

# Standing Tall NZ



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StandingTallNZ.org

Whāia te maatauranga hei oranga mo koutou



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Someday I'll remember: the good, the bad, those that survived and those...that did not.

Fran Walsh (2014)



## Karakia



Kia tau ngā manākitanga a  
te mea ngaro  
ki runga ki tēnā, ki tēnā o  
tātou  
Kia mahea te hua  
mākihikihi  
kia toi te kupu, toi te mana,  
toi te aroha, toi te Reo  
Māori  
kia tūturu, ka whakamaua  
kia tīna! Tīna!  
Hui e, Tāiki e!

Let the strength and life  
force of our ancestors  
Be with each and every one  
of us  
Freeing our path from  
obstruction  
So that our words, spiritual  
power, love, and language  
are upheld  
Permanently fixed,  
established and understood!  
Forward together!



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# StandingTallNZ

*Te aronga whakamua mo tātou te tangata whenua  
ki te kaupapa paitukutu E-health hei hapai i ngā  
tangata o te moananui-a-kiwa me o ratou nei  
hapori ki ngā pehitanga, me ngā mate tukino i te wa  
e tamariki ana.*

## Alexander Windsor Stevens II

(reg. DAPAANZ Practitioner & Clinical Supervisor)

Ki ngā taiao hauora me ngā aronga o te ao putaiao. 3rd Māehe 2021

A doctoral report submitted to Auckland University of Technology in partial  
fulfilment of the requirements for the degree of Doctor of Philosophy (Ph.D.)



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**Best Design Awards  
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# **StandingTallNZ**

*An Indigenous psychology approach to developing an E-health website to support Māori & Pacific men, their support people and community groups affected by male childhood sexual violence*

**Alexander Windsor Stevens II**

(reg. DAPAANZ Practitioner & Clinical Supervisor)

Faculty of Health & Environmental Sciences 3<sup>rd</sup> March 2022

A doctoral report submitted to Auckland University of Technology in partial fulfilment of the requirements for the degree of Doctor of Philosophy (Ph.D.)



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## Whakapapa / Lineage of author



Ko Mamaru te waka  
Ko Hokianga te awa  
Ko Te Paatu marae  
Ko Mangataiore te manga  
Ko Ngapuhi, Ngati Kahu, te iwi  
Ko Heta Tipene te tupuna tane  
Ko Florence Nopera te tipuna wahine  
Ko Alexander Windsor Stevens te papa  
Ko Alison Ellen Holt te mama  
Ko Alexander Windsor Stevens II ahau

My ancestral canoe is Mamaru  
My ancestral waters are Hokianga  
My ancestral marae is called Te Paatu  
My ancestral mountain is called Mangataiore  
My tribal connections are Ngapuhi, Ngati Kahu  
My grandfather is Heta Tipene  
My grandmother is Florence Nopera  
My father is Alexander Windsor Stevens  
My mother is Alison Ellen Holt  
I am Alexander Windsor Stevens II

## Waiata / Song



Wairua o te puna aroha  
Composed by George (Hori),  
(1923 – 1981)

Wairua o te puna aroha  
Aroha, aroha!  
I tau i tau i runga ra  
he tangata  
mo nga mea katoa  
o te whenua  
o te rangi  
Kia pupu, pupu ake  
Aroha, aroha, a-ro-ha!

The spirit welling up is love,  
Affection, togetherness!  
Situated high above us  
is a being hei ora - that is the life-force for all  
things  
upon the land  
in the spiritual world o waenganui - and in  
between  
May it bubble up for ever  
Love, affection, togetherness!

## **Noho haepapa / 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.”

**Mr Alexander W Stevens II**

## **Kupu hautoa / Citation**



Stevens II. A. (2021). *An Indigenous psychology approach to developing an E-health website to support Māori & Pacific men, their support people and community groups affected by male childhood sexual violence*. Auckland: Auckland University of Technology. Published on the 3<sup>rd</sup> of March 2022. Faculty of Health & Environmental Sciences.

## **Tikanga matatika / Ethics approval**



This research was subject to AUT ethics approval granted by the Auckland University of Technology Ethics Committee [AUTEC] on 1st December 2017, number 17/378

## **Mihimihi / Dedication**



I have often read a book, looked at the dedication section, and found the author has dedicated a book to someone else and not to me. Not this time, if you are reading this doctoral research, then like me, you have a passion for supporting people (regardless of gender) to get help from childhood sexual violence trauma. And with that note, I want to dedicate this body of work to you. Whether you call it sexual abuse, sexual harm, or sexual violence, it is hard work in which you need to have a unique spirit to be able to navigate this space.

Thank you for all your support, love, and kindness over the years. Now that I have acknowledged you as the reader. I pay homage to essential friends (present and past) and colleagues in my life. They include the following people, Dr. Helen Warren, Mrs. Danielle Desai (née Oakes), Mr. Starsim Simeki, Mr. Nigel Petersen, Mrs. Marama Hetaraka, Mr. Balwinder (Tony) Ganger, Mr. Bronson Perich, and Mr. Carlos Robert Toalii.

Special thank you to Tumanako Kururangi for your assistance in translating the cover page of my thesis into our reo. Ngā mihi e hoa.

## Whakamihi / Acknowledgements



In preparing this doctoral report, I have enjoyed the generous assistance of whānau (family), friends, community organisations in New Zealand and internationally. I acknowledge them in three tiers of contributions. Firstly, my supervision team consisting of Associate Professor Maria Bellringer, Associate Professor Heather Came, and Professor Erica Hinckson. Secondly, I thank Professor Welby Ings (AUT University), Dr. Grace Wong (AUT University), and Sally Wong for supporting my vision of completing an artistic pathway in health.

Next, I thank Associate Professor Ella Henry (AUT University). Your media interviews and podcasts inspired me in times of hardship. I then sincerely acknowledge and thank Associate Professor Carla Houkamau (The University of Auckland) for your guidance and koha (gifts) of Indigenous methodology books, your time, and your aroha.

Thirdly I acknowledge the bros, support people, and community organisations I partnered with in this doctoral research. There are no words in Māori or English that could convey how much the knowledge you gifted means to me. Thank you.

The work has not been easy. As Te Tai Tokerau Māori Leader Hone Harawira once said in an E-Tangata article, (Husband, 2016). “Activism forces you to learn skills, to learn strength, to learn not to take shit from anyone, to stand up for yourself, to not take “no” for an answer. You learn to do the things that you want to do and not what other people want you to do,” (para.55).

Let’s change the landscape of the sexual violence sector together.

## **Whakatūpato / Content Warning**



This doctorate report discusses rape, sexual violence, racism, discrimination, and prejudice. It also contains strong language.

Although the narratives can be uncomfortable to read at times, they provide an opportunity to name these challenges and create an environment where healing from sexual violence can occur.

## **Haumāuiui / Work accomplished**



The StandingTallNZ.org website, YouTube videos, Facebook platforms, and other resources in this doctoral report were physically created by myself. I did not contract or have external support in developing these resources except using the Wix, Facebook, and YouTube platforms. In total, there were 4840 hours of work dedicated to making these resources materialize.

## **Ehara koe i a ia! / Thank the stars you were there**



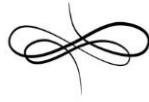
The artworks featured in this doctoral report could not have been possible without the brave men and one woman who came forward and allowed me to get creative and transform their likenesses into the Atua (gods) of Aotearoa / New Zealand. My heartfelt thanks.

This includes Mr. Borran Ung, Mr. Christopher Hennessy, Miss. Danielle Tarama-Stevens, Mr. David Timothy Schwenke, Mr. Harley Walker, Mr. Irie Thomas, Mr. Juan Hernandez, Mr. Kelly French, Mr. Leo Sean Ouk, Mr. Mahima Ihitai Taurima Mane-Chapman, Mr. Martin Laupola, Mr. Otis Thompson, Mr. Ravi Singh Aujla, Mr. Starsim Simeki, Mr. Tangi Poko, Mr. Tautiaga Tiatia, Mr. Timothy Swann, Mr. Tony Ormsby, Mr. Ulupale Falagi Fuimaono, and Mr. William Perea.





## **Hangarewa / Artworks**



All artwork and photos created as part of this doctoral research (except where they have been referenced accordingly) were done by myself. They are legally protected by New Zealand & International copyright laws. Images may not be used for personal use, like screen savers, or printed out for household decor. Under NO circumstance is it permitted for you to use them for commercial purposes without proper and prior permission from Alexander W Stevens II or his legal advisers. Unauthorized duplication or usage for commercial purposes is prohibited by the Copyright law and prosecuted. I fiercely protect my copyright interests.

## **Korahipi / Scholarships**



I also would like to thank the following organisations for financial assistance in the form of scholarships (in alphabetical order): Auckland University of Technology, Ngā Pae o te Māramatanga (New Zealand's Māori Centre of Research Excellence), Ngāpuhi Rūnanga Group (Ngāpuhi Education Scholarship), Te Rau Ora (Henry Rongomau Bennett Foundation scholarship recipient) and The Ministry of Health (Hauora Māori Scholarship).

## **A kaupapa Māori methodology to the research**



This doctoral research uses a Kaupapa Māori methodology. Professor Graham Smith, one of the foremost experts in this academic subject matter, noted in The New Zealand Association for Research in Education conference in 1990 that Kaupapa Māori is:

1. Related to 'being Māori'
2. Is connected to Māori philosophy and principles
3. Takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture and
4. Is concerned with 'the struggle for autonomy over our own cultural wellbeing.'

I discuss Kaupapa Māori in more detail throughout this doctoral report.



## Tuhinga whakarāpopoto / Abstract



In Aotearoa / New Zealand, sexual violence is a topic clouded in misinformation, fear, and stereotypes. Approximately 1 in 6 males in the general population will have experienced some kind of sexual violence in their lives (1 in 6, n.d., para. 2). For Māori males, it is approximately 1 in 4 and Pacific males 1 in 5, Ministry of Social Development working group, (personal communication, July 20th, 2020). With these high rates of sexual violence, how can we support Māori and Pacific men coming forward using online technology when they are ready?

The solution to this question came from thirty men who identified as being both Māori and Pacific ethnicities known in this research as "bros." All the bros had been sexually abused as children. I asked them questions exploring themes around using current online technology and how it assisted or hindered getting the right kind of help for their specific needs in dealing with their childhood sexual violent trauma.

I then asked fifteen support people (using semi-structured interviews) and thirty-five health and social professionals from four organisations (via focus groups) what they would want in a website to support themselves and their whānau / clients. As a result, eighty people in these key groups participated. I then worked with forty-two experts from social, health, and design sectors to lend their expertise and knowledge when themes surfaced in their specialised areas. This led to 122 people being involved in the doctoral research.

As a result of this five-year collaborative approach, a simple and easy to access website and online media platforms called StandingTallNZ.org have been created. StandingTallNZ.org was a name gifted by a Māori elder who themselves had also been affected by childhood sexual violence. The aim of the website and the resources developed is to connect with individuals, support people, and community organisations across Aotearoa, New Zealand, affected by childhood sexual violence. This doctoral work was recognised in 2020 when StandingTallNZ.org was a finalist in the *Public Good Category* at The Designers Institute of New Zealand Awards.

This academic work has been underpinned by Te Ao Marama's framework, a seven-stage framework that I created as part of my second Masters's in Health Practice (Stevens, 2014). The purpose of Te Ao Marama was to support people affected by sexual violence. I wanted to apply it in this document and understand its effectiveness in understanding sexual violence within an academic context. Throughout the doctoral research, I describe this framework in more detail as Te Ao Marama is central to how this report and work completed have been written and created. This doctoral report describes how all this work was achieved and the stages taken. It can be thought of as the companion piece to the StandingTallNZ.org website & resources available online.

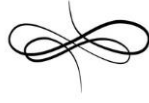
Nau mau, haere mai! Welcome

Alexander W Stevens II  
(Health Professional and Kaupapa Māori Researcher)



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## Kuputaka / Glossary



This glossary section will define eight keywords (in alphabetical order) used throughout this entire doctoral report. In addition, I acknowledge that translations of our Indigenous language can be fraught with challenges to ensure the intended meaning is given accurately. However, I have done my best to consult with experts in these matters or relevant published materials and articles that have been referenced accordingly.

### *Māori*

Statistics New Zealand (2019) define Māori as follows; “A person (who) has Māori descent if they are of the Māori race of New Zealand: this includes any descendant of such a person” (p.8). I selected Statistics New Zealand’s definition of Māori because they are a Government agency that supports other agencies to produce statistics for policy decisions on the economy, society, and the environment. As I have drawn on their data regarding Māori statistics, it made sense to align my definition of Māori with theirs. However, I acknowledge that this term oppresses the diversity of Māori communities as it does not factor in the various hapū and iwi (families, subtribe, main tribe) across the country (that is a subject best left for another time). However, for this document, the term given by Statistics New Zealand will suffice.

### *Pacific*

Statistics New Zealand did not define Pacific people in the same way they did for Māori. I also attempted to find a definition from the Ministry of Pacific Peoples and was unsuccessful. Given this, I sought another Government department definition that would align with how people self-identified in the research. This definition came from the Ministry of Social Development (2016), which defines the Pacific as: “a diverse population made up of cultures from many different Pacific Islands. Samoan, Cook Islands Māori, Tongan, Niuean, Fijian, Tokelauan, Tuvaluan, and Kiribati (all groups) comprise (of) the eight main Pacific ethnic groups in Aotearoa / New Zealand. For the purposes of comparing high-level ethnic groups in New Zealand, they are referred to collectively as “Pacific peoples” (p.4). I used this definition as people in the research came from these specific Pacific backgrounds.

### *People not Participants*

The term “people” will be used in this research, NOT “participants.” The word participant is demeaning: it is a technical term often used in partnership with “subjects.” This is important to note as labelling people can be harmful (Dunne 2015). The term ‘subject’ has emerged from western scientific research. However, in this research, I aim to apply a decolonized methodologies approach, coined by Tuhiwai-Smith (2012). Decolonizing research aspires to “re-over, re-cognise, re-create, re-present” and “re-research back,” by using our own ontological and epistemological constructs (Archibald, Xiem, Lee-Morgan, Santolo, 2019, p.7).

## ***Personal pronouns***

In this document, some individuals have referred to themselves as “they/them” instead of traditional western forms of gender identity such as he/him or she/her. The University of Auckland (2019) notes that: “pronouns are important because they not only form a big part of a person’s identity, but their misuse can severely compromise a person’s safety” (para.39). The University of Wisconsin (n.d.) states: “Some languages, such as English, do not have a gender-neutral or third gender pronoun available, and this has been criticized, since, in many instances, writers, speakers, etc. use “he/his” when referring to a generic individual in the third person,” (para. 7).

## ***Rainbow***

I am using the term 'rainbow' to cover a range of identities outside the heteronormative discourse. Rainbow is a widely used term that includes diverse sexualities such as gay, lesbian, transgender. I recognise that this word might not be the most preferred term for everyone; however, for this research, "rainbow" is how people self-identified in this research.

## ***Sexual violence***

There are many terms to describe the act of hurting someone sexually. As a clinician, researcher, and educator, I use “sexual violence.” Some of my other colleagues in the sector use the word “sexual abuse.” Another term is primarily used in the Government sectors specialising in this area. It is called “sexual harm.” I use sexual violence because it aligns with the Crimes Act of 1961 (and the new amendments subsequently made to this act), in which they refer to the unwanted sexual acts as “sexual violation.” (Parliamentary Council Office, n.d.).

## ***Survivor / Victim***

When a person is sexually violated, counsellors, police officers, and the media often refer to them as "survivors or victims." In my second master's (Stevens, 2014), I noted no evidence that Māori men used this terminology (p.15). In this doctoral report, this theme continues. No person has used either of these terms. Instead, the words I will use are Indigenous men with historical experiences of childhood sexual violence and "bros." The term "bros" was a theme that surfaced in the research, and I will explain this in more detail in Chapter six.

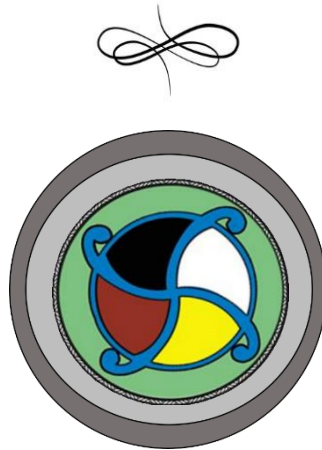
## ***Whānau***

The final word I want to explain is whānau. Whānau is defined in English as meaning “family.” Yet it has a richer meaning. Walker (2011) describes “whānau” as being “multi-layered, flexible and dynamic” (para. 1). For example, in this research, whānau has been defined as family members (i.e., mothers, fathers, brothers, and sisters) connected by whakapapa (genealogy). It can also be applied to determine one’s tribal links to a specific area of Aotearoa. However, people involved in this research also defined support people (i.e., friends and helping professionals such as counsellors) as also being whānau. How can this be explained? Walker (2011) notes that “whānau is also used as a metaphor for close friends or associates, intended to be inclusive and build a sense of group unity” (para. 7). In this research, both these definitions apply as they are used frequently by the people involved in the project. When I discuss whānau, it is essential to note that I speak broadly of a collective group of related people and non-related people coming together to support one another.



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## Chapter Overview



This report is divided into seven key chapters that align with the framework's phases of Te Ao Marama (Stevens, 2014). An image of the spirit of Te Ao Marama proceeds each chapter. This begins in Te Kore and concludes in Wairua. Each phase is guided by an Atua (Māori god), which helps the reader understand the space you enter. This can be seen in the table below.

Table 1: Description of chapters.

Section of Te Ao Marama	Chapter	Atua Realm	Outline of chapter
<b>Te Kore / Chaos</b>	Chapter 1	Te Kore / Chaos	Introduction of author including influences that have shaped my worldview and my interest in sexual violence.
<b>Te Korekore / Opportunities</b>		Te Korekore / Opportunities	
<b>Whenua / Land / Domain</b>	Chapter 2	Papatūānuku / Mother Earth	An full explanatory introduction of the research environment including a discussion on why this doctoral research is needed.
<b>Maramatanga / Understanding</b>	Chapter 3	Ranginui / Sky Father	An overview of the literature pertinent to the research topic.
<b>Hapori / Community</b>	Chapter 4	Tāne Mahuta / God of the Forests	Description of methodologies I have created in this research.
<b>Mahamaha / Inner Emotions</b>	Chapter 5	Maui / Trickster Demi God	A discussion chapter of relevant theoretical historical and critical context of the research process to design a website and media platforms.
<b>Aahuatanga Ookiko / Physical Factors</b>	Chapter 6	Rehua / God of the Stars	A critical commentary chapter on the research process and outcome that has taken place as a result of conducting this research.
<b>Wairua / Spirit</b>	Chapter 7	Tangaroa / God of the Oceans, Rivers and Lakes	In the final chapter, I provide reflections on the research process that has taken place.

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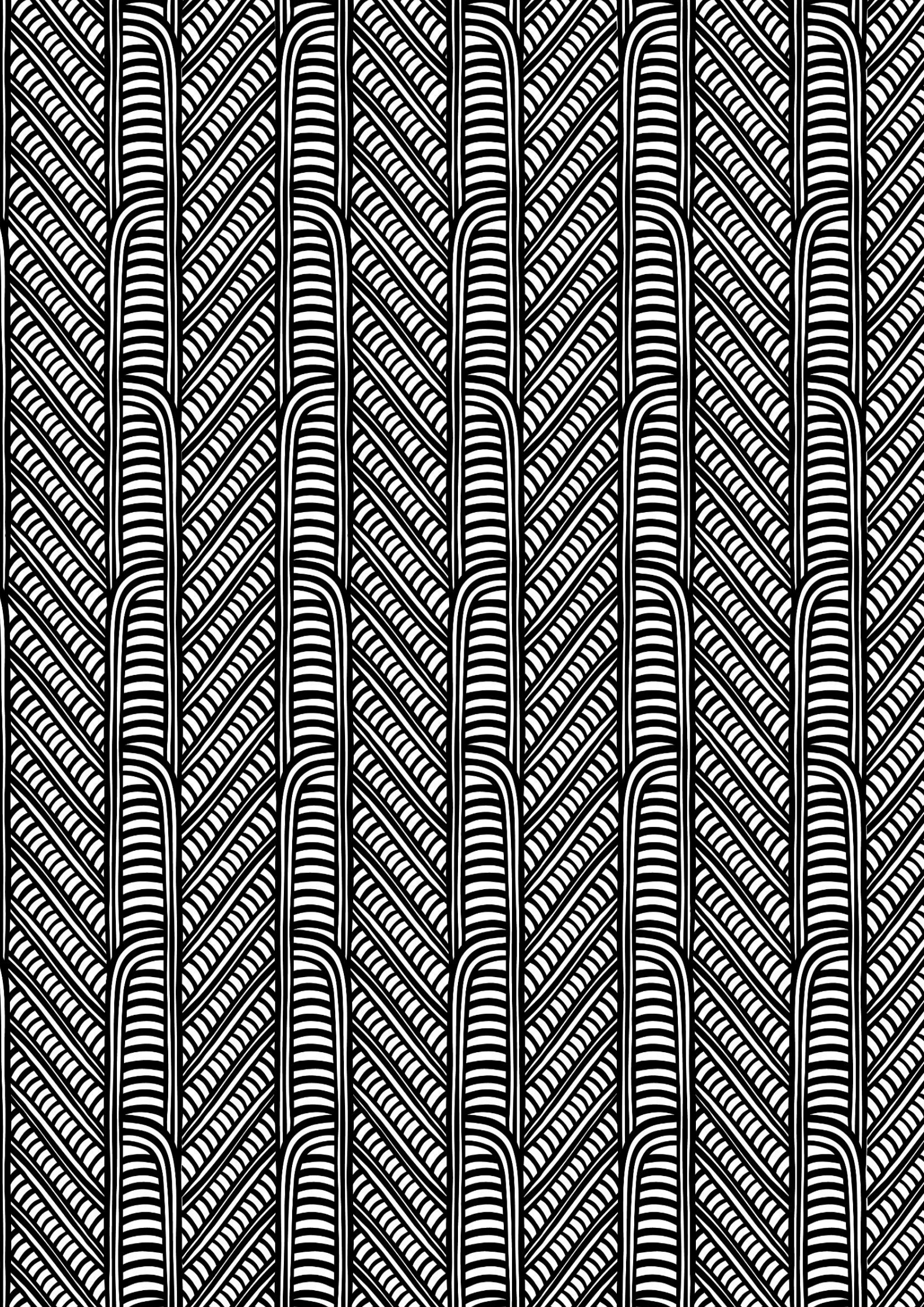
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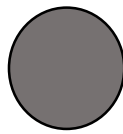
**" E koa koe aianei, a maku hoki tērā apōpō "**

"You rejoice today, but my turn will come tomorrow"

(Alsop & Kupenga, 2016)

(A Māori Proverb)





***Te Kore / Te Korekore***





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## *Chapter one: The Realm of Te Kore / Korekore*

Kia Tamatane / Be like Tamatane



### **1.0 Discussion of relevant, historical & critical context of the author**

Kia ora and welcome. Sexual violence is a chaotic topic with many myths and barriers. One of the barriers, for example, is understanding exactly how many people in Aotearoa / New Zealand are affected by sexual violence. In the sector, 1 in 4 females and 1 in 8 males will have experienced some form of sexual abuse in their lifetime (Fanslow et al., 2008; Fleming et al., 2007; & van Roode et al., 2009). However, Māori and Pacific experts (including myself) in the field discussed this topic on an expert panel on sexual violence in 2021. We agreed that for Māori and Pacific people, the rates are approximately 1 in 3 for Māori females and 1 in 4 for Māori males. And for Pacific people, estimates range at about 1 in 5 (irrespective of gender).

Knowing the actual figure at this point in our history is problematic because various Government departments gather their data differently. In an attempt to have consistent information, the Labour-led Government in 2018 created the Joint Venture for Family Violence and Sexual Violence. What is the Joint Venture? The Ministry of Social Development (2020) states:

In 2018 the Joint Venture was established to bring government agencies together to work in new ways to reduce family violence and sexual violence within whānau. Its role is to lead, integrate, and support everyone involved to ensure an effective, whole-of-government response to family violence and sexual violence.

How effective the Joint Venture will be, remains to be seen. However, we know that those inconsistent statistics create chaos in the sector. How so? By not having accurate information, services are underfunded or do not exist because of the lack of awareness. Where does the funding come from? Funding for sexual violence services comes primarily from Government departments such as The Ministry of Social Development, Health and crown entity The Accident Compensation Corporation (ACC).

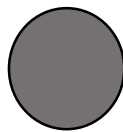
This chaos is not only at a Government level. It also ripples out into the community. For example, many people I have worked with (over twenty years) in therapeutic settings in Aotearoa need to work through the initial sexual trauma/s they have experienced in childhood and an additional assault in the form of adverse reactions in society. From past clients, I have worked with disturbing narratives surface. When disclosing their historical sexual trauma to people (such as friends and family and social and health services), there are many incidents where clients are not believed and further victim-blamed for allowing the sexual abuse to happen. This disbelief is not an uncommon occurrence: there has been extensive research conducted in this area nationally and internationally over forty years (e.g., Williams, J. 1984: Frazier & Schauben, 1994: Hodge & Cantor, 1998: Davies & Rogers, 2005 and Wood & Dickson, 2013: Carswell, Donovan & Kaiwai (2019).

For men who took part in this doctoral research, their experiences have all been chaotic, dark, and cruel. Not being seen, heard, or believed has long-term consequences for them, which I discuss in further chapters, including adverse spiritual, emotional, mental, and physical health effects. How then do we make sense of this chaotic realm in a manner which brings to light the nature of sexual violence and finding a way forward? The answer (in part) lies in narratively walking a journey of Te Ao Mārama (the natural world) and having Māori pūrākau (storytelling) as a companion.

But who am I to research in this area? What expertise and experience do I bring, and how is it relevant for doctoral research? Thus, begins the first chapter of my doctoral report. Here I discuss who I am, what my worldviews are, and how they have come to shape this research. This approach will be achieved in the realm of Te Kore / Te Korekore. What is Te Kore / Te Korekore?

In Māori creation stories, our ancestors discussed a moment when there was no time: everything and nothing existed simultaneously. This space was known as 'Te Kore,' the chaos, or the void. While it is suggested that Te Kore means chaos – a state which has always existed,' Māori Marsden, a Tai Tokerau elder and Anglican minister, believed that there was also Te

Korekore, a variant of Te Kore. Te Korekore was 'the realm between non-being and being, (that is to say), the realm of potential being' (Barlow, 1994; King 1992; & Royal, 2007). Te Kore was so intrinsic to Māori society that it was given its own whakapapa (lineage). This whakapapa can be seen next. I will then explain its significance concerning my research topic.

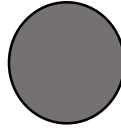


### **The whakapapa of Te Kore**

*As told by Himona (1995)*



Ko Te Kore (the void, energy, nothingness, potential)  
Te Kore-te-whiwhia (the void in which nothing is possessed)  
Te Kore-te-rawea (the void in which nothing is felt)  
Te Kore-i-ai (the void with nothing in union)  
Te Kore-te-wiwia (the space without boundaries)  
Na Te Kore Te Po (from the void the night)  
Te Po-nui (the great night)  
Te Po-roa (the long night)  
Te Po-uriuri (the deep night)  
Te Po-kerekere (the intense night)  
Te Po-tiwhatiwha (the dark night)  
Te Po-te-kitea (the night in which nothing is seen)  
Te Po-tangotango (the intensely dark night)  
Te Po-whawha (the night of feeling)  
Te Po-namunamu-ki-taiao (the night of seeking the passage to the world)  
Te Po-tahuri-atu (the night of restless turning)  
Te Po-tahuri-mai-ki-taiao (the night of turning towards the revealed world)  
Ki te Whai-ao (to the glimmer of dawn)  
Ki te Ao-marama (to the bright light of day)  
Tihei mauri-ora (there is life)



## **Unpacking Te Kore** *More than just a story*



From the whakapapa of Te Kore, as told by Himona (1995), you can see various stages of moving from one realm into another. This starts from the nothingness (Te Kore), through to potential (Te Korekore), leading to Te Po (darkness) followed by Te Ao (light), and then ending with Tihei mauri-ora (there is life). What is the relevance of this story and other myths to this chapter and subsequent chapters to come? Leather and Hall (2004) state:

Creation myths are the most ancient, perhaps dating to tens of thousands rather than a few thousands of years. Encoded with these creation myths are knowledge and important information on the values and belief system of a people (p.7).

To understand our ancient worldviews as the Indigenous people of Aotearoa is to understand our values pre-European arrival. This can be chaotic to navigate given the impacts of colonisation, yet chaos is where we must start. The realm of Te Kore is as real for our people then as it is now. For example, it can be used to construct a lived experience of what Māori / Pacific men in the research have historically undergone. One of the bros in the study described what it was like to be physically and sexually abused. Note the language being used in the context of Te Kore.

"My life was chaotic, and I felt so lost in the darkness and lost time."  
[...] "Sometimes I felt physically sick because he used to do something bad to me." "I would cut myself to see if I hurt." I was in a dark space. Alone, lost." (Bro 37).

This story of chaos and darkness is one of a shared experience. In this research, all the men sexually violated described their life as a space of "chaos" and/or "darkness." Additionally, our bros would also explain how they were emotionally "ripped apart" and forced into a deep state of emptiness. The narrative given by the 37-year-old (above) is typical of what other men felt.

Given this experience of chaos, it makes sense to place it in the realm of Te Kore to understand men and their communities in the context of where they felt they were forced to be positioned. In Chapter Six, I describe more experiences similar in nature. For the contents of this chapter, however, I want to provide a brief example and then concentrate on an area of kaupapa Māori called "kaupapa kōrero."

What is kaupapa kōrero? In Māori culture, oral tradition was a primary form of communication for transmitting knowledge (Lee, 2005; Lee, 2009; & Tuhiwai-Smith, 2020). These cultural narratives played an essential process in which Māori analysed and understood the historical, social, and environmental contexts (Wirihana, 2012). This process is called whānaungatanga. It is here in the realm of Te Kore that I discuss my own story first and who am I to research in this area. Mead (2003) states:

Whānaungatanga embraces whakapapa (genealogy) and focuses upon relationships (p.33).

Historical experiences, relationships, and interactions with people are vital in understanding my approaches taken in this doctoral report and the circumstances that led me to research in this area. As such, this chapter is not about the positioning of myself to the research. Such an approach would breach whānaungatanga. Instead, this is discussed in Chapter 2. Little Bear (2000) states:

If we understand why Aboriginal and Eurocentric worldviews clash, we need to know how the philosophy, values, and customs of Aboriginal cultures differ from those of Eurocentric cultures. Understanding the differences in worldviews, in turn, gives us a starting point for understanding the paradoxes that colonialism poses for social control (p.2).

Additionally, much harm has been caused by western academic approaches against Indigenous people, especially with customs and language. Little Bear (2000) states, "Language embodies the way a society thinks. Through learning and speaking a particular language, an individual absorbs the collective thought processes of a people" (p.2). In this doctoral report, I will be using a blend of academic, colloquial, and conversational language.

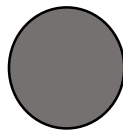
Allow me to be clear, this is my doctoral research, and the tikanga and how I write is not a subject for discussion or negotiation. Māori Leader Dame Whina Cooper (Ngāti Manawa and Te Kaitutae hapū of Te Rarawa) was once quoted regarding the confiscation of land, "not one more acre'," (Radio New Zealand, 2019, para. 1). This term is used today by Māori who are holding onto land. For myself, I use it metaphorically to claim this doctoral report as my own space.

By following this kawa (procedures), I ensure the following:

1. Firstly, acknowledge my ancestors and ensure that our cultural practices and tikanga continue to be utilised and upheld.
2. Secondly, my approach is also being authentic to myself. As T. Boldy (personal communication September 1st, 2021) stated to me. "The importance of defending and holding this space for Kaupapa and Mātauranga Māori (Māori way of being and engaging in the world)," is paramount.

With this note, I begin my discussion of acknowledging my ancestors, those who have come before me, and the legacy they have left behind.

This will be achieved by using my framework Te Ao Marama (Stevens, 2014), which will now take place as a way of describing who I am and what has led me to write this doctoral report. We will now begin this process in the first stage of Te Ao Marama, that is Te Kore.



### **1.1 The Realm of Te Kore / Chaos** *Exploring the chaos in my early years.*



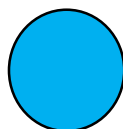
I start my story by discussing my parents, beginning with my father, Alexander. Alexander was of Ngāti Kahu, Ngapuhi descent. He hailed from the area of Kaitaia in a place called Maungamoka in Northland, Aotearoa. My father's ancestors had been noted as chieftains and healers of their iwi, including the physical, mental, and spiritual realms. My father was one of the youngest children of a large family. My grandparents on my father's side had passed away before I was born. I had little contact in my early years with my father's side of the family.

My British grandparents did not have contact with my family in my early years. My mother, Alison of Pākehā (British) descent, was one of two daughters from Wanganui. Her parents came from Croydon, Britain, having migrated to Aotearoa shortly after the Second World War.

My parents met in Auckland in the 1970s when bicultural relationships were still relatively uncommon and not socially approved. My parents came from previous marriages, and I would be the eldest son of five children. I also have a sister from my mother's first marriage and two sisters as well as two brothers from my father's first marriage.

As a child, I lived in an isolated family where only my mother and father were in my life. In this isolation that I refer to as "Te Kore" (the space of chaos), I witnessed physical and emotional violence daily. This physical violence shaped my worldviews where I thought **ALL** men were violent and women were helpless. I also thought (at that time) that everyone else lived in this manner. Domestic violence was my norm, and I was twelve years old before transitioning from Te Kore (the space of chaos) into Te Po (the night).

My very violent father lived a double life. He was loved by his friends and work colleagues but feared at home. My mother eventually left my father when I was ten. She raised four children on her own. This meant she worked multiple jobs to provide for the family. We lived in poverty, and I was fully aware of this at an early age.



**The Realm of Wairua**  
*Finding a way forward*



Even though I felt I was living in Te Po, I always had a feeling that I would come through this dark space. This very gentle feeling is my quiet companion. It reassured me that light would follow from the darkness I lived in. I later came to know this reassuring feeling as wairua (spirit).



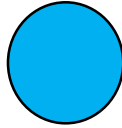
## **1.2 The Realm of Whenua / Land & Domain**

*Exploring the land and domains of my life experience.*



Aside from being raised in an environment of violence, I also had the challenge of coming from two worlds (Māori / Pākehā). I realised at an early age that I did not fit comfortably in both realms. As a child, I saw Māori people and the community as violent based on my father's actions. This type of thinking affected my intellectual wellbeing, and it would take many years of counselling to find a way forward. Reflecting with adult eyes, colonisation had a considerable role in how my father and his whānau (family) were affected. Health, native language, culture, and other Indigenous practices were/are being actively destroyed by Government policies. Tuhiwai-Smith (2012) noted that the effect caused by colonisation resulted in Indigenous languages, knowledge's and cultures to be silenced (p.20). This caused untold damage to my whānau that continues to this day. It by no means excuses my father's actions, but it does provide a context of how the impacts of colonisation affected my Māori family and Māori in Aotearoa.

Conversely, I also saw from a Pākehā perspective that it would not be smooth sailing either. I was an amusement piece in being an "intelligent" but "quiet Māori boy" in the 1980s - 1990s. My school reports stated that "Alexander is a pleasant but a shy boy." Others described me as "aloof," while another school report said, "Alexander lacks confidence." At this point in history, domestic violence was not openly discussed, and as a result, my voice was not heard. It was kept silent. Silent in the realm of "Te Po." To add to this complex mix, it was also noted by my former teachers "how rare" it was to see such a bright "Māori student." This would be the beginning of my journey with racism. It is important to acknowledge that academic writers wrote about different races having different levels and types of intelligence (Jenson, 1969).

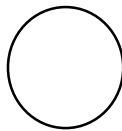


### **The Realm of Wairua**

*Finding a way forward*



Despite these obstacles, my wairua continued to flow and provide a buffer from the hurt I was experiencing. Finding a way through two very different worldviews in conjunction with racism would be an ongoing challenge and was about to get even more complicated.



### **1.3 The Realm of Maaramatanga / Understanding / Insight factors**

*Exploring the insights that my life experience has given me.*



When I was eleven in 1991, I identified myself as gay (and subsequently takatāpui a-sexual). Sociologically, within the time I was born, Aotearoa was facing changes to how homosexuals were seen. Anti-homosexual laws in the 1980s were being challenged, making same-sex attraction, not a mental illness, while other laws were repealed regarding sexual connections with the same gender. Thankfully, my mother was accepting.

When I was a young boy, I remember watching people on a special television news event debating law changes. Specifically, that discrimination on the grounds of sexual orientation was to be outlawed. People arguing that it was a perversion sat on one side of the news desk, as people arguing that being gay was a natural state sat on the other side.

The change was precipitated through many demonstrations, organisations, and community action groups. Of particular significance was Member of Parliament Fran Wilde. Fran consulted with gay groups to develop a private members bill called the Homosexual Law Reform Bill. This was introduced to the House of Representatives on 8 March 1985,

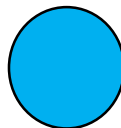
(The Ministry of Culture and Heritage, 2014). Such actions to raise awareness of the gay community resulted in heated debates at the Government, which flowed out to Aotearoa.

Within the political arena, outspoken Member of Parliament for the National Party Norman Jones was against any reforms. In what is now referred to as his infamous hate speech to a crowd attending a public meeting, Norman stated:

"Go back into the sewers where you come from ... as far as I'm concerned, you can stay in the gutter. [...] Turn around and look at them ... gaze upon them ... you're looking into Hades ... don't look too long – you might catch AIDS." (The Ministry of Culture and Heritage, 2014).

In 2016 a video interview sponsored by Westpac Bank to mark the thirty years of the Homosexual Law Reform was made. Dame Fran reflected during this period and noted:

"Delighted that I was able to help, and I think it's not just the older gay LGBTIQ community; it's actually New Zealand. I think New Zealand is a better place for this." (Westpac, 2016).

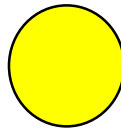


**The Realm of Wairua**  
*Finding a way forward*



Despite this law changing to accept homosexuality, I spiritually became drained at the hateful comments that surfaced in the media and my community. In the South Auckland community where I was born and have continued to live, people were not accepting of who I was, and I was bullied for my entire time at school until I left at the age of sixteen. Even at this age, I saw myself as a minority (dual ethnicities) in the minority (gay) in the minority (living in South Auckland in poverty). With my father gone, I thought the days of systematic violence had

ended. That was wishful thinking. I felt outnumbered and alone. And although it was a time of testing, my spirit continued to push forth like an indomitable force.

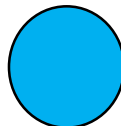


#### **1.4 The Realm of Hapori / Community**

*A discussion on community isolation and my connections to historical sexual violence.*



During my teenage years at college, I was punched, kicked, spat on, and I can recall having my school bag and books urinated on. I was not heard by anyone and was forced to be kept silent. I remember feeling powerlessness and the inability to chart my course to a better life, destiny.

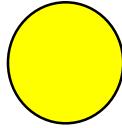


#### **The Realm of Wairua**

*Finding a way forward*



These grim moments initiated my wairua, reassuring me that Te Ao was approaching. I was unsure if it was a cruel joke, but what other choice was there? I had to push forward. And it was during this time, I met other young people in my community that had experienced a different type of abuse.



#### **1.4 The Realm of Hapori / Community**

*My first sexual abuse disclosure and growing in new communities*



As my college years continued, I experienced an increase of being beaten at school by students, attempted to be set on fire, and cut by knives. Being gay was a threat to male students' masculinity, and I did not understand why. I kept my sexuality to myself and did not engage with males. I became a school librarian and found books were my friends to protect me further. I loved knowledge and learning. During this time, I received my first sexual violence disclosure from a school friend.

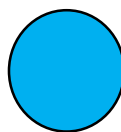
I was fifteen. I still remember it now as though it was yesterday. At lunchtime, he told me that he had been "fiddled with" by his stepfather. I do not remember how I reacted but recall thinking how lonely and isolated they felt. I was ill-equipped to deal with a sexual violence disclosure. I was a teenager with my trauma who did not have the life skills or knowledge to support this person. I discussed it with a school counsellor and do not know what happened as a result of that conversation. I was worried about him, and after the disclosure, I would not see him again for weeks as he would be a truant from school. I lost contact with them a year later, and I would eventually learn they had been living with depression and would subsequently take their own life. From their death, I realised how precious my life was. I vowed I would no longer settle for second best, I would be heard, and I needed to get out of school and find a new environment to grow and thrive. And that came with my sixteenth birthday.

I remember the day I turned sixteen, I was excited. Not because it was my birthday but because I was free to leave school behind me. Eagerly I waited outside the Deputy Principal's office with my school exiting form. I was tired of being treated as an outcast. As it transpired, my wairua (spirit) had other plans for me to try education again in a different setting. After leaving college, I began my first adult education course at Aronui Technical Training Centre in July 1996. At that time, I wanted to work in hospitality and customer service. I met other teenagers who did not fit in with the status quo. I heard many stories from my fellow peers in class that they had been raped as well as sexually abused. In one instance, a peer disclosed they had been a product of rape. Their stories of sexual violence reminded me of my first disclosure and how commonplace it was.

Despite our backgrounds and situations, we found a way forward. Under the guidance of our tutor Pauline Ganley, we successfully passed our hospitality courses. I saw a glimpse of light by accessing adult education without being bullied or physically attacked for the first time. This fostered my hope and gave me the courage to find a way forward through Te Po (the night).

Around this time, my first experience of wanting to engage with community services to support my queer needs became a priority. The organisation that assisted with that was RainbowYOUTH. RainbowYOUTH was an organisation that advocated for the rights of queer (Gay, Lesbian, Bisexual, Transgender) young people. They were based in Central Auckland. RainbowYOUTH provided brief periods of calmness before returning to Te Po.

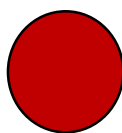
Twenty years on, I continued to volunteer with the organisation in various roles. This led to becoming their cultural advisor. Over this time, I had seen what happens when parents reject or support their children. For example, as a group facilitator called "Pride out South," I had faced many problems that young queer people brought with them to the group each fortnight. This sometimes included suicidal thoughts, drug use, and self-harm. Despite this, my co-facilitator Sandra Morris and I did our best to support and relate to our peers, although we had no experience of drug-taking or feeling suicidal. I can recall several instances where disclosures of sexual violence had been disclosed, and Sandra and I worked with our peers to get appropriate help. These experiences shaped my thinking of working in social services, which required higher learning to take place. Thus my wairua put my intentions into action.



**The Realm of Wairua**  
*Finding a way forward*



In the realm of wairua, I felt connected spiritually to a community of like-minded individuals who had endured painful experiences and needed support to thrive. Feeling empowered from these experiences and seeing my spirit being nourished, I focused on my passion for education.



### **1.5 The Realm of Mahamaha / Inner emotions**

*Exploring the power of education and how it enhanced my wellbeing and challenged my worldviews.*



Two years later, it would be January 1999. With a sense of prosperity and hope that a new millennium was dawning, I wanted to return to study and progress myself further. I had not used my qualification in hospitality and was going from job to job. I had worked in customer service roles in retail and business, where the focus was meeting targets and customer demands. In this process, I realised I had reached a glass ceiling in progressing my career and decided my next step would be to study through Foundation Education at Manukau Institute of Technology. As a nineteen-year-old, I was ready to be nourished and have my passion for learning grow.

Studying at Manukau Institute of Technology would change my life. I completed a wide range of qualifications, including certificates and diplomas in Te Reo Māori, Business, Communications, Contact Centre Operations, Diplomas in Business Administration, and Community Social Services. Studying enhanced my emotional wellbeing and increased opportunities that enhanced who I am.

While studying, I continued to volunteer and work full-time in management roles in the social service sector. In 2003 I decided to look for a qualification in counselling. I met other young people who had life experiences like mine. Some became counsellors, others social workers with whom I have continued to touch base. At this time, just as Te Ao looked to be finally on the verge of arriving, my sister died having been killed by a drunk driver. Rebecca was only eighteen. At this time, I put on hold my counselling studies and advocating for queer youth. I had reached my limit. I lost my motivation to strive forward as well as my sister.

Life, however, continued, and bills stopped me from throwing away work and my study. I left my job managing a retail outlet and accepted working in a paint store. During this time, I had met an amazing person who became my spiritual brother, Carlos Toalii. His friendship allowed me something that I had not experienced before. That was having a "straight mate." I had many female friends and a few gay male friends, but there is something to be said about having a

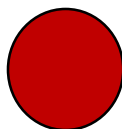
straight mate who did not use "I feel" statements and was okay living without colour coordinating their clothes every day.



### **The Realm of Wairua** *Finding a way forward*



My wairua showed me that having Carlos in my life was a game-changer. Carlos kept it real in his way, and we had a spiritual connection that conventional terms could not define. This relationship gave me the strength to complete my qualifications, including this Doctorate in Philosophy.



### **1.5 The Realm of Mahamaha / Inner emotions** *In this space, I explore how higher education enhanced the emotional wellbeing of individuals and communities.*



After two years of working in the trades, I started my first official health job in 2006, working in Counties Manukau District Health Board (CMDHB). I was employed as a Smokefree Clinician. I found myself emotionally loving my role of engaging with people in the community who wanted to quit smoking. During this time, I started to hear more and more stories of people being sexually violated in their childhood, which had resulted in them smoking tobacco to deal with the pain. A year later, I worked in mental health in Auckland hospital in the acute mental health unit as a therapeutic group coordinator. My role was to create therapeutic groups for patients to engage with their emotions, thoughts, and feelings while admitted to the acute unit. I enjoyed counselling patients and actively listening. From those conversations came disclosures of being sexually violated in childhood. However, the nature of the unit was

treatment and stabilization of the mental illness, not the underlining causes. It became apparent that sexual violence was not openly discussed, resulting in patients experiencing depression, suicidal thoughts, drugs, and alcohol. For others, there was also confusion about their sexuality. Given this, I decided to study for a Graduate Diploma in Addictions at AUT University. I wanted to learn more about mental illness and addictions.

AUT University is where I had the privilege of meeting Dr. Helen Warren, a tremendous woman who had a wicked sense of humour and someone that I quickly related to. Dr. Warren continued to be a person to seek guidance for understanding people with co-existing (addictions and mental illness) challenges. I was the first person to graduate with this qualification in 2008. Having a Graduate Diploma in Addictions opened more doors in the health sector. Soon after I graduated, I left the acute mental health unit and started my career in addictions.

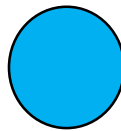
As a result of my new qualification, I found myself working in senior roles as a Dual Diagnosis Practitioner, Crisis counsellor, and Mental Health / Addictions Portfolio Manager. At last, I could see Te Ao (the light) and felt that I had found my niche in life.

Working with the complexities of people in health requires understanding laws and ways of ethically working with clients and families. While working full-time, I would return to AUT University and study a Post Graduate Certificate in Health Science (Health Care Ethics). This enhanced my clinical practice by ensuring my work with patients was ethically safe. However, it was at this point that upon feeling confident in my academic ability, I experienced a force that I did not know the name of.

I had enrolled in a qualitative research paper, the only paper I needed to pass my Post Graduate Diploma in Health Care Ethics. An assessment requiring us to provide feedback on a nursing research paper had resulted in me failing my very first-course paper. I was asked to read a heavily focused medical article in the assessment. I did not understand the nursing terminology and tried my best to discuss the impacts of the research from a Māori perspective. As a result, I got a D grade. It was such an awful feeling that it had shaken my confidence. I never had a D grade before, and I tried the same paper again the following semester and failed. Somewhere there was an apparent disconnect between myself and the research paper I was studying.

