

LITERATURE REVIEW

TE RŌPŪ TAUTOKO, MALE SURVIVORS AOTEAROA

INTRODUCTION

This literature review has been commissioned by Te Rōpū Tautoko of Male Survivors Aotearoa (MSA) to identify material focusing on a kaupapa Māori approach to the support of Māori male survivors of abuse.

This information will support the development of effective, culturally appropriate services for Māori male survivors, as outlined in MSA's Kia Mārire National Strategy and Strategic Agenda. These services are sustained and strengthened by the Guiding Kaupapa of the MSA Working with Māori Policy: Whakapapa, Manaakitanga, Kotahitanga, Rangatiratanga, Whanaungatanga, Kaitiakitanga, and Te Reo Māori.

As yet there is only a limited amount of research and information focused specifically around both criteria: male survivors, and kaupapa Māori approaches. Therefore this survey also includes material on:

- Male abuse survivors generally; and
- Māori abuse survivors and effective approaches grounded in kaupapa Māori.

The literature is presented accordingly in author alphabetical order.

FINDINGS AND CONCLUSIONS

Themes:

There is a strong sense across the literature both in Aotearoa New Zealand and elsewhere that research and services focused on the experiences, needs and recovery of male survivors of abuse are seriously under-represented and under-provided. The focus of academic and professional attention has been and continues to be primarily on female victims of abuse. Some studies include a short section merely acknowledging that males are also often abused, but offer little specific information or guidance for their support.

It is widely understood that male survivors of abuse have specific characteristics that must be proactively addressed for services and recovery to be effective. These include such patterns as reluctance to disclose abuse and seek help, and the length of time before disclosure. Common and

enduring myths and stereotypes about masculine identity and male experiences are powerful influences and must be taken into account for effective services and recovery.

There are few formal publications specifically addressing the issues faced by Māori male survivors of abuse.

There is, however, a considerable body of research and guidance, and recognition in formal government policies and inquiry documents, that Māori survivors of abuse have particular needs for effective therapy and recovery. Some general studies of what is needed for Māori survivors include brief paragraphs or references to Māori males as survivors of abuse, noting that more work needs to be done to identify effective and appropriate support, and to provide such services.

There is increasing recognition that the wider contexts of colonialism, institutional racism, intergenerational deprivation and socio-economic inequities are key dimensions that must be addressed.

There is consistency in the literature and clear identification of what is needed to help Māori abuse survivors and their whānau rebuild their lives, and numerous articulations of the strong framework of values that must underpin such services. There is considerable agreement that critical factors in any programme or therapeutic intervention for Māori survivors of abuse are that the initiative must be culturally appropriate and culturally safe within a kaupapa Māori ethic, and must be designed, developed and delivered with participation of whānau, hapū and iwi. Programmes must support cultural identity, whakapapa, mana, tikanga, wairuatanga and rangatiratanga, and be grounded in manaakitanga and kaitiakitanga.

A number of studies call for Government agencies to devolve the development and delivery of support and recovery programmes for Māori survivors to iwi, hapū and Māori organisations, with adequate resourcing and continuity to maintain and deliver effective programmes over time – by Māori, for Māori.

A further key theme through much of the literature – both relating to male survivors of abuse and to Māori survivors of abuse – is the chronic need for specific targeted professional development and training for health, psychological and psychiatric professionals and social workers. The lack of appropriately sensitive, knowledgeable professionals to address these issues and to provide effective support and recovery services is a continuing problem.

Conclusions:

- There is a need for focused research specifically addressing the experiences, needs and recovery of Māori male survivors of abuse. This should be undertaken in partnership with whānau, hapū and iwi. Existing organisations such as MSA would be the logical place to coordinate a research programme and to secure the necessary government and academic resourcing.
- There is a need for greater and clearer visibility of the prevalence and particular needs of male survivors of abuse in general, and Māori male survivors in particular, within the health, psychological and psychiatric and social work professions, and for targeted training to upskill

professionals, staff and volunteers in relevant organisations of the specific needs of male and Māori male survivors of abuse.

- There are valuable insights, information, guidance, experiences, and priorities already identified and discussed in a range of literature – both from within Aotearoa New Zealand and internationally – that while focused more generally on the issues and needs of abuse survivors, can offer useful lessons for the shaping and development of programmes for Māori male survivors.
- There are positive opportunities for government and official agencies to:
 - Devolve decision-making, design, development and delivery of programmes for Māori male survivors of abuse, and Māori abuse survivors generally, to whānau, hapū and iwi, and organisations such as MSA, to provide culturally appropriate, culturally safe services that will address the particular needs of these survivors; and / or
 - Work in genuine partnership with whānau, hapū and iwi, and organisations such as MSA, to provide such services within frameworks that deliver on the principles and articles of Te Tiriti o Waitangi.

MĀORI MALE SURVIVORS

Male Survivors Aotearoa, 2019. *Te Tiriti o Waitangi & Working with Māori. Kia Mārire – Effectiveness with Māori Strategy.* <https://malesurvivor.nz/kia-marire/>

- National strategy to provide a range of support services that are effective for Māori, firmly rooted in the commitment to the principles of Te Tiriti o Waitangi – principles of partnership and participation, working with Māori to develop and integrate support services that are culturally appropriate to the Māori male survivor community.
- In some regions Māori are more than 50% of the male survivors that seek support. In order to serve those communities effectively, MSA needs to enable and support recovery pathways that respect and embrace their cultural values.

Male Survivors Aotearoa, 2019. *Working with Māori. Governance Policy.*

<https://malesurvivor.nz/wp-content/uploads/2022/01/MSA-Working-With-Maori-23.09.2019.pdf>

- Guideline for employees, volunteers and trustees working with Māori (iwi, hapū and whānau) to provide peer support services to Māori male survivors that may also involve their whānau.
- Overarching intention to reflect Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand.
- Objectives:
 - To contribute to the achievement of optimal outcomes for Māori – to build partnerships and to be effective and responsive; and
 - To develop the skills and knowledge of peer workers and trustees to deepen partnerships and support and respond appropriately to Māori staff, Māori male survivors and their whānau.
- Core elements:
 - Being effective for Māori: Services that are responsive to the needs and perspectives of Māori, culturally appropriate, and culturally safe for Māori.
 - Being responsive: Growing the capability and capacity of MSA people through appropriate training and development for all staff; incorporating Māori values and perspectives in MSA policies, practices, processes and culture; strategic and mutually beneficial relationships with rūpū Māori; and partnerships with Māori organisations.
 - Ensuring participation by Māori: Opportunities to involve Māori in decision making, planning, development and delivery of all services.
- Guiding kaupapa:
 - Whakapapa, Manaakitanga, Wairuatanga, Kotahitanga, Rangatiratanga, Whanaungatanga, Kaitiakitanga, and Te Reo Māori.

Stevens, Alexander Windsor, 2014. *Moving from Te Po (Night) and into Te Ao (Light): an Indigenous Framework to Support Māori Males Who Have Been Sexually Abused in New Zealand*. Thesis for Masters in Health Practice (Māori Health), Auckland University of Technology.

<http://hdl.handle.net/10292/10812>

- Particular challenges for men coming forward to discuss being sexually abused; male experiences are under reported in New Zealand. Men present with ongoing problems that damage them physically, mentally, emotionally and spiritually.
- Even more demanding challenges for indigenous men accessing health or social services. Māori and Pacific frameworks are often used to ensure culturally appropriate care is given, including Te Whare Tapa Wha and Te Wheke.
- There are limitations to these indigenous frameworks when sexual abuse is factored in. A new approach is needed to understand the complexities and find solutions that deal with prevention and recovery.
- A framework and tool has been developed based on ancestral knowledge of Māori and the Ojibwa people of Canada and the US. The need is acknowledged for further development to strengthen its Māori culture, te reo Māori and tikanga Māori, and to overcome possible resistance to the blending of indigenous frameworks (p42).
- The framework is based around four seasons and six wellbeings: environmental, intellectual, community, emotional, physical and spiritual.
- The thesis includes a literature review chapter covering indigenous definitions of sexual abuse, legal definitions, effects of sexual abuse, what stops men coming forward, and indigenous frameworks of wellbeing.

