# **Transcript: Introducing the framework**

[Graphic: Te Huringa ō Te Ao, Introducing the framework, August 2025. Ministry of Social Development logo]

**Rangimei Warren:**

He uri āhau nō Waikato, Ngāti Maniapoto, Ngāti Rangitihi me Ngāi Tūhoe hoki. Ko Tainui, Te Arawa me Mataatua ngā waka. Ko Rangimei Warren tōku ingoa. Nō reira, tēnā rā tātou.

Kia ora whānau. I am Rangimei, one of your hoa haere and excited to re-share the framework with you this morning.

Something to think about, and you've probably heard this kōrero often, is our slide here from one of our male tāne participants during a research period.

You would have heard a lot about these type of kōrero from your tāne, from your whānau. How has it helped shape your mahi?

So the framework brings together everything that Elisha has just shared, everything we have learned over the past few years, the voices of tāne and whānau, your insights as providers, commissioned research and lessons from the sector.

It reflects the kind of change we want to see, not just in individuals' lives, but across the system to embed what works for whānau, tāne and community. We'll walk through it step by step and as we go, I invite you to reflect on how this relates to the mahi you might already be doing today.

Starting with the moemoeā of Te Aorerekura government's National Strategy to Eliminate Family Violence and Sexual Violence. We all have dreams, right? And this is no different.

“People in Aotearoa, New Zealand are thriving; their wellbeing is enhanced and sustained because they are safe and supported to live their lives free from family violence and sexual violence.”

Our shared vision for Te Huringa ō Te Ao is “Sustainable behaviour change for men to restore whanau wellbeing through locally-;ed responses reflective of the needs and aspirations of men, whānau and communities.”

So a little refresher time. You will be familiar with the service aspirations, there are 7 and 10 underpinning principles, so I'll touch on a couple of each as we progress through our kōrero.

So tuatahi. Supporting whanau wellbeing. How can we support the wāhine and tamariki so they understand the journey that their tāne, their pāpā is about to make? What support might tāne need alongside their journey.

Safe and healthy masculinity.

Responsibility and accountability.

Supporting tāne and men as fathers. So one of our tranche 1 providers holds weekly mau rākau sessions that has now expanded to include their tamariki, their wāhine and the wider community.

So one particular piece of feedback from tamariki that's resonated with me is their kōrero around their pāpā showing up, their pāpā showing them how to do it. He's now smiling and engaging with me. That never happened before with them and that really resonated in terms of their being able to see the shift with their whānau.

Supporting healing and connection with whānau. It doesn't happen overnight. It doesn't happen during a short-term intervention. So what things are you already doing that could help start that healing journey, if you haven't started already?

Healthy relationships.

Strengthening cultural identity, language and whakapapa. And you may already have a cultural framework in place already or a relationship that may support your organisation. Or a relationship that you might build today.

Moving over to our underpinning principles. We have enacting Te Tiriti in practice.

Whānau-led and whānau-centred. So some of our regions have created advisory groups, held wānanga, focus groups, talanoa to draw out more insights from their tāne and from their whānau and my colleagues will be speaking to whānau voice in the next few slides.

Taking an intersectional approach.

Skilled, specialised workforce to effect change. So what sort of support will your kaimahi or your organisation need to meet the enhanced level of the Entry to Expert Capability Framework? And could your risk and safety practices be enhanced at the same time?

Free and accessible services.

Actively addressing collusion. And we all know sometimes your kaimahi will challenge behaviour, and conditioned norms. And equally sometimes the peers in the rōpū will challenge as part of their kawa. So how can they be supported through these kōrero?

Continuous improvement through evaluation and reflective learning, which will come up a little bit later on.

Culturally and spiritually and physically safe and responsive.

Prioritising safety and wellbeing of whānau impacted by violence.

And collaboration and integration with specialist services, iwi and hapū. And you already have some collaborations, you already have networks and relationships. So do you need to build more? Or do you strengthen what you already have?

What's important to know is all of these services need to connect to and bring to life all parts of the framework, not just one or two. In your own way, based on what best suits your community.

You don't have to be there yet. We'll work towards this together over the next two and a half years.

And many of these threads are like already woven into your mahi, so this is a chance to bring them forward and strengthen them.

[Graphic: Ministry of Social Development Logo, TeHuringaOTeAo@msd.govt.nz]