Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

Tukia: Mā te hē ka tika

Māori social workers' experiences of the collision of their personal, professional and cultural worlds

A thesis presented in partial fulfilment of the requirements for the degree of

Master of Social Work

at

Te Kunenga ki Pūrehuroa (Massey University, Manawatū),

Aotearoa (New Zealand).

Andrea (Ange) Makere Watson

2017

Karakia Timatanga

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
E hī ake ana te atākura
He tio he huka he hau hū
Tihei Mauri ora

(Photograph taken at Kairau Marae, Waitara by the author on 23rd February 2017)

Te Oha/Dedication

Ki ōku mātua, Raymond Waerenga Watson rāua ko Judith Anne Watson (nee Macdonald). Ngā mihi aroha ki a kōrua. Ko kōrua tōku pou, tōku whakapapa, tōku awhi rito, tōku aroha, tōku ngākau. Nei rā āu e whakatapua tēnei tuhinga whakapae ki ā kōrua mā. Ki tōku ūkaipō ara te mareikura ō tōku whānau - te wāhine aniwaniwa. Nāu i ākonatia ē āu i ngā rā ō mua tae noa ki ēnei rā e pā ana ki tāku haerenga i runga i tō tātou nei whenua. Ki tōku pāpā - i hōki mai ki tōu hau kainga mō ō rā whakamutunga. Nei rā ngā mihi hūmārie nāu i whakarereanoatia tā tāua nei hononga. He haerenga tino whakaora māku. I mate tōku pāpā i waenganui i tāku tuhinga whakapae, nō reira moe mai i raro i te manaakitanga ō tō tātou nei kaihanga tae noa ki te wā tutaki tāua i ā tāua. He tika me tukuna ngā mihi aroha ki ā kōrua ōku mātua. Mei kore āu e waretia e tō kōrua nei taonga i tuku iho ki āu nei me ōu momo akoranga. Nei rā tāu tamāhine e noho hūmarie. Nōku te honore mō ake tōnu atu. He aroha kore mutunga mō kōrua ōku mātua.

This thesis is dedicated to my beautiful parents. To my mother – the pou of the whānau – the rainbow lady, who has taught me so much and continues to teach me on my life's journey. To my father, who returned and reconnected to the whānau fold for the last part of his journey and taught me about forgiveness, letting go, and unconditional love - it has been a joyous healing journey! My father passed away as the thesis came to an end. I thank you both for the gift of life that you gave me, the lessons I have learned, and the whānau you created. Here I stand as your daughter forever humbled. My aroha for you both is endless.

He Kupu Mihi/Acknowledgements

He maha rawa atu ngā tangata i awhinatia i tautokotia i manaakitia e āu i roto i tēnei tuhinga whakapae. Nā reira kia kōutou katoa kāhore he kupu tāku. Kō te mea tuatahi, he mihi aroha ki te Atua, nanā te timatanga me te whakamutunga o ngā mea katoa. Ki ōku tūpuna ē tuwheratia ē ngā kuaha ki te ao wairua hei korowai aroha māku tēna kōutou. Ki ōku whānau ara āku tamāhine nā kōrua e manaakitia i āku mahi i runga i te rorohiko me tāku papa wetereo. Ki ōku tuakana e awhina mai ā waha ā tāringa mai i Waikato tae atu ki Tamaki Makau Rau. Ki tāku iramutu – mō tōu tautoko ē pā ana ki ngā tikanga me ngā kawa ō tātou nei taonga. Otirā ki ōku whānau whanui ngā mihi rawa atu. Ki āku mokopuna Noah Isaiah Te Koha Pounamu me Riley Te Otukapuarangi, me kōutou ngā mokopuna i te wā heke mai. Kō te mea nui kō tōu whanau. Ko tōu whanau te tūāpapa o te mea aroha. Nā te aroha ō taua whanau ka tū pakari ia tangata ia rā ahakoa ngā wero i puta mai.

There are many to acknowledge for providing support on this journey. First and foremost, Atua, my tūpuna and my whānau who provide me with unconditional love and support, and honest critique.

Ngā mihi mahana ki ngā kaimahi o tēnei rangahau. Ki ā koutou mā te toko whitu me kī tēna koutou kātoa mō ōu mahi i roto i tēnei rangahau. Thank you to the seven kaimahi who were part of this research - for your dedicated time and energy for this project, and sharing the taonga of what was for most a difficult and challenging kaupapa. Your knowledge and expertise on the kaupapa of collision has been awesome and I thank all seven of you for the sharing of your 'selves' and the gift of ngā kupu taonga which will help other kaimahi experiencing collision in their lives.

Ki ngā kaiarahi o tēnei tuhinga whakapai – Ko Pou Michael rauā ko Pou Awhina, he mihi nunui mō ōu tautoko me ōu awhina ki te kaupapa. I feel very blessed to have been guided by two very experienced supervisors – Dr Michael Dale and Dr Awhina English. This journey has been awesome with the two of you at my side and I appreciate all that you both have done to support the journey.

The Massey University School of Social Work and Massey University Practice Research and Professional Development Hub have supported me in numerous ways; answering my

questions about the thesis journey, providing opportunities to discuss the thesis progress, the loaning of books, assisting with computer challenges (thank you Nancy and Sheryl), and the practical support of utilising and loaning of resources. I am grateful and thankful to Pou Kieran, Pou Robyn and all my colleagues on the 7th floor for the manaaki and tautoko.

I was lucky enough to secure two scholarships and an award on this journey. I have much gratitude and appreciation for the contributions from Massey Māori Masterate Scholarship, Pūrehuroa Award, and Massey Extramural Student Society (EXMSS) Bicultural Achievement Scholarship. These contributions helped the journey immensely.

Finally, ka nui te mihi aroha ki a Pāpā Bam (Ihaka Noble) for the kōrero around Tukia and assisting with the naming of this thesis, Tukia: Mā te hē ka tika. As you stated Bam, "Take the bull by the horns and go into the tukia".

Kia tau te rangimārie me tāku aroha i runga i ā koutou mā e awhinatia e āu i runga i tēnei momo haerenga.

"Kōtahi te kākā kā whāti, ētāhi ngā kākā kia kore ē whati"

If it was just one seed it would break but with many seeds i.e. everyone's input, it cannot break and will hold strong.

Tuhinga Whakarāpopotanga/Abstract

Reamer (2013a) states that the most difficult ethical dilemmas happen for social workers when their personal and professional worlds conflict. Māori social workers (kaimahi) often live and work in the same area as their whānau, hapū and iwi and there is a high chance that members of their whānau will come through the organisation that they work for. This is when kaimahi will experience a collision (tukia) of their personal, professional and cultural worlds. It is the domain where the three different systems have to interact – a professional system, a whānau system, and a cultural system.

This research study interviewed seven kaimahi who had experienced tukia and explored their encounter of tukia. Kaupapa Māori underpins this research, and pūrakau has been utilised to connect the research to Māori worldviews, however the research framework is guided by the Pā Harakeke. Pā Harakeke is often used as a metaphor for whānau and a model for protection of children, whānau structure and well-being. The harakeke sits well in this research as the focus is on the well-being of kaimahi Māori – caring for the carers, helping the helpers and healing the healers. Hence the kaimahi represents the rito (baby centre shoot) of the harakeke, needing nurture, help and support.

A key finding from this study reveals that collision is a complex area that requires careful navigation by the kaimahi experiencing the collision, as well as the organisation that the kaimahi works for. It is imperative that social workers and managers discuss and plan for collision as opposed to waiting until it happens, and organisations should have policies and protocols in place for working with whānau. This research has also developed a definition and construction of what collision is in the social services and kaimahi have imparted words of wisdom (Ngā Kupu Taonga) so that others experiencing collision may find a way forward. These include: Take care of the 'self', get good support from whānau and mahi, talk about the hard stuff, get good supervision, come back to reality and smell the manuka (be grounded), and the collision can ultimately be a growth experience that will have a positive impact on kaimahi practice.

Table of Contents

Karakia Timatanga	iii
Te Oha/Dedication	iv
He Kupu Mihi/Acknowledgements	v
Tuhinga Whakarāpopotanga/Abstract	vii
Contents	viii
Chapter One: Remembering and Awakening The Seed of The Pā Harakeke: Introduction	1
Whakawhanaungatanga	1
Honouring one's experience: The why of the research	3
Chapter Introduction	4
Defining 'collision' and 'tukia'	4
Māori words and use of the kupu 'kaimahi'	5
Insider Research	5
Pā Harakeke	6
Figure 1: Image of Harakeke	6
Me tautoko mō te kaimahi – supporting kaimahi	7
Te Patai Rangahau	8
Constructs to be explored	8
Outline of Thesis	9
Conclusion	10
Chapter Two: Planting the Seed of the Harakeke: Literature Review	11
Introduction	11
Personal-Professional worlds' collision	11
General Ethical and Boundary Issues in Social Work	14
Professional and personal values and perspective	16
Use of Self	17
Dual Relationships	17
Overview of Historical Events impacting on Māori	18
Pre 1840 Māori	19
Whānau	19
Significant historical events impacting on Māori social work	20
1835 Declaration of Independence	20
The Treaty of Waitangi 1840	20
Mātua Whangai Programme 1983	21

Pūao-te-Ata-tū 21
Children, Young Persons and their Families Act 1989 22
Te Punga 1994 23
United Nations Declaration of the Rights of Indigenous people 24
Māori social work 24
Challenges faced by Māori social workers 26
Cultural Boundary issues 26
Dual Accountability and roles for Māori 27
Appropriate supervision for kaimahi 28
Conflicting cultural tensions 30
Culture, identity, and links to Indigenous social work 31
Conclusion 32
Chapter Three: Cultivating the Harakeke: Methodology and Methods 34
Introduction 34
Theme 1: Pakiaka: Kaupapa Māori Theory 35
Kaupapa Māori approach in this research 37
Pūrakau as pedagogy 38
Te Wehenga o Papatūānuku me Ranginui 38
Papatūānuku 39
Haumia-tiketike 40
Pā Harakeke 40
Figure 2: Harakeke Framework 41
Theme 2: Te Rito: Kaimahi 42
Participant Selection and Recruitment 42
Participant Criteria 43
Informed and voluntary consent 43
Theme 3: Kakau: Methods 44
Interview process 44
Whānau tautoko 44
Personal interviews 45
Respect for privacy and confidentiality 46
Equipment 46
Analysis of data 47
Supervision 47

Theme 4: Kōhatu: Māori Ethical Considerations 48
Massey University Human Ethics Process 48
Ethical considerations 48
Conflict of interest 50
Conclusion 51
Chapter Four: Harvesting the Harakeke: The Findings 52
Introduction 52
Key Themes 53
Kaimahi Profiles 53
Definitions of collision 54
The Collision stories 56
Theme 1: Managing the collision 56
What helped? 56
What hindered? 59
What could have helped? 61
Theme 2: Impact 62
Personal 62
Professional 63
Cultural 64
Theme 3: Influences on Managing the collision 65
Values and beliefs 65
Worldviews 66
Theme 4: Dual Roles/Accountabilities, Boundary Issues and Ethical Dilemmas 66
Dual Roles/Accountability 66
Boundary issues and ethical dilemmas 67
Theme 5: Words of wisdom (Ngā Kupu Taonga) 69
Theme 6: Emerging Themes 70
Differences in ways of working 70
Conflicting cultural tensions 72
Working biculturally 74
Conclusion 74
Chapter Five: Utilisation and Uses of the Harakeke: Discussion 76
Introduction 76
Figure 2: Harakeke Framework 77

Tukia: Collision 78
1. Te Rito: The kaimahi 78
2. Pakiaka: Māori worldview 80
Differences in ways of working 82
3. Awhi Rito: Awhi/Tautoko from whānau, organisation and supervisors 83
Whānau 84
Colluding 85
Mahi – Organisation 86
CYF Protocols for working with own family 87
Appropriate supervision for kaimahi 88
4. Kōhatu: Ethics and Boundaries, Dual Roles and Accountabilities and Conflicting Cultural Tensions 89
Conflicting cultural tensions 90
Biculturalism 91
5. Tūpuna: Laws and Policies guiding Social Work and Links to Indigenous social work globally 92
6. Kōrari: Ngā kupu taonga 95
Mauri Ora o te Pā Harakeke Model of Well-being 96
Ngā taonga o te rito 96
Ngā taonga o te awhi rito 96
Ngā taonga o te tūpuna 97
Te taonga o te pakawha 97
Te taonga o te whenua 97
Te taonga o te pakiaka 98
Figure 3: Harakeke Image of Model of Well-being 99
Conclusion 100
Chapter Six: Regenerating the Seed of Pā Harakeke: Conclusion: Te Kōrari 102
Key Findings 103
Definition of Collision 104
Implications of Findings 105
Recommendations 107
Research Reflections 109
Strengths and Limitations 110
The Final Word 111

Waiata 'Pūao-te-Ata-tū' 112
Reference List 113
Appendices 127
Appendix 1: Panui 127
Appendix 2: Information Sheet for Participants 128
Appendix 3: Informed Consent Form 130
Appendix 4: Authority for Release of Transcripts 131
Appendix 5: Interview Schedule 132
Appendix 6: Massey University Human Ethics Approval Letter 134
Appendix 7: Literature Review Brainstorm 135
Appendix 8: Harakeke Framework of thesis Brainstorm 136
Appendix 9: Harakeke Framework: Methodology and Research Design 137
Appendix 10: Brainstorm of Analysis 138
Karakia Whakamutunga 139

Chapter One:
Remembering and Awakening the Seed of the Pā Harakeke:
Introduction

He Whakataukī
Ngā hiahia kia titiro ki te tīmatanga, ā, ka kite ai tātou te mutunga
You must understand the beginning if you wish to see the end.

Te Timatanga, Te Kākano: The Beginning, the Seed

Awakening the seed
And now the time has come,
Embracing who we are and what we've done,
Awakening the Seed Within,
Remember who we are so we can begin.
Song by Kaura (musicians)

He Kākano Ahau – I am a Seed
He kākano ahau i ruia mai i Rangiātea
And I can never be lost
I am a seed born of greatness
Descended from a line of Chiefs
He kākano ahau
Waiata "He kākano ahau"
by Hohepa Tamehana

Whakawhanaungatanga

Ko Taranaki te mounga

Ko Waitara te awa

Ko Owae Whaitara te pā

Ko Tokomaru te waka

Ko Te Āti Awa nō runga i te rangi te iwi tūturu

Ko Te Āti Awa nui tonu te iwi matua

Nō Aerani te whenua o tōku ūkaipō

Nō Te Āti Awa nui tonu te iwi matua o tōku pāpā

Nō Te Āti Awa nui tonu te iwi matua hoki āu

I tipu ake āu i Waiouru me Manawatū

Kei Papaioea āu e noho ana

Ko Andrea (Ange) Makere Watson āu

As stated above, on my father's side I am descended from Taranaki mounga. On my mother's side, I have predominantly Irish connections and much of this whakapapa is unfolding as my mother never knew her Irish birth father. Also, on my maternal grandmother's side there is Irish ancestry as well. I am of dual heritage – I am Māori and Pākehā.

The whakataukī and waiata "He kākano ahau" heralds that I am a seed from Rangiātea. It is appropriate that I start at the beginning of this journey as the kākano, and the promise of potential and fulfilment that a seed brings. This thesis originated from a kākano in my hinengaro, and grew as I started to water and germinate the idea further, therefore this journey from a seed (potential) through the process of becoming and being to a fully-fledged plant/bush, producing flowers that manu will come and partake of the nectar. The harakeke plant is an appropriate analogy for this. The journey had to start with remembering and awakening the seed within, remembering who I am, and embracing all of who I am and what I have done. This has involved embracing Te Ao Māori including ngā taonga tuku iho and taha wairua as a source of tautoko and inspiration for the journey. Tuhiwai-Smith states, "Value the treasures of our ancestors … value the maps for finding ourselves again that they left us" (2015, p. 6). Ngā mihi aroha ki ōku tūpuna mo ngā taonga tuku iho.

For this journey I needed to steer my thinking away from my individualistic taha Pākehā side, not an easy feat when you are a child of the early 60s and mixed marriages were notable, and colonisation and assimilation were the 'way of the day'. Our parents, as many others did, believed that the way forward was in Te Ao Pākehā and as a product of that generation I was colonised and assimilated. It was made easier for me because I am a white-skinned Māori. My Te Ao Māori journey has been ambivalent – at times I have touched the surface and at other times I have thrown myself in without thinking. Ka tahuri tāku hinengaro - My thinking has veered from the 'me, myself and I' thinking to the 'we', thus embracing taha Māori collectivist thinking. Tuhiwai-Smith (2015) declares that, "The responsibility of a Māori and an Indigenous individual is not to be an individual; their responsibility is to change and contribute to the collective" (2015, p. 6). It is the hope that this research will benefit whānau, hapū and iwi.

In November 2016 Massey University School of Social Work ran a social work conference, 'Social Work in Changing Times: Towards better outcomes'. At this conference I espoused

for the first time that I was an indigenous academic. For me this was a significant moment as in my 22 months of working part-time as a tutor for the School, I had not considered myself 'academic' and had expressed to my Head of School that I was not sure that I would make a 'good' researcher. I knew my strength was in practice, I have always loved practice work, and enjoyed the work alongside whānau on 'change journeys', but I had doubts about whether I would 'make it' as a researcher. This thesis is about the journey and transformation of a new layer of myself as a researcher and an indigenous academic. This journey can be depicted for myself as a process, similar to the kākano, moving from *Te Kore ki Te Pō ki Te Ao Marama* - hence Te Kore, Te Pō signifying the emptiness and darkness of mind because there was no light and there was no knowledge (in terms of research), to coming to Te Ao Marama, the world of light and enlightenment (knowledge) (Walker, 1990, p. 12). Marsden (in King 1992) outlines the allegory of plant growth from Te Korekore (the realm of potential being) to Te Pō (the realm of becoming) to Te Ao Marama (the realm of being) (1992, p. 135). Therefore, as this thesis has transformed through the process, so have I, as the researcher, been transformed.

Honouring one's experience: The why of the research

Baldwin (as cited in Patton) states that, "One writes out of one thing only – one's own experience. Everything depends on how relentlessly one forces from this experience the last drop, sweet or bitter, it can possibly give" (2002, p. 88). I have been a social work practitioner for a number of years, holding a tohu since 2005 however having worked in the field prior to that. During that time, I became focused on working alongside whānau on change journeys. The motivation to do this came from my own experience of being a part of a whānau that navigated a journey of change. In a sense I am what is called a 'wounded healer' (Jung 1961), having been wounded myself (by childhood experiences) however traversing to a place of healing, and transforming into being able to work effectively with others journeying to healing. The idea of this research has come about from a personal experience of collision. Whilst working as a Practice Leader for a large Non-Government Organisation (NGO), a pēpi (6 weeks old) in my own whānau whanui was assaulted resulting in hospitalisation for multiple fractures and a dislocated arm requiring specialist care and attention. The baby's father (the partner of my whānau member) was eventually charged and served prison time for child assault. As a whānau this was a horrific experience full of complexity to navigate through, however for me as a professional practitioner who worked alongside these systems of child protection, police, and health it was not only horrific, but

presented many professional, personal and cultural challenges and dilemmas. This happened nearly three years ago and had a huge impact on my whānau and for me personally, professionally and culturally. As I worked my way through this experience, I began to wonder how other social workers managed collisions of their personal and professional worlds. I then considered that for Māori there is also a cultural aspect to collision because many kaimahi live and work in their hapū and iwi rohe amongst whānau.

Chapter Introduction

This research is about the collision of the professional, personal and cultural worlds for Māori social workers and how they managed this process. Kaupapa Māori underpins this research and pūrākau pedagogy informs the methodology. The Pā Harakeke model underpins the layout and structure. This chapter introduces the researcher and the reason for the research, defines the use of the words collision and tukia and the rationale as to why these words are used. It also discusses insider research status, and introduces the Pā Harakeke model and how it will be utilised in this research. The research question and constructs to be explored are delineated and the outline of the thesis is revealed.

Defining 'Collision' and 'Tukia'

The English word 'collision' was used to describe the crashing together of a practitioner's personal, professional and cultural worlds. Other words could have been used to describe this i.e. clash, conflict or tension; however, the word 'collision' was the most accurate for the intended purpose i.e. to describe a violent crashing together of worlds causing an impact. The cultural dimension of the collision focusses on the fact that all the research participants will be Māori, may have a Māori worldview, and may also be culturally impacted by the collision, hence the personal-professional-cultural worlds' collision.

The Maori word 'tukia' is the word utilised to describe collision in this research. Tukia means to ram and crash into (www.Māoridictionary.co.nz). It can also be used to describe the ramming of a bull's horns (I. Noble, personal communication 25 February 2017). The title of the thesis *Tukia: Mā te hē, ka tika* translates to Collision: Through trial and tribulation and experience, rightness or correctness is achieved, therefore we gain learning through our mistakes and experiences (I. Noble, personal communication, 25 February 2017). This depicts a view of well-being that underpins my own practice and a belief that even though we can have experiences in life that are challenging and negative, these experiences lead to our

own personal growth and development and eventually a place of wellness and well-being. Underpinning this are Pākehā models of resilience (Ungar, 2012) strengths based perspective (Saleebey 1997, 2002) and Post-Traumatic Growth (Tedeschi & Calhoun, 1995; Van Slyke, 2015; Zoellner & Maercker, 2006). In Te Ao Māori we look to our natural models of health and well-being and as mentioned earlier the Pā Harakeke is the foundation that underpins this research.

Māori words and use of the kupu 'kaimahi'

In this research the word 'kaimahi' is used to describe Māori social workers. Many kupu Māori are utilised in this thesis and the decision has been made not to provide a glossary, although at times translations are provided. The rationale for this is that Te Reo Māori is an official language in Aotearoa and I am exercising the tino rangatiratanga principle from Article 2 of Te Tīriti o Waitangi. Online Māori dictionaries are freely available if assistance is required.

Insider Researcher

I am an insider in this research in terms of 1) being tangata whenua, 2) being a social worker and 3) having a similar experience as my participants. Tuhiwai Smith (2012) discusses insider-outsider research and that all researchers need to have critical thinking processes, consider relationships, and consider data and analysis quality however insider researchers, "have to live with the consequences of their processes on a day-to-day basis for ever more and so do their families and communities" (2012, p. 138). This is a point of difference for kaimahi i.e. they often live and work with whānau, hapū and iwi and often there is no clear separation between the personal and professional. Tuhiwai Smith (2012) also outlines that insider researchers need to be humble because insider research can be complex and present the insider researcher with challenges and that building strong support structures will be helpful in the process. I believe insider epistemology, particular with indigenous research, and specifically Māori research, will allow the research to reach different levels and go on different pathways that cannot be reached by 'outsiders'. Utilising a Kaupapa Māori approach within this research will allow this to happen.

Whilst Kaupapa Māori theory will underpin this research and pūrākau pedagogy will inform the research methodology, it is the Pā Harakeke model that underpins the layout and structure

of this thesis. Harakeke (also known in Te Tai Tokerau as Kōrari) is the foundation of this thesis and will be utilised throughout.

Pā Harakeke

He Whakataukī

"Hutia te rito o te Harakeke. Kei whea te kōmako e kō?
Ka rere ki uta, ka rere ki tai. Kī mai koe ki tātou,
"He aha te mea nui o te ao?" Māku e kī atu,
"He tangata, he tangata, he tangata".
If you pluck out the flax shoot, Where will the bellbird sing?
It will fly seawards; it will fly inland.
If you ask me what is the most important thing in the world?
I will answer you, "People, people, people".

Explanation: "If you stop the flax bush growing there will be no nectar laden flowers to attract birds and no flower stalks for them to perch on. They will fly distractedly to and fro looking for food and a resting place. The poet concludes affirming in the strongest terms the value of children, the whānau which nurtures them, and the whole of humanity"
(Metge, 1995, p. 314).

Māori have utilised the harakeke as a metaphor for whānau and it is often used as a model of protection for children, and whānau structure and well-being (Metge, 1995; McLean & Gush, 2011; Pihama, Lee, Te Nana, Greensill & Tauroa, 2015; Turia 2013). My own personal framework of social work practice is grounded in Pā Harakeke and the learnings derived from this.

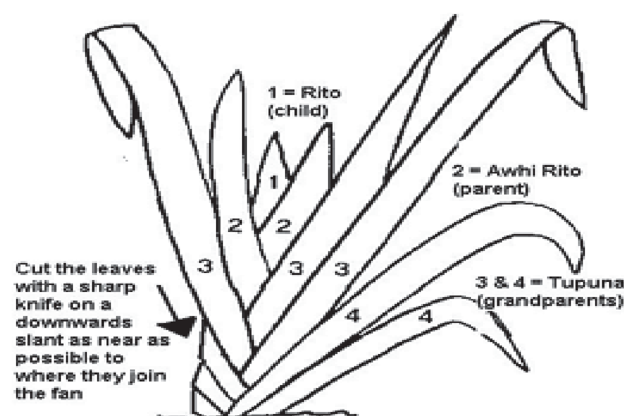


Figure 1: Image of Harakeke (https: //my.christchurchcitylibraries.com/harakeke/)

At the centre of the plant is the Rito (1) and represents the baby or child, surrounding the rito are the Awhi rito (2) parent fronds or mātua, then surrounding the awhi rito are the Tūpuna (3) and (4) grandparent and ancestor leaves. This model is about strengthening the whānau at the centre – the baby (rito) and the parents (awhi rito). The outer fronds (tūpuna) provide protection, shelter and care for the inner fronds. It is about protection of our most

vulnerable, it is about whānau strength, collective strength, it is about connection to the whenua, to whānau, hapū and iwi, to the past, the present and the future and to ourselves. It acknowledges the role and responsibilities of others - the tūpuna (grandparents) in helping to strengthen the whānau – it is about developing community and inter-generational roles and support. It is about whakapapa and protecting whakapapa. It is about regenerating generations. It is about valuing children as a taonga and supporting parents to be the best parents they can by keeping the rito as the focus. It is about growing strong and healthy whānau.

Pā Harakeke descends from a Kaupapa Māori framework that allows researchers and social workers alike to utilize knowledge from their Māori worldview as it has its foundation in Māori practice models. Tikanga surrounds the Pā Harakeke from before the seed can be planted to the harvesting of the leaves. Some tikanga when harvesting includes not cutting when it is raining or at night or when the flower (kōrari) is in bloom, cutting at a certain angle, and never ever cutting the whānau in the middle (rito and awhi rito). Karakia are utilised when planting and harvesting the harakeke.

Isaac-Sharland (2012) utilised the Pā Harakeke as a metaphoric ideal in her research on the link between Te Reo Māori and Mana Whānau. Ward (2006) presents the kōrari (Te Tai Tokerau kupu for harakeke) and utilises it as a framework of practice by positioning social work students as the rito, the student's whānau including mentors, class peers and work mates as the awhi rito, and social service lecturers, student services, counsellors and agency supervisors representing hapū as the tūpuna, and ANZASW and SWRB as the iwi and also the tūpuna leaves. The whenua represented the clients who were supported by social work students and practitioners. Similarly, the intent of this research is to utilise Pā Harakeke as a framework by positioning kaimahi as the rito, kaimahi whānau, hapū and iwi and kaimahi organisations (including managers, colleagues, supervisors) as the awhi rito, and the tūpuna fronds representing professional bodies (ANZASW, SWRB), Tertiary Education institutions, policies and laws that guide Aotearoa social work practice and the link to global indigenous social work. The methods chapter will outline the Pā Harakeke as a framework for this research further.

Me tautoko mō te kaimahi – support for the kaimahi

After acquiring a Bachelor of Social Work and going back into practice, within the first year I was in a tautoko role supporting social work students on placement, and then as new

practitioners came on to the social work team, I would be in that tautoko role as kaiarahi (supervisor). I went on to complete Post-graduate supervision training and eventually began a supervision consultancy business. My role in social work has always been to manaaki and tautoko whānau I have worked alongside, and also to manaaki and tautoko social workers I worked alongside. As a Team Leader, Practice Leader and Supervisor my focus has been on kaimahi growth and development. The pou of this research is the Pā Harakeke model that places kaimahi as the rito or pēpi. This research is about the well-being of the worker and is another way to manaaki and tautoko kaimahi in terms of supporting them through collision experiences. Kaimahi need tautoko as much as the whānau they journey alongside do – the helpers need to be helped and the healers need to be healed themselves. Ruwhiu, Ruwhiu and Ruwhiu (2008) in their article about heart mahi for healers discussed their contribution as a, "contribution about caring for healers" (2008, p. 32) and it is the hope that this tukia research will also contribute to caring for healers.

Te Pātai Rangahau

The intent of this research is to explore the key question: How do kaimahi manage the collision experience of their personal, professional and cultural worlds and what factors helped or hindered this process?

Constructs to be explored

This research is interested in finding out and exploring the following constructs:-

1. Dual roles/accountabilities - the dilemma of balancing the personal, professional and cultural tensions for kaimahi and exploring the tension between kaimahi accountability to whānau, hapū and iwi and responsibility and/or accountability to their organisation or place of work. How did dual roles and accountabilities impact on kaimahi? Was there tension and challenge with these? Were there times that kaimahi struggled in their role of social worker and just wanted to be in their role of whānau member?
2. Ethical dilemmas – This research will explore if the ethical dilemmas and issues regarding roles, boundaries and relationships are exacerbated when the professional, personal and cultural worlds of kaimahi collide.
3. Impact – Did the collision experience eventually help kaimahi to work more therapeutically with clients/whānau they work alongside?

4. Supervision - Because of my professional supervisor background, I am interested to see whether supervision was a factor in managing the collision experience for kaimahi.
5. The hope of this research is that there will be Ngā Kupu Taonga (Words of Wisdom) for other kaimahi experiencing collision of their personal, professional and cultural worlds.
6. Another hope of this research is to develop a definition and construction of what collision is or what is understood to be collision in social services.
7. This research aims to explore kaimahi use of Māori worldview in their professional roles.

Outline of Thesis

The structure and framework of this thesis is underpinned by the Pā Harakeke model and the chapters are outlined below:-

Chapter One is titled ***Remembering and Awakening the Seed of the Harakeke***: ***Introduction***. In this chapter the researcher has introduced herself, outlined the reasons for the research, the hopes of the research and defined the research question, and the aims and constructs to explore. Insider Research has also been discussed and te Pā Harakeke as a framework that underpins this thesis has been unfurled.

Chapter Two ***Planting the Seed of the Harakeke***: ***Literature Review*** considers the literature surrounding collision experiences including exploration of personal-professional-cultural world collisions, general ethical and boundary issues in social work, an overview of historical events that impact on Māori social work, Māori social work practice in Aotearoa, the challenges faced by Māori social workers including dual roles, relationships and accountability, cultural boundary issues and conflicting cultural tensions for kaimahi, appropriate supervision for kaimahi, and culture, identity and self-esteem. Links to indigenous research literature is also explored.

Cultivating The Harakeke: ***Methods*** is the third chapter and outlines the methodology and methods used in this research. Kaupapa Māori theory underpins this research and is outlined further in this chapter. Pūrākau pedagogy informs the research methodology and is unpacked and the Pā Harakeke model that underpins the layout and structure of this research is outlined

further in this chapter and is used to categorise the methods into four themes: 1) Pakiaka/roots (Kaupapa Māori theory and approach), 2) Rito/child (Kaimahi/Participants) 3) Kakau/stalk (Methods) and 4) Kōhatu/pebbles for drainage (Ethical Considerations).

Chapter Four ***Harvesting the Harakeke: Findings*** presents the results and findings from the seven interviews with the kaimahi interviewed for the research. First the kaimahi are introduced, then kaimahi definition of 'collision' is explored; including words that kaimahi used to describe the term 'collision'. Kaimahi shared their collision stories and were asked questions relating to how they managed their collisions and what factors affected their experiences. Following the interviews, six key themes were identified from the interview schedule and then sub-themes emerged from these. The sixth theme evolved as the interviews progressed and was not a specific focus area of the research questions. Participant quotes are utilised to support these key themes.

Chapter Five ***Utilisation and Uses of the Harakeke: Discussion*** explores the meaning and implications of the findings outlined from the Findings Chapter as they relate to the literature in terms of how kaimahi managed the collision experience of their personal, professional and cultural worlds. Ngā kupu taonga (words of wisdom) are outlined further here.

Chapter Six ***Regenerating the Seed of the Harakeke***: ***Conclusion*** looks to the Pā Harakeke framework once again and the pinnacle of this research being the Kōrari (flower of the harakeke). The outcomes and conclusion of this research are espoused here.

Conclusion

This chapter has introduced the researcher and the reasons for the research; it has rationalized the use of the word collision and tukia, and discussed insider research status. Kaupapa Māori will underpin the research and pūrākau pedagogy informs the research methodology. The Pā Harakeke model was introduced and was expanded in terms of how it will be utilised in the thesis as a foundation. The research question and constructs to be explored were delineated and the outline of the thesis was revealed. The next chapter will consider the literature regarding collisions of the personal, professional and cultural worlds for kaimahi.

Chapter Two:
Planting the Seed of the Harakeke:
Literature Review

He Whakataukī
Poipoia te kākano, ki a puawai.
Nurture the seed and it will blossom.

Introduction

This research seeks to answer the key question: How do kaimahi Māori manage the collision experience of their personal, professional and cultural worlds and what factors helped or hindered this process?

This chapter will review the literature regarding (1) personal-professional-cultural world collisions (2) General ethical and boundary issues in social work (3) an overview of historical events that impact on Māori social work, particularly the 1835 Declaration of Independence, 1840 Te Tīriti o Waitangi, the Mātua Whangai programme, Pūao-te-Ata-tū, the Children, Young Persons and Their Families (CYPF) Act 1989, Te Punga and the Declaration of the Rights of Indigenous People (DRIP), (4) Māori social work practice in Aotearoa, and (5) the challenges faced by Māori social workers including dual roles, relationships and accountability, cultural boundary issues and conflicting cultural tensions for kaimahi, appropriate supervision for kaimahi, and culture and identity. Links to indigenous research will also be explored. These identified topics will assist the researcher in looking at how kaimahi are able to manage collisions of their worlds through analyzing the available literature on each topic and the relevance to kaimahi.

