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He kohinga kōrero ā ngā Kaiarataki me ngā Kaiako

**Student supervision: Experiences and views of
Kaiarataki and Kaiako at Te Wānanga O Aotearoa**

A thesis presented in

partial fulfilment of the requirements for the degree of

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Marjorie Jane Hera Lipsham

(nee Beverland)

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Abstract

This thesis explores Kaiarataki (placement coordinators) and Kaiako (social work educators) experiences and views about the construction of student supervision for tauira (students) at Te Wānanga o Aotearoa (TWOA). This research focused on the programme, Te Tohu Paetahi ngā Poutoko Whakarara Oranga, the Bachelor of Social Work (Biculturalism in Practice). The supervision of students during Te Mahi Whakatau (Practice Based Learning) is the focus of this thesis. Te Mahi Whakatau (PBL) is the practice/practicum component of the student's degree and is a central part of their learning. The goal of this thesis is to investigate the construction of placement at TWOA and strengthen the mauri ora or the wellbeing of the programme, TWOA, tauira and staff which will contribute positively to social work and its stakeholders.

A Kaupapa Māori approach and my own Mātauranga ā Whānau formed the methodology. Hui was used to gather data in line with the methodology and three key themes were identified from the findings: The insufficient preparation of tauira, biculturalism – perpetuating the status quo, and relationships.

The insufficient preparation of students for placement is highlighted in the findings and literature review for this thesis and this shows that there is a cycle of unpreparedness that affects the student supervisory context, from the teaching and assessment of supervision, to the supervisors and the field educators. The findings highlight the need to strengthen the teaching at TWOA in terms of student supervision, who delivers that teaching and when and what will be delivered. The incorporation of bicultural supervision for tauira whilst on Te Mahi Whakatau

(PBL) needs further developing also through the incorporation of training, support, curriculum and policy development. Further research recommendations include the need to investigate relationships between the kairataki and other stakeholders of Te Mahi Whakatau (PBL) and how takepū (applied principles) is experienced in relationships within Te Mahi Whakatau (PBL).

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Chapter 1: He Kupu Whakataki: Introduction

The purpose of this chapter is to present the rationale for this study, an overview of the structure of the thesis, the research questions and aims and my interest in this topic from a personal and professional perspective.

Throughout this thesis, Māori words will be translated in brackets in the first instance and then the kupu Māori (Māori words/language) will be utilised. The researcher felt that the flow would occur more seamlessly than by referring to a glossary and that this may give the reader an opportunity to allow the kupu Māori to naturally become part of the text. This idea aligns with the methodology namely Kaupapa Māori Theory (KMT) and Mātauranga ā Whānau, which will be elaborated on in Chapter Four.

Supervision in the social work context is delivered via different forms which include for example, managerial supervision, peer supervision, student or fieldwork supervision and cultural supervision. It is an opportunity for a supervisee to learn, grow and develop their professional skills. The content of a supervision session can vary, but involves in part talking about the supervisee's wellbeing, their practice, theory and agency guidelines. Ultimately, the purpose of social work supervision benefits and supports several different groups, which crucially, includes the social worker and the client. Student supervision is the focus of this thesis and will be defined in the literature review. My own experience

of student supervision, which does not start within my social work degree or my journey as a social work educator, is now presented.

Whānau supervision

I am of Māori, Indian, Scottish and English descent. I was raised not only by my parents, but by several different whānau (family) members. One member of significance is my Nana. Living with her had a substantial impact on the way that I view life and the way that I engage with others. There are several things that she taught me, and continues to teach me. Some of these things include: wairuatanga (spirituality), tapu (sacredness), aroha (compassion and love), manaakitanga (taking care of), whānaungatanga (relating to others), arataki (guidance) and rangimārie (humbleness). Her hope is that these principles and values impact positively on my life and the lives of others. In a way, all of us mokopuna (grandchildren) were tauira and she is a kaitiaki (guide/carer) to many of us. The relationship with my Nana formed my first supervisory relationship as a student. The principles and values shown to me throughout my life are transferred into my practice personally and professionally. These teachings were what I depended on when I first went on placement as a student, first engaged with student supervision and when I became a social worker and social work educator at Te Wānanga o Aotearoa (TWOA).

Student supervision rationale

Social work supervision has always been a topic of interest for me. Interestingly however, I have vague recollections of my own supervision as a student and whether that supervision was of any relevance. My interest in supervision was piqued when I became a supervisor to tauira on Te Mahi Whakatau (PBL). The

tauirā are part of a programme called Te Tohu Paetahi ngā Poutoko Whakarara Oranga or the Bachelor of Social Work (Biculturalism in Practice) TWOA. I am a Kaiako (Educator) at TWOA, teaching on this programme.

I had not received any formal training in supervision when I started supervising students on placement and had only been a supervisee. There was a perception that because I was a social work educator, I also knew how to supervise. There was also an assumption that because I am of Māori descent and work in a Wānanga that I could supervise biculturally, and in some ways, this was true. However, the term cultural supervision and whether that was what I was doing was perplexing. I wanted to know what 'cultural supervision' meant and I concentrated on that within the research paper that preceded this thesis. Whilst completing the literature review for that research paper, several gaps became apparent. The most glaring one was that TWOA had not been researched in terms of placement or supervision. This will be highlighted in the literature review for this thesis.

I completed two post-graduate papers in supervision at Massey University to add to what I knew. These papers were invigorating and sparked further interest. Taking on more student supervisees was the next part of my journey to put theory into practice. From there I realised what little I knew about the interface between all the stakeholders of placement like the agencies, supervisors, placement coordinators, social work educators and students, which brought me to the topic of this thesis.

Research questions and aims

The placement of students during their social work education is still regarded as key to learning how to apply theory and practice. In her master's thesis, Moorhouse (2013) found that social work students' in Aotearoa NZ were insufficiently prepared for fieldwork supervision but that positive experiences were aligned to the supervisor's experience.

This thesis explores Kaiarataki and Kaiako experiences and views about the preparation of taura for supervision whilst completing Te Mahi Whakatau (Practice Based Learning (PBL)). The main questions posed are: How is social work supervision constructed for taura completing Te Tohu Paetahi ngā Poutoko Whakarara Oranga at TWOA through the experiences and views of the Kaiarataki and Kaiako? What are the gaps? What could be done to enhance the programme in terms of placement supervision and in terms of bicultural supervision? The goal of the thesis is mauri ora or the well-being of the programme, TWOA, students, staff, clients and social work. At the time of writing this thesis, no other studies have concentrated solely on student supervision at TWOA, and so this thesis starts the discussion. In line with the practice methods for this thesis, this is an opportunity for TWOA to huinga kōrero, huinga arohaehae me te huinga arotakenga – gather to talk, collect, analyse and reflect.

Chapter overview

Regarding the structure of the thesis, in Chapter Two the TWOA context and the bachelor's degree is outlined. The key roles and responsibilities in the classroom and during Te Mahi Whakatau (PBL) are expanded upon. Key people and kupu Māori utilised within the programme are identified here which shows the unique

way that staff are viewed within a Māori community or context. The bicultural frameworks that underpin the bachelor's degree are highlighted within this chapter.

The literature is reviewed in Chapter Three. This review focuses on social work placement, the role of Tertiary Education Institutions (TEIs) regarding placement and student supervision, supervision and cultural supervision. Each of these areas is reviewed through local and international literature.

Chapter Four describes and discusses the methodological approach used in this research namely Kaupapa Māori Theory (KMT) and Mātauranga ā whānau. The practice methods that are derived from both areas are discussed together with how these have formed the framework for this study.

Chapter Five invites the voices of the participants. This chapter is formed around the questions that were asked within the forum of Hui. The TWOA Kaiarataki and Kaiako experiences and views are shared here which highlights key findings and areas for further research.

The alignment of the literature and participant voices are accorded space in Chapter Six. This chapter analyses the findings and their implications.

Recommendations are suggested as well as further research opportunities.

Chapter Seven concludes the thesis and reiterates the key aims, objectives and methodology. The findings, implications and recommendations are summarised. Further research recommendations and limitations of this research are presented and my personal reflections end the chapter.

Te Wānanga o Aotearoa is a Māori tertiary organisation that invites Māori and non-Māori alike into its unique learning environment. The next chapter contextualises TWOA and the programme that is being researched.

Chapter 2: Te Wānanga O Aotearoa

This chapter introduces Te Wānanga o Aotearoa (TWOA) and provides the context for this research. Important positions and roles within the programme will be discussed to show the unique Māori foundation of TWOA and to also set the scene in terms of their framework for placement and supervision.

Te Wānanga o Aotearoa was established in 1984 and is currently one of the largest tertiary institutions in Aotearoa New Zealand (NZ). A Wānanga can be described as a place of higher learning and traditionally it was a place where tōhunga or specialists taught other people history, genealogy and religious practices (Moore, 2011). Te Wānanga o Aotearoa operates out of over 80 locations and offers a range of certificate and degree programmes as well as a master's programme. Māori had been subjected to cultural invasion and marginalisation within the Aotearoa NZ school system (Hokowhitu, 2004; Ka'ai, 2004) and TWOA was seen as way to encourage Māori to enter into education that centred on a Māori worldview. This marginalisation in part led to the establishment of Kohanga Reo (Māori language nests/early childhood centres) in order to stop the death of the Māori language and eventually this led to the establishment of innovative Māori educational organisations such as Wānanga (McMurchy-Pilkington, 2001). The establishment of Wānanga in Aotearoa NZ had its challenges. An amendment to the Education Act 1989 did not allow for capital establishment funding for any TEI that was established from 1990. The three Wānanga in Aotearoa NZ were the only three TEI established since 1990. The Wānanga did not receive the same recognition as universities and other tertiary providers and yet were bound by the same policies

and legislation. All three Wānanga joined together to challenge that through the Waitangi Tribunal (Waitangi Tribunal, 1999). TWOA spent six years lobbying government for tertiary status. The Waitangi Tribunal found the concerns of TWOA to be valid and the Crown agreed to tertiary status and to pay a suspensory loan to them (Te Wānanga o Aotearoa, 2016b). These same three Wānanga, TWOA, Te Wānanga o Raukawa and Te Whare Wānanga o Awanuiarangi, currently deliver tertiary programmes in Aotearoa NZ.

TWOA has been committed to increasing Māori participation in education, achieving successful outcomes for students and their families and stair casing Māori into higher education (R. Walker, 2004). The current strategic plan focuses on several objectives which includes: Providing world-class indigenous educational experience which is noted as being explicit in mātauranga Māori and, developing taurira who are conscious, critically aware and agents of positive social change in their whānau, hapū, iwi and local and national communities (Te Wānanga o Aotearoa, 2016c). Nga Uara (mission values) underpin the way that TWOA interacts with people and kaupapa (contexts). Four of these values are Ngā Ture, Kotahitanga, Te Whakapono and Te Aroha. Te Aroha relates to the notion of having regard for one another, Ngā Ture relates to doing what is ethically and morally right in an honourable way, Te Whakapono is about having confidence in a Māori belief system and Kotahitanga is a long-held philosophy that there is unity amongst all Iwi and other ethnicities.

The philosophy of TWOA is to transform whānau (families) through education. The values and principles that underpin the organisation are based on Māori epistemology or ways of being and doing. The founders of TWOA included Dr

Rongo Wetere, Dr Buck Nin and Iwi Kohuru (Boy) Mangu. These three among many others were instrumental in setting up the Waipa Kokiri Centre and the Aotearoa Institute which led to what is known today as TWOA. Initial programmes included arts, mahi whakairo (carving) and computing. Dr Buck Nin was instrumental in creating the mission statement for TWOA which states (Te Wānanga o Aotearoa, 2016b):

- To empower one's potential for learning as a base for progress in the modern world
- To make a contribution of consequence
- To care
- To make our world a better place

A social work programme was discussed by the founders alongside other foundational programmes. Fundamentally, social work is about reaching levels of mauri ora and TWOA was interested in this for Maori and anyone who studied with them. Mauri ora essentially means wellness, reaching potential, flourishing, being excited, happy, balanced, financially stable, housed and warm and those things that help a person to have a sense of being fulfilled, safe and secure (Kingi et al., 2015). A National Certificate and Diploma in Social Work was soon incorporated into the fold of TWOA. A degree programme followed some years later.

Dr Wetere “set the future social work education pathway for TWOA in his determination that it must reflect the reality and challenge of being of this place, Aotearoa New Zealand.” In this statement Dr Wetere started the conversation of a bicultural social work degree at TWOA which would be the first in Aotearoa NZ.

Consideration was given to the layering of Aotearoa NZ in terms of the two cultures of Māori and non-Māori and the way that these two cultures inform the social service “mosaic” (Te Wānanga O Aotearoa, 2016, p. 31).

Te Tohu Paetahi ngā Poutoko Whakarara Oranga – Bachelor of Social Work (Biculturalism in Practice)

This section will describe the programme that is being researched, the Kaitiaki (people who care for the programme) within TWOA and the Māori terminology utilised. This section intends to contextualise TWOA as being underpinned by Māori epistemology and to help the reader to understand the positions within Te Mahi Whakatau (PBL). It is useful to understand that the definitions supplied here are only one way of defining in the context of this programme and they could be explained in other ways and in other contexts outside of education.

The three-year degree that is being researched in this thesis is named Te Tohu Paetahi Nga Poutoko Whakarara Oranga, the Bachelor of Social Work (Biculturalism in Practice) – BSW (BIP). The programme centres on “understanding human relationships and their cultural legacies in the pursuit of mauri ora” (Te Wānanga o Aotearoa, 2016e, p. 30). The philosophical cornerstones as described in the policy document for the programme include: taurira transformation through education, advancing the field of social work education and developing shared visions. The name itself can be broken down to mean:

Te Tohu – the qualification.

Paetahi – Degree/Bachelor level.

Ngā Poutoko – pou can mean to establish, fix, elevate, poles. Toko can mean to support, prop up. Poutoko can mean a leader. Poutoko means the upholding and activating of social work knowledge including the principles that underpin social work practice.

Whakarara – the idea that information relating to Māori and non-Māori is constantly moving in parallel to each other, the notion of biculturalism. To be consistently striving to interpret and strengthen social work practice to benefit the people that the social work profession serves. Both bodies of knowledge are intentionally incorporated and deliberately employed in order to find “unique potential” (Te Wānanga o Aotearoa, 2016e, p. 32).

Oranga – the idea that wellness is central to humanity. The recognition that the physical, mental, emotional and spiritual essence of a person is central to wellness and balance. It can also mean livelihood, welfare, health and living (Moore, 2011).

Primarily, alongside several subsidiary aims, the aim of the programme is for taurira to:

Develop a personal model of social work practice that reflects the bicultural knowledge, skills, attitudes and values inherent in the programme ... with culturally relevant practices that advance mātauranga Māori, incorporating worldviews and knowledge as critical companions in the learning journey (Te Wānanga O Aotearoa, 2016d, p. 33).

The word mātauranga within the above quote can be described as a Māori epistemology, education, knowledge, understanding, wisdom or skills. Te Tohu

Paetahi ngā Poutoko Whakarara Oranga has just been redeveloped and is now named: Nga Poutoko Whakarara Oranga, Bachelor of Bicultural Social Work (the name has been shortened in the review). It is now a four-year degree and has full recognition from the Social Workers Registration Board (SWRB) and its external accreditors including the New Zealand Qualifications Authority (NZQA). Year one of the newly developed programme has been rolled out from 2016 nationally. Having viewed the curriculum for the new programme, the conversations within this research are still relevant and valid. There is still a need for example to make provide clarity about who will deliver social work supervision in the classroom and there is still a need to discuss whether TWOA will require their supervisors to deliver bicultural supervision.

The following table is placed here to highlight some of the terminology utilised at TWOA and to help the reader align the kupu (languageing).

Table 2.1: Alignment of TWOA terminology to other Tertiary Organisations

Te Wānanga o Aotearoa	Other names in the literature
Kaiarataki (Employed by TWOA)	Instructor (Baird, 2007) Field Liaison/Faculty Field Liaison (Bogo, 2010) University Coordinator (L. Cooper & Briggs, 2000) Field Instruction or Student Supervisor (Doel, Shardlow, & Johnson, 2011) Fieldwork Coordinator (Moorhouse, Hay, & O'Donoghue, 2014)

	<p>Placement Coordinator</p> <p>Placement Tutor (Doel, 2010)</p> <p>Placement Team/Placement Coordinator (Mathews, Simpson, & Crawford, 2014)</p> <p>Academic Fieldwork Coordinator (Hanson & DeLuliis, 2015)</p>
Te Mahi Whakatau – (PBL)	<p>Placement (Lomax & Jones, 2014)</p> <p>Practice Learning Opportunity</p> <p>Field Education</p>
Kaiako	<p>Tutor</p> <p>University Tutor</p> <p>Social Work Educator</p> <p>University Staff</p>
Tauira or Akonga	<p>Student</p> <p>Student Social Workers (Mathews, Simpson, & Crawford, 2014)</p> <p>Supervisee</p>
Kaituhono	<p>Practice educator</p> <p>Field Educator/Supervisor (Beddoe, Ackroyd, Chinnery, & Appleton, 2011)</p> <p>Field Instructor (Kahn & Holody, 2012)</p> <p>Practice Assessor</p> <p>Supervisor (Lomas & Jones, 2014)</p> <p>Placement Provider (Mathews, Simpson and Crawford, 2014)</p>

	Fieldwork Educator/Fieldwork Supervisor (Moorhouse, Hay, O'Donoghue, 2014)
Kaitiaki	Supervisor, Internal or External External Field Educator (Aotearoa New Zealand Association of Social Workers, 2016)

Underpinning frameworks of Te Tohu Paetahi ngā Poutoko

Whakarara Oranga

Takepū are a group of applied principles that form the framework that underpins Te Tohu Paetahi ngā Poutoko Whakarara Oranga and TWOA as an organisation. Takepū were introduced into the programme of social work by Pohatu (2003b). He introduced the takepū as a best practice framework with each takepū representing a key strategic position. Each position is crucial in sustaining and assessing relationships and each position intimately intertwines with the next. The intertwining notion is referred to as *hoa-haere* (valued companion). There are many takepū within a Māori context, however six takepū were chosen to frame the programme initially. These were *ahurutanga* (safety of space), *tino rangatiratanga* (absolutely integrity), *mauri ora* (wellbeing), *taukumekume* (positive and negative tension), *kaitiakitanga* (responsible stewardship) and *te whakakoha rangatiratanga* (respectful relationships). Each of these positions are utilised within the programme to critically reflect on practice both in a personal and professional sense. Later, the takepū of *Koha* (valued contributions) and the framework *Āta* which added 13 more *āta* takepū were incorporated.

Each takepū are also frameworks themselves. For example, Kaitiakitanga has several different layers that underpin it which include in part: Te Arataki (to guide), Te Tautoko (to support), Te Tohutohu (to correct) and Te Whakataa (to reflect). Each takepū has multiple levels and a taurira at TWOA is required to learn about these levels to interact with the takepū, practice it in their lives and then locate it in their practice. All staff teaching on the programme are also required to have intimate knowledge of the frameworks.

Āta, a framework by Pohatu (2004b), was initially introduced as a behavioural and ethical strategy. Its focus is to concentrate on relationships, negotiating boundaries and holding ahurutanga. When practiced, Āta becomes a way of reflecting on the way that you interact with others in any context by conveying notions of reciprocity, reflection and discipline. Each āta, as with the takepū framework, intertwines with the rest as hoa-haere.

Both Takepū and Āta are located within the placement handbook for taurira at TWOA. The agencies are given a handbook to help guide them in their practice with taurira. In the handbook, the supervisor is asked to help the taurira reflect on their practice by utilising takepū and āta. These interactions are integral to the philosophy of the programme in terms of its bicultural nature. They are also frameworks that a supervisor would be required to know to help the taurira integrate theory to practice. Takepū and Āta are not the only frameworks within the programme, though they are considered central to placement and student supervision.

Te Mahi Whakatau – Practice Based Learning (PBL)

The practice-based learning component of study is called Te Mahi Whakatau (PBL).

Te Mahi Whakatau (PBL) translated can mean the process of making sense of.

Te - the

Mahi - is the action component or doing. Te Mahi literally means 'the work'.

Tau - the notion of tau is about balance or the process of being settled.

Coupled with **whaka**, it becomes a verb.

Te Whakatau - is the process of making sense of. Te Mahi Whakatau is where ideas converge, and are made sense of; where a potential oho (awakening) or, ako (learning) moment occurs. It is a critical learning moment which helps to deepen layers of knowing and understanding.

Te Mahi Whakatau (PBL) at TWOA invites the taura to consider what theory looks like in practice and invites the taura to think in terms of wairua (spirituality), tinana (physical aspects of themselves and others), whānau (their own and others) and hinengaro (the mind and its many facets). While inviting the taura to enter these spaces, their own tūpuna (ancestors) can be called upon to help them in their journey and to provide them with valuable wisdom. Te Mahi Whakatau (PBL) is a space where the concepts of aro (reflection and reflexive practice) and ako (reciprocal learning) can occur for all stakeholders in the taura journey (Te Wānanga o Aotearoa, 2016a).

In accordance with the SWRB standards, TWOA taura must complete at least two placements where one must be of 50 days duration with 100 days spanning across the final two years of the programme (Social Workers Registration Board, 2016a).

Paragraph 2.10.5 of the SWRB policy on placement (Social Workers Registration Board, 2015b) states that two of the placements should ideally occur in different settings, preferably different organisations. In terms of supervision, paragraphs 2.10.6 and 2.10.7 note that all taura will require supervision by a fully registered social worker with a current Annual Practising Certificate (APC). Paragraph 2.10.7 states that although the SWRB understands that this may not always be possible, every effort should be made to meet the expectation required. TWA reiterate this information in their policy for Te Tohu Paetahi ngā Poutoko Whakarara Oranga. At TWA within the three-year programme, placements are spread across all three years. There is a 20 day placement in year one, a 60 day in year two and year three is 40 days. The preferred placement structure option at TWA is via block placements. Block placements require the taura to attend placement on a full-time basis.

In a new formal initiative, the policy documents at TWA (2016e) directs Kaiako to “assist with the delivery of the practicum, with teaching, marking, supervision and visits where required, in conjunction with their negotiated workload” (p. 25). The Kaiako and Kaiarataki at TWA are required to be fully registered, have a current APC, have the relevant post graduate qualification and be rangahau (research) active (Social Workers Registration Board, 2015c).

The Kaiarataki engage taura who are working and who intend on completing an in-work placement, those that are working but require a placement external to their workplace and those that are full time taura and not in employment. Placement agencies are varied and include statutory, non-government, education/research based, Christian and Iwi based. At any one time within TWA

the Kaiarataki may be placing more than 90 tauira within the community. Each of these tauira will require supervision, either as individuals or in groups.

Kaiarataki

The beginning of Te Mahi Whakatau (PBL) for any student at TWOA starts arguably with a conversation and the guidance of the Kaiarataki. Please note the table above shows how the term Kaiarataki aligns with other names. When defining the term Kaiarataki it can be broken down to mean:

Kai: denotes the person doing the action, the feeder of information or the action, and can also mean food. Food from a Māori understanding can denote sustenance on both a spiritual and physical level. Food in general within a Māori context plays an important role in terms of how it contributes to manaakitanga (sharing/partaking), whakawhanaungatanga (relating to), whakanoa (to make/to become as one/on the same kaupapa) and whakawatea (as a peace offering/to clear the way).

Ara – a path, lane, track. This can also mean the direction in which you are wanting to move toward and in addition the path you are searching for. It is about making something more visible that does not appear to be there in the first place.

Arataki – to lead, guide, point out. This person is generally a go-to person because of the attributes and experience they display to lead people and to evoke emotions and feelings that can both aid and assist thinking and developing philosophies.

This is not an exhaustive explanation and one could draw from this to describe the Kaiarataki as one who guides and leads the Tauira along the path of practice-based learning in order that they are safe and taken care of ā tinana (physically), ā wairua (spiritually), ā hinengaro (mentally). As a leader, the Kaiarataki must be accountable to all (Agency, Tauira, Tertiary Organisation, Supervisor, social work bodies) as they have a duty of care in relation to all parties. This duty of care includes making sure the student has knowledge of the agency, minimising risk and foreseeing any tension or dangers (L. Cooper & Briggs, 2000).

The responsibilities of the Kaiarataki include: providing all academic resources required for Te Mahi Whakatau which includes the handbook, dissemination of readings and course descriptors. They are also required to facilitate the progression of Te Mahi Whakatau by locating, negotiating and securing placements for tauira, facilitation the completion of agreements and contracts, providing support for the duration of Te Mahi Whakatau to the tauira, providing all required information to the agency, regular review, co-ordination and review meetings with all stakeholders, collection of the reports for file and liaison with agencies for all matters which includes conflict resolution.