In the assessments, I wrote about colonisation affecting Māori population groups. I would have Tāuiwi (non-Māori) lecturers giving feedback that “colonisation” was a small part and that there are other factors for me to consider, such as education, poverty, health, and social issues for Māori. I believed (and still do) that these factors are caused by colonisation and other oppressive factors. I questioned myself and if I was wrong. During this process of questioning

my own beliefs and values, I had applied for a Masters in Mental Health Practice at AUT University. Lecturers had told me at AUT University that my addictions counselling background was not suitable as it was designed for "real health professionals." At that point, a lecturer had suggested that my D grade in research and professional background would stop me from continuing my pathway at the Faculty of Health. They further suggested I should consider leaving the programme.

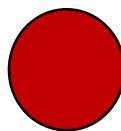


### **The Realm of Wairua**

*Finding a way forward*



I often draw strength from negativity in moments like this to find a way forward. I had come too far in my personal and academic journey to be stopped by a couple of people's perspectives of me. As a result, I withdrew from the programme. I was not, however, defeated.



### **1.5 The Realm of Mahamaha / Inner emotions**

*In this space, I explore the inner emotions that my life experiences have given me.*



There is a beautiful saying that I was raised with as young man, "if you can't get through the front of the whare (house), go around the back." This saying implies not giving up and seeking a back door to your goal when the front door is locked. For my postgraduate studies, this opportunity would occur in 2010 when I worked one full-time job at Rape Prevention Education and two part-time jobs. One was in counselling and the other role as a research interviewer at Massey University. As I worked in multiple roles, I considered how I could use my experiences to get myself into a master's programme after the racist barriers I experienced at AUT University. The answer would be from one of the part-time jobs working as a research interviewer for Massey University Whariki Research Centre - SHORE. The research role involved interviewing people as part of The New Zealand Arrestee Drug Use Monitoring (NZ-

ADUM study). As the interviewer, I would talk to men who had been arrested in the Central Auckland Police Station and then measure their drug and alcohol use (via urine collection samples). The majority of the questions focused on drugs and alcohol.

There was one question about sexual violence in the interview. I found this question required remarkable tact to ask, given its nature. However, I was surprised to see how forthcoming men were about being sexually violated. I remember men stating they had never been asked and that there was something about me that they trusted (given I had only met them ten minutes' prior in their police cells). Without fail, anytime I asked that specific question, and there was a pause by the interviewee, I knew that a disclosure was about to happen. I was clear that I was not in my counselling role. However, seeing their sadness and vulnerability of being inside a police cell made me realise how much sexual violence in their childhood had affected these men and the decisions they had made that resulted in their arrest. (This experience motivated me to provide free counselling for men on the weekends that had been sexually violated in childhood).

While waiting in the police medical bay for the next person, I saw an advertisement. It was about a new Masters of Indigenous Studies at The University of Otago via distant learning through Te Temu Department. Despite my wairua pointing me in the direction with "big blinking lights" saying "choose me," the reminder of white privilege at AUT was a mental hurdle.

After talking to Carlos and Helen, I decided to enrol. I am eternally grateful I did. In December 2010, my application form was sent emphasising my work experiences and acknowledging my academic transcripts from AUT regarding my research paper. I had my fingers crossed and a lump in my throat, hoping that I would be accepted. One night in December, I received a letter in the mail from Otago. "Congratulations, Alexander, you have been accepted onto the master's degree of Indigenous Studies." I smiled and thought my dream of a masters was finally in reach. The Masters of Indigenous Studies would be the qualification that solidified my Indigenous practice. My dissertation supervisor and mentor, Dr. Lachlan Paterson, would prove to be a valuable support person. However, my topic was not on sexual violence but rather the impact of mispronunciation of peoples' Māori Indigenous names when accessing health services. This is another example of trauma and racism in Aotearoa and something that I saw all too often in my healthcare practice working with medical doctors and nurses.

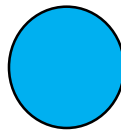
While studying for my Masters of Indigenous Studies in 2011, funding cuts in the sexual violence sector resulted in me leaving my full-time role at Rape Prevention Education. I was

very fortunate enough to have been successfully employed as a lecturer at Manukau Institute of Technology (where I started my academic education). I taught on the Bachelors of Applied Social Work. I was also the year one, two, and three student coordinators. In these roles, I would discuss in course papers the impact of sexual violence and, as a result, would receive disclosures from male students. I worked with them to get counselling from external agencies. With the proper support, they received help and successfully graduated as Social Workers.

During my time as a Lecturer, I was on the verge of completing my Master's at The University of Otago and decided to go back to AUT and complete my Post Graduate Diploma in Health Care Ethics. This sense of completion came from my confidence being boosted by completing an Indigenous research methods paper at The University of Otago, for which I earned an A+. As I looked over my research paper options at AUT University, I discovered the Faculty of Māori & Indigenous Development - Te Ara Poutama Department. I noted how they offered a Kaupapa Māori paper. All fired up, I applied. The decision to complete this Māori research paper has proven to be serendipitous, for it was here that I met Dr. Ella Henry, the course lecturer for the paper. Under Ella's expert guidance of Tikanga and Kaupapa Māori, I used the same themes from my previous assessments that I had written in the research papers I had done under the Faculty of Health. Instead of a D grade, I received an "A." This brought me peace of mind that I had been on the right path as a Māori student talking about the implications of colonisation, racism, and trauma. Completing that Kaupapa Māori methodological research paper from Te Ara Poutama resulted in two graduations within a year. Firstly, the AUT Post Graduate Diploma in Health Care Ethics in July 2012, followed by The Otago University Masters in Indigenous Studies in December 2012.

Two years later, in 2014, I applied for a Ph.D. in Māori Health at AUT, focusing on sexual violence recovery. However, I discovered that the conventional Māori health frameworks used in health did not work with the complexities of sexual violence and would have affected how I would engage with people in the research. At this point, Dr. Warren suggested I either incorporate this into my Ph.D. or consider a second master's. I decided on the latter option and reapplied for the Master's in Mental Health Practice at AUT. My application was rejected due to my original qualitative postgraduate grade in research. At that time, the Māori research papers I had completed with Dr. Henry at AUT University and the Masters of Indigenous Studies at The University of Otago were not factored into the decision-making process. I had been informed by the Faculty of Health that it was a "Māori research paper." I was told very clearly by AUT staff that I could not go any further. Undeterred, I persevered and was determined that I would be successful in getting a place on the Master's programme.

Over six months, with the support of Dr. Helen Warren, who strongly advocated for me to get into a master's programme, I was accepted on the Masters in Health Practice (Māori Health). Helen suggested that I approach Dr. Ella Henry as a second supervisor, given my very positive experiences. With the support of these fantastic wahine (women), I completed the Masters in Health Practice requirements in seven months (setting a record at AUT for the shortest time to have completed a Master's). My research topic: Te Ao Marama. An Indigenous Framework to support Māori males who have been sexually violated in Aotearoa.



### **The Realm of Wairua**

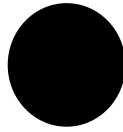
*Finding a way forward*



Having two masters from an Indigenous worldview and a Tāuiwi health practice perspective brought my Māori and Pākehā worldviews together in the education space. Te Ao (the light) had arrived.

In the space of wairua, I could see how I had overcome hurdles of being from multiple worlds, crossing queer to heteronormative worldviews, overcoming bullying and physical violence, challenging racism and the education system while also understanding the impacts of people's mental health, addictions, and sexual violence experiences.

I was also able to show resilience and challenge systems while being pono (true) to myself. Using the experiences that I had learned in my personal life and being a health professional led me to apply for a Doctorate in Philosophy (Māori Health). All this came at a cost to my physical wellbeing, I had won the battles, but I had lost the war, which affected me emotionally and physically.



### **1.6 The Realm of Aahuatanga Ookiko / Physical factors**

*The physical implications that my life experience has given me.*



In writing my reflective journey in this section, I have understood how my experiences have impacted me physically. I can see how various forms of trauma affected me physically from childhood, school, workplaces, university to now as an adult. I used food as a coping mechanism to cope with this physical pain. This has taken its toll on my body. I have struggled with anorexia as a child to obesity as an adult. Walsh & Grey (2019) discuss in their paper how:

Nearly half of all deaths in the Pacific (47.3%) and over half in Māori (53.0%) can be attributed to potentially avoidable causes of death, compared with less than one quarter (23.2%) in the non-Māori/ non-Pacific population (p.1).

Impacts on Māori and Pacific health such as coronary disease, diabetes, and cerebrovascular disease are stated in their research (p.1). This research affects me personally. While I have avoided many statistics that Māori are featured in, I have been unable to prevent these health effects stated above. That is not to say I have given up on my health. However, it is a reminder that the journey to find a state of wellness will take time and new seasons to find a way forward. I plan to take this journey of well-being at the end of my doctorate studies. Now that you have read my story, I will conclude this chapter.



### **1.7 The Realm of Wairua**

*Coming back full circle and summary of this chapter*



Using the framework Te Ao Marama in this chapter, I have explored my early identity, including my own culture, values, beliefs, and worldviews about self. I have also explored and discussed the communities that I was raised in, which created my cultural values, beliefs, and knowledge systems in relation to others in contemporary Aotearoa.

I subsequently discussed the emotional and physical impacts and how my life experiences have affected me spiritually. In this process, I have also provided examples of my own engagements with sexual violence from my adolescent years through to adulthood. Additionally, I have highlighted my extensive experiences working in violence recovery and its connections to addictions, mental health, and the rainbow community. Finally, I have also discussed in great detail the racism and white privilege I have endured and the resilience to find ways of overcoming it.

All these experiences have summoned my wairua to act as a compass of hope to guide me through periods of great difficulty and further utilised for this doctoral report. We move on from the realm of Te Kore and transition to the realm of Papatūānuku (Mother Earth).

**"Toitū He Whenua, Whatungarongaro He Tangata"**

"The land remains when people have disappeared"

(Alsop & Kupenga, 2016)

(A Māori Proverb)



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*Taiao*







## *Chapter two: The Realm of Papatūānuku*

Growing greatness | Kia mana ake



### **2.0 Explanatory introduction**

We have moved from Te Kore / Te Korekore and now enter the Environment phase of Te Ao Marama. This is the realm of Papatūānuku. Who is Papatūānuku? Papatūānuku is the mother earth figure who gave birth to the Atua (gods) of Aotearoa. As the representation of the female elements, she first created the gods, eventually leading to "all things (being created), including people" (Royal, 2007, para.1).

In the pantheon of the gods, the Te Aka Māori Dictionary (2019) states she is the wife of Ranginui (Sky-father) (para.1). However, there are also accounts that she had a first partner called Tangaroa (God of the oceans) (Reed & Calman, 2004, p.9). Reed & Calman (2004) also notes that "it is impossible to give a simple, continued account of the creation myths [...] because different tribal versions diverge from and often contradict each other" (p.1).

I note this to acknowledge the different perspectives of the same story from various iwi across Aotearoa. In many ways, the differences of our first stories across iwi reassure me that colonisation has failed to completely dominate and assimilate our Indigenous ways of being by only producing one singular worldview on Māori culture and identity.

Reed & Calman (2004) additionally notes:

Taken as a whole, the Māori cosmology provides an interesting contrast to creation myths from other lands, for it gives an insight into the Māori world view and, in particular, into the richness in Māori thought of personification in nature (p.2).

Papatūānuku in this research represents the environment (both physical and digital) and all that has taken place to create this doctoral research, website, and its subsequent digital platforms. In her environment, it is also a chaotic dualistic space that I, a researcher, needed to navigate. For example, one hand I am a researcher tasked with creating a safe research environment for predominantly Indigenous people to participate in my doctoral research. On the other hand, I, too, sought a safe space as a doctoral student in my university to practice my Indigenous worldviews and knowledge. This was fought with extreme tensions. Kiddle (2020) states:

Perhaps (the) most tragic is the way colonisation has squashed Indigenous knowledge's – and therefore eradicated creativity and mātāuranga that could have contributed to solving the world's 'wicked' problems (p.102).

In September 2020, Māori academics called for a national inquiry into racism at New Zealand universities. The Guardian (2020) stated that "Thirty-seven Māori academics from eight New Zealand universities have now signed an open letter to education minister Chris Hipkins calling for a government-led national inquiry into the problem."

In the same article Margaret Mutu (Māori studies Professor at Auckland University) said, "institutional racism against students and teachers, and in the curriculum and the way it is delivered, has beleaguered the sector for decades." Further, she also stated, "there has always been resistance to including anything Māori," "Especially those aspects of Māori knowledge and scholarship that may challenge the applicability of Eurocentric knowledge and scholarship to Māori and our world views" (The Guardian, 2020, para. 2-4).

This is what I felt as a doctoral student, yet I also knew that I needed to find a way forward to complete my doctoral studies. At the same time, people in the community also experienced the same themes when trying to access support or information on sexual violence. This highlights the complexity of accessing help / completing research and having numerous barriers to achieving one's goals. In a report on the general experiences of racism and impact on Māori identity,

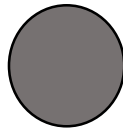
Smith, Tinirau, Rattray-Te Mana et al. (2021) state:

Over the past few years, there has been a growing discussion on racism in Aotearoa. Talking about racism is not new to Māori, and many of us might point to the landmark report Pūao-te-ata-tū (Department of Social

Welfare, 1988), released a generation ago, which identified racism and its impacts on Māori. But this was not the first time Māori identified racism and its consequences. Well before the 1980s, marae, churches, Māori communities, Māori researchers, whānau, hapū and iwi were naming and protesting racism and colonisation, and the way they both attack rangatiratanga, (p.27).

These shared experiences of racism between myself as the researcher and people in the research would create a strong understanding of each other's experiences on separation, alienation, oppression, and exclusion. From this understanding, we looked at how our knowledge in facing barriers could be used to deconstruct western roadblocks lurking behind white privilege to find a way to support people affected by historical sexual violence.

With that noted, this chapter begins to understand some of the everyday challenges experienced by people in the research. Utilizing Te Ao Marama again, we will now start to focus on the research topic beginning in the realm of Te Kore and working our way around each section of the framework.



## **2.1 The Realm of Te Kore / Chaos**

*Centring the research and its importance in being conducted.*



This section will highlight why this environmental research is centred in chaos. To do this, I will provide a broader context of the problem to truly appreciate the challenge of getting appropriate help. To begin this process, let me first answer an important question. What prevents men affected by childhood sexual abuse from getting help in the physical environment in Aotearoa?

To answer this question, in 2019, an evidence review on "What is known about effective recovery services for men who have been sexually abused?" was conducted by Carswell, Donovan & Kaiwai (2019). The authors note:

Barriers to men telling others and seeking help are various, including not knowing where to get help and fearing how they will be perceived. Socially constructed ideas of 'masculinity' that promote ideals of toughness, dominance, and invulnerability can influence how men

perceive themselves and how abuse impacts them in terms of stigma, shame, and mental distress. This can prevent some men from disclosing sexual abuse and seeking help. These negative interpretations of 'masculinity' can influence responses from family, friends, and some professionals who may not believe them nor take their experiences as seriously as they should (p.4).

In addition, the literature indicates that racism has also been identified, especially when going to the police. In 1998 Te Whaiti & Roguski were commissioned by the New Zealand police and the Government Department Te Puni Kōkiri (2020). Their role was to provide information that enables the police to make organisational changes that contribute towards an improved perception by Māori of the police (p.5). Their research findings noted that:

Participants were unanimous in their perception that the police institution is a racist institution that perpetuates strong anti-Māori attitudes. Participants related experiences to illustrate this, including the continual stopping and questioning of Māori on the pretext of criminal suspicion when no crime has been committed, racist verbal abuse by the police that precedes or accompanies physical abuse. And arrests, disrespect for tikanga Māori, and the minimisation by the police of racist attacks on Māori. Closely aligned with this were participants' perceptions that the police harass Māori with the intent of provoking Māori into retaliation to justify subsequent arrests (p.5).

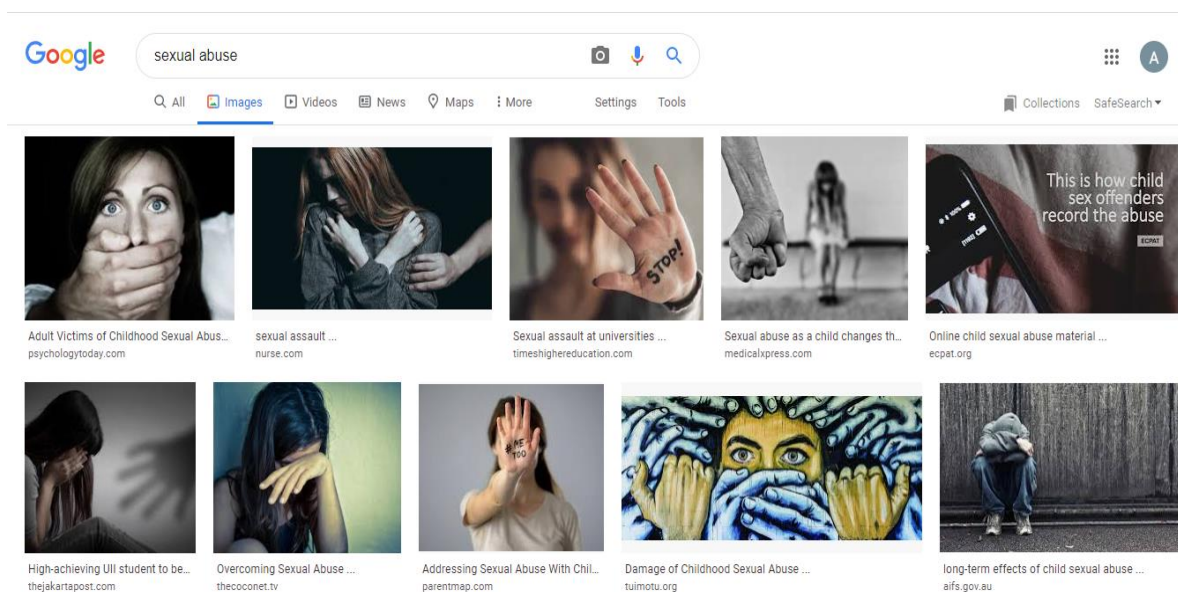
Twenty-three years after this report was published, these perceptions continue to exist. They are written in numerous Government and community reports across the country, such as those previously discussed and in other reports such as the New Zealand Crime and Victims survey (2019). More recently, racial tension was featured in the New Zealand media in March 2021. Auckland councillor Fa'anānā Efeso Collins posted on social media to scrap the reality show *Police Ten 7* (a reality television show that profiles wanted offenders and asks the public (viewers) to help the police in their search for them). He noted that it showed racist stereotypes of Māori and Pacific people. This sparked a media frenzy, with Race Relations Commissioner Meng Foon commenting that they (police) "[...] do have systemic racism in the place" (Walls, 2021). The New Zealand Police vehemently denied that racism existed, referring it instead to "unconscious bias" and demanded an apology from the Commissioner. At this point, it is worth noting that none of the people in this research would go to the police due to perceptions of racism and how they would be perceived as men of colour disclosing historical sexual abuse. Are their concerns justified?

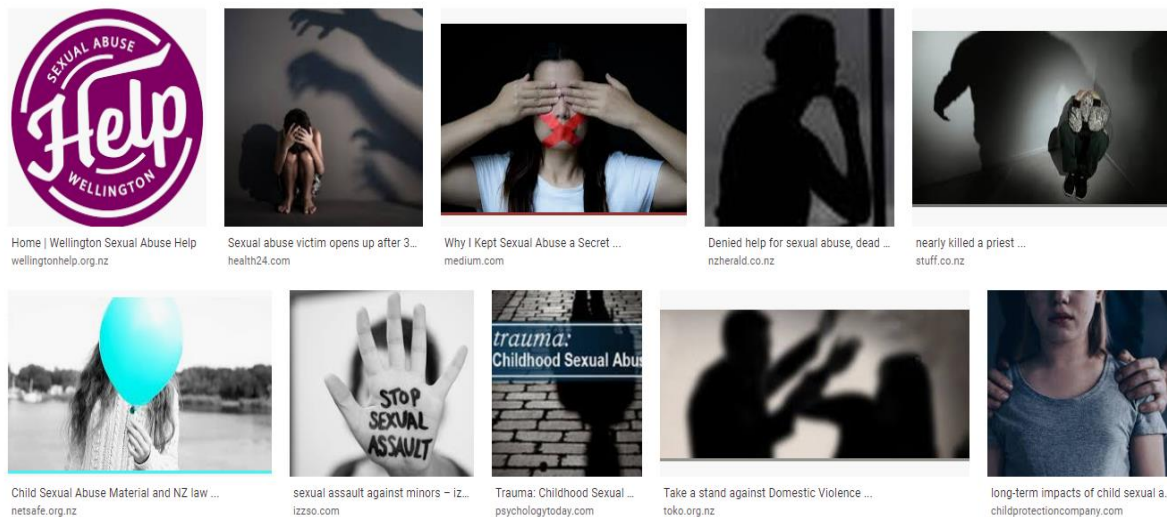
Just Speak (2020) a movement of young people speaking up and speaking out on criminal justice for a thriving Aotearoa note in their 2020 report, "A justice system for everyone."

During a first police encounter, for every European given a police proceeding, there are two Māori. For every European to receive charges, there are seven Māori (even if they have no former police, court, or corrections record). For someone identifying as both European and Māori, they are less likely than Māori but more likely than European. The increasing risk across ethnicity groups strongly suggests a bias against Māori. (p.1).

It is clear from the research discussed that many external and internal barriers exist that stop men from coming forward to report historical sexual violence. For these and many other reasons that will be addressed in subsequent chapters, all the bros featured in the doctoral report went online to try and find help for their complex needs. What did they see online and experience?

For you, the reader, to understand this, I will recreate the following simulation that people had undergone (pre-research). We start by accessing Google. Typing the words "Sexual" and "Abuse," we seek to understand what can be seen. Scroll down Google, and a consistent theme emerges. As of August 2021, you will be presented with the following web results and images (below).



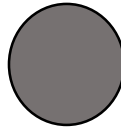


Screenshot 1. Google search of sexual abuse, From Google. Copyright (2021) by Google. Digital File Type.

What can be seen and unseen when these keywords are used in Google images? Firstly, it appears the online environment focuses primarily on Pākehā women and girls. Where men are featured in pictures, they are seen as violent offenders where they are in positions of power over Pākehā women huddled in a corner or shown in shadows to be physically hurt. Hands are also featured in the imagery held in various poses of victimhood and pain. In addition, the use of psychological black and white images features prominently enhancing the trauma that is being encapsulated against females by men.

Indeed, these images are powerful in highlighting injustices against women. Knightley (2003) writes that “although in most cases the camera does not lie directly, it can lie brilliantly by omission.”

The story of Pandora and hope becomes centred as a theme throughout the research. This series of images have only just begun to open Pandora's box of unexpected trouble for men to get support and help. For now, let us continue to understand the absence of Māori/Pacific men getting help.

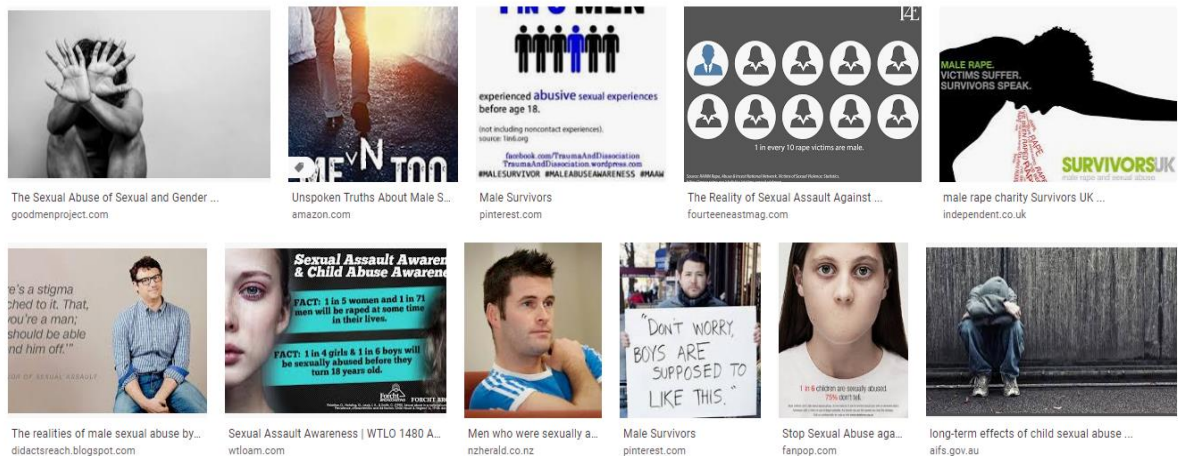


## 2.1 The Realm of Te Kore / Chaos

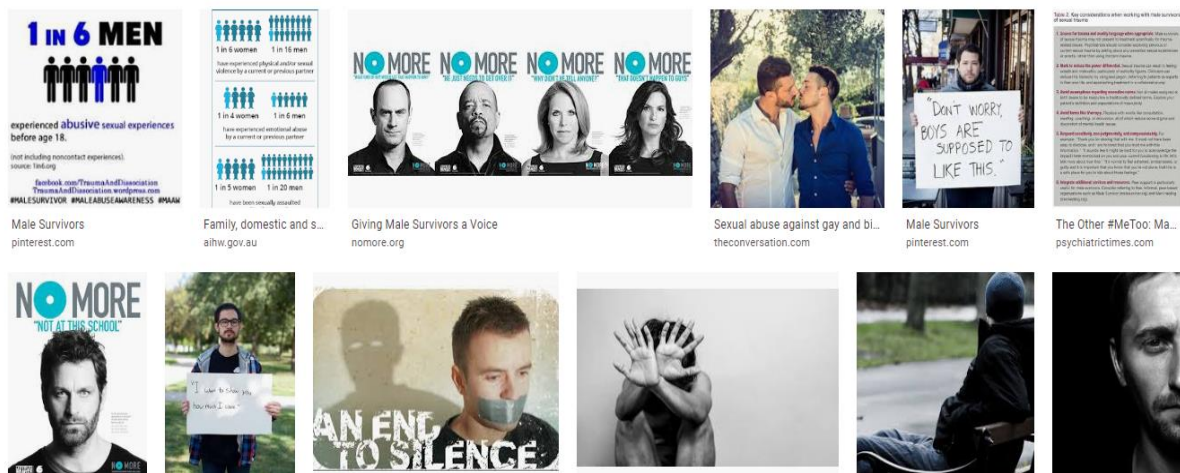
*Continuing to understand the absence of Māori/Pacific men's experiences of being sexually abused online*



Applying the same approach by re-accessing Google and entering the words "Sexual" and "Abuse" and "Men," the following images present themselves (as of April 2021).



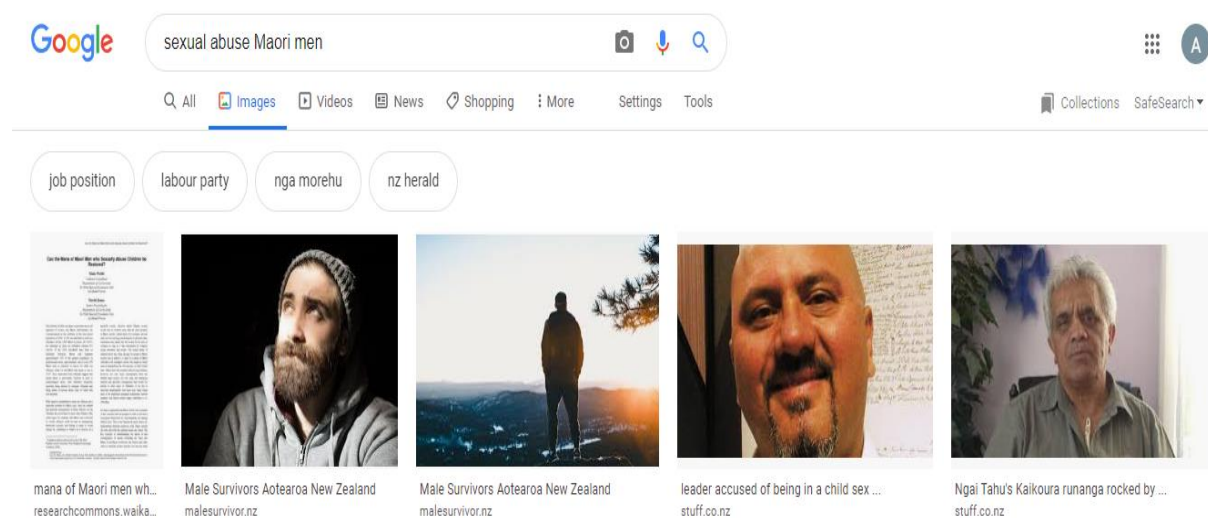
Screenshot 2. Google search of sexual abuse men, From Google. Copyright (2019) by Google. Digital File Type.



Screenshot 3. Google search of sexual abuse men, From Google. Copyright (2021) by Google. Digital File Type.

What can we see in this series of images? Firstly, more Pākehā people are featured (both men and women). The same black and white thread that highlights trauma presents itself, as does the imagery of hands clasped together in despair or defence.

Next, entering the additional term “Māori” or “Pacific” was then actioned to provide a more specific result in Google. The results can be seen next.



Screenshot 4. Google search of sexual abuse Māori men, From Google. Copyright (2021) by Google. Digital File Type.

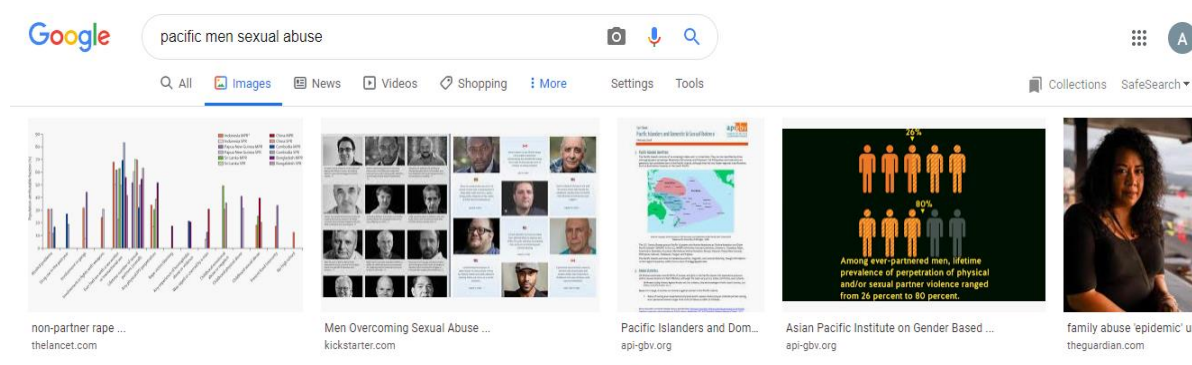
In this result, we have Māori men featured. Let us take a moment to unpack these images and understand each seen one. I will begin from the left image as we work our way across to the right-hand side. The first image is a research article from the University of Waikato that explores whether the mana of Māori men who sexually abuse children can be restored (Webb & Jones, 2008). The following images afterward the first, are of a non-Māori service that works with men that have been sexually abused. Note: In both instances, they are men of European origin. The next images are of Māori "leaders" accused of a child sex scandal.

What can we surmise thus far? Firstly, when comparing the previous series of images that have Pākehā women and men in abusive and vulnerable states using the words "Sexual" and "Abuse," in comparison, Māori men face a severe problem. The Google searches portray racist perceptions of Māori as sexual offenders.

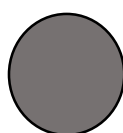
Scrolling down Google in the exact search, the next series of images and information shows my work in the sexual violence sector. The first two images feature men (left-hand side) that had gone through Government welfare systems and were sexually abused. The third image is an article on Māori ways of healing therapy for female victims. The fourth image shows a white male making an inappropriate sexual comment and is being condemned by a white female. Next, there are three posters of Pākehā men speaking against sexual violence, and below is my academic work in the sector intertwined with Government reports.

Screenshot 6. Google search of sexual abuse Māori men, From Google. Copyright (2019) by Google. Digital File Type.

While the same level of images featuring Māori men is sparse (compared to our Pākehā counterparts), Pacific men are almost non-existent when applying the words "Sexual" + "Abuse" + Pacific + Men refer below.



Screenshot 7. Google search of sexual abuse Pacific men, From Google. Copyright (2021). by Google. Digital File Type.



## 2.1 The Realm of Te Kore / Chaos

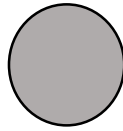
*In this realm, I centre the research and its importance in being conducted.*



So far, this section has highlighted four key points. Firstly, there is a notable absence of online imagery and information for Māori and Pacific men affected by sexual abuse. Secondly, Pākehā women followed by Pākehā men are more likely to be seen and represented on websites in Aotearoa and Internationally. Thirdly when looking for a Māori experience to connect with, you are instead likely to find images of Māori sexual offenders rather than Indigenous men healing.

The chaotic nature of Te Kore lives in both the physical environment and online environment, making it essentially impossible (at this point) for our Māori and Pacific men to connect easily with relevant resources and information. As a result, the user (person who accesses the internet) is denied the opportunity to connect with a broader audience of like-minded individuals and is subsequently in Te Kore with long-term consequences.

Given these chaotic factors, what opportunities come from this space to address this? This is now discussed.

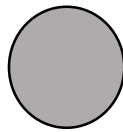


## **2.2 The Realm of Te Korekore / Potential**

*Considering the potential from this space.*



When considering the duality of Te Kore / Te Korekore, two questions and two opportunities present themselves. The first question that arises for me is whether technology is being used to its total limits in supporting Māori / Pacific men to get what they need. And as a follow-up question, if not, what can be done to improve this? Let us unpack these questions and briefly discuss some answers starting with the role of technology assisting our Indigenous / Pacific men.



*The role of technology and future focus of the research*



In a discussion paper on using technology to smooth disruption and improve wellbeing, Bughin et al. (2019) state: "Technology is not intrinsically good or bad, but it can produce positive or negative outcomes and often both depending on how it is used. It affects different parts of the population unequally, (p.2)." In the examples shown on Google, we can see that Pākehā women and men take precedence before people of colour. These actions limit support for Māori and Pacific men to get online support. What can be done to improve this? Within the realm of Te Korekore, there is a need to consider a broad range of online resources, including Tangata Whenua (the Indigenous people of the land), focused content which would allow people to be visibly seen and have their wellbeing placed as the primary focus.

Additionally, there is also an opportunity to understand a broader range of groups beyond Māori/Pacific men, such as their support people and community services that do not specialise

in the area of sexual violence recovery. This aspect will be discussed in due course. The conclusion section now follows.



### **2.3 The Realm of Wairua / Spirit**

*Coming back full circle and summary of this chapter*



Under normal circumstances, I would continue to work through the remaining five components of Te Ao Marama, which would include intellectual, community, emotional, physical, and spiritual wellbeing. However, with the evidence I have produced thus far, there are no other components to speak of when completing this research (September 2021). The environment is sparse and needs to be created. And given this, there could be endless possibilities as to what this could look like?

There are, however, positive and negative themes that have emerged. When contemplating the role of Te Korekore, I have been able to find a significant original contribution to knowledge and understanding in the field of sexual violence recovery through the role of online technology.

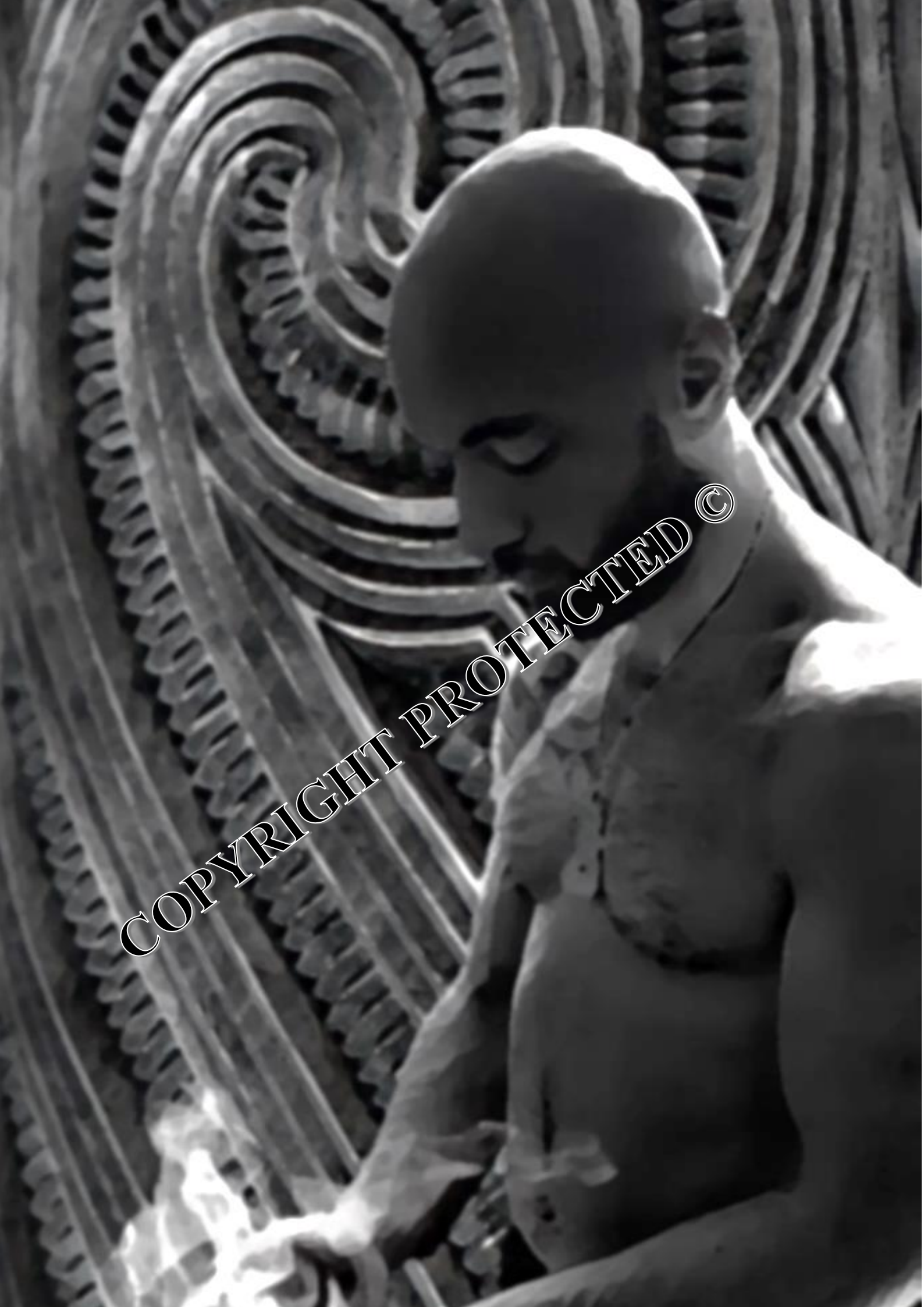
However, to do this, I will need to address and find ways of overcoming challenges such as racism and “unconscious bias” (a term to describe stereotypes to others based on their group membership) (Blank, Houkamau & Kingi, n.d., p.17). I will also need to overcome these themes highlighted at AUT University to protect myself and the people in the doctoral research. We now move from the realm of Papatūānuku and transition to the realm of Ranginui (Sky Father).

**"He rangi tā Matawhāiti, he rangi tā Matawhānui"**

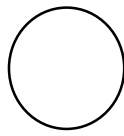
"The person with a narrow vision sees a narrow horizon, the person with a wide vision has plentiful opportunities"

(Alsop & Kupenga, 2016)

(A Māori Proverb)



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***Maaramatanga***





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## *Chapter three: The Realm of Ranginui*

Towards far horizons



### **3.0 A critical review of knowledge in the field**

Whereas Papatūānuku (the female element) is the land and the environment of the research, Ranginui (the male element) is the sky father and is known by many names. This includes "Ranginui (great heavens), Rangiroa (expansive heavens), or Te Ranginui-e-tū-nei (the great-standing heavens)," Taonui, C. (2006).

Ranginui is the partner to Papatūānuku and represents the high-level overview of the research ahead. Here in his realm, I will use Indigenous storytelling to describe past events and how they relate to this doctoral report.

For this chapter, I define "substantial" as "value" rather than quantity of numbers. This thinking can be fraught with challenges in a western academic body of knowledge such as a university. As Pihama, Campbell, and Greensill (2019) states:

Despite the ongoing impact of colonisation in Aotearoa, many traditional knowledge repositories have survived to support present and future generations. Whakataukī is one example of the incredible knowledge that is encrypted within mātauranga and te reo Māori. What is clear is that the knowledge of our tūpuna is as relevant to us today as it was when it was first given voice and can provide meaning and guidance to contemporary contexts and challenges (p.7).

Storytelling is ancient and has existed long before Universities were created they are powerful ways of transmitting information. Graves (2002), on the topic of Greek Indigenous storytelling, notes:

In a metaphorical and poetic way, they offered not so many answers to particular questions as ways of beginning to think about answers – and questions had to do with nature of the universe, the relationship between human beings and the supernatural, the reasons for certain customs or ways of behaviour and the self-image of this or that community, (p.11).

All societies possess a collection of narratives and stories which explain their histories and origins. Orbell (1995) notes:

"The myths of the Māori attribute the origins of the world and its inhabitants mostly to achievements of powerful early ancestors, whose stories were carefully memorized and passed from one generation to the next." (p.10).

Many of the source materials for our past Indigenous stories that historians and missionaries have recorded in the early Pākehā settlement days has been problematic. Reed & Calman (2004) states the contributing themes include:

"...a Victorian sensibility of European racial superiority, the bias of Christianity, prudishness and in many cases simple lack of knowledge of te reo and tikanga Māori. Because of this last fault in some of the stories, we have the "Chinese whispers effects" [...] (whereby it becomes) garbled in the retelling." (p.XIV).

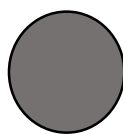
In terms of source material to utilise in this doctoral report, in my previous Masters in Health Science (Stevens, 2014), I argued that more research was needed to understand and address the needs of Māori men affected by sexual violence. Seven years after my master's was published, very few articles on Māori men, in particular, have been written; this includes a literature review that I referred to in Chapter One (page 40) in my doctoral report conducted by Carswell, Donovan, and Kawai (2019).

This literature by Carswell et al. (2019) was written for the Ministry of Social Development (MSD) to inform future service planning. I was interviewed with other experts in the field to provide knowledge on "effective approaches to support men who have been sexually abused (as children and/or adults) in their journey of recovery."

I note this as I do not want to use the same sources of information that my colleagues have created and essentially regurgitate similar material. Multiple perspectives and knowledge must be utilized to find a way forward to support our bros, support people and communities affected by sexual violence.

It is also important to note that I have collected sources beyond academic journals. For example, I have drawn on a collection of Māori and Pacific knowledge shared in narratives by elders in the community that I will utilise shortly. And as much as possible, I have referred to Māori academics and other Indigenous writers. Little Bear (2000) notes that anthropologists have described in every detail Indigenous custom "but have failed miserably in finding and interpreting meanings behind the customs" (p.4). Given this perspective, I have actively sought Indigenous people's perspectives to develop narratives/themes that challenge the racism, stereotypes, and colonial practices against Māori in Aotearoa / New Zealand.

This blend of indigeneity and Tāuiwi approaches can sometimes be jarring as we travel through multiple worlds, realms, and experiences. To understand this process, Te Ao Marama will act as a framework for navigating through each section of this narrative review. This approach has been deliberately made to provide a lived experience of what people in this research have undergone when trying to access information in different spaces and the many lenses they apply both consciously and unconsciously. This process begins by briefly discussing some of the biggest chaotic myths perpetuated over the last twenty years.



**Fighting myths with myths**  
*The myths we tell ourselves as a community*



The following section aims to understand the challenges for men to come forward, disclose, and get help. This space includes a brief discussion on myths that people create or hear in their social circles and the barriers people encounter regarding sexual violence and men who have experienced it as children. The process I will now set out starts with six "myths" considered authentic by many people in society (Singer n.d.), followed by a discussion on the outcomes of how detrimental these myths can be to men's wellbeing.

Myths that people believe in society:

1. Women are hurt more by sexual assault than men.
2. Sexual abuse is less harmful to boys than girls.
3. Men who were sexually abused were too weak to stop it from happening.
4. Boys abused by males must have attracted the abuse because they are gay or they become gay as a result.
5. If a female used or abused a boy, he was "lucky," and if he doesn't feel that way, there's something wrong with him; and
6. Boys who are sexually abused will go on to abuse others.

One of the fundamental challenges with this kind of thinking is that these myths are perpetuated in society as "truths" and can focus on sexual violence as the child's fault. Singer (n.d.) noted it is never the child's fault in a sexual situation. Similarly, another pervading myth is that boys who have a sexual response to being violated, such as having an erection, mean they like it. Accessing grey literature, the United States of America male sexual abuse survivor's organisation 1 in 6 (n.d.) notes:

And so long as these myths are believed, it increases the power of another devastating myth: that it was the child's fault. It is never the child's fault in a sexual situation – although some people are skilled at getting those they use or abuse to take on a responsibility that is always, and only, their own (para. 37).

These myths align with my clinical experiences working with Māori and Pacific men. There is a feeling of shame and guilt because they (bros) were sexually aroused when the violent acts occurred. These clients believed that having an erection when stimulation or orgasm occurred was a mutual act of consent. Clients have previously discussed this reaction being reinforced by offenders who would comment, "this (feeling) is normal," "you clearly like it," and "it's your fault you're turned on." When working with clients in a therapeutic setting, conversations exploring how the body reacts to stimulus and manipulation can take many months or years to understand their response to sexual touching.

These perpetuated myths create barriers for boys and men to get assistance in the first instance. As a result, males who have been sexually assaulted may experience various emotions, including fear and guilt. This can make it difficult for them to speak out about the assault.

House (2015) noted similar barriers to Singer (n.d.) and also stated that barriers for men include five common key areas:

1. Shame and anger at being seen to be a 'victim' and fear of not being believed ("It doesn't happen to boys.")
2. Fear of being gay ("It doesn't happen to real men").
3. Fear of being blamed ("Males are always interested in sex. It must have been my fault").
4. Fear of becoming an offender ("Males are offenders Females are victims").
5. Racism.

And in my own additional clinical and research experiences, there is also a continued myth that is perpetuated that is:

**"We (as a country) will not talk about sexual violence!!"**

In this section, I will challenge this last myth in particular and suggest that Māori communities did have ways of talking about sexual violence. However, it was not called sexual violence historically. The original terms used in my iwi have been lost to the past. In modern days the word "taitōkai (verb) (-tia) to sexually abuse" is used (Te Aka Online Māori Dictionary, 2021).

