Non-Western Approaches to Sexual Violence Prevention in Aotearoa: A Literature Review

Introduction

Sexual violence prevention efforts in Aotearoa have gained significant attention in recent decades, with a growing focus on primary prevention (Barnes, 2019). Within this growth, understanding of what effective prevention must address, such as consent, healthy relationships, and violent behaviours, is becoming more widely recognised (Barnes 2019; Te Kāwanatanga o Aotearoa, 2021). However, many of the 'mainstream' approaches to sexual violence prevention in Aotearoa, such as government-funded educational campaigns in schools, prioritise definitions and frameworks rooted in dominant Pākehā discourses that do not fully account for the experiences and contexts of non-Western communities (the term "non-Western" is a fluid term that refers to multiple cultural and ethnic groups recognised in Aotearoa) (Barnes, 2019; Percival et al., 2010; Pihama et al., 2016; Shama, 2019).

Non-Western communities in Aotearoa, including Pacific people, culturally and linguistically diverse groups (CALD), and Māori, hold diverse understandings of sexual violence (Percival et al., 2010; Pihama et al., 2016). Mainstream definitions and frameworks for prevention do not adequately capture the cultural, spiritual, and collective impacts, causes, drivers, or dynamics of sexual violence within these communities (Pihama et al., 2016). For example, the World Health Organisation's (WHO) definition of sexual violence emphasises physical acts and lacks recognition of the spiritual and relational aspects, fracturing vā, which are significant to many Pacific peoples (Fa'alau & Wilson, 2020).

To develop culturally specific and holistic approaches to prevention, it is crucial to recognise the cultural nuances of sexual violence. This literature review aims to provide foundational knowledge on non-western approaches to sexual violence prevention in

Aotearoa. Specifically, it will first provide an overview of the foundational concepts that underpin Māori, Pacific peoples and culturally and linguistically diverse (CALD) community approaches. Secondly, this paper will conduct a thematic analysis to identify what is crucial for effective Non-Western approaches to sexual violence prevention. Thirdly, there is some light shed on the limitations of the included literature. Finally, the paper sets recommendations for future prevention efforts.

Definitions

Defining Sexual Violence

Sexual violence is a complex and contentious concept with varying definitions and perspectives. According to Bourke (2007), it involves identifying a specific act as sexual and acknowledging it as non-consensual, unwanted, or coerced. However, feminist scholars have expanded the definition to encompass any behaviour within intimate contact that is threatening, degrading, or humiliating (Kelly, 1987). Cultural and spiritual dimensions also play a crucial role in understanding sexual violence, where it is seen as a violation of both individual and collective well-being, intertwined with historical trauma and colonialism (Pihama et al., 2016). Unfortunately, mainstream definitions, such as those put forth by the World Health Organization (WHO), often disregard these cultural perspectives, hindering effective prevention efforts (Pihama et al., 2016). Therefore, it is essential to acknowledge and respect diverse definitions of sexual violence to develop culturally responsive strategies. Furthermore, recognising the spiritual, cultural, and collective impact of sexual violence is crucial, as it extends beyond mere physical acts and affects individuals and entire communities (Percival et al., 2010; Pihama et al., 2016). Different cultural groups have their own unique understandings of sexual violence that may not align with prevailing definitions. By acknowledging and respecting these cultural definitions, we can create prevention

strategies that address the specific impacts, causes, drivers, and dynamics of sexual violence within particular communities. However, for this literature review, we will adopt Bourke's (2007) definition of sexual violence as the working definition, which entails identifying a specific act as sexual and recognizing it as non-consensual, unwanted, or coerced.

Defining Sexual Violence Prevention

This literature review focuses on the primary prevention of sexual violence. Primary prevention, as defined in this literature review, refers to proactive strategies and interventions implemented within communities to address sexual violence perpetration (Chamberlain,2008). These strategies target underlying factors such as harmful behaviours, attitudes, and social norms while challenging traditional forms of masculinity (Chamberlain,2008). The goal of prevention is to prevent sexual violence before it happens by changing the conditions that enable harm (Carmody et al., 2009; Chamberlain,2008). This involves identifying and decreasing risk factors associated with sexual violence and increasing protective factors that promote healthy relationships, well-being, and social norms based on respect (Chamberlain,2008).