Te Wiata, Joy, and Russell Smith, 2016. *Working with Māori survivors of sexual violence. A project to inform Good Practice Responding to Sexual Violence – Guidelines for mainstream crisis support services for survivors*. Round Two. TOAH-NNEST. <http://toahnnestgoodpractice.org/>

- There is one brief acknowledgement of sexual abuse of boys and other males, noting that reporting of sexual abuse for males is exacerbated by societal constructs eg toughing things out.

MALE SURVIVORS – GENERAL

1in6, Inc, 2012. *1in6 Sexual Assault / Domestic Violence Agency Survey*. (US) https://1in6.org/wp-content/uploads/2018/08/Agency_Survey_Summary.pdf

- Survey of more than 400 Rape Crisis and Domestic Violence programmes found a deep interest in providing services to men who had unwanted or abusive sexual experience in childhood.
- Need for more clinicians and mental health professional specifically trained to serve male survivors.
- Barriers to serving the needs of men who experienced child sexual abuse include socialised attitudes among men about seeking help or identifying as being a victim, limited clinical resources specifically trained to work with men who were sexually abused, level of awareness among clinicians and staff about the rate of child sexual abuse among men, and the organisation being geared primarily toward women and/or child victims.

Al-Asadi, Ali M, 2021. Comparison Between Male and Female Survivors of Sexual Abuse and Assault in Relation to Age at Admission to Therapy, Age of Onset, and Age at last Sexual Assault: Retrospective Observational Study (Canada). *JMIRx Med*, 2:4.

<https://malesurvivor.nz/research/research-article-comparison-between-male-and-female-survivors-of-sexual-abuse-and-assault-in-relation-to-age-at-admission-to-therapy-age-of-onset-and-age-at-last-sexual-assault-retrospective-obs/>

- Comparison of male and female survivors, and patterns of how and at what age they seek therapy and age when abused.
- Male survivors were more than twice as likely than female survivors to experience their first sexual assault in childhood.
- Male survivors waited an average of 3 years longer from the last sexual assault before seeking therapy, and a large proportion of male survivors are not likely to seek help at all. On average, for every 7 female survivors, 1 male survivor sought therapy.
- On average, the number of sexually abused children based on self-reports was higher than the number based on official reports by at least 3 to 1.

Bradshaw, John, 1988 / revised edition 2005. *Healing the Shame that Binds You*. Health Communications Inc, Florida. Audiobook: <https://www.amazon.com/Healing-Shame-That-Binds-You-audiobook/dp/B005DCA1KO>

- Unhealthy toxic shame, often learned young and maintained into adulthood, is the core component in our compulsions, co-dependencies, addictions, and drive to super-achieve. Inappropriate or misdirected shame results in the breakdown of self-esteem, destruction of the family, and inability to move forward.

Briere, John N, 1992. *Child Abuse Trauma: Theory and Treatment of the Lasting Effects*. Interpersonal Violence: the Practice Series, Sage Publications. <https://www.amazon.com/Child-Abuse-Trauma-Treatment-Interpersonal/dp/080393713X?asin=080393713X&revisionId=&format=4&depth=1>

- General analysis of childhood trauma and its long-term impacts, and abuse-focused therapy.
- One short section on gender and abuse trauma (p 155).

Brown, Matt, with Sarah Brown, 2021. *She is not your rehab: One man's journey to healing and the global anti-violence movement he inspired*. Penguin. <https://www.penguin.co.nz/books/she-is-not-your-rehab-9780143775980/extracts/2554-she-is-not-your-rehab>

- Personal story of growing up in an environment of constant hurt, pain and ongoing abuse, with multiple incidents of sexual abuse by relatives and family associates.
- Work and conversations with mates and communities through his barber shop supported an ongoing healing process.

Burke, Alison Noël, 2021. *Whispers in private: The lived experiences of male victims of intimate partner violence*. PhD thesis, University of Auckland. <https://malesurvivor.nz/news/research-article-whispers-in-private-the-lived-experiences-of-male-victims-of-intimate-partner-violence-a-research-paper/>

- Explores men's experiences of victimisation from female partners in heterosexual relationships.
- Experiences included physical, psychological, legal and administrative aggression, impacting on participants' sense of masculine self, functioning and relationships.
- Male victims of intimate partner violence are invisible in a cycle of denial, derision and silencing resulting from embedded assumptions and stereotypes.

Controller and Auditor-General, 2021. *Experiences of the family violence system in Aotearoa: An overview of research 2010 to early 2020*. Literature Review commissioned from Carswell Consultancy: Sue Carswell, Judy Paulin, Hector Kaiwai and Elaine Donovan. <https://oag.parliament.nz/2021/literature-review/carswell-report>

- Section 3.6.3 of the Carswell report (pp 56-58): the Carswell team found: "no New Zealand-based research on heterosexual men as victims of family violence or evaluations of strategies working with these men" (p 56).
- However the Review team did identify several reports on male survivors of sexual abuse:
 - A review by Carswell Consultancy about effective recovery services for men who have been sexually abused as children and/or adults, published by the Ministry of Social Development (**MSD**) (2019);
 - A section within a Good Practice Guide by TOAH-NNEST addressing good practices working with men;

- Good Practice guidelines developed by MSA; and
- Guidelines co-developed by MSA and MSD in 2018.
- These reports are summarised below:

Carswell, Sue, Elaine Donovan and Hector Kaiwai, 2019. *What is known about effective recovery services for men who have been sexually abused? An evidence review*. Ministry of Social Development. <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/effective-support-services/effective-recovery-services-for-men-evidence-review.pdf>

- The report includes a review of the academic and “grey” literature, with further information and insights from expert practitioners and researchers.
- Sexual abuse of males is a significant and serious issue, with 12% of New Zealand men experiencing one or more incidents of sexual violence at some point during their lives. The impact of sexual abuse on boys and men is multi-faceted and can cause severe trauma.
- Men need to know there is hope for recovery from the trauma of sexual abuse, and to know where they can find information and support.
- Specific barriers for men disclosing abuse and seeking help need to be addressed. Myths about the sexual abuse of males can prevent them seeking help. For Māori and Pacific men, barriers may include a lack of culturally responsive services and concerns about being treated in a discriminatory or culturally inappropriate way.
- The effectiveness of service approaches (therapeutic interventions and peer support services) is reviewed although on a limited basis of evaluation studies. The findings reinforce the importance of a range of service delivery options and providing services to meet the needs of men with different cultural identities. Support for kaupapa Māori organisations to respond to the needs of Māori men who have been sexually abused, and their whānau, is recommended.
- More rigorous research and evaluation of recovery approaches and service models is recommended.
- Support for organisational and workforce development, evidence-based practice, and good practice guidelines is recommended.

Cashmore, Judy, and Rita Shackel, 2018. Gender Differences in the Context and Consequences of Child Sexual Abuse. *Current Issues in Criminal Justice*, 26:1. <https://doi.org/10.1080/10345329.2014.12036008>

- Child sexual abuse and particularly the abuse of boys is the focus of significant research in light of various inquiries as survivors come forward years after their abuse by clergy and other institutions.
- This paper examines gender differences in the dynamics of child sexual abuse and the sequelae (after-effects, long-term impacts) for male and female victims, to understand how males and females experience, respond to and recover from such abuse, and how to protect,

prevent and adequately support both male and female victims of child sexual abuse and their families.