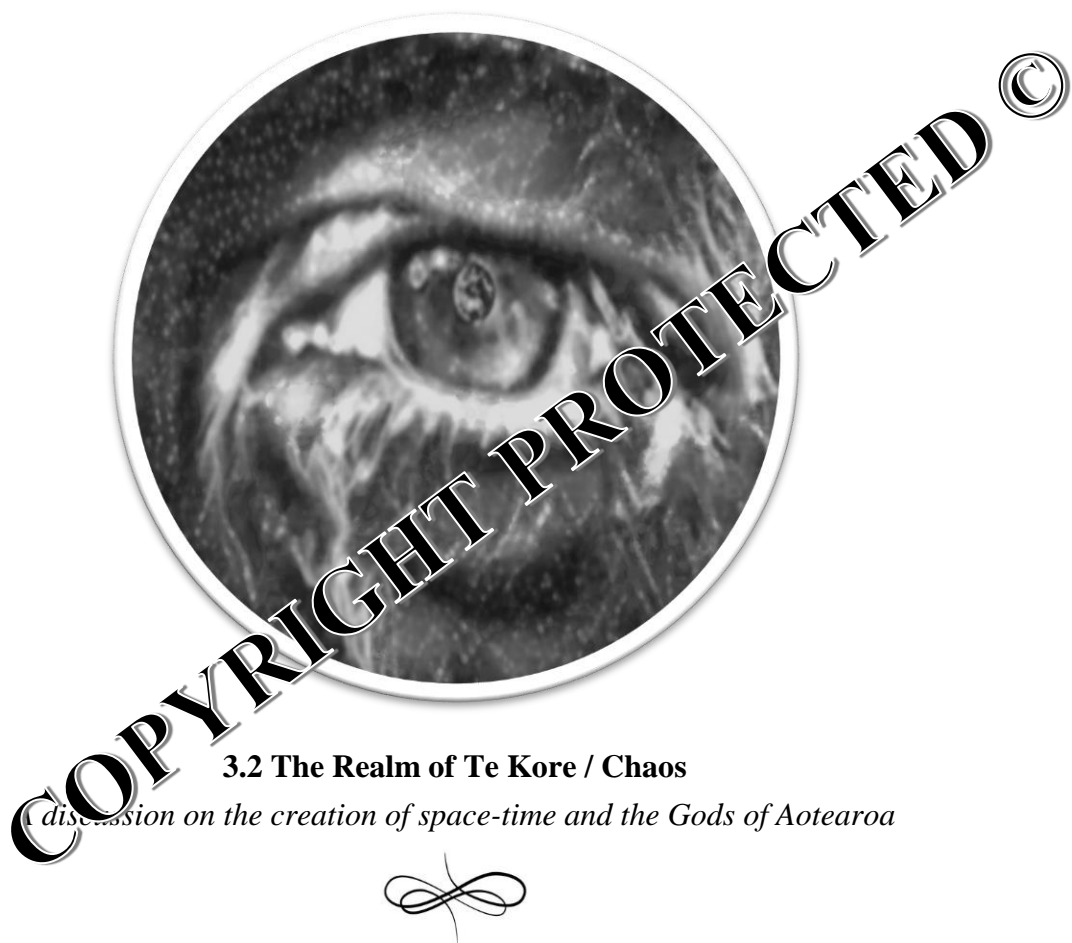
Now that the myths and barriers from a Eurocentric perspective have been discussed, I will retell Māori ancestors' oral stories in the form of myths that discuss sexual violence. In explaining these narratives, I wish to acknowledge that where possible, I have referenced material accordingly to highlight my sources of information. Many of these stories have not been publicised in academic content to the best of my knowledge. However, with the stories that I am personally connected to lineage-wise, I have written them down as it was told to me.

Using Te Ao Marama, we start at the beginning in the realm of Te Kore.



### **3.1 Knowledge in the field**

*Fighting myths with myths*



### 3.2 The Realm of Te Kore / Chaos

*A discussion on the creation of space-time and the Gods of Aotearoa*

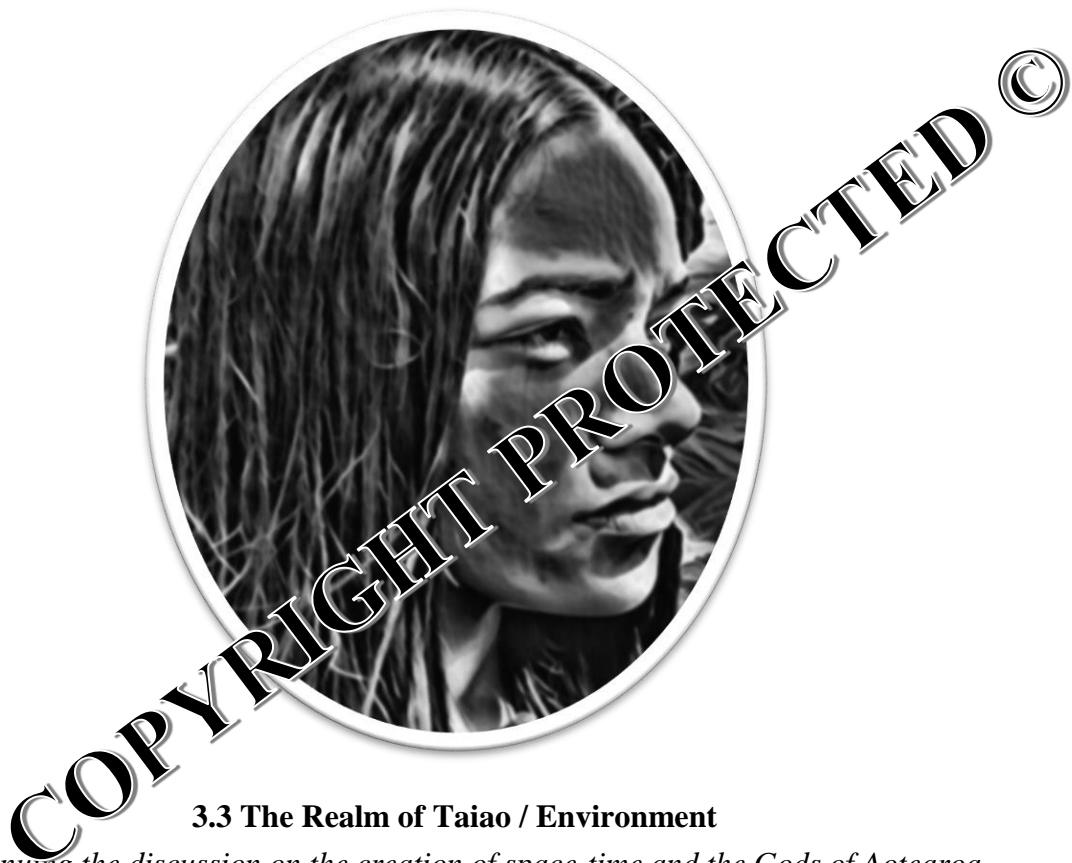


The story of creation

In Winitana (2001) book “Legends of Aotearoa,” he notes:

Io-the parentless, who created all things, stirred in the Great Nothingness. In the eye of his mind, he saw the universe as it would be, one source with infinite faces. [...] This was the time of Te Kore. (p.16).

From Te Kore (the void, the nothingness) came Ranginui, the sky father, and Papatūānuku, the earth mother. Ranginui and Papatūānuku held each other in an eternal embrace [...] it was eternally dark, forever night (Te Pō), (The University of Otago (a), n.d., para. 2).



### 3.3 The Realm of Taiao / Environment

*Continuing the discussion on the creation of space-time and the Gods of Aotearoa*



From this space of emptiness, Te Kore transformed into Te Korekore, in which the masculine (Ranginui) and the feminine (Papatūānuku) came into existence. This was during the time of Te Po, the great night. Winitana (2001) notes, “they joined without condition in the embrace of lovers (p.18). However, their embrace meant that their children could not move easily.” Reed & Calman (2004) states:

“Everything was dark and there was room for nothing except the love that the Sky Father bore for the Earth Mother. [...] While living in cramped, uncomfortable conditions, the gods (their children) were startled by a gleam of light which was seen between the bodies of their parents,” (p.10).

This light they understood to be a new space they could not access. No longer content with the tight loving embrace of Ranginui and Papatūānuku, many of the gods lamented for “a continuation and increase in this light, (Reed & Calman, 2004, p.11). They came together and met to understand a way forward.



### 3.4 The Realm of Maaramatanga / Understanding / Insight factors

*The Gods decide they want freedom from their parents*



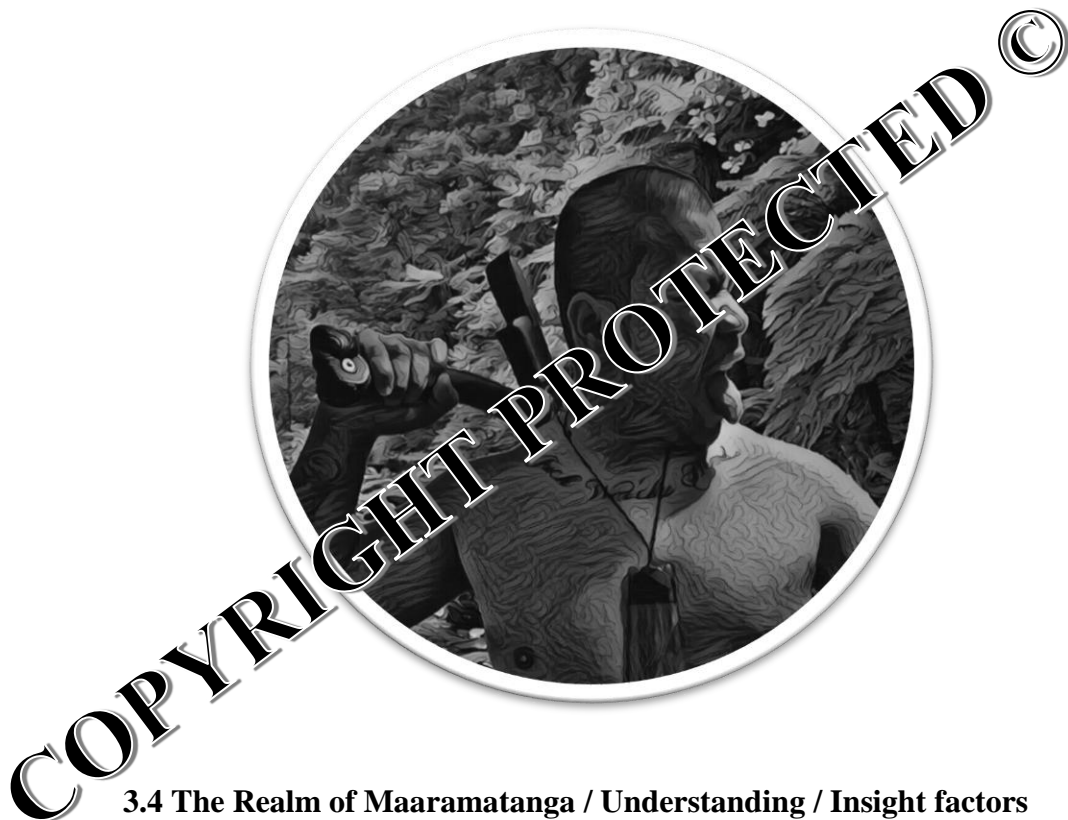
Grace (n.d.) notes how the gods discussed a way forward by separating their parents through violence.

Tūmātauenga (God of war) addressed his siblings, "Once they feel the blows of my patu (club) they will soon loosen their grip and we'll finally be free to walk upright and greet Tamanuiterā, the sun."

Tāwhirimātea (God of weather) disagreed. "How dare you! How dare you think of hurting our parents in such a way. They fed you, nurtured and raised you, and now you reward them with this?"

The children bowed their heads in shame, but Tūmātauenga stood his ground.

"We have asked them to separate, we have pleaded with them to let us see the light, but do they listen? No, this is the only way!"



### **3.4 The Realm of Maaramatanga / Understanding / Insight factors**

*The Gods decide they want freedom from their parents*



At this point, accounts of the story vary from iwi to iwi. However, there are common themes that war amongst the gods occurred. Siblings fought each other to be free while others fought to protect their parents. Reed (2004) states, “in the various North Island versions, the warfare of the gods was waged between the forces of peace and war, of light and darkness” (p.28). Grace (n.d.) notes critical moments of the warring siblings including how the gods discussed a way forward by separating their parents through violence.

Tūmātauenga raised his patu to strike at his parents but Tāwhirimātea was on him in a flash. Grappling in the dark they struggled until finally, Tāne Mahuta (God of the forest) pleaded for quiet.

"Stop! Fighting will not resolve our problem we have agreed that we cannot continue to live this way. I'm sorry Tāwhiri but separating our parents has been agreed upon by the majority of us. With the gentle push of my arms, and without hurting them, I will push our parents apart."



### **3.5 The Realm of Hapori / Community & The Realm of Mahamaha / Inner emotions**

*The first violent acts in the cosmos*



The emotions of the gods continued to run high as violence spread. Tipene, (n.d.) and Grace, (n.d.) note similar narratives of the warring siblings:

"You cannot separate them," said Tāwhirimātea. "Give it up, they are meant to be together!"

The others disagreed, but Tāwhirimātea who fiercely loved his parents refused to support what he didn't believe was right. He fought harder against his sibling Tūmātauenga in a blood fuelled rage.

This caused the gods to choose sides.















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Grace, n.d. notes:

Seeing Tāwhirimātea distracted, Tāne Mahuta enacted his plan. He braced his legs on Papatūānuku and pushed Ranginui with his arms. He used all his strength, but without success.

Tipene (n.d.) aligns with the narrative of Grace (n.d.) and further states:

But Tāne Mahuta wasn't finished. He lay on his back on Papatūānuku, pulled his legs to his chest then pushed against his father Ranginui using every ounce of strength. But his efforts were in vain as Ranginui locked his penis into Papatūānuku.

The background of the image is a dense, intricate marbled paper pattern. It features a complex interplay of dark, swirling lines and lighter, more uniform areas, creating a textured, organic appearance. Overlaid on this pattern is a diagonal watermark that reads "COPYRIGHT PROTECTED ©". The text is in a white, serif, all-caps font, positioned from the lower-left towards the upper-right. The copyright symbol is a small circle with a 'C' inside, located at the end of the text.

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### **3.6 The Realm of Aahuatanga Ookiko / Physical factors**

*When love was violently forced apart*



In some iwi, it is said that after Tāne Mahuta failed to first separate his parents, he commanded Tūmatauenga (God of war) to cut his parents' arms off to release their embrace, (Hiroa, 1949, p.446). Tipene (n.d.) states verbatim:

These actions continued to be unsuccessful and Rangi locked himself deeper into Papatūānuku in an attempt to be with his eternal lover.

In versions of the story that I have heard by oral storytellers in Northland, Ranginui fought to stay next to his love. In a rage, Tūmatauenga used the adzes (axes) Te Awhiorangi and Te whironui to chop his father's penis cut off. Tipene (n.d.) verbally states, "in this brutal and violent act both mother and father were violated, and blood flowed as the pair were wretched from each other's embrace by Tāne Mahuta. Tāwhirimātea, in absolute agony, roared with fury, "No!"

Grace, (n.d.) notes:

The brothers lay in shocked silence covering their eyes from the brightness of Tamanuiterā (the sun) shining down on their cowering bodies.

Tāwhirimātea was first to jump to his feet, lashing out at the others in anger. "I will never let you rest for what you have done, even your children won't be safe from my clutches!"

"This will be my domain forever and you will always feel my wrath."

Reed (2004) continues the narrative of Tāwhirimātea stating:

Tāwhirimātea: "followed Rangi and took shelter in the embrace of his male parent. [...]." (p.12).

Grace, (n.d.) notes:

As time passed animals, plants and people grew in the light of the sun. The mokopuna (grandchildren) of Ranginui and Papatūānuku populated the world.

Tāwhirimātea kept his promise living in the realm of his father, the sky. He became the guardian of the winds, Ngā hau e whā, and continues to be so to this day.



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Tipene (n.d.) notes after the separation occurred:

“Although the siblings fought for space and freedom, their actions were plain to see in the light. As they looked up towards the Sky father, they could see red where blood continued to flow from Ranginui where his penis once was. Their mother was also not unscathed. As they looked down, they could see red clay where Tūmataunga had hacked at the ground, the womb of Papatūānuku. Many of the gods hid their faces in shame for what had happened.”

Winitana (2001) shares a similar narrative stating:

“Blood flowed as the pair raked each other’s arms in their desperate bid to cling together. Rangnui’s blood stained the skies of the west, while Papatuanuku’s dripped to the ground to become the red ochre clay used to adorn houses.” (p.19-20).

These actions would have far-reaching effects. Reed (2004) notes

Rangi and Papa, separated for all eternity, grieve for each other ceaselessly, and their sorrow takes visible form in the rain and dew that fall from the sky, while the soft mists that rise from the earth are a token of Papa’s longing for her husband.” (p.13)



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I then draw on Grace (n.d.) for the next part of the story:

Sometimes Tāwhirimātea is content to listen to advice from his parents and forgive his siblings. On those days the weather is fine, clear and calm. But sometimes he is reminded of the pain his parents endured when they were separated, and the longing they still have for each other. On those days he sends tornadoes, hurricanes, and cyclones to hound the descendants of those that betrayed him.

Tipene (n.d.) notes

“When we look towards the sky and see red, it is a reminder of the damage caused to Rangi and his penis, the consequences our ancestors did against their parents.”



### **3.7 The Realm of Aahuatanga Ookiko / Physical factors**

*The ongoing legacy of violence*



However not all was revealed, there was alas one more event that took place. When Ranginui had locked himself into Papatūānuku one last child had been conceived in this abusive and violent time.

Tipene (n.d.) notes:

“In their final act of love and grief, a baby boy was conceived. His name was Rūamoko. As the damage to his mother’s womb was violated, it could not be repaired. As a result, he becomes trapped inside of his mother living in darkness. This would result in him becoming known as the god of volcanos, earthquakes, and seasons.”



### **3.8 The Realm of Wairua / Spirit**

*Coming back full circle and summary of this chapter*



Here in the final realm of wairua, we briefly unpack this story and take time and space to reflect on the learnings that have taken place. So what can be learned? Firstly, sexual violence is not a new topic. Although the term “sexual violence” did not exist, Māori iwi across the country had ways of interpreting events that happened in nature (such as a red sky and red clay). In turn, they aligned them to the lived experiences of whanāu, hapū, and iwi (families, subtribe, prominent tribe) to make sense of what was happening in their own lives. Secondly, the nature of sexual violence is chaotic, and there are opportunities in Te Korekore to use our ancestral stories to draw knowledge that can enable generations of Māori to grow and thrive violence-free. The subsequent learning is that Tāwhirimātea in a modern context can be thought of as a support person for his parents, a theme that would resonate in this research. The next learning to consider is that sexual violence has generational legacies that are passed on to those yet to come unless we actively address them. And finally, the vast space between the feminine and the masculine in terms of support and information from sexual violence is significant in New Zealand. As we move on to the next chapter, I want to be clear. Physical and sexual violence in itself is not exclusively in the realm of Māori. Violence is committed in all ethnic groups worldwide and is as ancient as the human race. However, we can and should learn from our mistakes. In the next section, we review the methods of this research.



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**"Tangata i akona ki te kāinga, tūngia ki te marae, tau ana"**

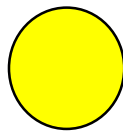
"A person nurtured in the community contributes strongly to society"

(Alsop & Kupenga, 2016)

(A Māori Proverb)



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*Hapori*







## *Chapter four: The realm of Tāne Mahuta*

Whaia te ara o Tāne-mahuta | Follow the way of Tāne-mahuta

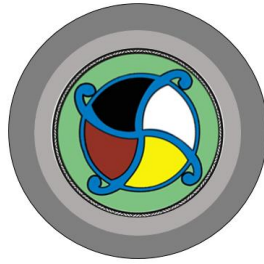


### **4.0 Detailed description of method & methodology**

Tāne is God and master of the forests. In one version of the story, he was responsible for separating the sky Ranginui (his father) and Papatūānuku (earth mother) from their close embrace by thrusting Ranginui upwards with the support of his siblings. By this act, the children could escape from darkness and into the world of light. As told by Barlow (1994, p.1). In this brief story of Tane, it is important to create a space to grow. For Tane, he felt that it was important that he and his siblings were able to have a space so that they grow and thrive in Te Ao Marama (the natural world). Similarly, I required space for people in the doctoral report project to conduct research and learn from them.

However, I wanted to ensure it was conducted with safety at the heart of my practice. I would soon find out that creating space is fraught with challenges and consequences. For Tane, it was the challenge of deciding whether he should separate his parents and the consequences that came from it. For this doctoral report, the challenges were to find a way forward to meet the needs of Māori, Pacific, and Pākehā perspectives and understand how to navigate the consequences that came when worldviews collided.

This chapter presents the Indigenous methods used for this doctoral report when engaging with the people involved and the creation of StandingTallNZ.org. It is an extension of my previous Masters in Health Practice (Stevens, 2014) as a blueprint for my doctoral research. To help make further sense of this space I used the framework Te Ao Marama as a research method which I will now discuss.



#### **4.1 Te Ao Marama**

*A framework for creating a methods approach to Indigenous research*



I have extensively discussed Te Ao Marama in detail throughout my doctoral report. For this section, I will provide a brief narrative to provide a context into what Te Ao Marama is. I will explain how I used it as a method and systematic approach to academic research.

The original version of Te Ao Marama that I used in this doctoral research was a six-stage framework (Stevens, 2014).

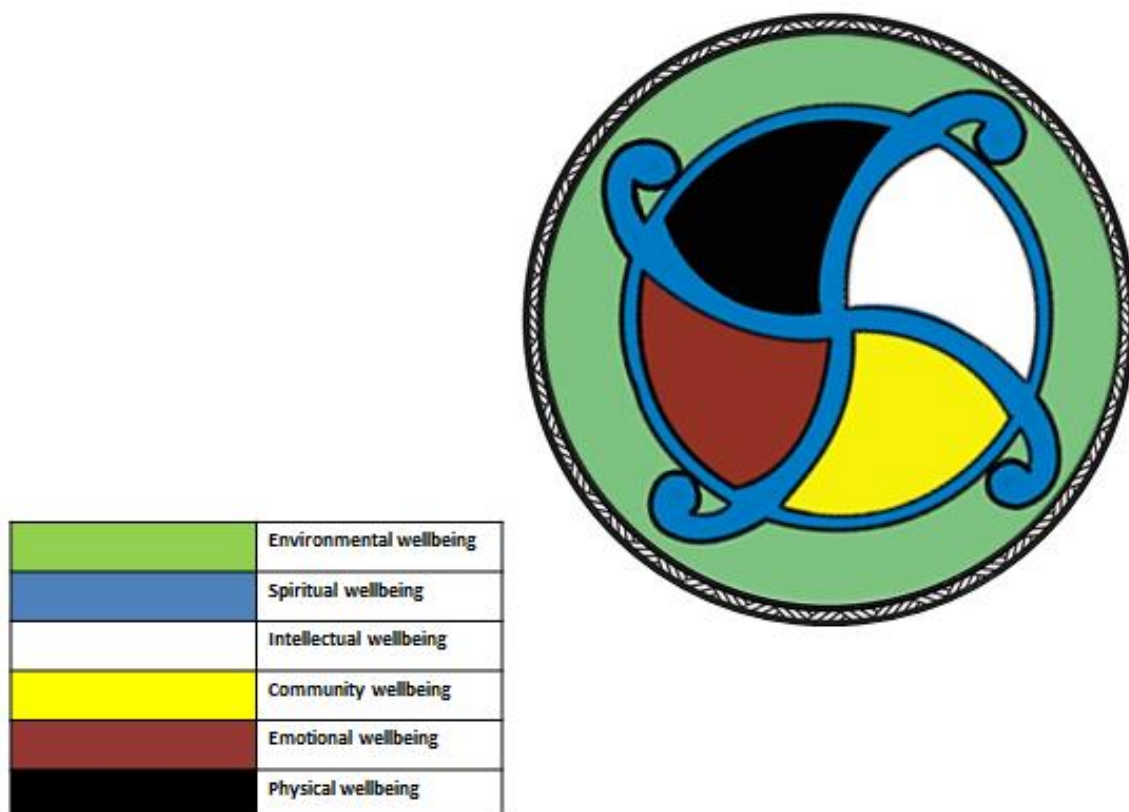


It consisted of the environment (in green) with the four seasons (white (Spring), yellow (Summer), red (Autumn/Fall), black (Winter)). Water (in blue) flows between each season to unite them together. Each realm and season of Te Ao Marama offers a specific set of learnings and, in the context of the research, is also represented by a state of wellness which we will discuss shortly.

Te Ao Marama is circular and interconnected because all realms and seasons are essential and depend on each other in the cycle of life. What affects one affects all, and the world cannot go forward safely with missing parts. For this reason, Te Ao Marama teaches that harmony, balance, and respect for all components are needed to sustain life. As a researcher, I centred myself in the middle of Te Ao Marama, gaining the benefits of the environment and seasons at the same time.

This approach reflects nature. As each season ends, a new season begins guided by spirit. This helps the researcher understand that we stay in each research season for some time before engaging in the next season ahead. This process repeats itself time and again.

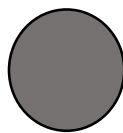
Additionally, Te Ao Marama is also represented as different stages of wellbeing. The following diagram describes this process.



I will further describe these wellbeing stages throughout this chapter and provide examples of how Te Ao Marama can be used.

When I first planned my research in 2017, I had not created the components of “Te Kore” (chaos) or “Te Korekore” (potential). This occurred during the later stages of the doctoral research. As a result of these new additions, Te Ao Marama can be used as a six-stage, seven-stage, or eight-stage framework. I unpack these narratives and explain my rationale in Chapter six, *The Realm of Rehua* (pages 283 – 286).

I did not intend to implement Te Kore and Te Korekore into the methods section, as those components did not exist at the beginning of the research (as I had perceived it at that time). However, the power of wairua would demonstrate these components existed and needed to be actively seen in this section. Wairua (in blue) would continue to find ways of intervening and finding a solution to overcome the challenges I faced in the research, (space and time). With Te Kore in mind, I will describe why I created Te Kore/Te Korekore, added these components to Te Ao Marama, and then implanted them in this chapter. I then work through the other elements of Te Ao Marama that were created in this research space.



## **4.2 Te Kore – The realm of Chaos**

*The clash of Tāuiwi ethics vs Māori tikanga*



All research conducted at universities in Aotearoa goes through a “rigorous” western process of ensuring that the study will be “safe” and pose minimum risk and discomfort to people. This process involves showing evidence of what the research is about and includes a draft participant information sheet.

What should have been a straightforward process instead began the unintended journey of being subjected into the realm of Te Kore. It should be said at this point that I highlight this to engage in a brief discussion of how academic spaces and Indigenous spaces can and did conflict with each other.

The Auckland University Technology Ethics Committee (AUTEC, n.d.) information sheet exemplar states:

“The primary purpose of an Information Sheet is to ensure that people are able to give informed consent to participating in your research. The quantity and quality of the information needs to be adequate,” (p.1).

The initial documentation I had created sought to balance academic and Indigenous worldviews. The first version I submitted was not approved by AUTEC, who requested “significant changes,” reducing the Indigenous components of what I sought to do in the research and focusing on a more formal academic approach. I wrote to AUTEC and explained the importance of applying Indigenous principles in my documentation. Subsequently, I was informed that failure to comply would result in my research not being approved (effectively meaning I would not complete my doctorate in philosophy).

To overcome this challenge, I worked in partnership with my lead supervisor to change the information to “comply” with AUTEC’s request. I then met with people in different community environments in the greater Auckland region. This included health sectors, social service sectors, non-government agencies, and justice. The community engagement aimed to inform the sector of my intentions to engage in research in this specific area.

Once I was permitted to interview, what occurred next was a series of obstacles in the early stages of the research due to the approved participation information sheet. The narratives that have been written below were typical responses. They have not been edited, and permission was given for them to be used.

“Alexander we’re not interested in the Pākehā documents you have given us. What we want to know is how you’re going to keep us safe using our Māori kaupapa” (Social worker male)

“Bro, what the fuck is this shit? Who talks like this? Give me a short version of what this document is saying please.” (Bro 23)

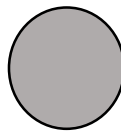
“Hey, can you give it to me in a way that isn’t like a Pākehā man talking to me? Makes me want to go for a smoke (cigarette).” (Bro 38)

The National Health and Medical Research Council (2010), notes that:

“In a research context, to ignore the reality of inter-cultural differences is to live with outdated notions of scientific investigation. It is also likely to hamper the conduct of research, and limit the capacity of research to improve human development.” (p.24).

Additionally, Lavallée, (2007) states:

The damage from western colonial research frameworks extends far beyond research and university settings. Research is an extension of the colonial system with its incumbent unremitting trauma, (p.131).



#### **4.3 Te Korekore – The realm of Potential**

*Finding a way through the chaos*



As a way forward, I needed to double my efforts for people to understand what was being said. I also needed to be aware of my own biases with this challenge. Using the tikanga Māori approaches that I had first included in the original participant information form, I had to physically apply it BEFORE I discussed the Tāuiwi ethics of the university. There were three critical principles of tikanga that I used. These are as follows:



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## **Tino rangatiratanga**

Described by Smith (1990) as relating to “sovereignty, autonomy, control, self-determination, and independence, [while] allowing Māori to control their own culture and, aspirations and destiny” (para. 3). In a practical application, this means that information gathered will rest with a Māori researcher who understands the culture its practices and ensures the information collected will aid Māori in moving towards individual autonomy.

## **Manākitanga.**

Marsden (2003) states that "Manākitanga" is a core concept for understanding how Māori practice being in relationships with others and entails tangata whenua (people of the land) showing hospitality, respect, kindness, care, generosity and, aroha (love) towards manuhiri (guests), (p. 189). This understanding is supported by Mead (2003), who similarly defines Manākitanga as "nurturing relationships, looking after people, and being careful about how others are treated" (p.13). Royal (1998) describes Manākitanga as "the art or process of uplifting mana (defined as power, authority or prestige) in a reciprocal relationship" (p.5). For example, in this research, I invited people through interviews and networking with community groups and government agencies and ensured I would uphold their stories' dignity and implement their feedback into the research.

## **Kaupapa.**

Smith (1990) states kaupapa refers to the collective vision, aspiration, and purpose of Māori communities. Larger than the topic of the research alone, the kaupapa relates to the aspirations of the community. The research topic or intervention systems, therefore, are considered to be an incremental and a vital contribution to the overall kaupapa (para. 7).

By applying Kaupapa Māori principles in my doctoral research, I am actively practicing Māori ways of being. This is summarised by Bishop and Glynn (1999), who state that Māori researchers need to:

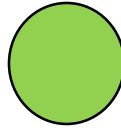
understand themselves to be involved somatically in the research process; that is physically, ethically, morally, and spiritually not just as a ‘researcher’ concerned with methodology. Such positioning’s demonstrated in the language/metaphors used when the researchers are recollecting their experiences (p. 169).

Once this process was completed, I described what AUTECH required me to read out to people to be in the research before taking part. Afterward, I discussed this with my supervisors and consulted my Kaumatua (elder) regarding these experiences of engaging with AUTECH. Tipene (personal communication, June 15th, 2018) suggested I was in a white version of “Te Kore” and needed to find ways to protect myself and the people I would be researching in partnership with. This serendipitous comment led me to add “Te Kore” and “Te Korekore” as part of Te Ao Marama. This assisted in my thinking of how to manage this space. I also had three additional key learnings.

The first learning that came from this process was the importance of having easily relatable documents that connected with Indigenous communities. This included having language that “everyday people” used and avoided complicated and technical academic language. The second learning from this was how our Indigenous community asserted their Indigenous rights under the Te Tiriti o Waitangi (article two; protection of taonga (resource)).

This involved people questioning the Māori elements and advocating for Tikanga Māori to be more openly named in the documentation. I also reflect on what Wiessner (2009) discussed in his paper on the United Nations Declaration on the Rights of Indigenous Peoples. In his article, he stated that Indigenous peoples “overcame their cultural and political isolation and joined together to reclaim their essential identity as well as their role on the global stage of decision making” (p.1). I could visibly see this occurring. The third and final key learning was how my previous life experiences had prepared me to walk between spaces to begin the research—for example, journeying between Māori / Pākehā, academic/community, and Indigenous/western ideologies. As a result of this work, people consented and recommended other people they knew to come forward to participate in the research.

This would result in the space of potential (Te Korekore) being created as open and frank conversations with people resulted in which we discussed decolonisation and the challenges of being in white spaces. These honest conversations also ensured that people were able to be candid and kept as safe as possible, which created an environment to set the scene for the research space. This is now discussed.



#### **4.4 Taiao – The realm of the Environment**



The next stage of Te Ao Marama is the environment. In the environment stage, I set out to create additional safety kawa (protocols) to engage with the bros, support people, community organisations, and others pertinent to the research. To ensure that the right environment would be created, I implemented Tikanga & Kaupapa Māori Principles. Although they have been previously discussed, I will go over them again and provide other examples of how they were applied.

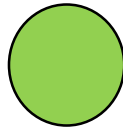


#### *Tikanga & Kaupapa Māori Principles*



There is no one clear definition of Tikanga and Kaupapa Māori. Tikanga Māori can be defined as "Māori cultural customs," (Tuhiwai-Smith, 2020).

Mead (2003) goes further and states that Tikanga Māori "controls interpersonal relationships. provides ways for groups to meet and interact, and even determine how individuals identify themselves" (p.5). For my research, the ability to implement Tikanga Māori at the beginning of the study was imperative to get people involved. This began with the principle of Manākitanga.



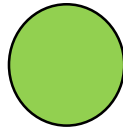
*The principle of Manākitanga*



Manākitanga is one of the essential values that underpin tikanga Māori (Mead, 2003, p.28). In this doctoral report, manākitanga can be seen as the nurturing of the relationships, looking, after all, people involved and ensuring that great care is taken in terms of how they are treated. One example of applying manākitanga was when the men who had experienced childhood sexual violence first identified as Māori and then in subsequent hui (meetings) as both Māori and Pacific.

As my research was primarily focused on primarily Māori people and communities, I could have been stricter on who could participate. However, the principle of manākitanga requires me to ensure each person's diverse ethnicity is acknowledged rather than excluded. This approach provided wonderful learning opportunities. For example, a group who wanted to be anonymous noted the importance of "having multiple identities included as best as possible in websites," such as in imagery. At the same time, other people went further. They commented how they "consider themselves a mixed bag of races who often feel rejected because Government and community services do not consider them a legitimate ethnic identity." In this last statement, there is a powerful lesson.

How can people be confident to share their experiences of sexual violence and recovery when they do not have a space to have their ethnicity acknowledged. There is a Māori whakataukī from an unknown source speaks of the consequences when manākitanga is not upheld. "He tangata takahi manuhiri, he marae puehu." (A person who mistreats his guest has a dusty Marae (Meeting-house). In other words, he who disrespects people will soon find themselves with no one to visit them or their home (environment). By implementing this principle, I was able to gain trust from people and the greater community, which allowed rare insights into their world. The following tikanga principle I applied was Mana.



### *The principle of Mana*



The word mana, as with many Māori words, has multiple meanings when translated into English. William (1957) defined mana as "prestige, authority, control, power" (p.172). Royal (2007) noted, "there are degrees of mana and our experiences of it" (para.1). He also noted, "The most important mana comes from Te Kore – the realm beyond the world we can see, and sometimes thought to be the 'ultimate reality,'" (para.2). What does this mean when applying it to people? When I engaged with people and community groups, I recognised two important factors. Firstly, I was interviewing men who had their mana violated. Instead of prestige, authority, control, and power, as previously noted, I was engaging with people who had experienced the opposite, based on their stories shared. The men or "bros" felt lost in a world of chaos (Te Kore). They then discussed being lost in the dark (their words), also known as (Te Po), and over many years finally found the light (their words) also known as (Te Ao) to get help.

Over many interviews, I saw a dualistic event occurring with people's mana simultaneously. On the one hand, I could see how their mana had been affected by their historical sexual predators through their narratives. On the other hand, I also saw their mana being restored by themselves with dignity as they spoke of their journey of healing and how some of this occurred by accessing online resources and face-to-face help. Mead (2003) states, "mana must be respected," and "actions that diminish mana result in trouble" (p.30). I spent many hours listening to how the bros had lost and then found their mana and would reflect on what Mead had noted about respect.

Additionally, many people used "Mana" to describe what happened to them. An example of this can be seen in the narrative given by one of the bros.

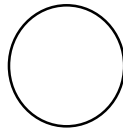
Bro 27: "When I was first interfered with it felt like he was poisoning me with his touch. I was so confused I was getting turned on by him touching my penis but at the same time, I knew it was wrong. It fucked me and my mana up."

In the examples above, I had set out to ensure the people's mana would be acknowledged and upheld as I was listening to them thus ensuring I understood what was being said. I did not call the process I was conducting "mana." Instead, I wanted to demonstrate it.

However, the people named the process I was doing as "mana enhancing." For example, people told me that listening to them felt like their mana was slowly restored. As a result, I knew that the principle of "Mana" had been successfully implemented from the shared experiences in this doctoral report.

There are also principles that I used to ensure the environment of the research was safe, called Tapu and Noa, which are often interconnected and paired (Mead, 2003, p.31). They are discussed in the spiritual section.

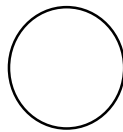
We now move from the environment section and transition to spring (Maaramatanga) to discuss how the data and narrative collection procedure was created.



#### **4.5 Maaramatanga – The realm of the Understanding**



This framework's intellectual (understanding) segment focuses on preparing for the journey ahead once the environment has been established. This begins by understanding who was involved and what procedures were taken in which I gained the knowledge to create an online website and resources.



##### *Understanding who was involved and the data collection procedure*

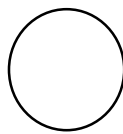


There were three groups involved that I needed to understand as part of this doctoral report. The first group was Māori/Pacific men affected by childhood sexual violence. I decided that information would be collected via one-to-one, face-to-face interviews. I decided this approach would also be applied for the next group, supporting people outlined in the next section. In this way, I was able to protect their identity and ensure that the men and support people would be more comfortable sharing their experiences. Finally, community organisations with no experience in sexual violence would also be involved. For this last group, I decided focus groups would be conducted due to the large number of people who wanted to participate.

Next, I wanted the primary focus in this research to be the bros first, then support people second, followed by community organisations third. I discuss these groups in more detail in the community section, which follows.

For all three groups, I aimed to interview them between 1 – 1.5 hours in length for two interviews in total. This was based on people's availability. However, as the research developed in later seasons, all three groups would be involved between a minimum of five to fifteen follow-up interviews per individual/community organisation. This was not the original intended purpose however, all three groups showed an active interest in taking part from the concept of the website to its final version.

I welcomed this approach as it ensured all three groups would be able to provide feedback at each stage and season.



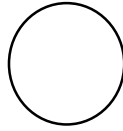
*Understanding the questions being asked*



One of the critical research questions for this doctoral report was, “how can Māori men sexually violated in their childhood/early adult years be supported to get help using an e-health website?” Additional research questions were used during the interviews. For example, using Te Ao Marama as a framework for asking questions, I asked the following:

- What website environments are you aware of that you think can specifically meet your needs?’
- Have you attempted to go online and find organisations to help emotionally support you? Follow-up question. If the answer is yes. What organisations did you access online and what kind of physical supports did they provide?

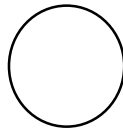
In the next chapter, I provide more in-depth examples of research questions. For now, I move to a brief discussion on the research locations.



*Understanding the locations of the research*



The study was conducted in Northland, Auckland, Waikato, and Christchurch areas.



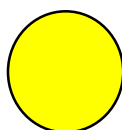
*Understanding how I collected the information*



I collected information using Post-it notes, A3 size diaries, and three separate A1 size posters with Te Ao Marama featured in the centre of the page. The three posters represented the feedback from each group of people, i.e., bros who experienced sexual abuse, support people, and community organizations. For example, if a support person described how the environment of the website should look and feel, I would write their feedback and place it in the Environment section (green). Or, if there were an emotional question regarding accessing 0800 counselling helplines (as another example), I would place this in the Autumn stage, where emotional wellbeing is set.

As the information grew in each section, I took photos of the feedback and sent them to people to see the research grow and develop. I also wanted to ensure that the content and communication had the intended meaning they wanted to convey. All people approved of their specific A1 poster.

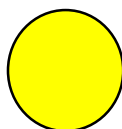
This process would not have been possible without gaining the people's complete trust using tikanga principles and creating a safe environment. I will now discuss the three population groups in more detail.



#### 4.6 Hapori– The makeup of the Community



In total, eighty core people participated in the research. I also consulted experts in various sectors pertinent to my research. I called this group my "Research Support Whānau Group." The group's purpose was to inform aspects of the research and consult with them to ensure it aligned to best practices in their respective field. There were a total of forty-three experts I consulted with over a five-year journey. A total of one hundred and twenty-three people. I will now focus on the makeup of the 80 people involved, followed by the "Research Support Whānau Group."

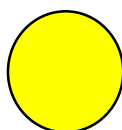


##### *The bros*



Thirty-one men took part in the initial research. The age of the men ranged from twenty to fifty-seven years of age. From this group, three people identified as being from the rainbow community. One separate person from this group identified as living with a long-term disability. Thirty-one people were diagnosed with mental illnesses such as depression, anxiety, and schizophrenia. It is worthy of note that all bros attributed their mental illness to being sexually violated in childhood.

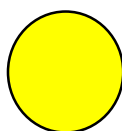
Halfway through the research, one bro asked to have his information removed for personal reasons and opted out of the research. I respected this decision and have not included his experiences in this doctoral report or asked why he wanted to leave. I offered him counselling services and asked him if I could follow up in a month to ensure he was okay (which he was). This resulted in thirty men being drawn upon in the bros' group to develop the website platform. I will discuss the next group. The support people.



*Support people*



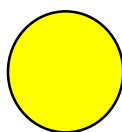
The number of support people (defined as having received a sexual abuse disclosure of sexual violence) was fifteen. Eight of them had been referred by the bros who had taken part. The other seven came from seeing my research being promoted in social service and counselling agencies.



*Community organisations*



Three organisations participated in this research, with a total of thirty-five health / social professionals (defined as nurses, social workers, counsellors, occupational therapists) being involved. In keeping with the ethics form, these organisations have been kept confidential.

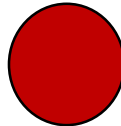


*Support people and Community organisations disclosing historical sexual violence*



I want to acknowledge that I received a total of ten childhood sexual abuse disclosures from support people and people who worked in community organizations. I discussed options available to them and offered them the opportunity to withdraw from the research. No person left the support people group or from the organizations.

Now that I have discussed who was involved in the research, I wanted to ensure that I was able to look after everyone's wellbeing and my own. I discuss this in Autumn, where the Emotional wellbeing realm is situated.

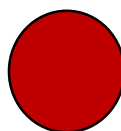


#### **4.7 Mahamaha – The realm of Inner Emotions**

*Meeting the emotional needs of myself and the people in the research*



In autumn, I seek to look after the emotional wellbeing of all people that have come forward to participate in the research. The emotional stage lives in autumn as we collect information/knowledge (fruits) that will enhance people's emotional wellbeing and store them away should they be needed when we begin the journey of engaging in physical research (winter). The information/knowledge can also be used in future seasons of Te Ao Marama. Below are two different examples of emotional wellbeing to consider.

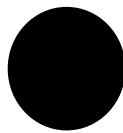


*Researcher's Wellbeing*



As I heard stories of people's sexual violence trauma and was also experiencing racism at AUT, I did not want it to affect me. As a result, I saw a counsellor every second week over two years and paid for the costs myself. This approach ensured that I could work through people's historical traumas and minimize their effects on me. As a Maori health professional and Indigenous researcher, I actively uphold and conduct myself to the values, ethics, and the tikanga I had put in place in this research to keep everyone safe.

Secondly, from the people's perspective in this research, one example of upholding emotional well-being was creating a safety plan. To that end, I made two pathways. One pathway was for people to access counselling at AUT University. The second pathway was the counselling and trauma services funded by the Government Crown Entity, the Accident Compensation Corporation (ACC). I will now discuss the inclusion and exclusion criteria in the next section.



#### **4.8 Āhuatanga ōkiko– The realm of the physical**

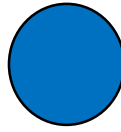
##### *Inclusions and exclusion criteria*



There were two inclusions, two exclusions, and one compounding challenge that arose in this research. The first inclusion was the bros (as the main focus of the research) needed to have completed some kind of recovery therapy (whether Indigenous or Tāuiwi) to participate.

Secondly, bros who had experienced an interest in participating but did not have any history of receiving therapy were declined and provided free counselling phone numbers and resources. This only occurred on one occasion.

The two exclusions were bros under the compulsory mental health act or receiving addiction treatment. The other difficult factor in the final stages of the research was the COVID-19 outbreak.



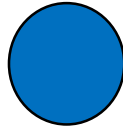
#### 4.9 Wairua – The realm of Spirit



What supports each change of season is spirit (the four blue waves in the following diagram). From an Indigenous perspective, spirit influences us and those around us to reflect on the season we are in. It also teaches us that each season has its function and cannot be rushed (time and space). Only when we have learned from a season can we move on in spirit to the next season ahead Stevens, (2015).



Spirit nourishes the environment around us and keeps us centred. When this does not occur, we can feel out of balance. This can be a reminder that spirit is the life force of a person and its connection to each season allows us to reflect on whose water we share and what consequences can take place if our water is contaminated by other people. In the realm of spirit, it also serves as an additional reminder to take heed and be gentle with ourselves. Here I discuss the last two tikanga principles of Tapu and Noa as being key to engage with people to uphold their dignity as spiritual beings.



### *The principle of Tapu and Noa*



When defining the concept of tapu, I want first to acknowledge that it comes from the realm of the gods, Keane (2011). Gallagher (n.d.) also notes that “tapu came from the gods and therefore, if an individual broke tapu then they would expect to suffer spiritual interference.” Additionally, Mitira (1972) provides another layer to the meaning of tapu:

"though the word is often used today as meaning sacred, the word prohibited would better convey the real meaning to the European mind. The rules of tapu were rules of negation or prohibition, paralleling the Biblical, "Thou shalt not" or "Such a thing thou shalt not do."" (p.36).

How does this have applicability when being utilised in research? Firstly, tapu can be seen in the knowledge being gifted by people. In other words, "I am giving you these experiences (which are sacred and are a treasure, i.e., tapu) for you and other people to learn from them." "Treat them with respect and dignity." Failure to do this can cause a breach in tapu. Mead (2003) notes that a breach of tapu can cause distrust to occur in which "the stigma of whakamamā (shame)" can happen "which was socially damaging to the individual" (p.319). What role does noa have in this research?

Gallagher (n.d.) notes, "tapu and noa are complementary opposites, which together constitute a whole." Where tapu places restrictions of behaviour and intentions, "noa on the other hand has been defined as safety and was a counter or antidote to tapu" (Gallagher, n.d.). Further, "noa denotes a state of relaxed access, requiring no particular protective mechanism or restrictions – the value of everyday, ordinary relaxed human activity" (Gallagher, n.d.). The Williams (1975) Dictionary of the Māori Language gives noa the following meaning; (i) free from tapu or any other restriction; (ii) of no moment, ordinary; (iii) indefinite. Sachdev (1989) states that "the first meaning, "free from tapu or any restriction," is the most important consideration" (p.964).

In the research, the ability to move from Tapu and Noa is assisted mainly by interviewing people and how they perceive interactions with me as the researcher. Trust is vital; for example, once I explained the ethical process and demonstrated my intentions, people gave their knowledge and shared "personal" stories openly. In this transaction, there is a weaving of tapu and noa going hand in hand. In this example, the story is tapu to the person but becomes noa when they share it.

Now I have described these fundamental Māori principles; I will discuss other applied spiritual approaches that were mutually understood expressly in interviews and focus groups.

Spiritual wellbeing can be seen in Māori terms as wairua. From Tāuiwi translations, 'wai' literally, is the Māori word for water and 'rua' the word for 'two.' "Wairua is thus a word referring to the 'two waters' that flow within the pure and polluted, the positive and negative, [...] here is no division between the human world and the natural world," (The University of Otago (b), 2012). From a health perspective, "Wairua (the spirit) is intrinsically connected to health, and many Māori regard karakia (blessings or prayer) as an essential way of protecting and maintaining spiritual, physical and mental health" (Auckland District Health Board, 2003, (p.5)).

