

# ANZASW WĀNANGA: KIA RANGATIRA TE TŪ



**PUKAPUKA RAUEMI**

**PAPAKURA MARAE 11<sup>TH</sup> - 13<sup>TH</sup> NOVEMBER**

# TABLE OF CONTENTS

Kaihautū Welcome.....	Pages 3 - 4
Wānanga Programme.....	Pages 5 - 7
ANZASW Ko Wai Mātou.....	Page 8
Whakataukii & Wānanga Objectives.....	Page 9
Pūkenga Kaupapa Kōrero.....	Pages 10 - 22
Whakatauakii Reflective Prompts.....	Pages 23 - 26
Karakia me ngā Waiata.....	Pages 27 - 29
Karakia Whakamutunga.....	Page 30

## HE KARAKIA

Āio ki te Aorangi  
Aroha ki te Aorangi  
Koa ki te Aorangi  
Pono ki te Aorangi  
Tika ki te Aorangi

## HE MIHI

Nau mai, haere mai ki te ANZASW Wānanga - Kia Rangatira te Tū  
Kei te mihi ki ō tātou tini mate, ki ō tatou tini aituā  
Huri tū mai ki a tātou kei te ao tūroa nei  
E ngā ringa raupā o te mahi tauwhiro, o te mahi hapori, e ngā pou o te iwi, e ngā uri o te  
whenua ataahua nei  
Tēnā koutou, tēnā koutou, tēnā tatou katoa  
Nau mai, haere mai, whakatau mai rā!

## INTRODUCTION

Kia Rangatira te Tū invites us to remember who we are, where we come from, and the collective strength we carry into our practice. It reminds us that standing as rangatira is not about status, but about service to our people, our profession, and the generations to come. To stand as rangatira is to serve, to uplift others, to work alongside our whānau, hapū, iwi, and hapori strengthening the weave of our whakapapa and collective wellbeing.

Kia Rangatira te Tū - Stand with dignity, integrity, and purpose, calls us to remember our whakapapa and to uphold the mana of Māori social work - as we define it.

## TE MARAE Ō PAPAKURA

The marae has been serving the people of Papakura and wider, for more than 40 years, providing cultural, health, education, and social services. We are privileged to wānanga here at Te Marae ō Papakura Marae, and I want to acknowledge Tony Kake, the chief executive, for enabling us to be here, tēnā koe Tony. I also acknowledge the marae trustees, and the haukāinga of the marae. 'Kapai ki muri, ka pai ki mua, ka pai ngā mea katoa'.

'Papakura's outstanding kaumatua' Mr Brian Joyce was the recent long serving heamana and previous chief executive of the marae. Mr Joyce was a reason for choosing Papakura Marae, our families are entwined, and I knew he would add mana to this wānanga. Sadly, Mr Joyce passed away in September this year, but his presence and legacy lives on. Moe mai rā e te pou, e te totara nui o Te Waonui a Tane, ka tangi tonū ana te ngākau, ka nui te aroha ki a koe, ki to whānau, ki te whānau o Te Marae of Papakura.

Te Ngira, the name chosen for the wharehau by Dame Te Atairangikaahu and Te Kāhui-Ariki is significant, it reflects the tongikura of the first Kingi Pōtatau Te Wherowhero. “Kotahi te kohao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero. I muri, kia mau kia te aroha, kia te ture, kia te whakaponu”. Through the eye of the needle pass the white threads, the black threads, and the red threads. After I’m gone, hold fast to love, justice, and faith. It reflects a vision of being responsive to all people.

These are significant threads for the weave of this wānanga whāriki.

## **PŪKENGA|POUAKO**

Ki ngā pūkenga, ōku hoa-haere, koutou hei whakautu ki tōku karanga, kia nau mai, kia hāpai mai, kia wharikihia o koutou mātauranga kei mua i ō tātou aroaro, her whakahaere te waahi ako, nei rā te mihi.

## **NĀ O KOUTOU ROUROU, NĀ A MĀTOU ROUROU, KA ORA AI TE IWI**

Within this pukapuka rauemi you’ll find the programme, speaker bio and kaupapa kōrero, waiata, karakia, reflective prompts and space encouraging you to take notes and draw pictures. You are encouraged to record what moves you, what challenges you, and what calls you forward in your mahi.

We will be gathering pūrākau, photos, recording discussions, and taking notes during the wānanga. In taking part in this wānanga you are also contributing the pātaka of tangata whenua social work. Your contribution is valued.

