

NZCCA Conference 2021
16-18 September
Te Wharewaka O Poneke, Wellington

**Indigenous
Practices &
Pathways**





VENUE

This year, NZCCA are pleased to be able to hold our Conference Indigenous Practices & Pathways at Te Wharewaka O Pōneke, otherwise known as 'Te Raukura' on Wellington's waterfront. Te Raukura was opened on Waitangi Day 6 February 2011 and is of special significance to descendants from Te Ātiawa/Taranaki iwi katoa re-establishing a physical Māori presence not seen on the waterfront since 1880's.





ACCOMMODATION

Wellington offers a wide range of accommodation options in the CBD, well within walking distance of the Conference venue, Te Wharewaka O Pōneke.

The West Plaza Hotel, a 3-4 minute walk across the road from Te Wharewaka O Pōneke, has extended a group rate of \$150 per night for room only, or \$165 per night for room & breakfast for one person. Rooms are limited so please book early by emailing directly to the hotel or phoning directly using the following **Group booking reference: 489737**.

Email: reservations@westplaza.co.nz

Phone: 0800 731 444

This rate is only applicable when booking directly with the hotel reservations team. It is not available through Booking.com or Expedia.





PRE CONFERENCE WORKSHOP

3-5pm, Thursday 16th September

Working with Trauma Using Maori Tikanga Based Models of Practice in a Te Ao Maori World

Jenny Manuera & Wi Waikari



Jenny Manuera is Director of Manuera Life Development Services and facilitates "Te Whaariki Hou" with Facilitator/Maori Advisor – Wi Turei Waikari. Jenny has 19 years experience of Counselling, Supervision,

Cultural Supervision and Training and Assessing. She has lectured as a Guest Lecturer in various institutions in both the Waikato and in Auckland.

Wi has 30 years working as a Counsellor/Social worker within Tamaki Makaurau (Auckland). Prior to this Wi worked as Kaitiaki in an Urban Marae working in the role often of Kaumatua and facilitating programmes.

He currently works as a Maori advisor/consultant and facilitates for Manuera Life. He recently lectured

at Ntec and has also guest lectured at various institutions of learning in Auckland.

THIS WORKSHOP IS DESIGNED AND DEVELOPED

by Te Whaariki Hou Training programmes of Manuera Life Development Services Ltd Jenny & Wi to transition contemporary Maori Concepts and Protocols within Models to work with Trauma /Sexual Abuse and to provide a Simplistic, Dymystification of Te Ao Maori , found in the strands that it takes to weave a new mat.

To present Maori Models of Practice which have the blessing of both Kaumatua and Kuia. By doing this it adds these concepts as a tangible tool to use alongside any mainstream practices.

This will be through the use of Mythology, Maori concepts and the creative use of a realm of Tikanga-Based developed Models designed by both Wi Waikari & Jenny Manuera and within the framework of "Te Whare Tapa Wha".

Maori Models include:

Mobile Marae Atea

Te Whaariki – Secrecy and holding of abuse



MAIN SPEAKERS

David Moko

Ko Te Arawa te Waka, ko Tapuika te Iwi ko Mātaatua te waka ko Ngāti Pūkenga ki Maketū te iwi are David's tribal affiliations.

Born in Te Puke, David grew up in Tokoroa. As a committed Jesus follower, he has a deep interest in national and international missions, developed strategic relationships living and working in 49 countries that helped shape him in a full-time career pathway in Christian ministry his whole adult life.

David values relationships and connectedness. He's an includer and a bridge-builder of people, a philosophy around which he orientates his life. David's passionate about decolonising theology as an educational, spiritual, and material project rooted in indigenous histories, context and ontologies.



Dr Alesana Pala'amo

Alesana is a lecturer and Head of Department at Practical Theology Malua Theological College in Samoa, and an ordained minister of the Congregational Christian Church Samoa (CCCS). His PhD through Massey University (NZ) explored pastoral counselling practices of Samoans. Alesana and his wife Lemau founded an NGO in Samoa called Soul Talk Samoa Trust that provides pastoral counselling and social services.