It is important to acknowledge that cultural norms vary within communities, and these differences must be respected when designing prevention strategies. Cultural norms shape perceptions, beliefs, and behaviours related to sexual violence, and prevention efforts should recognise and address these diverse cultural norms and understandings (Pihama et al., 2016). By tailoring prevention initiatives to specific cultural contexts and values, while challenging harmful attitudes and norms, prevention strategies can be more effective, culturally responsive, and inclusive (Percival et al., 2010; Pihama et al., 2016).

Defining Non-Western

This literature review considers non-Western approaches to sexual violence prevention. To understand what non-Western approaches are, reliable and consistent ways to identify communities are crucial to monitor and address disparities (Kukutai, 2004). Therefore, as stated earlier, the term "non-Western" is a fluid term that refers to multiple cultural and ethnic groups and identities recognised in Aotearoa, such as Māori, Pacific peoples and CALD communities. 'Māori' is a term used to identify the indigenous peoples of Aotearoa (Kukutai, 2004). 'Pacific peoples' refer to the eight main Pacific ethnic groups in Aotearoa, which are Samoan, Tongan, Cook Islands Māori, Niuean, Fijian, Tokelauan, Kiribati and Tuvaluan (Percival et al., 2010). Finally, the term 'culturally and linguistically diverse communities' (CALD) refers predominantly to those who identify culturally and ethnically as African, Asian, continental European, Latin American and Middle Eastern in Aotearoa. Members of this community include those whose culture, language, race, religion, values or beliefs differ from the English-speaking majority in Aotearoa and include those with migrant and refugee backgrounds, international students and visitors (Ministry of Civil Defence, 2013). 'CALD' acknowledges the multiple aspects of a person's identity and highlights the importance of language access and cultural responsiveness when providing effective prevention initiatives (Ministry of Civil Defence, 2013).

Inclusion and Exclusion of Literature

To conduct this literature review, a combination of search terms, including "sexual violence," "prevention," "New Zealand," "Māori," "migrant," "refugee," "culturally and linguistically diverse" and "Pacific," were used as keywords in various databases, including Google, Google Scholar, New Zealand Family Violence Clearinghouse, PubMed, and Taylor and Francis Online. The timeframe for the literature search included publications from 1970 to 2023 in Aotearoa, focusing on non-western approaches to sexual violence prevention.

Due to the limited availability of literature that specifically examines non-western approaches to sexual violence prevention in Aotearoa, broader sources were included. This encompassed literature on related topics such as family violence prevention, intimate partner violence prevention, violence prevention and well-being. The aim of this search was to identify any common themes, threads, trends, or gaps in non-western approaches to violence prevention and sexual violence prevention.

The literature selected for this review consisted of peer-reviewed articles, grey literature, and government reports sourced from databases, as well as references cited in the relevant literature. By utilising a combination of these sources, a comprehensive understanding of the current state of non-western approaches to sexual violence prevention in Aotearoa was obtained.

Overview of Kaupapa Māori Approaches to Sexual Violence Prevention

A Kaupapa Māori approach to sexual violence prevention is an approach rooted in te ao Māori (Māori worldview) and centres on principles of being "by Māori, with Māori, and to benefit Māori" (Moyle, 2016, p.30). This approach recognises the unique experiences and needs of Māori communities and emphasises a collective and holistic approach informed by mātauranga Māori (Māori knowledge systems), kawa (protocols) and tikanga (customs) (Te Puni Kōriki, 2008a). Such an approach is fundamental for sexual violence prevention in Māori communities as it holds the mana required to support this vital and sensitive kaupapa (Te Puni Kōriki, 2008a).