## **WĀNANGA INTENTIONS: - DURING THIS WĀNANGA YOU ARE INVITED TO:**

- Enjoy ‘te kai o te rangatira’.
- Engage with the mātauranga of our pūkenga/pouako .
- Deepen whanaungatanga and strengthen kotahitanga.
- Kia ako ai - learn and grow through shared knowledge.
- Mana Motuhake uphold our voice and authority as Kaitauwhiro Māori.
- Whakawhanaungatanga - strengthening our relationships.
- Kotahitanga - to move forward together, grounded in Te Tiriti o Waitangi and Te Ao Māori.
- Kia Rangatira ai - lead with integrity and purpose.

May this wānanga be a space for regeneration, affirmation, and transformation, a step forward in our shared journey, our poutama.

**Kia rangatira te tū, kia rangatira te whakaaro, kia rangatira te mahi.**



Nā Lisa King  
Kaihautū o Te Rōpū Tauwhiro o Aotearoa  
Aotearoa New Zealand Association of Social Workers (ANZASW)

# HŌTAKA TŪREI 11<sup>TH</sup> NOEMA

WĀ	KAUPAPAPA	POUAKO
9:10 am	Hui tahi and prepare for powhiri	
<b>9:30 am</b>	<b>Powhiri: Papakura Marae</b>	
10:30 am	Paramanawa -whakanoa	
11:00 am	Social work and the importance of being grounded in marae.	Tony Kake, CEO Papakura Marae
12:30 pm	Kai o te rā	
1:30 pm	Whakawhanaungatanga Activity	Maree Tukukino & Lisa King
3:00 pm	Paramanawa	
3:30 pm	Holding Back the Years Activity	Maree Tukukino & Lisa King
5:30 pm	Wā whakatā	
6:00 pm	Kai o te pō	
7:00 pm	Te Whakapapa o te Mahi Tauwhiro Māori	Dr Leland Ruwhiu
8:00 pm	The Future of Tangata Whenua Social Work	Dr Anaru Eketone
9:00 pm	Paramanawa	
9:30 pm	Lights out! Te wā o te moe	

# HŌTAKA WENEREI 12<sup>TH</sup> NOEMA

<b>Wā</b>	<b>Kaupapa</b>	<b>Pouako</b>
7:30 am	Parakuihi	
8:30 am	Wānanga	Maree Tukukino
9:00 am	ANZASW Rangatiratanga in Action	Sharyn Roberts, Te Naihi Wilson, Nathan Chong-Nee, Lisa King
10:30 am	Paramanawa - whakanoa	
11:00 am	Kaitiakitanga	Maree Tukukino & TWVSW
11:30 am	A Kōrero with a Māori social worker working at SWRB	Emily Ranginui
12:30 pm	Kai o te rā	
1:30 pm	Wānanga	
1:45 pm	Whakanoa: lessons from moko that can be applied to social work practice	Heramaahina Eketone
3:00 pm	Paramanawa	
3:30 pm	Ūira Tetera – Lightning Presentations I	Tangata Whenua practitioners
5:00 pm	Practice journey insights in a statutory organisation	Marlane Sauni-Welsh & Dr Leland Ruwhiu
5.30pm	Wā whakatā	

<b>Wā</b>	<b>Kaupapa</b>	<b>Pouako</b>
6:00 pm	Kai o te pō	
7:00 pm	Karakia o te pō - Pō whakanuia	
9:00 pm	Paramanawa	
9:30pm	Lights out! Te wā o te moe	

## **HŌTAKA TAITE 13<sup>TH</sup> NOEMA**

<b>Wā</b>	<b>Kaupapa</b>	<b>Pouako</b>
7:30 am	Parakuihi	
8:30 am	Wānanga	Maree Tukukino
9:00 am	Walk the Talk – Decolonising our footprints	Dr Paulé Ruwhiu & Raymond Bishop
10:30 am	Paramanawawa - whakanoa	
11:00 am	E kau ki te tai ... navigating the tides of change	Dr Moana Eruera
12.30 pm	Kai o te rā	
1:30 pm	Te Anga Whakamua	ANZASW
1:45 pm	Tying off the threads, an overview of ako wānanga, evaluation and feedback	Maree, Leisa & Rehia
2:30 pm	Paramanawa	
3:00 pm	Whakahoki te mauri - poroporoaki	
3:30 pm	Hoki haumaruru ki tō tātou kainga	



Aotearoa New Zealand  
Association of Social Workers  
Te Rōpū Tauwhiro i Aotearoa

