



‘Once were gardeners’

Evaluation of the
‘My Fathers Barbers’ Barber Wānanga



MY FATHERS BARBERS

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Social Change
& Innovation

'Once were gardeners'. The Evaluation of the 'My Fathers Barbers' Barber Wānanga
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‘A logo tai ua logo uta.’

‘When something happens in our family, we all feel the repercussions.’

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‘Ngā hiahia kia titiro ki te timatatanga, ā, ka kite ai tātou te mutunga.’

‘You must understand the beginning if you wish to see the end.’

I get asked often about HOW I do this mahi (work) with men. It's not really a clinical or technical response to be honest.

I'm a barber not a therapist.

I truly feel all I do is accompany men.

I accompany beautiful men in pain through some hard, dark places they've often felt alone in. So, they've shut these places in their hearts down, or walled them up. Sometimes with drugs or alcohol or sex or violence. But regardless of the 'how' he's shut it down, pain always demands to be felt and it's now seeping through the walls and hurting people who don't deserve to be hurt - including him.

It's not EVER why the addiction or the violence, it's always WHY THE PAIN!!

So, when I accompany him to these dark, scary places that he's been too frightened to go, I just sit there with him. His inner little boy and I.

We sit for a bit and we have a kōrero. He's just a scared kid really, so we keep our talk clear and simple. But we often come to new conclusions of things that maybe weren't his fault or not his to carry. We decide that he did all he could to survive the trauma but it's safe now to try something new.

That's it. Not rocket science. No secret methods.

We can all accompany those we love. Because when we accompany people to these places, they feel brave enough to go.

Mataio Brown,
May 8, 2020

Executive summary

During 2019 Mataio (Matt) and Sarah Brown, owners of 'My Fathers Barbers', were contracted by the Ministry of Social Development to conduct three Barber Wānanga.

As well as teaching practical barbering skills, the wānanga had several other objectives. Namely to:

- Grow connection within the barber community.
- Create a safe space where barbers could be vulnerable and openly discuss any trauma and harm affecting them and their lives.
- Provide support to each other.
- Participate in a number of activities to assist them to begin to heal.
- Conduct challenging discussions regarding masculinity, the treatment of women and children.
- Uncover and build on the strengths of the participants so they could return to their barbershops and create safe spaces in their chairs for their clients, positively affecting their community.

To ensure the wānanga were culturally-centred, the wānanga were marae-based and conducted according to tikanga Māori. The wānanga were held in Koukourāata (Port Levy near Christchurch), Bulls and Port Waikato.

Ihi Research was contracted by the Ministry of Social Development to conduct an evaluation of the 'My Fathers Barbers' Barber Wānanga project. The aims of the evaluation were to investigate the impact of

the approach of the project in order to understand:

- The uniqueness of the indigeneity of the programme and identify future opportunities in this space.
- Demonstrate change over time.
- Create the mechanisms for the project to self-evaluate.
- Identify opportunities for the programme to continually improve.

To meet these aims researchers sought to understand:

- The impact for the barbers, their motivations for attending, the impact of the wānanga on them and their practice, and how they see themselves and their influence.
- Positive behaviour change, what successfully disrupts harmful notions of masculinity and what men need to successfully engage in and sustain journeys of healing.
- Impacts for whānau and clients.
- The perspectives of Mataio and Sarah Brown (owners of My Fathers Barbers).

Ihi Research conducted exploratory knowledge-building research to understand how the 'My Fathers Barbers' wānanga provided support for the barbers who attended. The research was informed by kaupapa Māori theory, talanoa and human-centred design approaches that employed a mana enhancing approach. It leveraged off the collective ideals, contributions, collaboration and inclusiveness of 'My Fathers Barbers'. Exploratory research is primarily used when researchers are seeking to have greater understanding of a new or existing phenomenon in order to gain new insights into it. A mixed methods approach was undertaken that utilised qualitative and quantitative data collection and analysis through a two-phased approach involving semi-structured interviews and surveys. A full description of the methodology is included in Appendix 1.

The impact of colonisation

The prevalence of child abuse in New Zealand is well documented. It is acknowledged the causes of family violence are complex and rooted in both historical and contemporary factors. Research indicates that prior to colonisation, children were favoured as gifts from the atua and their tīpuna. Therefore, they were tapu and subject to special rules, protections and restrictions. Any negativity expressed to them was viewed as breaking the tapu and was an offence to the atua and the tīpuna who had gone before. Because of their intrinsic relationship to these spiritual worlds, the children inherited their mana and were treated with loving care and indulgence. Similarly, high value was placed upon women, as illustrated by the whakataukī, 'Mā te whenua, mā te wāhine, ka ngaro te tangata' (For land and women, men die). This conveys the fact men were as protective of wāhine as they were of the whenua on which they lived. Papatūānuku and women were acknowledged as sources of life and sustainability for the people.

Colonisation fragmented the collective care structures and traditional indigenous masculinity of pre-contact New Zealand. Colonisation and Christianity had an equally disruptive effect on parenting practices across the Pacific. In short order Māori and Pacific men adopted a hybrid British masculinity. Sim and Thomson's (2000) description of the 'Kiwi Bloke' is consistent with international research on hegemonic masculinity norms. Theorists have established "seven dimensions of hegemonic male role norms: restrictive

emotionality, self-reliance through mechanical skills, negativity toward sexual minorities, avoidance of femininity, importance of sex, toughness, and dominance" (Levant et al., 2010, cited by Smith et al., 2015).

The breakdown of collective, traditional, indigenous models of collective care and emergence of hegemonic forms of masculinity occurred alongside other effects of colonisation. Land loss, migration, poverty, racism, poor health and social and educational outcomes combined to create conditions for harm to occur.

Vulnerability and healing

Tarana Burke, founder of the "me too" movement asserts that if "we want to have less-toxic men, then one thing we can do is create spaces for them to be vulnerable and have access to healing".¹ By sharing his story Matt Brown models vulnerability. The barbers feel empathy and compassion and are able to relate to him and his story. He has legitimacy, trust and fit in the barber community.

Legitimacy can be defined as an ability to treat others with respect, ensuring they feel heard and seen. Trust can stabilise social relationships only when both parties are in personal contact and they share certain principles, norms and concerns.

Matt is aided in his ability to attain legitimacy and trust because he 'fits' with the barber community in two ways. Firstly, in regard to regulatory fit (Higgins, 2000). He is strengths-based, building on the skills and resources present within the barbers in order to achieve change. Secondly, he has cultural fit. He is well-known and respected for his ability as a barber and consequently has standing in the barber community. In addition, many barbers are of Māori or Pacific Island descent, as is Matt. His upbringing, cultural background and life experiences, including experiencing trauma in his own life, allow many of the barbers to recognise alignment in values, beliefs, experiences and behaviours.

After experiencing a connection with Matt, the barbers begin a process of healing; opening themselves to vulnerability and sharing their trauma openly with their peers. There is evidence social and cultural cohesion within the barber community grows as the barbers listen to each other's stories. They give and receive compassion and acceptance and learn to be compassionate and accepting of

¹ <https://www.yesmagazine.org/issue/building-bridges/2019/11/12/can-we-build-a-better-man/>

themselves. Barbers described how the trauma they had suffered created stigma and shame and led to associated feelings of worthlessness, anger and loneliness. Previous coping mechanisms were often detrimental to themselves and their relationships with others. Several spoke about the importance of learning they were not alone, were not to blame and that their peers would love and support them.

Interview and survey data indicates the wānanga are highly effective and have a notable impact in the barbers' lives post-wānanga. Impacts include improved relationships with friends and whānau; improved ability to manage own and others' anger; decreased drug and alcohol use; increased physical activity, and; healthier eating habits. Changes reported by barbers were corroborated by the friends and whānau who were interviewed.

The wānanga are well structured and paced. Powerful activities and inspiring speakers add to the effectiveness of the wānanga. Technical barbering sessions, down time, haka and fun activities, such as a talent quest, provide balance and enable cohesion to grow outside the formal structured elements of the wānanga. The marae location adds to the wairua of the wānanga, imparting reverence, sacredness and importance to the wānanga and the topics that are discussed.

Throughout the wānanga Matt, Sarah and their team model collective care. Through their influence, conversations, presentations, workshops and interactions, participants are encouraged to enact a new masculinity aligned to traditional, indigenous forms.

The influencer space

It is evident barbers become effective influencers and assist others to recognise and move on from old forms of masculinity only after being vulnerable, connecting to others and healing themselves. They are then, in their own way, able to replicate for others the connection they experienced with Matt Brown.

Several barbers spoke of the ripple effect barbers are able to have in their community as they move from old hegemonic 'Kiwi bloke' forms of masculinity to new indigenously aligned forms of masculinity (Anderson, 2018; Hokowhitu, 2007). Having experienced an awakening themselves, they are then able to influence others. The following framework emerged from the data. It suggests there are varying levels of influence barbers can aspire to and reach.

While not all barbers will desire to move through the levels of influence described opposite, it appears mobility is subject to several factors. Barbers can, at least initially, be limited by the severity of their own trauma and their ability to heal from it. It should be expected that healing and changing embedded ways of being will take time. It is important therefore, that barbers be provided with ongoing non-judgemental support through their own healing process.

It is also apparent that speaking with others who have experienced trauma is an important success factor. Having experienced harm enhances legitimacy, trust and fit. Mutual openness, honest sharing of experiences and believing the other person understands your narrative contributes to a feeling of safety and support. Consequently, while having experienced trauma can be constraining for some, it is a key reason why those who currently fill 'Ariki' and 'Rangatira' roles are able to make the wānanga work. Expectations regarding levels of influence should be tempered by the understanding that many barbers are addressing their own trauma and moving through their own healing processes.

Opportunities

Feedback regarding the barber wānanga was overwhelmingly positive and many did not see how it could be improved. Several opportunities for growing the kaupapa were suggested or emerged from data analysis. They are:

Access to further wānanga: The support for further barber wānanga was overwhelming. Barbers conveyed their hope that there would be additional wānanga they could attend. Several spoke of the need for wānanga in their local area. A national tour was suggested taking the barber wānanga on the road around New Zealand.

Spreading the kaupapa: Barbers and their friends/whānau spoke of the opportunity to address a growing need in other employment sectors, and across the community in general, for the type of support the wānanga offered. Increasing Matt Brown's profile will increase the likelihood of across sector success.

Targeted support for Tuakana and Rangatira: Provide targeted resources and support aimed at enabling barbers and shop owners to increase their influence in their shops and communities.

Sustainability: As feelings of low self-worth and being unlovable are commonly associated with trauma, relapses and mistakes could potentially derail an individual's recovery process.

The Influencer Space

Old

(Hegemonic) Forms of Masculinity

- ▶ Don't admit to trauma
- ▶ Sort it out on your own
- ▶ Be staunch
- ▶ Don't show emotion
- ▶ Admitting pain is weakness
- ▶ Demand respect
- ▶ Be feared
- ▶ Be tough
- ▶ Show anger
- ▶ Be silent
- ▶ Exhibit risk taking behaviour
- ▶ Mana is gained through own prowess
- ▶ Exclusive othering
– e.g. by sexuality, race, gender

1 Teina

- ▶ Have shared past trauma
- ▶ Have been vulnerable
- ▶ Have started the road to healing
- ▶ Are making positive lifestyle changes
- ▶ Are increasingly open and honest
- ▶ Can listen and connect to others
- ▶ Influence is primarily 1:1

2 Tuakana

In addition:

- ▶ Provides a safe space for others to share
- ▶ Publicly encourages and models new forms of masculinity (via Instagram, Facebook, etc.)
- ▶ Influences those they know in their workplace, their clients and whānau

3 Rangatira

- ▶ Deliberately creates and leads opportunities for others
- ▶ Is recognised as a leader in their community
- ▶ Actively seeks and creates opportunities to spread their influence
- ▶ Influence is felt in their community

4 Ariki

In addition:

- ▶ Provides support to teina, tuakana and rangatira
- ▶ Is recognised nationally and internationally as a leader
- ▶ Influence is felt nationally and internationally

New

Indigenously Aligned Forms of Masculinity

- ▶ Admit to trauma
- ▶ Seek help from others
- ▶ Be vulnerable
- ▶ Express emotions
- ▶ Be expressive
– speak up, speak out
- ▶ Be open about your pain
- ▶ Earn respect
- ▶ Be loved
- ▶ Be loving
- ▶ Show sadness
- ▶ Inclusive acceptance and respect of others
- ▶ Take deliberate steps to keep self and others safe
- ▶ Mana is gained by developing the prowess of others

Understanding trauma informed and healing-centred approaches may aid effectiveness. Funding 'She is not your rehab' will add to community accessible healing-centred support and build the profile of Matt Brown and the kaupapa.

In-wānanga support: Barbers most severely affected by trauma may require access to someone with the appropriate qualifications, experience and cultural fit to provide individual support. This would add another level of safety for participants and lessen the risk of harm being caused through the resurfacing of traumatic events and memories.

Post-wānanga support: Barbers most severely affected by their trauma may require significant support post-wānanga. Currently Matt Brown appears to provide this support. There is an opportunity to enact a sustainable model of support that is not as heavily reliant on Matt. If individualised in-depth support is provided in-wānanga as suggested above, this could be continued as in-depth support post-wānanga.

Further research: There is an opportunity to understand how the behavioural changes identified by the barbers in this evaluation can be supported to ensure they are maintained long-term. Having a clear appreciation of the factors that enable or inhibit their efforts could inform future activity. In addition, further research into the influencer space to test the model proposed in this exploratory evaluation is advised.

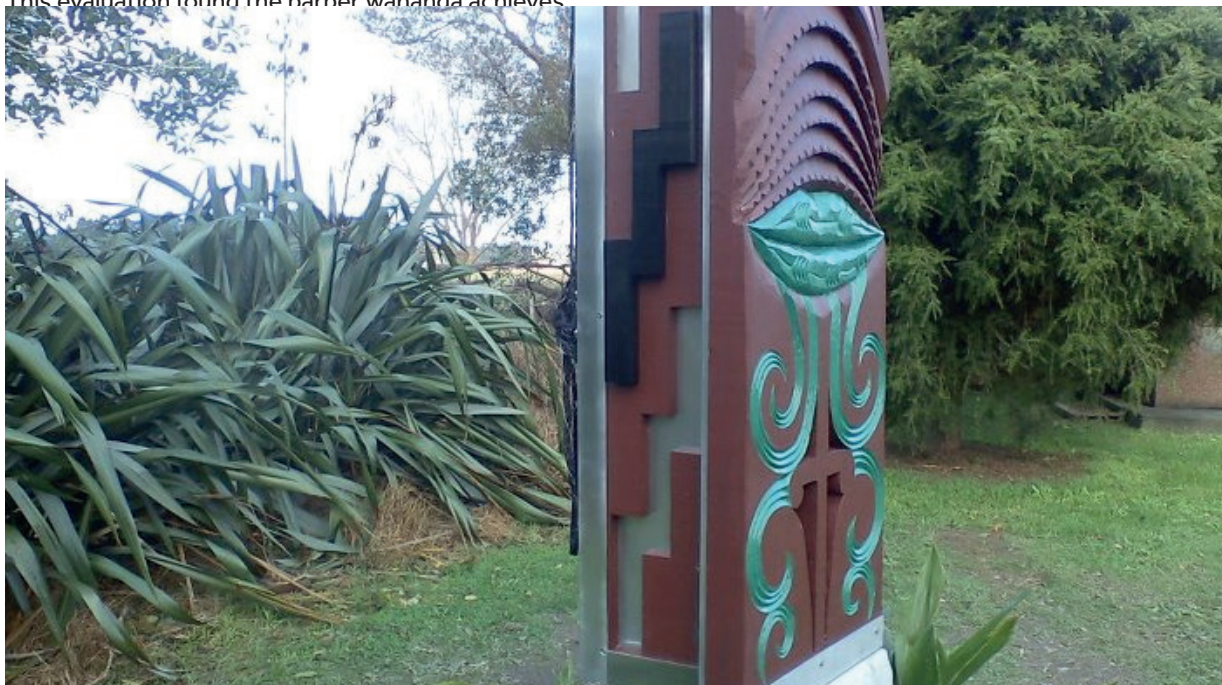
Primarily decolonising in nature, the wānanga encourages men to reclaim a new traditional, indigenous approach to masculinity and collective care. By demonstrating vulnerability, compassion and acceptance, Matt and Sarah Brown, and their highly skilled team, create a safe environment where the barbers can openly share their trauma. During the wānanga connection, cohesion, compassion, acceptance and support provides a pathway to healing.

The healing and learning experienced by the barbers leads to a range of behavioural changes. The changes highlighted by barbers are supported by the views of whānau and friends who reinforce the view that positive changes have occurred. Making positive changes in their own lives, in particular in their relationships, enables the barbers to replicate the safe space they experienced in the wānanga. This enables them to have a positive influence with the clients who sit in their chairs.

Reclaiming a new way of being based on traditional indigenous masculinity and models of collective care requires ongoing support. Several opportunities have been identified for consideration that have the potential to grow and develop the kaupapa, increasing its influence and impact.

Summary

This evaluation found the barber wānanga achieves



The Barber Wānanga whakapapa

Matt Brown started cutting hair in his shed in Aranui, Christchurch. He had always wanted to do something to help men and was attracted to the industry because of the influence of hip hop.

He had grown up watching a lot of rappers and had always loved their haircuts. At that time, no one in Christchurch could execute those styles. He thought, "Oh, why not upskill and do this?" He started by cutting his flatmates and friends hair after work and in the weekends. It became apparent his chair was a unique space where men opened up to him as soon as he started cutting their hair. In 2012 he left his job as a joiner to cut hair fulltime.

In 2011 his now wife, Sarah, suggested he move to Auckland to develop his skills. There he was mentored by a third-generation Turkish barber. He learned about the art and the craft of barbering and the importance of serving his clients. The experience his mentor gave to the men who sat in his high-end barbershop was a revelation to Matt. He was determined to bring that level of experience and service back to Christchurch, complemented by his own creativity and flare. No one else in Australasia was doing hair art and he used this medium to build a clientele. When mums brought their kids in for these designs, they discovered Matt gave standard cuts as well, and they started bringing in their partners too.

As Matt's clientele grew it became apparent he needed help. He asked Sarah to move back from Rarotonga to Christchurch. Sarah would sit in a car outside his shed, often until midnight, while Matt cut. She was the organiser; booking cuts, texting clients and making plans. When Matt decided he wanted to open his own barbershop Sarah suggested they travel overseas to learn from leaders in the industry.

