crosses the edge or margins of society in other words, when a person passes into the threshold or limbo between two stable conditions of life.

Moko – pūhoro – application of tattoo to lower body

Maka -i-te-riri – cold-water immersion after tattoo session

Reintegration/Return (incorporation and reintegration)

Involves implementing what has been learnt or sought in a person's sense of being. The person returns from the edge and back into society with a new role or identity. He/she reformulates an understanding of life, development and acceptance of oneself with greater ability

Whakanui – Kai – eating kai to whakanoa, celebrate and connect

Pūkorero – confident to speak of your journey and pūhoro – being able to speak to moko and refer to it for learning and transmission of knowledge

Moko – map of pathway forward – the moko becomes a map and taonga to utilise on your pathway forward.

Rise Up: Building Resilience and Safe Spaces for Rangatahi

This workshop empowers young ones to nurture resilience, foster peer support, and create safe spaces for open dialogue, enabling them to build each other up and navigate life's challenges with strength and confidence.

Rise Up: Expanded Facilitator's Guide for Pou

Introduction for Pou

As a Pou for the "Rise Up" workshop, your role is both a guide and a pillar of support for the Rangatahi. This guide outlines a comprehensive approach, ensuring each session is well-executed, supportive, and positively impactful.

Initial Announcements (10-15 minutes)

Before diving into the workshop's content, address these key points:

- **Safety Protocols:**
 - Direct participants to the fire exits and explain the emergency evacuation procedure.
 - Highlight the designated areas for smoking and vaping, if any, and clarify that neither is allowed inside the venue.
- **Open-Door Policy:**
 - Reiterate that there's no judgement. Should any participant feel the need to discuss something or if anything arises during the workshop, they can approach any Pou. A private space outside the main area can be used for such discussions.



- **Supportive Environment:**
 - **Emphasise the importance of a supportive and fun environment. Encourage participants to engage, share, and enjoy the workshop journey.**
- **Pou Check-Ins:**
 - **Pou should periodically check in with each other throughout the workshop, ensuring all are aligned and addressing any concerns or observations**

Pou Responsibilities

1. Pre-Workshop Preparation (1-2 hours prior):

- Familiarise with workshop content and materials.
- Set up the venue, ensuring comfortable seating and necessary equipment.
- Coordinate with fellow Pou, assigning roles for each session.

2. Workshop Commencement (45 minutes):

- Start with the Karakia.
- Introduce all Pou to participants.
- Explain the workshop's purpose, emphasising mutual respect, support, and the aim for a positive experience.

3. Activity Facilitation (Varies per activity):

- Guide activities ensuring active participation.
- Rotate lead Pou for a diverse teaching approach.
- Monitor group dynamics, ensuring inclusivity.

4. Feedback and Check-ins (5-10 minutes during breaks):

- Pou should convene briefly to discuss the workshop's flow, making any necessary adjustments for upcoming segments.

5. Role-Playing & Scenario Guidance (30 minutes):

- Offer scenarios reflecting real-life situations.
- Oversee role-playing, providing constructive feedback.

6. Post-Activity Reflection (10-15 minutes):

- Encourage Rangatahi to share their insights from the activities.
- Highlight key takeaways and their real-world applications.

7. Closing the Workshop (30 minutes):

- Summarise the workshop's lessons.
- Lead the closing Karakia.

8. Post-Workshop Review (1-2 hours, within 1-2 days post-workshop):

- Pou should reconvene to discuss the workshop's successes and areas of improvement.
- Discuss feedback received from Rangatahi.
- Highlight what went well, what challenges arose, and brainstorm solutions for future workshops.

Workshop Run Sheet:(Print off)

Whakatau: Welcome and Introduction (45 minutes):

- Begin with a Karakia (prayer) to set a respectful and spiritual tone for the workshop.
- Facilitator briefly introduces themselves and acknowledges the mana (power) of the Rangatahi present.
- Provides a warm welcome and explains the purpose of the workshop: Building resilience and creating safe spaces for Rangatahi.
- Emphasises the importance of Whakawhanaungatanga (relationship building) and creating a supportive environment for sharing and learning.
- Encourages Rangatahi to introduce themselves, share their pepeha (personal tribal affiliations), and their reasons for attending.
- Establishes ground rules for respectful communication, confidentiality, and creating a supportive atmosphere.

Icebreaker Activity: Get to Know Your Peers (20 minutes):

- Facilitator leads an interactive icebreaker, incorporating Maori cultural elements, to help Rangatahi get to know each other better and feel comfortable.
- Example activity: "Whakapau Kaha" (Strength Challenge), where rangatahi share their strengths and challenges.

Understanding and Recognising (30 minutes):

- Facilitator presents key concepts of resilience, incorporating te ao māori and pūrakau
- Discusses the characteristics of resilient individuals and how they bounce back from adversity while drawing from Te Ao Māori perspectives.
- Encourages open sharing, incorporating whakawhanaungatanga, and peer support.

Nurturing Resilience (35 minutes):

- Facilitators guides rangatahi through activities and discussions that nurture resilience
 - Identifying personal strengths and abilities
 - Building strong social connections within peer groups.
 - Developing problem solving skills

Refreshments Break (15 minutes):

- A break for refreshments and informal networking to strengthen connections among rangatahi.

Kemu(10mins)

- Have a bit of fun with a game

Interactive Activity: Creating Safe Spaces (45 minutes):

- Rangatahi work in small groups to brainstorm ideas for creating safe spaces within their schools, communities, or friend groups.
- Each group presents their ideas to the whole workshop, with a focus on incorporating how they connect with one another and shared values.

Peer Support and Mentoring (30 minutes):

- Facilitator discusses the power of Kaitiakitanga (guardianship) and Whanaungatanga (relationships) among rangatahi.
- Encourages participants to identify mentors or peers they can turn to for support, incorporating Whakawhanaungatanga.
- Role-playing scenarios where Rangatahi offer support to each other.

Closing and Reflection (30 minutes):

- Summarises key takeaways from the workshop, emphasising the importance of resilience and safe spaces.
- Encourages Rangatahi to reflect on their learnings and commitments.
- Provides information on available resources and support networks.
- An optional closing activity where Rangatahi share a final thought on their newfound strengths and resilience.
- Close with Karakia, thanking the rangatahi and acknowledging the journey they've embarked upon.

Whakanoa (30-45mins):

- Sit and have a kai together

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