Crowder, Adrienne, 2014. *Opening the Door: A Treatment Model for Therapy With Male Survivors of Sexual Abuse*. Routledge. <https://www.amazon.com/Opening-Door-Treatment-Therapy-Survivors-ebook/dp/B00IMBHTHG>

- Information on sexual abuse of males, impacts, and primary differences between male and female victimisation.
- Stages of healing include the Victim Phase, the Survivor Phase, and the Thriver Phase.
- Chapters on Group Therapy and Working with Adolescents.

Das, Sarbopriya, Soma Pramanik, Deepshika Ray and Debanjan Banerjee, 2020. "The Unheard Voices": Lived Experiences of Sexual Abuse in Male Survivors. *Indian Journal of Psychological Medicine*, DOI: 10.1177/0253717620972912 <https://malesurvivor.nz/news/research-article-the-unheard-voices-lived-experiences-of-sexual-abuse-in-male-survivors/>

- Male survivors of sexual assault have been neglected in the literature, being traditionally considered "against the norm" and symbolic of reduced masculinity.
- Commonality in the experiences of abuse including lack of acceptance of male victimhood, family reactions and the long-term impacts of abuse.

Davis, Laura, 1991. *Allies in Healing: When the Person You Love is a Survivor of Child Sexual Abuse*. William Morrow Paperbacks. https://www.goodreads.com/en/book/show/354716.Allies_in_Healing

- Practical advice and encouragement to all partners trying to support the survivors in their lives.
- Strategies for handling crises, intimacy and communication, distancing, control, trust, fighting, sex, and family issues.

ECPAT International, 2021. Sexual exploitation of boys: a global review of existing literature on the sexual exploitation of boys. <https://library.nzfvc.org.nz/cgi-bin/koha/opac-detail.pl?biblionumber=7320> ; <https://ecpat.org/wp-content/uploads/2021/09/Global-Boys-Initiative-Literature-Review-ECPAT-International-2021.pdf>

- Data on the sexual exploitation of children is generally lacking, and tends to focus on girls. The sexual exploitation of boys continues to be relative under-researched.
- This review covers:
 - Factors that put boys at risk of sexual exploitation.
 - Characteristics if the sexual exploitation of boys, coercions and control mechanisms.

- Characteristics correlated with boys' experiences of sexual exploitation, mental health, substance use, STIs, resilience factors.
- Negative correlates and outcomes.
- Support services and help-seeking.
- Trauma-informed response models.
- Risk and rights education.
- Lessons for frontline workers.

Farquhar, Steve, 2014. *The Boy Who Was Me*. Balboa Press.

<https://www.goodreads.com/en/book/show/23322438-the-boy-who-was-me>

- Personal story of a survivor of child sexual abuse, a secret hidden for over 40 years.
- Stigma, judgement and the myths surrounding men being abused are well ingrained resulting in silence from those affected and a lack of resources for male survivors.
- Short narrative and poems.

Fisher, Andy, Rick Goodwin and Mark Patton, 2009. *Men & Healing: Theory, Research, and Practice in Working with Male Survivors of Childhood Sexual Abuse*. The Cornwall Public Inquiry; The Men's Project (Canada). https://livingwell.org.au/wp-content/uploads/2012/11/Men_and_Healing_2008.pdf

- A male-centred approach to the healing of male sexual trauma.
- Cultural context including myths or cultural delusions about male childhood sexual abuse.
- Male intimate partner violence including trauma, emotion theory and the shame-rage link, and attachment theory.
- Group therapy for male sexual trauma. Themes include: the aftermath of trauma; safety; dissociation and grounding as a coping strategy; relationships; identity – especially male gender identity; and emotions and trauma, including intense anger, rage, shame, fear and sadness.

Foster, Gary, Cameron Boyd and Patrick O'Leary, 2012. Improving policy and practice responses for men sexually abused in childhood. *ACSSA Wrap: 12*, Australian Centre for the Study of Sexual Assault, Australian Institute of Family Studies. <https://malesurvivor.nz/news/research-article-improving-policy-and-practice-responses-for-men-sexually-abused-in-childhood/>

- Need for a public health policy issue response to male sexual victimisation to improve community responses to men and their families.
- To support healing and recovery it is necessary to create gender appropriate services and interventions that reach out and engage men, and address barriers to men seeking help.

Gibby, Jordan Grant, 2021. *The Relationship Experiences of Male Survivors of Sexual Abuse: A Qualitative Analysis*. Masters thesis, Brigham Young University.

<https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=10161&context=etd>

- Impacts of abuse on male survivors' interpersonal relationships, as well as impacts of their relationships on abuse recovery.
- Significant others were influential both positively and negatively on disclosure, companionship, modelling relationships, seeking help, and recovery behaviours.

Gorris, Ellen Anna Philo, 2015. Invisible victims? Where are male victims of conflict-related sexual violence in international law and policy? *European Journal of Women's Studies*, 22: 4. DOI:

10.1177/1350506815605345: <https://toahnnest.meekadigital.com/wp-content/uploads/2022/03/European-Journal-of-Womens-Studies-2015-Gorris-412-27.pdf>

- Men and boys have been historically and structurally rendered an invisible group of victims in international human rights and policy responses from the UN toward conflict-related sexual violence.
- Blindness to male sexual victimization prevents access to support services and justice for male victims.

Herman, Judith Lewis, 1997 (first published 1992). *Trauma and Recovery: The Aftermath of Violence – From Domestic Abuse to Political Terror*. Basic Books.

https://www.goodreads.com/book/show/542700.Trauma_and_Recovery

- Psychological distress of traumatized people call attention to the existence of an unspeakable secret – dissociation and feeling numb, and reliving the event.
- Focus on experiences of women (domestic and sexual) whereas traumatic experiences suffered by men are understood as occurring in war and political life.

Hunter, Mic, 1991. *Abused Boys: The Neglected Victims of Sexual Abuse*. Ballantine Books.

https://www.goodreads.com/en/book/show/687220.Abused_Boys

- Explodes the myth that sexual abuse of male children is rare, or that the consequences are less serious than for girls.
- Case histories of victims and their families, examining the physical and emotional impact of abuse, and the factors affecting recovery.

Lewis, Hazel, Gundi Kiemle, Michelle Lowe, and Robert Balfour, 2022. Men's Health Across the Lifespan: Post Traumatic Growth and Gender Role in Male Survivors of Child Sexual Abuse.

International Journal of Men's Social and Community Health, 5 (SP1):

<https://malesurvivor.nz/news/research-article-mens-health-across-the-lifespan-post-traumatic-growth-and-gender-role-in-male-survivors-of-child-sexual-abuse/>

- Exploration of post traumatic growth processes in the development of positive gender roles and sexuality in male survivors of child sexual abuse (UK).
- Findings: themes illustrating experienced positive change: Turning point; Redefining masculinity and sexuality; Reconnecting; Determination; Appreciation of life; Living by masculine values; Attunement; and Stronger person

Kritsberg, Wayne, 1993. *The Invisible Wound: A New Approach to Healing Childhood Sexual Trauma*. Bantam Books. <https://www.amazon.com/Invisible-Wound-Approach-Healing-Childhood/dp/0595167799>

- Self-help approach to working through the psychic damage caused by early sexual trauma. Focus on physical energy blockages and body memories.
- Separate healing affirmations for men and women, addressing that both men and women are abused.

Lew, Mike, 1990 (first published 1988). *Victims No Longer: Men Recovering from Incest and Other Sexual Child Abuse*. Harper Perennial.

https://www.goodreads.com/book/show/687223.Victims_No_Longer

- Written specifically for men, examining changing cultural attitudes towards male survivors of incest and other sexual trauma.
- Strategies for recovery, survival and healing, working through issues such as trust, intimacy, and sexual confusion.

