

The background is a solid teal color. It features several white and light teal silhouettes of people's heads in profile, facing right. Interspersed among these are various shapes of speech bubbles, some circular and some rectangular with rounded corners and tails pointing towards the top right. The overall composition suggests a focus on communication and community.

**TE HURINGA Ō TE AO**

**SUPPORTING MEN'S BEHAVIOUR CHANGE**

**Whānau Voice Guide**

## TE HURINGA Ō TE AO – SUPPORTING MEN’S BEHAVIOUR CHANGE

### Whānau Voice Guide

**Purpose:** The aim of the Whānau Voice Guide is to provide an understanding of why whānau voice is important, create shared expectations for whānau voice in Te Huringa Ō Te Ao, and provide some suggestions for capturing whānau voice in an ethical way.

*This guide is not intended to be a definitive document for what whānau voice is. It is provided as a guide for cultivating curiosity and we encourage further independent exploration and definition from those involved in service development.*

**When to use:** This guide is not mandatory. It aims to support individuals and organisations to consider how they will use whānau voice in their service development process and to gather supporting evidence for their service concept.

**How to use:** This tool can be used for self or group reflection, alongside MSD or independently. It can be used as a reading, a reference document, or to guide a workshop on whānau voice.

### What is Te Huringa Ō Te Ao

Te Huringa Ō Te Ao is a new family violence service that supports sustainable behaviour change for men to restore whānau wellbeing.

This service is for tāne and men harming and hurting their partners and children, who realise it is time for change.

Te Huringa Ō Te Ao is for all tāne and men across New Zealand and offers a wide variety of flexible, proactive, and culturally responsive support that encourages men to reconnect with themselves, whānau, and community. This support is tailored to meet the holistic needs of tāne, men and whānau, while continually challenging men to own their behaviour, to be safe and to keep safe. This represents a shift away from short-term, prescribed programmes, and towards a system that puts the responsibility on men to be safe and keep safe.

Te Huringa Ō Te Ao aims to create opportunities for local communities to reimagine support for men harming others by centering whānau voice. Together, we aim to think differently in how we support men on their journeys of change to break the cycles of violence, and to create and sustain intergenerational change.

The project framework has 7 Service Aspirations and 10 Underpinning Principles. All services developed for Te Huringa Ō Te Ao are aligned to this framework.

## Glossary

For this initiative, Te Huringa Ō Te Ao makes reference to a range of terms. Although there is use of Māori kupu (words), these are intended to be inclusive, have meaning and applicability for all of Aotearoa’s communities.

**Community and locality** a neighbourhood can be defined as a small, localised area around the home, whereas a community may be thought of as a network of people and organisations linked by various factors such as shared identity, culture and whakapapa, similar interests, or common places where they interact. This can also include virtual community. For this initiative, community is place-based, and made up of a neighbourhood, a group of neighbourhoods, or a territorial district.

**Family-centred** Every community has unique needs, and these should be identified through consultation with families themselves. A family-centred approach suggests that families should be engaged in planning and decision-making processes. The best way to meet a person’s needs is within their families and that the most effective way to ensure safety, permanency, and well-being is to provide services that centre, engage, involve, strengthen, and support families.

**People impacted by violence** is an inclusive term used to describe people who have experienced family violence and/or sexual violence. Terms such as ‘victim’ and ‘survivor’ are only used where people are quoted.

**People using violence** is an inclusive term used to describe people who have used family violence and/or sexual violence against another person.

**Whānau and Families** refers to all forms of kinship groups and whānau Māori including close and extended families, chosen families, and kaupapa whānau. This could also include people impacted by violence, children, safe family members, include grandparents, siblings, other relatives, friends and people in the community that are identified as whānau by those you are working alongside.

**Whānau** refers to extended family or family group that extends beyond the nuclear family, a person’s hapū and iwi. It also includes people who do not have a kinship tie such as friends and other supports and in this context acknowledges that behaviour change for tāne and men from all backgrounds requires the support and involvement of whānau.

**Whānau-centred** in this context refers to a culturally grounded, holistic approach focused on improving the wellbeing of whānau (families) and addressing individual needs within a whānau context.

**Whānau voice** refers to the gathered voice of your chosen audience. This audience could include tāne, Men, their whānau, and families, people using violence, people impacted by violence, communities, networks, and other workforce. This audience will be relevant to your identified data gaps or data questions.