The current ratios of Kaiarataki per student at TWOA is 1:50. This ratio however is for the newly implemented four-year degree at TWOA called Ngā Poutoko Whakarara Oranga, Bachelor of Bicultural Social Work (TWOA, 2015). Up until very recently, the ratios were 1:70 and this remains the ratio for the current three-year degree as it runs through to its end. The Kaiarataki participants in this research have noted that these numbers are often extended and sometimes up to 30 more tauira in different geographical locations are taken on per Kaiarataki. The

ratio of student to placement coordinator was not visible in the literature and undetermined in Aotearoa NZ.

Kaiako

The term Kaiako refers to the person who will teach the taura in the tertiary organisation. Kai – see previous section, and ako – which is a term that means both to teach and to learn. Ako considers that the teacher/lecturer at the tertiary organisation is not just the feeder of knowledge, but the receiver of knowledge. Ako considers that at all stages of our lives we are both the teacher and learner and that relationships are reciprocal.

According to I. Hotereni (personal communication, July 16, 2016), attributes of a Kaiako are selfless and their role is to give and share mostly. What they are giving is their time, their attention, their energy, their knowledge, their experiences and their guidance. Kaiako are also vessels in which knowledge and information is received and shared. The exchanges between the teacher and the learner can also be akin to energy (wairua/mauri).

At TWOA the Kaiako may be expected to run noho, which are weekend/week day sleep overs at a Marae for up to three days, and this brings with it its own responsibilities in terms of accountability to tīkanga Māori (Māori protocols, rules, guidelines) and the learning and knowledge that a Kaiako must possess. A Kaiako that teaches at TWOA must also know how to deliver in a bicultural way in terms of Māori and non-Māori knowledge. This requires the Kaiako to have intimate knowledge of Māori pedagogy in order to be able to deliver this effectively in the

classroom. Kaiako at TWOA are required to attend two Kaiako professional development hui (meetings) per year to reinforce this learning.

Kaiako are responsible in part for the implementation of the curriculum, the management of classes of up to 30 taura at a time (dependent on modes of teaching and ratio's) across different year groups, maintaining registration, the marking of assessments, the administering of classes including attendance, file keeping, pastoral care referrals and student contact, staff meetings, team teaching, national staff hui (meetings), supervisor/supervisee positions, contribution to research outputs, contribution to placement by way of supervision, placement meetings within agencies and marking placement assignments and sometimes must act as the guard with regard to whether a student suits the profession in relation to fit and proper policies of the SWRB (Social Workers Registration Board, 2015a) and other professional bodies such as the Aotearoa New Zealand Association of Social Workers (ANZASW).

The classroom teaching is only but a part of the overall responsibility, for example, the Kaiako at TWOA are also responsible for marketing and recruitment of their own class numbers each year in line with the ratio determined by the organisation. This recruitment must be achieved or there is a chance that employment will be in jeopardy. This recruiting is an ongoing process throughout the year leading up to the panel interviewing of students between November and February of each year ready for Semester A in March.

Kaitiaki (Supervisor)

The Kaitiaki role and responsibilities are now highlighted. Although they are not directly part of this research, it is important to explain their role and obligations in relation to taking care of taura at TWOA. Throughout this thesis the word Kaitiaki is not utilised, rather, supervisor is utilised for consistency with the literature and participant's feedback.

Kai: as above

Tiaki: Tiaki means to take care of or look after. To protect or have custody of. It also means to watch over and keep guard of (Moore, 2011).

The following explains the guidelines for choosing a Kaitiaki (or broadly, the supervisor) which is noted within the current Te Mahi Whakatau (PBL) handbook for students and agencies (Te Wānanga o Aotearoa, 2016a, p. 11):

The Kaitiaki is a SWRB registered person who provides supervision for the taura. If the Kaitūhono is SWRB registered, then they may provide the supervision. If the Kaitūhono is not SWRB registered, then two options will need to occur which involves a Kaitiaki. A Kaitiaki is SWRB registered and is internal to the organisation and can provide agency and professional supervision or a Kaitiaki is SWRB registered but is external to the organization and while the Kaitūhono will provide internal agency supervision and the Kaitiaki will provide external professional supervision. The Kaitiaki can be a kaiako from the programme or someone from the profession who is contracted to provide supervision.

At TWA the Kaitiaki supports the tauri in several areas through regular, planned times of supervision. The Kaitiaki can be a staff member from TWA or a contracted person who meets the Social Work Registration Board (SWRB) policy. Ideally, the supervisor is in the placement agency. They help the tauri to complete the Te Mahi Whakatau (PBL) contract forms and supervision agreement and they should have a clear framework of practice supervision themselves.

The supervisor is required to help the tauri from TWA consider the application of Ngā Takepū (applied principles) within a practice context and help the tauri to consider a framework of practice supervision. Alongside this, the supervisor should support relationship building and provide opportunities to reflect on individual, community and staff relationships. Two definitions are noted within the Te Mahi Whakatau (PBL) Handbook (TWA) regarding the definition of social work supervision and then these are expanded on in terms of what should occur weekly, for example the day-to-day application of Ngā Takepū in the agency, aromatawai/assessment reflections and deconstruction, analysis of practice and reflection on approaches. The Kaitiaki is required to have the skills to carry these objectives out.

Kaituhono

As previously stated, Kai is described as the person who is doing the action, and tūhono can mean: to join, bond, attach or connect. Further elaboration by I. Hotereni (personal communication, July 16, 2016) is offered here:

Tū – a stance, standing position, take on a situation. Can also be the abbreviated name of Tūmatauenga (the semi-god of War) and therefore the

person who will go to great lengths to see that something is carried out correctly, fairly and justly.

Hono – is to outwardly show a commitment to another person, or kaupapa (context), or cause. Staying the course through to its completion.

In the context of practice-based learning, the Kaituhono can be described as the person at the Agency who interconnects with the tauira, the supervisor and the tertiary organisation to care for the tauira and their needs during practice-based learning and is the constant. This person is the bonding agent who accompanies and teaches the tauira.

Tauira

The word tauira can be explained in many ways. In the context of study and a tertiary organisation it can simply mean student. However, it can also be explained as a pattern, example or template. In this way, a tauira is a person who is studying toward a qualification and they are utilising patterns, examples and templates that are being modelled by hoa-haere (valued companions) in their journey, namely their friends and family, kaiako, kaituhono and kaitiaki.

The word tau denotes a state of mind, of essence. Ira derives from the Ira Tangata. Te Ira Tangata in part is about the physical and spiritual endowment of a person. A tauira therefore is much more than a student, but represents the essence of their tūpuna, their culture and their being. It is recognising that each student arrived with their own way of being, their own uniqueness, their own thinking and experiences (I. Hotereni, personal communication, July 16, 2016).

This chapter has shown that TOWA has a unique point of difference in terms of its grounding in Māori philosophies and in terms of how Te Tohu Paetahi ngā Poutoko Whakarara Oranga is delivered. Consequently, there are responsibilities and obligations for all the stakeholders that have a relationship with TOWA to engage in bicultural practice and this remains an important point as this thesis progresses. The literature review follows this chapter and highlights the placement context both here and abroad.

Chapter 3: He Aronga Whakatau: Literature Review

This chapter will consider the literature that pertains to student placement and student supervision. The first section will review the social work placement context, student supervision and cultural supervision. The role of the Tertiary Education Institute (TEI) as described in the local and international literature will conclude the review.

When searching for literature relevant to this research, a variety of terms were used within multiple online databases. The search of terms included: social work, fieldwork, fieldwork supervision, placement, practicum, supervision and students, student experiences of supervision, cultural supervision, Māori and social work, Māori and supervision, social work education, social work Aotearoa New Zealand, Te Wānanga O Aotearoa (TWOA) and social work student. Initial searches included all literature from 1980 and then the search was limited to 2000 onward unless it was an historical account. There was a group of articles from 1999 that remained in the review and they related to cultural supervision in an Aotearoa NZ context.

The social work placement context

Social work placement provides a student with an opportunity to draw together all of their learning from the classroom into a practice context. Their learning in “real-life” situations develop and grow their practice and theoretical skills to “enable profession to an acceptable standard of professional practice as a

beginning practitioner” (Vassos & Maidment, 2013, p. 384). It is a part of a students’ professional progression where they are supported by a range of relationships and multiple stakeholders.

Student placement and student supervision are located within the context of social work and social work education both in Aotearoa NZ and internationally. It is argued that social work originated in Britain and found its roots in charitable organisations that sought to help the poor where beliefs were underpinned by social justice, humane values and principled practice. Most social service provision historically was informed by beliefs about those who were deserving and undeserving (Edmondson, 2014). Alongside this, there were very clear ideals within social work practice defined by religious and secular groups. Reamer (1998, 2003), Clark (2000) and Dominelli (2009) all contribute to the international literature surrounding ethics, morals, values and principled practice (Edmondson, 2014). An historical account of field education and social work education can be found within other pieces of work which includes the New Zealand Association of Social Workers (NZASW) (1972), Nash (1998, 2001) and Nash and Munford (2005).

The literature concerning social work education focuses mainly through a western lens despite there being recognition that indigenous people had practices that aligned to social work prior to the naming of social work proper (Hollis-English, 2012; O'Donoghue, 2003). Social work educational delivery has also been mono cultural both here and overseas. In Israel for example, social work educators received most of their doctorates at North American universities and Spiro (2001) notes that that this “results in a certain parochialism ... it may have also hampered

the development of indigenous approaches to theory and practice” (p. 91). The last section in this chapter reviews literature on cultural supervision which shows that practice in an Aotearoa NZ context has been largely based on a western construct which has ‘hampered’ engagement with bicultural models and frameworks.

Prior to the 1920s, social work education was mostly based within social work practice in the field and partnered there by theoretical learning. Social work education historically tended to begin with an apprenticeship model, and as stated by Nash (1998), bodies of knowledge learned within social work agencies gradually led to courses being developed and run. From the 1920s to the 1950s social work professional bodies were formed around the world including Britain, America and Australia (Davys, 2002; Nash, 1998) which led to the formation of training courses in social work. The Victoria University programme in Aotearoa NZ had a large influence from the 1950s and graduates of that programme included Merv Hancock, John Rangihau and Ephra Garrett (Nash, 1998). Both Hancock and Garrett were hugely influential in terms of social work, social work education and professional social work associations. Rangihau and his contribution to Māori has been extensive as has his contribution to Māori health and outcomes. In the 1980s Rangihau chaired the advisory committee for Pūao-te-ata-tū (1986) which is expanded on later in this section. Fieldwork took a back seat to theoretical learning as it moved from agency-based training to becoming university-based (O'Donoghue, 2003).

In Aotearoa NZ, social work education was shaped by the New Zealand Association of Social Workers (NZASW) in the 1960s and in the 1970s new professional

standards were implemented for social work courses through the New Zealand Social Work Training Council (NZSWTC). These new standards required placement to be completed which were a fundamental part of a social work course (Moorhouse, 2013). The social work education, placement and supervision literature up until the 1980s within Aotearoa NZ is silent regarding culture or practices that include a Māori perspective.

Pūao-te-ata-tū (1986), a ministerial report which found many forms of racism present in the then Department of Social Welfare (DSW), called for changes to be made to the way that services were being delivered to Māori and non-Māori alike. Legislation and policies were modified to include and highlight the importance of the Treaty of Waitangi and the governments services to Māori across the board which included social work education (Department of Social Welfare, 1988). Māori theory and practice had been incorporated by Māori practitioners in Aotearoa NZ prior to Pūao-te-ata-tū which was evidenced in the report, however the report made Māori practices more acceptable and formal within most social work organisations and it was this report that highlighted the need for biculturalism and the level at which personal, cultural and institutional racism was present in the social services in Aotearoa NZ (Hollis-English, 2012). Hollis-English (2012) further notes that the intent of Pūao-te-ata-tū was not embraced by non-Māori as it could have been.

During the 80s and 90s, because of Pūao-te-ata-tū and the integration of the Children, Young Persons and Their Families Act (1989), changes started to be implemented within social services. This included the incorporation of whānau, hapū and iwi as important to whānau in care and the addition of statements like

'Treaty of Waitangi' to job descriptions and policy. It is arguable that this is where changes started and stopped (Kerr, 2015). Kerr (2015) for example notes that several systems put in place directly from Pūao-te-ata-tū were dismantled in the 1990s and that more research is required to inquire into the reasons for that.

In the 1980s, biculturalism started to become more widely discussed in Aotearoa NZ. This was especially true at the conference named Social Work in Te Aohurihuri held at Turangawaewae Marae in Ngaruawahia, Aotearoa NZ and hosted by the New Zealand Association of Social Workers (NZASW) (Fraser & Briggs, 2016). Biculturalism at the conference was furiously debated and discussed in terms of the NZASW accountability to Māori. In line with the move toward biculturalism, an 'A' was added to NZASW which incorporated the word Aotearoa. In line with the recommendations and changes that were occurring within social work in terms of Pūao-te-ata-tū and biculturalism, the Kaiawhina Ahumahi Industry Training Organisation (TKAITO) required that TEIs in Aotearoa NZ incorporate the Treaty of Waitangi into the curriculum of social work (Moorhouse, 2013).

In Aotearoa NZ, the term biculturalism came to mean the relationship between Maori and others with particular emphasis on the Crown (Ramsden, 2015). In essence, biculturalism is the "coexistence of two distinct cultures" (Wepa, 2015, p. 74). Further to this, biculturalism exists when the values and traditions of each of those two distinct cultures are seen within societal practices and when both share control over resources and decision making (Durie, 1998). Not everyone believes that Aotearoa NZ should be bicultural and claim that multiculturalism should be the focus, however, the bicultural relationship is afforded its recognition through

the Treaty of Waitangi in that Pākeha and Māori have an obligation to treat with one another (D. Wilson & Haretuku, 2015). Elkington (2014) confirms this by saying that bicultural supervision allows “for both cultures to be developed according to competency ... to work together” (p. 67). The multicultural relationship is based therefore on recognising that there will always be an increasing diversity in Aotearoa NZ society.

Currently, the ANZASW offers a bilingual code of ethics. More research is needed in terms of how social workers in Aotearoa NZ are utilising the code of ethics and how it is being experienced by Māori. Further, the ANZASW and the Social Work Registration Board (SWRB) hold valuable insight in terms of how social workers nationally are practising biculturally as they facilitate all the competencies for registration. This information could certainly be compiled and could be valuable in terms of the conversations around bicultural practice. There is ongoing critique about who is assessing and evaluating the sections that relate to Māori or bicultural competence at ANZASW and SWRB and what the required qualification is to enable that process.

Codes of practice and competencies formulated by social work professional bodies internationally and locally guide the thinking within social work, social work education, supervision and placement (Lomax & Jones, 2014). Placement is a key component within the curriculum of social work education (Birkenmaier & Berg-Weger, 2007). Social work placement is the opportunity for a student to gain hands on practice within an agency, where praxis is considered central and it is usually the first place that a student might receive one-on-one student supervision (Doel, 2010).

What has been learned in the classroom as it relates to placement, particularly in Aotearoa NZ, is still under researched. Hay and O'Donoghue agree with this in their 2009 paper comparing 10 social work programmes and showing that what is being learned in the classroom varied significantly between TEIs and how students are being assessed on placement and within supervision also varied (Hay & O'Donoghue, 2009). There was no literature located regarding assessment and evaluation whereby the students are studying a biculturally based social work programme. Tanga (2013) cites Slowcombe (1993) by saying that "fieldwork still remains the single most important factor in the preparation of social workers, yet it is the most vulnerable to mediocrity, lack of standardisation, poor quality control, few resources and the myriad of frailties so prevalent in the welfare and educational climates of today" (Tanga, 2013, p. 160).

Moorhouse (2013) asserts that relationships in the supervision context are not widely written about in the literature. When searching the literature in terms of relationships from a Māori perspective, consideration should be given to several key terms to generate ideas and find further resources. There is an abundance of work that highlights relationships as central from Māori writers. The following table 3.1 is placed here to example this statement and to show what key words might generate information on relationships from a Māori lens.

Searching for information regarding relationships from a Māori perspective is not straight forward and researchers should look outside social work into such areas as tikanga Māori, matauranga Māori, education, health, government, colonisation, and Te Tiriti o Waitangi. Further, some of the references below are broad concepts

on their own and it takes time to analyse what each might mean in terms of relationships with self, others, environment or any context.

Table 3.1 – References to relationships in the literature from a Māori perspective

Literature	Reference to relationships
Pohatu (2004b) Pohatu (n.d.) Pohatu (2003) Pohatu (2008) Pohatu (2009)	Whānau, Mātauranga, Te Tuakiritanga, Tiaki, Kaitiakitanga, Whānaungatanga, Takepū, Āta, mauri, whakapapa
Marsden (2003)	Kaitiakitanga, Rangatiratanga, Kawanatanga, Te Tiriti o Waitangi, Io, Mauri tangata, Mana, Aroha, Colonisation
Durie (2003) Durie (2001) Durie (1998)	Kaumātuatanga, Whānau, relational therapy, paiheretia, kotahitanga, Māori centred approaches, Māori development, whānau development, Maori health, mauri rere, mauri tu, whakapiki mauri, mauri atawhai, pūmau te mauri, tino rangatiratanga
Kingi et al (2015)	Whānau connectedness, whānau cohesion, whānau heritage, identity, whakapapa
Webber-Dreadon (2010)	Whakapapa, whānaungatanga, whānaunga, whānau, au, whenua, kaitiakitanga, te whakakoha rangatiratanga
Eruera (2012)	Whakapapa, whānaungatanga, kaupapa Māori, tikanga, ngā uaratanga, tupuna tane, tupuna wahine, tuakana/teina, karanga tupuna, te ao hurihuri, te ao Māori, te ao whānui.

Understanding relationships from cultural contexts is extremely important in the profession of social work. Pohatu (2003) reaffirms this when he states that “for social workers, being willing to examine their constructions of te whakakoha rangatiratanga in their routines is crucial. Using their own experiences affords personal ‘tested’ avenues of the quality of respectfulness in relationships” (p. 9).

Here he considers that from a Māori framework, starting from self is central to understanding others. Weld and Appleton (2007) agree and state that the personal self needs strengthening constantly in order to work with others. They further say that 70% of social work effectiveness is dependent on the meaningful relationships that are formed which is about building connection, gaining co-operation and doing purposeful work. Whether the student intends to stay in the social work profession may to some extent depend on who accompanies them in their journey through their social work degree and importantly who accompanies them in their placement. Furthermore, whether the student experience is a good one can be dependent on the centrality of relationships. Maidment (2000) for example examined the relationship between schools of social work and field education and these findings suggested that areas such as the liaison from the school of social work being on time, being available to help articulate theory to practice and addressing student needs contributed to good or bad relationship experiences (Maidment, 2000).

Social work student supervision

Brown and Bourne (1996) describe supervision as a means by which “an agency-designated supervisor enables staff, individually, and collectively; and ensures standards of practice” (p. 9). However, it is important to note that supervision should be considered a process too, “which facilitates critical reflection upon actions, processes, persons, and the context of social work practice” (O’Donoghue, 2003, p. 167). In the Aotearoa NZ context, supervision is an expectation of registration in line with the SWRB and the ANZASW (Nash et al., 2005; Social Workers Registration Board, 2015d). Both professional bodies see supervision as

fundamental to competent practice and place an expectation on all registered social workers to be engaged in supervision.

Supervision has a plethora of core terminology which describes supervision as a process, relationship and activity including: functions, “forms, modes, kinds, types and media” (O'Donoghue, 2003, p. 15). The most common functions of supervision referred to include an administrative, educational and supportive function. Other functions have been discussed and debated (Kane, 2001), some adding a further function of mediation (Wonnacott, 2012). The most common forms of supervision are individual, group, peer, clinical, managerial, co-supervision and cultural supervision (O'Donoghue, 2003).

Three functions of supervision namely supportive, administrative and educational have been noted as being integral to student supervision. With regard to supportive supervision for example the supervisor may talk to the student about dealing with tension and pressure, administrative supervision in terms of student supervision may simply mean discussing the agency standards and policies, and educational supervision for a student can include anything from learnings, wonderings, surprises, assignments and any reflection that that brings (J. Walker, Crawford, & Parker, 2008).

For students, supervision serves to benefit the supervisee and ultimately the service user through developing the student's skills set, understanding and ability (Parker, 2004). Student supervision as noted by Moorhouse et al., (2014) focuses on an educational function and therefore is distinct from staff supervision and it is still regarded as being the key element toward best practice in social work and successful navigation of the social work profession (Douglas, 2011a). This thesis

intends to concentrate solely on student supervision within a social work context but acknowledges that there are many professions that incorporate supervision including other health professions such as nursing and counselling.

Relationships are central in student supervision and play a vital role in terms of student perceptions and a student's ability to engage in quality practice learning. The supervisory relationship if perceived as satisfactory means that a student feels able to connect to people and the organisation. A student's future supervisory experiences can also be connected to their initial placement supervisory relationship (O'Donoghue, 2010). Generally, much of the literature relating to good supervisory experiences led back to the need for students to be well prepared, for student supervisors to be well prepared and for relationships to be supportive (Ellis, 1998; Flynn et al., 2014; Grace & O'Neil, 2014; Moorhouse, 2013).

A student completing placement in Aotearoa NZ is required to have a one-hour session of supervision every five days of placement. If the TEI is providing the supervision for the student, then that supervisor cannot be the placement coordinator to avoid conflict of roles which means that often the social work educator needs to fill this requirement. Although the SWRB requires a registered social worker to be the supervisor for the students, they recognise that sometimes in some organisations this is not possible and therefore requires placement coordinators to document their efforts to find a suitably registered social worker. That said, at least one of the placements must have a registered social work supervisor.

The supervision session for a student is an opportunity for reflection, feedback and support, developing skills and techniques, reflecting on their assignments, building

professional competence, trying to locate theory within their practice, or practices from theory and it is a place where the student can check what they are doing is on the right track (Australian Learning and Teaching Council, 2010).

I have not located research that identifies the experience that social work agencies have had working alongside students who are studying in a bicultural degree.

There is an opportunity for agencies to formulate research around their experiences of supervising students who are Māori and/or students who are studying biculturally through Wānanga and students who practice cultural competency whilst on placement and in supervision.

I have not been able to locate research that has solely concentrated on Māori social work students in Aotearoa NZ or indigenous students internationally and how they have experienced placement or placement supervision. No research has been located regarding the placement of taura at TWA or the supervision of taura at TWA whilst on placement. This remains a wero (challenge) for Wānanga who are providers of social work education and a further wero for TEI's that are not Wānanga to carry out research into their respective Māori or indigenous students regarding their experiences of biculturalism.

This section has showed that there is limited information available which relates to Māori students, kaupapa Māori supervision or bicultural practice regarding student placement or student supervision. There is an opportunity for social workers at agencies in Aotearoa NZ, TWA, the ANZASW and SWRB to consider the competencies written by social workers and publish research on how social workers are practising biculturally. That research may also be able to identify how

cultural skills and techniques are showing up within the profession of social work and identify any links to social workers who supervise students on placement.

Cultural supervision

This section intends to highlight the literature concerning what the social work community in Aotearoa NZ names cultural supervision. Regarding social work, there has been several pieces of work published regarding supervision that is cultural or Māori focused and many of these pieces were published in the 1990s. Although over the past 10 years there has been a growing number of resources for preparing and supporting students in placement supervision (Birkenmaier, 2011; Doel, 2010), that research has been largely mono cultural.

According to Tsui (2005) the term culture was first coined by Tylor in 1871 whereby Tylor referred to culture as complex but which included knowledge, art, morals, laws, customs and habits in part. Further, Tsui discussed culture as something “easy to discuss but difficult to define” because of its abstract nature (p. 49). Culture as explained by Crawford (2015) is a noun, it is intrinsic, it is in us and it contributes and influences values, beliefs and identity. Cultural safety however “refers to a way of being with other people, which encourages and celebrates difference. It is not about seeing others as different from us; rather we are different from others” (Crawford, 2015, p. 142).

Hair and O’Donoghue (2005) describe culture as being used interchangeably with the word ethnicity when discussing social work supervision in Aotearoa NZ. The idea that culture is being used interchangeably with ethnicity is echoed in the literature (Bradley, Jacob, & Bradley, 1999; O’Donoghue, 2003; Webber-Dreadon,

1999). Elkington (2014) notes that cultural supervision and cultural competency have been defined by competency rather than culture and that the reference to cultural supervision as it aligns with Māori is misleading when in fact all things are cultural.

