

Mō tātou ā mō kā uri ā muri ake nei

For us and our children after us

**A one day symposium to explore social work practice with Māori and Pasifika
to contribute to your Continuing Professional Development**

Whanganui-a-Tara Wellington

Rātū, 18th February 2020

8.45am (for 9am start) – 3pm

**KEYNOTE
SPEAKER**

Justice Joe Williams

Guest
speakers

Kiritahi Firmin
Dr. Anaru Eketone
Sharyn Roberts
Miriam Scott

Special
guests

Ngā Pākeke o Kāpiti



Ōtautahi Christchurch

Rātū, 3rd March 2020

8.45am (for 9am start) – 3pm

**KEYNOTE
SPEAKER**

Kiritahi Firmin

Guest
speakers

Gisa Dr. Moses Ma'alo Faleolo
Sharyn Roberts
Dr. Yvonne Crichton-Hill
Miriam Scott





KEYNOTE SPEAKERS

Justice Joe Williams

Justice Williams was appointed a Judge of the High Court in September 2008, a Judge of the Court of Appeal in February 2018 and a Judge of the Supreme Court in May 2019. He graduated from Victoria University with an LLB in 1986 and from the University of British Columbia, Canada, with an LLM (Hons) in 1988. He then joined, and later became a partner of the law firm Kensington Swan.

After practising as a partner of Walters Williams & Co between 1994 and 1999, Justice Williams was appointed Chief Judge, Maori Land Court in December 1999. Shortly thereafter he was appointed as Deputy Chairperson of the Waitangi Tribunal and appointed the Chairperson of the Waitangi Tribunal in 2004.

Justice Williams iwi are Ngati Pūkenga, Waitaha and Tapuika.

Kiritahi Firmin

Ko Aotea me Tainui nga waka
Ko Ruapehu me Taupiri nga maunga
Ko Whanganui me Waikato nga awa
Ko Whanganui me Ngati Maniapoto nga Iwi
Ko Kaiwhaiki me Pohatuiri nga marae

Kiritahi Firmin is founder and CEO of Kimiora Trust. Over the past 10 years she and her team have been training Maori communities and kura around the country in Kimiora kaupapa Maori suicide prevention training. Wahine Ora is also another 'baby' of hers that has a focus on developing the leadership skills of women affected by sexual and domestic violence. Kiritahi's team are very proud to say that somewhere in Aotearoa someone is safer because of their dedication to our people.

Raised on her marae Kaiwhaiki on the Whanganui River Kiritahi has been involved in business and education for over 20 years. She holds several western degrees, but the most important for her is graduating from my marae where her language, culture and expertise in Matauranga Maori are her most proudest responsibilities.



GUEST SPEAKERS



Dr. Yvonne Crichton-Hill

“I don’t want to put up with this bullshit anymore”: Holistic emancipatory and indigenous ethnic approaches to intimate partner violence.

Building on research about women’s experiences of moving away from intimate partner violence, this presentation explores how an intersectional view can contribute to a greater understanding about the complexity of women’s violent relationship experience. This work will be placed within a framework of recognising the impact of professional and intellectual colonisation. Content covered in this presentation will be applicable to work across the family violence arena.

Dr. Yvonne Crichton-Hill is a Senior Lecturer with the Social Work programme at the University of Canterbury. Her social work background is in family violence work and in work with Pacific communities. She holds advisory and governance roles across both government (mainstream and Pacific) non-government organisations in the health, justice, and family violence sectors. She is a member of the Barnardos national board.



Dr. Anaru Eketone

Whakawhanaungatanga and crossing social work boundaries.

Whakawhanaungatanga is one of the foundations of Māori social work practice, literally meaning to become part of a client’s extended family. This process has led to accusations that it is unethical because some believe it crosses social work boundaries. This presentation examines some of the ethics regarding whakawhanaungatanga and how and why Māori social workers may make decisions to cross traditional social work boundaries. Seven indigenous practitioners with a minimum of 25 years experience were interviewed on how they negotiated potential boundary issues and how they are held accountable for their practice.

Anaru Eketone is from the Ngāti Maniapoto and Waikato Iwi and is a Senior Lecturer in Social and Community Work at the University of Otago where he taught since 2000. Anaru has a background in youth work, community development, social work and health promotion. He has just submitted his PhD on the principles of Māori directed practice and development.