Within the literature, several foundational concepts underpin Kaupapa Māori approaches to sexual violence prevention. These concepts include:

- ***Whakawhanaungatanga:*** This is concerned with the holistic concept of inter-relationships, including building and nurturing relationships and connections. For Māori, whakawhanaungatanga is the process of establishing relationships through connectedness and 'unspoken' commitment to other people. It identifies how identity comes from whakapapa (bodily link to familial relationships, such as mātua (parents) and tūpuna (ancestors), from whom they descend) and how whakapapa is linked to connections with the surrounding environment and creates a sense of 'oneness' (Bishop, 1995). Whakawhanaungatanga is pivotal within sexual violence prevention kaupapa. It helps build trust and understanding to communicate sexual harm prevention messages with a sense of safety and belonging for individuals, whanau, and communities (Te Puni Kōkiri, 2008a). For example, whakawhanaungatanga is crucial at the start of every programme delivery, presentation, or hui (Te Puni Kōkiri, 2008a). It enables people to identify themselves in relation to whakapapa, creating a sense of safety and belonging for Māori to engage in discussions about potentially emotive and sensitive kaupapa (Wharewera-Mika and McPhillips, 2016; Te Puni Kōkiri, 2008a). Whakawhanaungatanga is also important in establishing partnerships with iwi authorities and other community leaders to develop prevention strategies and promote community ownership of prevention efforts (Hamley et al., 2022; Te Puni Kōkiri, 2008a). This can involve working with the local community and community leaders to develop culturally responsive prevention strategies (Hamley et al., 2022; Te Puni Kōkiri, 2008a). Through whakawhanaungatanga, these partnerships can help to create a more cohesive response to sexual violence in the community, leading to increased prevention efforts.

- ***Manaaki(tanga):*** In sexual harm prevention, this is the process of holding space for difficult emotions such as mamae (pain or hurt) and whakamā (shame or

embarrassment) (Te Puni Kōkiri, 2008a). It is central to Kaupapa Māori approaches as it emphasises the importance of treating all peoples with respect, care and dignity and provides the space for processing sensitive information. For example, Tiaki Tinana's project aims to increase awareness of sexual violence within Māori communities and promote dialogue among community leaders, whānau, hapū, and iwi (Te Puni Kōkiri, 2008a). To do so, they prioritise manaakitanga by ensuring those delivering their programme are fluent in Te Reo and can facilitate Māori cultural practices, such as whakawhanaungatanga, to hold space for the mamae and whakamā that may arise (Te Puni Kōkiri, 2008a). These practices not only promote and provide culturally safe care, but they promote healthy relationships and respectful behaviours. Manaakitanga models such relationships and behaviours towards others by treating all people with respect, dignity and care, further supporting prevention efforts (Te Puni Kōkiri, 2008a).

- *Tautoko:* This is the process of advocacy and providing support. In the context of sexual violence prevention, tautoko refers to the need for the collective to actively support and promote sexual violence prevention efforts (Te Puni Kōkiri, 2008a). This includes promoting healthy and respectful relationships, challenging harmful attitudes and behaviours, and creating safe and inclusive environments for all people (Barnes, 2019). Tautoko is a vital concept within sexual violence prevention as it emphasises individuals' and communities' role in addressing and preventing sexual violence prevention (Te Kāwanatanga o Aotearoa, 2021). Holistic, sustainable and effective prevention of sexual violence involves not only government agencies, non-governmental organisations, and community providers but also community engagement (Hargraves, 2022; Jülich et al., 2015; Ministry of Justice, 2004). With the collective tautoko of prevention efforts, it acknowledges that sexual violence occurs

within a broad social context and prioritises safety, respect and consent within Aotearoa communities (Family and Community Services & Ministry of Social Development, 2013.

In summary, Kaupapa Māori approaches to sexual violence prevention are deeply rooted in te ao Māori and prioritise the well-being of Māori communities. Whakawhanaungatanga, manaakitanga, and tautoko are key concepts that underpin this approach, emphasising the importance of building relationships, holding space for difficult emotions, and providing support. Kaupapa Māori approaches in practice advocate for a deep respect for culture, community and collective well-being that benefits Māori, drawing from the collective knowledge of Māori by Māori (McPhillips et al., 2002; Te Puni Kōkiri, 2008a; Te Puni Kōriki, 2008b). By implementing Kaupapa Māori approaches, prevention efforts can align with Māori values, knowledge systems, and holistic approaches to address sexual violence and promote the well-being of Māori individuals, whānau, and communities.