Counselling in the Samoan context has been a traditional practice of Samoans (Schuster, 2001; Seiuli, 2010) involving elders who are often also matai (title holders). Such traditional practices involve a more didactic and directive encounter from these community leaders. Over time, and partly influenced by the first Protestant missionaries into Samoa in 1830 (Liuaana, 2004), these community counselling roles have now become important roles of the church minister and his wife. The relational space in-between people understood as *vā* to Samoans, is a crucial component to developing successful relationships Samoans are involved. *Vā* potentially has the ability to connect and disconnect Samoans to each another. For any success with counselling practices Samoans are involved, *vā* must be navigated appropriately. *Fa'aSamoa* known as the Samoan way or simply the culture and traditions of Samoa, is challenged by a concept identified as 'a changing Samoan self'. Such a challenge has also impacted virtues such as Justice and Love, often resulting in a divide between the traditional and the more contemporary Samoans. Navigating relational space or *vā* assists the counselling process to engage Samoans to each other and to God, by working towards Justice and Love being experienced by all. This approach was used by practitioners of pastoral counselling from Malua Theological College and Soul Talk Samoa Trust, as frontline respondents during the Samoa Measles epidemic of 2019 to provide spiritual, emotional, and psychological support to the bereaved families of the 83 fatalities (mostly children) and survivors of the tragedy.



PROGRAMME

THURSDAY 16 SEPTEMBER

	SESSION	PRESENTER
2.00pm	Pre Conference Registration Desk Open	
3.00pm-5.00pm	PRE CONFERENCE WORKSHOP	
	<i>Working with Trauma using Maori Tikanga Based Models of Practice in a Te Ao Maori World</i>	Jenny Manu- era & Wi Waikari
6.15pm	Conference Registration Desk Open	
7.00pm-7.30pm	Opening & Welcome	
	MAIN SESSION 1	
7.30pm-9.00pm	Herenga to waka ki te whetu, kahore ki te titiwa'... Tie your canoe to a star and not a glow worm	David Moko

FRIDAY 17 SEPTEMBER

8.30am-9.00am	Worship/Meditation	
9.00am-10.30am	MAIN SESSION 2 – VIA ZOOM FROM SAMOA	
	VA'AALO (BONITO CANOE) Pastoral Counselling: An Approach that Navigates VĀ (Relational Space) for Samoans Towards Justice and Love	Dr Alesana Pala'amo
10.30am-11.00am	Morning Tea	
11.00am-12.30pm	ORAL PRESENTATIONS	
Room 1	'Do Not Treat Me Like I Am 5 Years Old': The Samoan Family Response?	Fuafiva Fa'alau
	Educational Leadership: Relational Connectedness in Policy and in Practice	Mahrugh Khan
	Asian Young People's Views on Family, Social/Cultural Factors and Sexuality Education	Nelly Choy
Room 2	Working with Pasifika Around Issues of Violence	Sharyn Wilson
	The Traditional Samoan Ritual Ifoga Offers Many Pathways to Wellbeing for Samoans and Pacific Communities and Their Families	Alapua Poasa
Room 3	What would a Cook Islands Māori approach to Counselling look like?	Thomas Taru- rongo Wynne
Room 4	I MUA I TE AROARO A IHOA (In the presence of Grace)	Huhana Pene

12.30pm – 1.45pm	LUNCH	
1.45pm – 3.15pm	WORKSHOP SESSIONS	
	Unity in Diversity	
	Counselling Practice in a Maori Male Context	
	Te Puawaitanga – Seeds of Social Change	
	Tautua Dance	
3.15pm – 3.45pm	Afternoon Tea	
3.15pm – 3.45pm	Pre AGM Drinks & Nibbles	
3.45pm – 5.15pm	AGM	
7.30pm	Conference Dinner	
SATURDAY 18 SEPTEMBER		
9.00am – 9.30am	Worship/Meditation	
9.30am – 11.00am	WORKSHOP SESSIONS	
	Unity in Diversity	
	Counselling Practice in a Maori Male Context	
	Te Puawaitanga – Seeds of Social Change	
	Tautua Dance	
11.00am – 11.30am	Morning Tea	
11.30am – 1.00pm	MAIN SESSION 3	
	Poroporoaki - "It is finished" what did Jesus mean when he said this	David Moko
1.00pm	Conference Closing	
1.00pm – 2.00pm	Light Lunch	

NB: This programme may be subject to change due to unforeseen circumstances. NZCCA shall not accept any liability for the consequences of such changes.