From a Te Ao Māori worldview, Edwards (1990) explains, "wairua emanates from the beginning of time and never changes. Everything and every person has wairua and mauri (your spirituality and your life force). They are something you are born with," (p.55). Marsden (2003) contributes to this discussion stating that wairua is central to a Māori worldview, perceived as "the source of existent being and life" (p.47).

Alternatively, Royal (1998) states wairua as an idea or concept that moves from the realm of the unconscious or taha wairua and into one's consciousness (p.10). However, despite a prevailing consensus regarding the importance of wairua for healing practice, this dimension is difficult to interpret in western medical and social service practices. The summary section of this chapter will now follow.



#### **4.10 The realm of Spirit**

*Coming back full circle and summary of this chapter*



I have described the tauwi and Indigenous approaches and the methodologies to create this doctoral report using Te Ao Marama. This space of addressing the chaos of Tāuiwi ethics at AUT University was complex. In many instances, it jeopardized my Indigenous relationships in the community. As a way forward, to address this white privilege, I needed to explain to Māori and Pacific people involved in this doctoral research why Tāuiwi ethics were required. I then spoke of the study through an Indigenous lens by weaving our collective tikanga to make sense to people. These experiences were challenging; however, wairua also provided external cultural guidance to add the components of “Te Kore” and “Te Korekore” to Te Ao Marama.

This addition created a robust framework where we (collectively) understood that this research was conducted in a western environment; however, the knowledge imparted was Indigenous.

As a result, this work brought a group of people together to start a journey of researching in an online environment to understand what websites existed to support the bros, support people, and community organisations affected by historical sexual violence. This is now going to be further discussed in the next chapter.

We have now moved on from the realm of Tāne Mahuta and are transitioning to the realm of Māui (Trickster Demi-God).









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**“Te pae tawhiti whāia kia tata, ko te pae tata whakamaia kia tīna”**

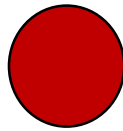
“Seek out distant horizons, and cherish those you attain”

(Alsop & Kupenga, 2016)

(A Māori Proverb)



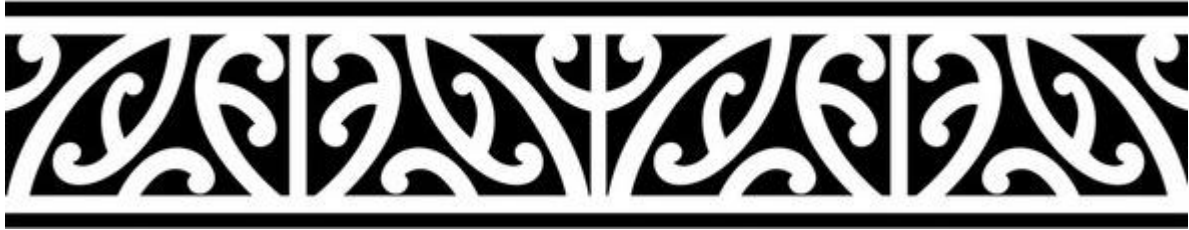
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***Mahamaha***







## *Chapter five: The Realm of Māui*

Firmness in doing what is to be done



### **5.0 Critical commentary on the research process and outcome**

Our journey now takes us to the realm of Māui. Taonui (2007) states that "Māui is the trickster hero of Polynesian myth and oral tradition." Regarded as a demi-god, Māui performed many feats, including slowing the sun (Tamanuiterā) down to give "people plenty of time to fish, gather food and do their chores" (Grace, n.d.). Maui also captured fire from the goddess Mahuika through her fingernails and planted them in the trees used for making fire (Taonui, 2006).

And perhaps best of all, Maui is known as the leader who pulled the giant fish up from the sea of Tangaroa that would be known as Te Ika A Maui (one of the original names for Aotearoa that would become New Zealand). Te Ika A Maui also refers to "the fish of Maui," which resembles a stingray similar to the shape of the North Island of Aotearoa.

When I reflect on the work that has been achieved in this doctoral report, this story of pulling a monster-sized fish to the surface resonates with me. How so? Sexual violence is a monster that lies beneath the surface. We only see elements of it, and as a society, we fear what will be brought to the surface should we pull it up. This can be seen in the story of how Maui raised the massive fish to the surface while his older brothers were trying to catch fish of their own.

The line of Maui went suddenly taut. The brothers stopped laughing and held tightly to the side of the waka as they began to speed across the ocean. "Cut the line!" a brother called, clearly quaking in his seat. "We'll all be drowned," said another. "Please, Māui, cut the line! (Grace, n.d.).

In Aotearoa, it is my clinical experience that we are not prepared to discuss sexual violence openly and especially when it comes to men of colour. It will take long-term behaviour change by individuals, community agencies, and Government to collectively pull the topic of historic Indigenous male sexual violence to the surface. Then and only then can we begin to address the trauma and darkness it brings for Māori and Pacific men in particular.

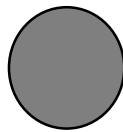
Until then, we can only address elements of it, and in this section, I am suggesting e-health (through web design) is one of the tools that should be considered. What is e-health? The term e-health refers to an online (Internet) service with a specific health focus. Using the Internet and related technologies, e-health seeks to improve health services locally, regionally (and nationally) (Hoffman, Novak & Venkatesh, 2004). The aim for e-health websites varies; for example, “some sites are designed to be educational providing learnings and resources on specific topics. Others create social support groups for people to learn from others who share their experiences with peers, educators, and healthcare professionals” (Gray, Klein, Cantrill & Noyce, 2002). The potential benefits of utilising this approach are that Māori and Pacific men, in particular, can access a site in the privacy of their own homes. Further, they can also get help and be educated and empowered on their options, giving them choices and supporting self-help (Powell, Darvell, Gray, 2003). While there are benefits to having such resources available, there can be drawbacks.

Within a New Zealand perspective, a working paper written by Marriot and Sim (2014) indicated that in 2012, 68% of Māori had access to Internet services which was considerably less than Pākehā, which was 86%. Does that mean that a focus on creating website information and resources for this doctoral report is hindered by a limited reach? The answer, I believe, is No.

In 2020 that percentage significantly increased where Māori are now the second most frequent user of the Internet (Net Safe Report “Exploring New Zealand 2020”). Further, according to the New Safe report, Māori usage was (78%) compared to Asian (83%). Pākehā were (77%) followed closely by Pacific (71%). Although higher now than in 2014, the report states that the digital divide has not improved for rural Māori, and further, the high percentage rates of Māori usage reflect more the urban cities.

When considering the pros and cons of e-health, the evidence suggests that such an approach for this topic is appropriate as long as there is accurate, comprehensive, and reliable information that has been created from credible sources. Given this, what would that e-health space look like for the bros, support people, and community organisations?

In this chapter, I have set out to answer this question by providing a step-by-step guide of what was learned in the research and then created as a result of the key findings that we (collective) have pulled up to the surface using the framework Te Ao Marama. This work picks up from Chapter 2 (pages 63 – 74) when we reviewed the absence of having online support. I will briefly recap this now.



### **5.1 Te Kore: The first season of change (2017 – 2018)**

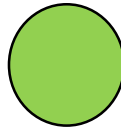
A summary of Chapter 2



In Chapter 2 (the realm of Papatūānuku), I presented a series of online searches that people had enacted to look for help regarding historical sexual violence recovery for Māori/Pacific men in Aotearoa. That chapter showed the online website information excluded Māori and Pacific men and their support systems. I also wrote of the possibilities of how resources could be developed that could bring people and services together from a variety of locations across Aotearoa and have that content make sense in people's lives. In this realm, I did not go into the other components of Te Ao Marama as they did not exist. That was then.

In this chapter, we are now able to cover multiple seasons of Te Ao Marama to explain the process of how StandingTallNZ.org, its resources, and associated platforms have been created. Starting from Te Kore and working our way around each framework component, I will provide people's online experiences.

This will include how they connected / as well as disconnected with current sexual violence websites that exist in Aotearoa before creating a website platform of our own. To do this, we must first understand the gold standard of a web design, which will now be discussed.



### **Environments of websites**

*What is the gold standard of a web design?*



What is considered the gold standard of website designs? I sought answers from academic articles and online website designers to answer this question. However, I soon found that academics in the field of graphic/web design and media/design organisations had variant views on this subject. How then did I find a way forward that would enable me to have a consistent approach to understanding this online environment with the skill sets that I have?

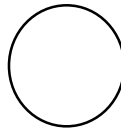
The answer lay in wairua when I had a vision of utilising Te Ao Marama as an overall framework for understanding current gaps in websites and information and resource content they were providing.

To support my framework, I aligned Te Ao Marama to two key books aimed at the beginner/intermediate level of creating online content. They are:

1. Website design made easy (Williams, 2018).
2. Write me a web page, Elside! (McAlpine, 2011).

I chose these specific books as Williams's (2018) written content was aimed at people with intermediate skills in web design. Additionally, McAlpine (2011) discussed website design content that went into great detail to describe the psychological components of having websites connected with people in Aotearoa. I felt these two books aligned with each other and the components of Te Ao Marama.

Now that I had a bicultural way of measuring and testing people's responses to websites, content, and resources, the next aspect was the type of questions used in the research. This can now be seen in the understanding section of Te Ao Marama discussed next.



## Understanding the right kind of questions to ask

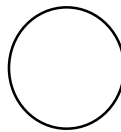
*A full review of questions asked in this research*



In the methods section of this doctoral report, I discussed two main questions that overarched the research. They are:

1. What website environments are you aware of that you think can specifically meet your needs?
2. Have you attempted to go online and find organisations to help emotionally support you? Follow-up question. If the answer is yes. What organisations did you access online and what kind of physical supports did they provide?

In this section, I am now going to answer and expand on these questions that helped shaped the StandingTallNZ.org websites and resources. This begins with question one.



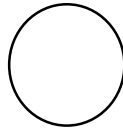
*Research question one: What website environments are you aware of that you think can specifically meet your needs?*



This question produced three websites that participants had previously accessed. They formed part of the initial online content to understand what existed while writing this doctoral report. These websites are listed below.

Table 2: List of websites.

Name of website	Website link
Help Auckland	<a href="https://www.helapauckland.org.nz/">https://www.helapauckland.org.nz/</a>
Rape Prevention Education	<a href="https://rpe.co.nz/">https://rpe.co.nz/</a>
It is OK to ask for help	<a href="http://www.areyouok.org.nz/">http://www.areyouok.org.nz/</a>



*Research question two: Have you attempted to go online and find organisations to help emotionally support you? Follow-up question.*



*If the answer is yes. What organisations did you access online and what kind of physical supports did they provide?*

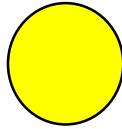


To answer these questions, I used Te Ao Marama as a tool to create a series of sub-questions that formed the basis of my doctoral report. These questions included:

Table 3: List of questions using Te Ao Marama.

Te Kore / Te Korekore	What cultural elements exist or are missing from this website that you need?
Environment	Describe the online environment you see?
Understanding	In what way does the content connect or disconnect with you?
Community	In what way does the website content connect with you as a bro/support person/community service. Follow-up question. If not what website content would you like to see to support you?
Emotional	In what way does the website content provide information for your emotional needs? Follow-up question. What other emotional resources would you like to see?
Physical	In what way does the website content support your physical needs.
Spiritual	How does this website support your spiritual needs?

I will now answer each question briefly and provide examples of what people in the research were seeing, experiencing, and discussing with me. This now leads us to the community realm.



## **A community of people coming together to review websites and resources**

*A brief discussion on seven violence based websites in Aotearoa*



In this community section of Te Ao Marama, I will briefly discuss the sexual/physical violence recovery support-related websites that people in the research had accessed. When I say briefly discuss, I intend only to provide snippets of the undertaken processes. This doctoral work spanned over five years (2017 – 2021). The time we reviewed the contents of websites was four years in this research. However, it is not the main focus of this chapter but rather a space to understand web design / E-health and the context of how the StandingTallNZ.org website and online resources were created.

What do I mean when I discuss web design? In this doctoral report, I refer to "the web page layout, content, production and graphic design" elements (Williams, 2018, p.30). Reviewing web design is fundamentally important. McAlpine (2008) states:

As soon as everyday documents are published online, all their inherent shortcomings become apparent. Worse, even fairly OK documents seem to lose their shine; writing web content, it seems, requires some special skills, (p.1).

In this doctoral report, we reviewed seven websites. Three of those websites we have already mentioned. How did we find the remaining four websites that have been reviewed? The answer came from the observations of people and what they typed as keywords into the online search engine Google. These keywords included:

1. Sexual Abuse New Zealand
2. Māori men sexual abuse
3. Pacific men sexual abuse
4. Violence Aotearoa

This produced various websites and information based on the keywords entered. People were then asked to click on sites they felt might be helpful to them. After each session with individuals or groups, I cleared my website history to ensure that the websites did not automatically come up with the next person or group I was working with.

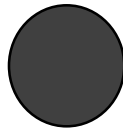
What about people that did not know what to enter as keywords? Two individuals were unsure what to search for, I showed them websites based on what other people had found online and asked them if it was relevant to their needs. In both instances, the individuals agreed the websites would be okay/suitable for their needs in this research.

As a result of searching online, an additional four websites were selected to be scrutinized in this research, bringing the total to seven key websites. The following table provides details of each organisation selected by people in the research and its current website link (when writing this doctoral report in September 2021).

Table 4: List of websites.

Name of website	Website link
Help Auckland	<a href="https://www.helapauckland.org.nz/">https://www.helapauckland.org.nz/</a>
Rape Prevention Education	<a href="https://rpe.co.nz/">https://rpe.co.nz/</a>
It is OK to ask for help	<a href="http://www.areyouok.org.nz/">http://www.areyouok.org.nz/</a>
Male survivors Aotearoa	<a href="https://malesurvivor.nz/our-organisation/">https://malesurvivor.nz/our-organisation/</a>
Mosaic-Tiaki Tangata	<a href="https://www.mosaic-wgtn.org.nz/">https://www.mosaic-wgtn.org.nz/</a>
The New Zealand Police	<a href="https://www.police.govt.nz/advice/sexual-assault/video-resources">https://www.police.govt.nz/advice/sexual-assault/video-resources</a>
Shine*	<a href="https://www.2shine.nz/">https://www.2shine.nz/</a>

During this time, the people become excited, which I recognised as the collective being in the Emotional phase of Te Ao Marama. We then began to utilise the following questions to understand what cultural elements exist or are missing on the websites (Physical needs phase). The wairua for the project began to flow, and as a result, the next series of questions were about to be investigated. This started a new season of Te Ao Marama, starting with question one in the realm of Te Kore / Te Korekore.



Te Kore / Te Korekore

*Q1. What cultural elements exist or are missing from this website that you need?*



When I discuss 'cultural' in this section, what do I mean? For this section, I am referring to elements that have Māori or Pacific worldviews and Rainbow / Disability inclusion. This includes cultural images and iconography, language, and customs. In addition, for people who identify in the rainbow and disability spaces, what images and language are also considered to meet their cultural needs.

McAlpine (2011) states, "By definition, web pages are open to the whole world. [...] It includes people who speak different languages, people of all ages and nationalities" (p.23).

As the starting point was Google, all websites we accessed sent us to the home page, at which point we then explored the remaining pages of the website. What cultural links from people's perspectives made meaningful connections?

Table 4: Results of the websites reviewed (2018 – 2020)

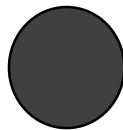
Name of website	Results
Help Auckland	
Rape Prevention Education	
It is OK to ask for help	
Male survivors Aotearoa	
Mosaic-Tiaki Tangata	
The New Zealand Police	
Shine*	

This table above uses a traffic light system. Green = Yes Orange = Partly Red = No

No websites resonated with people. This was due to no cultural connections on their home page with Māori, Pacific, rainbow, or with people who have disabilities. With this noted Mosaic-

Tiaki Tangata did feature a Rainbow heading. However, people in the research stated it felt more tokenistic than a genuine attempt to connect to users. It was for this reason the colour red was applied.

Williams (2018) states, “images are key to an impactful and successful website” (p. 84), and yet this has not been implemented in these websites. Why? From a health context, Durie (2001) states, “ineffective primary mental health care might be due to several factors (including) doctors [...] be(ing) unable to bridge cultural gaps to provide information that is culturally meaningful” (p.21). Similarly, there are cultural gaps from the websites, thus creating a space in which content is not meaningful or valuable to the people in the research. As there are no overall Māori / Pacific, rainbow, or disability elements that have been identified, this is an area that needs specific attention. This raised questions from people in the research, which I will now discuss.



### **Te Korekore**

*Q1. What cultural elements exist or are missing from this website that you need?*



In these early stages of reviewing the websites in Te Kore/Te Korekore, people stated they wanted to be included in the website's narrative. Further, they asked, why are Māori and Pacific men not being included in sexual abuse recovery websites? The answer to this is complex and multi-layered. One response from a sociological perspective comes from McLennan, Ryan, and Spoonley (2004), who note:

Pākehā groups/culture has subordinated and exploited the Indigenous Māori group. In today's atmosphere, where there is considerable effort to try to regain a sense of mutual respect and tolerance these efforts will not be successful as long as the long-standing social inequalities between these two cultural groups are ignored or denied, (p.10).

From a disability perspective Fraser, Ryba and Moltzen (2005) note:

People with disabilities have always existed, across all cultures and ethnic groups. However, over time the attitudes and beliefs about people with disabilities have moved through a series of stages, (p.11).

These stages have culminated into a society that Fraser et al. (2005) describe as “disability phobic or disablist, with many in the community avoiding the topic of disability” (p.17). With long-standing and social inequalities in mind, I then wanted to understand the general environment of the websites from people’s perspectives? This is discussed next.



### **Environment**

*Q2. Describe the online environment you see?*

The Three Second Test and Tip Top Test



The second phase of the research involved asking people to shift their lens from culture to giving an initial impression of the websites' environments and providing feedback on how valuable the information was for their specific needs. To answer these questions, I used two test methods called "The three-second test" and "The tip-top test." McAlpine (2011) states, "the following tests are relevant to almost all web content. They are all the responsibility of the writer" (p.7) to apply. These two tests will be defined now.



### **Environment**

*Defining The Three Second Test*



Question One: Can people get the gist of this (environment) in 3 seconds, without scrolling or reading every word? (McAlpine, 2011).



**Environment**  
*Defining the Tip Top Test*



Question Two: Is the essential information at the top of the (website) page, in the headline and first paragraph? Does the first paragraph contain a summary, description, or key message of the page? (McAlpine, 2011).



**Environment**  
*Results from The Three Second Test*



Question One: Can people get the gist of this in 3 seconds, without scrolling or reading every word?

Table 4: Results of the websites reviewed.

Name of website	Results
Help Auckland	
Rape Prevention Education	
It is OK to ask for help	
Male survivors Aotearoa	
Mosaic-Tiaki Tangata	
The New Zealand Police	
Shine*	

The table above uses a traffic light system to answer this question. Green = Yes Orange = Partly Red = No

Out of the seven websites reviewed, all eighty people who accessed Help Auckland, Rape Prevention Education, Shine\* and It is OK to ask for help were not able to get the gist of what the website offered within three seconds. However, the other three websites could be understood within three seconds. I will unpack this in more detail in the “Understanding section,” (p.160). For now, let us focus on the following results for question two.



### **Environment**

#### *Results from the Tip Top Test*



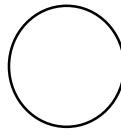
Question Two: Is the essential information at the top of the page, in the headline and first paragraph? Does the first paragraph contain a summary, description, or key message of the page?

Table 5: Results of the websites reviewed.

Name of website	Results
Help Auckland	
Rape Prevention Education	
It is OK to ask for help	
Male survivors Aotearoa	
Mosaic-Tiaki Tangata	
The New Zealand Police	
Shine*	

The table above uses a traffic light system to answer this question. Green = Yes Orange = Partly Red = No

Out of the seven websites reviewed, not one website was deemed by the people in the research to have passed the tip-top test. Why was this, and what factors did people connect with that took longer than three seconds? This is discussed in the understanding section featured next.



### Understanding

*Q3: In what way does the content connect or disconnect with you?*

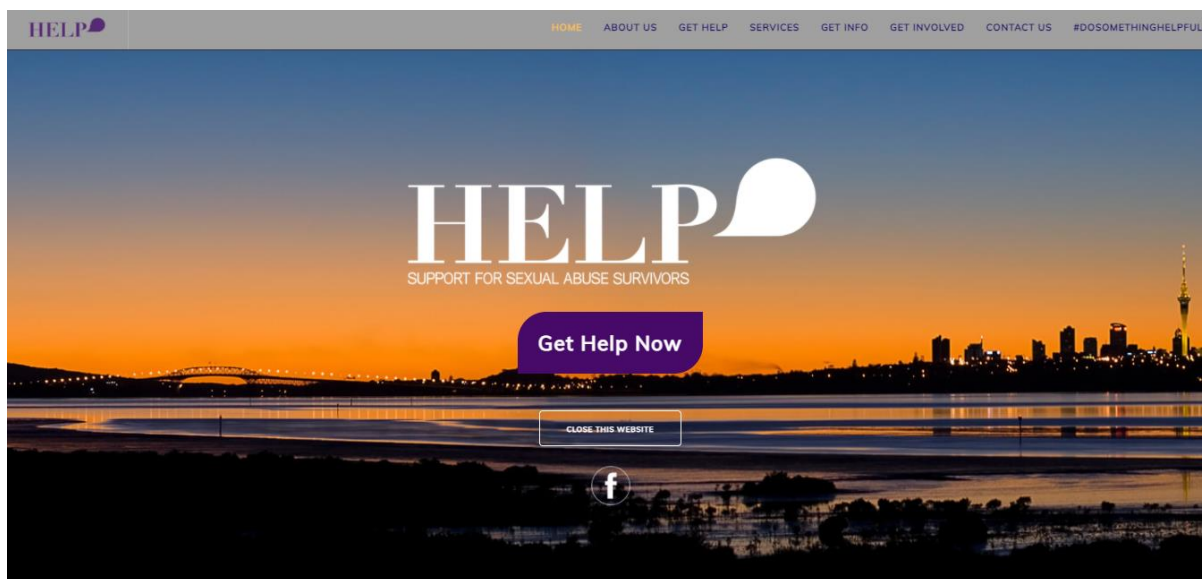
Discussing the results from the three-second and tip-top tests for Help, Rape Prevention Education, and Shine\*



In this section, I will discuss the results from the previous realms with a focus on Help, Rape Prevention Education, and Shine\* as these specific organisations generated the most conversations in all three groups. When reviewing websites McAlpine (2011) states:

The look and feel of a web page is the first thing that strikes the reader. Everyone has an opinion about the design. In fact, more than any other factor, the design influences credibility. If the page looks dodgy, people assume the content is dodgy, (p.66).

What is meant by dodgy in this research? When reviewing the websites, the information confused people in both Help Auckland and the Rape Prevention Education home pages. It lacked the necessary information for them to make an informed choice as to whether or not the websites met their needs. This can be seen in the following screenshots taken from the websites.



Screenshot 8. Homepage of Help Auckland, From Help Auckland. Copyright (2021) by Help Auckland. Digital File Type.



Screenshot 9. Homepage of Rape Prevention Education, From Rape Prevention Education. Copyright (2021) by Rape Prevention Education. Digital File Type.

What did people see and experience? For Help Auckland and Rape Prevention education, people in the research noted how the language and images being used conflicted with each other. For example, the Help Auckland homepage states they provide “Support for sexual abuse survivors.”

For Rape Prevention Education, they state (in their about page us) that they are “creating communities free of sexual violence, where people are enjoying respectful relationships and sexuality free from pressure, coercion, harm or violence.” However, for Help Auckland, they predominantly feature Pākehā women on their home page with no images of men (especially Māori and Pacific men). For Rape Prevention Education, some images featured both Pākehā women and women of colour. I have provided examples from Help Auckland and Rape Prevention Education to highlight this.

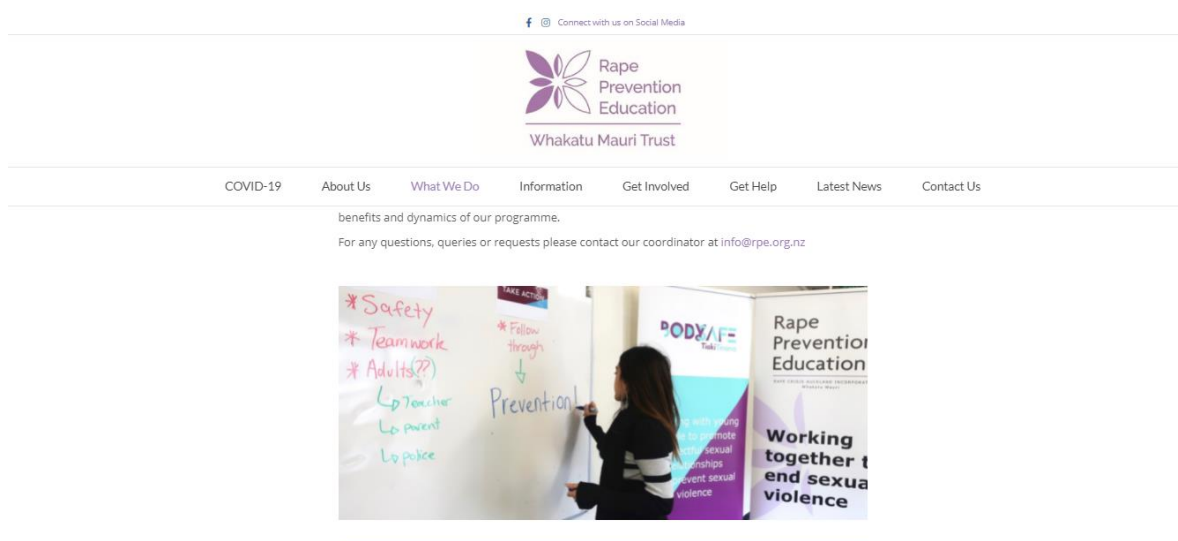
## Get The HELP You Need

Specialist counselling for adult and child survivors.  
Supporting family members, caregivers and loved ones of survivors.

[Get HELP Now](#)

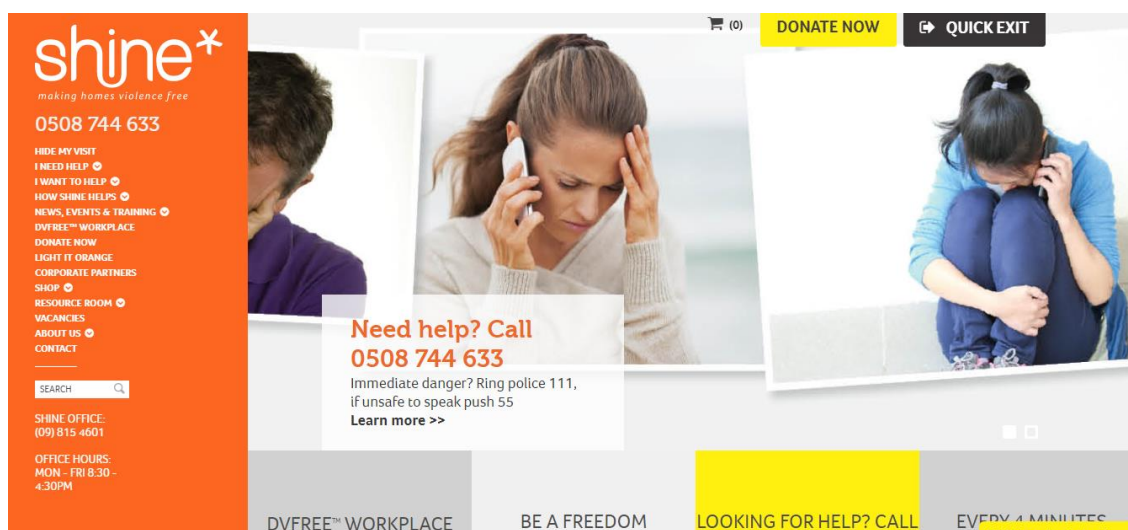


Screenshot 10. Homepage of Help Auckland, From Help Auckland. Copyright (2021) by Rape Prevention Education. Digital File Type.

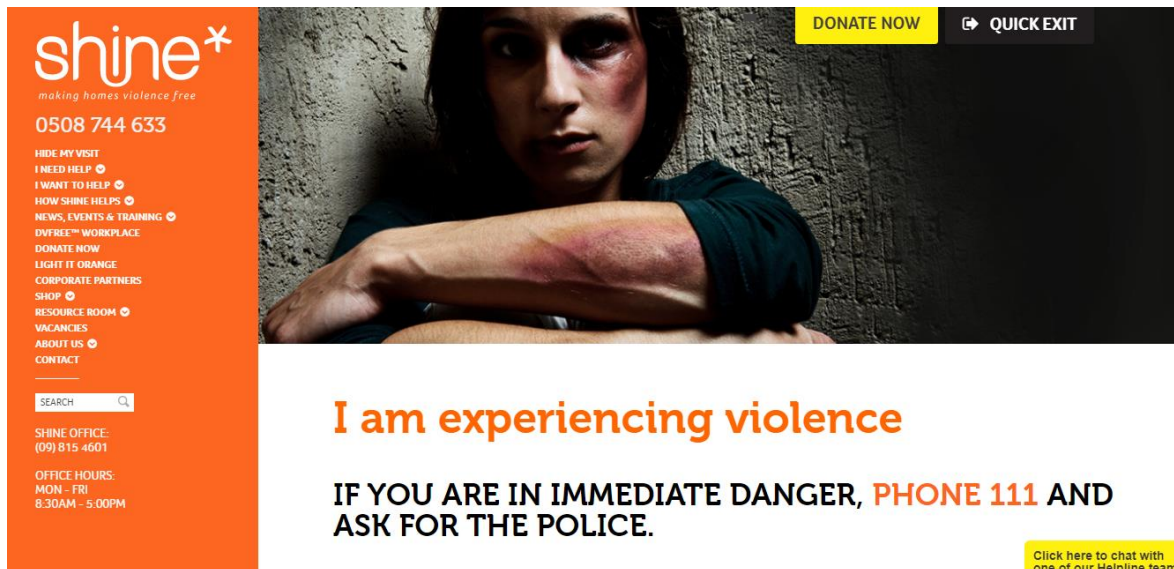


Screenshot 11. Homepage of Rape Prevention Education, From Rape Prevention Education. Copyright (2020) by Rape Prevention Education. Digital File Type.

This can also be seen in the Shine\* website, which also used a neutral gender approach of stating they "directly help thousands of adult and child victims every year to become safe and stay safe through our frontline services." However, in the images used on their site, it is evident who they are aiming their support as female images predominantly feature on their website.



Screenshot 12. Homepage of Shine\*, From Shine\*. Copyright (2020) by Shine\*. Digital File Type.



Screenshot 13. Homepage of Shine\*, From Shine\*. Copyright (2020) by Shine\*. Digital File Type.

After the homepage, we (the collective) reviewed the websites of Help Auckland, Rape Prevention Education, and Shine\* in more detail and found that the content was very female-focused despite the gender-neutral information provided. This confused people in the research as they wanted information with the bros in mind, yet all three websites did not include Māori / Pacific males in their content. As a result, this created distrust with the bros, support people, and community organisations. Durie (2001) states that "Indigenous peoples have [...] found Western psychological world views limiting" (p.7). In addition, the bros who identified as being in the rainbow/disability community felt disconnected from these three websites. Belmonte (2021) states:

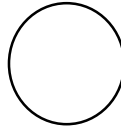
Over the last two decades, the international LGBT rights movement has broadened its geographic scope, won critical legal victories, and gained support from key supranational institutions. But this increased invisibility and success often met intense resistance (p. 171).

Whether there is conscious or unconscious resistance occurring, being excluded in terms of one's ethnicity, gender, disability, and sexuality is unacceptable when a website advertises services for "people" but in reality cater for a specific population group, "women."

McAlpine (2011) states what people want when accessing website content.

Visitors to your site want information [...]. They want facts and sometimes analysis. They want stories, but even more, they want to be part of the story, (p.6).

There is an absence of relevant content with people in the research. I will now discuss the website, "It is OK to ask for help," as it is the fourth website that people frequently addressed in the research.



### Understanding

*In what way does the content connect or disconnect with you?*

Discussing the results from the three-second and tip-top tests.

The It is OK to ask for help website

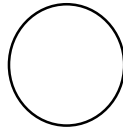


The results of this website were overall negative, having failed both tests. People in the research could not understand the purpose of the website, although they had heard it was about dealing with violence from their connections in the greater community. McAlpine (2011) states that “every web page [...] must give a summary straight after the page headline. Make this a rule. Just do it,” p. (44). For the “It is OK to ask for help,” there was no page headline on the home page but rather an advert for COVID-19. As a result, people perceived the intention of the website to only focus on COVID-19 rather than violence.



Screenshot 14. Homepage It is OK to ask for help, From It is OK to ask for help. Copyright (2021) by It is OK to ask for help. Digital File Type.

If the tip-top test had been applied, ensuring that information was at the top of the page and a paragraph was included to explain the website's purpose, it would have avoided confusion. Further, it would have allowed information to be understood almost instantly. Instead, it created a disconnection with people in the research. How did the remaining websites fair?



### **Understanding**

*In what way does the content connect or disconnect with you?*

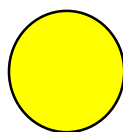
Discussing the results from the three-second and tip-top tests. Male survivors Aotearoa /  
Mosaic-Tiaki Tangata / The New Zealand Police



The results of these three websites yielded mixed results. While people generally understood what they were about in three seconds, further information was required to deepen their knowledge. This is where the Tip Top test comes into play. When compared with Help Auckland, Rape Prevention Education, Shine\* and It is not Ok. Male Survivors Aotearoa, Mosaic-Tiaki Tangata, and The New Zealand Police resonated more with people in the research.

This last comment aligns with what McAlpine (2011) states regarding what people want. "Visitors [...] want pages that generate truthful, sensible search results and match what they see in search results," such as when using Google (p.6).

Once the collective reviewed the websites, I wanted to know what community content provided by the seven websites connected with people. Thus we have shifted from the understanding phase to the Community phase of this doctoral report.



### **Community**

*Q4: In what way does the website content connect with you as a bro /  
support person/community service.*

Community responses



In this section, I wanted to know if the seven websites being accessed connected with people in the research. All their responses were collected and are seen next.

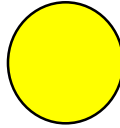
The following table uses a traffic light system to answer this question. Green = Yes Orange = Partly Red = No

Table 6: Results of the websites reviewed.

Name of website	Results
Help Auckland	
Rape Prevention Education	
It is OK to ask for help	
Male survivors Aotearoa	
Mosaic-Tiaki Tangata	
The New Zealand Police	
Shine*	

No website reviewed met people's expectations of having meaningful content for them. This started with formal language on the websites and mixed messaging (for example, use of inclusive language) such as they or them. People were able to see through this attempt at being neutral and saw the content for what was—namely, supporting females. This instantly created further distrust in the websites. McAlpine (2011) states that 'gaining your readers' trust starts with the web design and the reputation of the company (p.21).

For Male Survivors Aotearoa, Mosaic-Tiaki Tangata, and The New Zealand Police, who provided a clearer understanding of their audience, there was a noticeable absence of specific Māori, Pacific, rainbow, and disability content which I will now discuss.



### **Community**

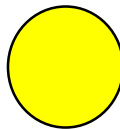
*Follow-up question. If not what website content would you like to see to support you?*



In total, there were four key areas that all three groups in my doctoral report wanted. This included language that people connect to, images, videos, and resources. Williams (2018) states:

Whether you just want people to know you are out there, or you want to convince somebody to contact you or buy your products, content is the whole point of a website. Your content needs to fit with both your audience and the purpose for which you have designed your website. (p.111).

I will now discuss what people wanted to see, hear and experience in more detail.



### **Community**

*Use of language, videos, and resources for people in the community*



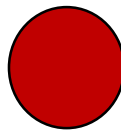
The majority of people in this research found accessing the seven websites frustrating and noted how difficult it was to try and find information for themselves or for someone else they knew, i.e., a bro. This effort led to people feeling fatigued and feeling dissatisfied. As one anonymous support person stated:

“We have gone into Google for a purpose and find ourselves experiencing something quite different to what we expected.”

I wanted to know what the cause of the frustration was. The response from people was not being included, not having a clear pathway of support, i.e., for the bros affected by sexual violence, for support people, for community agencies.

The next point of frustration expressed by the collective was an absence in having key questions that the bros, support people, and community agencies wanted knowledge on. Following the next point of contention was no relevant video content that all the groups could watch and understand.

Finally, appropriate images of Māori and Pacific men were also discussed for the bros not looking like offenders or criminals based on what they had seen from the Google search in images addressed in Chapter 2. Once this information was collected, I wanted to understand what emotional support was needed. This will be discussed next.



### **Emotional**

*Q5: In what way does the website content provide information for your emotional needs?*

Follow-up question. What other emotional resources would you like to see?



Reviewing the websites again to understand emotional content, a consistent theme amongst the bros, support people, and community organisations was the lack of promoting external 0800 helpline services in emotional, mental, and physical wellbeing.

A major incentive for this was the complexity bros presented with and the different types of support that were needed for other parts of their journey. Support people also wanted assistance when they felt overwhelmed by the circumstances of the bros.

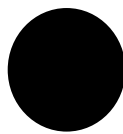
Critical thinking and reflecting skills are needed to overcome this lack of appropriate emotional services featured in the seven websites. McMillian and Weyers (2013) state:

At times you may run into problems because you have a number of different tasks that need to be done. Deciding on their priority involves distinguishing between important and urgent activities, (p.101).

When thinking about examples of what is "important" and "urgent," for the bros one could consider that it is important to get support for the historical sexual abuse. However, when they are triggered by past events they are likely to want to have other kinds of help such as when they are feeling depressed, suicidal, or using some kind of addiction to cope with the triggers they are experiencing. From a clinical perspective, I know that clients I have worked with present complex issues, and therefore the need to have easy-to-access information including 0800 numbers for helplines to address their presenting issues is vital when no other support is available.

For the community organisations having a broad range of services on one webpage was also identified as being useful rather than referring to multiple websites for assistance. Professionals spoke of only having a limited time to see their clients (10-20 minutes per consultation) and wanted access to the right kind of information quickly and effectively. I discuss how we overcame this in the next season of Te Ao Marama.

What about resources that promoted physical and spiritual needs for the bros, support people, or community organisations? This is discussed next.



### **Physical**

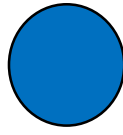
#### **Q6: In what way does the website content support your physical needs?**

*A discussion on all seven websites*



In this section physical needs are defined by the collective as being the following: exercising, mediation, relaxation, and other forms of physical self-care. This is not intended as a prescriptive list but rather examples of what people in the research were wanting information on.

At the time of writing this doctoral report, no websites reviewed had information regarding physical wellbeing and what people could do to look after themselves. What about spiritual wellbeing?



### **Spiritual**

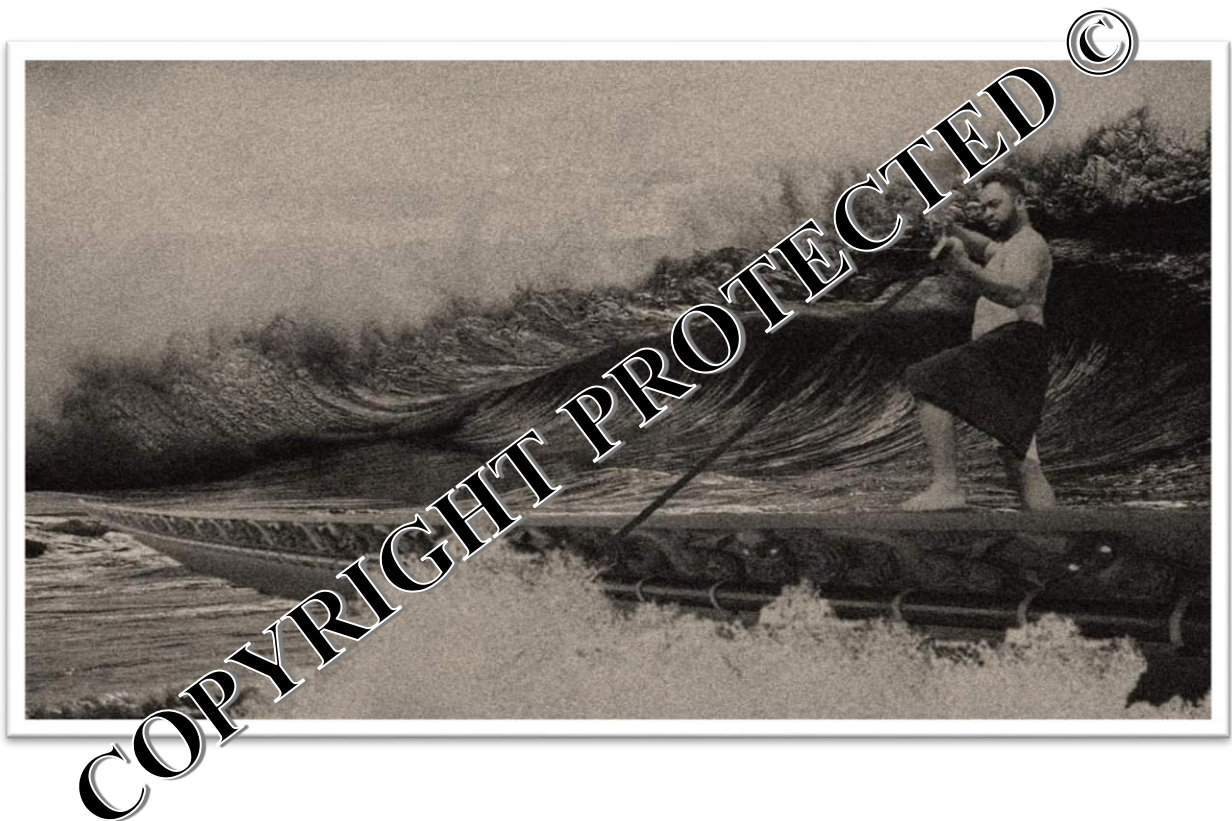
*Q7: How does this website support your spiritual needs?*

A discussion on all seven websites



The people in the research widely agreed that none of the websites offered any spiritual support or acknowledged the importance of wairua. And at the end of this specific session, when people reflected on all the websites they had seen, all noted the heaviness in their wairua of not being visible. Given this, it would appear that wairua is central to people's experiences of accessing violent recovery websites.

This final observation and feedback bring the season of Te Ao Marama to critique websites to a close. The discussion and summary section will now follow.





### **The Realm of Wairua**

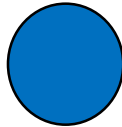
*Coming back full circle and summary of this section*



By working collectively to pull topics up to the surface in the realm of Maui, we have discovered the following; firstly, the bros affected by sexual violence cannot move forward utilising the current websites provided. Secondly, the people in the research have had negative and frustrating experiences of not accessing the information they need because the sites do not offer relevant information that assists in their wellness journey. Thirdly, support people and community organisations feel excluded from supporting a bro.

Thus all three groups feel lost in the space of Te Kore. How do we help all three groups find a way forward to have accessible and relevant content?

This is discussed in the next section. I now end this chapter with a karakia (prayer) to lift this section's heaviness.



### **Wairua**

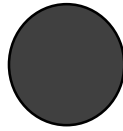
*A closing karakia for this section*



Kia tau ngā Manākitanga a te mea ngaro  
ki runga ki tēnā, ki tēnā o tātou  
Kia mahea te hua mākihikihi  
kia toi te kupu, toi te mana, toi te aroha, toi te Reo Māori  
kia tūturu, ka whakamaua kia tīna! Tīna!  
Hui e, Tāiki e!

Let the strength and life force of our ancestors  
Be with each and every one of us  
Freeing our path from obstruction  
So that our words, spiritual power, love, and language are upheld  
Permanently fixed, established, and understood!  
Forward together!





## **5.2 Te Korekore: The second season of change (2018 – 2019)**

### *Te Korekore*

Learning from others mistakes



The problem before us (the collective) was enormous. I had considered whether I had taken on a task that was too big for a doctoral research project. For three months, I reflected on where the starting place was in which I could begin to start the new journey of developing website content known as StandingTallNZ.org. I also reflected on how I could guide people in the research in a meaningful way, knowing they were volunteering their time and energy.

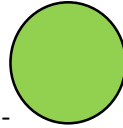
Meditating in the realm of wairua, I was then reminded of a Māori proverb that would enable me to begin this journey and complete it successfully:

**Whāia te iti kahurangi ki te tūohu koe me he maunga teitei  
Seek the treasure you value most dearly, if you bow your head, let it be to a lofty  
mountain**

When considering website style and content McAlpine (2011) states:

When you've been using the web for a while, you realise that online writing style must be carefully calibrated. The writer must walk a tight rope between being stuffy and being sloppy. You're aiming for credibility...but you must also convey a somewhat personal, human touch [...], (p.30).

By combining Māori wisdom with Tāuiwi information, I decided I would focus on the environment of what the website would look like first. This will now be discussed in the environment section.



## **Environment**

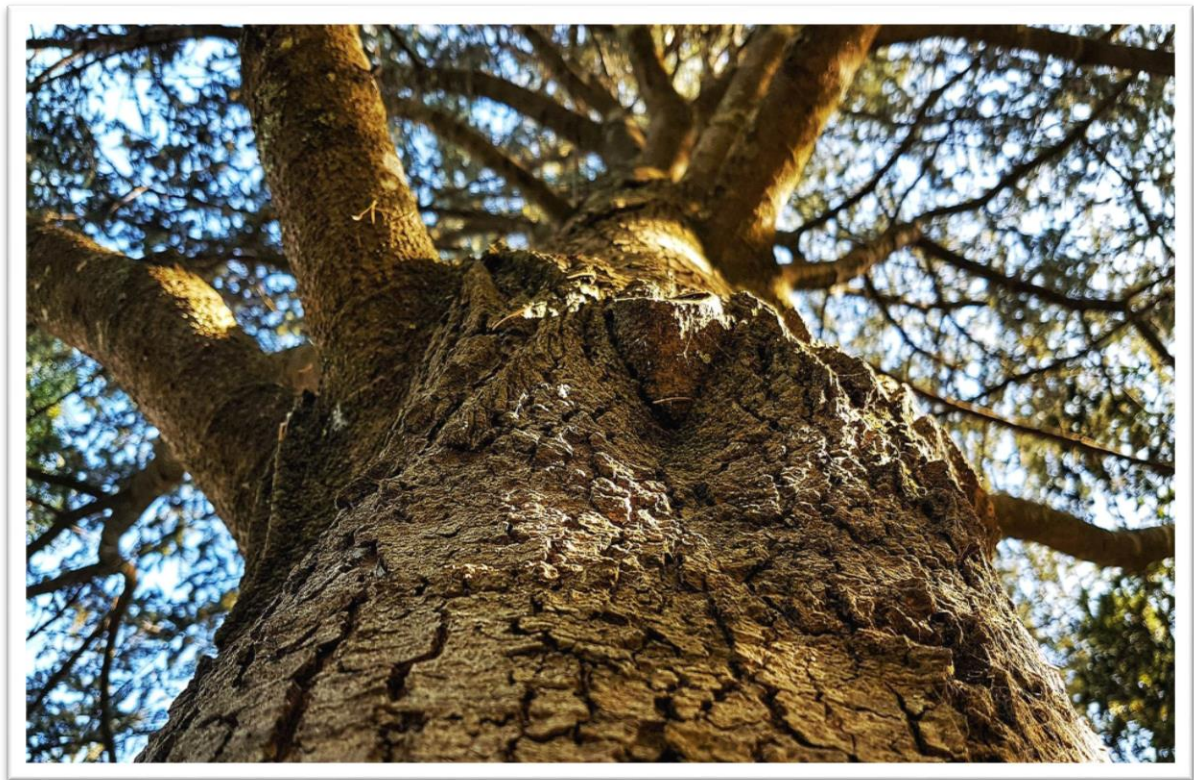
*Exploring different online environments*



Meeting with the bros, support people, and community organisations in different interviews and focus groups, I asked what kind of website environment StandingTallNZ.org would look like? As a result of asking this question, people showed websites they connected with. A theme soon emerged across the three groups, particularly images of nature, trees, and beaches. In addition, green, brown, and blue were colours that connected with people. Williams (2018) states that colours should be "a scheme of complementary colours before you begin and do not stray from these colours," (p. 60). Once I collected this information, I then went out in nature and took photographs of images with nature and colours people had asked for. Some examples of images that were photographed can be seen next.



