

A close-up, high-contrast photograph of a rusty, weathered metal component, possibly a part of a machine or a piece of industrial equipment. The metal is heavily corroded, with a prominent circular opening or hole in the center. The background is blurred, showing more of the same material.

JUST PRACTICE SYMPOSIUM

Bachelor of Social Practice
Waitakere Campus
Unitec Institute of Technology

Thursday 19th November 2020

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Nau te rourou, naku te rourou, ka ora te manuhiri

With your food basket and my food basket, the people will thrive

Nau mai, haere mai, piki mai ki te Whare Wananga o Wairaka ki Waitakere.

Talofa Lava, Malo e lelei, Kia Oranga, Ni Sa Bula Vinaka, welcome.

On behalf of the Chief Executive of Unitec Mr Gus Gilmore, the Executive Leadership team and the staff of Social Practice, we warmly welcome you to the Just Practice Symposium 2020 hosted by the Social Practice team. The Bachelor of Social Practice programme is delivered within the School of Healthcare and Social Practice at the Waitakere Campus, Henderson. The Programme attracts and engages highly motivated students who are knowledgeable, committed and are ready and willing to be a part of a community that will address social justice and social change.

Just Practice is a course undertaken in the fourth and final year of the Bachelor of Social Practice. This course provides students with an opportunity to develop critical awareness and skills in social practice that will enhance social justice and social change. Students are invited and provided the opportunity to reflect on their learning experience and develop strategies to create their own models of "just practice".

Although the year 2020 has been very challenging with the impact of Covid-19, students have made tremendous contributions to their learning and practice to ensure that they are prepared graduates with knowledge and skills to respond to both micro and systemic issues that are very much alive within communities and whānau/ families. This programme produces graduates who are Treaty-based practitioners, culturally responsive, critically reflective and ready to practice with a beginner competence.

We have an exciting program at this conference, enhanced by several presentations from our Master of Applied Practice students as well, that will demonstrate self-awareness, growth and tangible actions at the heart of what it takes to be a socially just advocate. Today's symposium is a way of giving back to communities, drawing on knowledge and experiences from the past as well as new learnings to inform the future.

May I wish the BSP Just Practice students all the best for 2020 and for the sharing of your taonga (treasures) that will not only enhance your practice but also contribute to our thriving communities.

He waka eke noa – We're all in this together.

Mauri Ora
Linda Aumua
Head of School, Healthcare and Social Practice



Keynote Speaker: Tui Ah Loo – Ngāti Porou/ Tūhoe. CEO PARS Incorporated – People At Risk Solutions

Tui is the current CEO of PARS – People at Risk Solutions, a role that she has held for the past 8 years. Tui is an accomplished professional with substantial experience in the public, not for profit and tertiary education sectors. She has a strong background in governance and strategic leadership and has successfully lead several kaupapa Māori projects from inception through to development and implementation. Tui has highly developed interpersonal skills and communication talents and she has an innate strength in forging strong relationships with key decision makers and influential people.

In 2015 Tui co-founded Te Ira, a not for profit organisation with the following call to action: "Not one more generation of disadvantaged children and youth" will enter the pipeline of disadvantage. The vision for Te Ira is "Achieving intergenerational success". Tui has since gone on to develop a new braded model called Te Ohomai Rangatahi – Awakening the potential of Rangatahi. In November 2018 Tui was appointed by the Hon Chris Hipkins, Minister of Education, to the advisory committee at Unitec Institute of Technology (Unitec) to support the Crown-appointed manager following the dissolving of Unitec's Council. Tui was also a strong advocate in the recent reform of the Justice System and illuminated the plight prisoners face on release of the 'Silent Sentence' of stigma, judgment and bias.

Tui's most recent accomplishment has been the development of a Pa Tūwatawata which represents her vision for Māori to reassert Rangatiratanga by recreating a holistic approach and space to restore the mana and wellbeing of the tangata in PARS service. At the heart of Te Pa is empowerment through tuakiritanga by providing a 'spiritual, cultural, emotional and physical' space for our whanau to Kia Tu Tangata Aei To: stand tall in their full potential.

In addition to being the CEO of PARS and Co-Founder of Te Ira, Tui is currently the Chair of Unitec Institute of Technology Māori Rūnanga and a member of the Auckland City District Police Māori Taumata.



Guest Markers



Ana Aitcheson
Social Services Manager - The Fono



Andrew Tauai
Manager - Strive



Michael Veukiso
Oranga Tamariki - YJ Supervisor



Lorina Lemalu
(Previous) Team Leader - Open Home Foundation

Just Practice Presentation Programme

19 November 2020

8:00AM

Symposium Registration
Student Comms Area

8:30AM

Karakia and Waiata
Student Comms Area

8:45AM

Markers Briefing

510-3005 Chair: Irene Ayallo Markers: Craig Tunnicliffe & Ana Aitcheson	510-3009 Chair: Jason Hallie Markers: Paula Bold - Wilson & Michael Veukiso	510-1035 Chair: Cheryl Talamaivao Markers: David Kenkel & Andrew Tuai	510-3040 Chair: Lorena Talagi Markers: David Mcnabb & Lorina Lemalu
9:30AM Mele Fifita Aspirations towards social justice	9:30AM Aroha Dykes Mā te kimi ka kite, Mā te kite ka mōhio, Mā te mōhio ka mārāma: Seek and discover, discover and know, know and become enlightened!	9:30AM Meliame Fifita Tu'i Malila: navigating the waters of social justice	9:30AM Chauvelle Beazley Paving the way for social justice
10:00AM Jessie Beattie Lost and found: A story of self-discovery in pursuit of social justice	10:00AM Kirri Lopati Whakamanawanui – to act courageously, a tino rangatiratanga approach to social justice	10:00AM Amrita Pratap Social Justice and me	10:00AM Kim Lara Diener Sea Guidance: Care in social justice

