

JUST PRACTICE SYMPOSIUM

**Bachelor of Social Practice Class of 2022
Te Whare Wananga o Wairaka
24th - 25th November**



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Nau mai haere mai, Talofa Lava, Mālō e lelei, Kia Orana, Ni Sa Bula Vinaka and Welcome.

On behalf of Unitec, Mr Gus Gilmore, the Executive Leadership team and the staff from the Bachelor of Social Practice, we warmly welcome you to the Just Practice Symposium 2022.

The Bachelor of Social Practice programme is delivered within the School of Healthcare and Social Practice at Waitakere Campus, Henderson. This Programme attracts and engages highly motivated students who are knowledgeable and committed. They have been provided the opportunity to develop critical awareness and skills in social practice. They are Leaders who 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. Students are invited and provided the opportunity to reflect on their learning experience and develop strategies to create their own models of “just practice”.

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.

These students have proven resilience and self- management with a determination to succeed having been through very challenging lockdowns and restrictions with the impact of Covid-19, yet through it all, have maintained their desire to succeed.

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 2022 and thank them sincerely 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



In pursuit of Justice

***“Whāia te iti kahurangi ki te tūohu koe me he
maunga teitei”***

Seek the treasure you value most dearly: if you
bow your head, let it be to a lofty mountain

Presentation Programme Ruma Tuatahi 510–3011

Facilitator: Craig Tunncliffe

Markers: Whaea Helena Murphy, Jason Hallie, Lavinia Tahilanu-Mapili

09:30	Francesca Waskul Popovici
10:00	Christine Utai
10:30	Jaimee Lee Casey
11:00	Morning Tea
11:30	Koreti Michael
12:00	Desiree Pheloung
12:30	Lunch Break
01:30	Margaret Tamatu
02:00	Tyler Kelly
02:30	Afternoon Tea
03:00	Trinity Tapatuetoa
03:30	Saane Tauri
04:00	Karakia Whakamutunga

Presentation Programme Ruma Rua 510-3040

Facilitator: Aulola Lino

Markers: Whaea Carol Baker, Rawa'a Salman, Taniela Paea

09:30	Allamanda Miti
10:00	Ritchie Jeremy Tagaloailuga
10:30	Baoshan Han
11:00	Morning Tea
11:30	Fa'afetai Kalepo-Talaga
12:00	Samuel Aloese Wilson Feleti
12:30	Lunch Break
01:30	Georgia Solomona
02:00	Arihia-Alma'Jean Ngaamo Komene
02:30	Afternoon Tea
03:00	Summer Lee Holly Filemoni
03:30	Lupe Puletea Kautoke
04:00	Karakia Whakamutunga

Poroporoaki

Te Ipukura - Friday 25th November 2022

09:30	Karakia/ Waiata
09:40	Dr Aulola Lino - Opening
10:00	Passing Over of the Mauri
11:00	Concluding Thought

Keynote Speaker

Denise Messiter

Ko Denise Messiter Au

Ko au he uri no Ngāti Pūkenga ki Waiau no te awaawa o Manaia ki Hauraki tāku hau kainga. I currently live and work in my rohe of Hauraki. I am the General Manager of Te Whāriki Manawāhine o Hauraki. We provide whānau focussed services to support whānau Māori with healing and recovering from their lived experiences of historical and intergenerational trauma emanating from colonisation and its ongoing impacts. Some effects are whānau violence, suicide, alcohol and drug overuse, poverty, housing poverty and the fall out of state and faith abuse of tamariki Māori who have been and are in the care of those institutions. I have worked at local, regional, national and international jurisdictions in governance, management, advisory and advocacy roles for Government and Non-Government Organisations. The focus of the positions I have held has been to identify enabling transformative systemic and structural change that will advance the self-governance of Indigenous communities. In my rohe, I have led and contributed to establishing some key Hauraki Māori based and owned health and social services. These include Te Whāriki Manawāhine o Hauraki, Te Korowai Hauora o Hauraki and the Hauraki Māori Trust Board. I am a member of the recently selected tangata whenua Ministerial Advisory Group, Te Pūkōtahitanga. They work directly with the Honourable Minister Marama Davidson regarding implementing Te Aorerekura, the 25-year strategy for eliminating family and sexual violence. I am also a member of the New Zealand Māori Council Executive Committee and the Co-chair of the Hauraki District Māori Council. I am on the committee of Ngāti Pūkenga ki Waiau Incorporated Society. The Society's focus is driving the social, economic, cultural and political well-being of Ngāti Pūkenga Waiau, my whakapapa iwi. Further, I am a member of Te Ara Takatū, an independent Māori advisory group to the Royal Commission of Inquiry into Abuse in Care. In June this year, I received the Officer of the New Zealand Order of Merit in the late Queen Elizabeth's Queens Birthday and Platinum Jubilee Honours List 2022. The award is for services to Māori and health. Shortly after that award, I received the Paul Harris Fellow from the Rotary Foundation of Rotary International. That award recognises the furtherance of better understanding and friendly relations among world peoples. The most prestigious award I have is being the kuia of five mokopuna, all kotiro between the ages of 16 and eight. By the time you read this, each will be at the end of their schooling year. That brings new insights, headaches, wonderments and oh no and aha moments, reminding me that life is for living our best lives to the best of our gifts. As Angela Mayou says, do the best you can until you know better and when you know better, then do better. Her words align with the messaging in the following whakatauki. "Whaia te iti Kahurangi ki te tuohu koe me he maunga teitei - Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain." Know what you are looking for, know when you have found it, sit with your knowledge, and conquer the next mountain. And when you have done that, reflect and conquer the next one. Never stop learning, applying your learning, taking on more, and growing yourself and your whānau. The driver is moulding a future for our mokopuna to live in a world without the challenges of climate change, white supremacy, intolerance of diversity and to accept the challenge of Indigenous authority and agency.



External and Internal Makers Biography

Lavinia Tahilanu-Mapili

Mālō e lelei and Talofa lava, Lavinia Tahilanu-Mapili is of Tongan-Samoan descent, born and raised in South Auckland, New Zealand. Her practice philosophy is “work with others the way you want someone to work with your own family”. Lavinia serves as a public servant

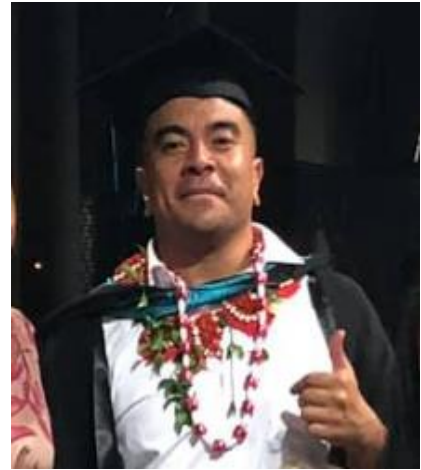


for five years in Oranga Tamariki as a care and protection social worker and has recently moved to the youth justice space. Her experiences of working alongside Pacific families for many years has afforded many practice observations on challenges faced by Pacific females. The impact of toxic relationships and accepting it as the norms. More importantly, mental health issues such as depression, anxieties, suicidal ideation, and schizophrenia. Lavinia gained a Bachelor of Applied Social Work (MIT) and a Postgraduate Certificate in Applied Practice (Unitec). She is currently enrolled in the Masters of Applied Practice at Unitec. Her research topic is to explore the link between a father’s role and mental health wellbeing amongst Tongan women in South Auckland. She hopes that the findings from this research will address some of the challenges Pacific female face and help to inform practice.