Gisa Dr. Moses Ma'alo Faleolo

Lafoai o'u lanu mo ai? Toward gang desistance

Leaving the gang for Sāmoan-gang involved youth would be dire. Something powerful must happen otherwise many would ask: "lafoai o'u lanu mo ai?" (or dropping my colours for who?).

Just under half of the Sāmoan-gang involved youth I spoke with did leave their gang not only for themselves but also for others.



Moses is a NZ-born Sāmoan (Falelima & Saleaula, Savai'i; Leusoali'i, Upolu). His "Gisa" paramount chief title was bestowed on him from the village of Falelima in 2017. He is a registered social worker, a former youth justice social worker turned academic. His PhD is the only one of its kind, called "Hard! Hard! Solid! Life histories of Sāmoans in Bloods Youth Gangs in New Zealand". He has published nationally and internationally. In 2019, he received a prestigious Marsden Fast Start Grant for a three-year project called "Toward a Pacific criminological theory: Life histories of Sāmoan people's involvement in gangs in Oceania".

Kiritahi Firmin

Kimiora - He oranga mo te tangata

In its simplest form Kimiora means to find a way to wellbeing. For the past 10 years Kiritahi Firmin founder of Kimiora Trust has focussed on this rule of thumb as a kaupapa Māori pathway to help wahine Māori heal from the hurts of the past, and to find their place as leaders in our communities, marae and most importantly - whānau.

In her sharing, Kiritahi takes you on the Kimiora journey that started at Kaiwhaiki marae on the banks of the Whanganui River and now travels the motu.

Haere mai, kia kimihia he oranga mo te tangata i raro i nga parirau o Kimiora.



Kiritahi Firmin is from Whanganui and Ngati Maniapoto Iwi and is founder and CEO of Kimiora Trust. Over the past 10 years she and her team have been training Maori communities and kura around the country in Kimiora kaupapa Maori suicide prevention training. Raised on her marae Kaiwhaiki on the Whanganui River Kiritahi has been involved in business and education for over 20 years. She holds several western degrees, but the most important for her is graduating from my marae where her language, culture and expertise in Matauranga Maori are her most proudest responsibilities.

Sharyn Roberts

Once Were Voyagers

There is a well-known whakataukī, E kore au e ngaro; he kākano i ruia mai i Rangīātea - I shall never be lost; the seed which was sown from Rangīātea. At the heart of working with Māori is the notion that Māori are descended from greatness and the goal of assessment with Māori is for Māori to live and succeed as Māori primarily and New Zealanders ultimately; complete with a rich and diverse cultural identity steeped in tradition that is significant to Aotearoa New Zealand. To understand assessment with Māori is to glimpse into the Māori world, the past and the present to ensure the future is secure for successive generations.



Sharyn Roberts is a Tangata Whenua social worker of Ngāi Tahu, Kāti Mamoe, Waitaha and Ngāti Kahungunu ki te Wairoa descent. Sharyn is the Social Work Manager at Te Ora Hou Ōtautahi, a Kaupapa Māori Youth & Community Development Organisation located in Christchurch, where she has worked for the past 13 years outworking her personal area of interest, of Māori succeeding as Māori. Sharyn sits on a number of boards representing tangata whenua social work interests, and is the current President of the ANZASW – Aotearoa New Zealand Association of Social Workers.

Miriama Scott

Time and space: the challenge to upholding rangatiratanga in social work practice.

The presentation explores how contractual obligations and perception can constrain the ability of tangata whenua social work practitioners to exercise rangatiratanga and how time and space are utilized when engaging with whānau Māori. Ko tenei te wa is a phrase that is used to mean now is the time. This does not imply that time is measured, rather time is right for whatever needs to take place. The use of time and space is regarded differently, particularly in the distance between whānau and social work practitioner as connections are made. The traversing of space and time is integral to the quality of the engagement and the corresponding connections. The purpose of our mahi is to engage and connect effectively with whānau/tangata whenua therefore time and space must be perceived differently.



Miriama is of Ngāti Kahungunu and Rangitāne descent and Scottish and English descent. She is a registered social worker with a background in Sociology. Her passion and commitment are to progress tangata whenua knowledge and skills, and to challenge generic services, where the legitimacy to practice as the indigenous peoples of Aotearoa may be present. Miriama is also committed to tautoko (support) all indigenous peoples in the same endeavours. Mauriora!