10:30PM

Morning Tea

11:00AM Mitra Asali Freedom tower toward practice	11:00AM Olivia Thompson Looking back to look forward – Towards socially just self-actualization within Social Justice	11:00AM Sally Everiss A just journey: Titiro whakamuri, kokiri whakamua	11:00AM Evelina Ah Kuoi A malu i fale foi I fafo: Protection in families for all
11:30AM Cynthia Vakalahi The 3 L to social justice	11:30AM Claire Sigley Those who stand behind me and as I stand now	11:30AM Bella Fonoti Tanoa: A collective approach to social justice	11:30AM Anna Tait Moko kauae within: Using the strength of whakapapa and privilege to fight oppression
12:00PM Nafetalai Loloma Ngaluafe The effectiveness of 'Incredible Years' parenting for Tongan parents	12:00PM Eruera Lee-Morgan "Kohia Ngā Taikākā o Te Ao Pāpaho Māori" (Collecting the Heart Wood of Māori Media)	12:00PM Sailuama Cheryl Talamaivao Self-care and Samoan social workers – The overlooked core competency	12:00PM Mary Mario Catholic views of assisted suicide and possible impacts on Catholics if assisted suicide were legalized in New Zealand.

12:30PM
Lunch

1:30PM Soana Latu TOKANGA – A Tongan concept of a "just" way of practice	1:30PM Sue Ward-O'Brien Putorino – mouthpiece of the unheard voice	1:30PM Sina Pritchard La'u Lupe: the heart of social justice	1:30PM Sally Collins l
2:00PM Lucianne (Lucy) Stowers The teuila within – Drawing in life and power	2:00PM Carolyn Wightman Naqu vosa – Na noqui sema ni bula - My langue my living link	2:00PM Maryanne Tukutau 'Ofa Li'oa: The sipirit of engagement in social justice	2:00PM Ella Wallace "This must be the place"

2:30-3:30PM
Markers Debrief

6:00PM

Keynote Speaker - Tui Ah Loo
Te Noho Kotahitanga Marae - Mt Albert

6:30PM

Kaihakari & Presentations
Wharekai

Just Practice Presentation Programme **POROPOAKI: 20th Friday November 2020**

8:00AM

Breakfast

9:30AM

Hui Wairua

11:00AM

Mauri Ceremony

12:00PM

Poropoaki / Farewell



Presenter Abstracts & Biographies

Evelina Ah Kuoi

Abstract: A malu i fale e malu foi i fafo: Protection in families, protection for all

For this presenter, social justice requires understanding her place in the world, who she is in her family and within society. The presenter credits her strong cultural values and beliefs to her ancestors who have gone before her, her late mother and grandmother, as well as

her living aunties and uncles who continue to be role models for her and her children. Her humble beginnings and somewhat rough upbringing as a Pacific Islander have had a profound impact on how she views injustices in the world. Her observations of processes and power dynamics within governmental systems, particularly with respect to legislation, has helped her understand whose voice is heard and how people are disadvantaged. Hence, she is passionate to make the changes that are needed to promote social justice in her future practice for the most vulnerable in her Pacific Island community, and for the indigenous people of Aotearoa (tangata whenua).



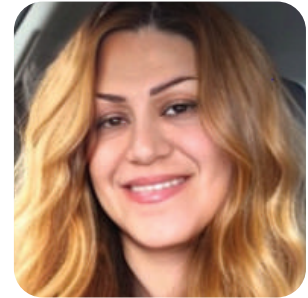
Biography:

Evelina was born in Samoa in the late 1970s and immigrated to New Zealand with her grandmother after the death of her mother. In 2001, she got married and the following year her son was diagnosed with severe autism. She had experienced highs and lows in life of close people leaving her. In 2011, Evelina became disillusioned after her husband left. This was the turning point that led her to a journey of self-discovery. She was made homeless and was staying with family. In 2013, she studied counselling and in 2017, she undertook a Bachelor's Degree in Social Practice at Unitec. It was through education, both theological and secular, that she came to understand who she is in the world and the purpose of her life. Evelina's story of loss, empathy, brokenness and deliverance can help others with their journey in the world because she feels naturally drawn to an empathic mission, a vehicle towards supporting people's empowerment.

Mitra Asali

Abstract: آزادی / Freedom toward practice

This presentation demonstrates my journey to identify injustice in society. It will start with what I have experienced as a mother of two children, with a nursing and migrant background. The most important thing in all those roles has been the fact that I am a woman. I grew up in a community in which being a man is a privilege. Then I relocated to New Zealand, and even though I have rights here as a woman, being a mother has involved some expectations that at times are not fair. As a migrant woman from a minority ethnic group I am motivated to be a treaty based practitioner and just practitioner working for social justice. In these ways I have been inspired by my model of 'just practice,' which always reminds me of my values and where I come from. Also, my principles help me to be engaged with clients to solve problems and exit from situations of injustice.



Biography:

Mitra, a mother of two recognised that she would be juggling studies and her personal life. Her nursing background was a good foundation for understanding the meaning of justice. Relocating to New Zealand helped her to expand her ideas of equality and recognise power dynamics that produce inequality. New Zealand is a relatively a free country, unlike the context of Mitra's upbringing in a country where she had to accept what she was told or get punished.

Now, she is able to see the differences that exist between ethnic, racial and gender groups. Her social practice training has taught her not only to hear diverse voices and advocate, but also to support and encourage people to make change. She started this change with her own identity as a woman from a minority ethnic group, and then encouraged change within her family. The support she has received from her family has empowered her to become a social justice practitioner for all people.



Jessie Beattie

Abstract: Lost and found: A story of self-discovery in pursuit of social justice

This presentation will marry past experiences with current and future passions. It will emphasise a journey of self-exploration and an understanding of social justice. The lived experiences shared have guided the discovery of self and worth. It explores why indigenous practice is pivotal in order for tangata whenua to thrive. This presentation will acknowledge dedication towards tamariki, wahine and whanau as a whole while addressing health inequities. Furthermore, it will show that encapsulating personal values and beliefs, whilst recognising that forms of social justice will continue to evolve, is necessary for social work practice.