Taniela Paea

Taniela also known as Daniel Paea is a current social worker at Genesis Youth trust based at Papakura police station, and has been working there for three years. Prior to that Taniela was based at Secondary schools as a SWIS and YWISS. Before becoming a registered social worker he was appointed as a residential youth worker at Korowaimaanaki

for six years. A fair amount of his life has been in the social services field where he not only considers it as job but believes it is his calling from a higher power. He considers that not all people can fulfil roles like this and deems those that overcome the challenges in this field of practice unique human beings. Taniela was raised in Otara and is grateful for the opportunities life has given him.



Jason Hallie

Jason Hallie is a lecturer and Pacific Champion in Social Practice at Unitec Institute of Technology. He has over 20 years' experience as a social worker. From five years old, Jason had a Tongan step-father from the village of Kolomotu'a. Jason and his Palangi brother and Tongan/Palangi sisters were brought up with strong aspects of 'anga fakatonga' (the Tongan way), which strongly influenced his identity as Tongan and motivated him to become a social worker – often taking on responsibility working with Pasifika people and organisations. He completed his Masters thesis in alcohol education and is interested in further Pacific research. Jason is currently lecturing in the first year of the degree programme and in field education.



Rawa'a Salman

Rawa'a Salman is registered social worker who has a Master's degree in applied social work, Postgraduate certificate in mental health and addictions and Postgraduate certificate in cognitive behaviour therapy. Rawa'a has worked for 5 years as a clinical social worker in adult mental health in a community setting as well as in hospital. Rawa'a has published a novel in Arabic language, which talked about the identity of a refugee girl who fled the war to find peace elsewhere. Rawa'a is currently working at Unitec as the field education coordinator for BSP and NZ certificate.



Helena Murphy

Tena ra Koutou, Tena ra Koutou, Tena ra Koutou Katoa

Ko Panguru ngā maunga
Ko Hokianga te moana
Ko Māmari ngā waka
Ko Waipuna te marae
Ko Te Rarawa te iwi
Ko Ngāti Mārawa te hapū
Ko Whākarapa te kāinga o toku Rāngatira tūpuna
Ko Helena Murphy toku ingoa



Helena Murphy is currently a Social Practice lecturer and Maori Champion at Unitec Institute of Technology. She has nine years experience as a registered senior practitioner at Oranga Tamariki, two years working with Stand Children's Services Tū Māia Whānau, as well IOSIS in Manurewa for three years. Helena has a Masters of Applied Indigenous Knowledge, Post Graduate in Bicultural Supervision and a Bachelors in Applied Bicultural Social Work. She acknowledges her tupuna and where she descends from as inspiration to her work as a social worker. *The humbleness of my whānau begins with the kumara under the shadow of our maunga* – her inspiration ignites from the whenua as a taonga to sustain whānau, hapū and iwi. Noho ora mai – Helena Murphy.

Caroline P Baker

Ko Ngatokimatawharoa toku waka
Ko Kawiti toku tupuna Rangatira
Ko Te Taitokerau toku kainga
Ko Ngapuhi toku iwi
Ko Ngatihine toku hapu
Ko Te Rapunga toku marae
Ko Puke Puke rau toku maunga
Ko Waioomio toku awa
Ko Caroline Baker ahau
Tena koutou katoa



Carol is currently a lecturer in Social Practice at Te Whare Wananga o Wairaka – Henderson. She has been a registered Social Worker for nine years and prior to this worked in community development for the Ministry of Transport and Environmental Management Manukau City Council. Carol worked for Non-Government Agencies as a social worker at the Papakura Marae as Lead Professional, Salvation Army social services, Housing, Ministry of Children and Oranga Tamariki in Manurewa Auckland. Carol gained many skills as a Social Worker with her greatest being advocacy, helping vulnerable whanau/individuals to pursue and stand up for their rights as citizens of Aotearoa, as well as supporting them towards creating a better quality of life for themselves and their whanau while working towards tino rangatiratanga (self-determination). She has always worked from a mana-enhancing perspective, believing in justice for all regardless of individuals backgrounds, status, ethnicity or culture. As a fairly new lecturer Carol acknowledges that this gives her the time and space to support and educate future social workers in gaining the skills and knowledge they need to awahi (care), tautoko (support), manaaki (protect, respect, encourage), navigate and advocate for all people they will meet throughout their social work journey. Social work is unpredictable and challenging but it also very rewarding and satisfying, especially when the people you work alongside get back up on their feet and lead the lives they envision for themselves, for their whanau (family), tamariki (children) and mokopuna (future generations). Carol leaves us with some advice – Always be tika (honest/truthful), pono (valid/genuine) in everything you will do as a social worker and most importantly remain tika and pono to yourselves.

No reira te whanau, ngā mihi mahana – Carol Baker.

Abstract and Biography

Allamanda Miti

Abstract: E tatau ona malosi le va'a e onosaia ai le faigamalaga (The boat must be strong to endure the journey)

It is paramount for a va'a's hull to be strong and stable to withstand the unpredictable nature of the sea and complete its voyage without damage. Much like the hull of a va'a, the presenters' core principles must be strong to withstand social injustice. Hence, the presentation is set in a va'a (boat) to tell the story of the turbulent and steady tides of a Samoan teine toa's quest to decolonize her "fia palangi" (pretend white person) identity and reinvent herself as she makes her way through a vast ocean of systemic injustices. Through new revelations from the social practice degree with Te Whare Wānanga o Wairaka, the presenter draws on the forgotten roots of her identity as she claims new understandings. These understandings encompass this teine toa's use as her inspiration for studying social work. It also highlights how principles of aiga (family), soifua maloloina ma le soifua manuia (health and wellbeing) and the need to auauna atu i isi (service to others) kept the presenters' va'a steady through turbulent experiences in her degree. Moreover, it includes discoveries of shared connection with Tangata Whenua and the need for commitments to Te Tiriti based practices. Lastly, the understandings of her place within a social justice context and opening a new space for the presenter to think on just practice as part of her ongoing voyage as a social worker.