## KO WAI MĀTOU

The Aotearoa New Zealand Association of Social Workers (ANZASW) was established in 1964. We are a national membership organisation of more than 3,700 social workers of whom 21% are tangata whenua. Our primary purposes are to advance social justice, human rights and human dignity, to represent the views of our members on social policy and practice, to protect their interests and public standing. Te Tiriti o Waitangi underpins our mahi and we are committed to promoting an indigenous identity for social work in Aotearoa. We uphold our Code of Ethics, and our professional values of rangatiratanga, whanaungatanga, mātātoa, wairuatanga, manaakitanga, aroha and kotahitanga. <https://www.anzasw.nz/>



Ko Te Naihi Wilson tōku ingoa. I am the Kaumātua or Āmorangi for ANZASW. My role is to support the President lead out important kaupapa. This role is often found at the front within ceremonial occasions. Ko te Āmorangi ki mua, ko te hāpai ō ki muri. This role is complementary to those who work behind the scenes to support (te hāpai ō) today. It is very much a guiding role, working towards an agreed goal. One such place where guidance is provided is at Te Uepū Māori the rōpū of Māori board members, me and the kaihautū. Te Uepū is a kaupapa Māori space, ensuring Te Tiriti o Waitangi is genuinely honoured, embedded, and lived across the organisation.



Ko Sharyn Roberts tōku ingoa. I have had the privilege of serving as President of ANZASW for six years, leading a period of systemic change and transformation for the Association. My focus has been on strengthening both the organisational structures and the cultural foundations that sustain us, ensuring that the right people are in the right place for the right reasons. That is our tikanga, the deliberate practice that has guided every decision and relationship along the way. Ko tēnei te wā, this is the time to reaffirm who we are as Tangata o te Whenua, to weave together people, values and vision so that the work we do today strengthens the pathways for those who will follow. 8

## WHAKATAUĀKĪ & WHAKATAUKĪ HEI ĀRAHI TE WĀNANGA

- *Kotahi te kōhao te ngira e kuhuna ai te miro mā, te miro pango me te miro whero.*  
*Through the eye of the needle pass the white, black, and red threads.*  
A vision of unity and collective purpose.
- *Ka pū te ruha, ka hao te rangatahi.*  
*As the old net withers, the new net goes fishing.*  
Renewal, intergenerational succession, and leadership.
- *Māku anō e hanga tōku nei whare, ko tōna tāhuhu he hīnau, ōna pou he māhoe, he patatē.*  
*I will build my own house, its ridge pole of hīnau, its posts of māhoe and patatē.*  
Self-determination, agency, and leadership by tangata whenua.
- *Toitū te Tiriti, Toitū te Kotahitanga, Toitū te Oranga.*  
*Upholding Te Tiriti o Waitangi, solidarity, and wellbeing as enduring commitments.*

## WĀNANGA OBJECTIVES

- Whakapakari i te Māramatanga (Build Understanding): Deepen knowledge of kaupapa Māori, mātauranga, and Te Tiriti o Waitangi as foundations for social work.
- Whakatinana te Rangatiratanga (Māori-led Leadership): Elevate Māori leadership in Indigenous social work theory, practice, and policy.
- Whakaū i te Ngākau Tiriti (Tiriti Competency): Strengthen professional competency to work with Māori, embedding this across social work practice.
- Kōkiritia te Rautaki (Strategic Advocacy): Equip Māori social workers to influence policy and systems through collective advocacy.

## **TONY KAKE - SOCIAL WORK AND THE IMPORTANCE OF BEING GROUNDED IN MARAE**



Tony Kake MNZM (Ngati Hau ki Ngapuhi, Ngati Mahuta, Ngati Whawhakaia ki Waikato)

CEO of Papakura Marae for 15 years. Raised in Papakura with humility and resilience. A strategic, visionary leader, and family man. Champion for Māori advancement, equity, and authentic partnerships. Known for bold thinking, challenging norms, and driving change—one plate or action at a time. Nau te rourou, naku te rourou’ – but you need to bring some rourou!