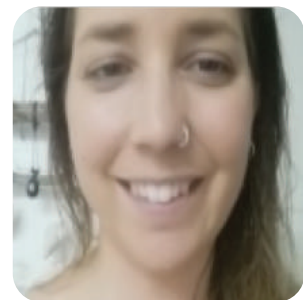
Biography:

Jessie Beattie is currently in her final year of the Social Practice degree at Unitec Institute of Technology. Her passion is protecting and fighting for our wahine and tamariki. She has just started an internship with Ngati Whatua Orakei which is one of her hapu. Jessie is based within the Whanau Ora unit and is working alongside a multidisciplinary team, helping her whanaunga within Tamaki Makaurau. Being able to support tangata whenua, particularly wahine and tamariki, has always been an area she has gravitated towards, so this position is very fulfilling. Jessie intends to work within this field as she has seen first-hand the disadvantages Māori face in society.

Kim Lara Diener

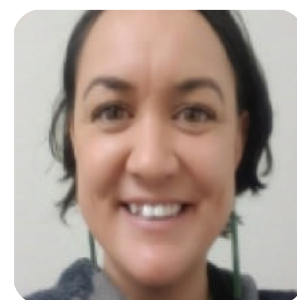
Abstract: Sea Guidance: Care in social justice

This presentation covers some of the presenter's journey through self-discovery and changing perspectives within the Social Practice degree and the many different viewpoints she had the privilege of hearing. From this journey, the presenter has developed her own practice framework that acknowledges the support of many people alongside sacrifices, which form crucial components of care when undertaking advocacy towards social justice. Sea Guidance is a Te Tiriti based-model highlighting principles key to the presenter's approach to working towards a socially just society. This means ensuring every person has access to the right resources to live in dignity.



Biography:

Kim was born in Switzerland and moved to Aotearoa at the age of eight. She has been a proud Westy since.. Kim loves connecting with nature and working in a holistic way towards hauora. Kim is a mother to two beautiful boys aged 9 and 11, and a wife to her husband for over 14 years. Kim is passionate about working alongside people to ensure their voices are heard and respected. She supports people to get to a place of whakamana where they no longer need to engage with services and their tino rangatiratanga is upheld.



Aroha Dykes

Abstract: Mā te kimi ka kite, Mā te kite ka mōhio, Mā te mōhio ka mārama:

Seek and discover, discover and know, know and become enlightened!

Just Practice originates from a place of wanting to better understand the barriers experienced by Māori. Justice is finding solutions to navigate inequitable barriers with the goal of supporting Māori to have the opportunity to fully participate within a society which recognises and supports their inherent rights as tangata whenua and the value of their indigenous knowledge. The presenter's worldview of social justice is informed by her personal journey which was coloured by trying to be 'White'. The process of decolonisation and claiming her cultural identity as mana wahine has contributed to an awareness that the words used to describe practice often originate within languages that are not people's own. Just practice chooses to acknowledge the inherent value of each person, and supports people to 'fit their identity' as defined by them – not by the discourses which attempt to label people as this or that. Justice is finding a place of tau.

Ko wai au? Ko wai koe? Ko wai koutou?

Biography:

Ko Te Ati-Haunui-a-Paparangi te iwi, Ko Uenuku te hapu, Ko Taranaki raua ko Ruapehu nga maunga, She/her.

Kia ora koutou.

Aroha is completing her final semester of a Bachelor of Social Practice degree at Te Whare Wānanga o Wairaka, with plans to study for a Masters of Applied Practice in 2021/22. Her interests lie within exploring structures of oppression prevalent within New Zealand's Western dominant social, political and education systems, and better understanding how to navigate these spaces positioned within Te Ao Māori - the desired outcome being the indigenisation of these spaces. Aroha is involved with creating opportunities for learning located within Te Ao Māori at her daughter's day-care, and understanding the possibilities created by reclaiming colonised time via the implementation of Maramataka as the foundation of curriculum planning.

Mā te kimi ka kite, Mā te kite ka mōhio, Mā te mōhio ka mārama



Mele Fifita

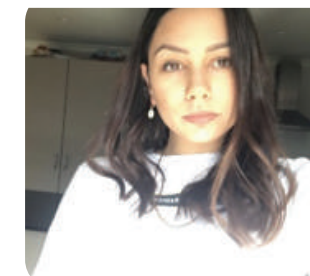
Abstract: Aspirations towards social justice

Growing up in a solo parent household gave me an insight into the inequalities that women face in Aotearoa. The purpose of this presentation is to examine what social justice looks like within social practice, with a focus on what I as a student have learnt through my time here at Unitec. This presentation will review my inspiration to undertake social work and show how the past four years have added to my perception of social justice. It will describe my social justice model and how these principles can be used to lessen the effects of injustice. Lastly, it will outline what my future practice as a just practitioner will be.

Biography

Mele is a student in her fourth year of study towards a degree in social practice. She is passionate about social justice, particularly in relation to the effects of inequality on women, the aged and people struggling with mental illness. Mele has a background of working in psychogeriatric aged care. Her work with the elderly showed her the importance of empathy, respect and understanding the context of people's lives. Mele intends to advocate in the area of psychogeriatrics in her future career, as she believes people who struggle with ageing and mental health issues often experience significant disadvantage.

Meliame Fifita



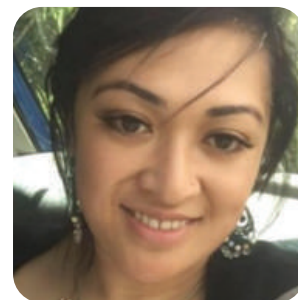
Abstract: Tu'i Malila: navigating the waters of social justice

Growing up I was exposed to some inequalities which gave me insight into the impacts of injustice on a personal level. The purpose of this presentation is to outline what drove me towards social practice and what social justice means to me. This presentation will review my experience, offering reflections on it and highlighting elements of my journey that strongly influenced my choosing to study social work. Becoming a mother was a key factor. Finally, the presentation will describe how social justice issues will be addressed as they arise in my future practice.