1) Personal-Professional-Cultural Worlds' Collision

Upon exploration of a computer literature search of the topic 'personal-professional worlds' collision' the majority of the literature that presented itself was around social media and on-line issues when mixing personal and professional worlds (Berry, 2011; Ollier-Malaterre, Rothbard & Berg, 2013; O'Neil, 2007; Skeels & Grudin, 2009). Reamer (2013a, 2013b) also highlights the issues of emerging ethical challenges via social media and electronic communication. He identifies the new online tools of social work as social networking, video counselling, email and cyber-therapy and that these "digital, online and electronic tools pose compelling ethical issues for social workers" (2013a, p. 166).

The topic ‘personal-cultural-professional-collisions-social-work’ was then explored as it extended on the original literature search. This exploration highlighted literature regarding collisions between social workers’ values and ethics and the demands of their workplace or the job tasks (Scott-Janssen, 2016; Taylor, 2002), and evidence based practice and obstacles that challenge this (Rosen, 2003). Spano and Koenig (2007) studied the conflict between personal values and professional Codes of Ethics and came up with a 6 stage model for addressing these value conflicts. These stages included 1) self-awareness, 2) self-reflection, 3) understanding and applying Codes of Ethics within a professional knowledge base, 4) comparing personal worldviews with the Code, 5) ethical decision making and 6) professional ethical action (2007, p. 20). Pocock (2003) specifically focused on the work-life collisions and the consequences of this. Holtzhausen (2011) investigated the challenges of teaching a Western based profession (social work) in a United Arab Emirates university. He explored the significance of indigenous values and beliefs systems in social work education and challenged the Western approach by asking whose values define what is right or wrong.

Further investigating of literature disclosed research involving health professionals in the fields of mental health, nursing, and family therapy who had experienced personal-professional world collisions (Bolton, 2010; Broadbent, 2013; Lewis & Stokes, 1996; Phrydas, 2014; Wilson & Ardoin, 2013).

Phrydas’ (2014) research explored the personal and professional world collision for trainee counselling psychologists’ experiences of having a relative with mental health problems and how the trainees experienced this personally, professionally and academically. Phrydas had experience of being a trainee counselling psychologist who had personal experience of a relative with a mental health condition and espoused that there was much to explore and learn from this phenomenon e.g. participants needed more support and universities and educators need to be aware of the demands on trainees so extra support could be offered.

Bolton (2010) shares the story of health professional/lecturer Ann Williams who experienced her professional and personal worlds colliding when her 8-week old grandson died from cot death and how her two worlds collided as she continued to work whilst her personal world was in chaos. Williams utilised reflection and wrote down ‘jottings’ when the pain was unbearable and stated that this helped to not only, “create an account of my experiences but to share it” (Williams as cited in Bolton, 2010, p. 77). A few months later Williams went on

to present at a conference sharing her personal account of grief in a professional arena and she later reflected that this enabled her to, "set down a heavy burden" (2010, p. 77) and gave her the opportunity to reconcile her personal and professional worlds. Williams also disclosed that having this experience had allowed her to be a more authentic version of herself professionally with clients and colleagues.

Broadbent (2013) explored therapists' personal bereavement experiences and the impact on their professional practice. Broadbent also had her own experience of bereavement and was a bereavement counsellor in a hospice at the time. The outcome of the study found that bereavement is a unique experience and can be a transformative experience leading to personal growth with a renewed sense of self and agency for the affected therapists. Findings also suggested that the participants were able to experience deeper levels of empathy and connectedness within their therapeutic relationships with clients and have, "an enhanced ability to be with and hold client's in their pain" (Broadbent, 2013, p. 270).

In summary, both Bolton and Broadbent found that although professionals had significant collisions between their personal and professional worlds (involving deaths of loved ones), once they had worked their way through the grief experiences, they felt more attuned to themselves and their clients in their profession, and were able to work more effectively in the therapeutic relationship with clients. Broadbent's study also validated the role of supervision as assisting this process and Wilson utilised reflective processes to assist the grief process. It will be interesting to see in this tukia research whether participants have similar outcomes regarding being able to work more effectively in the therapeutic relationships with clients/whānau they work alongside.

Wilson and Ardoin (2013) share their own experiences of being nurses who became the main caregivers to loved ones who became terminally ill, and how their professional and personal roles created challenges for them. Ardoin shared that when her father was near his journey's end she struggled with the professional and personal worlds collision and that she, "needed someone to assume the nurse role and let me be the daughter" (2013, p. 194). Ardoin's reflection is that in this instance she wished to be in the family role of daughter and not in her professional role of nurse. Wilson and Adroin recognised that assessing these personal-professional collisions could possibly assist fellow nurses and they categorised their findings

and compiled a list of ‘Suggestions for Survival’ that could assist other nurses going through similar experiences.

Lewis and Stokes (1996) describe a family therapist’s management of the collision between professional and personal boundaries following the publicised murder of the therapist’s spouse. The article discussed self-disclosure in therapy and boundary definitions in therapeutic relationships. The family therapist sought support from a supervisor and this proved invaluable. This thesis will explore if the role of Supervision was a factor in managing the world’s collision for kaimahi.

Section 1 has highlighted the dilemmas of collisions for workers, and those who experienced their own personal-professional worlds’ collisions emphasised that although the collisions were traumatic, they were able to see a positive aspect to the collision and that the experience helped with their growth personally and professionally.

2) General Ethical and Boundary Issues in Social Work

For the purpose of this research it is relevant to explore the link between ethical and boundary issues in social work and the personal, professional and cultural world collision for kaimahi.

The profession of social work is value-laden and issues of values, ethics and boundaries underpin social work practice (Reamer 2013a). Banks (2006) informs us that a distinguishing feature of social work is that generally the profession has a code of ethics shaped by a professional body. Social work practitioners in New Zealand are guided by the SWRB Code of Conduct (SWRB, 2016), ANZASW Code of Ethics (ANZASW, 2015) and organisational policies and procedures for guidance regarding ethical and boundary issues in social work. Banks (2006) outlines that there could be conflicting responsibilities for social workers because they have responsibilities to service users, to the social work profession, to the agency they work for and to society. Reamer emphasises that professional ethics and values have changed dramatically over the years and that, “social workers now look at these issues through several lenses, not just one” (2013a, p. 9). He goes on to explain that the lenses change because of cultural developments and trends, and that the issues facing the modern-day practitioner are quite different to social work from former times eg. Email and Facebook privacy and confidentiality issues.

There is significant literature regarding ethics, professionalism and accountability in general social work literature (Banks 2006, 2008, 2011; Doel, Allmark, Conway, Cowburn, Flynn, Nelson and Tod, 2010; Hugman (in Davies), 2013; Mattison, 2003; Reamer 2001a, Reamer 2013b). Davis (as cited in Banks, 2006) discusses the 'ethics boom' and notes an increase in the literature on ethics, as did Reamer (2013). Banks (2011) outlines this ethics boom as growing interest in social work ethics over the last twenty years leading to an, "increasing volume of specialist literature on ethics in social work" (2011, p. 6). Hugman (in Davies) emphasises that ethics is about moral values and what is right and wrong, good and bad, and that, "recognising cultural diversity in beliefs and values creates a challenge for contemporary professional ethics" (2013, p. 21). Hugman also highlights that social workers need to have conscious engagement with ethics. Doel et al. (2010) support this by stating that social workers need opportunities to engage in ethical exercises and that regular wrestling with ethical issues assists them to become ethically aware. Mattison (2003) affirms that social workers can develop ethical reasoning to assist in preventing errors in judgment and that in addressing ethical dilemmas, social workers often fail to acknowledge and accept that personal values, lived experiences, and other influences eg. culture and beliefs can impact on professional decisions. Ethical decision making is not about a 'right' solution but the practitioner being able to rationally and systematically consider the ethical aspects of a case and be clear about the basis on which their decision was made (Banks 2011). This research is interested in exploring how kaimahi identify ethical issues for themselves, and what they identify as the boundary issues in the collision of their worlds. The kaimahi may view these differently because of the cultural aspect. Banks (2006) asserts that social work decision-making is complex and that issues of ethics, values and morals are an unavoidable part of social work.

Professional boundaries are a complex area of interpretation and the literature reinforces this concept (Banks 2006, 2008, 2011; Congress, 1999; Dewane, 2010; Doel et al., 2010; Fine & Teram, 2009; Reamer 2003). The word 'boundary' is full of ambiguities and describes "what is acceptable and unacceptable for a professional to do, both at work and outside of it, and also the boundaries of a professional's practice" (Doel et al., 2010, p. 1867). Reamer (2003) affirms that skillful management of boundary issues can enhance the ethical integrity of social work.

Reamer (2013a) discusses how dual and multiple relationships with clients could possibly lead to boundary crossings or boundary violations and that it is necessary to avoid relationships where clients are likely to be harmed or exploited. A boundary crossing can occur when "a social worker is involved in a dual relationship with a client in a manner that is not coercive, manipulative, deceptive or exploitative" (2013a, p. 111). If the dual relationship is coercive, manipulative, exploitative or deceptive this is a boundary violation. Reamer (2013a) also outlines that social workers may feel anxious and have a sense of guilt when needing to make difficult ethical decisions and need to reflect on their own value positions to assist them through the process. Banks outlines that ethical dilemmas can happen when "the social worker sees herself as facing a choice between two equally unwelcome alternatives, which may involve a conflict of moral values, and it is not clear which choice will be the right one" (2006, p. 13). Banks also highlights for social workers there can be issues around professional roles, boundaries and relationships and there needs to be "considerations of issues of boundaries between personal, professional and political life" (2006, p. 14). This research aims to explore if the ethical dilemmas and issues regarding roles, boundaries and relationships are exacerbated when the professional, personal and cultural worlds of kaimahi collide.

Professional and Personal values and Perspective

Reamer (2013a) highlights that for social workers the most difficult ethical dilemmas can happen when their personal and professional values conflict. There is a suggestion that a separation of the personal and professional is necessary however this thinking sees the social worker as separate from their private self (Banks, 2006). O'Leary, Tsui and Ruch (2012) explore the concept of professional boundaries in social work relationships and outline that the traditional bounds of the client-social worker relationship require social workers to maintain a 'professional distance' however nowadays emphasis is more on connection and the social worker's use of self in their professional roles. Siegel (1999) when considering the strong perspectivist view asks whether perspective is limited in such a way that we cannot achieve critical analysis and that we may be 'trapped' by our own perspective and suggests that cultural perspective may be limiting, "principles of argument evaluation and criteria of argument quality are themselves relative to the cultural frameworks which inevitably limit our judgement" (1999, p. 189).

This research aims to explore kaimahi use of self and perspective in their professional roles.

Use of Self

In social work the practitioner is the tool so the use of self is critical (Weld & Appleton, 2014). Reupert (2009) claims that self-awareness is essential in the helping relationship and that the use of self is not incidental, unconscious and inevitable and that, "There are risks involved in the involvement of self, there are also costs in not involving the self" (2009, p. 775). The notion of the 'wounded healer' is recognised in the counselling and psychotherapy literature and has also been applied to mental health care (Gilbert & Stickley, 2012). Jung (1961) made the claim that only the wounded physician heals and Barker (1996) recognised that therapists needed to acknowledge their own pain and vulnerability otherwise they would be restricted in their work with other's pain and vulnerabilities. Brandon (as cited in Gilbert & Stickley) espouses that, "the benefits to the practitioner of being a wounded healer suggest that the practitioner is as much helped by as well as helping through the therapeutic relationship" (2012, p. 35). The relevance to this research is that the collision experience may make kaimahi vulnerable however this vulnerability could help others so kaimahi become the 'wounded healers' in their mahi.

Gilbert and Stickley (2012) explored students (social work and nursing) lived experiences of mental health problems and how these experiences might affect and inform their practice. The results highlighted that painful lived experiences can facilitate growth and that people "can be wounded and still be an effective healer" (2012, p. 39). Another outcome supported that sometimes it may be helpful to disclose personal experience however professional boundaries need to be maintained.

Weld and Appleton clarify that the personal self is about, "who we are as people, what we bring from our life journey, our socialisation, our families, choices, experiences and personality" (2014, p. 16). Walsh-Mooney (2009) shared that Clinicians should have essential knowledge of self however in trying to establish rapport with clients the 'use of self' is disputed. She also reveals that, "for Māori the sharing of self starts at the very beginning when whakapapa is shared and connections are made" (2009, p. 70). This is particularly relevant for kaimahi.

Dual Relationships

Kagle and Giebelhausen (1994) defined Dual Relationships as happening when social

workers engage in more than one relationship with a client eg. Friend, teacher or sex partner. Dewane (2010) advises that the dual relationship issue has the potential to hurt not only clients and social workers, but also the profession. He further outlines the dual relationship debate in social work as on the one hand social workers should, "avoid dual relationships at all costs" and on the other, "being too dogmatic about avoiding dual relationships diminishes the essence and authenticity of social work" (2010, p. 18). Freud and Krug (2000) wrote about the inadequacy of Code of Ethics in addressing dual relationships because dilemmas do not fit easily into the code guidelines. They highlight the need for boundaries to protect the therapeutic process, protect clients from exploitation and protect social workers from liability. Reamer (2001b) asserts that dual relationships should be about managing risk as opposed to avoiding dual relationships at all costs. O'Leary et al. (2012) discusses the dilemma that social workers in the context of community need both social contact and a professional relationship. This is a common occurrence for rural social workers who often have to navigate their way through these dual roles (Pugh, 2007; Martinez-Brawley, 2000; Neho, 2013). Reamer discusses how dual relationships in small communities can include "overlapping social relationships and overlapping business or professional relationships" (2013a, p. 130). These are also issues for Māori social workers who often live and work in the same areas as their whānau, hapū and iwi. This research will explore if there are issues of dual relationships or dual accountability for kaimahi experiencing collisions.

There is considerable literature in general social work on ethics, boundaries, dual relationships and use of self. Different schools of thought prevail on these issues, particularly in terms of self-disclosure, however the literature is unanimous in terms of what a boundary crossing is and what a boundary violation is – this is clear-cut. In Aotearoa social workers are guided by ANZASW Code of Ethics and SWRB Code of Conduct and organisational policies. Overall personal values and beliefs, cultural values and lived experience will impact on professional decisions that kaimahi will make.

3) Overview of Historical Events Impacting on Māori

<u>He Whakataukī</u>

"Me hoki whakamuri, kia ahu whakamua, ka neke"

In order to improve and move forward, we must reflect back to what has been.

The above whakataukī explores the Māori concept of looking back to look forward and is encapsulated in this research, with particular reference to this literature review. I have

included this section to demonstrate how historical events have had, and continue to have, an impact on Te Ao Māori and that this has implications for the construction and practice of social work by Māori. To understand how kaimahi manage the personal, professional and cultural worlds' collision we need to look back at pre-1840 Māori and whānau structure, and the significant historical events that have impacted on Māori social work including the 1835 Declaration of Independence, the 1840 Treaty of Waitangi, the Mātua Whāngai Programme, Pūao-Te-Ata-Tū, the Children, Young Persons and their Families (CYPF) Act 1989, Te Punga 1994, and the 2007 Declaration of the Rights of Indigenous People.

Pre-1840 Māori

Pre-1840 Māori "controlled their own transformation, managed their own economy and set about the development of their own institutions" (Ministerial Advisory Committee, 1988, p. 57). The tangata whenua practices were based on societal structures of whānau (extended family), hapū (sub tribes) and iwi (tribe) (Chilie, 2006; Durie, 2001; Ruwhiu, 2009; Walker, 1990). It was a collectivist society that valued community and working together for the well-being of all and members relied upon one another. Chilie states, "The development process that was established in this tradition is what underpins indigenous people's struggle for self-determination, access to development, resources, sustainable development and holistic development" (2006, p. 407).

Whānau

In traditional Māori society whānau was "the basic social unit" (Walker, 1990, p. 63) and encompassed extended family including three generations. Makareti (1938) discussed that Māori, "think only of his people, and was absorbed in his whānau, just as the whānau was absorbed in the hapū and the hapu in the iwi". The role of kuia and kaumatua was outlined by Walker as being the head of the whānau, being the holders of knowledge, wisdom and experience and the "minders and mentors of children" (1990, p. 63) and children were heavily influenced by kuia and kaumatua. Metge highlights that whānau is, "the source for society's growth" (1995, p. 14) and that whānau has its own mana and that when the whānau mana is marred it is the responsibility of all members to rebuild it. Hence whānau members will support the whānau unit even when disjointed. Pere (1982) agrees and shares that although whānau members may have disagreements amongst themselves, they will join together when amongst other people to keep their mana intact. "Members of a whānau are often prepared to make personal sacrifices to uphold the mana of their group" (Pere, 1982, p.

33-34). Bradley (1995) claimed that Māori whānau are not all the same and "while they are still all Māori they are also dynamic" (1995, p. 27). Durie (2003) shared that whānau are bound by shared language, marae and knowledge and that Māori are diverse. Cram advocates that Māori children, "belong to whānau, hapū and iwi, and as such responsibility for raising children is shared beyond the bounds of their immediate family" (2012, p. 6). Smith (1996) asserts that whānau "remains a persistent way of living and organising the social world" (1996, p. 18). Durie (2001) outlines kaupapa whānau (having shared interests), whakapapa whānau (having shared ancestry) and statistical whānau (living in the same house – may or may not share ancestry). Walker (1990) also asserts that the dominant role of whānau is to nurture children as they are the future of Māori communities. These descriptions of whānau are important to social work by and for Māori as they contradict the Pākehā individualised concept of family. The process of colonisation has attempted to change the traditional Māori structure of whānau.

Significant Historical Events Impacting on Māori Social Work

This section will consider the significant historical events that have impacted on Māori social work and will include the 1835 Declaration of Independence, the Treaty of Waitangi, Mātua Whangai Programme, Pūao-te-Ata-tū, Children, Young Persons and their Families Act 1989, Te Punga, and the United Nations Declaration of the Rights of Indigenous People.

1835 Declaration of Independence

The 1835 Declaration of Independence proposed a system of government based on a Māori parliament made up of rangatira (chiefs) representing hapū (Durie, 1995). Hollis-English (2012a) states that it was signed by 34 rangatira claiming to be the Heads of the Confederation of the United Tribes of New Zealand and the intent was that they would meet annually at Waitangi to manage trade regulation through framing laws and consider peace and order of the country. Southern tribes were invited to be a part of the Declaration and more chiefs signed. The significance to Māori social work is that this Declaration was the first formal agreement with Māori in Aotearoa and was to set the scene for peaceful relationships. This Declaration contained the inclusion of the word '*mana*' which may hold more significance when it was omitted five years later in Te Tīriti o Waitangi.

The Treaty of Waitangi 1840

The intent of The Treaty was to establish a bicultural partnership between tangata whenua

and the settlers (Orange, 2001). In Article 2 (Ko te tuarua) Māori are guaranteed, “te tino rangatiratanga o o rātou whenua o rātou kainga me o rātou taonga katoa” their chieftainship over their lands, villages and all their treasures (Te Tīriti o Waitangi 1840) and Bradley (1995) interprets that this Article guarantees the self determination of Māori families, hapū and iwi. Cram advocates that this, “affirms the right of Māori to cultural identity and thereby participation in the Māori world (through the protection of Māori values)” (2012, p. 6). For Māori social workers Te Tīriti o Waitangi is the founding document in Aotearoa that protects the rights of tangata whenua and defines the relationship between the Crown and Māori (Munford & Sanders, 2011). Mooney (2012) espouses that all social workers in New Zealand should have an understanding of the Treaty of Waitangi and its relevance to contemporary New Zealand, and how it impacts on social work practice with whānau Māori. Durie observes that the Treaty of Waitangi, although inconsistently recognized, has transformed society in Aotearoa significantly and that, “Māori have faith in the Treaty as a confirmation of rights and an affirmation of status” (2011, p. 211). Eketone and Walker (2013) state that the Treaty of Waitangi, “provided a framework for Māori to seek justice and argue for greater influence in the political, social and economic life of the country” (2013, p. 259). The underlying theme for Māori social work is that Te Tīriti has as much relevance in Aotearoa’s contemporary setting as it did in 1840 (Orange, 2001; Durie, 2011; Ministerial Advisory Committee, 1988; Department of Social Welfare, 1994) and that Māori social workers need to have a good understanding of how it impacts on themselves and their work with whānau Māori.

Mātua Whāngai Programme 1983

The Mātua Whāngai programme was established in 1983 and would use “Māori kinship networks, whānau, hapū and iwi as primary nurturing options” (Connolly, 1994, p. 88) for Māori children thereby ensuring culturally appropriate placements. There had been growing concern regarding Māori children being alienated from their whānau and cultural connections so the programme’s intent was to utilise Māori customary structures of kinship and the traditional concept of whangai (Hollis-English, 2012). Walker (2001) outlined the critique of the programme was that Māori whānau, hapū and iwi did not receive adequate and additional resources to manage this transition effectively.

Pūao-te-Ata-tū 1988

Pūao-te-Ata-tū was the Report of the Ministerial Advisory Committee on a Māori perspective

for the Department of Social Welfare and racism was the focus of this report. It was spear-headed by John Rangihau and thirteen recommendations were made to the Minister of Social Welfare at that time, Ann Hercus. The first two recommendations exposed cultural racism and eliminating deprivation and the following recommendations were about, "making the social welfare system more responsive and appropriate for Māori" (Cram, 2012, p. 7). Hollis-English claims that the Pūao-te-Ata-tū report is, "the founding document of Māori social work in Aotearoa, second only to Te Tīriti of Waitangi in its significance to Māori social workers" (2012, p. 41) and that it changed elements of practice and allowed for tikanga to be utilised in the social services. Keenan stated, "It validated the Treaty of Waitangi and sought an end to racism within the Department of Social Welfare" (1995, p. 42). Pūao-te-Ata-tū was reportedly going to create significant changes for Māori social workers, particularly in terms of validating Māori methods in practice with Māori whānau (Hollis-English, 2012). The report states that, "Māoris should control Māoridom and make the decisions for themselves" (Ministerial Advisory Committee, 1988, p. 70). Pūao-te-Ata-tū was to be a report of the people however the importance and significance of Pūao-te-Ata-tū has resurfaced because of the 2015 CYF Expert Panel Review undertaken by an Independent Review Panel, and the establishing of the new Ministry for Vulnerable Children (Oranga Tamariki) in 2017. The effectiveness of the transformative change that Pūao-te-Ata-Tū promised back in 1988 has yet to be realised in the current environment.

Children, Young Persons and Their Families Act 1989

Following on from Pūao-te-Ata-tū in 1989 Aotearoa introduced legislation around child protection. The intent was that this Act would be a model for family decision making based on traditional Māori decision making processes. Cram (2012) stated that it would legitimise kinship placements for Māori children and that Section 13(b) prescribed that, "whānau, hapū and iwi are primarily responsible for caring for and protecting children" (2012, p. 17). The Family Group Conference (FGC) would involve whānau in the decision-making process regarding the care and protection of Māori children. Connolly (1994) reported that it would be an Act of 'empowerment' and would be revolutionary for care and protection social work. It was to be ground breaking legislation, particularly as Section 7 of the Act stated that policies and services would "have regard for the values, culture and beliefs of the Māori people and support the role of families/hapū, iwi and family group" (Bazley, cited in Department of Social Welfare, 1994, p. 2). This was significant legislation which should

have impacted on whānau Māori and Māori social work positively. Research done by Moyle (2013) questions the effectiveness of the FGC process for whānau Māori.

Following on from the 2015 CYF Expert Panel Review there is currently legislation reforms going through Cabinet i.e. CYP&F (Advocacy, Workforce and Age Settings) Amendment Bill (New Zealand Legislation, 2016) and The CYP&F (Oranga Tamariki) Legislation Bill Oranga Tamariki (New Zealand Legislation, 2017) outlining changes to CYF. These changes include a transformation of CYF to the new Ministry for Vulnerable Children (Oranga Tamariki) which will be a stand-alone Ministry with a separate Chief Executive. This new Ministry will come into effect by April 2017.

Te Punga 1994

The Department of Social Welfare published *Te Punga: Our Bicultural Strategy for the Nineties,* the Department's response to Pūao-Te-Ata-Tū. Key result areas were identified that included developing a bicultural workplace and working with iwi. Each business site would incorporate the underlying principles of The Treaty of Waitangi, Pūao-te-Ata-tū, The State Sector Act (section 56), and The CYP&F Act. There would be five principles for the Crown to action. Te Punga was described by Bazley, the Director-General of Social Welfare at that time, as 'our anchor' and it stated that the Department was determined to overcome a history of monocultural biases. The metaphor of an anchor has been open to interpretation, with Cram (2012) asserting that for sceptical Māori, Te Punga symbolised an anchor and the probability that the canoe of Pūao-te-Ata-tū would not be allowed to move anywhere.

Te Punga also should have impacted positively for Māori social work and workers however the sad reality is that succeeding governments have not been able to support, sustain and maintain the promises. Cram asserts that little progress was made and that there continued to be a "mis-fit between social welfare services and Māori" (2012, p. 21). In 2013, non-Māori were more advantaged than Māori across all socio-economic indicators presented. Māori adults had lower rates of school completion and much higher rates of unemployment. More Māori adults had personal income less than $10,000, and more Māori adults received income support. Māori were more likely to live in households without any telecommunications (including internet access) and without motor vehicle access. More Māori lived in rented accommodation and lived in crowded households (Ministry of Health, 2015, p. 13). These sobering statistics do not paint the picture of Māori's needs being met.

United Nations Declaration of the Rights of Indigenous People

In 2007 the Declaration on the Rights of Indigenous People was ratified (United Nations, 2007). Briskman states that the Declaration is of importance for social workers because "the content is significant as it includes tenets that are sacrosanct to Indigenous peoples worldwide; its passage is significant in demonstrating that the political context in many nation states was resistant" (Briskman, 2014, p. 60). The Labour government of the time, under the then Prime Minister Helen Clark, did not sign the Declaration. New Zealand endorsed the Declaration in April 2010.

Article 5 allows Māori their right to their cultural identity:-

> *Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully if they so choose, in the political, economic, social and cultural life of the State.*

Article 13 (1) is relevant to social work as it provides the framework for Kaupapa Māori ways of working in social work:-

> *Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

The Declaration also asserts, "*The right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child"* (United Nations, 2007).

The Declaration is relevant to this thesis as it guarantees that Māori can use and utilise Te Ao Māori constructs in their work, and that whānau, hapū and iwi have the right to have shared responsibility of their children (which is currently under question due to the CYP&F (Oranga Tamariki) Bill).

4) Māori Social Work

Hollis-English outlines that Māori social workers identify with Te Ao Māori, that Māori social work underpinnings come from Te Tīriti o Waitangi, and that Māori social work theory and practice, "is an ever-changing, multifaceted body of knowledge that Māori writers and theorists are constantly developing" (2012, p. 22). There is much written on Māori social

work in Aotearoa (Bradley, 1995; Connolly, 2001; Eketone, 2008; Hollis-English, 2012; Hollis-English, 2016; Keenan, 1995; Moyle, 2013; Munford & Sanders, 2011; Pohatu 1996, 2003, 2004; Ruwhiu, 1995, 2009; Walker, 2001; Walsh-Mooney, 2009; Walsh-Tapiata, 1997) however when considering Māori social work in Aotearoa, we need to reflect on the colonising history, disparities and disadvantages for Māori, and the indigenous experiences of tangata whenua (Durie, 2001; Tuhiwai-Smith, 2012). Colonisation has had, "devastating effects on Indigenous cultures and language" (Ware, 2010, p. 24). These issues impact on tangata whenua and particularly Māori social workers who attempt to help tangata whenua on change journeys. Walsh-Mooney comments that, "Māori social workers can offer a particular perspective within the social work profession and to other helping professions" (2009, p. 11). Hollis-English comments that, "Māori social work refers to a growing body of knowledge or mātauranga Māori (Māori knowledge) that applies to the practice of social work" (2012, p. 16).

Māori social work is guided by Māori principles and ways of doing things, particularly making connections, building whanaungatanga and utilising whakapapa in whānau relationships (Hollis-English, 2012; Walsh-Mooney, 2009). In social work connections are made through whakapapa, "Whakapapa connections enhance the ability of the kaimahi to build relationships and to make progress with the whānau. Māori people often begin an interaction by making connections" (Munford & Sanders, 2011, p. 24). Munford & Sanders (2011) also postulate that Māori worldviews have assisted in contributing and shaping social work practice in New Zealand – both organizationally and nationally.

English, Selby and Bell state that, "Māori are over-represented in the low socio-economic strata of society. The kaimahi themselves reflect this reality" (2011, p. 20). This raises the notion that many kaimahi have shared similar experiences to the clients they work alongside and possibly can utilize their own lived experiences to work in a deeper way with whānau Māori. English et al. (2011) also report that Iwi Providers will often seek social workers who have whakapapa links to the iwi and that there are multiple layers of responsibility and accountability for kaimahi who have deep loyalties and knowledge of local people that outsiders do not have. At times this may cause tension and challenges for kaimahi.

Hollis-English states that Māori have, "well established theories and models that are grounded in traditional knowledge and cultural practices" (2016, p. 71). Māori social

workers are utilising Māori models in their practice e.g. Te Whare Tapa Wha (Durie, 1985), Te Wheke (Pere, 1997), Pōwhiri Poutama (Drury, 2007) and Harakeke (Ward, 2006).

Durie's (1985, 1998) Te Whare Tapa Wha model whereby a holistic view of health encompassing the four dimensions of hinengaro, wairua, whānau and tinana are attuned to balance. Te taha hinengaro focusses on mental and emotional well-being and is the domain of thinking, feeling and communicating. Te taha wairua focusses on the well-being of the spiritual element and is "related to unseen and unspoken energies" (Durie, 1998, p. 70). Te taha whānau has a focus on the well-being of family and interdependence of whānau, and the capacity to belong, care and share. Taha tinana has a physical well-being focus (Durie, 1998). Durie espouses that all four dimensions need to be in balance to keep the person in balance, not unlike how the four walls of a whare keep the whare in balance.

The pōwhiri process as a model of encounter has been utilised in practice (McClintock, Mellsop, Moeke-Maxwell and Merry, 2012; York, 2014). York (2014) informs us that the pōwhiri process can serve as a metaphor for engagement and interaction to engage Māori in clinical settings. Māori social workers are using Māori theories and models in their practice as these align well with kaimahi and the whānau they work alongside.

5) Challenges Faced by Māori Social Workers

There are many challenges faced by Māori social workers. This section will explore cultural boundary issues, dual accountability and roles for Māori, appropriate supervision for kaimahi, conflicting cultural tensions, issues of culture, identity and self-esteem and then make a link to indigenous social work.

Cultural Boundary Issues

Boundary issues for social workers are not black and white and can be complex however the cultural needs of kaimahi also need to be considered and addressed. Kidd (2010) explored how Māori Mental Health nurses navigate the complex area of boundaries daily to develop and maintain the therapeutic relationship with their clientele. Kidd discusses a Tidal Model (a Mental Health model of care) and how mental health nurses need to learn to surf cultural boundaries and that boundaries are there to be negotiated and worked with as they are not set in concrete. This research will consider how kaimahi Māori manage cultural boundaries in their professional life and manage their dual responsibilities, accountabilities and roles. A

boundary issue in Māori social work can be the concept of 'colluding'. Albert's (2013) study explored social work practice development by Māori women and noted that one participant found that she had challenges from dealing with her own whānau who had expectations that she would 'collude' with them. Another element to colluding is raised in Hollis-English's (2012) research in that some Māori social workers viewed other Māori social workers as contributing to colluding with the organisation they worked for and that these workers were "not rowing in the same direction in terms of Māori development or strategic planning or forward planning for Māori" (2012, p. 174). This research is interested to see if there were issues of colluding for kaimahi in their collisions.

Dual Accountability and Roles for Māori

Dual accountability and roles for Māori practitioners are outlined by Collins, 2006; Love, 2002; Moyle, 2013; and Wilson and Baker, 2012. Collins (2006) discusses dual accountability for herself as a Māori researcher and a member of a community – the tension being her responsibility and accountability to her community, her iwi, and to her research academy. She found that at times her dual roles were incompatible. She also discussed the dilemmas of double perspective of insider-outsider dichotomy. The research being undertaken in this study is interested to explore if Māori social workers have experienced that same tension i.e. Responsibility and accountability to whānau, hapū and iwi and responsibility and accountability to their organization or place of work.

Ruwhiu (1995) outlined that social/community workers need to be clear regarding their professional role and their whānau role, "you need to be clear about the different social/community worker and whānau roles in the helping terrains you'll be invited to take on board. There are those that you have to take on board and those you'll leave at the door" (1995, p. 23).

Moyle (2013) in her research on challenges faced by Māori social workers within the care and protection system, outlined issues of dual accountability, lack of Māori social workers to match the representation of Māori people in the system, burn out and high turn-over of Māori social workers. Wilson and Baker's (2012) research findings confirmed that Māori nurses face many conflicting cultural tensions between their Māori cultural perspective and their medical profession. Moyle (2013) reiterates this point stating that Māori practitioners face

the dual burden of professional and cultural expectations in organisations as well as from communities. Elder's (2008) research explored Māori cultural identity of Māori psychiatrists and registrars who worked with children and their whānau. The findings of the research were that Māori doctors "work differently" and apply "tikanga Māori working methods" (2008, p. 203) in their work as doctors. This is the experience for many Māori social workers as well. English et al. (2011) discuss how Social Workers in Schools (SWis) kaimahi go the 'extra mile' when advocating on behalf of the whānau they work alongside. They expressed that at times this may cause professional dilemmas for them e.g. coming into conflict with other professionals because the kaimahi may advocate for tikanga Māori proceedings to be utilised when working with whānau.

Tangihanga can provide challenges for Māori social workers because of their obligations to whānau, hapū and iwi and their obligations to their workplaces. Walker (1990) states that for traditional Māori, tangihanga could last two to three weeks because death was regarded as a gradual process and required allowing time for people to mourn and grieve the loss of their loved one. Albert's (2013) study identified for one participant the dilemma of attending tangi when working in a Pākehā organisation and stated that there could be "backlash" for attending tangi (2013, p. 29). This research is particularly focused on the dilemma of balancing the personal, professional and cultural tensions for kaimahi Māori.