## **MAREE TUKUKINO - KAIWHAKATAKI**



Maree Tukukino (Ngāti Kahungunu, Rongomaiwahine, Ngāti Maru). Maree is acknowledged as a tohunga and respected leader, with over 30 years of service applying te ao Māori mātauranga and tikanga to community and social wellbeing. She has been at the forefront of these challenges. Maree is our MC, our kaiwhakataki, a weaver of wānanga kōrerorero. Maree is guided in her endeavours by the following tongikura of Kingi Tāwhio, ‘Ki te kōtahi e kākaho ka whati, ki te kāpuia, e kore e whati’ – If we stand alone, we will fail, together there is strength’

## DR LELAND RUWHIU - TE WHAKAPAPA O TE MAHI TAUWHIRO MĀORI



Dr. Leland Ariel Ruwhiu (Ngāpuhi, Ngāti Porou, Ngāti Kahungūnu, Ngāi Tahu o Mohaka Waikare) is an indigenous leader and advocate for whānau wellbeing and Tangata Whenua kaitiakitanga in Aotearoa. He holds a PhD in Social Work and Social Policy and a BSW (Hons), and is known for his thought leadership and commitment to social justice. Raised by Pirihi Te Ohaki Ruwhiu and Waikaraka Emily (née Pere), he is the eldest of ten children. Married to Nicky Haeata-Ruwhiu for over 43 years, they have six children and 20 mokopuna.

This kōrero traces the rich lineage and enduring contributions of Māori to the development of social work in Aotearoa New Zealand and to ANZASW. Tangata whenua have been at the forefront of shaping a distinct social work practice grounded in our ways of thinking, being and doing. This kōrero acknowledges the challenges, achievements, and ongoing commitment of tangata whenua to the indigenising and decolonising of the profession for future generations.

## DR ANARU EKETONE: THE FUTURE OF TANGATA WHENUA SOCIAL WORK



Anaru Eketone is Ngāti Maniapoto and Waikato and is an Associate Professor in Social and Community Work at the University of Otago where he has taught since 2000. Anaru has a background in youth work, community development, social work and health promotion. His research interests include the principles of Māori directed practice and the economic and social development of his hapū, Ngāti Tamainupō.

Māori society is rapidly changing. If we were a physical nation our GDP would make us the 105th wealthiest nation in the world. 46% of Māori workers are now employed in high skilled jobs. All at a time that te reo use is on the rise, Māori practice models are being implemented, and iwi are growing from strength to strength. Yet our overall health, prison, housing, employment and education statistics have not significantly changed. While some of us have never had it so good, some of us have never had it so bad.

- What does this mean for the future of tangata whenua social work?
- How do we reject the class bias of social work?
- What is our vision for the future?

## WĀNANGA KAUPAPA KŌRERO – MĀKU ANŌ E HANGA TŌKU WHARE: REIGNITING TE AHI KĀ OF TANGATA WHENUA WITHIN ANZASW.



Te Naihi Wilson (Kāti Māhaki, Kāti Mamoe, Kāti Kuia, Kāti Waewae, Kāi Tahu, Ngāti Rārua)

A seasoned Māori leader and Pouarahi of Tutoko Consultancy, Te Naihi has over 40 years' experience in Māori development, education, and social services. He has held senior roles, contributed to national research, and advised widely on kaupapa Māori practice. As a kaumātua and advisor to ANZASW and NZAC, his work continues to champion Māori wellbeing and tino rangatiratanga.



Sharyn Roberts (Ngāi Tahu, Kāti Mamoe, Waitaha, Ngāti Kahungunu ki Wairoa)

An Indigenous social worker and Kaitohu of Mana Māori Consultancy, Sharyn is President of ANZASW and Co-Chair of Presbyterian Support Upper South Island & PSNZ National Council. Based in Ōtautahi, she champions Māori leadership, kaupapa Māori practice, and transformative change in social work.



Nathan Chong-Nee (Te Rarawa, Sāmoa)

Chief Executive of ANZASW and Board member of the Commonwealth Organisation for Social Work, Nathan is a passionate advocate for social justice and collective leadership. His journey of reconnecting with his Te Rarawa and Sāmoan roots, including time in Sāmoa, informs his work. An Obama Asia-Pacific and Young Pacific Leader alumnus, he champions the mana of the social work profession through strong relationships and transformative leadership.



Lisa King nō Ngati Te Aukiwa, kei roto i Ngati Kahu ki Whangaroa, me Ngāti Kōhua, kei roto i Ngai Tai Ki Tāmaki. Ōku ūkaipo ko Taemaro me Mātaitai. E honohono au ki ētahi iwi o te whenua taurikura nei me Aerani hoki. I tipu ake au i Papakura, kei te noho au ki Tokarau – Doubtless Bay, Muriwhenua.

Lisa is Kaihautuu at Te Roopu Tauwhiro O Aotearoa (ANZASW), a leadership role to champion Te Tiriti o Waitangi, strengthen Tangata Whenua leadership of Indigenous social work development in Aotearoa, and increase kotahitanga amongst members.