Lew, Mike, 2000. *Leaping Upon the Mountains: Men Proclaiming Victory Over Sexual Child Abuse*.

North Atlantic Books. https://www.thriftbooks.com/w/leaping-upon-the-mountains-men-proclaiming-victory-over-sexual-child-abuse_mike-lew/1080794/#edition=2303089&idq=6655384

- What male sexual assault survivors themselves identify as most important during the stages of recovery.
- Resource section providing help to survivors and professionals.

Mitchell, David, Philip Chapman and Dee Cresswell, 2019. *Where's Harry? A Client Centered Approach to Supporting Men who have been Sexually Abused as Children*. SVS-Living Safe and the Male Room Inc. <https://malesurvivor.nz/research/research-report-wheres-harry/>

- Males under-report child sexual abuse to a considerably greater extent than females, and also take longer to discuss their experiences, largely due to societal myths and stereotypes, and to the practices of professionals working with men who have experienced child sexual abuse.
- There are significant points of difference that negatively affect disclosure and treatment pathways for males, leading to poor outcomes for them and for those close to them. Males

continue to be victimised through poor societal, institutional and professional willingness to seriously address the particular issues that affect male victims of child sexual abuse.

- Need to screen and treat all survivors of child sexual abuse and for professionals to be proactive in enquiring about child sexual abuse with male clients.
- Need for a training / education programme for professionals. Trial programme with NZ Department of Corrections staff.

Mitchell, David, 2016. *Working with male survivors of sexual violence*. Te Ohaaki a Hine National Network Ending Sexual Violence Together.

<https://static1.squarespace.com/static/578d998be6f2e196244e3d46/t/58049b5215d5db9c862de5c5/1476696920474/Working+with+Male+Survivors+survivors+of+sexual+violence.pdf>

- What is good practice for mainstream crisis support services when working with male survivors of sexual violence – a literature review, hui with male survivors (six Pakeha and four Māori), and guidelines for practitioners.
- Limited or no attention given to male victims till the mid-2000s, with awareness of, and support for, male victims lagging 20 years behind those for females. The situation affecting males is not well researched.
- The effects of child sexual abuse can be complex and deeply traumatising, and contribute to a range of medical, psychological and behavioural disorders.
- Males under-report sexual violation, are more likely never to disclose the abuse, and take longer to discuss their experience, typically delaying disclosure for 10-15 years or longer – the average delay of the study participants was 32 years.
- Myths and stereotypes about men and sexual abuse contribute to a reluctance to seek help and to isolation, anxiety, depression and self blame for male survivors. An Australian study found that men who are victims of child sexual abuse consider suicide at 10 times the rate for Australian men generally with 46% of victims making at least one attempt.
- Findings include:
 - The importance of a sense of trust in the professional.
 - The need for professionals to assess for abuse and to assist with early referral.
 - The need to respect and appreciate the emotions and processing involved.
 - The need to respond to the clients' need for information.
 - The need for specialised services for male victims.
 - Strengthening interagency processes and communication.
 - The need for specialised education and workforce development for professionals.
 - Benefits of survivors and professionals working together so that direct input from survivors can assist in raising awareness and developing good practice guidelines.

Navarro, Jordana N, 2018. Sexual Assault at the Margins – Recognizing the Experiences of Male Survivors. Chapter 11, *Routledge Handbook of Social, Economic and Criminal Justice*, ed, Cliff Robertson. Routledge.

<https://books.google.co.nz/books?hl=en&lr=&id=p0haDwAAQBAJ&oi=fnd&pg=PT145&dq=male+survivors+aotearoa&ots=tQh IMppE9&sig=WcLX18vkhKiN7VO5jU8MeGkW qo#v=onepage&q&f=false>

- The sexual victimisation of men remains underresearched, which marginalizes those survivors.
- Despite the prevalence of sexual assault on males, there is a lack of information. Men are less likely to disclose sexual assault due to fear, shame, and wider cultural conceptions of masculinity. There are also damaging sexual assault myths.
- Need to address the lack of resources dedicated to assisting male sexual assault survivors.

Patterson, Tess, Anna Campbell, David La Rooy, Linda Hobbs, Ken Clearwater, and Chrlene Rapsey, 2022. Impact, ramifications and taking back control: A qualitative study of male survivors of childhood sexual abuse. *Journal of Interpersonal Violence*. DOI:10.1177/08862605221094629. (University of Otago) <https://journals.sagepub.com/doi/10.1177/08862605221094629>

- Adverse outcomes associated with male childhood sexual abuse including mental health, physical health, and difficulties in behavioural, social or interrelationship functioning.
- Themes around the impact of childhood sexual abuse on male survivors include:
 - An overarching theme of control;
 - Responsibility, blame and shame;
 - Development of knowledge about sex and abuse;
 - Avoidance of coping with abuse;
 - Effects on relationships as adults;
 - Disclosure of abuse to others; and
 - Gaining a sense of meaning of the abuse.

Peace Over Violence and 1in6, 2018. *Stories of Strength: Report on Child Sexual Abuse and Community Recommendations for Prevention*. <https://1in6.org/wp-content/uploads/2018/08/Stories-of-Strength-Peace-Over-Violence-1in6.pdf>

- Information about both male and female child sexual abuse.
- Men as Survivors of Child Sexual Abuse (pp 15-16):
 - An underserved and isolated population of survivors of child sexual abuse.
 - Men face complex barriers to reporting and seeking help, including homophobia, traditional gender roles, shame, stigma, and a lack of tailored responses for men.

Petrovic, Vanja, 2017. *A silent sin? An investigation into the provision of community based non-governmental support services for male victims of sexual violence in South Africa*. Masters thesis, University of Cape Town. <https://open.uct.ac.za/handle/11427/25399>

- Focus on the neglect of men as victims of sexual violence, including reviews of SA media coverage of male rape and male sexual victimisation.
- There is a tendency in some official discourses (policy, legislation, service providers' presentations and communications) to use gender neutral language to stipulate that anyone can be a victim of sexual violence irrespective of gender. But service providers acknowledge that sexual violence against males is a problem that has to be taken seriously and acted upon.

- The visibility, design and delivery of services and training of professionals differ from one organisation to another. Need for more advocacy and awareness raising, research, funding, and training of professionals working with male survivors of sexual violence.

Sharma, Alankaar, 2022. Disclosure of Child Sexual Abuse: Experiences of Men Survivors in India. *The British Journal of Social Work*, bcac073: <https://malesurvivor.nz/news/research-article-disclosure-of-child-sexual-abuse-experiences-of-men-survivors-in-india/>

- Interviews with adult male survivors of child sexual abuse.
- Barriers to disclosure: guilt, shame, protecting the perpetrator, protecting others from emotional stress and pain, stigma and fear of minimisation of abuse experiences. Further inhibition from pervasive silence in society about sexual abuse, patriarchal and heteronormative norms and practices.

Sitto, Karabo, and Elizabeth Lubinga, 2020. Gendered Myths, Risks and the Social Amplification of Male Rape: Online Discourses. *Communitas* 2020, 25:9. (South Africa)
<https://malesurvivor.nz/news/research-article-gendered-myths-risks-and-the-social-amplification-of-male-rape-online-discourses/>

- Social networking sites have provided a democratic space to facilitate discourses about risky problems such as male rape, where few such platforms previously existed.
- A survey of tweets found that male rape is trivialised through oversimplification of its definition and the downplaying of victims' experiences.
- But there were also some calls for more awareness about male rape and calls to stop gendered norms from deterring survivors from sharing experiences.