Biography:

Meliame Fifita is a 25 year-old of Tongan and Pākehā descent. She is a mother of two to Mecaiah and Aria, who are part Māori. Entering motherhood strongly influenced her decision to study towards a career in social practice, as she wanted to provide better opportunities and a meaningful life for her son. Also, her upbringing and life experiences she faced in the past contributed to her desire to see that change can happen. Meliame's greatest passion is children and social justice. She is determined to improve her quality of life, knowing that the past, or one's circumstances, do not define one's future. She is the youngest of five siblings to succeed in pursuing a degree.

Bella Fonoti



Abstract: Tanoa: A collective approach to social justice

This presentation is about the journey of a young Samoan woman who has navigated her way through systemic injustices while managing a balance between two cultures. An understanding of discourses will be explored through a lens of hardship experienced by a first-generation New Zealand born Samoan. Gaining awareness of personal struggles from a social work degree has helped her recognize the power and skills to help others in need. This presentation will portray ideas about Samoan cultural values that will eventually guide the practice behind her work. Promoting social justice will provide insight into social norms and encourage people to break generational curses.

Biography

Bella Fonoti is a fourth-year student in the Bachelor of Social Practice degree at Unitec Institute of Technology. Being a first-generation New Zealand born Samoan has influenced Bella and her drive to work with and support Pacific peoples. Her understanding of both Pasifika and Pākehā cultures has given her insight into how to navigate through a western system whilst upholding important cultural values. Bella's passion to advocate for social justice has come from the many discourses she has faced as a young Pasifika female; her first-hand experiences are what make her relatable to many in need. Bella believes her actions of breaking generational curses reflect her practice, and she wants to show others how it can be done with "style and grace".



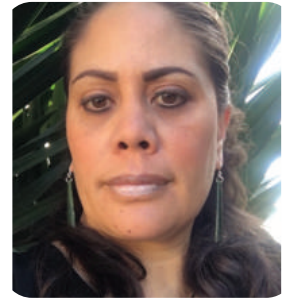
Soana Latu

Abstract: TOKANGA – A Tongan concept of a "just" way of practice

Gender equality is of global importance for bridging the gap(s) between men and women, in light of cultural gender norms. Prior to studying the Bachelor of Social Practice, I had limited insight into such matters. My experience as a new migrant in Aotearoa together with the knowledge I have gained from my study has enabled me to have a greater understanding of social justice. This presentation is based on the use of a Tongan concept 'TOKANGA' meaning 'CARE', key to my interpretation of 'social justice' in social practice. My journey and inspirations towards becoming a social practitioner will be reviewed. I will focus on the values that underpin my practice and how they will guide and support me to become a voice for social justice and a just practitioner in the future.

Biography:

Soana is a Tongan born migrant who moved to Auckland with her family in 2012. She is a dedicated wife, mother, and grandmother to her family as well as a strong member of the church. In Tonga, she worked as a civil servant for 12 years at the Ministry of Lands as a Draftswoman, and later became a Land Registration Officer. She is currently studying her Bachelor of Social Practice degree and is now in her final year. The injustice of Tongan women being unable to register land OR inherit encouraged Soana to study towards advocating for Tongan women. Soana has strong Christian faith, and believes people should be treated equally with love and respect. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience" (Colossians 3:12).



Kirri Lopati

Abstract: Whakamanawanui – to act courageously, a tino rangatiratanga approach to social justice

Being of Māori descent and growing up in Aotearoa, my lived experience on a daily basis involved discrimination, inequality, racism, and injustice as a child. Being a mother of seven, education became key toward building a brighter future for the next generation. My grandparents instilled in me the values and principles needed to ground me in my cultural identity. The purpose of my presentation is to highlight the need for social justice for all but especially with Māori in all areas of social practice. Throughout the duration of my studies my learning has progressed and evolved while knowledge has been instilled in me. The presentation will explain and discuss the concept of "Whakamanawanui – to act courageously, a tino rangatiratanga approach to social justice".

Biography:

Kirri Lopati is of Ngati porou, Ngati kahungunu, Te Aitanga a Mahaki, Rongomaiwahine, Rongowhakaata descent. She is a student in her final year of the Bachelor of Social Practice with Te Whare Wānanga o Wairaka. She is passionate about social justice, with a strong commitment to Te Tiriti o Waitangi. She centres her practice on the vision of self-determination and equality for all. She has a fierce desire to work with people on a mission to eliminate racism, inequality and injustice. In her future career Kirri intends to work in the area of mental health to challenge the ongoing injustices for Māori that impact their wellbeing. Kirri believes that people are fundamental in the drive for social justice.

He aha te mea nui o te ao

What is the most important thing in the world?

He tangata, he tangata, he tangata

It is the people, it is the people, it is the people



Sue Ward-O'Brien

Abstract: Putorino – mouthpiece of the unheard voice

Putorino is a Māori wind instrument unique to Aotearoa and like many aspects of Te Ao Māori there is a story of ancestral knowledge silenced and now reawakened. Can this ancient artefact sing again and what can it teach us? Artefacts are portals to the past; they allow us to travel through time and space. They tell us much of our present and future as well as our past. This presentation aims to give voice to inaudible medically fragile children (MFC) who are not heard due to their medical conditions. As an educated Māori woman drawing on personal experience, I will identify some of the gaps within our health system that are unjust, resistant to change and economically unviable due to a colonised structure of clinical care that, in my view, supports an unsafe practice for medically fragile tamariki. MFC are important citizens of our society; they need to know that their lives matter too. Unless we advocate for change in our current health system our tamariki will not be heard and their story cannot be told.

Biography:

Sue is a mum of six children and six mokopuna. For the past thirteen years she has fostered Medically Fragile Children (MFC) for Oranga Tamariki. In 2010 she was asked to consider caring for a child, Wiremu, with a grim diagnosis and limited life expectancy. MFC make up 5% of the most vulnerable in the disability sector. Caring for MFC is not an easy feat and highlights the need to address injustices in New Zealand's public health system. Sue became very disillusioned by the lack of quality care provided by both Oranga Tamariki and the health system. Considering the validity of concerns regarding Wiremu's healthcare and failed attempts to raise awareness around the injustices experienced, Sue became convinced that she could no longer accept a failed system. To improve her position to advocate and give voice to her son's needs, she enrolled into Unitec's Bachelor of Social Practice programme

Ehara taku toa i te toa takitahi engari he toa takitini
(My strength is not that of a single warrior but that of many).