Overview of Pacific Approaches to Sexual Violence Prevention

As stated earlier, there are eight main Pacific groups in Aotearoa. Of these eight groups, there are varying exposures to social and educational environments, as some are Island-born, and others are Aotearoa-born (Lam, 2020). This means that attempting to define a singular Pacific approach to sexual violence prevention wrongly assumes the homogeny of these diverse groups and the paradigms of knowledge that formulate their truths and principles (Percival et a., 2010). However, for this literature review, we will consider some commonalities within different Pacific approaches to sexual violence prevention which centre on the cultural values, beliefs and practices that prioritise vā - known in many Pacific languages as the harmony and nurturing of space that is related to relationships and connections, supporting

individual and collective well-being (Fa'alau & Wilson, 2020; Lam, 2020; Percival, et a., 2010; Te Puna Aonui; 2022;).

Within the literature, there are many ways in which vā is supported in sexual violence prevention approaches, which include:

- *Respect for the brother-sister relationship:* The brother-sister relationship, although culturally expressed in varying ways, is seen by many Pacific peoples as one of the most important relationships within fanau (family)(Fa'alau & Wilson, 2020; Lam, 2020; Percival et a., 2010). This tapu (sacred) relationship is founded on the utmost respect between one another, and conversations concerning sexual topics, including sexual violence, are, for many, to be avoided due to the possible cultural prohibition of direct speech, body contact or sexual references (Lam, 2020; Percival et a., 2010). Therefore, to maintain vā and respect this relationship within sexual violence prevention efforts in Aotearoa, separate gendered workshops, for example, are provided (Lam, 2020). However, Lam (2020) states that separate groups are not always necessary, as some want to engage with all genders, including gender-diverse people, to share viewpoints and learn from one another safely. Offering separate and mixed-gender workshops for Pacific peoples "foster[s] comfort, safety, inclusiveness and engagement", which helps to open up dialogue around sensitive topics, such as sexual violence (Lam, 2020, p. 12).

- *Ensure community-based responses:* In many Pacific cultures, there are varying processes of social shaming and collective punishment of those who have sexually harmed others (Percival et al., 2012). For example, in Tokelau, those who perpetrate sexual harm and their entire family are socially shamed. Percival and colleagues (2012) state that, on the one hand, social shaming can serve as a deterrent to

recidivism or for potential perpetrators of sexual violence and signal to those harmed that their community supports them. On the other hand, social shaming can reinforce harmful attitudes and victim-blaming and may deter those harmed from coming forward for fear of being stigmatised (Percival et al., 2012). However, in Tokelau, when sexual violence occurs, the family of the person harmed is responsible for the perpetrator's punishment (Percival et al., 2012). Acknowledging this is important, as behaviours that fracture vā are not dealt with in isolation; it is a community-wide approach grounded within the community's understanding of truths and principles. Therefore, Pacific approaches to sexual violence prevention emphasise the importance of engaging with the local community and building partnerships between government agencies, community organisations, and service providers to ensure coordinated and culturally responsive prevention strategies that reflect the needs and values of that community (Fa'alau & Wilson, 2020; Percival et al., 2010).

- *Relationship building:* Understanding each Pacific community's cultural values and needs is vital within Pacific approaches to sexual violence prevention. Respect, love and reciprocity are significant pillars within the values of the eight Pacific groups (Joint Venture, 2022; Percival et al., 2010). These values exist within the vā between people and enable harmony and support of community-wellbeing. This can be achieved, for example, when facilitating workshops by "starting off sessions with lotu, prayer or karakia to open the space and bring a sense of calmness and spirituality to the group" (Lam, 2020, p.15). Sharing food is another way of building trust, rapport and relationships, as food signifies warmth and a sense of welcome, which helps people feel relaxed and at ease in the environment (Lam, 2020). These elements of culture and care are essential in best practice, Pacific-centred prevention efforts.

Overall, Pacific approaches to sexual harm prevention emphasise the importance of cultural safety, community-based responses, and relationship building. These approaches are based on cultural values and practices prioritising respect, love, harmony, and collective well-being. They seek to address sexual violence while promoting healing and restoration for those harmed and their communities.

Overview of Culturally and Linguistically Diverse Community Approaches to Sexual Violence Prevention

As previously mentioned, culturally and linguistically diverse (CALD) communities in Aotearoa predominantly identify culturally and ethnically as African, Asian, continental European, Latin American and Middle Eastern. Within these communities, there is much diversity in the cultures, religions, languages, and lived experiences. Therefore, when considering CALD approaches to sexual violence prevention, these approaches must recognise the multifaceted and dynamic nature of culture and knowledge, and prioritise the communities' unique needs and experiences in prevention efforts (ActionStation, 2019; Shama, 2019).