Appropriate supervision for kaimahi

According to SWRB Supervision Expectations for registered social workers, professional supervision, "promotes inclusive practice underpinned by Te Tīriti o Waitangi, responsiveness to Māori, and sound ethical principles" and also, "promotes active recognition of the cultural systems that shape the worker's practice" (Point 3, Principles of Supervision, SWRB, 2013). Further, under Criteria for Supervisors, "all supervisors must be able to provide supervision that is relevant to the supervisee's spiritual, traditional and theoretical understandings, cultural worldview, experience, skills and requirements for accountability" (SWRB, 2013). ANZASW Supervision Policy states that, "Supervision in Aotearoa New Zealand is conducted in accordance with the articles contained in Te Tīriti o Waitangi" (ANZASW, 2015, p. 1). The two professional bodies of social work in Aotearoa state clearly that Māori social workers' supervision should be underpinned by 1) Te Tīriti o Waitangi and 2) Māori cultural worldview. This indeed is a challenge for those who supervise Māori social workers as interpretation of Te Tīriti and Māori cultural worldview can be viewed differently,

particularly by non-Māori. O'Donoghue and Tsui (2012) identified the need for indigenous models of supervision and appropriate cultural training for supervisors. They also reported that the supervision literature in Aotearoa was monocultural, revealing the dominant Pākehā culture, and that bicultural and Māori supervision models were not well understood by Pākehā (2012). Walsh-Tapiata and Webster also assert that the supervision experience for Māori social workers is based in a, "western mono-cultural framework" (2004, p. 15). O'Donoghue highlights the importance of cultural competence within supervision and that work needed to be undertaken to, "build capacity in terms of accessible supervision that provides cultural development and cultural safety for Māori practitioners" (2010, p. 348). Bradley, Jacob and Bradley identified that Māori worldview should be the base for supervision for Māori. "Maori have a set of key cultural values and principles such as: aroha, wairua, whanaungatanga, mana motuhake, Te Reo, tikanga and kawa that underpins Māori practice methods, and therefore workers need supervisors who are conversant and confident with these values" (1999, p. 3).

There is emerging literature on supervision for kaimahi Māori evidencing that supervision models need to be more embracing of Māori worldview (Eketone, 2012; Elkington, 2014; Eruera, 2005, 2012; King, 2014; Lipsham, 2012; Murray, 2012). Murray utilises the whakataukī '*Hoki ki tōu maunga kia purea ai e koe ki ngā hau o Tawhirimatea'* as a supervision model for specific work with Māori practitioners which enables them to, "develop, extend and reflect on their person and practice from a tangata whenua perspective" (2012, p. 10). Lipsham (2012) outlines Pohatu's Āta practice model (2004) as a tool that supervisors can use to "invoke reflection and self-assessment through a Māori lens at both a personal and professional level" (2012, p. 31). King (2014) discusses her KIAORA supervision model that is founded on Te Ao Māori concepts and discusses how she specifically utilises this in her supervision practice. Webber-Dreardon (1999) outlines the awhiowhio model of supervision practice whereby the past, the present and the future are connected and the concepts of au, whānau and whanaungatanga are explored. Eruera (2012) presented He Kōrero Kōrari, a Kaupapa Māori supervision framework, and applied it to different fields of practice and claims, "Tangata whenua frameworks founded on cultural knowledge, values, principles, beliefs and customary practices contribute to Māori development, self-determination and improved wellbeing for whānau Māori" (2012, p. 13). Eruera (2005), Elkington (2014), Stevens in Cree (2013) and Walsh-Tapiata and Webster (2004) espouse the benefits for Māori workers of Kaupapa Māori supervision as a safe,

professional approach to supervision utilising a Māori worldview, values and beliefs in practice and a 'by Māori for Māori' approach. Elkington further highlights that non-Māori need to be aware of "mono-cultural values and their contribution to ineffective social service delivery particularly when faced by the high statistics of Māori service use" (2014, p. 72). Eketone (2012) explored 'culturally effective supervision' in Aotearoa and disclosed that Māori workers believed that there was no valuing of cultural supervision, and that organisations did not understand that workers live and exist in their Māori communities. One worker found their agency's attitude to cultural supervision left them in a dilemma because they were accountable to a tauiwi system that told them how to be accountable to Māori (Eketone, 2012).

This literature reveals that the needs of Māori social workers are specific, requiring competent supervisors who have knowledge and experience of Te Ao Māori, understanding of how Te Tīriti o Waitangi impacts on practice for Māori (kaimahi, whānau, hapū and iwi) and an understanding of mono-cultural biases that may impede effective social work supervision for kaimahi. These issues can lead to conflicting cultural tensions for kaimahi.

Conflicting cultural tensions

Moyle stated that her participants (Māori social workers), "walked creatively between two worldviews in order to best meet the needs of their own people … felt over-worked and under-valued" (2014, p. 55). This raises the issue facing many kaimahi who are working between two worlds – the Māori and Pākehā worlds. Participants in Moyle's research talked about having to work twice as hard to get the job done and work as an in-between. Moyle linked the Māori 'in between role' to indigenous Australian social workers "walking a tightrope between two worldviews whilst at the same time managing their own personal and professional identity" (2014, p. 56).

Hollis-English (2012, 2016) and Moyle (2014) discuss "brown face burn-out" being the result of Māori social workers being unhappy in their work and being overworked. Hollis-English (2016) outlined that Maori staff have an "additional qualification: being Māori is an attribute that is brought to engagement with Māori clients" (2016, p. 73). Moyle states that this burnout is due to cultural expectations and additional responsibilities because of being Māori (2014, p. 57). With this research it will be interesting to see if any of the participants feel this way and whether the collision experience highlighted cultural burn-out for kaimahi Māori.

Culture, Identity, and Links to Indigenous Social Work

Studies with aboriginal social workers in Australia outline similarities to Māori practitioner experiences. Bennett and Zubrzycki (2003) assert that a different practice reality exists for Indigenous people where cultural, personal and professional identities connect. Bennett, Zubrzycki and Bacon (2011) identified that knowing yourself culturally is critical for indigenous social workers and that for Aboriginal workers the personal and professional separation is not clear-cut. This is a similar reality for Māori social workers. Indigenous Australian research is asserting the importance of "decolonising, repositioning, and supporting Indigenous knowledge and research methods that delegitimize racist oppression in research and shift to more empowering outcomes" (Martin, 2008, p. 47). This is what Tuhiwai-Smith (2012) has been espousing in her decolonization work. Similarly, in New Zealand, Bishop highlighted that, "research involving Māori knowledge and people needs to be conducted in culturally appropriate ways that fit Māori cultural preferences practices and aspirations" (1996, p. 15). Briskman states that, "Indigenous peoples are the holders of their own knowledge and are the experts in finding solutions to their problems, a view that is too frequently lacking in policy formulation" (2014, p. 3). The emerging theme here is that Indigenous people have expertise and knowledge and culturally appropriate ways to move towards empowering outcomes for themselves in social work however this view may not be shared by mainstream social work.

Gray, Coates and Yellow Bird claim that mainstream social work is "essentially a modernist Western invention which has a history of silencing marginal voices and … has been slow to accept non-Western and Indigenous worldviews, local knowledge and traditional forms of helping and healing" (2008, p. 1). They go on to reveal that the literature on cross-cultural social work practice shows that the effectiveness of interventions depends on a practitioner's knowledge, values and skills of that culture and that, "international social work literature highlights multiculturalism, cultural and ethnic sensitivity, cross-cultural, transcultural and anti-oppressive practice as ways to address meeting the needs of diverse groups" (2008, p. 3). Other writers have reinforced this thinking. Briskman (as cited in Gray et al., 2008) believes that there has been minimal forward movement in Australia to affirm Aborigine knowledge and that social work "cloaks itself in fine rhetoric; empowerment, social justice, redressing disadvantage and social change … But the reality of social work is that it is a form of practice that reinforces colonialism in the name of helping" (2008, p. 90) and "Far too often Indigenous Peoples are portrayed as victims, denying agency and ignoring resilience, cultural

richness and supportive family structures" (2008, p. 91). The experience for Māori may be slightly different because in the past they have drawn on cultural strengths through strong cultural identity and self-worth to overcome adversity. Mokuau and Mataira explain, "For Māori, cultural identity is linked inextricably to psychological well-being and a sense of self-worth … Māori peoples have drawn upon cultural strengths to deal with past challenges" (2013, p. 149). This point touches on the strengths perspective whereby people are seen as having strengths and resources and are motivated to change when their strengths are supported (Saleebey 1996, 2002) and that strengths can be, "forged in the fires of trauma, sickness, abuse and oppression" (Saleebey, 1996, p. 299). Saleebey also espouses that, "trauma and abuse … may be injurious but they may also be sources of challenge and opportunity" (2002, p. 14). This aligns to the literature on Post-Traumatic growth which determines that although trauma can be distressing, and people can be changed through confronting difficulties, it can also transform into an opportunity for growth (Tedeschi & Calhoun, 1995; Van Slyke, 2015; Zoellner & Maercker, 2006). This concept touches on the earlier research discussed in the personal professional worlds collision whereby practitioners viewed their collisions as opportunities for growth. Mokuau and Mataira go on to state that "building cultural strengths and resilience might be seen as a decolonising approach to counteract the worst vestiges of historical trauma" (2013, p. 152). This tukia research may confirm that cultural strength and resilience might contribute to managing collisions.

For Indigenous social workers it is imperative that they know themselves culturally, recognise that the personal and professional may not be clear-cut separate, take into account the colonisation experience, and draw on cultural strengths and resilience to overcome adversity to find the solutions for empowering outcomes for their people. Social work with Indigenous communities needs to be culturally appropriate, and recognise that Indigenous knowledge and expertise will find the solutions for empowering outcomes for Indigenous people.

Conclusion

In summary, there is research on personal-professional-cultural world collisions particularly for practitioners in mental health, nursing and family therapy however limited literature on social work, and particularly not related to kaimahi. There is much literature on general ethical and boundary issues, and dual relationships in social work but much of this is framed from a Western perspective. There are significant historical events that have impacted on

Māori social work however movement forward seems to be minimal. There is emerging literature on Māori social work and supervision, and more is unfolding on challenges faced by Māori social workers and the issues that impact on them. Dual roles and accountabilities, cultural boundaries and conflicting cultural tensions impact on Māori social workers vastly and the links to indigenous social work affirm that for Māori a different practice reality exists, the colonisation experience needs to be taken into account, social work needs to be culturally appropriate, and indigenous knowledge will find the solutions for empowering outcomes for Māori.

This tukia research matters because there is limited specific literature that focuses on the collision of the professional, personal and cultural worlds for kaimahi and the impact this has had on them.

The key issues related to personal, professional and cultural world collisions that have been identified in the Literature Review have formed the structure of the interview schedule which will be utilised in the interviews with kaimahi.

Chapter Three:
Cultivating the Harakeke
Methodology and Methods

A Poem
Pā Harakeke The Flax Bush

Tiakina te whānau pā harakeke	Look after the flax bush whānau
Tiakina a Rangi rāua ko Papa	Look after Rangi and Papa
Tiakina tō awa	Look after your river
Tiakina tō maunga	Look after your mountain
Tiakina tō whānau	Look after your whānau
Tiakina tō hapū	Look after your hapū
Tiakina tō iwi	Look after your iwi
Tiakina te rangatahi	Look after the young ones
Tiakina ngā koroua me ngā kuia	Look after the Koroua and Kuia
Tiakina te rangimarie me tō aroha	Look after peace and love
Tiakina te whānau Pā Harakeke	Look after the flax bush whānau so that
Ora ra te iwi Māori	we Iwi Māori may live forever

[This poem was written and translated by Kapua Smith,
Aged 8; a student at the Kura Kaupapa Māori o Maungawhau; 1990]
(Smith, as cited in Pihama and Southey, 2015, p. 10)

Introduction

This chapter will encompass the methodology and methods used in this research. Whilst Kaupapa Māori theory underpins this research and pūrākau pedagogy informs the research methodology, it is the Pā Harakeke model that underpins the layout and structure of this thesis. The Pā Harakeke framework is used to categorise the methods into four themes: 1. Pakiaka/roots (Kaupapa Māori theory and approach), 2. Rito/child (Kaimahi/Participants), 3. Kakau/stalk (Methods) and 4. Kōhatu/pebbles for drainage (Ethical Considerations). In *Pakiaka* Kaupapa Māori theory is encompassed, Pūrākau pedagogy is outlined and discussed, and the story of Te Wehenga is utilised to demonstrate the whakapapa of the universe, mankind and the harakeke. *Te Rito* is the centre or pēpi of the harakeke and represents the kaimahi who were participants. In this section kaimahi selection and recruitment are discussed, as well as criteria and consent. *Kakau* is the strong stalk that will eventually hold the kōrari (flower) of the harakeke. This section will explore data collection, the interview process, storage of data, data analysis, participant rights, and researcher responsibilities. The *kōhatu* are the pebbles that allow drainage around the roots below the harakeke, and represent ethics and boundaries. Māori cultural ethical principles that guide Kaupapa Māori research

are correlated to this study here, as well as discussion of the Massey University Human Ethics Process.

THEME 1: Pakiaka: Kaupapa Māori Theory

The *pakiaka* are the harakeke roots and represent the underpinnings and foundation of this research which encompass a Māori worldview, underpinned by tikanga Māori, and Te reo Māori. This research undertook a Kaupapa Māori approach, incorporating Pūrākau pedagogy and Harakeke as the framework. Kaupapa Māori research takes a qualitative approach and a defining characteristic of qualitative inquiry is the interpretation of action, events and perspectives through the "eyes of those being investigated" (Bryman, Bresnan, Berdsworth and Keil, 1988, p. 16). Patton (2002) emphasises that the focus of qualitative research is on understanding, and Phyrdas states that qualitative research is not about validity or truth but exploring, "how the participants interpret their experiences, the world around them and how they construct meaning from it" (Phyrdas, 2014, p. 6). This approach sits well with this research study.

Kaupapa Māori is primordial; having existed from age-old times, and is evident in Māori whakapapa back to Io-Matua-te-Kore (the Creator of Te Kore) (Pihama & Southey, 2015). Pihama explains, "Kaupapa Māori is extremely old – ancient, in fact. It predates any and all of us in living years and is embedded in our cultural being" (2015, p. 9). Therefore Kaupapa Māori is not a new concept in Te Ao Māori. Kaupapa has been identified as being foundational and inclusive of plan, philosophy and strategy, therefore Kaupapa Māori is a Māori worldview of these i.e. Māori plans, philosophies and strategies which are all underpinned by Māori values and beliefs (Tuhiwai-Smith, as cited in Pihama & Southey, 2015). The foundation of Kaupapa Māori is ancient however Kaupapa Māori as theory in academia first emerged in the 1980s in the field of education with the Smiths.

There is much written on Kaupapa Māori (Bishop, 2005; Cram, 2012; Eketone, 2008; Pihama, 2001, 2005; Pihama, Smith, Taki & Lee 2004; Pihama & Southey, 2015; Royal, 2012; Smith, 1997; Tuhiwai-Smith, 1999; Walker, 1996). The foundation work of Kaupapa Māori theory was executed by Smith (1997) and Tuhiwai-Smith (1999) in the field of education. Smith (1997) espouses that Kaupapa Māori is an evolving, transformative theory that can be understood through initiatives spearheaded by Māori, which connect to being Māori and link to Māori philosophy and principles. He highlighted six key principles of

Kaupapa Māori: Tino Rangatiratanga (Self-determination principle), Taonga Tuku Iho (Principle of cultural aspiration), Ako Māori (Principle of culturally preferred pedagogy), Kia Piki Ake I Ngā Raruraru o te Kāinga (Principle of socio-economic mediation), Whānau (principle of extended family structure), and Kaupapa (principle of collective philosophy) (Cram, 2012). Walker (1996) described Kaupapa Māori theory as a theoretical framework that is fluid and evolving, and as an indigenous theory of change that is transformative. Tuhiwai-Smith (1999) sees Kaupapa Māori as decolonising theory and asserts that outsider research on Māori has impacted negatively and left Māori distrustful of research. This affirms that outsider research has continued to colonise Māori and Kaupapa Māori should be, "theory and practice of active resistance to the continued colonisation of Māori people and culture" (Mahuika, as cited in Pihama & Southey, 2015, p. 43). Pihama upholds that Kaupapa Māori, "must be about challenging injustice, revealing inequalities, and seeking transformation" (2001, p. 110). Bishop also ascertains that Kaupapa Māori "resists the continued dominance of western influence" (2005, p. 114). Kaupapa Māori values Maori knowledge and ways of doing, focusses on emancipatory research by Māori, with Māori, for Māori, and empowers whānau, hapū and iwi (Moyle, 2013; Pihama & Southey, 2015; Tuhiwai-Smith, 1999). Tuhiwai-Smith (2013) acknowledges that Kaupapa Māori research should be producing knowledge and research that is useful to Māori, contributing to the advancement of Māori, and leading to new insights that will help Māori going into the future. In this sense, Kaupapa Māori research is seen as an emancipatory, decolonising, transformative process whereby Māori researchers are 'insider researchers', walking alongside their Māori participants on a journey of tino rangatiratanga for the betterment of iwi Māori.

Mātauranga Māori has been defined as Māori knowledge (Pihama et al., 2004) and in Māori pūrākau, mātauranga was a gift from Io-Matua-te-Kore and brought to the earthly realm when Tāne ascended the heavens and brought back the three kete of knowledge (Rikihana-Hyland, 1997). Royal (1998) ascertains that whakapapa is a vehicle for and an expression of mātauranga Māori and that the whakapapa origins of mātauranga Māori takes us back to Papatūānuku and Ranginui. Mātauranga Māori is an important component of Kaupapa Māori research, as is Te reo Māori and tikanga (Tuhiwai-Smith, 1999). Pihama proclaims that Kaupapa Māori is, "a theoretical framework that has grown from both mātauranga Māori and from within Māori movements for change" (2005, p. 191). Pihama et al. view Kaupapa Māori as, "the conceptualisation of Māori knowledge transmitted through Te reo Māori"

(2004, p. 23). Therefore, mātauranga Māori, Te Reo Māori and tikanga are the base for Kaupapa Māori.

Māori research requires the researcher to assert their identity and understand that colonisation has made it a, "damaged identity … but it was also a resilient and resistant identity" (Tuhiwai-Smith, 2013, p. 2). Māori research is also about asserting tino rangatiratanga and understanding the framework of Te Tīriti o Waitangi and how it might be lived out if it was fully honoured. A key component of a Kaupapa Māori philosophy is the assertion of the strength and resilience of Māori voices, experiences and conditions (Smith, 2005). Therefore, Kaupapa Māori is a vehicle for transformation for Māori researchers and is testament to the resistant and resilient capacity of Māori.

Kaupapa Māori approach in this research

I am a social work practitioner grounded in practice; my strength is in social work practice. I have always been more interested in the practical application of theory to real life so my journey with Kaupapa Māori research has been about grounding myself in what it looks like, feels like, sounds like, smells like, and tastes like in this research. Hence the foundation of this research comes from Kaupapa Māori approaches that I have utilised in my practice - the harakeke model and pūrākau. The harakeke and pūrākau ground this research in a Māori worldview. Kaupapa Māori approach in this research acknowledges that I am a Māori researcher who identifies as Māori thereby having 'insider status' (Principle of cultural aspiration). I will carry out Māori research with Māori practitioners (Tino Rangatiratanga principle); therefore, this research sits within a Maori worldview (Principle of Ako Māori). This research values Māori ways of knowing and doing, and aspires to positive outcomes and aspirations for kaimahi, whānau, hapū and iwi (Kaupapa principle). The specific application of a Kaupapa Māori approach to this research is discussed further in this chapter.

Cheryl Waerea-i-te-rangi Smith identifies Kaupapa Māori theory as emerging, "out of practice, out of struggle, out of experience of Maori who engage struggle, who reject, who fight back, and who claim space for the legitimacy of Maori knowledge" (2002, p. 13). This aligns to this research because it takes the journey of kaimahi who may have engaged in struggle through collision experiences, to legitimately claim space through Māori knowledge. A Kaupapa Māori approach allows for a tino rangatiratanga journey of me as the researcher, and the kaimahi participating in the research. Kaupapa Māori is utilised in all aspects of the

methodology i.e. collecting data, analysing data, engaging with participants, and working with supervisors as this is part of tino rangatiratanga and collective understanding.

Pūrākau as Pedagogy

Lee (2005, 2009) argues that pūrākau methodology proposes a Kaupapa Māori approach to qualitative narrative inquiry and that pūrākau as pedagogy is outlined as having validity as the carrier of ancestral knowledge, being a reflection of Māori worldview, and evidencing the lives of tūpuna Māori. Lee (2005) also states that there is a reclaiming of pūrākau and pakiwaitara as valid research methods and is a Kaupapa Māori methodological process.

The pūrākau that follows enshrines the separation story of Ranginui and Papatūānuku, whilst relating Te Ao Māori whakapapa to this research with Māori kaimahi. Pakiwaitara allows different storytellers to tell their own version of a story and the listener defines the story's message for themselves (Rikihana-Hyland, 1997, p. 9). As mentioned earlier, my strength is in practice and as a practitioner I have utilised Te Wehenga (the separation story of Rangi and Papa) in my mahi with tamariki and also in training with other practitioners (educators, social workers, and counsellors). I have done this as pūrākau hold the values, beliefs and worldviews of Te Ao Māori that can be applied into our living world today. Jenkins and Philip Barbara share, "kōrero pūrākau provide us with ways of reviewing and reconnecting our actions of today with the actions of our tupuna" (2002, p. 8). It is significant to note that various iwi have different traditions and interpretations of Te Ao Māori (Marsden, as cited in King, 1992) and this can be the case with pūrākau.

Te Wehenga o Papatūānuku me Ranginui

In the beginning Io existed alone in the realm of Te Kore – the great nothing and Te Pō – the great dark/night. Io-Matua-Te-Kore was the Creator of this realm. The journey to Te Ao Marama (the world of light) is told in our creation story which involves the separating of the primal parents – Ranginui (Sky Father) and Papatūānuku (Earth mother) by some of their children. This pūrākau is about whānau, about parents whose love for each other lead to neglect of their off-spring, and how these children yearned for something different – a world full of light and promise however this was not possible when the parents clung tightly together. The children attempted to find a solution to their problem; one suggestion was to kill them (put forth by Tūmatauenga, God of War) however eventually it was agreed that the parents would be physically separated. One of the brothers Tawhirimatea, God of Winds and

Storms, did not agree with this and sided with his parents, eventually joining Ranginui in the realm of the sky and heavens. It was no easy feat for the brothers to separate their parents, and they worked hard to come up with an effective method to do this. The strongest brother (Tūmatauenga) tried and could not separate them, and it was Tāne Mahuta's (God of Forests and Trees) innovative thinking of lying down and using his legs to prise the parents apart, that eventually lead to the separation. Te Wehenga was a traumatic time whereby Ranginui and Papatūānuku cried out and shrieked in pain to be separated from each other. They mourned their loss of each other, such was their love for one another, and the children's love and respect for their parents is shown by another son Mataaho gently turning his mother to her side (te hurihanga a Mataaho) to ensure that Ranginui and Papatūānuku would not have to mournfully look at each other and continue their grieving. Tāne (with Io's authority) then cloaked his mother in living things – water, trees, plants and birds full of song, colour and life. Thus Te Ao Marama – the world of light - came about from this traumatising separation. Walker states that, "Te Kore and Te Pō signify the emptiness and darkness of mind. Because there was no light, there was no knowledge" (1990, p. 12) therefore Te Wehenga transitioned the world from darkness and not knowing to a world of light and knowing. Marsden (as cited in King 1992) illuminates that Te Korekore is the realm of potential being, Te Pō is the realm of becoming and Te Ao Marama is the realm of being and the process portrays the emergence and cycle of life. Piripi and Body's (2010) Tihei-wa Mauri Ora assessment tool is based on the journey from "Te Korekore ki Te Pō ki Te Whei-Ao ki Te Ao Marama" (2010, p. 35). This model is utilised in their counselling work supporting whānau experiencing grief and loss related to suicide. Te Wehenga also demonstrates the strength and resilience of Māori and their capacity to adjust to what is going on in their world. This Pūrākau relates to this research for kaimahi experiencing collisions of their personal, professional and cultural worlds because these collisions can at times be traumatic and provide intense feelings of pain and mourning, and put kaimahi in a place of darkness and not knowing. The journey of this research is to bring light for kaimahi and the researcher, hopefully journeying to a place of light, knowing and wellness – mauri ora!

Papatūānuku

He Whakataukī

Mā te tū i runga i te whenua ka rongo, Mā te rongo ka mōhio, Mā te mohio ka marama, Mā te mārama ka mātau, Mā te mātau ka ora!

By standing on the land you will feel, in feeling you will know, in knowing you will understand, in understanding comes wisdom and then life!

Papatūānuku, the great earth mother, the "rock foundation beyond expanse, the infinite" (Marsden, as cited in King, 1992, p. 135) elevates the female role for Māori and forms the basis of mana wahine relationships and all relationships. Murray (2012) discusses the importance for Māori of reconnecting to Papatūānuku by returning to the whenua and that, "the relationship we have with Papatūānuku is reflected in the relationships we have with ourselves and others" (2012, p. 10). As a Māori wahine, I have always looked to Papatūānuku for guidance, love, growing and nurturing of my own mana wahine and female essence. I love the earth and all she shares with us. When I need replenishing it is to te awa, te ngāhere, te moana, te mounga, te papa that I go to be refilled with wonder and splendour and to be healed. Papatūānuku is the base, the framework, the solid, secure attachment that I go to in times of need and Papatūānuku is the solid, secure framework that is a Kaupapa Māori way of doing. Pihama et al. (2004) state that a Kaupapa Māori theoretical foundation has to be constructed from Papatūānuku. Our creation story and mythology form the basis of our worldviews and ways of doing in Te Ao Māori. Kaupapa Māori pedagogy allows me to frame my world from my Maori perspective and Pūrākau sets the foundation for this.

Haumia-tiketike

Papatūānuku and Ranginui had many children. One of their children is Haumia-tiketike, God of wild or uncultivated food, and root crops. Haumia-tiketike had agreed to the forced separation of his parents and because of this he was subjected to the fury of his brother Tawhirimatea, and would have been killed if Papatūānuku had not hidden him in her body i.e. in the ground (Rikihana-Hyland, 1997) therefore the Harakeke plant is part of the domain of Haumia-tiketike. However other versions of the Harakeke whakapapa outlines that Harakeke was formed from a union between Tāne-nui-a-Rangi (who changed his name to Tāne Mahuta after the union) and Pākoki (also known as Pākoti) (McRae-Tarei, 2013) and another version outlines that Harakeke was formed from a union between Tāne and Huna (Taituha, 2014). As discussed earlier there can be different interpretations of pūrākau.

Pā Harakeke

The Pā Harakeke was discussed in the Introduction and has been utilised as a metaphor for whānau, and has often been used as a model of protection for children, and whānau structure and well-being (Metge, 1995; McLean & Gush, 2011; Pihama, Lee, Te Nana, Greensill & Tauroa, 2015; Turia, 2013). It has been utilised as a framework of practice (Ward, 2006), and is the underpinning foundation of this research.

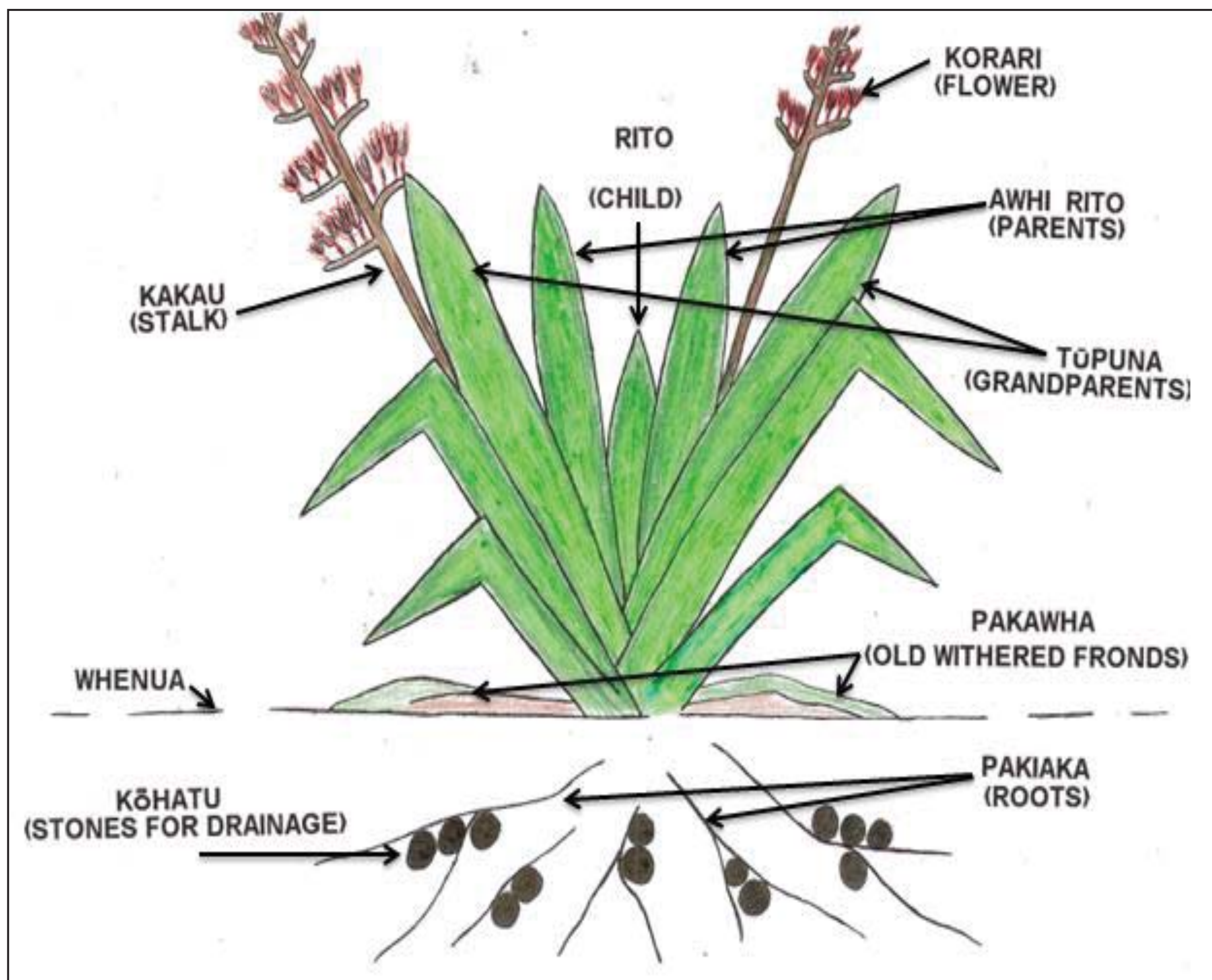


Figure 2: Harakeke Framework (diagram drawn by Hinemoana Watson-Pitcher)

To utilise the Pā Harakeke framework for this research, I will place the kaimahi as the *Rito/*child. In this instance the kaimahi is the *rito* that needs protection, nurture and safety. The *rito* are the seven kaimahi who were interviewed for this research. The *awhi rito*/parent plants in this instance will be the kaimahi whānau, hapū and iwi and also the organisation/agency they work for including managers, team leaders, supervisors and colleagues. It is the mahi of the *awhi rito* to protect, nurture and keep the rito safe. The *tupuna*/grandparent fronds are represented by the Professional bodies of ANZASW and SWRB, and the Tertiary Education Institutions (where kaimahi have acquired social work training from). Also included in the tūpuna fronds are the policies and laws that guide Aotearoa social work and the link to indigenous social work globally. The tupuna fronds support the *awhi rito* to enable them to continue to support the kaimahi as the *rito*. The *pakiaka* are the roots of the harakeke and these roots go down deep under the harakeke and represent the underpinnings of the research. *Pakiaka* represents the Māori worldview and understanding of the kaimahi, underpinned by tikanga Māori and concepts, and kaimahi values and beliefs, as well as the Kaupapa Māori approach to this research. The *kōhatu* are the pebbles that allow drainage for the harakeke and surround the pakiaka. The *kōhatu* are

the ethics/boundaries, dual roles and accountabilities, and the conflicting cultural tensions experienced by kaimahi, and also the ethical considerations of the research. The *pakawha* are the old withered fronds found near the base of the plant. These fronds represent the experiences of the kaimahi – both positive and negative. The positive experiences are incorporated into kaimahi practice and the negative experiences are released back to Papatūānuku (as they fall off the harakeke) thus helping to regenerate the plant. From a resilience and strengths perspective, the negative experiences are seen as a learning opportunity and can still contribute to the well-being of the harakeke thus there is learning from all experiences. The *kakau* is the stalk that will eventually hold the flower or *kōrari* on the harakeke and represents the methods used in this research –including the research design, the sample, participant recruitment, the interview process, the storage and collection of data, and the analysis of the data. All of these methods will lead to the findings and analysis which is represented by the *kōrari*. The *kōrari* is the flower of the harakeke and represents the outcomes and learnings from the research and ngā kupu taonga that kaimahi will pass on to others experiencing collision. The pinnacle of the research is found here in the kōrari – the flower that will be fed upon by ngā manu. *Ngā manu* are the birds that will feed off the kōrari; the tui and kōmako are often found on the kōrari. Ngā manu will represent the people who will be interested in and feed off this thesis – students, lecturers, kaimahi, organisations, whānau, hapū and iwi. Te Kōmako was also the name given to the ANZASW Social Work Review Maori arm. 'Te Kōmako' was contributed by Rawiri Richmond and relates to the Whakataukī Hutia te rito o te Harakeke (Richmond 1995, i).

The Pā Harakeke model is utilised in this chapter to categorise the methods into four themes: Pakiaka (roots), Rito (pēpi), Kakau (stalk) and Kōhatu (pebbles for drainage). Pakiaka Kaupapa Māori Theory has been discussed already. The focus now turns to Te Rito.