Together they travelled to the United States visiting barbershops in New York, Los Angeles, Los Vegas and Washington. They sat in different

barbershops and experienced the culture; learning by experiencing a black American barbershop or a Turkish barbershop, or an Italian barbershop in New York. This information and experience combined with their own knowledge and hopes as a Samoan/Māori couple influenced what they aspired to provide. The kaupapa was to be about face-to-face connection with people. Only one problem remained. How to get the money to achieve their dreams.

Matt's growing profile led to approaches from several large brands that wanted him to conduct teaching tutorials for them. Although he was initially unsure about what he could offer, Sarah convinced him that with his personality, story and cutting skills and her event management background they would be better organising their own teaching events. Their first Christchurch event sold out in 10-minutes. So, they advertised another one. That sold out in 10-minutes too, as did the next three.

After the successful Christchurch events they embarked on a tour of New Zealand and then Australia. In Australia they conducted 29 events in nine cities in 14 days. Matt's sessions included a technical component but were vastly different from what participants had ever experienced. He openly shared his story of surviving domestic violence and rape; and focussed on service, vulnerability, being real and creating a safe space in the chair. Matt's approach resonated with attendees and many approached him afterwards or wrote to him to share their story. It was apparent that barbering and hairdressing could have a positive impact that extended beyond the superficial.

Funds from the tour enabled them to start their shop in Riccarton. 'My Fathers Barbers' opened in August 2014. It allowed them to grow the kaupapa they had started in their shed, focussing on delivering great cuts, and developing connection with their clients and between the barbers who worked in the shop. Matt was able to support the barbers who worked for him and directly support the clients he worked with. He embodied tika (doing what is right), pono (standing in truth) and aroha (love), modelling vulnerability and openness in his own shop. But Matt and Sarah wondered what would they be able to achieve if they were able to support barbers working in communities across New Zealand to better connect, to own their own story, and heal their own trauma and pain. What would be the impact for them, their whānau and the clients who sit in their chairs?

A partnership with The Ministry of Social Development enabled Matt and Sarah to plan and deliver the three wānanga evaluated in this report. The three wānanga were held at Koukourāta Marae (Port Levy) near Christchurch (March, 2019), Parewahawaha Marae in Bulls, and Ōraeroa Marae Port Waikato (both in September, 2019).



Review of literature

Introduction

The purpose of this brief and rapid literature review is to provide background information to contextualise the evaluation of the My Fathers Barbers Wānanga in relation to the Ministry of Social Development's three strategic outcomes:

- **Mobilising men using violence around positive behaviour change**
- **Working with communities so they support positive behaviour change and safe relationships**
- **Continuing to address the social norms that promote or reinforce the use of violence, including gender norms**

The Ministry of Social Development is interested in understanding how these outcomes can be achieved through innovative, grassroots, community-based approaches. For that reason, the literature review focusses on what we know about family harm and investigates what has previously been done.

The first section provides background information on men who use violence and the hegemonic ideology of masculinity. The middle section explores community-based informal healing modalities, as research has shown the majority of men who use violence have also experienced trauma themselves in their childhood. Additionally, men who do not use violence may also be suppressing early traumatic experiences, given the hegemonic masculine ideology in which the expression of emotion is not

deemed acceptable. Indeed, many of them may not even recognise their early experience as trauma because they perceive family violence as 'normal'. The third section covers family violence prevention in terms of awareness campaigns, addressing damaging social norms and structural inequities, as well as examples of mentoring/role-modelling services that may help break the cycle of violence.

Men who use violence

A common characteristic among men who have used violence against their intimate partner, is the early experience of violence, rejection (including feelings of rejection following parental death) and transience (Family Violence Death Review Committee, 2020, p. 40). Research has shown the three individual risk factors in terms of traits shared by men who commit violence against women are: (a) Previous acts of violence against women. (b) Traditional gender role beliefs. (c) Personal history of/or exposure to abuse (Futures Without Violence, 2013, p. 2).

The contention about the inevitability of victims becoming abusers is unsubstantiated and has been refuted by research; it is a destructive myth which unfortunately persists. Carswell, Donovan and Kaiwai (2019, p. 18) document that "while a high proportion of perpetrators have an abuse history (Dutton & Hart, 1992; Simons et al., 2002; and Mendel, 1995; cited in Fisher et al., 2009, p. 62) the vast majority of survivors do not go on to become abusers (Kaufman & Zigler, 1987; Lisak, Hopper, & Song, 1996; cited in Fisher et al., 2009, p. 62)".

It is acknowledged the causes of family violence are complex and rooted in historical and contemporary

factors. Causal explanations of intimate partner violence generally cluster around two perspectives: individual and structural. Individual explanations include psychological, biological, and genetic perspectives, whereas structural perspectives focus on structural inequities and institutional discrimination. Increasingly the interrelation of both structural and individual perspectives is being recognised and is informing non-violence programmes (Dobbs and Eruera, 2014; Taylor et al., 2014; Sue Carswell et al., 2017).

Child abuse is prevalent in New Zealand. For example, in a one-year period ending March 31 2020, Oranga Tamariki received 83,300 calls of concern relating to 60,200 children, which represents nearly 5.5%, given the population of children is 1.1 million². Of the 6,100 children currently in Oranga Tamariki care and protection custody, 52% are male (Oranga Tamariki, 2020). Additionally, international research has shown that one in six to 10 men were sexually abused in their childhood with most of the abuse happening during adolescence or pre-adolescence (Dube et al., 2005; Dunne, Purdie, Cook, Boyle, & Najman, 2003; Gonsiorek, Bera, & Le Tourneau, 1994, cited in Carswell et al., 2019). The trauma caused by childhood abuse can potentially impair mental health across the whole lifespan (Easton & Kong, 2017 cited in Carswell et al., 2019). However, identifying the prevalence of family violence, sexual violence and child abuse is complex as most violence goes unreported to authorities. For example, in New Zealand 94% of sexual violence goes unreported³ and for children, it is particularly difficult to summon the support they need to keep them safe, as research has shown that when they do tell someone, they are not always believed (e.g. Carswell et al., 2017, 2019; Herbert and Mackenzie, 2018).

Structural factors leading to social disparities perpetuate through political, economic, and social institutions. Indeed, research shows that structural and cultural inequities are widespread within the justice system as well as the health/mental health systems (Sheridan et al., 2011; Te Uepū Hāpai i te Ora - Safe and Effective Justice Advisory Group, 2019). Furthermore, the Family Violence Death Review Committee's recent analysis on men who use violence, which exposed and challenged "examples of systemic bias and discrimination that reinforce the use of violence" (2020, p. 20) made four recommendations with a focus on prevention, to; uphold Te Tiriti o Waitangi, decolonise services, address racism and address structural inequities (Family violence Death Review Committee, 2020).

Responses to perpetrators of violence have aims that generally fall into three categories, punitive, containing, and rehabilitative. Punitive responses which intend to punish, include "arrest, conviction, and most forms of sentencing, including imprisonment". Containment responses also include imprisonment, police safety orders/protection orders, as well as GPS types of monitoring with the intention of making it "logistically difficult for the perpetrator to commit further acts of violence or abuse". Rehabilitation responses are aimed at reducing recidivism and include programmes that support the men to make changes in their attitudes in order to prevent them causing further harm (Polaschek, 2016, p. 6). Advocates for victims of family violence usually call for the perpetrator to be held 'to account' which often translates to punitive or containment measures. However, research has consistently failed to show these measures are effective in reducing family violence. Indeed "some experts have advocated instead for a 'web of accountability', arguing that simply relying on 'tougher responses not only doesn't work, but also fails to hold the community to account, because it enables us to avoid our collective responsibility for the solutions" (Polaschek, 2016, p. 7).

Perpetrators who have participated in stopping violence programmes engage well with motivational strengths-based approaches. These provide opportunities for participants to gain insights into their own belief systems by encouraging them to examine how their beliefs connect with their emotions. Another aspect is to help participants identify their triggers in terms of violent behaviour and review alternative ways of responding. Important factors of this approach are the characteristics of the facilitators in terms of being authentic, non-judgemental, sincere, and caring, as well as informative (Carswell et al., 2017).

Hegemonic masculinity

People are socialised to believe that men and masculinity are synonyms and "masculinity is somehow an intrinsic property of maleness" rather than recognising the ideology of masculinity as "a set of powerfully held beliefs" (Mejia, 2005, p. 31). "Hegemonic masculinity refers to the normative ideology that to be a man is to be dominant in society and that the subordination of women is required to maintain such power" (Connell & Messerschmidt, 2005; Mankowski & Maton, 2010; cited in Smith et al., 2015, p. 161). Although there

² <https://www.occ.org.nz/our-work/statsonkids/#:-:text=Statistics%20and%20information%20on%20the,quarter%20of%20the%20country's%20population.>

³ <https://www.justice.govt.nz/assets/Documents/Publications/NZCVS-Y2-core-report-for-release.pdf>

are individual differences, this specific masculinity "works to position men in a space of power, thus, it is often the ideal form of masculinity that men are socialised to achieve" (Beasley, 2008; Connell & Messerschmidt, 2005, cited in Smith et al., 2015, p. 161). It is embodied by men adhering to a "strict set of prescribed masculine gender roles that work to promote male dominance through a subordination and overall distrust of femininity" (Malamuth, Sockloskie, Koss, & Tanaka, 1991, cited in Smith et al., 2015).

Sim and Thomson (2000) argue that the 'Kiwi Bloke' stereotype which was fundamental in the creation of the New Zealand male identity, shaped and reinforced predominantly through sport, "still serves to reassert hegemonic masculinity" albeit in a modified form, following challenges such as the resurgence of feminism (2000, p. 11). The reconstruction of the 'Kiwi Bloke' stereotype is believed to have come about through its representation in the discourses of the male dominated sports programme such as Sports Café which served to "reinforce and legitimate the patriarchal male sport model as hegemonic" (Toohey, 1997, cited in Sim and Thomson, 2000, pp. 19–20). The Sports Café show ran from 1996 to 2005, returned again in 2008 for one season, and in 2011 for three episodes to celebrate New Zealand's hosting of the Rugby World Cup later in the year.

Sim and Thomson's (2000) description of the 'Kiwi Bloke' is consistent with international research on hegemonic masculinity norms. Theorists have established "seven dimensions of hegemonic male role norms: restrictive emotionality, self-reliance through mechanical skills, negativity toward sexual minorities, avoidance of femininity, importance of sex, toughness, and dominance" (Levant et al., 2010, cited by Smith et al., 2015). Most of these characteristics feature strongly in the portrayal of 'Kiwi Bloke' (see table 1), furthermore, alcohol consumption, which was not included in the dimensions, was also very prominent in the 'Kiwi Bloke' stereotype. For example, Sim and Thomson (2000) state,

The heavy consumption of alcohol, particularly beer, is strongly associated with New Zealand's national male identity and has long been synonymous with rugby. This common social dimension helps to form, reinforce and internalise behaviour, emphasises team spirit, and enhances group cohesiveness (2000, p. 12).

Although 'Kiwi Bloke' was originally Pākehā focussed, "the ascendancy of rugby as the national game and its importance in New Zealand culture highlights the dominance of rugby in reinforcing cultural hegemony through an associated collective identity of New Zealand men. This is a New Zealand identity which both Pākehā and Māori have commonly shared." (Sim and Thomson, 2000, pp. 5–6).

Likewise, Malungahu and colleagues (2016) maintain that the constructions of masculinity in New Zealand include Pacific men and they assert that, "it is vital to explore the social constructions of masculinity and patriarchal paradigms that promote violence and how these can be changed to promote a more non-violent society" (2016, p. 47).

⁴ <https://www.yesmagazine.org/issue/building-bridges/2019/11/12/can-we-build-a-better-man/>

Table 1. Dimensions of hegemonic male role norms and examples from 'Kiwi Bloke' stereotype

Dimensions of hegemonic male role norms	Examples from 'Kiwi Bloke' stereotype (Sim and Thomson, 2000)
Restrictive emotionality	<p>"for 'Kiwi Blokes' to express any emotional feelings was to indicate shortcomings as a 'man'" p. 11.</p> <p>"men ... disguising or hiding their emotions" p.18</p> <p>"there is always a constant undermining of emotions" p.4</p>
Self-reliance through mechanical skills	<p>"Men are ... most importantly displaying masculine feats of strength, courage, competency with machinery and denial of pain" p. 4</p> <p>"Self-reliance, ingenuity ('number 8 fencing wire mentality' - the supposed ability of the NZ male to satisfactorily fix anything broken with a piece of wire), practicality, competence with machinery and the willingness to 'give it a go'" p.10</p>
Negativity toward sexual minorities	<p>"The 'Kiwi Bloke' unconditionally accepts opposition to homosexuality, a characteristic of contemporary hegemonic masculinity. This ostracism of homosexuals, and also of women, is critical to the maintenance and solidarity of masculine identity and ritual" p.11</p>
Avoidance of femininity	<p>"for 'Kiwi Blokes' to express any emotional feelings was to indicate ... a suggestion of underlying femininity or even homosexuality" p.11</p> <p>"He is modest, non-emotive, tends to 'spin a yarn' or tell exaggerated or 'tall' stories, is homophobic, and displays misogynist behaviour towards women" p.4</p>
Importance of sex	<p>"those who show their competence with women, alcohol and the physical world" p.4.</p> <p>Women are "displayed as a sexual object, or for the audience appeal of concentrated number of young men" p. 12</p> <p>"'Kiwi Bloke' nicknames symbolise specific context; for example, names may be associated with alcohol consumption, sexual prowess, proliferation, or physical characteristics" p. 13</p>
Toughness	<p>"Swearing can also be a potent symbol of masculinity, emphasising toughness through language" p.13</p>
Dominance	<p>"Patriarchal values characteristic of pioneer NZ society still exist today. Until recently, for example, women were only allowed into the rugby culture as girlfriends or wives or when it was convenient for men. This may have been for supplying food ... being displayed as a sexual object, or for the audience appeal of concentrated number of young men" p.12.</p>

New Zealand Rugby, is aware that rugby as “a male dominated game ... causes issues relating to respectful and responsible behaviour, especially towards girls and women” (Cockburn and Atkinson, 2017, p. 111) and are committing to “leading change within rugby and influenc[ing] change beyond the clubrooms and fields” (2017, p.1). They commissioned a review focussed on assessing attitudes within New Zealand rugby, particularly attitudes towards women, with aspirations to cultivate a culture that values respect and responsibility. To assess the current situation, they analysed misconduct information between 2013-2017 and found the primary cause of misconduct was ‘poor behaviour’ and included the following types of incidents:

- Inappropriate sexual behaviour towards others;
- Violent behaviour towards others including team members and coaches;
- Drunk behaviour and associated damage;
- Homophobic slur, overheard by public and complained about (Cockburn and Atkinson, 2017, p. 9).

NZ Rugby has an ambitious mission to ‘Inspire and Unify’ and proactively, implemented some key programmes to educate and support players regarding healthy relationships including the It’s Not OK programme, with Vic Tamati. They recognise to achieve their mission they will have to promote participation for all, including females. They also assert they need to capitalise on the position of NZ Rugby within “New Zealand society and use this to good effect – providing leadership and role modelling through its own transformational change” (Cockburn and Atkinson, 2017, p. 123).

Community-based healing modalities

As previously mentioned, it is a myth that people who experience violence or abuse in childhood will later become a perpetrator, however, the vast majority of family violence offenders have experienced violence and abuse early in life. Further, those who have experienced abuse and violence in childhood are “at risk of experiencing a range of negative adult outcomes that make prevention and early

intervention vital” (Lambie and Gerrard, 2018, p. 26). Tarana Burke, founder of the “me too” movement asserts that if “we want to have less-toxic men, then one thing we can do is create spaces for them to be vulnerable and have access to healing”⁴.

The Campaign for Action on Family Violence commissioned research to understand help giving and receiving behaviours in the context of family violence. The findings include that for both perpetrators and victims; effective support from whānau, family and friends increase their belief in self and sense of agency, however, in terms of readiness to receive help:

- Victims and perpetrators do not seek help out of fear, shame, guilt and embarrassment.
- Help seeking is deferred when victims and perpetrators feel they can sort the situation out ‘on their own’.
- In general, fear stops victims seeking help; they fear that talking about it will make the violence worse.
- Perpetrators have a desire for respect (as a Dad and a partner) that stops the men admitting they have a problem with violence.
- Both victims/survivors and perpetrators normalise violence and so are not ready to accept help” (Point Research Ltd., 2010).

Carswell and colleagues (2017) identified key factors of resilience as demonstrated by their participants who had suffered childhood adversity including neglect, physical, sexual, emotional, and psychological abuse; transience; and financial/material hardship. Their childhood trauma severely impacted on their emotional wellbeing and led to most of them leaving school early. However, despite this, they went on to achieve positive outcomes in terms of education, ranging from “completing their basic education to gaining postgraduate qualifications”, and maintaining fulltime employment. Among other achievements cited was “breaking the intergenerational cycle of violence within their family” (2017, p. 3). Some said their children were the motivating factor, particularly those for whom success was achieved

⁴ <https://www.yesmagazine.org/issue/building-bridges/2019/11/12/can-we-build-a-better-man/>

later in their life-cycle. In addition to their individual characteristics, they spoke about the importance of having somebody who believed in them, and how supportive relationships both in childhood and as an adult were fundamental to their achievement (Carswell et al., 2017).

The importance of informal support networks has been highlighted by research showing that most people who experience violence are more likely to seek support from family and friends rather than access services (Ministry of Justice, 2019). Moreover, although the impact of abuse on boys is multi-faceted and can cause severe trauma, men are less likely to talk about their abuse to anyone. Barriers to disclosure include not knowing how to access support, fear of how they will be perceived and myths particularly about sexual abuse of boys that persist despite having been discredited by research (Carswell et al., 2019). Studies have shown that Pacific victims of crime preferred informal support systems such as family, friends, and church ministers. Moreover, Pacific men who use family violence may not seek help due to being unaware that such support services exist. They may also be reluctant to access services due to feelings of shame, and fear that the consequence of doing so may lead to the breakdown of their family (Malungahu et al., 2016; Wharewera-Mika and McPhillips, 2016).

Narrative therapies

As the name suggests these therapies encourage people who have experienced trauma to tell their stories. They are based on the premise that stories enable change and they are particularly suitable in cultures in which oral traditions are prevalent. The ability to tell meaningful and logical stories indicates psychological health, whereas “faulty self-narratives are synonymous with emotional difficulties” and can lead to post-traumatic stress disorder (PTSD). The therapy involves assisting the person to relay the story of their experience until it no longer elicits anxiety. The ability to “construct healthy narratives of traumatic experiences corresponds to a healthy recovery process” (Gwozdziwycz and Mehl-Madrona, 2013, p. 71).

