

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 - it 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. Twinkles to the North indicates a prosperous year; an abundance of food. Twinkles 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 NZAC Constitution, Te Tiriti o Waitangi, and achievement towards cultural understanding and competence.

To complete this section of the application process, you are required to engage with a Puawānanga Kaitiaki for a minimum of three sessions. 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 in the reflection process, and to be able to highlight potential issues and learnings needed.

The korero with the Puawānanga Kaitiaki should include:

- Use of the “Tihei-Wa Mauri Ora Indigenous Resource” and personal experience of it.
- Engagement with the “Let’s Get Real - Working with Māori” modules (PDFs on the NZAC website) and any issues that arise from that. Use the learning module, which is most appropriate for you: Essential, Practitioner or Leader.
<https://www.nzac.org.nz/membership/information-and-guidelines/>
- Discussion around the applicants reflections, including any challenges and/or concerns.

Following are the written tasks the applicant needs to submit online:

1. First Written Reflection:

Provide responses for the following three domains utilising the “Tihei-Wa Mauri Ora: Indigenous Resource”.

- What do you know and understand of your own cultural identity? How has that informed your values and principles? How is that reflected in your counselling practice?
- What is your understanding of colonisation in Aotearoa? What has been the impact on tangata whenua? What is your understanding of privilege within the context of Aotearoa? How might these things be considered when working with Māori clients?
- How do you actively engage with Māori clients and their whanau? What specific practices achieve positive engagement with Māori? Provide examples in your own practice.
- Create one goal for each of the above three domains that would assist your progression towards cultural competence.

2. Second Written Reflection:

Reflect on your experience of engaging in the Puawānanga process. Include reflections/comments on utilising the Tihei-Wa Mauri Ora Indigenous Resource, Let's Get Real – Working with Maori Module and engagement with your Puawānanga Kaitiaki.

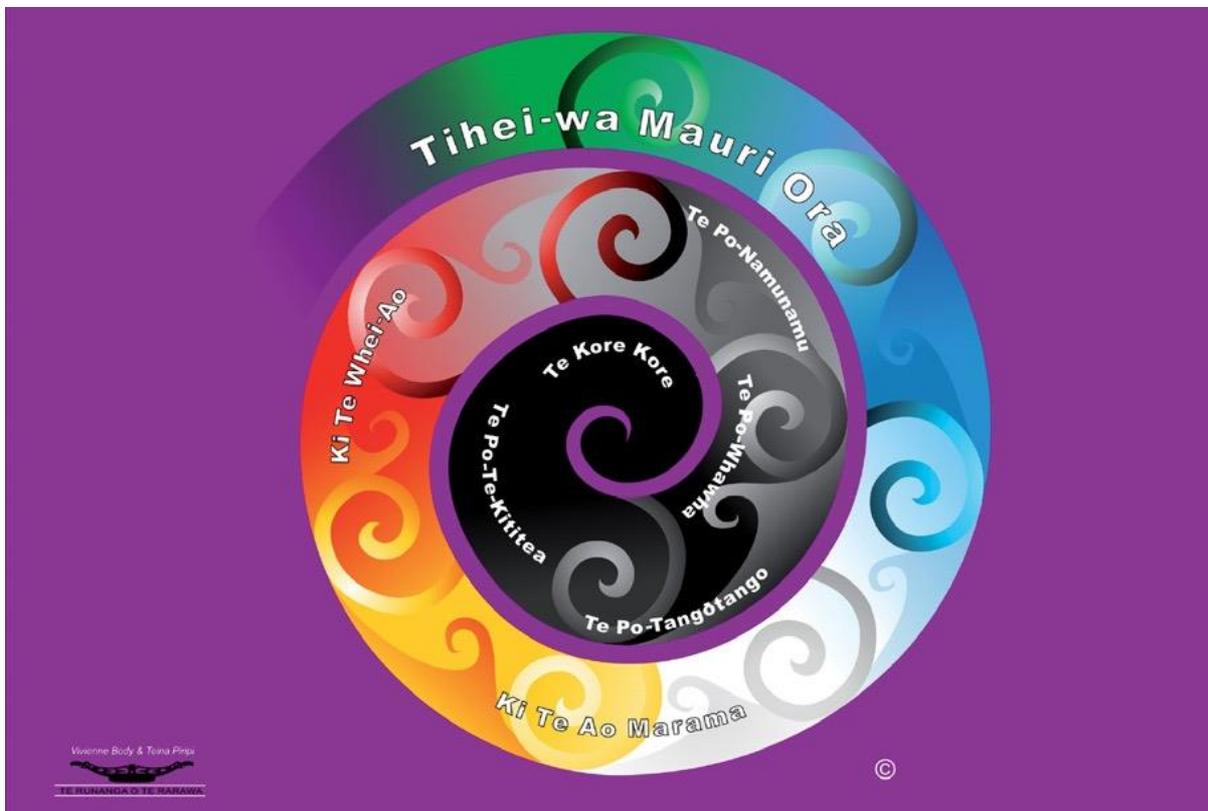
These written reflections need to be sighted and signed by the Puawānanga Kaitiaki and submitted with your application.

Applicant Checklist

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

- A minimum of three Puawānanga Kaitiakitanga sessions were held.
- Engagement with the “Tihei-Wa Mauri Ora Indigenous Resource” (Piripi & Body 2010, 2013) to enhance their experience of Te Ao Māori, and to demonstrate their bi-cultural counselling practice <https://www.nzac.org.nz/assets/Uploads/Journals/Vol-30-No.-1-Piripi-Body.pdf>
- The ‘Let’s Get Real - Working with Māori’ module was part of the korero.
- The Puawānanga Kaitiaki sighted and signed your reflections.

Tihei-Wa Mauri Ora Background



Tihei-Wa Mauri Ora was developed by Teina Piripi & Vivienne Body. It’s an indigenous resource, and a self-assessment through a Maori lens, to gain further understanding of where you are right now with your understanding of your own cultural identity (no right or wrong). This is traditional Māori knowledge, he taonga tuku iho.

Helpful Questions in utilising Tihei-Wa Mauri Ora

- 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-Wa Mauri Ora?

TIHEI-WA MAURI ORA



References:

Te Pou O Te Whakaaro Nui (2009). Let's Get Real – Working with Maori, Learning module.

Nga Pukenga Ahurea: Takarangi Competency Framework.

Marsden, M. (2003). God, Man and Universe: A Maori View. In The Woven Universe: Selected Writings of Rev. Maori Marsden. (ED). Te Ahukaramū Charles Royal

Piripi, T. & Body, V. (2010). Tihei-wa Mauri Ora! The New Zealand Journal of Counselling. Vol 30, (1) <https://www.nzac.org.nz/assets/Uploads/Journals/Vol-30-No.-1-Piripi-Body.pdf>

Piripi, T. & Body, V. (2013). Tihei-wa Mauri Ora: Te Tipuranga. In Pacific Identities and Well-being: Cross-Cultural Perspectives. (ED). Agee, M. McIntosh, T. Culbertson, P. 'Ofa Makasiale, C. Otago University Press.

Puawānanga Kaitiaki Report

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

- A minimum of three Puawānanga Kaitiakitanga sessions were held.
- Engagement with Tihei-Wa Mauri Ora Indigenous Resource and Let's get Real – Working with Maori Module and any matters arising were part of the korero.
- The applicant has used the Tihei-Wa Mauri Ora Indigenous Resource (Piripi & Body 2010, 2013) to enhance their experience of Te Ao Maori, and to demonstrate their bi-cultural counselling practice.
- You have sighted and support the applicants written reflections.
- You support the applicant's application to full membership.