Hair and O'Donoghue (2009) challenge and encourage social work supervisors to seek out and understand difference in their practice and they say that most social work supervision texts do not encourage the supervisor to integrate cultural knowledge into their practice. Maidment (2000) when referring to bicultural practice said that although bicultural practice has been accepted by school educators and students, field educators need to "move beyond the rhetoric ... towards proactive involvement in this work" (p. 195). The level of acceptability referred to by Maidment in terms of educators and students needs more research to determine whether that statement has validity and the bicultural level at which teaching, assessment and evaluation is occurring.

O'Donoghue (2010) highlighted three key themes with respect to social work supervision and the topic of cultural supervision in particular in Aotearoa NZ. The key themes were: biculturalism, indigenous development and multiculturalism. The biculturalism findings from supervisors for example, noted that biculturalism was present in an organisational and individual context through the recognition of the Treaty of Waitangi and the bicultural ANZASW Code of Ethics, that Māori mostly supervised other Māori and non-Māori had limited experience and competence regarding supervising Māori, and that non-Māori were exposed to biculturalism through the discussion of their work with Māori clients whereby the non-Māori supervisors sought cultural consultation rather than cultural

supervision. These findings align with Su'a-Hawkins and Mafile'o (2004) when they describe cultural supervision versus cultural consultation in that cultural supervision primarily begins "from the viewpoint of cultural sameness" but cultural consultation begins from the viewpoint of cultural difference (p. 12). Elkington (2014) disagrees with both these assertions when they are referring to supervision that incorporates a Māori lens and instead refers to this as kaupapa Māori.

The participants in O'Donoghue's (2010) study found it an "effort and a challenge to incorporate a bicultural perspective into their supervision" (p. 317). However, as noted by other authors, for there to be a commitment to Te Tiriti o Waitangi with regard to biculturalism, more work needs to be done with respect to developing bicultural approaches in supervision and in the meantime, Māori models of practice could be adapted to suit cultural supervision (O'Donoghue, 2003; O'Donoghue & Tsui, 2012; Webber-Dreadon, 1999). Maidment (2000) in her research found that field educators and students completing placement in Aotearoa did not select attributes of anti-discriminatory practice or having a commitment to social justice as most important. Bicultural practice and the commitment to this is questionable. In fact, Maidment noted in her study that 65% of field educators did not work with Māori in their agency and therefore students were not exposed to bicultural practice. In terms of students becoming the next level of social work practitioners and that they receive their 'practice' in agencies, this poses a threat to social work here in Aotearoa NZ in all three areas above in terms of providing efficient and effective social work services to Māori.

In line with the Social Workers Registration Act 2003 a social worker is required under Section 6, to be competent to practise social work with Māori; and competent to practise social work with different ethnic and cultural groups in NZ; and that he or she has enough practical experience (Social Workers Registration Board, 2015a). At this time, the only formal way of assessing cultural competence as a social work supervisor is through completing the ANZASW or SWRB competencies for social work practice or by completing a supervision qualification (Social Workers Registration Board, 2015c).

Several Māori writers published in 1999 in the journal *Te Komako* and these articles became templates for the incorporation of cultural supervision for most supervisors and social workers. *Te Komako* (2012) Issue 24 (3 and 4) and *Te Komako* (2014) 26 (1) went some way to providing more context to the supervisory discussions with several Māori authors providing models. My own work in Issue 24 shows how *Āta* could be included into the supervisory relationship as a way for supervisors to reflect on their practice in a bicultural way and build respectful and fulfilling relationships with self and others (Lipsham, 2012).

Ruwhiu (L. Ruwhiu, personal communication, July 16, 1999) discusses a critical analysis framework which could underpin Māori supervision in agencies in Aotearoa NZ. He suggests four main points in line with the framework which include: a perception of Māori wellbeing, a position on the nature and state of race relations, knowledge of the patterns of paternalism, power, partnership and autonomy, and finally comprehending diverse Māori realities. Ruwhiu proposes that when one has a clear understanding of each of the areas of the critical analysis

framework, then this will create a space in agencies whereby Māori social workers can be themselves in supervision which should be a place where decolonisation is foremost and critical dialogue is the outcome. Certainly, these areas are comprehensive, and again, they would require the placement stakeholders to incorporate training or it would require tertiary institutions who teach supervision to have a stronger commitment to teaching these aspects. Though a commitment to these areas would require all social workers to practice anti discriminatory practice and have a commitment to social justice and as mentioned by Maidment this is perhaps not a priority in an Aotearoa NZ context. Elkington (2014) agrees that power relations need further investigation and she adds that there are five issues that could be investigated in terms of supervision from a Māori lens: accountability, representation, initiation, benefits and legitimisation and initiating an appropriate context for developing a framework.

Webber-Dreadon (1999) introduced her tangata whenua approach to supervision in this article. It is 17 years old but is still a good foundational approach as a first level to incorporating a Māori worldview. Here she highlights that supervision is three dimensional with respect to supervising a social work practitioner who is tangata whenua. Certainly the areas that Webber-Dreadon introduced could be an initial way to start to engage non-Māori and Māori supervisors in bicultural supervisory practice as part of an “entrance criteria of participation” (Elkington, 2014, p. 66). Webber-Dreadon (1999) also called for the inclusion of proper support systems and training for Māori staff and their supervisors within organisations further adding that the Children, Young Persons and their Families Act 1989 legislates that very point by placing an expectation and responsibility on agencies to work inclusively with Māori. Webber-Dreadon believes that

supervision is delivered through a monocultural lens in Aotearoa NZ and considers tangata whenua supervision for tangata whenua workers as a pre-requisite to being a social worker in any organisation or agency. Walsh-Tapiata and Webster (2003) add that not only has supervision been delivered from a monocultural lens, that supervision training has been also.

In line with O'Donoghue's comments regarding bicultural supervision being an effort and a challenge (O'Donoghue, 2010), eleven years prior Webber-Dreadon (1999) agreed that there is ongoing "avoidance and non-encouragement" of social workers to engage in tangata whenua supervision in agencies (p. 8). What is happening within Aotearoa NZ that contributes to an ongoing paralysis in terms of Māori ways of knowing? Is there a fear of engaging with Māori frameworks by non-Māori and what might be the reasons for this?

The lack of resources regarding the supervision of Māori continues to be highlighted by Māori and non-Māori writers alike (Beddoe & Davys, 2012; Kane, 2001; O'Donoghue, 2003). Although it is agreed that there are minimal resources for supervision specifically of a cultural nature, a large range of Māori frameworks could be cross utilised for supervision and new frameworks such as Takepū and Āta could be incorporated. However, as highlighted by Elkington (2014) cultural supervision "is not ... a crash course in tikanga Māori, a crash course in te reo, a Treaty of Waitangi workshop, de-colonisation workshop, a novelty trip to a marae, or, a place to learn genealogy/whakapapa" (p. 66). TWOA agrees with this notion as taurira are trained in biculturalism over a three to four-year period and alongside this are immersed in te reo me ōna tikanga (language and protocols)

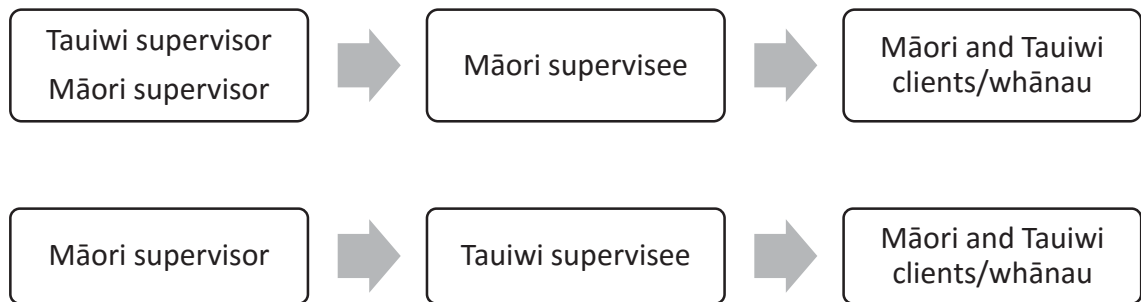
before they receive their qualification which states that they are qualified biculturally.

Bradley, Jacob and Bradley (1999) wrote of their tokenistic and slightly disconnected experiences with regard to being asked to provide cultural supervision in their workplace. Bradley et al. (1999) agree that mainstream social work supervisory environments favour non-Māori thinking. They introduced a framework for a cross cultural supervisory approach which embodies Māori values. The idea is to deliver efficient casework, values, principles, policy and legislation from both a Māori and non-Māori lens. The social worker who works alongside the whānau is supervised either by a Māori or non-Māori. However, the supervisors all have a requirement to find a balance within the two worlds. Bradley et al. (1999) noted that supervision by Māori for Māori is not necessarily achievable.

A way for agencies to participate has been contributed by Eruera (2012) who puts her framework He Korero Korari into practice in this article. Eruera notes that although she designed her framework with Māori in mind, many agencies have wanted to incorporate training for all staff and therefore she has started training regardless of ethnicity. She describes kaupapa Māori supervision as incorporating Māori culture, philosophy and functions into the context of supervision. For example, Eruera went into several agencies to train staff in kaupapa Māori supervision. She did this by picking up on the Māori models of practice that the agencies were currently using – then cross-utilising the models for supervision. Eruera ran several Wānanga (learning meetings) with the provider to show them how those principles could be utilised in the context of supervision. In an Iwi

Social Services for example the staff had been trained in the dynamics of whānaungatanga. The staff were asked to start to utilise what they knew already about whānaungatanga in their next few supervisory sessions. It is evident that there is still work to do with regard to incorporating cultural supervision at agency level, although Eruera (2005) gives supervisor's a workable model in her approach to training supervisors. Interestingly, Eruera describes kaupapa Māori supervision as being delivered by Māori for Māori in her thesis, but in the example, describes delivering to both Māori and non-Māori. Her description of bicultural supervision is shown below. It shows that Māori can be supervised by the pairing of a Tauwiwi (non-Māori) and Māori supervisor and a Tauwiwi supervisee can be supervised by a Māori supervisor. Kaupapa Māori supervision in contrast concerns supervision which is from a Māori supervisor to Māori supervisee.

Diagram 3.1: Bicultural supervision relationships (Eruera, 2005)



Concluding Comments

This section has highlighted that Aotearoa NZ still has some way to go regarding valuing the core principles of social work practice. Those core principles include anti-discriminatory practice, having a commitment to social justice and the inclusion of frameworks that are Māori, bicultural or cultural. There is a significant lack of progress over the past 15 years in terms of the attitude toward supervision

that incorporates a Māori lens and this may be having an impact on Māori whānau that utilise social work services throughout Aotearoa NZ as was noted some 20 years ago in the Pūao-te-ata-tū ministerial report.

The role of the TEI Internationally

Given that student preparedness for placement has been found to lessen the amount of anxiety and apprehension and “poor preparedness” can be a stressor for a student entering practice-based learning the role that the TEI plays to help the student prepare for placement and supervision is a vital one (Kanno & Koeske, 2010, p. 26). Kanno and Koeske (2010) further note that students are more likely to have a higher satisfaction of supervision on placement when there is a level of preparedness and less burnout or strain related to the placement proper, though satisfaction of supervision did not directly relate to preparedness but to efficacy and quality.

It is the TEIs role to establish and maintain relationships with all the key parties of a placement which can include in part the articulation of educational philosophy and standards, tasks and expectations, preparation of the student for placement which includes readiness, ethical awareness and fitness for practice. Further to this the Australian Learning and Teaching Council suggest that the three main functions of the liaison at the TEI is to provide monitoring and evaluation, maintaining the link between the classroom teaching and the organisation and they provide support and problem solving (Australian Learning and Teaching Council, 2010).

Cleak and Wilson (2012) note that placement is the moment where the student decides whether or not they want to pursue a role within the human services profession, perhaps this is because of the reality of the learning. Students completing placement often experience feelings of anticipation, anxiety, worry and discomfort at a personal level and at a professional level witness and are exposed to clients' lives and the oppressive structures in society (Barlow & Hall, 2007; Kanno & Koeske, 2010).

In the United Kingdom (UK), it is the role of the TEI to identify and organise placements for students although the student may also be able to negotiate their placement in terms of where they think they are suited and may fit (Lomax & Jones, 2014). Assessment and evaluation of social work education and practice in the UK is devolved to countries. For example, in England a student is assessed against the Professional Capabilities Framework (PCF) and in Scotland a student is assessed against the competencies in line with the Standards in Social Work Education (SSWE) (Lomax & Jones, 2014). In terms of supervision in the UK, Lomax and Jones (2014) note that a TEI will organise for student supervision to be weekly or fortnightly throughout placement, usually one-on-one or group and should contribute to their development by way of four functions: workload, development, assessment and support. Although power and feedback is discussed in terms of placement supervision by these authors, there is no mention of culture or ethnicity, though there is a chapter on trouble shooting which alludes to learning styles, racism and best support. As noted by Crisp and Hosken (2016) social work needs to include the capacity to critically engage with discourses

which align social work with oppressive attitudes and practices, particularly those sanctioned by the state.

Literature does exist with regard to the skills and attributes of a supervisor which includes cultural sensitivity and literature also exists that highlights that cultural competence as a key consideration within placement. There is room however for more research on the experiences of indigenous people and indigenous practices within supervision internationally (Noble, Henrickson, & Han, 2013; O'Donoghue & Tsui, 2012; Tsui, 2005). The learning within supervision whilst a student is on placement is one of the most commonly identified learning spaces on placement. It is well documented that supervision has a key influence on satisfaction and learning and within these contexts there is the opportunity for further research on experiences of racism and oppressive attitudes both personal and institutional (D. Smith, Cleak, & Vreugdenhil, 2015).

The international literature specifies many names for the person at the TEI who oversees the student's placement. Names in the literature include: Instructor (Baird, 2007), Field Liaison or Faculty Field Liaison (Bogo, 2010), the University Co-ordinator (L. Cooper & Briggs, 2000), the Field Education Co-Ordinator/Field Education Liaison (Zuchowki, 2015) and the Field Instructor or Student Supervisor (Doel et al., 2011). The roles and responsibilities of the people mentioned here and who work at the university are explained in the literature in very similar ways although interestingly in most literature it is but a mention or a list.

The placement co-ordinator at the TEI provides several different levels of support to all stakeholders within practice-based learning, and they are normally employed by the faculty where the student is studying i.e. university, Polytechnic, tertiary

organisation. The placement co-ordinator responsibilities include a maze of different things starting with the, “where would you want your practice-based learning to be?”, conversation with the student, followed by suitability for the practice-based learning and pre practice-based learning meetings (Mathews et al., 2014, p. 5). A further responsibility is the completion of the paperwork and documentation in readiness for the first practice-based learning meeting which in part will outline the learning objectives and aims of the practice-based learning (which will be found in the student handbook in most cases), the learning agreement between faculty, student, agency and supervisors, and it may also include reflective learning tools and evaluative tools (Lomax & Jones, 2014). It may also be a responsibility of the placement co-ordinator to carry out any criminal conviction checks as this often becomes the point at which you can start practice-based learning at an agency or not.

Bogo (2010) suggests that several models exist between schools which explain the Faculty Field Liaison role as a person who visits the student while on practice-based learning in a monitoring and evaluative capacity, to the trouble shooter, to being the link between class and field. Bogo (2010) further noted that “it is unfortunate that so little research is available that illuminate’s effective pedagogical processes” especially when comparing different models and the students learning outcomes versus educational activities (p. 14). There is little in the international literature about the placement co-ordinator role in terms of the pedagogical processes or the relationships with all the key stakeholders. No research was located about the effect that the placement co-ordinator relationship has on a student’s ability to complete placement.

Other factors influence the student's ability to complete placement for example Zuchowski (2015) states that the Australian tertiary education system is facing funding cuts, as are human services workplaces and staff, and this has a very real effect on the ability of agencies to take students. It is the role of the placement co-ordinators at the TEI to negotiate and/or confirm students within an agency and their job is often thwarted by some of these issues. Zuchowski further notes that increasingly field co-ordinators experience "lack of resources, power, status, promotion opportunities and seniority" and that social work educators are showing an unwillingness to help facilitate or manage field education due to the lack of recognition and the demands that are inherent (p. 303).

Ultimately, it is the role and responsibility of the placement co-ordinator in communication with the TEI to determine whether a student passes practice-based learning or not and it is therefore a big undertaking in terms of workload. And as noted in Doel (2010) "no placement, no qualification" and no social work qualification or an equivalent in Aotearoa NZ means you will not be able to be a registered social worker (p. 17). Further, a TEI is ultimately responsible for the assessment, evaluation and retention of a student and their graduation into the profession. The role of a TEI in Aotearoa NZ is now reviewed.

The role of the TEI in Aotearoa NZ

This section will review the literature in terms of the role and responsibility of the TEI and its staff in Aotearoa NZ in terms of social work placement. In Aotearoa NZ placement occurs within a social work programme at the TEI and in line with the SWRB curriculum standards for social work education. As noted by Vassos and Maidment (2013) it is a time when "students straddle academic and practice

worlds. They come face-to-face with the realities of social work practice and seek to make sense of their practice learning experiences drawing on academic learning” (p. 384). The same authors show a web of system relationships that impact upon field education which include government, health and human services agencies and the university and professional bodies with each system linked through the varied relationships at micro and macro levels. Maidment (2000) had previously commented that social work field education is fundamentally influenced by the complex nature of relationships between the student, field educator, agency, and school and that the pedagogical approach of the faculty is pivotal to the discussion.

Agencies in NZ and abroad constantly have trouble being able to accommodate students for placement and as explained by Maidment (2000) the field educators within agencies are not sanctioned or recognised and their workload stays the same. Further, staff are often unqualified, not social workers and although this thesis will not address socio-economic influences on agencies, it has a very real effect on all aspects of student practice-based learning.

In 2005, Aotearoa NZ moved to make a bachelor’s degree the minimum qualification for registration through the SWRB. The SWRB, through recognising qualifications under Social Workers Registration Act, also set the minimum days that are required for a placement as part of any degree programme in Aotearoa NZ (Moorhouse, 2013). These changes meant agencies needed their employees to gain the minimum qualification for registration and this is still occurring.

Although the SWRB require curriculum standards to be met by the TEI, the TEI to a certain extent still must interpret these standards in terms of the delivery of them

and the assessment of them. As noted in Hay and O'Donoghue (2009) there needs to be more consistency in terms of how assessments should be measured and by who. Consistency in terms of how biculturalism is assessed and measured is also vitally important and at this stage has no guidelines around who is competent to do that.

Current SWRB guidelines in Aotearoa NZ (Social Workers Registration Board, 2015b) state that all students completing placement must have at least two placements for a minimum of 120 days combined. At least one of those placements must be for minimum 50 days with at least 100 days being completed in the last two years. Further, at least two placements should occur within different organisations to enable a student to have exposure to two different fields of practice. The SWRB highlight that students who are employed may complete one of those placements in-work however guidelines are in place as to how that occurs. Students must also abide by the strict guidelines surrounding police vetting and conviction checks are a part of the role of the TEI in Aotearoa NZ and fall in line with the Fit and Proper Policy Statement of the SWRB which is in line with the Social Workers Registration Act 2003 (Social Workers Registration Board, 2015a) and the Vulnerable Children's Act (2014). At TWC it is the role of the Kaiarataki to ensure that criminal conviction checks are a priority prior to the enrolment of the student into the Degree programme as this is necessary to place a student in an agency and this is part of placement preparation. These results are then dealt with through a committee dedicated to police vetting. From anecdotal information, it seems that criminal conviction checks are not always a placement coordinator role in all tertiary institutions.

In Aotearoa NZ, the person who delivers the social work curriculum at the tertiary organisation could be referred to as a social work educator or social work lecturers and there has been dialogue about whether they are trainers or educators to which Beddoe (2015d) cites Wenger (1998) as saying that training is about targeting competence and education is more than formative it is transformative. Social work educators in Aotearoa NZ, like placement co-ordinators, must be registered and hold a minimum of a master's degree to teach on a degree programme. If they are teaching post-graduate programmes, then they must have a research based master's degree or be enrolled in a PhD programme with a plan to complete their studies in a four year period from their employment date (Social Workers Registration Board, 2015a). Social work educators must also be engaged in research and this is not just about the need to extend on social work pedagogy but is aligned to economic policy in terms of the changes with the tertiary education sector (Beddoe, 2007).

In terms of the social work educator roles and responsibilities, the literature shows that they are responsible for delivering the social work curriculum that is approved through the accreditation process and aligned to the SWRB expectations regarding core competencies and curriculum (Social Workers Registration Board, 2016a). Maidment (2000) discusses the relationships between the school and agencies with regard to placement and notes that there is "great inconsistency in terms of how different schools of social work define and resource the liaison role" and that there is differing ideas about whose responsibility it is to provide education in the field i.e. education social work students is not the core business of social work agencies, though applied social work practise it is argued is not the core role of the social work educator or placement co-ordinator (p. 37). Coll and

Eames (2000) add to this by saying that the placement co-ordinator should engage in teaching activities alongside their administrative roles in order that they get to know their students better which leads to an enhanced match of student to agency. Although they add that when the placement co-ordinator is also teaching, that the downside to this is that it may affect the co-ordinator's professional development such as research outputs. The relationships between all the stakeholders during practice-based learning area referred to by Maidment as the heart of successful field education. Although the roles and responsibilities of the social work educator are varied and intensive, the conversation around curriculum and what is delivered in the classroom context is a constant tension.

Standard Two of the SWRB programme recognition standards shows the indicators that the TEI needs to abide by in terms of the curriculum (Social Workers Registration Board, 2015c). The indicators are broad which leaves the actual learning outcomes and teaching points up to the TEI to manage. For example, Standard 2.1 says "the curriculum includes integration of relevant social work theory, research and practice for achieving the core knowledge, processes, values and skills for social work practice in Aotearoa NZ and internationally". The question of what is relevant may be debateable.

The indicators relating to placement are a little more focused on practice and supervision and note specifically the incorporation of supervision. For example, Standard 2.11 says "the programme has social work skills teaching across the curriculum that addresses interpersonal skills, reflective practice, supervision and risk assessment in preparation for placement." Who then delivers this part of the programme curriculum is left to the TEI. Further, whether cultural supervision

that incorporates a Māori worldview is part of that conversation is left to the TEI. What teaching points or skills relevant to each of these areas is left to the TEI and this will inevitably look different across all providers of social work education. The standard parameters are then tested as part of the accreditation monitoring and TEI's are required to know how to answer to how the standards should be incorporated. There seems to be no consistency regarding the delivery of standards in Aotearoa NZ.

Further to this, the social work classroom has been filled somewhat with current social workers needing to complete the required minimum qualification as set by the SWRB in order to become registered (Beddoe, 2014). Social work educators are also catering for students who arrive into the academic environment with “more diverse learning and personal needs, such as work and family commitments, access and equity issues, and language difficulties ... students now pay for their education ... are more knowledgeable about their contractual rights and the responsibility of universities to meet their individual and often complex learning needs” (Cleak & Smith, 2015, p. 111).

This section has highlighted the role of the TEI and staff who coordinate and facilitate the social work education curriculum. Further research needs to be carried out in terms of the two key roles in relationship to the experiences, preparation and cultural readiness of students. Research is also needed in terms of the inclusion of Māori theory and practice within the social work curriculum in Aotearoa NZ especially in terms of placement and supervision as the standards noted by the SWRB are too broad and there is limited research about how TEIs are delivering these standards.

Concluding comments

This chapter has emphasised the following points:

Firstly, that although education internationally and in Aotearoa NZ has been delivered largely from a mono cultural lens, social work educators in Aotearoa NZ see the strength and worth of biculturalism in our context, though social work practitioners in general are not enthusiastic.

Secondly, that although biculturalism has been an ongoing theme in an Aotearoa NZ context there has been no research located that highlights solely the experiences of Maori students, taira from TMOA, or students who practice biculturally and what their views and experiences are about student supervision.

The third point is that TEIs in Aotearoa NZ have scarce literature regarding what is being taught in the classroom in terms of supervision and how this is being assessed and evaluated.

Another point is that supervisory theory needs balance in terms of its relationship with culture and indigeneity and perhaps also in terms of the way the current literature assumes authority especially within social work education.

Finally, in terms of the position of kaiarataki or placement coordinators in Aotearoa NZ and internationally, supervisory theory hardly mentions their position and this needs updating especially in terms of them being a central figure in social work education not only regarding preparing students for placement proper but the preparation of students for supervision. Placement coordinators are vital to the successful completion of placement for students in terms of their relationship with all stakeholders.

The above review also reveals several areas that invite further discussion and study.

1. The review shows that TWOA has not been researched in terms of student supervision.
2. That the kairataki and kaiako views at TWOA regarding supervision or placement in Aotearoa NZ have not been researched.
3. That student's experiences of supervision who are studying at TWOA have not been researched.
4. That placement coordinators and social work educators in Aotearoa NZ from a wide range of TEI's could be researched in terms of their contribution to student supervision.
5. That students who practice supervision from a Māori lens or a bicultural one could be researched.
6. That the ANZASW and SWRB could consider researching competencies in terms of biculturalism and competency to practice with Māori.