Narrative Exposure Therapy is short and pragmatic and was adapted to treat refugee survivors of war and torture. It is particularly useful in regions with few available professionals as it is “easy to learn and effective even when provided by trained laypersons or paraprofessionals with no or minimal background in medicine or psychology”. While the

patient narrates and reconstructs their experience, the therapist “asks about emotional, physiologic, cognitive, and behavioural reactions”. Researchers assert this method has the potential to improve PTSD symptoms and meta-analysis indicates that the methods are effective (Gwozdziwycz and Mehl-Madrona, 2013, pp. 70–71).

Trauma-informed interaction

Trauma-informed care is attentive not only to the integral features of the treatment, but also the wider context, such as childhood adversity experienced by the client and how it has shaped their fundamental beliefs and affected their psychosocial functioning. The manner in which the practitioner engages with and responds to the client are also fundamental to this approach. Indeed, the treatment will be less effective, if the contextual dimensions are not understood and prioritised (Levenson, 2017; Kezelman and Stavropoulos, 2019).

Practitioners assert that in order to understand the experience of men abused in childhood, one must understand the nature of trauma which has been defined as ‘overwhelming stress’ experienced in various forms including physical, sexual, and emotional abuse; neglect; and living with the impacts of family violence. Complex trauma, as opposed to a single incident that is characteristic of PTSD, is more extensive, causes more severe impacts on emotional and physical health, and is also more prevalent. Many expert practitioner/researchers recommend trauma-informed approaches to recovery (Fisher and Goodwin, 2009; Kezelman and Stavropoulos, 2017; Carswell et al., 2019).

Research has shown that recovery from trauma is possible, even in severe cases that occurred in childhood which is why Kezelman and Stavropoulos (2017) strongly advocate for everyone to become ‘trauma-informed’, given it does not require specialist skills or clinical training. Indeed, based on relatively new understandings about brain plasticity and how positive interpersonal interaction can change and repair the structure and function of the brain, they assert the trauma-informed approach “is simple and requires basic knowledge only” (2017, p.8). Interacting in trauma-informed ways makes our interactions more likely to be positive and positive interactions have been shown to improve wellbeing and help trauma recovery.

With an accent on ‘Safety first’, Kezelman and

Stavropoulos (2017) provide six core principles for starting or responding to conversations with people who have experienced interpersonal trauma:

- Choose the time and place for the conversation if you can
- Engage in quality listening
- Avoid going into too much detail
- Recognise the signs of a person becoming distressed or stressed
- Validate what the person is saying
- Provide the person with follow-up support. (Kezelman and Stavropoulos, 2017, p. 11)

Having a 'trauma-informed' approach is a feature of the barber wānanga.

Peer support

Peer support appears to be the most common form of specialist recovery service for men who have experienced sexual abuse in New Zealand. It is a strengths-based and person-centred approach, driven primarily by empowerment, empathy, and hope. Based on profoundly different philosophies than other support approaches, its defining characteristic is the common ground on which the trust relationship evolves. The "belief that people who have faced, endured and overcome adversity can offer useful support, encouragement, hope and perhaps mentorship to others facing similar situations" is intrinsic to the peer support philosophy (Te Pou, 2009, cited in Male Survivors Aotearoa, 2018, p. 3). "There is a great deal of strength gained from knowing someone who has walked where you are walking and now has a life of their choosing" (Goodwin & Patten, cited in Male Survivors Aotearoa, 2018, p. 3). Peer support is usually facilitated, not by a professional therapist, but by a trained peer-support-worker and is based on mutual learning from their shared lived experience. It generally includes a combination of self-help, mutual (one-on-one) support, group support and mentoring initiatives. (Male Survivors Aotearoa, 2018).

Evidence for the effectiveness of peer support was found in a literature review by Carswell, Donovan and Kaiwai (2019). However, due to a dearth

of research evaluating peer support for sexual abuse survivors, they examined the literature for peer support in relation to mental health as the links between sexual abuse and mental health issues are well documented. A meta-analysis by Pfeiffer and colleagues in 2011 found that "peer support interventions were superior to usual care in reducing depressive symptoms" and although the other two separate meta-analyses didn't show successful clinical outcomes, they did report positive associations in terms of higher levels of empowerment, and higher levels of hopefulness for recovery, both of which have been identified as positive outcomes for survivors (Lloyd-Evans et al., 2014; Chinman et al., 2014; Pfeiffer et al., 2011 cited in Carswell et al., 2019, pp. 73–74).

Founded in 2009 by Vic Tamati, a former perpetrator who publicly shares of his story of transformation, Safe Man Safe Family is a peer support service for men who use violence. They offer a programme that 'Walks the Talk' which is built on a peer-to-peer network of 'Safe Men'. Former perpetrators who have been on a journey of recovery from lives of violence, and are now deemed "safe" by their families play mentoring roles, providing outreach and engagement, and ongoing coaching and support to other men wanting to break free of the cycle of violence. Roguski and Gregory (2014) found that former perpetrators of family violence⁵ "valued the importance of positive role models and learning positive behaviours and attitudes through positive interactions". They preferred community-based informal connections over formal psychological or counselling mechanisms and found them very insightful. "Such preferences were almost universal (n=25, 96%), as transformative journeys had often started with connecting with someone who had shared similar experiences"(2014, p. vi).

Barbershop therapy

Through engaging in conversations during the hair care process, barbers and stylists often serve in a caretaker role addressing the needs of distressed clients. The juxtaposition of popular, culturally competent hair care services with community mental health requirements inspired academics in the fields of social work and psychology to combine the two services. Based on their personal experience of understanding that "hair care can provide a context and vehicle for attachment, nurturing, and positive self-worth", Ashley and Brown (2015) conducted a qualitative pilot study on a combination of psychotherapy and hair care called Attachment

⁵ <https://safemansafefamily.org.nz/how-we-work/>



tHAIRapy to address the attachment needs of African-American female foster youth in the US child welfare system. A trained psychotherapist and a licensed hair practitioner facilitated each Attachment tHAIRapy session. Their results indicated that attachment, placement stability, treatment engagement, and self-esteem can potentially be improved through a strengths-based intervention such as Attachment tHAIRapy (Ashley and Brown, 2015, p. 587).

Similarly, African-American psychologist, Dr Afiya Mbilishaka has integrated her passions for hair care and mental health, and created PsychoHairapy, a culturally-aligned healing modality based on narrative therapy. Hair care professionals are “trained in narrative therapy techniques by mental health professionals to assist their clients’ processing of their stories”. The hair care professional identifies the issue within a cultural context and with the client co-creates alternative interpretations of the experience by asking questions to reveal the underlying dimensions to the story. “Clients then can re-author their story in a format that aligns more authentically to social structures and individual goals” developing renewed agency in the process “to address future problems

from a holistic framework” (Mbilishaka, 2018, p. 29).

In the southern United States, an initiative to train barbers as mental health first responders called Beyond the Shop was established by Lorenzo Lewis, founder of The Confess Project, a mental health initiative for boys and men of colour. The reason for using barbershops is they are and have historically been “a safe, non-judgmental space for men to talk about anything—sports, politics, religion, women, manhood” (Hamilton-Dennis, 2018 n.p). The stigma of mental illness serves to prevent Black men seeking help because they see it as a ‘sign of weakness’ and they don’t want to appear weak and yet Hamilton-Dennis (2018) reports that according to the Centres for Disease Control and Prevention and National Alliance on Mental Illness, Black people “more frequently have post-traumatic stress disorder than other ethnic groups [but] are less likely to get treatment” (2018 n.p).

The Beyond the Shop approach is modelling “vulnerability through storytelling”. Indeed, Lewis models the approach by sharing his story about being born in jail, having experienced anger, anxiety and depression and becoming involved in a gang. At an event in the Goodfellas Barbershop in Little Rock,

Arkansas, Lewis explains:

“I was in bad relationships, and not able to get along with others. I had a horrible time getting girlfriends, and when I did, I didn't know how to treat them right because I'd been through so much trauma ... I started realising, maybe I need some therapy.”
(Hamilton-Dennis, 2018 n.p).

During the training, barbers learn to recognise that lack of eye contact may indicate depression and then they “open the door up for discussion”(Hamilton-Dennis, 2018 n.p).

After a Beyond the Shop event, barber J. “Divine” Alexander, offered his services at a homeless shelter. One of the men who he talked to and encouraged to seek help whilst cutting his hair came to his barbershop a few months later having turned his life around, crediting Alexander for his transformation (Hamilton-Dennis, 2018). This exemplifies what Lewis is striving to achieve. He regards the Beyond the Shop programme as a “promising way of helping men, not only become the best that they can be, but to have a quality of life and be able to strive toward their wellness and greatness”⁶.

Barbers are invited to join the Confess Project's Barber Coalition and train to become mental health advocates. The course vision is, 'I am more than a pair of clippers; I am improving my community through the barber chair one client at time'. There is generally a distrust of mental health services among the Black community due to the lack of culturally competent care, but Beyond the Shop bridges the gap and cultivates a safe mental health space for African-Americans who “experience disproportionately higher rates of unemployment, poverty, incarceration and chronic illness than their white counterparts”. It equips them with “information, tools, and steps to combat the systemic racism they face”. In a survey of Beyond the Shop participants, 91% stated the programme was effective in providing mental health education and 58% stated they would seek mental health services from a professional if it was located in a barbershop.⁷

Hamilton-Dennis (2018) identified other similar services with first responders operating from within their unrelated profession. She explains how librarians in Sacramento, California, trained in 'mental health first aid' in order to identify issues

among homeless people and guide them towards help. Likewise, Duluth, Minnesota, offers training to support people with dementia for everyone in the community from neighbours to business owners, and baristas in a coffee shop in Chicago that is “openly committed to mental health awareness and suicide prevention” also serve as mental health aides (Hamilton-Dennis, 2018 n.p). Informal settings such as these can be very effective as former perpetrators of family violence have attributed their change in behaviour to connections that occurred ‘accidentally’ and had they not stumbled across these settings, they would have continued to offend or re-engage in family violence (Roguski and Gregory, 2014).

Talanoa

Talanoa, a concept universally recognised across the Pacific nations, is a combination of two terms tala which means to tell, relate, inform and noa which means of no value, without thought, without exertion, so literally, talanoa could mean “talking about nothing in particular” (Vaiolati, 2006, p. 23). However, potentially it is also an integral aspect to this cultural concept allowing people to interact in rich discussions without a rigid framework resulting in ‘co-constructed stories’. Vaiolati (2006) asserts that in a good Talanoa encounter, the synergy of the space and conditions of noa intermingling with the emotions, knowledge and experiences of tala, leads to “an energising and uplifting of the spirits, and to a positive state of connectedness and enlightenment” (2006, p. 24). Halapua (2008, cited in Farrelly and Nabobo-Baba, 2014, p. 319) provides the additional detail of being “absent [of] concealment of the inner feelings and experiences that resonate in our hearts and minds”. Likewise, Nabobo-Baba (2007 cited in Farrelly and Nabobo-Baba, 2014) shares the additional meaning of ‘to offload’. Fa'alau and Wilson (2020, p. 19) provide a succinct definition of talanoa as “a process of inclusive, participatory and transparent dialogue between family members or groups of people”.

Talanoa is increasingly being used as a culturally congruent research methodology, however, Farrelly and Nabobo-Baba (2014) caution that the “deep empathic understanding” required for talanoa often gets overlooked as researchers tend to treat talanoa as “synonymous with ‘informal open-ended interviews’” (2014, p. 319). Jensen and colleagues (2019, p. 176) go further and assert that:

Talanoa is more than just good,

⁶ <https://www.theconfessproject.com/>

⁷ <https://www.theconfessproject.com/campaign-1-1>

empathetic, conversation. Talanoa is the transformative space that enables self-determination for Pacific families and communities. Talanoa requires a Pacific social-cultural context for it to be valid. Without Pacific cultural knowledge, relationships, skills and understanding, it is not Talanoa.

Talanoa is also used as a talking therapy, however as it is based on "a respectful and trusting relationship" without a "preconceived agenda". The therapy "cannot be seen in isolation, but is an extension of relationship building" (Kingi-Uluave and Olo-Whaanga, 2010, p. 36). It is important for therapists working with Pacific Peoples to adopt a holistic approach, as this is the approach they traditionally take to health and wellbeing which includes a spiritual dimension. (Wharewera-Mika & McPhillips, 2016, p. 48). Furthermore, in contrast to more Western-based therapies, with talanoa the therapist does not take the lead.

Ultimately, the service user must be able to map their own way in recovery. This cannot be superimposed upon them. The therapist is not the captain of the therapeutic journey, but merely one of many guides. Pausing to try and see what is there (particularly with regard to cultural nuances and issues) that does not feature on the clinical map, yet exists for the person, is an important skill.

(Kingi-Uluave and Olo-Whaanga, 2010, p. 37).

Talking circles

A North American aboriginal process called 'the talking circle' in which communication is regulated among a group of people through the passing of a meaningful or symbolic object, has been shown to significantly improve symptoms including stress and anxiety. The circles incorporate a type of "leaderless leadership" in which the convener welcomes new people, who may have been invited by any of the participants, opens the circle with a prayer and orients to the primary task, for example, an exploration of how alcohol, drugs, and mental health issues affect participants and their families in their home communities. They provide an opportunity for people to help each other without

reliance on professional expertise. Among other purposes, talking circles have been used to foster positive psychology and cultural appropriateness for Native Americans with alcohol problems as well as awareness of healthy eating to improve eating practices among Native Americans (Mehl-Madrona and Mainguy, 2014).

Family violence prevention

Although family violence is a highly complex issue, with no single solution, changing attitudes at a societal level supports behavioural changes by individuals and within families. Opportunities to prevent family violence should be embedded in every response to family violence; and structural inequities addressed in all of the systemic responses to family violence (Family Violence Death Review Committee NZ, 2016). It is also recognised that prevention "interventions at different levels can reinforce each other, leading to a gradual and sustainable process of change" (McLaren, Pokapū and Hapori, 2009 n.p). The family violence system needs to move from being crisis-driven to focussing on long-term wellbeing with a greater focus on primary prevention targeting young people and the general population. Prevention efforts, such as a sustained overarching public education programme akin to the road safety campaigns, is needed "at the top of the cliff", to increase the impact of the "bottom of the cliff" crisis response efforts (Polaschek, 2016, p. 1).

Primary prevention efforts to reduce sexual violence include "encouraging 'bystander' action, whereby individuals and communities are encouraged to take action in potentially sexually harmful situations, and to disrupt peer cultures condoning sexual violence" (Paulin, 2015, p. 1). One such programme designed for bar staff in Wellington is called It's Our Business (IOB) in which participants were asked to watch a short film entitled Who Are You? Findings from an evaluation of the programme showed that most bar staffs' attitudes to sexual violence prevention changed to be more pro-social after viewing the film (Paulin, 2015, pp. 37–38).

It's not OK campaign

With a mission to shape attitudes toward family violence, The Campaign for Action on Family Violence was launched in September 2007 with the simple message that Family Violence is not OK but It is OK to Ask for Help⁸. Vic Tamati was employed by the It's not OK Campaign as a speaker and champion, to share his story of becoming violence free with many audiences, including high school pupils. Roguski and Gregory (2014) found that Tamati's story resonated with former perpetrators of family violence leading to them "engaging with non-violence programmes or developing some form of follow-up contact with Vic or other campaign representatives". Such interactions were "privileged above any other type of support" and many cited Vic Tamati as an example when emphasising "the importance of having, at a community level, access to former perpetrators who are able to share their journeys of transformation" (2014, p. vi).

In 2014, the Ministry of Social Development commissioned an evaluation of how the It's not OK campaign has supported change to address and prevent family violence within communities. Dr Michael Roguski evaluated seven community-led It's not OK campaigns. His evaluation showed that they resulted in "increased awareness of family violence and a number of attitude and behaviour changes at an individual, families/whānau and community level. However, these changes have occurred incrementally. Within a context of intergenerational family violence and wider cultural antecedents that contribute to family violence there is a need for a long-term family violence campaign. The evaluation found the campaign had:

- increased awareness and message infiltration
- increased willingness to discuss family violence
- inspired people to intervene
- led to young people changing their behaviour
- led to changes to organisational culture
- developed a sense of community ownership
- led to an increase in family violence reports to Police and lower thresholds for people reporting (Roguski, 2015, p. i).

Social norms

Gender ideologies portraying men dominating their partner and children are examples of gender-based structural violence (Taylor et al., 2014). If such ideologies are accepted as a social norm within a particular community it affects perceptions of acceptable behaviour and may induce people to stay silent about, or justify family violence, or increase their own harmful behaviour on the assumption that it is 'normal'. Strategies to counter such damaging perceptions whilst encouraging protective behaviours are part of the social norms approach. This approach also encourages men to challenge problematic behaviour of others, such as sexist attitudes (Malungahu et al., 2016, pp. 22–23).

Social norms are inextricably linked to both explanations in terms of individual and structural perspectives. Preventing family violence is possible by challenging social norms that promote or relate to violence, such as those emerging from hegemonic gender ideologies. Dickson (2013) undertook a stocktake survey of primary prevention of sexual violence activities and found the sector had developed a range of primary prevention activities and programmes from within a very limited resource base. The knowledge within the sector, however, is reflected by the strong understanding of the need for social change, education, community safety, and promoting strengths-based approaches to underpin primary prevention activities. There was also acknowledgment that prevention activities should shift from solely raising awareness to adopting a social norms approach.

In addition to widely accepted culturally ingrained beliefs and practices, if family violence goes unchallenged in certain contexts, it can be internalised as being 'normal'. For example, children born into families and whānau experiencing intergenerational family violence are likely to accept violence as 'normal'. Lambie and Gerrard (2018) assert that social norms relating to violence should be challenged and report that "international and local evidence shows that family violence can be prevented by wider social understanding of the importance of childhood, thereby reducing all forms of adverse experiences in early life" (2018, p. 6).

Family violence researchers assert that 'prevention, early intervention and the role of communities' needs to be reframed through a focus on the need to decolonise institutions as well as addressing structural inequities and racism (Family Violence Death Review Committee, 2020). Likewise, Wilson and colleagues (2019) suggest that "prevention

⁸ <http://www.areyouok.org.nz/utility-pages/about-us/>

strategies for whānau should adopt a 'culture as cure' approach that enhances the mana of individuals and the whānau, strengthens identity, and introduces cultural values and tikanga that are protective" (2019, p. 75).