ORAL PRESENTATIONS

11.00am Friday 17th

Do Not Treat Me Like I Am 5 Years Old': The Samoan Family Response?

Fuafiva Fa'alau

ABSTRACT

Dementia is a global health issue, and its prevalence is increasing for New Zealand due to its aging populations. Dementia is described as a set of symptoms that include memory loss and difficulties with thinking. The number of Pacific cases with dementia in New Zealand is increasing and expected to rise in 2038. Dementia is a progressive disease and has no cure. There is no Samoan word or diagnosis for dementia. The LIDIA (Living with Dementia) research project explored the lived experiences of families living with dementia in New Zealand. The study found that caring for the needs of those who were diagnosed with dementia is challenging. Fifteen Samoan families took part in this project. This presentation will focus on the social and psychological impacts of living with dementia on these Samoan families' lives and mental well-being. To better inform culturally appropriate dementia care and support services, some recommendations will be suggested and discuss in more depth.

BIO

Dr Fuafiva is a lecturer and a deputy director for the Bachelor of Health Sciences at the Faculty of Medicine and Health at the University of Auckland. She has worked in academic units, health, and social services sectors for the last 20 years. Fuafiva is also a director for Sea of Islands Limited that offers mentoring for new Pacific services.

Educational Leadership: Relational Connectedness in Policy and in Practice

Mahrugh Khan

ABSTRACT

This paper is an individual endeavour and would employ qualitative research from the disciplines of leadership theories, Maori leadership myths, and concepts from pedagogical practice, to establish a Maori inspired teaching and learning approach. The paper will also include symbolic review of Maori artefacts, such as the hoe (boat paddle) and heru (comb) for their learning and teaching pedagogical implications. Inspired by Maori mythology, leadership is about the "‘ranga’ of ‘ranagtira’, [which] is an abbreviation of ‘raranga’ (weaving), and [the word] ‘tira’[that] signifies a group. One of the key characteristics of a rangatira is to weave the group into one; to provide a sense of unity" (Katene, 2013, p.13). So according to the Maori leadership perspective, every individual is a rangatira who are able to see the importance of the collective in ‘rangatiratanga’, highlighting that authority

embodied in that concept is also the authority of that people” (p.18). These significant Maori concepts on leading and leadership underpin the basis of this research and has significant implications for an alternative model of educational growth centred on relational connectedness and a general sense of communal wellbeing ; such a model of educational leadership has significant implications for teaching and learning environments.

Most definitions on ‘leadership’ are inclined towards defining it as a process of influence. This paper is inspired by Maori concepts of influence and ideals of leadership. The term ‘rangatira’ sheds light on the nature of Maori leadership and “encapsulates the interdependent and collectivist nature of Maori society (Katene, 2013, p.13). The research has pedagogical implications for the teaching and learning of ‘Leadership’ as a specific field of knowledge and especially aims to challenge and reconsider the management of educational leadership in the teaching and learning contexts and also in general organisational contexts as a theoretical and practical model to follow.

BIO

Lecturer Communication in Practice and Engineering Communication, Department of Professional Engineering, TechPark, Manukau Institute of Technology, Manukau.

Dr Khan completed her doctorate in English from the University of Auckland and that is where she held her first teaching affiliation.

She is currently working with the Department of Professional Engineering as a Communications lecturer. She pursues the discussion and development of alternative and conceptually diverse ontologies. Her current research interests have implications for learning and teaching processes.

Asian Young People’s Views on Family, Social/Cultural Factors and Sexuality Education

Nelly Choy

ABSTRACT

Sexuality education is an important source of sexual information for young people and is most effective when informed by the views of young people themselves. This presentation focuses on the question “What are Asian young people’s views on family, social and cultural factors that can provide insights to make sexuality education culturally relevant for them?” Findings indicate the influences of sexual messages and inferences from parental scripts and the absence or lack of Asian parent-adolescent sexual communication. Although sexuality education is important to Asian young people, it cannot be viewed in isolation from family, social and cultural influences that are embedded in their lives and can impact their sexuality (Ali, 2014).