In line with the above areas for further research, this thesis intends to concentrate on points one, two and four above. In the concluding comments, the second point is also relevant in terms of biculturalism being a theme in Aotearoa NZ and this research expands on that topic.

To complete this study, the methodology needed to align with the tertiary institution being researched, namely TWOA. The research methods also needed to align with an approach that took into the account that TWOA is a Māori tertiary organisation and it is underpinned by mātauranga Māori. The following Chapter

highlights the methodology of Kaupapa Māori Theory and Mātauranga ā Whānau and the respective practice methods utilised to carry out this study.

Chapter 4: Tikanga Mātou: Methodology

This chapter discusses the methodology for this research. Kaupapa Māori Theory (KMT) and my own Mātauranga ā Whānau (family knowledge base) are written here as methodological thinking. The approach needed to consider TWOA as a Māori tertiary organisation. It is important that the research methodology included mātauranga (knowledge) from my own lens and worldview and it is also a normal part of being Māori to do so. These approaches share an intersected space where rangahau (inquiry, the seeking of knowledge) practices and methods originate and these are also explained in this chapter. Several tables and diagrams are presented throughout the chapter in the hope that these will provide further clarity about the methodological process that has been utilised throughout this research. The practice methods that align with the methodology are also presented.

Kaupapa Māori Theory

Kaupapa Māori Theory is considered “a philosophy that guides Māori research and ensures Māori protocol will be followed during research processes” (S. Walker, Eketone, & Gibbs, 2006, p. 333). It refers to Māori knowledge and allows Māori ways of knowing and being to be applied. As part of this process KMT requires the researcher to have an awareness of Māori “systems, knowledge, people and processes” (Rautaki Limited, 2016, p. 1). I have not assumed to know all of what is required and therefore I have accessed the knowledge of *hoa haere* (valued

companions) which consisted of a cultural advisor and te reo (language) advisor who is immersed in tikanga Māori (Māori protocol). This thesis did not assume that all participants would be Māori and did not require the participants to be.

A primary reason KMT was designed was because of the erosion of Māori language, knowledge and culture. The breakdown of traditional Māori structures in terms of culture and language were affected by colonisation and Māori were “systematically alienated from their homelands and livelihoods” (O'Regan, 2006, p. 157; Royal-Tangaere, 1997). Within education there are particular sites of struggle and as noted by Smith (1997) they often have subtle controls with underpinning values, norms and beliefs based on a dominant cultural interest. To understand and analyse the way that staff construct parts of a programme based firmly within a Māori tertiary organisation, there is a need to position the research within a Māori paradigm. In line with KMT and the IBRLA Framework noted below, I have a responsibility and obligation for the care of the data and any research findings. As a Māori and an insider to this research, a further obligation is to find out more about student supervision to add value to the social work programme and TWOA, the participants that were involved in this research, Tauira, agencies, supervisors/supervisees and social work education.

This research aims to enhance a Māori community and calls for a methodological approach that benefits Māori. This is not just because the social work programme at TWOA carries a bicultural theme, but because the underlying values and principles of Te Ao Māori are a constant for tauira and kaimahi (Staff) who become part of Te Wānanga O Aotearoa. I understand the subtleties and nuances within TWOA because I teach here, and as Kiro notes, outsiders may not understand the

dynamics within the community (Kiro, 2000). Although some may contend that there is a risk of bias and a lack of clarity, this is arguably a mainstream ideology and this research will be presented with rigour, professionalism and with the trust that a Māori centred view will bring forward any new knowledge and identify areas of improvement.

KMT is the best approach for this thesis because it provides the template for how researchers should engage with any Māori community, including TWA. When carried out with integrity as is its responsibility, KMT can be emancipatory and empowering (S. Walker et al., 2006). When applied, KMT invites TWA to inquire from within rather than others doing it for them and therefore challenges the information constructed by the dominant culture and upholds Māori ways of knowing. Culturally defined, it provides signposts for any researcher to organise ideas, views and experiences in a way that is consistent and carries integrity (G. Cooper, 2012). Table 4.2 below shows some of the signposts that have been considered in terms of consistency and integrity.

According to Elkington (2014) the topic of supervision is “often thwarted by a monocultural worldview” and there needs to be more affirmation of what an indigenous perspective of supervision looks like for Māori (p. 65). Part of the inquiry within this thesis for example was to determine if Kaitiaki know whether a bicultural approach is a priority for supervisors working with taurua at TWA and whether this is important. Utilising a kaupapa Māori methodology also means challenging current constructs, following Māori tikanga and giving full recognition from start to end of Māori cultural values and systems (Walker et al, 2006).

The following table is the work of Bishop (1996) as cited in MacFarlane (2013) based on the IBRLA Framework designed from KMT. Each of the questions have been and will be considered throughout this research and beyond in terms of my obligations back to the programme within TWOA and the social work profession.

Table 4.1: IBRLA Framework Source

Component		Considerations
I	Initiation	Who will initiate the research? How will Māori be involved in initiating the research? How will initiation happen?
B	Benefits	Who will benefit from the research? Will there be any benefits for Māori? What are the benefits that will accrue for Māori?
R	Representation	Whose perspectives and aspirations are represented in and driving the research? How will Māori perspectives and aspirations be represented in and driving the research? Who will attest to this – and how?
L	Legitimation	How will Māori perspectives and aspirations be legitimated? Who will determine this And how? How will Māori be involved in this process?
A	Accountability	How will we ensure accountability to Māori? How will the research data be stored and shared? How will we ensure that our original vision and aspirations remain on track?

The questions above have been responded to and answered throughout this chapter and through the utilisation of the Āta and Mātauranga ā Whānau practice methods at Tables 4.2 and 4.3.

Mātauranga ā Whānau

For Māori, whānau is a source of knowing and experiences should be drawn from this source of “potentiated power” for the purpose of fashioning frameworks

(Pohatu, n.d., p. 39). Pohatu notes within his work that whānau wisdom offers us well-trying ways of working within kaupapa and that this knowing should be invited into new spaces as signposts for our own research. My whānau knowing is invited into this space moving it from the margins to assume its position “in guiding us at all levels of our lives ... so that deep discussion can be invited, reflected upon, endorsed by cultural thought” (Pohatu, n.d., p. 42).

My Nana, my maternal grandmother, is the ultimate philosopher and supervisor. A deep thinker and theorist, she was raised among her Iwi in Ngāti Maniapoto (King Country). Given that a methodology is concerned with the best way to access knowledge about any topic, my internal methodology explores the ways in which my Nana navigates various roles as an agreed leader of our whānau (family) and how this related to my research approach. In my view, a methodology should be equally concerned not only with the access of knowledge and people, but certainly the values and principles that underpin how the knowledge and the people should be treated and engaged with.

My Nana does not change the way she moves and engages with the world regardless of whether the context is Māori or non-Māori. The way that she engages in her world is naturally occurring, is logical to her and guided by her life-long learning. Further, aspects of tikanga, which includes the values, and principles of manaakitanga, aroha, ngā ture and whakapono underpin her engagement. As a researcher, I have planned, organised, carried out and analysed my work through the teaching of my Nana. The following ideas from Nana are linked to the research design utilised for this thesis.

Nana, can you teach us about karanga?

A karanga is a Māori ceremonial call or a welcome call that is carried out in many different contexts which can include the birth of a child and welcoming people onto a Marae or an equivalent event. My cousins and I asked our Nana about the prospect of learning karanga. She replied by asking us what we thought that meant and that if we wanted to have further discussions on the topic, we would need to set a date that suited all of us and that the meeting would need to be held at our whenua (our ancestral land) in Benneydale. It was understood that the meeting held at our whenua may not include the actual teaching of karanga and that there will be reasons why some will be selected for karanga and others may be appropriate in other roles. Interestingly, that initial discussion would start to naturally 'weed out' if you will those who were truly interested and those that were not. Although it was not confirmed, Nana's theory of selection was already in play and she clearly has skills that can be linked to any good social work supervisor.

Several points are relevant in the short example above: the strategy, the questions, the conditions, and the data. Nana's strategy was to offer up the place in which Hui (meetings/gatherings) could take place in order that she might see who was truly interested in karanga. Underpinning the strategy was the idea that the conversations are held at a place that was appropriate and fitting to the context and study of karanga, rather than the carrying out of karanga proper. The questions that were part of the continuing conversations are relevant here and align with supervision. For example, who was asking, why were they asking, where would conversations take place, what would be discussed, who would take

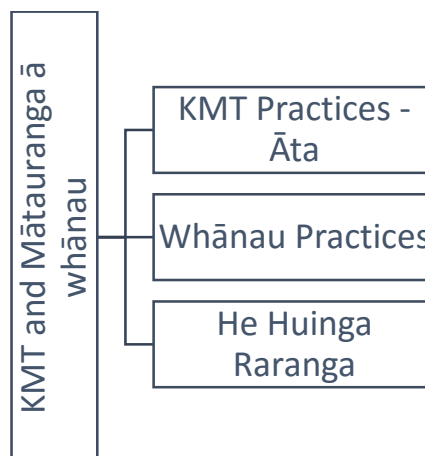
part and why, was the discussion relevant and appropriate at that time and place, and who was it relevant and appropriate to? Nana considers Māori knowledge to hold aspects of tapu (sacredness) and often treads carefully especially when teaching aspects of her world that are part of tikanga (protocol, what is right and wrong).

Although this is a personal example, it is a research process and is clearly an example of a methodology that is underpinned by Te Ao Māori (Māori worldviews). This example of whānau mātauranga tells of several different skills, processes and strategies that were utilised throughout this research process which are further tabled in the methods section of this Chapter. Hui, the act of meeting and adhering to underpinning notions of protocol, is relevant in the above example and is elaborated on below alongside the research practices and methods.

Research practices and methods

This section will consider the practices and methods that derived from the Methodology.

Diagram 4.1: Practices and methods derived from Mātauranga a Whānau and KMT



KMT practices - Āta

Pohatu (2004a) has designed a framework for practice called Āta. This framework is a behavioural and ethical strategy that informs my practice and strongly relates to processes of KMT. Āta is a foundational principle of KMT (Rautaki Limited, 2016) and Āta is inherent in the way that I was raised as explained in Lipsham (2012). Each principle is aligned with an action/reflective check and these were utilised by me as a researcher throughout the process of this thesis. If this table is utilised by other researchers it should be updated and added to as it needs to be personalised.

Table 4.2: Āta Principles – Reflective Checks

Āta Principle	Action/Reflective checks – YES/NO/Further Comment
Āta Haere: Approaching relationships with integrity and respect.	<p>I help to maintain a positive environment when researching</p> <p>I am respectful to positions/views of my thesis supervisor and participants</p> <p>I use reflective and questioning skills to check the way I interact with the participants</p> <p>I understand the ethical principles that align to researching human participants and have successfully fulfilled the requirements of an ethical committee</p> <p>I acknowledge and respect the mana of each person I meet</p>
Āta Whakamārama: To inform with respect ensuring the spiritual, emotional and intellectual levels of the receiver are respected,	<p>I maintain my personal physical, mental and emotional wellbeing during the research process.</p> <p>I consciously recognize the needs of others.</p> <p>I used attending skills and verbal skills to show respect and understanding.</p> <p>All ethical documentation is thoroughly discussed in the research process including consent forms, information forms and information regarding the research.</p> <p>I show aroha to all participants</p>

understood and valued.	
Āta Kinaki: Providing appropriate supports to enhance positions taken.	<p>I respond to any tensions in a constructive and useful way</p> <p>I acknowledge any tensions in Kaupapa and relationships</p> <p>I provide support and acknowledgement when needed in a collaborative and strength based way.</p> <p>Informing all participants in the research about the right to withdraw from the study.</p> <p>I utilise my support systems in the research process</p>
Āta Kōrero: Communicating with respect and clarity.	<p>I respond respectfully towards the personal and professional positions of others</p> <p>I engage in discussion and debate respectfully</p> <p>I behave in a manner consistent with personal and professional standards</p> <p>My tone and choice of words is consistent with professional behaviour.</p> <p>I shape and propose ideas when invited</p>
Āta Noho: Giving quality time to people.	<p>I am considerate to those who need to speak with me.</p> <p>I consistently give quality time to others.</p> <p>I respond in a respectful way when I am unable to give quality time to others.</p> <p>I work in a collaborative way</p> <p>A koha is offered to participants who graciously offer their time.</p>
Āta Tohutohu: To deliberately instruct, monitor and correct	<p>I give/receive instruction in a respectful way that acknowledges the integrity of the other.</p> <p>I can provide accurate information providing supporting evidence and experience.</p> <p>I can follow up any areas necessary.</p>
Āta Whakaako: To deliberately instil knowledge and understanding.	<p>I engage in reflective techniques</p> <p>I monitor the progress made and the commitment to the shared vision</p> <p>I deliberately contribute ideas</p> <p>I check my thoughts to decide on benefits and consequences</p> <p>I am an active explorer of positive pathways</p> <p>I engage emotions within my thought processes</p>
Āta Whakarongo: Consciously	<p>I listen for feelings</p> <p>I listen for themes</p>

listening with all the senses.	<p>I check statements to acknowledge and understand</p> <p>I help to unpack statements</p> <p>I check for expressions.</p> <p>I check for my own triggers.</p>
Āta Tuhi: Writing with deliberation while monitoring and measuring the quality of the written work.	<p>Am I confident in my writing ability</p> <p>Is my written work organised?</p> <p>Have I consulted with others to check my written work?</p> <p>Have I considered benefits and consequences</p>
Āta Mahi: To work diligently. To be correct and appropriate.	<p>I work within the ethical guidelines of research</p> <p>I work within the guidelines of my own tikanga</p> <p>Six p's – prior preparation and planning prevents poor performance</p> <p>I inclusive in my approaches</p> <p>I am transparent in my work and relationships</p> <p>I value others in my approach in my work environment</p> <p>I show positive leadership</p>
Āta Whakaaro: To give time to thought. Space to be creative, innovative and reflective.	<p>I have courage to stand by the choices I make</p> <p>I reflect on the fight or flight reflex when engaged in thought</p> <p>I give time to who might benefit from my thinking</p> <p>I make room for reflection daily for learning</p> <p>I engage emotions when in thought</p> <p>I think about the right people, right place and right time for thought.</p>
Āta Hoki Marie: To return respectful acknowledgement.	<p>I engage the takepū koha, acknowledging contributions made</p> <p>I engage the takepū koha, making contributions of consequence</p> <p>I give compliments where due and receive compliments respectfully</p> <p>I acknowledge those around me who make positive differences and those who provide positive challenges</p>

Whānau practices

The practices that underpin the mātauranga ā whānau approach are now explained. Nana planned, built trust, showed kaitiakitanga, aroha, asked questions, reminded us of our collective responsible, practiced whānaungatanga and incorporated aspects of kanohi ki te kanohi (face to face) and hui. The following table shows examples of how these have been activated during this research.

Table 4.3: Whānau Practices

Practices	How it was applied in the research process
Planning and selecting	Selection of Kaupapa/Research topic. Why? How could it contribute to TWOA, to me, to social work, to Māori? Enrolling at Massey and approaching supervisors.
Building trust	Communicating with kaimahi/work colleagues about my kaupapa and setting the scene for those who may be interested. Setting the scene for successful interactions. Being clear about the research and the process. Meeting with supervisors. Clarity of direction with all those involved in the research.
Collective responsibility	Informing TWOA and kaimahi of my intention to study the social work programme and kaimahi. Completing both ethical applications to Massey and TWOA. Letting family know that I was engaged in a Master's programme.
Adequate time and resourcing	Completion of ethical applications to start the process of inquiry with participants. Being in contact with my Supervisors for guidance and support. Gaining approval from my employer with respect to study leave. Working out how this will impact me as a Mum and how it will impact my children and wider whānau. Taukumekume is analysed (the tensions inherent in life).

Koha (Reciprocity and contributions)	Giving of information and receiving of information from participants and kaimahi of TWOA. Acknowledgement shown to participants after interview/hui. Giving back to my Nana in terms of her knowledge and the sharing of that knowledge for my whānau and wider whānau of TWOA and social work.
Ahurutanga (safety, care and nurturing)	TWOA and Massey Ethical applications written and approvals sought. Confidentiality and whānaungatanga practiced as a core with respect to kanohi ki te kanohi and hui.
Whānaungatanga	Shown throughout the process by way of getting to know each other and sharing each other's stories prior to interview/hui. Also, practiced before the study and after. Shown to others who have shown interest in this research and the hoa-haere in this process.
Kaitiakitanga	Shown by taking a lead role in carrying out research into my/our programme here at Wānanga to build strength. Caring for the narratives and people that are involved in the study.
Hui	Meeting with one another to share stories and experiences, strengths and weaknesses, and where to in the future.
Aroha	Showing compassion, empathy, regard for one another in the research process. Clearly following the signposts of Āta.
Whakapapa	Sharing in the future aspirations of Māori and others. Acknowledging each other. Sharing a narrative from my whānau in order that others may find their own stories. Adding to our whānau kete in terms of education.
Questions	Working alongside participants and inquiring respectfully. Making sure that the questions were based firmly on the methodological approach and that I practiced Āta.

Wilson (2001) notes that a methodology is concerned not only with questions of validity or reliability, but you are fulfilling relationships with the world around

you. Because of this he notes, that “axiology or morals need to be an integral part of the methodology so that ... I am not just gaining in some abstract pursuit; I am gaining knowledge to fulfil my end of the research relationship” (p. 77). Therefore, the method practices that have been outlined above and used throughout the thesis includes my “relational accountability or being accountable to all my relations” as explained by Wilson (2001, p. 77).

The respectful treatment of others is integral to being Māori and studying Māori. The “deep comprehension of another’s point of view” shows and acknowledges the mana (strength) of another and the aroha (compassion) of the researcher (Hoskins, 2012, p. 85). My own stories and the Āta framework are examples of a kaupapa Māori model showing how I conducted myself as a researcher and the principles that underpinned the gathering and analysing of data relevant to this thesis.

He Huinga Raranga – Hui as a method

This section explains hui as the method that has been utilised in line with the methodological approach to this thesis. The term raranga means to weave or a course/direction. Hui can be translated to mean a gathering or meeting. Hui could be explained as qualitative in nature and has some similarities including, studying personal constructs, oral histories and human interaction. However, the inclusion of hui as the method means ensuring Tikanga Māori (Māori protocols) are within the process of meeting with the participants and qualitative research has not always allowed for a cultural dimension (Tomlins-Jahnke, 1996).

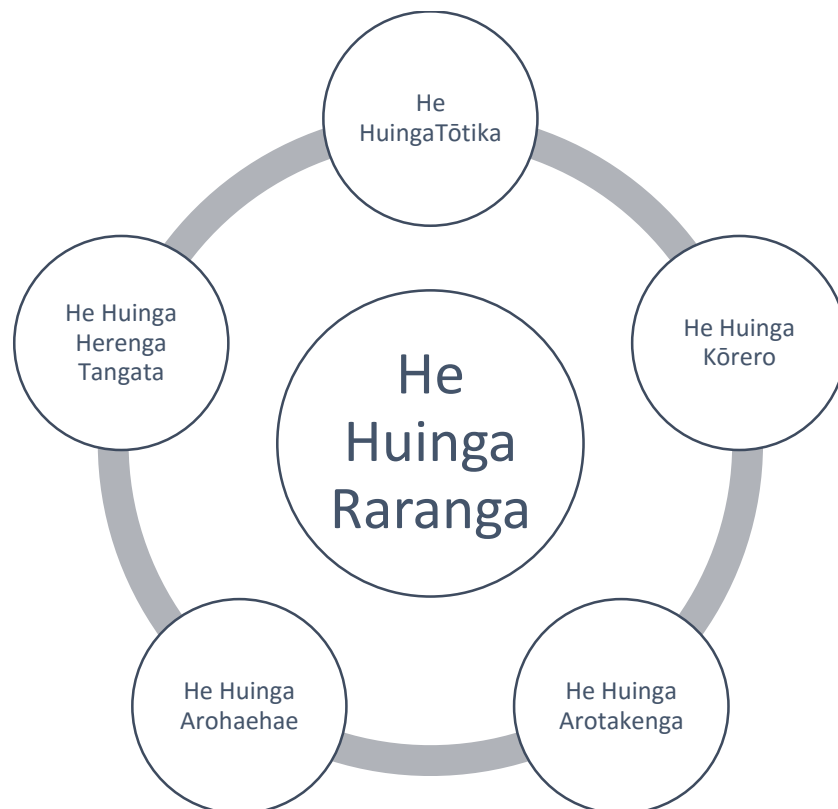
Hui processes have long been a part of a Māori way of meeting and gathering especially for formal proceedings like tangihanga (deaths) and hurahanga kōhatu (unveilings). Other events like weddings, twenty firsts and ceremonial occasions have also become part of the Māori make-up of hui (Salmond, 1975).

The below diagram (4.2) shows some of the areas that would be applicable during a hui process that is centred around research. The diagram is circular by nature, is not directional, has flexibility and can be added to. Although not visible in the diagram, hui processes have a natural rhythm which includes tikanga (protocol/ways of doing) for example: opening rituals (including karakia/acknowledging sources), whanaungatanga (getting to know one another), sharing intention or kaupapa (reason/topic for hui), addressing the kaupapa in hui, closing rituals and sharing in food (Bateman & Berryman, 2008). These processes are key to a successful hui and if one cannot carry out these processes themselves, then a hoa haere (companion) could be asked to koha (contribute) their time to the hui to make sure that the hui is carried out with integrity. They are important because they carry with them an understanding that within a Māori context a high value is placed on manaaki (nurturing, taking care of others), aroha (unconditional concern and compassion for another), ensuring personal mana (influence and power) and protecting the mauri (life essence) and wairua (spiritual essence) within relationships (Mead, 2003).

The diagram below (4.2) shows a framework that has been designed as a consequence of a hui. My friend and I, both teachers – she at Kura Kaupapa (Māori immersion teaching) - sat and discussed the teaching of my Nana. What were the sites of research that were inherent in the mātauranga ā whānau methodology?

Several sites were evident: selection of participants, tikanga/kawa (rules/boundaries/correctness/rightness), discussion, analysis and reflection. These have been highlighted in the He Huinga Raranga framework (M. Lipsham and I. Hotereni, personal communication, July 16, 2016).

Diagram 4.2: He Huinga Raranga - Hui as a method



The He Huinga Raranga framework is now expanded on to show how the researcher has utilised each area in terms of the collection of data, ethical considerations, participant selection, analysis and the research reflections.

He Huinga Korero - Meeting, talking and collecting information: In terms of meeting with the participants a hui includes as noted above opening rituals,

clarifying who I am, who they are, declaring intention, building relationships, connecting before meeting, addressing a particular kaupapa and closing (Bateman & Berryman, 2008). A Hui allows participants to take their time and share their experiences in a safe, cultural way.

A semi-structured interview schedule was utilised with the Kaiarataki and Kaiako. The questions were open ended and the process remained flexible, as the participants could move back and forth and tell their story in their own time. After the transcription of their kōrero, participants had the opportunity to make any changes. This is in line with the framework of Āta and the nature of a hui process whereby there is time for reflection and revisiting information. The interview schedule was sent out via email in advance of the hui for the participants to feel prepared and to avoid any anxiety.

He Huinga Tōtika – Ethical considerations. Tōtika means to be straight, precise, direct, right and ethical. Ethical considerations are key to conducting safe practice throughout the research project. Ethics are also crucial to ensuring that all participants of the project are respected throughout the process. This research involved human participants and as such an ethical application was made to the Massey University Human Ethics Committee (MUHEC) and an application was also submitted to the Ethics Committee at TWOA. The approval letters are attached at Appendix A and B to this thesis. In line with the methodology for this thesis, ethical considerations from a Māori worldview were given priority which included culturally appropriate engagement via Āta and the inclusion of tikanga (protocols) through the research period.

Participants were asked whether they agreed to the hui being audio recorded.

They agreed with this and later signed the transcripts release forms. After the hui, each participant's transcripts were returned to them to modify and edit.

Each participant was informed of their rights to privacy, confidentiality and the right to decline or withdraw from the study in line with the MUHEC ethical approval. Pseudonyms were used throughout the research in line with privacy and confidentiality to protect the identities of all the participants involved in the study.