## **WĀNANGA KAUPAPA KŌRERO – MĀKU ANŌ E HANGA TŌKU WHARE: REIGNITING TE AHI KĀ OF TANGATA WHENUA WITHIN ANZASW**

This kōrero honours the foresight and courage of those rangatira who established the Tangata Whenua Takawaenga o Aotearoa, the tangata whenua whare of ANZASW, in the late 1990s. Their vision created space where Tangata Whenua voices, values, and leadership could stand firmly within the Association, a whare built on tikanga, mātauranga, and the enduring strength of Te Tiriti o Waitangi. That whare offered not only shelter but purpose, a spiritual and cultural home for Tangata Whenua within the profession of social work in Aotearoa.

In the years since, the whare has rested, its ahi kā banked low, its walls quiet but steadfast. The wairua of the whare has never left; it has waited patiently for the return of its people. This wānanga marks that return. It is a time to listen, remember, and bring clarity to the meaning and future of the whare. Guided by the whakataukī “Māku anō e hanga tōku whare, ko tōna tāhuhu he hīnau, ōna pou he māhoe, he patatē,” we affirm our responsibility to restore and rebuild what was laid before us, to reignite te ahi kā and ensure the flame of Tangata Whenua burns brightly once again.

In doing so, we uphold Toitū te Tiriti, Toitū te Kotahitanga, Toitū te Oranga. The karanga now sounds across the motu, an invitation to return, to reconnect, and to rebuild the whare that stands as our legacy and our future



## **TANGATA WHENUA VOICES IN SOCIAL WORK KAITIAKITANGA - A BRIEF DISCUSSION**

**Excerpts from the Tangata Whenua Voices in Social Work Kaitiakitanga Conceptual Framework (2016).**

**<https://swrb.govt.nz/about-us/news-and-publications/publications/#Kaitiakitanga-framework>  
click on He Mihi to access and download the PDF document**

Time consistently provides space for groupings engaged in the same field of endeavour to seek companionship in a shared kaupapa. The Social Work Registration Board invited Tāngata Whenua Voices in Social Work (TWVSW) to contribute to the SWRB review of the competency to practice social work with Māori. The opportunity to design a framework informed and guided by Māori, knowing, thinking, understanding, and wisdom, “as old or new friends in a new time” (Te Ranghīroa as cited in Sorrenson, 1986) invokes the imagery of our old people’s voices, as highly valued companions in this registration journey. It also highlights the potential of mātauranga and āhuatanga Māori as critical in the fashioning of preferred approaches to good social work practice in Aotearoa New Zealand.

Kaitiakitanga is proposed as the core concept to assess social workers competency to work with Māori in Aotearoa. “... at its basic yet most profound level, Kaitiakitanga is about fulfilling the vital obligation for ‘taking care of, protecting and safeguarding’, undertaking its commitment to ensuring the constant pursuit of safe space, respectfulness, absolute integrity and wellbeing in relationships, signposting how the practice of ‘tiaki’ can be racked and assessed. (Pohatu, T.W. 2003).

Three further takepū have been selected:

- Te Rangatiratanga ...Signposting the quality of relationships from the following positionings, mana-enhancing, self-determining, being respectful in relationships, being mindful of cultural uniqueness, acknowledging cultural identity.
- Te Manaakitanga ... “behaviour that acknowledge the mana of others as having equal or greater importance that one’s own, through the expression of aroha, hospitality, generosity, and mutual respect. Displaying manaakitanga elevates the status of all, building unity through the humility and the act of giving” (Winiata, H., 2006). The practice and manner of manaakitanga is evidenced from the knowledge, skills, languaging and application that actively enhance mauri ora from the following positions: ensuring safe space, being respectful, meeting obligations, acknowledging boundaries, mana-enhancing.
- Te Whanaungatanga ... the practice of actively strengthening quality, meaningful, and sustainable relationships ... evidenced by the knowledge, skills, languaging and application that actively enhance mauri ora from the following positions: culturally sustaining, strengthening relationships, connecting, encouraging warmth, mutually contributing.

## EMILY RANGINUI - A KŌRERO WITH A MĀORI SOCIAL WORKER WORKING AT SWRB



Emily Ranginui (Tūhoe me Ruapani)

Born and raised in the mighty Waikato, as the pōtiki of my whānau with 3 older siblings, I was raised in a loving home where having an opinion was encouraged. This grew and developed my ability to advocate for myself and others. In my different social work roles social change and advocacy has been a main kaupapa. Now I am a Kākaho Arataki Niho Taniwha Māori/Senior Professional Social Work Advisor Māori it continues to be a core value.

