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# **The Role of Fatherhood in the Everyday Life of Young Māori Men**

A thesis

submitted in fulfilment

of the requirements for the degree

of

**Master of Social Sciences**

at

**The University of Waikato**

by

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2016



## Abstract

Little research exists that explores the positive aspects of young Māori fathers. The aim of this study was to explore the everyday lived reality of expectant and young Māori males as fathers and partners, within the context of a positive based approach and Kaupapa Māori research framework. A secondary objective of this study was to provide ideas to enhance parent resources for young Māori fathers, such as father centric parenting programmes and mobile applications. The research was derived from semi structured interviews which explored the unique experiences and narratives of eight young Māori fathers between the age of 16 and 25 years of age. Using thematic analysis, the findings were categorised into key themes that portrayed their perception and attitudes to roles, responsibility, relationships, barriers, and wellbeing strategies. The findings identified, a strong desire of young Māori fathers to be involved with their children and that the quality of whānau relationships provided resilience, support, and motivation to fulfil the responsibilities of fatherhood. The young Māori fathers had strong goals and aspirations but acknowledged barriers that delayed their ability to achieve them. In the outcome of this study I have tried to portray a positive understanding of young Māori fathers and to challenge the negative stereotypes that persist in New Zealand society. Furthermore, this research supports the need for restorative cultural practices as the key to wellbeing for our whānau and further investigations in regards to policy reforms and resources to include full participation in society.

## Acknowledgments

Firstly, I would like to express my gratitude to my supervisor Waikaremoana Waitoki for the remarks, engagement and guidance through this process. I would like to thank the fathers who willingly shared their valuable time and experiences during the interviews. I would also like to acknowledge the Māori Psychology Research Unit, Māori education trust, and the University of Waikato for all their support. To my iwi: Kāi Tahu, Ngāti Koata and Ngāti Toa, I thank you for the contribution and support that you have given me along my journey. Lastly I would like to thank my friends and whānau who have supported me throughout this process, I could not have completed it without the love and support I was shown.

# Table of Contents

<b>Abstract</b> .....	<b>iii</b>
<b>Acknowledgments</b> .....	<b>iv</b>
<b>List of Tables</b> .....	<b>ix</b>
<b>Thesis Outline</b> .....	<b>x</b>
<b>Chapter 1: Challenging the Deficit-Focus</b> .....	<b>1</b>
Conceptual framework.....	5
Literature review topics .....	6
<b>Chapter 2: The Family Structure</b> .....	<b>7</b>
A comparison of nuclear and stem family structures .....	7
Traditional Māori whānau structure .....	10
The impact of Colonisation and Urbanisation on whānau.....	13
Indigenous comparison of colonised Aboriginal father groups .....	16
Societies negative stereotyping of young fathers.....	19
The role and Importance of fathers .....	20
Positive relationships are key to wellbeing.....	21
Māori men's identity: The relational self of wellbeing .....	23
Parenting support for parents.....	24
Targeting programmes for fathers .....	27
Summary.....	27
<b>Chapter 3: Methodology and method</b> .....	<b>31</b>
Kaupapa Māori framework .....	31
Repositioning Māori research .....	32

Āta.....	33
Whānau .....	34
Taonga tuku iho .....	35
Additional ethical consideration within Kaupapa Māori research .....	36
Summary .....	36
Narrative approach .....	37
Ethical approval .....	37
Recruitment of participants and demographic information .....	38
Interview schedule and questions .....	40
Interview procedure .....	40
<b>Chapter 4: Key Findings .....</b>	<b>43</b>
Thematic analysis.....	43
Presentation of findings.....	46
Theme one: Perceptions of their Role as a Father .....	48
Goals and aspirations.....	51
Supporting them anyway I can.....	54
Fostering a good relationship.....	61
Summary .....	64
Theme two: Perceptions of their role as partner .....	65
Achieving her goals and aspirations.....	67
Managing partner relationships.....	68
Summary .....	71
Theme three: Ipukarea .....	72
Upbringing.....	72
Ideal family structure .....	76

Importance of whakapapa.....	78
Role models: past, present, future.....	80
Summary.....	84
<b>Theme four: Perceptions of mental health .....</b>	<b>86</b>
Lived experiences.....	86
Summary.....	90
<b>Theme five: Social and emotional wellbeing .....</b>	<b>92</b>
Social wellbeing.....	93
Physical wellbeing .....	94
Emotional wellbeing .....	96
Spiritual wellbeing.....	97
What I enjoy most about being a father.....	98
Summary.....	101
<b>Theme six: Navigating challenges .....</b>	<b>102</b>
Time management.....	102
Maintaining relationships .....	103
Development of personal characteristics .....	104
Job security.....	105
Protection through perception .....	106
Family support systems .....	108
Summary.....	109
<b>Theme seven: Parenting programme.....</b>	<b>110</b>
Ideas for a parenting programme and mobile application.....	112
Summary.....	113
<b>Chapter 5: Discussion .....</b>	<b>115</b>

Whanaungatanga: The power of family connectedness, maintaining relationships from a young Māori father’s perspective .....	116
Ko te whakaeatanga hei whakakaha te oranga: Maintaining a state of balance key to wellbeing.....	122
Mental health and coping mechanisms.....	123
Hua o nga mātauranga I tākohamai: product of the knowledge you received.....	125
Research limitations.....	126
Reflective narrative.....	126
Final remarks.....	128
<b>Conclusions .....</b>	<b>131</b>
Future research and intervention.....	133
<b>References .....</b>	<b>135</b>
<b>Appendices .....</b>	<b>151</b>
<b>Appendix A: Principles of Kaupapa Māori .....</b>	<b>152</b>
Tino Rangatiratanga.....	152
Ako Māori .....	153
Kia piki ake i nga raruraru o te kainga.....	153
Kaupapa.....	154
Te Reo me ōna Tikanga.....	154
Decolonisation .....	155
Te Tiriti O Waitangi .....	156
<b>Appendix B: Tikanga Māori.....</b>	<b>157</b>
Mana.....	158
Tapu and noa.....	159
Manaakitanga.....	161

Utu .....	162
Mātauranga Māori .....	163
Te Ao Māori .....	163
<b>Appendix C: Ethical consent .....</b>	<b>166</b>
<b>Appendix D: Recruitment poster (portrait) .....</b>	<b>167</b>
<b>Appendix E: Recruitment poster (landscape) .....</b>	<b>168</b>
<b>Appendix F: Recruitment flyer .....</b>	<b>169</b>
<b>Appendix G: Demographic questionnaire .....</b>	<b>170</b>
<b>Appendix H: Expectant Māori fathers interview questions .....</b>	<b>173</b>
<b>Appendix I: Young Māori fathers interview questions .....</b>	<b>174</b>
<b>Appendix J: Information sheet .....</b>	<b>175</b>
<b>Appendix K: Demographic parenting programme information .....</b>	<b>177</b>
<b>Glossary of Māori terms .....</b>	<b>178</b>

## List of Tables

<b>Table 1: Participant demographics .....</b>	<b>39</b>
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## Thesis Outline

*Chapter one* introduces the premise of this study by stating the importance of families and the need to shift focus from deficit based research towards positive based research that portrays the positive experiences of men as fathers and partners.

*Chapter two* unpacks the plethora of literature surrounding young Māori father research to provide a comprehensive foundation for exploring the everyday lives of expectant and young Māori fathers. This chapter incorporates influences effecting family structure and outcome, challenging negative stereotypes, relationships, wellbeing strategies and the need to develop more father centric parenting programmes.

*Chapter three* identifies the use of Kaupapa Māori methodology and the methods used for this study. To enhance our understanding, the methodology also provides a basic outline of Māori culture and foundational values, followed by a description of participants, and how the study was conducted.

*Chapter four* describes the analysis process and the use of thematic analysis to organise and present the findings of the young Māori fathers, collected during the interview and questionnaire.

*Chapter five* discusses the implications of the findings in comparison to the literature review, to provide support, challenge negative stereotypes, and add to the literature base of young Māori father knowledge. Also in this chapter, I give a reflective discussion of my journey throughout this study and attempt to highlight thoughts and feelings that were implicit in the study.

## Chapter 1: Challenging the Deficit-Focus

*The Family is the basic unit of society and as such should be strengthened. It is entitled to receive comprehensive protection and support. In different cultural, political and social systems, various forms of the Family exist. The rights, capabilities and responsibilities of Family must be respected (United Nations Economic Commission for Europe, 2003, p.22)*

The family is one of the most important fundamental units in society, and while the structure, and function of the family vary in definition, the basic purpose of the family unit remains relatively the same cross-culturally (Georgas, 2003; United Nations Economic Commission for Europe, 2003). Some of the purposes of the family unit are: to satisfy the physical and emotional needs of its members and for the wellbeing of children by providing shelter, sustenance, protection, procreation, continuation of cultural values, knowledge, identity, and socialization (American Psychological Association, 2015; Crib, 2009; Georgas, 2003; Mokomane, 2012; Patterson, Farr & Hastings, 2014; World Health Organisation, 2004). The chapter aims to highlight the deficit based practices that exist in Māori research and other literature, in an attempt to accentuate the need to provide studies that focus more on positive outcomes of being Māori. The deficit based literature on family, social, cultural, systemic, and young parent problematizing, provides a premise for legitimization and the need to explore the everyday lives of expectant and young Māori fathers with a positive perspective.

Parents play a vital role in the development and safety of children (American Psychological Association, 2015). However, the family unit can also be the centre of concerns and problems, especially for young people (Burton, Foy, Bwanausi, Johnson & Moore, 1994; Higgins & McCabe, 2003; Lavoie et al., 2002; Martin, Rotaries, Pearce & Allison, 1995; Walker, 2014). In New Zealand, Māori (indigenous people) rangatahi or taiohi (Māori youth), identified that their families were the greatest cause of anxiety and problems for them, despite a

plethora of overrepresentation in other negative social statistics (Child Poverty Action Group, 2012; Ministry of Youth Development, 2010). For example, rangatahi Māori have the highest rate of teenage pregnancy, alcohol and substance abuse, mental health issues, poor educational achievement and suicide rates; compared to other adolescent ethnicities in New Zealand (Oakley-Browne, Wells & Scott, 2006; Pihama, 2011). The worry and anxiety of rangatahi towards family, not only suggests that there are significant family problems that impact on health, economic and social wellbeing, but also, that family are of great importance to Māori.

The overrepresentation in negative social statistics are not just localised to a cohort of young Māori, but are an intergenerational problem, with significant influence from historical trauma, colonisation and urbanisation (Karena, 2012; Kingi, 2011; Pihama et al., 2014; Quince, 2007). Moreover, the Child Poverty Action Group (2012) state that, “Māori are over represented in every negative social statistic” (p.2). A bold statement which often subjugates Māori as deviant and unable to help themselves (Groot, 2006; Pihama & Johnston, 1994; Wall, 1997). Although cultural stereotypes and prejudices illustrate a culturally deviant social group (Karena, 2012; Quince, 2007), systemic disadvantages appear to have a greater role in the outcome of social problems than culture, and that Māori are disproportionately exposed to these risk factors compared to Pākehā (Non-Māori) (Durie, 1994a; Dyll, 1997). Some of these risk factors identified by Dyll (1997 and the Ministry of Justice (2009) include:

- poor housing
- antisocial parents and peers
- poor parental supervision
- family violence
- racism and discrimination
- disparity, deprivation, and unemployment
- low educational achievement
- alcohol & drugs
- poor mental health
- single headed households
- incarceration
- inequality (structural discrimination)

According to Hodgetts and his colleagues (2010) findings, many of these risk factors are often out of the control of the individual. Despite the overwhelming influence of systemic issues, the New Zealand government, considers protection from negative outcomes to be primarily the responsibility of the parents or caregivers (Care of Children Act 2004, s 90). However, Herbert (2001), states that “achieving positive outcomes are difficult when environmental factors are extreme, because it affects parent’s ability to use their environment effectively” (p.16). While it is undisputed that parenting is not an easy task, it appears to be even more difficult for Māori, especially when it comes to breaking ‘negative’ perpetual cycles of abuse, poverty and family dysfunction (Strickett, 2012; Coote et al., 2009; Taonui, 2010).

Solo parenting, is also a prevalent issue in New Zealand and particularly for Māori (Herbert, 2001). During the 1990s Yeoman and Cook (2008) estimated that around 40% of Māori children lived in a single parent household, predominantly with the mother. In other words, 2 out of every 5 Māori children were raised in homes with only one parent; a trend that is likely to keep increasing (Hutton, 2001). This also means that a large majority of fathers are absent from the everyday lives of their children or have limited contact with them. It also poses a question, where are all the fathers? It should be noted, that the high percentage of single parenting was not unique to just Māori, but reflects a trend in the general population (29%) (Yeoman & Cook, 2008). However, Māori had a significantly higher level compared to Pākehā.

Having children at a young age also has a negative connotation in New Zealand for both men and women, but it was also a common trend amongst the Māori population (Pihama, 2011; Yeoman & Cook, 2008). Despite being a culturally accepted practice for Māori to have children at a young age, western ideology views this practice as a poor life choice and problematic (Statistics New Zealand, 2003; Wilson & Huntington, 2006). As a consequence, young parents are often stigmatised and marginalised in New Zealand society (Wilson and Huntington, 2006; Strickett, 2012). Although, becoming a young parent, increases the risks of

negative outcomes for both the parents and children, society, politics, and the literature focus predominantly on mothers and their children (Kiselica & Kiselica, 2014; Pihama, 2011).

Rouch and Johns (2005) stated that young fathers are widely neglected in society as evidence shows by the dearth of research and the lack of social policy. This is concerning because as early as the 1980s, international literature had deemed young fathers as an at risk group. Despite concerns in the literature to provide essential services to young fathers, their needs are often neglected in society (Barret & Robinson, 1982a; Elster & Panzarine, 1983; Kiselica & Sturmer, 1993; Ministry of Social Development, 2010; Rivara, Sweeney & Henderson, 1986; Robinson, 1988). While acknowledging the difficulties of being a young parent, father-specific resources are only becoming a primary development over the last decade or so in New Zealand (Barwick, 2004; Breiding-Buss, Guise, Scanlan & Voice, 2003; Breiding-Buss & Young, 2007; Best Start Resource Centre, 2012; Ministry of Social Development, 2010; Quinlivan & Condon, 2005; Rouch & Johns, 2005). Furthermore, Rouch and Johns (2005) explained, that research is particularly focussed on deficit-based knowledge, or in other words, what young fathers were not doing right. Therefore, there is a need to focus on positive-based research which seeks understanding, thereby enhancing the potential to help young fathers meet their responsibilities as parents (Hodgetts & Rua, 2010; Rouch & Johns, 2005).

It is important to provide support because fatherhood can be a positive experience, helping young men to grow, and mature (Moezzi, 1998; Rouch & Johns, 2005). However, young fathers are not a homogenous group and there is a wide range of diversity amongst young fathers (Ministry of Social Development, 2010, Rouch & Johns, 2005). This is particularly pertinent, to different cultures such as Māori whose values, world views, epistemology and experiences differ significantly in comparison to western mainstream society and that of Pākehā (Mahuika, 2008; Herbert, 2001; Ministry of Social Development, 2010). It is stated that Māori are a marginalised cultural group, who feature at

the top of every negative social statistic. Yet specific attention directly relating to young Māori fathers and Māori fathers in general is scarce, neglecting their unique experiences of fatherhood. Thus, there is a need to gain further understanding of young Māori fathers, and to conduct research using a positive-based research model, diverging away from the prevalent deficit-based research.

### Conceptual framework

The scope of this study is to explore the everyday lives of expectant and young Māori fathers to gain an understanding of their perception an attitude to being a father and how young Māori fathers navigate this role in their everyday lives. The “everyday lives” (Chaudhary, Anandalakshmy & Valsiner, 2014; Hodgetts et al., 2010) attempt to gain a holistic understanding of the realities of daily life and knowledge that these young Māori men experience and acquire, going into and through fatherhood, for example: their successes, aspirations, relationships and barriers.

The study will use Kaupapa Māori research techniques, and international indigenous methodologies, within a narrative approach, to provide a culturally relevant framework and to capture and explore unique experiences of young Māori fathers (Ball, 2009; McCance, McKenna & Boore, 2001; Pihama, Smith, Taki & Lee, 2004; G.H. Smith, 1997). In providing a space for young Māori father to share their unique experiences we can better enhance our understanding, advocate social justice, and facilitate self-determination and wellness (Hodgetts et al., 2010, p.111).

The research takes a non-judgmental perspective moving away from a deficit-based research approach, and focuses on what young Māori men are doing right, 'a positive-based research focus' (Hodgetts & Rua, 2010; Rua, 2015). A positive research approach allows for an exploration of the resources, awareness and knowledge needed to better help young Māori men to fulfil their potential to be good fathers.

## Literature review topics

1. Family structure: A comparison of nuclear and stem family structures
2. Traditional Māori whānau structure
3. The impact of colonisation and urbanisation on whānau
4. Indigenous comparison of colonised aboriginal father groups
5. Impact on whānau structures/ The effects of colonialism and urbanisation
6. Societies negative stereotyping of young fathers
7. The role and importance of fathers
8. Positive relationships key to wellbeing
9. Māori men's identity: The relational self of wellbeing
10. Parenting support for young parents
11. Targeting programmes for young Fathers

## Chapter 2: The Family Structure

### A comparison of nuclear and stem family structures

Cross-culturally the type of family structures varies and are determined by many factors. According to Biddulph, Biddulph and Biddulph (2003) political policy, socioeconomic status, and culture, are highlighted as some of the most significant determinants in the type of family structures that exist within a given society. Mackay (2005), also states that the type of family structures (such as solo parent homes) and significant family changes (for example parental separation), increases the risk to children's wellbeing, influences schooling achievement, potentially leads to criminal offending, compromises physical, mental and emotional health, precipitates substance abuse and risky behaviours, and increases the likelihood of teenage pregnancy (p. 112).

Income inequality also has a significant effect on the structure of the family, as highlighted by the steep increase of solo mothers and the diversification of the type of family structures prevalent in society (McLanahan & Percheski, 2008). Income inequality compromises family stability and leads to an increased risk of negative family outcomes. Of even more significance and pertinence to this study, was that unstable family structures are a mechanism for institutional and structural racial inequality (McLanahan & Percheski, 2008). The type of family structures in society appear to be constructed and determined by various mechanisms and influences, and even as a political mechanism to exacerbate racial inequality (McLanahan & Percheski, 2008). The trend is prevalent in New Zealand, as evidenced by the high percentage of negative social outcomes for Māori, and the effects of ongoing colonisation practices, historical trauma, and the increase of the widening of social inequality in the New Zealand society (Karena, 2012; Kingi, 2011; Marriott & Sim, 2015; Pihama et al., 2014; Quince, 2007).

Although two parent households appear to be declining internationally, Lippman, Wilcox and Ryberg (2013) identified that the majority of the world

population still consider both a mother and a father essential to raising happy children (Lippman, Wilcox & Ryberg, 2013). Heterosexual parenting configurations are regarded as the norm in research, reflecting Christian and western value systems. However, these values marginalise the realities of gay and lesbian parenting practices, and overlooked that same-sex relationships is accepted practice in traditional Māori culture (Pihama, 2012). Same-sex partnerships should therefore be considered in future research.

MacKay (2005) stated, that poor family outcomes are not only influenced by family structure but also by the interaction of multiple risk factors. Other research shows that the advantages of two parent households in low income countries appear to have little significance on children's educational achievement, in comparison to single parent households (Lippman, Wilcox & Ryberg, 2013). Lippman, Wilcox and Ryberg, (2013), also acknowledged the safeguarding effects of extended kin support, in which social and economic support from family protect at risk families from negative outcomes. What this highlights is that a poor family outcome is not solely based on family and economic structure, but on how social, economic, and other factors interact within a given time and place (Acock & Kiecolt, 1989; Frieson, Fergusson & Chesney, 2008; Heck & Parker, 2002; Lippman, Wilcox & Ryberg, 2013).

In western countries such as the United States, Canada and northern Europe, the traditional family structure is that of the nuclear family (Georgas, 2003; Sarkisia & Gerstel, 2012). An ideal family structure that consists of two biological heterosexual parents living in a single household with dependent children (Bengtson, 2001). A basic ideology of the nuclear family is the notion of individualism, in which family individuals are encouraged to pursue their own interests and independence (Matthews & Matthews, 1998). This structure is hailed by many western countries because the nuclear family is theoretically an independent and self-sufficient family unit, which is not reliant on the state (Hansen, 2005). Other research on nuclear family structures found that these families maintain extended kin relationships in which, Georgas (2003), describes

as a nuclear family who live in separate households, but maintain kin relationships with other kin nuclear families. As Hansen (2005) suggests, the traditional nuclear family structure appeared to be not so independent in its function. Furthermore, with increased economic pressure, typical nuclear families in the United States are diverging to include extended family (multigenerational) such as grandparents, who are more involved in the raising and welfare of children (Bengtson, 2001).

Conversely, multigenerational or stem (3 generation) family structures are more prevalent throughout Asian, the Middle East, South America and Sub-Saharan Africa, where greater interdependence and connectedness is emphasized amongst family members and society (Lippman, Wilcox & Ryberg 2013). Countries such as Malaysia resemble close similarities to Māori whānau structures, in which some Malay groups link family ties through a common female ancestor and exist in small sub tribe groups, similar to hapū (Elliot & Gray, 2000).

While there could be a debate whether the benefits of extended family structures outweigh that of the nuclear family, several articles acknowledged some of the strengths extended family structures promote. Lippman, Wilcox and Ryberg (2013), explained that extended families provided social and economic resilience, especially in unforeseen circumstances such as when a primary provider dies. Also, Bengtson (2001) found that the involvement of older generations (grandparents) increases emotional bonding, solidarity, and family continuity. The inclusion of grandparents, uncles, and aunts are a resource for children when extended family are involved (Bengtson, 2001).

While nuclear family structures form the outline for the ideal family formation in western countries, economic diversity leads to more diverse extended nuclear families which adopt more stem family attributes. Stem family structures appear to become more advantageous when adverse environmental factors become extreme, allowing the support of extended family to alleviate aversive

conditions. This is a pertinent feature of stem families as environmental conditions are rarely ideal. To provide greater understanding and insight to family structures the literature review will now explore the underpinnings of traditional whānau structures and how mechanisms alter and effect its use as a support system.

### Traditional Māori whānau structure

Contrary to Eurocentric western ideologies of Māori as a primitive indigenous society, traditional Māori were civilised and had complex social structures (Ministry of Justice, 2001; Te Rito, 2006; Turner, 1999). Three main societal structures typically existed and made up the basis of Māori social life: Iwi, hapū, and whānau with each group typically interconnected by family genealogy or whakapapa (Te Rito, 2006). Iwi consisted of several hapū groups, which traditionally were the primary political group, and hapū consisted of several whānau groups or families (Ministry of Justice, 2001). The Māori whānau structure cannot be understood as a singularity, but as a group of family units, coexisting together in a dynamic interconnecting web; where various, roles, rights and responsibilities exist and were shared in, and between iwi, hapū, and whānau structures (Ministry of Justice, 2001; Pihama, 2011; Walker, 2014). It is important to note, that Māori are a diverse group and that these descriptions are generalisation, and variations do exist between different Māori groups in New Zealand (Herbert, 2001).

According to Walker (2014), the traditional Māori whānau structure typically consisted of three generations, including “*grandparents, parents, children, uncles and aunts*” (para 1). Family members all lived under the same house or houses within close proximity to each other. They worked together as a communal economic group to maintain everyday living, welfare, and the continuation of cultural values, histories and traditions (Herbert, 2001; Walker, 2014).

Communal ideations also extend to family land ownership, property, and even children were viewed as common property; a view disparate with the nuclear family structure (Matthew & Matthew, 1998). The definition of whānau given

can mean more than the family to which you were born into. Whānau can be interpreted to mean, immediate family, extended family, and even close friends and associates (Walker, 2014).

Although on the surface whānau structures are perceived as similar, the traditional whānau structures are very distinct and different to European family structures. Cram and Pitama (1998), identified that whānau relationship between Māori were established at two levels, the generational level and the family descent-line level. The generational level consists of an individual's age group, which includes siblings and relatives (Cram & Pitama, 1998). Therefore, your parent's siblings and cousins assume the title of mātua or parents as well (Cram & Pitama, 1998).

The family descent-line level, incorporates the relationship of tuākana (senior) and tēina (Junior), and dictates the succession of land, rights, knowledge, and chieftainship (Cram & Pitama, 1998). That is to say, seniority in whānau structures were related to descent rather than age (Cram & Pitama, 1998). Therefore, whānau relationship worked laterally and vertically across whakapapa (genealogy).

Whāngai is also an important construct in Māoritanga, in which the notion of, it takes a village to raise a child, was put into practice (Pitama, Ririnui & Mikaere, 2002). Whāngai often relates to adoption, or the raising of children not your own. According to McRae and Nikora (2006) it is about "*establishing, nurturing and cementing relationships between individuals, families and broader relational networks*" (p. 1), with children "*seen as a gift of love*" (p. 3). Whāngai ensures the protection and care of children when parents cannot adequately look after them, when couples cannot have children of their own, or an arrangement between hapū (Herbert, 2001; Pitama, Ririnui, Mikaere, 2002). The principles and institution of whāngai transcends through time and remains a central component of whānau relationships (McRae & Nikora, 2006).

Another central component of traditional whānau structure is the role of kaumātua (elders), and specific to this study, the role of grandparents or tūpuna (Te Awe Awe-Bevan, 2013; Durie, 1999). Kaumātua, are the leaders of the whānau and are charged with an important and vital role of teaching, connecting, and mediating between traditional and contemporary values (tikanga) of older and younger generations. (Durie, 1999). Pere (1994), described the intimate connection between Tūpuna and mokopuna (grandchildren), as the link between the past, present and future. Ka'ai (2005) further identified *"the primary role of grandparents in the whānau, was to raise, protect and teach their grandchildren"* (p.7). This includes:

- Spiritual
- Mental
- Educational
- Emotional

(Ka'ai, 2005)

Tūpuna and kaumātua were heavily involved in the nurturing of mokopuna thus maintaining and creating strong bonds which *"cannot be penetrated"* (Ka'ai, 2005, p.7). Although tūpuna and kaumātua have two separate roles, tūpuna often carry the mana (prestige or authority) of kaumātua status for individual whānau groups (Durie, 1999). Therefore, parents were not necessarily the primary caregivers of their families (Jenkins, Harte & Ririki, 2011). Jenkins, Harte, and Ririki (2011), further expanded on this concept of caregiving by saying *that "the whole whānau contained multiple parents and grandparents, uncles and aunts and minders in older cousins as well as siblings. All were committed to raising the children..."* (p.xiii). Tūpuna from an ancestral perspective, often provided depth to the lives of Māori (Te Awe Awe-Bevan, 2013). For example, the stories of tūpuna and Māori mythology often portray roles and messages important for teaching and directing appropriate behaviour, thus providing a purpose for Māori in maintaining the tūpuna's mana (prestige and honour) (Jenkins, Harte & Ririki, 2011).

The success of traditional whānau structures has been identified by Taonui (2010). Several key findings emerged from these accounts outlined by Taonui (2010), Māori men were very kind to women and children, supported and engaged in the raising of children, Children were seldom punished and encouraged to express individual personality, whānau and extended whānau raised and protected children from unnecessary maltreatment (Taonui, 2010). Taonui (2010) believed that the high levels of violence and abuse observed in contemporary Māori society, emerged during the post contact period. Therefore, traditional Māori structures safeguarded kin, by sharing responsibilities with extended family acting as a protective factor to increase the survival of the whānau group (Taonui, 2010; Walker, 2014). McCreanor (1997), suggests that historical accounts of Māori were both positive and negative, the values outlined above were certainly ideals of traditional whānau structures located within the Māori worldview (Te Ao Māori) and correct way of doing things (tika).

### The impact of Colonisation and Urbanisation on whānau

In February 6 1840, Māori and the British Crown signed a treaty of partnership in New Zealand, in an attempt to establish law and order, and provide means for the influx of Pākehā to come (New Zealand State Service Commissions, 2005a). The Treaty of Waitangi or Te Titiriti o Waitangi as it is officially known as, comprises of two versions, one English and the other in Māori (New Zealand State Service Commissions, 2005b). The treaty outlined the obligation and responsibilities of both parties (Tankersley, 2004). The basic principles are contemporary interpretations of the spirit of the treaty.

The Tiriti o Waitangi principles include:

- The treaty is a partnership, and the partners have a duty to act in good faith towards each other.
- The Crown has the freedom to govern.
- The Crown must actively protect Māori interests.
- The Crown has a duty to remedy past breaches.
- Māori retain rangatiratanga (sovereignty) over their resources and taonga and have all the rights and privileges of citizenship.

- The Crown has a duty to consult with Māori.
- Needs of Māori and the wider community must be met, through compromise.
- The Crown cannot avoid its obligations under the treaty
- The treaty can be adapted to meet new circumstances.
- The management of resources and other taonga, according to Māori culture.
- The protection of taonga, valued resources and intangible cultural assets.

(Hayward, 2012)

The Treaty of Waitangi permitted British sovereignty, which was used to justify Pākehā interests and power, to force Māori to assimilate (Turner, 1999). Cultural conflict was also used to validate colonial action and establish a contest for power (Turner, 1999). According to Alfred (2009), once effective control was established the obligations of the treaty were ignored. This was done by the confiscation of land, the subjugation of Māori culture, and policies that did not allow or discouraged Māori the right to vote, exclusion from welfare benefits and services, the establishment of native schools that focused on the assimilation and systematic abolishment of the Māori language and culture (Mitchell, 2009; Taonui, 2010). Māori were essentially left with three options: destruction, assimilation, or dependency (Alfred, 2009). The effects of colonial practices are well documented and devastating, especially on Māori whānau (Alfred, 2009; Herbert, 2001; Kingi, 2006). Colonial practices and economic conditions forced the adoption of smaller family structures (nuclear family), away from traditional sub tribal structures, hindering access to wider familial supports (Herbert, 2001).

Notably one of the biggest factors, of the breakdown of Māori whānau structures, was the urbanisation movement. Following the conclusion of World War II until the 1980s the concentration of Māori populations dramatically changed from 10% living in urban towns and cities in 1930, to 80% over the next 30 years (Keane, 2012). Lured by the bright lights, prospectus of education, work and opportunity, Māori moved, often to remote urban areas, which were away from the vast concentration of jobs and services (Kukutai, 2011). Many Māori

had limited education, and a high proportion of Māori ended up in government owned industries such as: forestry, railway, roadworks, and freezing works (Keane, 2012). This made Māori vulnerable, and disadvantaged, especially to economic change (Taonui, 2010). Perhaps an even bigger impact on urban Māori families was the cultural isolation, which distanced them from protective, traditional support structures (Cooper & Wharewera-Mika, 2011; Kingi, 2011; Taonui, 2010).

Urbanisation altered traditional Māori roles, cultural knowledge became lost, Māori identity was distorted, practices were abandoned, and family dysfunction became rife (Cooper & Wharewera-Mika, 2011). Or as Taonui (2010) posited, urbanisation led to *“a generation of urban Māori parents who...entered an intergenerational cycle of poverty, alcohol, drugs, gang culture, single-parent families, domestic violence, hopelessness and frustration.”* (p.196).

The resilience of Māori has stood the test of time, but not without cost to whānau structures and its members (Taonui, 2010; McIntosh & Mulholland, 2011). To counteract the negative impact of colonialism and urbanisation, over the past three decades or so, Māori have made considerable positive steps through restorative practices and revival of Māori culture and language (Penehira, Green, Smith & Aspin, 2014). For example, full immersion schools, Māori tertiary providers, evidence based services and resources such as whānau ora, reconnection to land, iwi, hapū, marae, knowledge, worldviews, and the renewed partnership between Māori and the government in honouring the obligations and principles of the Treaty of Waitangi (Boulton & Gifford, 2014; Ministry of Education, 2012; Penehira, Green, Smith & Aspin, 2014).

According to Stuart and Jose (2014), family structure appeared to be less important for Māori, with more emphasis on the quality of the relationships. The quality of whānau relationships significantly impacted on the wellbeing of Māori youth (Stuart & Jose, 2014). Several reasons for this effect are based on the generational transmission of cultural tradition and positive identity (Stuart &

Jose, 2014). It is essential to understand the functioning of Māori whānau structure and the changes that have occurred as a result of historical trauma and colonial practices in order to understand the underpinnings of disparate family outcomes for Māori. It is also important to understand how the family structure has evolved, and adapted, in contemporary society (Herbert, 2001).

Despite the gains and progression that have occurred over the past 30-40 years, young father's especially Māori men, are still widely misunderstood. This is highlighted by the high proportion of solo mothers, high Māori male incarceration figures, which suggest that resources and services are inadequate to meet their needs in helping them be responsible and nurturing fathers (Yeoman & Cook, 2008; Ministry of Social Development, 2010). Despite the disproportionately high rate of negative social problems for Māori men compared to non-Māori, there are many Māori men who have strong desires to meet their obligations to their children, and whānau, which supersedes all their other responsibilities (Hodgetts & Rua, 2010; Rouch & Johns, 2005, Rua, 2015).

### **Indigenous comparison of colonised Aboriginal father groups**

The existing international indigenous literature provides further evidence of the effects of colonialism, and systemic and structural barriers, increasing our understanding into the growing challenges and barriers of being a Māori father in New Zealand. Several studies suggest that significant family problems exist in most indigenous or minority populations, where colonialism has once existed or still persists (Ball, 2009; Duran & Duran, 1995). The impact of colonialism is acknowledged in New Zealand literature, and asserts the influence colonialism has had on Māori families (indigenous, minority group) (Pihama et al., 2014; Taonui, 2010). Indigenous cultures such as the Canadian Indians, Native American Indians, and Australian Aborigines, compare similarly to New Zealand Māori in regards to high risk to negative family outcomes and the degradation of traditional father roles (Ball, 2009; Horn, Blankenhorn & Pearlstein, 1999; Department for Child Protection, 2007). In addition, Ball (2009) stated that indigenous fathers may be the most socially excluded population in the world.

Canadian Indian fathers face a unique challenge due to systemic inequality and exclusion brought about by colonial practices. Systemic inequality and exclusion from things such as education and economic disadvantage, has led to an intergenerational breakdown in traditional father roles (Ball, 2009). Significant systemic barriers that prevent the involvement of positive fathering from this group include:

- Mother centric parenting programmes
- Ongoing colonisation
- Exclusion from education system
- Drug and alcohol abuse
- High incarceration rates
- Poor mental health
- High unemployment
- Physical and sexual abuse
- Isolation from support and welfare

(Ball, 2009)

Other studies such as Horn, Blankenhorn, and Pearlstein (1999), investigated the high rates of fatherlessness and the impact on Native American Indian families. Fatherlessness is identified as a significant factor for societal problems that particularly disadvantage children (Horn, Blankenhorn & Pearlstein, 1999). For Native American Indians, the family is regarded as the heart of their culture, and by extension great importance is put on the role of both mothers and fathers (Horn, Blankenhorn & Pearlstein, 1999). A significant protective factor found in successful Native American families is that of cultural pride and resilience, which is maintained by language, traditions, customs and the presence of a father in the home (Horn, Blankenhorn & Pearlstein, 1999).

Organisations such as the Native American Fatherhood and Families Association (also known as NAFFA (n.d), took a unique approach moving away from the assumption that fathers are the problem, toward an ideology that fathers are the solution to solving many of the social problems that native American Indians face (Montgomery, 2015). The above statement does not detract from the

importance of motherhood, but reinstates fatherhood as a positive and prominent figure in society, in achieving healthy families. An important feature that is incorporated into NAFFA' programs is the spiritual dimension and sacred role of fatherhood and motherhood.

The Department for Child Protection (2007) in Western Australia (WA), released a strategic framework for involving fathers in an attempt to improve child wellbeing. Particular reference was given to Aboriginal and Torres Strait islanders, who are identified as needing additional support (Department for Child Protection, 2007). The WA government acknowledged a need to improve social services, support, and resources to ameliorate the barriers preventing indigenous fathers from being involved. At the centre of fatherhood disparity was the policies implemented by the government which have dissipated traditional roles and responsibilities, due to trauma and institutional inequality (Department for Child Protection, 2007). Lohoar, Butera, and Kennedy (2014), highlighted the necessity for cultural affinity in the protecting of families.

Traditional social structures are identified as an important positive feature of Aboriginal culture which operates on collectivist kinship systems. This is a prominent feature in many indigenous societies such as Māori, in which the wider community have close association and responsibility to those within a given society. These collective groups are typically made up of related families (Lohoar, Butera, and Kennedy, 2014). In this way grandparents and elders, have had a significant involvement in raising their grandchildren and teaching them traditional values, especially in the absence of fathers (Lohoar, Butera & Kennedy, 2014).

The international literature largely supports the need to further investigate and provide support for young fathers and expectant fathers. Social, political, mental health, drugs and alcohol abuse, and historical trauma appear to be some of the problematic, systemic barriers preventing the involvement of fathers with their families.

Great gains have been made in the body of international literature from studies positive based studies with indigenous groups. Studies such as Ball (2009) provide insight into useful interventions and methods, but cannot account for the unique experiences of the Māori worldview. Therefore, it is necessary to provide a space within the literature for positive based research through the lens of a young Māori father (Kumpfer, Alvarado, Smith & Bellamy, 2002).

### Societies negative stereotyping of young fathers

In New Zealand society, young fathers tend to be viewed negatively, and stereotyped as ill equipped for parenthood, irresponsible, unsupportive and in some cases predators (Rouch & Johns, 2005). Furthermore, men in general are often perceived as apathetic, expressing masculinity by notions of toughness, and dissuaded to show public emotion (Creighton, Oliffe, Butterwick & Saewyc, 2013). While there are negative connotations and stereotypes affixed to being a man and a young father, Rouch and Johns (2005), suggests that in general these stereotypes are often unfounded, and that fathers want to be involved, supportive, and do things in the interest of the children. While there is evidence to suggest that young fathers typically have low educational achievement, low socioeconomic status, higher rates of unemployment, and higher levels of behavioural and drug problems (Quinlivan & Condon, 2005), these young fathers still have aspirations and desires to be good, successful parents and partners (Card & Wise, 1978; Rouch & Johns, 2005).

Although negative stereotypes have been observed as early as the 1980s in the literature, with comments such as fathers as irresponsible and uncaring (Barret & Robinson, 1982a). Furthermore, Parke (1981, as cited in Barret & Robinson, 1982a) expands on these ideas stating fathers as unimportant. Other negative stereotypes, characterise fathers as clumsy and useless in regards to child rearing capabilities (Barret & Robinson, 1982a). Perhaps a more demeaning stereotype, situates teen fathers as “*psychologically* maladjusted youth who first sexually exploit adolescent girls and then abandon them and their children” (Kiselica & Sturmer, 1993, p.487). Coupled with negative stereotypes Kiselica and

Sturmer (1993), suggest that teen fathers were receiving mixed messages as young fathers were not given the appropriate support, but were then expected to be responsible. Other international literature found that these stereotypes were typically unfounded, and untrue and that young men were willing to assume the role and responsibility of fatherhood (Barret & Robinson, 1982a; Kiselica & Sturmer, 1993).

### The role and Importance of fathers

Traditionally the role of the father was to protect and provide for their family. But according to McCann (1999), the role of fathers and what society expects of them changes from generation to generation. Certainly in the current generations, the roles of parents and by extension fathers have broadened due to societal changes (Department of Child Protection, 2007). Rua (2015) highlights how socioeconomic changes has led to an increase to emotionally engaged and domestic fatherly roles, particularly in the Māori community, in which men assume a more significant role in cooking, cleaning, and involvement with children in the home. Social and economic changes have also seen the emergence of more diverse family structures (blended families, stepfamilies, single parent and same gender families), and the decline in the importance of fathers (Georgas, 2003). A study by Roberts, Coakley, Washington and Kelley (2014), shared the perspectives of 30 fathers in relations to what their roles as fathers are, these are their findings (p.4):

- Support children emotionally/convey that fathers care
- Provide for children financially
- Help children develop into successful adults
- Share parenting responsibilities with mother
- Role models for their children
- Protect children

Rosenberg and Wilcox (2006) study showed similar results adding three more roles to the list of perceived responsibilities:

- Fostering a positive relationship with the children's mother
- Disciplining children appropriately

- Serving as a guide to the outside world

Fathers play a vital role in the development and parenting of their children. The Ministry of Social Development (2010), stressed the importance that positive fathering can have on the outcome of children's lives, such as self-esteem, resilience, and educational achievement (pg. 6). Rosenberg and Wilcox (2006) found that fathers help in the development of the children's wellbeing in the following ways:

- Cognitive ability
- Educational achievement
- Psychological wellbeing
- Pro social behaviour

A father's love (acceptance), as described by Roner and Veneziano (2001), appeared to provide different child outcomes to that of the mother. These paternal roles tended to provide positive adjustment in areas such as, personality and psychological adjustment problems, conduct and delinquency problems, and substance abuse (Roner and Veneziano, 2001). Furthermore, Roner and Veneziano (2001), found that a father's love has equal or similar significance in the prosocial development of children as the mother's.

### **Positive relationships are key to wellbeing**

The centrality of quality relationships, in which strong healthy relationships between the mother and the father, indirectly facilitated healthy children (Rosenberg & Wilcox, 2006; Figueiredo et al., 2008). Other studies such as Waitoki, Nikora, Harris and Levy (2015), stated that a quality relationship acted as a protective factor and a source of strength and resilience for both parents and children. Rua's (2015) study, further highlighted the importance of parental relationships, in which egalitarian partnerships played a crucial role in establishing and maintaining whānau health and wellbeing. A reciprocal interaction, in which children and parents both contributed to each other's wellbeing was also noted (Rua, 2015). Rosenberg & Wilcox (2006) argued that

the way in which fathers respected and treated the mother of his children, provides examples that boys modelled later in life.

Young fathers experience significant challenges transitioning into parenthood such as, completing school, financial independence, and developing parental and intimate relationships (La Taillade, Hofferth & Wight, 2010). Condon, Boyce and Corkindale (2004) also highlighted that pregnancy is the most stressful period for first time fathers. Despite all these other challenges the quality of positive partner and parent relationships appeared to offset negative challenges and facilitated positive psychological adjustment and wellbeing during the transition into and through parenthood for young fathers (Figueiredo et al., 2008; Milevsky, Thudium & Guldin, 2014).

The ability to establish and maintain relationships built on values of *“friendship, intimacy, affection, passion, and hope”* provide greater partner satisfaction and stability (Meunier & Baker, 2012, p.87). According to Mund, Finn, Hagemeyer, Zimmermann and Neyer (2015), relationship satisfaction and self-esteem appeared to have a dynamic relationship, in which partners played a significant role in the development of self-esteem, contributing to a perspective of the relational and social construction of self-esteem and connectedness.

Consideration of other important relationships should also be noted, as Noble and McGrath (2012) suggests that children and youth develop meaningful relationships with other adults that have similar effects; these may include, grandparents, uncles, aunties, cousins, teachers, ministers and siblings.

It is important to explore, how expectant and young Māori fathers navigate important relationship, because the quality of relationships has significant impact on health and wellbeing and the ability to overcome challenges productively (Figueiredo et al., 2008; Milevsky, Thudium & Guldin, 2014).

Positive support from the father’s partner and parents, positively contribute to the development of self-esteem and provide a platform for social connectedness, identity and the relational construction of the self (Rua, 2015).

These relationships are especially important if the relationship breaks down, as mothers primarily control the level of father involvement (Allan & Hawkins, 1999).

### **Māori men's identity: The relational self of wellbeing**

Mohi Rua's (2015) doctoral thesis situates itself within a growing area of literature that repositions Māori men's research within Kaupapa Māori using positive-based approaches. A significant finding that Mohi Rua (2015) highlighted is the constitution of the Māori sense of self which is situated within a larger society, in which the individual is part of a cobweb of interconnected relations, for example, whakapapa, which is a history of your affiliated relational group, and environment. In this way, whakapapa and whanaungatanga help to enhance the wellbeing of the self and to navigate sociocultural changes (Rua, 2015).

In addition, maintaining a state of balance and wellbeing within a Māori health model, moves away from western based biomedical models which focus on a narrow view of health (symptom) to a more holistic outlook on health (Mark & Lyons, 2010). Health models such as Te Whare Tapa Wha (Durie, 1985) and Te Wheke (Pere & Nicholson, 1991), conceptualised taha Hinengaro, taha Tinana, taha Wairua and taha Whānau as essential dimensions to health and wellbeing. Emphasis in these holistic Māori health models is the interconnectedness of all things or putahi, a concept that is essential in understanding Māori identity (Ritchie, 1992, as cited in Rua, 2015, p. 171).

What is important to understand when it comes to Māori identity and wellness, in relation to this study, is the need to explore spiritual and family dimensions and the importance of relationships as central components to wellbeing and Māori identity. Providing these components as well as cultural values and practices into parenting programmes may be one way to facilitate healthy development of positive male identities. Therefore, the following section will provide evidence for Māori father centric parenting support by exploring international and New Zealand literature.

## Parenting support for parents

Providing parenting support to young parents is one-way society can help to increase family wellbeing and success (Rosenburg & Wilcox, 2006). Young parents face significantly greater barriers than their peers who postpone parenthood for example, young parents typically have lower socioeconomic and educational achievement; which negatively affects employment opportunity (Card & Wise, 1978; Kiernan, 1997). Other studies such as Elster and Panzarine (1983), found that young black fathers typically experienced high levels of distress and concern about *“roles and responsibilities of fatherhood, relationship with partner, and change in social support”* (p.1).

Young fathers also experience high levels of diagnosable anxiety and depression, and that more positive research and support should be made available for them (Quinlivan & Condon (2005). Concerns however, are not just located to young men who are fathers but also to changes that occur for expectant fathers. Consideration for expectant fathers also needs to be taken into account as these young men often suffer psychological stress as they struggle to deal with new changes, as well as increased peer pressure, dealing with acceptance, social development, family issues, inner values and fear, which can make expectant fathers feel isolated (Kirven, 2014).

The importance of early intervention is key to being able to interject and change negative family outcomes (Cootes et. al, 2009). Parenting programmes are one way parents can learn knowledge and skills, to help them cope and create a more prosocial environment for their families (Hendricks & Balakrishnan, 2005). Many of the parenting programmes have empirical research to support them, and in recent years have been adapted to be more culturally sensitive such as Whānau Toko I Te Ora, Incredible Years, Strategies for kids Information for parents (SKIP), Triple P-Positive Parenting Program, Atawhai, Te Pa Harakeke, SAGES (Hendricks & Balakrishnan, 2005; Ministry of Social Development, 2014; The Incredible Years, 2013; Triple P-Positive Parenting Program, 2014).

According to the Best Start Resource Centre (2012), intervention is most effective pre and postnatally, when fathers are highly motivated to learn and make changes. However, recruitment is often the hardest step, to be able to teach young fathers positive parenting skills (Best Start Resource Centre, 2012; Elster & Lamb, 1986). As young fathers are not a homogenous group and therefore, a one size fits all is not an effective approach (Moore & Rosenthal, 2006). A significant factor in the recruitment of fathers is the support of the mother, to encourage them to attend (Best Start Resource Centre, 2012). Notions of masculinity can also impede access to care as negative connotations are affixed to men who ask for help (Dolan, 2014). Intervention also works best when it involves the whole family and not just the father (Hendricks & Balakrishnan, 2005).

While, New Zealand offers parenting programmes and support services, it has only recently produced resources explicitly directed at supporting young fathers to provide more effective services (such as the Young Daddy Group), and shared collaboration on knowledge and expertise (Ministry of Social Development, 2010). Parenting programmes are typically designed to cater to both mothers and fathers, however, parenting programmes and support services are predominantly undertaken by mothers (Shulruf, 2005). Retention rates are also a problem, particularly for high risk families in general. One reason for this is that these families have high mobility rates (Gray, 2001). This infers that those highly vulnerable families are not adequately utilising the services that are available.

In 2009, Tariana Turia commissioned a task force to develop a framework that would better help Māori (Turia, 2014). The result of this task force led to the establishment of Whānau Ora, a whānau centred approach to empower whānau in the achievement of their goals and aspirations (Turia, 2014). This contemporary indigenous approach incorporates health, education and social services from a community context, thereby, “...places the aspirations of whānau at the centre of service planning and delivery” (Turia, 2011, p.12). This means that whānau develop their own concepts of wellbeing and this is created by

whānau, giving a *“sense of duty to care for and support whānau members”* (Boulton & Gilford, 2014, p. 7). The desired outcomes of Whānau Ora, was for families to be:

- Self-managing
- Living healthy lifestyles
- Participating fully in society
- Confidently participating in Te Ao Māori
- Economically secure and successfully involved in wealth creation
- Cohesive, resilient and nurturing

(Turia, 2014, p.4)

International indigenous frameworks similar to Whānau Ora have also been established and developed. The circles of care model for father involvement with children, and is a conceptual frame work, that originates from Ball’s (2009) work, of how indigenous Canadian Indians plan to turn around the status quo, and make changes to increase positive fathering and involvement with children. The concept is based on 6 key domains derived from their accounts:

- Personal wellness
- Learning fathering
- Socioeconomic inclusion
- Social support
- Legislative and policy support
- Cultural continuity

(Ball, 2009, p. 36)

Studies such as Ball (2009) and other studies with indigenous father’s, have found that the key to involving and supporting fathers lies within restorative practice that re-establish kinship systems, values and culture. Furthermore, Horn, Blankenhorn, Stein, 1999 and Ball (2009), and NAFFA (2014) identify the need to allow indigenous fathers to develop and support the concepts that encourage, facilitate, and provide opportunities to be an involved parent and father.

## Targeting programmes for fathers

In a report by The Ministry of Social Development (2010), the outcomes highlight the need to provide young fathers with additional support, these include:

- Support from employers or teachers
- Someone to talk to, a mentor
- Help to finding a job or career
- Meeting other guys their own age with kids
- Information, especially for young dads
- The ins and outs of parenting (p.12)

The lack of involvement of fathers in parenting programmes acknowledges the need to redesign programmes or to have alternative approaches to increase the involvement of father's and to provide greater access to parenting information, resources, and tools (Barwick, 2004; Homel, 1999). Mobile applications are an alternative way, that is gaining in prevalence and popularity, and can provide greater access to resources (Gao, Krogstie & Siau, 2011). Mobile applications have emerged for use in the health sector for such things as depression and anxiety for example, JAPPS Medical and Excel at life (Google Play Store, 2015; Matthews, Doherty, Coyle & Sharry, 2008; Schoffman, Turner-McGrievy, Jones & Wilcox, 2013). Despite hundreds of mobile applications available to mothers, there are only a few parenting applications for fathers, but these typically belittle men by reinforcing the gender divide (masculinity vs. femininity) (Johnson, 2014). Incorporating information taught in parenting programmes, tools, accessibility, mobility, networking and the additional support that fathers may need into a mobile application may be more beneficial than parenting programmes alone.

## Summary

In New Zealand the dominant Pākehā structure is that of the nuclear family, consisting of two parents with children residing in a single household, and is dynamically different to that of the Māori whānau structure. Historically, whānau existed as a unit within a collective community, providing protection for families. Several key historical events have jeopardised the whānau structure,

hindering positive family outcomes and isolating families from support.

Therefore, Māori parents and especially young Māori parents have a greater responsibility and challenge to provide, nurture, and adapt, if they want to be able to increase prosocial outcomes for their families; these may include higher education, learning of new skills, restorative practices, and the inclusion of positive fathering in children's lives.

The New Zealand government has an obligation to provide support, and foster the reconnection and establishment of traditional whānau structures and Māoritanga under the partnership of the Treaty of Waitangi. In doing so, many of the problems observed in contemporary society will decline and Māori will be able to make further progress towards self-determination and success. However, with inadequate understanding of young expectant and Māori father's everyday lives, resources are less effective at changing negative family outcomes. The literature shows an awareness of the social and political barriers, mental health, and historical trauma affecting young men from being good fathers and partners. What is needed, is more appropriate father and parenting resources and within the literature, the focus needs to shift to a more positive based research on men that portrays fathers in a positive way (Hodgetts & Rua, 2010; Rua, 2015).

The international literature identifies the similar effects of colonial practices amongst other indigenous cultures and the repercussion on their families specifically in regard to father involvement. Due to the lack of research and support for young Māori fathers within the gaze of a Māori worldview, there is a need to further investigate and provide support for expectant and young fathers to gain an understanding of how these young fathers maintain wellness. That in so doing, society can better facilitate positive Māori identities and responsible involved fathers. Furthermore, the knowledge that is derived from this study needs to be used in an effective way to provide support to these men.

The following chapter outlines the methodology of this study. The study employs a narrative approach in the form of semi structured interviews and a

questionnaire constructed from Ball's (2009) methodologies regarding first nation fathers and Kaupapa Māori, derived from tikanga and Māori ways of knowing. The centrality of Kaupapa Māori research methodology guides the construction of knowledge and Māori appropriate ethos, and ethical considerations to ensure we do right by the eight young Māori males recruited for their unique perspective of being a young Māori father.



## Chapter 3: Methodology and method

The primary objective of this study is to increase our understanding of expectant and young Māori fathers and their perception of the roles and responsibilities as fathers and partners. Following an overview of pertinent Kaupapa Māori research, a brief section on ethical considerations will outline additional principles to consider when doing research with Māori. I have provided Tikanga Māori literature (Appendix A) to provide a basic foundation and understanding of the underpinning values of Māori culture and a more in depth review of Kaupapa Māori methodology principles (Appendix B) in the Appendices.

### Kaupapa Māori framework

*He aha te mea nui o te ao? He tangata, he tangata, he tangata.*

*What is the most important thing in this world?*

*It is people, it is people, it is people (Walker, 1996)*

This whakataukī (proverb) adequately describes the responsibility of why a Kaupapa Māori framework is necessary. The primary responsibility is not towards the research funding agencies nor the intentions of the researcher, but to the people, to the tangata whenua (people of the land) of Aotearoa.

In response to inequality and disadvantage brought about by colonisation praxis, Māori academics developed a Māori based research framework known as Kaupapa Māori (Bishop, 2003; Mane, 2009). Originating in a time of widespread neglect of Māori rights, welfare, and culture, Māori began to take responsibility and control in the revitalisation of its culture, language, knowledge and wellbeing of its people (Bishop & Glynn, 1999; L. T. Smith, 2012). This created an atmosphere of political consciousness where Māori could no longer be ignored (Bishop & Glynn, 1999). Kaupapa Māori provides an intervention framework and practice that “...challenges, questions and critiques expressions of dominant Pākehā hegemony” (Pihama, Smith, Taki & Lee, 2004, p.10). Prior to the

development of Kaupapa Māori, Māori knowledge was constructed within western paradigms and ways of knowing (Bishop, 2003). Because of western hegemonic practices carried out by non-Māori researchers, the authenticity and voice of Māori were and are often misconstrued and misrepresented (Bishop, 1999, p.1). It should also be noted here, that Kaupapa Māori does not exist because of colonisation, but because we are Māori, and therefore *“Kaupapa Māori arises from the need to express and action freedom from a position of indigeneity”* (Mane, 2009, p.9). Essentially, Kaupapa Māori is a research methodology, philosophy and practice that guides the enquiry of method so used and controls the creation of knowledge by Māori, for Māori, towards the tino rangatiratanga (self-determination) of Māori people (Eketone, 2008; Henry & Pene, 2001; Jones, Crengle & McCreanor, 2006; Walker, 1996; Walker, Gibbs & Eketone, 2006).

#### Repositioning Māori research

Western dominant approaches have traditionally *“...distanced Māori people from participation in the construction, validation and legitimation of knowledge creation”* (Bishop, 1999, p.2). Kaupapa Māori methodology attempts to counteract these effects, by repositioning Māori based knowledge, values and practice to be assumed as the norm (Mane, 2009; Pihama, Smith, Taki & Lee, 2004). In this way research better aligns with Māori worlds views, which shape and drive Māori aspirations (Mane, 2009, p.1). Kaupapa Māori does not attempt to discredit and rid research from western paradigms, but it is critical of the implications of western based research methodologies (Durie, 1997; L. T. Smith, 2012; Walker, Gibbs & Eketone, 2006).

Therefore, research methodologies should promote positive Māori outcomes, intervention, address power imbalances, and be constructed using interdependent knowledge (Bishop, 1999; Mane, 2009; Pihama, Smith, Taki & Lee, 2004). One way this is done is by positioning the power with the participants in the creation of knowledge, whereby, the researcher becomes the learner and the expert is the participant (Bishop, 1996; Bishop, 1999; Mane, 2009). The

research should also be “orientated toward benefiting all the research participants and their collectively determined agendas” (Bishop, 1999, p.2).

Expanding on the previous statement, research should also be of benefit to Māori people from iwi, hapū, whānau and individual levels, in this way Kaupapa Māori conceptualises a holistic based practice that uses various approaches, that endeavours Māori towards tino rangatiratanga (Eketone, 2008).

In summary, Walker, Gibbs and Eketone (2006) concisely iterate’ Kaupapa Māori methodology as a theoretical framework that:

- Gives full recognition to Māori cultural values and systems;
- A strategic position that challenges dominant Pākehā constructions of research;
- Research that determines the assumptions, values, key ideas, and priorities of research;
- Ensures that Māori maintain conceptual, methodological, and interpretive control over research;
- A philosophy that guides Māori research;
- Ensures that Māori protocol will be followed during research processes (p.333)

Kaupapa research principles of āta, whānau, and Taonga tuku iho will be discussed as these basic principles centrally align to this study.

### Āta

The principle of growing respectful relationships or āta, is a philosophy that is considered a take pū (Māori principle) (Pohatu, 2003). In this way Tania Pohatu (2003) described āta, as a principle that is intertwined with te ao Māori and provides a behavioural and theoretical inference for mediating Māori relationships. Āta acts as a guide to appropriate behaviour necessary for establishing and creating a safe space for those involved (Pohatu, 2003). To achieve this, Tania Pohatu (2003) identified five essential guiding principles that afford respect, negotiation, reflection, reciprocity, and transformation process; attributes needed to grow positive relationships according to āta:

- Kia tōtika: to be correct. To aspire towards standards of quality
- Kia tika tonu: to act responsibly. To respect the integrity of others
- Kia pai: to be careful. To be considerate and deliberate
- Kia rangatira te mahi: To act with utmost integrity. To consider the unique position of others
- Kia tūpato: To carefully consider the consequences. To ensure integrity in all actions (p. 7-8).

One can then assume that āta acts as a form of ethical code, or guide of appropriate conduct and care, required to enhance the mauri of āta and by extension relationships (Forsyth, 2006).

### Whānau

Building on the premise of Kia piki ake i nga raruraru o te kainga, whānau or the Principle of Extended Family Structure, is a social support structure that aids in mediation and practices that invoke collective responsibility (G. H. Smith, 1997). That is to say that whānau is considered an important support structure, through which interventions can be implemented (G. H. Smith, 1997). Whānau forms the basis of Māori society and is the foundation through which teaching and learning occurs. Therefore, whānau as a social structure is imperative in the survival of Māori culture and the learning of cultural practices, values and customs (G. H. Smith, 1997; Pihama, Smith, Taki & Lee, 2004; Smith & Reid, 2000).

The practices of whanaungatanga are integral to Māori identity and culture, it is through these shared relationships and whakapapa that we find our sense of belonging. Whanaungatanga carries an underlying assumption and reciprocal obligation to contribute, support and provide assistance to the member of their group (G. H. Smith, 1997). Furthermore, Linda Smith and Papaarangi Reid (2000) consider whānau and whanaungatanga as important factors to achieving Māori health, justice, and prosperity. Whanaungatanga may also refer to like-minded goals in which the process of establishing relationships or whakawhanaungatanga, was also an important custom and practice in Māori society (Mane, 2005).

In conducting research Moe Milne (2005), emphasises the need for researchers and participants to take the time to establish and get to know each other.

Therefore, the process of whakawhanaungatanga should take place before the research is undertaken to establish:

- Rapport
- Purpose
- Origins
- Ownership of research

(Milne, 2005, p.11)

It is also important to acknowledge here the importance of whakanoa which should precede whakawhanaungatanga so that the pathway is clear for

*“...establishing a positive mauri within the relationships”* (Milne, 2005, p.10).

### Taonga tuku iho

The Principle of Cultural Aspiration, assumes the validation, legitimation, and normative practices and ways of being Māori (G. H. Smith, 1997; Pihama, Smith, Taki & Lee, 2004; Smith & Reid, 2000). Therefore, Kaupapa Māori incorporates *“Māori language, knowledge, culture and values...”* (G. H. Smith, 1997, p.467). In other words, *“Te Reo Māori, Mātauranga Māori, Tikanga Māori, and ahuatanga Māori (Māori characteristics),”* are actively situated and assumed as part of Kaupapa Māori framework (Smith & Reid, 2000). The second prominent feature of taonga tuku iho, is the acknowledgement of emotional and spiritual factors that are incorporated to affirm the living culture and identity of Māori (G. H. Smith, 1997). In this way, spiritual and emotional elements should not be discarded, but used to help and assist in adding to and enhancing Māori knowledge bases (G.H Smith, 1997). By doing so we also acknowledge *“...those treasures handed down to us by our tūpuna”* (Pihama, Smith, Taki & Lee, 2004, p. 46).

## Additional ethical consideration within Kaupapa Māori research

Kaupapa Māori research framework is not unique to psychology and encompasses a wide net of disciplines and uses, therefore it is prudent to adapt and alter Kaupapa framework as necessary (Pihama, Smith, Taki & Lee, 2004). Psychology researchers such as Linda Smith (1999) have outlined additional ethics that should be considered and appropriately adhered to within a Kaupapa Māori framework. The ethical consideration should include among others:

- Aroha ki te tangata (a respect for people).
- Kanohi kitea (the seen face, that is present yourself to people face to face).
- Titiro, whakarongo ... korero (Look, listen...speak).
- Manaaki ki te tangata (Share and host people; be generous).
- Kia tūpato (be cautious).
- Kaua e takahia te mana o te tangata (do not trample over the mana of people).
- Kaua e māhaki (don't flaunt your knowledge).

(L. T Smith, 1999, p.120)

In communication with my Aunty Mere (personal communication, November 11, 2015) about the research I was conducting, she added this dialogue around research from a Māori perspective she said:

*The research information given by your fathers, has a whakapapa – because where did they derive their knowledge; mana – information that can credit your research; a mauri – a life principle, essence, the source that exists and is alive; and tapu – the private, sacred information of whānau that is shared for others to read, that should not be violated.*

## Summary

As practitioners and researchers, we need to be mindful that the knowledge is not solely owned by the individual but is a lived experience that also represents

the participant and the participant's whānau, hapū, iwi, whakapapa and culture. From this perspective, greater care is needed to use the knowledge in a way that does not disrespect nor derogate and take away from the mana and tapu of Māori people. To culturally navigate research with Māori, it is prudent that we are mindful of the cultural worldview and beliefs systems Māori people hold to. Being informed and competent in Māori ways of knowing will allow researchers to take care in the construction of knowledge to ensure that it allows for positive cultural aspirations that will increase and maintain our whānau support systems and enhance the mauri, especially of those people who have volunteered their time to share personal and collective narrative of their journey.

### **Narrative approach**

A Narrative research approach was used to gather qualitative dialogue, to understand the everyday lived experiences of young Māori men in their roles as fathers and partners. The function of this approach fits within the principles of Kaupapa Māori as it invokes attentiveness and interest to learn within a sociocultural perspective, the participant's perceptions, aspirations, relationships, practices, values and purpose in life (Elliot, 2005; Moen, 2006; Wengraf, 2001). Through these stories or narratives, we can understand how the young Māori fathers construct their identities through ways of knowing and past experiences (Bell, 2004). To do this a face to face semi-structured interview was completed with questions that allowed participants freedom to express their views, idea and emotions whilst providing a collective comparison and meaningful patterns (Clandinin & Huber, 2010; Reissman, 2008).

### **Ethical approval**

Prior to obtaining ethical approval and as a cultural advisor, I met with members of the Māori and Psychology Research Unit (MPRU), to discuss ways ethical considerations and ways for minimising risk. Following MPRU's recommendation I applied for and obtained ethical approval for this study, from the School of

Psychology Ethics Review for Human Research Committee at the University of Waikato (Appendix C).

### Recruitment of participants and demographic information

The study recruited eight males of Māori descent, who were fathers between the ages of 16 to 25. The study was open to expectant young Māori males within the same age bracket, however I was not able to recruit any for the purposes of this study. Of the eight young Māori fathers, one was referred by friends and the other seven volunteered. The average age of the young Māori fathers at the time of their first child was 19 years.

To recruit the fathers, I used two different posters of A3 dimensions (Appendix D; Appendix E), which were put up around the University of Waikato campus, and Te Kohao Health. Flyers (appendix F), were also given to the participants to give to their friends and whānau. However, the most effective method of recruitment was through Facebook. The demographic information was collected via a questionnaire prior to the commencement of the interview (Appendix G) that provided background and other information. The Demographic information is provided below in *table 1*.

**Table 1: Participant demographics**

Name	Age	Age at first child	No. of Children	Relationship Status	Ethnicity	Occupation	Iwi	Hapū
Leighton	24	17	3	Married	Māori	Entrepreneur	Te Arawa Tainui	Ngāti Pīkiao Ngāti Māhanga
Piripi	19	17	1	Single	Māori/White	Building apprentice	Ngāti Toa	
Kale	24	22	1	Widowed	Māori	Corrections officer	Tainui	Ngāti Mahuta
Billy	18	17	1	Partner	Māori/European	Building apprentice	Tainui	Ngāti Mahuta
Rawiri	25	23	1	Partner	Māori/Croatian	Storeman	Ngā Puhī	
Robbie	23	21	1	Partner	Māori	Factory worker	Ngāti Maniapoto	Ngāti Apakura
Devon	24	18	2	Separated	Māori/European	Roadworks	Ngā Puhī	Ngāi Tawake
Honz	25	24	1	Married	Māori	Engineer	Ngā Puhī	Ngāti Hine

## Interview schedule and questions

The interview schedule consisted of 17 questions and one sub question with prompts. The interview was produced into two different interview schedules so as to provide greater relevance for the two groups; expectant and young Māori fathers (Appendix H; Appendix I).

The construction of the questions was derived from the findings of Ball's (2009) study with indigenous Canadian Indians that highlighted areas of focus. These areas included: personal wellness, learning fathering, socioeconomic inclusion, social support, legislative and policy support, and cultural continuity. Interview questions were also developed in conjunction with my supervisor and knowledge gaps in the literature, such as wellbeing strategies, and from empirical observation as a member of the Māori population.

## Interview procedure

Prior to the interview the fathers were given a copy of the interview questions, information sheet (Appendix J) and I explained the purposes of the study. This provided the young Māori fathers time to understand and think about the answers. This was done to allow for a well informed decision to participate in a semi structured interview and demographic questionnaire.

The young Māori Fathers were given the opportunity to choose the setting in which the majority of the young Māori fathers chose to be interviewed in their own homes. Before beginning the interview, 5 to 10 minutes were allocated to whakanoa and whakawhanaungatanga to establish a relationship and common ground. The process of whakanoa was particularly useful for calming those fathers who were nervous. The young Māori fathers were very enthusiastic and expressed desire of the importance of this study in helping young Māori fathers. The young Māori fathers were then given an information sheet to read with accompanying interview questions. Aligning with the sentiments of the research committee question 11a was explicitly highlighted and explained that they did

not have to answer this question and any question that made them uncomfortable.

At the end of the interview, the feedback process was discussed. The young Māori father's rights to withdraw their information and confidentiality rights were restated. The information was transcribed and given back to each father to make changes within a three-week period of the interview. As an incentive, but more aligned to the process of Māori custom, food was provided after the interview, to give thanks for their time. This was also a time to tautoko and awhi the young Māori fathers by addressing issues that appeared to cause distress, and to provide support for them.

The following chapter describes the analysis process and presents the key findings derived through thematic analysis

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## Chapter 4: Key Findings

The aim of the research was to explore the everyday lives of expectant and young Māori fathers, and by doing so attempt to understand and unpack the lived reality of expectant and young Māori fathers, in regards, to roles and responsibilities, and the maintenance of relationships.

### Thematic analysis

Thematic analysis in psychology and qualitative research is a widely used approach, because of its flexibility in application it provides a suitable medium through which to operationalise Kaupapa Māori theory. Braun and Clarke (2006) outline six basic steps to processing narrative, stories, interviews, or data.

- Familiarizing yourself
- Generating initial codes
- Searching for themes
- Reviewing themes
- Defining and naming themes
- Producing the report (p. 87)

Although there are various types of thematic analysis (e.g. semantic, theoretical thematic analysis) the latent thematic analysis approach, is a method of interpretation that seeks

*...to identify or examine the underlying ideas, assumptions, and conceptualizations and ideologies that are theorized as shaping or informing the semantic content of the data (Braun & Clarke, 2006, p.84).*

Thematic analysis is primarily used to identify collective themes of participant's narratives and should reflect their subjective experiences and social realities (Joffe, 2012). Thus, the themes that emerge from the research should, in an empathetic way, reflect and explore the lived social realities of these fathers, and validate how they think, feel, and behave (Braun & Clarke, 2006; Joffe, 2012; Stiles, 1993).

Vitally important in the interpretation of data is the acknowledgement of assumptions, world views, epistemologies, and theoretical positioning of the researcher or researchers (Braun & Clarke, 2006; Joffe, 2012). This orientation is reflected in Braun and Clarke (2006) that states the need for “...ongoing reflexive dialogue on the part of the researcher...” (p. 82). Thus it is important for the researcher to be reflexive throughout the study and to explicitly commentate their active role as cultural members and commentators (Braun & Clarke, 2006). In this way, the themes that emerge are an empirical representation of the researchers understanding of the participant’s narratives (Sánchez-Jankowski, 2002).

Aligning with the reflexive nature of thematic analysis, I will now give reference as to who I am.

*Ko Whitireia te maunga,*

*Ko Raukawa te moana,*

*Ko tainui te waka,*

*Ko Toa te rangatira,*

*Ko Ngāti Toa Rangatira, Kāi Tahu, Ngāti Koata, Ngaruahine oku  
iwi,*

*Ko Takapuwahia te marae*

*Ko Marangai Angus Kinongia Elkington toku mātua*

*Ko Eleanor Shirley Brons tōku whaea*

*Ko Alena Paula Matenga tōku hoa*

*Ko Angus Marangai Brons Elkington ahau*

My full name is Angus Marangai Brons Elkington, I was born in the Waikato region and I am of English, Dutch, Danish and Māori descent. I am the eighth

child of a family of nine children, consisting of seven sisters and one brother. My parents instilled strong Māori and Christian values to which I follow to this day. Although I am not a fluent Māori speaker, I have many fond memories of the Pā, with the Kuia scolding my cousins and I for playing on the lawn in front of the whare tūpuna. My lack of fluency in te reo has led to a limited ability to label Māori and tikanga values, although, this study has helped to provide clarity and connection between the Māori world and my value and belief systems, in other words a personal Māori renaissance.

Currently I am in my late twenties and have been married for several years but have no children yet. However, because of my positioning within my whānau and close extended whānau ties, I have spent many year looking after children. Therefore, I represent a bicultural perspective where I am neither fluent in Māori or Pākehā worldviews, but represent a large majority of Māori people within New Zealand, who have been affected by western influence and colonial practices. I have reserved further dialogue for the reflection section located within the discussion, which will attempt to address and highlight personal values that may influence the interpretation of the expectant and young Māori father's narratives. Furthermore, it is a desire of mine that the mātauranga Māori or knowledge that is created from this study be used in a positive and constructive way that will help to support expectant and young Māori fathers, even fathers in general, to be responsible and involved parents.

## Presentation of findings

To make sense of the stories and experiences through the lens of thematic analysis, the interview transcripts were organised into descriptive themes and conceptualised by similarities across participants (Boyatzis, 1998). The narratives of the young Māori fathers are divided into seven key themes with sub-categories to describe and portray their experiences as they navigate the everyday lives of fatherhood:

1. Perceptions of their role as father:
  - Goals and aspirations
  - Supporting them anyway I can
  - Fostering a good relationship
2. Perceptions of role as partner:
  - Achieving her goals and aspirations
  - Managing partner relationships
3. Ipukarea:
  - Upbringing
  - Ideal family structure
  - Importance of whakapapa
  - Role models: Past, present, future
4. Perceptions of mental health
  - Lived experiences
5. Social and Emotional Wellbeing
  - Social wellbeing
  - Physical wellbeing
  - Emotional wellbeing
  - Spiritual wellbeing
6. Navigating challenges:
  - Time management
  - Maintain relationships
  - Development of personal characteristics
  - Job security
  - Family and friends
  - Protection through perception
  - Family support systems
  - Summary

## 7. Parenting programme

- Ideas for a parenting programme and mobile application
- Summary

## Theme one: Perceptions of their Role as a Father

*...what you wouldn't give to just see them do better and have better opportunities than what you had... I love my kids to death bro. and I wouldn't change it. I wouldn't change it for the world... (Devon)*

The theme identifies and unpacks the belief that these young Māori men have about their role as fathers, and the influences shaping their perception of these roles. To do this, the themes have been divided into various subcategories: Goals and aspirations; Supporting them anyway I can; Protecting children; Fostering a good relationship. To introduce their perceptions of their roles and responsibilities the analysis will first identify factors and influences that shape their perception.

Nuances between the fathers' perceptions of their roles are significantly influenced by experiences growing up and or to do with their current situation, for example: Single parent households, multifamily homes, and limited contact with their children. For instance, Devon was raised by his mother and had no contact with his father, he expresses his primary role is to be there and provide for his sons.

*As a father, to be there. First and foremost, to be there, always be there and to just provide I guess (Devon).*

Devon's notion and reiteration of being there, identified the importance of having a father present in the lives of his children. Devon himself, experienced what it was like growing up without a father, and acknowledges that he does not want this life for his sons.

*I grew up without a father, and I know what it's like to rely on mum and always be broke. I don't want that for my boys... (Devon).*

On the other hand, despite growing up with his father present, Piripi acknowledged these sentiments as well, but for a different reason as he has limited contact with his son, who lives “literally half way around the world” (Piripi).

*To provide, to be there when he needs me, to help him with anything. Keep him safe (Piripi).*

Seven out of the eight participants expressed narratives of growing up without a father at some point during their childhood and or adolescence. The importance of being there for your children was a common acknowledgment from these fathers. Kale shared an experience of what it was like growing up without a father, and how this experience has influenced his life.

*I used to get so angry because I used to see all my cousins, they had parents, they had a mother and a father. Although their mothers' and fathers' relationships were really bad in some cases, they still had their mum and their dad, and that's what I used to resent. And I used to get mocked a lot that my father was in prison...I often tell the prisoners at work. Bro just be there, get out of here and go home be there for your family, be there for your kids. Just be there...They don't need the flashiest house, and they don't need the flashiest clothes, and they don't need that and they don't need this. If you're fortunate to provide that's sweet. Just be there...Just to be around aye, that's really in essence, being a good parent is that really (Kale).*

Kale's story also iterates the notion of being there as a central tenant of a father's role. Although many of the fathers had unfavourable upbringings according to societal ideals (i.e. nuclear family), the fathers understand and have learned from their experiences in a positive way. The ability to adjust to various circumstances, is described in a situation where Leighton has assumed a greater input into the everyday raising of his children.

*Traditionally it's been mum take care of the kids, dad bring home the bacon, but, already in our relationship that role has been swapped...after university, I stayed at home with the kids and she went and worked full time (Leighton).*

From this account, Leighton indicated the need to be flexible as a father and that his ideals (e.g. Providing) needed to be adjusted from time to time. According to this account, flexibility could be considered a component of a father's role, and gives premise to the fluid and dynamic conceptualisation of the roles. Rawiri, further builds on this premise of personal attributes expressing the need to represent your whānau well.

*As a father and a mother there's an irreplaceable bond to your child, like that's yours...as responsibilities as a father, you have to be there for your child, and do everything that you can in your power, to make sure that your child is raised in a good manner...being able to hold yourself well for them...at all times I suppose, so you don't flip out and be an egg (Rawiri).*

Rawiri believed that the repercussions of not holding yourself well directly impacts on his whānau. This account identified the responsibility to represent your family in an upstanding manner, and also the need "to be a strong point of the family" (Rawiri).

Regardless of their upbringing these fathers' are trying to learn and understand how to interpret their 'lived experiences' in a way that is more favourable and positive for their children. For example, Robbie shares this experience of his father.

*...he showed me probably the worst way you could go about it. But I still love my father. I guess I could thank him for showing me how not to do things (Robbie).*

The perspective Robbie takes of his past experiences in regards to his father while positive, taught him what he should not do as a father.

### Goals and aspirations

There are several main areas in which the fathers situated their goals and aspirations. These are personal, career, children and family. Although, distinguishing between the differences could be a matter of debate, their goals and aspirations are meaningful. Honz's account outlined his primary goal of being comfortable and what this means to him.

*So a good education, an [sic] enough money for my family to be comfortable. So that means just enough money to buy a house, get my kids through school, enough money to retire, go on a mission with my wife (Honz).*

Besides outright stating what his goals are, Honz breaks down his personal goals and aspirations into measurable accomplishments of what these entail. From this perspective, prospective, goals and aspirations are not only defined by the end goal, but by certain markers throughout his life, for example money for a house, school, retirement, and a mission for his church.

The importance of personal career goals is well established across all the fathers. From the narratives shared in the interviews, these fathers have desires, goals and aspirations to be in careers away from what is deemed as unskilled jobs.

*I want to be a rapper...It's been 4 years. I've been going for it for 4 years, and managed to get some stuff with Sony music (Rawiri).*

*I need to become a teacher (Robbie).*

*I wouldn't mind working with the youth I guess yea... Social working kind of thing or even psychology work (Devon).*

The advancement of careers is a central goal and aspiration. Kale highlighted the importance of being in a job that allowed opportunity for career advancement.

*...I've found my passion is working with people and for now being a corrections officer gives me that opportunity to work with people and help them out...So recently I was able to join what we call the goon squad. But it opens a whole new pathway for me and what I can do. And there's heaps of ranges and avenues in corrections around that (Kale).*

Leighton, a self-proclaimed entrepreneur, also described aspirations of career advancement and undertaking an occupation that meets his passions of sports and working with people. Leighton also highlighted the difficulty of achieving personal and career goals and aspirations, due to his immediate priority to provide, essentially prolonging the pursuit of career prospects. For example, at the time of the interview he was trying to implement a business plan he was working on.

*So one of the big things I'm working on at the moment is starting a sports academy...That's something I've been burning the midnight oil over the last couple of weeks (Leighton).*

Leighton's narrative situated the attainment of personal and career goals as less important to more immediate obligations of working to provide for his family and other priorities.

Rawiri's personal goals and aspirations to be a rapper, also describes a perspective that prioritises the responsibility to provide for his family over the accomplishment of personal and career goals. Despite attempts to accomplish this goal, the necessity of taking care of his family was a more important duty.

*Yeah. but in the meantime dreams are free, you've still got to make the money (Rawiri).*

Billy identified the use of career advancement as a precursor to provide his children with the necessary resources and thereby meeting the goals and aspirations that he has for himself and his family, now and in the future.

*For my daughter, I want just a good future for her. I go to work, work hard out just thinking about her, just so she can live comfortably (Billy).*

Billy's account of his goals and aspirations specifically for his children are very similar across all the fathers in that they want to provide opportunities for their children to be successful. Honz described what successful children mean to him and how his happiness is impart predicated on their actions in life

*Successful kids who have done what they want and what I know is good...Education, if that's the path they want to go. Just them having their own families, being good parents, good kids, and people in the community. Now that I've had my first kid, it just makes me happy when I see him doing good stuff (Honz).*

Although the term success was not explicitly stated by most of the fathers, other words that followed aligned with words such as being supportive, successful, healthy, and good upbringing.

*I want just a good future for her (Billy).*

*...go to school do well get a job and live a healthy full life (Devon).*

'Lived experiences' play a significant factor in the way the fathers goals and aspirations vary from each other. For instance, Kale expressed aspirations to whanaungatanga with his wife's family, to maintain and provide his daughter with opportunities to know them.

*in regards to parenting, I've thought quite deeply about fostering a good relationship with my daughter and her mother's side. I don't know how I'll be able to measure it, but I want to be able to make sure that my daughter knows her mother's side, without having her mother in her life right now (Kale).*

Devon having experienced the justice system emphasises the goal and aspiration to make sure that his sons never experiences the implications of being involved in the correctional system.

*but for my kids I guess I would want them to grow up without a criminal record you know, go to school do well get a job and live a healthy full life.so That's my goals and aspirations for my kids, that they'll never see the inside of a jail cell, that they will be successful (Devon).*

#### Supporting them anyway I can

This theme details holistic perceptions that the fathers have towards supporting their children, and the use of other wider support networks and systems.

A significant theme that was described in one form or another was the role of teacher. Piripi expressed his reasoning for adopting a teaching approach through his experiences with his father.

*I just do what me and my dad use to do. He use to force us, well he was forcing us to do things at the time. But having done building now and reflecting back on what my dad's taught me really helped. Like he did teach me a lot while I was at home. Like I know how to use a lot of the tools and stuff and how to handle it properly...Yeah. Real hands on approach. And if dad didn't know how to teach me something he would go out of his way for me to be able to do that. When I was in high school I*

*had guitar lessons on the other side of town. And he would drive me, right after school, drive me drop me off. Drive around for half an hour come back and pick me up and drive me home. And he would pay for it. Which I think was cool thinking back to it now. It's a rarity if you know my dad. He was supportive, if he couldn't do it himself with sports or anything he would get people he knows that could help me to teach me things that he couldn't (Piripi).*

Piripi's narrative described a prospective outlook for a father's role to teach, and thereby equip children with skills and abilities that would be useful at a later stage of life. An attribute that exemplifies Piripi's rhetoric, was the level of sacrifice Piripi's father was willing to go to in order to support his son. These sentiments were also acknowledged by Devon who believed that as a father the ability to provide greater opportunity is a pursuit that proceeds sacrifice.

*...what you wouldn't give to just see them do better and have better opportunities than what you had (Devon).*

Many of the fathers described similar 'hands on' approaches that facilitate opportunities to help their children grow and learn life skills. Leighton in particular, described how he engaged with his children in chores to teach the value of hard work.

