

Te Huringa  
ō Te Ao

# Whaiwhakaaro

Take time to reflect in your everyday mahi



**MINISTRY OF SOCIAL  
DEVELOPMENT**

TE MANATŪ WHAKAHIATO ORA

These cards invite you to pause, reflect and consider how the aspirations and principles of Te Huringa ō Te Ao come to life at every stage of your mahi.

## **Create your cards**

Print your cards onto A4 card or paper. Select 'print on both sides' (long edge) so the matching questions are on the reverse side. Cut them out and laminate for extra sturdiness.

## **Start reflecting**

Use your cards in any way that supports your reflective practice. You can reflect on your own, in hui, or together as a team. Whenever it works for you. You might start your day with a card, use them to spark conversation with a peer, or bring them into supervision. They're also great for team hui, workshops or check-ins with MSD.

Just one question will do! The prompts might lead to big kōrero, or act as gentle drops that inform your thinking and your mahi with tāne, men, whānau and families.

## **Reflect often**

Keep the cards handy. They're a simple way to stay connected to the kaupapa of Te Huringa ō Te Ao and support great practice, as kaimahi and as a team. You'll also find a few blank cards. Use these to capture your own ideas or create prompts based on your organisation's values and way of working.



Supporting  
whānau wellbeing



Supporting  
whānau wellbeing



Safe and healthy  
masculinity



Safe and healthy  
masculinity



Responsibility  
and accountability



Responsibility  
and accountability



Supporting tāne  
and men as fathers



Supporting tāne  
and men as fathers



Supporting healing  
and connection  
with whānau



What are we noticing about the roles tāne and men hold in their whānau?

What does that bring up for us?



What are tāne and men teaching us about wellbeing for themselves, their whānau, family and future generations?



What have we learnt about whānau in our community through listening to them?

What surprised us?



How do we hold hope for tāne and men and the roles they can step into?



When are we seeing tāne and men take responsibility for their behaviour?

How are we supporting this?



When do we feel ready to have challenging conversations with tāne and men about taking responsibility?

What supports us to do this well?



How might we support tāne and men to step into their role as positive, safe and loving role models for their children?



What are we hearing from tāne and men about the kind of fathers they want to be?

How are we supporting them to move from 'want to' to 'can do'?



What questions are we asking to prompt deeper kōrero with tāne and men?

How are we helping them see what healing and connection with whānau could mean?



Healthy  
relationships



Healthy  
relationships



Supporting healing  
and connection  
with whānau



Enacting Te Tiriti  
in practice



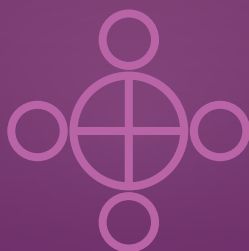
Strengthening cultural  
identity, language  
and whakapapa



Strengthening cultural  
identity, language  
and whakapapa



Whānau-led and  
whānau-centred



Whānau-led and  
whānau-centred



Enacting Te Tiriti  
in practice



What are we doing that helps tāne and men imagine a future where change feels possible?



Which relationships do tāne and men find most challenging to navigate in healthy ways?



What does a strong, healthy and safe relationship look like for the tāne and men we work with?



In what ways are we supporting tāne and men to grow their sense of identity, culture and whakapapa?



When have we seen culture and whakapapa make a positive impact for tāne and men?



What could it look like to honour Te Tiriti in how we work with whānau and tāne in our community?



If we asked tāne and men what a mana-enhancing service looks and feels like, what might they say?



What do we do to make sure whānau feel their voices and ideas are heard, valued and acted on?



Are tāne and men sitting at the decision-making table with us?

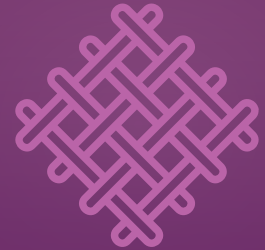
How do we make this even more powerful?



**Skilled specialised  
workforce to  
effect change**



**Take an intersectional  
approach**



**Take an intersectional  
approach**



**Free and  
accessible services**



**Free and  
accessible services**



**Skilled specialised  
workforce to  
effect change**



**Continuous improvement  
through evaluation and  
reflective learning**



**Actively  
addresses collusion**  
(condoning or encouraging abuse)



**Actively  
addresses collusion**  
(condoning or encouraging abuse)



What have tāne and men taught us about what's underneath the surface of their stories?



How do we design holistic responses that reflect the layered realities of tāne, men, their whānau and family?



What do we need as kaimahi to feel confident, supported and ready?



How are we growing, individually and as a team, to deepen our understanding of family violence and support change?



If we mystery-shopped our services, what might we notice?



Who might be missing out on our services?

What might it take to make it easier for them to access?



When was the last time an issue like this had to be addressed and how did we respond?

What might we do differently next time?



What helps us hold boundaries in a way that keeps trust intact?

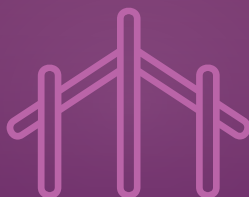


What feedback have we really listened to, and what changed because of it?

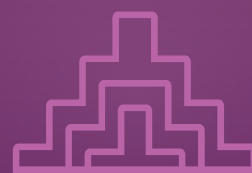




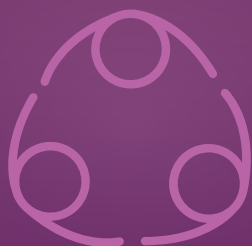
Culturally, spiritually  
and physically safe  
and responsive



Culturally, spiritually  
and physically safe  
and responsive



Continuous improvement  
through evaluation and  
reflective learning



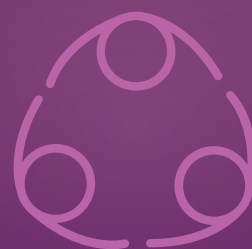
Collaboration and  
integration with specialist  
services, iwi and hapū



Prioritise safety and  
wellbeing of whānau  
impacted by violence



Prioritise safety and  
wellbeing of whānau  
impacted by violence



Collaboration and  
integration with specialist  
services, iwi and hapū



If we could make one bold tweak, what would it be?



What does a culturally, spiritually and physically safe service look and feel like?

For those we support and as kaimahi?



How are we honouring cultural diversity in meaningful ways?



Whose safety do we centre in our services?

How do we know this is working?



In what ways does our mahi with tāne and men help to keep people safe, including children and their wider whānau and family?



Who do we connect with as part of our mahi?

Who don't we connect with, and why?



What might help us work in partnership for better outcomes for tāne, whānau and future generations?