Although there is limited literature specifically focusing on CALD community approaches to sexual violence prevention in Aotearoa, Shama (2019) has highlighted several critical strategies that underpin prevention efforts, which include:

- *Culturally effective education:* CALD community prevention approaches prioritise awareness-raising efforts and education to promote healthy relationships, consent, and safety (Shama, 2019). This approach recognizes the importance of adopting a CALD lens to understand how sexual violence may manifest within CALD communities (Shama, 2019). By understanding the community's cultural values and implicit behaviours, such as social roles, communication styles, and beliefs, prevention

initiatives can establish a solid foundation for effective learning and teaching

interactions (Hargraves, 2022). For instance, when facilitating a discussion on the

topic of 'healthy relationships' within a CALD community, the presence of diverse

beliefs and ideas can provide an opportunity for community members to reflect on

their own understanding of what a healthy relationship looks like to them (Hargraves,

2022; Shama, 2019). This process of reflection encourages community members to

critically examine cultural norms and expectations surrounding relationships, consent,

and boundaries, promoting a deeper understanding of healthy relationships and raising

awareness of harmful behaviours (Hargraves, 2022; Shama, 2019). By engaging in

such discussions, community members can collectively identify and challenge

harmful behaviours that may have been influenced by cultural biases or norms

(Shama, 2019). This process incorporates diverse perspectives and encourages open

discussions within a CALD community to address harmful attitudes and behaviours,

highlighting the importance of tailoring prevention efforts to the specific needs and

contexts of the community (Shama, 2019).

- *Building trust and safety:* CALD community approaches prioritise building trust and
  safety for those accessing services and engaging in preventative initiatives. Trust and
  safety must inform all practices with CALD communities. This is achieved by
  creating supportive environments for community members founded on acceptance,
  trust, openness, respect, integrity and responsiveness to the needs and experiences of
  that particular community (Shama, 2019). For example, Shama (2019) found that by
  promoting the involvement of community leaders and organisations in prevention and
  response efforts, trusted culturally-safe processes may develop to address sexual
  violence within the community. However, effective support requires long-term trust

building to allow community members to feel safe in discussing sensitive topics and their experiences, with the possibility of disclosure of harm (ActionStation, 2019).

- *Advocacy and empowerment:* CALD community sexual violence prevention approaches prioritise advocacy and empowerment as crucial components (Shama, 2019). This emphasis on advocacy and empowerment plays a significant role in prevention efforts by promoting the rights of community members and advocating for their active participation in prevention and response initiatives (ActionStation, 2019). By prioritising empowerment, CALD community sexual violence prevention approaches aim to create a supportive and inclusive environment that enables CALD individuals to have a voice, influence decision-making processes, and actively contribute to the prevention of sexual violence (Shama, 2019). These efforts enable CALD communities to have a voice, influence decision-making processes and actively contribute to the prevention of sexual violence. Further, partnerships with community leaders and the inclusion of CALD community liaison personnel in organisations are integral to advocacy and empowerment in prevention efforts (Shama, 2019). These collaborations aim to develop advocacy strategies that address the unique needs and experiences of each community, such as language and communication barriers, and recognise the importance of engaging community leaders as advocates and facilitators of change (Shama, 2019). For instance, the Shama Hamilton Ethnic Women's Centre Trust ensures that their workforce includes members who identify within the CALD community, facilitating culturally-safe interactions and understanding the complexities of intersecting inequities (Shama, 2019). This is a vital part of prevention work, as creates a safe space where potentially taboo topics, such as sexual violence, can take place, and enables CALD community

members to deepen their understanding of sexual violence to enact change in their communities.

Overall, CALD community approaches to sexual harm prevention in Aotearoa prioritise culturally effective education, building trusted and safe processes, and advocating and empowering these communities. These approaches aim to address the unique challenges CALD communities face, such as language and communication barriers, cultural norms and beliefs, and lack of cultural understanding and representation when interacting with sexual violence prevention initiatives.