He Huinga Herenga Tangata – Selection of participants. On receiving ethical approval, the Kaiarahi (National Manager) of social work for TWWA was contacted. The Kaiarahi, as was stated in my ethical application, sent out an email on my behalf asking for volunteers to the study. At the time of writing there were approximately eight Kaiarataki employed by TWWA. Kaiarataki co-ordinate, facilitate, organise and contract practice based learning on behalf of the Tauira so they are in a good position to support the research questions regarding supervision that form this thesis. It was considered on consultation with my supervisors that four Kaiarataki would be an appropriate sample for this study and that I would interview the first four to volunteer for the study. When four Kaiarataki volunteers were received the participant consents, information sheets, confidentiality and transcript release forms were sent via email to the participants. It is important to highlight that none of the Kaiarataki or Kaiako in Palmerston North from my own workplace were interviewed. This was so that there was no conflict of interest with the study and this was discussed with my Supervisors. However, as noted by Tomlins-Jahnke (2005), when there is a whakapapa between the researcher and participants (and there was whakapapa in terms of the

relationship I have with the participants outside of my own Takiwa (geographical location)), the question of what constitutes a conflict of interest in Māori terms could have been debated.

Although four volunteers were received for the study, one Kaiarataki left TWOA to pursue other goals and I was unable to interview that person. Advice was sought from my Supervisors who advised me to continue with the three Kaiarataki.

A pilot/preliminary run through of the questions with the Kaiarataki from my Takiwa was carried out to test the proposed semi-structured interview schedule. It was decided after the run through that the questions had validity.

Approximately 40 Kaiako work for TWOA in the social work department and it was considered appropriate that four would be chosen for this study. It was decided that the first four volunteers would be taken as participants. The Kaiako spend much of their time with tauira on the social work programme at TWOA. They facilitate the teaching of the social work curriculum and are considered pivotal in terms of what may be taught regarding supervision. The Kaiarahi, as per my ethical application, sent out an invitation for the study via email and the volunteers names were forwarded to me. I liaised with the first four Kaiako volunteers, sent out all the appropriate forms for the study, and then met with them to hui at the Kaiako Investment Wānanga in Hamilton, Aotearoa NZ. I did not receive any more than four Kaiako volunteers.

On receiving all the Kaiarataki and Kaiako volunteer's names, I made myself available to the participants via cell phone and email if they needed to clarify or discuss anything in line with Āta Whakaaro and Āta Kōrero. Through email contact the Kaiarataki, Kaiako and myself planned when the hui would take place.

He Huinga Arohaehae – Analysing data. It is normal and natural, as part of a Hui, to reflect and analyse what has been said throughout the process. Tomlins-Jahnke (2005), referring to whakapapa, describes whakapapa as a “framework for understanding patterns, linkages and connections between animate and inanimate things” where there is orderliness, sequence, evolution and progress. As part of the process of hui I have utilised a similar process where I initially constructed a table to find patterns and connections between each participant. To analyse the data that was received from both the Kaiarataki and Kaiako it was considered appropriate to look at each question and reflect on what was being said in the sequence that the conversation happened – i.e. question by question. This meant there was a sense of orderliness as well as analysis on each area. Once each area was analysed, themes and findings became noticeable and were then reflected on in the discussion chapter, Ngā Hua o Ngā Matapakinga.

He Huinga Arotakenga – Reflecting. The methodology and methods for this thesis have been perplexing. The starting tension was whether I needed to challenge the use of the language like ‘qualitative’, ‘interview’, ‘focus group’ and whether I would utilise rangahau vs. research. Although this language is part of my everyday life as an educator, there has been a deliberate diversion from some language in terms of how I wanted to carry out the research proper. This is not to diminish the ‘other’ ways of knowing or researching, but to try and be tika (correct) to a way of knowing (KMT) that has mana to stand on its own.

Concluding comments

The use of methods firmly rooted in te ao Māori (the Māori world) was appropriate and fitting for this thesis which included the utilisation of hui which is a tried and tested Māori method. Further, Māori have their own ways of analysing and extrapolating information by listening, comprehending, and then orally reflecting and checking. This Chapter shows how researchers can engage with information from a Māori lens, but at the same time needing to meet with the criteria of the University.

Chapter 5: He kohinga kōrero a ngā Kaiarataki me ngā Kaiako: Kaiako and Kaiarataki experiences and views

In this chapter the discussion from the individual hui with the Kaiarataki and the group hui with Kaiako is shared. The chapter starts with an introduction to the Kaiarataki and then their kōrero is presented via the questions that were asked and the answers that were given on the respective days of interview. The chapter closes with the key findings and the concluding comments.

All the participants were employees of TWOA and are based at different Takiwā (Geographical Areas) throughout the North Island of Aotearoa NZ. The Kaiarataki are registered social workers and between them have varied experiences in the social work field and in supervision. Their vast areas of experience include working within statutory organisations and non-government agencies all within Aotearoa NZ. Two of the Kaiarataki have worked for TWOA for less than four years, while one participant has worked for TWOA for over 11 years. Because of the geographical locations of all the Kaiarataki, alternative methods of hui were used. One Kaiarataki hui was kanohi ki te kanohi (face to face), one was via the TWOA Video Conferencing and the last Kaiarataki hui was via Microsoft Video Lync.

The group hui participants were three Kaiako with over six years within TWOA and one with less than a year. The Kaiako also have vast experience which includes working in non-government organisations, statutory organisations (Child, Youth and Family, Corrections) and Social Policy. The Kaiako hui was held at the National Kaiako Investment Wānanga in Hamilton, a forum for all social work staff to meet and discuss development in all areas.

The koha (valued contributions) from the Kaiarataki and Kaiako are presented in the order that the questions were asked which aligns to the methodological approach of hui in that discussions are reflected on as they happen and often but not always, in the same order as they occurred. As previously stated, the idea behind this research was to find out whether tauira were sufficiently or insufficiently prepared for their placement supervision, what processes are in place, the gaps and what could be enhanced. To find answers that relate to these questions, one cannot assume the roles of those involved in the journey with the tauira. So vitally, the first question asked the Kaiarataki to explain what they felt their role and responsibilities were. The Kaiarataki information is shared first and then the Kaiako information regarding their role in the teaching of supervision is presented. Pseudonyms have been used throughout this Chapter.

What stood out during both hui was that the Kaiarataki and Kaiako utilised language that was consistent with the underpinning foundation of TWOA and mātauranga Māori. The language included the use of kupu Māori (Māori words) like kaitiakitanga, āta, takepū and whānaungatanga to describe their interactions with all stakeholders in the journey of Te Mahi Whakatau (PBL). Each seemed to utilise kupu Māori as a natural and intrinsic part of their kōrero throughout all the

questions which also aligns with the bicultural nature of the social work programme they work within. This is perhaps a unique feature of the role of the Kaiarataki and Kaiako that work at TWOA whether they are Māori or non-Māori. Only four of the participants in this study for instance would identify as Māori but all participants utilised te reo Māori (the Māori language) as a natural part of the conversations.

Kaiarataki Hui

The role of the Kaiarataki

This question created a space where each Kaiarataki could discuss their role. In many respects their answers were what you might expect, for example: meeting/liasing with agencies, planning, profiling taurira for specific agencies, placing Taurira within agencies, attending hui and setting up supervision for Taurira. However, perhaps like social work the profession, the Kaiarataki seem to go above and beyond the expectation of the role and extend on their duties by way or aroha, time and dedication to TWOA and Taurira.

In relation to their role, Tahi discussed how Te Mahi Whakatau (PBL) had progressed over the years and how many more providers there were now in comparison to years before. Further stating that the structure of placement had changed slightly in liaison with SWRB and that placement is where the taurira gained exposure to the social work community and where they could contribute to it at the same time.

Toru added that the role is a varied one and it requires somebody who can 'hit the ground running' in terms of being the person who needs to meet the needs of

everyone including the agency, TWOA, the taurira, the supervisors and the industry. Toru indicated that the role is a demanding one and that it requires a person who is consistently liaising with all the stakeholders. Further that TWOA often must work harder than other tertiary organisations to secure student placements and that agencies sometimes do not view TWOA as an organisation that they necessarily want to take taurira from. Also, the Kaiarataki is the face of TWOA and often must work harder than other co-ordinators at other tertiary providers to build relationships. For example, Toru said regarding relationship mending, that “it might be an experience that a stakeholder had in the 80s or whatever, and you are the person who represents the Wānanga.” There was no further extension on this, however I wonder if there is a reluctance by others to take TWOA taurira because of a fear that there is lack of expertise to deal with taurira who are bicultural? Or there is more competition with other tertiary organisations in some Takiwā? In Palmerston North for instance there is both Massey University and TWOA and on occasion extramural students from other organisations like Te Wānanga O Raukawa in Ōtaki. Are there tensions with placement co-ordinators historically? Or is it that the taurira may not suit organisations? Or is it that the taurira are not considered good enough? We do not know the answers to these questions because further study is required to know what drives a provider to take a student into their organisation and why they may not.

In terms of the internal TWOA relationships, Toru points out that it is important to have the right people in the right positions and that her workplace had a very good balance of those with practice knowledge and theory knowledge. Toru recognises that if the right people are not in the right positions that perhaps there is potential for the taurira placement to be affected adversely. Tahi similarly added that the

whole internal TOWA team needs to play a significant part in the success of Te Mahi Whakatau (PBL) alongside external relationships that also need to be managed, maintained and developed. Here both Toru and Tahī highlight the need for internal and external relationships to be strong for there to be positive taurā outcomes.

Rua agreed with Toru that the role requires a strong person who is resilient and who needs to be able to practice whānaungatanga in the community which consists of the several different stakeholder groups. Rua stated that when taurā go into a new environment they can feel isolated and disconnected and that is where kaitiakitanga and whānaungatanga come into play in terms of all those involved in the taurā journey. Furthermore, and aligned to Toru's comments above about everyone that is involved, Rua described Te Mahi Whakatau (PBL) stakeholders as a wrap-around service especially for the taurā.

Tahī explained how Whānaungatanga was a core part of the role and that it was distinct from networking by saying that "networking doesn't aptly describe the functions that we do as Kaiarataki ... you've got to physically maintain the relationships ... there is a whakapapa." Rua showed kaitiakitanga in action when she explained about how she took care of relationships with taurā before, during and after the degree journey and that being in touch with Taurā after graduation is just as important as caring for them through their degree. Similarly, Toru noted that she had to be available "24/7 because I have a good relationship with them to be able to text me on a Sunday if something has come up for them. It is a 100% commitment to being available ...". Rua further reiterated that to be a kaitiaki, you have to have a strong sense of care for the taurā.

The Kaiarataki as a group voiced the need to practice whānaungatanga and kaitiakitanga and that the role requires a person who is resilient, who is the right person, who is constantly in contact with all the stakeholders of placement both internal and external and who has the necessary skills to maintain and develop relationships. Further to this, each Kaiarataki made a specific reference to being the one person who is constantly in contact with all stakeholders in the placement journey of taura and they consistently place themselves as centre to all the internal and external relationships.

Preparation for supervision

There were differing responses in terms of the role that the Kaiarataki play in preparing the taura for supervision on Te Mahi Whakatau (PBL). Each participant explained the different tasks that were involved, which included completing paperwork and finding an appropriate supervisor. The Kaiarataki also explained that it is difficult enough to place each taura where they are best suited and expose them to different areas of practice let alone find a supervisor who meets all the requirements for TWA and SWRB. Two areas that were notable within the hui concerning the setting up of supervision for the taura were the Social Work Registration Board (SWRB) and biculturalism. The topic of where supervision is in the curriculum is noted further in this chapter.

All three Kaiarataki mentioned the SWRB in some capacity, Tahi for example, mentioned the requirement to have one hour of supervision per week in accordance with the SWRB policy for taura. Toru said that “the registration board is just the registration board, a legal requirement” and added that there was a responsibility to understand the ANZASW Code of Ethics also to “talk the walk and

walk the talk” and that the indemnity protection assures her own safety. Toru’s answer suggested that although the SWRB requires certain rules to be followed, that it is just part of the overall picture and not the only part. Rua and Tahī discuss the need for tauira to be supervised by a registered social worker in line with SWRB policy and noted that this presented a challenge for Kaiarataki. The challenge for Kaiarataki was not just about the person being registered, but also in terms of their capacity and experience. For example, Tahī noted that “while they may be registered they still may not have the capacity to supervise” and Toru said “I might know you from the industry as a social worker, but I may not know the practices as a supervisor.” The Kaiarataki articulated here that although a social worker is registered, it may not mean that they are a good supervisor, or have the knowledge and experience or the time.

Toru commented that together with registration she is looking for a supervisor who has time served, grounded knowledge and someone who can ensure safety. Tahī added that consideration around a “kaupapa Māori framework” would be the ideal alongside consideration of an applied framework, ethics and the ability to engage in respectful relationships. Tahī did not expand further on what a kaupapa Māori framework looked like in practice and again utilised kupu Māori naturally and in a way, it seemed that it did not need explanation. Although later he does note that his idea of a kaupapa Māori framework includes all supervisors having a range of models and frameworks that are Māori.

Rua stated that the supervisor must become a Kaitiaki to the tauira so that they feel they can gain direction, offload or articulate practice. Kaitiakitanga is again mentioned here in terms of the role of supervisor this time, rather than in terms of

the role of the Kaiarataki. The principle of Kaitiakitanga is being utilised here interchangeably as a way in which the Kaiarataki expect all stakeholders to care for or look after the taura. As Kaitiakitanga is a concept from a Māori context, one would need to understand the concept to practice it and given that it is not always possible that a taura can be matched with a supervisor who practices in a bicultural way, this may be an issue.

A supervisor with a bicultural lens was not necessarily a focus for Rua because while she thought that it is important, it could not always be achieved. Toru on the other hand, noted that the external supervisor that is currently contracted does not deliver biculturally and that “we have to make do with what we can and what we have got.” All three Kaiarataki indicated that although biculturalism is a focus at TWOA within the degree, it is not always present in terms of who may supervise a taura.

Rua noted an interesting point regarding the reciprocal nature of supervisory relationships within Te Mahi Whakatau (PBL), in that TWOA taura often teach their supervisor more about biculturalism than the supervisor knew initially. For example, by the end of the supervision, a supervisor may know more about the underpinning frameworks of the degree which include Takepū and Āta, just through the supervision of a taura from TWOA. Toru also noted that she herself demonstrates biculturalism and that she has noticed that all stakeholders articulate aspects of biculturalism through her exempling, through having a grasp of Takepū. In contrast to non-Māori agencies, Rua stated that within Marae placement organisations, biculturalism is inherent in supervision which is shown

through “te reo, the practice of whānaungatanga, āhurutanga, takepū, āta and kaitiakitanga.”

Tahi stated that he would expect any supervisor to have a range of models of supervision in their practice and that it may not always be Māori based. He further stated that if there was not the capacity within the agency to provide a supervisor at all, that co-ordination with Kaiako at TWOA is necessary and that Kaiako (who are registered) will often take on supervising taura in the absence of a registered supervisor at the agency. Supervision with Kaiako is mostly carried out as group supervision as it is more manageable given that they must be supervised for an hour per week of placement.

Toru and Rua have noted above that TWOA staff and taura are in a unique position of being able to koha (contribute) practices that are bicultural to agencies that TWOA is engaged with and therefore enhance supervisory practice in terms of biculturalism. Tahi showed that when there is not the capacity to deliver biculturally that TWOA will often take the role on themselves.

There seemed to be a shared understanding that taura do require bicultural supervision, but that it not necessarily something that can be catered for within Te Mahi Whakatau (PBL) and that this may be because of the knowledge base at agencies and the guidelines around registration. What is also evident here is that taura and staff at TWOA are creating opportunities for supervisors to learn aspects of supervision that has a Māori component by default. This leads to the next question about whether supervisors and supervisees are matched well within Te Mahi Whakatau (PBL).

Choosing the Supervisor

The question that was posed to the Kaiarataki followed on from the last question in terms of whether there were any special requirements that were expected when finding a supervisor for the taura. I wondered whether there was room to match a supervisor with a supervisee in terms of having a good fit. I envisaged that the Kaiarataki may have talked about learning styles, experience in the role of student supervisor, biculturalism, or personality. Given that there is evidence that student's satisfaction with supervision relates to efficacy and quality within the supervisory relationship (Vassos & Maidment, 2013), the question of fit is important and this perhaps is reflective of the quality or knowledge in relation to being able to manage a taura who is studying a bicultural degree.

Toru and Rua note that it is hard enough to find a placement for taura let alone find a supervisor who has a good fit with the taura. The Kaiarataki agreed with each other when answering this question. All three said that there is not the capacity to match supervisors to supervisee's, Tahi saying "in principle it is not something we can do." Toru adds that decisions are made on behalf of the taura and that the outcome could be something they like or dislike. Rua describes the effect that this might have:

We work as hard as we can but in a realistic world you can't always match the taura ... sometimes you miss the boat and match the totally wrong supervisor and have complaints.

However, Rua did say that although there is not matching as such she takes great care building whānaungatanga with the agency and supervisors because if there is

a strong initial relationship, it ensures the tauira relationship travels well too. She added it is important is that the supervisor is someone they have met, that they are comfortable with, that can provide them with a level of safety and who can add to the overall supervisory experience for the tauira. Toru agreed with this but also added that ideally tauira also need to enter the relationship without barriers so that they can determine what they like or dislike. She further explained that some of the barriers include reluctance by some tauira to having a non-Māori supervisor as they feel they are not understood in terms of what they are learning in the degree. Toru noted that she does not entertain tauira who want to be placed with someone they feel comfortable with in terms of ethnicity and that it is all a learning journey whereby part of that journey is to build and nurture relationships by utilising the frameworks they are taught to incorporate. This thinking is also aligned to the nature of biculturalism.

Although the Kaiarataki agreed with each other that there is not the capacity to match supervisor with supervisee, each described their own initial engagement as key to establishing whānaungatanga with the supervisor and the tauira. Also, that the agency had proper supports in place for the supervisor too in order that they can provide a good service to the tauira. What was important was not about whether the supervisor was non-Māori, Māori, practised biculturally or about registration per se, but whether the relationships between Kaiarataki and supervisor were built positively initially and that this would ensure a successful supervisory relationship for the tauira. I wonder however whether this is a flawed perception as we cannot assume that because the supervisor and Kaiarataki have a good relationship, that this will have a flow on effect for the tauira in the supervisory relationship. How does this work if the relationship between the

supervisor and Kaiarataki is not a good one? Does this then affect the taura and supervisor's relationship negatively?

Furthermore, whilst all participants determined that choosing a supervisor that was a good match to the taura was not a priority, the question as to whether the taura, who are studying a bicultural degree, can access a supervisor who has some skills and techniques biculturally is a significant question. The literature showed that not all supervisors can practice biculturally or in fact had the drive to practice biculturally. Whether supervision held importance was the next area for discussion.

The importance of supervision

All three Kaiarataki agreed that supervision was critical and key. Tahi further noted that taura needed to understand and be taught more frameworks within the curriculum and felt that was lacking in the current curriculum (three-year degree) and perhaps in the new curriculum (four-year degree). Toru said that supervision was so important that she needed to challenge the way it was being viewed and practiced at a policy and financial level in terms of the budget.

Rua added that supervision is key and it is a safety tool which is needed for reassurance and confidence that the taura are going to be okay. Tahi commented that supervision is critical and that taura not only need to have supervision, but they needed to understand what it is and he believed that there is not enough in the curriculum to assure that.

All three Kaiarataki said that supervision was vital to the success of Te Mahi Whakatau (PBL) and to the taura in terms of critical thinking, learning and safety

and that even though taura may not comprehend what supervision is and how it can be used, eventually taura would see its benefits. Each participant mentioned that kaitiakitanga must be in place and practiced within the triad of supervision i.e. supervisor, supervisee and Kaiarataki. Kaitiakitanga in this sense was described as communicating with one another, the incorporation of reflective practice, and that the taura was safe and had a good level of comfort within the supervisory relationship. The comprehension of what supervision is by all parties was important in this discussion and its incorporation into the curriculum and delivery in the classroom is now discussed.

Teaching supervision in the classroom

Toru started by explaining how supervision is incorporated into the curriculum. She commented that she runs noho (a three-day stay over) alongside the Kaiako to teach taura about supervision in preparation for Te Mahi Whakatau (PBL). Toru delivered a model of supervision at the noho and that taura are challenged to incorporate it into role plays in the positions of supervisor and supervisee. The noho aspect of this answer is notable. A noho is a uniquely Māori notion whereby taura and staff stay together overnight and where there is an opportunity to become closer to one another outside of the formal notion of a classroom. In these contexts, noho marae includes all phases of an overnight stay on a marae or formal visit which initially can include a pōwhiri or whakatau, karakia, mihi mihi, kōrero, waiata, catering duties and poroporoakī. The Kaimahi (staff) and taura become one body of learners in these contexts. It provides a space also for rapport building and learning more about each other (whānaungatanga) outside of what would be considered a mainstream learning environment, which is a natural and

unique part of learning in a Māori context. This type of learning is not currently offered in any mainstream tertiary organisation (in terms of modality within a social work curriculum) but it is offered at other Wānanga in Aotearoa NZ including Te Wānanga o Raukawa and Te Whare Wānanga o Awanuiarangi.

Both Tahi and Toru explain that Kaiarataki and Kaiako have a shared role in the teaching of supervision to Tauira on the degree programme in their Takiwā. But their understanding is that it is different nationally. Generally, what is delivered according to Tahi and Toru are frameworks and principled practice which includes Takepū and Āta whereby tauira can practice role-plays and case studies whilst incorporating theory. Although Toru clearly identified her part in the noho and the teaching, Tahi did not discuss whether he taught in the classroom or during noho – there was just an indication that that is what happens. This suggests perhaps that there is still some confusion about who is doing what in terms of the actual facilitation and/or teaching of supervision in the classroom.

For Toru, Te Mahi Whakatau (PBL) was where Kaiako and Kaiarataki get to work closely together to provide a platform in relation to developing supervision skills, what supervision looks like, a model of practice and for tauira to identify how to use a model to their advantage.

Rua in contrast explained that supervision is not currently taught and that more work is needed in terms of who is responsible stating that “there isn’t anyone fully teaching supervision in our degree, it’s a need.” Here there seems to be some confusion in two of the sites in terms of the incorporation of the teaching of supervision. It should be mentioned here that four other sites were not involved in

this study and their answers may or may not have differed from the answers collected here.

My pilot pre-interview checks of the semi structured hui questions within my own Takiwā revealed that both Kaiako and Kaiarataki were teaching supervision within their respective Kōnae Ako (Papers) and in fact some of the teaching was overlapping. There is a need to make clear who is responsible for the teaching of supervision within the degree programme. Further on in this chapter the responses from the Kaiako in terms of the delivery of the teaching of supervision will show that all the Kaiako that were part of the hui clearly stated that they did not teach supervision in their curriculum and further to this that it was the role of the Kaiarataki to teach supervision.

Tauira understanding of supervision

This question was about whether the tauira understood the context of supervision and how to utilise supervision. The Kaiarataki did not answer this directly, instead they tended to answer this question from their own perspective and understanding of what supervision is. For example, both Rua and Toru stated that Kaiako and Kaiarataki need to first understand what supervision is for themselves as a team and look at its importance. Here there is an acknowledgement from the Kaiarataki that in fact staff did not understand supervision as a collective and this ultimately has a flow on effect with students and stakeholders. This mirrors their comments that all registered social workers do not necessarily understand the nature of supervision. Tahi adds that tauira engaging in supervision is compulsory and that the team/staff need to discuss supervision more and refine what is currently happening within the team.

Tahi suggested that tauira are often confused about supervision and how to utilise it and that they do not see a holistic view and do not know how to incorporate their own models. All Kaiarataki agreed that there is work to do in terms of understanding what supervision is and its utilisation both at the TWOA team level and tauira level.

Feedback on student supervision

Feedback is given in different ways by Tauira according to Tahi who noted that there is an evaluation tool. The evaluation tool asked the tauira to consider their reflection on the use of supervision. Toru noted a verbal feedback system and tauira are expected to add entries regarding supervision to their reflective journals and she also commented that some of the feedback from previous years concerned supervisors who the tauira did not feel comfortable with, which meant those supervisors were not utilised again. This from Toru:

I have looked at the feedback that they provided and moved one supervisor out and another in – based on the feedback. So, I value what they say and if they are saying to me, well the external supervisor kept missing the appointments etc for whatever reason, then I will be transparent enough to that supervisor to say hey, because of this we will try something else.

The second supervisor we brought in, although she was good, she was over committed and so she wasn't present for our akonga. Would I have her again this year, of course not, because you must have the planning right ... There is feedback, yes, it is implemented to the best of our ability to make sure we get good quality.

Rua noted that taura reflect on their supervision in their handbook. Each Kaiarataki stated that the feedback was varied and it is hard for akonga because they are at that learning stage regarding supervision and they often feel that they are not receiving good supervision and that is reflected in the feedback. There are times during the mid-review and final-review where the taura are given the opportunity to feedback their thoughts. Tahī noted that there is not a specific tool for whether taura are satisfied as such with their supervision or not and that that is because as the Kaiarataki he is not making any judgement on the supervisor or supervisee.