Biography:

Originally born in the beautiful island of Samoa in 1993, Allamanda migrated to New Zealand with her mother leaving her father and brother in Samoa when she was 5 and half years old in 2000. Her father and older brother were reunited with the rest of her family in New Zealand in 2001. In 2007, Allamanda and her family moved to Brisbane Australia where she attended Glenala State Highschool. In 2009, her family moved again to Sydney Australia where she attended Auburn Girl's High School. In 2010, Allamanda graduated from Auburn Girl's High school being the first in her family to complete a higher form of education. In 2017, Allamanda moved back to New Zealand to support her older sister a sole parent of two children, her niece now aged 12 and nephew now aged 9. Allamanda's constant moves throughout her life taught her that home is not seen in the places a person stays but lies with the people she is with. Thus, inspired by her sister's passion for vulnerable people within the mental health disability sectors Allamanda enrolled in the Bachelor of Social practice in 2019. This programme enabled Allamanda to broaden her perspective on social justice, discover her true calling as a social worker, and lay the groundwork for reflective and just practice.

Arihia-Alma'Jean Ngaamo Komene

Abstract: He moko kahurangi, he moko ihorei. He tohu rangatira no tua whakarere (Of high stature, of high nature. That which has come down the line from above and from those from the past).

This whakataukī is a reflection of required knowledge from the past, present and to inform the future, with the taonga of moko. It encompasses the personal and the political perspective in navigating between two worlds. This presentation will mirror her fight for social justice and the recognition of Te Tiriti o Waitangi and He whakaputanga. The presentation will go into depth with the significance of moko and how it has shaped the way she sees the world and how it represents her whakapapa, life experience and the mahi that her tupuna have done and many other tangata Māori. The presentation will also provide the importance of moko and how it allows you to stand in your own mana motuhake and how it led her to social change through a different cultural lens. She will work hard to contribute where she can as a Māori practitioner with the skills she gained from her four years of study, and learning the importance of knowing oneself and advocating for social justice. She will also acknowledge the shoulders that she stands on that have been with her through this journey and the values that were bestowed on her from her whanau that she will carry through her future practice.



Biography:

Ko Tihirau me Pukeroa ngā Maunga

Ko Whangaparaoa me Utuhina ngā Awa

Ko Mataatua me Te Arawa nga Waka

Ko Kauaetangohia me Tunohopu nga marae

Ko Te whanau a kauaetangohia me Ngati Whakaue nga hapu

Ko Te Whanau a apanui, Ngati Tuwharetoa, Ngati Porou me Te Arawa nga iwi

Arihia is a 22 year old Māori wāhine. She is in her final year of the Bachelor of Social Practice degree at Te Wananga o Wairaka. She was born and raised in West Auckland. Arihia is of Te Tairāwhiti, Te Arawa and of European descent. Arihia was also raised on her marae and whenua from the day she was born, but also living in Auckland, where her reality was having to navigate between two worlds. She was also exposed at a young age to the education system as her whanau was heavily involved in creating a Maori space for a mainstream school, but also creating an alternative education school. Seeing the resilience of Maori cultural perspective for our people in a system that has failed us, has pushed her to challenge spaces through a mana-enhancing practice and understanding her commitment to Te Tiriti o Waitangi. Arihia is inspired to be the bridge for rangatahi to help overcome the stereotypes and stigma around being Maori in today's society and being proud to be Maori.

Baoshan (Bob) Han

Abstract:

This presentation will explore the connections between Chinese and Māori culture. The ancient China's philosophical thought, including Confucianism, Buddhism and Taoism, has a significant influence on the development of the culture. In modern China, Communism dominates the decision-making process plus the remaining impact of the old thoughts. The single most important and fundamental difference between Chinese and Westerners is undoubtedly the role played by the individual in the society. However, Chinese culture have similarity in Māori philosophy and concepts when working with the Chinese community in New Zealand. The most important elements that are central to the presenter's way of practice is his cultural exchange, family tradition and personal development as the bridge to become a social worker fighting for social change and social justice. This presentation explores a new method of combining Chinese and Māori culture to enhance and benefit not only the Chinese community in New Zealand but also applicable to other minority groups. Further, this presentation will highlight the similarity between Māori and Chinese way of thinking through exploring the wisdom within concepts such as whakawhanaugatanga and manaakitanga in Māori and Guanxi (connection) and Mianzi (face) from the Chinese tradition.



Biography:

Bob Baoshan Han is from China. He has been living in New Zealand for more than 20 years. His first visit to this amazing land was in the 1990s. He has fallen in love with the tangata whenua here and calls Aotearoa a home away from home. He was born in a Buddhist family and grew up in a military camp until he was 18 years old. His mother was a Buddhist who was compassionate about everything, and his father was a communist who hated any injustice. Bob follows in his family's tradition, fighting for justice and supporting those who need it. He has worked as a government official, a university lecturer, and a director of a state-owned enterprise and now he is a fourth-year social practice student at Unitec. He lives in west Auckland with his wife and his son. His wife volunteers for St John and his son is a city planner. He likes travelling, reading, jogging, singing Chinese Opera and likes critical thinking.

Christina Utia

Abstract:

The purpose of my work will be to highlight the importance of social justice, specifically the relevance of lived experiences along with my academic knowledge and how to incorporate these in the work I do as a practitioner. I will encapsulate the resilience and determination inherent in women and their various roles as caregivers of children and elderly parents and most importantly, the ability to successfully achieve in the most challenging times both academically and in their personal lives. Inequalities, oppression, and discrimination of minority groups, including pay inequities, are amongst those that are attributed to the determinants of the well-being of many women as carers in Aotearoa. I will discuss the meaning of social justice from my perspective, additionally, with a cultural lens and as a second-generation Pacific Islander to Aotearoa. Inspired by the matriarchs of my family and the fundamental values of dedication and commitment as leaders, I will discuss a brief overview of how these transferable skills are valuable in the area of social justice. As an advocate of social change, informed by the principles of Te Tiriti o Waitangi, I will include examples of how my cultural values are similarly in alignment with my own and how influential they are to my practice. Ensuring that all measures are taken to provide the best possible outcomes for those experiencing vulnerabilities in all aspects of their lives and advocating for change where change is needed. The key principles significant are Tino rangatiratanga, Equity, Active Protection, Options, Partnership and also integral in the way I conduct myself both professionally and ethically in the social work profession.