Using the whakatauki 'Kotahi te kōhao te ngira e kuhuna ai te miro mā, te miro pango, me te miro whero'. Through the eye of the needle pass the white, black, and red threads. I hope to explore social work regulation, SWRB and being Māori. Please join me in a discussion about the how we as Māori influence social work at the Board.

## HERAMAAHINA EKETONE: WHAKANOAO: LESSONS FROM MOKO THAT CAN BE APPLIED TO SOCIAL WORK PRACTICE



Heramaahina Eketone is Ngaati Maniapoto and Waikato, working at Te Wānanga o Aotearoa as a kaiako toi and at The University of Otago part time as an Assistant Research Fellow. Has recently worked with ACC in sensitive claims, and is an artist currently practicing mahi Moko under the collective Te Wharemoko o Ahipoutu, mahi Raranga under the collective Nā Hine Rauāmoa, mahi Whakairo, mahi Koowhaiwhai and mahi Uku. Heramaahina is passionate about utilising these art forms when working with tangata whai oranga specifically with the waananga and use of mahi moko.

The tongikura “Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero” by Pootatau Te Wherowhero will inform the koorero when looking at the whakapapa and practice of moko, and how it can be applied to the practice of Social Work. The spaces of Tapu and Noa that we enter require intention, as well as the processes that we use in how we protect ourselves and others.

- How do we prepare for interactions with others especially tangata whai oranga?
- How do we whakawaatea afterwards?

## UIRA TĒTERE - LIGHTNING PRESENTATIONS



Karroll Pere-Veale (Ngāti Porou, Ngāti Kahungunu, me Kāi Tahu). Karroll is a registered whānau social worker and programme facilitator passionate about healing and growth within whānau and communities. She created Ngā Pou o te Mauri Tau – Pillars of Universal Essence, a programme blending Te Ao Māori principles with holistic wellbeing. Through pūrākau, songwriting, and poetry, Karroll empowers others to reconnect with identity, resilience, and belonging.

**Kaupapa: Ngā Pou o te Mauri Tau – Pillars of Universal Essence**



Te Moana Nui –a kiwa Houia-Poka (Ngati Whakaue ki Te Arawa, Ngati Rangi ki Ngati Porou, Ngati Pou ki Te Roroa, Ngati Koro koro Te Uri o Ngapuhi nui tonu)

Moana is a seasoned Tauwhiro who works collaboratively within an interdisciplinary team at Middlemore Hospital. She applies advanced kaupapa Māori knowledge and clinical experience to deliver safe, effective, whanau-centred services within the Emergency Care setting at Middlemore Hospital.

**Kaupapa: Tika, Pono, Aroha**

## UIRA TĒTERE - LIGHTNING PRESENTATIONS



Rehia Whaanga (Rongomaiwahine / Rakaipaaka)

I am the current Degree Lead Māori and academic at Open Polytechnic however I have been teaching social work for the past 17 years across Tairāwhiti and Te Matau a Maui. I have particular interest and commitment to kaupapa Māori research, Māori success in education and indigenising social work and education.

**Kaupapa: 'Haere Tōnu' reflections on the Te Ata Māhina Journey**



Leisa Moorhouse (Ngāpuhi)

An experienced social work practitioner, professional and cultural supervisor and educator. Leisa created a whakataukī-based resource to support the implementation of Māori values and narratives in practice. Grounded in Māori values and perspectives, whakataukī are a rich resource to support reflection from a Māori lens. This Uira Tētere prompts us to consider how we might utilise these rich ancestral wisdoms to strengthen ourselves and our practice to benefit those we work alongside.

**Kaupapa: Māku anō e hanga tōku whare: how drawing on whakataukī in supervision practice strengthens mātauranga and our competence to work with Māori.**

- In what ways has supervision nurtured your mātauranga?
- Which whakataukī have you drawn on to effect positive change with those you work with?

## TE TOKA TŪMOANA: ORANGA TAMARIKI PRACTICE PARADIGM SHIFT



Marlene Welsh-Sauni (Ngāi Whatua, Ngāti Porou). Marlene is currently the Deputy Chief Social Worker for Oranga Tamariki. Leading and providing a critical social work and māreikura voice in terms of championing major reforms in practice, professional development and supervision for our kaimahi situated in our Child Welfare Authority in Aotearoa.