THEME TWO: Te Rito – Kaimahi

Te Rito is the pēpi of the harakeke and represents the kaimahi who were participants. In this section kaimahi selection and recruitment are discussed, as well as selection criteria and consent.

<u>Participant Selection and Recruitment</u>

I had envisaged interviewing 6-8 participants for the research. As I am an ANZASW Mana Whenua Rōpū member, I discussed my research at a local hui and left panui (see Appendix 1)

for prospective participants to contact me. This worked in the kanohi kitea sense of being 'the seen face' and talking to prospective participants' kanohi ki te kanohi (Cram, 2009). My panui was also sent out by email, with the hui minutes, to all Mana Whenua Rōpū members locally. Interestingly there were no responses. Through my own social networks, kaimahi requested the panui to pass on to others who they thought might be interested in the research; however, this did not emit responses. The panui was then sent to ANZASW head office requesting that it be disbursed to Māori social workers in the North Island. The day the panui was emailed out, I had 10 responses, and from this I selected seven participants throughout the North Island. I had to decline three participants - one lived in Te Tai Tokerau and I was unable to travel there, and two others did not meet the criteria in terms of collisions between their personal, professional and cultural worlds.

Participant Criteria

The criteria for the participants was that they had to identify as Māori, be a social worker and have over three years' experience in social work, and have experienced a collision of their personal, professional and cultural worlds. It was preferred that participants would reside in the lower North Island, however participants outside of this area were considered. The criteria were outlined in the panui and the information sheet. The participants were ANZASW Māori social workers practicing social work in the North Island of Aotearoa, five of them having worked for in the past or currently working for CYF. It had not been the intent to only have ANZASW social workers when the Ethics Application was submitted however this was the result of ANZASW disseminating the panui to their Māori members and the strong response. It had also not been the intent to have a strong CYF kaimahi demographic as well. All seven participants were open and willing to participate in the research.

Informed and voluntary consent

Participants need to be fully informed regarding the research and know their rights in this process (Walsh-Mooney, 2009). I sent out and/or presented the panui (see Appendix 1) which included the basic study information and contact details for possible participants to follow up on. When interested participants contacted me, I then rang and discussed the research further with them. If kaimahi wished to participate, the information sheet (see Appendix 2) was emailed to them. The research study was outlined in the information sheet including details regarding the interview process, participant rights and involvement, storage

and collection of data, the supervisors' details and contacts, and researcher responsibilities, details and contacts. Participants were informed that they could approach me at any time regarding research queries. Once participants agreed to participate in the study, an informed consent form was discussed with them, and then signed (see Appendix 3). The informed consent highlighted the participant rights in the study (as did the information sheet). When the participants had viewed the transcription of their interviews, an Authority for the Release of Transcripts consent was signed by the participants (see Appendix 4). The consent forms and transcriptions were kept for the duration of the research and then deleted or destroyed once the research had been examined. The recording of the interview was offered to kaimahi or was also deleted after the research had been examined.

THEME THREE: Kakau – Methods

The kakau represents the strong stalk that will eventually hold the kōrari on the harakeke. The kakau is represented by the methods used in this research – the interview process, whānau tautoko, personal interviews, respect for privacy and confidentiality, the storage and collection of data, equipment, analysis of data, and supervision.

<u>Interview Process</u>

The interviews occurred throughout the North Island, from Wellington to Auckland. The interviews varied in length from 1 to 2.5 hours, according to the participant. All interviews were kanohi ki te kanohi, they were audio recorded and later transcribed, and the transcripts were returned to participants for checking and approval. Kaupapa Māori research methods used in the interview process included karakia, whakataukī, waiata, whakawhanaungatanga and whakapapa connection, use of conversational te reo Māori, koha (in the form of gift cards) and the provision of kai as part of manaakitanga.

<u>Whānau Tautoko</u>

As there were participants in the Waikato and Auckland areas, I decided to travel up by car to Hamilton for three days and stay with my oldest sister and her whānau as opposed to staying at a motel and being by myself. My other sister who lives more locally decided to come and support me, and so travelled with me for the three days providing tautoko in the form of driving and company on the road trip. The first day of interviews was in Tāmaki Makau Rau and both my sisters (tuakana to me) and a cousin decided to travel with me to Auckland. My

whānau would drive me so I could be focussed on my interviews, drop me off to the two interviews, and then they could go shopping and to markets, and pick me up once the interviews were finished. This worked fine for the morning interview. I was dropped to the afternoon interview with an approximate time for pick up. The interview finished on time and I walked to the agreed meeting place (a bus shelter) to be picked up. I texted to let them know I was ready. Whilst at the bus stop I checked Facebook and saw pictures of my whānau having fun times in North Shore, I again reminded them I was ready for pick up. Thirty minutes later I was still waiting, then at 45 minutes I sent them a picture of me sitting in the bus stop with the caption saying "Somewhere in an Auckland bus shelter a little sister waits!" Nearly an hour later they picked me up. This is an example of the tuakana-teina roles in my whānau because even though the kaupapa of the trip was my research interviews, the tuakana were on their own kaupapa and even at 54 years old I am still their teina! This story has provided my whānau with much laughter as I often remind them of the time they left me waiting in a bus stop in North Auckland for an hour after my interview for the research. Kaupapa Māori principles outlined here are whānau tautoko, collectivist approach and tuakana teina relationships.

Personal Interviews

Personal interviews were chosen as the qualitative method of inquiry for this research as they align well with Kaupapa Māori research, particularly in being kanohi ki te kanohi with participants. Patton (2002) informs that interviews can be an effective method in assisting understanding of the lived experience of participants. The interviews were individual, informal and semi-structured with open-ended questions. Semi-structured interviews ensure key questions are asked and allows for participants to share (Patton 2002). This method was chosen as it allowed participant sharing and feedback, and allowed the researcher to explore themes and responses further if needed. Open-ended questions are highly focussed questions that use time efficiently and effectively, allows the researcher to locate participant's answers to questions quickly, and allows participants to "respond in their own words and to express their own personal perspectives" (Patton 2002, p. 348). I chose open-ended questions for these reasons, particularly to gain insight into participants' personal perspectives. The interview schedule (see Appendix 5) was comprised of 12 questions and kaimahi were given a hard copy of the questions before the interview so they could prepare for the interview if they wished. Kaimahi were also asked to define collision, and give words of wisdom they would impart to other kaimahi experiencing collision. There was flexibility in how and when

the questions were asked and there was freedom to deviate when required during the interview. Interview questions commenced with general information data gathering e.g. Age range, qualification, tertiary education provider, social work experiences, fields of practice kaimahi had worked in and currently work in, and iwi/hapū affiliations. It was decided not to use the information on iwi/hapū affiliations as it could compromise anonymity for kaimahi in more rural locations. This had been decided early in the research process by my supervisors and myself.

Respect for privacy and confidentiality

Interviews were held in private, quiet areas where the content was confidential to the interviewer i.e. participants could not be overheard. The interviews in the homes had occasional interruptions but did not distract from the interview process, and were managed quickly by kaimahi. These interruptions allowed for the meeting of whānau who support kaimahi and for further whanaungatanga and whakapapa connections. One whānau member was invited to sit in the interview process and occasionally offered insight and/or reinforced a point the kaimahi made.

Once the interviews were completed, the audio recordings were transcribed by the researcher. To ensure confidentiality and anonymity the participants were numbered Tahi to Whitu. Content from interviews that was identifying for kaimahi e.g. workplace or rohe were removed so that kaimahi could not be identified.

Equipment

For the interviews, two separate audio recorders were used; this was in case one malfunctioned. This had been suggested by the research supervisors. These recordings were uploaded directly to my computer for transcribing as there was a transcribing programme on the computer. I decided to transcribe the recordings myself as it presented the opportunity to re-engage with the kōrero from kaimahi, and also allowed for the process of making notes and editing during the transcribing process. Patton espouses that this offers the researcher the, "opportunity to get immersed in the data, an experience that usually generates emergent insights … to get a feel for the cumulative data as a whole" (2002, p. 441). During the interviews I also took brief notes which were helpful when I later transcribed the interviews. I am a visual learner and so throughout the thesis journey I have graphed and drawn pictures, used mind maps and quotations that have helped to make my intent clearer and clarify the

research (see Appendices 7 to 10).

Analysis of Data

Once the interviews were transcribed, the data was analysed into six key themes with sub themes. These themes originated from the interview questions. 1) managing the collision (what helped, hindered and could have helped), 2) impact of the collision (personal, professional, cultural), 3) influences on managing the collision (values and beliefs, worldviews), 4) Dual Roles, Accountabilities, Boundary Issues and Ethical Dilemmas, 5) Words of Wisdom, 6) Emerging Themes (Differences in ways of working, conflicting cultural tensions, and working biculturally). The sixth theme had not been a direct focus of the research questions interview schedule but had emerged from the interviews. These are discussed further in the Findings Chapter. In the Discussion chapter these themes are then analysed into the harakeke framework as 1) Te Rito: Kaimahi, 2) Pakiaka: Māori worldview, 3) Awhi Rito: awhi/tautoko from whānau, organisations and supervisors, 4) Kōhatu: Ethics, boundaries, dual roles and accountabilities, conflicting cultural tensions, 5) Tupuna: Laws and policies guiding social work and links to indigenous social work globally, and 6) Kōrari: Words of wisdom. These are discussed further in the Discussion chapter.

Supervision

Supervision for this research was provided by two MU staff, one being Māori with much Kaupapa Māori research experience, and the other supervisor having extensive research experience and already having relationship with the researcher, as an external supervisor prior to the researcher coming to MU. The supervision was formal, occurring fortnightly and regular. It was a forum to kōrero regarding research progress and any arising issues. Supervisors guided and offered knowledge and advice thus allowing the researcher to remain focused. The supervision always commenced and ended with karakia and/or whakataukī. There was time for whanaungatanga, usually at the beginning of the session, to reconnect and touch base since the last session. Informal supervision was received via the MU School of Social Work Whānau group – a group of Māori MU staff that met 6-8 weekly. This group consisted of Māori university academics that provide guidance, knowledge and experience to each other. The ideas of approaching ANZASW to send out the research panui and talking about the research at the local Mana Whenua group came from the whānau group. It was helpful to discuss all aspects of research with the whānau from recruiting and methods to

Kaupapa Māori theory and philosophy.

THEME FOUR: Kōhatu – Māori Ethical Considerations

The kōhatu are the pebbles that allow drainage around the roots below the harakeke and represent the ethics and boundaries of the research. Ethical considerations and Kaupapa Māori ethical principles are discussed, including Massey University Human Ethics process, and conflicts of interest.

Massey University Human Ethics Process

The Massey University Human Ethics application was made and several ethical issues were highlighted, identified and explored further. This process assisted in clarifying the research aims, participant dynamic, and any potential issues and how to manage these. The application highlighted that there was possibility of discomfort to participants and a plan was made to manage this potential discomfort i.e. pause or terminate the interview and ensure that kaimahi have access to appropriate supports. The Ethics Application was fully approved in February 2016 Human Ethics Application SOA 16/09 (see Appendix 6).

Ethical considerations

Mead outlines seven Māori cultural ethical principles that guide Kaupapa Māori research (1996, p. 221) and other Māori researchers have outlined these principles as well (Bishop, 1996; Cram, 2009; Smith, 1999). They are sound principles for researchers to follow and are outlined below.

1. **Aroha ki te tangata** (love and respect for people). This value is about respecting the research participants and allowing them to define the research context i.e. where and when to meet. Most interviews were conducted in the kaimahi rohe so they chose where to meet - four chose workplaces, and three chose home environments. Sharing of whakapapa and sharing of stories allowed reciprocal aroha and respect during the interviews. I shared my own collision story with kaimahi at the beginning, to give kaimahi context as to why this research was important to me. Throughout the interview the sharing of whakapapa and making connections helped in building whanaungatanga. This principle is also about maintaining respect when dealing with research data and maintaining confidentiality. The researcher was respectful of the information shared by kaimahi, recognising that their personal stories involved taha hinengaro and the

emotional component. One kaimahi was followed up to ensure that intent of what was said had been accurately recounted by the researcher.

2. **He kanohi kitea** (the seen face). In Kaupapa Māori research it is important that your face is seen and that interviews are conducted kanohi ki te kanohi. One research participant, who lived in Te Tai Tokerau, was going to be difficult to meet with so consideration was given to Skype interview however this was quickly dismissed as not fitting well for myself in the framework of Kaupapa Māori research. As mentioned earlier, I had presented at a local Mana Whenua hui kanohi ki te kanohi when looking at recruiting possible participants for the research. When meeting with kaimahi kanohi ki te kanohi, we are also meeting wairua ki te wairua so other unseen and intangible aspects of Kaupapa Māori are transpiring in the interview. This is taha wairua and is an important component of Te Ao Māori.
3. **Titiro, whakarongo ... kōrero**. This principle highlights the importance for the researcher to look, listen and then, later, speak. This value required the researcher to be very observant and intentionally look and listen to what kaimahi were saying in their responses to the questions. It also required clarifying understanding of the intent of the kōrero of the kaimahi. This also meant allowing for time – Mā te wā, whilst also balancing an awareness and focus on time when necessary. Kaimahi had been informed prior to the interview of a general timeframe (in the information sheet and also in the phone call setting up the interview time).
4. **Manaaki ki te tangata**. This involved taking care of kaimahi holistic needs and manaakitanga. The researcher utilised Te Whare Tapawhā in the principle *Manaaki ki te tangata.* This included having kai available for participants to keep taha tinana needs nourished, involved taking care of kaimahi taha wairua needs by ensuring that interviews commenced and finished with karakia and that the unseen elements were acknowledged. It also involved paying particular attention to kaimahi taha hinengaro needs due to the emotional aspect of the research, and required the researcher to be aware of kaimahi taha whānau needs, particularly when interviews happened in their kainga, as opposed to workplace. This manaaki also ensured that kaimahi had the opportunity to read and approve their transcripts, received a copy of the research findings, and were invited to a hui to present the findings.

5. **Kia tūpato** (be cautious). Kaimahi safety was paramount throughout the process ensuring tikanga processes were followed during the interview; karakia was utilised, whakawhanaungatanga and whakapapa processes were allowed for, and for the researcher to follow kaimahi lead e.g. allowing for diversions when and if necessary. Some elements of this were discussed with the supervisors, particularly the Māori supervisor who had extensive Kaupapa Māori research experience and the colleagues from the MU Whānau group. In the sharing of whakapapa it was important to acknowledge who kaimahi are and where they are from. It was also important to ensure confidentiality and anonymity for kaimahi – guaranteeing that identifying information e.g. Name, place of work, town or city of work is altered to protect kaimahi identity.
6. **Kaua e takahia te mana o te tangata** (do not trample on the mana of people). This involved the researcher ensuring that she was working in a mana enhancing way (Ruwhiu, 2009; Walsh-Tapiata, 1998), and respectful way. This required 'checking in' with kaimahi from the first contact by phone or email, through the interview process, and any consecutive follow up with kaimahi. It also required taking time to ensure kaimahi understood the contract and consent.
7. **Kia māhaki** (be humble). Researchers should find ways of sharing their knowledge while remaining humble. The research will be presented in a hui and kaimahi will be invited to attend this hui. This research values, and was dependent on, the kaimahi contribution, particularly as the final question asked kaimahi to share words of wisdom they would pass on to other kaimahi experiencing collision. This element of the research makes the kaimahi the 'expert' on collision and the researcher the facilitator of bringing the knowledge together.

Conflict of interest

As I have a private supervision consultancy practice and work for Massey University (MU) School of Social Work, the decision had already been made, in consultation with research supervisors, not to interview any current supervisees or any current MU students. A work colleague approached the researcher after viewing the email sent out by ANZASW and stated their interest in the research. This was discussed with the project supervisors and it was deemed appropriate to proceed to interview this participant.

Conclusion

This chapter has outlined the methodology and methods used in this research study. Kaupapa Māori theory underpins this research, pūrākau pedagogy informs the research methodology, and the harakeke model underpins the layout and structure of this thesis. This approach allows the Māori researcher to have 'insider status', to carry out Māori research with Māori practitioners, a 'by Māori, with Māori, for Māori' approach that allows for a tino rangatiratanga journey for the researcher and the kaimahi participating in the research. This research also values Māori ways of knowing and doing, and aspires to positive outcomes and aspirations for kaimahi, whānau, hapū and iwi through the journey of kaimahi who may have engaged in struggle through collision experiences.

The next chapter will outline the results of these interviews with kaimahi and disclose their findings.

Chapter Four:
Harvesting the Harakeke:
The Findings

<u>He Karakia</u>
Te Harakeke, Te Kōrari,
Ngā taonga whakarere iho
O te Rangi. O te Whenua. O ngā Tupuna.
Homai he oranga mō mātou
Tihei Mauri Ora
The flax plant, the flax flower,
Treasures left down here
Of the sky, of the land, of the ancestors,
Give wellness to us all

(A karakia used before harvesting harakeke)
(http://www.flaxwork.co.nz)

<u>He Tikanga</u>
Waihotia te whānau
Leave the whānau.
(When cutting harakeke, you never cut the whānau in the middle as the whole plant will die).

Introduction

This chapter presents the findings from the seven interviews with kaimahi interviewed for this research. The kaimahi are introduced outlining their gender, age range, social work qualifications, professional experience, type of service/organisation they currently work in and the nature of that work.

First, the kaimahi definition of 'collision' was explored; including words that kaimahi used to describe the term 'collision'. At the end of the interview process we returned to this to ensure kaimahi had captured their definition in the way they wanted to. Kaimahi shared their collision stories and were asked questions relating to how they managed their collisions and what factors affected their experiences. Incorporated in the Interview Schedule was a question asking what words of wisdom kaimahi would pass on to others experiencing collisions – these will become Ngā Kupu Taonga.

Following the interviews, six key themes were identified from the interview schedule and then sub-themes emerged from these. The sixth theme evolved as the interviews progressed and was not a specific focus area of the research questions.

Key Themes

The first theme explores how kaimahi managed the collision - what helped, what hindered and what might have helped manage the process better. Theme two explores the impact that the collision had on kaimahi from a personal, professional and cultural perspective. Theme three considers the influences of values, beliefs, and Māori worldview on managing collisions. The fourth theme considers dilemmas kaimahi encounter in collisions including dual roles and accountabilities, boundary issues and ethical dilemmas. Theme five incorporates advice and words of wisdom kaimahi would impart to other practitioners experiencing collisions. The sixth theme explores cultural differences in ways of working, conflicting cultural tensions and working biculturally.

Participants have been identified in Māori numerical order - Tahi, Rua, Toru, Whā, Rima, Ono, and Whitu.

Kaimahi Profiles

Seven kaimahi were interviewed - five wahine and two tāne (Tahi and Rima). One kaimahi was 40-50 years of age and six were 50+. Five kaimahi had undergraduate social work degrees and two had post-graduate, one had a Diploma in Supervision. All kaimahi are members of ANZASW.

The question was asked, “How many years’ experience have you had as a social worker?” This question was deemed to be “loaded” by one kaimahi so the researcher made the decision to base social work experience on kaimahi social roles with whānau, hapū and iwi, rather than when kaimahi qualified with a tohu.

> *Tahi: So what do you call a social worker that’s Māori? I probably think it’s just a marker for the non-Māori world to realise … but in Māoridom you are always in some role, social work role, or social role, you’re always in it, comes to tangihanga, hui, you’re kaimahi in some way, so is that not social work?*

The kaimahi were very experienced practitioners having stated they had been in social work roles from 16 to 40 years.

Two kaimahi are currently working in Tertiary Education institutions, one for a District Health Board (DHB) in Mental Health Services, three for statutory organisations, and one in a Non-Government Organisation (NGO). These roles encapsulate cultural mediation, teaching roles, Triage Clinician, Mental Health social work, Care and protection social work, Manager of NGO providing family support services, Social work/counsellor, special project work, supervising, and voluntary work with whānau.

Definitions of Collision

Kaimahi were asked to define a collision of their personal, professional and cultural worlds. Key words outlined by the kaimahi when talking about collision were: *"clashes", "conflict", "bedlam", "emotional", "interface", "impact", "big bang" and "Whack – the biggest Mack truck ever!"*. Toru illustrated this when she shared her collision story of being charged by Police with assault on her teenage mokopuna:

> *They said they just wanted to talk with me, next minute they're making a statement, videoing me, and arresting me ... all orchestrated really quickly and you know that's like 'Whack - the biggest Mack truck ever! I've had a lot of Mack trucks in my life – this one was the biggest!*

Rima discussed collision as clashes/conflicts between kaimahi and the organisation, the clash of cultures (Māori/Pākehā), conflict between the genders, and kaimahi with their own family. He also expressed that another collision is whānau expectation of kaimahi in social work roles.

Participants defined their collisions quite differently. The two male kaimahi observed collision more in general terms of how individual expectation can be defined through the influence of an organisational perspective. They both viewed the collision experience as not being a big deal and to be taken in one's stride. Rima identified that individual perspectives are about difference and that is where the collisions take place:

> *Rima: People have different perspectives about who they are and how they should relate with how other people are and that's why we get this clash ...*

there's always going to be a difference. In the role that we have, it's about forming relationships to create a bridging gap between those differences.

Rima discussed general gender collisions (male-female) however also explored the complexity of collisions between Māori males and the dynamics involved because of possible perceived expectation and imbalance:

> *So from being a Māori male that's usually sitting down and talking about this stuff to being a Māori male talking to Māori males about this stuff ... all of a sudden there is that perspective that 'you think you're higher than me' so trying to get us together you have to get through that.*

Others defined the collision more personally and emotionally because of their personal experience of it, particularly for the kaimahi who had mokopuna experiencing CYF intervention:

> *Rua: For me as a social worker professional, as a grandmother and a mother, it just about destroyed my family.*

Ono's definition focused on the collision as an emotional and physical response:

> *It's the reaction internally that creates the collision ... I start getting that whole feeling in my puku of that dilemma and I feel frozen, not knowing what to do or where to go from here ... It's kind of like the puku, the heart and the head and they all clash. So it's like a physical reaction.*

Whā defined her collision as a *"lack of understanding of cultures and lack of experience"* from her boss and her workplace.

Whitu defined collision as being a layered, impacting inter-generational trauma:

> *It's a bit like a 3D effect so I'm looking at intergenerational collisions and layered impact, like accumulative trauma so it's just not in the moment kind of impact – it's a whole series of impacts all happening at once.*

She went on to highlight that collision can also result in positive growth:

> *Out of the big bang comes the growth, the realization, the magic, the power of creation, of newness. Half empty, half full, I like to see it as every collision is purposeful – it's meant to be.*

The Collision Stories

Kaimahi had the opportunity to share their collision experiences, to reflect on, and analyse their stories. Three of the kaimahi collision stories specifically involved their mokopuna going into Child Youth and Family (CYF) care – two of them worked for CYF at the time. Whā's story focused on her being in a state of kahupō following several whānau losses, including a mokopuna, and the collision being her workplace not recognising this. Whā disclosed a further collision involved sharing her story of loss with Māori clients and her workplace viewing this as 'unprofessional'. Three participants spoke about cultural collision experiences they had professionally and how this affected them (Tahi, Rima and Whitu). Whitu also shared about a collision with a professional body. Five participants had worked for or were currently working for CYF.

Complaints regarding CYF were made by two kaimahi. Rua was also making a complaint to the SWRB regarding a professional practice issue by CYF workers whereby she felt the workers were "*dismissive and arrogant … and don't follow the ethics of the profession*". Another kaimahi made a complaint, whilst working in CYF, about unprofessional practice and due process not being followed. This kaimahi received an apology from CYF.

The next segment will explore the identified themes from the research.

Theme One: Managing the Collision

This section discusses what helped kaimahi through the collision experience, what hindered or got in the way for them, and what might have helped them manage the collisions better.

<u>What Helped</u>

Kaimahi identified many factors that assisted them to manage their collision experiences.
Some considered that having knowledge of systems, knowing the professionals' language, utilising social work knowledge, training and professional status, and being proactive in the process was helpful:

> *Ono: I think if anything they (Police) relaxed because then I could actually*

explain to my daughter-in-law around what was happening because I had a bit more knowledge about the process.

Rua: I straight away went into being pro-active … went into proactiveness of this is what I know and this is what I have to do … I knew my rights, I know everything – I knew I could seek the help I needed … it was like I was on automatic pilot.

For Rua, Toru and Ono, who were dealing with CYF with regard to their mokopuna, having supportive Police and legal support and advice was crucial:

Toru: "You have to have the people if you get into collision, you have to have the people who know the rules and regulations of the White House (Pākehā world) – that's a must!"

Rua: "The lawyer told me, I got legal advice before I phoned CYF, and he said under Section 63 I can make a notification so I wouldn't lose my job".

Ono's initial experience of lawyers was not helpful however she found that by articulating how her whānau were feeling, she was able to influence the lawyer to see a different perspective:

And actually saying it, putting it back so she actually stopped and thought about it and I actually voiced to her how my daughter-in-law was feeling, that everyone was treating her like a hysterical mother … she (lawyer) was quite shocked by that.

For Whā having her 2-year-old mokopuna living with her was a *"healing time and a remembrance time"* and outlined the importance of whānau as support. Many kaimahi discussed having supportive whānau and being able to talk about the collision with them certainly helped:

Toru: My whānau, and when I say whānau – my big whānau, my extended whānau … I had a husband who was totally supportive, I had a brother in law, I had friends – just the people around me, you know the people you have to talk about it.

Other helpful factors included having supportive managers and colleagues, declaring the collision to them (especially to Managers), and talking about the experience with them:

Ono: So that helped declaring my interests … this is what's going on at one of the sites, and it's to do with my moko, involves my moko, and let her (manager) know where I was at … you're better off to declare.

Grief counselling and EAP counselling were helpful for two kaimahi. Whā's positive experience of grief counselling has led to her currently doing some training in this area.

Kaimahi shared that when their input was sought regarding their own whānau, particularly by CYF, this was helpful:

Ono: One of the senior staff members was the one over-seeing it, she knows me so she let me know, and asked for my input which was good.

Some kaimahi discussed that taking care of their own needs and practicing self-care helped. This was in the form of healthy eating, getting sleep, exercising and going fishing. Rua shared that a therapy she utilised in her practice (mindfulness) also assisted her.

Most participants shared that Te Ao Māori helped them through their collisions:

Toru: your tikanga Māori … it can sustain you through, if I didn't have my Māori house to sustain my well-being and my taha wairua, I would not have coped with what I had to go through for the next 8 months.

Rua and Rima both commented that the research interview process was beneficial for them:

Rua: I think this (the research interview) is quite helpful … I think sharing it to a non-biased person.

Tahi, Toru and Whā attempted to keep their personal and professional worlds separate and outlined that having clear markers between home and work helped them to manage collisions:

Tahi: ANZASW boundaries and procedures will sort of put something there for your professional side and your personal side … I never let the two clash.

For most kaimahi the process of supervision was a positive, beneficial experience. It enabled them to reflect on the collision and move forward:

> *Whā: By getting it out and talking to her (supervisor) about that I was able to then look at a pathway for myself … and my supervisor is my haven … make sure you've got a good supervisor outside … it's the only thing that keeps me sane.*

Participant Whā is Te Korowai Aroha o Aotearoa trained in Mauri ora and looked for a supervisor who understood the concepts of Mauri ora, particularly in a practice context, as this was important for her.

<u>What Hindered</u>

As Ono shared, "*What was helpful could be the very thing that hinders as well*". As discussed above, supervision was helpful for kaimahi however; the lack of quality supervision was seen as a hindrance. Rua described her supervision as "*terrible*". Toru had previous experience of quality supervision and had an expectation of what it should be:

> *I knew what I deserved as a social worker. Crucial to social work practice is supervision – it has to be … and supervision was shit, it's always shit there … you know even with all their supervisors they can't be vulnerable … a lot goes on in social workers lives and if supervision isn't good to help them manage it, of course they're going to do shit work.*

Toru also shared about CYF casework complexity and that quality supervision is vital for social workers to stay whole and balanced in the work:

> *You know we can't always know to stop that's why supervision is crucial – it gives you time to think, to stop and think but if you haven't got quality supervision you're left out there, you're ad hoc, you've got no use to anyone.*

Toru further elaborates that often the supervisors are not adequate to meet the social workers' needs because they lack practice wisdom and are often thrown into the roles, "*They're supervisors because they've been there awhile, they're not supervisors because they're good supervisors … you know that Granddad stuff the longer you've been there you move up".*

Ono highlighted that her whānau had expectations of her and assumed she would be fine because of her professional role. They also assumed she would always know what to do next (in the collision process) and she disclosed that sometimes she would not know and would get "*brain freeze*". She acknowledged that this caused friction with her whānau at times.

Other hindrances outlined by two kaimahi involved with CYF included misunderstandings, lack of communication and not being listened to or heard, no transparency, being treated unprofessionally, and feeling patronised by CYF:

> *Rua: They wouldn't listen … I'm actually appalled by how CYFS managed and treat other health professionals … and the social worker patronised me, sending an email saying you just do what you have to do as a grandmother and it wasn't coming across as nice.*
>
> *Toru: They still don't follow through and this is my mokopuna – you know this is a mokopuna, this is tāonga for us but they treat it so haphazardly and it's like, they almost like want it to go away.*

For both these kaimahi it raised the question that if they, as social work professionals, are treated in such a way by CYF, how are whānau going through the system treated?

> *Toru: I think, "Is this what they do to families out there? Is what I experienced, because I didn't get the support, I didn't get the respect, I didn't get the transparency".*

Rua discussed that in her professional role she visited a CYF home when her own mokopuna were in CYF care and how difficult this was:

> *I had to go to one of the CYFS homes and I thought Oh my God I hope my grandchildren weren't in a place like this. I felt quite sick and there was a young girl and I thought of my grandchildren and the place was so cold.*

Rua and Ono discussed dilemmas of having information shared with them by other professionals but not being able to impart this information to whānau. This felt like 'keeping secrets' from whānau:

> *Ono: They (whānau) didn't know he was being investigated and I get this phone call … but then not being able to talk to any whānau members about this and then having them angry and upset about why he did what he did … until they (CYF) were able to tell the whānau themselves about why they were involved.*

Ono outlined that when professionals minimise or have a negative view of CYF (Ono worked for CYF at the time of her collision), it can be unhelpful.

Whā disclosed that her boss not recognising that she was in kahupō was unhelpful:

> *I think it was just that not recognising, like I would walk in and the office lady would say Oh my God, why don't you take some time off and I'll go to my professional person and he's saying oh you've got this to do today, that to do today … and here's a professional person who is saying do the work.*

Another identified hindrance was when other professionals believe kaimahi judgement is compromised when their family is involved. Ono disagreed with her organisation's view that if you are a family member your judgement and ability to make good decisions is jeopardised. Rima also shared this view:

> *So the policy is you don't work with your own families – that's the conflict of interest so I stood up one day in a meeting and I said, "Well I have to disagree with that - the person that knows about my family more than yous, which would save a lot of questions being asked, would be me … family know what's going on with their family".*

Dual role issues as a whānau member and a professional social worker were identified by many of the kaimahi as a hindrance. Dual role and accountability issues are discussed under Theme Four below.

<u>What could have helped?</u>

Kaimahi shared what factors might have helped them manage their collisions better.

Tahi suggested practicing self-reflection and self-analysis could help:

> *So getting out of your own way is taking away your biases that you have about certain things … it's sort of like a self-discovery thing and I think that's a good thing … Self-analysis.*

Rua shared that having one person at CYF to explain the notification process to her would have helped. Rua and Toru both highlighted the importance of clear communication and stated it would have helped if CYF had sat, talked and listened to them.

> *Rua: I wanted them to listen, like when I triage somebody who's suicidal - I give them their rights, I explain things to the family that their loved one is*

> *mentally unwell, I explain about the Act, I explain this is what I have to do, I explain the process, you know, but there was no empathy, there was no understanding.*
>
> *Toru: The fact that nobody came to talk to me, which wasn't afforded me, the most simple things that we do when we investigate things in families, didn't happen for me ... nobody came, not even my manager, no one, nobody came to ask me what or even want to know what had happened.*

Whā, who was in kahupō, had wanted her boss to recognise that she was not in a good place and have cultural understanding regarding this:

> *I think what I wanted my boss to do, and I'm not sure if it's realistic or unrealistic, was to recognise that I was not in a good state and say go take some time off to sort through this but that never happened ... I just expected him to understand the processes more culturally and he didn't, and of course he can't, because he's Pākehā.*

Ono believes that CYF having protocols in place for working with family would be helpful and Rua thinks that having a 'dummy's guide' to CYF, and access to an independent advocate would help:

> *Rua: Having an advocate who doesn't work for CYF, who is independent from CYF, that will look at a case or you know you go to them and seek advice and support, not unlike Victim Support.*

Theme Two: Impact

This section explores the impact of the collision on kaimahi personally, professionally, and culturally. The personal impact looks at the personal and family impact of the collision, the professional impact looks at the impact on kaimahi workplace and work, and the cultural impact considers the cultural issues highlighted for kaimahi.

<u>Personal</u>

Rua stated that it had been a "*Sad, sad learning, if you can get learning out of it"* and that financially it had 'hit her hard' (ie. paying lawyers to represent her whānau needs).

The emotional impact of the collisions was discussed by kaimahi. Rua, Toru and Ono shared about the difficulty of trying to keep their emotions intact but becoming emotional in the process because their own whānau were involved in the CYF system:

> *Toru: I was emotional, I said, "Do you think I like this having my mokopuna here"?*
>
> *Ono: Even dealing with my emotions when I realized who they (my workplace) were talking about ... he (whānau member) was being investigated, so dealing with all of that from the whānau perspective.*

The personal impact for Toru took her emotionally into a deep dark hole:

> *You know it's a hard place ...The thoughts of suicide are always there when you're in a deep dark hole, the thoughts will always be there, and I'm sure they're there for everyone that life feels hopeless, worthless, why me?*

However, Toru found a way forward for her recovery in being able to talk with whānau and people in her Māori world and feeling supported by them.