It is argued that understanding the challenges of family, social and cultural factors is crucial to support Asian young people develop their sexual identity that embodies a sexual self within their own social and cultural context. It has the potential

to enhance the social and cultural relevance of sexuality education for Asian as well as other culturally diverse young people. As immigration to Aotearoa-New Zealand continues to increase the diversity of the population, sexuality education that can cater to serve the needs of young people from culturally diverse backgrounds is essential and of great importance (Ministry of Education, 2015). Sexuality education needs to recognize the cultural sexual norms and the influences of family and social factors which have significant impact on the formation and expression of sexuality of culturally diverse young people.

BIO

Nelly Choy is a lecturer and researcher with the School of Health and Counselling, Manukau Institute of Technology. Her presentation highlights some of the findings from her doctoral thesis entitled "Asian young people's views on how sexuality education can equip and empower them to make informed sexual choices."

Working with Pasifika Around Issues of Violence

Sharyn Wilson

ABSTRACT

Pacific peoples experience significant rates of family violence in Aotearoa New Zealand. Family violence is complex, which requires practitioners to match interventions to a wide range of people and different types of family structures. "Aiga" or family in Pacific culture is central to people's being. Therefore, individuals usually identify themselves within the context and relational connection to their families or communities. Currently, access to culturally safe therapy is limited. Selected therapists, many who are not trained to work with Pacific communities, are appointed as part of many funded initiatives and programmes targeting violence. There is a growing interest among therapists working with Pasifika, to know how to work culturally and effectively with their clients. My oral presentation will discuss common challenges and cultural dilemmas facing both Pasifika clients and practitioners working with them. I will focus on practical ways to enhance the therapeutic process with cultural consideration.

BIO

Sharyn Wilson is of Samoan and Scottish descent. She was born in NZ but spent some of her childhood years growing up in Fugalei, a Samoan village where she experienced the culture of Samoa. Sharyn's involvement with both victims and perpetrators of violence within the Pasifika community, has given her valuable insight into effective ways of incorporating cultural practices in therapy. She has also co-authored a paper with Dr. Fa'alau on the topic of Family violence from a Pasifika perspective. Sharyn is a cultural advisor and consultant, the Director of Soul Talk Auckland, based in Manukau, Auckland.

The Traditional Samoan Ritual Ifoga Offers Many Pathways to Wellbeing for Samoans and Pacific Communities and Their Families

Alapua Poasa

ABSTRACT

My philosophy is centred on increasing the resilience and well-being of our community members in all aspects of life. I appreciate different cultures and beliefs, and I believe that indigenous knowledge is necessary for working in a varied community of people from many ethnic backgrounds. Concerning Tangata Whenua o Aotearoa, I incorporate the values of the Treaty of Waitangi into my profession.

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

Faafetai ma ia manuia.

BIO

I am a Samoa counsellor with over twenty years of experience working with an affluent diversity society. I strive for education to increase awareness of why people behave in specific ways and contribute to their overall well-being. I recently completed a research project titled "The Path of Ifoga" in partial fulfilment of the Master of Professional Practice degree requirements. I am currently the Team Leader for the Mental Health and Addiction Services working for Taeaomanino Trust.

What would a Cook Islands Māori approach to Counselling look like?

Thomas Tarurongo Wynnne

ABSTRACT

Should Indigenous Practises and Pathways be driven by indigenous people and for indigenous people? With the overlay of Western constructs, ideologies and ways of knowing for Pacific peoples, has heir been a struggle to forge their own ways of knowing, engaging and especially around the idea of counselling, and counselling in Pacific communities both in the Pacific and here in Aotearoa. How do we as indigenous people move from the researched to the researchers, and put an end to being "othered" in conversations about ourselves and the conscious bias and power structures that support these diminishing narratives?

The Vaka Taurua – a model Cook Islands? Pāsifika Model of Practice and engagement.

Working in the Cook Islands as a Counsellor for ten years, it was clear to me the models I had used would not fit, and especially around the challenges of time, its importance and how it is measured, relationships and super connectivity as well the complexity of living in a small community. The work around Suicide prevention and inter-generational abuse needed a Maori approach and a Maori world view to "mata kit mata" these issues face to face. Birthed from this complex dilemma was the formation of a model of practice that would work and did provide a Segway into people's lives far greater then western Models or even other Pasifika models used previously.