Dr. Leland Ariel Ruwhiu (Ngāpuhi, Ngāti Porou, Ngāti Kahungūnu, Ngāi Tahu o Mohaka Waikare).  
*See also page 11 for bio.*

## DR PAULÉ RUWHIU & RAYMOND BISHOP: 'WALK THE TALK' – DECOLONISING OUR FOOTPRINTS



Dr Paulé Ruwhiu (Ngāpuhi, Ngāti Porou) is a Senior Lecturer based at Massey University. Her social work background includes Māori mental health and tertiary teaching both in a polytechnic and university settings. She has specific interests in decolonisation, the synergetic action between Tangata Whenua and Tangata Tiriti.



Raymond Epiha Bishop (Ngāti Maahanga, Maniapoto Tainui) Born in Kirikiriroa, now based in Tāmaki Makaurau, Raymond draws on his whakapapa, music, fitness, and teaching to inspire others to live with purpose, discipline, and joy. His mission is to help people realise the potential they already carry within.

This workshop asks for thought around how we live in our own decolonising space when engaging in a colonising environment. The objective of: Whakapakari i te Māramatanga (Build Understanding): Deepen knowledge of kaupapa Māori, mātauranga, and Te Tiriti o Waitangi allows us to experiment with our ideas of understanding what decolonising our space is and then finding practical application so we can build our own decolonising (wallet size) plan moving forward.

The whakatauki chosen for this workshop is: Toitū te Tiriti, Toitū te Kotahitanga, Toitū te Oranga. Placing kaha into our own cultural positioning allows us to see our own roles, responsibilities and obligations to Te Tiriti o Waitangi. This workshop will utilise our individual knowledge to co-construct a workable, doable and practicable plan for decolonising our footprints.

## DR MOANA ERUERA - E KAU KI TE TAI E...NAVIGATING THE TIDES OF CHANGE



Dr Moana Eruera affiliates to Ngāpuhi, Ngāti Ruanui, Ngāti Rangiwewehi also embracing her Scottish/Irish heritage. She is a mother, sister, and active hapū member, raised in a whānau committed to service. With over 30 years in social and community work, her focus includes whānau wellbeing, child protection, youth justice, and indigenous frameworks. At 50, she earned a PhD in Indigenous Studies and a scholar award from Te Wānanga o Awanuiārangi. Moana is currently CEO of Ngāpuhi Iwi Social Services.

Our Ngāpuhi tupuna kōrero lays our history of Kupes navigation through ngaru nui, ngaru roa, ngaru paewhenua into our Hokianga harbour. These intrinsic navigation narratives reflect our own journeys of resilience, purpose and vision for the future - E Kau ki te Tai e - a call to move with bravery and intention. Lets explore together the markers and signposts our own whakapapa narratives have left for us as to guide our mahi, our leadership and our succession for the future of tangata whenua social work.

## WHAKATAUĀKĪ & WHAKATAUKĪ REFLECTIVE PROMPTS

**‘Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, me te miro whero’** nā Kingi Pōtatau Te Wherowhero. | There is but one eye of the needle, through which the white, black, and red threads must pass.

***Unity in diversity: weaving our threads together.***

- What is one thing I can do that contributes to this in my practice?

- He aha te miro i tāpirihia e koe ki te whatu nei? Please describe the thread you can contribute to our collective weave.





## WHAKATAUAKII & WHAKATAUKII REFLECTIVE PROMPTS

**Toitū te Tiriti, Toitū te Kotahitanga, Toitū te Oranga** | Upholding Te Tiriti o Waitangi, solidarity, and wellbeing as enduring commitments.

- In our advocacy for whānau Māori, how can we as Tangata Whenua maintain kotahitanga, as we strategically advance kaupapa?

- What is one thing I can do that contributes to my own wellbeing?

# KARAKIA ME NGĀ WAIATA

## NGĀ WHAKAMOEMITI

Whakawhetai  
E ihu e  
Mo ou manaakitanga  
Ki te iwi  
E tau nei  
Ko koe te piringa  
Ka puta ki te oranga  
E te Ariki  
Pai Mārire  
E te Ariki  
Pai Mārire

Tune: Pumi Taituha  
Lyrics: Pumi Taituha

## WHAKATAKA TE HAU

Whakataka te hau ki te uru,  
Whakataka te hau ki te tonga

Kia mākinakina ki uta,  
Kia mātaratara ki tai.

E hī ake ana te ata kura  
he tio, he huka, he hauhūnga.