Roguski and Gregory (2014) found that among former family violence perpetrators, the normalisation of violence was regarded as "the greatest barrier to acknowledging the inappropriateness of their behaviour". This was also strongly associated with hegemonic masculinity that "positioned women as subservient and responsive to men's demands" and made showing emotions a sign of weakness. Such social constructions of masculinity supported their ideas about having "the right ... to intimidate and be physically violent". The effect of these norms was so strong that despite gaining an intellectual understanding of family violence from non-violence programmes, "behaviour and attitudinal change did not occur until the individual experienced some degree of personal insight into the impact of the violence on their families". Interpersonal relationships, particularly in terms of 'mates', were also regarded as a barrier to change, as they perceived violence and abuse as normal (2014, pp. 36–38).

Breaking the cycle of violence

Vic Tamati has developed a stopping violence programme, Safe Man Safe Family, that genuinely engages those who are caught up in lifestyle violence. It is a peer-led solution that recognises perpetrators of violence have often previously been childhood victims. Safe Man Safe Family is committed to walking with perpetrators of any ethnicity or faith on their journey to become violence free. It works "to help men break the cycle of violence through a process of recovery which is life-changing, life-long and transferable". Eventually, a man who is far enough advanced in his own recovery to be deemed 'safe' by their own family, has the opportunity to become a mentor to other men undergoing the same journey. Participants are supported to share their own story, uncovering the cause of the violence and abuse they perpetrated. In the vast majority of cases, this involves them realising they, themselves, were victims of violence growing up. They come to realise how they internalised the consequential pain and then dealt with life difficulties the only way they knew which was by violence. They realise and accept this has led to them unintentionally perpetuating the violent intergenerational cycle.

This understanding helps motivate them to stop.

For these men, working with peers who have "walked in their shoes", is often the only thing that breaks through the violence cycle. As mentioned earlier, Roguski and Gregory (2014) found that former family violence perpetrators overwhelmingly preferred informal community-based connections as many of their own transformative journeys had started after connecting with someone who had shared similar experiences (2014, p. vi). The Safe Man Safe Family website proclaims that such research highlights "the missing piece of the complex family violence puzzle – that peer engagement is the key to get these men into such programmes, and to help them stay the course ... We are stepping in to help them now, so their own children will not have to walk the same path".⁹

Summary

Child abuse is prevalent in New Zealand and although not everyone abused in childhood will go on to use violence, a high proportion of perpetrators have experienced trauma in their early life. Many have grown up in households in which intergenerational family violence was the norm. The hegemonic ideology of masculinity in New Zealand, colloquially known as 'Kiwi Bloke', was originally Pākehā focussed, but has become a collective identity of Pākehā, Māori and Pacific men through the dominance of rugby. However, although it still appears to be the dominant masculine ideology, a plurality of masculinities can co-exist and may become more common, particularly if NZ Rugby is successful in its endeavour to cultivate a culture that values respect, and provides leadership and role modelling through its own transformational change.

Men socialised within the hegemonic masculinity ideology are likely to have restrictive emotionality and will need access to safe environments in which to heal. There are a number of healing modalities that can be informally administered within familiar safe spaces in which men feel comfortable, such as a barbershop. Based on a respectful and trusting relationship, talanoa, is more than deep empathic conversation, it is the transformative space that enables self-determination for Pacific families and communities. Being able to share their story, particularly with somebody who has "walked in their shoes" seems to instil hope in men and is an effective motivator for change and breaking the cycle of violence.

⁹ <https://safemansafefamily.org.nz/how-we-work/>

*‘Mā te wāhine,
mā te whenua, ka
ngaro te tangata.’*

‘For women and land, men perish.’



Indigeneity, decolonisation and connection

Traditional indigenous views of collective care

‘Mā te wāhine, mā te whenua, ka ngaro te tangata.’

‘For women and land, men perish.’

This whakaukī expresses the extraordinary degree to which men would act to protect the mana of their women and land. Traditional Māori culture aligns women with the land as they are both essential for the ongoing sustainability of the whānau. The land gives birth to humankind just as women do. As the world was born from Papatūānuku, so humankind is born from women. A woman’s womb, called te whare tangata (the house of humanity), is viewed as the same as the womb of the earth (Royal, 2007). Therefore, men were as protective of wāhine as they were of the whenua on which they lived, hunted, foraged and grew crops.

The importance and value of children is intertwined with this worldview. The child was a valued member of their whānau even before conception. The whakataukī, ‘He purapura i ruia mai i Rangiaātea, ka kore e ngaro’ describes their journey from Rangiaātea, homeland of the atua to be born into this world, nurtured like a precious seed and inculcated with an understanding of their whakapapa and importance. This is further evidenced by the interrelationships between childbearing, the whenua, mana and identity. For example, hapū means to be pregnant as well as a sub-tribe, whānau means to be born and extended family, and whenua means both placenta and land. Within te ao Māori, the process of reproduction strengthens social structures of whānau and hapū, and connections with land (Ware, Brehney & Forster, 2018, p. 18).

Jenkins & Harte (2011) note the fundamental principle for raising children was the underlying belief that children were favoured as gifts from the atua and their tīpuna. Therefore, they were tapu and subject to special rules, protections and restrictions. Any negativity expressed to them was viewed as breaking the tapu and was an offence to the atua and the tīpuna who had gone before. Because of their intrinsic relationship to these spiritual worlds, the children inherited their mana and were treated with loving care and indulgence. Punitive discipline in whatever degree, as a method of socialising children, was an anathema to the tīpuna. In addition to being protectors, traditional Māori men acted as a carer alongside the mother. They were described by the earliest European observers as the nurturing warrior (ibid, p. xiii).

Hokowhitu (2007) posits the holistic balance sought by Māori men pre-colonisation enabled a traditional masculinity unshaped by colonisation. He writes:

“The most salient image of Māori masculinity I have seen is a late 19th or early 20th century photograph of a group of Māori men and children outside a whare. Some of the men have their arms around each other, while others cuddle their children or casually laze on each other in open displays of friendship and caring. The image is so striking because it contrasts starkly with the dominant

discourses surrounding Māori masculinity today. It suggests a loving and caring masculinity and, therefore, the existence of Māori masculinities beyond the narrow space prescribed through colonial constructions. The photo, in turn, also speaks of the violent turmoil of colonisation that has resulted in the silencing of the creative, caring and expressive forms of Māori masculine cultures. The nurturing Māori father, for example, does not co-exist in the space delimited by colonial construction”
(p. 70).

Māori cultural concepts affirm a positive representation of whakapapa, masculinity, reproduction and child rearing. This was enacted within a collective community of care where everyone supported each other to raise children and contribute to the overall wellbeing of the whānau.

Similarly, Reverend Nove Vailaau (Vailaau, 2016) said during his research into pre-Christian Samoa he discovered that smacking was not a feature of traditional Samoan language and culture. Rather, accepting children into family life was a more inclusive process. Traditional Samoan values promoted the protection of children, not the infliction of suffering upon them.

It is evident that colonisation and Christianity quickly changed the fabric of traditional indigenous communities with dramatic, often negative, consequences. These are explored in the following section.



Te pō nui

Colonisation

The historical trauma of colonisation inflicted upon Māori and other indigenous peoples is well documented (Reid and Robson 2007; Durie 2012; Durie 2003b; Stephens, Porter, Nettleton & Willis 2006; Te Puni Kōkiri, 2010). Through land alienation, economic impoverishment, mass settler immigration, warfare, cultural marginalisation, forced social change and multi-level hegemonic racism, indigenous cultures, economies, populations and rights have been diminished and degraded over more than seven generations (Moewaka Barnes & McCreanor, 2019, p. 19).

The displacement of traditional indigenous views of collective care did not create a vacuum. Rather indigenous approaches were usurped by approaches to parenting and relationships aligned to Pākehā and Christian norms. When missionaries arrived in Samoa from Europe, they didn't bring just the gospel. They also brought their own culture, and biblical interpretations with them. The missionaries worldview flavoured the kind of Christianity they preached (Vailaau, 2016). He states:

“Often, a small portion of the Book of Proverbs in the Old Testament — spare the rod, spoil the child — is cited as a reason to smack our children, which collapses under bare theological scrutiny. We should of course, use the Bible as foundation for parenting — it instructs us to guide our children carefully with love and compassion. However, hitting our children is simply the wrong kind of teaching. It is certainly not an intrinsic part of Samoan culture, nor of Christianity.”

Duituraga (1988) reported that Pacific parents were concerned that if they didn't hit their children they would be seen to be spoilt by other people and would therefore not be loved. They believed,

not disciplining or punishing their children would be viewed by God and others as an abdication of their role as 'good' parents.

In addition, colonisation deconstructed traditional indigenous forms of masculinity. The Māori male stereotype evolved and changed over time to serve the purposes of Pākehā. Wall (1997) notes that at various times Māori have been stereotyped as; having business acumen, intelligence, and stature; a dangerous primitive warrior savage/cannibal; the noble savage, the dying race; educational low achievers, state dependants, unemployed and unemployable (but good at sport); immoral sexual predators; the naïve simpleton; violent 'once were warriors'; or the radicalised political activist intent on racial disharmony. These pervasive representations are deliberate constructions of Māori as the racialised 'other' and serve to dehumanise, negating the notion of Māori as the victims of colonisation and marginalisation.

Māori adopted a hybridisation of Māori masculine culture and British masculinity. This served to assimilate the Māori male into the violent, physical, stoic, rugged and sport oriented "Kiwi Bloke" culture that has pervaded New Zealand society for most of its colonial history (Phillips, 1987 in Hokowhitu, 2012, p. 72). It defined Māori as being physically rather than intellectually gifted, confining them to manual occupations and limiting their economic resources.

Consequently the conditions for, and impact of trauma, have to be understood through a lens that is cognisant of power, poverty, hegemonic masculinity, socioeconomic status, employment conditions, access to quality health and education, appropriate housing, societal pressures and financial ability. Decolonisation is high on the list of what needs to be discussed, debated and actioned if we are to gain momentum in redressing trauma (Moewaka Barnes & McCreanor, 2019, p. 28).

Fragmentation

Fragmentation is a key feature in the alienation of indigenous peoples and the disordering of all aspects of their being. Smith (1992 in Te Puni Kōkiri, 2010, p. 15) writes that fragmentation is a systematic process that occurs under colonialism operating through multiple sites. Fragmentation culminates in processes of re-presentation, disordering, disruption, renaming and reclassification of indigenous systems and worlds. These 'principles of disordering' were then implemented through a range of colonial practices through sites such as education.

Central to the process of fragmentation was the intentional deconstruction of the indigenous collective community of care. Māori collectivism and its economy were subject to a series of thinly disguised rhetorical and legal attacks ostensibly to civilise Māori but in reality, to marginalise them and wrest control of their lands and other natural assets (Taonui, 2016). As late as the 1960's pepper-potting policies dispersed Māori whānau moving into urban areas. The policy intentionally sought to assimilate Māori by isolating them from one another, breaking down traditional behaviours and lifestyles.

The 'disordering' and 'disruption' of collective Māori approaches decreased community resources and heightened the risk that harm would occur.

Harm, trauma and shame

The harm that has been inflicted on generations of children in New Zealand is well documented. Children of Māori and Pacific descent are overrepresented in physical, sexual and emotional abuse statistics. Evidence shows survivors of individual trauma (e.g. child abuse) may not receive the environmental support and concern that members of collectively traumatised groups and communities receive (e.g. post-Canterbury earthquakes). They are less likely to reveal their traumas or to receive validation of their experiences. Often, shame distorts their perception of responsibility for the trauma. Some survivors of individual traumas, especially those who have kept the trauma secret, may not receive needed comfort and acceptance from others; they are also more likely to struggle with issues of causation (e.g., a young boy may feel unduly responsible for a sexual assault), to feel isolated by the trauma, and to experience repeated trauma that makes them feel victimised (Centre for Substance Abuse Treatment, 2014).

Interview data indicates this is a common issue for the barbers. Pressure exists within some Māori and Pacific whānau to keep quiet about harm and hurt. There were a number of factors identified that contributed to this pressure, such as: the need to maintain a staunch and tough exterior; the importance of not being seen as weak, and; not wanting to cause embarrassment to the family by exposing abuse.

"With our culture it's very much tapu to speak about the subjects and topics that we've been through, because you're frowned upon. You put shame on your family name because pride in my culture, it's very, very high up on the ladder with respect. Pride is right next to respect. If someone's child starts to talk about these topics of abuse, rape, violence ... straight away the family would disown them."

(Barber interview)

As this barber reported, this meant carrying their trauma with them, often for many years.

"I didn't tell anyone. It's been 30-years. I've carried that with me."

(Barber interview)

Feelings of isolation compounded feelings of shame. Shame is described as the emotional core of the experience of stigma and tends to involve fusion with beliefs of being flawed or unlovable (Luoma & Platt, 2015). Self-stigma involves the internalisation of a socially devalued status. Shame, the main emotional component of stigma, impedes social engagement, promotes interpersonal disconnection, and interferes with interpersonal problem solving. The ashamed person's perspective can be focussed inward on thoughts of a 'bad self'. The barbers reported how this affected their lives, influencing their relationships, their ability to manage stressful situations and how they looked after themselves.

"I just was, was angry at myself, I was angry at everyone, I didn't want to talk to anyone."

(Barber interview)

"I've moved cities and moved countries, and I guess if something is wrong, then my whole idea was just ... if it's not working, just get out and go somewhere else."

(Barber interview)

Summary

Colonisation and Christianity influenced the way Māori and Pacific men viewed masculinity. A collective caring, nurturing approach that prized women and children was deconstructed and replaced with Māori and Pasifika versions of the stereotypical 'Kiwi Bloke'. Being an emotionally closed, physically tough, hard man became valued. For Pacific families in particular, Christian expectations encouraging corporal punishment became normalised.

The breakdown of collective, whānau responsibility and care created conditions for harm to occur, and it has, at alarming rates. Barbers described the effect of harm and the trauma it had caused. Located within family structures that promoted silence rather than

openness, they felt ashamed and isolated. Feelings of helplessness, anger and self-blaming created negative coping mechanisms that impacted their relationships and wellbeing.

The barber wānanga provided attendees with a non-judgemental, safe space to share openly what they had experienced, how it had affected them and how they felt. As survivors of trauma themselves, Matt and Sarah Brown modelled vulnerability. They employed a 'trauma-informed perspective' (Substance Abuse and Mental Health Services Administration, 2014, p. 13) conveying an understanding that trauma related symptoms and behaviours are an individual's best and most resilient attempt to manage, cope with, and rise above his or her experience of trauma.

Consequently, despite dealing with difficult and traumatic issues, the wānanga are strengths-based. They build on the resources and strengths of the barbers and the barber community, enabling barbers to replace unhelpful practices of the past with new, positive relationships and supports. Compassion and acceptance are integral components of the healing process, referred to in the following section as Te Ao Mārama.



Te Ao Mārama

This section explores how the wānanga created the conditions for barbers to feel safe and be vulnerable, and ultimately to begin the healing process.

Creating space

The importance of space and light is illustrated by the pūrākau of Ranginui and Papatūānuku who were separated to allow their children to come into the world of light to grow and reach their potential. This transition required effort and persistence on behalf of Tāne, who strove to create space for himself and for his brothers and sisters. It was only once this space was created that they were able to stand tall, express themselves and thrive.

One can imagine that a tiny crack of light appeared as Tāne drove upwards with his feet on Ranginui and pushed downwards with his shoulders against Papatūānuku. A glimmer of light, signifying a connection to a new way of being. The creation of a space to be seen and heard is a core principle of the 'My Fathers Barber' Barber Wānanga. The intervention process is premised on the notion that barbers can create a safe space in their chair that invites the client into the light to be seen and heard. In Māori and many Pacific Island cultures the head is tapu or sacred. Placing high value on the barber-client relationship is therefore highly appropriate; it recognises the mana associated with the role of cutting hair and the nature of the interaction between the client and the barber. As such, it is a role that exudes service, respect and responsibility.

Creating a safe and comfortable space provides an opportunity for a connection to occur.

Connection

In the same way as a barber creates a safe space in his or her chair, the wānanga provided a safe environment for the barbers to connect on a human level. The idea of common humanity is consistent with Relational Frame Theory relating to deictic, or perspective taking, frames (Hayes, Barnes-Holmes, Roche, 2001 in Luoma & Platt, 2015). Relational

Frame Theory suggests people are intimately interconnected, but a connection cannot occur unless both parties are present in the moment. In other words, 'I don't get to show up as a conscious human being until you show up as a conscious human being' (ibid, p. 99). Matt and Sarah Brown take this a step further back, explaining to the barbers:

"You can't show up for others unless you show up for yourself first."

Vulnerability is essential in the process of 'showing up'. Matt Brown carefully crafts an environment where vulnerability is normalised. In the first instance he models what it is to be an open and vulnerable human being. By sharing his story of harm, trauma, pain and healing he extends an invitation for others to connect to him.

"I share my story which sets the tone because I just dive straight into vulnerability ... trauma, bringing everyone on this roller coaster with me and then pulling them back out to where I'm at today and the healing that's taken place in my life. It is pretty emotional, everyone's usually crying by the end of the story."

(Matt Brown)

A consistent message through the data was the importance of Matt Brown. His ability to lead others to vulnerability was identified as a vital success factor.

“His rawness, him being vulnerable about what actually happened to him as a child growing up and not holding back. I've seen him stand up there and cry, and it sets a precedent for others to be able to speak as well and share their stories. But I think it's just he tells his story, and then just how he is with people. He's beautiful. He's kind. He's understanding. He's very caring, and he's got so much to offer to all walks of life, anyone. He's beautiful.”

(Barber interview)

It is evident Matt is aided in his ability to carry out this difficult work because he has legitimacy, trust and fit with the barber community.

Legitimacy can be defined as an ability to treat others with respect, ensuring they feel heard and seen. This way of being must be predictable and consistent. According to Pakulski (1992, p. 25) trust means a firm belief in the honesty, veracity, etc. of a person (or persons), an expectation of and a reliance upon good intentions and the truth of statements. It refers to the highly personalised aspect of a relationship. Trust can stabilise social relationships only when both parties - the trustee and the trusted - are in personal contact, and they share certain principles, norms and concerns.