Often, as noted by all Kaiarataki, taura do not know what good or bad supervision is and do not know how to feed that back either. Though, Toru did note that taura do know what 'feels' right and what does not and says that taura are not afraid to voice their opinions about that. There are some inconsistencies here in terms of what each of the Kaiarataki do in their own Takiwā, however it is clear that there is a balance of verbal and written feedback and changes are implemented when the fit between taura and supervisor or supervisor and TWA is not going well.

Assessment and evaluation of student supervision

Toru notes here that reflective journals are utilised to feedback on supervision and that it is 'threaded' into the assessment. She further says that from a Kaiarataki perspective supervision is about competency regardless of whether it's in an assessment.

I can't say it is part of the aromatawai [assessment], there are parts of it where reflective journals are written into their assignment and the reflective journal includes supervision. So, it is threaded in. Toru.

Rua stated that it is not part of the assessment, only part of the reflective journal.

Tahi noted that it is part of the evaluation tool which is part of the assessment and that this is where the tauira reflect on its use, its effectiveness and their learning.

There is some inconsistency here about whether supervision is assessment based or not.

Gaps with respect to student supervision

The gaps identified by the kaiarataki include: responsibility, resourcing, contextualisation, funding, quality supervision and the teaching of the curriculum.

In terms of the curriculum they noted that Tauira are not prepared well to go out on placement or engage in supervision and that was said in terms of teaching and inclusion of supervision in the curriculum.

Neither kaiarataki or kaiako has been given the responsibility to specifically deliver supervision was a gap noted by all three kaiarataki. In terms of curriculum, it was agreed by all Kaiarataki that tauira need to have a better understanding of how supervision works and can work for them in Te Mahi Whakatau (PBL).

Each Kaiarataki said that they felt under-resourced in terms of staff and financially. Tahi agreed with Toru and they noted that there was not enough funding and that more strategies were needed in terms of employing perhaps a specific external supervisor within (or contracted to) the team. Resourcing and funding was extended on here in terms of supervising in general by Toru who said "social

workers lack quality supervision in the industry” and that this isn’t any different for taurira in terms of resourcing, funding and responsibility.

“Moving to the tune of SWRB” was noted by Rua as a pressure for Kaiarataki in terms of only being able to utilise a registered social worker. There is agreement as noted by all the Kaiarataki that a registered social worker does not necessarily have the skills and techniques required to take care of the supervision of taurira.

What could be improved to ensure student supervision is successful? What is the ideal?

Rua discusses kaitiakitanga as being key to ensuring successful supervision, and that this includes all the layers of kaitiakitanga (as noted in Chapter One). Toru adds that funding is necessary and Tahī notes that experienced supervisors who have cultural knowledge is important as well as constantly improving processes. All the final comments from the Kaiarataki in terms of improvements and what they feel are the ideals are noted here:

The ideal supervisor is someone who will be a Kaitiaki to the taurira. And that understands Kaitiaki not just as a word, but how Kaitiaki is understood in how we teach from here, from Nga Takepū perspective, from an Āta perspective, from a Papa Taurira perspective – working alongside the taurira. It’s about enhancing the taurira (Rua).

They would have an external source that can meet the requirements of the handbook – once a week, and I tell them all the time, this is luxurious, because in the real world it is once a month if you are lucky. They would

experience professional, group, clinical, external, individual ... well-funded (Toru).

That taura have a seasoned supervisor who not only takes into consideration their cultural perspectives but also considers the applied practice in which they are engaged in. It's not always done in a learning context. Given that you have taura that are there for work experience, you've also got to remember that they are in a learning framework. They need to learn things.

There's always room for improvement and you can't take it away from this kind of mahi, you must be constantly looking at what can be improved always. That's the thread of thinking really. I think it's an ongoing process of constantly developing to acquire best practice as we go forward (Tahi).

Concluding Comments: Kaiarataki

This section presented the experiences and views of the kaiarataki in terms of their role and responsibilities within Te Mahi Whakatau (PBL) and supervision. All the kaiarataki that were interviewed on respective days seemed busy, somewhat distracted and overworked, although they did not say this directly except to say that student ratios were being worked on. The kaiarataki noted that the role is not for everyone. They note that there is a need for diversity, the ability to work outside of what would be considered normal work hours and normal work practice (i.e. noho delivery), that they hold a central place in terms of all key stakeholders on placement, and that supervision is extremely important to the taura in terms of their learning and safety. It is highlighted too that staff at TWOA

are immersed in a foundational thinking that is Māori and that this is shown through their words and practice whether they are Māori or non-Māori.

In terms of supervision, the choice of supervisor is restricted to a registered social worker and the capacity of agencies to provide a registered supervisor is a discussion point. Kaiarataki find it difficult enough to find placements for tauira and to find registered social workers to supervise and bicultural supervision is not given importance.

Kaiako Hui

The Kaiako Hui included four Kaiako who were, as noted, spread geographically between Auckland and Wellington. TWA is split into three distinct Takiwā (Districts) called Te Kei, Te Waenga and Te Ihu. The Kaiako responses to the questions are now presented. It is noted that the Kaiako within this group were representative of three different Takiwā – but that only one of these Takiwā was also representative within the Kaiarataki group. This needs to be taken into consideration in terms of how each local campus interprets and applies national policy.

The main aim with respect to the Kaiako Hui was to find out what role the Kaiako played in the teaching of supervision in the classroom and what other role they played in relation to placement and supervision of tauira on placement. Here, rather than relay the answers question by question, the Kaiako kōrero (conversations) have been summarised. This is partly because all Kaiako said that they did not deliver supervision at all in the classroom environment. This was an

unexpected response for me as the researcher and many of my questions related to what what was being taught in terms of supervision by the Kaiako.

As noted above, none of the Kaiako taught supervision within the classroom and they noted that the curriculum does not include supervision per se except within the Te Mahi Whakatau (PBL) context. They noted too that they felt the curriculum was prescriptive in terms of the Kaiako classroom delivery and that supervision was not present there. Historically and currently all Kaiako said that it is a Kaiarataki responsibility to teach supervision. Wha agreed that supervision was not present in the curriculum that the Kaiako deliver when she said that, “the whole curriculum is already outlined, so there is nothing there.”

Rima said that there is some space afforded to the Kaiarataki during noho (three-day stay overs at campus). She said that the Kaiarataki may come in for two-three hours on a Sunday to deliver their aspects of the curriculum during the noho, however Rima did not confirm whether supervision was part of the teaching for that period or what was delivered.

Outside of placement supervision, Rima did note that the classes sometimes receive supervision from students who are completing the Graduate Supervision programme that is run at the Campus. However, those students are not registered social workers, so do not deliver in the context of Te Mahi Whakatau (PBL).

Similarly, Ono noted that she often pairs taura up for peer supervision in the class – outside of the context of Te Mahi Whakatau (PBL). Both Rima and Ono confirm here that supervision has been incorporated, be it informal and sporadic, though it is not in the context of practice based learning. There is some indifference between the Kaiako about what the Kaiarataki role is in terms of supervision and

what is delivered in the classroom regarding placement. This is interesting given the Kaiako and Kaiarataki come together twice a year for a national hui to have conversations about the curriculum, issues, policy and delivery. More work perhaps needs to be done at each Takiwā in terms of what each other delivers in the classroom respectively. This is especially important to ascertain what theoretical perspectives/approaches/techniques are being delivered by the Kaiako that can cross practically into the teaching of practice-based learning and supervision. Furthermore, what bicultural features are inherent and whether these are being incorporated by the Kaiarataki in their teaching.

Whether the marking of assignments was a shared responsibility was posed to the Kaiako group. All four Kaiako said that the marking was left to the Kaiarataki. All four Kaiako did not know whether supervision was a part of the assignment. However, on reflection Rima did say she worked alongside the Kaiarataki at times to ensure all aspects of Te Mahi Whakatau (PBL) are covered and had on occasion supported her with the marking. It is evident that the Kaiako in these Takiwā do not play a role in the teaching of supervision, the marking of practice-based learning assignments or know whether supervision is delivered in the classroom by the Kaiarataki. The final area of interest concerned whether Kaiako played a part in supervising taura while on Te Mahi Whakatau (PBL).

Ono answered by saying that she carried out supervision with students while Rima, Wha and Whitu did not. Wha reflected that she would offer that now because it is very important. Wha added that she felt confident that “there isn’t any supervision that goes on between Kaiako and taura” at her campus. Ono added that her role is stunted by resourcing and that she would have to “steal time

during noho” but the capacity for resourcing that is not there. She talked further about this saying that sometimes for example she might ask for a vehicle to travel to a supervision session and the request is denied by management.

All four Kaiako maintain that supervision is important for tauira and believe that it forms a significant part of their learning in terms of the ability to “match up theory to practice” (Ono) and increase the ability to think critically and explore social work. Whitu saw supervision as a process that is about healing and the inclusion of aspects of Tikanga. Although all four agreed that supervision is important, there was a lack of knowledge around the topic of supervision in terms of its delivery.

When asked whether it would be important to deliver/receive supervision that is bicultural, the Kaiako were clear. All Kaiako qualify this question by relating it to Kaitiakitanga. Rima points out that it is a kaitiaki role and responsibility to work with whānau and that the role of the supervisee and supervisor is to learn theory and practice that is underpinned by biculturalism.

After the Hui

After the hui is over, Rima and Wha speak informally about what they could perhaps put in place in the classroom. They wonder about the possibility of having a specific learning outcome in terms of Supervision in the new degree programme within one of the Konae (Papers). All four Kaiako also say that they are not receiving supervision formally, though they have peer supervision.

Concluding comments: Kaiako

The Kaiako shared their various experiences and views about Te Mahi Whakatau (PBL) and what they know about supervising tauira and the delivery of

supervision in the classroom. All the Kaiako said that they did not deliver supervision in the classroom as part of their directed teaching. They advised that the Kaiarataki took charge of that role. They felt that supervision was important and key to taura and their growth and development. They all agreed that more work was needed for the staff to understand supervision in their own context to know fully how taura understand supervision. They noted too that they all offer supervision outside of the context of Te Mahi Whakatau (PBL) but that it was an informal process (not contracted) and it was often carried out in groups or peer groups.

Closing comments

This chapter explored the views and experiences of the Kaiarataki and Kaiako who are employed by TWOA regarding Te Mahi Whakatau (PBL) and student supervision on placement. Several findings have arisen from the participants' hui:

1. The preparation of taura in terms of supervision teaching has been insufficient.
2. The kaiarataki and kaiako revealed confusion about who was tasked with delivering teaching about supervision in the classroom.
3. That the preparation of taura for supervision may contribute to whether assessments or evaluations are achieved or not.
4. A supervisor who can cater to the nature of TWOA taura learning which includes biculturalism is not a priority however, the kaiarataki saw that it is an ideal.
5. That there is a need for support and training for supervisors to build bicultural capacity at agencies.

6. That the kaiarataki regard themselves as the central figure of the placement for tauira.

7. All kaiarataki emphasised takepū as integral to maintaining relationships

These key findings will be discussed in more detail in Chapter Six and aligned to the literature. Consideration will be given to any implication, recommendations

Chapter 6: Ngā hua o ngā matapakinga: Discussion

This chapter discusses the key findings from the Kaiarataki and Kaiako hui and aligns the findings to the literature. The implications the findings have for taura, kaiarataki and kaiako and TWOA will be discussed and how the implications might be addressed. The SWRB has been highlighted in the findings as a consideration and they are also discussed.

Three key themes are apparent from the findings in the previous chapter which are now expanded on. These themes are displayed in the table below (6.1) and are: Insufficient preparation of taura for supervision, biculturalism – perpetuating the status quo and relationships.

Ngā hua matua – Key findings and themes

Table 6.1: Findings and themes

Identified theme	Findings from previous Chapter
Insufficient preparation of taura for supervision	<ul style="list-style-type: none">• The preparation of taura in terms of supervision teaching has been insufficient.• The kaiarataki and kaiako revealed confusion about who was tasked with delivering supervision teaching in the classroom.• That the preparation of taura may contribute to whether assessments or evaluations are achieved or not.
Biculturalism – Perpetuating the status quo	<ul style="list-style-type: none">• A supervisor who can cater to the nature of TWOA taura learning which includes biculturalism is not a priority however, the kaiarataki saw that it is an ideal.• That there is a need for support and training for supervisors to build bicultural capacity at agencies.

Relationships	<ul style="list-style-type: none"> • That the kaiarataki regard themselves as the central figure of the placement for taura. • All kaiarataki emphasised takepū as integral to maintaining relationships
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Insufficient preparation of taura for supervision

Taura supervision

The literature showed that preparation prior to engaging in supervision enables a student to feel more autonomous within the supervisory relationship and learning becomes more “fruitful when the match between what is known and what is new is partial; when there is enough upon which to build and to keep the learner engaged but also enough contrast and contradiction to instil curiosity ...” (Finch, Lurie, & Wrase, 1997, p. 133). The findings reveal that taura may not be receiving enough or any supervision teaching with which to engage in their initial supervisory relationship. If they have not experienced supervision before, there is a possibility that they will not only be trying to work out what supervision is, but experience it at the same time (Moorhouse, 2013). Given that the student who arrives at placement may be anxious and over-whelmed, being prepared is a necessity (Pistole, 1995) especially in terms of what is learned in the classroom prior to the start of placement and the relationships they form with those at the placement agency.

O’Donoghue’s (2012) study found that students on placement had a limited understanding of supervision and what it involved and that preparation was a factor. Many students in Moorhouse’s (2013) study struggled to recall any teaching about supervision, there seemed to be a disconnect between the teaching

and the practice and there was a reluctance to raise dissatisfaction of supervision which in some cases related to not knowing the role that supervision played in their placement. The length of training, what is in the curriculum and the academic level have all been areas of tension especially here in Aotearoa NZ. How social work education is delivered and assessed has been another area of tension, especially for indigenous people who often argue that western ideology does not adequately align to their knowing (Eruera, 2005; Walsh-Tapiata & Webster, 2004). These findings reflect the literature whereby the delivery of supervision and perhaps its assessment is likely affecting taurira and their development during Te Mahi Whakatau (PBL) as well as the development of their bicultural skills.

Alongside the areas of concern found in other studies, if a student arrives at placement with a limited understanding of supervision this may impact on their ability to engage effectively, have a good experience and that this may impact their future supervisory experiences. In a wider sense this will affect their future social work practice. Because of the nature of social work practice which includes students being witness to areas such as neglect, violence, abuse and oppression (Barlow & Hall, 2007), the implication for taurira at TWOA is that they may not be able to deconstruct their own experiences and find learning within them. A limited understanding may be the reason that the SWRB does not allow new graduates of an undergraduate degree to become registered without engaging in 2000 hours of supervised practice following their course, citing their reasons as providing “an opportunity for graduates to reflect on the link between theory and practice, ensures their ongoing learning is grounded and relevant and their professional development focussed and continues to challenge their thinking and practice” (Social Workers Registration Board, 2015d, p. 3). These findings, alongside other

studies, would suggest that the graduates will require the extra 2000 hours due to the cycle of unpreparedness for student supervision.

Regarding the assessment of supervision, the kaiarataki and kaiako noted that tauira reflect on their supervision and that this forms part of the assessment process. An important question here is, when a tauira is poorly prepared for supervision, how will that affect reflection and analysis? If for example they have not been taught any theoretical frameworks at the TEI applicable to supervision, will this mean they will not be able to relate theory to practice? Or will they relate general social work theories to their supervision? Takepū and Āta, as noted in Chapter 2, are utilised within supervision for example in terms of negotiating, analysing and reflecting on practice. These frameworks are taught within the programme at TWOA, however, if they are not delivered in the classroom, specifically to the context of supervision, tauira may not understand how to utilise them. There should be a fit between education and practice as noted by Orme (2011) which will ultimately determine a student's "readiness for practice" in any context (p. 22).

The finding from the Kaiarataki that in their view tauira did not know what supervision was and how it would be helpful to them is a concern. Tauira should be guided in how to navigate supervision by being provided with good resources and support to help prepare them. Tauira need to know that supervision is focused on their ability to learn, to reflect on what they do and how that impacts others and importantly, they need to have an opportunity to evaluate and reflect on their work in terms of what they do well and what needs enhancing.

Assessment and evaluation is an important measure of taurira success and learning. If a taurira is not being prepared sufficiently for placement supervision via teaching at the TEI, is their ability to meet the requirements of the assessment affected? Will the marker of the assessment know what delivery has taken place in the classroom in order that the taurira meets the required standard? The taurira is a key stakeholder in social work education and it is important to acknowledge that they can evaluate and assess the level of learning and teaching they are receiving, not just at a reflective level, but at a critical one. It is unfair to require taurira to successfully complete reflective assessments on supervision when there has been no guidance on delivery. It cannot be assumed that the supervisor or field educator taking care of the taurira will teach the taurira all they need to know about supervision, takepū or āta. The taurira ability to complete assessments and evaluations may be impacted when there is a lack of preparation and this is a more serious issue as TEIs are providing a service that is attached (in most cases) to a financial payment. There is a further need to research taurira capability to navigate supervision successfully to complete assessment and evaluate their placements. Currently, there is no evaluative form for taurira to complete after supervision, though the supervisor does complete a report on the taurira. I would suggest that the kaiarataki design an evaluative tool based on takepū and āta that encompasses taurira learning prior to placement and their learning during placement. The tool could include a section on classroom teaching and supervisory learning and how each was utilised during placement and supervision.

Although this study highlights the practices of kaiarataki and kaiako at TWOA, the literature shows that across Aotearoa NZ students are not well prepared for placement supervision. The taurira at TWOA are receiving minimal or no teaching

prior to placement in terms of supervisory theory, practice skills specific to supervision or how other theoretical frameworks/models might apply to supervision whilst on Te Mahi Whakatau (PBL). The one kaiarataki who delivered supervision education whilst on noho could provide a template for other takiwā. Several implications and recommendations will be suggested further in this chapter regarding the preparation of taurira. Central to the idea of preparedness are the staff involved at the TEI. Their role in the preparation of taurira and their own preparation is now discussed.

Kaiarataki and Kaiako

The kaiako in this study said that they did not deliver supervision in the classroom as that was a kaiarataki role. The kaiarataki either did not deliver supervision education at all, or did some delivery, or knew that supervision was being delivered by the kaiako. These findings reveal that there is confusion amongst staff as to who is delivering supervision or in fact whether it is being delivered at all. Further, there is no specific learning outcome within Te Tohu Paetahi ngā Poutoko Whakarara that relates directly to teaching supervision in the classroom and this may form part of why supervision is overlooked. This finding clearly reflected the literature in terms of there being inconsistency with regard to the definition and resourcing of the liaison role (or kaiarataki role in this study) and that there are differing ideas on whose responsibility it is to teach theory and practice, the school or the agency. It also reflects that supervision teaching is not given any priority and it may be generally incorporated under the theory to practice arm of the curriculum, though not specified there.

Whilst preparation for placement proper was a strict checklist of administration which included conviction checks, contracting and visits and the kaiarataki were clear on their own requirements and obligations, student supervision did not have a similar process. As noted in the literature, social workers agree that placement is key though it is still “vulnerable to mediocrity, lack of standardisation, poor quality control” and the educational climates of any given time (Tanga, 2013, p.160). The findings of this study show that although the kaiako and kaiarataki felt supervision was critical and key for tauira, it was not given priority in the curriculum and therefore in the classroom and this aligns with the literature. Moorhouse (2013) for example found in her study that the literature only considered preparation for fieldwork generally with minimal mention of supervision preparation .

A recent study identified whether āhurutanga was present for tauira at TWOA (Walden, 2016). Āhurutanga is part of the takepū framework. One of the clear findings was that TWOA needed to “take more accountability to ensure tauira and kaitūhono are able to apply the knowledge that they have learnt in the classroom to their practice environment” and with respect to the stakeholders involved in placement the tauira noted “there also appears to be confusion around roles and responsibilities” (Walden, 2016, p. 52). The study also identified confusion from tauira about placement supervision and the role that it has. Supervisory preparation for tauira at TWOA should in part include providing information and resources regarding theory of supervision (teaching/learning/reflection etc), models, frameworks, learning activities and training in the roles of supervisee and supervisor (Hanson & Deluliis, 2015). Further, the student needs to be able to negotiate the supervisory relationship, so concepts of power, authority and learning styles are also vital

learning points that should be contextualised to supervision. The takepū and their place within the supervisory relationship needs further development and research. Clearly, a model of practice should be developed based on takepū for placement and student supervision.

Theory and practice is not straightforward for many students and some find it confusing, however theory provides a student with confidence to describe, explain, predict and suggest ways to intervene, both in case work and in supervision (Australian Learning and Teaching Council, 2010). It was notable that only one kairataki said she utilised role plays and taught some theory at noho for supervision learning and as noted, none of the Kaiako in this study taught supervision as part of their curriculum. As Hay and O'Donoghue (2009) pointed out in the literature, what is being learned in the classroom varies significantly between TEIs in Aotearoa NZ and how students are assessed varied also. It is unclear whether TWOA was part of that study, however, the findings of this thesis are comparable.

Placement is only one of the aspects of the curriculum of social work and receives as much attention as one Paper. Bar-On (2001) refers to this as fieldwork being marginalised and receiving relatively less weight than other subjects do, further adding that even social work journal articles on theory “significantly outnumber those on practice” (Bar-On, 2001, p. 123). As supervision forms part of placement, the attention it receives would be far less and this is confirmed in these findings.

The literature showed that there are only vague guidelines for TEI in terms of teaching supervision within social work education and the SWRB curriculum standards are also limited. TWOA staff have not been given clear guidelines on

who delivers supervision, when, what will be delivered and how it will be delivered. Clearer guidelines for the kaiarataki and kaiako are required as soon as possible. Without clear guidelines, tauira, as outlined in the previous section will be affected at different levels. Insufficient preparation for supervision teaching is highlighted in the findings for this thesis though there seems to be a cycle of unpreparedness that affects the student supervisory context, from the curriculum in Aotearoa NZ, to the placement coordinators and supervisors, to the field educators.

Many of the kaiarataki and kaiako in this study were not engaged in formal supervision themselves at the time of interview. Some of this related to budget and time. Some engaged in peer supervision that was more informal by nature. The kaiarataki and kaiako may also need to professionally develop in supervision to build their competence. This is an important finding and raises questions about the importance of a supervision culture within TWOA and other academic institutions. The TEI is an important stakeholder during the placement of a student and regarding the delivery of the teaching of supervision. Their role in the preparation of tauira is now discussed.

TWOA

The literature review showed that although the SWRB set the programme recognition standards, they are very broad and the TEI is responsible for managing who delivers them and how they are delivered. This may add to the confusion around responsibility and inconsistency of delivery in Aotearoa NZ. Preparation of students for supervision is a broad issue across social work education in Aotearoa NZ and the TWOA findings reflect this. However, there is an opportunity for TWOA

to make changes to their policy documents and to the Te Mahi Whakatau (PBL) booklet to provide clarity and to make clear who is responsible for the delivery of supervision in the classroom, what should be delivered, and when. For example, the Te Mahi Whakatau (PBL) konae ako could specifically require kaiarataki to carry out supervision teaching and practice prior to the taurira going to Te Mahi Whakatau (PBL). This would require them to deliver the teaching and practice of takepū and āta specific to the supervisory context and choose theoretical frameworks for supervision that are non-Māori to enhance the preparation of the taurira for student supervision. Ako session preparation (noted later in this chapter) if accepted by TWOA would also be required in that the taurira would need to become familiar with the required readings and be ready to discuss these with their supervisor. The resources for the taurira and the supervisor would need to be added to the Te Mahi Whakatau (PBL) handbook by the TWOA curriculum developers as well as a checklist of the preparatory learning that needs to occur for the taurira. A recommendation would require TWOA to incorporate these changes or similar ones to the curriculum documents as suggested to enhance the experience that a taurira will have during student supervision and to provide support and resources to both the taurira and the supervisor.

The findings of this thesis suggest that although TWOA can incorporate mātauranga Māori into its curriculum, this knowledge is hampered by compliance issues with respect to placement supervision, and arguably other areas that need further inquiry. TWOA currently needs to meet the standards of SWRB, however, TWOA's programme is so significantly unique and different to other mainstream social work programmes and therefore I would suggest that many of the standards would be oppressive because of the nature of compliance to one way of knowing.

It is not helpful to require indigenous knowledge to fit into what effectively is another ideology and several writers in the literature review agree with this (Elkington, 2014; Webber-Dreadon, 1999). TWOA may need to consider whether the SWRB should have authority over the Māori aspects of its programme and further research whether this is affecting the transmission of mātauranga Māori and biculturalism at all levels of placement, supervision and the curriculum.