Tīhei, mauri ora

Tune: Takirau Hohua –Tainui  
Lyrics: Ngai tahu

## PUTIPUTI KĀNEIHANA E

Putiputi kāneihana e  
Māku koe e katohia  
Mēhemea ko koe  
Taku tau pūmau  
Piri rawa ki tēnei uma e  
Ka piri rawa ki tēnei uma e

Putiputi kāneihana e  
Māku koe e katohia  
Mēhemea ko koe  
Taku tau pūmau  
Piri rawa ki tēnei uma e  
Ka piri rawa ki tēnei uma e

Tune: Tuini Ngawai—Ngāti Porou  
Lyrics: Tuini Ngawai—Ngāti Porou

## TE AROHA

Te aroha  
Te whakapono  
Me te rangimārie  
Tātou, tātou, e

He Tangata kē koutou  
He Tangata kē mātou  
Engari mo tēnei rā  
Tātou tātou e

Tune: Prof. Morvin Te Anatipa Simon  
Lyrics: Prof. Morvin Te Anatipa Simon

# KARAKIA ME NGĀ WAIATA

## WAHINE RANGATIRA

Whakarongo mai rā, ki te reo karanga  
O te whaea ti~ori~ori  
Ko wai, ko wai, ko Papa~ tuā~nuku

Anei rā ngā Atua wāhine  
Mahu~ika, Hine Ahuone, Hine Titama,  
Hine Te iwaiwa

Maranga rā wāhine rangatira  
Ki tō taumata mana wahine e  
Maranga rā wāhine rangatira  
Ki tō taumata mana wāhine e  
Maranga rā ...

Anei rā ngā Atua wāhine  
Mahu~ika, Hine Ahuone, Hine Titama,  
Hine Te iwaiwa

Maranga rā wāhine rangatira  
Ki tō taumata mana wahine e  
Maranga rā wāhine rangatira  
Ki tō taumata mana wāhine e  
Maranga rā ...

Whakarongo mai rā, ki te reo karanga  
o te Whaea ti~ori~ori  
Ko wai, ko wai, ko Papatūānuku  
(repeat)

*Word: Dennis Mariu*

## PUREA NEI

Purea nei e te hau  
Horoia e te ua  
Whitiwhitia e te rā  
Mahea ake ngā pōraruraru  
Makere ana ngā here.

E rere wairua, e rere  
Ki ngā ao o te rangi  
Whitiwhitia e te rā  
Mahea ake ngā pōraruraru  
Mākere ana ngā here,  
Mākere ana ngā here.

Tune: Hirini Melbourne  
Lyrics: Hirini Melbourne

## HUTIA TE RITO

Hūtia te rito  
Hūtia te rito o te harakeke  
Kei hea to kōmako e kō?  
Kī mai ki ahau

He aha te mea nui?  
Hei aha te mea nui o te ao?

Māku e kī atu  
He Tangata! He Tangata!  
He Tangata!  
Hī!

Whakatauākī: nā Meri Ngaroto o  
Te Aupōuri  
Tune: Kingi Ihaka

# KARAKIA ME NGĀ WAIATA

## TANE MAHUTA

Kia rite koe  
Ki te tōtara  
E tū rangatira  
Ka runga i te whenua

Mauri ora  
Te wairua o te tōtara  
E tū e tū e tū  
Tāne Mahuta

Horohia (kaea)  
Horohia ngā here  
Purea nei (kaea)  
Purea nei e te hau  
Makere (kaea)  
Makere ana  
E tū e tū e tū  
Tāne Mahuta  
E tū, e tū, e tū  
Tāne Mahuta

Tune: Hirini Melbourne/ Ngoi Pēwhairangi  
Lyrics: Hirini Melbourne

## E TU KAHIKATEA

E tū kahikatea  
Hei whakapai ururoa  
Awhi mai, awhi atu  
Tātou tātou e

E tū kahikatoa  
Kare kau e hinga  
Awhi mai awhi atu  
Tātou tātou e

E tū puriri  
Toha ra o peka  
Awhi mai awhi atu  
Tātou tatou e (x2)

Tune: Hirini Melbourne  
Lyrics: Hirini Melbourne

Kia hora te marino  
Kia whakapapa pounamu te moana  
Kia tere kārohirohi  
I mua i tō huarahi  
May the peace be widespread  
May the sea glisten like greenstone  
And may the shimmer of light  
Guide you on your way



Aotearoa New Zealand  
Association of Social Workers  
Te Rōpū Tauwhiro i Aotearoa

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