Matt is aided in his ability to attain legitimacy and trust because he 'fits' with the barber community. We view 'fit' in two ways. Firstly, in regard to regulatory fit (Higgins, 2000). Regulatory focus theory distinguishes between two regulatory orientations that people may adopt to accomplish their goals (Higgins, 1997). Promotion orientation entails motivation to attain nurturance. This has been described as an orientation to 'achieve hits' whereas prevention orientation entails motivation to attain security or 'avoid misses' (Righetti, Finkenauer & Rusbult, 2011, p. 1). We interpret promotion orientation as being strengths-based, building on the skills and resources present within the person in order to achieve change. When people pursue goals in a manner that fits their regulatory orientation, they experience regulatory fit (Higgins, 2000). Qualitative data indicates regulatory fit between Matt and the barbers we interviewed.

Secondly, Matt has cultural fit. He is well known and respected for his ability as a barber and has developed a reputation as an innovator. Consequently, he has

standing in the barber community. In addition, many barbers are of Māori or Pacific Island descent, as is Matt. His upbringing, cultural background and life experiences, including experiencing trauma in his own life allow many of the barbers to see an alignment in values, beliefs, experiences and behaviours between themselves and Matt. Legitimacy, trust and fit enable Matt to safely challenge the barber community.

The whakataukī, 'Kua takoto te mānuka' refers to placing the mānuka on the ground and inviting those present to take up the challenge to pick it up. The approach has proven to be highly effective as these barbers describe:

“The first thing that happens when you meet him is, he tells you his story, and then, wow, you're probably going to have to tell your story next.”

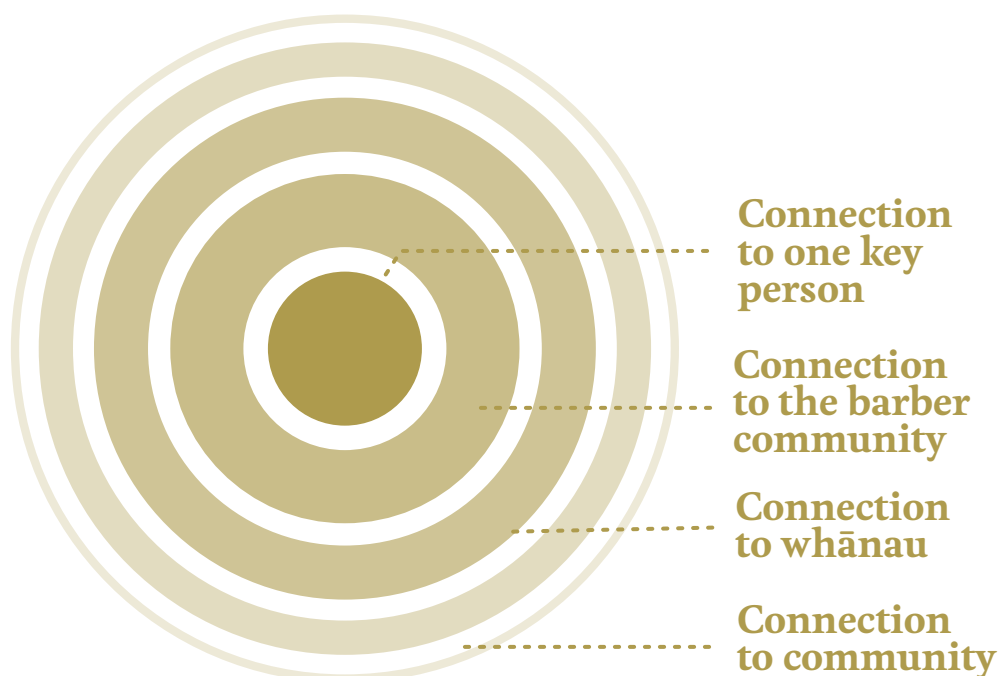
(Barber interview)

“That he's lived through the same sort of hurt. He's hurt, and he's felt ... what's happened to him ... and he's able to express it and help people who are in their own trauma, because he recognises it. He can recognise it and he ... he genuinely wants to help.”

(Barber interview)

This first connection is significant. In many cases it may be the first time those experiencing trauma have felt connected to someone who sees, hears, accepts and understands them. The safety and connection they experience with Matt Brown models the environment they are aiming to create in their own chairs.

Figure 1: Ripples of connection



Social and cultural cohesion

Social and cultural cohesion is the antithesis of fragmentation. Whereas fragmentation concerns the deconstruction of indigenous collective, cultural and whānau supports and resources, cohesion repairs the damage that has been done. Social cohesion speaks to the strength of the collective, and a sense of identity and belonging (as Māori, as Pacific peoples and as barbers). It indicates the formation of a community of care through connecting first to one then to many.

The effect of being openly vulnerable in a safe, culturally appropriate space cannot be underestimated. They listen to others' stories and discover that they are not alone.

“Okay, I wasn't the only one who was a bit traumatised as a child. There are so many others out there.”

(Barber interview)

In this raw state, the barbers can make the decision to share their trauma out loud with their peers. The acceptance and support they receive in this time of vulnerability bonds the men together into a cohesive group, as this barber describes:

“I don't think I've ever seen, not once in my life, have I seen so much camaraderie between however many men were in the room - who didn't even know each other. Over four-days of doing this deep, real deep stuff, everyone left like they were brothers.”

(Barber interview)

Barbers described the transformative effect of being heard and understood. Previously they had often felt alone in their trauma, misunderstood and unlovable. The wānanga connected them to others who understood what they had been through and loved them unconditionally. Experiencing this level of compassion and acceptance from respected peers was a powerful change agent.

“The way we hongī each other, we'd never hongī'd before, but we just hongī each other now. We just look at each other, and it's just with this different kind of pair of eyes. We're just like, 'Love you, bro.' 'Yeah, I love you too'”

(Barber interview)

When social cohesion is strongly present, it is also likely to be an expression of mana motuhake (here understood as mana through self-determination and control over one's individual and collective identity) (Spoonley, Gluckman, Barsley, McIntosh, Hunia, Johal & Poulton, 2020, p. 5). It was evident that reconnecting with themselves was intertwined with a desire to reconnect culturally with what it means to stand proudly as Māori or as a member of a Pacific Island nation.

“For a wānanga like that, for something so important, and it be tied in with my culture, was huge ... and just being able to be standing on land that my ancestors stood on, doing something real important. It felt pretty mean, aye.”
(Barber interview)

“I knew there was going to be something, some sort of growth, especially in Te Reo Māori as well, it being on a marae, and that was something that I've been pursuing the last few years as well, was understanding my heritage and all that.”
(Barber interview)

Operating from a whānau centred orientation at the wānanga appears to enhance cohesion. Matt and Sarah model a healthy and respectful relationship. By including their children in aspects of the hui they model positive parenting. Many barbers come from whānau settings where parental modelling was not positive. Consequently, being able to observe Matt, Sarah and their children was a revelation for some barbers. As this barber explains:

“Matt and Sarah, they've got such an amazing relationship, amazing marriage, it was something that I always wanted to understand.”
(Barber interview)

Social and cultural cohesion and trust were key drivers enabling the emergence of new, traditional forms of masculinity. Hokowhitu (2007) notes it is not surprising the dominant constructions of Māori masculinity do not include the talkative, flamboyant, creative, feminine and deeply humorous performances of masculinity by Māori men, because usually such displays are seen only by those who are trusted (p. 74). The wānanga ensured there were opportunities, such as the talent quest and

learning the haka, that enabled the funny, talented, physical and musical side of the barbers to surface. This added to the cohesion achieved between the barbers.

Compassion and acceptance

In contrast to the socially distancing and isolating effects of shame, compassion tends to evoke more flexible ways of responding. Compassion includes behavioural repertoires around caring for and relating to self and others that are associated with affiliative emotions such as warmth, interest, sympathetic joy, and pride.

The barbers received compassion and acceptance from others and were in turn compassionate and accepting of others. This created the conditions for those who had experienced trauma to be compassionate and accepting of themselves. Self-compassion is fundamentally about self-to-self relating, wherein a person responds to their own behaviour with the same sort of caregiving repertoire that one might apply to a friend, loved one, or other beloved person (Luoma & Platt, 2015, p. 97). As described earlier, shame and feelings of worthlessness commonly afflict those who have suffered trauma. Having self-compassion was an important step, as this barber describes:

“Coming out of it I'm just a lot more open about a lot more things and a lot more compassionate to myself really, about a lot more topics, even things that are taboo.”
(Barber interview)

Data indicates compassion and acceptance from the barber community often precluded the barber's connection to their own whānau. The trauma barbers carried was often caused by a family member and may have remained hidden for many years. The experience of sharing with other barbers, being validated for their vulnerability and loved by those who witnessed it was pivotal in their ability to then discuss their trauma with trusted family members.

Support

The support the barbers provided to each other during and after the wānanga has been, and continues to be, a key success factor. In the survey, 95 percent of the barbers identified '... everyone supports each other' as a reason why the wānanga was successful. It is clear that leadership from Matt and Sarah, and the input from all who attended, ensured the wānanga was a safe space where the barbers felt supported and able to open up to each other without fear. As this barber explains:

"The fact that we were allowed to deal with ... It's sort of hard to put into words. It's ... there was no shame for what had happened to me. Eventually you realised that it wasn't actually your fault, and that you could be vulnerable and there was no mocking culture, or anything like that."

(Barber interview)

Neff's (2003) model of self-compassion includes a concept called common humanity, wherein the person realises their suffering and personal inadequacies are a normal part of human experience, and they are not alone in their suffering and self-judgment. This concept highlights the importance of addressing the objectification, otherness, and sense of isolation that is part of shame and self-stigma. The sense of cohesion, love and support provided by the barber community is central in addressing these negative feelings.

The depth of support required during the wānanga varied depending on the barbers' level of trauma and how it affected them to share openly with others. This support continued post-wānanga in various ways.

"Obviously we all have lives to live, and everyone lives in different cities, but we always reply to each other's Instagram stories when we're posting up our haircuts, 'Missing your face around, got to come over to Christchurch and have a visit,' and it's awesome bro, yeah, having the other barbers from all over the country messaging each other, just encouraging each other. It's pretty awesome."

(Barber interview)

While this level of support is sufficient for most attendees, those who are struggling to deal with significant trauma require intensive support post-wānanga, as this barber writes:

"The wānanga is what is needed. This is real and raw, however, leaving all your emotions on the table can leave you very empty. I was going to take my life as all my emotions were left on the floor and when I arrived home I was tired, I felt like I was done and that if you are left vulnerable after years of survival like that you know you need to leave with on-going support from that level of vulnerability. This is the key. The same support you receive at the hui has to be there after the hui is finished and you go home. I was lucky I got that only after finding the strength to reach out. It was my last cry for help."

(Survey comment)

After the three wānanga the responsibility to provide on-going support fell largely on Matt. One barber told us Matt had called him every day for six-months after the wānanga. This level of commitment and support from Matt is admirable, but not sustainable. There is an opportunity to consider how planned in-depth support can be provided after the wānanga for those most at risk.

In their own shop, Matt and Sarah hold a weekly hui with their barbers to share conversations and support each other as they continue to deal with and heal from their trauma. This ensures there is regular, ongoing support from their colleagues, led by Matt. There is an opportunity to support key barbers and barbershop owners to replicate these weekly support hui in their own shops. This would also assist them to progress through the stages in Figure 6: Stages in the influencer space (p.40).

Support from the barber community was an important part of the wānanga process and presents as an opportunity for further consideration post-wānanga. This is discussed again in the 'Opportunities' section of this evaluation.

Healing

In addition to being 'trauma informed' the barber wānanga model of care is consistent with a healing centred approach (Ginwright, 2018). Three key features of a healing-centred approach are:

Healing-centred engagement is explicitly political, rather than clinical:

Communities, and individuals who experience trauma are agents in restoring their own wellbeing. This subtle shift suggests that healing from trauma is found in an awareness and actions that address the conditions that created the trauma in the first place. Researchers have found that wellbeing is a function of control and power (Morsillo & Prilleltensky 2007; Prilleltensky & Prilleltensky 2006). These studies focus on concepts such as liberation, emancipation, oppression, and social justice among activist groups and suggests that building an awareness of justice and inequality, combined with social action such as protests and community organising contribute to overall wellbeing, hopefulness, and optimism (Potts 2003; Prilleltensky 2003, 2008).

Healing-centred engagement is culturally grounded and views healing as the restoration of identity:

The pathway to restoring wellbeing among young people who experience trauma can be found in culture and identity. Healing-centred engagement uses culture to ground young people in a solid sense of meaning, self-perception, and purpose. This process highlights the intersectional nature of identity and highlights the ways in which culture offers a shared experience, community and sense of belonging.

Healing-centred engagement is asset driven and focusses on the wellbeing we want, rather than symptoms we want to suppress:

Healing-centred engagement offers an important departure from solely viewing young people through the lens of harm and focusses on asset driven strategies that highlight possibilities for wellbeing. An asset driven strategy acknowledges that young people are much more than the worst thing that happened to them, and builds upon their experiences, knowledge, skills and curiosity as positive traits to be enhanced. (Ginwright, 2018, p.5)

Creation of a safe environment enables healing to occur. Central to this process is the modelling of vulnerability and honesty. It is apparent that healing is not a destination or end point. Rather healing can be viewed as various degrees of adaptation and adjustment that occur over time. It is not a

destination; healing from trauma is an ongoing process that requires ongoing support.

Matt's journey to healing maps a path to reclaiming a new, traditional, indigenous view of masculinity. The late Irihapeti Ramsden was quoted as saying that stereotypes of Māori (particularly Māori as warrior) are 'a powerful form of child abuse' and rather than the image of once were warriors 'once were gardeners' would be more historically accurate (Wall, 1997, p. 42). Matt, Sarah and the other speakers who contribute to the wānanga describe, demonstrate and model a decolonised masculinity consistent with a 'once were gardeners' paradigm. Their mana encourages others to adopt and value a new way of being.

"I suppose we've always used my life as a testament to that because I don't stand here and say it's easy, life is freaking hard, it's painful, you're going to cry, you're going to ... all that stuff, you're going to grieve, you're going to grieve for the kid who never had people show up for him, when he wanted people to show up for him. And so that's what these wānanga are, it's just an invitation for other barbers to come and do the mahi to heal."

(Matt Brown)

Interview and survey data indicates the barbers do experience healing during and after the wānanga.

"Truth, understanding. People who have been through trauma have a greater understanding in order to heal those who have been through trauma. You realise you are not alone. This is where trauma takes you."

(Survey comment)

"Healing and understanding my purpose - and believing in myself:"

(Survey comment)

Whānau and friends spoke proudly of how far the men had come in their own journeys. Their views

aligned with data collected from the barbers. How healing manifests through behavioural change is explored later in this report.

It should be noted that other 'My Fathers Barbers' kaupapa not included in this evaluation, complement and reinforce the messages and aspirations of the barber wānanga. Initiatives such as 'She is not your rehab' and efforts to publicise and support the Black Lives Matter movement are consistent with a healing-centred approach and are likely to add to the sustainability of healing post-wānanga.

Summary

The barber wānanga represents a unique, indigenous approach to uncovering, accepting and healing from trauma. The process model (fig 2, see pg.33) conceptualises the journey of healing that occurs through the wānanga. The kaupapa is primarily decolonising in nature; encouraging men to gain mana by reclaiming a new, traditional and indigenous form of masculinity. It proposes this new masculinity is founded on the indigenous principles of mana,

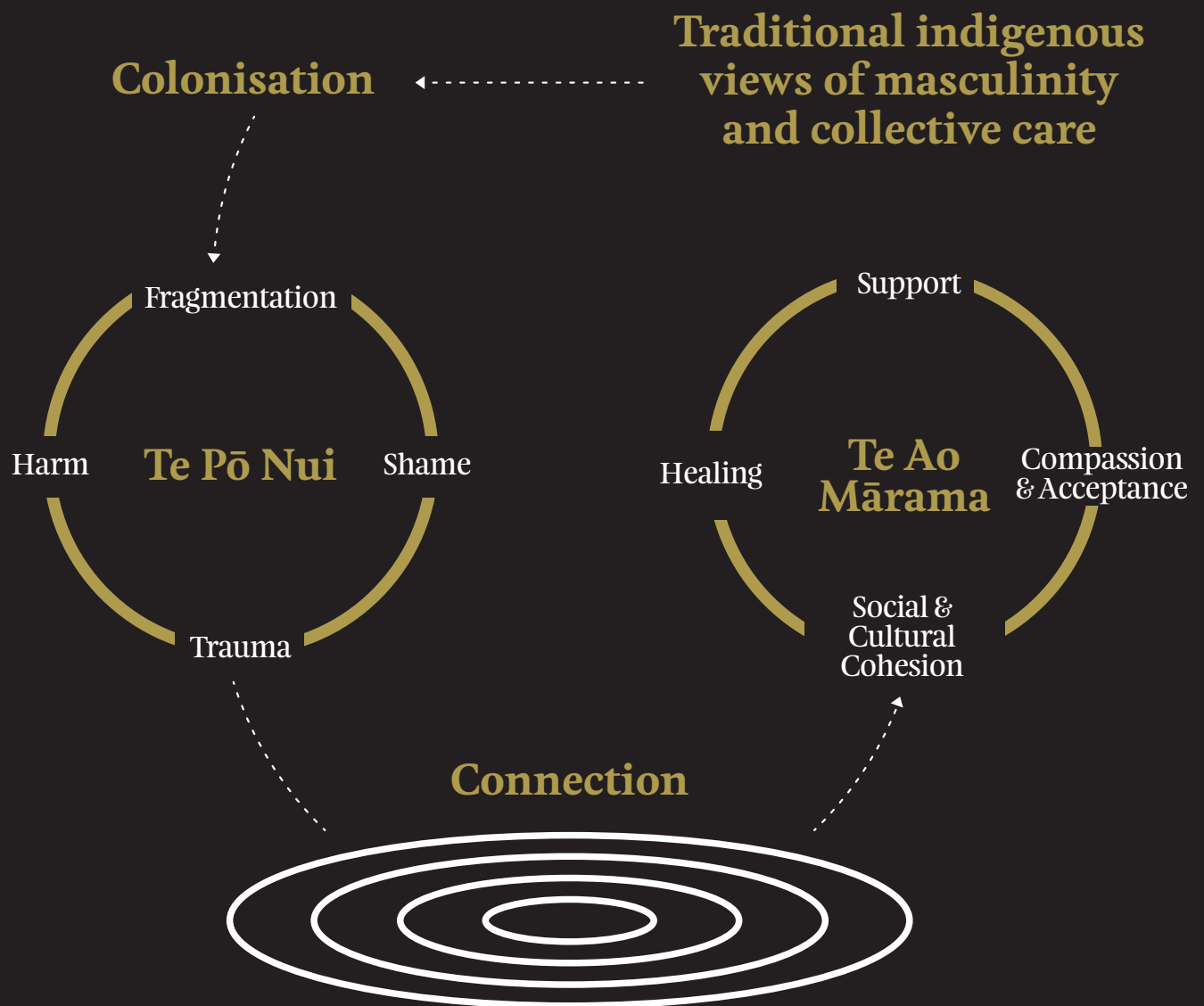
whakapapa, aroha, whānau and collective care indicative of indigenous society prior to colonisation. The barber kaupapa is viewed as a means to disrupt the harmful effects of colonisation, harm and trauma by revealing and reclaiming a positive, healthy indigenous form of masculinity in modern times.