*As a father I just think that I should do my best to teach my children everything that I possibly can so that they become better than I am as an individual. Teaching them to be independent to use common sense, to be educated, to be beholders of virtue, to have standards, to love, respect others and to treat others as they want to be treated (Leighton).*

*We clean up together, I wanted them to learn how to work young. So we clean the house, make their beds, do the dishes.*

*There only 7 and 5, they're kids but they're not dumb. so I try and do everything I possibly can with them, I've even had my kids under the car with me when I'm changing the oil, mowing the lawns, heaps of different way, I do all sorts of things with them (Leighton).*

Rawiri expressed similar ideas about helping his children to become upstanding citizens. In Rawiri's account, the responsibility to teach and develop attributes of high value, was a responsibility and an obligation, and as a father this should be one of your highest priorities.

*...do everything that you can in your power, to make sure that your child is raised in a good manner (Rawiri).*

Taking a 'hands on approach' was a common mode in which all the fathers collectively assimilated towards; whether it be teaching, playing games, roughhousing or being a role model. These fathers want to be involved and engaged in teaching their children. By extension, the value of learning is a central component of supporting children and giving them better opportunities in life.

Unpacking Robbie's narrative, he affirmed the importance of socializing his children. In Robbie's account, he acknowledged that family helped to facilitate this purpose.

*...taking her around to my family, getting her use to all the family. With all the aunties and uncles, nan's and koro's.  
(Robbie).*

The giving of emotions as a means of providing psychological support for children is an expression of the softer side of these young fathers. Kale shared an experience that he had with his deceased wife, who emphasised the need for him as a father to give of his emotions; moving away from a simplistic definition of a father's role of providing, supporting, and protecting.

*So I made a promise when my wife died, she made me promise that I would look after our girl. She told me, too often, single fathers will do the job but want help with the I love you bit. And to just make sure that my girl felt that from me, and to not be too proud to do that (Kale).*

Kale's account showed the importance of using words to express love, as well as showing it through actions. Although the expression of emotions might seem like a given, Kale described the influences society and culture have had on men's perception of showing emotion, particularly within his own community.

*...we don't talk a lot about emotions you know, it's a very tapu thing and you don't go there. Although the culture is starting to change now, it's a real modern concept for people to be talking about their emotions. Back in the day it was, harden up, classic, and that she'll be right kind of culture I come out of. My dad was very much the same; he never talked about his emotions (Kale).*

From this perspective cultural archetypes within his community, means that it is expected of fathers to not show emotion and is a presumed view of weakness. Building on this modern concept of expressing emotion, Leighton considered love to be the most important attribute of a father's role.

*...I think the most important thing is to love them and to show them and to make sure that they know that I love them. I think that's probably the biggest one is to love (Leighton).*

Leighton further expressed how he used this notion of love to help him to support and parent his children.

*I try to learn what their language of love is (Leighton)*

All eight fathers were engaged in either paid employment and or had a tertiary qualification. Of the eight participants, two had tertiary qualifications, two were currently apprentices, and four had work-based qualifications.

Honz identified the importance of tertiary education in particular, situating education as a foundation to entering the workforce in a way that will advantage him, and by extension would help him to be able to provide for his whānau.

*My under grad and masters have been linked strongly to increasing my knowledge and skills as an engineer. This will put me on the right track to get into the work force (Honz).*

Broadening this outlook on education Rawiri acknowledged the alternative of workplace qualifications, and the importance of some form of education.

*If education didn't work out for you, like it didn't work for me. There's still ways that you can better yourself through the workforce. You know it's important that if you can, if not studying of course, just to be working (Rawiri).*

The importance of education as a means to provide and allow these young fathers to engage in work that was more meaningful, was a common narrative brought up during the interviews. However, working to provide has often prevented these young fathers from being able to engage in careers that they wanted to do and be in.

*You gotta do what you've got to do to make money...it's kind of stopped me from being doing what I really want to do. Cause you know, I want to study (Devon).*

*Wouldn't be where I'm working now. I would like to educate... the work I'm doing now is consistent, so if I stay and keep working and saving. Maybe I can put some away for my education (Robbie).*

Even though Devon wanted to do social work or psychology and Robbie wanted to be a science teacher, their overarching obligation is to provide and “*keep the money coming in*” (Robbie). These accounts also highlighted the difficulty of meeting responsibilities of providence and wanting to engage in careers that are more meaningful.

Rawiri also had a strong perspective on working for your whānau that goes beyond doing what you want to do, to what you have to do. Despite feelings of discontent with job satisfaction, the obligation of a having “*...a baby is an ultimate responsibility, always*” (Rawiri).

*Sometimes you feel there is no other way you’ve just got to keep working...That’s your obligation to stay and work and not chuck it in the towel, because you got two other people riding with you as well (Rawiri).*

Rawiri’s account underlay the unfaltering mentality of endurance and resilience to meet the obligations of being a provider. Although at times it can be challenging, the responsibility of providing for whānau allowed him to persevere in work environments that at times maybe unfavourable.

The fathers highlighted several key initiatives that create a safety net and by extension a safer environment for their children.

- Work
- Government
- Extended family

The father’s ability to work, helped to protect their children and family from the effects of poverty. Leighton’s experience with New Zealand support services also highlighted the importance of the government welfare system, to provide vulnerable families with a safety net; a situation he found himself in following complications shortly after the birth of his first child.

*The government was flipping supportive as. You know we were eligible for a number of benefits, which at that time was great because it was a safety net for us. We had a few difficulties with our first baby, she had a few operations and surgeries and things like that. And we got all the support we needed, you know counselling and follow up checks, all the follow up nurses and everything like that. So it was good man (Leighton).*

Government subsidies in childcare and medical services also helped to alleviate financial burdens whilst protecting the health of children and families, and provide greater opportunity for children to learn in a safe environment.

*they offer a big help for me. its real helpful having free medical (Billy).*

*We get a child care subsidy for my daughter. That's pretty cool if it wasn't for that we would be paying crazy amounts (Robbie).*

Extended family, also helped to provide additional support to protect children from adverse environmental factors. Family in many cases provided some relief from the stress of being a parent. Honz's shares details and ways his family help: providing sustenance, and babysitting services, to allow his wife and him to spend time together.

*Every Sunday we will be over there eating. And during the week if we're too lazy to cook. Other than that, my family will randomly come and pick up son and let me and my wife have some time together (Honz).*

In a more extreme case such as Kale's, he faced a unique problem, in that he has to work to provide for family but cannot afford or qualify for childcare compensation. To compensate for this his sister made changes to her life to help care for his daughter in response to his situation.

*My sister at the moment has dropped out of school and doing a couple of correspondence courses to tie her over. But she stays at home during the day to look after my daughter and then works in the evening when I get back (Kale).*

The ability to draw upon the help of extended family allowed Kale to continue working to provide for his family and helps to provide his daughter with adequate care, and protection. Family support systems also provided accommodation for Leighton, during transitional times in his parenting life.

*...there've been good they've been awesome. They're there to babysit when we need to go away for urgent matters, they put a roof over a head and kept us warm for the last almost a year now. I think family is really really important (Leighton).*

The ability to provide care and support is an important facet of the whānau support system of which many of the fathers would use, particularly during difficult situations in their lives.

#### **Fostering a good relationship**

In fostering a good relationship, the central themes of the fathers were synonymous in their desired outcome. That is to create and maintain an open relationship, where their children will feel comfortable to come to them about anything. Devon and Robbie described the importance of honest and open talking relationships with their children.

*I would like to be honest, I'd like them to be honest in our relationship, and I hope that they could talk to me about anything. I just wish I had more time to spend with them (Devon).*

*Just open, so that they know they can come and talk to me about anything (Robbie).*

Rawiri described a need to create an understanding between father and child. This perspective highlights the need to consider each other's perspectives in order to facilitate a good relationship.

*You know an understanding between a father and their child  
(Rawiri).*

Piripi's narrative talked about sentiments of failure as a father, if his children felt they could not go to him for help and guidance. This narrative also identified the central role of approachability in regards to positive outcomes for children.

*I would want them to be able to approach me, I don't want them to ever like they can't come to me, otherwise I would feel like I've failed as a father. I'd feel like, if they can't come to me who do they go to. I would just want them to be open and honest with me. Just things like that (Piripi).*

Billy described the role of friend, in the way that he wants to foster a good relationship with his daughter and future children. In this way he described a relationship of a friend and his interactions with his son.

*I think Pete's a good example, he's like a father and a friend. I watch him and Soren as he grew up, he's real mean and cool to talk to. You know Pete sets a really good example. That's the example that I want to be to my kids (Billy).*

In Billy's account, he acknowledged the dual role of a father to not only be an authority figure (father) but also, the balance of being a friend and the repercussions of doing so. In this way, Billy used empirical observations as a model, of the way in which he would like to foster a good relationship principle.

Although, an open relationship that is honest, understanding and approachable are features that many of these fathers would like to have in a relationship with their children. Their confidence in achieving these ideals varied.

*I probably want ones where my girl can just come to me about anything. I don't see that in reality because I'm such a dry guy, but I want her to be able to (Kale).*

Kale acknowledged an ideal relationship where his daughter could come to him about anything, but described personal characteristics that could impede the development of that type of relationship. Kale was not alone in these sentiments as Honz described similar reservations in not being able to facilitate an ideal relationship with his children.

*I'd want them to go to my wife first. Because I'm useless... I probably could but it's not in me, unless I'm like asked a question and if I don't know the answer to I just keep quiet (Honz).*

On the contrary, Leighton's narrative described a strong desire to be the parent that all his children could go to for advice, support and help.

*I'd like to be the go to parent. You know when kids ring up, when there growing up. I want them to be say oh hey mum is dad there? Cause traditionally in some cases it's like hey dad is mum there? I want to be the parent that they say oh hey is dad there, where's dad (Leighton).*

The value of love as an expression of emotion was a desired relationship outcome, particularly for Honz and Kale. That is to say, that these fathers want to emulate a relationship of love where their children felt and knew that they were loved.

*...that they know that I love them (Honz).*

*First I want her to know that I love her. I want her to know that. But I also want to foster a good relationship where we can just talk about things, if that means I have to be a bit immature*

*about things or I dunno to help foster that I'll do it. It's all good*

*(Kale).*

## Summary

The accounts given by these fathers show an awareness of what society expects of them. However, life experiences significantly influence the way in which these fathers perceive and prioritise different aspects of their roles. In other words, provide, protect, and support are precursors to their experiences and how the young Māori fathers interpret them. That is to say, that providing, protecting and supporting are commonly held beliefs that are expanded on, and shaped through the perception of early or current 'lived experiences'. Furthermore, the effects of prominent life experiences provide variations and difference to how these fathers prioritise and perceive their goals, aspirations, and parenting roles and responsibilities. Although variation exists between the fathers, their goals and aspirations are orientated in a way that provides opportunities for their children to be successful.

The relationship that these young fathers want to foster are open, understanding relationships whereby their children could approach them about any problem or situation. Although some of the fathers felt inadequate to achieve their ideal relationship, these young fathers are willing to try and develop more appropriate characteristics to foster loving and caring relationships.

Helping to maintain healthy environments for children to develop and grow during a period of vulnerability is the support of whānau which help these fathers to continue to meet their obligations, in particular, their ability to gain adequate monetary income. Although the fathers acknowledge the benefit of government support services, whānau is considered the most important system for protecting these young families in various and dynamics ways. Furthermore, working and education are perceived with great esteem and essential to providing the necessary supports for their children to succeed.

## Theme two: Perceptions of their role as partner

In this theme fathers share their experiences and perceptions about being a partner and how this relationship is maintained. The role of partner is similar to the role of father, in that the fathers felt it was their obligation to primarily provide for, support, and love their partners.

*...my responsibilities as a partner, I thought, was just to provide and be there for her (Devon).*

*Just to keep promises and stuff, get better at that. I don't know, just being respectful and courteous to her feelings. Not being, I dunno, so stubborn all the time (Piripi).*

*Go to work, get the money to put food on the table. look after my daughter (Billy).*

Although many of the fathers used the same descriptive words as their role as a father, the father's explanations provide greater insight and understanding that differ in their narratives about their children.

According to Honz his primary responsibility was not to his children but to his wife. In his perception the welfare of his children will be assured as long as he makes sure his wife has all her needs met. Therefore, the key to healthy children in Honz's opinion was a mother who is cared for, loved and well supported.

*Love my wife, because she's gonna take care of my children. So the first thing would be to love her, make sure she's alright and then I know the rest of my family is will be ok. But you know I'm pretty useless and stuff around house. Just as long as she's alright, we've got everything we need for our kids. That's pretty much the main one (Honz).*

During a traditional role reversal where Leighton was a stay at home father, he expressed the stress and lack of cleanliness that ensued at home as he came to a

realisation of the amount of effort that was required to run a home. From this experience he expressed a greater increase of respect, understanding and compassion for his wife.

*I remember when I was building, and I would come back home and the house was messy and the kids were crying. I was like, man what have you been doing all day? You know, and I thought to myself, man I could do this, I could take care of the kids, I'd have them fed, nappies changed, house cleaned, washing done. That's what I honestly believed in myself... And so I would come back home from work, I had just finished a full on day at work, and I thought holy wreck this woman is not doing anything. And then after university, I stayed at home with the kids and she went out and worked full time. I couldn't handle it aye. It wasn't so much of the physical pressure of having things done. It was more the mental pressure of being able to engage this kid, this growing creature, human being, this intelligent being. You know I just had this huge sense of doubt. I was just doubting myself. And not being able to teach a kid what was important, and so those sort of things were harrowed up in my head. And as a result the physical things never got taken care of. The dishes weren't done, washing wasn't done, and house wasn't clean. And my wife would come home and be like what the heck are you doing. So it was hard, it was definitely hard when there was a switch there... Yeah I gained a lot more respect. I already respected her but it increased that much more (Leighton).*

Rawiri considered looking after his partner to be one of his primary responsibilities. Rawiri highlighted the growth of witnessing the birth of his child and the concern and care that comes with being there for your partner from the very start. Rawiri's narrative of "looking after your woman" also stemmed from

his comments about being the strong point in your family, where no matter what happens, his partner and family can rely on him to be there, to support them in all aspects.

*As a partner you definitely have to be there for the other. You have to look after them because you know they've just gone through or they're about to go through a birth. but definitely as a partner you've got to look after your woman (Rawiri).*

### Achieving her goals and aspirations

Being there and supporting, were phrases that most of the fathers expressed. Although stated, many of the fathers did not go into depth of what this means nor shared experiences of how this was actioned. This theme shares the views of Leighton's and how he tries to support his partner to achieve her goals and aspirations.

In Leighton's account he believed it was his responsibility to provide opportunities and support his wife in meeting her full potential and to remove as many restrictions as possible to help facilitate opportunities for her to grow. As a partner Leighton's support went further than monetary needs or helping with the children, but across different planes and dimensions: physical, emotional, spiritual, and vocational. In this way Leighton's narrative portrayed his wife's goals and aspirations as having high priority to him, and that efforts and sacrifices are shared collectively as partners.

*As a partner, I've always been of the understanding, that it's my role, to make sure my wife reaches her full potential. That's in a spiritual sense, that's a physical sense, mental. You know if it's that she wants to be able to run a k in 3 minutes or whatever, or if she wants to be able to graduate with a degree, or if she wants to do her masters or PhD. I feel that I'm responsible to help her to be able to do that, and to fulfil that potential that she has (Leighton).*

## Managing partner relationships

In this theme fathers share accounts of how their relationships are managed with their partners. For the majority of the fathers the everyday management of their intimate relationship with their partners is spent at home looking after their children and time spent building relationships is oft times during intermittent breaks at night. Dating and a healthy sexual relationship are ways in which fathers manage their relationships.

Billy's account of day to day management of his relationship during the work week was very restricted by time. Long hours at work and an early wake up, limited opportunities for his partner and him to spend time together. Billy managed his limited time by getting his partner to help him prepare for work and thereby becomes a means for them to spend intimate time together.

*When I come home I try and get the misses to try and help me get ready for work. That's the time I'll try spend with her. Yeah that's my time I try and spend with her, just get her to try and help me get ready for work...(Billy).*

Creating quality time during house chores and family activities was the style of how many of the fathers spend time with their partners during the work week, where time is very truncated. For those fathers who were with their partners, dating was a big part of managing their relationships. 6 out of the 8 fathers used this time to get away from their children to spend personal time together, and a time for them to discuss matters of importance. These times vary but were consistent, often reserved for a certain day of the week or time during the month.

*We have date nights every now and then, where we go watch movies or go out together...About two times a month, we'll just get a baby sister and go get a feed (Honz).*

The activities during date nights were creative and often simple ways of making time more meaningful. These included movies, hanging with friends, shopping, going out, sharing a meal, doing chores together, and participating in religious activities.

*Sometimes we will go spend it with other mates (Honz).*

*take her out to dinner somewhere (Robbie).*

*we do things like go to the movies, go out to dinner, stay at home and just stay in bed some days (Leighton).*

*Every Saturday we will do the same we go to Hamilton to the base or warehouse (Billy).*

Leighton's account expressed ways in which the simple little opportunities were used to spend quality time together. Leighton's narrative highlighted how the utilisation of any opportunity to be alone with each other was adapted to allow for quality time.

*I've noticed little ways we do things, like shopping. That's a date for us, because we get to walk and talk. We check the list off and that's fine, but we walk and talk. So shopping for us is a date, shopping for us, is us spending quality time together (Leighton).*

Changes to the frequency and intimacy of sexual relationships were mixed, with three of the fathers reporting unchanged sexual relationships, two with a decreased frequency of sex, one who was no longer in a sexual relationship with the mother, and two fathers who declined to comment. Those fathers who reported changes to their sex life often reported increased levels of intimacy.

Kale was one of the fathers that reported changes to his sexual relationship with his wife. In his account, the frequency of sexual intercourse had declined, but the

level of intimacy significantly increased, leading to a more meaningful sexual relationship.

*We probably became a lot closer as a result of our baby. So sex in that regard probably became...I'd say we didn't do it as much as when we first got married, but it was more of a closer thing. I dunno it felt more intimate really, it felt really really intimate...*

*After having sex and just holding each other was really meaningful it was awesome and it's something that we really loved (Kale).*

Kale's reasoning for the increased level of intimacy in his sexual relationship, was founded on his observation of his wife's ability as a mother to care for their child. Kale's account highlighted a powerful connection between parenthood and increased levels of intimacy in their relationship.

*Probably the way my wife was with my daughter made me love her more. Like she was so awesome, she was such awesome mama... But yeh I think sex became more meaningful after baby was born, just cause of how beautiful she was and how awesome of a mum she was (Kale).*

Rawiri also reported a decrease in his sexual relationship, although he would like more sex, he accepted the fact that parenting restricts the time and motivation to engage in sexual relations. Rawiri also highlighted the importance of mutual understanding in regards to their sexual relationship and a way that appeared to maintain a healthy relationship, despite their decreasing and changing sex life.

*Yeah it less, because you've got that third person, the baby there. Beforehand it just you and your partner, you had more time for each other, so I suppose less... I liked it before hand, it was the bomb because there was heaps, and then you have the baby and you're too busy. it's all good when it happens it*

*happens...I'm all good I don't mind, if it aint happening then it's  
all good (Rawiri).*

## Summary

The father's narratives that are shared, show great devotion to supporting and providing for their partners. Their responsibilities as partners are not just spoken but expressed through acts and are considered to be a high priority. Respect and understanding are also highlighted as a responsibility that brought a lot of growth in terms of greater care, love, compassion, empathy, respect and motivation to meet their obligations as partners and flows into the notion of making sure that their partners know they are loved.

Leighton's account of helping his wife achieve her full potential, highlights a style of relationship that is not solely based on parenting but on progression, achievement and allowing his wife's potential to be outside that of a mother. This narrative also shows an awareness that a partnership role is about supporting their partners in all aspects of their life.

The father's narratives reflect on two general activities that are key to managing and growing relationships with their partners. These are frequent dating and a healthy sexual relationship. Although sex is considered a key attribute of a healthy relationship, the frequency of sex was less important to the level of intimacy. Although time is often limited father's and their partners made space to develop and maintain their relationships in simple activities, changing regular everyday tasks such as washing dishes, food shopping, and getting ready for work into meaningful quality time together.

### Theme three: Ipukarea

In this theme, fathers share their perceptions of identity, and the significance of their ancestral lands and people in their everyday lives. In its definition ipukarea draws upon historical and emotional experiences, that have influenced and shaped iwi, hapū, and by extension its people.

*...a place central to the identity of the people where they can go to be rejuvenated, a place that represents the hopes and aspirations of the people, the life giving waters from which they drink. (Moorefield, 2011, p.46).*

### Upbringing

In this theme, the father's narratives reflected on their perceptions of their upbringing and the types of family structure and environments the fathers were raised in. The typical family structure varied: Three fathers reported growing up solely with their mother, two fathers were raised by their mother and grandparents, two who initially grew up with both parents but during late childhood their parents separated, and one father grew up with both his parents. Of the fathers who grew up in single mother/single mother extended families, two had no relationship with their father, two knew who their fathers were but had limited contact and relationship, two knew their father and maintain a good relationship, and one father had no relationship as his father passed away in a car accident when he was very young. The type of upbringing varied dynamically between the fathers, and highlighted different significant experiences.

The importance of growing up in a community with a high density of whānau members was an upbringing that Piripi enjoyed. In his account the knowledge of knowing whānau in his community brought a sense a comfort, security, and support. The importance of supportive whānau orientated community was particularly pertinent when Piripi moved out of home for a time due to differences with his parents.

*...I was lucky to grow up in a community where it's like 3 houses between each house where there's someone I'm not related to and every third house I'm related to that person. It was just nice being in a community where I was related to everyone. Like I know if I was to fall off my bike down the street I would just have to turn into someone's driveway and then call mum. Yeah it was just nice having family there. Like I got really close with a friend from primary school. He's been my best friends for almost 10 years now, and he lived just down the road. And when I left mum and dad's house, I went to him first and his family, and because I had been there so much, I was over all the time so I might as well live with them. They were happy with it. I wasn't working at the time and they were like supporting us and feeding us giving us money to go out and do things, taking us places to go and drop our CVs off and stuff. They were really supportive and I have a lot of respect for that family especially (Piripi).*

Whānau based communities was also a style of upbringing that Billy experienced in his life. Billy was raised by his mum and partner who would be in and out of jail. Growing up in a solo household, Billy affirmed a happy upbringing, despite experiencing a lot of poverty. The importance of living off the land was vital to their survival as his family often went without money. Although his whānau also experienced a lot of violence due to gang affiliation he acknowledged that his family remained strong.

*I grew up in a really hori family but real loving. So I was taught to live off the land with my family rather than people who didn't grow up in the country who get their food from the supermarket. I was taught to get food from the bush or the ocean. And when we didn't have money that was the only way we could survive...It was a real strong family structure. Aw you*

*know a pretty violent family. Had a lot of gang members in the family, but they all went to prison and made it a happy family. made the family happy (Billy).*

Strong whānau relationships are a central perspective in Robbie's account. Being around and spending time with extended whānau provided a supportive and caring environment. Even though Robbie's parents separated when he was young, he still maintained a good relationship with both his parents.

*I've got a pretty awesome whānau, there always supportive and keen to help with any problems I have. (Robbie).*

*before my dad went through his addiction, he was a really good father figure. And because of that, with my father being around in my childhood that was good... I still get along with my father (Robbie).*

Rawiri, also experienced this dynamic of two parent upbringings during childhood but due to indifference his parents separated. Although his parents live a significant distance away he managed to maintain a good relationship with both parents.

*The first 12 years it was my mum and my dad in Whangarei and wellington. So one end to the other, and then they split up and I moved to Whangarei again and my mum moved to Hamilton. So I stayed with my dad for a couple of years and then I ended up coming to Hamilton. I've been here for 11 years now (Rawiri).*

Although Devon spoke of growing up poor, he spoke highly of his mother ability in being able to provide the necessities of life for them.

*It was good I grew up in a good home, my mum, even though she was solo she gave us everything we needed (Devon).*

Honz's also reiterated this sentiment of his mother ability to raise them well and the example she portrayed to him. Honz was raised solely by his mother after his father passed away in a car accident when he was young. Although Honz grew up without a father, he expressed how his brother in law became a father figure to him. Honz's account also highlighted the importance of family activities and support, and how those traditions have continued.

*mums a massive one (influential figure), she raised five kids on her own. My dad passed away when I was young, in a car crash. So it was just her my whole life. She's been a really good example (Honz).*

*Most of the time we spend together is eating. Every Sunday we will be over there eating. And during the week if we're too lazy to cook. Other than that, my family will randomly and pick up son and let me and my wife have some time together (Honz).*

Although the majority of the fathers experienced some form of single parenting in their lives, the fathers were often protected by extended family support. One such support system is the importance and inclusion of grandparents. Kale and Leighton's narratives explore two different variations to grandparent support systems. Kale's grandparents played a major role in his life, taking him and his sister in when they were young. The involvement of his mother in their early life was limited with his grandparents being the primary caregivers. An important aspect of growing up with his grandparents was the influence of tikanga, language, culture, and a stable home.

*So my mums father and mother, were the ones that raised me. Like often we never with our mum, me and my older sister. From the age of about 2 to 9 or 10. We knew our mum and we would go and stay with her, mum was still mum. But my Nan and my Tarawa were the people that raised us really and they taught us everything. They taught us the reo and*

*things like that. My mums still my mum, but I was raised by my grandparents...So in regards to a positive outcome of that. I've got a little brother and little sister who were raised amongst my mum and my father, and they never learnt tikanga Māori. Although they were raised around the marae, they don't know it in depth as me and my older sister do. you know I was immersed in it, and I learnt the reo, and a lot of the old ways and manners I learnt from my nan and my grandfather (Kale).*

When Leighton's father left his mother, they were taken in by his grandfather. Leighton having grown up in an extended family home experienced a home life that was often unsettled and constantly changing. Despite describing his upbringing as "chaotic" he spoke positively about it. Leighton's grandparents were important in providing immediate support to his family in extreme environmental circumstances.

*The family I was brought up in was really chaotic, it was at least 15 people in the house, whether they were staying or leaving you know. So we always had people in and out. And so I suppose for me that helped me to learn how to adjust, so it's been a good thing...I was living with my mum, we didn't have a house, we didn't have a roof over our head, and he took us in. And it was his daughter, it was his grandkids but it wasn't his daughter, but he still took us in. you would expect that to happen, but it doesn't always happen (Leighton).*

### Ideal family structure

This theme encapsulates perceptions of the type of family structure that these fathers consider to be ideal. The ideal family structure that was derived from the majority of the father's narratives describes an integrated nuclear-whānau family structure. That is, the fathers describe family structures that include

multigenerational households but more constricted than traditional whānau structures (excludes

aunts and uncles), likely influence through assimilation practices such as urbanisation and colonial praxis, and economic circumstances.

All of the fathers identified the importance of having both parents involved as ideal in the raising of children

*I don't want to be biased or anything but if you can stick together as two parents bro. if you can if it's not working out it's not working out, but for your child you want to have both parent's bro (Rawiri).*

*So ideally I think of an ideal whānau or ideal family as a mother and a father (Kale).*

*Pretty much just me my missus and a few kids. Another three more hopefully boys and 1 girl (Billy).*

Expanding on perceptions of ideal family structures, Leighton's narrative expressed three generation family structures as his ideal. This includes his wife and him, children and grandchildren.