Screenshot 15. Picture, From II Stevens, A. "A picture of nature." Copyright (2018). Digital File Type



Screenshot 16. Picture, From II Stevens, A. "Another picture of nature." Copyright (2018). Digital File Type.



Screenshot 17. Picture, From II Stevens, A. "A third picture of nature." Copyright (2018). Digital File Type.



## Environment

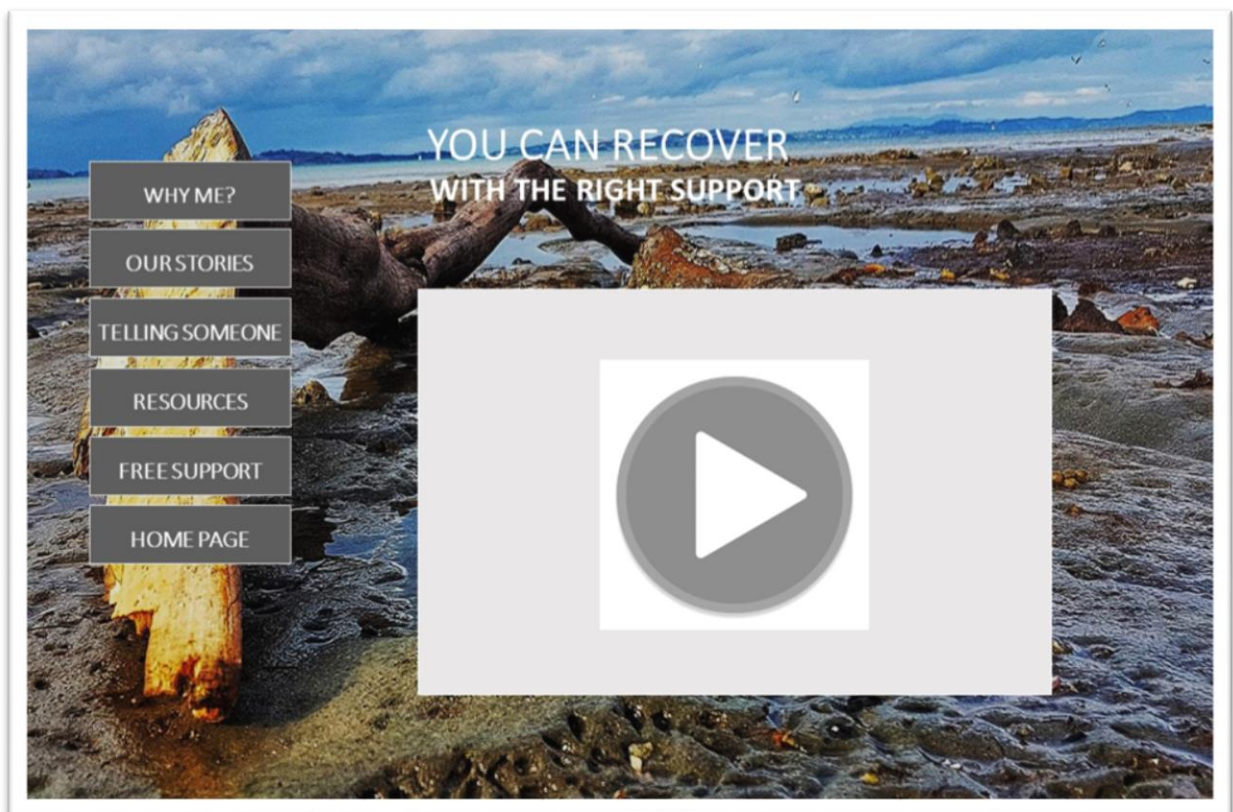
*Developing a mock-up template of the website*



Once I refined the images and colours (by showing them to people) in later interviews, I then wanted to know what questions/topics/subject matter would people want to know. There were five consistent themes including:

1. Why me?
2. Our stories
3. Telling someone
4. Resources
5. Free support

Once I started to get the initial background, colours, and themes that people wanted more information on, I created the following mock-up of a website to show the group. The next image is a draft concept that was delivered to the collective.



Screenshot 18. Picture, A mock-up of the first draft website using Microsoft PowerPoint. Copyright (2018). Digital File Type.

By creating a draft template for a webpage, I felt I could have some ideas and concepts at my fingertips that could be taken out and shown to people. Once I had designed three draft templates (for each group of people). I then reflected on what webserver I would use to develop StandingTallNZ.org.

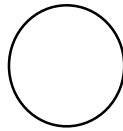
What is a web server? Williams (2018) states they are “a large number of companies (that) offer to host your website for you” (p.21). I had considered a couple of options, including Square Space, however, I settled for the webserver Wix for this doctoral research. Who is Wix?

Wix (a) (n.d.) states they are:

[...] a leading cloud-based development platform with millions of users worldwide. We make it easy for everyone to create a beautiful, professional web presence. Promote your business, showcase your art, set up an online shop, or just test out new ideas. The Wix website builder has everything you need to create a fully personalized, high-quality free website.

My rationale for using Wix was my familiarity with using this platform for my business website. Given the enormity of tackling many issues identified in the previous section, I wanted a web design product I was familiar with without the additional stress of learning a new web server. In addition, costs for hosting StandingTallNZ.org were also a consideration. Williams (2018) states, "your budget for creating and designing a website can often affect the choices you make where you host your website and how you create it" (p.35). My Ph.D. budget was \$4000.00 in total. With such a limited budget, I had to be fiscally responsible. At that time, the cost of hosting the StandingTallNZ.org website was \$500.00 per year (USD) and was priced as cost-effective compared to the other options I was considering. I do not want to go into more details regarding how I used Wix in this section. I am solely focusing on key overall themes.

Given this, we now move from the environment section to the understanding section, where I discuss three key themes vital for the website to be successful. This will be addressed now.



**Understanding our users for the site**  
*The power of images for the bros*



In the Understanding section, I want to discuss three key themes regarding the power of images. The collective and I had a second discussion on images as we reviewed the pictures of nature. During this time, we discussed other images that could be used. As a result, I discovered that twenty-four out of the thirty bros wanted images that had males facing away from the camera or had a side profile. Refer to an example of an image below.

An image that the “Bros” resonated with:



Screenshot 19. Picture, From Unsplash. “People images & images.” Copyright (2019). Digital File Type.

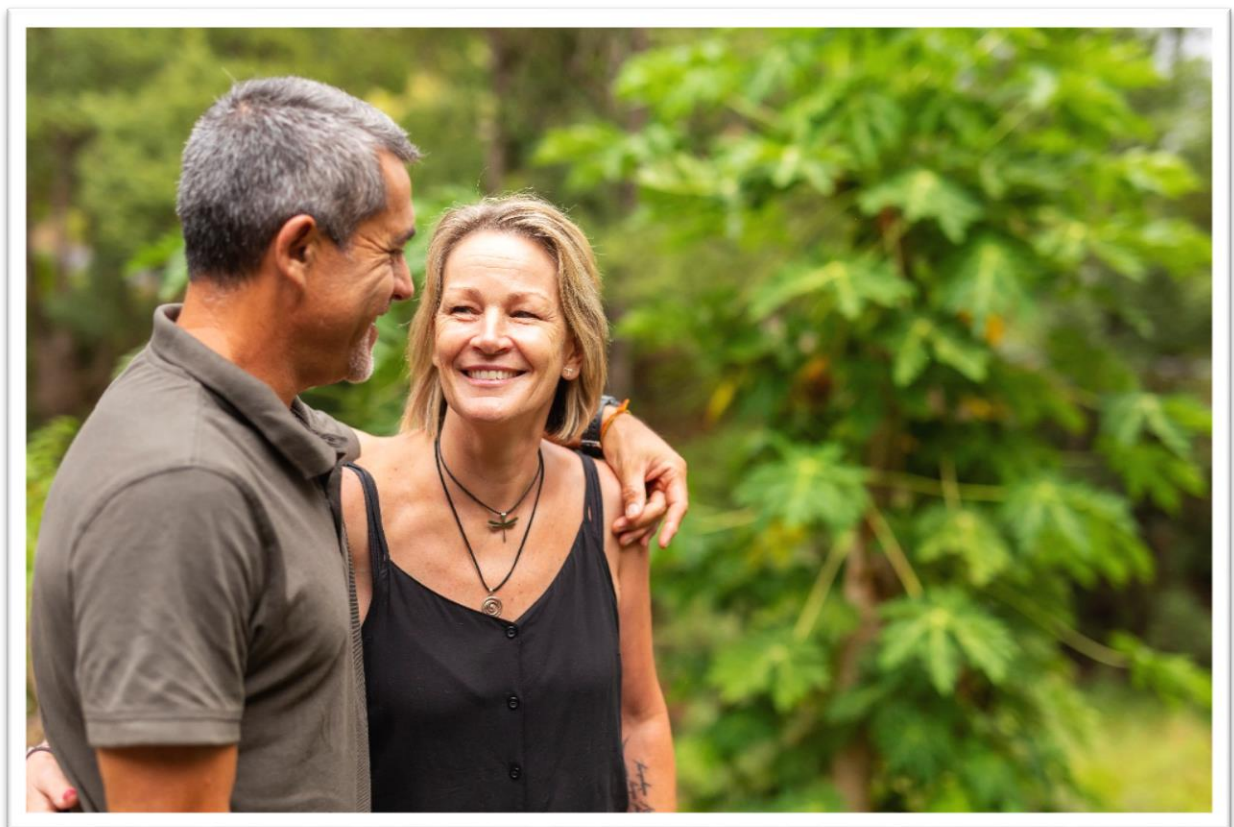
The rationale was that the bros did not want to look into the images and see themselves reflected. In addition, the bros also felt it was less confrontational by having side-on images. The bros also shared this in the rainbow and disabilities realms. This information requires further exploration in post-doctoral research.

McAlpine (2008) states

The right image, strongly relevant to the written words, can speed comprehension, spark up the content, and contribute valuable information. Unfortunately, the web is saturated with pointless images – generic photos smiling models, (p.111).

For support, people and community organisations images were also of interest. All three groups wanted to see more Māori / Pacific and men of colour being featured. They also wanted an Aotearoa focus approach rather than generic stock images of Pākehā people being used on other websites. With the need to find pictures of Māori / Pacific men with side profiles and colour schemes that had been agreed upon, the following images were found and utilised in the final version of StandingTallNZ.org. These images can be seen next.

An image that “Support People” resonated with:



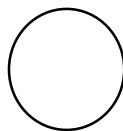
Screenshot 20. Picture, From iStock. “Happy Mature couple.” Copyright (2019). Digital File Type.

An image that “Community Organisations” resonated with:



Screenshot 21. Picture, From iStock. “Two New Zealand men outdoors talking.” Copyright (2019). Digital File Type.

We now move from imagery to the following theme the power of language. This is still discussed in the understanding section.



### **Understanding our users for the site** *The power of language*



The next theme that surfaced was the use of language. In the previous websites, reviewed people in the research discussed the formal language being utilised.

The collective saw it as a poor attempt to try and connect with individuals. For example, some websites referred to people by calling them Kiwis, as one bro stated.

A Kiwi is a flightless bird. A person who is Māori is the Indigenous people of the land. Why are we helping birds affected by sexual violence (in a sarcastic tone)? God, I hate having our language being bastardised.

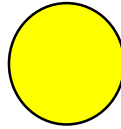
In addition, some website content spoke about accessing other resources or services, however, they had broken web links that did not lead to the content that was being suggested. McAlpine (2011) states:

People don't read web pages in any sequence you might consider logical. They'll click one link after another, and read-only the information they need. For this reason, every single page must be credible, and its purpose and subject obvious, (p.23).

To add credibility to StandingTallNZ.org, people wanted to see Māori and Pacific languages being used in conjunction with the images that had been discussed previously. McAlpine (2011) commented on this further, which I resonated with as I developed the language used in the website and resources.

You cannot cater for every possible reader, and you should be clear about who your intended audience is. However, the diversity of your audience has many implications for the way you write, (p.23).

Examples of how language was used in StandingTallNZ.org will be discussed further in the next season of Te Ao Marama. For now, we head towards the Community section in the current season of Te Ao Marama to understand what video content the collective wanted to experience when accessing the website.



## **Develop videos that people in the community can connect to**

### *The power of inclusion*



Creating video content based on what people wanted was my next priority after images and language. Noting the need for the community to make connections via videos in the previous section, I asked people what they wanted to see and understand. As people gave feedback, I aligned the themes to Te Ao Marama to design video content. For example, in the realm of Te Kore, a video on "What does it look like to heal from sexual abuse?" was created.

Additionally, a terminology video on "Using the term victim or survivor" was created in the Understanding section. This process covered every component of Te Ao Marama and is not named as such but instead in the videos' design process when I was creating them.

As a result of this approach, this doctoral report created the following videos for the bros, support people, and community services.

Table 7: Video content created.

Bros	Support people	Community services
Wellness for the bros (Mental Health Week 2020)	How can we support our bros affected by sexual abuse?	Using the term victim or survivor
Fighting myths about sexual violence	Fighting myths about sexual violence	Supporting men who are feeling suicidal
Does sexual abuse make a bro gay?	Does sexual abuse make a bro gay?	Māori worldviews on suicide
Using the term victim or survivor	Using the term victim or survivor	Profile of people who sexually abuse boys in New Zealand
Talking about suicidal behaviour and thoughts	Supporting our bros who are feeling suicidal	Working in the sexual violence sector
Māori worldviews on suicide	Māori worldviews on suicide	What kinds of services should be available for men?
Profile of people who sexually abuse boys in New Zealand	Profile of people who sexually abuse boys in New Zealand	Addressing issues on racism, and accessing sexual violence services

To ensure that the bros, support people, and community services could feel further connected to the content, I specifically asked people in the Research Whanāu Support Group to interview them based on their expert skillsets.

This involved sending experts relevant topics to discuss and questions that I would ask. At the same time, I enrolled and attended free online creative media courses and watched YouTube clips on the video-making process.

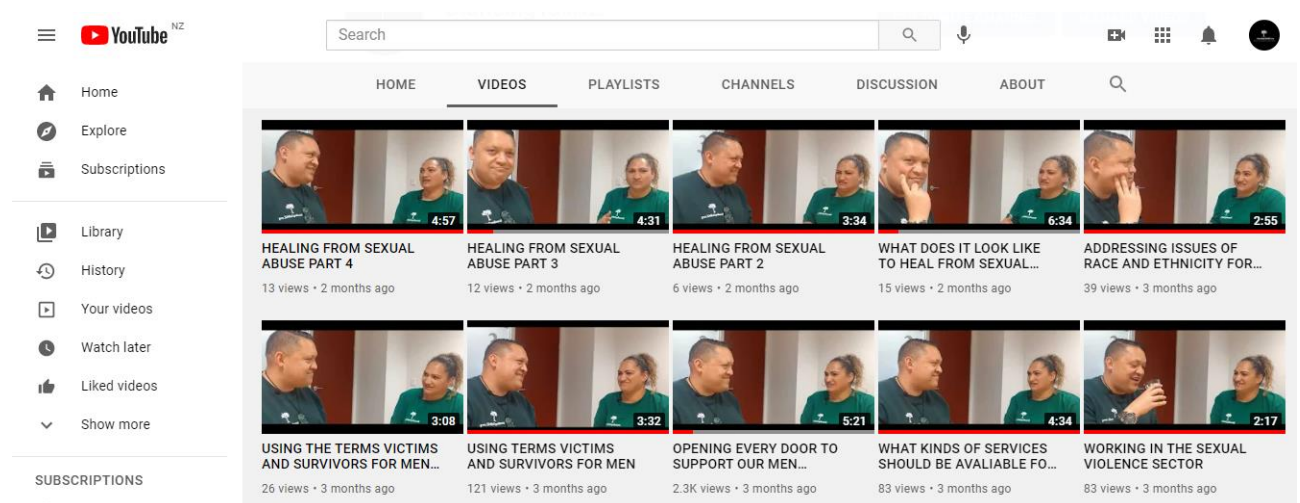
Once I had actioned this, the next thing I considered was how the videos would be made. As I did not have a budget to have a camera crew to film this content, I utilised my mobile phone and the free Microsoft video app, which was already on my HP laptop.

The time taken to create the content was three hours minimum for each video. In terms of creating content, my skillsets gradually improved to the point where I could insert background music and move images in the later videos I completed. This can be accessed on the following YouTube link.

StandingTallNZ.org

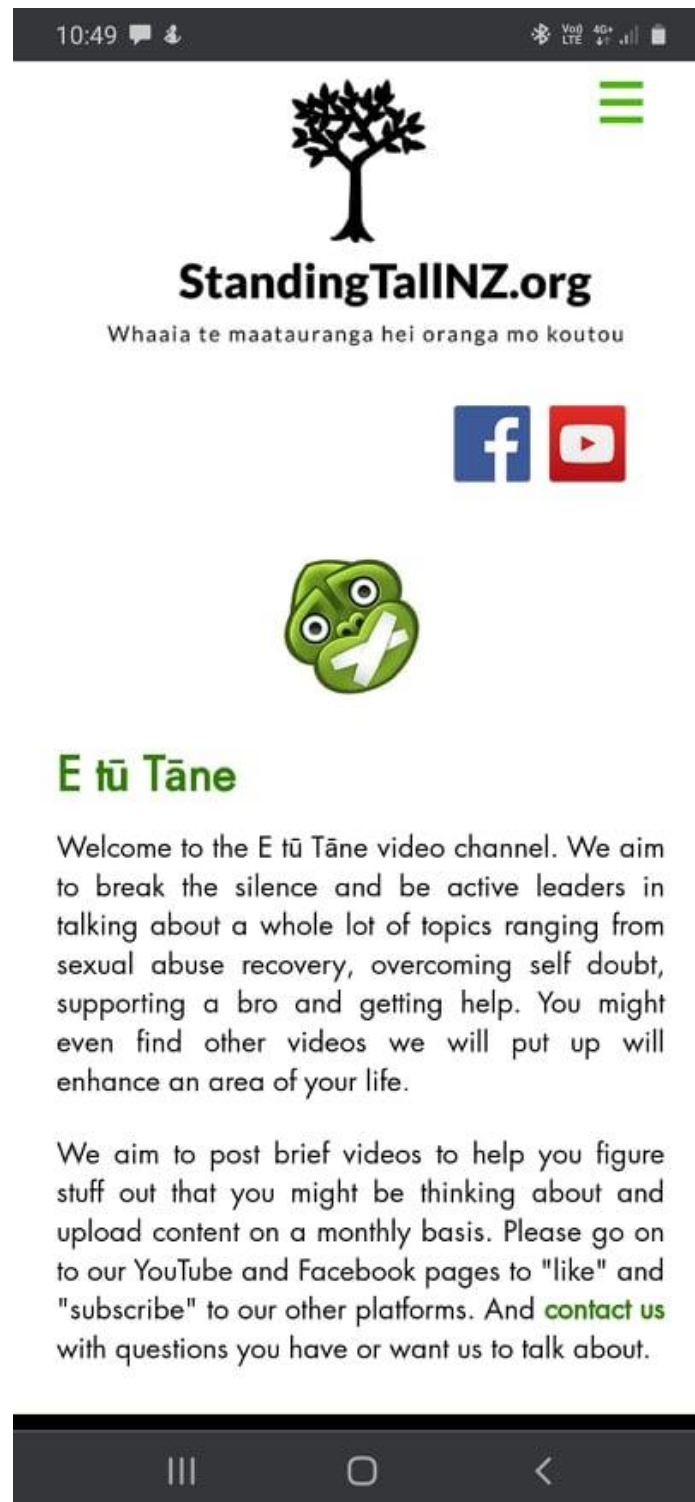
<https://www.youtube.com/channel/UCFwjrnUxjmc5KFWQwJSYmQg/videos>

As part of this process, I created a YouTube account called StandingTallNZ.org to host the video content. Before each video became public, I sent out a YouTube link and asked for feedback from the three groups and the Research Whanāu Support Group. Any suggestions or edits given were then made to the draft videos. Below is a screenshot of where the videos reside.



Screenshot 22. Picture, From YouTube. "StandingTallNZ.org video page." Copyright (2020). Digital File Type.

Once the videos were uploaded on YouTube, I uploaded them to the StandingTallNZ.org website under the page “E tū Tāne.” This can be seen in the next series of images.

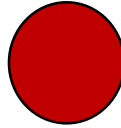


Screenshot 23. Picture, From StandingTallNZ.org. “StandingTallNZ.org, E tū Tane page.” Copyright (2020). Digital File Type.



Screenshot 24. Picture, From StandingTallNZ.org. "StandingTallNZ.org, All videos page." Copyright (2020). Digital File Type.





### Utilizing existing online wellness resources

*In what way does the website content provide information for your emotional needs? Follow-up question. What other emotional resources would you like to see?*



I asked all people in the research what kinds of issues they had been struggling with aside from the sexual violence they had experienced or been disclosed to. The following themes emerged.

1. General issues that required a phone counsellor such as feeling isolated, feeling agitated, and wanting to talk to someone out of their social circles.
2. Addiction services. Gambling, smoking, and alcohol consumption were the three main subjects that the bros and support people, in particular, wanted to know about.
3. Suicide prevention was the next subject that was raised by all groups followed by general health.
4. Where to go and get help.

As I had been employed with a national helpline services in previous roles, I was familiar with the helpline options available in the country. Over a period of two months I had multiple discussions with all the helpline phone services in New Zealand. As a result, the following helplines were agreed upon by the majority of people for StandingTallNZ.org to promote. This can be accessed on the free helplines in NZ page.

<p><u>Safe to talk</u></p> <p>0800 044 334</p> <p>Safe to talk is a confidential support service for men to talk to a counsellor about being sexually harmed</p>	<p><u>Lifeline</u></p> <p>0800 543 354</p> <p>Lifeline provides you emotional support by listening to you first and then finding a way forward</p>	<p><u>Suicide Crisis</u></p> <p>0508 828 865</p> <p>The Tautoko line has trained professionals who are available to support you when your feeling suicidal</p>	<p><u>Healthline</u></p> <p>0800 611 116</p> <p>Healthline is staffed by experienced registered nurses who can provide you with health information and advice on care</p>
<p><u>Alcohol &amp; Drug Helpline</u></p> <p>0800 787 797</p> <p>The Alcohol Drug Helpline provides friendly, non-judgmental, professional help about your own drinking or drug taking they can assist with information, insight and support</p>	<p><u>Gambling Helpline</u></p> <p>0800 654 655</p> <p>Gambling Helpline provides you with support and practical programmes around gambling financial issues</p>	<p><u>Quitline</u></p> <p>0800 778 778</p> <p>Quitline support people who are thinking about quitting smoking, are working to become a non-smoker, or have relapsed</p>	<p><u>OUTline</u></p> <p>0800 688 5463</p> <p>Outline helps people to discuss topics around sexuality, like gay, bisexuals as well as gender. Call in the evening, 6pm-9pm</p>

The next challenge was making it easy for people to access these helplines. This is where one of the strengths of using a Wix key functions comes into action. When using a mobile phone, the user can press on the main heading underlined and be taken to directly to the corresponding website. Additionally, if they click on the phone numbers it will automatically call that helpline.

As part of the process, I wanted to ensure these numbers could be accessed across the country. Given this it would be remiss of me to omit an obvious but very important point: that abilities to access media technologies are uneven across Aotearoa, especially in rural areas.

With this noted New Zealand telecommunications business “Spark New Zealand”, “has worked with a range of partners including Crown Infrastructure Partners, Te Puni Kōkiri, and a handful of broadband providers including Wireless Internet Service Providers and Satellite Internet Providers to get connectivity into rural and urban marae (Māori meeting houses) across Aotearoa,” (Spark New Zealand, 2021).

In the same 2021 article Spark Māori Development Lead, Riki Hollings says the connectivity is providing whānau access to key services helping bridge the digital divide also further noting:

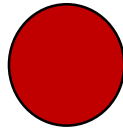
We have seen marae across Aotearoa using the technology in various ways, from using Zoom so people who live overseas or away from the area can stay connected to their hapū and join hui or whānau wānanga, to encouraging community and business to utilise the new technology in instances where the wider community might not have internet available. [...] It is humbling to see the positive change that connectivity can have for our communities, and how technology can help bridge gaps. [...] Those of us who live in towns and cities with good internet service take doing daily tasks online for granted, because it's just part of everyday life and how we live and work. But for these communities, being able to now do simple things like online shopping, joining zoom hui, or paying bills online is a big change, and gives them access to the same convenience and opportunities of participating in a digital world.

This concludes the section on meeting people's emotional needs by providing helpline information. In the next section, I will discuss other emotional resources that will help people physically on the topic of sexual violence recovery.

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STUSSY  
NEW YORK  
LOS ANGELES  
TOKYO





### **Creating emotional resources**

*The bros, support people, and community organisations*



As the collective discussed what other resources they would like to have as part of this doctoral research, a theme of having documents that could be printed out and used to support the bros, support people and community services arose.

As a result, I created three mnemonic documents (one for each group) to understand what they can do to support themselves or the bros affected by childhood sexual abuse. These documents are listed below.

1. CALI (Create A Little Inner-peace) – For the bros.
2. RAVI (Respect, Aroha, Validate, and Integrity) – For support people
3. NIGEL (Next find out what services are in your area). Introduce your client to what relevant options there are. Give them time and space. Engage in a further conversation. Let them know you're here to support them) – For community groups

The concept of creating CALI, RAVI, and NIGEL came from my first masters in Indigenous studies from The University of Otago in which I created a mnemonic tool called "CARE" (Check-in, Apologise, Rectify situation and Evaluate effectiveness) to support Māori people having their names mispronounced (Stevens, 2012).

This approach of creating documents was based on keywords or sentences that continued to surface over multiple engagement sessions across the three groups.

In the next examples, you can see the documents I have just discussed and can be accessed in the bros, support people, and community pages of the StandingTallNZ.org webpages, under their respective headings.

# HOW TO SUPPORT OUR BROS AFFECTED BY SEXUAL ABUSE (FACT SHEET 1)



**StandingTallNZ.org**

Whaia te maatauranga hei oranga mo koutou

## START HERE

Kia ora and warm pacific greetings. Hearing that someone you know and love was sexually abused in childhood can be hard. It's not easy to know what to do especially when that person could be part of your whanau, aiga or maybe a friend or work colleague. At StandingTallNZ we have created a world first approach to guide you through this difficult time. This process is called RAVI ©

## USING RAVI ©

- **Respect what they are saying and don't panic.** Your bro trusts you and that is extremely difficult for him to do. We have some information and **help** to get you and him on the right path towards recovery go online and find out more.
- **Apply aroha (love) and avoid judgement.** - Questions like "why didn't you stop it," "why did this happen?", "why aren't you over it" aren't helpful. This will only create more harm. What is helpful however is to listen to what he says. The bros told us that sometimes telling someone first can be enough for them in the short term before they consider what their next move is.
- **Validate you hear them and offer support.** Let him know that he is not alone. Ask how you can support him. There are some free 0800 numbers available in Aotearoa. **Contact us** for more information.
- **Integrity / know your limits.** Helping the bros deal with the damage caused from sexual abuse is a skilled role best left for people that specialize in this area. However, you can be a great support person.

## LAST TIP

Access our resources, videos and helpful information by going to our website and platforms below

**WWW.STANDINGTALLNZ.ORG**



# TAKING TIME OUT FOR OURSELVES (FACT SHEET 2)



**StandingTallNZ.org**

Whaia te maatauranga hei oranga mo koutou

## START HERE

People deal with pain in different ways. Some of us avoid the problem hoping it will go away. Others fill their lives up to keep busy but still feel empty inside. In either case you may need to set some limits and get support from others. At StandingTallNZ we have created a world first approach to guide you through tough times. This process is called CALI ©

## USING CALI © - (Create A Little Inner-peace)

- **C**reate a clean space. There is strong academic evidence that creating a space that is clean and not full of clutter can instantly reduce anxiety and depression. It can calm our mind and body and put us at ease. Whether it is your bedroom, your car or somewhere else you access daily, create and keep that clean space and notice the difference to how you feel.
- **A**. Adapt, Attitude and Activate are action words that begin with "A." If you are waiting for everything to be perfect in order to get started you will be waiting forever. Things will never be perfect. To find a way forward we need to adapt to situations, have an attitude that we will succeed and soldier on with our goals. Support people increase our chances of being able to do this successfully so reach out and ask for help.
- **L**ittle actions add up to big change. This core message is simple yet very effective. By changing small things and sticking with them over the long haul, you can make very big changes in your life. Whether it's making your bed in the morning, going for regular exercise or changing your diet, notice how little things you do have big consequences in the long term.
- **I**nnner-peace isn't that hard. You can achieve it with actioning the above and being open to getting support. This will create calmness, balance, gratitude, and happiness,

## LAST TIP

Access our resources, videos and helpful information by going to our website and platforms below

**WWW.STANDINGTALLNZ.ORG**





## FOR ORGANISATIONS WITH NO EXPERIENCE OF DEALING WITH A SEXUAL ABUSE DISCLOSURE (FACT SHEET 3)



**StandingTallNZ.org**

Whaia te maatauranga hei oranga mo koutou

### START HERE

This factsheet is for organisations that have no expertise in dealing with male sexual abuse disclosures. It can be difficult to know what options there are and what you can specifically do to support your client. At StandingTallNZ we have created a world first approach to guide you and your client to get the right kind of help. This process is called NIGEL ©

### USING NIGEL ©

When you hear a sexual abuse disclosure from your client consider applying the following approach;

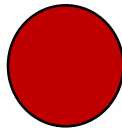
- **NEXT** find what options are available in your area. Use our website and go onto “Free Helpline in NZ.” Most phone lines listed are available 24/7.
- **Introduce** your client to what relevant options there are. Also make the effort to go over the services and ensure your client knows who they are and what the service offers.
- **Give them time and space.** Don't force your client to make contact it's very normal for them to go away and think about the options given.
- **Engage in a further conversation.** Our research shows that men affected by childhood sexual abuse feel embarrassed but do value a follow up conversation on the services offered a week or two later.
- **Let them know you're here to support them.** Men can especially feel vulnerable reaching out for support. Letting them know your able to support them can reduce barriers and feelings of anxiety to reach out.

### LAST TIP

Access our resources, videos and helpful information by going to our website and platforms below

**[WWW.STANDINGTALLNZ.ORG](http://WWW.STANDINGTALLNZ.ORG)**





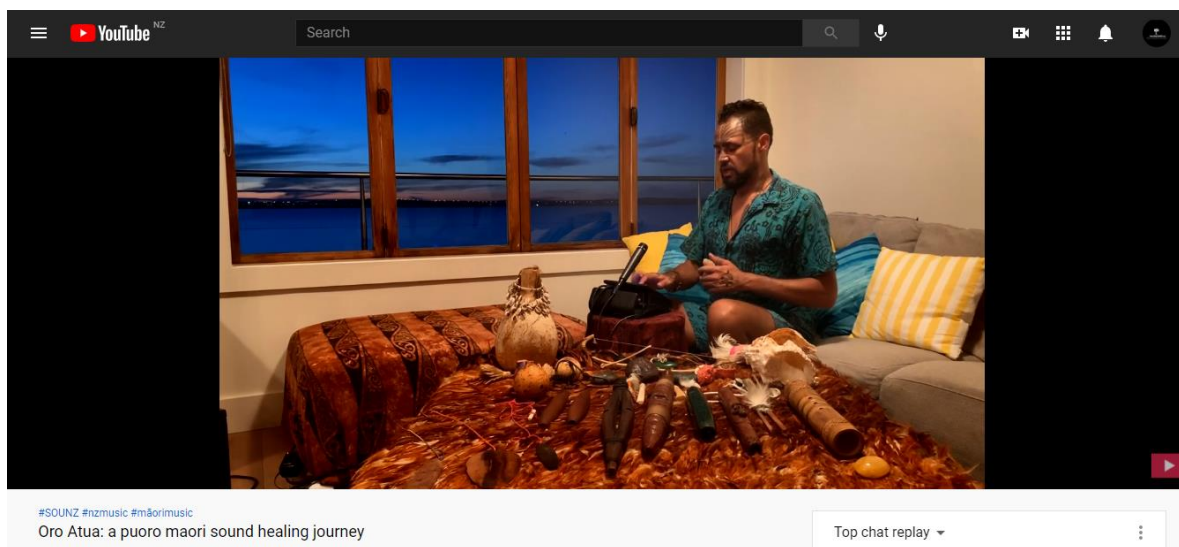
## Finding other emotional resources

*The bros, support people and community organisations (continued)*



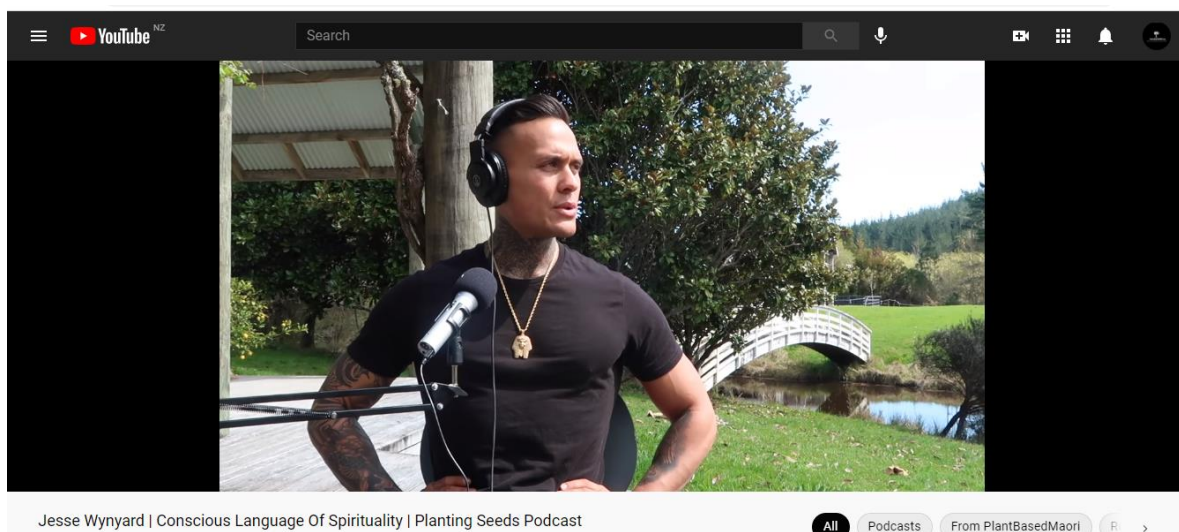
Finally, in the emotional realm, I also want to briefly touch on other emotional resources that the bros and support people believed would be useful to access. After the collective interviews, I then went to locate these resources including.

Videos of healing using Māori instruments



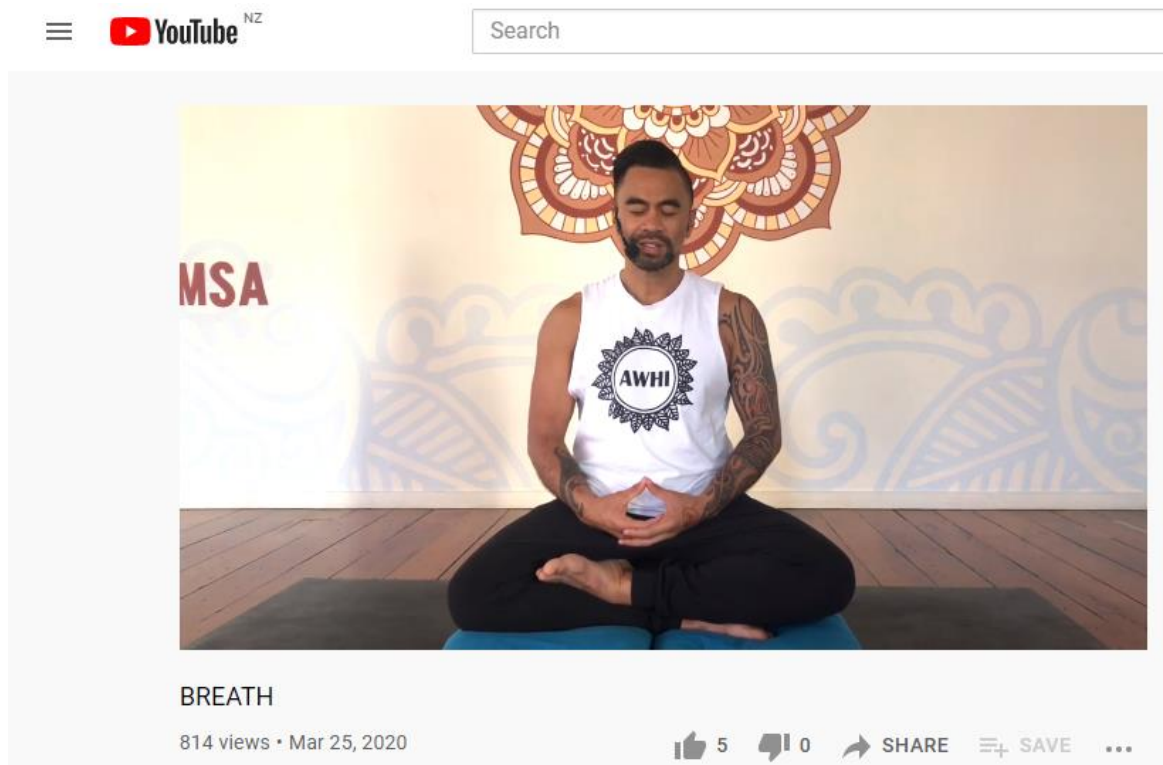
Screenshot 26. Picture, From YouTube. "Oro Atua, a puoro Māori sound health journey." Copyright (2020). Digital File Type.

Videos of spiritual healing from a Māori worldview



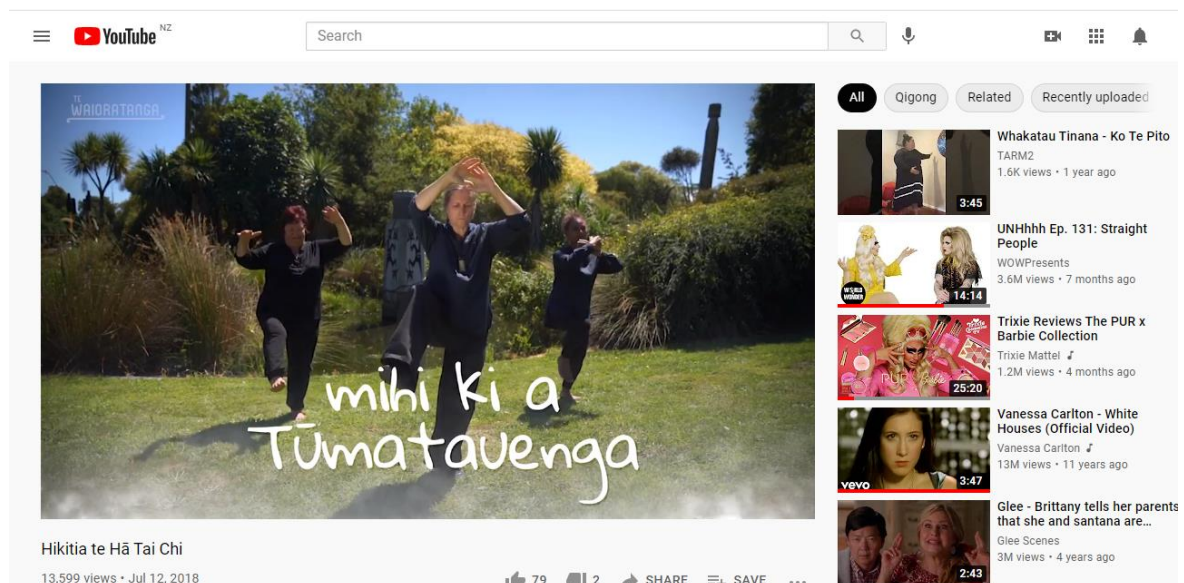
Screenshot 27. Picture, From YouTube. "Jess Wynyard | Conscious Language of Spirituality." Copyright (2019). Digital File Type.\

## Videos on healing using yoga

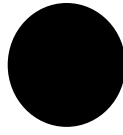


Screenshot 28. Picture, From YouTube. “Breath.” Copyright (2020). Digital File Type.

## Videos of healing using Māori Tai Chi



Screenshot 29. Picture, From YouTube. “Hikitia te Hā Tai Chi.” Copyright (2018). Digital File Type.

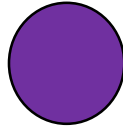


**The physical payoff for completing this work**  
*Testing the standard of the work created*



Screenshot 30. Picture, From Best Awards. "Certificate of Best Awards." Copyright (2020). Digital File Type.

With the appropriate content and resources physically created I now wanted to understand whether my website would be a suitable standard that would be recognised in the design sector. The answer to this question came from a nomination from one of the experts in the whānau support group who nominated my research in the Best Awards 2020. This will be discussed now.



### **What are the Best Awards?**

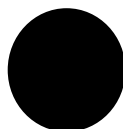


The Designers Institute of New Zealand (2021) states:

The Best Design Awards is an annual showcase of excellence in graphic, spatial, product, digital, and motion design along with three special awards - Value of Design, Public Good, and Toitanga.

As one of the most recognised awards in design from Aotearoa I understood its importance and saw this as an opportunity to have experts in the sector scrutinize and review the website and content of StandingTallNZ.org. By being open in this process, I would understand whether it would be an appropriate standard to be considered an award. And if this did not occur, what learnings could be applied from the feedback I would receive from the judges. The StandingTallNZ.org nomination can be accessed on the following link.

<https://bestawards.co.nz/public-good-award/student-public-good/alexander-windsor-stevens-ii/alexander-stevens-ii/>



### **Being recognised for the physical work achieved**

*The Best Awards 2020*



Originally StandingTallNZ.org had been entered into the Student Public Good Category and subsequently, the organisers from the Best Awards decided to move the entry to the Industry Public Good Category. The organisers noted how it was the same standard as those design industries in the sector who had also been nominated.

The conveyor for the Public Good category was Professor Tony Parker (The Designers Institute of New Zealand) Massey University - College of Creative Arts.

The judges were

1. Michael Barnett (CEO Auckland Business Chamber).
2. Andre Afamasaga (New Zealand Human Rights Commission)
3. Arnya Karaitiana (Special Group)
4. Stephen McCarthy (PDINZ McCarthy)

In total seventy-nine entries were made into the Public Good Category and from those entries, StandingTallNZ.org was recognised as having a high standard which resulted in the website becoming a finalist. Having this work recognised as the same standard as industry leaders reassured me that the content that had been created was of a high standard. Secondly, Te Ao Marama as a web design framework was used successfully with the information provided by Williams (2018) and McAlpine (2011).

Goode and Zuberi (2010) notes

Creative works apply their imaginations and understanding of the tools, techniques, and history of the respective media forms to communicate with their audience, (p.2).

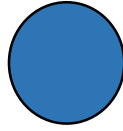
This validation that my doctoral research resonated with the research community and now the design industry sector in New Zealand gave me the confidence to move to the next stage. In June 2020, I decided the website would become live and be put out in the digital realm to connect to the New Zealand audience.

As of September 2021, the website has been viewed a total of 900 times with the average duration of each session lasting 09m 11s. The page that was viewed the most during the site visit was "For us the Bros." What is the average viewing time for a website?

ContentSquare (2020) states, "the average time per page across all (online) industries is 62 seconds, but this increases slightly to 65 seconds for both product pages and checkout" (p.21). The long duration of time spent on the StandingTallNZI.org website indicates that it is connecting with people. Additionally, I note that there has been a steadiness in people accessing the site over time with the highest months correlating to media interviews that have taken place. The topic of media and interviews will be discussed in the last section of wairua.



**Best.**



**And then the wairua came and completed the research**

*The bros wanted their stories to be seen and told in the community. But how?*



During the process of creating StandingTallNZ.org, the bros and support people in particular wanted their stories to be told to prevent other boys from experiencing the same pain they had undergone. Over the years I had many long conversations with people all wanting the work we had collectively completed to reach media and news outlets. For this group, this was their last request for me to enact.

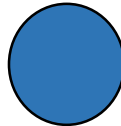
This presented two challenges. Firstly, how was I going to implement this request while maintaining the ethical requirements of confidentiality? Secondly, how do I reach out to the media? I spent many nights in meditation and karakia contemplating how I was going to achieve these last actions given I had been able to do everything that the people in the research wanted. This final element of getting media attention was outside of my sphere of influence (or so I thought).

However, in a series of serendipitous encounters, I met friends of friends in social settings. I would be introduced to these people, and my friends would explain what I was researching as part of my doctorate. As a result, people genuinely wanted to know more about my research.

The ability to tell real stories (without naming names) and speak of survival and resilience connected with these specific people I spoke to (who unbeknownst to me) had backgrounds as media commentaries, cameramen, and radio hosts.

These connections allowed me rare opportunities to be heard and there was great interest in my work. Blogger Neil Patel (n.d.) notes that in the United States of America, "Forty-four percent of journalists get pitched a minimum of twenty times per day." However, few are followed upon. I considered these opportunities moments of wairua because after each interview Māori/Pacific men in the greater community would reach out to StandingTallNZ.org, email and tell me they had resonated with the media story, and then went on to the website to access help.

In total four media interviews had taken place during the time I was completing my doctoral research. I have provided evidence of these media stories in this section rather than in an appendix section to demonstrate how wairua has influenced the doctoral research in visible and tangible ways. The media stories are listed in chronological order.



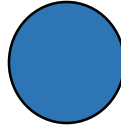
**Title of interview:** Mental Health and Sexual Abuse

**Date of interview:** 12th May 2015

**Website link:** <https://www.planetaudio.org.nz/archive/take-it-from-us/mental-health-and-sexual-abuse/6698>



Screenshot 31. Picture, From PlanetFM. "Mental Health & Sexual Abuse." Copyright (2015). Digital File Type.



**Title of interview:** Alexander Stevens II - How a young Māori boy from Ōtara became a highly qualified Counsellor specialising in Male Sexual Abuse - Part 1

**Date of interview:** 20th May 2019

**Website link:** <https://www.newstalkzb.co.nz/on-air/nutters-club/alexander-stevens-ii-how-a-young-Māori-boy-from-otara-became-a-highly-qualified-counsellor-specialising-in-male-sexual-abuse-part-1/>

HOME › ON AIR › NUTTERS CLUB

## Alexander Stevens II - How a young Māori boy from Ōtara became a highly qualified Counsellor specialising in Male Sexual Abuse - Part 2

ON AIR NUTTERS CLUB

Mon, 20 May 2019, 9:29PM



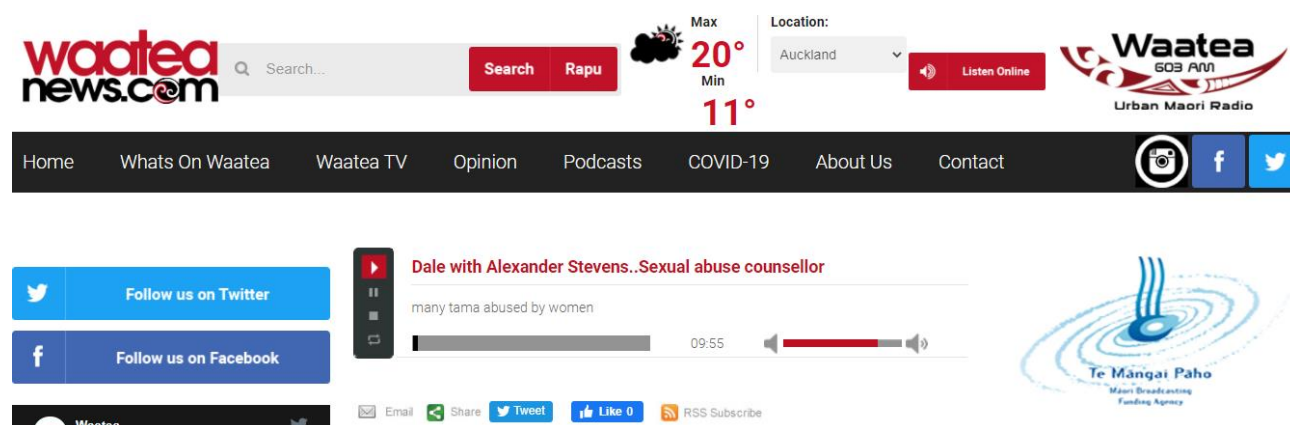
Screenshot 32. Picture, From News Talk ZB. "Alexander Stevens II." Copyright (2019). Digital File Type.