Sonkin, Daniel Jay, 1998. *Wounded Boys Heroic Men: A Man's Guide to Recovering from Child Abuse*. Adams Media. https://www.goodreads.com/book/show/753289.Wounded_Boys_Heroic_Men

- Specifically written for men who have been physically, sexually, or psychologically abused.
- Offers adult male victims of child abuse a procedure for recovery and ways to break the cycle of violence.

Sullivan, Martyn, 2011. *An Exploration of Service Delivery to Male Survivors of Sexual Abuse*. Winston Churchill Memorial Trust.
https://media.churchillfellowship.org/documents/Sullivan_M_Report_2010_Final.pdf

- Winston Churchill research fellowship to investigate service delivery to male survivors of sexual abuse in Australia, America and Canada, with the aim to develop more sensitive approaches to enable men to engage in counselling.
- Experience at Mankind UK Counselling that when men do engage there is a high percentage (20%) of DNA (Did Not Attend) where clients do not turn up for sessions or unexpectedly leave counselling without notice.

- Fellowship included a New York Male Survivor Conference, and assessment of services delivered by specialist male agencies, within existing female services, and within existing multi-service agencies.
- Conclusions include:
 - Self-reflection on the work of service providers – ‘a highly complex, emotive and under resourced sector... Working with trauma can be traumatising.’
 - Importance of exploring different modalities of counselling that may be useful to the client group, such as framing a therapeutic intervention as a “program” instead of “counselling”.
 - Paid VS volunteer counsellors.
 - Existing specialist male agencies create a specific forum to share information, carry out further research, collect data, and provide an identifiable body for Government and Health agencies to engage with.
 - A national education strategy for young people to raise awareness of sexual abuse / assault and equip them with tools to prevent, disclose and seek appropriate help and support.

Thielmann, Silas, 2010. *Professional responses to male survivors of childhood sexual abuse: A literature review on current research and professional practice*. Canterbury Men’s Centre. <https://canmen.org.nz/wp-content/uploads/2019/07/Professional-responses-to-male-survivors-of-childhood-sexual-abuse.pdf>

- Sought to survey studies on addressing male childhood sexual abuse within the mental health system – but found nothing on four major databases on this issue.
- Review of research notes that some studies point to different coping strategies of genders with male survivors of sexual abuse using external coping strategies such as aggressive, antisocial behaviours. Professionals should be aware of the cultural stereotypes that affect male survivors. Cultural gender discourses are ingrained, affecting society at large, professionals and male survivors, and affecting therapeutic responses and service delivery.
- Research suggests discrepancy between theory and practice. Health professionals (psychologists, psychiatrists and nurses) and social work professionals follow common discourses about the stereotypes without considering research evidence for screening and the frequent reluctance of male survivors to disclose childhood sexual abuse.
- The professions have an ethical responsibility to address childhood sexual abuse, educate professionals, promote and conduct research, and bring the issue to the attention of society.

Te Ohaakii a Hine – National Network Ending Sexual Violence Together (TOAH-NNEST), n.d. *Male Survivors*. <https://toah-nnest.org.nz/male-survivors/>

- NZ research suggests 9% of men will experience sexual abuse in their lifetime. Official reported cases represent only a small minority of actual cases.
- Disclosure is inhibited because of stigma, ridicule, cultural understandings of masculinity, homophobia, and the misconception that survivors grow up to be offenders. Disclosure rates are lower for boys and men than for girls and women and it takes significantly longer

for men to disclose abuse and discuss it. When men do disclose they are less likely than women to receive counselling and professional support.

- Friends and whānau who are supportive and caring are instrumental in the healing process. Recognising and appreciating the courage it takes to come forward is important.
- Many men benefit from being supported within a group environment, creating a sense of membership, inclusion and equality that many trauma survivors have missed in their lives due to the isolating nature of sexual abuse.

Watson, Callum, 2014. *Preventing and Responding to Sexual and Domestic Violence against Men: A Guidance Note for Security Sector Institutions*. DCAF: The Geneva Centre for the Democratic Control of Armed Forces.

https://www.dcaf.ch/sites/default/files/publications/documents/SDVAM_FINAL%20online.pdf

- Guidance for security sector organisations to provide a more effective gender-sensitive approach to sexual and domestic violence against men. While large numbers of men are subjected to sexual and domestic violence, there are gender-specific barriers to accessing security and justice, and the issue remains shrouded in silence and misconceptions when it comes to male victims.
- Overview of sexual and domestic violence against men, impacts, and barriers to reporting for male victims.
- Improving the capacity of organisations to prevent and respond, including reporting mechanisms, response and investigation, referral networks, and training and education.

Weetman, Chloe, Gundi Kiemle, Michelle Lowe and Robert Balfour, 2021. The experience of partner relationships for male survivors of childhood sexual abuse: a qualitative synthesis. *Trauma, Violence and Abuse*, <https://doi.org/10.1177/1524838021998311>. <https://malesurvivor.nz/news/research-article-the-experience-of-partner-relationships-for-male-survivors-of-childhood-sexual-abuse-a-qualitative-synthesis/>

- Literature review of studies of the experience of partner relationships for male survivors of child sexual abuse.
- Clinicians should be aware of the impacts child sexual abuse can have on male survivors' intimate relationships. Themes: Sexual orientation confusion; Sexual intimacy difficulties; The barrier of emotional intimacy; Navigating agency; and Healing and growth through love.
- Romantic relationships can offer a space to heal and experience post-traumatic growth.

Whitfield, Charles L, 1987. *Healing the child Within: Discovery and Recovery for Adult children of Dysfunctional Families*. Health Communications Inc. <https://www.booktopia.com.au/healing-the-child-within-discovery-and-recovery-for-adult-children-of-dysfunctional-families-francis-raymond/book/9780932194404.html>

- An early classic in recovery from childhood trauma.
- Chapters include: Dynamics of Shame and Low Self-Esteem, Post Traumatic Stress Disorder, The Process of Grieving, and Risking, Sharing and Telling Our Story.

Widanaralalage Don, Bimsara Kennath Suwaris, 2022. *A Solitary Place: a phenomenological examination of male-on-male rape and sexual abuse*. PhD thesis, University of West London.
<https://malesurvivor.nz/news/research-article-a-solitary-place-a-phenomenological-examination-of-male-on-male-rape-and-sexual-abuse/>

- Studies both:
 - Service providers of therapeutic support to men affected by sexual violence, and
 - Male survivors of rape and sexual abuse and their experiences of victimisation, recovery, accessing and engaging with support and the criminal justice system.
- Need to recognise male-on-male rape as a distinct form of sexual violence. Therapeutic interventions must be catered to meet specific male needs, tailoring support to how men view themselves in relation to masculinity and sexuality.
- Traditional masculinity ideologies, stigma and male-rape myths are experienced both externally and internally as barriers for successful recovery.

Widanaralalage, B Kennath, Benjamin A Hine, Anthony D Murphy and Karim Murji, 2022. "I didn't feel I was a victim": a phenomenological analysis of the experiences of male-on-male survivors of rape and sexual abuse. *Victims Offenders*, 1-26.
<https://research.birmingham.ac.uk/en/publications/i-didnt-feel-i-was-a-victim-a-phenomenological-analysis-of-the-ex>

- Qualitative study of survivors' experiences – four themes: gendered narratives, coping with the abuse, masculinity, and reporting to the police.
- Stigma and hostility repeatedly encountered by survivors; prejudice and rape mythology. Short and long-term psychological issues.

MĀORI SURVIVORS – GENERAL

Cavino, Hayley Marama, 2016. Intergenerational sexual violence and Whānau in Aotearoa / New Zealand – pedagogies of contextualisation and transformation. *Sexual Abuse in Australia and New Zealand*, 2016, 7(1), pp 4-17. <https://library.nzfvc.org.nz/cgi-bin/koha/opac-detail.pl?biblionumber=6122>

- Decolonising healing and recovery via a process of contextualising making connections to the history of raupatu / confiscation and forced migration / homelessness.
- How shifts in our relationship to land change how we relate to each other and lay the foundation for intergenerational abuse and violation.