*Heaps of kids. just me my wife and my kids, and then eventually my grandkids (Leighton).*

Piripi, Devon and Robbie's narratives further align with traditional whānau structures that include lateral genealogical lines. Piripi's ideal family structure aligned closely with his upbringing of growing up in a whānau based community with one exception, that he wanted to be some distance in terms of living proximity. Robbie also wanted to model his upbringing which included his grandparents, parents, siblings, aunties, uncles, and cousins.

*...the community I grew up in...but I wouldn't want to live to close to family (Piripi).*

*...all the aunties and uncles, nans and koros (Robbie).*

Devon considered his ideal family structure to be similar to Leighton's narrative of three generations family structures, but included his sibling's families also.

*My ideal thing for my family, for my brothers and sisters and my mother...my ideal thing would that everyone's close you know and there all here in the same country. I guess them being around is ideal (Devon).*

Devon highlighted an important dynamic to ideal families in regards to traditional whānau structures, in that proximity to each other was more important than living in the same house.

#### Importance of whakapapa

The importance of whakapapa is considered a fundamental principle of Māori culture. This theme explores young Māori father's perceptions of the importance and influence whakapapa plays in their lives. Whakapapa is valued by all the fathers who expressed its importance in similar ways.

In Piripi's account, whakapapa provided the insight in to the future. In this way those who have past and the knowledge that transcends through the generations was of significant value to him.

*Yeah I think it's important to know your whakapapa. Like it's important to know where you've been, just to know where your gonna go (Piripi).*

The importance of belonging to something greater was a narrative that Rawiri described as bringing a unique and special connection to land and people.

Rawiri's narrative identified that whakapapa is not just about people but land also.

*...it's your hapū or iwi you feel some sort of unique belonging.  
yeah you come from a place and your special to the land  
(Rawiri).*

Devon's narrative highlighted the anchoring characteristics whakapapa provide, in the knowledge of knowing who you are and where you come from. In this way, whakapapa provides a more complete sense of being.

*yeah bro I think it's important to know where you come from  
and who you are, because you always know where home is bro.  
and in knowing that, if you know where you come from and you  
know who you are, you're not lost you're not out there  
searching for something, you always got something back to. so  
for me yeah it is a big part (Devon).*

In a similar way to Devon's accounts, Robbie's narrative speaks of how whakapapa established a collective identity, and that through this identity the whānau bonds were strengthened.

*It's good to have an identity, and the people who are with you  
have the same identity, all your whānau, you know where you  
come from. it makes the bond even stronger. I guess the role it  
plays in my life is yeah that sense of belonging (Robbie).*

A sense of belonging and something to be proud of was important for Leighton who has struggled with his self-worth as a child. Knowing his whakapapa provided him with a secure foundation for building and developing personal characteristics.

*...mum wasn't with dad and as the eldest kid you sort of  
question, what's your worth, why bother with that. And so just*

*knowing the names, just the names of my grandparents, my great great grandparents. Ancestors gave me a sense of identity, a sense of culture, and something to be proud of. So I wouldn't just throw it away like some of my friends did. yeah I think it's good to know where I came from because it helps me in building to where I'm going (Leighton).*

Kale's accounts acknowledged the sentiments of the other father's views on whakapapa. Kale's narrative also highlighted how whakapapa was not just about those who have passed on, but that he too was a part of whakapapa. Therefore, whakapapa takes on a living embodiment that is manifested through the living whānau members.

*There on the wall, not tukutuku's or anything like that, but actual proper names. And it's all decked out on the wall it's on this big white paper. It's wonderful when we're sitting at the marae and sitting on the pai and they'll say I'm this such and such person, and then we look up and see the name and boom and their name hasn't been written there. So like during the pōwhiri often times the old people would just throw the pen over to them and they'll get to write their name up...I know who I am, and I'm so proud to be who I am. When I think of my people there just such an awesome people. I'm glad that I know my whakapapa and that I know who I am, and where I stand in that regard (Kale).*

Role models: past, present, future

For many of the fathers, whakapapa was a strong source for role models, in which fathers find qualities and attributes of tūpuna that they want to emulate in their lives. In this theme, fathers share examples and narratives of people who are or have been influential in their lives. All the fathers identify people that they look up to however, the types of people these fathers chose to model were

mixed ranging from parents, grandparents, uncles, friends, ministers, and children.

The influence of grandparents as role models was significant for many of the fathers. The attributes that the father's narratives described about their grandparents were heavily centred on interpersonal characteristics, that laid the foundation for the type of personality they want to portray.

Leighton's account highlighted the importance of his grandfather in his life, identifying love and compassion as the quality's that had the most profound influence on him. The qualities of his grandfather were attributes that Leighton has tried to apply and emulate into his life as a person and as a father.

*Yeah I think it is, it's my grandfather... He was really loving, really caring and really understanding of people's environments and the way in which they would act, and why they were that way. He was just the definition of love... And he was just a really good person, there's no other way to explain it, he was just a really good person (Leighton).*

Piripi's account, highlighted the importance of mana and spiritual connectedness that his grandfathers had, in which his presence was felt before being seen. The qualities that Piripi stated, highlights the importance of spiritual connection at an interpersonal level.

*Yeah I just want to have the same presence that both my granddads had, like when they walked into the room you know they're there. I want to have that effect on my family (Piripi).*

Two fathers identified the influence of whānau members who served in the Māori battalion. The influence of Billy to carry on his grandfather's legacy had a profound influence in his desire to join the army.

*Yup, so I heard a grandfather who served in the Māori battalion. Once I heard that ...military. I must be the one that's gonna carry it on in the army. I have two cousins in the navy, and since the cuzzies are in the navy I might as well go to the army. But then also to make the memory of my grandfather proud (Billy).*

Kale's account highlighted the importance of community leaders and people who are examples of the types of people that he wanted to be like. Kale's narrative identified the influence of present and past role models and how they help him to become the person he would like to be.

*draw a lot of strength from my bishop. He's such an awesome example of what in my thinking a bishop ought to be. Someone who loves you and doesn't judge you but tries to make sure you feel loved in all that he does. a separate role model for me and who I'm getting right into at the moment is porter Rockwell, he's awesome. And just reading his story and a couple of autobiographies about him. He's such an awesome role model. What a strong faithful Christian ought to be (Kale).*

Kale also highlighted the importance of taking qualities and modelling different aspects of people's lives. Piripi's account also identified the advantages of having more than one figure to look up to. In which Piripi drew on the strength of his dad, uncles and grandfathers.

*So I have my dad to look up to his dad, my mum's dad and her brothers. Always just being here, like I have three Uncle Tony's and each of them has helped me in a different way in my life. Like one has helped me spiritually, one has just been a good friend and the other one has taught me a lot when I've been with him. and my granddads, both of them are real hard*

*workers and just good men yeah like you just feel good when  
your around them (Piripi).*

Rawiri's narrative takes a different perspective to the other fathers, speaking of his baby as an influential figure. In his account, Rawiri's child was a source of connection to whānau and motivates him to remain strong. This perspective highlights the importance of future generations to influence fathers in a positive way.

*She influences me, so my baby and my partner first, and then  
my parents. I look up to, do you know who drake is? Yeah  
(Rawiri).*

*It really gave me a chance to reconnect with family through my  
daughter. so yeah it was good, yeah she's my better side of me  
(Rawiri).*

Rawiri also identified the influence of multiple role models, identifying public figures and in particular he references Drake as an influential figure for his music. Rawiri's account of the influence of his daughter highlighted the importance of children as role models, in helping fathers to be better. In Billy's account he spoke of the influence of his mum and brother but also highlighted the maturing qualities of becoming a parent.

*...growing up mum was the one to look up to. And my older  
brother when he wasn't at high school. He would come home  
and run the family like he does now. I still look up to him...I  
found out that I was going to be a father, so I just put A into G,  
yeah just matured pretty quick...(Billy).*

The ability to be a role model to his own children was a sentiment Kale considered important, in that he wanted to be a role model of a husband and a father to his daughter. In his account he wanted to emulate qualities of love and understanding of how a husband and father should be.

*I always knew that I always wanted to be a good model of how a husband should be to me girl and to her mama. And so I always wanted to make sure that I was a good provider to my wife and make sure that she was loved (Kale).*

*...to foster a good example aye, of how a husband ought to be... and to foster a good example of what a husband should be (Kale).*

## Summary

Many of the fathers grew up in what could be considered unfavourable circumstances. However, the support from whānau and extended whānau help to provide protection against negative environment conditions. The influence of grandparents is important in raising grandchildren, transmission of culture, values, and helping to provide positive, stable environments for children to grow and develop, despite close proximity to negative environments. Family activities and traditions such as spending time together and eating, help to create and sustain good family relationships, values, and resilience to aversive situations. Whānau is the centre of connection between the past, present and future and fosters and establishes close relationships between kin which enable a collective obligation to provide care and support to its members.

The majority of the fathers perceive their ideal family structures to include extended family, these structures tended to either be linear (e.g. immediate grandparents, parent's children) or linear with the inclusion of one lateral generation (e.g. siblings). Therefore, the father's perceptions typically place their ideal family structures somewhere in between nuclear and extended family structures.

The people that these fathers are influenced by, come from the past (tūpuna), present (parents, uncles, partners), and future generations (children). The fathers accounts also highlight the desirable qualities these people have are more important than the status they hold, for example only one father identified

the influence of his own father as a role model. Although the majority of role models are male figures, some of the fathers highlighted the importance of female role models in their life as well. The type of role models that these fathers chose exemplified loving, caring, understanding, and family orientated people.

Whakapapa is very much a part of these fathers lives, it plays in active role in providing identity, belonging, and perspective. Whakapapa is important in establishing and maintaining relationship in these men's lives and is not only an account of the knowledge and stories of their ancestors but is a living narrative that is lived through them.

#### Theme four: Perceptions of mental health

In this theme, fathers share their perceptions and thoughts on mental health and ways in which it impacts on their lives; in various aspects, be it a friend or loved one or through current and past personal experience. Although the fathers identified mental disorders such as anxiety and depression, the majority admit a lack of knowledge in regards to mental health. The fathers were able to identify one or two mental health problems, but lacked understanding of it.

*Not much, I've been around a few people with mental health issues. But that's about where it stops. I know depression and that's it (Honz).*

*I don't really have much understanding of it (Billy).*

Robbie's narrative highlighted a perception, that it is the responsibility of those around him to identify the signs of mental health issues and perhaps identified a common perception around mental health.

*It would be on the people around me who would let me know I guess (Robbie).*

The majority of the fathers identified good mental health, but also acknowledged that they know close friends and relatives that were suffering with mental health, and identified further exploration of the lived reality of experiencing mental health.

#### Lived experiences

In this theme, fathers share their experiences of mental illness and the ways in which the fathers deal with and support close friends and family.

Robbie's narrative took a retrospective look at his father troubles with addiction. In Robbie's account his father was very loving and supportive, and then everything suddenly changed. Robbie's narrative eluded to the use of drugs as a coping mechanism for his father's struggles with mental illness.

*My father was. He had a stint with addiction and stuff. But before all of that. yeah it was my dad...I think that's what led to his addictions. Because before that he was onto it as. but yeah I don't really know much about depression or anxiety (Robbie).*

Billy's experience highlighted the role of being a friend to his mate who was suffering with depression. Billy needed to support and provide an environment for his friend to express the issues that he was going through. Billy's account also portrays an awareness of mental illness, and the need to provide support and help to those suffering with mental health issues.

*Well I got a mate who's suffering with depression. Yeah he comes to work and tell me all his problems. And I'll tell him that I'm your shoulder to lean on (Billy).*

Anxieties associated with becoming a father for the first time was a reality for Piripi who acknowledged excessive worrying and recurrent dreams to the point where he often had sleepless nights, playing video games as an avoidance strategy to stop thinking about it.

*Yeah not so much anymore, but the four months before my son was born I worried a lot, I just kept have a reoccurring dream that she had miscarried just over and over again. And I was having a couple of sleepless night so I would stay up and play games all night just to think about something else. Just to get my mind off it. and then once he was born I was like aw well he's here now he's healthy the doctors say he's healthy and I was thinking there was going to be a plane between whenever I want to go see him and him coming here. And what if something bad happens over there I'm like a world away I can't just go down the road and be with him (Piripi).*

Although these worries dissipated for Piripi, following the birth of his son, Rawiri's narrative expressed more serious mental health issues in response to the birth of his daughter. In Rawiri's account his reliance on drugs and alcohol was a response to the anxiety and depression he experienced going in to parenthood. These sentiments also highlight the need to include mental health aspects in parenting programmes.

*When the baby was born, I kinda fell into a bad way mentally. And I had a lot of pressures that got to me... I relied a lot on drink and some drugs, synthetic cannabis. And then it got pretty bad till it got to a breaking point I suppose (Rawiri).*

Rawiri was given medication by the doctor to help his anxiety and depression. Although Rawiri obtained medication for the anxiety and depression, his drug and alcohol use counteracted the effects of it. Furthermore, unwanted side effects led to discontinuation of the medication.

*Aw well initially for a little bit hadn't gone to the doctors and I hadn't talked about it. After that, I spoke about it, got the pills, took them sometimes, but it didn't stop the drugs or the alcohol. But the pills can't do anything if you're just battling it back with drugs and alcohol. So yeah hold yourself well (Rawiri).*

Rawiri's partner played a significant role in helping Rawiri to full recovery.

*I think it was the end of last year I think it was. so it's been 8 months now, and shits going good yeah definitely I can say that now (Rawiri).*

Experience with mental illness was an ongoing struggle for Devon since he was young. However, despite being diagnosed with anxiety and depression, Devon's perceptions illustrated a unique perspective of living with mental illness, one that he described as normal.

*... I've been like this my whole life so its normal to me you know. I feel like there's nothing wrong with me (Devon).*

Devon's perception of his experience with practitioners somewhat unhelpful as his feelings did not align with his diagnosis.

*Met with them a couple of times, all they want to know is how I'm feeling and I feel fine. So like what you say to someone who says, yeah I feel good, yeah I don't know bro (Devon).*

Following diagnosis, Devon was offered medication, but he declined to take medication as a form of treatment, as a result of the side effects he had observed from his mates.

*nah bro they just gave me a diagnoses and wanted to put me on meds, but I told them I won't take medication, I've seen the effects of meds on some of my mate's bro so nah (Devon).*

In the recent months preceding the interviews, Kale's wife passed away due to cancer. Kale's experience with mental health was very personal and intimate, but highlights Kale's resilience to deal with the realities of being a single parent, whilst grieving the loss of his sweetheart. Kale's narrative identified the importance of talking with friends and colleagues to cope and understand what he is experiencing. Kale's occupation also allowed him to gain access to qualified practitioners who provided an avenue to discuss his concerns.

*Yup, so I'm probably not as bad as depression, but I'm probably in and around that area right now in regard to my wife. Can we call it that, is it that, do you think it is that? Yeah it's not depression, its grieving really. I know from my experience, that in regards to talking about it helps me. and like said before, I'm quite fortunate that I have some really good professional around me that I can talk about that stuff (Kale).*

Kale was also developing some coping strategies that helped to comfort him and provide answers that he was seeking. Although acknowledging the possible stigmatisation of smelling his wife's clothes, it perhaps tells of a love story of the deep devotion Kale has for his wife.

*So the big thing I've found comfort in, during this grieving period. Is often times ill just grab my wife's clothes and sniff them and hug them... It's often her warehouse shirt because it still smells like her... That's probably weird aye, it sounds weird... Yeah yeah yeah that gives me comforts. and another thing I'll do, I'll just sit and talk to my wife in my head, and relay over in my head what she would say back to me. So like last night I come out of the temple and I was walking back and I asked her in regards to a question I can't even remember what it was. But I felt in my head I felt I knew the answer she would give me in my head. That's another thing I've been doing a lot lately, and my family are cracking up at me sitting there talking to myself. In my head I'm trying to relay what my wife would have said to me about something (Kale).*

## Summary

Living with or having experienced someone with mental illness is a reality that many of the fathers related to. Certain narratives express the use of drugs and alcohol to deal with anxiety and depression, which are the most frequent illnesses identified by all the fathers. The frequent occurrences of mental illness experienced both personally and vicariously highlights the need for mental health strategies within parenting programmes that promote wellbeing and appropriate coping strategies.

The relationships between their partner's, friends or work colleagues play a crucial role in supporting recovery and maintaining wellbeing, providing a talking medium through which these father could express and cope with their feelings

and problems. These talking mediums also protrude into the spirit world as highlighted by Kales experience with his wife, and is a normal practice for Māori. Kale experience highlights an important difference in worldviews between Māori and western practices, in which Māori process death by remembering and having a living memory of deceased people as opposed to forgetting and moving on.

## Theme five: Social and emotional wellbeing

In this theme, fathers identify practices that help to maintain social and emotional wellbeing, aspects that lead to healthy behaviours and other positive outcomes. A central component to achieving and maintaining social and emotion wellbeing is the various coping strategies that the fathers used to manage stress.

Learning to recognise stress was an important lesson for Honz who suffers from headaches the longer he allows his stress to fester. Honz's understanding of how his body reacts to stress has significantly improved his ability to manage stress.

*I've learnt to recognise it now, I'll tell her that I'm stressed as and need some help, and she'll give me a back rub or something. But other times she just does nice things...water...Yeah that straight up helps, because when that happens, I start getting dehydrated, and I'm forced to get rid of it but then I get dehydrated (Honz).*

Honz's also used sports to take his mind of his work and things that are causing him stress. In this way sport are an important activity for managing stress.

*Aw I hate running, just sports. yeah I gotta like stop what I'm doing and just do something that will keep my mind off whatever it is, sports always does it (Honz).*

In Piripi's narrative, he typically avoided his problems until he was in a less emotional state of mind. This type of activity allowed Piripi time to process his thoughts so that he can make more rational judgements.

*I just tried to push it to the side and focused on something else...just avoiding it, until I could reflect on it, when I'm not so emotional about it. Just go back and not let the emotions affect how I'm gonna think... (Piripi).*

Using activities such as playing video games, sport and exercise, and music were highlighted by most of the fathers as avoidant strategies to manage stress. Piripi's account highlighted similar perceptions for managing stress across all the participants.

The father's perceptions of how to manage their social and emotional wellbeing are divided into four main areas: social, physical, emotional, and spiritual. The various strategies used across the different dimensions highlight the diversity, interplay, and interaction in promoting wellbeing.

### Social wellbeing

Maintaining a connection and relationship with their mates was important for most of the fathers. Although considered important, most of the fathers preferred to be at home with their families.

*I like to stay home with my family and do right by them. but it's good to have some sort of social life with me and the partner (Rawiri).*

Going out to have some drinks with his mates is an activity that Devon enjoys doing, but due to changes in living circumstances, it has become an occasional form of socialising.

*Yeah a few drinks with the boys. But most of my friends live abroad now, so I'm pretty much the only one here (Devon).*

Limited time to spend with mates was a common narrative amongst the fathers. Fathers like Kale have typically resorted to networking sites which provide an avenue for communication to maintain relationships with his friends.

*Yeah. I'm quite lucky with messenger and all that. I can have a chat with my bros. but they live too far away for me to hang out with (Kale).*

The influence of friends had a significant effect on Piripi who often engaged in recreational drugs such as Cannabis. In Piripi's account he and his mate made a pact to stop doing drugs when they became fathers.

*Nah I made a promise with my best friend when I was 17 that I would quit smoking and doing drugs when I had my first kid, but I did plan on it being so soon. So I thought I would have a couple of years in there. So I quit smoking and I quit smoking weed as well (Piripi).*

### Physical wellbeing

All the fathers were involved in some form of physical activity. Because of the nature of their jobs, work was a major contributor to maintaining physical fitness for seven out of the eight fathers. For example, Billy was so avid about physical fitness that he would often run barrows of concrete just because, and then follow work up with a session at the gym.

*If I can't hit the gym after work, at work I'll just go hard. If the boss tells me to barrow concrete ill run with the barrow, and it keeps me physically good (Billy).*

Rawiri and Devon spent most of their workday walking because of the intensity of Robbie's work and university, he was forced to give up sports.

*More so just work. I do a bit of walking (Rawiri).*

*Just work more or less, walk around ten hours a day of standing around... (Devon).*

*Working is pretty intense and I haven't played a sport since I started Uni because it was too hard to manage time with Uni and sport. physically just working, running-going for a run, sports...(Robbie).*

Physical fitness was an important part of these fathers lives, so much so that despite physical occupations, fathers such as Kale choose to play sports on the weekends as well.

*I play rugby on Saturday, and I as I explained I'm a part of the ACR team, and so every week we have a riot drill. It's very physical, and yeah I do that for my physical bit (Kale).*

Living by a healthy lifestyle by abstaining from drugs, alcohol and cigarettes, was a religious belief that Leighton contributes to his good health.

*It's probably the reason why I haven't had a heart attack and type two yet. There's standards in my religion that help me to remain physically healthy to a certain extent. And then mentally healthy as well, you know abstain from drugs and alcohol and cigarettes. and that's proved itself time and time again, where I've been in certain situations, an I've been able to do things, well complete things because I'm not under the influence or things like that (Leighton).*

Although some of the fathers in the past have had difficulties with drugs, alcohol, and smoking, all of them no longer or do not do drugs, one smokes but wants to give it up and four occasionally social drink.

*Yeah once and a while (drink alcohol), I don't smoke or drugs (Robbie).*

*I still drink here and there and maybe a cigarette every three to six months or so. It's just more a social thing the drinking to be honest (Piripi).*

## Emotional wellbeing

Achieving a positive state of emotional wellbeing was maintained in various ways. In this way many of the fathers have developed different styles that help them to maintain emotional wellbeing.

Music was a common way for most of the fathers to achieve emotional wellbeing. In Robbie's account playing music helps Robbie move to a more positive emotional state, even though he did not know how it helped him to do this.

*I dunno I can't explain it, yeah nah I just like playing music.  
yeah when I'm stressed out just play some music or spending  
time with my daughter makes me feel good (Robbie).*

Robbie also highlighted the importance of children in helping to maintain emotional wellbeing. The importance of spending time with family was a way that Leighton used to cope also, drawing on his wife for emotional support. In Leighton's account he and his wife spent a night every week discussing and working on their relationship, family and work.

*Emotionally, I set aside one night a week with my wife. and we  
sort of just check in with each other, it's just a date night, we  
talk about a lot of things in our relationships, or as individuals,  
our things to do with work, and then we move on or forward  
with that (Leighton).*

The fathers spent a lot of time at work and in association with their colleagues. For Kale, Work colleagues played an important role for Kale to maintain his emotional wellbeing. Particularly and in regards to his mourning process in the passing of his wife, working in the department of corrections has been a significant benefit for Kale to manage and understand the grieving process.

*In regards to emotional and mental, I'm quite fortunate that I have psychologist and forensic nurses that work where I work. There really good to talk to. There awesome. I've had the chat in regards to suicidal thoughts and all that, and they were like, aw it's a real part of the process to have those kind of thoughts. So that I'm quite fortunate that I'm able to talk with them in regards to those things and stuff (Kale).*

### Spiritual wellbeing

Of the fathers that commented on how they maintain spiritual wellbeing, karakia was an important ritual. According to Kale's accounts, karakia provided him with a time to reflect, gain perspective and direction in his life.

*Bro it sets me in a good way for the day. Like a couple times I've noticed that if I don't get up and say my morning prayer, the day doesn't go well...Often after prayer ill just sit there and think about what I did yesterday, and what I need to do...it sets you up positively for good inspiration and to receive inspiration, well that's my experience (Kale).*

Karakia and meditation provided a medium for Billy to gain comfort during a time of distress. In Billy's account karakia gave him clarity and improved his state of mind.

*Prayer, because I feel better after I say a prayer. I feel way better after it, I just think about things and see things a lot clearer. You know all those bad thoughts would be out of my mind and I would go to work the next day happy (Billy).*

*I've tried meditation, man when I was working down Taupō and I was really struggling down there, I just really wanted to come home. And with the fact that my sister was passing away, I just didn't know how to handle it. So I just tried meditation and I'll*

*go hit the gym and work out on the bag. I'd sit in the hotel room, and just try and take a breather, and try not think about much. Ring up the missus. I also prayed a lot down there to help me cause I was struggling a bit (Billy).*

Billy's narrative also highlighted the importance of relationships and physical exercise and how it contributes to his spiritual wellbeing. Piripi also found exercise to be beneficial to his spiritual wellbeing and identified the multidimensional importance to not only spiritual health but wellbeing in general

*Well I'll go for a run, that sort of helps me spiritually and like I dunno you just feel better after go for a run or just going for a workout or something. I just feel like you've done something good for your body and I just feel whole after working out (Piripi).*

Raiwiri's narrative highlighted the diversity of rituals that add to and maintain spiritual wellbeing. For example, Rawiri spoke of the spiritual application of playing video games.

*...now I just play the PlayStation. It's pretty spiritual for me bro... playing the game (Rawiri).*

#### What I enjoy most about being a father

Perhaps the greatest mode to holistic wellbeing was derived from the stories and experiences these fathers share about their families. Therefore, this theme reflects on the experiences that these fathers enjoy doing with their children and the sentiments of being a father. The time these fathers spend with their children is very precious, and limited due to work obligations and other familial situations. But, also highlights the importance and protective function of families for fathers.

Rawiri's perspective of what he enjoyed most about being a father was the role of responsibility that he has in his daughter's growth.

*The responsibility. The responsibility has its bad days but it has its good days, being able to see their growth (Rawiri).*

Rawiri's account portrayed an introspective outlook that was unique to the rest of the fathers, in that he expressed enjoyment of the role of a father itself. That is to say, he enjoys being a father in its entirety.

Coming home and playing with his son was an experience that Honz' enjoys most about being a father. Honz's account plainly expressed the enjoyment of just been at home with his family.

*Aw just coming home, seeing him there. That's pretty much it aye. Like I think it's cool coming home and seeing your wife but then you've got your kid. Just playing with him yeah, just fighting him, he's almost that age where he starts fighting, but yeah just playing with him (Honz).*

Coming home from work and seeing his daughter was an experience that Kale loves about being a father. In his account, being greeted by his daughter was very rewarding and a sentimental experience for him.

*In a practical sense I love coming home. so I come up the stairs in our house and my girl knows kind of around the time when I'm coming in, and she stands at the top of the stairs and she can hear my truck come in. and when I walk up the stairs I get a big hug and a big smile and kiss, it's awesome I really love that (Kale).*

For Leighton coming home was also an enjoyable experience that brings him peace and perspective from a busy work day. Coming home provided an escape for Leighton and a time to reflect on what really matters to him in his life.

*It brings me a sense of peace...I come home, and my kids put everything back into perspective for me. You know I'm not chasing the money; it's just about being happy with them. The grounding it's given me and the peace its gives me when I'm finding things tough (Leighton).*

Robbie also shared a unique experience that he enjoys, which was taking his daughter to his family's house to spend time with all the cuzzies. Robbie's narrative illustrates the shared collaborative enjoyment from spending time with extended whānau.

*Just taking her around to my family... With all the aunties and uncles, nans and koros (Robbie).*

Due to marital problems Devon had limited time to spend with his sons, and only had access to them in the weekends. However, Devon spends his time engaged in things his sons love to do. To him doing something that his sons love was what he enjoys most about being a father.

*Normally on the weekend I try taking them to time zone, my boys they love spacey's so I take them time zone, movies, or just kicking back at home, kick the footy ball, take it to the park and kick it around (Devon).*

Piripi also had limited time with his son, as he lives in the United States. But he shared his experience that he had at the birth of his son.

*...it was nice having someone to look after and knowing that he's there and that he's mine. yeah just a nice feeling being a dad (Piripi).*

What Piripi enjoyed most was simply the feeling of being a dad. Many of the narratives that were shared by these fathers also depicted the simplicity of enjoyment that motivates and compels these fathers. The enjoyment of being a father was perhaps stated best by Billy who enjoys a smiling face and a happy child.