## The purpose of whānau voice for this kaupapa

The purpose of centering whānau voice for this kaupapa is to ensure services developed under Te Huringa Ō Te Ao are supported to be whānau led, whānau-centred and centre whānau voice. We want to understand and action what works best for whānau in everything we do.

### Centering whānau voice aims to:

1. Place whānau as decision makers, who determine their values, goals and aspirations
2. Provide a deeper understanding of the reality, contexts, and root causes of violence for tāne and their whānau
3. Design and deliver responses that support men and tāne, while holding them to account in relation to the voices of women, children and whānau in their lives
4. Address individual and whānau needs, to ensure whānau can succeed as a whole
5. Provide new ideas for the design and improvement of services
6. A call to action – a process to create evidence and guidance to generate change
7. Provide a deeper understanding of system experiences, barriers and opportunities of and for whānau, to create holistic and collaborative system responses
8. Identify the areas where your organisation is best placed to support men and whānau/families, and where they need to partner with others, based on what whānau/families want collaboration to look like. Collaboration with others is important to enable the *whole* of whānau voice to be considered.

### Four key questions for whānau voice

To simplify the complexity of capturing and responding to whānau voice, it may be useful to ask yourself the following questions:

1. Who have you asked and why?
2. What did you learn?
3. What has changed/will change as a result?
4. How are you caring for and giving back to whānau who informed this?

### Expectations for Te Huringa Ō Te Ao

Our expectation is that every provider engages with tāne, men and their whānau in their community during service development and during service delivery to understand what works best for them to support behaviour change from family violence.

Within this initiative, whānau voice will inform three objectives. The first is to inform service development and phases which lead to completing your service concept. That is, within the first 2.5 years of the contract. The second is to ensure whānau voice informs continuous improvement within the remaining 7 years. The third is to seek critical safety

information to inform and implement robust safety and risk assessments and responses, where appropriate.

During service development, the minimum standard is that providers capture some form of whānau voice that is:

- Current (within the 2.5 year service development period)
- Local
- Direct from tāne and men
- Direct from women, children, whānau and families in relation to their tāne and men<sup>1</sup>
- Includes some form of conversational methodology practice (such as indigenous approaches, research, interviews, focus groups etc) to provide in-depth insights that support us to understand the full experiences of tāne, men and whānau.
- Sufficient information to be able to ascertain trends or insights to inform your service model.

During service delivery, the minimum standard is that providers capture some whānau voice that is:

- Regular (at least bi-annual)
- Direct feedback in response to your service model
- Includes tāne, men, women, children and whānau
- Sufficient information to be able to test and update your service model.

Providers are encouraged to capture whānau voice from a variety of methods, audiences, knowledge systems, and timeframes (see more examples below). How this is done may look different for each provider and community, dependent on their needs and service development aspirations.

Whānau voice insights will inform the development and ongoing improvement of your service concept, to ensure it is reflective of the needs and aspirations of whānau. These insights will be captured in your ‘Service Concept template’ and will inform future improvement and reporting.

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<sup>1</sup> it may not always be appropriate for the provider to engage with everyone in the whanau themselves. This may require a planned approach that could include partnership with more appropriate organisations centred on people impacted by violence. There may also be a need to consider practitioner expertise to engage with women and children impacted by the violence as this also requires training and specialist skillsets.

## What is whānau voice?

### Whānau voice sources

Whānau voice can come from a variety of sources, including:

- Ancestral knowledge and understanding
  - Pūrakau
  - Wānanga, Fono
  - Talanoa
- Past and recent research
  - Local research from your community related to behaviour change for tāne
  - Broader research related to behaviour change for tāne/men
  - Commission new research specific to your needs
  - Analagous research – learning from other projects/industries which have learnings that may translate to tāne/men’s behaviour change
- Conducting your own process and analysis
  - Create a whanau voice form or tool to collect the voice of the whole whanau. This would help to standardise the basics of practice for collecting the voices of everyone. You could localise the form or tool as required by your community.
  - Conducting surveys to gather a snapshot of information
  - Conducting interviews to gather indepth perspectives and experiences
  - Conducting focus groups to gather trends, shared and diverse experiences
  - Immersive environments – being part of where tāne/men go, observing and interacting with men as part of their usual routines
- Having lived experience embedded in your organisation and processes
  - For example, within your service development team
  - For example, within your leadership and governance
  - For example, in advisory roles
- Regular reporting and feedback mechanisms
  - Specific to your organisation
  - From other community members and organisations, which impacts how you will respond as a collaborative, integrated approach
- Analysis of information
  - Trends across case management
  - Information from whānau informing other family violence work or projects
  - Analysing existing files, records and policies for whānau voice evidence.