Biculturalism: Perpetuating the status quo

This section will discuss the implications for tauira, kaiarataki and kaiako and TWOA with respect to finding that biculturalism is not a requirement as part of setting up supervision for tauira.

Tauira Supervision

Supervising students is its own unique area of competence and requires the practitioner to have a range of skills that include teaching and learning. This is even more important with respect to supervising tauira at TWOA whereby they are studying biculturally as ideally this will require their placement supervisors to have the relevant skills and knowledge to take care of their learning needs.

When the kaiarataki were asked whether tauira were matched with bicultural supervisors, the answer was no. Matching can be complex however as Maidment (2000) highlights:

The current factors used to define characteristics for matching, like gender, ethnicity and learning styles, appear too simplistic to tackle the question of matching in a substantive way. If matching students with educators is to be

given further serious consideration, theory development and model building is required that incorporates the notion and discourse of 'difference'.

Interestingly, Maidment (2000) also found in her study that student experiences were formative to how educators (supervisors) then approached their work with students. This is a very important statement for TWOA. This may mean that if a tauira at TWOA is not supervised or cannot incorporate biculturalism, they too may perpetuate the current status quo in their future supervisory relationships.

The literature shows that cultural supervision or supervision that is bicultural in nature is not being embraced by social workers generally and that this has been happening over a 15 year period within the social work profession (Maidment, 2000; O'Donoghue, 2010; Webber-Dreadon, 1999). As noted, biculturalism exists when the values and traditions of both cultures (Māori and non-Māori) reflect society's "customs, laws, practices, and institutional arrangements, and with both cultures sharing control over resources and decision making" (Durie, 1998, p. 101). In this way, tauira (both Māori and non-Māori) who are studying at TWOA should be assured cultural safety. The profession of social work as well as TEIs should assure this in line with their obligation to the Treaty of Waitangi and TWOA as well should assure that the philosophy and aim of their programme is followed through.

As noted in Chapter 2, one of the aims of Te Tohu Paetahi ngā Poutoko Whakarara Oranga is to develop a personal model of social work practice that reflects the bicultural knowledge, skills, attitudes and values inherent in the programme. This means incorporating culturally relevant practices that advance mātauranga Māori (Te Wānanga O Aotearoa, 2016d). The goal is that the learning inside the

classroom transfers into a personal model of social work practice that reflects biculturalism and culturally relevant practices that advance mātauranga Māori. This personal model of practice ideally transfers into the student's profession as a social worker and the first opportunity for that to occur arguably is at placement. Then, again ideally, the student will reflect and learn more about their practice during student supervision.

It is envisaged that tauira will transmit their bicultural practice and knowledge into communities as per the vision of the programme and the strategic plan. However, what we know from the literature is that social work practice and social work bodies in Aotearoa NZ mostly work from a monocultural base, and therefore tauira from TWOA may or may not be perpetuating that practice. Tauira at TWOA have enrolled onto a programme, intentionally it is assumed, to learn social work that is grounded in biculturalism and to be a part of an institution that is grounded in Mātauranga Māori. In line with this, TWOA have an obligation to their tauira to ensure that each part of their journey aligns to the philosophy of the programme and TWOA. Further research from a tauira and new graduate perspective on their ability to maintain their bicultural and mātauranga Māori knowledge is a need. TWOA could initiate a quantitative research project by way of a survey to canvas the tauira experiences and views. A qualitative study could likely be carried out on examination of the survey.

Kaiarataki and Kaiako

The literature showed that not all social workers can practice biculturally or in fact have the drive to practice biculturally (O'Donoghue, 2010). Eruera (2005) highlights that there is a growing demand for supervision that is cultural by nature

or that incorporates a Māori lens. She notes too that there has been a reliance on supervision delivered from a western frame and that Māori have accepted these and adapted them for use. The results from the kaiarataki show that their own relationship with supervisors are underpinned by Māori thinking, but that there is not an insistence on that in the placement agency. In line with Eruera's study, the taura at TWOA will also be reliant on the supervision provided to them which, in all likelihood, will be delivered from a monocultural lens. This transmission of mātauranga Māori inherent in Te Tohu Paetahi ngā Poutoko Whakarara Oranga at TWOA then is further disadvantaged.

As noted in the kohinga kōrero chapter the kaiarataki do not have a requirement to choose a supervisor for the student that has skills aligned to biculturalism. They noted several reasons for this which included the capacity of the agency, no requirement by TWOA, registration requirements through SWRB and the work required to just acquire a placement for the student let alone a supervisor that had all the necessary skills. The learning objectives for supervision within the Te Mahi Whakatau (PBL) booklet clearly notes that supervisors should help taura reflect on the practice of Takepū (which includes the Āta framework) during supervisory sessions. These objectives for placement may or may not be being met. The literature shows that supervisors in Aotearoa NZ lack cultural competency. Unfortunately, if these objectives are not met this reinforces the status quo in Aotearoa NZ regarding bicultural practice in social work. It is the role of the kaiarataki to facilitate this learning and find out whether the objectives are being met. Further research is needed to ascertain whether kaiarataki are currently requiring supervisors to incorporate āta and takepū, and if they have not been, how this has affected the taura.

The Kaiako who were interviewed for this study did not help with the supervision of students, although some had in the past and some of the reasons for not being able to related to resourcing (cars, time, funding). It is noted however that the kaiako that took part in this study did not reach all the Takiwā (geographical location) and they were not necessarily from the same Takiwā as the kaiarataki that were interviewed for this study. This is important to note because the kaiarataki said that they often get kaiako to supervise, then all the kaiako in this study admitted they did not supervise tauira. This study has shown some inconsistency throughout the motu (nationally). The goal for TWA will be to have some consistency which could be achieved through specific policy and naming the kaiarataki as the person who teaches supervision.

TWA now expect that Kaiako will need to take on more tasks that are aligned with placement which will include supervision, but again, these tasks are left up to each TEI to organise and monitor. A question to ponder here is, is this normal practice for all TEI's? Whether Kaiako are supervising or not, it seems that there remains a gap in the availability of registered social workers at agencies to fulfil the requirements of supervising students, let alone supervisors who can supervise biculturally. More research would need to be carried out to find out whether these statements have validity. The kaiako in this study will need to work closely with kaiarataki to consider the implications when tauira are not prepared well for supervision. Their role may likely include teaching supervision in conjunction and liaison with the kaiarataki to help prepare the tauira. Also, if they are now required to help with supervision, contextualising takepū and āta will be important for the tauira in terms of praxis and completing assessments.

These findings show that Kaiarataki are a central facilitator during the placement of taura at TWOA. They facilitate the agency, the supervisors, the taura, the learning objectives and assessment. Their role in the transmission of bicultural practice is notable and they regard their position as more than administrative. The kaiarataki and kaiako role in terms of the teaching of supervision in the classroom is highlighted as an area which needs urgent attention by TWOA.

TWOA

TWOA delivers the only bicultural programme in Aotearoa NZ and possibly enrolls the largest number of students that have the capability to practice biculturally. There is a danger that the knowledge acquired by these taura may not be fully realised within placement and supervision and that this may seriously impact on their future practice and supervisory relationships within social work. More importantly, how do bicultural or mātauranga Māori practices transfer into the social work frame if TWOA does not require it and if there is not the capacity?

The term biculturalism in Te Tohu Paetahi ngā Poutoko Whakarara Oranga is interpreted as being rooted in the vision, intent and requirements of social work practice in Aotearoa NZ with the aim that it is deliberately employed in every aspect of the programme. The strategic direction of TWOA as noted in Chapter 2 is also important to consider in terms of creating and maintaining mātauranga Māori in local and national communities. A deliberate employment of biculturalism needs to occur in terms of those that supervise taura who are enrolled on Te Tohu Paetahi ngā Poutoko Whakarara Oranga. A suggestion of how this might be initially incorporated via Ako sessions is elaborated on further in the chapter.

TWOA latest annual report states that “Te Wānanga o Aotearoa believes guiding taura to become strong in their identity and robustly-equipped culturally will result in graduates who are enabled to make greater contributions to their marae, hapū, iwi and communities” (Te Wānanga o Aotearoa, 2015, p. 17). The aim for TWOA is to grow taura to respect and acknowledge diversity to contribute to society. This is also an aim for Te Tohu Paetahi ngā Poutoko Whakarara Oranga regarding growing mātauranga Māori and biculturalism to contribute positively to the social work profession. In the literature, Eruera suggests that bicultural supervision is delivered by a Māori to a non-Māori or a pairing of a Māori and non-Māori to a Māori. TWOA has not stated their expectation for who can or cannot deliver bicultural supervision for its taura and they will need to develop a model of supervision to state clearly what their expectations are for their taura given that not all taura at TWOA are Māori but all will be required to practice biculturally during their placement. There are many frameworks in Aotearoa NZ that can form the foundation for a resource. As noted in the literature however, development in biculturalism cannot just occur in an isolated training session and it would require social workers to be motivated and concerned about the ongoing care of Māori in the social work system and non-Māori who may benefit from the frameworks that are applicable to all people.

SWRB

Registration through SWRB does not necessarily mean that these social workers have the required knowledge and experience to carry out student supervision. Further, this does not mean that the registered social worker knows how to supervise in a bicultural way or mono cultural way (Māori). Generally, finding a

supervisor to meet the SWRB requirements seemed to be the only requirement that was of priority to the kaiarataki. An important question is whether the SWRB is limiting the way that students are supervised on placement because of the requirement for their student supervisors to be registered. However, given that mandatory registration is likely in Aotearoa NZ, exploration may be better served by exploring the needs of supervisors and finding out what training and support can be offered in terms of delivering supervisory practice from a bicultural and mātauranga Māori lens.

The SWRB highlight what supervisors should know at the curriculum level regarding field education (Social Workers Registration Board, 2016c). The requirements for supervision within the Field Education Standards at SWRB are limited but include Standards 3.13 – 3.17. Standard 3.13 states that supervision is a joint responsibility of the TEI and agency while 3.14 outlines that all students will have a minimum of one hour per week supervision provided by a social worker with full registration and a current Annual Practising Certificate (APC). Standard 3.15 is important to this research as it indicates that at least one of the student's placement supervision experiences must be carried out at the agency by a social worker who holds full registration and APC. Or TWOA the supervisor will need to be able to supervise biculturally. If they are not able to supervise biculturally, then they should engage in training and be willing to undertake Ako sessions (explained later in this chapter) to build capacity and advance research. Further, the supervisor will be able to meet the requirements of the code of conduct and the competency to work with Māori as part of registration.

These standards do not indicate that the registered social worker should need to supervise in a way that is culturally relevant or responsive to Māori. In contrast however, the SWRB Code of Conduct, Principles 2.1 to 2.17, does direct supervisors to “endeavour to ensure supervision is culturally relevant if the supervisee is Māori”, “endeavour to ensure supervision is culturally relevant, safe, and responsible to Māori clients”, “have an understanding of Te Ao Māori and be able to state and use bicultural practice models” and “promote the rights of Māori to use Māori social work and/or bicultural models of practice to protect the integrity of Māori as tangata whenua” (Social Workers Registration Board, 2016b, p. 7). These are clear and specific guidelines that all social workers in Aotearoa NZ, both Māori and non-Māori alike, not only have a requirement to be culturally responsive, but must understand Te Ao Māori and be able to state, use and practice bicultural models. A possible recommendation for the SWRB, would be to cross-reference the Code of Conduct Principles 2.1 to 2.17 to the Field Education Standards. Whether the code states these requirements or not, TOWA should consider developing a pre training requirement for its students.

A pivotal question is, how are social workers meeting this competency when the literature shows that social workers in general are unmotivated to practice biculturally? How are social workers demonstrating te reo me ona tikanga? There may need to be more involvement in terms of research from the SWRB and ANZASW in terms of their obligation to Māori and to biculturalism. It is recommended that the SWRB and ANZASW carry out research regarding how social workers and supervisors in Aotearoa NZ are meeting the competencies regarding Māori and supervision.

Relationships

The findings for this theme reflected two ideas. Firstly, that kaiarataki felt their relationships with supervisors were formative to good supervision experiences for the tauira and secondly, that the kaiarataki underpinned those relationships on Māori frameworks inherent in the programme.

Davys' (2005) study considered what makes up good supervision experiences, and the supervisor and supervisee relationship with self and others attributed to that. Beddoe (1999) added that the supervisory relationship is often poorly prepared and yet essential to the success of fieldwork. For example, in Moorhouse's (2013) study the participants attributed good supervision to having similar practices, personalities and communication styles. Moorhouse (2013) further wrote that a shared worldview was important to her participants and reflected on two Māori in the study who said it was significant that their supervisor had a shared cultural understanding.

Although there are many different levels of relationship within a placement, the maintenance of these relationships is vital to the successful completion and to the positive experience of all stakeholders. Maidment (2000) reported that the relationships built between the TEI and the agency lies at the "heart of successful field education" and the TEI can "actively promote the bond that exists between agencies and the field" (p. 37). As Maidment (2000) suggested, when a student liked their supervisor, they also liked placement.

Chapter two explained that the philosophy of Te Tohu Paetahi ngā Poutoko Whakarara Oranga (Biculturalism in Practice) centres on "understanding human

relationships and their cultural legacies in the pursuit of mauri ora” (Te Wānanga O Aotearoa, 2016d, p. 30). Te Tohu Paetahi ngā Poutoko Whakarara Oranga has several frameworks that are centred on relationships built into the curriculum that are Māori. These include in part, Takepū, Āta, Mauri, Te Tuakiritanga and Hui. The staff and the taura are required to understand all the frameworks and they are encouraged to not only be able to practice them in their profession, but in their personal lives as well. The findings show that the kaiarataki actively practice takepū in their role and this may promote a positive and successful bond with the supervisor and perhaps the supervisor supervisee dyad especially in terms of kaitiakitanga and whānaungatanga.

The inclusion of takepū and āta by kaiarataki was found to enhance bicultural relationships too. The kaiarataki reported that agencies are beginning to become familiar with takepū because the kaiarataki and taura utilise them as a natural part of their practice. This shows that there is a bicultural conversation occurring, a process of Ako (reciprocal learning), albeit somewhat informal. Not all participants in this study were Māori, though they all utilised Māori frameworks inherently. The challenge now is to find out whether a bicultural conversation is occurring in the student supervisory relationship and to pre-empt that via ako sessions as suggested later in this chapter.

The kaiarataki all agreed that their relationship with taura does not end after graduation and referred to this as part of their kaitiakitanga and whānaungatanga obligations. Each kaiarataki said that they must be available 24/7. I have not located literature that examines the relationship between the kaiarataki and taura, or the kaiarataki and supervisor. The literature mostly emphasises

relationships between the supervisor and field educator and the supervisor and supervisee (Maidment, 2000; O'Donoghue, 2010).

As shown in the literature review, several authors highlight the importance of maintaining and developing respectful relationships from a Māori lens (Durie, 2001; Kingi et al., 2015; Mead, 2003; Pohatu, 2003a, 2004b) which includes the principles of kaitiakitanga and whānaungatanga. The methodology for this thesis, mātauranga ā whānau, also highlights from a Māori perspective how a researchers personal and professional life can help navigate relationships with people and context. The relationship between the kaiarataki and takepū is an area that could be significant for TWOA to further research and it would add to growing literature on relationships within supervision and social work from a TEI perspective.

The kaiarataki said that what was important was less about whether the supervisor was non-Māori, Māori or practised biculturally but whether relationships between Kaiarataki and supervisor were built positively and that this would ensure a successful supervisory relationship for the tauira. However, they did say that someone who practiced biculturally or from a kaupapa Māori framework was the ideal but not always achievable. Can it be assumed that when the supervisor and Kaiarataki have a good relationship, that this will have a flow on effect for the tauira in the supervisory relationship? And if not, will this then affect the tauira and supervisor's relationship negatively? More research is required to find out how whether the relationship between the kaiarataki and supervisor has any relevance to the tauira.

Although the kaiarataki make an important point about having a good relationship with the supervisor, a supervisor must also hold "existing competence and

knowledge as practitioners, the ability to challenge, competence and training in supervision, and being able to provide support and containment for a range of situations and emotions” (Weld, 2012, p.29). The kaiarataki agreed with Weld (2012) though they said that it is not always possible to get a supervisor with everything that is needed and sometimes they had to take what they could get. The level of fit between the kaiarataki and the supervisor does not assure that these areas are being met within the supervisor/supervisee relationship. However, it may promote trust, openness, motivation and the ability to feedback safely. Maidment’s (2000, pp. 171-172) study for example showed that none of the field educators that supervised students on placement were informed by any “particular theory or approach” but that the students felt what was important was that they were accessible, supportive of learning and knowledgeable. Interestingly, what the field educators wanted in that study was for students to be prepared, use the time constructively, have enthusiasm and be open to new ideas. The participants in this study said that they expected the supervisors to have a range of models and theories to guide the tauira but as Maidment’s study showed, that is not necessarily the reality. This means that it will be even more important for kaiarataki to have firm guidelines in place to teach tauira what supervision entails and how to utilise it.

The literature highlighted that preparation will help build good relationships and be formative for future supervisory relationships. The role that the kaiarataki and kaiako play in the placement supervision of a tauira is under researched and perhaps understated. This study has shown that the relationship that the kaiarataki has with all placement stakeholders is a crucial position and their role is an extremely important one in terms of the preparation of students for placement

and for supervision. The supervisory relationship does not exist in isolation and all other relationships during placement interconnect and weave to affect or be affected by supervision, though these findings suggest that the kaiarataki believe they have a central role in the successful placement of a tauira and the relationship they have with the supervisor. Hay and Brown (2015) agree in part and say that there must be positive relationships between the TEI and the agency but add that a contributing factor to a successful placement is the match between the student and the agency, though each of the stakeholders of a placement have different expectations about the placement in terms of the quality, skills and capability of the student.

Kaiarataki that took part in the study centre their engagement on practicing the principles of takepū and āta. These frameworks, if carried out with integrity and honesty, hold valuable insight for TOWA. Such insight could also potentially form new and valuable frameworks for placement supervision within Aotearoa NZ. Future research could identify how kaiarataki, tauira and supervisors experience takepū in their placement relationships. TOWA have incorporated takepū into their policy and strategic documents in the last five years and a broader research project could identify why takepū is integral to TOWA and relationships.

Implications of the findings and further recommendations

Implications for Tauira

Literature concerning students and their fieldwork supervision experiences have indicated in part the need for TEI to strengthen their curriculum teaching with

respect to supervision, for field educators to strengthen their role in relation to the students' learning, for student learning to be scaffolded and ongoing review opportunities given and for all stakeholders, the importance of ongoing training and provision of support for student supervisors and the urgent need for further research into cultural and kaupapa Māori supervision (Douglas, 2011b; Moorhouse, 2013; O'Donoghue, 2012). The findings of this study agree that the curriculum content needs amendment at TWOA to include supervision teaching, that kaiarataki should deliver supervision as part of that amendment, that the teaching of supervision should happen prior to their first placement and then be built on throughout their bachelor's degree and that TWOA should consider setting up initial support to supervisors of taurira.

Without this preparatory work, the implications for taurira may include the following:

- May be unable to deconstruct and transform their knowledge into learning,

- May struggle to connect theory to practice,

- May not be able to engage effectively and have a good experience of supervision with their supervisor,

- May not be able to adequately complete evaluations and assessments, and

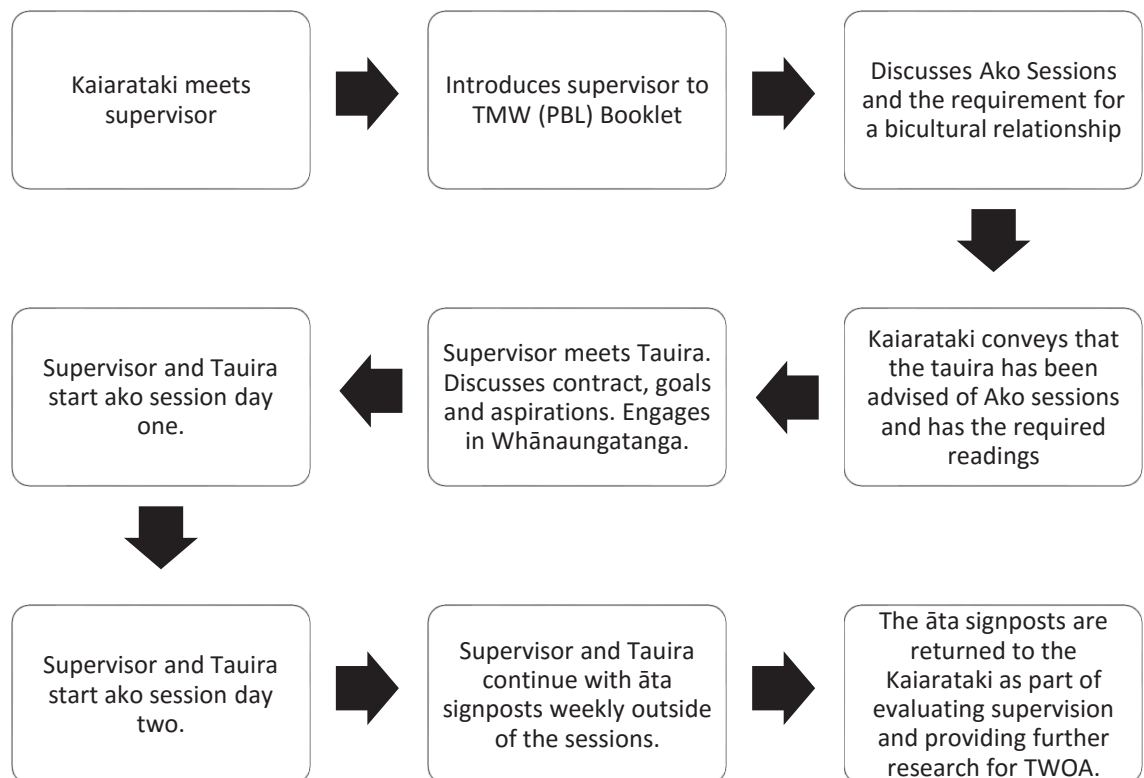
- Their future supervisory relationships and learning may be affected.

Although the curriculum content is guided by SWRB, there is a need to be active in considering what, when, who and how supervision should be included is recommended. Both Māori and non-Māori models and frameworks should be incorporated as per the programme philosophy of biculturalism. As recommended

the Kaiarataki take responsibility for this and scaffold the teaching through the years of the bachelor's degree.

A further implication from these findings suggest that tauira may not be able to transmit and maintain their bicultural and mātauranga Māori knowledge within the Aotearoa NZ social work community once they have graduated for a substantial period if it is not the norm. However, this may not be true within Māori/Iwi organisations as shown in the study by Eruera (2012). A suggested format to engage and advance bicultural learning is noted in the below flow chart and could start the conversation for TWOA. The Ako sessions would apply to the supervisor/supervisee dyad.

Diagram 6.1: Ako Sessions – Flow Chart Example



The above flow chart is a simple example of incorporating biculturalism. It is not the only way, but given that takepū and āta are written into the guidelines for supervisors of tauira from TWOA, it is a starting initiative. For example, once whānaungatanga is firmly established with the kaiarataki and supervisor and then the supervisor and supervisee, two sessions could be purely utilised to understand the bicultural frameworks which include takepū and āta. An article review and reading session of the original āta and takepū articles by Pohatu (Pohatu, 2003a, 2004a, 2008) and the āta article by Lipsham (2012) would be recommended for homework after establishing whānaungatanga on day one.

It would take motivation, encouragement and study. Learning about takepū, āta and in fact any Māori framework or model may not be easy for everyone.

Reviewing the readings may take some research in terms of looking up and exploring Māori words and terminology that are not known to the reader and then discussing them alongside the supervisee. The kaiarataki and kaiako should be on hand as *hoa haere* to the supervisor to help with any contextualising that is needed. As noted earlier, there is a need for TWOA to formulate a model to determine who could be involved in this bicultural relationship. If for example, the tauira from TWOA is non-Māori but is expected to show the practice of biculturalism, and the supervisor is non-Māori and is also asked to incorporate biculturalism with the tauira, will the relationship require balance of someone who is Māori as noted by Eruera (2005)? TWOA will need to make this explicit and provide guidelines regarding this question.

After reading and reviewing the articles, the first ako session for the supervisor and supervisee could include sharing their stories about how āta and takepū are

practiced in their personal lives and how they might be realised in the supervisory relationship. It may include talking about what they have both learned from reading the articles. Day two could consist of role-plays or vignettes to engage in further analysis of the frameworks based on any examples of social work practice that have happened in the first 2-3 weeks of Te Mahi Whakatau or if there is no practice of consequence, the supervisor could design a case-study.