Controller and Auditor-General, 2021. *Experiences of the family violence system in Aotearoa: An overview of research 2010 to early 2020*. Literature Review commissioned from Carswell Consultancy: Sue Carswell, Judy Paulin, Hector Kaiwai and Elaine Donovan. <https://oag.parliament.nz/2021/literature-review/carswell-report>

- Focus on the Government’s efforts to achieve reductions in family violence, sexual violence, and child abuse and neglect. An overview of what is known about people’s and service providers’ experiences of the family violence system in Aotearoa.
- Māori experience higher than average rates of victimisation, and the over-representation of Māori tamariki in care has been investigated in reviews of Oranga Tamariki’s performance.
- Te Puni Kokiri argues that definitions of family violence for Māori need to be fully debated by Māori to support improvements. Different concepts of “family” and “whānau”, and the legacy of colonialism and institutional racism, are important considerations.
- Māori whānau experiences of the family violence service system – themes (p50) including:
 - Need for genuine partnership between Māori and government based on Te Tiriti o Waitangi;
 - Understanding family violence and sexual violence for Māori within the broader socio-political context, including causal risk factors that increase Māori exposure and/or vulnerability to violence, the impacts of colonisation and institutional racism;
 - A service system that supports holistic, whānau-centred and equitable responses;
 - Focus on primary prevention, building social and cultural capital, education, therapy and rehabilitative supports;
 - Increased resourcing for tikanga and kaupapa Māori based supports, services and programmes; and
 - Devolution of decision-making and investment to whānau, hapū, iwi and communities impacted by violence, that account for diversity and tailored solutions relevant to Māori needs, aspirations and rangatiratanga – Māori-led solutions for Māori.
- Themes for further investigation by the Office of the Auditor-General include:
 - Needs of families and whānau affected by violence.

- Services and supports – prevention or early intervention strategies and longer-term recovery from trauma are significantly under resourced.
- Enablers and barriers to accessing and engaging with services, including approachability, acceptability, availability, accessibility and affordability of services, and issues with cultural capability, resourcing, service design and delivery models.
- Māori whānau experiences of services as fragmented, difficult to navigate, culturally inaccessible and punitive, inconsistent and inequitable, with no accounting for the multi-dimensional and broader social, cultural, political and historical contexts.
 - Strengthening whānau with programmes and interventions that build whānau capability and capacity are crucial. Need for reorientation to a service system that supports holistic, whānau-centred and equitable responses to violence.
 - Need for genuine Treaty partnership between Māori and the government.
 - Understanding violence within the broader socio-political context;
 - Increased resourcing for supports, services and programmes based on tikanga and kaupapa Māori;
 - Devolution of decision-making and investment to whānau, hapū, iwi and communities impacted by violence – Māori-led solutions for Māori.
- Experiences of different population groups – a lack of research and evaluation of the experience of the family violence system by specific groups including male victims / survivors.
- The Government’s stewardship role – and implications for power sharing with iwi and communities.
- Need to build collective knowledge and utilise what we learn in policies and practice – with considerable gaps in knowledge identified in the review.

Frost, Toni Dale; 2019. *Mana tāne, mana whānau: factors which contribute to the success of Māori men desisting from whānau violence*. Thesis for Master of Education, University of Canterbury. <https://it.canterbury.ac.nz/handle/10092/16956>

- Qualitative methodology with kaupapa Māori research principles – in-depth interviews with tāne Māori with a substantiated history of change.
- Findings: five themes: mana tangata (significant individuals), mana tū (hope and agency), mana motuhake (identity re-formation), mana whānau (power of belonging), and te ara whakatika (remorse and making amends).

Kapuaahiwalani-Fitzsimmons, Mino’aka, 2015. *Critical Success Factors in Kaupapa Māori AOD Residential Treatment: Māori Youth Perspectives*. Thesis for Master of Health Sciences, University of Otago. <http://hdl.handle.net/10523/5596>

- Explores the perspectives of Māori rangatahi on their experiences in treatment and what worked and did not work for them.

- Kaupapa Māori treatment is vital to their recovery and wellbeing, including Māori health concepts and tikanga in lived practice for rangatahi, that facilitated a sense of belonging and helped secure who they are as Māori youth. The need is for culturally appropriate, multi-faceted, holistic ways of healing for Māori by Māori.

Kopua, Diana M, 2019. Factors that facilitate and constrain the utilisation of a Kaupapa Māori therapeutic approach with Mahi-a-Atua. *Australasian Psychiatry*, 2019, 27(4).

<https://journals.sagepub.com/doi/abs/10.1177/1039856218810158>

- Experiences of Māori clinicians from a dedicated Māori mental health service.
- Focus on a kaupapa Māori therapeutic approach, Mahi-a-atua.
- Interconnectedness of factors including cultural identity, relationships, wairuatanga, kaitiakitanga, and the ability to engage in meaningful wānanga around the intervention.
- Constraining factors include limited training and inadequate resourcing for specialised services.

Mihaere, Riki, 2015. *A kaupapa Māori analysis of the use of Māori cultural identity in the prison system*. PhD thesis, Victoria University of Wellington. <http://hdl.handle.net/10063/4185>

- Policies and programmes in the Corrections system focused around Māori cultural needs, with the intent to reduce recidivism, provide culturally relevant environments and increased opportunities for successful rehabilitation.
- Kaupapa Māori methodology; interviews with Māori professionals to explore the underlying rationale and meaning of Māori cultural identity policies and programmes.
- Findings include:
 - The broader socio-economic contexts of colonisation, westernisation, urbanisation, and compromised Māori cultural identity have been largely ignored as key factors in offending. Key areas of Māori identity include whanaungatanga, te reo Māori, self identification, and marae membership (pp 69-70).
 - The authenticity of Māori cultural identity policies and programmes designed and delivered by Corrections is questionable, and professional Māori disagree that these programmes fit within western-based therapeutic programmes.

Ministry of Women's Affairs, 2009. *Restoring soul: Effective interventions for adult victim/survivors of sexual violence*. Ministry of Women's Affairs. https://women.govt.nz/sites/public_files/restoring-soul-pdf-1.pdf

- Overview of four research reports of the sexual violence research project 'Strong and Safe Communities – Effective Interventions for Adult Victim/Survivors of Sexual Violence'.
- Chapters on the nature and impacts of sexual violence, disclosure, the criminal justice system, formal support systems, and effective interventions for adult survivors.
- Gender neutral language throughout.

- Acknowledgement of the need to be responsive to Māori victims, suggesting a systems approach to consider equity issues that affect Māori survivors' access to appropriate response services (pp 7-8). However the report itself was 'premised in Western understandings of sexual violence and how research is done'. It is acknowledged that: 'Allowances were not made for the additional resources... required to implement kaupapa Māori research processes... or to collect data on under-researched groups such as... men' (p 10).

Nelson, Kathleen Tereina, 2021. *Kaupapa Māori Approaches to Trauma Informed Care*. Thesis for Master in Māori Development, Auckland University of Technology.

<http://hdl.handle.net/10292/14670>

- Embedding Kaupapa Māori theory and practice in healthcare and social service delivery is needed within mainstream organisations. Indigenous literature on trauma calls for the restoration of traditional ways of healing.
- First-hand experiences of Māori social workers in mainstream health systems identify gaps in delivery, and how their values and beliefs make a difference to their practice.