*Aw man the best thing is just seeing the smile on my babies face...Knowing that I'm playing a major role in her life. Yeah just seeing her happy (Billy).*

### Summary

Fathers maintain their wellness in a diverse multidimensional interplay, in which physical, social (including whānau), emotional, and spiritual practices contribute to the other dimensions of their wellbeing. Therefore, activities such as exercise help to maintain their wairua, and social influences help to maintain physical wellbeing, and provides evidence of an understanding of putahi or the interconnectedness of all things. The perceptions and practices of the fathers highlights the importance of holistic wellbeing, in which the fathers identified practices that align with health models such as Te Whare Tapa Wha (Durie, 1985) and Te Wheke (Pere & Nicholson, 1991). This was especially evidenced by spiritual practices such as karakia and by the influence of whānau, in which children play a significant role in maintaining health and wellbeing for fathers. Their stories of how they spend time with their children also highlighted the simple ways children impact on their wellbeing. Therefore, the fathers maintain health through the development and maintenance of the self and important relationships, giving premise to the relational self of Māori identity, as highlighted by Rua (2015).

## Theme six: Navigating challenges

In this theme, fathers identify challenges impacting on parenting and provide insights into the types of strategies and coping mechanisms to overcome those challenges, and to maintain a positive outlook on life. In this section fathers also discuss aspects of their lives that could have been learned, or minimised, had they learnt them prior to becoming parents.

### Time management

The most significant finding that provided the most challenge for fathers, was their ability to manage their time. This challenge was predominantly based on the time consumption of work obligations, and the flow on effects of intensive work occupations, for example tiredness.

*Trying to spend time with my daughter during the week, cause I work. It's the biggest challenge. Trying to stay up late, pretty much slots in to spending time with her, but I find it hard to try and stay awake, even at 8 o'clock even at 7. Yeah I try and spend as much time as I can but I just fall asleep. just spending time with my daughter during the week, cause all I do is wake up early give her a kiss goodbye, come home give her another kiss and back to sleep again (Billy).*

Finding and making time to be there for their families was a challenge that most of the fathers identify with. In Leighton's account he talked about the challenge of prioritising work and family and the need to find balance between the two ever changing dynamics.

*Balancing everything properly. On one hand I have this career and then on the other hand I have this family that I need to take care of. And then at the same instance, I need to take care of my career so I can take care of my family. I don't know if it's necessarily a balancing act, I would say it's a prioritisation*

*act. Where at certain times I'm prioritising differently. So that's what I would say is probably my biggest challenge, is prioritising properly (Leighton).*

### Maintaining relationships

The management of partner relationships was an important challenge that significantly impacts on children. Although, the majority of fathers had stable relationships, disagreements around parenting occurs. In Honz's account he acknowledged the challenge of finding a common understanding especially around the disciplining of children.

*Yeah, I guess communication it's a big part of it. A lot of the times I wouldn't understand where she is coming from... initially we did (agree on parenting style), but sometimes if he does something he knows he's not supposed to do, I take him to his room and the wife doesn't like that (Honz).*

Piripi highlighted the importance of managing the relationship with the mother of his child, especially when parents are not in a partnership. Although Piripi was no longer with the mother of his child, he maintained a healthy talking relationship with the mother and his son.

*Yeah. Like if I was to ever do anything or do anything the mother didn't like. She could just not contact me at all. just I wouldn't have any ground to stand on if I was to take her to court (Piripi).*

Work stress was also a challenge for Billy who admitted finding it difficult to maintain his emotional composure. Billy's narrative highlighted the importance of his partner to help him manage his stress from work, which can be adequately expressed by a commonly held proverb, happy wife happy life.

*...usually I have most of the emotion when I come home from work. I try not to get moody, but when she's angry I sort of get angry as well, but when she's happy I'm always happy (Billy).*

#### Development of personal characteristics

One such challenge that was highlighted in the narrative of some of the fathers, was the need to develop personal characteristics such as patience. According to Kale's account his lack of patients and perception of doing things his own way was a steep learning curve early on in his relationship. In his accounts learning to develop patience, has helped him to be a better husband and father. The attribution of personal characteristics such as patience was a quality that Kale wished he had learnt prior to becoming a father, and a quality which would have been advantageous.

*To be patient. That's something I've had to learn... Yeah I'm still learning that. But I probably should have learnt to be a lot more giving in regards to my emotions... I supposed it took me a while to learn how to be patient. Because I'm not very patient and I like to do things my own way. So I learnt very quickly that I needed to continue learning how to be a better partner and a husband. So I learnt that everything I knew wasn't the best way to do it. That was pretty apparent at the start, because my wife was pretty onto it (Kale).*

For many of the fathers, knowing how to parent was a responsibility learnt after becoming fathers. Having no experience in raising children, Rawiri an only child, struggled to deal with the responsibilities of being a father. In Rawiri's account, having a lack of knowledge and experience around babies proved to be a challenging learning experience and something he could have learnt prior to parenthood.

*Man, how to deal with babies. I was never a baby person. I never picked up a baby...Yeah bro brand new, brand new bro far. Patience bro trying to have patience (Rawiri).*

For fathers like Piripi who spent a lot of time during their childhood and adolescence looking after their sibling's children. The challenge of looking after children was a less daunting task. However, Piripi highlighted the challenge of being mentally prepared to become a father. In Piripi's account the ability to cope with the knowledge that he was going to be a father proved to be overwhelming, leading to doubts in his capabilities, and thoughts of adoption.

*I guess the mental state of being a father that was hard to get around and sort of cope with...Like I wasn't prepared mentally to be a dad. At first I wanted to adopt him out. Then I warmed up to the idea that it would be better if he was with us. Like where not in high school anymore, where old enough to get jobs and we will be adults soon (Piripi).*

#### Job security

Meeting the obligations as a father to provide was a challenge that Rawiri and Devon identify with. In their accounts job security was an ongoing challenge. In Rawiri's account, the obligation to bring in money regardless of the likability of the job poses a conflict between obligation, and emotional and psychological wellbeing.

*As for someone in the workforce, just job security you know. That's your obligation to stay and work and not chuck it in because you got two other people riding with you as well (Rawiri).*

Devon's perceptions of the challenge of working in a tough economic climate highlighted the difficulty for him to find consistent work.

*Yeah it's hard to find work bro. Now days its, really tough to find a job. it was hard but yeah (Devon).*

Finding employment was not only a challenge for Devon but was an experience in which he has felt stigmatised from social welfare services. Devon used the word “scum” to describe his experience, despite losing his job to redundancy in an economic downturn in natural resources, such as coal mining.

*yeah you feel like your scum when you walk into a place like that aye. To be honest. I don't really enjoy going there (Devon).*

### Protection through perception

Despite a diverse acclamation of challenges with time, relationships, personal characteristics, and job security, the ways in which some of the fathers have overcome their challenges could be expressed as a matter of perception. The way in which fathers such as Devon perceive their life, helped in the management of stress and wellbeing. One way Devon did this, was through focussing on his life one day at a time, to concern himself with the here and now.

*can't answer that bro cause I do suffer from depression. I am diagnosed with depression, so to keep myself well I just focus on the little things, the little things, day by day (Devon).*

Robbie's perception also highlighted the importance of positive outlooks on life. In Robbie's narrative, an optimistic lens provided a perspective of forward thinking, in which Robbie tries not to think about the negative aspects he experiences.

*Just keep optimistic bro. keep positive about life. don't dwell on the bad yeah just stay optimistic (Robbie).*

Leighton highlighted a characteristic that all the fathers expressed in one way or another, that is, the attribute of resilience. Being resilient, helped protect Leighton from negative influences. Leighton highlighted a key perspective of only worrying about what matters most.

*If it's not about my kids and my family then I'm not worried about it...I've never really been one to care about what other people think about me, you know if someone's got a problem with me that's their problem it's not mine...yeah, well I try to be (resilient) (Leighton).*

The ability to reflect on their lives and identify problem areas that need to be changed, was an important attribute that many of the fathers showed.

Piripi's job provided ample opportunity for him to reflect on his life. The ability to reflect on his life allowed Piripi to adapt and make changes if needed.

*Work is a good time for me, it's like 10 hours out of the day where I'm just doing jobs, and it's just become repetitive. So I can just think about other things while I'm at work. So I can go back and reflect on what I am doing wrong, or what I can improve on in that time. How I can change things or it's just a good time to myself just to think about things (Piripi).*

Kale's account, highlighted the importance of reflection, but also the protective and motivating factors of being a father. In Kale's narrative having a child provided him with the motivation to keep moving forward despite suicidal ideation.

*I've had some thought whether or not I would carry on if the situation was different, if we hadn't had our daughter, I probably would have hanged myself or something like that, just because of how deeply I miss my wife. In that regard my daughter keeps me going. That's probably something for her. but yeah that's one of the awesome things of being a father is that you've got a purpose to carry on (Kale).*

The motivating nature of being a father was one that all of the fathers exhibited in one form or another. Devon's narrative emphasised the motivating influence

of children to make him a better person and supports Kale's narrative of the motivation children bring.

*I love my kids to death bro. and I wouldn't change it. I wouldn't change it for the world bro, if I could back and not have them I wouldn't, because it's made me a better person (Devon).*

### Family support systems

Family was unanimously identified as the greatest sources of help and support. The range of help varied and was diverse, depending largely on the needs of the father's families. This section is included here so that the importance of family support is not understated as a significant social group for helping fathers overcome their challenges.

*I think family is really really important (Leighton).*

For Kale, family provided the essential support he needs to look after his baby. Unable to afford childcare Kale's sister assumed this role allowing Kale to go to work to be able to pay the bills

*...I wouldn't be able to raise my girl if I didn't have my little sister to look after her. So family is a huge support (Kale).*

In Devon's narrative, his mother was the source of emotional support and played a foundational role for Devon to be a father to his children and especially in providing a home for him while he works through his separation.

*your parents being around to help you out, through things, that's a good support system (Devon).*

Honz's family allowed him to find reprieve from the stressors of family life, by providing babysitting services. The presence of his family being around also brought comfort and helped to keep him grounded, by various means of mocking.

*They can just be there when you need some time, come and get my kids, even them just being around house ...I dunno if there supportive, they just mock you heaps (Honz).*

Ways in which family helped to provide support systems as highlighted by the fathers' narratives include:

- Advice
- Mocking
- Accommodation
- Babysitting
- Food
- Being there when you need them

These support systems aided the fathers by helping remove or lessen the effects of extraneous factors, allowing the fathers to better fulfil their roles and responsibilities of being a father.

### Summary

The challenging experiences that these fathers endure vary in intensity and in diverse ways. Their ability to manage their time with their children is an ongoing challenge, as the fathers struggle to balance work-life commitments. Differing of opinions with partners also challenge fathers in regards to parenting perspectives and maintaining healthy relationship. Maintaining a positive relationship with the mother of their child, has a far reaching effect for two of the fathers and their ability to be involved in their children's lives.

The development of personal characteristics such as patience was a common response from the fathers in regards to the attributes that had been learnt prior to becoming fathers. Lacking knowledge in child rearing was also a challenge for some of the fathers, especially when having no close contact with babies and young children. However, this challenge was not observed for fathers who had close contact and involvement in childrearing practice at a young age.

Job security is also identified as a challenge that impacts on the wellbeing of their families, in which unemployment often led to stigmatisation. Furthermore, the influence of family and friends appeared to significantly affect the transition into fatherhood, in which fathers received both positive and negative support from family, friends and community.

Despite the challenges, father's attitudes and perceptions on the outlook of their lives, provided a protective resistant quality which helped them to overcome the challenges encountered, these included: Resilience through optimism, focussing on life one day at a time, reflection, and focussing on family. Also, the protective nature of children should not be understated as it helped to provide fathers with a clear perspective, motivation to continually better themselves, and to protect fathers from making poor decisions.

#### Theme seven: Parenting programme

In this section, fathers share their thoughts on the usefulness of attending parenting programmes and ideas for developing father centric parenting tools in mobile applications as a way of providing more effective resources for overcoming challenges.

Two out of the eight fathers have attended a parenting programme prior to the interview. The two fathers who attended, acknowledged that the programmes were mother centric, however, in Honz's opinion it was still useful for fathers given the right mind set.

*Those Plunket classes were good, even for like a pre class...and they give you a bunch of DVDs that teach you about the anatomy and different ways you can give birth...good fathers can get lots out of it as well (Honz).*

However, Rawiri's narrative highlighted the limitations of the parenting programme he attended, which failed to address father centric issues.

*Not really, nah we sat in a circle all day talking. I thought we were gonna be working on manikins and shit. you know hard we just talked (Rawiri).*

Although only two fathers have previously attended a parenting programme five out of the eight fathers stated that they would attend a parenting programme. Attitudes such as Robbie's highlighted the high importance of being a parent and the need to further parenting knowledge and skills.

Kale's account also highlighted the importance of humility towards his parenting ability and his desire to be a better parent. Therefore, if a parenting programme offered effective parenting knowledge, he would make time to attend.

*Bro I'm humble enough to say, that I don't know everything. if someone offered me a programme and said here, hey here's some opportunities for you... Yeah absolutely, I don't claim to know how to best be a parent, and I wouldn't dare to say that I am. But if somebody had a better way of doing it I would listen to them and discern which way I would do it. If there was a parenting programme I would work it around that (Kale).*

The three fathers who signified that they would not attend a parenting plan, perceived their parenting skills to be adequate, and highlighted the importance of past experiences in helping to raise their sibling's children, and therefore develop these skills while they were young.

*While me personally I don't think I need any help. I think I've got it on lock... I was about 10 an I was going to school and primary and intermediate and my mum would get stressed out. Me and my sister would go and pretty much be the parent for them. So we would get home and mum would go to work and we would look after them. So yeah pretty much learnt most of my parenting skills off that (Billy).*

The biggest barrier to attending a parenting programme was due to the lack of time because of work and family commitments. The amount of time that a parenting programme took was also perceived to be a waste of time.

*It's just a time thing aye. I'm already balancing my family and I'm already balancing work and all these extracurricular activities that I'm involved in. and just going to another programme that I feel I'm doing a pretty good job at...just a waste of my time (Leighton).*

#### Ideas for a parenting programme and mobile application

Designing a parenting programme and or mobile application from a father centric perspective was a narrative that Leighton identified as an important feature. The results showed that the young Māori fathers favoured the idea of a parenting mobile application and father centric parenting programme (Appendix K).

The following was a list of ideas for a parenting programme or mobile application, as identified from the father's narratives:

- Relationship building skills
- Discipline
- Career planning
- Dating ideas
- Counselling service
- Babysitting services
- How to make baby food
- Basic recipes for cooking
- Time management/schedules and routines
- Finances
- How to spend quality time with family
- Future planning
- How to be there for your children

The fathers also had the opportunity to choose from a list of pre-generated ideas that were made available for the fathers on the demographic questionnaire.

These are the results of the following: Information on parenting skills received

the most votes at six, with child development receiving five. Discussion forums, games, and mentoring received 4 votes each, and contact information for various agencies received the lowest with two.

### Summary

Although several of the fathers admitted that the parenting programme they attended offered useful information, it tended to be too mother centric and time consuming for fathers, who had limited time. Although a few of the fathers perceived their parenting to be adequate, the majority of fathers were willing to attend a parenting programme to further develop their parenting skills.

However, the majority thought the use of a mobile application would be more ideal or useful in conjunction with a parenting programme. From the rhetoric during the interview and in the demographic questionnaire, the Fathers identified a wide range of ideas to incorporate into a father centric parenting programme that ranged from relationship building skills to parenting skills, incorporating a greater perspective orientated towards a more holistic approach to parenting programmes.



## Chapter 5: Discussion

The scope of this study set out to explore the everyday lives of expectant, young, Māori fathers to magnify our understanding of their perceptions, attitudes, wellbeing strategies, parenting attributes, and aspirations as fathers and partners. The study was conceptualised through a Kaupapa Māori framework that provided a platform to support and facilitate discussion from a Māori worldview. In this way, the narratives of the young Māori fathers contribute to the lack of positive male Māori knowledge literature that can better facilitate opportunities, resources, and skills to help them achieve their aspirations to be responsible and caring fathers, despite the challenges they encounter in their everyday lives.

The first section of the discussion, identifies the power and influence of whānau support in establishing and maintaining positive identities and whānau wellbeing. The second section discusses perceptions of wellbeing strategies and how they fit within traditional Māori worldviews of health and wellbeing. An argument will be presented for the need to create more applicable resources that consider father centric parenting views and ideas and increased accessibility to parenting resources. The limitations, reflective narrative, and final remarks will conclude the discussion section.

The findings portray loving, resilient, and hardworking fathers, who despite their challenges find strength in being fathers, partners and being Māori. The young Māori father's narratives highlighted similarities to other indigenous groups in terms of the negative environmental factors experienced, but also challenged the influence of these factors in impeding their ability to parent. Although tikanga has being replaced by common law, the underlying principles continue to influence many of the participating father's everyday lives; particularly around whanaungatanga, manaakitanga, aroha, utu (maintaining a state of balance), tapu and noa. Traditional father roles outlined by Roberts, Coakley, Washington, and Kelley (2014) were unanimously agreed upon by the fathers, however,

variation in their perception and importance of these roles were significantly influenced by the young Māori fathers past and present lived experiences.

### **Whanaungatanga: The power of family connectedness, maintaining relationships from a young Māori father's perspective**

Perceptions of the role of being a father with societal roles and responsibilities to provide, protect and support their whānau in the hopes of offering better opportunities and positive life outcomes and compared similarly to Roberts, Coakley, Washington and Kelley (2014), and Rua (2015). Although traditional father roles remained, the fathers included perspectives that were dynamically changing to include greater contributions in the home, and in childrearing, also identified by Rua (2015).

A significant contribution to the adaption of fatherly roles appeared to be influenced and shaped by the life experiences the young Māori fathers went through. For example, the fathers who grew up with a solo parent prioritised the role of being present in the lives of their children. That is to say, that the lived experiences that the fathers had been through, appeared to emphasis the way in which societal expectations of roles and responsibilities were prioritised.

However, the greatest importance for the young Māori fathers was situated in the whanaungatanga and quality of their close relationships. These relationships were maintained with great care and centred on values of āta, aroha, and manaakitanga, which established a process of nurturing relationships that were caring, compassionate, and respectful; and established an obligation to contribute, support, and provide for their whānau members (Durie, 1994b; Gallagher, 2008; Mead, 2013; Pohatu, 2003; G.H. Smith, 1997).

The integral principle of whakapapa had great importance for the young Māori fathers as a foundational construct of their identity and is consistent with previous research. Located within the narratives of the young Māori fathers were references to a sense of belonging: "identity, special affinity to the land, know where home is, where you've been, building to where you're gonna go, proud, presence, culture, connection and I know where I stand" (participant comments).

These phrases and key words provide acknowledgement, understanding, and powerful connection to place and people, from which these young Māori fathers descended.

The stories of their tūpuna and homelands contain histories and memories unique to them, and provided a powerful everyday dialogue of role models and values that defined who they are. The influence of whakapapa to motivate these young Māori fathers had a profound effect and desire to maintain the mana and mauri of their tūpuna; for example, Billy who desired to be in the army to represent and maintain the memory of his grandfather, or Kale who had immense pride in the conduct of his people at the tangihanga (funeral) of his wife.

The importance of living tūpuna (grandparents) as influential figures provided young Māori fathers such as Leighton with desirable father characteristics. The loving, caring compassionate and understanding characteristics of Leighton's grandfather were attributes that Leighton desired to emulate as a father. This experience supports the influence of strong grandparent-child bonds within traditional Māori whānau structures, and the influence of involved grandparents in raising and protecting grandchildren (Ka'ai, 2005; McRae & Nikora, 2006). Therefore, grandparents provide living examples of role models and provide powerful constellations for positive parenting characteristics and the transmission of culture, important for the wellbeing of Māori youth. The views and attitudes of the young Māori fathers aligned with Māori worldviews of belonging and the importance of looking to the past, for guidance in the present and future (Walker, 1996; Ministry of Justice, 2001).

The importance of relationships for young Māori fathers extended beyond grandparents and parents to include wider kin connections, for example aunts, uncles, community leaders (Ministers) and public figures (Celebrities). The findings also highlighted the diverse support systems the young Māori fathers accessed and or had available to them. That is to say, whānau and other meaningful adult relationships allowed the young Māori fathers to draw upon

the unique knowledge sets of various people. What becomes apparent as we discuss the implications of the findings, was the importance of meaningful and quality relationships, and the facilitation of these relationships to positively impact on their outcome and transition into parenthood, as opposed to family structure alone.

Despite the benefits of having access to positive male and female relationships, the young Māori fathers considered two parent household to be more ideal for the wellbeing of their children. Several reasons for this view, could be supported retrospectively, as the majority of young Māori fathers observed the hardship of their mothers as solo parents and the impact and implications of parenting alone. For example, Robbie acknowledged the impact of his parent's separation on his mother. Devon, also acknowledged the hardship of growing up with a solo parent and sentiments of always been poor. Other influences for the young Māori fathers two parent ideal, may stem from ridicule during childhood as expressed by Kale. The ability to positively reflect on what could be considered a negative upbringing was an attribute that the young Māori fathers possessed. Therefore, as a community and society we need to create a space for fathers to be involved, so that our tamariki can experience the prosocial outcomes associated with a father's love. (Roner & Veneziano, 2001).

Whānau remains an important institution, in which meaningful relationships emerge from and the foundation of our sense of belonging (Moeke-Pickering, 1996). Meaningful relationships emerged from the shared collective responsibility and caring attributes of its members. In this way, extended family kin provide a safeguarding mechanism for family (Lippman & Wilcox, 2013). For example, in Kale's account, the conditions within the home were less than adequate with his parents and subsequently he and his sister grew up with his grandparents. Being raised by his grandparents not only provided Kale with a safer environment, but allowed him to be immersed in tikanga and marae life, something his younger siblings missed out on. Honz's account also highlighted the support of extended family kin in feeding and supporting his family, helping

to relieve them of parenting stressors from time to time. Furthermore, Piripi's access to uncles who have different expertise, offered him more diverse support networks. These views were also supported by Lippman and Wilcox (2013), in which extended kin provided social and financial support to protect families from negative outcomes; and older generations become a resource for children (Bengston, 2001).

### Whānau structure

Ideal family structures tended to be situated along a continuum between nuclear and traditional whānau structures. For instance, the majority of the young Māori father's ideal family structure included three generations, but the constitution of which whānau were included in that definition varied between fathers. For example, Piripi and Robbie resembled a more traditional whānau structure, whereas Honz considered more immediate family descent lines, his children, grandparents, and the inclusion of Honz's sibling's families, taking a more restricted three generational family structure. These changes to the whānau structure are likely a result of colonial and urbanisation influences, which have changed traditional support structures and forced smaller family units such as the nuclear family (Cooper & Wharewera-Mika, 2011; Herbert, 2001; Kingi, 2001; Taonui, 2010).

I would argue that the young Māori fathers aligned more towards traditional whānau or pan tribal structures. Firstly, the majority of the fathers included three generational family structures with the inclusion of various extended kin (Walker, 2014); secondly, Grandparents played an everyday role in raising at least three of the fathers, with the rest making mention of their importance (Durie, 1999; Pere, 1994; Te Awe Awe-Bevan, 2013); and thirdly, extended family relationships shared the roles and responsibility of parenting providing support to other whānau members (Ministry of Justice, 2001; Pihama, 2011; Walker, 2014). Therefore, I would suggest that whānau structures have adapted to work within contemporary society, but the essential values of whānau support systems and structures are still maintained and perceived to be ideal by the

young Māori fathers as opposed to western based family (Nuclear family) structures.

The most critical whānau relationship for the involvement of fathers, appeared to be their partners. The maintenance of this key relationship was maintained with the upmost regard and essential to the positive outcomes for their children (Roberts, Coakley, Washington & Kelley, 2014; Rosenberg & Wilcox, 2006). The narratives of Leighton and Honz in particular provided accounts that their partners are the most important people in their lives. For example, Honz expressed that pivotal to his families wellbeing, was to make sure his wife's needs were met and to love her. Leighton, further stated the importance of his wife's wellbeing by providing a space for her to reach her goals and aspirations (Mund, Finn, Hagemeyer, Zimmermann & Neyer, 2015). Although no direct research was conducted on the actual wellbeing of their children, research by Rosenberg & Wilcox (2006) found evidence that supports the expression of respectful partner relationships in facilitating healthy children. Furthermore, these relationships were founded on mutual understanding, respect, care and support that extended to all aspects of their life (Meunier & Baker, 2012).

The maintenance of partner relationships centred on two primary factors, relationship building and intimacy. For the fathers who were with the mother of their children, regular dating provided opportunities to spend quality time together, discussing family matters, and reviewing goals. Although the frequency of dating differed from father to father the reoccurrence was consistent. For the fathers who were not with their children's mother, while the relationship was in a manageable state, fathers such as Piripi and Devon were aware of the instability of the relationship impeding access and involvement with their children.

Changes in sexual relations with their partner was observed for some and not for others. For those fathers who experienced changes to their sex life after having a child, their attitudes were very understanding and did not express any detrimental effects on their relationships. For Kale, the changes in his sexual

relationship decreased in frequency, but the level of intimacy increase, making the sexual experiences more meaningful. Therefore, when sexual relationships were centred on intimacy and mutual understanding, there appeared to be no ill effects to their relationships, regardless of their desire to increase the frequency of sex.

Expressions of love permeate the narratives of the young Māori fathers. An attitude which Rua (2015) also found as a changing point of view within the male population, and highlighted by Kale who spoke of the expression of emotions as previously been tapu and a new concept within his community. These expressions of emotion were highlighted in their interactions specifically towards their children and was an intimate bond that motivated these young Māori fathers to fulfil the roles of fatherhood. The ultimate expression was in the sacrifice of time with their children, in which these men get up and go to work to provide better opportunities for their families.

For fathers such as Rawiri, Robbie, and Devon the immediate need to provide for their families delayed the pursuit of their aspirations in preferred careers. This point of view was supported by Rosenberg and Wilcox (2006), in which young fathers experience more significant barriers such as lower socioeconomic status and educational achievement which in turn negatively affected employment opportunity (Card & Wise, 1978; Kiernan, 1997). Nonetheless, Rawiri, Robbie and Devon went to work, not because it was required of them but because it was an expression of their love for their families. Leighton, perhaps expressed the sentiments of the love and enjoyment of being a father best.

*I come home, and my kids put everything back into perspective for me. You know I'm not chasing the money; it's just about being happy with them. (Leighton, p.55)*

Therefore, relating back to the historical review of Taonui (2009), the young Māori father's expressed narratives that align more closely to traditional values of Māori fathers who are kind, caring, and give support to women and children; men who are engaged in the raising of children, and whānau systems that

support in the raising and protection from adverse environments and systemic barriers. Moreover, the accounts of the young Māori fathers challenged negative stereotypes that persist in society, that young fathers are irresponsible, apathetic, and unsupportive (Barret and Robinson, 1982b; Kiselica and Sturmer, 1993; Rouch & Johns, 2005). Furthermore, the accounts of the young Māori fathers depict fatherhood as a maturing experience that provides these men with motivation, aspirations, and resilience (Barret & Robinson, 1982b; Card & Wise, 1978; Kiselica & Sturmer, 1993; Rouch & Johns, 2005).