Two days at the beginning stages of the supervisory relationship is not an unrealistic expectation given that the taura might engage in up to 12 one-hour sessions during one placement. The taura having only just started placement, will become familiar and hopefully comfortable with their supervisor, can share the learning space and any knowledge they may already have about āta and takepū, and the taura can consolidate what their own frameworks mean in the context of bicultural supervision. The supervisor will be able to observe the taura and their learning ability and style, their willingness to engage, their prior knowledge regarding the frameworks, aspects of their personality and personal values and principles and their ability to engage in theory to practice conversations. Further, the ako sessions could serve to build capacity at agencies in terms of bicultural practice. A two-day reflective session on āta and takepū should also be incorporated at the end stage of the relationship to capture any learning strengths and areas for improvement.

The signpost evaluation/reflection template in Lipsham (2012) could be further added to, in terms of aligning it to biculturalism and theoretical learning about supervision, and then utilised by both supervisor and supervisee after each session to evaluate in part the level of whānaungatanga, emotional intelligence, conflict

resolution and learning. These signposts could then offer TWOA some pertinent initial information about preparation, biculturalism, satisfaction and emotional intelligence experiences. This would advance the research by Moorhouse (2013) where participants suggested the benefit of ongoing discussion of experiences throughout the relationship rather than at mid review or final review. The āta feedback could be analysed to further determine the development of both supervisor and supervisee to measure what Moorhouse (2013) refers to in her study as positive supervision and unsatisfactory supervision.

The above is an example of a simple way to advance the research agenda for agencies, taura, kaiarataki, supervisors, Te Tohu Paetahi ngā Poutoko Whakarara Oranga, biculturalism and relationships. The guidelines of how ako sessions could occur could be formulated and placed within the Te Mahi Whakatau (PBL) booklet and would complement what the supervisor would already have in place in terms of their obligations and responsibility to the student. Kaiarataki could assess how well the ako sessions work and develop where necessary.

However, this does not negate the responsibility of kaiako and kaiarataki to deliver supervision in the classroom prior to the taura going on placement. The recommendation to run ako sessions is purely to develop the idea of reciprocal learning and relationship building in supervision, advancing bicultural relationships in supervision and moving forward in terms of taura preparation in the supervisor/supervisee dyad.

Kaiarataki and Kaiako

Classroom

The implications of the findings for kaiarataki and kaiako if tauira are not prepared sufficiently in the classroom may include:

The tauira having an unsatisfactory experience of supervision,

The tauira learning may be jeopardised and therefore their ability to complete assessment is affected,

The tauira may have grounds for requiring the teaching as part of their learning and the payment of their bachelor's degree,

The Kaiarataki and Kaiako need to be able to deliver supervision teaching for tauira prior to their placement at agencies and then scaffold this learning throughout their bachelor's degree. Kaiarataki in liaison with the curriculum developers at TOWA will need to set up appropriate training and require supervisors to supervise biculturally or engage in training (i.e. ako sessions). Ongoing support should be a necessary part of the process as and when the agency requires it.

Learning objectives (or learning outcomes if that is achievable at the accreditation level) should clearly state that supervision will be delivered by the kaiarataki as part of Te Mahi Whakatau (PBL), that this teaching will occur before a tauira enters placement, that the teaching will require the kaiarataki to deliver takepū and āta as it relates to the context of supervision alongside non-Māori theoretical frameworks for practice, that the learning will ensure that a tauira is introduced to theoretical frameworks and that they are given the opportunity to practice through role-plays/vignettes in preparation for placement supervision. As the student progresses to the next year, the same curriculum teaching should occur and the

tauirā may then be able to progress their own conceptual frameworks. The ako sessions as discussed in the previous section will need to occur at each year of placement and will provide important and useful research to guide how preparation in the classroom and the supervisory relationship is tracking.

Relationship with supervisor

The kaiarataki assert that the goodness of fit between them and the supervisor is an important one. This is only one level of relationship that occurs during a student's placement supervision. The kaiarataki also highlighted that there were clear Māori values and principles included when building relationships during placement. Notions of whānaungatanga and kaitiakitanga, principles of takepū were continually being applied and discussed during the hui and these notions are also highlighted in the literature.

Although the findings and literature support the idea that relationships between the TEI and agency are key to successful supervisory experiences, an important question is, what expectation does the kaiarataki have in terms of the quality, skills and cultural capacity of a supervisor to supervise tauira? An implication for kaiarataki is that if the only expectation is that the supervisor is registered, maintains a good relationship with them and helps the tauira reflect on takepū and āta, then this may need revisiting and further research. What if the relationship between the supervisor and kaiarataki is not good? How does that then affect the tauira? The kaiarataki may not be able to rely on the assumption that their relationship is transferable to the student supervisor relationship. More research is needed to determine the positive or negative effects of the relationship between the kaiarataki and the supervisor.

Informal bicultural transmission

Takepū seem to be embedded for the participants, this is important in terms of the underpinning philosophy of the programme of social work at TWOA and its strategic plan. Takepū frameworks are making their way into agencies in an informal way via tauira and kaiarataki. This is a positive implication for TWOA in that kaiarataki suggested that supervisors, over time, start to naturally incorporate these notions into their relationships too. TWOA have an opportunity to construct a framework for bicultural student supervision to take care of and drive capacity building in the community of social work. Further research in this area is founded and could be carried out by the Research Mentors at TWOA as a project. The project goal would be to find out how takepū adds value to placement and student supervision through analysing the experiences and views of the placement stakeholders. A larger project could also be carried out by analysing the experiences and views of the staff across several different programmes at TWOA.

Kaiarataki and Kaiako professional development

These findings showed that many of the participants were not engaged in formal supervision. Supervision is an expectation of the SWRB for registration, so it is vital that TWOA survey their staff to ascertain the level of participation. This could simply entail all managers asking staff to forward their supervision contracts and compiling a database of staff supervisors and details of engagement. Further to this, the annual Kaiako Investment Hui that kaiako and kaiarataki attend for professional development could have a component dedicated to learning about supervision teaching and practice. A research project could also be carried out to find out how supervision is experienced by staff at TEIs and at TWOA.

TWOA

The implication for TWOA in terms of these findings suggest that they need to make supervision explicit in the curriculum content for taura to grow and develop in this context. This study has shown that the taura and the staff need clear direction with respect to student supervision as well as agencies need guidance on how they should engage with taura from TWOA.

Although this research has concentrated solely on student supervision, the wider context of placement should also be considered. It is recommended that TWOA provide support and resources to supervisors of taura so that a level of proficiency in biculturalism can start to occur. The Ako sessions noted above are one way of encouraging bicultural practice between the supervisor and supervisee, however further research by TWOA is required to formulate a model of practice. The information collected from incorporating Ako sessions (or similar) could prove important for TWOA and those supervisors who engage in the bicultural training. If policy/guideline changes are not employed, the implication may be that TWOA will continue to perpetuate the status quo and stunt the bicultural intent of the programme vision and TWOA strategic plan in terms of the social work context.

For TWOA to realise their philosophy and advance mātauranga Māori in social work, there is a need to tighten not only the curriculum teaching around supervision, but also write specific guidelines in their Marau (Policy documents) about the need for bicultural supervision to occur in the supervisory space.

Although the SWRB require a student's supervisor to be registered, TWOA should consider moving beyond this requirement and ask that the supervisor engage in

ako sessions as suggested in this chapter or engage in the Kaitiakitanga programme regarding post graduate supervision. There is potential to research the experiences and views of the supervisor and supervisee after a year of engaging in the ako sessions and/or the Kaitiakitanga programme to ascertain the movement and development in biculturalism/transmission of mātauranga Māori. Further, a new Kaitiakitanga programme at TWOA, a post-graduate programme in supervision, should be offered to agencies to build bicultural knowledge. Aspects of that programme, or Konae Ako from the programme, could be delivered as training if agencies cannot complete the full post-graduate programme. There is a possibility that the Konae Ako from that programme could be delivered as one-off papers to agencies. This could potentially be at no cost to the agencies to further enhance and employ bicultural practice in Aotearoa NZ. This would mean TWOA would be the drivers in supporting and building the capacity in agencies and social work and therefore, TWOA would have full confidence that supervision competency in biculturalism is being addressed.

The findings suggest that other relationships (not all physical) may require further analysis and research to understand any implications they may have. These relationships include: The relationship between SWRB and TWOA, the relationship between TWOA, placement agencies and students and the relationship between SWRB and the transmission of mātauranga Māori. With respect to takepū and relationships, further research considering the experiences of taurira and student supervision, taurira and placement, and TWOA and its staff could be conducted.

Concluding comments

The importance of preparing students for placement supervision is clearly identified in the literature and these findings. Researching the construction of student supervision at TWOA has highlighted the role of the TEI and kaiarataki in the preparation of students, the transmission of bicultural supervision, the importance of establishing and maintaining relationships and the role that takepū has in relationships.

The kaiarataki and kaiako responses indicate a need to strengthen the curriculum content regarding teaching supervision and that there is a need to strengthen the supervision culture of staff at the TEI level. Specifying the place of supervision in the curriculum is advocated here, as is the naming of the kaiarataki as the deliverer of that teaching. Professional development for staff in terms of their own supervision is also recommended.

Moorhouse's (2013) study highlighted the need for training providers to "devise a plan to meet the cultural and Kaupapa Māori supervision needs of all students preparing to practice in Aotearoa New Zealand" and these findings advance that idea (p. 118). TWOA is key to shaping a framework for bicultural supervisory practice for their taura and the agencies that take care of their placement and supervision. This would contribute to building capacity within agencies in terms of growing bicultural supervision and contribute to preparing students, supervisors, and perhaps other TEI.

Takepū is highlighted as an area which necessitates further research. It has positive implications for TWOA, Te Tohu Paetahi ngā Poutoko Whakarara Oranga and the people who utilise it. Although there are several broad areas that could be further researched regarding takepū, this study highlights the need to ascertain

how it is experienced during student supervision between the kaiarataki, supervisor and taura.

The following chapter concludes this thesis and is now presented. The chapter reiterate the aims and objectives of this study and will summarise the findings, their implications, the recommendations, my personal reflections and closing comments.

Chapter 7: He Whakakapinga: Conclusion

The aim of this thesis was to canvas the experiences and views of kaiarataki and kaiako at TWWOA regarding student supervision. This chapter restates the aims, objectives, methodology, key findings and their implications. The recommendations are outlined in relation to the key findings and following this is a discussion on recommendations for further research. My personal reflections will conclude the chapter.

Research Objectives

My own experiences of student supervision as a student and as a supervisor were formative to starting this study. The literature review on cultural supervision that I completed prior to starting this research presented several gaps that invited further research. Te Tohu Paetahi ngā Poutoko Whakarara Oranga was an area that required further research and partnered with my interest in supervision I sought to find out more about how student supervision was constructed at TWWOA. Three guiding questions guided this research:

- How is social work supervision constructed for tauira completing Te Tohu Paetahi ngā Poutoko Whakarara Oranga (BSW (BIP)) at TWWOA through the experiences and views of the Kaiarataki and Kaiako?
- What are the gaps?
- What could be strengthened and enhanced?

Methodology

The methodology chosen for this thesis was Kaupapa Māori Theory and Mātauranga ā Whānau. As noted in Chapter Three, this research aimed to enhance a Māori community and needed a methodological approach that benefitted Māori. Both approaches utilise frameworks that regard culture, te reo and tikanga as central to inquiry and to treating any information found with respect and integrity. Hui guided the process of inquiry with the kairataki and kaiako as well as the interactions I had with my research supervisors and other hoa-haere on the research journey. Hui also gave context to the discussion chapter.

Key findings and implications

Three key themes were identified from the findings: The insufficient preparation of tauira (students), biculturalism – perpetuating the status quo, and relationships.

Insufficient preparation of tauira for supervision

Part of the preparation of a tauira for student supervision is the supervision teaching they receive at TWOA. It was found that there was confusion between staff as to whose role it was to teach supervision and the lack of a specific learning outcome relating to supervision in the curriculum content may have contributed to the confusion. The implication for the tauira is that they will not know what role supervision plays and how to utilise it effectively and that they may not be able to grow and develop their practice skills and knowledge. This may ultimately affect their future supervisory relationships and their role as a supervisor. Further, there is an obligation on the part of the supervisor to help the tauira contextualise takepū to their practice and this may or may not be occurring. It is the role of the

kaiarataki to oversee the supervisors and that supervisors are fulfilling their requirements.

A further finding was that if the taurira are not receiving ample teaching regarding supervision, will that affect their ability to complete evaluations or assessments?

The implication here is that they will have difficulty completing these and that this responsibility rests with the TEI.

Recommendations

In order to address the limited student preparation for supervision in the programme it is recommended that TWOA amend the current curriculum content to make supervision explicit and that TWOA name the kaiarataki as the teacher of supervisory theory and practice in the classroom. This would reduce the confusion that was noted by the participants.

That kaiarataki, as part of the teaching of supervision, teach takepū and āta specific to supervision as well as other chosen non-Māori equivalent theoretical frameworks and include practice activities to reinforce learning. The teaching should also include readying the taurira for Ako sessions (or an equivalent model).

That Kaiarataki develop an evaluative tool for taurira to enable them to reflect on what has been learned in the classroom and during supervision. The tool should have a section that is completed prior to starting placement, during and at completion as part of scaffolding the learning. This evaluative tool could be formative to the assessment and could be part of their online forum in Moodle/IAkoranga.

Biculturalism – Perpetuating the status quo

This theme considered the philosophy of Te Tohu Paetahi ngā Poutoko Whakarara Oranga which centres on the parallel acknowledgement of Māori and non-Māori bodies of knowledge, or, biculturalism. The kairataki hui revealed that a bicultural supervisor or one who practiced from a Kaupapa Māori frame is the ideal, but it is not a requirement. The findings suggest that if it is not a requirement, the taura will likely not be able to transmit their bicultural knowledge. The literature aligned with this finding in that supervisors are unlikely to practice biculturally or have the motivation to. The implication if there is no requirement is that the status quo will be maintained whereby a monocultural lens will be applied to the supervisory context for taura.

A further finding required student supervisors to be registered by the SWRB. In many cases, there has not been a supervisor available who is registered and this has meant that TWOA has had to supervise taura themselves. This adds to the already stretched resources of the staff and highlights the need for this to occur in the community. Also, kairataki noted that registration does not always mean capacity or cultural competency. The literature showed that the Field Education Standards constructed by SWRB do not provide any information about culturally competency although their Code of Conduct does.

Overall, this theme highlighted the need for further research, more support to be given to agencies, taura and kaimahi, for resource development and policy amendment at TWOA and strengthening philosophical aims and goals and advancing biculturalism.

Recommendations

It is recommended that TWOA develop a bicultural model of practice for supervision. This could be framed around takepū and include support and training resources for supervisors and taura. Who can supervise taura should be considered. This would outline the qualities and skills of an appropriate bicultural supervisor and their role.

That kaiarataki discuss Ako sessions as recommended in this thesis or an equivalent initial training for supervisors and taura to advance bicultural supervision. These should be incorporated as soon as possible and should form part of the requirement for supervisors taking care of taura from TWOA.

That TWOA consider coordinating training sessions for supervisors utilising Konae Ako from the Kaitiakitanga – Post Graduate Diploma in Supervision programme and provide this at minimal or no cost to supervisors of taura who study at TWOA. This would provide supervisors in the community with a platform to practice in a culturally competent manner and meet their professional development portfolio for recertification with the SWRB.

That the SWRB cross reference the Code of Conduct principles regarding practice with Māori and biculturalism to the Field Education Standards for supervision and any other references to supervision in the curriculum standards that require it.

Relationships

This theme emphasised the importance of the kaiarataki position to student supervision especially to the relationships they have with all stakeholders. It showed too that the kaiarataki believe they play a role in helping the taura form a

good relationship with their supervisor. The kaiarataki underpin their relationships on takepū and believe that supervisors learn about takepū through engaging with them and the taura. They showed a great sense of kaitiakitanga by speaking fondly of their dedication to taura 24/7 and after graduation. The relationship that the kaiarataki has with the stakeholders of placement is under researched. More research is required to understand the role that a kaiarataki plays with respect to establishing and maintaining relationships in the context of placement and supervision.

Recommendations

That the takepū hold valuable insight for kaiarataki and TWOA and research is warranted to find out how taura, kaiarataki and TWOA experience takepū in their roles and relationships.

That other TEI in Aotearoa NZ should inquire into the role of the placement coordinator and their relationships with students and other stakeholders on placement.

Recommendations for further research

This study highlighted several different areas that require further research and investigation. The literature review highlighted six different areas for further research:

1. The review shows that TWOA has not been researched in terms of student supervision,
2. That the kaiarataki and kaiako views at TWOA regarding supervision or placement in Aotearoa NZ have not been researched,

3. That student's experiences of supervision who are studying at TWOA have not been researched,
4. That placement coordinators and social work educators in Aotearoa NZ from a wide range of TEI's could be researched in terms of their contribution to student supervision,
5. That students who practice supervision from a Māori lens or a bicultural one could be researched, and
6. That the ANZASW and SWRB could consider researching competencies in terms of biculturalism and competency to practice with Māori.

This study has started the inquiry into points one, two and four above though further inquiries into these and the other areas noted is needed. The following six areas require further research which will benefit students both Māori and non-Māori, placement stakeholders, TEIs and ultimately clients:

1. Research into TEI in Aotearoa NZ to find out what supervision teaching is occurring during a bachelor's degree for example, what does the curriculum content look like, what is taught, who teaches it and how it is assessed. The findings highlighted some inconsistencies in the teaching of supervision and that this is likely affecting assessment. This research could explore the congruence between TEI and provide possible templates.
2. The TWOA kairataki, tauira, supervisor triad requires further inquiry to find out how student supervision and placement is experienced. This could include questions that align to preparation prior, during and after supervision and/or placement and how takepū is experienced.

3. Research on the extent to which takepū is experienced by taura at TWOA and their supervisors is required. The supervisor supervisee dyad is an important relationship. The taura at TWOA have been identified by the kaiarataki as sharing takepū with their supervisors. A research project could ascertain how this is occurring and whether this contributes to good supervision, stronger relationships and bicultural transmission.
4. As highlighted in the findings, the staff participation in supervision was more informal in nature and this needs further investigation especially as it is part of the registration process. There is a possibility that this research could be carried out by Managers of social work programmes by survey initially and then more in depth interviews to research the importance of the supervision culture for staff at TEIs . It is important that this research is not simply a managerial task to meet guidelines, but an inquiry into the reasons why staff are not engaged.
5. Researching TWOA students' perspectives on their ability to maintain their bicultural and matauranga Māori knowledge is essential. This research could form the basis of a masters degree or doctorate. Graduates of TWOA could be interviewed after a time in practice. It is suggested that this research would include qualitative interviewing.
6. Researching Māori students' experiences of student supervision. No literature was found specifically concentrating on Māori students and their experiences of student supervision, though broader studies noted Māori participants.

These recommendations highlight the need to further research student supervision, placement, SWRB, Māori in social work contexts and TEI in Aotearoa NZ. It is hoped that other researchers will engage in these research areas to advance student supervision in Aotearoa NZ.

Limitations

The scope of this research has been limited to TWOA. This study forms the only piece of research on student supervision from the perspective of a Wānanga. It is likely that readers of this thesis may be looking for a broader acknowledgement of what these findings mean beyond TWOA in terms of the general student supervision context or practice from a Māori lens. I would suggest that the findings here do transfer in terms of how students are prepared by a TEI, how biculturalism is facilitated by a TEI and how kaiarataki relationships may be formative to student supervision. The research recommendations will also contribute to the student supervision context. However, the research aim was to consider Te Tohu Paetahi ngā Poutoko Whakarara Oranga, the gaps, strengths and areas for development, it was not intended that this thesis extend beyond TWOA which is shown in the specific naming of the study He kohinga kōrero a ngā kaiarataki me ngā Kaiako. Student supervision: Experiences and views of Kaiarataki and Kaiako at Te Wānanga O Aotearoa.

Personal Reflections

This research journey started some years ago when I engaged in my first role as a supervisor to taira at TWOA. I remember feeling unprepared. I hoped that the taira did not see that feeling of unpreparedness. In some ways, I felt that they

might be more prepared than me. Further research and post graduate papers fuelled my curiosity and led me to choose this topic for my master's thesis.

My decision to study my own workplace was not an easy one. Early reflective thoughts included whether I would have an opinion about what I found, whether I could stay focused and whether I could remain objective. At several stages I had to pause in contemplative thought to negotiate the information I needed to analyse. Several *hoa-haere* helped me to reflect during those times, including work colleagues and my supervisors. Researching colleagues, whether they are at your campus or not, is still a carefully constructed process and I consistently referred to the methodology for this study to check my principled practice and to maintain integrity. Importantly, the methodology helped me to pay close attention to affording respect to TWOA and all the participants in this study. I am positive that the recommendations can be achieved and will reduce any negative implications on *tauirā* and their supervision. The recommendations if actioned will enhance the learning and practice of the student, increase the teaching confidence of the staff, improve the bicultural supervision capacity of supervisors and add further value to the programmes offered by TWOA (including the supervision programme).

I continually thought about my *kaitiaki* obligation to locate any gaps for *Te Tohu Paetahi ngā Poutoko Whakarara Oranga* to be strengthened. The philosophies of TWOA and the programme guided the research in many ways. Ultimately, this journey is about the families who utilise social work services in Aotearoa and the education of social workers from their beginnings as a student is extremely important. I hope to continue to study student supervision as it is such an important part of social work practice.

Conclusion

The aim of conducting this research was to find out how student supervision was constructed at TWOA through the experiences and views of the kaiarataki and kaiako. The goal was to find out what the gaps, strengths and areas for development were to enhance the social work programme and develop best practice.

This study has highlighted the importance of supervision teaching regarding the preparation and assessment of students and that the TEI and that kaiarataki play a central role in that teaching. The recommendations that have been suggested require attention to add value to the experience that taurira have during student supervision. The student experience of bicultural supervision has been identified as needing strengthening and further research. Resources, model development, policy amendment and support is necessary and suggestions about the incorporation of training have been identified for the supervisor supervisee dyad. Takepū and its place in establishing and maintaining relationships has been highlighted as significant and further research regarding how takepū is experienced on placement and during supervision is suggested. To conclude, it is hoped that this study will contribute to best practice for student supervision both at TWOA and within the social work profession.

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Appendix A: Confirmation of Approval Application – MUHEC



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA

COPY FOR YOUR
INFORMATION

22 June 2015

Marjorie Lipsham
15 Hilton Grove
PALMERSTON NORTH

Dear Marjorie

**Re: HEC: Southern B Application – 15/24
Kaiarataki and Kaiako perspectives on the supervision of students completing
placements at Te Wananga O Aotearoa**

Thank you for your letter dated 2 June 2015.

On behalf of the Massey University Human Ethics Committee: Southern B I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

A handwritten signature in black ink, appearing to be 'R. Stewart-Withers'.

Dr Rochelle Stewart-Withers, Acting Chair
Massey University Human Ethics Committee: Southern B

cc **A/Prof Kieran O'Donoghue**
School of Social Work
PN371

Mrs Hannah Mooney
School of Social Work
PN371

Massey University Human Ethics Committee
Accredited by the Health Research Council
Research Ethics Office, Research and Enterprise

Massey University, Private Bag 11222, Palmerston North 4442, New Zealand T 06 3505573; 06 3505575 F 06 350 5622
E humanethics@massey.ac.nz; animaethics@massey.ac.nz; gtc@massey.ac.nz www.massey.ac.nz

Appendix B: Confirmation of Approval Application - TWOA



Papaiōea Campus
Centennial Drive
Hokowhitu
Palmerston North 4410

19th June 2015

Ethics Application Number: TKR190615-004

Title: Kaiarataki and Kaiako perspectives on the supervision of students completing placements at Te Wānanga o Aotearoa.

Tēnā koe Marjorie,

Thank you for submitting your application for ethical approval to support your Master's Studies with Massey University. The Ethics Approval Committee has now completed the review of your Application for Ethical Approval and we are pleased to confirm that your application has been approved for a period of six (6) months from (and inclusive of) 19/06/15 – 19/12/15.

Please ensure that the relevant TWoA kaimahi are aware of this approval when conducting your rangahau activity. Note also that should your rangahau change or move beyond the parameters of your original approved application, you will need to advise the Ethics committee of this as it may affect your current approval status.

We wish you all the best in your rangahau endeavours.
nāku noa,

nā Shelley Hoani

Chair: TWoA Ethics Approval Committee
Te Wānanga o Aotearoa

cc: Hinerangi Ngatai, Hohepa Thompson