Thematic analysis

To gain a comprehensive insight into the essential elements of effective non-Western approaches to sexual violence prevention in Aotearoa, a thematic analysis, following the methodological approach proposed by Braun and Clarke (2006, 2019), was conducted. This analysis incorporates a range of literature directly linked to sexual violence prevention as well as literature that examined prevention efforts in Aotearoa more broadly. Thematic analysis is a valuable methodological approach for conducting a literature review on non-Western approaches, as it allows for a systematic exploration and interpretation of the literature (Braun & Clarke, 2006; Braun & Clarke, 2019). Employing Braun and Clarke's framework enables the ability to effectively identify and analyse themes, cultural nuances, and connections between different approaches. This method offers flexibility and adaptability, enabling an in-depth examination of the literature (Braun & Clarke, 2006). Through this analysis, three main themes consistently emerged: culturally safe practices, community involvement and sector collaboration, and prevention through policy.

Culturally-safe practices

Culturally-safe practices within non-western approaches to sexual violence prevention are crucial for recognising and respecting the cultural identities of the communities they serve, while effectively meeting their needs, expectations, and rights. The significance of cultural safety is emphasised by ActionStation (2019), Percival and colleagues (2010), and Te Kāwanatanga o Aotearoa (2021), who argue that all individuals should have access to culturally-safe prevention initiatives and support from those who possess an understanding of their culture. This highlights the inadequacy of a one-size-fits-all approach and underscores the need for culturally nuanced pathways in prevention efforts and healing. Fa'alau and Wilson (2020) stress the importance of acknowledging diverse cultural backgrounds and paths to harmful behaviours, emphasising the complexity of violence and the necessity for prevention efforts to recognise and address this complexity. Lam's (2020) research further supports this view, revealing a consensus among participants that effective prevention programs should understand the community's cultural values and recognise the evolving nature of culture, which shapes the community's experiences and needs. Shama (2019) asserts that cultural knowledge and culturally responsive workforces are fundamental to safely and effectively prevent harm and support survivors. Overall, culturally-safe practices prioritise culturally appropriate and responsive care that considers the unique needs and perspectives of community members from different cultural backgrounds. This entails providing services in multiple languages, incorporating traditional healing practices, and promoting cultural safety. By embracing culturally-safe practices, non-western approaches to sexual violence prevention can foster trust, inclusivity, and healing within diverse communities, ultimately leading to more effective and impactful prevention strategies.

Community Involvement and Sector Collaboration

Community involvement in sexual violence prevention seeks to build relationships with the community to address the issues raised by that community and engage them in

planning, developing and implementing prevention efforts (Julich, 2001; McPhillips et al., 2002; Te Puni Kōkiri, 2008a; Te Puni Kōriki, 2008b). It is vital to include community involvement in collaboration with government agencies, non-governmental organisations, and community providers to achieve long-term, current and sustainable prevention efforts (Hargraves, 2022; Jülich et al., 2015; Ministry of Justice, 2004). The Ministry of Women's Affairs (2010) reviewed prevention literature on intimate partner violence in CALD communities to provide evidence-based policy advice for reducing its impact in Aotearoa. They found limited literature on interventions for violence in these communities within Aotearoa between 1990 and 2010, so the majority of research stems from the United States, Canada, and Australia. This review found that a significant proportion of the literature strongly encourages community involvement and engagement, with a further proportion prioritising collective rather than individualistic, community-based approaches. Additionally, Shama (2019) found that CALD communities want the development of processes that empower and allow community agency and governance while recognising Aotearoa laws and context. Similarly, Te Puna Aonui (2022) states that genuine partnerships with communities and the building of leadership within communities to ensure community-led solutions are vital to safely and sustainably address sexual violence.