Amrita Pratap

Abstract: Social justice and me

The term stratification is used to discuss the distribution of resources that are valued in a society. New Zealand society is stratified and structured along racial, class-based, and gendered lines, such that some lives are considered more valuable than others. Resources and opportunities are unequally distributed within society. Our economy is not structured to care for minority groups who have fewer resources. Thus, we have a substantial group of people in the community who are underprivileged. They are not only poor but also out of the mainstream and less able to participate in society. Many people are victims of social injustice, poverty, racism and discrimination. It is a human right for everyone to be treated with dignity and respect; the government should implement non-biased policies to eliminate social injustice.

Biography:

Amrita Pratap is currently I am a full-time student at Unitec in the Bachelor of Social Practice programme. She was born in the beautiful Islands of Fiji and came to New Zealand in 2011 for greener pastures. Her ancestors arrived from India in 1879 as indentured labourers (girmityas) in Fiji to work in sugar plantations. She is passionate about helping and supporting people who are victims of social injustice, poverty and racism to ensure that everyone is treated with dignity and respect. This goal can be achieved only through non-biased and non-judgemental services provided to everybody in Aotearoa so that they can live dignified lives. It would be her greatest achievement if she can become the voice of the people and be part of their journey – advocating for, supporting, and promoting human rights as well as social justice and improved wellbeing through social change – as social justice begins with her.



Sina Pritchard

Abstract: La'u Lupe: the heart of social justice

The heart behind La'u Lupe lies with a Queen who hails from Malie and a King who hails from Nofoalii'i - both from the beautiful island of Samoa. This presentation invites people into a narrative about some injustices around power that a young Samoan woman has encountered within her own home and community. From these experiences, this presentation looks to explore definitions of social justice through an academic lens and also, more importantly, through a personal lens. These definitions will influence the future practice of the narrator, in her desired work alongside other young women and men who have encountered their own injustices.

Biography:

Sina Pritchard is a Samoan student who is currently in her final year of studying towards a Bachelor of Social Practice degree at Unitec. Her drive behind choosing to study Social Practice comes from her upbringing and dealing with injustices as a young Samoan woman. In her future practice, Sina wants to work alongside young women and men to create change in light of injustices they have experienced. This practice would encourage social justice for each individual at micro, meso and macro levels. Social justice is a concept which Sina defines as equality and fairness. She believes it is important to recognise that social justice can differ across individuals, and is dependent on each individual's narrative. Overall, Sina wants to be a practitioner who works alongside people towards their own justice. She believes that this goal can be fulfilled through mana-enhancing practice, fa'aaloalo, alofa and doing what is tika and pono.

"O le ala o le pule, o le tautua"
"In order to lead, you must first serve"



Chauvelle Beazley

Abstract: Paving the way for social justice

Chauvelle shares her story of how she became inspired to study by her whanau, and her observations of social injustice and experiences of being stereotyped for being Māori throughout her life. Her understanding of social justice has influenced her choice to study, connect to her whakapapa, learn Te Reo Māori and create positive change for indigenous peoples, paving the way for her tamariki and their futures. Social justice means advocating for social change! It is created by direct and indirect actions taken to influence positive change for those who are discriminated against. For future practice this looks like assessing current societal needs by analysing relevant data and implementing appropriate and realistic supports and changes. Also, if the government looks at which areas need more funding, sufficient funding can be allocated across the ministries by for example taxing rich people more than middle and lower class workers. With these approaches I believe our society can achieve equity and will set precedents for the rest of the Western World.

Biography:

Kia ora koutou katoa
Ko Tuhipa te Maunga
Ko Tereawatea te Awa
Ko Moana-nui-a-kiwa te Moana
Ko Ngatokimatawhaorua te Waka
Ko Otiria te Marae
Ko Ngati Hine te Iwi
Ko Ngati Te Ara,
Ko Ngati Kopaki nga hapu
Ko Chauvelle Ngawaiata Reti-Beazley toku ingoa.

Chauvelle drive for study was influenced by her whanau, paternal grandmother, mother and father. Growing up she observed how her mother and grandmother carried themselves as women, and how hard her father worked while holding two part-time jobs. She has witnessed some of the sacrifices and triumphs that were had to ensure her brother and I had what we needed in life. As a solo parent, Mana Wahine, She has strived to do the same for her two tamariki. Her whanau and tupuna stand behind her and she is proud that her whakapapa to them in today's society as a social justice advocate.



Claire Monica Sigley

Abstract: Those who stand behind me and as I stand now

This presentation examines women's rights from an Aotearoa New Zealand perspective. It will address significant highlights for women's rights in New Zealand history within my lifetime, and show how they have shaped my world view as a female. The presentation will also explore how women's rights are interwoven into concepts of social justice by exploring social justice initiatives for women. Te Tiriti o Waitangi will be highlighted throughout this presentation, with a focus on the importance of the partnership and its benefits for society including women and social practitioners.

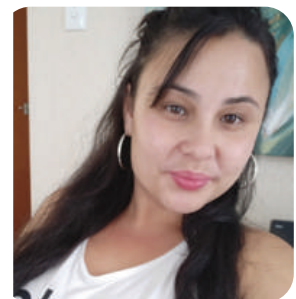
Biography

Claire Monica Sigley is a 4th year student completing her Bachelor Degree in Social Practice at Unitec. Claire gravitated toward social work as a career because of her passion for working with people and beliefs in the value of community. Claire has roots in both Auckland and Taranaki, and spent her young adult years traveling around Asia and Europe observing different ways of life. Since returning to New Zealand and commencing her studies, Claire has been drawn toward working with tamariki and rangtahi and has recently completed her final placement with Oranga Tamariki. This valuable learning has given her insight into legislation and the justice system that she hopes can be implemented to improve her own practice and also impact society positively.