The previous sections have described the features and activities represented by each heading within the process model. Although they are discussed separately it is an organic process with overlap and fluidity between the elements of the model. Development of the model was informed by the findings described in the following section.



Figure 2: Process Model

The MFB Process Model



Findings

The following section explores findings related to several research questions central to this evaluation

- **Why were the barbers motivated to attend the wānanga?**
- **What has the impact been for the barbers, both for them and their practice? What change has occurred?**
- **How do they see themselves and their influence?**
- **What successfully disrupts harmful notions of masculinity and what do they need to successfully engage in and sustain journeys of healing?**
- **What are the impacts for whānau and clients?**
- **What opportunities are there for the programme to continually improve?**
- **What other opportunities exist?**

Motivation

The barbers identified several motives for attending the wānanga. The opportunity to connect with other barbers and learn technical barbering skills from highly respected 'O.G's'¹⁰ was a motivating factor for many. Those who were familiar with Matt Brown, beyond his reputation as a technically proficient barber, knew they were in for a deeper experience. Some of these barbers attended specifically hoping to heal. However, qualitative comments indicate many barbers were unsure of what they were

to experience. These quotes demonstrate the wānanga often delivered beyond the expectations of those who attended.

“Oh, honestly I thought I was going there to learn to cut hair from Matt Brown. I thought I was going there to learn some new tricks. And then just got there and it was an amazing experience.”

(Barber interview)

“I initially thought it was just another barber conference where we get to learn some new techniques and skills and hear from various barbers from around NZ and the world. But it ended up being totally different. We did learn some skills for barbering, but we also got to learn some skills to heal and better ourselves and those around us!”

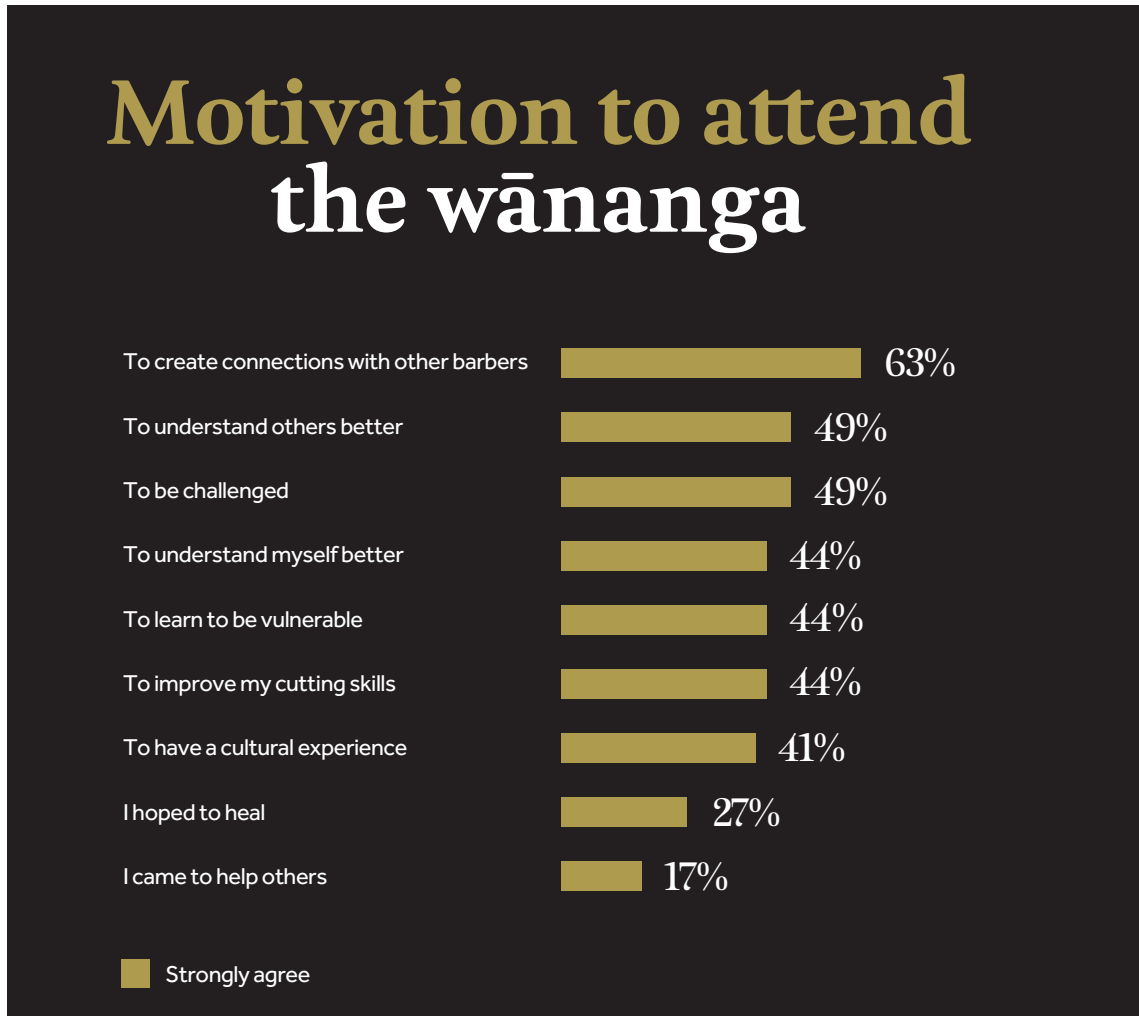
(Survey comment)

“What I expected was just another typical barber/marae generic thing that I've experienced, but I wasn't expecting it to be as deep as it was. And I didn't expect to learn what I would have learnt like, that barber hui was probably the best, the most, probably the best barber event I've actually been to.”

(Barber interview)

¹⁰ O.G is a slang term in this case used with affection and respect signifying an 'original gangster'

Figure 3: Motivations



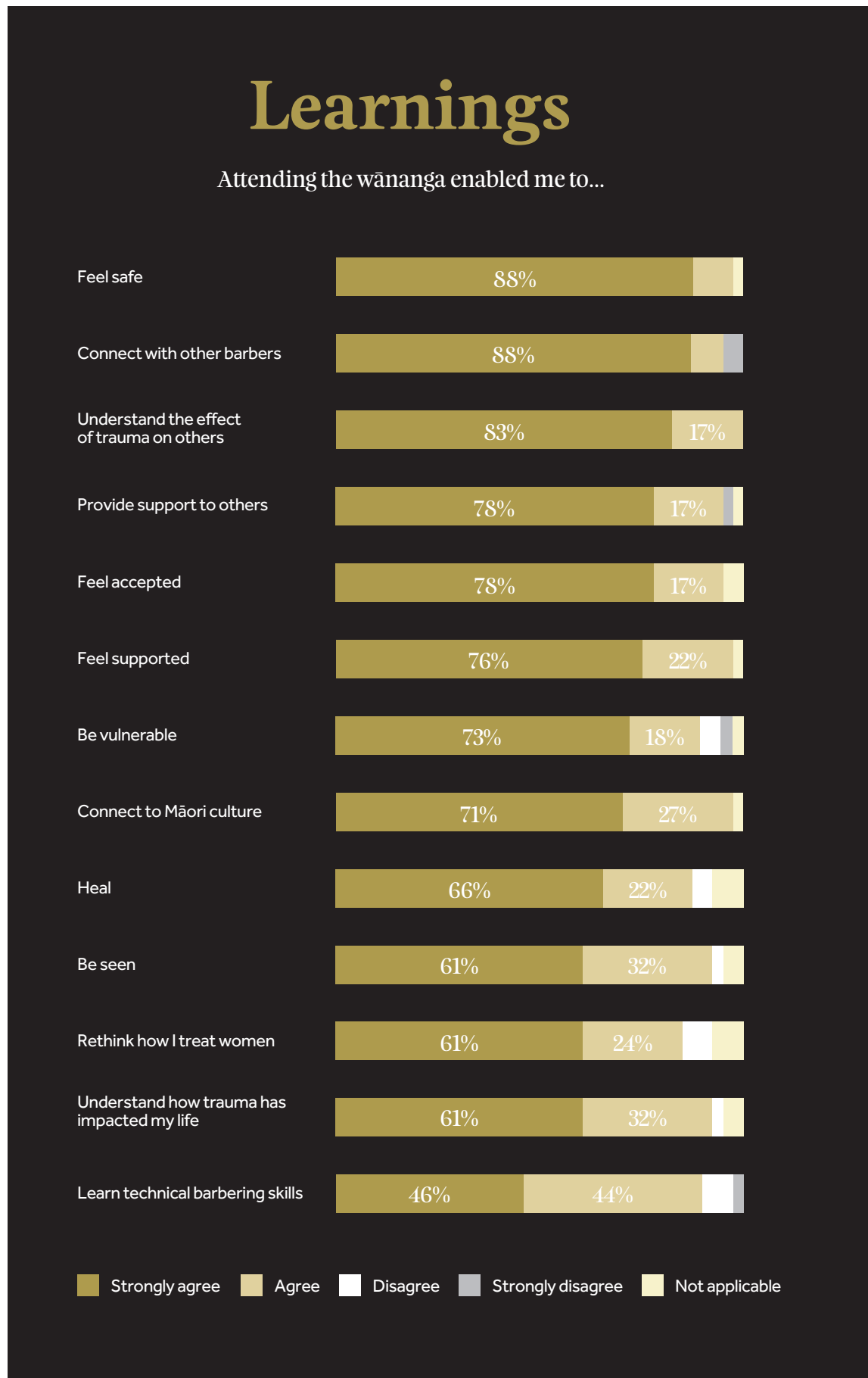
The following sections detail several important impacts for the barbers who attended.

Learnings

Feedback from the barbers indicates the wānanga enabled them to learn about themselves and others. The structure of the wānanga provided a balance of activities and ensured they improved their technical skills. The combination of activities added to the overall success of the wānanga.

The following graphic details the learning that occurred over the wānanga according to the survey results.

Figure 4: Learnings



Participating in a variety of powerful activities increased the likelihood learning would occur. In the survey the barbers were asked to nominate the activities that were most effective for them. Several different activities were identified, reinforcing the benefit of having an assortment of approaches to engage, stimulate and challenge harmful notions of masculinity. Approaches commonly nominated as being most effective were; the Men's Medicine activities including breathing, hongi, staring into another person's eyes to develop connection and vulnerability; listening to a variety of speakers; and the open kōrero in the evenings where the barbers shared their experiences and trauma. The suicide circle, where participants disclosed if and when they had thought about suicide was powerful.

Being on the marae in a sacred, cultural space added to the kaupapa. Eighty percent of survey respondents agreed or strongly agreed being on the marae helped make the wānanga successful. Qualitative comments commonly referred to the effect of the marae environment on the wairua of the wānanga. From a te ao Māori perspective such feelings are not unexpected. Māori view the marae as the appropriate place for take (issues) to be discussed and resolved, and healing to occur. However, these comments were not solely attributable to Māori, and were common across both Māori and non-Māori participants.

"You're being welcomed to someone's womb, you're coming into someone's space with history and yeah, there was something very, very open about it."
(Barber interview)

"He set us all up where we were all sitting on the mattresses in the marae, and that immediately invited a spirit where everyone could feel the love straight away."
(Barber interview)

"It was fantastic, because a lot of the people who came along were Māori and Pacific Islanders, and so a lot of people are familiar with marae anyway, so yeah, it was absolutely beautiful being at marae. I think that's the best place for it."

(Barber interview)

In addition to the cultural importance of being on the marae, the tikanga of staying together, disconnecting from the outside world and being present to connect with and look after each other was valued. Supporting each other through vulnerability was enhanced because the barbers were on noho (staying together). As this barber comments:

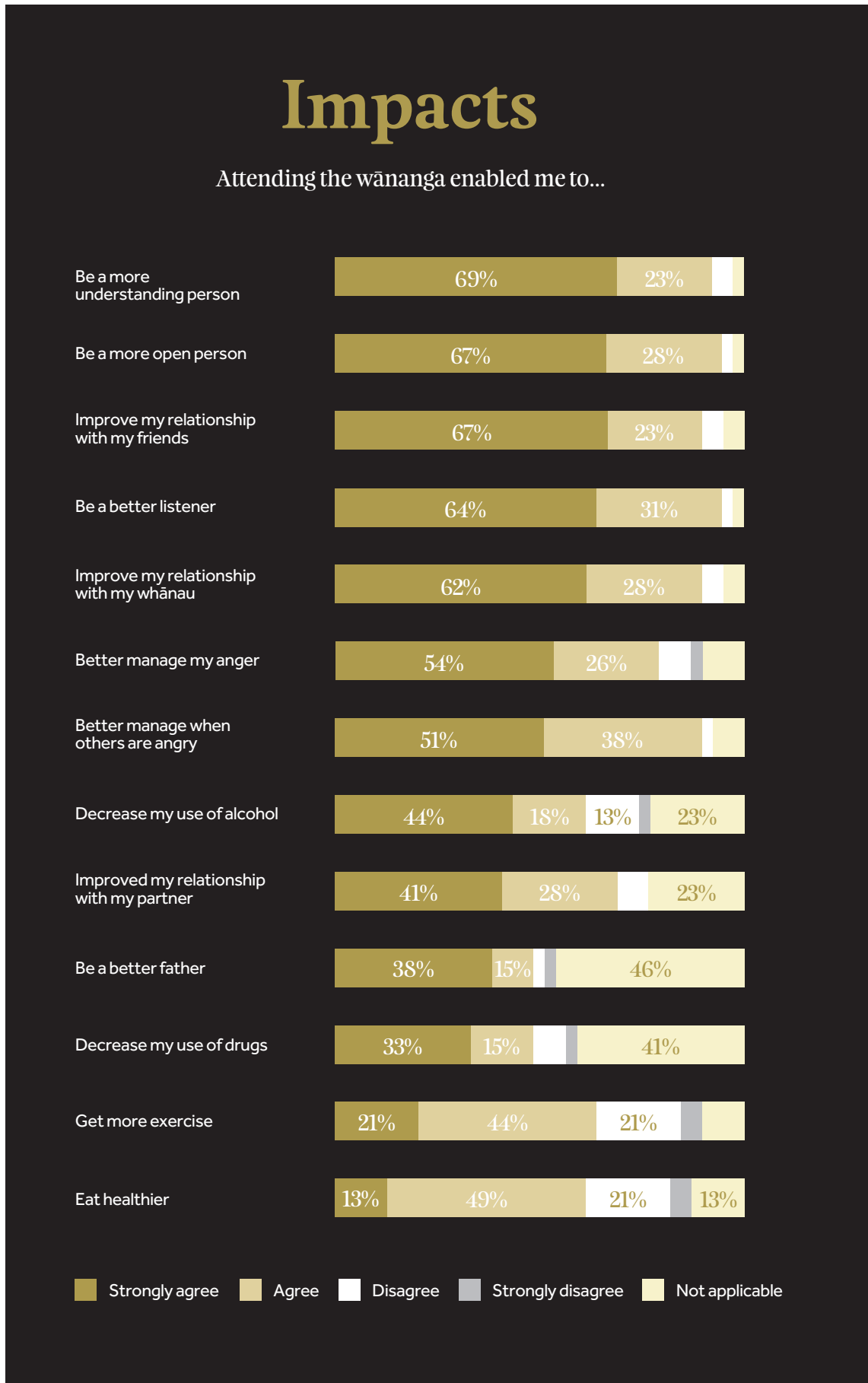
"You feel it as soon as you walked in there, the way you're welcomed, the way you share space. After being so vulnerable, it's important to not feel left to your own devices. As it's been for a long, long time."

The following section interrogates how the learning experiences led to changes in the barbers' lives following the wānanga.

Behavioural change

Evidence collected from the barbers and their whānau/friends indicates that important behavioural changes occurred and have been sustained from the wānanga in March and September 2019 to data collection (May to July, 2020).

Figure 5: Impact



The changes described by the barbers are significant. They indicate high rates of impact, particularly in the ways barbers relate to others. The barbers also noted positive changes regarding behaviours likely to impact their physical wellbeing. Twenty-four barbers reported they had decreased their alcohol consumption, and 19 reported decreased drug use. When considering the survey data, it is interesting to note the relatively low number of barbers whose behaviour was unaffected in each option. For example, only four barbers reported attendance at the wānanga did not decrease their use of drugs (16 reported it was not applicable). Similarly, only two barbers who are fathers, report the wānanga did not enable them to be a better father.

No barbers were completely unaffected, and all reported an impact of some sort.

The changes described by the barbers we interviewed were supported by the whānau and friends we spoke to.

“I am so proud of him because to see him come out of such a dark, dark place and just to see him where he was before, to where he is today, is a real blessing.”
(Whānau interview)

How barbers can best be supported to sustain change is a matter for ongoing consideration.

Sustainability

Long-term sustainability of behaviour change is challenging. Relapse is a natural and expected part of the change process (Prochaska and DiClemente, 1982) highlighting the importance of having the necessary supports ready to assist the barber to re-enter the change process when relapse does occur. Given the degree of trauma many barbers are recovering from and the feelings of shame and lack of self-worth commonly expected to be associated with such trauma, having an understanding of trauma informed care and a healing-centred approach could be useful. This knowledge might help the barbers to be accepting and compassionate to themselves, so if they do relapse it could aid their ability to re-engage with more positive behaviours. It will also add to the tools they have at their disposal when supporting their clients in their efforts to make changes in their lives.

My Fathers Barbers social media initiatives such as 'She is not your rehab' enable the barbers to stay connected to a meaningful and unifying kaupapa. It is evident barbers stay in touch with each other post-wānanga. They are in regular contact on social media, posting haircuts they have given and commenting on each other's work. 'Senior' respected barbers keep in touch with barbers in their geographical area. This ongoing contact aids in sustainability, enabling barbers to feel supported and encouraged to stay on track. The role of senior influencers is explored further in the following section.