Biography:

A first-generation Pacific Island women from the Cook Islands, whose parents migrated during the Pacific migration in the mid-1960s, also phrased as the “Brown Epidemic”. Encouraged by the labour government for the high labour demand and in search of ‘A Better Life’. Low-paying jobs filled by pacific people until the excess were returned or deported back to their lands. Racism, fuelled by the New Zealand government using pacific people as scapegoats during times of economic decline. Impacted by the economic and social issues of the early 70s, the eagerness to draw on the multitude of skills and values they possessed, allowed my parents to create what was to them, “Their Dream Life”. A family of seamstresses and chefs, my mother started a seamstress and island food business, which operated for 17 years, all while holding down full-time employment. A family business that afforded us small luxuries, none the less, born and raised in South Auckland and faced with many oppressive and discriminatory legislations and policies, it soon became clear that we were still ‘bottom of the barrel’ as far as economic wealth was concerned. Growing up in this environment, I was always exposed to the values of hard work ethics, sustainable income, cultural customs, values of service and most importantly the value of family. Over the years, I have recreated some of my own values, but held onto those that I saw provided greater good during my childhood years. Dedication, commitment, and loyalty are amongst those that I value and live by today. Spiritual beliefs and service in the community are a large part of my vocation when I am not caring for my own children and grandchildren. Extended family and external support groups are also an important feature which brings me great joy. Staying connected in the community allows me to see the lives that are affected by the economic and social issues of society. Furthermore, it brings clarity to the arduous work that is still needed to be done in our community. Tertiary study has answered many questions I had about the world we live in, from Te Tiriti o Waitangi to the contemporary issues we are faced with today. These learnings have ignited an eagerness within me that like my cultural values, with dedication, commitment, and loyalty I can safely practice what I know will enhance the lives of others.

Desiree Tuia-Thomsen Pheloung

Abstract: Crossroads – Understanding the interconnected nature of oppression enables us to realise the interconnected nature of liberation.

This presentation reflects on the complex life experiences that radicalised the speaker's beliefs and catalysed her pursuit of social justice through a Bachelor of Social Practice Degree. The speaker explores the personal, educational and professional values and experiences she gained throughout this journey and how this influenced the development of her personal practice. The presenter critically analyses the positions and influence of privilege as she stands at the crossroads bearing witness to the intersecting oppressions and injustices that impact her family, community and nation. This forms the foundation of the speaker's commitment to treaty-based practice as she recognises her privilege and responsibility as Tangata Tiriti to uphold and promote the principles and articles of Te Tiriti o Waitangi. The speaker demonstrates her commitment to Te Tiriti through the creation and implementation of her personal Tiriti model 'Afa, which weaves together Samoan values, Mātauranga Māori, and Pakeha principles to form the foundation of her practice. The implementation of 'Afa in practice seeks to promote an anti-oppressive approach that recognises the various oppressions impacting marginalised people and aims to challenge power structures through collective, institutional and societal change.



Biography:

Desiree Pheloung is a fourth-year Bachelor of Social Practice student at Unitec Institute of Technology. Desiree entered the degree with an interest in mental health and addictions, and throughout her academic journey, she has worked as a Maternal Mental Health Support Worker, a Research Assistant and is currently employed as a Youth Coach at Kia Puāwai. She wishes to pursue her passion for mental health by completing a Masters in Psychotherapy after working in the field for five years. Desiree is married to James Pheloung, who has been a pillar of strength and encouragement during the hardships of student life and who has provided unconditional support at every stage of her academic career. Desiree hails from Vaimoso, Samoa and attributes her tenacious work ethic to her immigrant whānau, who migrated from Samoa to Aotearoa in search of a better life for their tamariki and mokopuna. She is the eldest child and grandchild in her whānau, born to a single teen mother and was whangai to her mother's maternal gay uncle. Growing up amongst the LGBTTIQA+ community allowed her to see the intersecting oppressions and injustices that members of her family and community faced, igniting her passion for social justice and equity for all. Desiree acknowledges her privilege as a cis-gendered, white-passing tama'ita'i Samoa and is devoted to using this privilege to advocate and promote the rights of marginalised and oppressed communities.

Fa'afetai Kalepo-Talanga

Abstract: *Ma'i o le tino:* My disability does not define me
A 'ou vaivai, ona ou mālosi ai lea. E ui ā ina lē atoatoa le mālosi o
lo'u tino, ae ua lē aveā lenā ma mea e fa'ava'atia ai lo'u taumafai
(My physical weakness provides me with mental strength. Though I
may not be physically whole, I will never allow my disability to
become an obstacle for my progress).

The impact of disability is not always obvious on an individual. Disabled people have rated their satisfaction lower than that of an abled-bodied person. Understanding various forms of disabilities such as physical, mental, and intellectual must be held in high regard. It affects the wellbeing of individuals who live with a disability as well as the moral compass of our society. Emotional trauma is a direct result of negative attitudes towards those living with a disability, leaving them disempowered and experiencing social exclusion and isolation. For 25 years, this presenter has lived with the use of one arm and in that time, experienced all forms of abuse and discrimination, albeit friendly banter and harsh criticisms. This presentation encompasses a four-year journey of acceptance and empowerment. It offers an understanding of advocacy in supporting individuals with various forms of disabilities which has been informed from lived experiences, especially through two and very beautiful autistic nieces and the loss of close friends to suicide. Further, gives recognition to Te Tiriti principles and philosophical concepts that is central in addressing injustices. Just Practice is a process that allows future social practitioners to establish a dialogue that positively changes how we think and what we say that promotes equity and inclusion. Therefore, a person's disability does not define him or her.



Biography:

Fa'afetai is of Samoan, Tokelauan and German descent. His parents are from the villages of Sātalo-Falealili (Samoa), Fakaofo (Tokelau) and Matāutu-Lefaga (Samoa). In 2014, he was bestowed the chief/matai title of Muaiali'i from the village of Matāutu-Lefaga in a traditional ceremony. He is in his final semester of a four-year degree studying for a Bachelor of Social Practice at Te Whare Wānanga o Wairaka and is enrolled for post graduate study at Waipapa Taumata Rau – University of Auckland in 2023. Fa'afetai has lived with a physical disability for 25 years as a result of a sports injury, ending a promising rugby league career. In some ways, he is quite philosophical about the injury. When asked if he would have been playing professionally, his simple reply is, "who knows?" Throughout these 25 years, Fa'afetai has met individuals that have been inspiring and influential, and is adamant that Social Practice would not have been an option if the injury had not occurred. His four-year journey has reignited his passion for mental health, and believes that cultural/holistic and clinical approaches are very important when engaging with tangata. He credits his faith in God for directing this pathway into education, leading into the mental health and social sector. Fa'afetai once stated to his church youth, "We are obligated to wake up each morning to work. But in this sector, you need to rise in the morning with that same obligation realising your purpose for going into work, a purpose that should be surrounded with empathy, alofa and compassion."