Lucianne (Lucy) Stowers

Abstract: The teuila within – Drawing in life and power

The teuila flower of Samoa represents life and power and will be used as a way to tell this young mother's story of injustice and hardship. Growing up with a mother challenged by mental health issues forced Lucy to grow up quick and to experience and witness many social issues young. Her life experiences around addiction, poverty and raising a child solo have given her a passion for social justice. She knows there is discrimination in institutional systems, and like the flower teuila she wants to bring life and power back to the people.



Biography:

Lucy Stowers is of Samoan/European descent. She was born and raised in West Auckland and is currently residing in Mt Roskill which she now calls home. In her 27 years of life, Lucy has had her fair share of experiences that have led her to pursue a degree in Social Work. Growing up and being exposed to social issues such as mental health problems, crime, addictions and poverty has been the driving force for Lucy's desire to influence change and protect people affected by discrimination. Lucy now currently works for Youth Horizons where she specialises in changing problematic behaviours in youth. Lucy believes that putting yourself in other people's shoes can go a long way towards positive change. She sees herself in the next few years studying further in the area of social policy and working to implement change at a macro level.



Anna Tait

Abstract: Moko kauae within: Using the strength of whakapapa and privilege to fight oppression

This presentation identifies who I am, where I have come from, my privilege and what has led me on the journey to become an agent of change. The presentation discusses where I stand, my turangawaewae as a mana wahine in my fight for social justice. Further, it will discuss the principles of the Moko Kauae and how they align with the principles of human rights and social justice. More specifically, it will explore how these principles underpin my future practice.

"I wear my pride upon my skin, my pride has always been within, I wear my strength upon my face, come from another time and place"

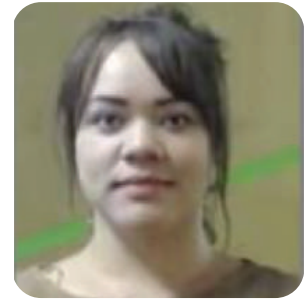
(Author Unknown)

Biography:

Anna Maria Tait, Ngati Kahu Ki Whangaroa is a fourth-year social practice student finishing her bachelor degree at Te Whare Wananga o Wairaka. Anna's interests lie in advocating for Rangaitahi within the youth justice system. Anna holds a strong belief in social justice being realized for rangaitahi, especially around access to education and challenging policy that encourages institutional and systematic racism. She engages in treaty-based practice and Kaupapa Māori theory, and recognizes the need for Ko wai ahau, which is connection to whakapapa and the strength that comes from reciting your pepeha. Anna is also passionate about the uplifting of young Wahine using Nga Mana wahine, creating a space where Māori women can be who they are on their own terms and in their own way.

Na roto i te ahi o te reinga, na roto, te whakane ki o tātou uaua, ka mutu hoki te mārama mo o tātou kaupapa o roto - kua whanau tātou, he wahine, he wahine toa.

Through the fires of hell, through acceptance of our scars and finally awareness of our inner shining purpose - we women, we wahine, are born as warriors.



Sally Takimoana Everiss

Abstract: A just journey: Titiro whakamuri, kokiri whakamua

My journey to become a social practitioner has been challenging, rewarding, heart breaking and ongoing. In order for me to become a just practitioner, I had to rid myself of old values and ideals and focus on what it means to live in a just society and what social justice means for me. The purpose of this presentation is to explore my "why" and the reasoning behind my journey. I want to critically reflect on why I'm here, and where I want to end up. I believe this is how I will achieve my goal of becoming a just practitioner.

Biography

Sally Takimoana Everiss of Nga Puhi is nearing completion of her Bachelor of Social Practice degree at Te Whare Wananga o Wairaka. Her passion for working alongside whanau Māori grew in her time on placement at ATWC Family Start engaging with families with young children to increase self-efficacy and improve social and health outcomes. The inspiration from seeing the resilience in Māori mothers up against a system built to disadvantage has guided Sally to constantly develop and reflect on her practice to enable a space where social justice can flourish. Sally utilizes mana-enhancing practice and a commitment to Te Tiriti to ensure positive outcomes for our tamariki.

Ko te ahurei o te tamaiti arahia o tatou mahi – Let the uniqueness of the child guide our work.

Martha Thomas

Biography:

Martha Thomas is a 4th year student in the Bachelor of Social Practice degree at Unitec. Her interest in the health sector derives from years of experience working in elder care – mainly institutionalized care. Martha chose to study as a mature student with a substantial background engaging in health care practices. Martha draws on her passion to educate on behalf of those who are very vulnerable: the elderly. Misconceptions that the elderly do not have a voice in society, have had their time, and are just waiting to die drive Martha's passion to be a voice not to be ignored.





Olivia Thompson

Abstract: Looking back to look forward – The exploration towards self-actualization within social justice

This presentation explores key learnings alongside a journey of self-reflection. Lived experiences can influence our practice and passions, and the diversity of these experiences allows social practitioners to target a range of social justices. This presentation will specifically highlight women's rights, health inequities and community development whilst utilising a Te Tiriti informed practice. It will also illustrate possibilities for change that can be undertaken within social work, and the commitment required to effect change. Weaving personal values and socio/cultural experiences with a consideration of power dynamics, including social and economic factors, will lay a strong foundation for future practice.

Biography:

Olivia Thompson's dedication to people and community can be traced back to her role in the Hospitality sector for 10 plus years. Olivia was motivated to translate her hospitality skills over to the Social Work sector and in 2017 she began her new chapter as a student in the Bachelor of Social Practice programme at Unitec. Olivia immigrated from Argentina to Aotearoa 15 years ago and was born in Mexico with Samoan, Australian and Chinese heritage. Olivia's diverse background has facilitated a desire to connect and advocate for people from differing backgrounds and life experiences. Olivia's most notable passions lie in the areas of women's rights and community development, passions which have inspired her to establish and direct the Woodward Wolves Charitable Trust. Olivia is currently employed by Oranga Tamariki as a Resource Worker and most recently finished her placement at Middlemore Hospital and Auckland Women's Centre. She strives to make a meaningful contribution towards positive change that will empower women and whānau to benefit and thrive economically and socially.