New Zealand Government, 2021. *Te Aorerekura: The National Strategy to Eliminate Family Violence and Sexual Violence*. <https://violencefree.govt.nz/assets/National-strategy/Finals-translations-alt-formats/Te-Aorerekura-National-Strategy-final.pdf>

- Te Aorerekura: the enduring spirit of affection – toiora (enduring), wairua (spirit), aroha (affection). Five Principles: equity and inclusion, aroha, tika and pono, kotahitanga and kaitiakitanga.
- Purpose to set out a framework to eliminate family violence and sexual violence, to drive government action in a unified way, and harness public support and community action.
- Sets a wellbeing and strength-based vision with a stronger focus on primary prevention, healing and the critical role of tangata whenua and community leadership for achieving intergenerational change.
- Gender neutral language throughout referring to "people", "individuals and whānau" "children and youth" – but a specific note (p 8) for "women, wāhine Māori and others impacted by violence", and a text box highlighting that "women are three times as likely as men to experience intimate partner violence and wāhine Māori are more likely to be impacted by violence than any other ethnicity" (p 12).
- Discussion of family violence and sexual violence only refers to "children and young people of all genders" (p 11), and, within a paragraph on transgender and non-binary people, brief acknowledgement of increased visibility of family violence and/or sexual violence towards boys and men (p 12).
- Male survivors are given more attention in a section on Men impacted by violence (p 18) – noting that there are few support services focusing on boys and young men. Adult male survivors feel invisible in conversations about violence that often focus on women and children and this can stop men seeking help. It is noted that training is needed for

professionals, and that there is a lack of research on the incidence and perpetration of violence against boys and men, and on the effectiveness of recovery services.

- A section on Tangata whenua (p 19) advances whānau ora and our tikanga, reo, kawa and mātauranga Māori to be the pou for realising whānau ora, including Te Tiriti o Waitangi and addressing intergenerational impacts of colonisation and institutional racism.
- Cultural dimensions of violence that impacts whānau are acknowledged briefly (p 14), noting it is essential that responses to family violence and sexual violence are grounded in the culture and experience of the people, family or whānau who need support. Tangata whenua need to lead in the design, development and delivery of the services that whānau need (p 19).
- The section on increasing capacity for healing (pp 62 ff) outlines the need for more appropriate, tailored, specialist and whānau-centred healing, recovery and restoration services to address the intergenerational trauma of childhood exposure to family violence and sexual violence. The National Strategy is committed to learning from, and building, the whānau-centred approach as a way of working with people that is holistic and strength-based.
- The National Strategy highlights the need to acknowledge that child sexual abuse happens to boys, and more work is needed to increase the skills for people to work specifically with men (p 63).

Pearse-Otene, Helen, 2021. *Performing pūrākau: liberating bodies, healing wairua, and reclaiming ancestral wisdom*. PhD thesis, Massey University, Wellington.

<https://mro.massey.ac.nz/handle/10179/17175>

- Specialist kaupapa Māori sexual violence services and culturally appropriate therapies are scarce and under-resourced.
- Traditions of collective child-rearing that engage men as nurturing fathers work as protective factors against incest and sexual abuse.
- Insights for development of kaupapa Māori interventions for sexual trauma.

Pihama, Leonie, and Huriana McRoberts, 2011. *Te Puāwaitanga o te Kākano: A Background Paper Report*. Te Puni Kōkiri. <https://library.nzfvc.org.nz/cgi-bin/koha/opac-detail.pl?biblionumber=4984>

- Exploration of Māori views and understandings of sexual violence, examining traditional and contemporary knowledge relating to healthy relationships for Māori.
- Literature review, 15 key informant interviews and 4 case studies.
- Little material regarding Māori definitions and understandings of sexual violence. Critical lessons within pūrākau, mōteatea and other sources of kōrero tawhito that shed light on relationships, behaviours and consequences.
- Tikanga central to whānau healing include mana, tapu, manaakitanga, wairuatanga, hui, kōrero, karakia, whakawā, whakapapa, whanaungatanga, tika, pono, and aroha.

Pihama, Leonie, Rihi Te Nana, Ngaropi Cameron, Cheryl Smith, John Reid and Kim Southey, 2016. Māori cultural definitions of sexual violence. *Sexual Abuse in Australia and New Zealand*, 7(1), pp 43-51. <https://researchcommons.waikato.ac.nz/handle/10289/12338>

- Definitions of sexual violence are on the whole located within dominant Pākehā frameworks that do not provide adequately for understanding the context of sexual violence for Māori.
- Māori healers, social workers and health providers highlight the link between acts of sexual violence and the violence of colonial invasion.
- Advocates for Kaupapa Māori and decolonising approaches to be more fully supported and engaged in dealing with these issues in our communities.

Pihama, Leonie, Linda Tuhiwai Smith, Tessa Evans-Campbell, Hinewirangi Kohu-Morgan, Ngaropi Cameron, Tania Mataka, Rihi Te Nana, Herearoha Skipper, and Kim Southey, 2017. Investigating Māori approaches to trauma informed care. *Journal of Indigenous Wellbeing*, 2(3), pp 18-31. <https://hdl.handle.net/10289/11805>

- Report of three-year Health Research Council funded project: He Oranga Ngākau: Māori approaches to trauma-informed care.
- Māori experience trauma is linked to colonisation, racism, discrimination, negative stereotyping, violence, poverty and ill health.
- Importance of exploring and identifying practice principles to support Māori providers, counsellors, clinicians and healers working with Māori.

Pitama, Suzanne, Tania Huria and Cameron Lacey, 2014. Improving Māori health through clinical assessment: Waikare o te Waka o Meihana. *New Zealand Medical Journal*, 127(1393), pp 107-119. <http://journal.nzma.org.nz/journal/127-1393/6108>

- The Meihana model was developed to support health professionals. Links with the Whare Tapa Wha model.
- Six components: whānau, wairua, tinana, hinengaro, taiao and iwi katoa – within overall analogy of a waka jourua (double-hulled canoe).
- Ngā Hau e Wha – historical and societal influences: colonisation, racism, migration and marginalisation.
- Ngā Roma Moana – further influences: ahua, tikanga, whānau, whenua.

Royal Commission of Inquiry into Abuse in Care, *Investigation into Māori Experiences of Abuse in Care*, current. <https://www.abuseincare.org.nz/our-inquiries/maori-experience-of-abuse-in-care/>

- Established to share the voices of Māori survivors and their whānau, hapū and iwi, and the range of backgrounds and experiences of Māori survivors.
- The investigation will cover:
 - The nature and extent of abuse of Māori survivors in care.
 - The State's obligations under Te Tiriti o Waitangi.

- Structural, systemic and practical factors.
- Impacts of the abuse including immediate, long term and intergenerational impacts
- Current systems for preventing and responding to abuse, and legislation and policy frameworks.

Royal Commission of Inquiry into Abuse in Care, 2020. *Tāwarautia: Pūrongo o te Wā Interim Report*. Volume 1. <https://www.abuseincare.org.nz/our-progress/library/v/194/tawharautia-purongo-o-te-wa-interim-report>

- Partnering with Māori is critical to the work of the Commission (p 139). A key question will be to what extent current redress and rehabilitation arrangements are consistent with Te Tiriti, ngā tikanga Māori, te reo Māori, and New Zealand’s international human rights obligations. This includes the matter of apologies to Māori whānau and communities, and consideration of ngā whakaaro nui, such as whakapapa, mana, utu, mauri and tapū.
- The Commission will hold regular Māori focus groups and kaupapa-based hui to discuss, and ensure a Te Tiriti perspective on its investigations, and to strengthen relationships with Māori and promote Māori involvement in its work.
- The Commission is developing research projects on Māori experiences of abuse (p 142).