Whitu shared how the personal impact of the collision affected her self-esteem:

> *My self-esteem is shit because it was as a little girl ... you're soft underneath but my exterior is quite hard, so the more I get battered, the hardier I become but the soft part of me never stops being impacted and I cry.*

She then enlightens that this impact on her self-esteem can actually make her stronger and resilient, *"Personally it attacks my ahua – my sense of self, my connection to my tipuna, it shakes, it rattles, it rolls the wairua but in some way I could argue that it strengthens me".*

As discussed earlier, Ono revealed that her whānau made an assumption that because she worked as a child protection social worker and dealt with these issues regularly she would be fine – she was not.

Professional

A professional impact for Whā was following her positive grief counselling experience, she went on to train in this area, and now helps other whānau experiencing grief issues. She also

reported it extended her skillset as prior to this she only utilised the work of Kubler-Ross (1969) on death and grieving.

Ono wondered what her response might have been if she had not worked in her professional role and questioned whether she would have been more proactive in her whānau role as a grandmother. She felt that working for a statutory organisation might have silenced her as she had concerns that declaring her professional role might hinder processes. She reflected that both roles were part of her and that at times it felt like a "*balancing act*". She also shared that professionally she felt whakamā, "*I was a bit embarrassed … and then a couple of the senior staff that I spoke to, it was quite, you know the whakamā thing – are they going to judge me differently or look at me differently?"*

Whitu identified that the professional impact for her was that she might be limiting her future employment options as she was becoming very pro-active in challenging professional systems and employers may not want to employ her because of this.

Cultural

Rua's collision experience left her impacted culturally as she believed the CYF workers had been "*disrespectful, rude and dismissive"* regarding her wish to take her mokopuna to an unveiling. Her mokopuna had been uplifted by CYF and placed in temporary care whilst appropriate checks on Rua were being made so that she could become the carer. Rua shared that the social workers were themselves Māori.

> *Saturday was my oldest grand-daughter's grandfather's unveiling – she was going to read something for the unveiling. I begged the social worker could I pick her up; take her to the unveiling because she had a little reading. She was close to him. Once again, it was our culture perspective was denied and so she didn't get the opportunity to go there even though I begged them.*

Toru and Whā both identified the cultural impact for them of working under Pākehā systems and questioned tokenistic practices:

> *Whā: Culturally where I work we have a marae and to be able to put a hangi down you have to get permission, to be able to cut the flax around it you have to get permission, and who sits at the top and gives permission – the Pākehā … It's there only for tokenism.*

As highlighted earlier, Whā required appropriate cultural supervision for herself as she is Te Korowai Aroha trained and needed a supervisor who understood the concepts of Mauri ora.

Whitu discussed the cultural impact more from a personal perspective and saw it as a reclaiming of coming home to wairua, to Te Reo Māori and that culturally she was growing and that this was "*enriching*" her.

The cultural aspects of collisions are further explored in the Worldviews section.

Theme Three: Influences on Managing the Collision

This theme explores how values and beliefs, and worldview influenced how collisions were managed. Kaimahi discussed these influences predominantly from a Māori perspective.

Values and Beliefs

Tahi generalised that often values, beliefs and power can be behind misunderstandings but for him *Mā te Wā* is the way of his world and a way to manage collision:

> *You can open up all your books on values, and beliefs and so on and so forth but I'll just say Mā te Wā – that's what I was taught, Mā te Wā, that was my grandmother's saying. That covers it all – it's got all those elements in it.*

Rua shared how her parents' strong values and beliefs influence her. Her parents had also modelled strength and coping with life to her and this helped her to manage her collision. Rima concurs that personal beliefs are taught and modelled from a young age and come from upbringing.

The three kaimahi who had mokopuna go through CYF shared the importance of mokopuna to them, they view them as tāonga, and they take their kuia role responsibly. Sometimes the mokopuna were not their own children's children but the grandchildren of their siblings.

> *Rua: I knew in my heart this is what I am here for – the grandchildren, you know, even if they move away I have done everything I could and they will know me.*

Whā introduced the idea that during collision one's own values and beliefs can clash.

Worldviews

Kaimahi identified their worldview through cultural and ethnic identity i.e. through being Māori, and perceived their Māori worldview as their foundation:

> *Tahi: When you know the tikanga of it all, you can go "Oh well mā te wā tēnā – he karakia, e noho ana" and then you can open it again but that's the whole point of it and that's why I always use Māori, a Māori viewing of it.*
> *Tahi: "You've got mātauranga Māori and you've been on a journey of that since the day you were born".*
> *Toru: My Māori worldview, my taha Māori understanding that I have a belief that life continues, there is no end, and that everything happens for a reason … taha wairua is perfect justice, knowing that once I get through this … I'm understanding my lessons within taha Māori.*

Toru shared that her Māori world provided her with supports to manage her collision and that talking with tohunga and others directed her on a pathway of recovery in a safe way.

Whitu elaborated that her worldview was informed by wairua, her past experiences and being "*wahine toa"* and explored the concept of tupuna through her worldview. She then went on to link Māori worldview to a global uprising of indigenous conscientization to protect Mother Earth:

> *Indigenous people are reclaiming their relationship with Mother Earth, their mātauranga of old … we will not be silenced, we will not lie down, we will protect her (Papatūānuku) until the bitter end and in doing so we're bringing light; we are waking up the world.*

Māori worldview grounded kaimahi and assisted them through collisions.

Theme Four: Dual Roles/Accountabilities, Boundary Issues and Ethical Dilemmas

This theme explores the tensions with dual role accountability, boundary issues and ethical dilemmas for the kaimahi within the collision experience.

Dual Roles/Accountability

Rua had a referral come into her service and realised it was a referral for her mokopuna's mother so immediately declared this to her managers – her professional role and her personal

role were declared. She also sought legal advice to ensure that she was acting professionally however CYF questioned Rua's professionalism, "*So they wouldn't believe me – they said are you doing this as a professional social worker or as a grandmother?"* Rua was angry that her professionalism was questioned after ensuring she had followed appropriate process.

Toru discussed a collision whereby she was attending an FGC as a whānau member to support her sister and her workplace questioned how she would keep the mokopuna safe:

> *I had to put my professional aside … we did a plan as a family … and I said "are you asking me as a social worker for CYF or are you asking me as a whānau member?" I was really angry at that point … the crossing of boundaries – I am sitting in this as whānau.*

Toru further identified dual role dilemmas when she became a caregiver of a mokopuna and wondered how she would manage being a CYF worker and caregiver at the same time. She outlined that there were no processes in CYF to manage this issue. She also identified the problem of working in the same office as her mokopuna's CYF social worker and wondered about her own "*safety with CYF"* as she was unclear as to how it would work. She further highlights boundary issues of being approached in work time to discuss her mokopuna:

> *They would come to me at work to see me, ask me, to talk about her and you know that didn't feel right for me. I said you know you should really be contacting me out of my work time … they would cross all the professional boundaries.*

Ono considered the different roles she had and how they could be in conflict with each other and that these dual roles required her wearing two hats – her "*Nana hat*" and her "*Professional hat*" and that they could not be separated:

> *You can't separate the roles – you are who you are, the layers, it just depends on which hat you put on at the time but if anything those hats are still part of me.*

Boundary Issues and Ethical Dilemmas

Tahi, Toru and Rima elucidate that Kaupapa Māori and tikanga can assist with setting practice boundaries and that karakia is often the tool that does this, and the reason this is done is to keep people safe:

Toru: Well you know that's my safe place, because if you don't want your tikanga to be minimized or just haphazard use of it you've just got to keep it safe, you know you've got to protect that ... and so when I'm in 'the White house' I always put that protective layer, I hold these things sacred.

Rua identified a boundary crossing for herself in her mahi when a referral regarding her mokopuna came into her service and she approached a colleague.

Well I probably shouldn't have gone and spoken to the doctor but I just went into proactive mode and I knew the doctor wouldn't say anything - I said this is my moko.

As already discussed, Toru's experience was that her workplace colleagues were crossing professional boundaries when expecting her to discuss her personal affairs at work.

Whā was sharing her story of whānau loss to her clients and was told by her boss that this was not professional. Whā believed that culturally it was okay to do this:

When I was weeping and telling my stories he would have seen that as a boundary issue, I don't see that as a boundary issue, other than that boundaries are no problem.

Whā perceived this as a cultural difference and that her boss lacked understanding regarding how Māori share stories to overcome loss. She questioned how not telling stories is not a Māori way, *"How do you tell a Māori you can't tell stories? And that it's not professional to tell your stories?"*

Ono's ethical dilemma was to not use her privileged position to look up information on her workplace database and not approach the police to acquire more information. She realised that this could compromise her own professionalism and other people's professionalism. She also explored grey boundary areas:

There's always grey areas in boundaries ... There is some very clear cut – like me going on our database – that's a no, that's not grey, a grey area would be if I talked to a staff member ... If I was doing it to influence their decision, if I'm there as an information giver, yeah but if I'm there to try and convince them, to me that's yeah that's kind of pushing it.

Ono reflected on a time when she was working for an NGO and received a phone call regarding a multiple investigation where children had disclosed about being molested and when the perpetrator's name was mentioned, it was her relative. This caused her dilemma as she realised she needed to declare her connection to this relative:

> *I need to let them know that this is a relative and I know this whānau, and whether information I had could have actually helped or hindered. That was a huge dilemma because I was only new to social work".*

Theme Five: Words of Wisdom (Ngā Kupu Taonga)

Theme Five offers words of wisdom kaimahi would convey to others experiencing collision.

Tahi's wisdom promotes separating your mahi, having a clear understanding of expectation and idealism ie. what one wants to do and what one realistically can do, and remain grounded and real, *"come back to reality and smell the manuka".*

Tahi, Toru and Whā espoused the importance of choosing supervisors wisely and having effective external supervision.

Rua's negative experience of CYF lead to her questioning peoples' rights, how process could be done fairly, and wondering if the system is for the benefit of the child. She suggested writing a 'dummy's guide' to CYF and having access to an advocate.

Toru's honest and heartfelt kōrero on being in a deep dark hole and how to get out of this is encapsulated in her words of wisdom:

> *It's to not keep it within, you have to be able to share that burden, like when you're in that space, you're almost bared of anything physical – it's just totally, you kind of like have to bare your soul, you become very vulnerable – talk about it, talk about the hard stuff, talk about it, go through it over and over again.*

Whā's wisdom advocates that you cannot change things to fit Māori culture in a non-Māori place of work:

> *If you think you're going to change things to fit our culture, then it's not going to happen. It's not going to happen because of the dynamics within that place of work.*

Rima proclaimed that it is important to be confident in yourself and be proud of who you are, and "*be prepared to talk about the hard stuff*". Toru had also advised talking about the 'hard stuff'. Rima believes that talking about issues and finding ways forward is imperative and one needs good communication skills to do this. He adds that one should "*walk the talk*" and follow through with promises.

Ono's wisdom is about getting support and informing others what is going on:

> *Get some good support – from mahi and outside of mahi. Get kuia kaumatua support. Tell someone at work what is going on, Let people know you are not okay, recognising that our work and home life are with us at all times, be gentle on yourself, don't be so hard on yourself.*

Whitu's wisdom links with indigenous conscientizing, global awakening, owning your own journey and being an active participant in life and having self-compassion. She also advises that the collision experience could be a growth learning:

> *Being grateful for everything you've ever experienced, not see your experiences as "Oh my God, poor me!" but I've actually been in training to get to this point, to make a difference.*

Ngā kupu taonga encompass talking about the hard stuff, having effective supervision, having a guide and protocols in place for when working with family, getting support from your organisational and personal networks, informing people of what is going on, and viewing the collision experience as a positive growth experience.

Theme Six: Emerging Themes

Theme six emerged from the interviews but had not been the direct focus of the research questions interview schedule. This theme explores cultural differences in ways of working, conflicting cultural tensions and working biculturally.

<u>Differences in Ways of Working</u>

Rima raises the idea that Māori clients may benefit from having Māori workers, "*if you have*

a lot of families that you are working with that are Māori descent, probably having a Māori worker there would actually help that relationship". He is highlighting that Māori work better with Māori and this could be due to differences in the way that Māori and Pākehā work. Tahi discussed differences by framing from his worldview utilising tikanga and kawa involved in the pōwhiri process. His kōrero is founded on the paepae process and looks to Tūmatauenga (God of War) for guidance on how to navigate difference:

> *There is a role in place and it's found in the tikanga of things and the kawa of things … I've been told by my kuia and my koroua "Kei whea haere ana i te kōrero tuatahi?" and I'm like "Ka noho ki te pae pea?" "Ae ra" … I grew up on the marae, my parent's marae, it's sort of like this is the ground of Tūmatauenga so you don't look at it as not being able to be navigated, it's how it's navigated".*

Tahi further explores the Tūmatauenga navigation process as different sides (manuhiri and tangata whenua) taking turns to have their say, and for the kōrero to go back and forward until a resolution is made and then harirū follows. However, he highlights that Pākehā do not follow the same process:

> *I can say my bit but they (Pākehā) don't argue that way. They argue from a power position – "No, no I'm in charge, this is how" … We're still on the paepae – that's what I mean the kōrero is going back, and there's been no Harirū.*

As highlighted earlier, Whā identified a difference as being that Māori tell their stories to help with healing and within the culture it is acceptable to do so. She also discussed Māori ways becoming "*bastardised"* under Pākehā systems.

Whitu discusses the importance of Te Reo Māori as the *"expression through which all kaupapa, mātauranga is carried, and embodied"* and utilises the examples of waiata, karakia and whakataukī to define this. She goes on to highlight differences between the cultures as, "*Māori go home to their own at the end of the day so we're going home to these different places, we think differently, we eat differently".* This reinforces the point that cultural difference is about difference in worldview. These differences can lead to conflicting tensions between cultures.

Conflicting Cultural Tensions

Tahi discusses cultural tension as two currents clashing, *"that's sort of like clashing pieces – there are bits where the two currents come together and you start to realise the depth".* He also uses the metaphor of a fire alarm (the box on the wall that you break when there is a fire and it alerts authorities that there is a fire) to demonstrate difference:

> *There's two fire alarms up there, one's innately Pākehā and one's Māori but Māori can break two of them, the both of them because of whakapapa, but Pākehā always default back to their own alarm system. You know when things go wrong it's like yeah – that's as deep as they go, because that's their hidden safety bias.*

Toru discussed having two houses – a White House and a Māori House and how they are different:

> *I work in a White House but I live in the Māori house so that's clearly defined, even though I work in the White House, my Māori house has a tikanga that is consistent, I understand it's built around respect, all of the principles in my Māori whare – kaitiakatanga, manaakitanga, aroha ki te tangata, all of those tikanga I know them and I see them in practice and they don't falter. In the White House they have procedures, policies – all of that of what I see is broken, they get broken every day.*

Toru goes on to outline that Pākehā will often have an expectation of Māori within their White House and that this House can be unsafe for Māori:

> *You know they have an expectation of us in their white house, they tell us how to behave in their white house, even in Māori processes … but I can see our practices, our tikanga were being compromised for the White House – they wanted us to do it their way – but be Māori but do it their way.*

Toru contrasted this with the marae experience outlining that there is no cultural differentiation between people, there are no labels, and no one is more powerful than anyone else, "*you're all treated the same and given the same respect and manaakitanga, you walk in, when you walk through the roro they don't ask who you are, you're manuhiri – that's the status".* She highlights the cultural difference between Māori and Pākehā here and also shared that on her marae it was drilled into her that manuhiri are the most important people,

they must be taken care of, and they are treated with respect to ensure they have a memorable stay. She reiterated that in the Pākehā world this is not the case.

The status of manuhiri was explored by Tahi, Toru and Rima. Rima reinforces the manuhiri status:

> *Being brought up on the marae, it's all about manaakitanga to our manuhiri who come on to our marae so it's always about looking after them, so I guess that's been inbuilt in me from day one.*

Whā shared that she was the only Māori social worker in her organisation and that she challenged one of her big bosses who wanted to Karanga, "*She wanted to do the Karanga and she's Pākehā and I said "You cannot do the Karanga, it's not appropriate, it's not spiritually correct".*

Ono discussed how her workplace management and colleagues were exploring utilising Māori principles in practice however the Pākehā supervisors struggled to understand these, *"they're looking at it with their mainstream eyes and tearing it apart so we've kept quiet".* This reinforces that some systems continue to silence Māori.

Toru and Rima discussed the importance of karakia for them, however in their statutory agencies it felt like tokenism, and often it was only Māoris in the agency participating:

> *Rima: For me I wanted them to understand the importance of karakia as a Māori and so just standing there and doing the prayer in a different language wasn't enough for me, I needed them to understand what we were talking about and the relationship that Māori have.*

Rima relates cultural conflict to the marae concept of having the wharenui and kitchen working in unison:

> *They always say if it's working okay in the meeting house, and it's working ok in the kitchen, then it's all good but when you have that break down in between them, that's when things start to go wrong on the marae ... there have been a lot of challenges in regards to that conflict between our cultural belief and trying to work within mainstream.*

Kaimahi have relayed that conflicting cultural tensions cause them conflict between their cultural values and beliefs and their mainstream workplaces. A more bicultural approach would be helpful.

Working Biculturally

Rima and Ono talked about Pākehā colleagues who are keen to learn and embrace bicultural practice, can work Māori principles in their practice, and are working effectively with whānau Māori. These colleagues are allies for them in their work:

> *Rima: They were keen to learn ... and they knew that for them to be able to work better with Māori whānau they were going to have to take this on board and they did. What they needed was somebody to show them, to support them and to help them.*

Ono discussed focusing on finding a middle ground for Māori and non-Māori in order to move forward:

> *Our Māori advisors called a meeting at the border, so you still have your own houses however we meet at the border in terms of engaging for that discussion ... so it's kind of giving us that place to meet, that meeting ground, like they will never be Māori – they will never have a Māori view but they have got values and stuff that can relate.*

Conclusion

This chapter's purpose was to present the findings of the seven interviews with kaimahi in exploring how they managed the collision of their personal, professional and cultural worlds. Many factors helped kaimahi manage their collisions, particularly having supportive whānau, colleagues and organisations, utilising social work knowledge and professional status, having quality supervision, self-caring and utilising tikanga Māori. Factors that hindered included lack of quality supervision, whānau expectations, misunderstandings and lack of clear communication, being treated unprofessionally, receiving information that cannot be shared with whānau, management lacking cultural understanding, and dual role and accountability issues. Kaimahi shared that having one person at CYF to explain processes, having protocols in place for working with whānau, having a 'Dummy's Guide' to CYF, having clear communication, self-reflection and analysis, and management having cultural understanding would have helped manage collision experiences better.

Māori worldview grounded kaimahi and helped them manage their collision experiences. The importance of personal values and beliefs that come from upbringing were promoted by kaimahi, and the four grandmothers shared the value of mokopuna as taonga. Dual roles and accountabilities, boundary issues and ethical dilemmas were rampant in the collision experiences, particularly because of grey areas and the lack of clarity for both kaimahi and organizational workers in terms of what was ethical and sound practice in complex situations. Kaimahi words of wisdom espoused getting supports, talking about the hard stuff, and seeing the experience as a growth learning. The theme of differences in ways of working, conflicting cultural tensions, and working biculturally emerged in this research because of the cultural differences between Māori and Pākehā experienced by kaimahi.

The following chapter will provide a critical review of the findings in relation to the research questions and the literature.

Chapter Five:
Utilisation and Uses of the Harakeke:
Discussion

<u>He Whakataukī</u>
Ka whānau mai te pēpi
Ka takaia ki te harakeke.
Ka noho te harakeke, hei kakahu, hei rongoa,
Hei mea tākaro,
Hei oranga mōna a mate noa ia.
When a child is born
He will be wrapped in the muka cloth made of flax.
The flax shall provide clothing, medicine,
Toys for play and leisure
And shall provide the means for living and survival.

Introduction

This chapter explores the meaning and implications of the findings outlined from the last chapter as they relate to the literature in terms of how kaimahi managed the collision experience of their personal, professional and cultural worlds.

The theoretical framework of analysis is the Pā Harakeke model, as has been discussed throughout this thesis. The findings chapter categorised the findings into six themes however this chapter will categorise the discussion into the Pā Harakeke model for analysis. The six categories will include te rito (child), awhi rito (parents), tūpuna (grandparents), pakiaka (roots), kōhatu (pebbles for drainage) and kōrari (the flower). Tukia (collision) is explored further as a metaphor and analogy for this research.

Te Rito is the centre or pēpi (baby/child) of the harakeke and in this context represents the kaimahi/research participants. This first category is about the emotional impact of the collision on kaimahi, the importance of self-care and positive growth coming out of the experience. The *awhi rito* (parent fronds) support te rito and are represented by the kaimahi whānau, hapū and iwi, and also the mahi/organisations that kaimahi work for. Discussion on supportive and non-supportive systems of whānau and mahi are explored in this section, as well as the importance of appropriate supervision for Māori social workers.

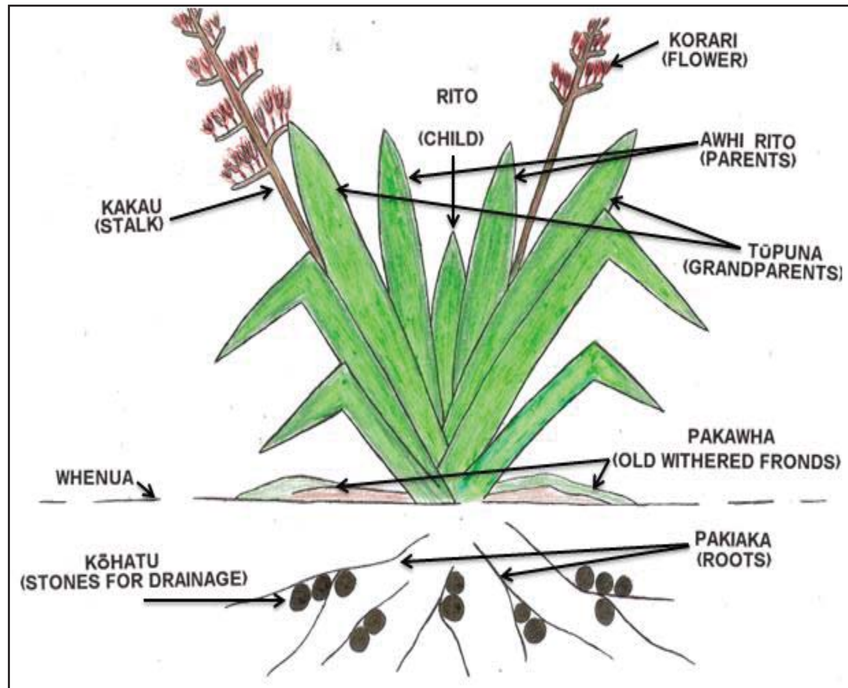


Figure 2: Harakeke Framework

The *tūpuna* (grandparent fronds) support the awhi rito and te rito and are represented by the professional bodies of ANZASW and SWRB, and the Tertiary Education institutions that educated and trained the kaimahi. Also included in the tūpuna fronds are the policies and laws that guide Aotearoa social work and the link to indigenous social work globally. In this section the discussion is focussed on the policies and laws that guide social work practice historically and currently in Aotearoa, particularly Pūao-te-Ata-tū, the CYPF Act, and the United Nations Declaration of the Rights of Indigenous People, and how this links globally to indigenous social work. The *pakiaka* are the roots of the harakeke and represent the Māori worldview and understanding of the kaimahi, underpinned by tikanga Māori and concepts, and kaimahi values and beliefs. This section explores the importance of these underpinnings for kaimahi Māori and also discusses cultural differences in ways of working. The *kōhatu* are the pebbles that allow drainage for the harakeke and surround the pakiaka. The kōhatu are the ethics/boundaries, dual roles and accountabilities, and the conflicting cultural tensions experienced by kaimahi. Explored further are the dilemmas experienced by kaimahi in their dual roles of whānau member and organisational practitioner and the grey areas and boundaries they face, as well as the conflicting cultural tensions and what the implications of these are for kaimahi and organisations. Finally, the *kōrari* is the flower of the harakeke and represent the reflections and learnings and words of wisdom (ngā kupu taonga) kaimahi impart to others experiencing collision.

Tukia - Collision

"Whack – the biggest Mack truck ever!" (Participant Toru)

Kaimahi defined collision as: clashes, conflict, bedlam, interface, impact, big bang and *"Whack – the biggest Mack truck ever!"* Kaimahi further outlined that collision could be clashes/conflicts between kaimahi and their organisation, the clash of cultures (Māori/Pākehā), conflict between the genders, and between kaimahi with their own family. Collision was also depicted as whānau expectation of kaimahi in social work roles. These descriptions of collision are generally portraying a negative experience however two kaimahi highlighted that collision can result in positive growth. Collision experienced as positive growth is explored further in the *Te Rito* section.

1. **Te Rito: The kaimahi**

"Out of the big bang comes the growth" (Participant Whitu)

Te Rito is the pēpi (baby) of the harakeke and in this context represents the kaimahi/research participants. This section will explore the emotional impact of the collision on kaimahi, the importance of self-care and the positive growth coming out of the experience.

Kaimahi identified that the impact of their collisions was emotionally and financially hard, and that taking care of their own needs and practicing self-care helped them manage the collision experiences. For some this was in the form of healthy eating, getting sleep, exercising and going fishing. One kaimahi shared that using mindfulness, which she utilised in her practice with clients, was beneficial. Time spent with mokopuna was also identified as practicing self-care. Te Whare Tapawhā (Durie, 1985, 1998) is a model and framework and has been utilised in practice work. In my supervision consultancy work Te Whare Tapawhā has been utilised to provide a framework for self-care for social work students and social workers in practice. Several kaimahi discussed the emotional impact of collision and that collision can be an emotional, physical, and spiritual response whereby *"the puku, the heart and the head"* (Participant Ono) are all clashing and all aspects of well-being are affected. Durie's (1985, 1998) analysis is that if one dimension of the whare is impacted it will affect and unbalance the other dimensions ie. The emotional impact is in the domain of te taha hinengaro however the emotion of the collision also impacted in the domain of taha tinana, taha wairua and taha whānau. This is the Māori worldview of health and well-being.

While the viewing of collision is generally framed from a deficit or negative foundation two kaimahi did identify that collision can result in positive growth, *"Out of the big bang comes the growth … I like to see it as every collision is purposeful – it's meant to be*" (Participant Whitu). This idea that collision can lead to positive growth is supported by Broadbent's (2013) study that found that bereavement is a unique experience and can be transformative leading to personal growth with a renewed sense of self and agency for the affected therapists. Both Bolton (2010) and Broadbent (2013) found that although professionals had significant collisions between their personal and professional worlds (involving deaths of loved ones), once they had worked their way through the grief experiences, they felt more attuned to themselves and their clients in their profession, and were able to work more effectively in the therapeutic relationship with clients. Similarly, Gilbert and Stickley's (2012) study highlighted that painful lived experiences can facilitate growth and that people "can be wounded and still be an effective healer" (2012, p. 39). This indicates that although workers may experience impacting collisions of their worlds, the experience may in fact lead to their own personal growth, and make them better practitioners with their client group. This was the experience for two kaimahi participants and one in particular who, following on from her own collision, attended and had a positive experience of grief counselling, then went on to do formal training in this area, and reported that she now aids clients and whānau experiencing grief issues. This training not only extended her skillset but also allowed her to utilise her own lived experience in a purposeful way to assist others. Broadbent's (2013) research findings suggested that the participants were able to experience deeper levels of empathy and connectedness within therapeutic relationships with their clients.

Mokuau and Mataira (2013) stated that cultural identity is connected to well-being and self-worth and that Māori people have drawn upon cultural strengths to deal with past challenges. This point touches on resilience and the strengths perspective whereby people are seen as having strengths and resources and are motivated to change when their strengths are supported (Saleebey, 1996, 2002) and that strengths can be, "forged in the fires of trauma, sickness, abuse and oppression" (Saleebey, 1996, p. 299). This also ties into the literature on Post-Traumatic growth which determines that trauma can be an opportunity for growth (Tedeschi & Calhoun, 1995; Van Slyke, 2015; Zoellner & Maercker, 2006).

Therefore, this study aligns with the literature as some kaimahi saw collision as growth experiences and the literature revealed that although people may experience collision of their

worlds, and these experiences can be traumatic, they are able to eventually see a positive aspect to the collision.

2. Pakiaka: Māori Worldview

"Come back to reality and smell the manuka" (Participant Tahi)

Pakiaka is the roots of the harakeke and is represented by the Māori worldview and understanding of the kaimahi underpinned by tikanga Māori and concepts, and the kaimahi values and beliefs. This section explores the importance of these underpinnings for kaimahi and discusses differences in ways of working. The literature confirms that Māori social work is guided by Māori principles and ways of doing things which comes from Te Aō Māori. Pohatu (2003) advocated that Te Aō Māori is Māori thinking and its worldview, that Te Aō Māori worldview forms the basis in which to engage in meaningful relationships, and that space for Māori principles and ways of working should be validated and reclaimed. Māori worldview underpinnings include whakapapa, whanaungatanga, te reo, tikanga and identity (Hollis, 2005; Hollis-English, 2012; Ruwhiu, 1995; Walsh-Mooney, 2009; Walsh-Tapiata & Webster, 2004).

Kaimahi identified their Māori worldview through cultural and ethnic identity i.e. through being Māori, through whānau, hapū and iwi affiliations, and perceived their Māori worldview as their pou; their grounding and their foundation. This helped them manage their collisions, for example, Toru commented, *"If I didn't have my Māori house to sustain my well-being and my taha wairua, I would not have coped".* Kaimahi discussed kaupapa Māori, tikanga, kawa, Te reo Māori and mātauranga Māori as the underpinning of their worldview. Whitu discussed the importance of Te reo Māori as, *"the expression through which all kaupapa, mātauranga is carried, and embodied"* and utilises the examples of waiata, karakia and whakataukī to define this.

The importance of cultural values and beliefs in practice has been emphasised (Hollis, 2005; Hollis-English, 2012, 2016; Pohatu, 2003; Walsh-Mooney, 2009; Webber-Dreardon, 1999) and kaimahi advocated the importance of their own values and beliefs that had been taught and modelled to them from a young age. Tahi explained, *"You've got mātauranga Māori and you've been on a journey of that since the day you were born".* This outlines the importance of the journey of being Māori and being authentically Māori – personally and professionally

and is discussed further in conflicting cultural tensions. This could be challenging for kaimahi.

Kaimahi also discussed how karakia was a tool they used frequently in all aspects of life, particularly in their mahi, in terms of creating protection and safe space, and setting practice boundaries. Pohatu (2003) discusses the importance of āhurutanga in creating safety and safe space. Having access to and talking with tohunga ensured a safe pathway to recovery for one kaimahi. The concepts of wairua and tūpuna were also explored by kaimahi. The implications of karakia for practice is that it is seen as a means of creating safe space for kaimahi and whānau, and kaimahi will utilise karakia even when working for non-Māori organisations. The implication of this is that kaimahi working in mainstream services are utilising their Te Ao Māori worldview in their mahi. Elder's (2008) research confirmed that Māori work differently and apply tikanga Māori working methods in their work.

"Manaaki ki te manuhiri" (Participant Toru)

The manuhiri status was discussed by kaimahi in terms of the importance of taking care of the needs of visitors. Kaimahi shared that manaaki ki te manuhiri was 'drilled' into them from a very young age and from experiences of receiving visitors in their home and more pointedly the pōwhiri process on the marae. The learning was that manuhiri are the most important people, they must be treated with respect and taken care of to ensure their stay is memorable and manaakitanga is the vehicle that displays this. Toru explains*, "Being brought up on the marae, it's all about manaakitanga to our manuhiri ... you're (manuhiri) all treated the same and given the same respect and manaakitanga".* Kaimahi highlighted the cultural difference that in Te Aō Pākehā that same manaakitanga may not be reciprocated. Kaimahi reported that in the pōwhiri process knowing the roles of manuhiri and mana whenua make it clear for them and that this concept of **manaaki ki te manuhiri** is imperative in social work practice as it can be the foundation for respectful and nurturing relationships.

The implications of Māori worldview on practice for social workers and organisations is that kaimahi should be able to practice from their Māori worldview comfortably and safely, even in non-Māori organisations. Te Tīriti o Waitangi guarantees that they can through Article 2 and the guarantee that Māori can retain their tino rangatiratanga however the reality is that Māori and Pākehā view the world differently and work differently. Pākehā can be sensitive to a Māori worldview but their worldview is different.

<u>Differences in ways of working</u>

"We're still on the paepae, there's been no Harirū" (Participant Tahi)

A difference in ways of working, specifically between Māori and non-Māori, was highlighted when one participant was sharing her story of grief and loss with families she worked alongside. She explained this stating that Māori tell their stories to help with healing and within the Māori culture it is acceptable to do so. Ruwhiu (2009) emphasises the importance of narratives when working with whānau, hapū and iwi and that these narratives can promote well-being and emphasise tangata whenua ways of knowing. English et al. (2011) also highlighted the importance of kaimahi acknowledging that they have had similar experiences to the whānau they work alongside and ask, "How can you work with others unless you expose your own wounds?" (2011, p. 20). This kaimahi also discussed Māori ways becoming "*bastardised"* under Pākehā systems and disclosed that she would share her story with Māori whānau however her non-Māori manager saw this as crossing professional and personal boundaries. Self-disclosure in therapy and boundary definitions in therapeutic relationships has been explored in the literature (Lewis & Stokes 1996). Weld and Appleton (2014) discuss the use of self and highlight that if social workers are looking for authentic, two way relationships with clients they may need to share some of their personal self to facilitate engagement and that, "in well-chosen moments disclosure can provide insight and empathy" (2014, p. 10). Gilbert and Stickley (2012) intimate that practitioners can be helped themselves when helping others and can be 'wounded healers'. This ties into the Māori concept of ako (Pere, 1982) whereby we can be a teacher and learner at the same time. This concept reiterates the idea of the worker-client relationship being a more relational experience between the two and worker's utilising their lived experiences to help others. Gilbert and Stickley's (2012) research advocated that it may be helpful to disclose personal experiences however professional boundaries need to be maintained. Walsh-Mooney (2009) reminds us that for Māori social workers the sharing of self starts at the beginning of the relationship when whakapapa is shared. This idea of self-disclosure to engage relationship with clients and whānau may be a key difference in how Pākehā and Māori work and can be problematic for kaimahi when working under western systems.