Maryanne Tukutau

Abstract: 'Ofa Li'oa: The spirit of engagement in social justice

Social Justice is the core value of Social Practice, although it can vary for different people based on their own journeys, history, and culture. In my lived experience, social justice comes in the form of 'OFA (love). Utmost love grounds social justice and binds it to Social Practice in terms of respecting all who come your way, and having the patience to engage with and work alongside them. 'Ofa: the spirit of engagement allows connectedness through respect and patience. 'Ofa or Love will carry one through when all else fails.

Biography:

Ilonga ha'amou me'a 'e fai, fai pe ia 'i he 'OFA (1 Kolinito 16:14)
Let all you do be done with love (1 Corinthians 16:14 NKJV)

Maryanne is a New Zealand born Tongan and a devout Christian. She is married to Samiuela and has two children, Peseti and Manakovī. Maryanne has lived in both Auckland, NZ and Haveluloto & 'Eua in the kingdom of Tonga. Maryanne initially pursued a different career path when she left high school, however found her way to Social Practice after a few life encounters, including becoming a mother herself, and a few nudges from her mother who is also a Social Worker. Before she enrolled into the Social Practice degree program in 2017, Maryanne along with her husband completed the incredible years parenting program that was offered for young parents at their church congregation. Maryanne's passion lies with young girls, mothers, and children. As a Tongan woman, and aware that women in Tonga are held in the highest regard in society but in some instances may not be expected to have a voice or opinion, Maryanne wishes to advocate for these unheard voices. For Maryanne social justice would look like all women and children having a voice irrespective of their culture and background. Social justice involves standing in the gap for those who cannot do so for themselves, with zero judgement and a whole heap of 'ofa (love), kataki (patience) and angavaivai (humility) to carry that out.



Cynthia Vakalahi

Abstract: The 3 L to social justice

This presentation draws on my experience as a young Tongan woman who was born and raised in Central Auckland, New Zealand. The 3 L is a "just" practice framework that highlights experiences within a personal journey of injustice that has been conquered to achieve social justice. The presentation will analyse influences from people who inspired me to undertake this social work degree, and will outline what I have discovered personally within these past four years of studying with respect to understanding what social justice is. It will also discuss the importance and meaning of the 3 personal L values via examples from personal experiences. Finally, I will reflect on how I can use the 3 L framework in my practice in the future.

Biography:

Cynthia Vakalahi is a Tongan student who studies Social Practice at Unitec Institute of Technology. Cynthia was born and raised in Central Auckland, New Zealand and was brought up with her loving grandparents and her many aunts and uncles. Cynthia's understanding of social justice is treating people equally, and everyone being able to access various things fairly in society. Her vision and desire to promote social justice is motivated by the idea that everyone has the right to self determination and to choose their own destiny. Cynthia aspires to advocate for fairness for all, and stresses the importance of understanding what justice is within our society for each of us as individuals.

Ella Wallace



Abstract: "This must be the place"

This presentation is about my journey of figuring out not only what social justice means to me but also how my life experience and upbringing have influenced my world view and my sense of purpose in life. The presentation will cover how I plan to practice as a treaty based social practitioner within my own model of practice, and also how I ground myself in my own genealogy and family. It will outline my commitment to social justice and my plan to engage this commitment as a social worker. It will also showcase my intention to 'walk the talk' in my personal life and incorporate social justice in everything that I do.

Biography:

Kia Ora, my name is Ella Marie Wallace. I was born and raised in West Auckland. Her Mum is from Mount Maunganui and her Dad was born and raised in Ponsonby in the 60s. Her Mum's whanau is from Spain and Ireland and her Dad's whanau is from Ireland and Scotland, though because of her Dad's upbringing in Ponsonby he was unofficially whangai to his best friend's family whose members were Samoan. Thus, she was privileged and blessed to grow up with both my biological family and her extended Samoan/Pasifika family. All of my Dad's life-long childhood friends naturally became her uncles/aunties and have a huge multi-cultural family.

Ella has been blessed with a loving and kind partner for the past three years; he is an outstanding accountant specialising in Māori and Pasifika businesses and organisations. Their shared vision is to one day open up our own organisation to support our Rangatahi. Her partner is Tongan and is privileged to be a part of his kainga who have welcomed her with open arms and for me to learn the richness of, and be exposed to the kindness and humility of, the Tongan culture.

Ella's passion for social justice has been with her for a long time. As a kid it was manifest in her standing up for other kids who were bullied; as an adult it has become a commitment to standing up for social justice through becoming a social worker and also an agent of social change. She has never been able to sit by and let inequalities unfold in front of her; it is her duty and responsibility as an ally of those less privileged than herself to use her privilege to awahi and lift those who face injustice.



Carolyn Wightman

Abstract: Naqu vosa – Na noqui sema ni bula - My langue my living link.

This is about my connection to my culture, my language and my family and the people who I have links with, that have supported and inspired me to be the type of social practitioner, I would like to be in the future.

Ni sa Bula Vinaka, Malo e lailai, Hello
Na yacaqu o Karalaini Wightman,
Na noqu koro o Navuo Naitasiri
Na noqu yavuso o yasawa
Na noqu Vanua o Viti Levu

Biography:

Carolyn Wightman is a student in the Bachelor of Social Practice degree at Unitec. Her interest lies in her Pasifika heritage and figuring out what this means for her, in terms of who she is as a woman of colour, texture, curves and beauty.

Carolyn knows that food is a good ice breaker. Through her past placements, she has been able to create cultural awareness through food in her roles as a chef, waitress, and kitchen hand. She has shared her love of her culture through her food, and has also crossed over to other Pasifika cultures via food offerings with a range of tastes, textures and beautiful colours.

Through her life experiences, Carolyn has been able to see first-hand how vulnerable people have been treated and disadvantaged over the years. During her placement at the Fono, she got the chance to work and advocate for her people through addressing family harm and through family start, whanau ora and work within her own community. Carolyn is proud that, in the process, she got the opportunity to speak her reo through her networking and utilizing social media.