There are many more ways to collate and collect whānau voice. We encourage you to be creative and do what works for you, and men and whānau in your community.

## Who are “whānau”?

The voices of whānau should include:

- Tāne and men with lived experience as people using violence
- Whānau and families directly impacted by tāne and men using violence
- Whānau and families, friends and communities involved in tāne’s journey of change

## When thinking about whānau voice, consider:

- Who is most impacted by the violence?
  - Do they have the greatest and loudest voice?
- ‘Extremes’ and ‘mainstreams’
  - Design for people that can be considered ‘hard to reach’ to increase accessibility and usability for everyone
- Intersectionality
  - Design for people who are multiply marginalised, such as Māori, Pacific and Migrant, LGBTQI+ to increase accessibility and usability for everyone
- Positionality
  - What contexts, roles, influences, biases, power dynamics do whānau participating have and how does this impact their experience of violence?
- Diversity
  - Ensure you have a varied range of demographics, experiences, and stages in their journeys to better understand the issue from multiple perspectives
- Ensuring you can deliver
  - Direct your research to areas of your service model that you know can make changes to, so you can deliver on the insights whānau are sharing.

## When to collect whānau voice?

### Before service development

- Start by analysing what you already have (this could be heaps!)
- Theme these insights - what do you know and what information is missing?
  - Consider your alignment to Te Huringa ō Te Ao framework (or ask MSD about ‘the Compass’)
  - Consider current strengths and weakness to explore further.

### During service development

- Create an ethical process to capture an additional insights, such as filling gaps in knowledge, testing status quo and seeking ideas for innovation.
- Create an ethical process to test ideas throughout service development, such as testing hunches, ideas or iterations of your service model.

- Rather than researching or testing an entire service model, consider if there are certain aspects, processes, or ways of working you want to explore.
- Consider what support you need or who you need to work with to maximise the learning process and create meaningful solutions for and with whānau.
- Theme overarching learning to create key insights to inform your service model.
- Capture your key insights and how your service model responds to these into your Service Concept.

#### After service development

- Continuous improvement through evaluation and reflective learning is an underpinning principle for Te Huringa ō Te Ao.
- Create ongoing feedback loops for continuous improvement
  - How do you know if your service is working?
  - What are opportunities to strengthen your service?
  - Who do you need to partner with?
  - Over time, consider does your Service Concept need to change?

#### How to collate and collect whānau voice ethically

Collating and collecting whānau voice is a process of listening, hearing and responding to people about their personal and vulnerable experiences. For this reason whānau consent should be sought and they are fully informed of the reasons for collecting this information and how the information will be used. Here are some key things to consider to care for whānau participating in your service development:

- **Approach** – Along with whānau-centred and whānau-led processes, consider a violence and trauma informed understanding when planning engagements. For example, if some staff require upskilling from working with tāne and men using violence and towards engaging with people impacted by violence before engagements, we encourage providers to seek this or develop partnerships (with other organisations where appropriate) and strategies which minimise harm. This understanding will need to be considered in your planned approach.
- **Engagements** - Engagements with individuals, whānau and families are conducted by specialised kaimahi; again, providers may also need to consider seeking support by other specialist organisations to complete the gathering of whānau voice where appropriate. For example, providers working predominantly with tāne could seek support from a Womens Refuge organisation or other organisations that specialise in working with people impacted by violence.
- **Accessible support** – sharing personal and traumatic experiences can be heavy emotional labour for whānau. Consider having the right people with appropriate

skills to facilitate. Consider the appropriateness of engaging with different groups, and how this might be undertaken or not by your team. Consider offering whānau access to support alongside service development, if and as they want it, such as counselling or peer support.