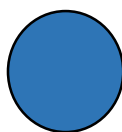
Title of interview: Dale with Alexander Stevens, Sexual abuse counsellor

Date of interview: 20th April 2021

Website link: <https://youtu.be/XXHSeJudFsI>



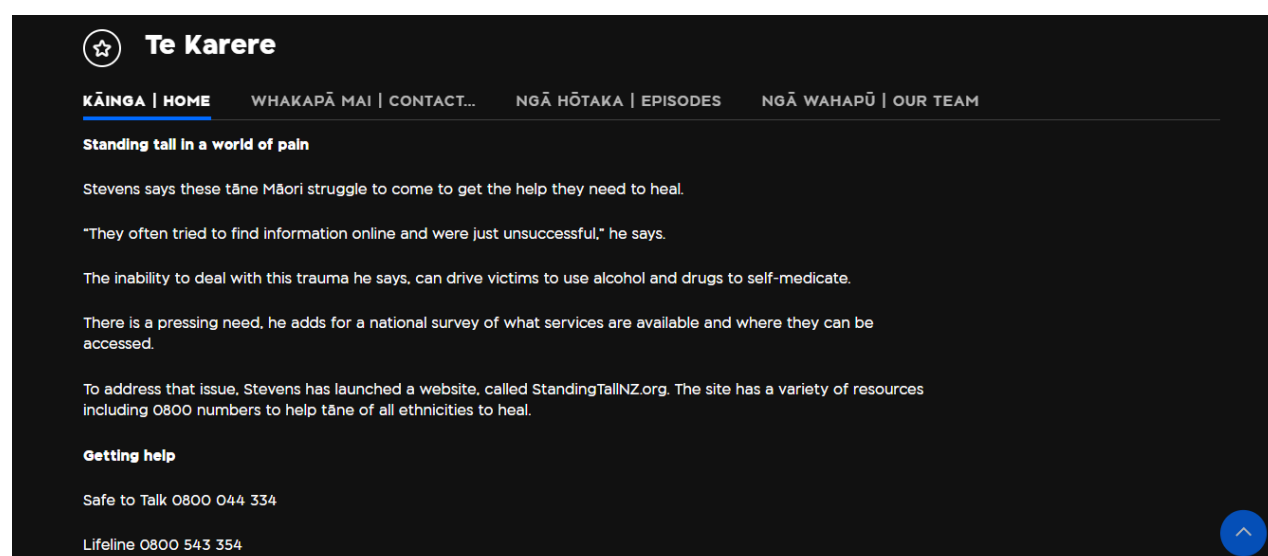
Screenshot 33. Picture, From News Talk ZB. “Dale with Alexander Stevens... Sexual abuse counsellor.” Copyright (2021). Digital File Type.



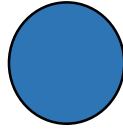
Title of interview: Abuse Counsellor: 29 Māori boys groomed for sex by women

Date of interview: 19th April 2020

Website link: <https://www.tvnz.co.nz/shows/te-karere/home/abuse-counsellor--29-mori-boys-groomed-for-sex-by-women>



Screenshot 34. Picture, Te Karere. “Standing tall in a world of pain.” Copyright (2020). Digital File Type.



**And then the wairua came and moved us to the next session**

*Websites are just like people from a certain point of view*



The process of describing how the collective and I worked together to create StandingTallNZ.org and its subsequent resources is now complete. We are now ready to move to the final season of Te Ao Marama for this chapter. However, before we move on to the next section I do need to note that although the research is complete it is not static. Williams (2018) states:

“websites are never ‘finished’ and require maintenance and development.” [...] Fashions change and what may look like a well-designed, modern-looking website today may start to look a bit jaded in a few years (p.12).

To that end, my commitment to this work will be ensuring that the website will be looked after as though it was a person I had been tasked to take care of. Websites like people need to be treated with great care and respect. The summary section now follows.



### **The Realm of Wairua**

*Coming back full circle and summary of this section*



In this season of Te Ao Marama, I have highlighted key areas that people in the research wanted to see, experience, and connect with online. The sharing of that knowledge was filtered through Te Ao Marama as a framework for asking research questions and designing online relatable content.

Further, the knowledge of the collective group created a bespoke Indigenous-focused website which has been recognised by the New Zealand design industry sector and, more importantly, the broader community of Aotearoa.

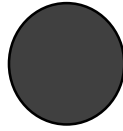
We now go through one more season of Te Ao Marama to understand how members of the public would respond and react to the website that has been designed.



## Nau mai, Haere Mai!! Welcome you made it, let's go!!

Kia ora and warm pacific greetings, welcome to this safe environment. We aim to support Māori and Pacific men, support crew and external community services online with the topic of sexual abuse recovery. Start your path by tapping on the best page that meets your needs below or [contact us](#).





### **5.3 Taiao: The third season of change (2020 – 2021)**

*Te Kore / Te Korekore*

Learning from other websites mistakes



In the previous seasons of Te Ao Marama, I discussed the strengths and weaknesses that the seven websites had in this doctoral report. I then discussed what was learned from these websites, and what the collective of people in the research and I set out to create and achieve.

In this final section of potential, I am now going to show the current website version (September 2021) of StandingTallNZ.org and its resources that have been developed. This website and content were achieved by utilising the same approach as we discussed previously. Namely using Te Ao Marama and the two design books from Williams (2018) and McAlpine (2011) as the primary guides.

With all this noted we now move from the realms of Te Kore / Te Korekore to a new environment and new season. Welcome to StandingTallNZ.org.



#### **Environment**

*Welcome to StandingTallNZ.org*

Presenting the stages of creating the StandingTallNZ.org website and resources



I will now discuss the design content and how it is Indigenous-focused and would fit naturally into people's worldviews environmentally, psychologically, collectively, emotionally, physically, and most importantly spiritually.

In addition, I also wanted to ensure that what I set out to create had a broad focus to ensure that from young to old, the bros, support people, and community could connect and relate to what was being presented to them online.

To understand this particular section, I have designed three avatars (a character that represents an online user). Their profiles have been built from characteristics of the people I have interviewed and the learnings gained in the previous seasons of this research.

By applying this approach, I seek to create a scenario of how the StandingTallNZ.org website could be used by people affected by sexual violence. (Special note: Images below have come from the iStock Getty images website).

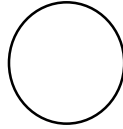
The avatars are:



Screenshot 35. Picture, From iStock. “Māori male (left), Māori women (middle), Māori male.” Copyright (2019). Digital File Type.

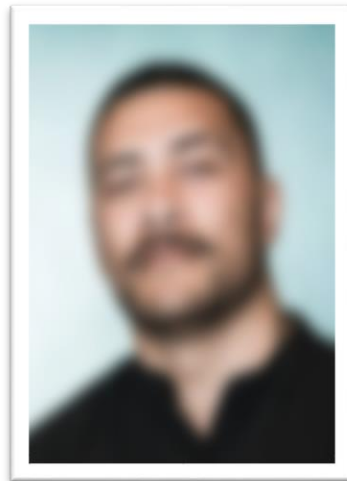
- Wayne (lived experience of being sexually violated as a child) face blurred. **Left-hand side**
- Mercedes (the partner of Wayne who has received a sexual abuse disclosure). **Middle**
- Ngarangi (a Counsellor who Wayne has been referred to by Mercedes). **Right-hand side**

Starting in the realm of Te Kore I will now describe the backgrounds of Wayne and Mercedes as well as personal information to understand how they might access StandingTallNZ.org and its associated resources. I will then discuss Ngarangi in the Community section of Te Ao Marama.



### **Understanding our users for the site**

*Wayne (Bro)*



### **This is Wayne's story**

Wayne is a 28-year-old Māori / Pacific man. He is the second eldest of three children. For the first thirteen years of his life, Wayne witnessed daily domestic violence where both his parents would hit and verbally abuse each other. This profoundly impacted Wayne, who subsequently left home at seventeen and has little contact with his family. Wayne has a history of depression and has a history of being involved in the drug scene. He moved to Australia, working in the mines to escape his past or “his demons.” He has returned to Auckland, training as an apprentice plumber, and has two years left on his apprenticeship.

Wayne has a partner, Mercedes (29 years old). They have been together for three years. They met in Australia, and Mercedes is now the senior payroll administrator for where Wayne is training. On their third anniversary, they both go out for dinner. Mercedes tells Wayne she is pregnant with their first child. The couple is initially happy, however, over the next week,

Wayne has withdrawn from Mercedes. Wayne has called in sick at work, something Mercedes knows he has not done before. When Mercedes is resting, Wayne starts to go out at night. When he returns home, he appears depressed and withdrawn. One day while driving to work, Mercedes notices there is a used packet of cigarettes in the car door and an empty beer bottle under the seat. Mercedes knows that Wayne had a drinking problem and avoided alcohol due to attending drug and alcohol counselling. She becomes concerned because Wayne had quit smoking when they first started dating. Suspecting the pregnancy might be the cause, she confronts Wayne. This results in an argument where Wayne denies the accusation. The couple goes to bed, and the next day Wayne tells Mercedes that he was sexually abused by his Minister when he was eight years old, over two years. Mercedes is initially in shock. Wayne then states that being a dad was always a dream for him, but he is worried how his “fucked up life” will affect their future family.

Mercedes comforts Wayne and states that they will talk about this when she returns from work. When Mercedes leaves, Wayne makes himself a cup of coffee and decides that it’s time to get help. He goes onto his phone and accesses Google. He types the words Māori + Sexual Abuse. He is presented with the following information.

<https://www.standingtallnz.org> ▼

**StandingTallNZ.org**

**StandingTallNZ.org** offers a wide range of information for Māori and Pacific men, support people and community organisations who are working towards ...

#### Contact us

Email us and we will get back to you shortly. For emergency ...

#### Support information

We aim to support Māori and Pacific men, Diversity, Support ...

#### About

StandingTallNZ.org is a "Tangata Whenua" (people of the land ...

#### For community organisations

Haere mai and Malo lei lei. Dealing with sexual abuse is a ...

#### Getting help & resources

In New Zealand many young boys and men who express feelings ...

#### Free helplines in NZ

If you are looking for options for specific male sexual abuse ...

#### For our support crew

This page is for the support crew who knows a bro affected by ...

#### For us the bros

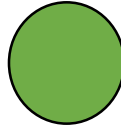
This page is for us, the bros who have been sexually abused ...

#### For our diverse communities

Tēnā koe and Fakaalofa atu. Men affected by sexual abuse and ...

Picture, From Google. “StandingTallNZ.org, Google.” 2019. Digital File Type.

One of the first websites is StandingTallNZ.org Wayne takes a couple of seconds to click on the link because he's afraid. However, he decides he has "nothing to lose." Wayne clicks on the "About" StandingTallNZ.org link. He is then taken to the StandingTallNZ.org homepage, featured next.



### Environment

*Describe the environment you see?*

The three-second test and The tip-top test



## Nau mai, Haere Mai!! Welcome you made it, let's go!!

Kia ora and warm pacific greetings, welcome to this safe environment. We aim to support Māori and Pacific men, support crew and external community services online with the topic of sexual abuse recovery. Start your path by tapping on the best page that meets your needs below or [contact us](#).



For us the bros



Diversity

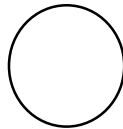


Support people



Community

Wayne is taken to the main homepage and can understand within three seconds what StandingTallNZ.org is offering for his specific needs. For example, he can see a Māori emoticon as well as Māori language being used. He can also see from the first paragraph that the website “aims to support Māori and Pacific men.” He thinks to himself, “that’s me” and then clicks on “For us the bros” and is taken to a pathway that will enable him to be able to access information and resources specifically for his needs. This can be seen next.



### Understanding

*Understanding our users for the site*

The bros



## For us "The Bros"

2 min read

Kia ora and Kia Orana

This page is for us, the bros who have been sexually abused growing up. Let's be real, talking about this stuff can be hard and can make us feel like shit. Some of us don't know where to go or what to do. We got you. Start at this page and get an idea of the top 4 questions that the bros asked us to answer. You can also watch **videos** that have good information about what else you might need. Go at your pace and contact us if you want to **kōrero**.



We can find a way forward with knowledge and support.

As Wayne scrolls down he can see four key questions to support and enable him to think about his situation. Special note: These questions were asked by the bros in the research and the answers were developed by myself in partnership with people from the Research Support Whanāu Group. They include the following top four questions.

## TOP 4 QUESTIONS

### Q1 - Why me?

This is a very normal question to ask, and there is no straightforward answer as to why you were specifically targeted. People that sexually harm children have their motivations and are extremely resourceful in finding opportunities to isolate their target. You need to know that sexual abuse is **always** the responsibility of the person that caused it, **NOT** you.

They can make us think it's our fault, "blame you" as a way of denying responsibility for their actions. Creating an environment to get your life back on track is possible. Have a **kōrero** with us or let someone you trust know what happened when you're ready.

### Q2 - How do I let someone know what happened?

We asked some bros about the types of people they had talked to when they discussed what happened to them. What was important was that you could trust that person. How you do this is up to you. If you want, **contact us** to chat about how this could be done.

We have also set up a page for your **support crew** and **community organisations** to help them understand what they could do. If there are other things that you want to deal with first, sweet as! Click on **Free Helplines in NZ**. Most of the services are confidential and free if you live in Aotearoa.

### Q3 - Where can I get help?

There are support services available from different parts of New Zealand. Try our **CAU** approach first, and if you want to join a support group, **contact us**, and we will do our best to find an appropriate service in your area. If you prefer, you can directly contact ACC, which can provide free counselling for people who have been sexually abused (conditions apply); click **here**.

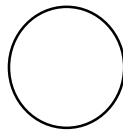
There is also **Safe to Talk** on 0800 044 334. They can support you and your support crew with medical, emotional, and behavioural issues related to harmful experiences. You can request the gender of the Counsellor, and it's free to call. You can also try Victim Support. Click on this **link** for information about what they offer in Samoan and this **link** for Tongan.

### Q4 - Will people I ring on the helplines or counselling services judge me?

Remember, you are entitled by law to have health and disability services give you the best care. The helplines and counselling services that we have listed have trained professionals. They are there to support you with your challenges. If you feel you are not respected, make a complaint. We can help you with that.

Watch this Health and Disability Commission video to understand your rights, and click on this link to download a **pamphlet** that you can print out and take with you. Otherwise, **contact us**, and we might be able to support your concerns.

Wayne connects with this information and feels emotionally upset. Realising the impact that sexual violence has had on him, he lights a cigarette and goes on the “Looking after yourself” page. A few minutes later, he comes off the website and decides to talk to Mercedes when she comes back from work to find a way forward.



### **Understanding**

*Understanding our users for the site*  
Our diverse communities



Had Wayne identified as being rainbow/disability (or both), this diverse communities page might have also been helpful to him to feel included.



Your important and you need to be seen and heard for who you are

Screenshot 39. Picture, From StandingTallNZ.org. “StandingTallNZ.org, Diversity Page.” Copyright (2019). Digital File Type.

Stepping outside the scenario temporarily, I want to state that “feeling included” no matter the background, sexuality, or disability is vital. Being excluded now has legal risks both in New Zealand and internationally. For example, The New Zealand Web Accessibility Standard 1.1 states that:

Online content must be accessible to provide equal access and equal opportunity to disabled people. It’s a human right (para. 4).

Wix (b) (n.d.) states:

Making your site accessible shows that you value inclusion and diversity, helping enhance your brand while minimizing legal risk in countries that require digital access for all.

It should not take legal acts to force organisations to practice online diversity being included and excluded has been well researched for over fifty years in sociological circles and education. For example, in more recent times, Black (1996) states from an education perspective, students with disabilities can feel like "ghosts and guests." Black (1996) describes these terms when "one is invisible" and situations where one's presence is acknowledged, but one is treated as an outsider rather than someone who belongs.

Fraser, Moltzen, Ryba (2005) provide examples of being a "ghost," including "being passed over and ignored by the classroom teacher who is speaking to non-disabled classmates" (p.173). Similarly, the websites reviewed in this research contained information and knowledge. Still, they excluded people who presented with needs outside the 'norm' despite their website assuring people that they are "for everyone."

Such actions breach all aspects of Tikanga Māori described in previous chapters of this doctoral report and New Zealand laws regarding disability inclusion.

\

How did I overcome this challenge for StandingTallNZ.org? Firstly, I stated the intention of the website was for “no one to be left behind.” I then stated this on the diversity communities page. This can be seen next.

### No one left behind

Tēnā koe and Fakaalofa atu. Men affected by sexual abuse and their support crew told us that it's challenging coming forward as a guy. Some said being judged on the colour of our skin was also a barrier.

Our whānau who identify as Takatāpui, Fa'afafine, Fakaleitī, (LGBTQI+), mental illness and disability community said it was particularly hard because of stigma and not feeling connected. Sound familiar?

You maybe feeling hesitant, however the bros we talked to came from all kinds of backgrounds and took the chance to get support. They are now feeling better and want you to know that you can too.

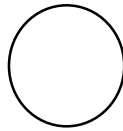
Screenshot 40. Picture, From StandingTallNZ.org. “StandingTallNZ.org, Diversity Page.” Copyright 2019). Digital File Type.

With the disabled community in mind, I ensured that StandingTallNZ.org was an “accessible website” in keeping with the Web Accessibility Standard 1.1 (The New Zealand Government, 2021. para. 1).

What is the Web Accessibility Standard 1.1? The New Zealand Government (2021) states it is a standard of practice to “make sure everyone, including disabled people and those using assistive technologies, can access online information and services” (The New Zealand Government, 2021. para 1).

For StandingTallNZ.org, one example that the website is “accessible” is ensuring that the font used on all webpages “has a balance between character ambiguity and character complexity. Characters should be easily distinguished from each other, but also have simple patterns and shapes” (Wix (b), n.d.).

What would a support person experience if they had accessed StandingTallNZ.org? This is discussed next.



## **Understanding our users for the site**

*Mercedes (Support person)*



Mercedes is a 29-year-old Māori woman who was born in Sydney, Australia. She is the only child in her family, and they are a very close unit. Mercedes grew up in a middle-income family, and she rarely saw her parents argue. Mercedes was raised in the Seven Day Adventist Church, and although she does not practice her faith in the same way her parents do, she does have a spiritual connection with God.

Four years ago, she graduated in accounting and aimed to have a future career as a Chief Operating Officer. After graduating from Sydney University, she met Wayne in a club and instantly connected with Wayne's strong Māori / Pacific identity. Mercedes wasn't exposed to this compared to her cousins in New Zealand. Mercedes and Wayne go on a series of dates spanning three months. During this time, Wayne tells Mercedes that he is going through some drug and alcohol counselling. He tells her a little about his background and the minor contact with his family. Wayne does not go into further details. Over many months,

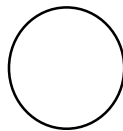
Mercedes supports Wayne to abstain, and they move in together a year later. In their relationship, both of them discuss moving to New Zealand. Mercedes has relatives in Auckland and started applying for jobs in accounting and payroll.

She was offered a couple of interviews and successfully got a payroll position with a plumbing organisation. She convinces Wayne that he should consider taking on an apprenticeship with the company as he wanted to do in his youth. Together they move to New Zealand, and three years later, Mercedes suspects she is pregnant. This is something that the couple had both wanted. Mercedes confirms she is pregnant and tells Wayne of their expecting child. She is excited to see that Wayne is just as happy as she is.

Over the next couple of days, there is genuine happiness. Mercedes later contacted her parents and informed them of their future grandchild. In return, her parents talked about the future, including baptism. They want their only grandchild to be baptized and know that Wayne is not a practicing Christian. Mercedes wants to make her parents happy and knows this is a sensitive topic to discuss with Wayne. She brooches the conversation with him over dinner and notices an instant visual response of "No!!!" She does not know what has caused such a strong response. She does notice that over the next couple of days, he becomes depressed and withdrawn. While driving to work, Mercedes sees a used packet of cigarettes in the car door and an empty beer bottle under the seat. She becomes concerned because Wayne had quit smoking when they first started dating, and Mercedes knows that Wayne had a drinking problem. Annoyed and concerned with what she found, she drives back to the house and confronts Wayne. This results in an argument where Wayne shuts down and does not talk. Mercedes leaves their home and finds it hard to focus at work. That night another argument happens, and the couple goes to bed and agrees to work it out the next day.

Mercedes did not sleep well and could hear Wayne talking in his sleep. She knows he does this when he is in the wrong way emotionally. Mercedes loves Wayne, and her family and friends joke that Mercedes has a "strong drive" and will go the distance to support her family and friends like the car's name. They also joke that Wayne is the passenger in the relationship, which Wayne finds annoying and funny at the same time. In the morning, Wayne tells Mercedes that he was sexually abused by his Minister when he was eight years old. Mercedes is initially in shock. She instantly thinks back to when she worked with Wayne on his addictions and knew how much energy was required from both of them. She has questions going through her mind as Wayne states that being a dad was always a dream for him, but he is worried how

his" fucked up life" might affect their new family. Mercedes feels unsure of what to do. However, the relationship's reputation as being the "strong drive" takes over. During work hours, Mercedes wants to know more information to support her partner and finds the StandingTallNZ.org website and goes to the page, "For our support crew." This can be seen in the following image.



### **Understanding**

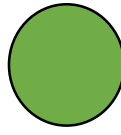
#### *Understanding the content*

The three-second test and The tip-top test



Whereas Wayne scanned the homepage and accessed the pathways “For us, the bros” and “Looking after ourselves,” Mercedes takes a different approach. Firstly, she reads the homepage starting with the first paragraph explaining the site and what options are available. She is very determined to get Wayne help.

She scrolls down the page and clicks on the tree trunk panel that says “Support crew.” The support crew page is then activated. This presents the following page, which I have placed in the Environment section of Te Ao Marama.



## Environment

*The Environment of the support crews page*



# For our support crew

2 min read

Kia ora and Talofa, this page is for the support crew who knows a bro affected by sexual abuse. Your role as a support person is vital. It's not easy but you do play an important part. Have a look at this page and see the top 4 questions that support people have asked us to answer. You can also watch our [video channel](#) and get some skills on how to deal with this topic. Have a question? No problem please [contact us](#).



Supporting a bro can change his life. It's not easy but it does make a difference

Screenshot 41. Picture, From StandingTallNZ.org. "StandingTallNZ.org, For our support crew." Copyright (2019). Digital File Type.

Mercedes is now on the Support person page and reads the information. She notes a course of action to take, including Question 1, which discusses some information about knowing your limits. This can be seen in the following images and is based on what support people in the research wanted when accessing a website in sexual violence recovery.

## TOP 4 QUESTIONS

### Q1 - My bro has told me that he has been sexually abused, what do I do?

We asked the bros what they wanted from their support crew and this is what they told us.

- **Respect what their saying and don't panic.** Your bro trusts you and that is extremely difficult for him to do. We have some information and [help](#) to get you and him on the right path towards recovery.
- **Aroha (love) and avoid judgement.** - Questions like "why didn't you stop it," "why did this happen?", "why aren't you over it" aren't helpful. This will only create more harm. What is helpful however is to listen to what he says. The bros told us that sometimes telling someone first can be enough for them in the short term before they consider what their next move is.
- **Validate you hear them and offer support.** Let him know that he is not alone. Ask how you can support him. There are some free services available in Aotearoa. [Contact us](#) for more information.
- **Integrity / know your limits.** Helping the bros deal with the damage caused from sexual abuse is a skilled role best left for people that specialize in this area. However you can be a great support person.
- This approach is called **RAVI** which means "light" in Sanskrit. You can download a document to help you [here](#).

### Q2 - Do I let someone know what happened?

We care for the bro and want them to get help, but you can't force this. Our bros have had their own struggles and forcing them to get help could make things worse. We need to be supportive and respectful for what they need. What you could do is recommend this website. Don't be surprised if they freak out or get defensive. It's a normal response. Let them know its confidential and private.

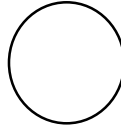
There are also support services available from different parts of New Zealand if they want to join a support group [contact us](#) and we will do our best to find an appropriate service in their area. Alternatively they can directly contact [ACC](#). They can provide free counselling for people who have been sexually abused (conditions apply) click [here](#).

### Q3 - How long will this take for him to recover?

There is no timetable for how long a person will [heal](#). What we do know is that the right kind of support can help him get ahead. We have provided national helplines and counselling services that have people who are trained professionals. They are there to support people with challenges. You could get familiar with whats available by tapping [here](#).

### Q4 - Is there an organisation that supports people who knows someone that has been sexually abused?

Yes there is a specific service that can help support people working with a bro to recover. Call [Safe to Talk](#) on 0800 044 334. Let the bros know they can also ring them as well. You can request the gender of the counselor and its free to call.

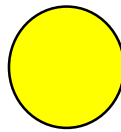


## Understanding

*Mercedes considers her options*



After reading the questions, Mercedes considers contacting a person she knows called Ngarangi, who is a counsellor. She thinks that he might give some advice to help her. Mercedes finishes her afternoon break and goes back to work. After work, Mercedes goes back onto the StandingTallNZ.org website. The Auckland traffic is notorious for long waiting times on the motorway, and she feels her time could be better spent helping Wayne. Mercedes has some questions on her mind and wants to see what videos and resources are available. Mercedes can see content that provides practical help for her in the next images. This can be seen next.



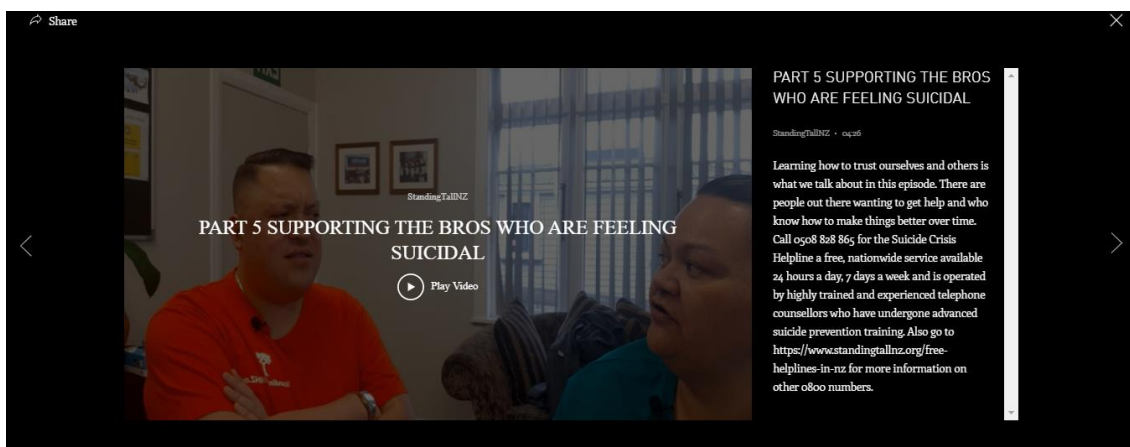
## Community

*Community support*

Utilising community resources

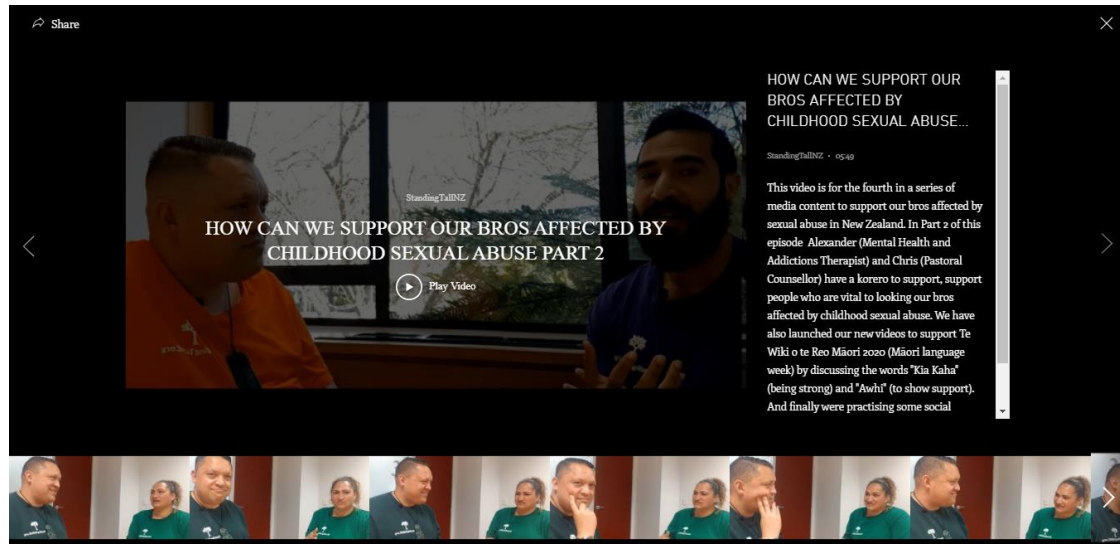


Supporting the bros who are feeling suicidal

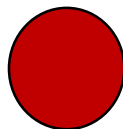


Screenshot 43. Picture, From StandingTallNZ.org. "StandingTallNZ.org, Videos." Copyright (2019). Digital File Type.

## How can we support our bros affected by childhood sexual abuse? Part 2



Screenshot 44. Picture, From StandingTallNZ.org. "StandingTallNZ.org, Videos." Copyright (2019). Digital File Type.



### Emotions

*Emotional supports*

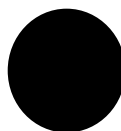
Utilising community resources



Next, Mercedes wants to see what emotional support is available for her. She is feeling triggered by the unknown factors she will be potentially facing. Clicking on the “Free helplines in NZ,” she is presented with the following information. -

<p><u>Safe to talk</u></p> <p>0800 044 334</p> <p>Safe to talk is a confidential support service for men to talk to a counselor about being sexually harmed</p>	<p><u>Lifeline</u></p> <p>0800 543 354</p> <p>Lifeline provides you emotional support by listening to you first and then finding a way forward</p>	<p><u>Suicide Crisis</u></p> <p>0508 828 865</p> <p>The Tautoko Line has trained professionals who are available to support you when your feeling suicidal</p>	<p><u>Healthline</u></p> <p>0800 611 116</p> <p>Healthline is staffed by experienced registered nurses who can provide you with health information and advice on care</p>
<p><u>Alcohol &amp; Drug Helpline</u></p> <p>0800 787 797</p> <p>The Alcohol Drug Helpline provides friendly, non-judgmental, professional help about your own drinking or drug taking they can assist with information, insight and support</p>	<p><u>Gambling Helpline</u></p> <p>0800 654 655</p> <p>Gambling Helpline provides you with support and practical programmes around gambling financial issues</p>	<p><u>Quitline</u></p> <p>0800 778 778</p> <p>Quitline support people who are thinking about quitting smoking, are working to become a non-smoker, or have relapsed</p>	<p><u>OUTline</u></p> <p>0800 688 5463</p> <p>Outline helps people to discuss topics around sexuality, like gay, bisexuals as well as gender. Call in the evening, 6pm- 9pm</p>

Screenshot 45. Picture, From StandingTallNZ.org. "StandingTallNZ.org, Free helplines in New Zealand." Copyright (2019). Digital File Type.



## Physical

*Physical supports*

Utilising community resources



Going back to the "For our support crew," Mercedes now wants to access some physical resources for herself.

She sees in Question 1 an approach called RAVI to support Wayne's emotional wellbeing and decides to print it out. This can be seen next.

## TOP 4 QUESTIONS

### Q1 - My bro has told me that he has been sexually abused, what do I do?

We asked the bros what they wanted from their support crew and this is what they told us.

- **Respect what their saying and don't panic.** Your bro trusts you and that is extremely difficult for him to do. We have some information and [help](#) to get you and him on the right path towards recovery.
- **Aroha (love) and avoid judgement.** - Questions like "why didn't you stop it," "why did this happen?", "why aren't you over it" aren't helpful. This will only create more harm. What is helpful however is to listen to what he says. The bros told us that sometimes telling someone first can be enough for them in the short term before they consider what their next move is.
- **Validate you hear them and offer support.** Let him know that he is not alone. Ask how you can support him. There are some free services available in Aotearoa. [Contact us](#) for more information.
- **Integrity / know your limits.** Helping the bros deal with the damage caused from sexual abuse is a skilled role best left for people that specialize in this area. However you can be a great support person.
- This approach is called **RAVI** which means "light" in Sanskrit. You can download a document to help you [here](#).

### Q2 - Do I let someone know what happened?

We care for the bro and want them to get help, but you can't force this. Our bros have had their own struggles and forcing them to get help could make things worse. We need to be supportive and respectful for what they need. What you could do is recommend this website. Don't be surprised if they freak out or get defensive. It's a normal response. Let them know its confidential and private.

Screenshot 46. Picture, From StandingTallNZ.org. "For our support crew," Copyright (2019). Digital File Type.

# HOW TO SUPPORT OUR BROS AFFECTED BY SEXUAL ABUSE (FACT SHEET 1)



**StandingTallNZ.org**

Whaia te maatauranga hei oranga mo koutou

## START HERE

Kia ora and warm pacific greetings. Hearing that someone you know and love was sexually abused in childhood can be hard. It's not easy to know what to do especially when that person could be part of your whanau, aiga or maybe a friend or work colleague. At StandingTallNZ we have created a world first approach to guide you through this difficult time. This process is called RAVI ©

## USING RAVI ©

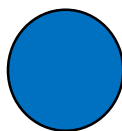
- **R**espect what they are saying and don't panic. Your bro trusts you and that is extremely difficult for him to do. We have some information and **help** to get you and him on the right path towards recovery go online and find out more.
- **A**pply aroha (love) and avoid judgement. - Questions like "why didn't you stop it," "why did this happen?", "why aren't you over it" aren't helpful. This will only create more harm. What is helpful however is to listen to what he says. The bros told us that sometimes telling someone first can be enough for them in the short term before they consider what their next move is.
- **V**alidate you hear them and offer support. Let him know that he is not alone. Ask how you can support him. There are some free 0800 numbers available in Aotearoa. **Contact us** for more information.
- **I**ntegrity / know your limits. Helping the bros deal with the damage caused from sexual abuse is a skilled role best left for people that specialize in this area. However, you can be a great support person.

## LAST TIP

Access our resources, videos and helpful information by going to our website and platforms below

**WWW.STANDINGTALLNZ.ORG**

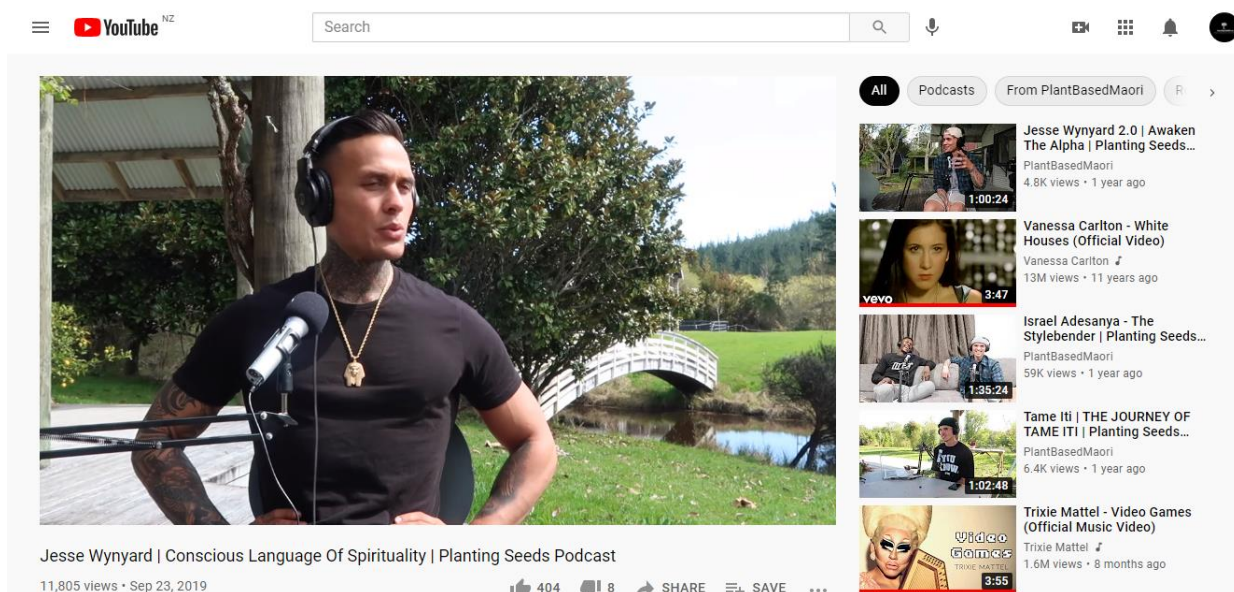




**Spiritual support**  
*Utilising community resources*

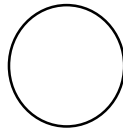


Finally, before going home, Mercedes thinks about Wayne’s spiritual needs. Given that a minister sexually violated him, she knows that it would create more unnecessary pain that he does not need. However, Mercedes has found a video on spirituality on the “Looking after yourself page.” She watches the first five minutes of it and thinks the content would be okay for Wayne should he be open to it.



Screenshot 47. Picture, From YouTube. “Jess Wynyard | Conscious Language of Spirituality.” Copyright (2019). Digital File Type.

Feeling her anxiety being reduced, she decides to reach out to Ngarangi to ask for assistance and texts him the StandingTallNZ.org website. We will now discuss the experience of Ngarangi accessing the website.



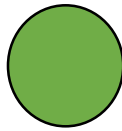
## **Understanding our users for the site**

*Ngarangi (Counsellor)*



Ngarangi has a reputation as a good counsellor in the community. He has over five years of experience in “general counselling,” focusing on personal growth and development. He has assisted men affected by childhood violence. However, he has no experience in sexual violence trauma.

He receives a text from a former work colleague Mercedes asking for his guidance during work hours. He is sent a link to [StandingTallNZ.org](https://StandingTallNZ.org) and accesses it using his mobile phone. Ngarangi chooses the “About” page. This can be seen in the following image.



## Environment

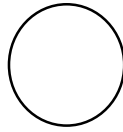
*Describe the environment you see?*

The three-second test and The tip-top test



Screenshot 48. Picture, From StandingTallNZ.org. "StandingTallNZ.org, About." Copyright (2019). Digital File Type.



Ngarangi understands what he is reading and scrolls down on his phone, then he goes to the page called "For community organisations" and is taken to the next page.




## Understanding

Understanding our users for the site  
Our diverse communities








### For community organisations

1 min read

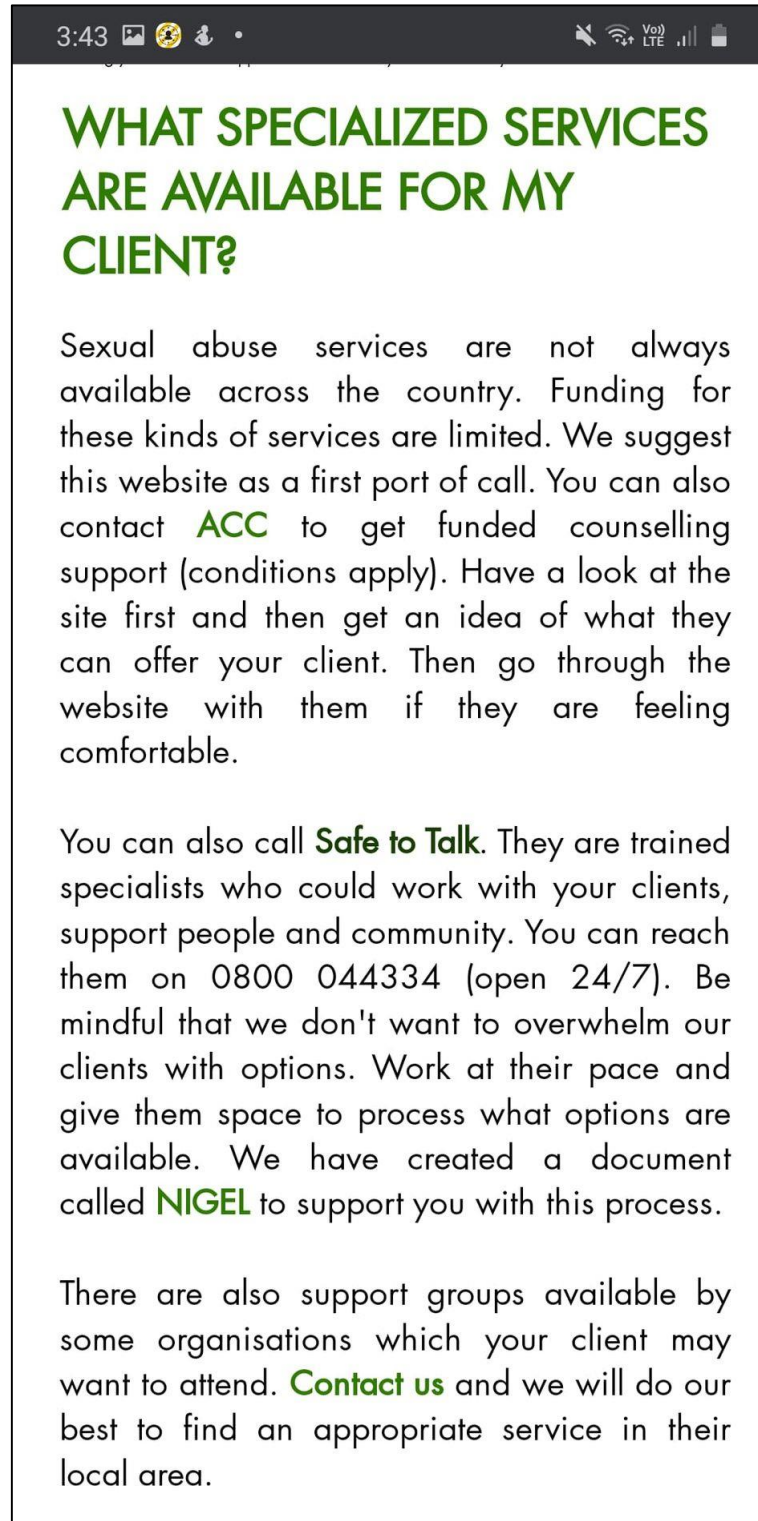
Haere mai and Malo lei lei. Dealing with sexual abuse is a specialized skill and we are here to help you refer your clients or someone you know to get the help they need. Have a look at this page first and then check what research and resources are available below. Also be sure to look at our **videos**. They have good information about what else you might need from other experts to help you and your client get on track.



Getting your client the support he needs is only one click away

Screenshot 49. Picture, From StandingTallNZ.org. "StandingTallNZ.org, For our Community Organisations." Copyright (2019). Digital File Type.

Ngarangi is presented with different information from the bros and support people. The points of difference include “What services are available for the client” and “Research.” This can be seen on the following pages.



Screenshot 50. Picture, From StandingTallNZ.org. “StandingTallNZ.org, For our Community Organisations.” Copyright (2019). Digital File Type.

## RESEARCH

A new report in 2019 from MSD was released to understand what is known about effective recovery services for men who have been sexually abused. Click on this [link](#) to see the report.

Research on sexual abuse varies in how the information is collected. Click on this [link](#) to see the latest Data Summary: Child Sexual Abuse which was created in 2017.

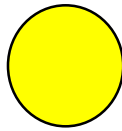
For the rainbow community a 2016 report on what the impact of sexual and partner violence is, and how people are asking for help can be accessed [here](#).

We aim to update the research link every 6 months to ensure that information is current and factual.

Email: [alexander@standingtallnz.org](mailto:alexander@standingtallnz.org)

Supporting men sexually abused in childhood  
Created by a Community Project © 2020

Emotiki® icons developed by Te Puia in Rotorua



## Community

*Utilising community resources*



Ngarangi then goes on the video page to find content that is relevant to him.



Screenshot 52. Picture, From StandingTallNZ.org. "StandingTallNZ.org, Videos." Copyright (2019). Digital File Type.



After going through the web pages mentioned, Ngarangi contacts the Accident Compensation Cooperation (ACC). Who is ACC?

ACC is the Crown entity responsible for administering the country's no-fault accidental injury compensation scheme, commonly referred to as the ACC scheme. [...] The purpose of the scheme is to deliver injury prevention initiatives and no-fault personal injury cover for everyone in New Zealand (p.8).

**Note:** ACC provides funds to cover counselling to support people affected by sexual violence (criteria apply) at the time of writing this doctoral report.

In conversation with ACC, Ngarangi learns there is a seven-month waiting list. He contacts Mercedes, and they talk about supporting "a person Mercedes knows." Ngarangi is open to supporting this person while being clear about his expertise.

This now ends this season of Te Ao Marama. The summary section will now follow for this section.



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### **The Realm of Wairua**

*Coming back full circle and summary of this chapter*



By and enlarge mainstream services do not support Māori and Pacific men, support people, or community organisations with sexual violence information online. Despite the proclamations they make, noting how they work with everyone. This chapter has aimed to dispute this and bridge the gap and provide an understanding of how individuals and groups can come together and share their collective knowledge to create resources and materials that support each other from historical sexual violence. At all times, this has been achieved by using Te Ao Marama as a framework throughout this process. I also provided three scenarios of the processes for people in the wider community to access [StandingTallNZ.org](http://StandingTallNZ.org).

Additionally, a central theme in this chapter has been how people found creative solutions to challenge the dominating white discourse and developed a vision with their peers to realise their collective aspirations.

As well as this, I, as the researcher and content creator, have been able to respond and interact with people's needs and then learn the skills required to create online and media content. As a result, this work has received recognition in the community and the broader sector of foremost experts in design.

We now head from the emotional phase of Te Ao Marama and into the physical phase, which is the realm of Rehua.