Carolyn has seen first-hand the fight for equality, equity and accountability in relation to addressing racism is an ongoing struggle. She has also seen what a cruel system we have in that it is set up for our Pasifika people to fail. Carolyn aims to work with her people, for the greater good.

Masters Students Abstracts & Bio's

Eruera Lee-Morgan

Abstract: "Kohia Ngā Taikākā o Te Ao Pāpaoho Māori" (Collecting the Heart Wood of Māori Media)

"Ko te reo te mauri o te mana Māori, ko te kupu te mauri o te reo Māori. E rua ēnei wehenga kōrero e hāngai tonu ana ki runga i te reo Māori ko te reo, nō te Atua mai". (Henare, J. 1985).

"The language is the life force of the mana Māori; the word is the life force of the language. These two ideas are crucial to the Māori language, a language which is a gift to us from God".

My Master's thesis explores the concept of Mauri (Life-force and life principle) in relationship to Māori media, underpinned by te reo Māori me ōna tikanga (Māori language and everything related). Te reo Māori as articulated by Sir James Henare (1985) is the life essence of Māori identity. Te Reo Māori continues to be the impetus for Māori broadcasting today. I argue that it is more than a statutory and Te Tiriti o Waitangi obligation; 'te Mauri o te reo Māori' is a vital source in the sustainability of 'te reo Māori' in the context of Māori media that clearly needs to be protected, maintained, and developed. With the progression of digital media and the emphasis on citizen-journalism I assert that many of our traditional principals including the mauri of te reo Māori are compromised and are diminishing. It is a growing concern that as digital technology and media develops, authentic voices become distorted and the images of our unique cultural distinction become blurred and out of focus. The voices become monolingual and the images become dominated by popular culture icons dictated by audience demands, technological advancements and commercial imperatives. This study endeavours to develop a framework to ensure te mauri o te reo (life force of the Māori language) is protected, applied, and sustained in Māori media.

Nafetalai Loloma Ngaluafē (Loma)

Abstract: The effectiveness of 'Incredible Years' parenting for Tongan parents

The Incredible Years (IY) parenting programme has proven effective for many children with challenging behaviours. However, there is limited research available about options for indigenous cultural tailoring of IY. Tongan parents migrated to New Zealand with their own cultural style of parenting, and often struggle with the European style of parenting. My research explores how Tongan parents who migrated from Tonga with their style of parenting used IY as a new set of tools to help deal with their children's behaviour. It is a tough decision for Tongan parents to deviate from their traditional parenting style to use the IY programme, as IY is a western parenting program. While IY has been shown to be effective worldwide, Tongan parents view IY through the specific lens of the way they do things (anga fakatonga) as parents. My research project aims to evaluate whether the IY parenting course that was run in a church setting in the Tongan language is effective with Tongan parents in helping to prevent physical and emotional abuse of children.

Mary Mario

Abstract: Catholic views of assisted suicide and possible impacts on Catholics if assisted suicide were legalized in New Zealand.

This study explores the lived experiences of elderly Catholic Church members of a community in New Zealand regarding how their religious faith and identity shape their views of assisted suicide. This study aims to uncover the nuances of Catholic views concerning this matter, moving beyond understandings based solely on Church dogma. Assisted suicide has become a significant public issue. It is a complex issue that involves the interplay of medical, legal, moral, and social debates. This study utilizes a qualitative research approach (phenomenological methodology and semi-structured interviews), suitable for exploring and understanding people's lived experiences and reflections.

The End of Life Choice Act will be implemented on November 5, 2021, impacting those who oppose assisted suicide, such as the proposed Catholic participants in this study who are part of communities involved in alternative experiences/practices around death and dying. The study's outcomes may assist older Catholics in renewing their Catechism of their Catholic faith. The study's findings may also help young Catholics consider the Church's views of assisted suicide more profoundly, and add to the general public debate around euthanasia.



Sailauama Cheryl Talamaivao

Abstract: Self-care and Samoan social workers – The overlooked core competency

Self-care is a core competency because it enables practitioners to push through organisational and systemic challenges. The problem is, it is sometimes neglected or overlooked and if this continues unintended consequences can result such as the inability to fully engage with clients, vicarious trauma, burnout and stress. For social workers there is a moral and ethical obligation to look after one's wellbeing. The aims of this research are: to explore the effectiveness of the current models of self-care in social work practice for Samoan social workers; to identify complex challenges surrounding self-care and the influence of cultural knowledge; and to distribute and give back findings from interviews with Samoan social workers via the development of a Samoan self-care model of practice. It is anticipated that a Samoan self-care model will embrace cultural understandings of a relational and communal self. This research will help to remedy the paucity of Pasifika perspectives surrounding self-care, and will inform social work education, social services professional development, and social policy courses of action

Biography:

Villages of Vaie'e, Safata & Salimu, Fagaloa, Va'a o Fonoti, Upolu, Samoa

"O le ala I le pule o le tautua" The pathway to leadership is through service

Sailauama Cheryl Talamaivao JP, Lecturer Unitec brings to lecturing lived experience based on connecting and building relationships. The belief in our students and the need to nurture in every way, socially, academically, culturally and mentally with their well-being. "A teacher can see something in them that they cannot see in themselves, a student that can learn will succeed". Previous to teaching Cheryl has served as a PPPR social worker, a public servant with the Ministry of Justice and Waitakere City Council for 20 years, Public Service Association (Trade Unions). Has undertaken leadership community governance roles such as Waitemata District Commanders Police Board, Waitakere Pacific Peoples Board, Waitakere Pacific Wardens Trust, and many voluntary roles at regional levels, all of these roles have been a celebration of opportunities to contribute to diversity and complexities along the way.

Sailauama is a Aotearoa born daughter of migrant Samoan parents with 8 siblings who contribute in different sectors of society who settled in Te Atatu North in 1962. The power of reaching one's potential were instilled by her parents along with the values of fa'aaloalo, aiga, faith, education, alofa and hard work. Over the years this has guided her professional life as a long-standing volunteer, advocate for social justice, a Trade Unionist, a Justice of the Peace, public servant, a social worker, and now a lecturer.