- **Ensure the process is restorative** – consider how participating in your service development process can be part of someone’s restoration journey, rather than an exercise of “taking” from whānau.
- **Reciprocity of offerings** – while whānau are offering their lived experiences, consider what we can offer whānau. This may include a koha for participation, access to training, connection to community opportunities etc. If whānau are joining your service development team, they may appreciate service development training.
- **Feedback loops** – give whānau who have participated in the kaupapa access to updates related to learnings, progress, and next steps. This can be as simple as sharing some stories or insights, rather than waiting for a ‘big reveal’ at the end when the service is implemented. Feedback loops to people using violence as well as to people impacted by violence contributes to service effectiveness, robust risk assessment, as well as safety of programme delivery. That is, that reporting back to whānau, and hearing back from whānau can ensure services are safe and effective and reduce further harm.
- **Safe and brave spaces** – consider how all communication and environments are contributing to creating safe and brave spaces to maximise people’s comfort to share and their ability to participate in the process. Consider being part of spaces where men go and are comfortable, rather than clinical or business settings. Also, consider spaces where women, children, whānau and families are comfortable.
- **Privacy** – key privacy principles should be considered when collecting whānau voice, these principles ensure whānau participating in this kaupapa
  - Know when their information is being collected
  - Know their Information is being shared appropriately
  - Knowing their Informaiton is kept safe and secure
  - Have access to the information collected.

There are some formal guides to collecting whānau voice which can be found here:

<https://www.msd.govt.nz/documents/about-msd-and-our-work/work-programmes/initiatives/action-family-violence/voice-of-experience.pdf>

[Designing for equity and intergenerational wellbeing: Te Tokotoru — The Lab \(aucklandco-lab.nz\)](#)

### **Any pātai?**

The MSD project team is here to help. You can contact us through our email

[TeHuringaoTeAo@msd.govt.nz](mailto:TeHuringaoTeAo@msd.govt.nz)

## Frequently Asked Questions

### **Can we do an online survey as part of whānau voice?**

Yes – but when doing an online survey consider how you keep participants safe and ensure privacy requirements are met. As the minimum standard includes “one conversational form of whānau voice” you will also need to conduct another form whānau voice research. Consider asking participants in your survey “would you be open to discussing your responses further?”

### **Do feedback forms count as whānau voice?**

Yes – but feedback forms are only one source of whānau voice that will provide a snapshot of information, often with restrictions such as time, space, or feeling influenced. As the minimum standard includes “one conversational form of whānau voice” you will also need to conduct another form whānau voice research to implement within service development. Ongoing continuous improvement could be captured through feedback forms.

### **Can we do our own interviews of whānau in our community?**

Yes – often the process of conducting the whānau voice research is very powerful for staff, so this leads to more meaningful change through service development. Utilise this whānau voice guide and any other whānau voice guidance to support you in this process.

### **Do community forums count as whānau voice?**

Yes – it’s very useful to hear multiple, contrasting views from the community on their experiences. As community forums can be intimidating, consider if you also need one-on-one or anonymous spaces to capture different types of feedback.

### **Can we hire someone to do our whānau voice research?**

Yes – but when hiring someone external to support you, consider how your organisation will buy into and implement these learnings in their hearts, minds and day to day mahi. Often the process of conducting the whānau voice research is very powerful for staff. If staff do not have this opportunity, consider how to bring them onboard in a meaningful way.

### **Can staff with lived experience also count as whānau voice?**

Providers have lots of valuable experience and information which is critical and should be utilised as part of the service development process. This can include your past and current experience, such as, what have you noticed about working with tāne to support behaviour change? E.g trends, changes, successes.

Lots of providers employ staff with lived experience in family violence, who utilise this experience as a strength to better relate to and support people using violence. This peer support model is extremely valuable and evidenced to create positive results.

However insights from staff (even those with lived experience) are different from “whānau voice” due to the positionality of staff. Being employed and working for an employer shapes and influences your insights. As well as reflecting on your own experiences, you are also reflecting on the experiences of people you have supported, your experience as an employee, the services your organisation provides (or doesn’t provide), and your experience as part of the system response. This creates a valuable collection of insights that should be used to inform your service development. However, you will also want to capture whānau voice from people without these influences to ensure your service responds to a variety of people, from different contexts and positionality.

As part of your whānau voice research, it is useful to understand and highlight the unique contexts and positionality of people contributing insights to better understand their experiences and how your service can best respond to them.