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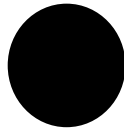
**“He aroha whakatō, he aroha puta mai”**

“If kindness is sown, then kindness you shall receive”

(Alsop & Kupenga, 2016)

(A Māori Proverb)



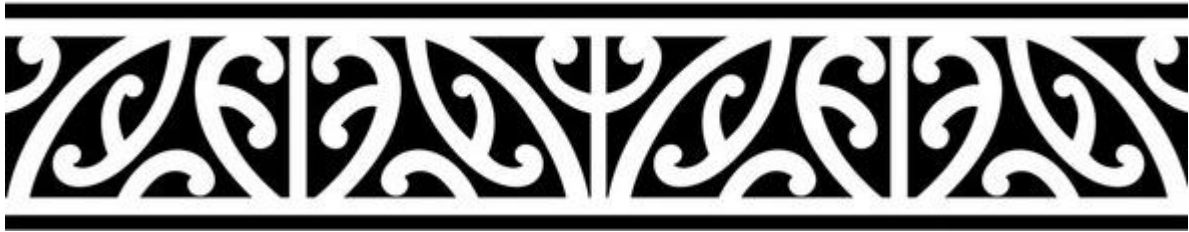


*Āhuatanga ōkiko*

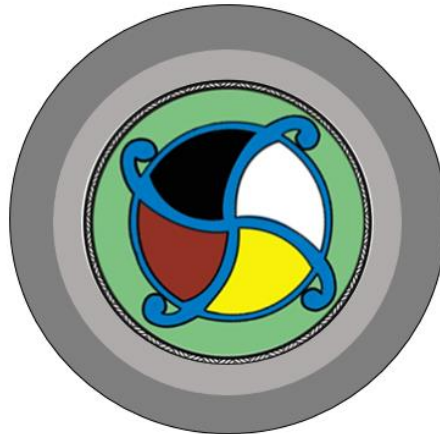




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## *Chapter six: The realm of Rehua*



From few greatness



### **6.0 A discussion that overviews the report project**

I have centred this chapter in the evening realm of Rehua. Rehua has many titles, such as being the heavenly guardian, and is often associated with “being father and lord of the stars.” Matamua (2017) notes in his ancestors Te Kōkau (1898 – 1933) manuscript that Rehua “is the star Antares, which Māori believe is the paramount chief of heavens” (p.24). Under Rehua, we discuss Part 2 of the report project and the people involved. This will be achieved by using Te Ao Marama as the framework. As with the previous realms and seasons, the central themes in this chapter will focus on stories and experiences.

In this chapter, I specifically focus on the narratives that arose from most people in the research but did not fit neatly within the boundaries of developing a website platform discussed previously. While many of the themes could not be included in the previous chapters, I have placed them in this section. Why identify these themes in the realm of Rehua?

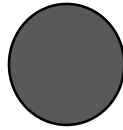
The stars play an essential part in Māori society. As a child, I looked at the stars and reflected on what had been. This process of reflections and discussions using the stars also occurs during the Māori new year season known as Matariki. Meredith (2006) (in The Encyclopaedia of New Zealand (a), states, “traditionally, it was a time for remembering the dead and celebrating new life” (para. 1). Matamua (2017) says that “Matariki is identified in a number of sources as female” (p.24), [...] “She is the partner to Rehua” (p.26). “It is within both Rehua and Matariki that knowledge of wellbeing and medicines exists, and both have the power to heal” (p.26).

Due to the geographical location of my tribal area of Northland, many of the stars cannot be seen in the same way as with other Māori iwi across New Zealand (i.e., South Island). And so we celebrate Puanga. Puanga is recognised by many iwi as the harbinger of the Māori New Year instead of Matariki (Te Papa, n.d.). In both instances, Puanga and Matariki are a time to wānanga, restore faith and hope for the future, a time for whānaungatanga, to be with others, share stories, kai, restore faith, hope for the future, and celebrate who we are.

The power to heal to reflect on what was and what is, under Rehua & Matariki or Puanga, provides us an opportunity to look at the Te Kore / Te Korekore, the environment, and the seasons that have taken place under twilight.

In total, this chapter presents thirteen critical commentaries on the research. I will first name each reflection then provide a brief discussion. Next, I will name the challenges and the solutions to overcome them (where relevant). Finally, I will end the sections with bullet points on how each reflection can contribute to local and/or international knowledge and what research themes I will explore in the near future.

We now begin our voyage into Rehua, starting with Te Kore / Te Korekore before engaging with the environment and working our way around each season, finishing in wairua.



## **6.1 The realm of Te Kore / Chaos**

*Theme 1: We need to address the environment of racism and discrimination at Universities and beyond in New Zealand*



I have previously described the racism and discrimination that people had experienced when trying to access help and support in the community with their historical sexual trauma. At the same time, I, too, was experiencing racism and discrimination as a Doctoral candidate, and finding a way to redress my needs and also other people's experiences was fought with incredible difficulty. For example, international doctoral students contacted security on seven occasions and advised them there was a "Māori in the student postgraduate room and they felt unsafe."

I made several complaints, and this resulted in those international students approaching me and saying, "they did not trust me," and "they were moving to a different room to study." I would hear these students say, "they were uncomfortable with me being there, as they felt that I may steal their belongings." The security guards loaded these racist narratives as "voices of concern," and further on each separate occasion, security would approach me asking for my student identity card and access card. And on each occasion, the security guard would ask, "how I came across the doctoral study room access card?"

Receiving such hatred impacted my wellbeing, and I became depressed and required additional counselling (spending \$6000 on therapy) to find coping strategies at University. Working with my therapist, it was decided that it would be best to work from home to complete my doctorate.

Unfortunately for Māori, this experience of racist exclusion is not uncommon. One of the challenges with racism and discrimination is the misconception that we New Zealanders are not racist, and where it does occur, it is to be swept under the carpet. For example, Came (2014) states:

Although New Zealanders have historically prided ourselves on being a country where everyone has a 'fair go,' the systemic and longstanding existence of health inequities between Māori and non-Māori suggests something isn't working (p.1)

A second reflection from Came (2012) also comes to mind in which she states institutional racism is:

a pattern of differential access to material resources and power determined by race advantages one sector of the population while disadvantaging another. Such racism is not only about conspicuous acts of violence but can be carried in the hold of mono-cultural perspectives. (p.1)

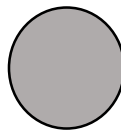
I agree with both statements. If we are to change the experiences at AUT University regarding racism, we need to openly discuss, address it, and ensure that it does not happen again. Racism against Māori students is not unique to AUT University. A national report was produced by Pihama et al. in 2018. The report focused on understanding "the capacity building and career development needs of Māori and Indigenous (MAI) early career scholars, and to inform staff in the tertiary sector who provide programmes of support" (p.4). Racism was identified as a critical theme. One of the recommendations made in the report was that:

Staff at tertiary institutions where Māori and Indigenous doctoral scholars are enrolled or work have a crucial role in ensuring Māori and Indigenous culture is reflected within their particular area of responsibility. This works directly against some of the participants' systemic issues, such as racism and white privilege (p. 65).

If we cannot deal with racism at University, we will not have an academic space to discuss other difficult subject matters such as sexual harassment / sexual, violent acts. What is a way forward? At the end of December 2020, AUT conducted an internal investigation into harassment and bullying. The investigation then opened up to alleged racism being experienced by staff and students. I gave evidence to the independent investigator for AUT to understand the level of discrimination that exists to create change.

Moving forward to the realm of Te KoreKore at the end of my doctoral studies, I will be meeting with various departments at AUT University. I will be sharing my experiences and seek ways to prevent racist experiences for future Māori doctoral students. I will also be writing journal articles on the topic of racist experiences as a former doctoral student.

Given these experiences, all was not lost. The next part of this section outlines how the community environment supported me through the hatred and chaos of Te Kore.



## **6.2 The realm for Te Korekore / Potential**

*Theme 2: The potential for community support to get through the chaos of racism at university*



Whereas I experienced extensive hatred and racism in the university. I experienced immense kindness and compassion in the external Indigenous and Pacific communities. For example, sometime after my first initial experiences of hatred began, I shared my experiences with my Māori and Pacific academic colleagues at another university. They referred me to an external Māori Ph.D. support group where other Māori academics studying their doctoral studies also discussed racism and intolerance. There was such a willingness for people to listen and share their experiences and I was told many times that my work would make a difference for future generations. People in the group studied from various universities across New Zealand. In many ways, it was like a support group for traumatized Māori & Pacific Ph.D. candidates. This experience as Indigenous people looking for support from racism is not only in the realm of New Zealand.

An Indigenous Canadian counterpart studying in Australia also experienced racism. Their Facebook post highlighted their need to be heard and acknowledged. (Special note: consent to use post was given with the name of university covered).



Screenshot 53. Picture, From Facebook. "Facebook, Jonathon Potskin." Copyright (2019). Digital File Type.

The shared experiences of racism and finding a supportive environment with others ensured a place for me to channel the hatred I was receiving. Moreover, the language to express what I was feeling connected with other Indigenous peoples in the group as well as those overseas who were experiencing similar narratives when accessing university studies. Makokis (n.d.), as cited in Little Bear, (2009) notes:

One can say that the most important aspect of human learning is the language. It acts as a repository for all of the collective knowledge and experiences that a people, a society, or a nation has. Although it is not the only mode of communication, it is the primary mode. One of the most important tenets in the Aboriginal world is relationships. "Our languages guide us in our relationships [...]." "We understand the world in terms of relationships, so when others came to share our lands we treated them as we would treat our relatives: according to our respect, kindness, generosity and thoughtfulness."

It was these relationships from this group of peers that I drew strength from the collective and as a result, have achieved my vision of completing a Doctorate in Philosophy with their support. We now move to the critical commentary and reflections section.

## Critical commentary and reflections

The ability to research in the sexual violence environment was challenging without additional hurdles described in this section. Every effort needs to be made to create a space to prevent chaotic factors as much as possible. When this is achieved it can create a potential space for Māori and Pacific academics to grow and thrive. The Auckland University of Technology (n.d.). states they have:

“a strong and important relationship with Māori, which honours the principles of the Treaty of Waitangi. This commitment is reflected in the educational, social and philosophical culture of AUT,” (para 1).

However, when I reflect on this statement I am reminded of this quote from an unknown author:

“All words are meaningless without intent and follow through. Having integrity though means saying what you mean, meaning what you say, and doing what you say you are going to do.”

What is a way forward? One solution that was made twenty-nine years ago seems the most practical. Patterson (1992) states:

“[...] try to understand Māori philosophy on its own terms, try to see the world as Māori see it. Of course this is not easy, but it must be attempted. Indeed, half of the battle is simply to realise that it is not easy,” (p.11).

In addition, Berghan, Came, Coupe et al. (2017) also note:

Transforming racism entails detecting, confronting and preventing racist policies, practices and attitudes. It means acknowledging that entrenched Pākehā privilege breaches the equality affirmed by New Zealand in formal commitments to United Nations conventions, (p.30).

Now that I have provided critical commentary and reflections of this doctoral research experience in the realm of Te Kore/Te Korekore, we now move to future questions and opportunities. Following this, themes explored in the environmental realm will be discussed.

### **Future research questions**

In New Zealand

1. How can we address systemic racism at universities against Māori students by faculty members and students?

Internationally

1. How can international universities support Indigenous students to succeed by reducing racism experienced by faculty members and students?



### **6.3 The realm for the Environment**

*Theme 3: We need to create physical and online environments that men, support people, and communities feel safe to get help*



There are two elements of the doctoral environment that I am going to discuss. The first is needing to create a physical and online environment for people in the research to feel safe. Secondly understanding the multiple worldviews that the bros come from.

It is clear having designed a website for people that one of the most consistent themes discussed by the men and other people in this research was the inability to find environments that they felt safe in. When I discuss safety, I not only mean to address the historical sexual violence but also other areas such as their cultural needs including Māori, Pacific, mental health, and sexual identities.

Below are narratives from the people in this research regarding this subject matter:

"I remember going to a counsellor many years ago and feeling judged. There was no respect for me. I asked if she had any experience working with Māori or Pacific men. I was told no, that wasn't the main focus from her perspective it was the historical sexual abuse" (she wanted to concentrate on). "She was wrong though. For me she needed to understand at least a little bit of my culture. She was the only person available. I didn't go back after the first time. After that things got much worse before they got better. I want professionals to know their shit doesn't stink. They're human beings like me. They should act with respect and integrity." (Bro, 46)

Under the Health and Disability Services Consumer Rights (1996) Right 1 (Respect) the Act notes:

"The right to be treated with respect This includes the right to have your privacy respected and to be provided with services that take into account the needs, values and beliefs of your cultural, religious, social and, ethnic group."

This act has been breached multiple times by providers of health services which will be discussed in the next chapter. This highlights the importance of support people. For example, a female support person in the research group provided a story of her journey to care for her brother and advocate on his behalf. The context of the conversation came from discussing ineffective health services:

"When I showed up to a mental health service with my brother. I told the doctor my brother had a history of being sexually abused. I said his depression was because of the trauma (sexual) we had as kids. He (doctor) didn't listen. He wanted my brother on higher dosages of drugs to deal with the depression and the suicidal thoughts. I thought the mental illness was a symptom of the bigger trauma we both went through as kids. I saw him (brother) suffer in that mental health system for years. My mother would try and silence him for speaking out against our aunty. When my mother died it was freedom for us both!!

When my brother went into acute mental health again, I knew something had to change. He wasn't getting better he was getting worse. My husband and I advocated for him and got lawyers involved to get him out of the system. My husband and I wrapped ourselves around him in support and found some Māori healers that worked with him. It was a long journey to go. He is still on that journey BUT he is

not suicidal or depressed now. He has managed to hold down a job for three years and has moved out of my house and out of the mental health system.” (Support person aged 27).

These narratives that have been shared echo similar thoughts and experiences of people in the health and social community research groups. Below are two narratives that encapsulate the shared experiences of people in this space.

“We’re just as uncomfortable as some of our clients on (the topic of) sexual abuse. We have had no training apart from what you have given previously. Even then it was just touching the surface. We focus on women and children that’s our role. When men would tell us, they have been sexually abused I would be stumped. It’s not as straightforward as sending them to a women’s refuge or victim support. What I’ve learned in this process is that the majority of websites work to support women not men. And the websites you have shown that exist are geared towards white men.” (Social worker, Pākehā)

“I have said for many years that our men need healing. They were stolen from their whānau by the state and raped by Pākehā families. So many of them (boys who were molested and raped) are in jails. [...] and when I worked in prisons, I would be told by these men about what happened to them when they were young. I could not do anything at the time because we had no services or programmes in the 80s. The problem is we focus on women and children and label them ‘vulnerable’. We choose to ignore men because we don’t think they need help. But they do.” (Nurse, Māori)

### **Critical commentary and reflections**

When reflecting on the previous narrative, I wonder at what point a "child" becomes separated by their gender and then the focus becomes centred on "females" not "males." As men are subsequently ignored as highlighted in this report one might consider that this act is sexist, derogatory, and oppressive. This needs to be recognised and addressed at Government levels through policy, funding, and research. I will now discuss the next theme of the bros living in two and more worlds.



### 6.3 The realm for the Environment

#### *Theme 4: Living in two and more worlds*



Leafe (2017) states that “identity construction for the Pacific population in Aotearoa/New Zealand remains a politically and contextually contested arena that shifts according to the socio-cultural interactions within the immediate and external environment of an individual” (p.3). This shifting of environments certainly occurred in this research. Our men talked about navigating multiple spaces. Living with a blend of Māori and Pacific as well as Pākehā values. This takes a huge amount of energy navigating each space. This awareness of energy levels became apparent as I met with the bros for follow-up interviews and conversations regarding the development of StandingTallNZ.org. The following narrative is an example of this experience.

Bro

“When you look at the websites (reviewed in previous chapters), I don’t see us. I don’t see our brown brothers or sisters. What I see is that I have to conform to going into a palagi (Pākehā) place. I am bound to be judged. It’s happened many times before. Sometimes even people judge me on the other side of the phone for how I sound.”

Interviewer

“So, thinking about your general experiences about going from your Indigenous worldviews and values into a Tāuiwi health or social service, can you give me a percentage of how many times you felt judged?”

Bro

“I would say 60% of the time. [...]” “When I turned 30 in 2015, I was suicidal. I had a series of bad relationships with women and I knew where it stemmed from. I went onto Google and I saw a service called

Help Auckland. I contacted them. I told the woman on the phone that I needed help with my experiences of being sexually abused as a child. I was told that they only worked with women and not offenders. I felt upset. They didn't mention that they only worked with women on the website. I then became pissed off that she thought I was an offender. The ironic thing was I was repeatedly molested by my stepmother's sister when I was 11 until the age of 14. She (offender) would always tell me that no one would believe me. I almost thought that bitch was right. It fucked me up. I got no help from Help Auckland."

(Māori Male, aged 34)."

Another theme that arose was the terms "victim" and "survivor." These labels added additional barriers and will be discussed next.



*Theme 5: Labels disable in the sexual violence recovery sector*



Identity tensions and reclaiming spaces were present in the research. It was both conscious and unconscious based on the stories people shared. For example, in terms of "language", I wish to briefly discuss the terminology used in the sexual harm sector and how the sector's worldviews create unnecessary tensions for the bros and support people.

Our men need to predominately enter a Pākehā social service environment. In these spaces, words such as "victim" and "survivor" are used. This type of labelling language is represented in all websites that were reviewed.

Based on my doctoral research, all thirty men stated they "do not" and "would not" use the terms' victims and survivors. Therefore, great care needs to be taken to use jargon words when Māori and Pacific men enter services. The following narratives from a 39-year-old Māori / Cook Islander summarize many of the bros' perspectives:

Bro

“So many labels, it’s bullshit. When I go into a mental health service, I am schizophrenic. When I see my doctor, I am a patient. When I ring Quitline I’m a smoker. When I think about adding another label on top of those. Fuck off. No way!!”

Interviewer

"Many of the guys I have interviewed use the word bro. Do you think using the word bro would be more appropriate than victim or survivor for the website?"

Bro

“Yes” [...] “because bro means brother and we all have this connection of being hurt. It’s like brothers coming together to get help.”

Understanding the environment space in terms of language and labels needs further investigation to support men. In addition, from a legal perspective under the Health and Disability Services Consumer Rights (1996) Right 3 (Right to dignity and independence), the Act notes:

“Every consumer has the right to have services provided in a manner that respects the dignity and independence of the individual.”

These experiences highlight breaches of the law that harm the bros and support people in getting the best possible outcome for their health and wellbeing, which is entirely unacceptable. Much can be learned, and this will be discussed in the critical commentary section that will now follow.

## **Critical commentary and reflections**

The sexual violent environments both online and in the physical realm are unsafe for Māori and Pacific men to engage in because they are geared towards predominately supporting Pākehā women. Additionally, the bros carry the burden of not only being sexually abused but also that extra challenges navigating their identity through Tāuiwi spaces that place judgment or exclude them. This judgment for their ethnicity and gender is further impacted when using terms such as victim or survivor when the bros have indicated that they do not resonate with it. These experiences do not include those in the rainbow or disability space which I discuss in the community section of this chapter.

What can be done about this? Below are two questions that should be conducted both nationally and internationally to have a better understanding of supporting our men.

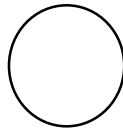
## **Future research questions / opportunities**

In New Zealand

1. In what way do Māori / Pacific men connect with the terminology used in the sexual abuse recovery sector to describe themselves?

Internationally

2. How do labels used in the sexual abuse recovery sector support or hinder men healing from sexual violence?

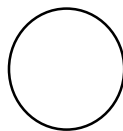


#### **6.4 The realm for Understanding**



In the formative stage, people in the research discussed a wide range of narratives to learn how to support internet users' psychological wellbeing. To do this, they shared their personal experiences of being sexually violated. This sharing of their experiences could not have occurred unless their environment was deemed safe and peaceful.

Building trust in indigenous communities is essential in all research projects that I have conducted or have been a part of over a twenty-one-year period. It allows deeper access to knowledge from the collective of people engaged in the research and creates an environment of dialogue resulting in knowledge being shared. As the collective moved from the environment to Spring (Intellectual wellbeing stage), personal knowledge was shared. I discuss two key areas in this section, including who the offenders were and the need for the police to have up-to-date information on their website.



*Theme 6: Twenty-nine out of thirty predators were all women*



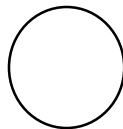
As I began to form connections and relationships with the bros over three months, they began to discuss areas of their lives as it related to the images and text seen on each website reviewed in the previous chapters. As we discussed content and ways to overcome barriers an unexpected theme arose. Every bro disclosed who had sexually assaulted them.

It is important to note that in keeping with the AUT ethics to understand the focus of the research was the creation of a draft website platform (it was not who sexually offended the 'bros'). With that noted to discuss images or language for the website, the bros felt that they needed to provide a context to their feedback. This included disclosures of who sexually violated them. This resulted in learning that in total twenty-nine out of thirty predators were women. I

use the word predator deliberately to reflect the language used by many of the bros in their lived experiences. For example, this comment made by a bro anonymously:

“My teacher at my school sexually abused me. She told me I was special [...]. At first, I loved the attention but then it got out of control. I couldn’t control my emotions and would get angry that I couldn’t see her or be with her all the time. I was 13. I told my brother who (then) told my mum. I look back now and think she (teacher) was sick and she infected me with this shit. She was a cunt, a real predator.”

As the genders of predators were disclosed in this doctoral report, people then disclosed the offender's various backgrounds. This included stepmothers, aunties, older first cousins, social workers, carers, and in one case a teacher (mentioned above). In the only instance where a male had been sexually violated by a male their background was a priest (and extended family member). Given this finding, new research needs to be conducted under a kaupapa Māori lens to understand the rates of sexual violence committed by women. This brings me to my next theme. How can people go to the police when their website does not support communities to come forward? I discuss the police next.



*Theme 7: Police need to update their website and actively show Māori and Pacific communities' that they are safe to work with*



In 1998 Te Whaiti & Roguski were commissioned by the New Zealand police and Te Puni Kōkiri, to provide information which would enable the police to make organisational changes that would contribute towards an improved perception by Māori of the police, (p.5). Their research findings noted that:

Participants were unanimous in their perception that the police institution is a racist institution that perpetuates strong anti-Māori attitudes. Participants related experiences to illustrate this including the continual stopping and questioning of Māori on the pretext of criminal suspicion when no crime has been committed, racist verbal abuse by the police that precede or accompany physical abuse and / or arrests, disrespect for tikanga Māori, and the mineralization by the

police of racist attacks on Māori. Closely aligned with this were participants' perceptions that the police harass Māori with the intent of provoking Māori into retaliation to justify subsequent arrests (p.5).

Twenty-two years after this report was published these perceptions continue to exist and are written in numerous reports across the country. For example, a Ministry of Justice report, in 2018 noted that "Māori made up 63% of 1620 children and young people with charges finalized in court. (The Ministry of Justice, 2018, p.1-3)," which was more than all the other ethnicities combined.

A breakdown of this data is as follows, there were 1,026 Māori children and young people in court, 360 European, 153 Pacific Peoples, 21 of other ethnicities, and 63 of unknown ethnicity (Ministry of Justice, 2018, p.3). This is important to note as the police have acknowledged that they are less likely to provide Māori with pre-charged warnings. A Pre-Charge Warning (PCW) is defined as a "formal warning given after arrest for a comparatively minor offence," (p.1). In a Police Fact Sheet the New Zealand police (2013) state the reason for this is, "that Māori tend to have higher levels of previous offending," (p.2). No updated versions on PCW have been located. This self-justification that Māori have higher levels of offending and therefore should not be considered for a PCW in my view is racist. This creates a new tension in this research namely how do our men come forward (if they so choose) and decide to lay charges against their offenders when the system appears to be geared towards oppression rather than support? The second tension and opportunity that I have also reflected on are whether unconscious or conscious biases had been a factor when feedback on the New Zealand police website was given. I especially considered this as The New Zealand Police website had been given the lowest rating of any of the seven websites reviewed in the research.

My thoughts on this matter are as follows. The focus of the websites reviewed centred primarily on the technical and layout of information. People in the research gave feedback based on whether they could see the information that I was asking. As such these questions weren't emotive but rather clinical. It was this non-emotive information that was used to construct the foundation of the StandingTallNZ.org website platform.

The emotive questions came under Te Ao Marama as a framework for developing a website (Autumn stage). Under this framework, the people discussed being invisible and not included such as when we looked at images of people on other websites. At no stage did the people in the research discuss personal feelings about the police website.

However, with that noted at the end of each interview, I asked all people if they had any further thoughts they wanted to share. It was at this point that fourteen people across the three sectors stated they would not go to the police. The next anonymous narrative reflects why:

Bro

“Hell no!! The police are racist as.”

Interviewer

“Is racism the only factor for you not coming forward and letting the police know?”

Bro

“Yes well in part. I don’t trust the police. You can see I have tattoos on my arms and I always get pulled over by the cops because I look a certain profile and drive a certain car. The police are attracted to these types of cars like flies to shit. They treat me like a criminal and when I show them my ID and they find out I work for the Ministry of Corrections their attitudes change.”

This personal experience and similar experiences shared by the bros aligns to Houkamau & Sibley’s (2015) research in which they note:

[...] people may be basing their judgements about how ‘Māori’ they look using multiple markers, including phenotypical features, Māori cultural tattoos and traditional adornments such as greenstone or bone carvings, their accent and whether one has a Māori name, etc. (para. 51).

This is despite The New Zealand Police (2013) stating that one of their values is “to treat everyone with dignity, uphold their individual rights and honour their freedoms” (p.4). Based on the website tests conducted previously the police online content does not align with their values and needs to be addressed.

Despite the hurdles identified, five men did say they would consider coming forward but were “very nervous” because they did not know what was involved including whether they would experience racism.

The Human Rights Commission (2020) states:

Efforts to address health and other disparities affecting Māori are unlikely to be effective if they are not real partnerships upholding Māori self-determination. Effective measures for Māori are those by Māori and with Māori, and which affirm Te Tiriti as a whole, (p.9).

### **Critical commentary**

The evidence from this research shows that offending by females is underreported in research as well as with the police. This fact is not new but learning that the high number of women offenders prompts my interest in whether there should be research on females as offenders. This finding was unexpected and requires further exploration in future research.

Secondly, the police have not demonstrated to the people of this research that they can be trusted. Historical grievances and treatment of both Māori and Pacific people continue to be remembered in successive generations.

In short, the New Zealand Police should actively show Māori and Pacific communities how their strategy and vision documentation area are vigorously applied online and in the physical environment. Future research questions will now be given.

### **Future research questions / opportunities**

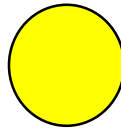
In New Zealand

1. What are the barriers and facilitators to reporting and accessing support for Māori / Pacific men who have experienced childhood sexual violence?
2. What are the prevalence rates of sexual abuse perpetrated by women in New Zealand?
3. How can the Police actively demonstrate culture and diverse worldviews on their website platforms to encourage Māori and Pacific men affected by sexual violence to come forward?
4. To what extent do Māori men know how to get support from childhood sexual violence trauma?

5. To what extent do Pacific men know how to get support from childhood sexual violence trauma?

Internationally

1. To what extent do men seek support from the police regarding historical sexual abuse trauma?



## **6.5 The realm of the Community**

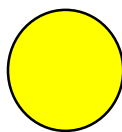


In Māori mythology, Tāwhirimātea can be considered the first support person in Aotearoa who advocated for his father and mother, who had both experienced sexual violence. Reed (2004) states he fathered Tiu, and "together Tiu and his father ruled the northwest wind and had all other winds under their control" (p.9).

In this section, I acknowledge Tāwhirimātea as a strong advocate who supported his loved ones. These actions of aroha (love) by Tāwhirimātea have also been reflected by support people and community organisations involved in this research. Each support person and organisation wanted change to happen, and their bros/clients supported to live their best lives. This section has two key discussion points in the community wellbeing stage. The first is supporting support people through relationship building, and the second point is the need to support diversity with people who do not fit "in the norms" of society. By this, I mean those in the disability and rainbow communities.



Selu, J. (2016). Peter, from the Seki a Kama Collection.



*Theme 8: We need to support, support people*



Support people are vital to ensure our men get the support they need. However, they are just as invisible from the majority of the websites reviewed, just like the Māori and Pacific Bros. Out of fifteen support people interviewed, fourteen of them went online in an attempt to find information for their whānau member and themselves. Of those fourteen support people, only one could locate specific information without spending time (10 minutes or more) going throughout the entire website to find relevant information. This finding provides a mirror reflection of that of the bros.

Further, not only are support people vital they are also fiercely protective of their whānau members and bro who has disclosed to them and require resources to be made available for both parties to access. Currently, these resources do not exist and are a point of contention. As

a health professional and researcher, I have concerns about the lack of opportunities to have critical people being resourced and prepared as best as possible.

People should not be clicking on multiple links to get information (if any exists) on a website platform. McAlpine (2008) states: “Think about your target audience. What links would generally be useful for them” (p.55). We miss valuable opportunities for men to start their healing process with assistance from their friends and family members by excluding support people.

Using Te Ao Marama, I have provided narratives from three separate support people on their journey of looking after and caring for their friend, brother, and husband. Their experiences have been placed under a specific season based on the language they used. In each story, there is clear evidence showing the importance of respect, aroha (love), validation, and integrity. These values play an essential part in helping the bros heal.

We begin in the environment and spring stage of Te Ao Marama and end in the winter season.

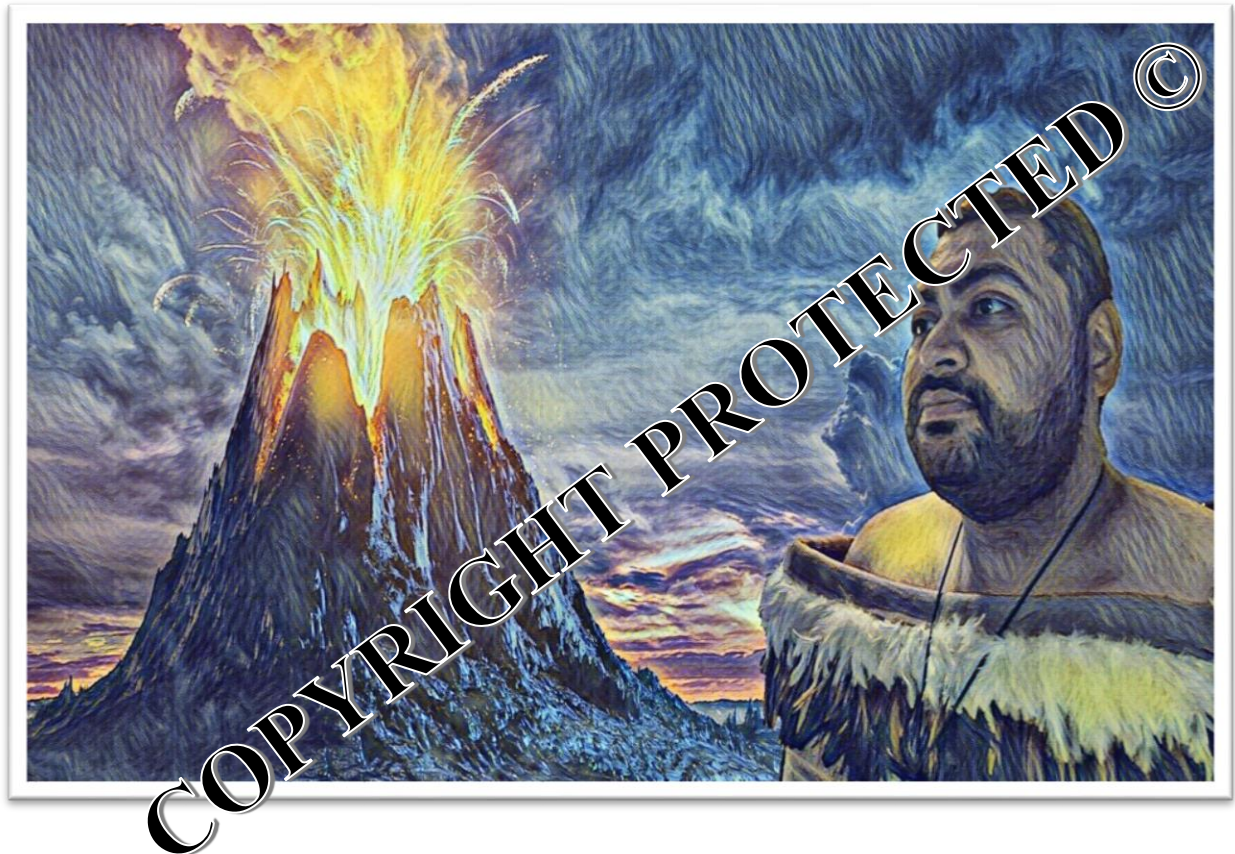




When a bro discussed being sexually abused:

[...] “my friend avoided having relationships with women. In the twenty years that I had known him, he didn’t have one relationship. I thought he was gay or something and was embarrassed. [...] over some drinks he told me he had been taken advantage of (sexually) when he was ten by his first cousin (who was fifteen years his senior). He told me she messed with his head. [...] This was all new to me. What do I do with this information? What did he want me to say? It wasn’t fair. I wanted to help him figure this out. All this stuff was new. And he was reluctant (to get help) as was I about wanting to go too deep in this situation. We had to learn about this space we were in and develop a strategy.” (Support person, male).

Spring / Summer



Suggesting helping a bro find a way forward:

“[...] my mate told me, he was sexually abused by his aunty (his stepmother’s sister), I suggested he get some kind of counselling. He lost his shit and exploded in a rage. He didn’t talk to me for a month. When he eventually did call me, he apologised. I said to him I was getting mixed messages. One minute he wanted help, the next he didn’t. The more we worked on finding him options the more he resisted. He wasn’t ready (at that time). Two years later he got help. It was a long road for me and him.” [...] “It really took its toll on me. I love my mate but when it was bad, it was really bad. (Support person, male).”



Getting help to help a bro heal:

“There was a time of year in early autumn when my husband would lock himself up in his emotions. Many years into our marriage he told me his aunty had taken him out to the Museum (as a child) and he played in the leaves nearby. That day he was molested by her. Later on as an adult at night he would talk in his sleep. Stop, stop, stop. [...] Finding a way to support him was hard and there were times when I thought divorce would be less painful. It’s been ten years since he saw a Psychotherapist. Fortunately, it worked for him [...], and later on, we got couples counselling to keep our marriage alive.” (Support person, female).

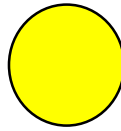
Autumn / Winter



A bro, frozen in fear:

“The night before his first counselling session, he stayed over at my house so I could drive him to his appointment. All night he was nervous, anxious, frozen in fear. He didn’t sleep well that night. This wasn’t the friend I was used to. In the morning he said he was afraid. “Breathe (I told him), just breathe.” All the things you think may happen or could happen may not happen at all. If you do freeze that’s okay that’s what counsellors are there for. To help us.” (Support person, female).

Was there a spiritual element in the stories? Yes. The spiritual element featured in Te Ao Marama might not at first be evident. However, when reviewed again it is clear that the steps taken to support each bro involved invisible forces that were seen and unseen. These wairua forces will be discussed in more detail on page 293.



*Theme 9: We need to support our bros who come from diverse backgrounds*



Reviewing the websites in chapter five has shown, there is a distinctive lack of diversity. This includes the rainbow community, mental health, addiction, and disability sectors to name a few. We must acknowledge the diverse range of human identities and experiences. There are many layers to who we are as people.

In the research, I have done my best to reflect this in StandingTallNZ.org. Why is this important? A lack of acknowledging diversity produces unnecessary barriers, for example, a gay Māori man vs a Māori man who is heterosexual. Both have been sexually violated in childhood. They may have similar experiences and yet they could be very different in terms of how they are treated. How can a lack of recognising diversity affect the bros?

In 2018 a joint submission by sixteen rainbow-focused services was made to the New Zealand Government Inquiry into Mental Health and Addiction – Oranga Tāngata, Oranga Whānau. Lead author Clunie (2018) described the lack of rainbow worldviews in the system stating:

“As well as experiencing higher rates of mental health problems and addictions, rainbow people have mixed experiences of supporting mental health and addictions services, as well as in other settings and institutions that influence their mental health, especially wider health services including primary care, social services, education, and justice settings. These settings may offer unhelpful or unsafe service due to inadequate staff training, inappropriate policy settings, exclusionary environments, or lack of availability of appropriate referral pathways,” (p.1).

From a Māori disability perspective regarding accessing appropriate services: Ratima and Ratima (n.d.) note:

Both Māori and non-Māori are impacted by disability and much work is required to provide support for both groups. However, there are wide disparities between the Māori and non-Māori experience of impairments and disability, the impact on Māori being more severe. The consequences of disability extend beyond the individual to whānau (extended family), who have limited resources and capacity to provide necessary care and support. In this context, high-quality disability support services for Māori are critical in minimising inequitable impacts on Māori individuals, whānau, and communities (p.189).

Within the context of the mental health sector, the Mental Health and Addiction Inquiry Report (2019) for the New Zealand Government noted diverse people were not getting their outcomes met, stating:

Despite our current level of investment in mental health and addiction services, we don't appear to be achieving good outcomes, and the outcomes for specific populations are poor. [...] The poor outcomes for particular population groups (for example, Māori, Pacific peoples and Rainbow communities), the inequities in physical health of people with more serious mental health challenges, and our persistently high suicide rates are of particular concern. (Inquiry into Mental Health and Addiction Report, (2019), (p.70).

Perhaps this complex space is best summed up by a support person in the research.

“It’s like this. You need to put a screw in the wall, you need a Philips screwdriver but you’re given a hammer. What am I supposed to do with a hammer? I need a Philips screwdriver, not a blunt instrument. I need the right tool for the right job!!! (Support person, male).”

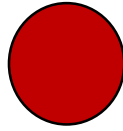
## **Critical commentary**

Whether it be support people, community services, or the bros. It is clear meeting the needs of diversity is not a straightforward process. However, it is possible to overcome challenges that the community faces when there is a willingness to explore pathways forward that acknowledge and celebrate the diversity, in the diversity, in the space of Te Korekore. I will now conclude this section with the following questions. I have not focused internationally because of the nature of the themes that surfaced.

## **Future research themes and opportunities to explore**

Nationally

1. More research is needed to understand the need for Māori / Pacific men sexually violated in childhood who identify as being in the Rainbow (LGBTIQ+) community.
2. More research is needed to understand the need for Māori / Pacific men sexually violated in childhood who identify as living with a disability.
3. More research is needed to understand the need for Māori / Pacific men sexually violated in childhood who identify as living with a mental illness.
4. Opportunities to look at pieces of training for the health and social sector should be considered to support health and social professionals engaging with diverse population groups.

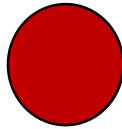


## 6.6 The realm of Emotions



The bros in the research have demonstrated dignity, mana, and the ability to show strength in sharing their experiences. And one keyword, "Hope" came up as a theme time and again. I briefly mentioned the story of Pandora and hope in Chapter One. Here I connect that theme of Hope or Manawa Ora in this section. Manawa Ora is a god I created. He represents the hope that our bros and the community have for the future, whereby they can access online information to get help and recover in their own time. There are two key themes that I discuss. Both have hope as their key message.





*Theme 10: Give men hope, not false hope*

When the bros have accessed the reviewed websites, their hopes of finding services instantly were described as “dashed” and “denied.” This is being impeded when they access current website services like The New Zealand Police, Help, or Rape Prevention Education.

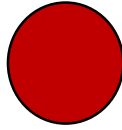
The bros are let down emotionally because the websites visually appear to support Pākehā women (primary) and Pākehā men (secondary). This has left many bros and support people feeling traumatised and angry when they realise the websites they have accessed exclude them on multiple levels.

The Government Inquiry Mental Health and Addiction Report (2019) received over 5200 submissions from people and organisations across New Zealand. It was noted that trauma is a critical factor in mental distress and addiction:

[...] submissions highlighted trauma in childhood as the origin of mental distress and the trigger for counterproductive coping mechanisms such as addiction. People noted that steps to prevent or reduce the trauma of childhood abuse and neglect, sexual abuse and sexual violence, adult partner violence, and bullying at school and work should be recognised as strategies for preventing future distress and investing in the wellbeing of future generations.

What is a way forward? After consulting with the people in the research a simple answer has been provided. Each website reviewed in this doctoral report can be clear as to whom the audience is for on the home page. And in addition, each website can refer users to sexual abuse recovery providers who may be able to help. This will require the sexual violence sector to work in a shared collective approach. By using this approach, the intended purpose will be to create an online safety net for all people affected by sexual violence.

We now move to the second and final theme of hope where the bros in the research have given messages for other bros affected by sexual violence.



*Theme 11: A message of hope for the bros*

In this section, I asked the bros in the research if they had any messages of emotional support they wanted to give to other bros affected by sexual violence who may read this doctoral report. The following comments were made anonymously.



"Give it a try and get some help. Yes, it hurts, and it's raw but you will pull through it. There is hope"



"Seek that small boy out. He's inside. You'll find him still in a confused hurt state where you left him as an adult the need to grow him is important. He thinks he is to blame. He's not. Gently bring him into the light. He will fight because he thinks he is not safe there. It will be all new to him. Guide him from his place of seclusion. Let him trust you. He will come. At the moment he's lost trust and struggles.

Love him. Care for him. Show him you can look after him. For he is you. All will be good. It will take time but is well worth the heartache and all the trouble. You are no different from any other child who needs a loving guiding parent to show you the way. In your case my brother...It's you. Parent well my bro."



“Of course, it wasn't your fault but I know the brain doesn't work like that. Good luck with your struggle, but remember there are thousands out there who do care and who will listen.”



“Tell your 5-year-old self that you love him. There is no undoing what happened but you have to forgive yourself and move on. You have a lot more to contribute to the World. Don't keep secrets they will make you sick that's what I have been told.”



“I want to encourage the brothers that all is not lost, there is hope and genuine people out there that want to help you.”

## **Critical commentary**

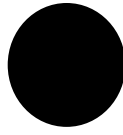
Hope is more than a word. In this section, it is a protective factor that enables men affected by sexual violence the strength to continue their journey to find the right resources and information for themselves. In addition, the bros in the research want other bros in similar situations to know that there is hope and to reach out to people to access support.

Below I have focused on research questions in New Zealand.

## **Future research questions**

In New Zealand

1. How can the theme of hope be used to encourage men to come forward who have been affected by childhood sexual violent experiences?
2. How can organisations collaborate together to share their websites in a way that connects people to the right information?
3. How can messages of hope be used in a future campaign to support men affected by childhood sexual violent experiences to come forward?
4. In what way can we be more inclusive of people who identify in the rainbow and disability communities?



## **6.7 The realm of the Physical**

*Theme 12: Building a website, understanding limitations, and learning new skills*



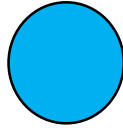
Throughout this doctoral research, I have worked over five years on StandingTallNZ.org and its associated platforms. And as a result of this work, there have been unintended positive consequences in completing this research.

Namely, I have been able to upskill and learn new techniques beyond being a health professional to develop website content and media platforms. This includes:

1. Learning new skills such as writing appropriate web content and having it tested with people.
2. Secondly, I am more confident in building an online environment that meets the needs of Indigenous men, support people, and community organisations accessing the information on sexual violence.
3. Finally, being able to test and design a website and its content to the Te Ao Marama Framework to ensure the seven key areas of wellness are being met.

### **Critical commentary**

StandingTallNZ.org has been launched and is now live. It has been customized to meet users' experiences and has received excellent feedback. I believe the site's strength is its "realness" to deal with genuine issues that bros, support people, and community organisations face in New Zealand. McAlpine (2008) states, "today there is no time for phony content on the web. People are used to having their say on blogs and Twitter and can spot lies at 100 paces" (p.174). By "keeping it real," we (the collective) have maintained our ways of being and actively upheld them. I have no more research questions and now move on to the final section of wairua in this chapter.



## **6.8 The realm of spirit**

*Theme 13: As a framework, Te Ao Marama works*



In the realm of Rehua, the stars have guided us to the final theme in which I discuss the framework Te Ao Marama.

Six years ago, I set out to find an alternative framework to understand the complexity of sexual violence and recovery from it. As a result, Te Ao Marama was created and has proved to be of interest both nationally and internationally (Stevens, 2014).

As of March 3rd, 2022, the AUT library database has shown that my second master's report, which detailed Te Ao Marama, had been downloaded 1926 times with 1153 downloads in New Zealand (AUT Library online, 2020). This shows a clear appetite for this framework and interest in my specialised area. It, therefore, makes sense that, as the creator, I should demonstrate how it could be used for its intended purpose in the sexual violence recovery sector.

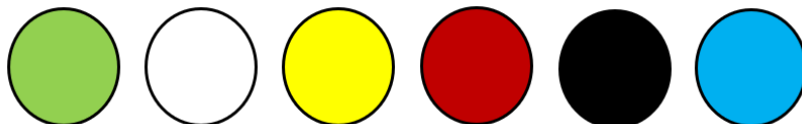
To be fair, I had high hopes that Te Ao Marama would work in my Doctoral report and my artefacts. In truth, it has exceeded my expectations because I have been able to demonstrate that Te Ao Marama can be used beyond its intended purpose in the following thirteen ways:

1. As a framework for describing one's self and in the research and exploring the chaotic and potential space, one's presence has in this research.
2. As a framework structure for describing the environment that the research has undergone.
3. A framework method of writing knowledge in the field/literature reviews.
4. A framework for creating a methods section that demonstrates a bicultural approach to Māori and Tāuiwi approaches to research.
5. An ethical methods framework to safely research Māori and Pacific men, support people and community organisations affected by sexual violence.
6. A way of presenting ideas, themes, and constructs gathered using the realms and seasons from Te Ao Marama.

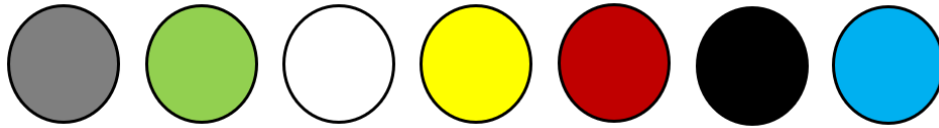
7. A way in which research questions can be asked using the framework to guide the interviewer to ensure that all aspects of wellbeing in Te Ao Marama are covered.
8. An approach to understanding people with diverse backgrounds and experiences irrespective of whether they identify as heterosexual, rainbow, mental health, disability, Māori, or Pacific.
9. A framework for creating a website ensuring that all components of Te Ao Marama are featured in the design process.
10. A framework for creating website videos ensuring that all components of Te Ao Marama are applied.
11. A framework for writing a doctoral report.
12. A tool for spiritual reflection and writing at a deeper level to discuss the journey taken place.
13. Finally, bringing a community of people together in an environment that enhances environmental wellbeing, physical wellbeing, community wellbeing, emotional wellbeing, physical wellbeing, and spiritual wellbeing. This was achieved by ensuring that Māori and Pacific values, practices, were at the centre of the research.

And then I had another epiphany (in the realm of wairua) regarding this doctoral report process. I also discovered that Te Ao Marama has three different versions which can be implemented depending on the circumstances. This includes:

**Level 1:** Using the original six components from my masters to understand how to work with a person to heal from sexual abuse:



**Level 2:** Add a component of Te Kore / Te Korekore (in grey) that has come from this Ph.D. to understand the chaos and potential of the environment, person, and community before walking into their realm.



**Level 3:** Add the eighth component of Ranginui to understand the overview (top-level perspective) of what a researcher or social / health professional wants to achieve with their client. I have provided a visual representation of what all eight components would look like in Te Ao Marama research using our various Atua featured in this doctoral report.

Our Atua in their Te Ao Marama realms



From the outer circle in. Te Kore: / Te Korekore (Chaotic / Potential factors of research), Papatūānuku (Environmental factors of research), Ranginui (Overview of the research), Uenuku / Spring (Who we are working with), Maui / Summer (What are the challenges we are learning), Tumatauenga / Autumn (What is the emotional state of people), Rehua / Winter

(What are our physical reflections on the research). And Tangaroa (not featured but represents the blue waves of the framework).

I have no more specific critical commentary or questions. The conclusion section will now follow.



## **6.8 The realm of Spirit**

*Coming back full circle and summary of this chapter*



Sexual violence recovery is a fascinating and challenging field. Working with the bros, their support people, and community organizations in this section has produced information that I have not seen reported before in other research. This knowledge will help inform my health practice and other people I engage within clinical and research settings.

We have also looked back to understand what has historically occurred and then sought to understand the present challenges confronted by people in the research. And during these phases, it has been evident our boys and men need to be supported at the same level as Pākehā females and men who have experienced sexual violence in New Zealand.