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31

Francesca Waskul Popovici

Abstract: We do not live how we want, but how we can

This presentation centers on Francesca's journey through Aotearoa as a migrant and the many challenges faced. Francesca recognises her position as Tangata Tauīwi and looks towards Te Tiriti o Waitangi for guidance towards her commitment as a treaty-based practitioner. The critical reflection on the journey of becoming a social worker has taken many different routes and obstacles that, at times, were rocky. Francesca was not prepared for some of the challenges faced, but, in the end, it strengthened her and gave her a clearer vision and desire to make a positive difference in this world and help others reach their full potential. The presentation will be about this journey that started from searching for herself and her place in this world. Unlike many of her other journeys, it was not about reaching a destination or an objective. It was the journey itself that shaped her life. This degree helped shape her knowledge of understanding the impacts historically and currently of colonisation and how to build relationships. This presenter shares her migration experience, highlighting the struggles of beginning a new life in a foreign country. However, this journey is not yet fulfilled as she has much more to learn regarding developing a social justice model. As a future practitioner, this presenter believes that everyone deserves to be treated equally with fairness and dignity and that Tangata Whenua to be in control of their resources.



Biography:

Francesca was born in Romania, Bucharest 1990 and spent half of her life living in Bucharest until she migrated with her whanau in 2007 to New Zealand. She is an only child, and her parents wanted to provide a better life full of opportunities and no corruption, which they experienced in a former communist country. She chose this degree because she believes there is hope for everyone. Social justice revolves around fairness with the goal of being able to have a chance to transform your life for the better. A fair system would never judge a person's ethnicity, and people would be treated equally. Francesca hopes that along this journey, she can make a positive change and significant difference in someone else's life. Be the voice and hope for anyone who needs it.

Georgia Solomona

Abstract: Malaga agaii le su'esu'eina o le tagata lava ia – The journey towards self-discovery

From a young age, the presenter has maintained a love for people, exchanging life stories and building connections based on different and shared experiences. This presentation will explore how the presenter has translated her passion into a set of practical skills she will use to elevate and amplify the voices and stories of her people. The Bachelor of Social Practice degree has been equally challenging and rewarding. The presenter's personal growth has included some soul searching within her immediate as well as her extended aiga (family) and within herself. The results of her journey have influenced her model of practice, Malaga agaii le su'esu'eina o le tagata lava ia – The journey towards self-discovery.

This presentation will focus on inspirations drawn from the presenter's family and friends and within herself throughout her studies and lived experiences. "Malaga agaii le su'esu'eina o le tagata lava ia" describes the idea of a journey towards oneself. The presenter expands on this idea and emphasises that once we know who we are, where we come from and what strengths we bring, we are in a better position to serve and create meaningful relationships with each other, particularly with ourselves. This framework highlights how vital the presenter has come to understand the importance of being aware of oneself and having integrity and honesty. This presentation will also emphasise and accentuate the presenter's commitment to a Te Tiriti-based practice by utilising mana-enhancing methods to pinpoint areas of oneself that need improving towards a better version of themselves. Therefore, reflecting on the past and present understandings of the relevance and significance of Te Tiriti through a Pasifika lens.



Biography:

Georgia Solomona is a 4th-year student studying a Bachelor of Social Practice and a mother to two beautiful children to whom she dedicates her presentation today. After many speed bumps throughout her studies, Georgia is proud to be at the end of her final semester. Georgia proudly claims her Samoan heritage, hailing from the beautiful villages of Luatuanu'u Leusoali'i, Vailoa Faleata, Safune Savai'i (Upolu), Fagamalo (Tutuila, Amerika Samoa) on her mother's side and Ainiue, Lotofaga and Safata (Upolu) on her father's side. Although growing up in a single-parent household posed a diverse set of challenges for Georgia, she has never viewed this as a setback and was blessed to have an example of determination and strength in her mother and older brother. Alongside the unwavering love and support of her extended family. Georgia's desire to pursue tertiary study was greatly influenced by her mother's academic journey as a mature student and solo mother of two. Initially studying Psychology, Georgia felt more drawn to study a programme less clinical and more focused on values, the sacredness of relationships and social change. Thus, she arrived at Unitec and found what she was looking for. Georgia is passionate about serving Māori & Pasifika peoples and utilising the strengths within these communities to combat the systemic and socio-economic challenges that hinder them. This 4-year degree has presented Georgia with endless opportunities for personal growth and development and furthered her understanding of the systems that oppress Aotearoa's most vulnerable groups. On a more personal level, Georgia shares that this journey has been long and hard. She became a mother in the last two years of her studies, drastically shifting her priorities. She raised children amid the Covid-19 pandemic whilst keeping a household running and maintaining a high standard of academic work, for which she was acknowledged with two scholarships this year and navigating challenges within her personal life. Against all odds, she is at the finish line. Georgia is hopeful that sharing her story of trials and triumph will inspire other young Pasifika men and women to persevere in their studies.

Ilaisaane Marie Walker

Abstract: Life challenges comes with rewards

This Presentation will take you through my personal experiences, as I come into my fourth year of studying to become a social worker. This presentation will share the motivations and frustrations of how hard I have worked to get this far. Also the learnings of culture, values, and ethics that I have gained through studying at Unitec and how these are integrated into practice. I will share how Te Tiriti principles have shaped my way of thinking, and how I will position myself as a social practitioner. This presentation will share how social justice impacts on social worker's roles, and how the overwhelming feeling of butterflies that move around my body. When your able to put the last four years into practice, when your life challenges come with rewards through the future as a Social Worker and what It will mean to everyone out in the world.



Biography:

My name is Ilaisaane Tauri (preferred name Saane Tauri). I have been supported by my husband of 30 years with Two children and Grandkids, along with 3 family dogs. Having our first child when I was 15 years old, as a young teenager (kids having kids). We were one of the lucky ones to make it through and I would not change my path for anything. Back in 2000 I studied to become a chef. I am still involved in this industry, engaging in catering. I had loss people I loved to suicide, and this influenced my desire to study social work from 2019 – 2022. One of the biggest learnings is how to navigate through complex situations that caused some tensions and took me outside my comfort zone. My journey in the degree has enabled me to make lifelong friends and colleagues in practice as a future social worker.

Jaimee Lee Casey

Abstract: If not me, then who?