However, Te Puna Aonui (2022) and Simon-Kumar (2019) also found that sometimes community-led initiatives are not the safest course of action for people, as some community leaders may consider certain actions as socially acceptable when deemed violent in the context of Aotearoa. Therefore, Simon-Kumar (2019) argues that prevention efforts must have community-led initiatives alongside 'mainstream' sector approaches, such as government-funded counselling services, educational campaigns in schools, and training programs for healthcare professionals, to form effective, integrated, collaborative prevention. In saying this, community-based providers can bridge the gap between community-led

initiatives and 'mainstream' sector approaches to support a more flexible, collaborative approach that prioritises existing relationships within the community (Simon-Kumar, 2019; Te Puna Aonui, 2022). Overall, community involvement and sector coordination should prioritise community-led prevention strategies that are culturally appropriate, sensitive to different communities' diverse needs and experiences, and promote healing and restoration for the people they serve. This includes working with community leaders and organisations to develop prevention strategies tailored to different communities' needs. This approach also emphasises the need to build collaborative partnerships between government agencies, community organisations, and service providers to ensure a coordinated and culturally appropriate response to sexual harm. This includes working with ethnic and migrant community leaders to develop prevention strategies and promote community ownership of prevention efforts.

Prevention Through Policy

Prevention through policy, or culturally responsive and effective policy, plays an important role in shaping the way sexual violence is understood and addressed in Aotearoa and keeping in view commitments to Te Tiriti o Waitangi. Much of the literature suggests that policymakers should take a holistic, intersectional and integrated approach to violence prevention (Fa'alau & Wilson, 2020; Malungahu & Nosa, 2016; Percival et a., 2010; Simon-Kumar, 2019). The Ministry of Women's Affairs (2010) proclaims that a policy shift must be shifted within 'mainstream' approaches to sexual violence prevention to render them more culturally responsive.

Similarly, Pihama and colleagues (2016) argue that the current definitions of sexual violence used within policy and prevention efforts within Aotearoa are based on a Pākehā worldview and fail to "provide any understanding of the cultural, spiritual and collective

impact of sexual violence" (p.6). Moreover, the already existing non-western community providers are largely constrained by Government policy to resource and funding streams due to the sidelining of minority groups (Wharewera-Mika & McPhillips, 2016). Fa'alau and Wilson (2020) state that the Government and other institutional powers are positioned at the centre of political and social systems, while minority groups are pushed to the margins. This positioning is influenced by the presence of Pākehā discourses and frameworks that seem to underlie the existing power dynamics and exert control over political and social environments (Pihama et al., 2006). It is important to note that despite the development of policy frameworks intended to guide actions, there is evidence of a disconnect between policy and its implementation in practice (Fa'alau & Wilson, 2020). Te Aorerekura National Strategy (2021) suggests that prevention efforts involve strengthening and supporting community relationships and leadership "to lead and drive local initiatives and action, and at times, can involve policy and legislative reform" (Te Kāwanatanga o Aotearoa, 2021, p.51). There is a need to incorporate the needs, values, aspirations and experiences of non-western communities in policy development and to include the voices of those affected by sexual violence in policies. Overall, the literature covers various aspects of prevention through policy for sexual violence, with a focus on cultural responsiveness and community-led initiatives. They highlight the importance of funding for prevention and support services, restorative justice, systems thinking, and primary prevention activities.

Limitations

The literature on non-Western approaches to sexual violence prevention in Aotearoa reveals several significant limitations. Firstly, there is a scarcity of comprehensive research specifically addressing non-Western approaches and their cultural contexts, which results in a disproportionate abundance of Western perspectives and interventions in the available literature. This is evident in the limited research on non-Western approaches to sexual

violence prevention predating the 2000s in Aotearoa. This research gap requires attention to ensure a more balanced representation of non-Western approaches and a deeper understanding of effective prevention strategies in Aotearoa.

Another limitation is the reliance on government reports as the main source of information. This reliance is due to a lack of peer-reviewed literature on non-Western approaches to sexual violence prevention, emphasising the need for future research to focus on this area to broaden the range of sources to ensure a more robust evidence base.

The literature also demonstrates a limitation in the representation of non-Western communities as a homogeneous group, failing to recognise the complexities of these communities. This generalisation overlooks the diverse needs and contexts of different communities, meaning there is a need for studies to adopt a more culturally nuanced approach.

Additionally, there is a limitation concerning the limited focus on successful approaches and evaluations within the literature. Many studies focus on addressing issues rather than highlighting effective prevention strategies and interventions. This gap highlights the importance of further research that explores and evaluates successful prevention approaches to enhance overall effectiveness.