We now leave the star realm of Rehua and do a deeper dive into the Realm of Tangaroa (God of the seas) to discuss the final chapter of wairua.

**“Nā koutou i tangi, nā tātau katoa”**

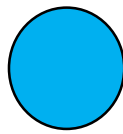
“When you cry, your tears are shed by us all”

(Alsop & Kupenga, 2016)

(A Māori Proverb)



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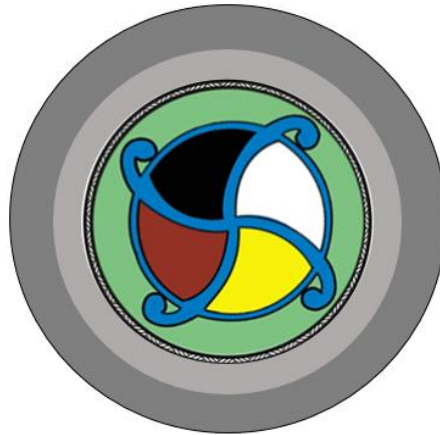
*Wairua*







## *Chapter seven: The Realm of Tangaroa*



Waiho i te toka tu moana!

Stand firm and compact as the surf-beaten rock in the ocean!



### **7.0 Reflections of the doctoral research project**

This is the realm of Tangaroa, the final chapter of this doctoral report. Tangaroa has different accounts of his origin story depending upon the iwi and region the story is heard from. They vary from being the first partner of Papatūānuku in some accounts while in others he is the child of Ranginui and Papatūānuku (Reed, 2004, p.8). Irrespective of his positioning, Tangaroa is regarded as God of the oceans. The ocean plays an integral part in Polynesian society. Royal (2006) notes:

The sea dominated traditional Polynesian and Māori life for many practical reasons. It was an essential source of food and other resources. A number of Polynesian islands become covered by the sea once a year, causing those who lived there to fear and revere its waters. After Polynesians settled in New Zealand, life was centred less around the sea, but it nevertheless retained its mystery and power.

When I contemplate the nature of the ocean, I consider the notions of flowing, movement, and waves of change. These water analogies are one of the main reasons I centred my final chapter under Tangaroa and its connection to wairua (the last component of Te Ao Marama). When I speak of wairua, I acknowledge that it has many definitions across iwi in Aotearoa, New Zealand. Its English transliteration is often defined as spirit, yet like the ocean, it has many depths to it from a Māori perspective. Best (1934) states that the Māori conception of the spiritual nature (wairua) of man is a matter of considerable interest (para.1). Mead (2003) says, "there are spiritual dimensions of a Māori universe, always present and never far away" (p.148).

According to Best (1941), wairua has the following characteristics:

It is part of the whole person and is not located at any particular part of the body. It is immortal and exists after the death of the person. It has the power to warn the individual of impending danger through visions and dreams. It is subject to attack (p.300).

Wairua should not be understated. Lockhart et al. (2019) reviewed the relationship between wairua and the environment noting how vital it is for Māori people and future generations. Further, Dells (2017) traces its importance to "the union of Rangi and Papatūānuku, (where) mauri (life energy) is said to infuse everything from living organisms to inanimate objects/structures" (p. 103). Additionally, Kawharu (2000) regards wairua as an expression of the power of the Atua (gods) [...] binding the wairua (spirit) with the physical body until death (p.357).

In these brief examples, we see that wairua takes many forms and influences and many levels of a person's wellbeing. Wairua also acts as a force to guide us, which can be attacked by forces both seen and unseen. It has its origins from the gods connecting back to the union of Ranginui and Papatūānuku. In addition, Royal (2006) notes that:

"Māori describe wai (water) in many ways. For example, it can be waikino – dangerous water, such as stormy seas or swollen rivers. Waitapu is sacred water used in ceremonies. Waitai is salty water, while waiwhakaika or waikotikoti is the water used when cutting hair."

Additionally, in personal communication (Maclean, 2018) notes that "you can't define it, specifically, it is so broad across times and spaces, experiences and personal interpretations

that it doesn't have a 'what is it?'. It is. It falls in the intangible, so explanations of what it is, is experiential."

In completing this research, I have been able to have a profound realisation that aligned with Royal's (2006) and Maclean's (2018) narrative that has enhanced my clinical practice and the Te Ao Marama framework. Notably, wairua (like water) changes into various states of matter in Te Ao Marama, which I will explain further.

When I re-reviewed my research in the final stages of writing, I made the following fourteen observations of wairua, which I had not seen previously in the research process. These various observations were both negative and positive experiences from people in the research (dependent on their actions). For the bros, it was the choice to get help (or not) to deal with their historical traumas. Support people had a choice as to whether to support the bro or do nothing. And for community services, it was the decision as to whether or not to find support for their clients. These choices have a dualistic impact which included:

1. Chaotic and Potential wairua
2. Frozen and Free-flowing wairua,
3. Defrosting and Steadiness of wairua
4. Isolation and Community wairua
5. Rough and Joyful wairua
6. Hurt and Healing wairua
7. Emptiness and Fullness of wairua

Scientifically speaking, water has three primary forms: solid (ice), liquid, or gas (vapour), depending upon its environment. This approach also applies to wairua. From the research, it is clear that if a person's wairua stays in the realm of Te Kore for extended periods, it becomes unwell. However, it becomes nourishing and life-giving when it can flow into Te Korekore and the other aspects of Te Ao Marama. These various states of wairua are essential to note because they are the unseen, invisible forces or "waves of change" that now feature in Te Ao Marama (as a result of the research). These waves of change help people move from one season of Te Ao Marama to another or, conversely, keep people in a state of being immobile with associated consequences such as mental illness, addictions, and suicidal ideation previously discussed. Now that I have conversed from a Māori perspective, the nature of wairua. I will briefly describe a Pacific perspective on the nature of spirit.



## **7.1 A Pacific perspective on the nature of spirit**



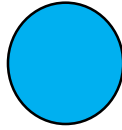
Given the missionary influence and the uptake of Christianity in the colonial era for many Pacific peoples today, Christianity, religion, and spirituality are central to constructing their worldview and values. For example, in Tonga, there is the expression “ko Tonga ko e fonua lotu” (Tonga is a country of faith and prayer).

Mafile’o (2005) states that the word for prayer is Lotu (p.159). “Lotu suggests a means of asking not only for the participation of the people involved (in a shared experience) but also inviting a larger spiritual force (Jesus/God - in the case of Christianity) to take part (Mafile’o, 2005, p.159).”

From a Samoan perspective Refiti, (2002) states that spirit “va” is “important to the Samoan view of reality” (p.209). Further, he says “va” as being “the space between, the between-ness, not space, not space that separates but space that relates, that holds separate entities and things together in the unity-in-all, the space that is context, giving meaning to things,” (p.209). In conversation a Samoan social worker and former deacon noted “va” in his interview when explaining how he would support a Pacific client. He stated:

“When I reflect on the word “va” I consider it the boundaries of things. For example, in the bible God, “gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth,” (Proverbs, 8 vs. 29). [...] when applying “va” it can be thought of as boundaries that keep people safe and not to overstep the mark. For example, asking for consent before and during intimate acts and asking my partner if they are okay with my actions and vice versa. It can be applied in other ways, but that’s just one example. [...] when considering “va” we need to be aware of the dynamics of our interactions and the physical and spiritual limitations that exist between them. That is how we keep people and ourselves safe.

In summary, Pacific perspectives have some similarities with Māori worldviews, although Christian attitudes influence the values. These varying worldviews and beliefs can be seen in this section. I will now discuss how to understand this final section of the report.



## 7.2 Understanding this final section of the report



As the research came to a natural conclusion and the website and resources were developed, I asked people for final feedback and reflections as individuals or in their groups. It was essential for me that there was a mutual exchange of knowledge that had occurred rather than it being one-sided where I solely benefited.

This process came under the wairua of aroha (love). Aroha also has other diverse meanings. Chaparro, (n.d) states:

Aroha is a compound word; the parts of Aroha include Aro, Ro, Hā, Oha. These words give many layers of meaning, offering a profound message of love and connection.

- ARO is thought, life principle, paying attention, to focus on, to face or front
- RO is inner, within, introspection
- Hā is the life force, breath, energy
- OHA is generosity, prosperity, abundance, wealth

We keep the meaning of Aro Ha close to our hearts and look forward to working with those who share the vision (para. 1).

The vision of love, purpose, life force, breath, and generosity are what people have provided in texts, emails, Post-It notes, and face-to-face discussions. Then using Te Ao Marama as a framework, I analysed the words and experiences, reviewed the feedback and comments, and placed them under a section of Te Ao Marama. This can be seen shortly in each realm.

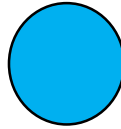
I want to note that at this point, I have not analysed people's feedback academically; that is not aroha. Instead, their feedback stands in their tino rangatiratanga (absolute autonomy/sovereignty). Additionally, under tino rangatiratanga, I asked people to note how they wanted to be identified, including gender, sexuality, professional titles (where relevant), and age. This is given after their specific feedback.

For some narratives, I have applied brackets and inserted a context into the kōrero to assist in understanding the comment given. And where possible, reflections provided in the chapter are unedited and are very candid.

For many people in the research, their informal written language reflects their leaving education in their younger years due to the sexual violence, racism, and abuse they suffered. Thus, not writing and talking in more formal tones should not be seen as a negative judgment. These obstacles in facing insurmountable odds need to be seen, recognised, and appreciated as people's strength to persevere. Therefore, changing their language to reflect a more formal western language is essentially "whitewashing" how they communicate. And even more, how people express their feeling and how they see the world.

Finally, at the end of people's reflections, I conclude with my thoughts that I draw from Rongo, the god of peace, to assist me. This review process aligns with a Māori proverb, "ka mua, ka muri," which suggests looking back while looking forward to the future. This proverb signals the final journey of understanding people's experiences which now begins in the spiritual realm of Te Kore.

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### 7.3 The spiritual realm of Te Kore / Te Korekore



In the realm of Te Kore, we see people's reflections on the chaos and potential in the research and on sexual violence.

Reflecting on during and after the research:

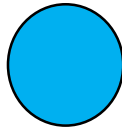
“When we started this process, I wasn't sure what was gonna happen and what the final product would look like. I couldn't see the vision (at first). I was in the dark and when I did see it (vision) I was committed. Since we began, I started to trust people like you (counsellors), people that give a shit and want to help others find a safe space. Before I felt ignored that because I was a guy, I wasn't gonna get the same help as my girlfriend did with her stuff. I want a safe space. I found it and I want other guys to find it with the website.” (Bro aged 40)

Reflecting on the chaotic nature of sexual violence in general:

“Sexual abuse is an evil cycle that must be broken 😊.” (Female, Counsellor).

Reflections on the chaotic barriers that stop men from getting help:

“Sadly, there is a huge amount of us who have been abused by women. But we are not recognized. We are oppressed by anti-male white feminists who believe that all men are rapists and offenders. The thought we could be anything else wouldn't even come to their mind. We need to raise awareness (of males being sexually abused) and force the issue into the open.” (Bro aged 42)



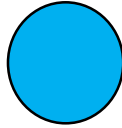
Reflections on the chaotic barriers that stop men from getting help (continued):

“It really comes down to this, men need just as much help as women. I see in the news women need this, women need that (for sexual abuse recovery) but where is the voice for our men? Sexual abuse is not solely the property of women; men also get abused. It’s a human rights issue. Until we acknowledge this there is no space for us (men). We’re in the dark. Is it any wonder why the suicide rates are high for our men?” (Bro aged 24)

“I feel like, these days, there's an entire culture around bringing men down and stripping them of their “dominance” and “masculinity.” I say that as a Māori woman looking at Tāuiwi women who are on some kind of quest to destroy masculinity. They often have not worked on themselves. Many women I know acknowledge it! Toxic femininity is a very real thing. and 'equal gender rights' has become 'devaluing men'. This space is messed up.” (Female Nurse)

“We can’t go to police or courts. Its shit and no point. You go around and around in madness. I'd love to stand in court one day and hear a judge admit that the system is disproportionate and broken. And acknowledge that men are alienated and treated differently than women (who have also been sexually abused). It’s better to get support from your mates.” (Bro aged 57)

“I first got mad when you spoke about Te Kore because I realised I was there and had been there for years. But then i thought about it. Why should I be mad at you? You didn’t fuck me over and cause a legacy of hurt. i did this to myself because I was too scared to get help. Now I look at my kids and think I need to be the best dad there is and show them they can come to me with anything and they won’t be judged. I’ve started to see a counsellor for my shit and most of the time i am fine. Only now and then the memories come back. I think this is a good website for parents and the bros to go to.” (Social Worker, male)



### 7.3.1 The spiritual realm of Papatūānuku



In the realm of Papatūānuku, we see people's reflections in the research environment:

A reflection of being in the research environment:

“When we first started this. I was scared. It was all new (being in a research project) and I wasn't sure what was gonna happen. But now were near the end its been good, healing [...]. Some days it's good. Other days not so much (reflecting on their healing process). But knowing there is a place that we can go to (online environment) and get help is good.” (Bro aged 37)

Reflections on fighting for an environment to be heard:

“It's clear the top dogs don't understand or care about us and what we need. We need to fight for our space that was taken from us.” (Bro 29)

“I miss that feeling bro of what I could have been. Heaps. Made my choices and living with the consequences (recovering from drugs and alcohol abuse). I live alone and fight through this pain that takes a lot of strength/willpower/energy even stupidity. But there's consistent maintenance throughout it all where times of weakness get us deep in despair. That's when we need space (environment) to go to (website) and get help, heal, breathe.” ♥<sup>100</sup>. (Bro 39)

Reflections on shifting from one season/wellbeing to another:

“Today I learnt that we can do our bit to create a space (website) for people to get help. I want you to complete this valuable work because I don't want another whānau to lose a brother. [...] We were young kids full of potential. I believe hands on ♥ if my brother wasn't abused (physically and sexually) he would still be here. Sometimes the spirit can only handle this much (indicating a gap between two fingers) and then it breaks. And then you do!” (Support person, male)



People's reflections in the research environment (continued):

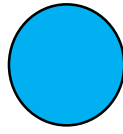
“Gone are the days of don't talk about this shit. That's an old way of thinking. Expose this stuff faster and people affected will heal sooner. And it puts the abuser behind bars away from harming the rest of the population. Expose the demons amongst us. Get rid of this toxic environment and find ways of helping our bros.” (Male Social Worker)

“It's clear looking at the websites there is no space for men and people (in general) of colour. Pākehā women talk about inequities that women face in sexual abuse but what do they mean? White women? Māori women? Pacific women? They (Pākehā women) do not talk on my behalf. As a toa wahine (warrior woman) I have confronted feminists and said go away from this whenua (land). You do not belong here or speak for our women. We have our own voices. Go. I look at our men and now see they have lost their voices and need to be heard on this topic.” (Female Nurse)

“Good stuff team and thank you for all your feedback. This experience has made me think how can we make it a safe place for our kids against child pedo's (paedophiles) in our homes, Schools, Churches and sports clubs.” (Social Worker, Samoan)

“Let's protect all people from manipulation by people. Let's protect women and men and boys and girls from this behaviour. Let's look out for each other and look after each other. We're in this waka together this would be a way of making Aotearoa NZ a great country to live in. A country where we help each other to have good lives.” (Bro, Māori)





### 7.3.2 The spiritual realm of Ranginui



In the realm of Ranginui, we see peoples' understandings and viewpoints on the research that has taken place.

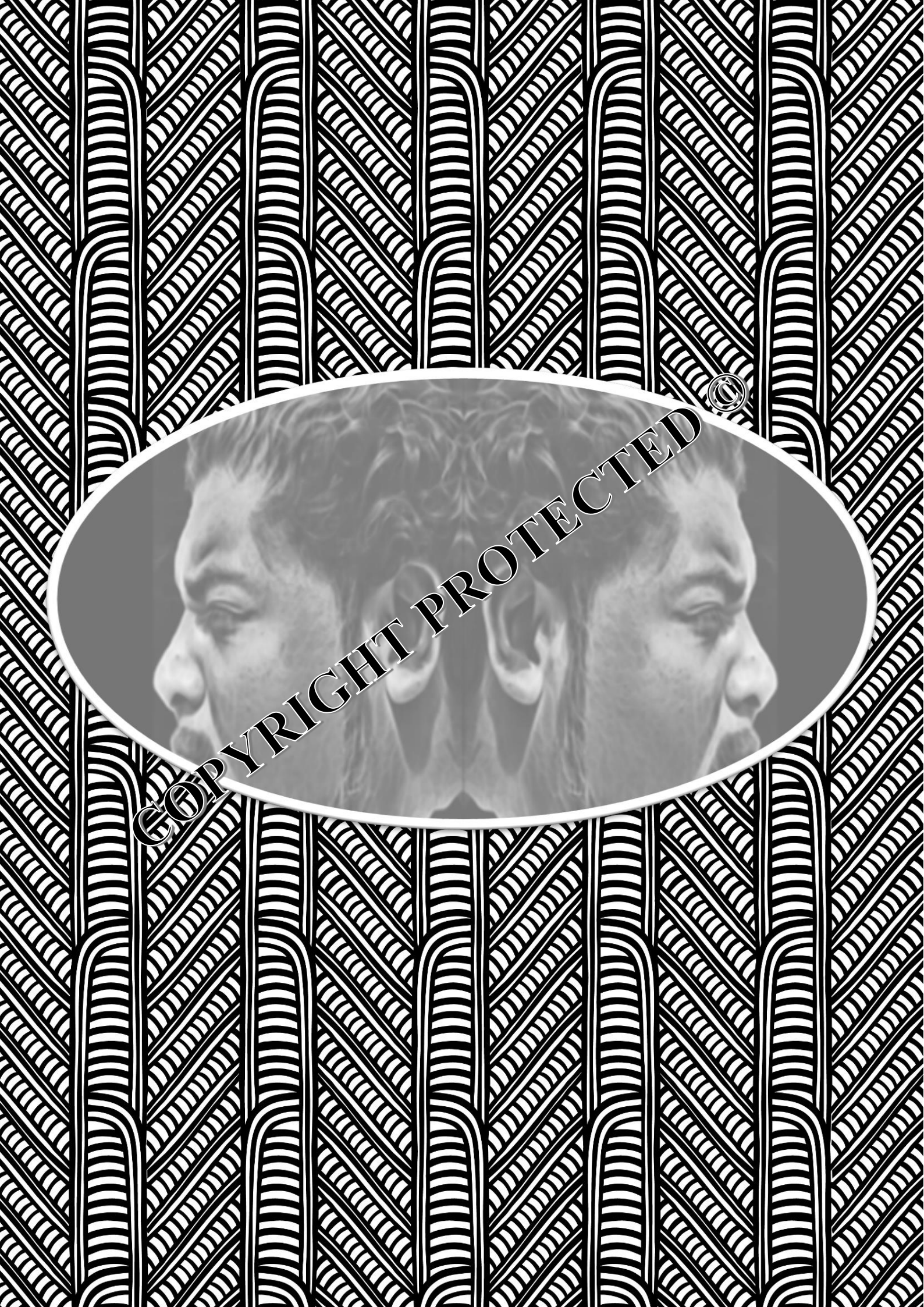
A final reflection shared by a Social worker at the end of their final interview:

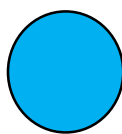
“[...] I always remember that time you presented about Ranginui and Papa. Powerful!!! It got me to understand your vision and how we can contribute to support the bros and support people. Our people had stories to help explain everyday things and also how to find a way forward. We need to find a way of incorporating our knowledge and stories to help our people heal from sexual abuse.” (Female Social Worker)

Views on getting help sooner:

“[...] thank you for seeing me. I hope this helps (experiences shared) with what you need. I can see how this can work. Just knowing now that there are other guys out there asking the same questions, I feel connected.... I'm not alone!” (Bro 40)

“I didn't tell anyone in my family about what happened in my childhood until my wife was pregnant. That was when the nightmares began again and I dreamed my Aunty would get a hold of my daughter and do the same she did to me. We need to support the bros and get them help to understand it's okay to come forward and see there is a way [...] I know this information shared will be useful!!” (Bro 27)





### 7.3.3 The spiritual realm of Tānemahuta



In the realm of Tānemahuta, we see the communities' reflections on creating a space for conversations on sexual violence recovery.

Reflection on supporting the bros:

“I somehow believe the shit these guys face will never be truly understood by us who haven't gone through it. This process has shown me I know more now than I did before about this topic. It's difficult to see all the barriers guys go through to get help. We (community) need to get our shit together 🧑🏿 🧑🏿 🧑🏿 🧑🏿 🧑🏿” (Male Social Worker)

Reflections on being involved in the research:

“Thanks again brother (researcher) and team. I thought this process was gonna be an in and out job (referring to the research) like what “Pākehā” do to us all too often. There has been a lot of sacred knowledge shared in our circle it's been a blessing. 🧑🏿 🧑🏿 🧑🏿 🧑🏿 🧑🏿 🧑🏿.” (Male Occupational Therapist)

“We all started this (referring to the group) and here we are at the end with good intentions and good hearts. Hang in their bros!! That's what I want to say. I went 2 years through the courts to get one of my offenders in jail for what he did to me. I kept telling myself bad days will pass. When my aunty went next to get sentenced, I couldn't be happier. Bitch!! Seems like all that shit helped in making this website.” (Male Social Worker)

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Reflections on being involved in the research (continued):

“Thanks for sharing your knowledge bro and everyone else. It’s hard when you go through this not knowing when it will be over, just so much bullshit but yeah, I show my kids that I never stopped fighting to be heard and that’s why I protect them like I do, thanks again for the support with this work ❤️🙏” (Male Social Worker)

“[...] I’m going to be straight up, its hard i feel what other people are saying here. I’m not going to tell you what happened to me back a few years just that it was similar to some of the bros experiences that you shared. We face negativity on a daily but hey that’s life all i can say brothers rise up over it all and be the person you wish to see, live each day as if it was your last be solution focused towards being the beautiful leaders we are, kia pai to ra much love and respect for life.” (Male Social Worker)

“I’m just sharing my opinion; as a dad I’ve had a traumatic experience on this type of topic. I use to make jokes around when someone would talk about it because I was uncomfortable. But I see the light and know now that I need to get some help. I like our ultimate goal to support each other by having this (website). Thanks for sharing your research with us, definitely opened my eyes and gave another thought to think about.” (Male Social Worker)

“If you can my brothers focus on yourself for the time being. Make sure you are the best version of yourself. Use this time to better yourself, chase your dreams [...]. Channel your energy into making this an opportunity to be the best you can be. Everything will fall in place brothers. Our time will come when we will be heard. The website is a starting space. ❤️😊🙏❤️.” (Male support person)

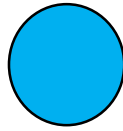
Reflections on being involved in the research (continued):

“There are a lot of underlying forces that we aren’t always aware of that isolates male victims of sexual abuse. We can’t blame them for not stopping it. That’s just dumb. [...] Here is an opportunity to educate and raise awareness when the need arises.” (Male Counsellor)

“There’s some stuff I would never share in the community because of judgement, shame, vulnerability. But what I have shared with you all in this group I hope will help men who suffer from what I suffered from.” (Male Counsellor 57)

“Sexual abuse is an evil cycle that must be broken 😊.” (Bro, 27)

“You gotta talk my bro that’s why we are all here to listen, get our men talking and for us to know and understand. I’ve never been in this situation but we are here wanting to do our bit to help by sharing our knowledge. ❤️🙏” (Female support person)



#### 7.3.4 The spiritual realm of Uenuku



In the realm of Uenuku (Atua of the rainbow and representative of diversity) we see specific reflections from those who identified as having mental illness as well as bros who identified as Takatāpui on the research and on sexual violence.

Reflections on being abused and finding a way forward:

“I suffered sexual abuse at school. I had such awful problems it was real shit. I was confused about who I was. I knew that if I came forward it would be worse. So, I held it in. So many adversities (long pause) [...]. I want other boys and men to know whether your gay, straight, brown, white, blue or with poker dot faces you can find a way forward.” [...] (Anonymous)

“We didn’t choose the cards we were dealt with but like I say, we can choose to find a way forward. That’s what I want our community to know. Our spirits can heal. It is rough but I think we got something (website), that we created for our bros. A space, our space where we can talk and get help. Thank you for speaking our truth on something that is seen to be unspeakable my bro. I’ll be watching you and see where you go. You have a purpose in this life which is to speak more of it to whoever will listen.” (Bro self-identified as Takatāpui 47)

“This stuff we have done. It’s been hard. I’ve been thinking of going back to Mum and Dad and telling them I can’t forgive what my Aunty did to me but I can learn to forgive my parents for not believing me. Maybe loving away, the pain is a way forward. I wouldn’t have thought it was even possible. Now make this website happen bro. I’ll pray for you. God has your back.” (Bro diagnosed with depression 26)

“Keep that good energy level up ... don't let it go, take one day at a time and make the most of that day... tell the bros to stay strong mate .... 🙏🏻” (Bro diagnosed with Schizophrenia 41)



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Reflections on being abused and finding a way forward (continued):

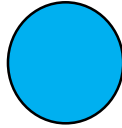
“No one likes talking about sexual abuse. [...]. Last week I was asked 'what's the purpose of life?', by a bro who was also abused in state care. I said to him go to this website (StandingTallNZ.org) and sent him a link. Then we talked. We talked about the sexual abuse and the madness that came with it, our drug abuse and hatred of women (who had abused them both), Now were finally moving forward.” (Support person 1 diagnosed with Depression 45)

“You have a good heart. I’m glad we met. All the pain and voices (in my mind) I felt and associated over the years, feels a little less intense. It’s still there but not as heavy. Happy to be part of the journey in creating StandingTallNZ.org.” (Social Worker self-identified as living with historical sexual abuse and diagnosed with schizophrenia 42)

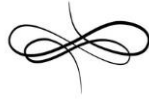
“Bro, setbacks, set the stage for comebacks, one day at a time, watch ur self-talk, learn to encourage yourself, the battle is always in the mind, our thoughts. We must move forward. I found Jesus when I was in that place, he never condemned me, cause he didn’t come to condemn me or the world but to save it. He will lead people to this (website).” (Support person 2 self-identified as living with historical sexual abuse and diagnosed with depression 42)

“This may be hard to but here goes. This shit is hard and fucked up to talk about. It has really screwed people that I know. Its bullshit. Guys need help and offenders need a bullet.” (Support worker 3 self-identified as living with historical sexual abuse and diagnosed with depression 28)





### 7.3.5 The spiritual realm of Maui



In the realm of Maui, we see peoples' emotional reflections on the research and on sexual violence.

Emotional reflections from men affected by sexual violence:

"Hard as it is hang in there been through the bull shit lies of harden up myself to the point where I wanted to end my life. Every day I yell in my head, NEVER GIVE UP MATE, WHEN ITS ALL SAD AND HOPELESS TAKE TIME OUT REBUILD YASELF SEEK SUPPORT GIVING UP IS EASY, BUT YOU CANT GIVE UP, NEVER GAVE UP!!!!" (Bro 32)

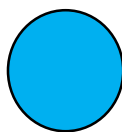
"I blamed myself. I thought it was my fault and I was too afraid to tell anyone [...] I have told you stuff I have not ever shared with another person. I hope this website works and also helps our people to get the emotional care needed." (Bro 42)

"One day my brother it will get better. One day it will feel less intense. And when we die, I want someone to say, "This is who he is, a man who faced his demons and conquered them." And before I die I will know that I came from darkness because I stood tall and said enuf. I know it's hard but this saying got me back up every time. Get up!! The next wave is coming and you need to be on your feet ready to ride it." (Bro 37)

"Let's keep it real 🍻<sup>100</sup> uce (bro) we know what the bros have been going through, I've been through it and it wrecked me mentally and emotionally. But I got through it. Still picking up the pieces with my family that don't know what happened but I am going to let them know. The poison she (offender) fed over the years affected my relationship with me and myself. I am grateful that I got help from my friend. Malo uce." (Bro 24)



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### 7.3.6 The spiritual realm of Rehua



In the realm of Rehua, we see peoples' physical reflections on the research and on sexual violence

A reflection on the physical hurt caused by sexual violence and a way forward:

“Almost 4 years of hurting myself physically (showing scars where he cut himself), so I know very well the emotional rollercoaster of sexual abuse. Keep going. Don't give up. Keep yourself busy, that's what I said. After this now I say, get help. Tell people. Let them know. It can be a struggle sometimes but it's something you have to carry yourself through, which is what I have to do on the daily. Kia kaha bro, this website will work 🖐️” (Bro 27)

Reflections on shifting from one season/wellbeing to another:

“Trust is a big thing; the website needs to make us (the bros) believe we can trust it and know it's from a gd space. For me it's a physical thing. If I don't get a sick feeling in my tummy I trust it and want to know more. Otherwise I'm out.” (Bro 27).

“Never lose hope Brothers. Put your hand out, shout it out, help me!! Don't stay in one place. Know that someone will be there. I will tell everyone I know about this website. Our guys need help physically, emotionally and spiritually ❤️” (Bro 29)



Reflections on shifting from one season/wellbeing to another (continued):

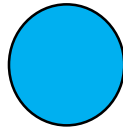
“[...] nothing wrong feeling pain or we suffer from within, tears are part of releasing that pain, whatever the pain we are feeling, it feels good to come out the other side. for me i try to build up my self-esteem by swimming, walking the treadmill, steam bath anything I can do to love myself. That’s something I like about the website (referring to the self-care section). [...] 25 years ago shit happened to me, and it took a long time to heal. Rehab centres and counselling for five years now, got me through. Feeling okay and I know the bros will too. Stay close to your tipunas and do what you do best. Help the bros.” (Male Social Worker)

“I respect you (researcher) for thinking about the best interest for the bros and letting us come together and help. I do agree with what my colleagues said, we need to help our bros with physical resources as well as online. You are the man for thinking at a higher level which most of us can’t tap into. Good luck brother 🤝 🤝” (Male Social Worker)



“Time to change.” (Male Social Worker)





### **7.3.7 The spiritual realm of Tangaroa**



In the realm of Tangaroa, we see peoples' spiritual reflections on the research and on sexual violence

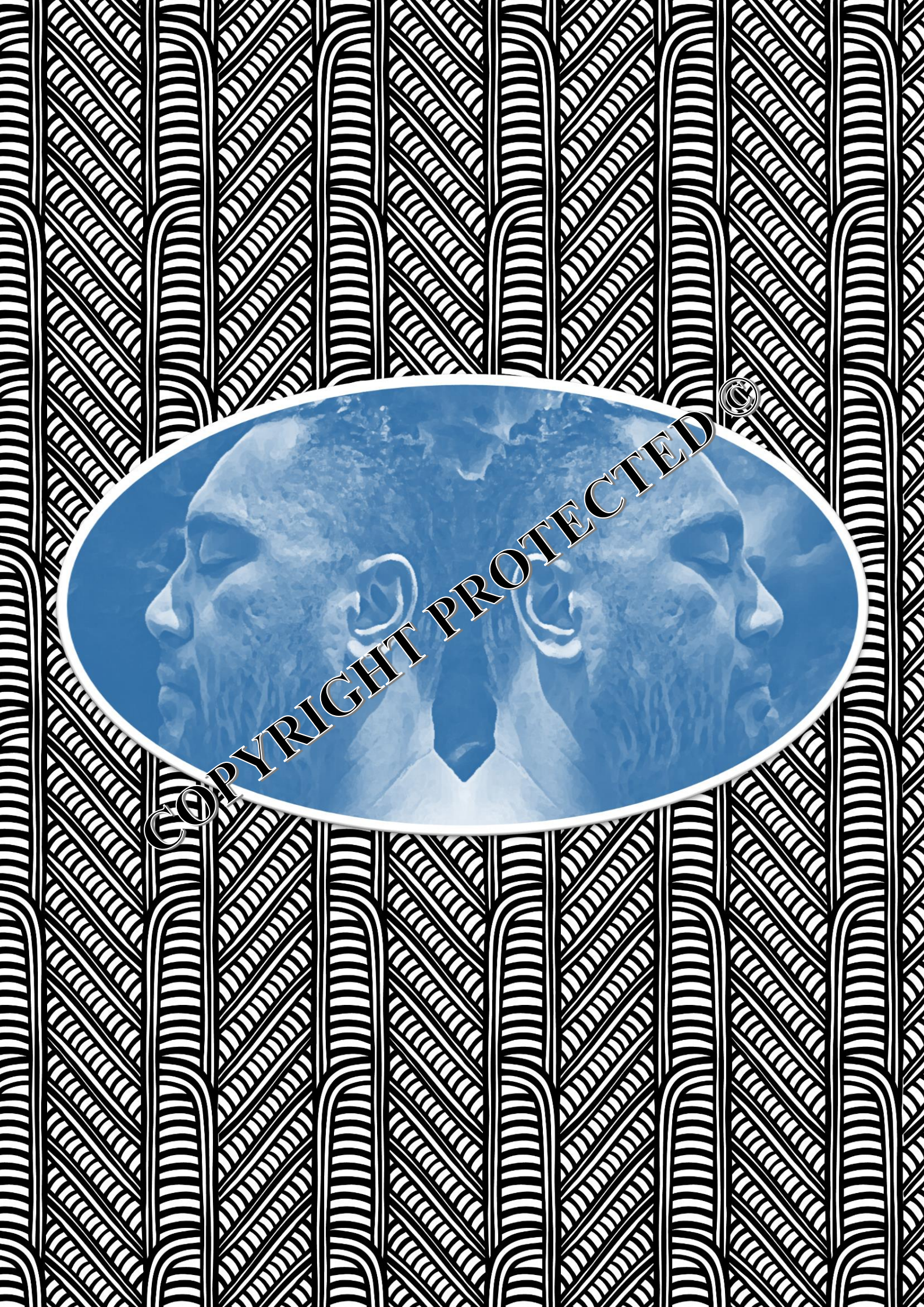
Reflections on shifting to unseen spaces:

“I’m afraid of letting go and thinking maybe I can move past. I just don’t know what that would look like. Some days I hate myself for what she did to me and wanted to die. It’s like returning to dog vomit again and again. But during this process of working with you on the website I thought maybe just maybe I can move past. Don’t know what that will look like but I feel much better like a second dose of counselling for my soul with this research.” (Bro 28).

“Way back you said this was going to be an unknown journey but you had a vision and to your credit you saw it through. You also said trust your spirit and that took a while. But it’s done. I look at the mahi (work) we did and the time taken to listen to what I was saying and the other people in the research. It’s a good website.” (Bro 29).

“Yes!! It’s done now (reacts with a gleeful smile). You listened to us and supported the bros. I just want to say thank you bro. My soul feels at ease” (Bro 29).

“Stay solid Uso (brother). positive spiritual vibes bring positive spiritual outcomes. much love!!” (Male support person)



Reflections on shifting to unseen spaces (continued):

“I tautoko (support) brother what the others have said... shits not right... let’s show these mother fuckers who stop our voice (that) we will b heard! We now have more tools to help da bro & community. let’s put dis rotten apples of websites in the juicer and throw them away. Honestly not one more Pākehā website that don’t like us Māori or P.I’s (Pacific Islanders). There racist 🍌 assholes... Trust in God he will deliver us.” (Male Social Worker)



“Our boys hurt and they need love and hope to get through the dark 😞😞😞😞.” (Female Social Worker)

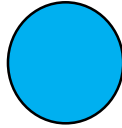


“I FEEL THIS WORK BRUTHA IN MY SOUL. I KNW U RELATE 2 WAT WE WERE SAYING. I THOUGHT THIS WAS SHIT AND YOU WERE FAKE. ITS UNFORTUNATE I TINK LIKE DIS BUT ITS HOW I AM. BUT U MADE A BELIEVER OUT OF ME. DA WEBSITE LOOKS GD. ITS DEFINITLY A POSITIVE WAY 4WD. DESPITE ALL DA BULLSHIT YOU FACED TO GET THIS OFF THE GROUND UV MADE IT. U GT COURAGE BRO. I TESTED U AND U PASSED, UR NOT ALONE!!!” (Bro 32).



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#### 7.4 The spiritual realm of the Researcher

*My brief reflections that overview the report project*



This section provides my reflections using Te Ao Marama as the framework guide. These reflections are not limited to my thoughts regarding the research completed but also my experiences as a student at AUT University. Through weaving together these narratives, I reveal what I have carried in my heart and wairua during my doctoral research. And in so doing, I provide a more precise and complete story that honours my experiences as a researcher and human being. We begin in the realm of Te Kore.

To enhance my career, I sought to complete a Doctorate in Philosophy. And like **Te Kore**, it was both chaotic and opportunistic. The chaotic element was defending an Indigenous way of being in a Tāuiwi environment, which aimed to dismantle my existence through racism, prejudice, and ignorance. The opportunity element from **Te Korekore** came from upholding my tikanga and spiritual values and demonstrating my Indigenous ways of applying a Māori research approach. As a result of being in this state of chaos and opportunity, this doctoral report and online resources have been created.

The next reflection is an **Environment** of people in the community who could see my Indigenous ways of being, embraced them, and supported my cause to raise awareness of sexual violence recovery. This would result in receiving a finalist award for website design in the community and raising awareness of my subject matter in the New Zealand media. It was only through having a supportive environment that I could **Understand and Know** how to bring my research to life.

This research was then nurtured further in the **Community**, where over one hundred and twenty-two people came forward to support the vision and provide guidance on shaping and forming it. The community also gave the same message, "protect this knowledge from Pākehā colonisation," and "keep our ways of being alive," this has been upheld.

This message connected with my **Emotional** wellbeing. It has been a privilege that people trusted me and shared their thoughts of healing old wounds, breaking cycles, and setting a vision for a way forward, either for themselves or for others. Thinking to the future, we need to continue to find ways of **Physically** supporting our bros, support people and community organisations on this specific topic. They have voiced the need to be heard. I have and will continue to uphold the wero (challenge) set by people to raise the issue and ensure it is discussed in media, academic articles, campaigns, and online through the StandingTallNZ.org website/platforms. Finally, in the realm of **Wairua**, I have connected with my ancestors and know that I have done my best to uphold their legacy as one of their descendants. I can now focus on rest and healing. The conclusion section now follows.



### 7.5 The Realm of Wairua

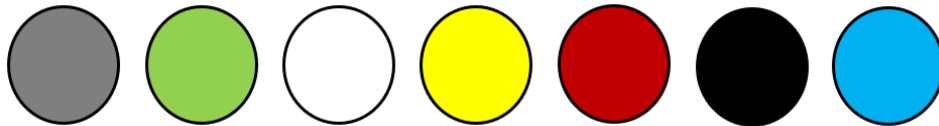
*Coming back full circle and summary of this chapter and doctoral report*



In this sacred realm of wairua, I have shared reflections and stories from a wide range of people involved in the research. Their collective knowledge and experience have shown people's dreams, aspirations, and hopes to find a way of naming and recovering from sexual violence trauma. How can this last point be achieved?

It has been my experience that stories of physical and sexual violence need to be retold again and again to the next generations of New Zealanders. Not only behind closed doors but also in the open. They should be treated as topics to name, find solutions, to action. This doctoral research highlights when we ignore or do nothing, it can be utterly detrimental. Our men need to be heard and acknowledged for the hurt they have endured as boys. Then and only then can they find a way forward. This need for past trauma to be recognised before looking ahead is vital. Often in my counselling practice, I am asked by clients, "is it truly possible to find peace from sexual harm?" In these moments between counsellor and client, I think about Rongo (God of Peace) and would tell a variant of the stories shared in Chapter 3 for those who asked me this question. This short story I will now provide.





## 7.6 The story of finding a way forward from sexual trauma



After the great separation, Tāwhirimātea continued to take revenge against his siblings. Using his powers, he released uanui (terrible rain), uaroa (long-continued rain), and uawhatu (fierce hail-storms) in their domains (The New Zealand (b), Encyclopaedia (n.d.)). Keane (2006) states:

Tāwhirimātea first attacked Tāne Mahuta, the forest god, who had separated Rangi and Papa. The mighty trees of Tāne's domain were snapped in the middle and fell to the ground. Then Tāwhirimātea attacked Tangaroa, the god-of-the-sea, causing the waves to grow as tall as mountains. After this, he turned on Rongomātāne, whose domain was (peace and) cultivated food and the kūmara (sweet potato), and Haumia-tikitiki, god of fern-root and uncultivated food. To escape, they hid within their mother, Papatūānuku. That is why kūmara and fern-root burrow into the earth (para. 6).

However, Tāwhirimātea was ultimately fought to a standstill with his brother Tūmatauenga (the fierce god of war). "Tūmatauenga stood firm and endured the fierce weather his brother sent. He developed incantations to cause favourable winds, and tūā (charms or spells) to bring fair weather to the heavens" (Keane, 2006, para.8). After this setback, Rangi and Tāwhirimātea felt that honour was satisfied and returned to their realm (Reed, 2004, p.27). On occasion, Tāwhirimātea releases his powers of storms, which eases overtime where the storms he releases become less and less.

This story gave people hope when they heard it in that Ranginui found a way forward by having his grievances heard, and his son (support person) had done everything possible to ensure his father's dignity and honour were upheld and validated. And clients also connected with how Tāwhirimātea had not forgotten what occurred and would be prepared to defend his father's mana if need be and that the community would respond accordingly.

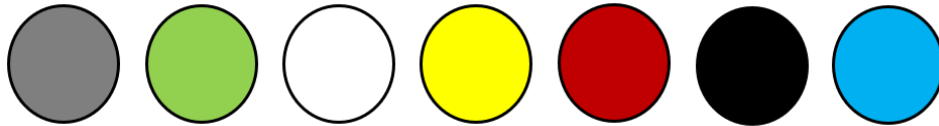
This story reflects the actions taken by every person in this doctoral report to uplift each other in a spirit of love and hope. It also aligns with the whakataukī of this chapter by an unknown source.

**Waiho i te toka tu moana!**

Stand firm and compact as the surf-beaten rock in the ocean!

I will now provide the final questions for future research in this realm of Tangaroa and then conclude with my contribution to international research next.

1. How can we support Māori / Pacific men to get the right kind of services they need from future evidence-based research?
2. What is the relationship between mental health, addictions, and sexual violence experiences for Māori / Pacific men in Aotearoa / New Zealand?
3. In what way can wairua be utilised to help our Māori / Pacific men heal?



### **7.7 My contribution to the international community**



In this final section, I discuss my contribution to the international community. When I consider "significant original contribution to international knowledge," I reflect on New Zealand's colonial history and what happened when European scientific research and religious praxes were implemented to "help Māori" through the use of western knowledge. Tuhiwai-Smith (2012) notes, "many researcher's academics and project workers may see the benefits of their particular research projects as serving a greater good 'for mankind'" (p.2). However, this research has highlighted such perspectives have been harmful to Māori and Pacific communities. Little Bear (2000) states, "the underlying differences between Aboriginal and Eurocentric worldviews make this a tenuous proposition at best. Typically, this proposition creates oppression and discrimination" (p.2).

My purpose in completing this doctoral research was to better my clinical practice and the community I serve, not for a world stage and international audience. This led me to reflect and understand what "significant original contribution to knowledge" meant for myself and how I could speak in this space. To discuss my contributions of knowledge internationally brings to mind the whakataukī (proverb) from an unknown source "Kāore te kūmara e kōrero mō tōna ake reka - The kūmara (sweet potato) doesn't speak of its own sweetness." Poneke (2018) states, "this well-known Māori proverb is an encouragement to be modest and conversely discourages people from being arrogant and pompous" (para.1).

In understanding my positioning on this question, I soon learned there were inconsistencies in definitions. Cray (2014) notes, "On the face of it, the idea seems simple enough, create something new, establish a niche for oneself, further science and add some important piece to

the sum of human understanding. And yet, there is little to no consensus as to what exactly this phrase means" (para. 1).

After much thought, instead of reflecting on my "significant original contribution to knowledge," I decided to discuss the "legacy of my actions" with an international focus. The concept of legacies is something that I can talk about with competence and aligns to whakapapa (genealogy).

For example, when I discuss legacies, I acknowledge how my actions have influenced and affected my family now and those to come in seven generations (future). This thinking is also my legacy concerning the community I live in, followed by greater New Zealand and then the rest of the world.

Before I discuss my legacy, I want to acknowledge that the doctoral research I have completed has been built on the knowledge shared by national and international Indigenous researchers. They have actively demonstrated that our traditional ways of being and knowing are themselves valid in their own right. Further that we are not a problem to be fixed by Pākehā and Tauīwi (others). And that we have our knowledge to enhance our communities when we are given the freedom to do so. I extend my gratitude to the Indigenous researchers I referenced in this doctoral report for your pioneering work. Secondly, my doctoral research supports Indigenous international researchers who continue to challenge and dismantle white privilege, gender imbalances, homophobia, ableism, colonisation, racism, and inequity. This can be a burdensome task, but my experience is that being an Indigenous researcher and supporting Indigenous communities through research comes with personal sacrifices.

With the above context noted. The legacy that I would like to be known internationally for is as follows. Firstly, my doctoral research presents immediate and fundamental paradigm shifts in sexual violence recovery, website design, and online media content. Secondly, Indigenous frameworks such as Te Ao Marama can be used between Indigenous peoples in New Zealand and Canada, given its whakapapa (genealogy). And my final reflection, which perhaps is the most persuasive, can be summoned up in this final whakataukī from an unknown source.

"E iti noa ana nā te aroha."  
A small thing given in love.




**Hoki ano ki Te Kore**  
The return back to Te Kore

And so, this is where I end my doctoral research. The final season of Te Ao Marama is complete. In keeping with our circular ways of being, I now return to the realm of Te Kore where I first began.

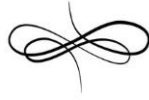


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## A special afterword's for an old friend



To an old friend,

Tēnā koe Carlos, So, my old friend, here we are. You and me, on the last pages of this doctoral report.

I had hoped that you would have read these words and knew that your support as one of my longest friends created something that I am proud of creating.

I will continue to promise to make this world a better place, where sexual violence is no longer in silence and hidden.

Wherever you are, I sincerely hope you're happy.

## Waiata / Song



### Blackberry Molasses – Mista

Blackberry Molasses one of the things that never change.  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain

Woke up Sunday morning got a little bad news today  
They say my life ain't worth living and time is slowly ticking away  
Don't think that I'm goin crazy cause thoughts keep runnin' through my head  
I know I gotta be strong gotta hold on  
Sometimes I'd rather give up instead seems like I'm better off dead

Blackberry Molasses one of the things that never change.  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain  
(Heartache and pain)

Don't tell me how to live my life. After all that we've been through  
Don't want to live out your hardships 'cause I've been there myself a time or two  
Still life goes on if you just keep movin' on  
So many things you'll survive once you realize  
There's no such place as paradise at least in my eyes

Blackberry Molasses one of the things that never change.  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain  
(Heartache and pain)

Blackberry Molasses one of the things that never change.  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain  
(Heartache and pain)

Blackberry Molasses one of the things that never change.  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain  
(Heartache and pain)

Blackberry Molasses  
One of the things that never change (never change)  
You gotta keep pushin' on the sun don't rain all the time  
There's gonna be some heartache and pain



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## Closing Karakia



Kia tau ngā manākitanga a te mea  
ngaro  
ki runga ki tēnā, ki tēnā o tātou  
Kia mahea te hua mākihikihi  
kia toi te kupu, toi te mana, toi te  
aroha, toi te Reo Māori  
kia tūturu, ka whakamaua kia tīna!  
Tīna!  
Hui e, Tāiki e!

Let the strength and life force of our  
ancestors  
Be with each and every one of us  
Freeing our path from obstruction  
So that our words, spiritual power,  
love, and language are upheld  
Permanently fixed, established and  
understood!  
Forward together!

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*To the STAN boys; (Starsim, Tauai, Alexander, & Nigel),  
I've finished running the Ph.D. race. I look forward to  
seeing all three of you on the other side, gentlemen.*