In this presentation Jaimee critically reflects on her journey to becoming a social practitioner and how she envisions herself fulfilling her aspirations of being a Te Tiriti based practitioner that fights for social justice. The presenter is inspired by her whanau, the Far North community, the women she supports in her mahi and the prominent women who have fought for social justice in Aotearoa. The presenter's key principles that are significant to her are integrity, whanaungatanga and empathy which she analyses and credits as deriving from her Irish Catholic heritage and being part of a small community in the North. The presenter's commitment to Te Tiriti O Waitangi in her practice is inspired by her experience of growing up in a community where she has been exposed to the disproportionately high impacts of poverty and addiction issues experienced by Māori. As a result of her tertiary education the presenter now understands how colonisation, land loss and intergenerational trauma has affected Aotearoa and her place as a tauiwi. Jaimee shares her commitment to Te Tiriti by stating she no longer will be silent on these issues and is committed to educating herself further on Te Ao Māori and bringing Māori frameworks and values into her future practice. The presenter believes that the value of equity and challenging oppressive systems which deny basic human rights is at the core of social justice. The presenter reflects on her journey of self-discovery, which was initially full of doubt and not knowing where she belongs in the social practice world. The newly discovered confidence in the presenters practice as a result of near completing the degree programme and her student practicums, has inspired her to now invite others to take up the call of social justice.



Biography:

Jaimee Casey (she/her) is in her fourth and final year of the Bachelor of Social Practice degree at Unitec. Jaimee identifies as a Pakeha of Irish Catholic descent. Jaimee and her whanau are originally from Onewhero but moved to Te Tai Tokerau when she was five years old. Jaimee completed North Tec's Certificate in Mental Health and Addictions in 2017 and moved to Tamaki Makaurau to start employment at Walsh Trust as a community support worker. Jaimee has maintained this employment throughout the degree, choosing to work in their maternal mental health service- He Kakano Ora. Jaimee is both inspired by and passionate about her mahi with mums and babies. Jaimee cherishes all the tamariki of her friends and whanau and refers to them as her 'why' when it comes to her passion for social work. After living most of her life in the Far North Jaimee has been exposed to the inequalities and in particular the harmful meth use in her community, which she says was a significant factor to her enrolling in the social practice degree. Jaimee spends her time expanding her knowledge through reading and creating memories with her close friends and whanau. When Jaimee is not working you will find her replenishing her wairua by submerging herself in the nearest ocean, be it swimming in her local Waitakere Ranges area or free diving the coastline of Te Tai Tokerau.

Koreti Michael

Abstract: Satauro o le Alofa: Looking back is the way forward

The heart of this presentation focuses on a Samoan born student's perspective around social issues, including her own journey of migration and experiences in viewing inequality and injustices. The presentation will highlight and explore a path well-travelled and the development of Satauro o le alofa, a framework which consists of treasures woven by cultural values, morals and beliefs. Satauro o le alofa requires one to look back to appreciate the learnings and teachings in order to move forward. Further, it represents a just way of practice which has enabled the presenter to engage in an approachable manner with people. It is a guiding tool for reflection and exploration to form new understandings of how fa'aaloalo (respect) is essential in how people should be treated regardless of economic status, cultural identity, or gender identification. The pulse of this framework is drawn from a Fa'a Samoa worldview and incorporates principles of Te Tiriti that is mana enhancing in promoting social change. Included in this presentation are personal reflections on lived experiences that questions power dynamics between genders and navigating tensions within two different worlds. The need for answers and knowledge guided the presenter's journey to the Bachelor of Social Practice at Unitec. Initially like a fish out of water, the wealth of knowledge was astounding, however, with determination, resilience and a lot of tears a new understanding was developed which lead to an expansion of self-awakening.



Biography:

Koreti was born and raised in Samoa until the age of nine, when she migrated to New Zealand with her family in 1980. As a young child Koreti was an inquisitive individual, constantly asking how and why things occur around her, which often landed her in some difficult situations. This is not something she has outgrown, with new knowledge emerge new questions and new paths of queries and soul searching begins. Koreti has always been passionate about helping people, her passion has enhanced during her four years of studies. Her enthusiasm to do what is just and right has allowed her to see people for who they are, which involves making herself available to effectively listen to others in order to understand their individual lived stories. This has encouraged her to learn more about herself, to respect and accept events in her past for what they were. She enjoys being active, trying to stay fit and has always been an adventurous soul. She has four older brothers who equipped her with a 'can do' mentality in order to take care of herself. She is the middle girl between her older and younger sister, whom she loves and appreciates. However, at times she feels the need to play referee or peacemaker between the two during many heated disagreements. She recognizes the value and importance in each individual relationship she shares with her siblings. She credits her determination and resilience in completing her Social Practice degree to her family, her siblings, and son, her partner, especially her parents whom unfortunately passed away during her first year of studies. Nonetheless, they continue to inspire and influence how she lives life and the ongoing transformation and development of growth.

Lupe Puletea Kautoke

Abstract: “Manulua Model” A gateway to effective social work engagement.

Social justice begins with our responsibility as individuals, to the collective. With every Right that we are entitled to, we have a responsibility to the Rights of others. The Manulua model translates the Tongan principal of *tauhi vā*, to inform a relations-based model of social practice. Interpretations of justice are shaped by our experiences of injustice and informed by what we value. To understand what is required to achieve justice for those we work with, we must be able to meet them where they are. To do so, the Manulua model is guided by the values of *ānga fakatōkilalo (humility)*; *faka’apa’apa (respect)*; *mamahi’i me’a integrity*, and *tauhi vā (nurturing relationships)*. The Manulua model prompts self-reflection to navigate engagement with clients, organisations and the social work profession. Manulua also responds to Te Tiriti o Waitangi by demonstrating how Tongan social workers can meet our responsibilities to Tangata Whenua and Tangata Tiriti alike. We are taught that in our profession, connection is viewed as either professional or personal, and shaped by practice policies. However, this presentation will demonstrate how the four previously mentioned principles, can provide social workers with both a gateway and boundary to enhance social work engagement. This presentation will give context to this model by explaining the inspiration behind the presenter’s practice and paying homage to the people, places and experiences that have guided her to becoming the woman she is today. Sometimes you. Sometimes me. Always us.



Biography

Villages of Fasi Moe Afi and Kolomotu’a, Tongatapu.

Lupe Kautoke is a young Tongan woman, who was born in Aotearoa. Since childhood, she has been navigating between the two worlds of her birthplace and her heritage. Her unique experiences have been coupled with the inequalities that Pasifika youth in the diaspora continue to face today. The combination of these experiences, tell the tale of how Lupe has come to find purpose through social work and in particular, working with our young people. In the midst of her trials and in her successes, the words of her grandmother and Tongan culture have guided her understand that the true riches of life, lie in our connection to others.

*Ta’etaau ‘a hoku vaka
Mo e fu’u folau ‘i vaha;
Ko e vaka vaivai fu’u,
Taau pe ke fai he ū.
Pea kapau ‘e fou ki tu’a,
‘Ao pe ke vaka ua.
Sīsū, ofi ‘ia au,
Lolotonga ‘a e folau.*

Margaret Tamatu

Abstract: The mishaps of a Master Piece

"Kaore e taea e taatau te mahi i nga wa katoa, me te kore e mohio he aha i mahia ai" We cannot always do the things we do, without knowing why it's done.