### **Ko te whakaeatanga hei whakakaha te oranga: Maintaining a state of balance key to wellbeing**

In contemporary society, utu has become known as revenge and is perceived to have negative connotations. However, viewing utu as a principle and mechanism to maintaining harmony and restoring mana, becomes a guide to achieving wellbeing, and a state of ea (steady state of balance) (Mead, 2013). The protocols of utu, maintained the observance of tapu, which was given to protect the mana and mauri of man and essential to maintaining physical, spiritual, social, and psychological wellbeing (Durie, 1985). The ways in which the young Māori fathers maintained their wellbeing appeared to follow similar adherence to traditional Māori perspectives of holistic health. In this way, the young Māori fathers not only focussed on their physical, spiritual and psychological wellbeing, but also the wellbeing of their whānau (Durie, 1985; Pere & Nicholson, 1991). The young Māori fathers therefore, acknowledged the importance of the collective wellbeing of the family group, often offsetting their personal goals and aspirations to put their children and partners need ahead of their own. The centrality of whānau wellbeing, aligned with other research in which whānau wellbeing enhanced the wellbeing of the self (Rua, 2015; Waitoki, Nikora, Harris & Levy, 2015).

The types of strategies that the young Māori fathers used to cope with the stressors of life, could be categorised into three main areas: sports, music and entertainment, and quality time with family. Sports enhanced the wellbeing of

the young Māori fathers not only for physical health but because it was a space to express themselves, lower stress levels, and maintain other social relationships. Music and video games was a way in which the young Māori fathers used to block out the realities of life and to find reprieve at an individual level. Therefore, music and video games were used to reset or balance their emotional and psychological wellbeing, by providing a space to withdraw from their responsibilities and challenges.

Quality time with whānau provided a space for perspective gaining and was the single most effective strategy for maintaining wellness, and supports the positioning of whānau as the most important support structure and strategy for maintaining wellbeing (G.H. Smith, 1997). I make this assumption, because the influence of whānau permeated every dimension of health, in that their family relationships are strong connections that are affixed to each dimension of health (physical, spiritual, whānau and social, and psychological). Whānau, thus motivated the young Māori fathers to develop and grow personal characteristics that helped them to meet the roles and responsibilities as parents and partners. For example, Devon narrative expressed that he would not be the person he is today if it was not for his children, as his family have made him a better person (Moezzi, 1998; Rouch & Johns, 2005). The interconnected dimensions of health, whānau and wellbeing in young Māori father's lives was well documented in the findings.

#### **Mental health and coping mechanisms**

The ability of different health dimension to effect other dimension appeared to have great significance on the development of resilience, particularly to mental health. The prevalence of mental health issues that the young Māori fathers experienced appeared to be a lived reality for many of the fathers, who identified personal or close association to friends and family who were suffering with mental illness. The wellbeing strategies and relationships coupled with optimistic perceptions on life, significantly lessened the effects of stress, depression and anxiety that the young Māori fathers identified.

The importance of family to support young fathers such as Rawiri's partner, allowed him to resolve his challenges more effectively than medication alone (Figueiredo et al., 2008; Milevsky, Thudium & Guldin, 2014). Other close relationships such as Kale's access to work colleagues, trained in clinical psychology, helped him to identify his thought processors as a normal progression of grieving. Furthermore, the perceptions of optimism and the use of wellbeing strategies helped fathers like Honz and Billy maintain good mental health. These findings further support the centrality of whānau and relationships as the key to intervention and wellness (G. H. Smith, 1997).

The attitudes of Devon and Robbie's perception of mental health provided insight into further intervention for young Māori fathers and mental health. Firstly, Robbie's narrative highlighted the expectation and responsibility of whānau and friends to identify symptoms that impede his mental health. This perspective highlighted the importance of family to intervene and bring raise awareness of the unhealthy behaviour of its members.

Although the young Māori fathers related to experiences of mental illness, some of their sentiments expressed a lack of understanding and lack of knowledge about mental health. The second point, focusses on Devon's perception of his diagnoses of depression and anxiety. According to Devon, he felt normal, despite health professionals stating otherwise. What could be determined from Devon's narrative, was that Māori sometimes do not fit within western paradigms of health, in which western world views over-pathologize what can be considered normal to Māori.

The ability to draw on the relationships, power and influence of whānau support systems and wellbeing strategies, provided a safeguarding effect that allowed the young Māori men to fulfil their responsibilities and achieve balance and wellbeing despite being in an adverse environment, being exposure to increased risk factors, and experiencing systemic barriers.

Hua o nga mātauranga I tākohamai: product of the knowledge you received

Drawing on whānau ora and other cross cultural initiatives to develop indigenous concepts and strategies of wellbeing, in the pursuit of greater self-determination for indigenous father involvement (Canada, America, and Australia), I propose the implementation of the findings from this study and its use in the development of more father centric parenting programme and mobile application. As a Māori, and within the context of Kaupapa Māori methodology, the mauri and knowledge I have received should be reciprocated and used in a way that is respectful and enhances the mauri of the young Māori fathers.

One of the biggest challenges that the young Māori fathers identified was the lack of time available to access parenting programmes. Although some of the fathers stated that they would still attend a parenting programme, their attendance was predicated on the usefulness and time of the programme. However, the majority of fathers stated that a mobile application would be a better option for them. This view aligns with the prevalence and popularity of mobile applications and the need to diversify parenting programmes to provide greater access to parenting knowledge and tools (Gao, Krogstie & Sian, 2011; Homel, 1999).

In comparing the outcome of this study with the Ministry of Social Development (2010), and in regards to the support for fathers, there appeared to be comparable findings between the two studies. However, the biggest difference was the emphasis the young Māori fathers put on the importance and maintenance of whānau and partner (or mother of their child) relationships. The importance of these relationships, identified the need to include more holistic approaches and greater emphasis for fathers centric parenting programmes. Aligning with the narratives of Rawiri and Piripi and their challenges with anxiety and or depression in regards to being or becoming a father, parenting programmes should include awareness and knowledge on psychological adjustment to being and becoming a father during the pre and post-natal window for intervention.

## Research limitations

To gain a wider understanding of issues affecting young Māori men I would have liked to have interviewed more expectant and young Māori fathers. However, the findings highlight important areas for future study and understanding. The explorative nature affected the interview design as the research scope was too broad. As a result, some of the questions were not as thoroughly explored and unpacked. One way to rectify this, could be to hold a wananga to allow greater opportunity for men to share their experiences.

The second, limitation was that I was not able to find any expectant fathers. Several reasons for this limitation was the truncated nine-month window. Some of the fathers also found it very difficult to answer the questions of the study. One of the reasons for this, was that the young Māori fathers had rarely talked about their roles and responsibilities explicitly. This also became an apparent problem during the recruitment stage in which, positive and unique experiences were lost, because the fathers did not think they could adequately articulate their views and perceptions.

The use of social media such as Facebook provided a useful medium for recruitment. One drawback to this type of recruitment strategy was that many of the participants had some affiliation to me. However, this should not devoid the validity of their experiences as fathers and partners, because Māori often live in close interconnected communities; but could potentially limit the diversity of young Māori father's views and challenges to parenting.

## Reflective narrative

The reason why I wanted to write a reflective section was to portray my journey and experience with the young Māori fathers. These are my thoughts and views from exploring the everyday lives of young Māori fathers.

When I told my Aunty Mere about the study that I was undertaking, she asked me what I now know was a very important question; *how do you honour the mauri of these young fathers?* Being new to Kaupapa Māori and having low

fluency in Te Reo Māori, I lacked the understanding to answer this question. Having walked away without knowing the answer, this question kept arising in my mind, *how do you honour the mauri of these young fathers?* Driven by a need to know, I went to Anaru (personal communication, 2015), a Māori man in my community who grew up in Te Ao Māori. He shared with me this analogy of a fruit tree, in relation to honouring the mauri:

*In all things there is mauri, even the whenua has a mauri. But you cannot tap into that mauri unless you plant a seed. When you plant a seed you allow the mauri of the whenua to flow through that seed, which will grow and develop into a tree and bring forth fruit. The fruit of the tree represents the lived experiences of those young fathers. Those fathers have shared their mauri with you by sharing their experiences as fathers. To thrive, mauri needs to continuously flow; you have been given a part of them and therefore you are obligated and responsible to maintain the continuous flow of mauri and to reciprocate their mauri in a way that increases the mauri of these fathers.*

*(Anaru)*

From a personal insight, this for me defines my learning experience of Kaupapa Māori methodology. That it is the obligation and responsibility as Māori researchers and kaitiaki (guardian), to honour the mauri of our people, by sharing what we have gained in other places. To grow many trees, to produce orchards of learned experiences; that continues, maintains and increases the flow of mauri, vitality and tino rangatiratanga of our Māori people, place and culture.

A central reason for including a personal reflective narrative is to capture the spiritual element of the participants that was perhaps lost in the interview transcripts. The opportunity to interview the young Māori fathers was a privilege and honour, especially to experience their wairua as the fathers spoke of the experiences of their loved ones. I must admit that like the majority of society I

too thought little of young fathers. The experiences that the fathers shared widened my gaze and challenged my preconceived ideas. I experienced several values from this interview, firstly, I could not deny the immense love that these fathers had for their children and their partners; secondly, the greatest perception that enhanced my understanding of their challenges and successes was in the receiving of part of their mauri and the intrinsic connection between our wairua. This was important to me as it motivated me to take the time to make sure I portrayed their stories and narrative in a positive and respectful way.

At the conclusion of the interview, I was able to talk on a more personal level with the young Māori fathers. The point I am trying to make, centres on the therapeutic nature of explicitly verbalising the things we take for granted, such as what we do every day. For example, one father found the process thought provoking and it allowed him to make a connection between his feelings and perceptions to fatherhood. Another father explained to me in a message when I followed up with him, that the interview gave him motivation and a burning desire to make greater positive changes in his life. In this way, the experience appeared to be reciprocal in nature, enhancing the mauri of each other.

### Final remarks

To conclude my thesis, I have tried to portray positive examples and experiences of young Māori fathers who, despite their odds, continue to overcome their challenges, and question the negative stereotypes present in society. The reason I believe the young Māori fathers are successfully navigating fatherhood is located within the narrative of Te Mairiki Williams, an iwi member of Ngāi Tahu who says:

Me hoki atu tatou ki nga taonga nga hua o tatou tūpuna, kei reira ra tō tātou nei oranga. Kei reira hoki te ngākau nui, te ngākau aroha, te ngākau māhaki te hūmārietanga ō te tangata

We should return to the values of our ancestors, that's the key to our wellbeing. As well as fundamental values like, empathy, love, compassion, humbleness, and peaceful characteristics...to stand and carry these stories forward.

The narratives of the young Māori fathers portray loving, caring, and compassionate whānau relationships and model the sentiments of Te Mairiki that the key to our future wellbeing is located in the past, and with whānau as the centre of our society.



## Conclusions

This study attempts to shift perspectives on how young Māori men navigate parenting and intimate relationships by using a Māori worldview and Kaupapa Māori methodology. Through exploring the everyday lives of expectant and young Māori fathers within a positive based approach, better resources can be developed that target parenting programmes, to involve and support Māori fathers. More importantly, the study helps to understanding the unique experience of been a Māori father at a young age.

The young Māori father's narratives added to the literature about young men who have aspirations and desires to be good successful parents and partners. Their relationships portray loving, kind, caring, compassionate, empathetic characteristics and a willingness to assume the roles and responsibilities fatherhood. This was apparent in the delaying of personal ambitions to support the needs and aspirations of their children and partners.

The importance of whakapapa and close whānau relationships provide an environment to establish and develop positive Māori male identities and provides a foundation for belonging, model behaviour, positive growth, protection from aversive environments and risk factors. The significance of these relationships dynamically influences every aspect of their lives and facilitates the development of resilient, young men. The influence of grandparents cannot be understated because it is a relationship that has great meaning and emphasis on development and is a significant asset in providing role models for the young Māori fathers. The influence of quality relationships supports the positive development and transition of young Māori men into fatherhood. Although the young Māori fathers have made a positive transition into fatherhood, a mother and father were considered ideal to raising children, highlighting the importance of fathers. Therefore, as a society we should make space to support the involvement of fathers and the reciprocal benefits to health and wellbeing for

whānau, such as prosocial development of children, resilience, education achievement, and career satisfaction.

The findings from this study also highlights the importance of whānau and spiritual dimensions in which the young Māori father's perceptions align more accordingly to holistic Māori models of health and wellbeing (Durie, 1985; Pere & Nicholson, 1991). These reasons and others give premise for the continuation of traditional whānau family systems and values in contemporary society (Penehira, Green, Smith & Aspin, 2014). However, significant impositions such a colonialism and the urbanisation have diversified the perceptions of whānau structures (Taonui, 2010; McIntosh & Mulholland, 2011).

The young Māori fathers consider their roles and responsibilities to provide, protect, and support. Although their views align to traditional father roles, the priority and implications of these roles are significantly influenced and adapted by their current and previous lived experiences. Their ability to reflect on these experiences positively allows these fathers to change their environment and self to be better parents. However, the importance of their partner relationship, is perceived as their most important relationship to been involved fathers (Figueiredo et al., 2008; Milevsky, Thudium & Guldin, 2014). A relationship that is maintained through dating and sexual intimacy and perceived with great fondness, respect, and mutual understanding (Meunier & Baker, 2012; Rua, 2015).

Furthermore, this study supports the development of more father centric parenting programmes and diversification to include resources that include culturally appropriate relationship tools, whānau and spiritual dimensions and ways in which to maintain mental health (Ball, 2009; Cootes et al., 2009; Department for Child Protection, 2007; Horn, Blankenhorn & Pearlstein, 1999; NAFFA, 2014; Turia, 2014; Te Puni Kokiri, 2014). Increasing accessibility through technologies such as mobile applications, was identified by the young Māori fathers as a more ideal platform for delivering parenting resources. However, the

limitations of this study as exploratory lacks generalizability and requires more in-depth investigation.

### Future research and intervention

The implications of the study highlight possible constellations to explore, unpack and gain understanding. In this section I will briefly comment on future research possibilities and some ideas surrounding intervention strategies.

As identified in the limitations the scope of the study was too broad and limited the depth of understanding that could be achieved during the interview.

Therefore, a possibility to provide more in-depth understanding would be to focus on one or two areas. For example, the researcher might focus on positive perception of a father's role and unpack what it means to provide, protect, and support. Another research idea also stems from the limitations of this study to find young expectant Māori fathers, as the narrative of Piripi suggests that there were challenges during the prenatal stage to adjust to the idea of being a father. My final idea for future research is directed to the application of the findings. In this way, creating a mobile application on parenting and testing its effectiveness to deliver effective content and improve accessibility.

Applying what I have learnt from this study I wanted to also provide or highlight some areas for intervention. In this way I want to bring to the attention the systemic barriers restricting some of the young Māori fathers from achieving personal goals and aspirations. One of the most challenging barriers as identified from the fathers was the need to provide for their family over career and educational achievements. A reason for this was the financial disadvantage of full time employment to go to university. Therefore, social policy should be reviewed to find a solution to provide full participation for young Māori fathers and their pursuit to establish careers. This view should be accessed holistically to determine the positive health benefits it will have on their wellbeing of the whānau. The second intervention, challenges attitudes towards pushing young Māori fathers to leave school and go to work, the implications of such effects on their socioeconomic mobility. Therefore, the views and attitudes of whānau and

society need to change to provide a supportive environment that allows them to pursue their goals and aspirations.

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## Appendices

## Appendix A: Principles of Kaupapa Māori

Although Kaupapa Māori is continually evolving there are key principles which guide Māori based research (Mane, 2009; Pihama, Smith, Taki & Lee, 2004). The foundation of Kaupapa Māori principles was laid out by Graham Smith (1997) who outlined the first six principles below. The basic principles have since been expanded on to include principles 7-10 (Pihama, 2001; Pihama, Smith, Taki & Lee, 2004; Pohatu, 2003). These are by no means an exhaustive list of Kaupapa Māori principles but a basic outline of the basic underpinning principles of Kaupapa Māori.

- Tino Rangatiratanga - The Principle of Self-determination
- Taonga tuku iho - The Principle of Cultural Aspiration
- Ako Māori - The Principle of Culturally Preferred Pedagogy
- Kia piki ake i nga raruraru o te kainga - The Principle of socioeconomic mediation
- Whānau - The Principle of Extended Family Structure
- Kaupapa - The Principle of Collective Philosophy
- Te Reo me ona Tikanga - The principle of opportunity to speak Te Reo Māori
- Ata - The Principle of Growing Respectful Relationships
- Decolonisation - The principle of transformation from struggle
- Te Tiriti O Waitangi - The Principle of the Treaty of Waitangi

A basic outline of the implications of these Kaupapa Māori principles will now be given to lay the foundation of this study.

### Tino Rangatiratanga

The Principle of Self-determination, emerges as a form of resistance over Pākehā control, in Māori affairs, policy, education, knowledge and so forth (Pihama, Smith, Taki & Lee, 2004; Smith, 1997). Emerging from the 1840 Treaty of Waitangi, it is situated at the core of Kaupapa Māori research, with a central purpose of reinforcing “...the goal of seeking more meaningful control over one’s own life and cultural wellbeing” (G. H. Smith, 1997, p. 466). Building on the premise tino rangatiratanga is the right of Māori to develop and strive towards self-determination for example policies and education, (Smith & Reid, 2000). In

this way, tino rangatiratanga is a principle of decolonizing methodology and knowledge that pursues transformation from Pākehā processes and structures, to processes and structures that meet Māori aspirations (G. H. Smith, 1997; Smith & Reid, 2000). This may require actions that are unconventional within Pākehā paradigms and praxis (G. H. Smith, 1997). Therefore, and because of the structural and power relations that exist between Māori and Pākehā, it is encouraged to employ critical analysis from a perspective of Māori understanding (Pihama, Smith, Taki & Lee, 2004, p.45).

### Ako Māori

The Principle of Culturally Preferred Pedagogy, Subsumes Māori ways of teaching and learning that are more culturally appropriate (G. H. Smith, 1997; Rangahau, 2015b). Graham Smith (1997), further defines these ways of teaching and learning practices as those that “...*effectively connect with cultural background and life circumstances (socioeconomic) ...*” (p.468). In this way, practises of ako (learn and teaching) are not solely restricted to traditional based methods but are contrived on the preference of Māori (Rangahau, 2015b). Therefore, other forms of teaching and learning can be employed as long as these practices do not undermine cultural values (G. H. Smith, 1997).

### Kia piki ake i nga raruraru o te kainga

The Principle of socioeconomic mediation, situates itself in Kaupapa Māori research to reassert the need to mediate and thereby alleviate negative pressures impinging on Māori people (G. H. Smith, 1997). It is a commitment of Kaupapa Māori researchers to encourage Māori aspirations and to carry out research in a positive way; so as to create or reiterate cultural support mechanisms that can be employed, to overcome negative circumstances that exist in society today (G. H. Smith, 1997). Therefore, researchers have a responsibility to provide research aimed at producing positive benefits for Māori communities, groups, and individuals (Rangahau, 2015b). This means, that wellbeing is regarded as a collective responsibility of whānau and the Māori

community (Pihama, Smith, Taki & Lee, 2004; Smith, 1997; Smith & Reid, 2000). And as such, knowledge is collectively group owned, and carries a responsibility of its members to share this knowledge, for the purpose of uplifting, assisting and supporting members of that group (G. H. Smith, 1997).

## Kaupapa

The Principle of Collective Philosophy or Kaupapa, situates the importance and need to establish a collective charter that outlines the vision, purpose, intent and principles that guide transformative praxis (G. H. Smith, 1997). The principle of Kaupapa expresses the need to position Kaupapa Māori as a theory of underpinning philosophes that informs the development of “...*authentic transformative praxis...*” (G. H. Smith, 1997, p.473). This interconnected relationship of theory and practice reiterates that our praxis should be more than just an accepted idea but that we should also participate in these practises ourselves. That is, we must not only affirm these principles but we should also commit to practice them collectively and individually (Pihama, 2001).

The Māori and research psychology unit (MPRU), is a research unit within the school of psychology at The University of Waikato (The University of Waikato, 2015). The Kaupapa of MPRU can be found at (<http://www.waikato.ac.nz/fass/research/centres-units/mpru/mission>). The purpose of mentioning MPRU is to acknowledge the Kaupapa from which I am affiliated with, and to highlight the collective principles that influence this study. One of main points of focus of MPRU is on Māori based research that is centred on “...*the psychological needs, aspirations and priorities of Māori people*”, situating the treaty of Waitangi as its ethical corner stone: Partnership, participation and protection (The University of Waikato, 2015, para. 1).

## Te Reo me ōna Tikanga

The principle of opportunity to speak Te Reo Māori, reinforces the need to provide necessary resources within Te Ao Māori, to allow opportunity and space to korero Māori (Pihama, Smith, Taki & Lee, 2004). This principle acknowledges

the physical, emotional and psychological denial of Māori language brought about by colonial practices (Pihama, 2001). Language is viewed as an inseparable bond between cultures in that language is integral to the lived reality of culture (Pihama, 2001). Stemming from the notion of lived reality, is a dialogue around the loss of spiritual, emotional, and psychological elements of language that is lost through translation (Pihama, 2001). Therefore, Te Reo Māori provides a platform to explain the world from a distinctly Māori point of view, and thereby challenging the dominant English language (Pihama, 2001; Pihama, Smith, Taki & Lee, 2004). The centrality of Te Reo Māori in Kaupapa Māori methodology, should not be perceived as a dominant hierarchy, for example, because I am fluent in Māori, my view is more valid than those Māori who are non-fluent Māori speakers. Therefore, Kaupapa Māori should not deny non-fluent Māori their rights to be heard. In this way Te Reo me ona Tikanga incorporates three main points:

- Validation and legitimisation
- Survival and revitalisation
- Place that motivates aspirations to korero Māori

(Pihama, Smith, Taki & Lee, 2004)

### Decolonisation

The principle of transformation from struggle, provides a stage that supports and facilitates discussion from a Māori worldview (Pihama, Smith, Taki & Smith, 2004). Kaupapa Māori positions within the notion of struggle, so as to elicit what Graham Smith (1997) expresses as conscientisation, resistance and meaningful praxis, processes necessary to reclaiming dominant ideologies. In this way, we need to be critical of the oppressive dominant ideologies, to transform from deficit based research, towards research that makes a positive difference and framed with in the principle of tino rangatiratanga; research that is for Māori by Māori (Pihama, 1993; L.T. Smith, 2012).

## Te Tiriti O Waitangi

The Principle of the Treaty of Waitangi, asserts the binding agreements outlined in Te Tiriti o Waitangi (1840) between Māori and the Crown, as key to the promotion of health (Kingi, 2006; Pihama, 2001). Leonie Pihama (2001), also identifies the need to include Te Tiriti o Waitangi within Kaupapa Māori. Te Tiriti o Waitangi affirms iwi, hapū and whānau as tangata whenua with inherent fundamental rights, duty, and obligations between Māori and the Crown. These obligations, duties and rights are underpinned by three main principles:

- Partnership: interaction of treaty partners are obligated to act in good faith, mutual trust and respect (property, beliefs, customs, and values), to act in a reasonable manner of conduct (4.2)
- Protection: government must actively protect Māori people, whakapapa, cultural practices, taonga, protocols, customs and language (4.3)
- Participation: this principle secures active and equitable participation by tangata whenua at all levels of society (4.4)

(Royal Commission on Social on Social Policy, 1988)

The treaty also provides an organising framework in Kaupapa Māori theory that critical analyses the way in which relationships are constructed and determined (e.g. Māori-Pākehā), challenges dominant Pākehā hegemony, and affirms Māori rights (Pihama, 2001; L.T. Smith, 1999). Therefore, the treaty is an important mechanism for tino rangatiratanga, to create space for Māori research, and restorative justices to recover land, resources, and histories (L. T. Smith, 1999).

## Appendix B: Tikanga Māori

Mane (2009) expresses and highlights the variability and diversity of Kaupapa Māori initiatives throughout New Zealand. Even though the procedures or methods of Kaupapa Māori may change and vary, the foundation of Kaupapa Māori is rooted in Tikanga Māori, Te Ao Māori, and Mātauranga Māori (Milne, 2005). Or in other words, *“Kaupapa Māori...is grounded within Māori knowledge bases, world views, cosmology, philosophies, language and culture...”* (Levy, 2007, p.92). Protocols of Māoritanga (Māori way of life), can be broadly categorised into three main areas:

- Tikanga Māori: Ways, meanings, rules, method, pertaining to that which is right, correct and just
- Mātauranga Māori: Wisdom, deep knowledge, understanding
- Te Ao Māori: The Māori world

(Milne, 2005, p.37-38)

Māoritanga is not limited to these three concepts, values or principles, but they provide a general understanding of the basic Māori ways of doing and knowing. Also, these concepts are not limited to the definition, explanations and discussion that will follow, as these concepts form part of an interconnected, dynamic cultural web, and may vary from context to context.

Tikanga Māori is the philosophy of just and correct procedures or ways of doing and thinking (Gallagher, 2008; Mead, 2013). In this way tikanga Māori is a central component of the normative system that *“...dealt with moral behaviour, with correct ways of behaving and with processes for correcting and compensating for bad behaviour”* (Mead, 2013, p.8). The processes of tikanga Māori *“...enable us to appropriately navigate and operate within a Māori context, and make judgements and decisions within this space”* (Rangahau, 2015a, para 3). From this perspective and within a Kaupapa Māori context *“tikanga shapes our research practice”* (Jones, Crengle & McCreanor, 2006, p.62). That is to say, tikanga guides

and protects Māori culture, knowledge, and people; creating a safe space for people to meet (Jones, Crengle & McCreanor, 2006; Milne, 2005).

Timoti Gallagher (2008), expresses the need to understand the core values that underpin tikanga Māori. These include but are not limited to:

- Whanaungatanga – relationship, kinship, sense of family connection
- Mana - Prestige, authority, spiritual force
- Tapu – Restricted, sacred
- Noa – free from the restrictions of tapu
- Manaakitanga – process of generosity and caring for others
- Utu - Principle of reciprocity

Whanaungatanga is about the holistic all-encompassing establishment and maintaining of relationships between people, and with the physical and spiritual world (Gallagher, 2008; Mead, 2013). This value locates people through whakapapa (genealogy), whenua (land), and Atua (spiritual entities); and defines the types of relationships, responsibilities and obligations between and within whānau, hapū, iwi, and non-kin persons (Gallagher, 2008; Smith & Reid, 2000; Mead, 2013; Jones, Crengle & McCreanor, 2006). In this way there is a strong emphasis, value and need for group autonomy and the maintaining of positive relationships (Bishop, 1996; Levy, 2007; Mane, 2009). Bishop (1996) further describes the favourable attributes of whanaungatanga as aroha (love), awhi (Help, assistance, care for), manaaki (hospitality), and tiaki (guidance) (p.228). It is in this way that we Māori find our sense of belonging (Mead, 2013; Moeke-Pickering, 1996).

## Mana

According to Mead (2013, pp. 29-30), there are three major components of how mana can be obtained:

- Mana atua - God spiritual authority
- Mana tūpuna – prestige and power drawn from ancestors
- Mana tangata – Human Authority

Therefore, mana, or authority, power, and prestige is inherited from the gods, our ancestors, or ascribed through our deeds. Although mana is predominantly inherited by the position of your kawai tūpuna (revered ancestors), mana exists on a continuum where it can be acquired, lost, or increased according to your deeds (Ministry of Justice, 2001). Mana is highly favoured, existing in all people and objects of close association (Gallagher, 2008; Ministry of Justice, 2001). The protection of mana is very important to, Māori, through which it is the lifetime responsibility of whānau to make sure the mana of the kawai tūpuna is protected and enhanced (Ministry of Justice, 2001; Pihama, Smith, Taki & Lee, 2004). From a research point of view, the mana of a person should be protected and given respect, to avoid offense to the mana of that person or group, and to promote good working relationships (Milne, 2005). The Ministry of Justice (2001, para. 30), provide a statement that situates the importance of mana in the lives of Māori.