How the barbers maintain behaviour change over the long-term is a matter for investigation in future evaluations. There is an opportunity to carry out longitudinal research to better understand how sustained change can be supported. This is discussed in the opportunities section.

The influencer space

Through this evaluation we sought to understand how barbers could be supported to increase their influence. It is evident that barbers become effective influencers and assist others to recognise and move on from old forms of masculinity only after being vulnerable, connecting to others and healing themselves. They are then, in their own way, able to replicate for others the connection they experienced with Matt Brown.

Several barbers, their friends and whānau spoke of the ripple effect barbers have in their community. Attending the wānanga and learning from Matt and other speakers gave them permission to move from old hegemonic 'Kiwi Bloke' forms of masculinity to new indigenously aligned forms of masculinity (Anderson, 2018; Hokowhitu, 2007). Having experienced an awakening themselves, they are then able to influence others. The following framework suggests there are varying levels of influence barbers can aspire to and reach.

Figure 6: Stages in the influencer space

The Influencer Space

Old

(Hegemonic) Forms of Masculinity

- ▶ Don't admit to trauma
- ▶ Sort it out on your own
- ▶ Be staunch
- ▶ Don't show emotion
- ▶ Admitting pain is weakness
- ▶ Demand respect
- ▶ Be feared
- ▶ Be tough
- ▶ Show anger
- ▶ Be silent
- ▶ Exhibit risk taking behaviour
- ▶ Mana is gained through own prowess
- ▶ Exclusive othering
– e.g. by sexuality, race, gender

1 Teina

- ▶ Have shared past trauma
- ▶ Have been vulnerable
- ▶ Have started the road to healing
- ▶ Are making positive lifestyle changes
- ▶ Are increasingly open and honest
- ▶ Can listen and connect to others
- ▶ Influence is primarily 1:1

2 Tuakana

In addition:

- ▶ Provides a safe space for others to share
- ▶ Publicly encourages and models new forms of masculinity (via Instagram, Facebook, etc.)
- ▶ Influences those they know in their workplace, their clients and whānau

3 Rangatira

- ▶ Deliberately creates and leads opportunities for others
- ▶ Is recognised as a leader in their community
- ▶ Actively seeks and creates opportunities to spread their influence
- ▶ Influence is felt in their community

4 Ariki

In addition:

- ▶ Provides support to teina, tuakana and rangatira
- ▶ Is recognised nationally and internationally as a leader
- ▶ Influence is felt nationally and internationally

New

Indigenously Aligned Forms of Masculinity

- ▶ Admit to trauma
- ▶ Seek help from others
- ▶ Be vulnerable
- ▶ Express emotions
- ▶ Be expressive
– speak up, speak out
- ▶ Be open about your pain
- ▶ Earn respect
- ▶ Be loved
- ▶ Be loving
- ▶ Show sadness
- ▶ Inclusive acceptance and respect of others
- ▶ Take deliberate steps to keep self and others safe
- ▶ Mana is gained by developing the prowess of others

While not all barbers will desire to move through the levels of influence described in Figure 6, it appears mobility is subject to several factors. Barbers can, at least initially, be limited by the severity of their own trauma and their ability to heal from it. Some barbers discussed using alcohol or drugs to mask their pain and falling into unhelpful behaviours to protect themselves from further harm. At times, these behaviours have been harmful to themselves and those close to them. It should be expected that healing and changing embedded ways of being will take time. It is important that barbers be provided with ongoing non-judgemental support through their own healing process.

“When we do get stronger, or get through this trauma, or empower ourselves, we become better tools in our community.”

(Barber interview)

It is also apparent that speaking with others who have experienced trauma is an important success factor. Having experienced harm enhances legitimacy, trust and fit. Mutual openness, honest sharing of experiences and believing the other person understands your narrative contributes to a feeling of safety and support. Consequently, although having experienced trauma can be limiting, it is also a key reason why those who currently fill 'Ariki' and 'Rangatira' roles are able to make the wānanga work. Expectations regarding levels of influence should be tempered by the understanding that many barbers are addressing their own trauma and moving through their own healing processes.

Data indicates the barber wānanga have created the opportunity for barbers to heal and they do move through the levels in Figure 6.

“All these leaders who own their own barbershops or who work in the barbershop, come to the barber hui, get these skills, become more aware of their environment and what's happening, strengthen themselves, empower themselves, go back into their community, and straight from there it's like ripples, it's just a ripple effect all around New Zealand. There are barbers who come to the hui, and then go back into the community, and they are now starting to create the positive ripple effects in their neighbourhoods.”

(Barber interview)



Case study of impact

Peleti Oli

Matt is driving a renaissance in barbering that is cutting through generations and teaching people how to heal.

Peleti Oli describes it as the new tattooing, "It's barbering's turn now, the big resurgence of barbering."

He says there is no limit to who you are as a person, everyone who walks through the door is accepted whether they have a patch or a rainbow flag.

"The barbershop is like the lighthouse for the hood. Lots of the kids love to come in and look good. They want a haircut because they want to look fresh for school, or fresh for the girls. Everything happens inside the barbershop. So, all these leaders who own or work in the barbershops come to the barber hui, get these skills, become more aware of their environment and what's happening, strengthen themselves, empower themselves, go back into their community, and straight from there it's like ripples, it's just a ripple effect all around New Zealand. There are barbers who come to the hui, who have gone back into the community, and are now creating positive ripple effects in their neighbourhoods."

Matt had asked Peleti to be involved in the programme describing it as connecting all the barbers, sharing their stories so they can become transparent, vulnerable, and be real. Peleti described the experience as life changing. "It rocked me to my core."

Hearing other people's stories was a driver along with activities where everyone can participate and become more relaxed in a comfortable way while the walls are being brought down.

Peleti was impressed with the way the speakers delivered their stories and the topics they covered, which were very transparent and made the speakers relatable and the stories resonate with the barbers.

"Matt had heard my story before, and he helped me get through my journey. At the marae I shared my story, and then Matt let the women in the room leave and then it was just us males. He set the rules, he set the standard. 'Don't bring anyone down,' and then that's when everyone stood up and started sharing."

"Oh bro, it was like you got to witness everyone just break out of their trauma skin, like how a snake sheds their skin. It's like everyone is just watching each other, just climb out of their old skin and leave the trauma."

Peleti describes the haka and the words and activities and exercises as very powerful. "Everything that Matt and Sarah planned feels straight from the heart, but very structured in a way where they know what they're trying to extract from people. But at the same time, connect the people as soon as they become transparent and vulnerable. They connect people in a way where you just feel safe."

Peleti had a student who was prospecting for the Mongrel Mob saying it's rooted into his

family with his Dad and Grandad in the Mob. Peleti said the student did get his patch but is on a different journey trying to change the culture in the Mongrel Mob, rather than directing it to the other way, which is gangs and violence.

Peleti acknowledged within Samoan culture it is tapu to speak about the subjects and topics the men have been through, because you put shame on your family name. "Because pride in my culture, it's very, high up on the ladder, with respect. So, if someone's child starts to talk about these topics of abuse, rape, violence, straight away the family would disown you." His parents are now starting to talk about the past because they've heard him speak about it. "My parents are very, culturally aware, very strict, very traditional. But now my parents can sit there and start talking about their mistakes and acknowledging the negative things in our culture."

"I couldn't say, I loved them before, but now, I'd turn around and be like, "Dad, you're my hero. You're my hero. I didn't understand you before."

Peleti now understands that all his parents were trying to say is, they needed help. This is the way they were taught in the Islands, and this was the only way they could communicate. Peleti lost his brother to suicide in 2012 and tries to explain to his parents now, that his brother was too scared to open up and talk about his feelings. "I wouldn't have been able to say this to my parents before Matt, because I didn't understand that."

"I didn't make time for my brother. I wasn't caring enough to be able to stop and understand how much that would mean to someone to just stop and listen, and hear someone's cry, or hear someone's story or situation. I wasn't aware enough, I didn't have the tools, I didn't have the understanding that my brother was in his darkness, and I just walked straight past him. So, with these activities and the things that Matt talks about is, just acknowledging someone, giving them that time. Yeah, that is all that you need, all that someone might need to save their life, and yeah. So now, for me, because I missed that opportunity with my brother, and that's probably all it would've taken to save him that night, yeah, I try to give that same respect to anyone else who is around me. Everyone's just trying to say they love each other. The kids love us, they just don't know how to say it. It's just the way of communicating, and for my brother, he couldn't open up because he was taught that if you share your emotions, you're a coward, you're a pussy, you know?"

Peleti says Matt puts people in a position where they can take time to learn about themselves. So, when they get stronger and through the trauma, they can empower themselves and become better tools in their community. "So, he's very clever because we all know the barbershop is like the news hub for the community, all the gossip goes on in there. The barbers are the first people to know about information because they get it from their clients."

"Matt always says, "Hurt people, hurt people," and that's it. But then at the same time through his amazing stories, 'healed people, can heal people'."

Peleti said Matt has helped him in his personal life with his own family after he broke up with his partner and didn't see his sons for three-years. "He helped me through most of my dramas. And I just messaged my then partner and I said, 'Hey, can you come home?' As soon as they came home, bro, there was no way I was letting them leave my sight. So, after that, we got married, and we had another son."

Peleti said Matt definitely helped him save his family and now he has to help Matt serve the community.

"Matt and Sarah have got real hearts that beat for the people, that beat for justice. The thing I love about Matt is, he fears no one. The only person he fears is God, and that's what he says. So, when these gangsters walk into the shop, he doesn't care, you know? I think they need to keep spreading their message, targeting certain areas, targeting people who wouldn't really know about the Māori culture."

Case study of impact

Mike Baker

For Mike Baker the wānanga released 30-years of suffering by providing connection and allowing him to tell his story to people who understood and cared.

Mike had been depressed and anxious and using a lot of drugs and alcohol to hide his pain. "The wānanga allowed me to tell my story and get it out there. People who were willing to listen, because they understood. I've changed ... turning my life around. It's extremely hard. Yeah. It's pretty much saved my life."

Mike says Matt realised his personal trauma and supported him to connect. "He called me every single day for like six-months."

The wānanga provided a connection, a family, and community support.

Mike felt safe in the wānanga space where there was no shame for what had happened to him. He could be vulnerable and there was no mocking culture.

"We could say what was on our minds, without being judged or looked at differently."
"After the wānanga I felt emotionally drained, I had put my cards on the table. Everything was coming out and ... the wānanga was two-days in 40-years, you know? It left me vulnerable, but they listen to you."

Mike thinks Matt is successful because he's lived through the same sort of hurt and is able to express and help people who are in trauma, because he recognises it and genuinely wants to help.

"It's the people who have been through trauma who can understand the most, you know?"

The sacredness and the respect of staying together at Parewahawaha Marae also contributed.

"Since the wānanga it feels different, you're respected. And seeing what the boys were doing, and the barbershops, means mental health is becoming a community in itself. It was really empowering."

Mike says the cleansing carries on until you are willing to accept and be vulnerable and help yourself. "We're all just screaming out for help, and usually people don't have the capacity to sit and help, you know? There's so much going on in their lives. It's not their fault."

Mike believes New Zealand is one of the worst places in the world for people not talking about mental health and this type of approach, based on connection, not numbers, could be the way forward.

For Mike the word hui now represents what you take to the table and what you leave the table with.

"What my hui meant to me was it's okay to be seen and it's a safe place to be heard, it's

okay to let your mask down and understand the stages of your life that have never been addressed, feelings that have been suppressed. It has been about having to survive as an innocent child, a child's mind, on your own when your 'protectors' should be protecting your innocence and moulding your future."

For as long as Mike can remember he has never been in touch with who he really is, and when he allowed himself to communicate and be vulnerable from the heart, the healing process began and he began to mend.

"This hui broke the back on my mould, it snapped it like a twig. Knowing you are not walking this path alone and that through being seen and heard the healing process then begins."

"To see and hear sisters and brothers who have walked in my shoes is incredibly uplifting. We let our masks down and what we saw was vulnerability, we saw pain, we saw raw emotion then we saw what love looks like. We came together with a common goal, we realised that not seeing who you really are is a mask and on our hui those masks disintegrated."

Charlotte worked at the Barbershop with Mike and they have been friends for around three-years.

She had recognised Mike had trauma and hurt and could be erratic and drank a lot.
"I could see he had hurt and was suppressing problems and drinking to fill a void.

He had a really good heart. But he wasn't really liking himself and was struggling underneath."
Charlotte saw a post that Mike put on Instagram after the wānanga and instantly recognised that something had changed inside him.

"He is now open to constructive criticism, he sits and listens and has more trust in people."

"It's like his maturity has come out, he really puts himself in the other person's shoes."

"Before the hui he was a boy, and now I see the man coming out, it's so amazing to see. That hui was absolutely pivotal. I don't think he'd be here today if it wasn't for that, and Matt."

Charlotte has issues with the stigma placed around mental health saying the root of the problem is not being looked at.

She says for Mike it is about the connection and the relationship with Matt.

"The talking is replacing the drinking, he talks deeply with me, so yeah, he's cut down massively, and there's no drug use."

Charlotte can see that Matt has a way to make people feel comfortable without judgement while spreading an energy around the group that influences them.

"Just the way at work they walk in and, 'Love you, bro. Love you, bro,' grown men just telling each other every day that they love them and they've got each other's back."

Opportunities

A number of opportunities have emerged through this evaluation. They are:

Increased access to further wānanga

The support for further barber wānanga was overwhelming. Barbers conveyed their hope that there would be additional wānanga they could attend. Several spoke of the need for wānanga in their local area. A national tour taking the barber wānanga on the road around New Zealand was suggested.

Spreading the kaupapa.

In addition to barber specific wānanga it was suggested offering wānanga for barbers to attend with their partners could be a valuable way of spreading the kaupapa. In addition, barbers and their friends/whānau spoke of the opportunity to address a growing need across the community in general for the type of support the wānanga offered.

Suggestions were made about providing wānanga for other employment sectors e.g. construction, hairdressing. The evaluation team believe this would be most effective if Matt was supported to establish a national profile outside (as well as inside) the barber community. This would enable him to be recognisable to those working in other sectors and increase the likelihood of legitimacy, trust and fit with a wider cross section of the community.

“Hopefully they’ll be able to expand and offer other opportunities to guys. Cause I’m sure there are a lot of men out there who could benefit from the sort of support that my son has had as well. And that he’s now offering to others.”
(Whānau interview)

Targeted support for tuakana, rangatira and ariki.

There is an opportunity to provide targeted development aimed at enabling barbers and shop owners to increase their influence. Consideration should be given to providing resources and support to enable upward movement through the levels of Figure 6. Assisting them to develop their own approaches based on the support Matt provides to his employees (such as weekly hui) and in the community (monthly men’s meetings etc.) could increase the impact of the kaupapa. Bringing those in rangatira and ariki roles together to network and share ideas to grow the kaupapa could be beneficial.

Supporting sustainability

There is an opportunity to ensure participants know and understand what it is to be trauma informed and healing-centred. As feelings of low self-worth and being unlovable are commonly associated with trauma, relapses and mistakes could potentially derail an individual’s recovery process. Understanding that relapse is a natural and expected part of any change process may help barbers to forgive themselves and re-engage more readily with behaviour change.

There is also an opportunity for the Ministry of Social Development to fund ‘She is not your rehab’. Growing the impact and reach of this kaupapa will have two outcomes. Firstly, it will add to community supports advocating and supporting a healing-centred approach. Secondly, it will assist Matt to grow a national profile (as recommended previously) increasing his ability to impact other sectors.

Understanding that relapse is a natural and expected part of any change process may help barbers to forgive themselves and re-engage more readily with behaviour change.



In-wānanga support

It is evident that being vulnerable and opening up about traumatic experiences leaves some participants very raw and in a fragile space. Although their peers are able to offer them collegial and social support, in certain circumstances there is an opportunity to connect them to someone with the appropriate qualifications, experience and cultural fit to provide individual support. This would add another level of safety for participants and lessen the risk of harm being caused through the resurfacing of traumatic events and memories.

Post-wānanga support

Interview and survey data indicates most barbers do not require in-depth support post-wananga. For these barbers, contact with their peers through Instagram, phone calls and social media is adequate. Barbers most severely affected by their trauma require more significant support. Currently Matt Brown appears to provide this support. The evaluation team believe there is an opportunity to ensure a sustainable model of support is enacted post-wānanga that is not as heavily reliant on Matt. If individualised in-depth support is provided in-wānanga as suggested above, this could be continued as in-depth support post-wānanga.

Further research

There is an opportunity to understand how the behavioural changes identified by the barbers in this evaluation can be supported to ensure they are maintained long-term. Having a clear appreciation of the factors that enable or inhibit their efforts could inform future activity. In addition, further research into the influencer space to test the model proposed in this exploratory evaluation is advised.





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Appendix 1:

Evaluation approach

Ihi Research was contracted by the Ministry of Social Development to undertake exploratory knowledge-building research, on how the 'My Fathers Barbers' wānanga provide support for the barbers who attend. The research was informed by kaupapa Māori theory, talanoa and human-centred design approaches that employed a mana enhancing approach. It leveraged off the collective ideals, contributions, collaboration and inclusiveness of My Fathers Barbers.

Kaupapa Māori approach

Graham Smith's (1997) six intervention elements were an integral part of the Kaupapa Māori methods used to guide this work. These are:

- Tino rangatiratanga (the 'self-determination' principle)
- Taonga tuku iho (the 'cultural aspirations' principle)
- Ako Māori (the 'culturally preferred pedagogy' principle)
- Kīa piki ake i ngā raruraru o te kainga (the 'socio-economic' mediation principle)
- Whānau (the extended family structure principle)
- Kaupapa (the 'collective philosophy' principle)

Kaupapa Māori is about recognising the strengths and aspirations of Māori along with Māori rights to self-determination. This approach means the mana of participants and their organisations will always be upheld, acknowledging they are the innovators who are challenging the status quo and bringing about social change. In addition, the following values were upheld:

- Inquiry and innovation controlled by Māori, for Māori facilitated by Māori and with Māori
- The prioritisation of Māori in inquiry questions, methods, processes, and dissemination
- It is not a prescribed set of methods but rather about how inquiry should be framed
- It focusses on generating solutions and aspirations from within Māori realities
- It contains a notion of action and commitment to change, and to Māori development

Talanoa

Talanoa is a storytelling approach, and a way to facilitate Pacific Island participant engagement in collaborative and meaningful innovation-based work that serves the needs of specific communities. It takes a strengths-based approach, rather than focussing on deficits, and is therefore compatible with culturally diverse community interests that strengths be recognised and built upon to create ground up change. Co-constructed approaches are critical to talanoa. This is consistent with best evidence about community development and organisational change as it maintains an optimistic view of human capability that focusses on the strengths of the community rather than the individual. Talanoa is an approach utilised by different Pacific communities, but it is important to note that it differs in its approach depending on the cultural context and locations to which it is applied (Otunuku, 2011). We were mindful that Māori and Pacific peoples are culturally diverse and not homogenous, meaning that interventions are needed to uphold the mana of all involved.