Tahi discussed differences by framing from his worldview utilising tikanga and kawa involved in the pōwhiri process. The pōwhiri process as a model of encounter has been utilised in practice (McClintock et al., 2010; York 2014). York (2014) shared that the

pōwhiri process can serve as a metaphor for engagement and interaction to engage Māori in clinical settings. Tahi's kōrero is founded on the paepae process and looks to Tūmatauenga for guidance on how to navigate difference. He explored further the Tūmatauenga navigation process as the different sides (manuhiri and tangata whenua) taking turns to have their say, and for the kōrero to go back and forward until a resolution is made. Once this happens then the harirū follows. However, he highlights that some Pākehā do not follow this same process:

> *I can say my bit but they (Pākehā) don't argue that way. They argue from a power position … We're still on the paepae – that's what I mean the kōrero's going back, and there's been no harirū.*

Here the difference between Māori and Pākehā is highlighted, particularly from a worldview perspective, as there are very different ways that Māori and Pākehā argue. Siegel (1999) when considering the strong perspectivist view asks whether perspective is limited in such a way that we cannot achieve critical analysis and that we may be 'trapped' by our own perspective and suggests that cultural perspective may be limiting, "principles of argument evaluation and criteria of argument quality are themselves relative to the cultural frameworks which inevitably limit our judgement" (1999, p. 189). It is an important point that Tahi is making because it raises the question of whether the harirū stage can be reached when Māori and Pākehā have different ways of doing things. The pōwhiri process is usually adhered to on marae and the question is asked, can and should Māori processes be transplanted into mainstream organisations? and can Māori concepts and processes be used to effectively navigate through issues with non-Māori colleagues? Whitu had also highlighted how Māori and Pākehā are different because they go home to different places where they think differently, act differently and eat differently. This reinforces the point that cultural difference is about difference in worldview. These issues of perspective and worldview difference raise the issue of biculturalism in Aotearoa and in order for Māori and Pākehā to get to the harirū stage of the pōwhiri process, consideration of how this can be done needs to be contemplated. This will be discussed further in the conclusion chapter.

3. Awhi Rito: Awhi/Tautoko from whānau, organisation and supervisors

"I said there will be a whole whānau taking care of her (mokopuna)" Participant Toru

The awhi rito are the outer fronds supporting te rito and is represented by the kaimahi whānau, hapū and iwi, and also the mahi/organisations that kaimahi work for. This section will outline the supportive and non-supportive systems of whānau and the organisation/mahi

where kaimahi work, explore the concept of colluding, consider CYF protocols for working with own family, and discuss the importance of appropriate supervision for Māori social workers.

Whānau

"The minders, mentors and influencers of tamariki" (Walker, 1990, p. 63)

Kaimahi highlighted the importance of whānau to them and the whānau support they received in the form of immediate and extended whānau. Walker (1990) observed that in early times whānau was comprised of extended family members including three generations. For the kaimahi in this research, kuia and kaumatua support was vital in assisting them to manage their collision as they often sought guidance and counsel from their elders to help navigate life difficulties and some of the kaimahi were also in kuia, kaumatua roles in their own whānau. The role of kuia and kaumatua was outlined by Walker (1990) as being the head of the whānau, being the holders of much knowledge, wisdom and experience. Walker also expressed that tamariki could be influenced more by kuia and kaumatua in their upbringing, than their parents. This information certainly solidifies the role of kuia and kaumatua in the present day to continue to be the minders, mentors and influencers of children. This tukia research also explains the willingness of the grandmothers/kuia to 'step up' and take on the caregiving role of their mokopuna, for example when the mokopuna's own parents were not able to safely care for them the kaimahi took on that caregiving role. The concept 'He taonga ngā mokopuna' explains how the grandmothers all viewed their mokopuna as taonga and viewed their role as kuia as the nurturers of the mokopuna and their responsibility (even if the mokopuna was not directly from their own children). This concept unites with Walker's (1990) view that children are the future of Māori communities and the main function of whānau is the nurturing of children. This also ties into Cram's view that Māori children "belong to whānau, hapū and iwi and as such responsibility for raising children is shared beyond the bounds of their immediate family" (2012, p. 6). This research certainly affirms that for kaimahi Māori they continue to take these traditional whānau roles responsibly and know this is their place in the whānau.

Metge (1995) highlighted that whānau has its own mana and when the whānau mana is damaged it is the responsibility of all members to rebuild it. When a whānau experiences a collision the impact is felt far and wide, not just with the immediate family, but with the extended whānau, friends and other support networks of kaimahi. For a whānau to rebuild the mana, it is a collaborative effort. In this research one kaimahi was owed an apology by a

statutory agency and the whānau determined to have the apology received at their marae. This was tika for the kaimahi and whānau and there is a trust in Te Ao Māori to rebalance life, *"my taha Māori understanding that I have a belief that life continues, there is no end, and that everything happens for a reason … I'm understanding my lessons within taha Māori"* (Participant Toru). This affirms that for kaimahi the answers and outcomes are held in Te Aō Māori. The implications of this for kaimahi is that the answers and outcomes to rebalance life are held in Te Ao Māori and mātauranga Māori – where all experiences are learning and lead to growth. Implications for organisations may also be based in this premise – that for Māori – kaimahi, whānau, hapū and iwi – the answers and outcomes lie within Te Aō Māori and not Te Aō Pākehā. Munford and Sanders (2011) highlighted how Te Aō Māori constructs have influenced, strengthened and shaped social work practice in New Zealand and Briskman (2014) ascertains that indigenous people can find their own solutions to their own problems. Perhaps the key is for more non-Māori to have faith in Te Aō Māori constructs and their validity for working with whānau Māori and allowing this to happen. This would require the spirit of true partnership from Te Aō Pākehā and was the objective of partnership intended by Te Tīriti o Waitangi.

Colluding

"What's The Word? – Colluding" (Participant Ono)

At times whānau placed expectations onto kaimahi and assumed that because kaimahi worked in the social work field, they would be fine and would know what to do next. Kaimahi admitted that at times they would freeze and not know the best way to proceed. Albert's (2013) study explored social work practice development by Māori women and noted that one participant found that she had challenges from dealing with her own whānau who had expectations that she would 'collude' with them. When discussing boundary issues, one kaimahi shared that she did not want her mokopuna's father to accuse her of 'colluding' because of her professional role at CYF so took clear steps to not cross boundaries by not discussing her case with her colleagues and Police. Another kaimahi shared that with her collision her mokopuna's mother put in a complaint to the kaimahi service stating that she (kaimahi) had broken confidentiality and there were possible issues of collusion. Participant ono shared that Māori social workers have embedded Māori principles into their practice but may have 'hidden' this because, *"from a mainstream view they consider it wrong, they consider it, what's the word? We're colluding"*. Another element to colluding is raised in Hollis-English's research in that some Māori social workers viewed other Māori social

workers as contributing to colluding with the organisation they worked for and that these workers were "not rowing in the same direction in terms of Māori development or strategic planning or forward planning for Māori" (2012, p. 174). Participant Rua viewed the Māori social workers at CYF in this way as she believed they were not acting from a Te Ao Māori worldview when they would not allow her mokopuna to attend an unveiling for a significant whānau member (mokopuna's koro) whilst the mokopuna was in 'care'.

Colluding would seem to be a concept that kaimahi felt their own whānau might expect them to do, their Pākehā organisation may expect that they are already doing, that some of their Māori peers may already be doing within organisations that they work, and kaimahi are worried that they will be expected to do this or be accused of doing this. A question raised is how do Māori social workers manage this issue of colluding? This is another dilemma for Māori social workers.

<u>Mahi - Organisation</u>

Another awhi rito support for kaimahi is the organisation or mahi where they work and the people in these systems i.e. managers, colleagues, and supervisors. Kaimahi shared that being a social worker, having knowledge of social work systems, and knowing the language of systems was helpful in their collisions. The support that kaimahi received from management varied. Some had felt that the support was good, particularly when they declared their collision to managers; however, others believed they could have been better supported by management. Whilst some kaimahi felt well supported culturally by management, there were issues of management not having cultural understanding, particularly around issues to do with the Māori concept of tangi and grieving. This could be a training issue for some managers. Walker (1990) enlightens that in traditional times tangihanga could last two to three weeks because death was regarded as a gradual process and required allowing time for people to mourn and grieve the loss of their loved one. In the present day environment many Māori are working full-time yet still attempting to meet their whānau, hapū, and iwi obligations around tangihanga requirements. This can be challenging for kaimahi, particularly if non-Māori have no cultural understanding of the demands and strains of grieving in such a way and supporting the whānau pani. The tangihanga experience can be an intensive physical, emotional, spiritual and family experience. Management not having understanding of tangihanga was unhelpful in managing the collision experience. Many organisations have policies surrounding bereavement leave that limit the number of

days that can be taken. This can be a difficult situation to work through, both for management and kaimahi. Kaimahi may need to attend several tangi over the course of one year. One kaimahi, who had worked for CYF and had a Māori manager at that time, stated that her Māori manager had understood the tangihanga concept and process and allowed time off as needed. However even though a manager is Māori they may not necessarily be supportive. Albert's study identified for one participant the dilemma of attending tangi when working in a Pākehā organisation and stated that there could be "backlash" for attending tangi (2013, p. 29). This raises the questions, 'How can non-Māori managers support Māori workers through tangi obligations?' and 'What could a non-Māori manager do to support kaimahi more through collisions from a cultural viewpoint?' This issue again comes back to 'how can non-Māori support Māori, particularly if their worldviews are so vastly different?' Again the solution may lie in looking to Te Aō Māori. Perhaps some compulsory training for non-Māori managers on tikanga Māori, Te Aō Māori and Māori worldview would be helpful.

CYF Protocols for Working With Own Family

"Are you asking me as a social worker for CYF or as a whānau member?" (Toru)

Five of the seven kaimahi were working for or had worked for CYF in the past. Three kaimahi shared that they did not support the CYF belief/policy that social worker's judgement is compromised when their own family are involved in cases so social workers are excluded from working with their own family (immediate or extended). The rationale presented by kaimahi was that they have inside information of their own whānau, know what is going on, and can get to the true issues more effectively than an outsider who has no knowledge of the whānau whakapapa and dynamics. A kaimahi who worked for CYF when her collision experience happened did not feel she was treated respectfully in the process, particularly as numerous ethical and boundary issues were crossed, even with the policies surrounding working with own family. The kaimahi stated that there needed to be better communication and clearer boundaries in terms of when and what should be discussed by management and peers with kaimahi during work time. These are complex issues as one of the reasons for excluding workers from being involved with their own family is about protecting the worker, the client and the agency. The areas are obscure for the kaimahi and their whānau, but also for the social workers, supervisors, and managers in terms of how to manage the dynamics effectively. This does raise the question 'Is there a better way to manage this process for all concerned?' A suggestion was made that CYF have new protocols for working with own whānau, particularly for Māori, *"It would be really helpful if*

we had a protocol in place – what do you do? And even how do you and your manager and/or your supervisor manage that?" (Participant Ono).

Appropriate Supervision for Kaimahi

"They're not supervisors because they're good supervisors ... you know the Grandad Stuff the longer you've been there, you move up" (Participant Toru)

Social workers work with and within complexity and require effective systems to process their work – the system that assists this process is supervision. Kaimahi affirmed that supervision has to be good to help them manage this complexity. Supervision gives kaimahi the time to stop and think about what they have or have not done. Effective supervision helped some kaimahi to manage their collision experiences; however a lack of appropriate and quality supervision definitely hindered the process for others. If kaimahi had received quality and appropriate supervision in the past, they had an expectation of what supervision should be. As mentioned above, five of the seven participants had worked in the past or were currently working for CYF. One participant stated that supervisors in CYF were often not adequate to meet social workers needs because they lacked practice wisdom and were often thrown into the roles. There is a tendency to promote social workers very quickly therefore they have not yet developed sufficient knowledge, skills and practice wisdom to take on the supervision role. Just because someone has been in an organisation for a long period of time, does not mean that they have the skillset to provide appropriate supervision to social workers, particularly if that social worker happens to be Māori. As ANZASW and SWRB clearly state in their Supervision Expectations and Supervision Policies, Māori social workers' supervision should be underpinned by Te Tīriti o Waitangi and Māori cultural worldview. This is a challenge for those who supervise kaimahi as interpretation of Te Tīriti and Māori worldview are viewed differently, particularly between Māori and non-Māori. One kaimahi reported on supervision that was culturally appropriate and beneficial to her because her supervisor was Māori and had knowledge and understanding of the concepts of Mauri ora. This kaimahi had herself been trained in Te Korowai Aroha Mauri ora. This was a good 'fit' for her supervision needs and she reported the supervision experience as significantly beneficial, particularly through her collision experience. As the emerging literature confirms there is a need and a place for Māori models of supervision and supervisors need knowledge and experience of Te Aō Māori, an understanding of the practice implications of Te Tīriti o Waitangi and an understanding of monocultural biases and how these can impede practice (Elkington, 2012; Eruera, 2012; King, 2014; Lipsham, 2012; Murray, 2012). This section raises the question: Should supervisors be held to account regarding their training, knowledge

and understanding of Te Tīriti o Waitangi and Māori worldview and if so, how could this be implemented and managed? One possibility could be to have supervisors complete competency to work alongside Māori, have specific training in this area, and be endorsed by kuia/kaumātua in their areas. Further questions include who is deciding on competency to work with Māori currently and are Māori always involved in this process? What is the role of whānau groups in organisations?

4. Kōhatu: Ethics and Boundaries, Dual Roles and Accountabilities, and Conflicting Cultural Tensions

"Which hat – professional or Nana hat?" Participant Ono

The kōhatu are the pebbles that allow for drainage in the Harakeke plant. These are represented by ethics/boundaries, dual roles and accountabilities, and the conflicting cultural tensions experienced by kaimahi. This section will further explore the dilemmas faced by kaimahi in their dual roles of whānau member and organisational kaimahi and the grey areas and boundaries they face, as well as the conflicting cultural tensions and what the implications of these are for kaimahi and organisations.

Many kaimahi interviewed for this research were working in their whānau, hapū and iwi areas so chances of their whānau coming into services was high. O'Leary et al. (2012) discuss dual relationships as social workers requiring a professional relationship as well as social contact. Issues of values, ethics and boundaries underpin social work (Reamer, 2013a). This research aimed to explore if ethical dilemmas, dual roles and accountabilities, and boundary issues were exacerbated when kaimahi experienced collision of their worlds. Dual accountability and roles for Māori practitioners are outlined by Collins, 2006; English et al., 2011; Moyle, 2013; and Wilson and Baker, 2012. The literature discusses the dilemmas of managing the tensions of being Māori and accountable to whānau, hapū and iwi, and also being accountable to organisations kaimahi were employed by, and also the tension between their cultural perspective and the discipline they work in. Issues of dual role accountabilities for kaimahi included the dilemmas of managing being a professional social worker and also being a caregiver, or supporting or being a whānau member in CYF, being able to manage working in the same office as their mokopuna's CYF social worker, and being approached in work time to talk about their personal whānau situation. One participant likened it to having two hats – a professional hat and a Nana hat. She went on to explain that she was both hats and that the roles cannot be separated because you are who you are. Three kaimahi had

talked about trying to separate the roles by having clear, defined boundaries between the personal and professional worlds. Banks (2006) stated that there does need to be consideration of boundary issues between personal and professional life and professional boundaries are a complex area of interpretation.

Most kaimahi discussed the grey boundary issues and how boundary crossings occurred. This could work two ways i.e. colleagues crossing boundaries by asking about personal whānau situation during work time or kaimahi approaching a colleague in their organisation to discuss their personal whānau situation. These were areas that were unclear and obscure at times. Participants believed it was important to declare your personal and professional role immediately to workplace if a referral for a whānau member came into your service. One participant's professionalism was brought into question by CYF when her own mokopuna were involved in a notification to CYF – they questioned whether she would be able to be professional when her own mokopuna were involved.

Another ethical dilemma was to not use privileged position to look up information on work databases or approach the police, who kaimahi had relationship with, to acquire more information. There are challenges in this, particularly if there are unanswered questions for kaimahi and whānau however this was identified by kaimahi as a clear cut boundary violation (Reamer, 2013a). Banks highlighted that there needs to be "consideration of issues of boundaries between personal, professional and political life" (2006, p. 14) and this research reinforces this point for kaimahi. Reamer (2013a) also reiterates that the most difficult ethical dilemmas happen for social workers when their personal and professional conflict.

The implications for kaimahi and organisations are that this is a complex area that requires careful navigation by the kaimahi experiencing collision and also the organisation that the kaimahi works for. This raises the issue of the importance of managers and social workers in being able to talk about collisions, this would be in the form of sharing that this is an issue for social workers and that inevitably can happen, particularly for Māori social workers. It would also be a matter of appropriate discussion of the term collision and then appropriate planning for collision, as opposed to waiting until it happens in organisations.

Conflicting cultural tensions

"A white house and a Māori whare" (Participant Toru)

Kaimahi relayed that conflicting cultural tensions caused them conflict between their cultural values and beliefs and their mainstream workplaces. Some kaimahi shared the challenges of working under Pākehā systems and questioned whether these systems were tokenistic e.g. the way karakia was implemented in their workplace. Moyle (2013) discussed the difficulties encountered for her participants of walking creatively between two worlds and likened it to walking a tightrope whereby they are attempting to traverse Te Ao Māori and Te Ao Pākehā whilst attempting to manage their own personal and professional identity. One kaimahi discussed the conflicting cultural tensions as having two houses – a White house (where the kaimahi works) and a Māori house (where the kaimahi lives) and talked about the Māori whare having a consistent tikanga, being built around respect and all the principles of the Māori whare – kaitiakitanga, manaakitanga, aroha ki te tangata however the white house had procedures and policies that the kaimahi sees gets broken every day - these being the policies that guide the organisation (this was her experience). Another kaimahi discussed this tension as two currents clashing and used the metaphor of fire alarm boxes on a wall and there being two – one is Pākehā and one is Māori, and that some Māori can break the two, i.e. can live in both worlds, however some Pākehā will always default back to their own system because that is their hidden safety bias. The kaimahi is using the analogy of the fire alarms to reiterate that although kaimahi may be immersed in their Māori world, they have learned how to work in mainstream, sometimes quite effectively, and can move between the two worlds successfully. However, for Pākehā their hidden safety bias can be their Pākehā way of working so although Pākehā may have a desire to work in an appropriate way with Māori, they may automatically default back to their Pākehā way of working. The implications of this are that although kaimahi are consistently faced with these conflicting cultural tensions, most have found a way to work effectively in both worlds – Te Ao Māori and Te Ao Pākehā; however, this is similar to walking a tightrope at times. The implications of this are that we have strong, resilient social workers, who may face these conflicting cultural tensions, but are working effectively and successfully in the two worlds. The hope is that we can grow the resilience of non-Māori social workers to be able to effectively manage these two worlds as this is the true intent of the bicultural partnership proposed in Te Tīriti o Waitangi.

<u>Biculturalism</u>

"You are a whakapapa emancipation of a paepae that has dual culture on it!" (Participant Tahi)

In the above quote Tahi is talking about the history of Aotearoa and how this includes having a dual culture - Māori and Pākehā, and that modern-day Māori are a product of this. Some kaimahi discussed that some people can sit in the middle ground and speak two worldviews and can become the people that can knit the two worldviews together. These are the people who can 'meet at the border' – this was Ono's terminology. Kaimahi ascertain that some Pākehā colleagues are keen to learn and embrace biculturalism, can work Māori principles into their practice, and are working effectively with whānau Māori. Finding this middle ground allows for Māori and non-Māori to move forward. Munford and Sanders (2011) explored Te Aō Māori constructs that have influenced, strengthened and affirmed mainstream social work practice in Aotearoa and brought "vibrancy" to practice and "shaped" mainstream practice. Briskman ascertains that indigenous people are, "the holders of their own knowledge and are the experts in finding solutions to their problems" (2014, p. 3). Kaimahi are utilising Te Ao Māori concepts in their practice (see Pakiaka section) and have much to contribute to the social work profession. It would be beneficial for all to see these utilised in mainstream practice, particularly in organisations that have significantly high Māori participation. However, three participants had concerns with trying to fit Māori culture into a non-Māori workplace because their experience was that Pākehā will often have expectations of Māori within mainstream, will try to tell Māori to do Māori things in a Pākehā way, and that Pākehā control Māori processes in mainstream. To utilise Te Ao Māori effectively in mainstream will require Māori spearheading and monitoring this process.

5. Tūpuna: Laws And Policies Guiding Social Work And Links To Indigenous Social Work Globally

"We will not be silenced, we will not lie down, we will protect her (Papatūānuku) until the bitter end and in doing so we're bringing light, we are waking up the world" Participant Whitu

The tūpuna fronds support the awhi rito and te rito and are represented by the social work professional bodies, the Tertiary Education institutions, the policies and laws that guide Aotearoa social work and the link to indigenous social work globally. All seven kaimahi are members of ANZASW. This section focusses on the policies and laws that guide social work practice historically and currently in Aotearoa, particularly Pūao-te-Ata-tū, the CYPF Act 1989, and the UNDRIP outcome of changes, and how this links globally to indigenous social work.

One kaimahi had discussed recognising the Pūao-te-Ata-tū recommendations and simply stated, "if you have a lot of families that you are working with that are Māori descent, probably having a Māori worker there would actually help that relationship" (Participant Rima). The CYPF Act 1989 was influenced by the Ministerial Report in 1988 Pūao-te-Ata-Tū, which highlighted issues of racism in the then Department of Social Welfare (Hollis-English, 2012). The CYPF Act was seen as 'world leading' and 'ground breaking' globally at that time, particularly in terms of bicultural development. The Act would involve children's whānau, hapū and iwi more through the Family Group Conference process and Section 7 of the Act stated that policies and services would "have regard for the role for the values, culture and beliefs of the Māori people and support the role of families/hapū, iwi and family group" (Bazley, cited in Department of Social Welfare, 1994, p. 2). Section 13(b) of the Act prescribes that "whānau, hapu and iwi are primarily responsible for caring for and protecting children" (Cram, 2012, p. 17).

The CYP&F (Oranga Tamariki) Legislation Bill (New Zealand Legislation, 2017) introduced to Parliament in mid-December 2016 has been interpreted as the possible removal of the clause in CYP&F Act 1989 that allows Māori children to be placed in care with whānau, hapū and iwi (Keddell, 2016; New Zealand Herald, 26/9/16; New Zealand Herald, 22/9/16). This has generated significant reaction in Aotearoa as there are concerns that these proposed changes will take away the protection for the connection to whakapapa for the Māori children in CYF services and will deprioritise placing Māori children in care of whānau, hapū and iwi. This could have huge implications in terms of further alienating Māori children in CYF services from their roots and identity. The reality is that over 60% of children in care and protection are Māori and over 70% in residential facilities in Aotearoa are Māori. These proposed changes are part of the current transformation of CYF to the new Ministry for Vulnerable Children (Oranga Tamariki) which will be a stand-alone Ministry with a separate Chief Executive. Participant Toru discussed the 'white house' (mainstream Pākehā services) having procedures and policies that the kaimahi saw getting broken every day - these being the policies that guide the organisation. In this instance it is a stark reminder that even though Mātua Whangai, Pūao-te-Ata-tū, CYP&F Act and Te Punga were responsive to and inclusive of being able to work more appropriately with Māori, and were recommended by Māori, it can be changed just as quickly. Herein lies the problem for Māori: they are dependent on the whims of Te Ao Pākehā. Māori have argued that the best outcome for Māori is to give responsibility of Māori back to Māori (Hollis-English, 2012; Ministerial

Advisory Committee, 1988). This comes back to Te Tīriti o Waitangi whereby Māori tino rangatiratanga is guaranteed in Ko te tuarua (Article 2) "te tino rangatiratanga ō ō rātou whenua ō rātou kainga me ō rātou taonga katoa" their chieftainship over their lands, villages and all their treasures (Te Tīriti o Waitangi, 1840) and Bradley (1995) interprets that this Article guarantees the self determination of Māori families, hapū and iwi. Also the United Nations Declaration of the Rights of Indigenous People asserts, "The right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child" (United Nations, 2007). Hollis-English (2012) advocates that the best outcomes for Māori whānau should include tikanga based processes that can adapt to the whānau needs. The way forward is utilising these tikanga based processes, particularly with Māori whānau. This will require statutory organisations to not only implement tikanga based processes but provide the appropriate people to deliver this. It will require specialist education and training to enable this to happen and the recruitment of specialists in this area. As mentioned above, Māori need to not only be involved in this process but be spearheading and monitoring it. Another way forward would be for government departments to work more collaboratively with whānau, hapū and iwi and devolve services out to Māori providers to allow Māori to be part of solving their own problems, thus enforcing te tino rangatiranga clause of TOW. This would also require the necessary resourcing to make it successful. A case in point is Te Urewera Act 2014 (New Zealand Legislation, 2014) that saw Ngāi Tūhoe receiving a unique Treaty Settlement that allowed them to define their own destiny and take control of the sacred Te Urewera. The agreement saw Tūhoe receive $170 million redress, the return of 200,000 ha of Te Urewera, the removal of National Park status of Te Urewera and the creation of a new legal identity, and eventually Tūhoe becoming the governor and guardian of their own lands. The 40-year plan for Tūhoe is to take control of health, education and social services in an attempt to restore wealth and well-being to Tūhoe (Stuff, 13/4/2014) thus allowing Ngāi Tūhoe mana motuhake of their Tūhoetanga. This argument applies to care and protection, corrections, and mental health as it sees iwi Māori taking control of providing services to their own whānau, hapū and iwi.

The tūpuna fronds are important in this section as globally much is happening at present.
At the time of writing this thesis, the indigenous Sioux first nations Water protectors are opposing the Dakota Access Pipeline which will run crude oil through their sacred lands and there is a danger of contamination of their rivers and waterways (DiChristopher, 2017). It is a

peaceful protest that reminds me of our own Aotearoa history whereby at Parihaka a peaceful protest was enforced to protest the government/settler confiscation and seizing of land (Scott, 1991). This protest movement was led by Te Whiti o Rongomai and Tohu Kākahi. Just as the Sioux water protectors are making a stand, my tūpuna made a stand as land protectors in 1860. Interestingly we are seeing a global indigenous and non-indigenous wave of support for the Sioux water protectors. The implications of this for communities is that when our waterways and land are poisoned our food and water supplies are affected, limiting what we can eat and drink, and making individuals and communities sick and unwell. This impacts on all human beings and services as more people will require aid and assistance. Again the devolution of services, such as is happening for Ngai Tūhoe, may be a way forward to ensure that the kaitiakitanga role guarantees our land, waterways and oceans will not be exploited. Kaimahi highlighted the importance of being in tune with the universe. Whitu accentuates what is happening in the following quote:

> *On a global level you and I are part of an indigenous, a multiple indigenous uprising, people are conscientizing themselves, indigenous people are reclaiming their relationship with Mother Earth, their mātauranga of old and they are using the net to uphold one another, to encourage one another, this is it, it's a fight to the death and in waking one another up, and imposing governments that would continue to rape and pillage Papatūānuku, we stand there and we go run us over, we will not be silenced, we will not lie down, we will protect her until the bitter end and in doing so we're bringing light, we are waking up the world.*

6. Kōrari: Ngā Kupu Taonga

The kōrari is the flower of the harakeke and ngā manu (komakō and tui) come to feed off the kōrari. It represents the reflections, learnings and words of wisdom kaimahi give to others experiencing collision. In the research interview kaimahi were specifically requested to give words of wisdom (ngā kupu taonga) to other practitioners going through collision. This section explores these further and considers the implications of these words of wisdom for kaimahi, whānau, hapū and iwi, and organisations. Ngā Kupu Taonga are incorporated into a Mauri Ora o te Pā Harakeke Model of Well-being and are outlined further.

Mauri Ora o te Pā Harakeke Model of Well-being

Again utilising te Pā Harakeke as a framework, ngā kupu taonga look to the Rito, Awhi rito, Pakiwha and Whenua for taonga.

Ngā Taonga o te rito

The Rito again are kaimahi and here they champion two taonga.

1) ***Care of the 'self'*** – *"Be gentle on your 'self'"*

This taonga is about looking after your 'self' – know what makes you well and do things that keep you balanced, Be gentle on your 'self' as opposed to being hard on yourself, be confident in your 'self' and have compassion for 'self'.

2) ***Kōrero*** – *"Talk about the hard stuff"*

Kaimahi disclosed that being able to talk about the hard stuff was essential and becoming a good communicator was imperative. It was about putting the hard stuff on the table and having the difficult conversations with whānau and mahi. Communicate to your whānau and mahi (organisation) what is going on. Kaimahi need to be supported through collision but they have to let people know what is going on for them. The importance of 'walking the talk' and following through with promises was crucial.

"Get out of the deep, dark hole"

This taonga is about not keeping the raru within and sharing the burden. Talk about what is going on – go through it, acknowledge and embrace vulnerability. Again communication is important and it is important to let people know if you are not okay – whānau and mahi.

Ngā Taonga o te awhi rito

The Awhi rito are represented by kaimahi whānau and mahi (organisational) support. These taonga include:

1) ***Awhi/Tautoko*** *"Get good support from whānau and mahi"*

This taonga is about ensuring that kaimahi seek awhi and tautoko from whānau and mahi. Kaimahi identified whānau, kaumatua, kuia, and tohunga as sources of support for themselves, and organisational support as Supervision, Employee Assistance Programme (EAP), and Counselling.

2) ***Supervision*** *"My Supervisor is my haven"*

Appropriate supervision for kaimahi is essential and kaimahi advise to choose supervisors wisely if in a position to choose. Because the mahi of social work is so complex and places demands on the worker, it is essential that kaimahi have access to appropriate supervision.

Kaimahi need supervisors who have a working knowledge of TOW and how the principles translate into everyday practice, a sound understanding of Te Ao Māori, and an understanding of monocultural biases and how they can impede and impact on practice and supervision.

Ngā Taonga o te tūpuna

The tūpuna fronds here represent policies and procedures that guide social work in Aotearoa.

When dealing with CYF

Having access to an independent advocate to assist kaimahi to talk through and process the experience, and having a 'dummy's guide' to CYF which would outline processes clearly.

Policies and procedures for collision

Organisations should have clear policies and protocols for kaimahi, supervisors and managers in managing when whānau are coming through their services.

Te taonga o te pakawha

Collision can be a growth experience *"I've been in training to get to this point, to make a difference"*

The pakawha are the old withered fronds of the harakeke which have been transferred into the kaimahi experiences – both negative and positive. The taonga here is that collision can be a growth experience that kaimahi will come out the other side of and it is important to own your own journey.

Te taonga o te whenua

Ground yourself "Come back to reality and smell the manuka"

The whenua is the ground on which the harakeke nestles and the whenua taonga is to stay grounded and come back to Papatūānuku – tōu mounga, tōu awa, tōu whenua, tōu moana, and tōu ngāhere. This involves seeing, hearing, touching, smelling and tasting. This saying talks about the kaimahi having clear expectations and understanding of expectations and idealism ie. what the kaimahi wants to do and what they can realistically do. This is about remaining grounded and realistic and keeping feet on the ground as we are seeds and descendants of Papatūānuku.

Te taonga o te pakiaka

The pakiaka are the roots and represent the Māori worldview and understanding of the kaimahi, underpinned by tikanga Māori and concepts. Te Ao Māori grounded kaimahi and gave them strength, "*My taha Māori understanding that I have a belief that life continues, there is no end, and that everything happens for a reason*" (Participant Toru). Kaimahi viewed mokopuna as taonga, reinforced the idea of "Mā te wā", and were aligned to the philosophy of te tino rangatiratanga.

Ngā kupu taonga were shared openly by kaimahi and give good direction to others that may be experiencing collisions of their worlds. They also indicate that there is a pathway through collisions and that kaimahi will come out the other side but that it is important to ensure there are robust processes and supports to help kaimahi through and there is an emphasis on the importance that kaimahi kōrero about what is going on. One of the key messages that has come through is that collision is a growth experience that kaimahi will come out the other side from and there is a strong possibility that it will become a lived experience that will strengthen the kaimahi practice.

Mauri Ora o te Pā Harakeke

Te Korari: Ngā Kupu Taonga

TE TAONGA O TE RITO
CARE OF 'SELF' – "Be gentle on your self" - look after your 'self' and do what makes you well. Be confident in yourself and have self-compassion.

TE TAONGA O TE RITO
KORERO – "Talk about the hard stuff" - communicate what is going on to whānau and mahi. "Get out of the deep, dark hole" – Don't keep raru within and get support.

TE TAONGA O TE AWHI RITO
AWHI/TAUTOKO – "Get good support from whānau and mahi" – kaumatua, kuia, tohunga, Supervision, EAP, counselling.

TE TAONGA O TE AWHI RITO
SUPERVISION
"My supervisor is my haven" – get access to appropriate supervision. Supervisors need working knowledge of TOW, an understanding of Te Ao Māori and an understanding of mono-cultural biases.

TE TAONGA O TE TŪPUNA
Organisations should have clear protocols and policies in place for working with whānau and procedures for collision.

TE TAONGA O TE TŪPUNA
Write a dummy's guide to CYF and have access to an advocate when dealing with CYF

TE TAONGA O TE WHENUA
"Come back to reality and smell the manuka"- Stay grounded to the whenua, go back to Papatūānuku: Mounga, awa, moana, ngāhere. Become still and notice the sweet smells surrounding you.

TE TAONGA O TE PAKIAKA
"My taha Māori understanding"
Te Ao Māori grounds kaimahi and gives them strength.
He taonga ngā mokopuna
Mā te wā
Te tino rangatiratanga

TE TAONGA O TE PAKAWHA
"I've been in training to get to this point, to make a difference" - Collision can be a growth experience, own your own journey.

Figure 3: Mauri Ora o te Pā harakeke

Conclusion

This chapter's purpose has been to explore and make meaning of the findings as they relate to the literature in terms of how kaimahi have managed the collision of their worlds. Although collision was viewed negatively, can have a huge impact on kaimahi, and was likened to being hit by the 'biggest Mack truck ever', once kaimahi had been through the experience they saw that it was an opportunity for growth and development and could have a positive impact on their practice. This point was confirmed by the literature. Kaimahi highlighted that their Māori worldview was their pou and helped them manage the collision, and that they took their Māori worldview with them into their non-Māori workplace, however this caused dilemma and challenges at times, and felt like a 'balancing act', and sometimes kaimahi felt compromised. This too was affirmed by the literature. Kaimahi still adhere to traditional roles in their whānau as kuia and kaumātua, and viewed their role as the 'nurturers of tamariki' responsibly – this aligned with the literature on whānau roles. The concept of 'manaaki ki te manuhiri' is the foundation for respectful and nurturing relationships and can be utilised in the profession of social work. Differences in ways of working between Te Ao Māori and Te Ao Pākehā have been highlighted, particularly with regard to self-disclosure to engage relationships with clients and whānau and tangihanga differences. The importance and relevance of Te Tīriti o Waitangi has been affirmed through this research, particularly as Article 2 guarantees Māori 'te tino rangatiratanga' and that the intent of the Treaty lies in a true bicultural partnership, which continues to remain a challenge to be engaged by both Māori and Pākehā. Māori have crossed the border and learned about a different way of being and working, have the ability to walk and work in two worlds – Te Ao Māori and Te Ao Pākehā, sometimes very effectively and at times compromising themselves, however some Pākehā are still yet to come to the border, let alone learn a different way of being and working. Optimistically some Pākehā have crossed the border and are learning true bicultural practice and working effectively with whānau Māori. The issue of appropriate supervision for Māori has been raised and will be explored further in the conclusion section.

The answers and outcomes for Māori lie in Te Ao Māori and not in Te Ao Pākehā and the literature discusses the use of Te Ao Māori constructs in mainstream social work as having validity and relevance to influence, strengthen and affirm mainstream social work (Munford & Sanders, 2011). The way forward requires more use of Te Ao Māori constructs in social work, particularly where Māori are high participants; however, the need for appropriate training and people to deliver this is critical. Although the answers and outcomes for Māori

lie in Te Ao Māori, they have to be implemented into Te Ao Pākehā as this is the dominant system that Māori are a part of. Three kaimahi expressed concern regarding trying to fit Māori processes into Te Ao Pākehā, particularly as Pākehā would control the processes so the way forward requires Māori to spearhead and monitor these processes.

Ngā kupu taonga espouse the importance of staying grounded, having appropriate supervision, talking about the hard stuff and communicating what is going on for kaimahi, not to remain in a deep, dark hole, get good awhi/tautoko from whānau and mahi, look after themselves and be gentle on themselves through their collision experience.

A key message from this research is that kaimahi will come out the other side of their collision and there is a strong possibility that it will become a lived experience that will strengthen their social work practice.

The following chapter will explore these conclusions further and summarise the key points of this research.

Chapter Six:
Regenerating the Seed of Pā Harakeke
Conclusion: Te Kōrari

He Whakataukī

"He puawaitanga nō te Harakeke, he rito whakakī i nga wharuarua"
The flax flowers, new shoots fill the empty gaps.

> Explanation: "the flowering of the flax is a spectacular sight each bush putting out towering flower stalks topped by red and yellow flowers. Since the stalks displace the rito at the centre of their fans, the eventual decay of the fans leaves empty gaps but the flowering stimulates the bush as a whole to start new fans. The whanau also has its times of flowering and makes up its losses with new growth"
> (Metge, 1995, p. 290).

Looking to Pā Harakeke framework once again, the kōrari are the flowers of the harakeke plant. The kōrari of this thesis are the outcomes and conclusion that this research has come to on its journey, as well as the valuable words of wisdom (ngā kupu taonga) that kaimahi have imparted to us. These conclusions and kupu taonga will become nectar and kai for ngā manu (the tui and kōmako) and those wanting to know more about managing collision experiences. This will be kaimahi experiencing collision, whānau, hapū and iwi that support them, and organisational systems including management, colleagues and supervisors who also support them. This research may also have value for mainstream organisations and non-Māori social workers who may also partake of the kōrari.

This chapter will summarise the key findings of the research, the implications of these findings, and recommendations. Under the key findings collision is defined as a result of this research. Ngā kupu taonga are reiterated in this chapter. A reflection of the research is provided, as well as limitations to the research, and future considerations are also discussed.

The intent of this research was to explore Māori social workers experiences of the collision of their personal, professional and cultural worlds. The constructs investigated included dual roles and accountability issues, ethical dilemmas and boundary issues, whether the collision experience assisted kaimahi to work more therapeutically in their mahi, the role of supervision in managing the collision experience, kaimahi use of their taha Māori side in

managing their collision, the defining of 'collision' and having a 'Words of Wisdom' (Ngā kupu taonga) framework for other kaimahi experiencing collisions.

Finding out what helped kaimahi to manage the collision experiences of their personal, professional and cultural worlds is worthy because the well-being of kaimahi is critical in social work practice when journeying alongside clients and whānau on change journeys. It is important that the 'helpers' are helped and the 'healers' are healed because the 'wounded healers' (Jung, 1961) can work through their own pain and vulnerability to work effectively with others (Brandon, 1999; Gilbert & Stickley, 2012) and these kaimahi can contribute significantly to the practice of social work.

Key Findings

This section discloses the key findings from the research.

Although collision was viewed negatively, can have an immense impact on kaimahi, and was likened to being hit by the 'biggest Mack truck ever', once kaimahi had been through the experience they saw that it was an opportunity for growth and development. It could also have a positive impact on their practice, as they could go on to work more effectively in the therapeutic relationship with clients, thus becoming the 'wounded healer' (Jung, 1961).

The findings confirmed that there is a need for effective, quality, and appropriate supervision for kaimahi as this helped them manage the collision experiences better. The lack of quality supervision was identified as hindering the process. The emerging literature on supervision for Māori confirms that there is a need and place for Māori models of supervision, that supervisors need knowledge and experience of Te Ao Māori, an understanding of the practice implications of Te Tīriti o Waitangi and an understanding of monocultural biases and how these can impede supervision practice.

Kaimahi highlighted that their Māori worldview was their pou and helped them manage collisions, and that they took their Māori worldview with them into their non-Māori workplace. ***Manaaki ki te manuhiri*** is a Te Ao Māori concept utilised by kaimahi in their practice and is imperative in social work practice as it can be the foundation for respectful and nurturing relationships. Kaimahi still adhere to traditional roles in their whānau as kuia

and kaumātua, and viewed their role as the 'nurturers of tamariki' responsibly, even if the mokopuna was not directly from their own children.

Kaimahi are consistently faced with conflicting cultural tensions and differences in ways of working in social work, and most have found a way to work effectively in both the Māori and Pākehā worlds. Kaimahi have had to grow strength and resilience to achieve this. At times this caused challenges and dilemmas for them, felt like a "balancing act" (Participant Ono), and sometimes kaimahi have felt compromised.

Several ethical dilemmas and boundary issues were identified by kaimahi experiencing collision including managing the dilemma of being a professional social worker and being a whānau member, working in the same office as mokopuna's social worker, and being approached in work time to talk about personal whānau situation. Kaimahi emphasised that it was important to declare your personal and professional role immediately to your workplace if a referral for a whānau member comes into your service.

The importance and relevance of Pūao-te-Ata-tū and Te Tīriti o Waitangi in social work has been affirmed through this research, particularly as Ko te Tuarua o Te Tīriti guarantees Māori 'te tino rangatiratanga' and that the intent of the Treaty lies in a true bicultural partnership. This continues to remain a challenge to be engaged in by both Māori and Pākehā in the social services. The intent of Pūao-te-Ata-tū was splendid however there has been minimal movement forward since 1988.

Definition of Collision

Another finding of this research is the defining of collision. This is encompassed in the words outlined by kaimahi to describe collision including: "clashes", "conflict", "bedlam", "emotional", "interface", "impact", "big bang" and "Whack – the biggest Mack truck ever!" Collision was defined as clashes/conflicts between kaimahi and the organisation they work for, the clash of cultures (Māori/Pākehā) and a lack of understanding of cultures, conflict between the genders, the conflict between kaimahi with their own family, and whānau expectation of kaimahi in social work roles. Collision was also defined as being about different perspectives and forming relationships to create a bridging gap between those differences. The tāne viewed collision quite generally and as not being a big deal. Collision was defined personally because of the personal experience of it, and emotionally because of

the emotional and internal reaction to it, "*It's the reaction internally that creates the collision … I start getting that whole feeling in my puku of that dilemma and I feel frozen, not knowing what to do or where to go from here … It's kind of like the puku, the heart and the head and they all clash"*. Collision could be a *"layered, impacting inter-generational trauma"* where there is a whole series of impacts happening at once, and finally collision can result in positive growth, "*Out of the big bang comes the growth, the realization, the magic, the power of creation … I like to see it as every collision is purposeful – it's meant to be.*

Implications of Findings

The implications of the key findings are discussed further here.

With regard to effective supervision for kaimahi, questions need to be asked: Should supervisors be held to account regarding their training, knowledge and understanding of Te Tīriti o Waitangi and Māori worldview and if so, how could this be implemented and managed? Possibilities could be to have supervisors undertake specific training in this area, complete competency to work alongside Māori, including endorsement by kuia/kaumātua in their areas. Further questions include who is deciding on competency to work with Māori currently and are Māori always involved in this process? It cannot be assumed that they are. ANZASW and SWRB clearly state that the supervision for Māori social workers should be underpinned by Te Tīriti o Waitangi and Māori cultural worldview.

The proposed legislative changes going through Parliament in February 2017 with the CYP&F (Oranga Tamariki) Bill and the establishing of the new Ministry for Vulnerable Children, raises concern that these changes will take away the protection for the connection to whakapapa for the Māori children in CYF services and will deprioritise placing Māori children in care of whānau, hapū and iwi. This could have huge implications in terms of further alienating Māori children in CYF services from their roots and identity. This seems very contradictory to the intent of Pūao-te-Ata-tū and Te Punga, the te tino rangatiratanga clause of Te Tīriti o Waitangi, and The Declaration of the Rights of Indigenous People which asserts, "*The right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child"* (United Nations 2007).

This begs the question 'where is the commitment to Te Tīriti and where is the commitment to Pūao-te-Ata-tū and Te Punga?' Perhaps the way forward is in looking back to what the intentions of these documents were about, and maybe the answers lie there. As the Advisory Committee for Pūao-te-Ata-tū espoused, "To redress the imbalances will require concerted action from all agencies involved – central and local government, the business community, Māoridom and the community at large" (Ministerial Advisory Committee, 1988, p. 8). Māori need to be sitting at the decision-making table, not just one person representing the whole of Māoridom but a number that depicts true partnership i.e. if 10 decision-makers sit at the table, then five of them need to be Māori. This is what true partnership is.

Many Māori have 'crossed the border' and learned about a different way of being and working, have the ability to walk and work in two worlds, sometimes very effectively and at times compromising themselves, however some Pākehā are still yet to come to the border, let alone learn a different way of being and working. As reported by Participants Rima and Ono some Pākehā have crossed the border, are allies in the mahi, and are learning true bicultural practice and working effectively with whānau Māori. The question is how can other Pākehā be encouraged to the border? Perhaps the answer lies in organisational training. English discussed that non-Māori social workers have been able to "opt out of working with Māori" (2016, p. 72) but that a way forward would be for organisations to provide training for staff who lack the skills to work cross-culturally and not rely on the Māori social workers to provide this.

Kaimahi should be able to practice from their Māori worldview comfortably and safely, even in non-Māori organisations. The answers and outcomes for Māori lie in Te Ao Māori and not in Te Ao Pākehā. The use of Te Ao Māori constructs has validity and relevance to influence, strengthen and affirm mainstream social work (Munford & Sanders, 2011) and the best outcomes for whānau Māori should include tikanga based processes that can adapt to whānau needs (Hollis-English, 2012). The views of kaimahi offer alternative perspectives that should be incorporated into mainstream practice, particularly in organisations where Māori are high participants. The way forward requires more use of Te Ao Māori constructs and tikanga based processes in social work; however, the need for appropriate training and people to deliver this is critical.

Although the answers and outcomes for Māori lie in Te Ao Māori, they have to be implemented into Te Ao Pākehā as this is the dominant system that Māori are currently still a part of. This raises the question: Can and should Māori processes be transplanted into mainstream organisations? Three kaimahi expressed concern regarding trying to fit Māori processes into Te Ao Pākehā, particularly as Pākehā would control the processes so the way forward requires Māori to spearhead and monitor these processes. Two other kaimahi truly believed that partnership could work and the way forward was in a true bicultural partnership where Māori and Pākehā 'meet at the border' to find ways forward. In Aotearoa Māori definitely need to be sitting at the decision-making table more, particularly as mainstream statutory organisations are often ensconced in a Pākehā way of doing things, yet the clientele of many of these organisations are predominantly Māori e.g. CYF, Department of Corrections (Probation and Prison), Health and Mental Health services. Non-Māori would need to have faith in Te Ao Māori constructs and their validity for working with whānau Māori. This would require addressing monocultural biases and how they can impede social work. Again the spirit of true partnership where people meet as equals was the objective of the proposed partnership intended by TOW.

Recommendations

The research recommendations follow:-

1. <u>The implementation of tikanga based processes and Te Ao Māori constructs into mainstream organisations</u>

As the best outcome for Māori whānau should include tikanga based processes that can adapt to whānau needs (Hollis English, 2012), Te Ao Māori constructs have validity and strengthen mainstream social work (Munford & Sanders, 2011), and indigenous people hold their own knowledge and are experts in finding their own solutions (Briskman, 2014), a recommendation of this research is that more tikanga based processes and Te Ao Māori constructs be implemented into mainstream organisations. This will require statutory organisations to not only implement these processes but provide the appropriate people to deliver and monitor this. It will require specialist education and training to enable this to happen and the recruitment of specialists in this area. This also requires statutory organisations to work more collaboratively with whānau, hapū and iwi and devolve services out to Māori providers, where ideal, to allow Māori to be part of solving their own problems, as is happening for Ngai Tūhoe.

2. The implementation of more Māori competent training in the teaching and monitoring of social workers and supervisors

As the hope is to grow and develop the resilience of non-Māori social workers and supervisors, another recommendation is that more training be implemented in the teaching and monitoring of social workers and supervisors. Moyle (2013) recommended that Tertiary Education institutions review their teaching curriculum and that the Social Work Professional bodies (ANZASW and SWRB) review their process for approving the cultural competence of social workers (2013, p. 108). This research supports Moyle's recommendation and emphasises the absolute importance that effective monitoring systems be implemented to ensure social workers and supervisors are working appropriately in advancing the aspirations of whānau, hapū and iwi. As an indigenous academic I recommend that Tertiary Education Institutions incorporate more Te Ao Māori constructs and tikanga based process into their degree programmes.

3. Review current protocols for working with own whānau in CYF

Kaimahi in this research suggested that CYF should have new protocols for working with own whānau. Having protocols in place for when working with own whānau would be beneficial for practitioners and the organisations they work in. There needs to be clear communication and clear boundaries in terms of when and what should be discussed by management and kaimahi during work time. These are complex issues and the areas are obscure for the kaimahi and their whānau, but also for the supervisors and managers of organisations in terms of how to manage the dynamics effectively. As from 1st April 2017 CYF will no longer exist and the new Ministry for Vulnerable Children (Oranga Tamariki) will replace it, a recommendation would be that the new service review the protocols for kaimahi working with their own whānau and receive input from their kaimahi on this process.

4. Discussion and appropriate planning for collision

Kaimahi and the organisations they work for generally do not talk about or have plans for managing collisions of personal, professional and cultural worlds. For kaimahi working in their hapū and iwi rohe these collisions may be inevitable. The recommendation of this research is that discussion and appropriate planning for collision occur between kaimahi and their organisations before collisions actually happen – the same way that kaimahi are encouraged to have a self-care plan (as opposed until waiting until one is necessary and needed). There should be discussion regarding the possibility of kaimahi whānau coming

through services, organisations should have processes and/or protocols in terms of how to best manage these collisions including details of ethical/boundary issues to consider, cultural issues and how the organisation may seek help and support to address these (ie. kaimahi having access to culturally appropriate supervisors), avenues of tautoko/support for kaimahi ie. whānau (whānau tautoko, access to kuia/kaumātua and/or tohunga), allowing kaimahi time to replenish themselves (by returning to their whenua, rohe, mounga, awa, moana), organisational support (including appropriate supervision, counselling, EAP counselling), making sure the relationship is declared right from the beginning (when whānau come through service), and defining clearly the boundaries for kaimahi and organisation eg. what can and cannot be discussed in the kaimahi work time.

Future Considerations

Another recommendation from this research could be to research kaimahi working for iwi and kaupapa Māori services regarding their collision experiences. It would be interesting to see if there is a difference in how collision is experienced by these kaimahi.

Research Reflections

A Kaupapa Māori approach underpinned this research, pūrākau pedagogy informed the research methodology, and the Pā Harakeke has underpinned the foundation, the layout and structure of this thesis. Kaupapa Māori allowed the asserting of tino rangatiratanga and utilisation of mātauranga Māori. The pūrākau utilised in this research was Te Wehenga o Papatūānuku and Ranginui and the journey from Te Kore ki Te Pō ki Te Ao Marama – from darkness and not knowing, to a place of light and knowing. The Pā Harakeke has also outlined the process of this journey from a seed of potential (Te Kore), through the world of becoming (Te Pō), to the world of being (Te Ao Marama). This was to be the journey of this thesis for myself as the researcher, the kaimahi who participated, and the people who will read it - the journey from darkness and not knowing about collision to a place of light and now knowing. As Ruwhiu, Ruwhiu and Ruwhiu declared, "a journey within to strengthen without! Finally, we are home!" (2008, p. 32). It had always been the intent of this research that Ngā Kupu Taonga could be passed on to other kaimahi going through collision experiences.

The importance of our role as kaitiaki has been expanded on during this thesis journey, particularly in terms of protecting Papatūānuku i.e. Globally opposing the Dakota Access

Pipeline because of the harm to Papatūānuku and even more locally with the seismic testing being carried out in our oceans. At the writing of this thesis the Amazon Warrior (the biggest seismic testing ship in the world) sits in our Aotearoa waters (having been here since mid-November 2016), sitting and blasting on our vulnerable earthquake fault-lines, impacting on the domain of Tangaroa (God of the sea) and our water life, seismic testing and blasting for oil. Eighty hapū of Te Ikaroa (and many other supporters) have signed a petition for Statoil and Chevron to cease their seismic testing activities and withdraw from Aotearoa waters. There is danger in exploiting and raping Papatūānuku and it is time the world 'wakes up'. As participant Whitu proclaimed, "We will protect her (Papatūānuku) until the bitter end and in doing so we're bringing light, we are waking up the world". As Māori Marsden, cited in Royal prompts, "Papatūānuku is our mother and deserves our love and respect … Man's destiny is intimately bound up with the destiny of the earth … recognise what is less than human, both the inanimate and animate is also sacred" (2003, p. 45-46). This research is a reminder of the connection to the whakapapa of Ranginui and Papatūānuku and that all social workers should be kaitiaki and activists for environmental social work as well.

Seven kaimahi voiced and shared their experiences of collision of their professional, personal and cultural worlds. This was achieved through personal interviews that were one-on-one, informal, semi-structured, and utilised open ended questions.

The research process was an unfolding journey of tino rangatiratanga for myself as the researcher, involving a reconnecting to myself, my seed, my thinking, my knowledges and realising the depth of what lies within me, and by 'me' becoming 'we'. It was an empowering journey that validated my Māori worldview, gave me the opportunity to truly be an indigenous researcher, and incorporate my own whānau on the journey along the way. The research provided deeper insight into how to better manage the collision experience for kaimahi and parts were affirming and correlated with my own story of collision however lots of new information was shared by kaimahi allowing me fresh insights to ponder. The defining of collision by the kaimahi has also extended my thinking on collision – giving it more depth and breadth.

Strengths and Limitations

A strength in this study was that seven kaimahi agreed to be interviewed and met with the researcher and shared their collision journeys. They did this, despite the kaupapa being

challenging for them. Another strength was that Kaupapa Māori was utilised, which allowed the use of pūrakau and the Pā Harakeke as underpinnings. These methods were well suited to this research on Māori social workers by a Māori social worker.

A limitation to this study is that all seven kaimahi worked in mainstream organisations when their collisions happened, and not in iwi services or kaupapa Māori services. Another limitation was that all the participants for this study were aged 40+. It would be beneficial to have input from kaimahi in the 25-40 year age range as younger kaimahi might provide a different perspective on tukia, particularly if they do not have the whānau role of mātua or kuia/kaumātua. Only two of the participants in this study were tāne, so it would be beneficial to have more represented, and see if the perspective on collision would be different. The two tāne in this study viewed collision as quite general and to be taken in one's stride. Also as collision is an issue not just limited to Māori social workers, another research opportunity exists to widen the research to include non-Māori social workers and see what factors helped and hindered them through collision, and whether the factors are similar or not.

The Final Word

This rangahau is for kaimahi who experience collision of their personal, professional and cultural worlds in the hope that it may help on a journey into unchartered territory. A key message from this research is that kaimahi will come out the other side of their collision and there is a strong possibility that it will become a lived experience that will strengthen their social work practice.

Forever the optimist and part of my strengths based perspective; I will leave the reader with the waiata Pūao-te-Ata-Tū, which is sung in CYF offices across Aotearoa by social workers working with all people in Aotearoa. The hopes and aspirations of Pūao te Ata Tū live on in this waiata outlining the hope that the needs and aspirations of whānau, hapū and iwi will be fulfilled through the steadfastness and resoluteness of the kaimahi. Kaimahi are important and need tautoko as much as the whānau they journey alongside do – the helpers need to be helped and the healers need to be healed as well, in order to be effective in their mahi with whānau, hapū and iwi. We are stepping out of the dark (Te Kore, Te Pō) and a place of not knowing about collision into the light (Te Ao Marama) and a place of knowing and to a place of wellness. Tihei Mauri ora!

Pūao-te-Ata-tū

Ānei rā āku ringa
He ringaringa māu
Pūao te ata tū

Pupuritia kia mau
Hei kaimahi māu
Pūao te ata tū

Ko te manawanui
Me te tūmanako
Kia ea ngā wawata a tōu iwi e
Pūao te ata tū

Here is our offering
to empower you
heralding the new dawn

Hold on to these principles
give them meaning

Through your dedication
and commitment
the aspirations of our people
can be fulfilled

(http://www.practicecentre.cyf.govt.nz/practice-vision)

Reference List

Albert, P. (2013). *An exploration of social work practice development by Māori women*. A Research Report presented in partial fulfilment of the requirements of the Master of Applied Social Work degree, Massey University, Palmerston North, New Zealand.

Aotearoa New Zealand Association of Social Workers (ANZASW) (2015). *Code of Ethics*. Dunedin: ANZASW (Inc.).

Aotearoa New Zealand Association of Social Workers (ANZASW) (2015). *Supervision Policy.* Dunedin: ANZASW (Inc.).

Banks, S. (2006). *Ethics and Values in Social Work*, 3rd Ed. Basingstoke: Palgrave.

Banks, S. (2008). Critical Commentary: Social Work Ethics, *British Journal of Social Work 38*(6)*,* 1238-1249.

Banks, S. (2011). Ethics in an age of austerity: social work and the evolving new public management, *Journal of Social Intervention: Theory and Practice*. *20*(2), 5-23.

Barker, P. (1996). Working with mental distress, *Nursing Times*, *92*(2), 25-7.

Bennett, B., & Zubrzycki, J. (2003). Hearing the stories of Australian Aboriginal and Torres Strait Islander social workers: Challenging and educating the system. *Australian Social Work*, *56*, 61-70.

Bennett, B., Zubrzycki, J., & Bacon, V. (2011). What do we know? The experiences of social workers working alongside Aboriginal people. *Australian social work*, *64*(1), 20-37.

Berry, M. (2011). *When Worlds Collide: Facebook in Business*, Huffington Post. Retrieved from: http://www.huffingtonpost.com/megan-berry/when-worldscollidefaceb_b_57671.html

Bishop, R. (1996). *Collaborative research stories: Whakawhānaungatanga*. Palmerston North, NZ: Dunmore Press.

Bishop, R. (1996). Addressing issues of self-determination and legitimation in Kaupapa Māori research. *Research perspectives in Māori education*, 143-60.

Bishop, R. (2005). Freeing ourselves from neo-colonial domination in research: A Kaupapa Māori approach to creating knowledges in N.K. Denzin and Y.S. Lincoln (Eds). (2005). *The Sage handbook of qualitative research* (3rd Ed) 109-138. Thousand Oakes, California: Sage.

Bolton, G. (2010). *Reflective Practice: Writing and Professional Development*, London: Sage.

Bradley, J., Jacob, E. & Bradley, R. (1999). Supervision: Reflection on culturally safe supervision or why Bill Gates makes more money than we do. *Te Komako III Social Work Review*, *XI*(4), 3-6.

Bradley, J. (1995). Before You Tango With Our Whānau You Better Know What Makes Us Tick: An Indigenous Approach to Social Work. *Te Komako, Social Work Review, VII*(1), 27-29.

Briskman, L. (2014). *Social Work with Indigenous Communities: A Human Rights Approach*, Riverwood, New South Wales: The Federation Press.

Broadbent, J.R. (2013). 'The bereaved therapist speaks'. An interpretative phenomenological analysis of humanistic therapists' experiences of a significant personal bereavement and its impact upon their therapeutic practice: An exploratory study. *Counselling and Psychotherapy Research*, *13*(4), 263-271.

Bryman, A., Bresnen, M., Beardsworth, A., & Keil, T. (1988). Qualitative research and the study of leadership. *Human relations*, *41*(1), 13-29.

Chile, L.M. (2006). The historical context of community development in Aotearoa New Zealand. *Community Development Journal*, *41*(4), 407-425.

Collins, A. (2006). Role Duality: The Implications for Māori Researchers of linking personal and professional associations when working amongst their own communities. *AlterNative, 3*(1), 27-41.

Congress, E. (1999). *Social Work values and Ethics: Identifying and Resolving Professional Dilemmas*. Belmont, CA: Wadsworth.

Connolly, M. (1994). An act of empowerment: The Children, Young Persons and their Families Act 1989. *British Association of Social Workers, 24*(1), 87-100.

Connolly, M. & Harms, M. (Ed.) (2009). *New Zealand social work: contexts and practice*. Melbourne, Oxford University Press.

Cram, F. (2009). *Maintaining indigenous voices*. *The handbook of social research ethics*, California: Sage Thousand Oaks, 308-322.

Cram, F. (2012). *Safety of Subsequent Children: Māori children and whānau. A review of selected literature.* Research Report for Families Commission.

Cram, F., & Phillips, H. (2012). Reclaiming a culturally safe place for Māori researchers within multi-cultural, transdisciplinary research groups. *International Journal of Critical Indigenous Studies*, *5*(2), 36-49.

Cree, V. (2013). *Becoming a social worker: Global narratives*, Routledge, Oxon.

Department of Social Welfare. (1994). *Te Punga – Our bicultural strategy for the nineties*. A social report published by the Department of Social Welfare.

DiChristopher, T. (8th February 2017). *Dakota Access Protestors vow 'Mass resistance'. They will be hard to stop.* Retrieved from: www.cnbc.com/.../standing-rock-protesters-vow-mass-resistance-to-dakota-access.htm.

Dewane, C. (2010). Respecting Boundaries – The Don'ts of Dual Relationships, *Social Work Today*, *10*(1), 18.

Doel, M., Allmark, P., Conway, P., Cowburn, M., Flynn, M., Nelson, P. & Tod, A. (2010). Professional Boundaries: Crossing a Line or Entering the Shadows? *British Journal of Social Work 40*, 1866-1889.

Drury (2007). A Pōwhiri Poutama approach to Therapy, *New Zealand Journal of Counselling, 27*(1), 9-20.

Durie, M. (1985). A Māori perspective of health. *Journal of social science and medicine 20*(5), 483-486.

Durie, M. (1995). Māori and the State: Professionalism and Ethical implications for a bicultural public service, *Te Komako /Social Work Review*, *VIII*(2), 2-5.

Durie, M. (1998). *Whai ora, Māori health development*. Auckland: Oxford University Press.

Durie, M. (2001). *Mauri Ora – The Dynamics of Māori Health.* Auckland, New Zealand: Oxford University Press.

Durie, M. (2003). *Ngā Kahui Pou, Launching Māori Futures*, Wellington, New Zealand: Huia Publishers.

Durie, M. (2011). *Nga Tini Whetu – Navigating Māori Futures*, Wellington, New Zealand: Huia Publishers.

Eketone, A. (2004). *Tapuwae: waka as a vehicle for community action: a thesis submitted for the degree of Master of Consumer and Applied Sciences at the University of Otago, Dunedin, New Zealand*. Thesis (M C Ap Sc), University of Otago.

Eketone, A. (2008). Theoretical underpinnings of Kaupapa Māori Directed Practice. *Mai Review*, (1), 1-11.

Eketone, A. (2012). The purposes of cultural supervision. *Aotearoa New Zealand Social Work Review*, *24*(3&4), 20-30.

Eketone, A. & Walker, S. (2013). Kaupapa Māori Social Work Research in M. Gray, J. Coates, M.Yellow Bird, & T. Hetherington (Eds) (2013). *Decolonising Social Work*, Ashgate Publishing Limited, Burlington.

Elder, H. (2008). Ko wai ahau? (Who am I?) How cultural identity issues are experienced by Māori psychiatrists and registrars working with children and adolescents. *Australasian Psychiatry*, *16*(3), 200-203.

Elkington, J. (2014). A Kaupapa Māori supervision context – cultural and professional. *Aotearoa New Zealand Social Work Review*, Issue *26*(1), 65-73.

English, A., Selby, R. & Bell, H. (2011). *Working with Whānau: Māori Social Work In Schools.* Te Wānanga o Raukawa, Otaki.

Eruera, M. (2005). *He Kōrero Kōrari: Supervision for Māori. Weaving the past, into the present for the future.* Master's thesis, Massey University, Palmerston North.

Eruera, M. (2012). He Kōrari, he kete, he kōrero. *Aotearoa New Zealand Social Work Review, 24*(3&4), 12-19.

Fine, M. & Teram, E. (2009). Believers and sceptics: Where social workers situate themselves regarding the code of ethics. *Ethics & Behavior*, *19*(1), 60-78.

Freud, S. & Krug, S. (2000). Beyond the code of ethics, part II: Dual relationships revisited. *Families in Society*, *83*(5), 484-492.

Gilbert, P. & Stickley, T. (2012). Wounded Healers: The Role of the Lived Experience in Mental Health Education and Practice. *The Journal of Mental Health Training, Education & Practice, 7*(1), 33-41.

Gray, M., Coates, J. & Yellow Bird, M. (2008). *Indigenous social work around the world*, Surrey: Ashgate.

Gray, M., Coates, J. Yellow Bird, M. & Hetherington, T. (Eds). (2013). *Decolonising social work*, Burlington, USA: Ashgate.

Harakeke image. Christchurch City Libraries
Retrieved from: https://my.christchurchcitylibraries.com/harakeke/

Hollis, A. (2005). *Pūao-te-Ata-Tū and Māori social work methods: a thesis submitted for the degree of Master of Art.* University of Otago, Dunedin, New Zealand.

Hollis-English, A. (2012a). *Māori Social Workers Experiences with Social Service Organisations*, Thesis, Doctor of Philosophy, University of Otago, Dunedin, New Zealand.
Retrieved from http://hdl.handle.net/10523/2127.

Hollis-English, A. (2012b). Puao-te-Ata-tu: Informing Māori Social Work Since 1986, *Aotearoa New Zealand Social Work*, *24*(3&4), 41-48.

Hollis-English, A. (2016). Working with Non-Indigenous Colleagues: Coping Mechanisms for Māori social workers, *Indigenous Social Work Journal*, *10,* 71-84.

Holtzhausen, L. (2011). When values collide: Finding common ground for social work education in the United Arab Emirates. *International Social Work,* March, 54: 191-208.

Hugman, R. (2013). Ethics. Chapter 5.7 in M. Davies (Ed). *The Blackwell Companion to Social Work* (4th Ed.) (p. 379-386). Oxford, England: Wiley-Blackwell.

Isaac-Sharland, W. (2014). *Ora ai te mana o te whānau īna kōrero Māori?: What is the link between te reo Māori and mana whānau or whānau empowerment?* A thesis presented in partial fulfilment of the requirements for the degree of Master of Arts in Māori, Massey University: Palmerston North.

Jenkins, K. & Philip-Barbara, G. (2002). *Mauri Ora: Māori Women's Stories*, Huia Publications, Wellington.

Jung, C. (1961). *Memories, Dreams and Reflections,* London: Fontana Press.

Kagle, J. and Giebelhausen, P. N. (1994). Dual Relationships and Professional Boundaries. *Social Work*, *39*(2), 213-220.

Kaura, Musicians. (n.d.). *Awakening The Seed Within*.
Retrieved from: www.facebook.co.m/Kaura?fret=ts

Keddell, E. (2016). Intensive intervention and care services, thoughts on the proposed legislative changes, *Re-Imagining Social Work in Aotearoa New Zealand*.
Retrieved from: http://www.reimaginingsocialwork.nz/author/emily-keddell/

Keenan, D. (1995). Pūao te Ata Tū: A brief history and reflection, *Te Komako Social Work Review*, *7*(1), 11-29.

Kidd, J. (2010). Cultural boundary surfing in mental health nursing: a creative narration. *Contemporary Nurse: A Journal For The Australian Nursing Profession*, *34*(2), 277-288. Doi: 10.5172/conu.2010.34.2.277

King, L. (2014). KIAORA – The emerging construction of a bicultural professional supervision model. *Aotearoa New Zealand Social Work Review,* Issue 26(1), 20-28.

King, M. (Ed). (1992). *Te Ao Hurihuri: Aspects of Māoritanga*. Auckland: Octopus Publishing Company.