*Mana was the practical force of the kawai tipuna at work in everyday matters. In the Māori world virtually every activity, ceremonial or otherwise has a link with the maintenance and enhancement of mana (Ministry of Justice, 2001, p.75)*

### Tapu and noa

Where there is mana there is tapu and vice versa. Therefore, the more mana a person has, the greater the tapu of that person (Mead, 2013). Tapu may be described as a supernatural power that connects the physical and spiritual realm of people, places and objects (Ministry of Justice, 2001). It was given to man from the atua (gods) to protect their mauri (life force), mana, and to provide sanctity and safety to people, places, and things (Mead, 2013; Ministry of Justice, 2001). That is to say, tapu formed the basis of social conduct, to protect people from spiritual interference, and keep people safe from danger (Gallagher, 2008). This appropriated adequate levels of respect for leaders such as Rangatira, Ariki, Tohunga, and sacred places (Gallagher, 2008). Therefore, tapu places restrictions

on Māori society, but was so done to ensure growth and progression, now and in the future (Ministry of Justice, 2001).

Tapu is an essential component to maintaining health as it ensures care of “*one’s physical, spiritual, social, and psychological wellbeing*”; however, more important than the grandeur of our tapu is that it is in steady state (Mead, 2013, p. 46).

Therefore, when the balance of good and evil are steady our physical and psychological state is in good health (Mead, 2013, p.45). Observance of Māori protocols should be observed, as major breaches not only affects the individual but the community as well (Ministry of Justice, 2001). Therefore, there is a strong incentive to observe the laws of tapu, to negate being punished from the gods, and endure spiritual interference or even death (Ministry of Justice, 2001; Mitira, 1972).

In contemporary New Zealand, tapu has been replaced by common law. Consequently, many elders believe that the vitality of Māori has been lost through colonisation praxis; leaving Māori in a “*...defenceless and helpless condition*” (Best, 1924, p. 39). Vitality of our sacred life force, known as Mauri (sacred life force), is easily affected (Ministry of Justice, 2001). If our mauri is not respected or people assert dominance over a person, the person will suffer and lose their vitality, risking ill health (Ministry of Justice, 2001, p.77). Therefore, within a Kaupapa Māori context there is a strong need to respect and observe the laws of tapu, to ensure protection of people and the vitality of their mauri.

To ensure that breaches of tapu are not encroached, there needs to be a transition from tapu to noa (common, free from restriction) (Jones, Crengle & McCreanor, 2006). Noa, is the absence of tapu, in that noa is without restriction from the laws of tapu, and allow people to act without restriction of behaviour (Jones, Crengle & McCreanor, 2006; Gallagher, 2008; Mead, 2013). Ceremonies (kawa) often preceded the removal of tapu in a process known whakanoa, which restores health, balance and safety (Barlow, 1994; Jones, Crengle & McCreanor, 2006; Mead, 2013; Gallagher, 2008).

Whakanoa translated to mean the process of making things common, and thus removing the tapu can be achieved in several ways, for instance a karakia (prayer), pōwhiri (welcoming), and utu (reciprocity) (Jones, Crengle & McCreanor, 2006; Milne, 2005). Within a research context, Moe Milne (2005) explains the need to take time to address issues with the participant and appropriate others (e.g. kaumātua); which is done as part of the ethical process and confidentiality, thereby protecting mana. Through this process, we can begin to whakawhanaungatanga, the process of establishing positive relationships, thereby allowing higher quality information, and a state of balance, safety and satisfaction ('ea' and 'noa') (Mead, 2013; Milne, 2005). It is also through the maintenance of this process and throughout the study that private data considered to be tapu can be made publicly available in various forms (Jones, Crengle & McCreanor, 2006). That is to say, the products of the research can be made public as appropriate processors have made it noa (Milne, 2005).

### Manaakitanga

Manaakitanga encapsulates all facets of tikanga and is highly valued (Mead, 2013). It primarily guides and informs the way in which relationships are maintained and is expected to be upheld at all times; in war and in peace (Mead, 2013; Gallagher, 2008). It also describes as an ethos of care, manaakitanga involves *"Nurturing relationships, looking after people, and being very careful about how others are treated"* (Mead, 2013, p. 29). Cleave Barlow (1991), further describes manaakitanga as the way in which people express aroha (love) and hospitality to each other. Building on this premise Mason Durie (1994), adds to the principle of manaakitanga as an expression of generosity and compassion, invoking a high standard of social conduct. This can be done, for example by providing food, a place of rest, and to speak in a polite manner to guests (Barlow, 1991). Manaakitanga, therefore ensures that the mana of both parties is upheld (Hudson, Milne, Reynolds, Russell & Smith, 2010). In the application of a Kaupapa Māori research framework, emphasis is thus put on the need to be responsible and to protect those involved, with an ability to maintain:

- Cultural sensitivity
- Cultural safety
- Respectful conduct (māhaki)

(Hudson, Milne, Reynolds, Russell & Smith, 2010, p.11).

In so doing, the researcher should take great care in maintaining privacy and confidentiality, accountability to the participants, and community, and the use of correct protocols (Hudson, Milne, Reynolds, Russell & Smith, 2010). Therefore, Kaupapa Māori research should include an approach that is both collaborative and reciprocal in nature (Jones, Crengle & McCreanor, 2006). Furthermore, research should not “...*advantage oneself at others’ detriment* (E.T. Durie, 1994).

### Utu

Violations or breaches to tikanga, require the need for utu, or restoration (Ministry of Justice, 2001; Mead, 2013). Although often understood as revenge for wrong doing, utu can be good or bad depending (Mead, 2013; Gallagher, 2008; Ministry of Justice, 2001). Utu demands appropriate compensation and resolution to resolve matters, so as to achieve 'ea' essentially restoring or returning to a state of balance (Mead, 2013). Utu is therefore a principle of reciprocity to protect and restore the mana of those involved and maintaining the practice of whanaungatanga (Gallagher, 2008). Utu is a form of governance over breaches of tapu and guides the recompense of exchange when mana is lost or increased (Ministry of Justice, 2001). This process was carried out in a process known as 'utu'(resolution)- 'ea'(state of balance) (Gallagher, 2008; Mead, 2013; Ministry of Justice, 2001). Edward Durie (1994) further explains, that utu “...*was a mechanism of harmony and balance*”, and not just a means of revenge (p.329). Therefore, In the reciprocation of kind deeds, it is appropriate to exchange some form of service, gift, or reward, to all parties involved (Ministry of Justice, 2001). In this way utu was a central component of manaakitanga in regards to the maintenance of relationships (Gallagher, 2008). This is important because principles such as aroha, tautoko (support), and manaaki, need to be present in order to create a safe environment to be able to address issues (Milne, 2005). As

researchers, and in keeping with the spirit of utu, it is then expected that researchers should provide food, koha (gift, donation), or other services to the participants and parties involved, as a form of reciprocity in exchange for their knowledge and time.

### **Mātauranga Māori**

Inseparably connected to tikanga Māori is mātauranga Māori, *“the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe”* (Williams, 2001, p. 15). Constantly evolving and being added to from each generation to generation, mātauranga Māori is the body of knowledge that informs the practice and understanding of Māori culture (Durie, Hoskins & Jones, 2012; Mead, 2013; G. H. Smith, 2003; Williams, 2001). Although mātauranga Māori is imbued with traditional Māori knowledge, Mason Durie (in Durie, Hoskins & Jones, 2012) explains, that survival is dependent on a constantly evolving body of knowledge, and that this knowledge should guide and inform various approaches and practices. Thus, we may understand mātauranga Māori as the knowledge that frames the practical application of tikanga Māori, the amalgamation of knowledge and philosophy (Mead, 2003; Royal, 2012). In this way Māori *“do it, feel it, understand it, accept it and feel empowered through experience”* (Mead, 2003, p.7). Therefore, within a Kaupapa Māori approach the research should add to this knowledge base in a beneficial way (Durie, Hoskins & Jones, 2012; Smith, 2003). And in this way researchers should seek to observe, experience, study, and understand the participants and communities within a Māori cultural perspective (Harmsworth, 1998).

### **Te Ao Māori**

Te Ao Māori can be defined as the Māori world or worldview. It creates a cultural and philosophical perspective through which Māori see and understand the world (Ministry of Justice, 2001; Walker, 2008). In this way, *“...Myths, traditions and tribal histories...”* (Walker, 1996, p.13); have shaped the way in which Māori act, feel, decide, and, live (Marsden, 1992). From this perspective the Māori way

of life or *“Māoritanga is a thing of the heart rather than the head”* (Marsden, 1992, p. 117). In other words, understanding comes through the lived subjective experience within the Māori world and not the mind alone (Marsden, 1992). And that to adequately explore and portray the consciousness of Māori, one needs to feel, think and act like a Māori (Marsden, 1992; Royal, 2005). Or as Charles Royal (2005) expresses, *“knowledge belongs to the head and knowing belongs to the heart”* (p. 9). Therefore, one truly understands a culture when they feel it in their heart.

Traditionally Māori viewed their world holistically, with the beliefs that the spiritual, physical and natural worlds are inter-related and connected (Ministry of Justice, 2001). This understanding typically acknowledges a three tiered world view that is encapsulated by whakapapa (Marsden, 1992; Ministry of Justice, 2001):

- Te Korekore - Realm of potential beings/ultimate reality
- Te Ao Marama – Realm of the human/physical world
- Hinenuitepō – Realm of the dead

The perception of a three-worldview highlights the multiple dimensions of reality that coexist alongside the physical world, in which those within the spiritual world (e.g. kawai tūpuna and tūpuna), live on alongside and within the physical world (Marsden, 1992; Ministry of Justice, 2001). Although variability between various hapū and iwi exist, Māori generally subscribe to a dynamic and continuous universe of creation (Marsden, 1992). These views are described throughout Māori myths and legends and are adorned through carved meeting houses throughout Aotearoa (Ministry of Justice, 2001; Walker, 1996).

Traditionally Māori did not subscribe to a linear form of time, like those of western paradigms, but believed that Māori find their models, goals and aspirations from the past (Ministry of Justice, 2001). Therefore, Māori infer that the past is not behind but ahead (Ministry of Justice, 2001; Walker, 1996). In this way, one finds progression by looking to the past for guidance and understanding.

Unfortunately, colonial practices have resulted in significant loss of te reo Māori, culture, and the practice of tikanga. Various other historical events such as the Treaty of Waitangi, urbanisation, Christianity, and Māori renaissance have impacted and changed the Māori experience (Addis et al, 2005; Durie, 2006). As a result, Māori identity exist in three main sub groups (Durie, 1994b): Culturally (Māori who understand, te reo, tikanga and whakapapa); Bicultural (live between Māori and Pākehā worlds); and Marginalised (difficulty relating to Māori or Pākehā).

## Appendix C: Ethical consent

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THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

9 April 2015

Angus Elkington  
47b McKay Drive  
Templeview  
Hamilton

Dear Angus

**Ethics Approval Application – # 15:10**

**Title: The role of fatherhood in the everyday lives of young Maori men**

Thank you for your ethics application which has been fully considered and approved by the Psychology Research and Ethics Committee.

Please note that approval is for three years. If this project has not been completed within three years from the date of this letter, you must request reapproval.

If any modifications are required to your application, e.g., nature, content, location, procedures or personnel these will need to be submitted to the Convenor of the Committee.

I wish you success with your research.

Yours sincerely

A handwritten signature in black ink, appearing to be 'J. McEwan'.

Dr James McEwan  
Convenor  
Psychology Research and Ethics Committee  
School of Psychology  
University of Waikato

## Appendix D: Recruitment poster (portrait)



If you are Male, Māori, a Father or an expectant Father, and 16 - 25 years old, we want to hear about your journey.

You can sign up for either a group or individual interview.

If you're interested or have any questions get in touch today.

Contact: Angus Elkington on 021 0759646  
or at [gus.elkington@gmail.com](mailto:gus.elkington@gmail.com)

Supervisors  
Waikaremoana Waitoki : [moana@waikato.ac.nz](mailto:moana@waikato.ac.nz)  
Linda Wamarie Nikora: [psyc2046@waikato.ac.nz](mailto:psyc2046@waikato.ac.nz)



University of Waikato  
0800 WAIKATO or 0800 9245286

## Appendix E: Recruitment poster (landscape)

HE TAONGA TE  
MATUATANGA  
PARENTING IS A GIFT

STRENGTH FATHERHOOD LEARNING  
HOPE  
MAHI  
FUN  
AROHA  
LOVE  
WHANAU  
CHALLENGES  
2015  
MATUA

If you are Male, Māori, a Father or an expectant Father, and 16 - 25 years old, we want to hear about your journey. You can sign up for either a group or individual interview. If you are interested or have any questions get in touch today. Contact: Angus Elkington on 021 0759646 or at [gus.elkington@gmail.com](mailto:gus.elkington@gmail.com)



University of Waikato  
0800 WAIKATO or 0800 9245286

Supervisors  
Waikaremoana Waitoki : [moana@waikato.ac.nz](mailto:moana@waikato.ac.nz)  
Linda Wamarie Nikora: [psyc2046@waikato.ac.nz](mailto:psyc2046@waikato.ac.nz)

## Appendix F: Recruitment flyer



If you are Male, Māori, a Father or an expectant Father, and 16 - 25 years old, we want to hear about your journey.

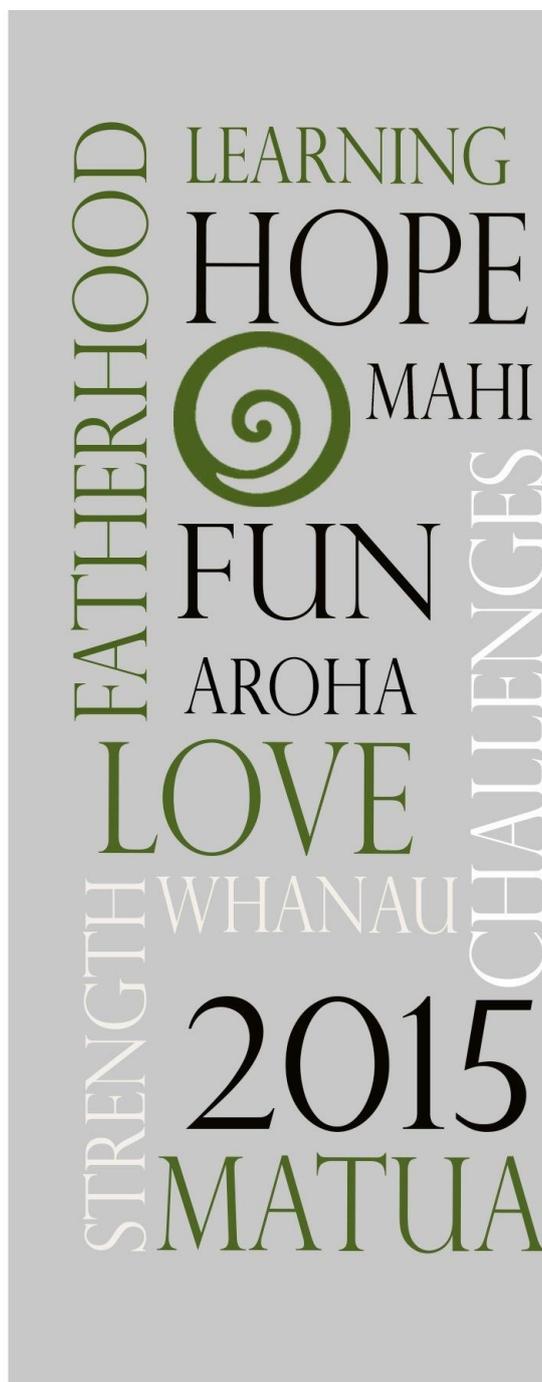
You can sign up for either a group or individual interview.

If you're interested or have any questions get in touch today.

Contact: Angus Elkington on 021 0759646 or at [gus.elkington@gmail.com](mailto:gus.elkington@gmail.com)

*We will also be developing an application for electronic devices to go along with study that you will be able to be part of. Also, a lunch will be provided during the interview*

Supervisors  
Waikaremoana Waitoki : [moana@waikato.ac.nz](mailto:moana@waikato.ac.nz)  
Linda Wamarie Nikora: [psyc2046@waikato.ac.nz](mailto:psyc2046@waikato.ac.nz)



## Appendix G: Demographic questionnaire

### Questionnaire

Participant No.

Age: \_\_\_\_\_

- Family situation:
- Married
  - Separated
  - Divorced
  - De facto
  - Single
  - Other \_\_\_\_\_

Number of children: \_\_\_\_\_

Ages of each child: \_\_\_\_\_

Your age at first child: \_\_\_\_\_

Do you live with children?

Yes/No

No, how often do you get to see/visit with them?

\_\_\_\_\_

Yes, how much time do you spend with your children?

\_\_\_\_\_ Hour per week

Have you attended a parenting programme?

Yes/No

Would you attend a parenting programme?

Yes/No

If there was a parenting app available to fathers, would you use it? Yes/No

If yes, please select from the following list of items you would include:

- Discussion Forums
- Information On Parenting Skills
- Child development timeline
- Games that you could play with your children
- Mentoring: ability to communicate one on one with a mentor
- Links/contact information to various agencies
- Other suggestions:

- \_\_\_\_\_  
—
- \_\_\_\_\_  
—
- \_\_\_\_\_  
—
- \_\_\_\_\_  
—

iwi \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Hapū \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

---

Job occupation:

---

Education level:

---

Please list your ethnicity:

---

## Appendix H: Expectant Māori fathers interview questions

1. What are your goals and aspirations?
2. What do you think are your responsibilities as a partner?
3. What do you think will be your responsibilities as a father?
4. Who are the most influential figures in your life?
5. What do you think will be the biggest challenges to you as a father?
6. What do you think will be the best thing about being a father?
7. As you think about becoming a father, what sorts of things do you think is important to learn?
8. How do you keep well? (Physical, spiritual, emotional, mental) for example managing stress and emotions, healthy lifestyle.
9. What do you know about mental health issues? For example, depression, anxiety, and drug and alcohol abuse, suicide (what if you have felt stressed beyond your ability to cope, what do you do?)
10. How do you plan to spend your time with your child?
11. How do you spend time with your partner?
  - a. What changes, if any, have occurred in your sexual relationship with your partner since the pregnancy? How have you managed those changes?
12. How would you describe your whānau? What is your ideal whānau?
13. Do you think it's important to know your whakapapa (where you come from); what role does it play in your life?
14. What type of relationship would you like to have with children?
15. What support/s do you think are important and helpful to be a good parent/father?
16. If you could design your own parenting programme or mobile application what would you include?
17. What would stop you from attending a parenting programme?

## Appendix I: Young Māori fathers interview questions

1. What are your goals and aspirations?
2. What do you think are your responsibilities as a partner?
3. What do you think are your responsibilities as a father?
4. Who are the most influential figures in your life?
5. What do you think are the biggest challenges to you as a father or partner?
6. What do you find the best thing about being a father?
7. Thinking back to before you became a father, what things do you wish you had learnt?
8. How do you keep well? (Physical, spiritual, emotional, mental) for example managing stress and emotions, healthy lifestyle. exercise; religion; entertainment; hanging out.
9. What do you know about mental health issues? For example, depression, anxiety, and drug and alcohol abuse, suicide (what if you have felt stressed beyond your ability to cope, what do you do?)
10. How do you spend time with your child or children?
11. How do you spend time with your partner?
  - a. What changes, if any, have occurred in your sexual relationship with your partner since you become a father? How have you managed those changes?
12. How would you describe your whānau? What is your ideal whānau?
13. Do you think it's important to know your whakapapa (where you come from); what role does it play in your life?
14. What type of relationship would you like to have with children?
15. What support/s do you think are important and helpful to be a good parent/father?
16. If you could design your own parenting programme or mobile application what would you include?
17. What would stop you from attending a parenting programme?

## Appendix J: Information sheet

### Information Sheet

#### **Introduction and purpose:**

Kia ora, my name is Angus Elkington, I am a student in the Masters of psychology programme at the University of Waikato. This study explores the everyday lives of young Māori fathers and expecting fathers and the attitudes, issues and perceptions towards parenting.

#### **What's involved?**

- Attend a one-hour Group or Individual interview
- Fill in a questionnaire that asks demographic questions about you and your children, and culture
- During this interview you will be asked questions to do with being a father/ expecting father
- Following the group or individual interview you may be asked to participate in an evaluation of a father specific mobile application

#### **What can I expect?**

- Some of the question may cause emotion discomfort as a result of sensitive experiences. A list of services will be available, if you want help, or you can talk to me in private.
- The Interviews will be recorded

#### **Anonymity and confidentiality:**

- Your contact detail won't be given out, and I will only use it to set up an interview time
- The questionnaire will be given a number to keep your personal details confidential

- To reduce the risk of identifying factors, a fake name (or real if you prefer) will be given to increase anonymity
- All sensitive information will be locked in a cabinet
- Some anonymised information will be used in presentations of in written papers

**Participation in the study:**

- You are free to leave at any time. You don't have to give any reason, but if there is anything I can help you with, just let me know.
- To be between the age of 16-25
- Participants are required to be of Māori descent to participate in the study
- participants need to be fathers or expecting first time fathers to participate

**Incentive:**

Some food will be provided.

**Researcher:**

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## Appendix K: Demographic parenting programme information

Have you attended a parenting programme	Would you attend a parenting programme	Would you use a parenting app
yes	yes	no
no	yes	yes
no	no	yes
no	no	yes
no	yes	yes
no	no	no
yes	yes	yes

## Glossary of Māori terms

Ako Māori .....	The Principle of Culturally Preferred Pedagogy
Aotearoa .....	Literal meaning, "Land of the Long White Cloud"; Original name of New Zealand
Āta .....	The principle of growing respectful relationships
Ariki .....	High born chief
Aroha .....	Aroha Love, concern, compassion, sorrow
Atua .....	Spiritual entities, god
Awhi .....	Help, assistance, care for
Ea .....	Be satisfied, avenged, steady state of balance
Hapū .....	Sub-tribe
Iwi .....	Tribe
Kaitiaki .....	Guardian
Karakia .....	Incantations, prayers
Kaumātua .....	Māori elder
Kaupapa .....	The Principle of Collective Philosophy
Kaupapa Māori .....	A Māori topic, policy, subject, plan, agenda
Kawai tūpuna .....	Revered ancestor
Kia piki ake i nga raruraru o te kainga .....	The Principle of socioeconomic mediation
Koha .....	Gift, present, offering, donation, contribution
Kōhanga reo .....	Learning nest; Early childhood education service
Koro .....	Grandfather; grand uncle, elderly male
Koroua .....	Grandfather; grand uncle, elderly
Hinenuitepō .....	Realm of the dead
Ipukarea .....	Ancestral home, homeland, native land, inherited land. The tribe's identity and the source of their livelihood
Māhaki .....	Respectful conduct, to be inoffensive
Mana .....	Power, authority, prestige
Manaaki .....	Care, hospitality
Manaakitanga .....	Process of generosity, hospitality, caring for others
Mana atua .....	Gods spiritual authority
Mana tūpuna .....	Prestige and power drawn from ancestors
Mana tangata .....	Human authority
Māori .....	Indigenous people of Aotearoa/New Zealand
Māoritanga .....	Māori culture, Māori practices and beliefs
Marae .....	Ceremonial courtyard and ritual arena specific to the socio-cultural history of a sub-tribe and or tribe
Mātauranga Māori .....	Wisdom, deep knowledge, understanding
Mātua .....	Parents

Mauri .....	Life force in people and objects
Mihimihi .....	Introduction(s)
Mokopuna .....	Grandchild, grandchildren
Ngā Puhī .....	People descended from the ancestor, Rāhiri (Northern region, North Island)
Ngāi Tawake .....	People descended from the ancestor, Tawakehaunga (Kaikohe, North Island)
Ngāti Apakura .....	People descended from the ancestor, Apakura (Waipa – Waikato, North Island)
Ngāti Hine .....	People descended from the ancestor, Hineamaru (Bay of Islands, North Island)
Ngāti Māhanga .....	People descended from the ancestor, Māhunga (Waikato, North Island)
Ngāti Mahuta .....	People descended from the ancestor, Mahuta (Waikato-Taupiri, North Island)
Ngāti Maniapoto .....	Tribal people descended from the ancestor, Maniapoto (Waikato-Waitomo, North Island)
Ngāti Pīkiao .....	People descended from the ancestor, Pīkiaorangi (Bay of Plenty, North Island)
Ngāti Toa .....	People descended from the ancestor, Toarangatira (Porirua, Kapiti coast)
Noa .....	Absence of tapu, without restriction from the laws of tapu
Pā .....	Village
Pākehā .....	New Zealander of British and/or European descent
Papatūānuku .....	Earth mother
Pepeha .....	Tribal formulaic expression, proverb
Powhiri .....	Formal welcome
Pūtahi .....	Everything is connected to everything else
Ragatahi .....	younger generation, youth
Rangatira .....	Leader, authority
Taiohi .....	Youth, adolescent, young person
Taha hinengaro .....	Psychic/mental component of a person
Taha tinana .....	Bodily/physical component of a person
Taha whānau .....	Family/social dimension of a person
Taha wairua .....	Spiritual component of a person
Tainui .....	People descended from the ancestor, Hoturoa (Waikato, North Island)
Take-utu-ea .....	Process of reinstating balance, action- resolution-state of balance
Tangata whenua .....	People of the land, original inhabitants of the land
Tautoko .....	Support, advocate
Tangi .....	Cry, funeral

Taonga .....	A treasure, anything prized that is either tangible or intangible
Taonga tuku iho .....	The Principle of Cultural Aspiration
Tapu .....	Be sacred, prohibited, restricted, forbidden
Te Ao Māori .....	The Māori world view
Te Ao Marama .....	Realm of the human/physical world
Te Arawa .....	Tribal people descended from the ancestor of, Pūhaorangi (Bay of Plenty region, North Island)
Te Korekore .....	Realm of potential beings/ultimate reality
Tino Rangatiratanga .....	The Principle of Self-determination
Tēina .....	Kinship term for junior line
Te Pā Harakeke .....	Growing positive relationships within and between family members
Te reo Māori .....	Māori language
Te reo Māori me ōna tikanga .....	The principle of opportunity to speak Te Reo Māori
Te Tiriti o Waitangi .....	Māori name for Treaty of Waitangi, a partnership agreement between Māori and the Crown
Te Whare Tapa Whā .....	Holistic model of Māori health
Te Wheke .....	Metaphorical use of an Octopus (Wheke) to describe Māori Health Model
Tiaki .....	Guidance
Tikanga .....	Correct procedure, custom, practice, lore
Tikanga Māori .....	Ways, meanings, rules, method, pertaining to that which is right, correct and just
Tohunga .....	Expert, skilled person, priest, healer
Tuākana .....	Senior line
Tukutuku .....	Decorative Māori latticework
Tūpuna .....	Ancestor, grandparents
Utu .....	principle of reciprocity, restore, repay, avenge
Whare tūpuna .....	Ancestral meeting house
Wairua .....	Spirit, Soul
Whakanoa .....	To remove tapu
Whakapapa .....	Genealogy, lineage, descent
Whakataukī .....	Proverb
Whakawhanaungatanga .....	Process of establishing relationships, relating well to others
Whanaungatanga .....	Maintaining relationships and kinship
Whānau Ora .....	Indigenous health initiative in New Zealand driven by Māori cultural values
Whāngai .....	Customary practice of fostering children
Whenua .....	land