This presentation explores the lived experiences of a New Zealand born Niuean. It reflects on the way she took a stand against normalized attitudes and unhelpful norms. Inspired by the needed to find the justice within the injustices of one's own turmoil this presentation reflects on the uncertainties and struggles that led to a belief that everything has a silver lining. Reflecting on a journey from "home body" to a strong woman who is bold and passionate, this presentation speaks to a transformation from oppression to liberation. This presentation will explore a history that includes violence and reflects on the ways that stigma can shape people's experiences of Mental Health. It is a beautiful Tivaivai of colourful pieces of material differently shaped and sewn delicately and placed in a deliberate manner to help heal trauma from the inside out. A rediscovery of self-belief, self-worth and self-development is at the heart of this presentation. Though sharing this narrative, it is hoped that others may recognize their own strengths creating a ripple of change for generations to come.



Biography:

Born and raised in the urban theatrical area of West Auckland Margaret early morning traffic with the distant chirping of sparrows aligned neatly on rooftops. Margaret is of Niuean descent, second eldest to 5 siblings. Margaret hails from a long line of strong women, not of Academic or Professional genres but to that of continuous embedded traditions, customs and culture, ensuring generations will not become obsolete. Women who lived and worked in plantations, before the sun sets they walk home again ready for another tomorrow. Women who articulated resilience, endurance and struggles of pain into Master Pieces, forming colourful crafts to patchworks of Art. They have inspired a journey of healing to weave a unique "Tivaivai" of my own, to inspire others. A single Mother first and foremost to 4 beautiful children and Nana to 5 precious mokopuna. A writer of many years with the background of Domestic Violence, Suicide and Mental Health. Margaret is in her final stages of the Bachelor of Social Practice and is passionate about the positive shifts within our communities and the need for this to continue.

Ritchie Jeremy Tagaloailuga

Abstract: Tama Toka veli - Transformation through reconnection

The essence of identity and a sense of belonging is important when striving for social justice. *Ko au* (knowing who you are) are attributes that influence how you engage, interact, and treat others. This *talanoa* reflects on experiences of growing up in Niue and in New Zealand, navigating two worlds, the Niuean and New Zealand. The hurt, disconnection, and impacts of separatism within society. Injustices of being dislocated and feeling a sense of loss from *taoga* (cultural heritage) which are important tools of being Niuean and understanding the world. *Tama Toka Veli* is a framework that allows one to unpack and address discourses of injustices. It is about revisiting cultural roots and locating oneself in different contexts, times, and places, reclaiming and nurturing *mana motuhake* (cultural identity) through self-determination and control over one's own destiny. *Tama Toka Veli* encompasses Niuean principles of *Aga Fakamotu* (culture), *Vagahau* (language), and *Magafaoa* (family) that advocate for cultural inclusiveness as the primary foundation when engaging those who are disadvantaged and oppressed by systems. *Tama Toka Veli* allows space for people's feelings of belonging and security which provides access to new learning opportunities. This framework is committed to a Te Tiriti-based way of working, recognising, and honouring relationships for Māori and diverse communities. The hope of this *talanoa* is to strengthen and challenge thinking about who we are as cultural beings and what we bring into practice. This narrative highlights a journey of transformation through education by reconnecting to knowledge, skills, values, and attitudes to build resiliency in preparation for promoting social justice.



Biography:

Ritchie was born in Niue in 1979 in a small rocky *maaga* (village) called Hikutavake, he is the youngest sibling of 5 brothers. Raised in Hikutavake by his mum with the help from his older brothers. Having no sisters Ritchie's parents taught Ritchie and his brothers to work in the plantation, and hunting as male's would normally do, and to cook, and clean as female's would normally do. Ritchie is awesome in the kitchen and he believes he can out cook Chef Ramsey one day; he thanks his mother for giving him these great skills. Ritchie pays tribute to the *matua's* (elders) in his village for filling in that void of not growing up with his grandparents. Niue automatically became New Zealand citizens, so in the 60s onwards, Niuean's left Niue in the thousands to settle here in Aotearoa, hence why Ritchie never grew up with his grandparents. Ritchie migrated to Aotearoa in the 90s and is a proud father of two lovely, beautiful Pasifika girls. Ritchie's first job in Aotearoa was at a factory making baby car seats and was paid four dollars an hour, he then upskilled himself and worked in the security industry getting paid ten dollars an hour, working long hours and only getting paid flat rate. Throughout his working life Ritchie faced a lot of disadvantages and in 2016 just a few weeks from Christmas he lost his job, and was made medically retired. As a result, Ritchie started his journey to be educated in 2019 to be a social justice warrior to combat discourses in life.

Samuel Aloese Wilson Feleti

Abstract: 'You are chosen! You are a masterpiece!'

Today, many individuals are confronted by the negative impacts of intersectionality and the struggles of not knowing who they are. Categorized by societal norms, failing systems, and the influences of social media, they begin to dictate what defines us and if you do not conform to these standards of living, you are ostracised. This presentation aims to emphasise the importance of knowing one's identity and unpacking how the different components in my life have helped me sail through the quest in discovering my own identity and what defines me. The 'UMU' is a traditional Polynesian method of cooking generous amounts of food but to ensure the food is well prepared, there are specific steps and several layers involved in this process. When fighting for social justice and actioning tiriti based practice, I have chosen to adopt this cooking method as a practice model. Each layer vital to an individual's sense of self, representing one's values and contributing factors to their identity and overall well-being – physical, spiritual, mental, and emotional.



Biography: *"...Much is given, and much is required..."* Luke 12:38 (NIV)

Samuelu Feleti, a Christian male of Samoan and Tokelauan descent has previously completed a Bachelor of Architectural Studies and is in the final stages of completing his Bachelor's in Social Practice. The youngest child of five, Samuelu and his family relocated from Wellington spending his earlier years residing in South Auckland before settling in West Auckland. Samuelu believes that Māori and Pacific people are natural social workers demonstrated through their sense of community, cultural values, and their will to serve. Through personal life experiences and witnessing the endeavours his family encountered, he developed a passion to assist people through his service and transfer the baskets of knowledge that were once entrusted to him. He also recognises his time attending church youth groups and Kelston Boys' High School as pivotal years that not only determined his calling to become a social worker but to encourage and support young people in navigating their own journey's. Samuelu looks forward to having the opportunity to apply the skills and knowledge he has accumulated with plans of conducting programmes in schools and communities. Programmes designed to establish collectiveness and an unwavering sense of identity. Ultimately, his vision is to operate his own youth hub offering both safety and action for all young people.

"Let each of you look out not only for his own interest, but also for the interests of others." -
Philippians 2:4 (NKJV)

Summer Lee Holly Filemoni

Abstract: “Change starts from within”

This presentation gives emphasis to the writer’s challenges and trials to becoming a just social practitioner. It involves a process of learning, unlearning, and relearning in the presenter’s journey, from childhood and throughout her life. To become a just practitioner required attention to challenge old views, values, and beliefs which through a process of critical reflection enabled the presenter to re-evaluate, and then to express her commitment on what it means to be a just practitioner. Thus, contributed to developing what that looks like for her in future practice. Through a process of critical reflection, the presenter will highlight her learning journey within the social practice degree and how this has supported her own personal journey of self-recovery, discovery and healing. Building on her commitment to Te tiriti and utilizing mana enhancing practice to improve the outcomes for our people. The presentation will draw from a deep reflection of the presenter’s rewarding and ongoing growth which has helped her recognize the power and skills she has to help others in need.



Biography:

Summer - Lee Holly Filemoni is a 28-year-old mother of two and is of Cook Island, Asian, Pākehā descent. She is in the process of completing her fourth and final year of studies in Bachelor of Social practice degree at Unitec. Summer was born in Auckland and raised in the rough areas of Manurewa by her parents. They were both committed to community change by helping young teenagers off the streets providing safe spaces within sports teams to develop and grow within different areas of their life. However, Summer’s life experience wasn’t always so bright and influential. Despite growing up amongst strong community ties, Summer lost her way which resulted in her connection with at risk youth of south Auckland. Many encounters were with social just issues such as crime, addictions, poverty, and discrimination. There were many rude awakenings, struggles, and life lessons during this period of her life. Her drive to study social work came from seeing the social injustice in how her family, friends and fellow peers were treated unfairly in the eyes of the court. Summer’s understanding of both Pākehā and Pasifika cultural knowledge gave her insight to navigate through western systems and structure. She intends to integrate her learnings to ignite her interests in working with, and alongside our Pasifika and Māori youth. Further, promote transformative change within youth prisons and educational spaces. Helping to bridge the gap for our young people who struggle with network, essential life tools and resources with the desire in creating better experiences and better outcomes for our youth.

Trinity Xena Tapatuetoa

Abstract: Voyaging through the Mysterious Waters of Social Practice

Growing up with normalised social injustices, then gaining awareness through her mother's voyage through Social Work, the presenter decided to explore the waters herself. The presenter is a young pacific woman who grew up in a neighbourhood that normalised domestic violence, drug and alcohol abuse and other social injustices. As she slowly unlearned behaviours and became aware of social justice, she decided to start her four-year voyage. Relationships has been the most significant principle in the presenter's life as she maintained close relationships with her whanau and friends. The presenter brought them onto her waka, and they have supported her throughout her voyage. The presenter caught a lot of fish, some of which were relevant and some where she decided to throw it back in the water. These fish represent the many aspects of Social Practice that the presenter has been taught throughout her journey. The fish were always shared amongst her whanau and her whanau would often contribute their own. The voyage through the waters of Social Practice has been what feels like a century but has shaped the presenter's lens in how she practices. The presenter did stumble on some rocks along the way, but she learnt how to keep moving with the support of the people around her. Coming to the end of her journey, the presenter has decided to advocate for social justice in a creative way whilst adhering to Te Tiriti o Waitangi. The presenter endeavours to move into the space of social enterprise in the near future.



Biography:

The presenter is a twenty two year old New Zealand born young pacific woman who is in her fourth year studying the Bachelor of Social Practice at Unitec. She is a middle child of three and has been raised by a single mother. Being the oldest girl in the whanau with a working single mother, the presenter grew up with extra responsibilities such as having to cook, clean and look out for her siblings during adolescence. Unknowingly at the time, the presenter feels that this is where she developed a will to support people especially those who face societal inequalities. The presenter's mother started studying a Bachelor of Social Work when the presenter was around ten years of age and graduated when the presenter was twelve. As the presenter grew up with her mother in various social work fields, she naturally embedded the values of tika, pono and aroha. These values support the presenter in her professional practice. The presenter has four years' experience professionally working with intellectual disabilities, aged care, and mental health where she has gained insight of the social injustices that these vulnerable people face. These social injustices are inclusive of, but not limited to, discrimination, isolation, and lack of support systems. Coming to the end of the presenter's Social Practice journey, she plans to create a space where she can incorporate her values and everything, she has learnt into a service that brings social change.

Tyler Kelly

Abstract: 'What works' to 'how it works' – in pursuit of a just way of practice

This presentation aims to convey the intersections between a personal and professional journey in pursuit of understanding social justice. In social work practice, passion plays a significant role in social justice. Passion is not only influenced by the motivation to effect change but through lived experience and personal values. The presenter uses a self-study to begin personal reflections about pivotal moments and dynamics within the family that drove her towards social work. Included are learnings ignited by her four-year journey within the Bachelor of Social Practice which has invited a deeper exploration of social justice. The acknowledgement of Te Tiriti o Waitangi as fundamental to the promotion of any socially just way of practice, highlighting the unique position it has honoured her as Tangata Tiriti. From a Pakeha perspective, the presenter recognises positions of privilege, with the obligation to challenge systems of oppression and strive for equal distribution of power. Drawing from the values of collaboration and cultural humility, the presenter discusses her passion and commitment to amplifying community voices to enact change. Social justice cannot be achieved in isolation, it is through advocacy and collective action that positive change takes place. As a social practitioner, the presenter will utilise the principles of social justice to fuel the engine of social change, whether that be through practice, advocacy or research, ensuring that injustices are continually highlighted and challenged.



Biography:

Tyler is a fourth-year social practice student getting ready to embark on her career as a support navigator at Vision West. Tyler was born and raised in West Auckland and is the youngest of four children. Growing up in a working-class family often meant that Tyler's parents worked long hours, meaning that she was raised not only by her parents but also by her siblings and extended family. Tyler credits her strong family structure as the driving force behind her ambitious nature. From a young age, Tyler was interested in the social world around her and notes the diverse environment she grew up in as privileging her with a worldview based on compassion and love. Tyler took a non-linear path to education, choosing to attend Unitec and completing foundation studies through the youth guarantee program with hopes of moving on to tertiary study to become a social worker. Life had other plans, blessing Tyler with motherhood at 19. This did not deter Tyler's ambitions, instead driving her more to succeed and prompting her to enrol in the Bachelor of Social practice. Whilst journeying through this degree, Tyler became a mother once again to another little girl, worked as a teacher aide, and just started working part-time as a research assistant at Unitec. These accomplishments would not have been possible without the continued support from her partner of the last 12 years, Drew. Tyler plans to continue her tertiary education in future years and hopes to embark on a master's degree in public policy. Tyler believes that practice and research have a synergistic relationship; this informs her desire to not only take part in research that informs practice but also practice that informs research.

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