Creativity-based research: The process of co-designing with users

The practice of co-design allowed participants to become an active part of the creative development of the evaluation approach. It is grounded in the belief that all people are creative and that users, as experts of their own experiences, bring different points of view that inform evaluation design and innovation direction.

Co-design was utilised in all stages of the design process, but especially in the ideation or conceptual phases. We wanted to ensure that My Fathers Barbers could participate fully in knowledge development, concept development and the evaluation process. This ensured we were able to produce a sound evaluation, ensuring we understood:

- What their research goals and questions were
- What the intention of My Fathers Barbers has been
- What their aspirations are for the future
- Who the audience is for the research
- What has instigated and supported change
- What their concept of an influencer is and how they see this working in their community
- The best approaches to capture the stories
- Whanaungatanga

Relational trust is essential for stakeholder engagement and ensuring sustainable relationships within a research context. Ethical responsibilities were taken very seriously and ensured our relationships were a priority. Ihi researchers worked to an engagement framework that ensured we worked to agreed values and principles. These were:

- Manaakitanga – acting in a caring and supporting way
- Whanaungatanga – respecting the bonds of Māoritanga and 'kinship'
- Rangatiratanga – supporting and respecting each other's authority, intelligence and mana
- Paeheretanga – creating and nurturing the linkages between each other for a common purpose

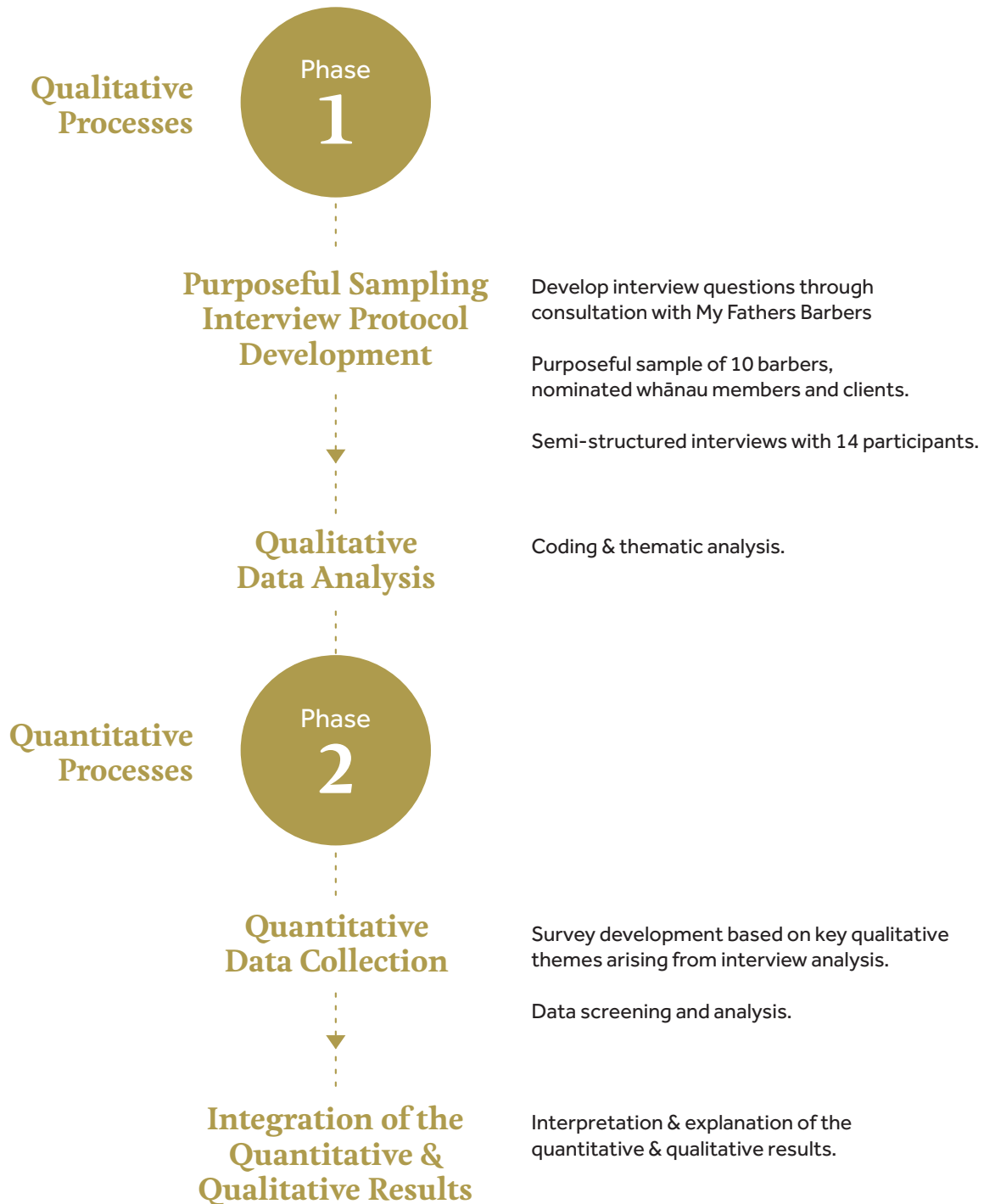
The research approach was built around whanaungatanga and underpinned all our interactions with whānau. This value demanded that Ihi researchers were connected to, and built connections with, the diverse communities we worked in for the life cycle of this evaluation. Whanaungatanga ensured we captured, created, nurtured, grew and protected the mātauranga shared with us during this evaluation, not for our own benefit or gain, but for the benefit of whānau/families involved. Whanaungatanga demanded we engaged with whānau in a respectful way that was mana-enhancing, respectful of each individual and of collective mauri and whakapapa.

Methods

As identified earlier, this research was exploratory. Exploratory research is primarily used when researchers are seeking to have greater understanding of a new or existing phenomenon to gain new insights into it. A mixed methods approach was undertaken that utilised qualitative and quantitative data collection and analysis through a two-phased approach involving semi-structured interviews and surveys. The following figure explains the overall research process.

Figure 1. Qualitative processes

The Research Process



Participants and process

The research process involved different participants over time. Ten barbers who had attended the barber wānanga were interviewed. The barbers were able to nominate a whānau member or friend who might be able to comment on the effect of the barber wānanga, and any clients they thought might be willing to discuss their practice. Five whānau members/friends and one client were interviewed.

Due to the COVID-19 restrictions, interviews were conducted over the phone or by video call. All interviews were electronically recorded, and notes were taken at the interviews, so main issues could be fed back to participants as part of an overall member check process.

The main themes from qualitative data were identified inductively (Silverman, 1998). This meant categories were not imposed on the data but arrived out of data analysis to inform the overall evaluation. Results from the interview analysis were then used to design a short survey.

The purpose of the survey was to understand if the major themes arising from interview analysis were shared by other barbers who had attended the barber wānanga.

Survey method

The online survey was set up in Qualtrics and open for completion from Monday July 6 to Monday July 20.

Survey invitations were distributed by email and text and a reminder was sent before the survey closing date. The survey participants were given the opportunity to enter the draw to win a \$300 Foot Locker voucher as an incentive to increase the participation.

The questions were rated on 4-point Likert scale (e.g. 1-Strongly disagree; 4-Strongly agree). 'Not applicable' answer option was additionally provided.

Demographic questions included: ethnicity, gender, age, barbering experience in years, wānanga location.

In total, 41 barbers participated in the survey. Responding to the survey questions was voluntary and respondents could skip answering any questions. Therefore, the total number of respondents per question may be variable. One survey respondent completed only demographic section – they were excluded from the analysis.

All analyses and graphs were conducted in MS Excel.

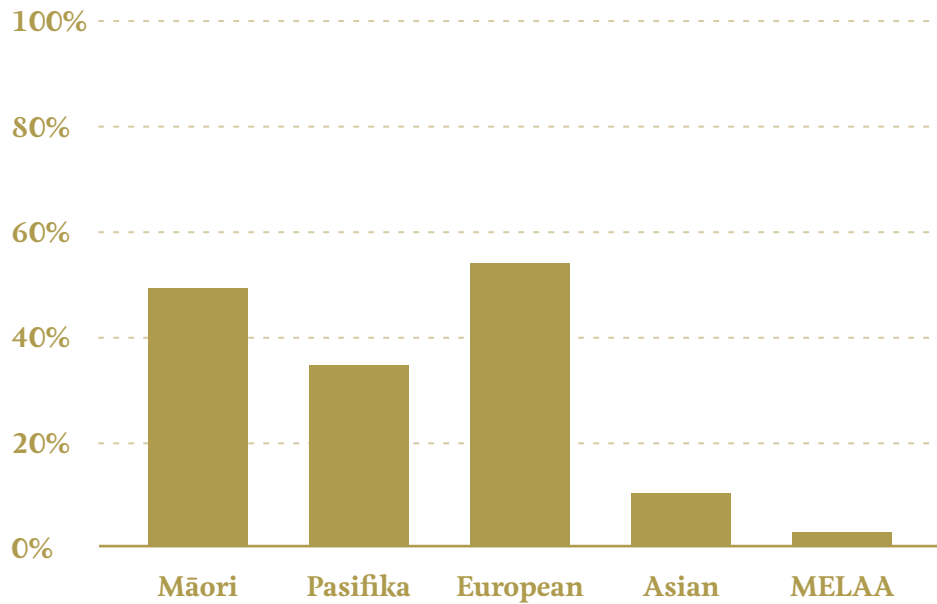
Limitations

This evaluation was impacted by the response to COVID-19. The interview phase was due to commence during Level 4 and was able to start during Level 2. The preference of the evaluation team was to conduct all interviews face-to-face. However, due to travel and contact restrictions this was not able to occur and interviews were conducted remotely, either by video call or telephone.

We had intended to interview 12 barbers, six friends/whānau members and six clients. The evaluation team was cognisant of the financial and work pressure barbers were under because of the COVID-19 response levels. Accessing clients was problematic. The evaluation team was heavily reliant on the barbers to contact a client and ask if they would be willing to talk to an evaluator who they had no relationship with.

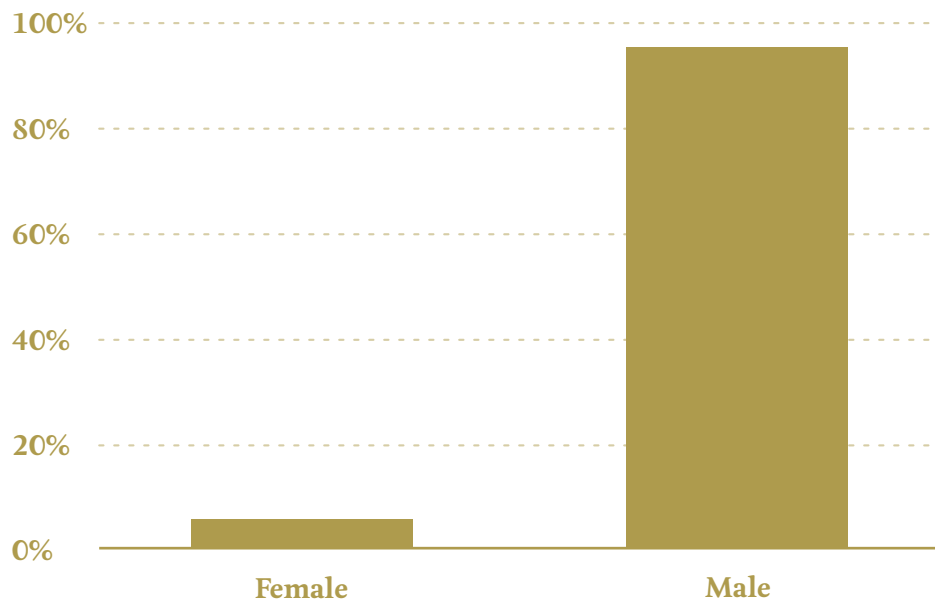
Respondents' background

Ethnicity

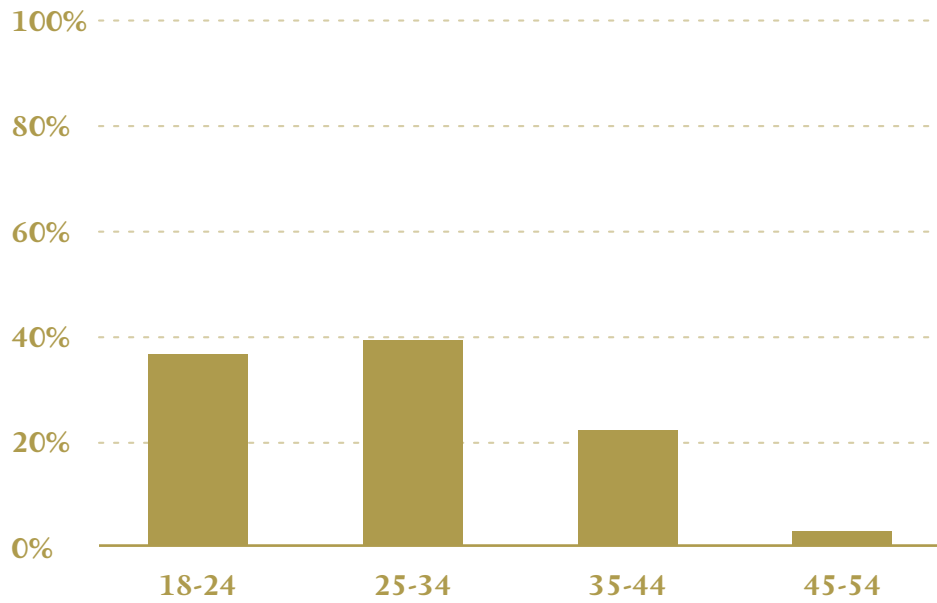


Note. Multiple answers were possible. Percentage is calculated out of total respondents (41). MELAA - Middle Eastern/Latin American/African.

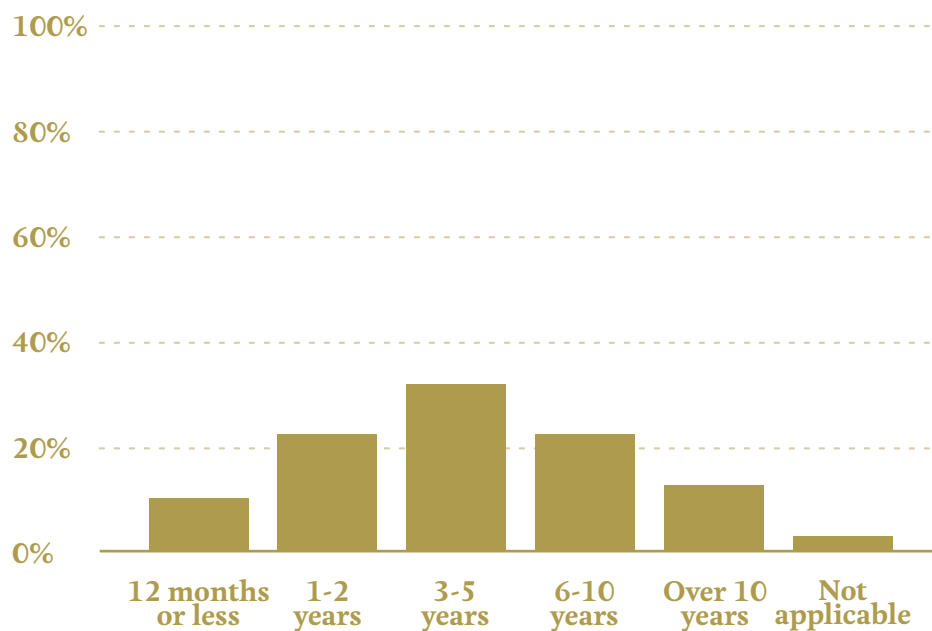
Gender



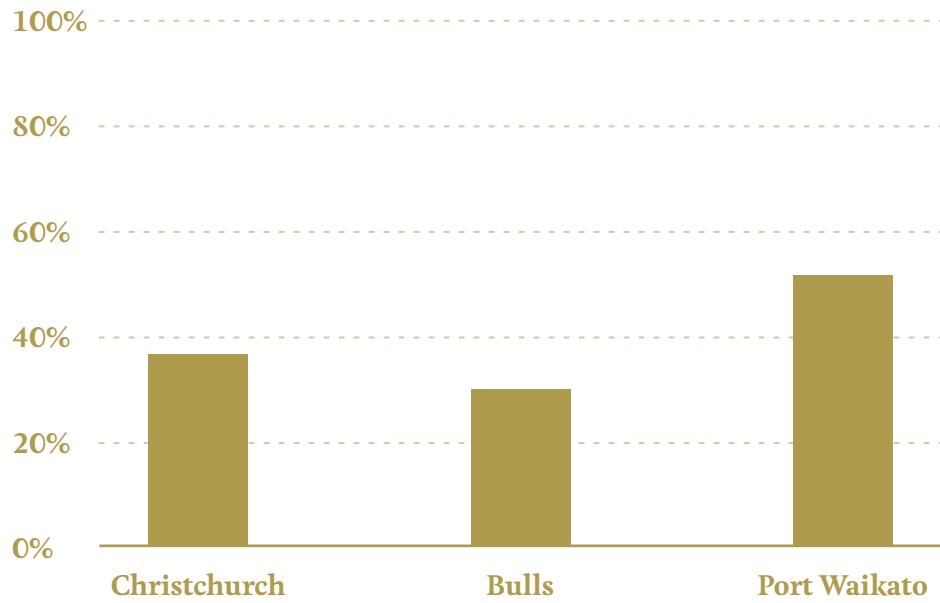
Age



Years barbering



Wānanga attended at



**‘Ngā hiahia kia titiro ki te
timatatanga, ā,
ka kite ai tātou te mutunga.’**

*‘You must understand the
beginning if you wish
to see the end.’*