

Section 3:

Puawānanga

"Tahia te ara kia kite ai te huarahi

Ahu atu te mata ki te ao marama

Kei kona nga uri whakatipu

Kahore ano i whanau mai

E tatari mai ana ki a koe"



"Clear away the obstacles so that the pathway forward may be seen. Turn your face to the world of light, for there the unborn generations are waiting for you"

Puawānanga - is a white Clematis plant known to Māori as a child of two stars of heaven.

Rehua – the father star, whose appearance is a sign of summer coming.

Puanga – the mother star, whose twinkling foretold the kind of season we are about to have. Twinkling to the North indicates a prosperous year and an abundance of food. Twinkling to the south, a leaner year.

When Puawānanga star-shaped flowers appeared, Tohunga would start their school of learning. People would also take this as a sign to become active again, a time for feeding and preparing the grounds ready for spring.

In this context, it is about bringing to fruition / to blossom and growing our learning, our own understanding of identity and relationship to Tangata Whenua in Aotearoa, as NZAC Members and Applicant members.

We acknowledge Vivienne Body for the koha of this kōrero, the Puawānanga name, and both Vivienne Body and Teina Piripi for the koha of Tihei-Wa Mauri Ora to be used in this application process.



The Puawānanga Process

Puawānanga is a process, based on a relationship with your Puawānanga Kaitiaki which supports the first Object of the Te Rōpū Kaiwhiriwhiri o Aotearoa NZAC Constitution and Members responsibility to Te Tiriti o Waitangi. Te Rōpū Māori acknowledges tangata whenua and tauwiwi will have different knowledge and understanding of Te Ao Māori but aspire towards achieving cultural understanding and competence.

To complete this section of the application process, you are required to engage with a Puawānanga Kaitiaki for three or more sessions. This may be within a group or individually. The Puawānanga Kaitiaki is expected to be someone of Māori descent (Iwi to be identified in Puawānanga Kaitiaki Report), comfortable with Te Ao Māori, and can therefore assist the Applicant to reflect and highlight potential issues and learnings needed.

We also encourage building an ongoing relationship with your Puawānanga Kaitiaki and/or another Māori Kaupapa/Cultural Supervisor/Advisor, post the upgrade to full Membership. They will be able to continue to support you in Puawānanga Kaitiakitanga which is a required CPD goal for Members every 3 years, continuing to grow bicultural practice alongside honouring Te Tiriti o Waitangi.

The kōrero with the Puawānanga Kaitiaki should include:

- Use of the “Tihei-Wā Mauri Ora Indigenous Resource” which could include self reflections in both personal experience and professional practice. The link to download the article related to this can be found under the References.
- Engagement with any of the resources mentioned in the References and any issues that arise from that.
- Discussion around the Applicants written reflections, including any challenges and/or concerns.

Following are the written tasks the applicant needs to submit.

1. First Written Reflection (minimum of two pages)

Provide personal reflections on the following three domains utilising kōrero that has arisen from engagement with the “Tihei-Wā Mauri Ora Indigenous Resource” and “Let’s Get Real - Working with Māori” module (Practitioner level).

- **My Cultural Identity** - *Māori / Tauwiwi* - What do you know and understand of your own cultural identity? How does that inform your current values and principles? How are these reflected in your counselling practice?
- **Colonisation** - *Māori* - What is the impact of colonisation on you and your whānau?
Tauwiwi - What is the impact of colonisation on tangata whenua? What is your understanding of white privilege within the context of Aotearoa?
Māori / Tauwiwi - What actions do you or might you take to counter systemic racism in Aotearoa?
- **Engagement with Māori** - *Tauwiwi* - How do you actively engage with Māori clients and their whanau? What specific practices achieve positive engagement with Māori?
Māori / Tauwiwi - Provide specific examples of your counselling practice in your mahi with Māori clients and whānau.

Create one goal specific to each of the above three domains that would assist your progression towards more cultural competence.

2. Second Written Reflection (minimum of two pages)

Reflect on your personal experience of engaging in the Puawānanga process as a whole. Include reflections/comments on utilising the “Tihei-Wā Mauri Ora Indigenous Resource”, any other resources from the Reference list and engagement with your Puawānanga Kaitiaki.

The first and second written reflections need to be sighted and signed by the Puawānanga Kaitiaki and submitted with your application.

Applicant Checklist

Ensure the Puawānanga Kaitiaki Report is completed by the Puawānanga Kaitiaki (who must be of Māori descent), and confirms:

- Three or more Puawānanga Kaitiakitanga sessions were held.
- Engagement with the “Tihei-Wā Mauri Ora Indigenous Resource” (Piripi & Body 2010, 2013) and relevant resources to enhance their experience of Te Ao Māori, and to demonstrate their cultural counselling practice.
- The Puawānanga Kaitiaki sighted and signed both your reflections.
- The Puawānanga Kaitiaki supports your application to full Membership