Kubler-Ross, E. (1969). *On death and dying*. New York: Touchstone.

Lee, J. (2005). *Māori cultural regeneration: Pūrākau as Pedagogy*. A paper presented as part of a symposium "Indigenous (Māori) Pedagogies, Towards community and cultural regeneration with Te Kawehau. Hoskins and Wiremu Doherty. Centre for Research in Lifelong Learning International Conference, Sterling, Scotland.

Lee, J. (2009). Decolonising Māori narratives: Pūrakau as a method *MAI Review*, *2*(3), 1-12 .

Retrieved from: http://www.review.mai.ac.nz

Lewis, J. & Stokes, D. (1996). Obligated Clinician Self-Disclosure: One Therapist's Interventions Following a Family Member's Publicized Murder. *Journal of Marital & Family Therapy*, *22*(1), 41-52.

Lipsham, M. (2012). Āta as an innovative method and practice tool in supervision. *Aotearoa New Zealand Social Work Review*, *24*(3&4), 31-40.

Love, C. (2002). Māori perspectives on collaboration and colonisation in contemporary Aotearoa/New Zealand child and welfare policies and practices. In *Partnerships for children and families project.* Wilfred Laurier University, Ontario, Canada. Retrieved from: http://www.quarterfest.ca/documents/7201/Māori_perspective.pdf.

McClintock, K., Mellsop, G., Moeke-Maxwell, T., & Merry, S. (2012). Pōwhiri process in mental health research. *International Journal of Social Psychiatry*, *58*(1), 96-97.

McLean, M. & Gush, P. (2011). Submission from Regional Public Health, Wellington to Māori Affairs Select Committee Inquiry into the Determinants of Wellbeing for Māori Children.

McRae-Tarei, J. (2013). *The sustainability of tikanga practice and values within toi rāranga.* An exegesis submitted to Auckland University of Technology in fulfilment of the requirements for the degree of Master of Arts.

Mahuika, R. (2015) Kaupapa Māori theory is critical and anti-colonial in L. Pihama and K. Southey (Eds) (2015). *Rangahau: A Reader*. *A collection of readings from the Kaupapa Māori research workshops series*. Hamilton: University of Waikato.

Makareti, (1986). *The Old Time Māori,* New Women's Press, Auckland (original 1938), Victor Gollanz, London.

Marsden, M. (1992). God, Man and Universe: A Māori world view in M. King (Ed) (1992). *Te Ao Hurihuri: Aspects of Māoritanga*. Auckland: Octopus Publishing Group.

Martin, K. (2008). *Please knock before you enter: Aboriginal regulation of outsiders and the implications for researchers*. Teneriffe, Queensland: Post Pressed.

Martinez-Brawley, E. (2000). *Close to Home: Human Services and the small community*, Washington DC, NASW Press.

Mattison, M. (2003). Ethical Decision Making meets the Real World of Field Work, Interactive Article. *The New Social Worker, 10*(2). Retrieved from: http://www.socialworker.com/discus

Mead, L.T.R. (1996). *Ngā aho o te kākahu mātauranga: The multiple layers of struggle by*

Māori in education. Unpublished Doctoral Thesis, Education Department University of Auckland, Auckland.

Metge, J. (1995). *New Growth From Old: The Whānau in the Modern World*, Victoria, Wellington: University Press.

Ministerial Advisory Committee. (1988). *Pūao-te-Ata-Tū: The report of the ministerial advisory committee on Māori perspective for the Department of Social Welfare*, Wellington, New Zealand.

Ministry of Health. (2015). *Tatau Kahukura: Māori Health Chart Book*, 3rd Ed., Wellington: Ministry of Health.

Mokuau, N. & Mataira, F. (2013). From trauma to triumph: Perspectives for Native Hawaiian and Māori peoples in M. Gray, J. Coates, M. Yellow Bird & T. Hetherington (Eds) (2013). *Decolonising social work*, Ashgate, Burlington, USA.

Mooney, H. (2012). Māori Social Work views and practices of rapport building with rangatahi Māori. *Aotearoa New Zealand Social Work*, Issue *24*(3&4), 49-64.

Moyle, P. (2013). *From family group conferencing to whānau ora: Māori social workers talk about their experiences*: a thesis presented in partial fulfilment of the requirements for the degree of Master of Social Work at Massey University,

Moyle, P. (2014). Māori social workers' experiences of care and protection: A selection of findings. *Aotearoa New Zealand Social Work*, *26*(1), 55-64.

Munford, R. & Sanders, J. (2011). Embracing the Diversity of Practice: Indigenous Knowledge and Mainstream Social Work practice, *Journal of Social Work Practice*, *25*(1), 63-77.

Murray, V. (2012). Hoki ki tōu maunga kia purea ai e koe ki ngā hau o Tāwhirimātea – a supervision model. *Aotearoa New Zealand Social Work Review*, *24*(3&4), 3-11.

Neho, S. (2013). Rural social work and dual relationships in Aotearoa New Zealand communities, *A Research Report presented in partial fulfillment of the requirements of Master of Applied Social Work degree* at Massey University, Palmerston North.

New Zealand Herald (22/9/2016). *New law scraps priority to place abused kids with relatives.* Retrieved from: http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11714721

New Zealand Herald (26/9/2016). *Turia blasts 'racist' children's law*. Retrieved from: http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11717136

New Zealand Legislation (2014). Te Urewera Act 2004. Retrieved from: www.legislation.govt.nz

New Zealand Legislation (2016). Children, Young Persons and their Families (Advocacy, Workforce and Age Settings) Amendment Bill.
Retrieved from:
http://www.legislation.govt.nz/bill/government/2016/0142/latest/DLM6856704.html

New Zealand Legislation (2017). Children, Young Persons and their Families (Oranga Tamariki) Legislation Bill.
Retrieved from:
http://www.legislation.govt.nz/bill/government/2016/0224/latest/d56e2.html?search=qs_act%40bill%40regulation%40deemedreg_Children%2c+Young+Persons+and+Their+Families+(Oranga+Tamariki)_resel_25_h&p=1&sr=1

O'Donoghue, K. (2010). *Towards the construction of social work supervision in Aotearoa New Zealand: A Study of the perspectives of social work practitioners and supervisors.* A thesis presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Social Work, Massey University, New Zealand.

O'Donoghue, K. & Tsui, M. (2012). Towards a professional supervision culture: The development of social work supervision in Aotearoa New Zealand. *International Social Work*, *55*(1), 5-28.

O'Leary, P., Tsui, M., and Ruch, G. (2013). The Boundaries of the Social Work Relationship Revisited: Towards a Connected, Inclusive and Dynamic Conceptualisation, *British Journal of Social Work, 43*, 135-153.

Ollier-Malaterre, A, Rothbard, N., Berg, J. (2013). When worlds collide in cyber-space: How Boundary Work in Online Social Networks impacts Professional Relationships. *Academy of Management Review, 38*(4), 645-669.

O'Neill, N. (2007). *The Collision of Social and Professional Worlds*, Social Times. Adweek, New York.
Retrieved from: www.adweek.com/digital/the-collision-of-social-and-professional-worlds/

Orange, C. (2001). *An illustrated history of the Treaty of Waitangi*. Wellington, N.Z.: Allen and Unwin.

Pā Harakeke website. *Harakeke Rituals*.
Retrieved from: http://www.paharakeke.co.nz/pa-harakeke/harakeke-folklore-rituals

Patton, M. (2002). *Qualitative Research and Evaluation Methods* (3rd Ed.) Sage: Thousand Oaks, California

Pere, R. (1982). *Ako: Concepts and Learning in the Māori tradition*, Working paper No. 17,

University of Waikato, Hamilton.

Pere, R. R. (1997). *Te Wheke: A Celebration of infinite wisdom*. (Reprint) National Library of New Zealand, Wellington

Phrydas, N. (2014). *When Personal and Professional Worlds Collide: An exploration of trainee counselling psychologists' experience of having a relative with mental health problems*. Unpublished Doctoral thesis, City University London.

Pihama, L. (2001). *Tihei Mauri ora: Honouring our voices. Mana wahine as a Kaupapa Māori Theoretical Framework.* A thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy in Education, University of Auckland.

Pihama, L. (2005). Asserting indigenous theories of change. *Sovereignty matters: Location of contestation and possibility in Indigenous struggles for self-determination* 191-210.

Pihama, L. (2015). Kaupapa Māori Theory Transforming Theory in Aotearoa in L. Pihama & K. Southey (Eds) (2015). *Kaupapa Rangahau: A Reader. A collection of readings from the Kaupapa Māori research workshops series*. University of Waikato.

Pīhama, L., Lee, J., Te Nana, D. C., Greensill, H., & Tauroa, T. (2015). Te Pā Harakeke. *Ethnographies in Pan Pacific Research: Tensions and Positionings*, *22*, 251.

Pihama, L., Smith, K., Taki, M. & Lee, J. (2004). *A Literature Review on Kaupapa Māori and Māori Education Pedagogy*. The International Research Institute for Māori and Indigenous Education.

Pihama, L. & Southey, K. (Eds) (2015). *Kaupapa Rangahau: A Reader. A collection of readings from the Kaupapa Māori research workshops series*. University of Waikato.

Piripi, T. & Body, V. (2010). Tihei-wa Mauri Ora, *New Zealand Journal of Counselling 30*(1), 34-46.

Pocock, B. (2003). *The Work Life Collision: What work is doing to Australians and what to do about it,* The Federation Press, NSW.

Pohatu, T. (1996). *I tīpu ai tātou i ngā turi o o tatatau mātua tīpuna: Transmission and acquisition processes within kāwai whakapapa*. Unpublished Master of Education thesis, University of Auckland.

Pohatu, T. (2003). Māori World-views: Source of Innovative Social Work Choices, *Social Work Review, 15*(3), 16-24.

Pohatu, T. (2004). Āta: Growing respectful relationships. *He Pukenga Kōrero*: *A Journal of Māori Studies*, *8*(1), 1-8.

Pugh, R. (2007). Dual Relationships: Personal and Professional Boundaries in Rural Social Work, *The British Journal of Social Work 37*(8), 1405-1423.

Pūao-te-Ata-Tū. Waiata. (n.d.) Retrieved from: http://www.practicecentre.cyf.govt.nz/practice-vision/

Reamer, F. (2001a). *Ethics Education in Social Work*, Alexandria, VA: NASW

Reamer, F. (2001b). *Tangled relationships: Managing boundary issues in the human services.* New York: Columbia University Press.

Reamer, F. (2003). Boundary Issues in Social Work: Managing Dual Relationships, in *Social Work, 48*(1), 121-133.

Reamer, F. (2013a). Social Work Values and Ethics. (4th Ed.) New York: Columbia University Press. Retrieved from: http://ebookcentral.proquest.com/lib/massey/reader.action?docID=1103415&ppg=6

Reamer, F. (2013b). Social work in a Digital Age: Ethical and Risk Management Challenges. *Social Work*, *58*(2), 163-172.

Reamer, F. (2014). Balancing Our Professional and Personal Lives, *Social Work Today*, *9*(3), 8.

Reupert, A. (2009). Students' Use of Self: Teaching Implications, *Social Work Education*, *28*(7), 765-777.

Richmond, R. (1995). The title 'Te Komako' *Te Komako, Social Work Review*, *VII*(1), i.

Rikihana-Hyland, Q. (1997). *Paki Waitara: Myths and legends of the Māori*, Auckland, Reed Publishing (NZ) Ltd.

Rosen, A. (2003). Evidence-based social work practice: Challenges and promise. *Social Work Research, 27*(4), 197-208.

Royal, C. (1998). Mātauranga Māori: Paradigms and politics. *Ministry for Research, Science and Technology*.

Royal, C. T. (2012). Politics and Knowledge: Kaupapa Māori and matauranga Māori, *New Zealand Journal of Educational Studies, 47*(2), 30-37.

Royal, C. T. (Ed.) (2003). *The Woven Universe: Selected Writings of Reverand Māori Marsden,* Masterton: Printcraft '81 Ltd.

Ruwhiu, L. (1995). Home Fires Burn So Brightly with Theoretical Flames, *Te Komako, Social Work Review*, *7*(1), 21-24.

Ruwhiu, L. (2009). Bicultural issues in Aotearoa New Zealand in M. Connolly & M. Harms (Eds). (2009) *New Zealand Social Work: Contexts and Fields of Practice*. Auckland, Oxford University Press.

Ruwhiu, P., Ruwhiu, L.A., Ruwhiu, L.L. (2008). To Tātou Kupenga: Mana Tangata Supervision: a journey of emancipation through heart mahi for healers. *Te Komako*, *4*, 13-34.

Saleebey, D. (2002). *The strengths perspective in social work* (3rd Ed.). New York: Longman.

Saleebey, D. (1997). *The strengths perspective in social work* (2nd Ed.). New York: Longman.

Scott, D. (1991). *Ask that mountain: The story of Parihaka*. Auckland: Reed/Southern Cross.

Scott-Janssen, J. (2016). Moral distress in social work practice – when workplace and conscience collide. *Social Work Today*, *16*(3), 18.

Siegel, H. (1999). Argument quality and cultural difference. *Argumentation*, *13*(2), 183-201.

Skeels, M. & Grudin, J. (2009). When social networks cross boundaries: a case study of workplace use of Facebook and Linked in. *In Proceedings of the ACM 2009 International Conference on Supporting Group Work* (p95-104). New York, ACM Press doi: 10.1145/1531674.1531689.

Smith, C. W. (2002). *He pou herenga ki te nui: Māori knowledge and the university.* Unpublished PhD thesis, The University of Auckland, Auckland, New Zealand.

Smith, G. H. (1997). *The development of Kaupapa Māori theory and praxis.* Unpublished Doctoral Thesis, School of Education, University of Auckland: Auckland.

Smith, L. T. (1996). *Kaupapa Māori Health Research*. In Hui Whakapiripiri: A hui to discuss strategic directions for Māori health research. Wellington: Te Rōpū Rangahau Hauora Eru Pomare, pp14-30.

Smith, L.T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*, Zed Books, London.

Smith, L. T. (2005). *On tricky ground: Researching the native in the age of uncertainty*. In N.K. Denzin & Y. S. Lincoln (Eds.), The Sage handbook of qualitative research (3rd Ed). Thousand Oaks, CA:Sage.

Social Workers Registration Board. (2016). *Code of conduct*. Wellington, New Zealand.

Social Workers Registration Board. (2013). *Supervision Expectations for Registered Social Workers, Policy Statement.* Wellington, New Zealand.

Spano, R. and Koenig, T. (2007). What is sacred when personal and professional values collide? *Journal of Social Work Values and Ethics*, *4*(3), 17-21.

Stevens, G. (2013). My life's journey: a journey into social work, in V. Cree, (Ed) (2013).

Becoming a social worker: Global narratives, Routledge, Oxon.
Stuff (13/4/2014). Healing our dark heart.
Retrieved from: http://www.stuff.co.nz/national/9936055/Healing-our-dark-heart
Taituha, G. (2014). *He kākahu, he korowai, he kaitaka, he aha atu anō? The significance of the transmission of Māori knowledge relating to raranga and whatu muka in the survival of korowai in Ngāti Maniapoto in a contemporary context* (Doctoral dissertation, Auckland University of Technology).
Tamehana, Hohepa. (2001). *He Kakano ahau*.
Retrieved from:
https://www.youtube.com/watch?v=WRs27hiPcZQ
Taylor, M. F. (2002). *Professional dissonance among social workers: The collision between values and job tasks in mental health practice*. Doctoral dissertation, Virginia Commonwealth University. Available from ProQuest Dissertations & Theses A&I. (305431568).
Retrieved from:
http://search.proquest.com.ezproxy.massey.ac.nz/docview/305431568?accountid=145 74.
Tedeschi, R. G., & Calhoun, L. G. (1995). *Trauma and transformation: Growing in the aftermath of suffering*. Sage Publications.
Te Harakeke, Te Kōrari Karakia. (n.d.)
Retrieved from http://www.flaxwork.co.nz
Te Tīriti o Waitangi. (1840). *Read the Treaty – New Zealand History*.
Retrieved from: https://nzhistory.govt.nz/politics/treaty/read-the-treaty/Māori-text
Tuhiwai Smith L. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*, London: Zed Books.
Tuhiwai-Smith, L. (2012). *Decolonizing methodologies: Research and Indigenous Peoples*. Dunedin, New Zealand: University of Otago Press.
Tuhiwai Smith (2013). *Live up to our talk.* Key note address from He Manawa Whenua Conference 2013. Published on 1/12/2015.
Retrieved from: https://indigenousknowledgenetwork.net/2016/07/07/linda-tuhiwai-smith-live-up-to-our-talk/
Turia, T. (11th November 2013). *Fostering te Pā Harakeke: Healthy and Prosperous Families of Mana.* Speech on Whānau Ora.
Retrieved from:

https://www.beehive.govt.nz/speech/fostering-te-pa-harakeke-healthy-and-prosperous-families-mana

Ungar, M. (2012). (Ed). *The social ecology of resilience: A handbook of theory and practice*. New York, USA: Springer.

United Nations (2008). United Nations Declaration of the Rights of indigenous people. Retrieved from: http://www.un.org/esa/socder/unpfii/documents/DRIPS-en.pdf

Van Slyke, J. (2015). Post-traumatic growth. *Naval Centre for Combat & Operational Stress Control*, 1-5.

Walker, R. (1990). *Ka whawhai tonu matou: Struggle without end*. Auckland: Penguin Books.

Walker, S. (2001). *The Mātua Whāngai Programme o Ōtepoti from a caregiver perspective: a thesis submitted to fulfil the requirements of the degree of Master of Consumer and Applied Sciences, University of Otago, Dunedin, Aotearoa/New Zealand*. Thesis (M C Ap Sc), University of Otago.

Walker, S. (1996). *Kia tau te rangimarie: Kaupapa Māori theory as a resistance against the construction of Māori as the 'Other'*. Unpublished Master's Thesis, University of Auckland, Auckland.

Walsh-Mooney, H. (2009). *The value of rapport in rangatahi Māori mental health: A Māori social work perspective:* a thesis presented in partial fulfilment of the requirements for the degree of Master of Social Work at Massey University, Palmerston North, New Zealand.

Wash-Tapiata, W. (1997). *Raukawa Social Services: origins and future directions: a thesis presented in partial fulfilment of the requirements for the degree of Master of Social Work at Massey University*. Thesis (M S W), Massey University.

Walsh-Tapiata, W. & Webster, J. (2004). Do you have a supervision plan? *Te Komako Social Work Review*, *VII*, 15-19.

Ward, P. (2006). Tuia te whakairo kia tina – Working together, learning to understand each other, enhancing our well-being. *Social Work Review*, *18*(4) 70-77.

Ware, F. (2010). *Youth Development: Māori Styles*. A paper presented at the Involve 2010 Connect Conference, Aotea Centre Auckland, 19-19 November 2010.

Webber-Dreardon, E. (1999). He taonga mo o matou tupuna (A gift handed down by our ancestors). An indigenous approach to social work supervision. *Te Komako, Social Work Review*, III, *XI*(4), 7-11.

Weld, N. & Appleton, C. (2014). *Walking in people's worlds: A practical and philosophical guide to social work*, Pearson Education, New Zealand.

Welfare Working Group June 2010 Forum. (2010). Pūao-te-Ata-Tū lyrics. Retrieved from: Igps.victoria.ac.nz/WelfareWorkingGroup/Downloads/Forum/Mihi-Response-Waiata-Puao-te-Ata-Tu.pdf

Wilson, K. & Ardoin, K. (2013). When Professional and Personal Worlds Meet: Nurse as Daughter, *Medsurg Nursing*, *22*(3), 192-196.

Wilson, M. & Baker, M. (2012). Bridging Two Worlds: Māori Mental Health Nursing, *Qualitative Health Research 22*(8), 1073-1082.

www.Māoridictionary.co.nz. Definition of Tukia. (n.d.) Retrieved from: http://Māoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=tukia

York, S. (2014). *The Pōwhiri – Welcome to our world. A model for cultural safety and engagement in clinical settings.* A presentation at the Linking the Chains Physiotherapy Conference, 19-21 September 2014, Auckland.

Zoellner, T. & Maercker, A. (2006). Posttraumatic growth in clinical psychology – A critical view and introduction of two component model. *Clinical Psychology Review 26*(5), 626-53.

Appendix 1: Panui

HE PANUI
Tukia: Mā te hē ka tika
Māori social workers' experiences of the collision of their personal, professional and cultural worlds

Ki ngā kaimahi o ngā hau e whā …

- Are you a Māori social worker?
- Are you or have you worked in the Social Services for over three years?
- Have you had (in the past) an experience whereby your professional/personal/cultural worlds have collided? (ie. you or your whānau have become involved in services where you have been involved as a professional and your worlds have crashed together)

If you have answered yes to these three questions, I would like to meet with and interview you for my research. If you are interested in participating in this study, please contact me and I will send you further information. Please forward this panui onto anyone you think may be interested in taking part in this Massey University Human Ethics Committee approved research. It is preferable if participants live in the lower North Island, however kaimahi elsewhere in the North Island will be considered.

Researcher:	Andrea (Ange) Makere Watson
School of Social Work,
Massey University,
Palmerston North
Email: a.m.watson@massey.ac.nz
Ph: 06) 951-8026 or 027-3934-770

Mā te whakaatu, ka mohio,
Mā te mohio, ka marama,
Mā te marama, ka mātau,
Mā te mātau, ka ora.

By discussion comes understanding. By understanding comes light. By light comes wisdom.
By wisdom comes well-being.

Appendix 2: Information Sheet for Participants

(on Massey University letterhead)

Tukia: Mā te hē ka tika
Māori social workers' experiences of the collision of their personal, professional and cultural worlds

INFORMATION SHEET

Ko wai ahau?

Ko Taranaki te mounga
Ko Waitara me Urenui ngā awa
Ko Owae Waitara te pā
Ko Tokomaru te waka
Ko Te Āti Awa no runga i te rangi te iwi tūturu
Ko Te Āti Awa tonu nui tonu te iwi matua
Ko Andrea (Ange) Makere Watson āu.

Tēnā koe,
My name is Ange Watson and on my father's side I am Māori from Taranaki, and on my mother's side I have a mix of English, Scottish and Irish heritage. My working life includes being a social worker, a Team Leader of social workers, and a Practice Leader of a large non-government organisation. Currently I tutor for the School of Social Work at Massey University and have a supervision/consultancy practice.
This research is being undertaken as partial fulfilment of the requirement for the degree of Master of Social Work at Massey University.

What is the Research about?

This research will focus on how Māori social work practitioners have experienced the collision between their personal, professional and cultural worlds, and how they managed this process. This study hopes to capture each practitioner's lived experience and unique perspective of this collision and will be guided by Kaupapa Māori theory and utilise the Pā Harakeke framework. My plan is to interview 6-8 Māori practitioners.

Invitation to Participate

If you agree to participate in the research, you will be asked to sign a consent form and we will discuss a suitable time and venue for an interview to take place.
The criteria to participate in this research are:

- that you are a social worker,
- you identify as Māori,
- you have at least three years social work experience
- and you have been through an experience whereby your personal, professional and/or cultural worlds have collided.
- that you reside in the lower North Island; however prospective participants outside this area will be considered.

Interview Process

During the interview you will be asked questions about the collision of your professional, personal and cultural worlds. No discomfort is anticipated for you, however this could be a sensitive topic and if you start to feel discomfort, the interview can be stopped and you will be offered time out and/or support. Interviews will be audio-taped and the content will be transcribed by myself and then sent back to you for checking. You can then send back the transcript with changes you might make, along with a Release of Transcript form indicating that you have made the changes and that you give permission for your views to be used in the research. Data will be kept until the project has been finalised and upon examination of the research, you will be sent the audio tape and edited interview transcript back if you want these, otherwise the tape will be deleted. Any information on a computer can only be accessed by me with a password.

The only other two people to view this information will be my two supervisors.
Your identity can be confidential and you may select a pseudonym.
You will be invited to attend a hui to be presented with the findings of the research. Attendance at this hui will identify the participants involved in the research to each other and individual contributions may be shared. If you choose not to attend this hui, a summary of the findings will be sent to you.

Participant Involvement
It is anticipated that the research will require approximately 3 hours of your time.

- Approximately 1 – 1.5 hours for the interview and to read and sign the consent form.
- 1 hour to read the edited transcription of the interview and make changes.
- 1 hour for hui to present findings (if you choose to attend).

Participant's Rights
You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- *decline to answer any particular question;*
- *withdraw from the study;*
- *ask any questions about the study at any time during participation;*
- *provide information on the understanding that your name will not be used unless you give permission to the researcher;*
- *be given access to a summary of the project findings when it is concluded.*
- *ask for the recorder to be turned off at any time during the interview.*

Project Contacts
My Supervisors for this research are:

Dr Awhina English
School of Social Work
Massey University
Private Bag 11-222
Palmerston North
PH: 06)3569099 extn 83503
Email: a.english@massey.ac.nz

Dr Michael Dale
School of Social Work
Massey University
Private Bag 11-222
Palmerston North
PH: 06)3569099 extn 83522
Email: m.p.dale@massey.ac.nz

If you have any questions regarding the research, please contact myself or my supervisors.
Ange Watson
School of Social Work
Massey University
Palmerston North
PH: 06)3569099 extn 85026 or 0273934770
Email: a.m.watson@massey.ac.nz or awatson@korukonnectionz.org

Mauri ora!

Mā te whakaatu, ka mohio,
Mā te mohio, ka marama,
Mā te marama, ka mātau,
Mā te mātau, ka ora.

By discussion comes understanding. By understanding comes light. By light comes wisdom.
By wisdom comes well-being.

Committee Approval Statement
This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern A, Application 16/09. If you have any concerns about the conduct of this research, please contact Mr Jeremy Hubbard, Chair, Massey University Human Ethics Committee: Southern A, telephone 04 801 5799 x 63487, email humanethicsoutha@massey.ac.nz.

Appendix 3: Informed Consent Form

(on Massey University letterhead)

Tukia: Mā te hē ka tika
Māori social workers' experiences of the collision of their personal, professional and cultural worlds

Participant Consent Form - Individual

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I wish/do not wish to have data placed in an official archive.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: .... **Date:** ....

Full Name - printed ....

Appendix 4: Authority for Release of Transcripts

Tukia: Mā te hē ka tika
Māori social workers' experiences of the collision of their personal, professional and cultural worlds

Authority For The Release Of Transcripts

(This form will be held for a period of 5 years)

I confirm that I have had the opportunity to read and ammend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications by the Researcher Andrea (Ange) Makere Watson arising from the research.

Signature: .... **Date:** ....

Full Name - printed ....

Appendix 5: Interview Schedule

Tukia: Mā te hē ka tika
Māori social workers' experiences of the collision of their personal, professional and cultural worlds

NGĀ PATAI

PARTICIPANT:

Background Information:

TANE / WAHINE

AGE RANGE:

- 20-30
- 30-40
- 40-50
- 50+

IWI AND HAPŪ AFFILIATIONS:

SOCIAL WORK QUALIFICATION:

TERTIARY EDUCATIONAL FACILITY:

HOW MANY YEARS EXPERIENCE AS A SOCIAL WORKER:

WHAT TYPE OF SERVICE DO YOU WORK FOR CURRENTLY? eg. NGO/Statutory Government/Iwi Service/Kaupapa Māori Service

WHAT IS THE NATURE OF WORK YOU DO WITH WHĀNAU CURRENTLY? Eg. Family Whānau Work/ A&D/Mental Health/Care And Protection

WHAT TYPE OF SERVICE/S AND FIELDS HAVE YOU WORKED FOR IN THE PAST?

QUESTIONS:

Definition of Tukia:

1. HOW WOULD YOU DEFINE A COLLISION OF YOUR PERSONAL, PROFESSIONAL AND CULTURAL WORLDS? (your definition of this collision experience)

2. Tukia/The Collision Experience.
    a. WHEN DID YOUR TUKIA/COLLISION HAPPEN?

    b. WHAT TYPE OF SERVICE WERE YOU WORKING IN AT THAT TIME AND WHAT WAS YOUR ROLE?

    c. WHAT HAPPENED? (Talk about the collision of your worlds here – this is your story of Tukia)

3. ON REFLECTION, WHAT HELPED YOU GET THROUGH THE EXPERIENCE OF TUKIA? Be specific.
   (eg. whānau/friends/organisation)

4. WHAT WAS NOT HELPFUL AND HINDERED YOU MANAGING TUKIA/THE COLLISION?

5. LOOKING BACK NOW, WHAT MIGHT HAVE FURTHER HELPED YOU THROUGH THE EXPERIENCE?

6. ON REFLECTION, WHAT HAS BEEN **THE IMPACT** OF TUKIA –

   PERSONALLY,
   PROFESSIONALLY AND
   CULTURALLY?

7. DID YOUR VALUES, BELIEFS AND LIFE EXPERIENCES CONTRIBUTE TOWARDS YOU MANAGING TUKIA?

8. HOW DOES YOUR WORLDVIEW – CULTURE, AGE, GENDER - INFORM YOUR VIEW OF TUKIA?

9. DUAL ROLES/DUAL ACCOUNTABILITY
   WERE THERE ISSUES OF DUAL ACCOUNTABILITY OR DUAL ROLES HERE?
   WHAT WERE THEY?

10. WERE THERE BOUNDARY ISSUES HERE?
    WHAT DO YOU IDENTIFY AS THE BOUNDARY ISSUES?

11. WHAT WORDS OF WISDOM WOULD YOU GIVE TO OTHER KAIMAHI CURRENTLY GOING THROUGH TUKIA?

12. ANY OTHER KŌRERO YOU WOULD LIKE TO CONTRIBUTE ON TUKIA.

Appendix 6: Massey University Human Ethics Approval Letter

Date: 22 February 2016

Dear Andrea Watson

Re: Ethics Notification - **SOA 16/09 - New Application**

Thank you for the above application that was considered by the Massey University Human Ethics Committee: **Human Ethics Southern A Committee** at their meeting held on **Monday, 22 February, 2016**.

On behalf of the Committee I am pleased to advise you that the ethics of your application are 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.

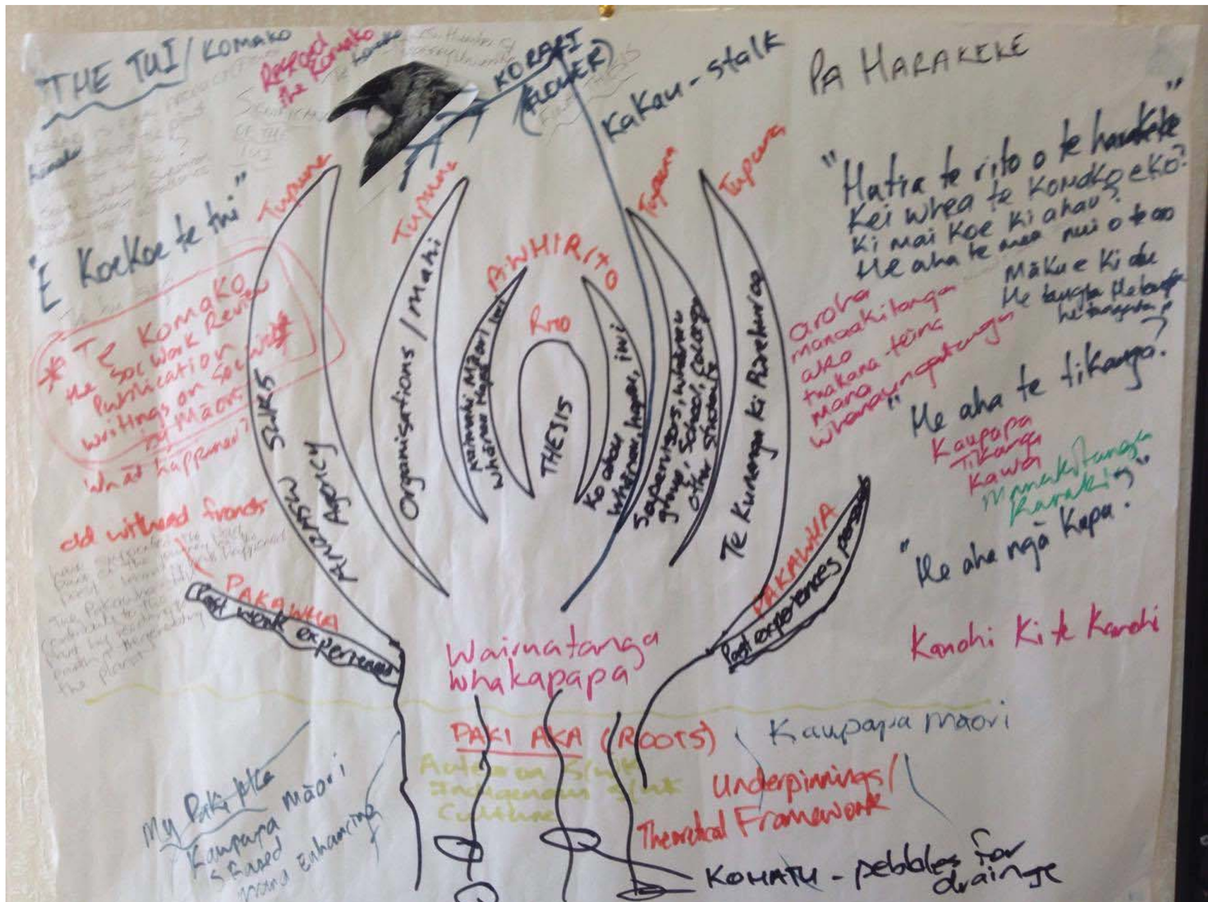
Yours sincerely

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 951 6841; 06 95106840
E humanethics@massey.ac.nz; animalethics@massey.ac.nz; gtc@massey.ac.nz

Appendix 7: Literature Review Brainstorm

Appendix 8: Harakeke Framework of Thesis



<u>Appendix 9: Harakeke Framework – Methodology and Research Design</u>

Appendix 10: Brainstorm of Analysis

Karakia Whakamutunga

Ki runga, ki raro, ki roto, ki waho

Rire rire hau,

Paimārie!