The need for change -

The three years spent working on a Suicide prevention response for government, led to key findings in working with especially young people in the Cook Islands and the idea that a client/student led response would give us the clues we needed a support workers across government and in the private sector/ngos to better understand and then better respond to the challenge of suicide and mental health in general for young people and the community.

A Spate of Suicides in 2013 led to a working group that led a body of research.

Conclusions

Self-determination has always been a good measure of inner health for a community, a country or its people. This has been met in a number of political and social ways and often understood in the pathway for indigenous communities struggling to free themselves from the ravages of Colonialism and Imperialism. But it can also be experienced in the tools we use to meet individual health/spiritual/emotional needs of clients especially when we supplant western ideologies, frameworks, ways of knowing on to indigenous communities.

The Vaka Taurua Model is an attempt to step away from this reliance on other ways of knowing and to start to build upon our acquired knowledge and world view as Cook Islands Māori and self determine, self actualise and moemoea tatou – or dream of our own way.

BIO

My Mother is Ngati Kaena, Ngati Te Ava and Ngati Ingatu from the Islands of Rarotonga and Enuanu, and my Father from Dublin Ireland.

I am an experienced cross cultural communicator with a history of working in the government relations and education support services sector. I have a Bachelor of Social Services Counselling from Otago Polytechnic and am steadily working through the Masters of Applied Management.

I have 5 adult children and seven grandchildren, with number 8 due in September. I am happily married and work in Parliament in the Labour Leaders Office as a Communications Advisor to the Labour Pasifika Ministers and MPs known as the Labour Pasifika Caucus.

E Kai venevene e tuatua te monomono korero...nourishing are the words of our teachers is a Kama'atu or Wise saying that applies to my life and my work no matter where I find myself.

I MUA I TE AROARO A IHOA (In the presence of Grace)

Huhana Pene

ABSTRACT

He who studies medicine without books sails an uncharted sea, but he who studies medicine without patients does not go to sea at all (Stamp, 2018).

When our ancestors traversed the great oceans, they were guided by celestial and terrestrial knowledge systems. A connection to a higher power innate within them, and living by the moon and stars in their day to day operations were standard practice.

Centuries later, we are re-learning those knowledge systems, and a connection to a higher source becomes something learnt from a book, a course or by mis-hap. Nevertheless, it can appear to be a mystical process, connecting to divine wisdom and divine knowledge systems.

"I mua I te aroaro a Ihoa" in the presence of Grace, explores my life story and in particular, having survived a near-death experience. It is these experiences and learnings that encouraged me to reflect upon indigenous ways of understanding. Thus, contributing to my own model of practice evidenced through my rangahau (research) of mild traumatic brain injury survivors.

It highlights the role whakamoemiti played in healing and recovery.

I present a part of my story "I mua I te aroaro a Ihoa, in the presence of Grace" that has influenced my model called "Te Aaka Manuao" as a universal self sustainable wellbeing tool.

BIO

Ngati Porou / Ngati Maniapoto

Te Iwi Morehu

Kaiako Taupuatanga o te Whanau (BAppCouns) for Te Pu Wananga o Anamata
Private Practitioner with He Tohu Counselling & Supervision, Rotorua



WORKSHOPS

1.45pm Friday 17th & 9.30am Saturday 18th

Unity In Diversity

“My life is but a weaving
Between the Lord and me
I may not choose the colours
He knows what they should be...”

The Pandanus have thorns on their midrib and on both sides of their leaves yet our Pacific people, whose homes are found anywhere from the Philippines in the north, to Aotearoa New Zealand in the south, can make these barbarous green plants into the most beautiful mats. It is our hope that this interactive workshop will provide insights into culturally appropriate ways of connecting with indigenous peoples. In particular, we will be presenting the Pōpao and Fale Pola models. Both these models have value for participants, regardless of their ethnic background, as they provide insight into the effect of cultural background, values, beliefs, perceptions, talents, gifts of one indigenous group in their counselling practice. Participants will experience the place of drumming in both their home islands and their adopted communities. Participants in the workshop can expect to dance, sing, weave and build a metaphoric Fale Pola.