Savage, Catherine, Paora Crawford Moyle, Larissa Kus-Habord, Annabel Ahuriri-Driscoll, Anne Hynds, Kirimatao Paipa, George Leonard, Joanne Maraki, and John Leonard, Ihi Research, 2021. *Hāhā-uri, Hāhā-tea – Māori Involvement in State Care 1950-1999*. Royal Commission of Inquiry into Abuse in Care. <https://www.abuseincare.org.nz/our-progress/library/v/306/haha-uri-haha-tea-maori-involvement-in-state-care-1950-1999>

- Research into the history of Māori involvement in State Care, to support the work of the Royal Commission and government agencies work on future policies, practices and services for Māori across the State Care system.
- Research questions:
 - Link between Māori over-representation in State Care and colonialism and racism, including the contribution of land alienation and urbanisation, and differential treatment of Māori and Pākehā children and families.
 - Māori experiences of the State Care system, including impacts on Māori as individuals and as whānau, hapū and communities, and intergenerational impacts; experiences of Māori staff working in the State Care system; and initiatives generated and led by whānau, hapū, iwi and communities to cope with the State Care system and its challenges.
 - Improving the State Care system for Māori, including changes from 1989 legislation.
- A comprehensive Māori-centred research approach including qualitative and quantitative analyses, review of documents, and interviews.
- Major findings focus on enduring structural and systemic racism across multiple settings (social welfare, health and disability, education, transitional and law enforcement), the undermining and undoing of whānau, hapū and iwi structures and networks, land alienation

and urbanisation, the loss of whenua and access to traditional life-sustaining resources, increased economic disadvantage, social dislocation and cultural disconnection.

- Findings set out for:
 - Māori over-representation in welfare settings.
 - Māori over-representation in justice settings.
 - Māori over-representation in psychiatric settings.
 - Evidence of negative, differential treatment.
 - Whānau deprivation, racism and inequitable treatment.
 - Māori experiences of the State Care system.
 - The experience of Māori staff working in State Care.
 - Resistance by Māori communities.
 - Improving the State Care system for Māori in the 1980s and challenges encountered: Despite a particular focus of the new legislation being the empowerment of whānau, hapū and iwi in the care and protection of tamariki Māori, there was a lack of comprehensive action by the state to ensure equitable funding to harness the potential of whānau, hapū and iwi. Considerable structural barriers, competing government agendas, and constant restructuring and focus on 'efficiencies' (or reducing state expenditure) were barriers to implementing the recommendations of Puaote-Ata-Tū, the 1980s framework for systemic transformation and partnership with Māori.

Te Ohaakii a Hine – National Network Ending Sexual Violence Together, n.d. *Ngā Kaitiaki Mauri*.
<http://toah-nnest.org.nz/te-ao-maori/>

- Intrinsic Māori values for the value placed on Māori whānau through the mana and tapū of whakapapa as tangata whenua.
- Te Ohāki a Hine framework to heal whānau impacted by sexual violence: Mātauranga Māori, Wairuatanga, Hauoratanga, Whanaungatanga, Pukengatanga, Manaakitanga, Rangatiratanga, Ukaipotanga, and Kaitiakitanga.
- Māori aspirations based on the right to practice from the values of tino rangatiratanga – self governing with self determination strategies to address the inequities of health and wellbeing in Māori society. Inequities are systematic, socially produced and unfair, leading to health, social and economic disparities for Māori.
- Primary prevention programme including tools for whānau, support and training materials, best practice tikanga a kaimahi, agencies' activities, and submission to Select Committee Kaupapa Māori Specialised Sexual Violence Services.

Te Ohaakii a Hine – National Network Ending Sexual Violence Together, n.d. *Ngā Kaitiaki Mauri Strategic Plan*. http://toah-nnest.org.nz/wp-content/uploads/2022/03/NKM_STRATEGIC_PLAN.pdf

- Restoration and maintenance of mana within whānau.

- Guiding Kaupapa: Mātauranga Māori, Wairuatanga, Hauoratanga, Whanaungatanga, Pūkengatanga, Manaakitanga, Rangatiratanga, Ūkaipoitanga, and Kaitiakitanga – Vision Statements, Priorities, Tikanga and Goals.

Te Ohaaki a Hine – National Network Ending Sexual Violence Together, 2014. *Report of the Taskforce for Action on Sexual Violence: Recommendations and Actions to date.*

[https://www.parliament.nz/resource/en-](https://www.parliament.nz/resource/en-nz/51SCSS_ADV_00DBSCH_INQ_12392_1_A403748/cd1f9e5756e5037ff47d9eb2741bdbb0f740e8f6)

[nz/51SCSS_ADV_00DBSCH_INQ_12392_1_A403748/cd1f9e5756e5037ff47d9eb2741bdbb0f740e8f6](https://www.parliament.nz/resource/en-nz/51SCSS_ADV_00DBSCH_INQ_12392_1_A403748/cd1f9e5756e5037ff47d9eb2741bdbb0f740e8f6)

- Spreadsheet with detailed recommendations and information on Government agencies' actions and programmes, covering:
 - Funding for specialist sexual violence prevention services and programmes.
 - A continued holistic and system-wide approach.
 - Immediate-term and medium-term prevention action.
 - Building evidence and sharing information for prevention.
 - Developing specialist frontline services.
 - Immediate-term and medium-term crisis support action.
 - Building evidence and sharing information for crisis support.
 - Effective funding for specialist long-term recovery services.
 - Reforming criminal justice.

Te Wiata, Joy, and Russell Smith, 2016. *Working with Māori survivors of sexual violence. A project to inform Good Practice Responding to Sexual Violence – Guidelines for mainstream crisis support services for survivors.* Round Two. TOAH-NNEST.

<http://toahnnestgoodpractice.squarespace.com/supporting-maori-survivors-2>

- Exploration of sexual violence within an indigenous Māori context, with a kaupapa Māori research methodology including hui with service providers and kaumatua.
- Identifies prevalence rates, impact, services and interventions including kaupapa Māori services, and service limitations.
- High rates of Māori as victims / survivors of sexual abuse and assault.
- There is one brief acknowledgement of sexual abuse of boys and other males, noting that reporting of sexual abuse for males is exacerbated by societal constructs eg toughing things out.
- General discussion of Māori abuse survivors, impacts on vulnerable groups, and negative outcomes for Māori whānau and communities greater than the general population.
- Violence as a violation of mana and tapu – diminished Māori identity and disconnection from te Ao Māori.
- Mainstream and bicultural services and interventions are guided by western practices and philosophical ideologies. Kaupapa Māori approaches derive from a local, indigenous worldview and te Ao Māori principles, values and practices – but are screened and monitored through a western psychological framework.

- Applying tikanga Māori practices and principles has been effective in improving outcomes for Māori.
- There is little literature specific to sexual violence and Māori, or addressing sexual violence from a Māori worldview, although Māori principles and practice are being applied in the mainstream and bi-cultural health systems, including Te Whare Tapa Wha, Te Wheke Kamātu, and Tihei-wa Mauri Ora.
- Barriers to kaupapa Māori services include the dominance of western professional worldviews, lack of specific funding and workforce development issues.
- Recommendations for improving the experiences of Māori with crisis services include workforce development, cultural support and engagement, enhancing inter-service relationships, and kaupapa Māori service development.

Wirihana, Rebecca, Cherryl Smith and Takirangi Smith, 2020. Māori indigenous healing practices in Aotearoa (New Zealand). *Routledge International Handbook of Race, Culture and Mental Health*. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315276168-52/m%C4%81ori-indigenous-healing-practices-aotearoa-new-zealand-rebecca-wirihana-cherryl-smith-takirangi-smith>

- Outlines how Māori continue to nurture and regenerate traditional Māori methods of healing.
- Knowledge transmission, the natural environment, socially collective responsibility for communities.