Finally, there is a scarcity of literature addressing the implementation of recommendations and the practicality of prevention strategies. The lack of guidance on how to effectively implement and sustain prevention initiatives hampers the clarity of research findings into practical interventions in real-world settings. This is particularly evident when looking at culturally-safe practices, community involvement, sector collaboration, and prevention through policy. While these topics are often discussed in regards to 'what should

be done' or set as recommendations, there is little knowledge on the practicality of implementation and critiques.

Recognising these limitations sheds light on the pressing need for additional research focusing on non-Western approaches to sexual violence prevention in Aotearoa. Addressing these limitations will contribute to a more comprehensive and accurate understanding of effective prevention strategies and improve the implementation of culturally sensitive interventions.

Conclusion

In conclusion, the literature review on non-Western approaches to sexual violence prevention in Aotearoa has provided valuable insights into the essential elements of effective prevention strategies. The thematic analysis of culturally safe practices emphasises the importance of recognising and respecting the cultural identities of the communities being served. It highlights the need for culturally nuanced prevention initiatives, addressing the diverse needs and expectations of different cultural groups. Culturally safe practices prioritise culturally safe and responsive care. By embracing culturally safe practices, non-Western approaches to sexual violence prevention can foster trust, inclusivity, and healing within the communities of Aotearoa.

Further, the theme of community involvement and sector collaboration highlights the significance of engaging the community in the planning, development, and implementation of prevention efforts. It advocates for collaborative partnerships between government agencies, community organizations, and service providers to ensure a coordinated and culturally appropriate response to sexual violence. Community-led prevention strategies, alongside mainstream sector approaches, are seen as essential for addressing the unique needs and

experiences of different communities. This approach recognises the importance of building relationships and empowering communities to lead and drive local prevention initiatives.

Finally, the theme of prevention through policy emphasises the role of culturally responsive and effective policies in shaping the understanding and response to sexual violence in Aotearoa. It highlights the need for a holistic, intersectional, and integrated approach to prevention, taking into account cultural perspectives and experiences. The literature emphasises the importance of involving the voices of the community in policy development.

Despite the valuable insights provided by the literature, several limitations need to be addressed. These include the scarcity of research specifically focused on non-Western approaches, reliance on government reports as the main source of information, generalisation of non-Western communities as a homogeneous group, limited focus on successful approaches and evaluations, and lack of guidance on implementation and practicality of prevention strategies. Addressing these limitations through further research and analysis is essential for a more comprehensive and accurate understanding of effective prevention strategies and the implementation of culturally sensitive interventions.

In conclusion, this literature review has provided an overview of key concepts within non-Western approaches to sexual violence prevention in Aotearoa and shed light on the key themes and limitations surrounding these approaches. By embracing culturally safe practices, involving the community, fostering sector collaboration, and developing effective policies, it is possible to create a more inclusive and comprehensive approach to prevention. This will contribute to the goal of creating safer communities, promoting the well-being of all individuals, and working towards the eradication of sexual violence in Aotearoa.

Recommendations

Based on the findings from the literature review, several recommendations can be made:

- **Adopt culturally-safe practices** that recognise and respect the cultural identities of the communities they serve and safely meet their needs, expectations and rights. These practices should be culturally nuanced and acknowledge cultural understandings and worldviews.

- **Involve the community** in sexual violence prevention efforts by building relationships with the community to address the issues raised by that community and engage them in planning, developing, and implementing prevention efforts. Collaborate with government agencies, non-governmental organisations, and community providers for long-term, current and sustainable prevention efforts.

- **Develop culturally responsive and effective policies** that take a holistic, intersectional and integrated approach to violence prevention. Policymakers should shift 'mainstream' approaches to sexual violence prevention to be more culturally responsive and recognise the cultural, spiritual, and collective impact of sexual violence.

- **Provide culturally-effective educational services** in different languages, incorporate traditional healing practices, and promote cultural safety.

- **Build collaborative partnerships** between government agencies, community organisations, and service providers to ensure a coordinated and culturally appropriate response to sexual harm. Work with community leaders to develop prevention strategies and promote community ownership of prevention efforts.

- **Uphold the principles of Te Tiriti o Waitangi** in all sexual violence prevention initiatives. Recognize the partnership between the Crown and Māori, respect Māori rights to self-determination, and engage in a process of co-designing and co-

implementing prevention efforts that align with Māori cultural values, aspirations, and

needs.

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