Mele Lopasi Latu, Mele Pohahau, Maureen Fepulea’i, Catherine Dickey

Manukau Institute of Technology

Counselling Practice in a Maori Male Context

He Timatanga Hou is our practice models developed to create an approach that would include Maori clients and Tamanuhiri (all others). The idea of our approach is to make the content very simple so everyone gets it and profound, so it takes you down many different pathways. We practice in Gisborne, Wairoa and the East coast which have high populations of Maori being 50.5 %, 63% and 75% respectively. This approach also includes the initial commitment, whakapapa and insights into Maori ways of communicating and understanding in a counselling and general conversation context. This approach was developed by myself and my wife who is a mental health nurse.

Martin Hiha

Te Puawaitanga – Seeds of Social Change

This workshop outlines and presents examples of arts therapy in practice using a range of Mātauranga Māori concepts for healing including Whare Tapa Whā, Tikanga Māori, Pakiwaitara, Karakia, Himene, Waiata, Whakapapa, Rāranga, Taonga

Pūoro & Whakairo. Examples of how clients presenting with a range complicated trauma issues are treated using Maori models of healing in Arts therapy will be outlined and discussed.

This is an open workshop in which participants will be able to listen, learn and participate in examples of Kaupapa Maori arts therapy practice used in the therapeutic treatment of trauma amongst mostly Maori and Pasifika clients with high and complex needs.

In 2018, Manaia Arts Therapy (MAT) began operating in Manurewa working with Māori and Pasifika clients with high and complex needs. MAT uses arts therapy interventions and indigenous models of healing to reinforce and strengthen personal identity, raise self-esteem, build resilience and harness human potential.

Anita Vlastic Manaia and Dr Wiremu Manaia

Manaia Arts Therapy

Tautua Dance

Your chance to learn from the experts! Try out your Siva Samoa dance moves. Sense of humour a must!



REGISTRATION INFORMATION

Registration for NZCCA Conference – Indigenous Practices & Pathways is available via the NZCCA conference website – <https://www.nzcca.org.nz/2021-nzcca-conference/>

Name:

Address:

Phone: Mobile:

Email:

Special Dietary & Mobility Needs:



REGISTRATION FEES

Pre Conference Workshop

All prices include GST

Conference Attendees \$20

Attending Pre Conference Workshop only \$40

Full Conference Registrations

NZCCA Member Fees:

Member \$420

Member (with Community Card) \$325

Affiliate \$500

Regional Rep \$350

Student Member \$295

Non Member Fees:

Non Member \$570

Student \$325

NB: Earlybird discount of less \$20 applies before 15 August 2021

All full registration fees include morning and afternoon teas, lunch and one Conference Dinner ticket which is not deductible from your registration fee if you are not attending the dinner. If numbers allow, additional tickets may be purchased below.

Additional Dinner Tickets (if available) \$70 No. Req: ____

Please tick this box if you are **not** attending the Conference Dinner.

TOTAL FEES PAYABLE: \$ _____

All bank transfers must include:

Reference: Conference Detail: Name + Member Number

NZCCA Account No: 12-3012-0806750-00

NB: Payments by Credit Card will incur a 2.9% plus a 30 cent credit card fee which is added to your payment at the time of processing. These fees are non-refundable. Information on how to pay by credit card can be found on your invoice.

Payment Plan: Payment in full is preferred at the time of registering, however, automatic payments can be made as long as your total fees are paid if FULL by 31st August 2021. Please contact the NZCCA office if you would like to arrange an automatic payment.

Refund Policy: Cancellations before 31st August will incur a \$50 administration fee. After this date, your fee will be non refundable.



WORKSHOP OPTIONS

Please select your preference for each workshop session on Friday and Saturday. Some workshops may be limited so indicating your 1st, 2nd 3rd and 4th choices for each day will be helpful.

1.45-3.15pm, Friday 17th September

- | | |
|---|---|
| <input type="checkbox"/> Unity in Diversity | <input type="checkbox"/> Te Puawaitanga – Seeds of Social Change |
| <input type="checkbox"/> Tautua Dance | <input type="checkbox"/> Counselling Practice in a Maori Male Context |

9.30 – 11.00am, Saturday 18th September

- | | |
|---|---|
| <input type="checkbox"/> Unity in Diversity | <input type="checkbox"/> Te Puawaitanga – Seeds of Social Change |
| <input type="checkbox"/> Tautua Dance | <input type="checkbox"/> Counselling Practice in a Maori Male Context |

Please note that opinions expressed in workshops or oral sessions are not necessarily those of NZCCA