Tihei-Wā Mauri Ora Background



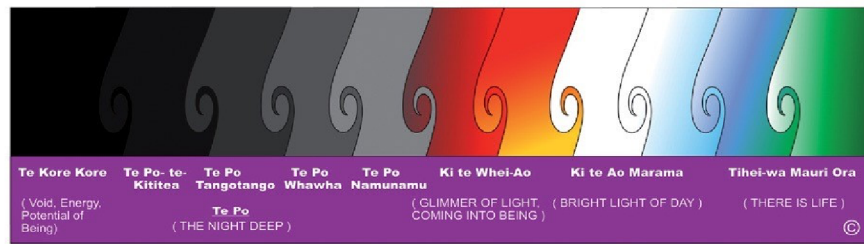
Tihei-Wā Mauri Ora was developed by Teina Piripi & Vivienne Body. It's an indigenous resource (not model), and a self-assessment through a Māori lens, to gain further knowledge of where you are right now in understanding your own cultural identity (no right or wrong). This is traditional Māori knowledge, he taonga tuku iho.

Helpful Questions in utilising Tihei-Wā Mauri Ora (it is optional to add these to your written reflection)

Choose an area of your life you would like to focus on, and then talk about the features of the resource that most resonates with you at this time.

- Discuss your understanding of what that place is for you? How have you come to this understanding? How have you arrived in this place? What got you to here?
- How is it for you to have come to this understanding? Be here? Is it okay/ not okay – are you comfortable?
- Where does that take you to after making these discoveries? How have you been moved?
- What might help you progress in your development towards the next step on Tihei-Wā Mauri Ora?

TIHEI-WA MAURI ORA



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For more info visit:

<https://terauora.com/wp-content/uploads/2019/05/Indigenous-Insights-Series-1-Nov-2015-Te-Rau-Matafani-Ltd.pdf>

Tihei-wa Mauri ora is an indigenous resource based in Māori cultural understandings of the creative order of life and being. All life goes through these stages of being, divine potential, darkness, and light. These stages are eternal and cyclic.

There are different realms of life development beginning with Te Korekore, ki Te Pö, ki Te Whei-Ao, ki Te Ao Marama, Tihei-wa Mauri Ora!

Te Korekore (pitch black) the vast mass of potential being, imbued with divine essences.
[conception]

Te Pö realms (various shades of black) darkness and night stages of growth and development.
[child grows within the mother's womb]

Te Whei-Ao (reds/orange) the realm of coming into being, critical changes and transition,
glimmer of light.
[mother goes into labour in process of birthing]

Ki Te Ao Marama (white/light blue) the realm of light and being, this world, mortality.
[child is born into the world of light]

Tihei-wa Mauri Ora! (Blue/green) the living breath of life.

We can liken these stages 'of being' to represent different things like how we feel, our relationships, health and wellbeing, any aspect of our lives can be metaphorically represented within Māori cultural understandings of growth, development, life and being.

References

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Buchanan, R., (2018). *Ko Taranaki Te Maunga*. Wellington, New Zealand: Bridget Williams Books.

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Moana Jackson speaking at Unity Books to launch 'Imagining decolonisation'

<https://youtu.be/7RZOd1P74pl>

Ministry of Health - Pae ora

<https://www.health.govt.nz/system/files/documents/pages/whakamaui-tiriti-o-waitangi-framework-a3-aug20.pdf>

O'Malley, V., (2019). *The New Zealand Wars, Ngā Pakanga o Aotearoa*. Wellington, New Zealand: Bridget Williams Books.

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Te Pou, 'Let's Get Real Working with Māori' <https://www.tepou.co.nz/initiatives/lets-get-real/working-with-m%C4%81ori>

Tina Ngata's 6 myths of Racism

<https://smex12-5-en-ctp.trendmicro.com/wis/clicktime/v1/query?url=https%3a%2f%2ftinangata.com%2f2022%2f05%2f20%2fdoing%2djustice%2d6%2danti%2dracism%2dmyths%2dthat%2dreally%2dneed%2ddebunking%2f%3fbclid%3dlwAR3ccwYDtkDfu7UdInTi%2dBI4avopv2OjMtRFtvN7lxI7NuW994dDNf53Jnw&umid=1597e129-205f-4e6b-887b-62ceb1cfd956&auth=77d08566e2aca54990ea4fad5bb6ae193ce6dd74-37275a3ae06276bfd4b5c2e5e044d4a1b1f0e1d8>

You Tube: Land of the Long White Cloud, episodes 1-7

Puawānanga Kaitiaki Report

Applicant's Ingoa (name):	(Please print)
Puawānanga Kaitiaki Ingoa (name):	
Puawānanga Kaitiaki Iwi:	(Please print)

The Puawānanga Kaitiaki needs to complete their report in consultation with the applicant. Please confirm:

- Three or more Puawānanga Kaitiakitanga sessions were held.
- Engagement with the "Tihei-Wā Mauri Ora Indigenous Resource" (Piripi & Body 2010, 2013) and relevant resources to enhance their experience of Te Ao Māori, and to demonstrate their cultural counselling practice.
- You have sighted and signed the Applicant's written reflections.
- You support the Applicant's application to full Membership.

Puawānanga Kaitiaki Comments:

Puawānanga Kaitiaki signature:

Date: