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‘Emancipate yourself from mental slavery, none but ourselves can free our minds’: ‘Wetekia te mau here o te hinengāro, ma tātou anō e whakaora, e whakawātea te hinengāro’

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Ko te tuhingā: Abstract

Liberation and emancipation are two key concepts of a decolonisation process which contributes to a journey of self-discovery. Decolonisation is a process that connects the past, present and future allowing the participant time to learn about their own historical truths in a facilitated and safe environment. Knowing who you are and where you come - 'Ko wai au'- Who am I? - is central to social work education. Therefore, the structures in place to work through this question, need to cater to all participants in a balanced and parallel way, from two cultural lens: Tangata Whenua and Tangata Tiriti. This study explores the process of decolonisation and the experiences of the participants who are engaged in social work and social work education. The methodological underpinnings to this study incorporate three eternal realms of Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori theory. The framework Te Pou Tarawāho o Pūrākau invites participants' stories and narratives as a way of sharing their experiences of a decolonisation process as part of their social work education and professional development. This is done as a qualitative approach utilising individual's time, space and hui as a collective voice. This study presents three kete of knowledge as part of the implementation and a proposed working decolonisation process. This thesis challenges tertiary providers, training providers and the regulatory authority to consider the unification of each kete and what role each play inside social work education and training. Each kete is intricately designed and contains important aspects that contribute to decolonising the current curriculum of social work education, policy and practice with the participant as the receiver. While this study ultimately focuses on Māori participants, it also supports decolonisation for all ethnicities in particular those who are studying and are currently in practice in social work and social work education.

He Pepeha

Nō te maungā a Pūhangā Tohora, te tahi o ngā pou o Ngā Puhi
 Ki te awa a Ōtaua, ka hoki atu tenei wai ki te moana a Hokiāngā
 I tae mai te waka a Ngātokimatawhāorua
 Kō Pukerata te Whare Tūpuna
 Kō Ngāituteauru te hapū
 Kō Ngā Puhi nui tonu te iwi
 Tenei te whakapapa o tōku Matua Tūpuna a Hunia Ngāwati Ruwhiu
 Kō Kamariera Te Hau Takiri Wharepapa
 No Mangākahia ia, I mate ai 1918, kō tahi mano iwa tekau ma waru
 E waiho ana ki Te Heparā Pai, kei rungā i te maungā a Te Rai o te Rahiri
 I moe ia a Elizabeth Anne Reid
 I puta kō Hūhana Wharepapa
 I moe ia a Hunia Ngāwati Ruwhiu
 Ka haere a Hunia Ngāwati raua kō Hūhana, ki Horoera, ki waengānui o te rohe o
 Tairāwhiti
 I puta kō Hau Takiri Ruwhiu
 I moe ia kō Matuakore Huriwai
 I puta tōku whitu o ngā tamāriki
 Kō Hikurangi te maungā
 Kō Waiapu te awa
 Kō Ngātiporou te iwi
 Kō Maungā Kaka te maungā
 Kō Nohomangā me Kokopito ngā Waiora o te whānau
 Kō te Whānau o Hunāra te hapū
 Kō Mātahi o Te Tau te marae
 Kō Tokarāangi te whare kai
 Kō Harawira Huriwai te Tangata
 I mate ia a Matuakore, e waiho ana ia ki Horoera
 E moe ana a Hau ki te taha a Te Here Taiapa te wahine Tuarūa
 Ka puta kō Hemi Rangātira Ruwhiu
 Ka moe ia a Kay Solly
 Kō Don Maurice Solly raua kō Betty Elizabeth Solly tona Mātua
 No Kōtārania a raua
 Ka puta te kai kōrero
 Kō Paulé Aroha Ruwhiu
 Ka moe au a Rangāunu Hohepa Ho Reihana Ngātote
 Ka puta a Chase Toa Ruwhiu
 Ka puta kō Liani-Jay Aroha, Taimana Te Ohorere, Aaliyah Kaylin, Te Aorere
 Meihana Hohepa tamāriki ma
 Kua mutu tenei whakapapa mō tenei wā
 E noho ai ki te ao Pākehā ēngāri ka mau tonu te ao Māori
 Mauri Tū, Mauri Ora

Ngā mihi atu ki a katoa

Unuhia te rito o te harakeke, kei hea te kōmako e kō?

Ui mai ki ahau, 'He aha te mea nui o te ao?

Māku e kī atu

He Tangata, He Tangata, He Tangata e

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share common ground in supporting Māori students through an enduring time as they have those moments of clarity. *Ngā mihi atu, Te Whaturere (Ange Watson), Te Tuatara (Hannah Mooney) me Te Hoiho (Dr Awhina English)*. To the students who I have taught over my seven years of teaching, past, present and future. Thank you for having trust in me and letting me create an experience that allows you to think about who you are, where you come from and where you are going.

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Glossary

Ahi Kā	Depicts home fires burning which represents Māori keeping their own land and home occupied while others leave the area.
Āhurutanga	Creating a safe space or environment so that the learning can be done safely.
Ako	Ako is a form of reciprocal learning where the teacher is also a learner and the learner can be the teacher.
Ata	Ata is a Takepū that focuses on our relationships, negotiating boundaries, working to create and hold safe a space with corresponding behaviours.
Ātua	Ātua are our deities that are tangible and intangible. They have significant presence in te ao Māori both historical and contemporary.
Hapū	Hapū are represented as extended whānau where many whānau lived together historically and are connected to the same place through whakapapa.
He iti Porowhita	This is part of the researcher's framework and literally means a small framework presenting a circular diagram.
He Whakarāpopototangā	This represents a concluding statement inside the thesis. A summary, a synopsis of what has been presented.
Hui	Hui are formal and informal discussions performed by many in a group situation. Hui are used to discuss, debate and support. There are many forms of hui.
Iwi	Iwi are tribal affiliations made up of many whānau and hapū. It also includes tribal boundaries in terms of land, marae and sea boundaries.
Kai	Kai is about food and returning people from tapu to noa but also used in a hui situation to maintain sustenance and wellbeing.

Kaiako	Kaiāko depicts an educator or teacher including the word 'ako' as a reciprocal relationship.
Kaimahi Māori	Kaimahi Māori is a term to describe workers who are Māori, in this thesis it was used to depict the Māori social workers.
Kaitiakitanga	Kaitiakitanga is a term (Takepū) that means someone who takes a guardian role in caring for the environment and others. It also involves looking after self and how we can best ensure our wellbeing is cared for.
Kaiwhakahāere	A kaiwhakahāere role involves leadership, facilitation, avocation and/or someone who is in a management role.
Kapa Haka	A performing group that involves haka, poi and song. This is done as a group who dedicate themselves to performing for others.
Karakia	Usually refers to as prayer but it is also used to bring people together to start hui or to give thanks to the environment, people and ātua.
Karanga	A formal call, ceremonial call, welcome call, call - a ceremonial call of welcome to visitors onto a marae, or equivalent venue, at the start of a pōwhiri. The term is also used for the responses from the visiting group to the Tangata whenua ceremonial call.
Kaupapa Māori	A Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kawa	Marae protocol - customs of the marae and whareniui, particularly those related to formal activities such as pōwhiri, speeches and mihi. This seems to be a modern extension of the word which depicts the kawa inside a home or household, classroom or anywhere else there needs to be kawa.

Kete	A kete is a woven basket that is used for food gathering or utilise in other gathering activities. In this case the kete are referred to as the gathering of knowledge.
Kō wai au?	Kō wai au? is a question used to consider your own identity, where you come from and what you believe in. It is pertinent and sufficient as part of this study.
Kōrero	Is to converse, to speak, to discuss. It is used as an everyday term that has integrated in contemporary conversation.
Kōrero Tīmatangā	This term is used to depict the start of the chapter and means that the discussion is starting
Koro	An older man, grandfather, grandad or grandpa it is given as a sign of endearment.
Korowai	A korowai is a cloak usually made from feathers, flax or harakeke, black thread or other materials that can be used to produce a fine cloak. In this study it was used to describe a cloak of safety.
Kōtahitangā	Kōtahitangā is a term used to describe unity, unison, a group that moves as one. Togetherness as a supportive and united group.
Kōtiro	Kōtiro is a girl, or a young girl, or a daughter, a granddaughter a niece.
Kuia	A female older woman, an older female, an older woman with status among the whānau. A kuia holds wisdom and experience.
Kura Kaupapa	A primary school operating under Māori custom and using Māori as the medium of instruction.
Mahi Toi	Mahi Toi is about an art or craft that depicts Māori images, contemporary and historically.

Mairekura	Mairekura is the female element and is part of the journey of Tāne when he retrieved the three kete of knowledge. He also sought two stones. Whatukura and Mairekura- the male and female element. In this thesis the stones depict celebration and achievement.
Mana	Is described as prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana.
Mana Mōtuhake	A separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority mana through self-determination and control over one's own destiny.
Mana Tāne	Mana Tāne is this thesis describes the mana that a male has that differs from a female.
Manawhenua	Are territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.
Manaaki ki te Tangata	This term represents the hospitality shown to the people. It is not necessarily the food but how the hosts look after the guest's health and wellbeing, seating, bedding, parking etc.
Manaakitanga	Similar to above but is also a Takepū and is discussed as one of the competencies in the Kaitakitangā Framework.

Manuhiri	Is a visitor or a guest that have visited another area. They are guests who are welcomed onto another marae.
Māori	Māori, indigenous to Aotearoa, new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers.
Marae ātea	A courtyard, public forum - open area in front of the wharehau where formal welcomes to visitors takes place and issues are debated. The marae ātea is the domain of Tūmataurangi, the ātua of war and people, and is thus the appropriate place to raise contentious issue.
Mātauranga Māori	Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices. It is used in this study as one of the three realms in Te Pou Tarawāho o Pūrākau
Mātauranga-ā-iwi	Māori knowledge and stories from a particular tribe (iwi). It is unique to this iwi and is knowledge that is passed down to each generation as information that is specific to the iwi. This is the second realm in Te Pou Tarawāho o Pūrākau.
Mauri	Life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
Mihimihi	A speech of greeting, tribute - introductory speeches at the beginning of a gathering after the more formal pōwhiri. The focus of mihimihi is on the living and peaceful interrelationships.

Mirimiri	to rub, soothe, smooth, stroke, fondle, smear, massage, rub on, rub in. Used in this study as a form of healing. Physical touch.
Moemoea	This is about our dreams, our hopes and our goals. Looking towards the future. Our aspirations.
Mōteatea	A traditional chant that depicts, sadness, sorrow, grief.
Ngā pou	Ngā pou are support beams that are usually found in the wharenuī, however in this instance for this study, ngā pou were described as part of Te Pou Tarawāho o Pūrākau.
Ngākau pouri	This term was depicted in this study as a heavy heart or a sad heart.
Noa	To be free from the extensions of tapu, ordinary, unrestricted, void. Usually done with food to emphasize the shift from tapu to noa.
Noho Marae	A noho marae usually involves staying the night on a marae where the participants are immersed in te ao Māori
Ora	To be alive, healthy, vibrant, satisfied, to be complete, wellbeing. Can be paired with terms such as mauri ora, whānau ora, waiora
Oriori	A lullaby - song composed on the birth of a chiefly child about his/her ancestry and tribal history.
Pākehā	A New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa New Zealand.
Papatūānuku	The earth, earth mother and wife of Ranginui - all living things originate from them.
Pepēha	Is part of a mihimihi process that involves

Tribal landmarks, whakapapa information and links to other tribes.

Pouri	sadness, grief, sorrow, tearful.
Pōwhiri	To invite, an invitation, to beckon, a formal ceremony involving manawhenua and manuhiri.
Pūkōrero	Articulate well-informed, speaking with authority.
Pūrākau	They are legends, stories, and traditional stories. Used as part of the Te Pou Tarawāho O Pūrākau to depict the narratives, stories of the participants.
Rāhui	To put in place a temporary ritual prohibition, closed season, ban, reserve - traditionally a rāhui was placed on an area, resource or stretch of water as a conservation measure or as a means of social and political control for a variety of reasons which can be grouped into three main categories: pollution by tapu, conservation and politics.
Rangāhau	To seek, search out, pursue, research, investigate, to research.
Rangātahi	Our younger generation, youth, younger person.
Rangatiratanga	Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangātira, noble birth, attributes of a chief. It is also a Takepū that depicts our own self-determination and our own positioning.
Ranginui	Our sky father, partner to Papatūānuku and father to many of our Ātua.
Rarangā	To weave, to plait.

Rohe	This term was used to depict a certain area or boundary of people
Roopū	A group of people that have gathered together.
Rūmaki	This term was used by a participant who talked about their time at school in a total immersion class that converse in te reo Māori.
Ta moko	Tribal and traditional tattoo's that show whakapapa, connections on parts of the skin.
Taha	On the side of, or the other side of, or one of the sides.
Takepū	Are Māori principles that depict morals and values in te ao Māori. They are constant companions that are imperative to embrace in our personal and professional lives.
Tangata Tiriti	All people who have migrated to Aotearoa New Zealand under the Treaty of Waitangi and Te Tiriti O Waitangi who cannot whakapapa to Tangata Whenua.
Tangata Whaiora	People who are seeking wellness and wellbeing. A term commonly used in Mental Health Services.
Tangata Whenua	Indigenous peoples of Aotearoa
Tangata Whenua Takawaengā o Aotearoa	
	A group formed from the membership of Aotearoa New Zealand Association of Social Work who are indigenous to Aotearoa and are in the social work profession.
Tangihanga	Weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae. The body is brought onto the marae by the whānau of the deceased and lies in state in an open coffin for about three days in a wharemate

Taongā	Treasures, gifts, special, sometimes traditional gems handed down to the next generation. Can be tangible and intangible.
Tapu	Restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an ātua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use. The violation of tapu would result in retribution, sometimes including the death of the violator and others involved directly or indirectly.
Tauā	There are many meanings to this word however in this study Tauā is used to describe a war party that assembled historically for warfare.
Tauira Māori	This term was used to identify the Māori social work students.
Tauīwi	Foreigner, European, non-Māori, colonist. It also refers to those who are from another country (not necessarily Europe countries). Who cannot whakapapa to Tangata Whenua.
Tauparapara	Incantation to begin a speech - the actual tauparapara used are a way that Tangata whenua are able to identify a visiting group, as each tribe has tauparapara peculiar to them. Tauparapara are a type of karakia.
Te ao Hurihuri	This term was used by one of the participants of this study to depict the ever-changing world. Hurihuri is like a twirl, revolve, round and round.
Te ao Māori	Te ao Māori is the world of Māori where everything is free from colonial disruptions. It is seen purely from a Māori knowledge base, however in this study it also includes te ao Māori in the contemporary times.

Te ao Pākehā	Te ao Pākehā is the world of the West, depicting all knowledge, philosophies and ideologies of a western world.
Te Kōhangā Reo	Are learning nests that were established in Aotearoa New Zealand in the 1980s. It is traditional for all whānau members to learn te reo Māori and other Māori based knowledge.
Te Pou Tarawāho o Pūrākau	Is the researchers own framework to this study but can be used as a decolonisation process, and a research methodology.
Te reo Māori	The indigenous language of Aotearoa that was made official in the 1980s.
Te reo Māori ona tikanga	This depicts the importance of te reo Māori and tikanga as part of our own cultural systems of knowledge.
Te wā	Referred to as time but not chronological but as event focused. It is also used to depict 'all in good time' or when the time is right'.
Te Wānanga O Aotearoa	Te Wānanga o Aotearoa was established in Aotearoa in 1984, it is considered a Tertiary provider and offers many courses that are based on Māori knowledge.
Te Wānanga O Raukawa	Te Wānanga o Raukawa is based in Ōtaki, Levin and was the first Māori based Tertiary Provider.
Te Whare Wānanga	It is also a tertiary based university however in this study, it is a traditional space where learning was done with no time restrictions.
Teina	Younger brothers (of a male), younger sisters (of a female), cousins (of the same gender)
Tikanga	A correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

Tino rangatiratanga	self-determination, sovereignty, autonomy, self-government, domination, rule, control, power. Is also a Takepū that can depict an internal understanding of self and positioning.
Tōku te aroha ki te Tangata	This was said by one of the participants who expressed their love of people.
Tū Tangata	Tū Tangata programmes that came out in the 1980s as part of an initiative to train Māori in their own knowledge base.
Tuakana	Elder brothers (of a male), elder sisters (of a female), cousins (of the same gender from a more senior branch of the family). In this study it is also about the relationship between the learner and teacher.
Tukutuku	Ornamental lattice-work - used particularly between carvings around the walls of meeting houses. Tukutuku panels consist of vertical stakes (traditionally made of kākaho), horizontal rods (traditionally made of stalks of bracken-fern or thin strips of tōtara wood), and flexible material of flax, kiekie and pīngāo, which form the pattern. Each of the traditional patterns has a name.
Tūpuna	Our ancestors, those who have passed away but are still very much part of our lives.
Wāhanga	Depicts a new chapter or a new beginning, new passage.
Wāhi tapu	Sacred place, sacred site - a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or a place where tapu objects were placed. This term was used to describe myself as tapu and the need to be welcomed on to the marae before I could do any interviewing.
Waiata	Songs, singing, songs from our tūpuna, songs that include whakapapa, traditional stories and narratives.

Wairua	The wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. It is our essence and our morals and values. It is also immortal and exists after death of our physical body.
Whaikairo	To carve, ornament with a pattern, sculpt.
Whaikōrero	An oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during a pōwhiri and other gatherings.
Whakaaro	To think, plan, consider, decide.
Whakamaa	To be embarrassed, shameful, shy. This term is extensively unpacked inside this thesis to give variations of the meaning.
Whakamanawa	To encourage, inspire, instil confidence, give confidence to, reassure, stimulate, support, rely on.
Whakapapa	Genealogical links, ties and kinship, including our ancestral and Ātua to the environment.
Whakapapa kōrero	Talking or conversing about whakapapa, sometimes done formally or informally through whakataukī, waiata and art.
Whakataukī	A proverb, significant saying, formulaic saying, cryptic saying, aphorism. Like whakataukī and pepēha they are essential ingredients in whaikōrero.
Whānau	To be born, give birth. Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
Whānau Kaupapa	Whānau kaupapa are a group of people who have gathered for the same common purpose and mission. They can be related, or they can be unrelated ie: work colleagues, students etc.

Whānau Ora	Whānau Ora is a recent initiative that focuses on the strengths of the whānau rather than the deficits. It provides funding and resources for the whole whānau to strengthen their wellbeing as a whānau unit. Was introduced in the early 2000's as an initiative from the Māori party.
Whānau pani	The grieving whānau at a tangi or who have lost someone who is close to them. They play a significant part in the tangihanga.
Whānau tautoko	Whānau tautoko in this study were members of my whānau who assisted me in the whanaungatanga process in some of the interviews.
Whānau whakapapa	Whānau whakapapa are those who share genealogical links.
Whanaungatanga	To establish relationships and connections through a process that is designed to bring people together as one. Also, a Takepū that is very significant in social work.
Wharenui	A wharenui is a meeting house that is established on a marae. It is also known as whare karakia or whare hui.
Whatukura	Whatukura is part of the traditional narrative of Tāne and the three kete of knowledge. It depicts the male element to mairekura.
Whenua	Placenta, afterbirth but in this study, whenua is also about our land, our country and our indigenous connection to the land.

It is noted that the glossary definitions reflect the meanings inside the thesis but also gives other meanings to the words. Some of the definitions are taken from the Māori Dictionary (2003) but extended to illustrate the context that it is written inside this thesis.

Wāhanga Tuatahi: Chapter One

*Tē Tōia, Tē Haumatia*¹

Tōku Pūrākau

“Gaining awareness is often cited as a beginning point in one’s journey” (Moeke-Pickering, 2010:16). To endure such a task requires a critical self-reflection and awareness of where the first noticeable changes in thought derive from. It is hoped that this study enlightens others who struggle with the journey of self-identity and Māori identity as they embark on a career in social work in Aotearoa New Zealand. Locating oneself helps to place the emphasis on a turning point in which decolonisation becomes more important rather than focusing on the negative impacts of colonisation. This shift requires an open thought process and the motivation to work towards emancipation and liberation. To be able to travel that pathway, certain milestones must be met, and certain processes be in place for the journey.

This study reaches into the complexities of te ao Māori as a facilitated guide to become free from the shackles of colonisation and reclaim the cultural systems of knowledge gifted to us by our tūpuna, our ancestors. To be able to research

¹ A whakataukī is like a phrase, saying or a piece of wisdom that may have been said by a predominant person, written into a song or a saying that is said from a particular person/s in a specific iwi (tribe). For each chapter, there will be a whakataukī included and the explanation will be footnoted. This whakataukī is a phrase, proverb or saying that has a known author attached to it. A whakataukī also may be more suited in the contemporary world rather than the traditional times. The whakataukī above talks in regard to ‘nothing can be achieved without a plan and way of doing things’.

this topic and present it, I needed to undertake a journey of decolonisation for myself. This chapter begins by presenting seven generations of my own whānau² and highlights specific key points and events that contributed to the disruption of their cultural existence. Nevertheless, learning about these key events shaped my future to be able to freely talk about my experiences as a Māori woman living and participating in Aotearoa New Zealand. I am the fifth generational mokopuna, grandchild presented in this sequence, who has taken a stand and found a solution to stop another generation endure moments of fear, anxiety and frustration about their own Māori identity. This chapter continues on to discuss the process I took in my social work career and how I came to this point in enrolling in the doctoral programme choosing the topic of decolonisation.

Tōku whakapapa: This is my lineage

My Māori whakapapa begins in Ngā Puhi nui tonu, the most northern part of Aotearoa, the whenua³ of my great great grandfather, Kamariera Te Hau Takiri Wharepapa. Although there are others that came before him, he is a memorable presence in our whānau and extended whānau and the most documented. He travelled to England with a group of Rangātira⁴ to meet with a captain of a ship that had voyaged to Aotearoa prior. Kamariera met a beautiful young Minister's daughter Elizabeth Anne Reid and they married in St Anne's Church, Limehouse Stepney, Middlesex, England in 1864. Returning to Aotearoa via ship, Elizabeth captures the challenges of communicating with Kamariera since he could not converse in English and she could not speak te reo Māori⁵. She writes,

“I have met him. He is such a ruggedly handsome man and the tattoos on his face are quite beautiful. I am sure that our children will have these markings too. Goodness! I am being forward but he has quite captured my imaginings. We are unable to communicate without an interpreter except by signs and some sort of Māori-English. I am unable to say his name properly, so I call him ‘Mari’. In return he calls me ‘Rhipeti’” (Wharepapa, Elizabeth Anne, 1831 cited in MacDonald, Penfold and Williams, 1992).

² Whānau loosely translated means kinship and is a common term to describe wider extended family but not limited to.

³ Referred to as land in this context or where his earthly connection is.

⁴ Rangātira loosely translated in this context is chiefs who represented their own tribal boundaries.

⁵ The language of the indigenous peoples of Aotearoa New Zealand.

My great great grandfather lived to a grand age of 101 years. His legacy lives within many descendants and he is often present in an 1895 Lindauer painting or picture in the houses of our whānau. The time of the 1800s saw much unsettlement in Aotearoa, when colonialism entered the shores. In the late 1830s negotiations started in the form of He Whakaputanga o te Rangatiratanga o Nu Tirene: The Declaration of Independence. This document enabled the Northern Tribes to trade in international waters and invited other tribes throughout Aotearoa to join forces (Orange, 1987). A turning point five years later saw an agreement between Tangata Whenua and the British Crown and on February the 6th 1840 is when the Treaty of Waitangi was signed (Walker, 1990). The following years Te Tiriti O Waitangi, a very different version was signed by many Māori chiefs and iwi representatives. Te Tiriti O Waitangi was written in te reo Māori, the language of the indigenous peoples. Kamariera and Elizabeth Anne were of this era and just like their challenges to communicate with each other, the trials of Tangata Whenua and the British Crown had their own encounters and issues of communication and mis-communication.

My great grandmother and daughter of Kamariera and Elizabeth Anne, Hūhana Wharepapa met and married Hunia Ngāwati Ruwhiu from Ōtaua, Northland. Their reunion gave us the Ruwhiu name and our grandfather, Hau Takiri Ruwhiu. They lived on the boundaries of NgāPuhī and witnessed the decline of whānau who died from influenza and foreign diseases brought over by the colonial settlers. The story is told that our whānau were burying more than 30 people a day in mass graves. Our whakapapa then changed its course to Ngāti Porou on the East Coast of the North Island in a place called Horoera where Hūhana and Hunia Ngāwati decided to move and settle in 1912. My grandfather was born Hau Takiri Ruwhiu. He married Matuakore Huriwai who had seven children. After the passing of Nanny Matuakore, my grandfather married his second wife Te Here Taiapa who had 14 children. They both worked the land in Horoera, East Coast and gifted the principles of eternal love to their whānau. Around this time, Māori Land Boards were set up which started major confiscation and alienation of Māori

land during the years of 1906 to 1952 (Loveridge, 1996). My grandfather and both grandmothers were landowners at the time. This changed the landscape of how our whenua was legally titled and is still an issue among our whānau to this day.

My father Hemi Rangātira Ruwhiu was the first born, oldest son of Hau Takiri Ruwhiu and Te Here Taiapa in 1936. He was schooled at St Stephen's College and shortly after moved to the South Island, following employment opportunities. He met my mother who is from a working-class family, second generation New Zealand born Scots. Kay Solly was raised by her parents Don Maurice Solly and Betty Elizabeth Allen, who had eight children, my mother was one of the middle children. Together my parents settled in a South Island town of Tīmaru. Both my mother and father told stories of the racial struggles they endured. My dad bore the brunt of racism not only from the community they lived in but from my grandparents on my mother's side who disapproved of their inter-racial relationship. My maternal grandmother never acknowledged me or my brother because of our Māori heritage as a result she stopped talking to my mother for 23 years. Their mother-daughter relationship never recovered.

My mother told me of a time when dad and she were looking for a house to rent. My mother went to see the house and met with the landlord who said to my mother the house was available and if she wanted the property then she could have it. My mother wanted my dad to meet the landlord and see the house. When my dad turned up at the property, the landlord announced that the house had been rented and was no longer available. Many whānau stories like this demonstrate the subtle racism that illustrate the discrimination and prejudice towards Māori in the 1960s and 1970s, in particular more so in the South Island as the population of Māori was so sparse.

Ko wai au? Who am I?

I am Paulé Aroha Ruwhiu, the middle child and only child born from my parents although I have two siblings. My older sister, Donna Muria, is from a former relationship of my mother, and my youngest brother, Andrew (Anaru) Manu, is

our whāngāi baby gifted to us by my father's sister when he was three days old. My upbringing in Timaru was innocently blissful. I remember camping at the Temuka River in the summer, riding my first bike and celebrating Christmas with the family. When I reached high school, everything started to become a label and be about the colour of my skin. As a teen, I had challenges of racial bullying from both my peers and my teachers. There was also a strained resistance from my father who was against us learning anything about 'being Māori'. His words echo from the past: 'Follow the Pākehā way, because that is where you will find success'. The high school I attended encouraged me to apply for the unemployment benefit when I was in the fifth form (Year 11). According to my guidance counsellor, I was not succeeding in school so to receive \$78.00 a week on the unemployment benefit would be more conducive for me than staying in school and failing. Issues with identity took a turn for the worst when I became a young adult and I could not work out where I fitted or where I actually came from or belonged. I was born in the South Island, but I had no family there, my father came from the East Coast, but I had never been there. People were calling me Māori, but I did not know what that was and how it played a part in my life. I physically looked Māori but my upbringing was predominantly from my Pākehā mother and messages from my father warned me away from being Māori.

I had always been drawn to education even after my appalling experience in mainstream school, so at 22 years old, pregnant and unemployed, I decided to go back to high school where I achieved my sixth form certificate and University Entrance. While motherhood paused my educational plans, I watched from afar the prospects of enrolling in university. This was a foreign and very daunting concept for me and at that time only a dream. I also did not receive any encouragement from my parents because they both left school at an early age to work. My thoughts were that I was not worthy to go to university nor did I think that I could ever be accepted.

In the meantime, my focus was with my son, Chase Toa Ruwhiu, the sixth generation of my whānau. He was a young child who grew up knowing who he

was and where he came from because in his impressionable years we had moved to the Far North of the North Island and lived in a predominant Māori community, Whatuwhiwhi on the Karikari Peninsula before we settled in Palmerston North for a period of time. In Palmerston North, he was expelled from a mainstream high school and received a six-week stand-down. The Education Board suggested alternative education or home schooling as options for him. I, however, headed straight to a Māori Boys boarding school to enrol him. After three successful years as a Māori boarding student, my son excelled as a prefect, he passed all his NCEA levels⁶ and was part of a student exchange programme where he travelled to Italy for three weeks. He is now a professional chef and a father to three young girls, Liani-Jay Aroha Ruwhiu, Taimana Te Ohore Ruwhiu and Aaliyah Kaylin Ruwhiu, whose future is not yet determined. It is hoped that they do not struggle with any issues regarding their Māori identity while living in a predominantly Pākehā family who have no knowledge or care for te ao Māori in their lives. It is only when the girls come to us as grandparents that we can teach them and transmit knowledge of our ancestry (Ruwhiu, 2009). Chase also has one son, Te Aorere Meihana Hōhepa Ruwhiu, who is from a different mother. The relationship between Chase and his partner Masela⁷ ensures that there are considerations for Te Aorere to be actively involved with his Māori side and comfortable with his Māori identity. The contentious issues that face our grandchildren's generation are information technology and the predominance of communication via electronic devices. This goes against our oral history as Māori where our communication with each other is based on face to face, a concept called kanohi-ki-te-kanohi (Bishop, 1996). Although this does provide opportunity to connect to whānau who live far away, it does interfere with the oral transmission of whakapapa from grandparent to mokopuna, grandchild. The other issue in the modern world is environmental and how we are challenged in sustaining a healthy environment for our future generations. An acknowledgement goes to our great

⁶ NCEA's is the NZ Qualification system that is currently in place in Aotearoa New Zealand offered to High School students.

⁷ I just want to acknowledge Kyiah who is Masela's daughter and also part of our whānau with lots of aroha from us.

grandchildren and their children who have yet to grace this earth but are just as significant to us and our whakapapa.

*Tomo ki roto ki ngā rire o te
mōhiotangā: Entering into the depths
of knowledge, becoming a social work
student*

In my thirties, I finally entered the folds of university and enrolled in the Bachelor of Social Work. It took me this long to confidently attend an institution that had once been very daunting and harrowing for me. This decision came easy for me when I knew that there was a whānau member on staff in the School of Social Work, Dr Leland Ruwhiu was a key support person for me at the time.

The journey into the social work degree encouraged me to explore my enriched whakapapa but alongside that I uncovered injustices that occurred within my own whānau through studying and researching. This is the reason I can now tell the stories of seven generations and pinpoint the historical discourses of each generation. I also learnt about who I was as Tangata Whenua, as a wahine and as a potential Māori social worker working in Aotearoa New Zealand (Hollis-English, 2012). It was all part of the search for ko wai au? who am I? Challenging discourses which had been presented to me throughout my life to date will be woven throughout this study.

The various papers offered in the degree helped with my own transformative change in particular Māori Development and Social Services, which showed me Māori concepts and how to critically analyse the way I saw Māori content. Te Kawenata o Waitangi: Te Tiriti o Waitangi in New Zealand Society was another key paper where I was exposed to historical discourses. This paper was very emotional for me because it was the first time I intimately connected to Te Tiriti o Waitangi and what it meant for my tūpuna, my ancestors of that time. Social Policy was appropriate for me to learn and it complimented Te Kawenata o Waitangi paper. It showed how historical legislation had detrimental impacts on Māori and land (Orange, 1987; Walker, 1999). I also learnt about the current structures of government and the effects of continual colonial systems. In my first

year, I also took a summer paper that was not required for the degree but drew my interest all the same. The paper was the New Zealand Land Wars which allowed me to explore historical unrest and war from British invasions and the confiscation and alienation of Māori land. It highlighted to me the key areas in Aotearoa New Zealand where Māori fought for their land against British Troops (Belich, 1986, Walker, 1999). Some battles were successful in maintaining those links to the land and some battles resulted in slaughter of many. The impacts of this history affected many generations and literally changed the landscape of a place what once was known as Aotearoa, is now known as New Zealand.

There were also social work practice papers that allowed us to work in our own cultural spaces through caucusing groups. This is where we got to explore narratives among our own peers who were of the same cultural background. It was surprising to see how many of my Māori peers had similar experiences as I did and had also been subjected to racism throughout their upbringing. While university was a place where I started to consider who I was as a wahine Māori, it was not the only influence I had that started my decolonisation journey. I became active in whānau activities, noho marae, reunions, attended workshops and conferences and frequented the places that I would be fed Māoritangā. My lifestyle changed, and my thoughts provoked ways in which I could explore more about Tangata Whenua, my own whānau, hapū and iwi and historical information.

*Ka mau taua Mātauranga, me te
whakamahi i te reira: Becoming a
Social Worker*

After four years I graduated with a Bachelor of Social Work and I was ready to start working in the community. My first employment was with Māori Mental Health at the local hospital. I was employed as a Psychiatric Social Worker and later became the duty worker. The role required me to be the first port of call for any new referrals and respond to crisis work. I saw Tangata Whaiora⁸ who were

⁸ Tangata Whaiora is an expression used regularly in our service which means 'people seeking wellnesses'.

at their most vulnerable. The service had an obligation to work within the medical model, but it also ensured that cultural considerations were being met. It meant that we had a kaumatua onsite, we used Māori models of practice and we actively promoted whānau support, role modelled Māori principles and considered whakapapa, the genealogical connections of our Tangata Whaiora. Being in this environment gave me the opportunity to look at intergenerational patterns, wherein I noticed identity issues being common. I met a lot of Tangata Whaiora who had no or limited knowledge of their culture as Tangata Whenua and where they came from in terms of their own iwi (tribal affiliation). When they came to the attention of our service they had limited whānau support around them and the Western interventions were sometimes very foreign and frightening for them, for example, being placed under the Mental Health (Compulsory Assessment and Treatment) Act 1992 and admitted to a secure unit in the hospital was a disempowering process. When I listened to their stories, it seemed there were similar issues throughout their whānau of displacement, no or limited knowledge of te ao Māori and issues with mental illness, drug and alcohol addictions and suicide.

With this in mind, I enrolled in my master's degree. My topic allowed me to explore three generations of Māori women and how te ao Māori knowledge was passed down through the generations. This topic also aligned with my journey of seeing how te ao Māori was passed down in my own whānau and where the interruptions of colonisation were for me. The final concluding statement in my master's thesis reads:

“Te ao Māori knowledge is a unique worldview pertaining to Māori. Māori women have a window of opportunity as the primary nurturer to play a critical role as transmitters of knowledge to their children. The challenge now is to reclaim, revitalise and reform that knowledge base back into whānau and keep passing te ao Māori knowledge through the generations” (Ruwhiu, 2009:98).

One of the focal points in my master's research was to expose colonial disruption which prevented traditional Māori practices becoming a key necessity of transmitting knowledge. The main impacts of colonisation were highlighted

heavily throughout my thesis however the whānau who participated in the study had threads of traditional Māori practices that were passed down from kuia-grandmother, Whaea-mother and kōtiro-daughter/granddaughter. For example, one whānau were involved in kapa haka which was predominant through all three generations. Another whānau participated in rarangā, weaving with harakeke (flax), and all three generations were proficient in this art. The third whānau exercised their right to be able to perform the karanga, the call in a pōwhiri⁹ process. However, what I noticed in this study was there was vast literature available that focused on the impacts of colonisation and sparing literature that presented a positive direction away from colonisation. My determination and commitment to continue with my studies would not stop at my Master's, but I knew my position needed to change direction. This meant thinking of a way forward to embrace a revitalisation process or reclaiming process, like decolonising ourselves (Smith, 2012). These thoughts were at infant stages but nevertheless still firmly planted within me. In the meantime, a lifestyle change occurred as we moved home to Northland, Ngā Puhī and Ngāti Kahu.

*He kaiwhakāko ahau: I am an
educator*

After living in the same area for 10 years in Palmerston North which was not our place of origin, my partner and I decided that settling in Northland was a healthy move for us to return to our whānau, offer our skills and connect back to our whenua. This was important for me as I had dreamt of the day that I could come closer to my ancestral home and offer my newly found knowledge to the people I shared whakapapa with. My next career opportunity came when I applied to work at the local polytechnic. Having no teaching experience, I relied on my social work skills and practice experience. The first year involved navigating my way around the curriculum that was taught as part of the Bachelor of Applied Social Services and developing my own teaching style. In my second year of teaching,

⁹ A pōwhiri is a traditional process that occurs when visitors (manuhiri) are welcomed onto a marae (a traditional Māori facility of safety). The karanga is a call exchanged by the people of the marae and the people who are visiting. This call is usually performed by women of significance.

my comfort in the classroom allowed me to be able to focus on the students I was working with and their stories of self-discovery and transformative change.

I realised a lot of the Māori students that enrolled in this degree had personal issues ladled with sadness, grief, anger, frustration and denial of being Māori. This was evident in their written work, their interactions inside the classroom, with their peers and how they carried themselves. Interestingly, the students I was teaching displayed the same emotional responses as I did when I first learnt and heard about our history as Tangata Whenua and the injustice caused through colonisation. The ability to be able to teach emotive content effectively requires training, research and purpose. Therefore, I decided that I needed to surround myself with like-minded people and place myself in a space where I could fully engage with research, be motivated and strengthen my teaching. I moved to where I could get those needs met and where I could enrol in the doctoral programme. This required me to move back to the place I had just come from and secure a position at Massey University in Palmerston North.

*Hāmata tōku haerengā: My journey
into PhD world begins.*

Settling back into the same community and the same institution that I came from two years earlier was easy for me. What was hard was doing this three-year journey in a long-distance relationship. This required my partner and I being creative in how we managed that. One of the important things that helped me was my motivation and commitments to keep focused and keep my eye firmly on my long-term goals. First, I needed to set up the foundations of my study and empty my head with all my ideas about my topic.

Defining my enquiry question as well as the aims and objectives to this study required some sort of chaotic thought first, to then open up possibilities that may not have been explored. My plan was to work on my literature review by exploring where colonisation started for it to be so intrusive in Aotearoa. I found myself fully engrossed and imaginarily inside the British Empire. I read about it, I wrote about it, and constantly thought about it. This gave me an idea on how colonies were

formed and the motivation behind the Empire to colonise a large percentage of the world (Mawby, 2015; Kitchen, 1996; Potter, 2014). My literature review at that time focused on international themes and not so much on Aotearoa New Zealand. The result was returning back to the drawing board, but this time I was more informed in terms of colonialism and imperialism from an international perspective. My second attempt of my literature review focused on the effects of colonisation and what it has on the mind, this included the works of Thiong'o (1986) and Fanon (1974). This gave me great insight as to how decolonisation could successfully move towards an emancipatory state. Thiong'o (1986) had a tremendous influence on me in terms of the articulation around his native language and claiming back his own identity as a Kenyan man from Africa. One of his excerpts from his book, '*Decolonising the Mind*', notes:

“Culture embodies those moral, ethical and aesthetic values, the set of spiritual eyeglasses, through which they come to view themselves and their place in the universe. Values are the basis of a people's identity, their sense of particularity as members of the human race. All this is carried by language. Language as culture is the collective memory bank of a people's experience in history. Culture is almost indistinguishable from the language that makes possible its genesis, growth, banking, articulation and indeed its transmission from one generation to the next” (Thiong'o, 1986:389).

Here he defines the connections between culture, morals and values and language, that all intertwine through the generations. He also reveals that in the context of decolonisation, there is a spiritual link to our culture and language. This has a profound similarity within te ao Māori where all things are intrinsically linked.

While my supervisors allowed me to explore internationally, there came a point where I needed to locate myself back in Aotearoa New Zealand and look at the reason why decolonisation was important in social services, social work education and the relevance it has in tertiary systems (Bell, 2006; Foster, 2003; Goldson & Fletcher, 2003; Mataira, 1995; Moeke-Pickering, 2013; Walsh-Tapiata, 1999; Wikaira, 2003). The literature I sourced led me to the exploration of political decisions which had an ethical effect on the way social work education

was delivered in the 1960s (Nash, 1998, 2009). For example, the philosophies and ideologies of social work came from a British perspective and not from local knowledge of Aotearoa. The origins from Britain came half way around the world to the South Pacific. Therefore, students were learning about international theories and models from theorists who were from other international countries, and mainly from the northern parts of the world and then in practice as social workers they were working with Tangata Whenua whānau located in the southern part of the world, who were the majority that were accessing social services.

Māori Renaissance in the 1970s changed the landscape and opened up opportunities for Māori to become more focused in reclaiming their rights as Tangata Whenua (Mikaere, 1994, 2003, 2013). There were key players that contributed to a healthy change in all spheres such as in government, policies makers and activism. The 1980s produced important documents for government change (Ministerial Advisory Committee, 1986; Jackson, 1987) which led to specific shifts in what professional training development looked like. The 1990s felt the change and recognition for social work education to become more focused on cultural competencies and biculturalism (Sayers, 2014). This was a good starting point for me to further unpack the issues around these eras. All of this will be discussed in-depth as part of the literature review in Wāhanga Tuarua: Chapter Two.

After considerable thought, extensive research and lots of reflection, the enquiry question presented is:

‘What is the process of decolonisation and what are the experiences of Māori social work students and Māori social workers?’

The aims and objectives for this research are:

- a) To critically analyse what decolonisation is.*
- b) To explore the experiences of Māori social work students and Māori social workers who participated in a decolonisation process as part of their professional and educational development.*

c) To examine decolonisation processes and how they contribute to and benefit Māori in their cultural identity and social work practice.

d) To determine what philosophical underpinnings the educators who support and facilitate decolonisation processes aspire to.

The objectives are threaded and woven throughout this study. The enquiry question and objectives solidified a working foundation for my study. My thoughts then turned to how I was going to do this and what would be some of my ethical considerations to this study.

Ethics and confirmation processes

Working on my ethics proposal and confirmation process in my first year of my doctorate allowed me to refine my study so the value of the research is effective, and I had a clear plan to work towards. All aspects of this study needed to be carefully considered not just from an academic perspective, but I needed to ensure a Māori worldview was reflected throughout (Smith, 2012). Māori are increasingly leading our own research platforms, in particular utilising our own theories, paradigms and pedagogies from our own body of knowledge (Pihama, 2001). This requires a connection to te ao Māori or Māori worldviews (Nepe, 1991). Following the guidelines of ethics and preparing for confirmation involved being active in supervision and relying on peer and whānau support. This made the process easier by discussing my intentions with others and valuing the feedback from anyone who held expertise, but also from my whānau members who were just as important. The ability to access support was readily available to me and so this process was something that I appreciated. Ethical considerations were important for me to ensure that I thought of every possible aspect of interviewing and conducting hui¹⁰ with my participants as the beating heart to my study.

¹⁰ A hui is a gathering of people who are drawn together with a common purpose to discuss.

*Forming my methodology and
theoretical framework*

The next steps were to work out the korowai of my study and what theoretical framework I was going to draw from. The korowai as a metaphor was looked upon as a cloak. The cloak was my theoretical framework that underpinned the way I was going to present and conduct my research and what lens I was going to see things from. Due to my enquiry question and the aims of this research, the intent would always sit within a te ao Māori realm, a Māori worldview. This is because my topic was aimed at Māori, my participants would be of Māori descent and some of the processes I would be using were from a Māori worldview as I am the researcher and I am Māori. It required a few stages of learning for myself to be in tune when looking through Māori lenses, for example, considering various cultural factors such as tikanga¹¹ and iwi-tribal knowledge. By doing so, I made certain I was respecting the target participant group as well as speaking my own truths from my own worldview.

Going back to chaotic thought processes, I settled on looking at Mātauranga Māori, where it enabled me to see the unique cultural systems of knowledge (Mead, 2012). This included considering traditional practices that my tūpuna would have contributed and participated in. It helped me to see how Māori as Tangata Whenua perceived the connection to the natural environment and how important and distinctive te reo Māori¹² is. This meant the meaning of kupu Māori¹³ brings about a whole dimension that can not only describe something but literally be felt, touched and heard in ways that sit between reality and spiritual. This is also very similar to Thiong'o (1986) and his writing, which reflects a clear

¹¹ Tikanga is our own cultural systems of knowledge in terms of processes and certain rules that need to be abided by. This will be broken down further later on and appears in the appendices.

¹² Te reo Māori is the language spoken by the indigenous people of Aotearoa New Zealand, for further clarification refer to glossary located in the appendices.

¹³ Kupu Māori is the words that are spoken in te reo Māori. (see appendices)

link into indigeneity itself, connecting with morals, values, culture and language. Mātauranga Māori abides by certain rules called tikanga.

I knew that tikanga needed to be upheld throughout my research, through my interactions with the participants. To understand tikanga at a personal level meant connecting with Mātauranga-ā-iwi. Tikanga is fluid and changes depending on the area or iwi boundaries, however kawa¹⁴ is rigid when set inside an iwi and how they put it into practice within their own marae. An example of tikanga and kawa is as follows, in Ngā Puhī where my whakapapa links start, it is customary to acknowledge our ancestors when you are welcomed onto the marae and into the wharenuī¹⁵. In some places, after the acknowledgement to our tūpuna, we greet the manawhenua (the people of that particular land) by a hongī¹⁶, we then are seated, and the exchange of speeches begins. In Ngātiporou where my whakapapa links continue, the exchange of speeches begins prior to greeting each other with a hongī. Therefore, by exploring Mātauranga-ā-iwi, I would be able to appreciate the unique stories that come from the participants of this study through their own lenses of tikanga and kawa from their own marae and iwi. It would also allow me to acknowledge my own iwi traditions, and stories from my own whānau. In preparation for my fieldwork I asked: What specific tikanga and kawa does the participant's iwi practice? What is the significance and how does it get passed down through their generations? How would I greet my participants in ways that honour their tikanga? One of the natural concepts in te ao Māori is the process of whanaungatanga.

Whanaungatanga is about connections and establishing an innate relationship with people (Bishop, 1986). This process reveals a person's place of origin and key landmarks to which others can relate to as whakapapa or as a place they have visited or lived. Each of the participants I interviewed had the opportunity to

¹⁴ Kawa are a set of rules that determines the behavior of the people and the safety of people in terms of contamination issues, health issues and important roles and tasks.

¹⁵ The meeting house itself also known as Whare Tapu, Whare Hui or Whare Karakia.

¹⁶ A traditional way of greeting someone. The touching of noses as a way of connecting breath and life force.

talk about where they come from and what landmarks are significant to them. It is important for the Māori social worker to find their authentic self or at least start to move towards a process that is designed to develop the skills to navigate that process. This helped me place my own self and the selves of my participants into perspective.

Mātauranga-ā-iwi acknowledges the transmission of knowledge from one generation to another and how that contributes to the formation of their worldviews (Ruwhiu, 2009). It is also a link into whakapapa and the rich stories that bind us together through relationships, lineage and connections to the environment. Once I had an accurate understanding of these two concepts and how they both had a substantial place inside this study, kaupapa Māori was then explored. Kaupapa Māori has many strands and it was very interesting to see the evolution of this theory and how it has provided a healthy pedagogy for Māori to utilise as a ‘for Māori by Māori’ approach in research, for education, social services and the health sectors and looking at kaupapa Māori in a contemporary construct. The direction I took was drawing from the works of Graham Hinengāroa Smith (1997). The attraction to his approach was through the belief that the “notions of critique, resistance, struggle and emancipation” (Smith, 1997:85) were important when using kaupapa Māori theory. This meant for me that kaupapa Māori recognises the impact of colonisation for indigenous peoples but more importantly the positive direction of emancipation Māori are working towards in understanding decolonisation and the positive impact it can have in our lives.

A qualitative approach was chosen because of the personal communication and human connection it has between the researcher and participants. This sits well with Māori as sharers of stories through the spoken word, but also considering the sight, smell, touch and hearing aspects it has attached. By implementing all three concepts, Mātauranga Māori, Mātauranga-ā-iwi and Kaupapa Māori for consideration in this study, I saw *He iti Porowhita*¹⁷ as the start of my framework. This will be discussed in depth in *Wāhanga Tuatoru: Chapter Three. Working*

¹⁷ Simply translated as the small framework.

further and finding an extension to this framework, I thought about honouring the voices of the participants inside the research and understood how their stories would start to reveal a circular pattern of *kōrero*¹⁸. For example, by sharing stories from their past, relating it to their present and looking into the future as a social worker in Aotearoa New Zealand.

What started to take shape was a framework that embraced He iti Porowhita as a foundation but *Te Pou Tarawāho O Pūrākau* gave the framework a working component which allowed the transitions of past, present and future to flow in a circular motion. The exciting development of this framework will be discussed in greater detail in *Wāhanga Tuatoru: Chapter Three*. I will also explain the research strategy as a potential tool for other researchers to use. My thoughts now turn to the participants and who would add great presence in this study.

*Ngā reo o ngā kaiuru: Hearing the
call of the participants*

Choosing who will partake in this study needed some thought because I wanted a representation of various voices to develop robust perspectives from diverse angles. Going back to why I wanted to do the research helped me choose the groups that needed to be formed. I decided that three groups would provide a healthy discussion. The decision put into perspective my own journey as I considered whose voice was significant. I went through my own decolonisation process as a student of social work and for me; learning about my self-identity gave me the insight to discover my *whānau* histories and herstories. This rationale linked to choosing social work students as one of the groups. When I went into practice as a social worker I became in tune to other people's struggles and challenges around their own identity and how a process like decolonisation could be of benefit to their own wellness and wellbeing. Choosing social workers who work with our *whānau* and *hapū* would give them opportunities to talk about their practice within a decolonisation process but also demonstrate the importance of decolonisation as a practice application (this will be explored in

¹⁸ The way they speak and how they reveal their stories as in a circular motion.

more detail in Wāhanga Tuawhitu: Chapter Seven). When I entered into tertiary teaching, I could relate to the students journey of ko wai au? Who am I? There were skills that needed to occur in the classroom and since I was their guide as an educator for the students to explore safely the sensitive information they were learning, it sparked an interest in choosing educators of decolonisation as my third group. The process of recruitment, the order in which I interviewed and how the participants were interviewed will be discussed in Wāhanga Tuarima: Chapter Five and in Wāhanga Tuaeono: Chapter Six where their stories will be presented.

Appreciating our beautiful language

To navigate through this thesis, there are certain terms that are used which need some further explanation, so the reader has a shared understanding to the writer (Ruwhiu, 2009). The terminology in te reo Māori is assisted by a full glossary to 'loosely' translate te reo Māori into English located at the start of this thesis. It is noted here that te reo Māori is the nations first official language of Aotearoa New Zealand and in its own right should stand alone without interpretation, however to capture the depth and breadth that our language possesses, the glossary will assist with the understanding of kupu Māori. It was decided that while the glossary houses all the words in te reo Māori that appear in this thesis, most words and expressions are attached to a footnote for easy access or are included in the sentence they appear in. This assists with the avoidance of losing the word/s in translation when the flow of reading occurs. It is also appreciated that this study will travel far and wide internationally so in order to assist our indigenous brothers and sisters from other countries, the glossary will help in understanding the essence of our language.

Each chapter is headed Wāhanga and then a number such as Tuatahi, Tuarua and so forth, beside this is the term Chapter and then one, two and so on. This indicates the chapter the reader has come to. There are numerous sub-headings used throughout this thesis to prepare the reader for what will follow. Some are in English, some are in te reo Māori and some are presented in both. It is noted that not all sub-headings using English and te reo Māori together are a direct

translation of each other. There are also whakataukī¹⁹ that are presented at the start of each chapter. It was decided to include them because whakataukī are formed out of te ao Māori wisdom and captures the essence of our language. Whakataukī are also direct links to our own Māori theoretical paradigms and possess in-depth messages and lessons from our own cultural philosophies and stories. The wisdom the whakataukī express is aligned with what each chapter is about.

Each chapter starts with the words *‘Kōrero Tīmatangā’* this indicates the start of the chapter and the start of the discussions. Each chapter also concludes with the words *‘He Whakarāpopototangā,’* to show that the chapter is coming to an end and a small summary or a conclusion will follow which then moves the reader into the next chapter. By using our language in the structure of this thesis is an important part of showing parallels in two distinct languages as a bicultural framework. It also celebrates a place for te reo Māori to be inside a doctoral study that sits inside a Western framework. There are footnotes that are used throughout the thesis which house more explanation to te reo Māori and to expand on some concepts or information that is important to further note. This is because one Māori word does not represent one English word. There are several English expressions or meanings that can translate one Māori word.

It is recognised in this study that I am not proficient in te reo Māori which limits my own understanding and restricts me in a few areas of this study. Te Huia (2015:19) comments, “Te reo Māori is commonly considered a central aspect to Māori identity and has been closely linked with the concept of personal mana.” This is something that I concur with however it does not lessen my ability to be who I am as Māori and to interact as a learner and initiator of te ao Māori. It has also been said by “removing te reo Māori from the mouths of its native speakers, the colonial agenda was achieved more readily” (Te Huia, 2015:19). This was

¹⁹ Whakataukī is a proverb that indicates a message in a circular fashion where it makes the receiver think of the wisdom it holds. Whakataukī is used in formal speeches or as wise words from our kaumatua.

certainly evident in my father's generation where attending native schools meant English was the assimilative language that would be predominant and strategies of removing my father's reo was done by force (Selby, 1999). The result of my father's schooling meant that the encouragement for his children to learn te reo Māori was nulled. There have been many times I have attempted to learn te reo Māori but did not continue. However, it does not negate my abilities to feel, appreciate, hear, interact or react to te reo Māori. Therefore, is it in question whether I can research a topic that possibly needs the understanding of te reo Māori? Possibly, however the topic of decolonisation indicates the importance of Māori to learn te reo Māori as part of our own identity and therefore encourages the participant of decolonisation.

This study focuses on Māori who have not had the privilege of growing up within their own cultural paradigms, have chosen social work as their profession and find themselves in a position that requires them to question their own cultural background. It also appreciates those who have had a healthy experience within te ao Māori and choose social work as a positive pathway. A decolonisation process would still be just as pertinent as a theory to practice exercise. "Māori need to feel comfortable identifying as Māori without cultural or linguistic prerequisites given New Zealand's colonial history" (Te Huia, 2015:26).

*Key definitions that are commonly
used throughout the thesis*

The word 'Māori' is commonly used in Aotearoa New Zealand by both the indigenous peoples themselves and Pākehā²⁰. Tangata Whenua or 'People of the Land' refers to the indigenous population of Aotearoa New Zealand (Ruwhiu, 2001). It is acknowledged that the term 'Māori' has a colonised undertone to it, where a homogenised view encompasses all Tangata Whenua regardless of where they come from and what tribal group they belong to. Pre-European

²⁰ Pākehā is a term used to identify non-Māori or Europeans although Tauīwi is now used to describe all other people who are not indigenous to Aotearoa New Zealand.

contact, Māori identified themselves by their own whānau²¹, their own hapū affiliations and located themselves using the natural environment and landmarks around them, for example, their mountain, their river and their marae. Post-European contact, the word iwi was introduced to define their own tribal affiliation and boundaries, for example, my tribal affiliations are Ngā Puhi and Ngāti Porou. It was not uncommon to have more than one tribal affiliation because of whakapapa links, whāngāi and/or inter-tribal marriage. The dislocation of whānau after the land wars of the 1800s, (Belich, 2005) and more contemporary whānau moved away from their tribal areas and formed links with other tribes, also contributed to this (Bell, 2006). The decision to use the term Māori is done to reflect the literature and sources utilised in this research, however Tangata Whenua is also used intermittently to remind the reader that the indigenous culture of Aotearoa New Zealand is ever present.

‘Te ao Māori’ represents the Māori world where all our beliefs, philosophies, ideologies, morals, values and principles lay (Mead, 2003; Walker, 1990). It is the epitome of learning that is received and gifted by our tūpuna, our ancestors. It is acknowledged that the world has evolved and what was taught many years ago through oral transmission has not been kept as pure as it once was, however there are principles, morals, values and beliefs that are applicable to how we live today (Ruwhiu, 2009). When te ao Māori is referred to in this thesis, it is referred to as knowledge that has come to us by our tūpuna prior to European contact and has evolved with us into the contemporary world. It is also a way of seeing our knowledge systems through the lenses of Māori where there is no interference from any colonial or Western influence. In saying that, some parts of this thesis may reflect a reference to the modern world and will be noted as such. This may occur in Wāhanga Tuarima and Wāhanga Tūono: Chapters Five and Six where the participants see te ao Māori in a more contemporary viewpoint. For instance, the participant’s comments reflect the use of te ao Māori in mainstream practices.

²¹ Whānau is kinship or direct descendants that live in a social grouping and hapū represent a group of whānau who are kinship or related through marriage.

Colonisation as a topic covers a vast area, however for the purposes of this thesis, colonisation follows the description as “the assimilation of one culture’s ideologies that influences another culture” (Bell, 2006; Ruwhiu, 2009:13). One definition from Belich (2005:127) describes colonisation as involving a “large-scale immigration of people asserting their philosophies and ideologies within the new location. Aotearoa New Zealand historically was affected by this type of colonisation which led to setting up colonies under British rule that represented the British government, however the interesting impact of this is noted by Jackson (2004:86) as “predominant remnants of past injustices that are seen intergenerational.” In other words, the effects of colonisation are still felt through the generations either directly or indirectly. This also includes modern forms of colonisation, for example legislation that has been implemented to disadvantage Māori, an illustration of this would be the Foreshore and Seabed Act 2004. This Act was a clear breach of Māori philosophies and principles including Te Tiriti o Waitangi and the Treaty of Waitangi, Kaitiakitanga and rangatiratanga²² (Suszko, 2005). What is demonstrated here is colonisation is still occurring, it has just changed shape in what it looks like. The study considers the aspects of colonisation however the focus upon decolonisation will be more of a focal point throughout this thesis.

Decolonisation is described by Murphy (2003:2) as “the stripping away of the unwanted layers of another people’s culture, accumulated over generations, to expose and rediscover the vivid colours of one’s own cultural heritage”. Therefore, this study is inclusive of both discussing processes of decolonisation the participants have experienced as well as seeing this thesis as part of a decolonisation process in itself. However, there are multiple understandings of decolonisation which will be explored as one of the objectives to this thesis. This will be done in Wāhanga Tuarūa: Chapter Two in relation to a global perspective

²² Kaitiakitanga honors the guardianship and stewardship of all things in the environment that are a resource for the past, present and the future. The Foreshore and Seabed Act demonstrates the act of ownership from the government that emphasizes a monetary value on something that can be sold

and then a local perspective of Aotearoa New Zealand. The other key consideration is the actual word 'decolonisation' and whether it aligns with te ao Māori or belongs to the coloniser themselves. This will also be discussed further in terms of owning our own words for decolonisation, what that looks like and how we can reclaim and rename using our own reo²³. This discussion is in Wāhanga Tuawaru: Chapter Eight.

Pūrākau are used frequently inside this thesis, representing the stories and narratives of the participants. It is also part of the theoretical framework that is discussed in depth in Wāhanga Tuatoru: Chapter Three. Pūrākau, in this instance, expresses the meaningful stories that depict a Māori worldview and appreciates the historical stories as well as the contemporary narratives (Pihama, 2001).

Whānau and hapū are threaded throughout this thesis and represents the kinship structure of family but is not limited to this alone. Pre-colonial times, whānau and hapū represented family and extended families that lived together as a collective entity (Metge, 1976). The impact of colonisation broadened the term whānau to include support networks who are not necessarily related by whakapapa but play a significant role inside the lives of Māori. Iwi is also mentioned but it is a colonised attempt to homogenise Māori into groupings or tribal boundaries and should be viewed as such (Anaru, 2011).

The term culture or cultural identity is frequently used. It is acknowledged that culture is not solely based on ethnicity and there are other forms of cultural variables to a person. However, wherever culture or cultural identity is identified, it is specifically referring to Māori cultural systems of knowledge (Mead, 2003) that include Māori philosophies and ideologies both in the past and contemporary context. This means all that is explicitly connected to te ao Māori including exoteric and spiritual.

²³ Te reo Māori is our own indigenous language that has become infused with English language in Aotearoa New Zealand. Therefore, it is very easy to write using both te reo Māori and English words to make complete sentences known to people who understand Māori words.

Metaphors are commonly used by Māori not only in contemporary times but within our own cultural paradigms and epistemology. These are actively used within song, prayer, haka and whakataukī to describe or compare something to something else. Keelan (2016) notes, “Metaphors not only create vivid pictures, but emotional reactions within the reader too.” It is also common to use metaphors related to nature or natural resources such as the harakeke or flax plant or the mighty totara tree for its height and status within the forest. The use of metaphors also matches our ability as Māori to talk in a circular fashion using riddle type phrases for the receiver to work things out on their own or see the hidden message within (Keelan, 2016). In this thesis I use a few metaphors to express a concept using a simpler analogy. The metaphors appear mainly in Wāhanga Tuawhitu: Chapter Seven and in the form of whakatauki at the start of each chapter.

Wāhanga Katoa: Chapter Outline

This section provides a synopsis of all the chapters in this thesis so there is a clear guideline for each Wāhanga: Chapter that is presented.

The introductory chapter, Wāhanga Tuatahi: Chapter One takes the reader on a personal journey of my own whakapapa whānau. It identifies seven generations and key points some of the colonial disruptions that have had an impact nationally as well as on my own whānau and their abilities to live within their own cultural systems of knowledge. This chapter also outlines the processes that happened for me to reach a point where I came to enrol in my doctoral studies and how I defined my topic of interest. This gives the reader an indication on the rationale of this research, what was personally involved for me to undertake this research and how I chose my participants. It is important to mention key definitions and language used in this study so that the meanings are understood in similar context as the researcher. It is also significant to ensure that te reo Māori is respected in terms of knowing the deeper and fuller meaning behind the words rather than the description being reliant on one English meaning. Finally, a chapter outline is provided to signpost the content of the thesis.

Wāhanga Tuarūa: Chapter Two highlights the literature that was sought prior to gathering the voices of the participants. This chapter starts with acknowledging the existence of te ao Māori in place prior to colonial disruptions. This is to ensure an understanding of the social systems that existed prior to colonisation and what was affected during the colonial and imperial annexation. Colonial disruption is presented as a historical synopsis of colonisation. It highlights key events and influences that helped assist the colonial settlement of Aotearoa in the 1800s. The timeline continues to the era of protests and occupations, as a significant period that demonstrates resistance and continues the notion of Māori resilience. While this piece is not social work specific, it is social justice focused and relevant inside the literature review.

A timeline of social work highlights when mainstream social work education started in Aotearoa New Zealand. The timeline sequence continues with the 1970s, 1980s, 1990s and 2000s, highlighting key landmark documents that initiated specific change in the way social work training and education was delivered. The significant points of change that occurred for Māori in the 1970s through to the present time clearly shaped the way social work evolved from the 1960s. One of the specific events highlighted is training which was offered in the social sector. This was pertinent to the development of awareness around the impacts of racism, biculturalism and marae-based learning, all of which will be discussed. Following, an insight into decolonisation from a global and national perspective and decolonisation programmes and decolonisation processes that are actively or have been active in Aotearoa New Zealand is presented. This will inform the reader of what has been offered and what is currently offered in communities throughout Aotearoa New Zealand.

Wāhanga Tuatoru: Chapter Three explains the methodology is used in this study. An analysis of Mātauranga Māori and Mātauranga-ā-iwi will be presented which then leads into discussing kaupapa Māori theory in depth and locates the theory in decolonisation, tertiary education and social work. The theoretical framework

is Te Pou Tarawāho o Pūrākau, the three realms of past, present and future while looking through the lenses of Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori. Te Pou Tarawāho o Pūrākau has been carefully constructed over the course of study. It is designed as a guide for this study but also as a framework that can be used in other independent research projects. This framework outlines a process for decolonisation that can be utilised inside of social work practice as a working Māori model of practice.

Wāhanga Tuawhā: Chapter Four highlights the qualitative approach where the importance of connections, relationships and kanohi-ki-te-kanohi²⁴ validates and appreciates the voices of the participants. It also introduces the participants for the first time in the study and locates them in their respective groups as the beating heart. The recruitment process is discussed in this chapter which involves the mode of contact. Ethical considerations are also outlined in terms of positioning my own self in a researcher's role and treating the paths of the participants respectfully. This chapter literally outlines the working mechanisms of this study and how I was able to enter into the lives of the participants and set up time and space with them to engage in dialogue together.

Wāhanga Tuarima: Chapter Five presents the Māori educators, the first initial group that were interviewed. The interviews were done separately and therefore presented as individual stories. Each Māori educator contributed their own narratives with the guide of semi-structured questions. Their contribution highlighted their own philosophies and spoke about the importance they hold in decolonisation processes. They also offered strategies from their teaching abilities and how certain processes of healing are important to move the students/ participants forward. The chapter focuses on their voices and words drawing on key specific quotes as part of their interviews.

²⁴ Kanohi kitea or Kanohi ki te kanohi derives from communicating face to face, talk with each other and not past one another. It also reflects the nature of Māori as oral people prior to colonisation where all communication was done through the use of the five senses rather than the written word.

Wāhanga Tuaono: Chapter Six appreciates the Māori social workers and the Māori social work students. It is divided into two sections where each group is presented reflecting their own time with the researcher. Specific quotes are drawn from their overall interviews which were held as a series of hui. This shows that the participants of each group contributed as a collective voice and as a discussion piece rather than one-on-one individual interviews with the researcher. It also shows the hui that were held were constructive and demonstrates the importance together as part of a whanaungatanga process.

Wāhanga Tuawhitu: Chapter Seven brings all the woven pieces of the three groups together as one collective entity and as a discussion piece. This chapter also provides the opportunity to introduce the literature back into the fold with the consideration of the participants and critically analyse the content respectfully. The chapter starts with Te Pou Tarawāho o Pūrākau, reviewed on its effectiveness as a viable framework for research. Themes are explored from each participant group and identified as a summary. An ecological approach is then presented which recognises three interrelationships that are directly related to decolonisation. Using a traditional narrative of Tāne and the three kete of knowledge as a metaphor, I discuss the three distinctive interrelationships of decolonisation significant to social work practice and social work education. This chapter is the heart of the study because it unpacks the objectives of this study and threads it back together again in the form of three kete.

Wāhanga Tuawaru: Chapter Eight provides an overall summary of the chapters and offers recommendations from this study. It is hoped that the information that has been collected serves a purpose to provide a guide for social work education and social work practice. It also suggests further research opportunities for people who wish to undertake study of decolonisation. This chapter also opens up dialogue about the actual word decolonisation and suggests terms in te reo Māori to consider as a name for decolonisation when seen through the lens te ao Māori.

Finally, a reflection of my time as a researcher in this study concludes the thesis, followed by an extensive bibliography, glossary and appendices.

He Whakarāpopototangā

This chapter introduced my journey in regard to my own whakapapa kōrero and decolonisation pathway. Highlighting my own decolonisation journey first provided a rationale as a formation to undertake this study. The aims and objectives were highlighted as the direction I pursued in this study. Key definitions were identified so that the navigation through the thesis will flow. A synopsis of each chapter is also provided as part of this chapter, this is a guide to what follows and shows a plan of execution to this study.

Wāhanga Tuarūa: Chapter Two

‘Me hoki whakamuri, kia ahu whakamua, ka neke’

Kōrero Tīmatangā

Research is about gathering knowledge. Within that knowledge are key constructs that will advance the development of society, people, natural resources and sciences (O’Leary, 2004). In order to be informed and develop a consciousness of the topic researched, it is important to know what others have done prior. Therefore, this literature review is presented in five sections that complement the whakataukī above, ‘*Me hoki whakamuri, kia ahu whakamua, ka neke*’, which loosely translated means, ‘In order to improve and move forward we must reflect back to what has been.’ First a discussion on Māori philosophies as a social structure prior to colonial disruptions will highlight Mātauranga Māori and the cultural systems of knowledge. It then explores the colonial disruptions that interfered with the balance of pre-colonial practices of Māori. This will lead into discussing key national events, such as protests and land protection strategies that initiated a societal shift in how cultural diversity and racism was viewed. It is essential to highlight historical social work to understand the progression it took for Māori. Key landmark documents that influenced change will be explored. Finally, a brief overview of global and national decolonisation definitions will be discussed along with decolonisation programmes and processes that have been or currently are offered in Aotearoa New Zealand.

*Mātauranga Māori: Our own
cultural systems of knowledge*

Historical traditions within te ao Māori and prior to colonisation must be acknowledged as part of the whānau and hapū structures within Māori communities (Ruwhiu, 2009). Ancestral philosophies such as tikanga, kawa, whakapapa, tapu and noa all played a vital and significant part in everyday living. These concepts formed the basis of a shared responsibility on a collective level, where everyone practiced key integral roles to ensure the balance of gender, whānau responsibilities and social structures remained intact (Mikaere, 2003; Pihama, 2001). Te Whare Wānanga²⁵ were essential to the transmission of Mātauranga Māori (Royal, 2003) and were mainly organised for the night hours so that the mind is open to receiving and maintaining sacred knowledge (Royal, 2003). Wānanga drew on the proviso of being in certain states of giving and receiving. An example of this was when the body exhumed exhaustion, the mind was in a vulnerable state to receive information (Mead, 2012; Royal, 2003). Experts within each hapū gifted pockets of knowledge through oral, observation and repetitious learning (Smith, 1997).

Nevertheless, the term 'ako' provides the inclusive concept 'to teach' and 'to learn' (Metge, 1976; Pihama, Smith, Taki & Lee, 2004; Smith, 1997) with no emphasis on age or positioning. This provided time and space to be a teacher and to also be the student of learning. This meant that a kaumatua or an older person of wisdom could learn from a child and vice versa. All learning and teaching was intrinsically linked to the environment and the connection between human and their surroundings (Salmond, 1991; Smith, 1997; Walker, 1990) were pertinent for survival. This created the formation of morals and values that became the essence of a person that was then passed down from generation to generation.

²⁵ Traditional Māori places of learning, this could have been in the wharenuī (meeting house) outside or in an influential place of significant learning.

The role of men and women in traditional times “can be understood only in the context of the Māori world view, which acknowledged the natural order of the universe, the interrelationship or whanaungatanga of all living things to one another and to the environment, and the over-arching principle of balance” (Mikaere, 1994: para 4). The balance was looked at as a whole and as a collective where there was no one person who was greater than others in terms of gender roles (Gemmell, 2013). Even the environmental constructs, female and male elements are recognised, for example, Ranginui, our sky father (male) and Papatūānuku, our earth mother (female). Mikaere (1994) noted this as every woman and every man had their own intrinsic value and role they played within the whānau and hapū. “Perhaps the most powerful indication that there was no hierarchy of sexes in Māori language, as both the personal pronouns (ia) and the possessive personal pronouns (tana/tona) are gender-neutral. The importance of women is also symbolised by language and concepts expressed through proverbs” (Mikaere, 1994: para 4). This is evident in whakataukī (proverbs) and Māori cosmological stories where each are held in high esteem determined by their roles rather than their gender. Everyone looked after the children within the confines of the social structural systems and each person had a responsibility to transmit knowledge in various ways for the child to grow and flourish (Mikaere, 1994; Ruwhiu, 2009).

Transmission of knowledge started from conception. This was done mainly by the elders of the whānau or hapū where waiata²⁶ and oriori were sung while the baby was developing in the womb and then again when the mother was giving birth and after the birth (Heuer, 1969; Melbourne, 2009; Ruwhiu, 2009). The compositions sung were designed specifically for the child that included whakapapa, their tribal links, history and knowledge aligned to Mātauranga Māori (Gemmell, 2013; Melbourne, 2009). This time was very significant to the child’s development and identity. It is also a way the parents can bond with the baby’s first crucial years of their life. The transmission of knowledge was taken seriously

²⁶ Waiata are our songs and oriori are our lullabies.

for Māori in everything that was done, and each generation received sufficient knowledge to grow up knowing where they came from and who they were (Ruwhiu, 2009). Each of these cultural systems of knowledge builds on aspects of Mātauranga Māori and were pertinent in establishing learning inside each generation. While learning was done in the folds of others through oral communication, the environment provided a teaching tool also.

The environment

It was just as important to learn practical and physical skills to survive. Smith, (1997:174) describes the “linking of skills, rationale and knowledge was often mediated through the use of specific rituals”. For example, the timing of planting kumara, the navigation of the tides for fishing and the aspects of tapu linked with activities (Metge, 1976). Timing plays a significant role and is connected to the environmental seasons and responsibilities to survival. For example, knowing the best tides to gather seafood or the appropriate time to harvest crops. The settlement of Māori in Aotearoa prior to European contact involved adjusting to the country and to the means of survival available. Kirch (2000) noted that some of the crops that were brought to Aotearoa did not grow because of the different climate. Therefore, what was once relied on was not viable in a new country for whānau and hapū. Kai, the food supply was a major part of survival and so there was a lot of transiency to seek out fertile land and water supplies (Durie, 2013; Kirch, 2000; Pitman, 2013). The environment was a significant part of how Māori lived. Pitman (2013) comments that the settlement of hapū were determined on the resources they had around them. For example, in the hotter months, whānau or hapū would move closer to coastal areas or move to seek out water and in the winter, they may move further inland for shelter (Pitman, 2013; Kirch, 2000). There was also in cases, viable systems of trade within each hapū for resources that were needed (Pitman, 2013). Gathering food and maintaining the communal area required everyone to contribute (Kirch, 2000).

The roles that needed physical strength would be done by men, not because of the superiority of genders, but because men had the agility to carry out the task.

There were also certain tasks that were gender only because of tapu implications, an example would be carving a meeting house to which the area was out of bounds to women for safety reasons. Similarly, food gathering, and preparation may have been left solely up to women and men were invited when the task was complete or when support was needed (Gemmell, 2013, Mikaere, 1994). Nevertheless, Gemmell (2013: 22) also suggests “if a task was sacred and if that sacredness was to be potentially endangered, the role of responsibility was placed on the other gender.” Indictably, Māori treated the environment as an equal and all living things are inseparable (Metge, 1976; Walker, 1990).

In the 1800s, Mātauranga Māori, and its transmission, the balance and structures in whānau and hapū became vulnerable to the international travellers who started to flock to the shores in search of resources and trading material. While these new visitors were initially welcomed, the frequency and amount became overwhelming. The colonial disruptions to te ao Māori including Mātauranga Māori which was replaced with Western ideologies.

Colonial Disruption

The disruption to Māori social structures and knowledge-based systems came formally with the colonisers from Britain in 1840, but colonial space was claimed earlier in Aotearoa. The first official notice was done through the signing of He Whakaputangā o te Rangatiratanga o Nu Tireni, the Declaration of Independence, in 1835. This document made provisions for hapū from the Northern Tribes to trade with the rest of the world in international waters and called for assistance from the British Crown to address the ‘lawlessness’ of the British subjects (Orange, 1987; Walker, 1990). This document meant that hapū had complete sovereignty and was a nation that could successfully trade with other countries. Five years later the Treaty of Waitangi and Te Tiriti o Waitangi, two diverse and separate documents were drawn up to represent a proposed construction of two cultures living in one country (Orange, 1987; Walker, 1990). He Whakaputangā o te Rangatiratanga o Nu Tireni became null and void and subsequently ignored as part of a significant and key event in the history of

Aotearoa. British rule was established rapidly, and all indigenous rights and responsibilities were dismissed. Collective practices and cultural systems of knowledge moved towards individual responsibilities (Mikaere, 2003; Pihama, 2001), such as land ownership and the education system were based on 'Christian morals and values' (Penetito, 2011). Other detrimental forms of colonisation were war between Māori and the British Military (Belich, 1986).

War and destruction

This time saw Māori unrest and unease, what was once a place of sanctuary became a land that required fighting for (Orange, 1987). This era was pertinent for the British Crown to acquire land at a fast rate, however their attempts did not go without resistance from Māori. The other key players who led the start of land acquisition prior to the signing of the Treaty of Waitangi and Te Tiriti o Waitangi were brothers, Edward and William Wakefield. They were two land mongers who set up a scheme to entice potential British settlers to move to Aotearoa with guarantees of land and settlement packages (Walker, 1990). The two brothers set up a business called the New Zealand Company based in Wellington and sold acres of land to the incoming British settlers; most of the land was already occupied by Māori whānau and hapū. "The idea was to replicate in the new land, the vertical profile of the English class structure" (Walker, 1990:89).

Other significant events in this era and some counteractive behaviour from Māori (as a result of the signing of the treaties and land occupation), led to 'war' or what was known as 'skimishes' (Belich, 1986; Walker, 1990). Taranaki, Waikato and Taurangā, to name a few, all wore the brunt of blood spilt battles. Whānau and hapū were dislocated from their own tribal areas, whānau members caught in the cross-fire and forced to take up arms. The series of battles aimed at staunching Māori movements towards political autonomy and perpetuated multiple episodes of mass murder of Māori men, women and children (Belich, 1998).

British Legislation

During this period, the British Crown also managed to assert their own laws and legislation to justify their land occupations and acquisitions. One of the powerful Acts was the New Zealand Settlements Act 1863 which gave rights to confiscation of Māori land without compensation (Orange, 1987). This meant that whānau and hapū were forced into traumatic relocation from tribal lands to other parts of the country for their own survival. Another British tactic around this time was the establishment of Native Land Court (1865). This determined ownership of Māori land. The court was required to name no more than 10 owners, regardless of the size of the land or block. All other tribal members who may have been owners were dispossessed (Walker, 1990). The ten owners held their lands individually, not communally or as part of a tribal group. They could manage it and sell it as individuals and for their own benefit (Walker, 1990). At this time, legislation was being implemented at a rapid rate to ensure the British Crown cemented their law and colonisation went smoothly.

What has been mentioned here is very brief, however formation of historical trauma developed in this century was the start of a pathway that literally set up future generations of Māori who have been directly and indirectly affected by this time period (Pihama, 2003).

Assimilation in Christianity

By the 1900s, Māori had endured a period of assimilation through Christianity that impacted on the way they saw their spiritual guides. For instance, prior to colonisation, Māori believed in many Ātua (gods) who represented environmental factors such as the sky, the earth, the forest, trees and all living creatures (Alphers, 1996). These deities were honoured and acknowledged through homage, song and appreciation of use. For example, a tree was honoured for its purpose to supply transport such as canoe or waka and working tools such as adze and gardening implements (Alphers, 1996). The introduction of Christianity opened a belief that there was only one god to honour and that 'he' controlled all living things. Once this belief took effect, it diluted the philosophy of collectivism to individualism (Pitman, 2013). Christianity currently is practiced within our

Māori communities, and now Christian beliefs and values are mixed with te ao Māori philosophies. McLennan (2010) comments that spirituality “is paradoxical, both beyond and within, infinite and minute, a presence always available and accessible yet holding the essence of divine mystery.” To Māori, spirituality is a gateway to ancestral presence and can be accessed through certain rituals or processes that open the portals. McLennan (2010) found that “Christian spirituality is expressed through relationship with God, with self, with others, with community, and the natural world. It is centred on the example and values expressed in the life of Jesus Christ in the Gospels and in Scripture.” Christianity was also used as a form of colonisation and still continues to distance Māori away from their own relationship with all of their ātua. Even in contemporary times our values and principles such as ‘wairua’ for instance have loosely been translated as meaning ‘spiritual’ and further seen as a ‘religious’ concept by the colonial culture. Translating te reo Māori into one English word proves to be a catalyst of colonial constructs.

Education System

Another assimilative process, the education system is an ongoing form of hegemonic power. Domestication, civilisation and social control were heavily endorsed in the schooling curriculum (Mikaere, 2003; Smith, 1997; Walker, 1990). Colonising the mind using Western pedagogical systems (Thiong’o, 1986) and Christianity were implemented over time as hegemonic beliefs. Mātauranga Māori was viewed as inferior and Pākehā knowledge as superior (Mikaere, 2003; Smith, 1997). The native schools were established based on English and Scottish education systems (Gemmell, 2013). Primarily the missionaries were conversing with children in te reo Māori but over time, te reo Māori was legislated and replaced with English language (Leoni, 2009; Smith, 2012). Gemmell (2013: 49) described this as “a method of civilising Māori and converting Māori to Christianity.” Selby (1999) also comments, the replacing of te reo Māori with English was part of the colonisation process and damaged a whole generation in the process. Native schools were erected and run by non-Māori teachers, physical punishment was used to gain ‘respect’ and to get rid of te reo Māori

(Walker, 1990). The education system is one of the biggest institutions that have contributed to colonisation.

Contemporary times, the education systems are now trying to rectify the damage by focusing on changing the attitudes of generations of teaching.

While this study focuses on Tertiary Institutions, there are certain documents that have been presented in mainstream primary and secondary schools that have attempted to show inclusion of Māori in mainstream school curriculum. This section looks at some of these documents as a contemporary view of our mainstream schooling system. Te Huia (2004) comments, “for Māori who experience marginalisation in mainstream, feeling that they are unable to participate in Māori contexts due to processes of colonisation may only enhance such experiences of marginalisation.”

Bishop and Berryman (2009) presented a document that supports teachers to raise achievement for Māori students inside the classroom. The issues inside the classroom were identified as ‘deficit thinking’ from the actual teachers themselves and the experiences the children were having as part of their learning. The effective teaching profile (ETP) was designed with three points of integration within the classroom. The key Māori principles identified as part of the profile are manaakitanga (to care for), whakapiringātangā (relationships and attachment to), Wānanga (to meet, or meeting place) and ako (to learn and be taught) and kōtahitangā (in unison together). This is presented to all teachers regardless of their cultural background as a guide to improve their teacher-student relationship. This ETP is effective within mainstream schooling for Māori children to combat the colonial and hegemonic practices that have been established since colonisation from the teachers not the students. An additional document that has been presented is Ka Hikitea- Accelerating Success as a strategy for 2013-2017, another government initiative, that was brought out to improve the performance of the teachers and be compatible to Māori student learning. The five guiding principles identified in this document are Treaty of Waitangi, Māori potential

approach, ako, Identity, language and culture and productive partnership. In the document itself, it is stated,

“The focus areas of Ka Hikitea – Accelerating Success 2013–2017 span a student’s journey through education, from early learning, primary and secondary education to tertiary education. Throughout this journey, there will be a focus on supporting more Māori students to access high quality Māori language in education” (Ministry of Education, 2013).

This means that the Māori student is supported throughout their entire schooling years from primary to tertiary using the five guiding principles. While this is a relatively new initiative, the Education Review Office (ERO) review saw some improvements within the mainstream schooling. Tataiako is the strategy to highlight Ka Hikitea and builds on the cultural competencies for teachers of Māori learners. It gives the teachers a resource that guides them through behavioural interactions with Māori learners and how to respond at a level of competence. Upon researching these documents, it was evident that the issues stood clearly with the teaching staff, the institutions and the curriculum that they taught together with hegemonic practices, systemic racism and the power relationships.

In contrast to the mainstream, approaches discussed above, Kura Kaupapa measures their students’ success and achievement through their culture, identity and language (Te Marautangā o Aotearoa). This means the foundation of the children’s success are based on their internal wellbeing. Te Huia (2015) talks about Māori wellbeing markers are whakapapa and te reo Māori which are taught and promoted consistently in Te Kōhangā Reo, Kura Kaupapa and later in Whare Wānanga. There are high presence of whānau and Kaumatua as significant people and contributors to the success of our children’s learning and the teachers are already equipped to work with Māori learners so their attitudes do not need to be adjusted as opposed to what is highlighted in the mainstream reports. The curriculum is also designed to teach and deliver pertinent cultural and identity content and constructs for their students. This delivery hugely demonstrates a decolonial structure that could be useful in considering Māori students positioning in mainstream schooling.

Many Māori scholars have written about Māori educational success both in mainstream schooling and kaupapa Māori schooling environments (Penetito, 2010, Hemara, 2000, McFarlane, Webber, Cookson-Cox, McRae, 2014, Selby, 1999). All Māori scholars add to many perspectives, highlighting colonial damage and historical trauma, they have also recommended government prepared documents to address issues of teaching staff and embracing Māori learning. However as Māori, we have active decolonial education centres already in location and working effectively in terms of Māori success based on culture, identity and language. The approach is highly successful using principles of collectiveness, whānau inclusion and the strategies are focused on the taura, the students themselves, rather than the teachers lack of te ao Māori knowledge and management strategies for teachers to teach Māori learners. This snapshot is to demonstrate the attempts the government are making for an already colonised space to become more 'user friendly' for the staff. It also highlights that a 'for Māori by Māori' place of learning such as Te Kōhangā Reo and Kura Kaupapa are already established, do not need to be repaired and are following the principles of their own cultural paradigms.

Of course this is added to the wider picture of multiple ways of colonising and moving in on Māori established structures. Land was another hegemonic process that managed to move Māori from their own living areas and mass move them into the cities. Urbanisation after the war in the 1940s-1950s was the start of assimilation into mainstream society.

Urbanisation

Some Māori settled in areas that were not their original place of origin. Others may have returned to their traditional tribal homelands after the land wars or whānau may have just stayed in the same place during the wars. Walker (1990:129) notes that "only 640,000 hectares was obtained by British at the time of the confiscation; the rest was returned to the owners and 'purchased' later at the barrel of the gun." Another challenge for Māori was living rurally and now relying on British currency and economics to function and maintain their land. Before the Second World War, there was an estimated population of 90 per cent

of Māori living rurally. Walker (1990:197) notes that “the war acted as a catalyst in encouraging people to abandon rural poverty and sell their labour for wages in the factories.” By 1951, there were about 19 per cent of Māori living in urban areas which quickly rose to 24 per cent, three years later. “By 1966 the proportion of Māori living in urban areas (towns and cities) had increased to 62%” (Ryks, Howden-Chapman, Robson, Stuart & Waa, 2014). This meant that Māori coming into the cities were trained and skilled in labour jobs. Social services needed to be available for adaptation to a Western society. Within this period, many Māori still had strong links to their marae and papakaingā (communal Māori lands) in rural areas (Ryks, et al. 2014). Often returning to their rural homes from the cities ensured their connection to their whānau and hapū (Walker, 1990). However there came a time that Māori saw themselves connecting to their urban lifestyles and looked for how their communities could cater to their cultural needs. Urban marae, cultural clubs, sports groups and tribal organisations were strategically starting to cement themselves in the cities (Walker, 1990; Ryks, et al. 2014). Actively participating in urban society meant that many Māori also took advantage in Western education. This started to become more evident with the resistance to hegemonic practices and lack of Māori rights in the 1960s and 1970s known as the Māori Renaissance period. Māori influence in challenging the government to overhaul policy in line with the Treaty of Waitangi and Te Tiriti o Waitangi moved towards a Māori renaissance approach (Pitman, 2013; Walker & Eketone, 2013). Other key events in Māori renaissance involved protesting and political stances that focused on land issues, te reo Māori, education and the environment.

The national turmoil in the decades of 1970s, 1980s, 1990s and most recent events in the 2000s highlights protests and occupations. The reason behind showcasing this important information is two-fold: first, to depict Māori who expressed their aversion towards colonial injustice and their willingness to fight productively and consistently for their people, and; second, this information is not truthfully and readily taught in mainstream schooling consequently interrupts the learning process for Māori students. This can in turn intrude on their rights to learn

about their own identity and history of their ancestors. This learning is also a core component in a decolonisation process where the participant of decolonisation gets to interact with historical discourses sometimes for the first time in their lives.

*Ka Whawhai Tōnu Matou Ake Ake
Ake: A collective voice forms and the
fight begins:*

The Māori Land March, Te Matakite o Aotearoa, in 1975 brought attention to Māori land alienation. Protestors led by Dame Whina Cooper walked from the top of the North Island starting at Te Hāpua to the bottom of the North Island reaching Parliament in Wellington. Their message was clearly stipulated throughout the march, “Not one more acre of Māori land to be alienated” (King, 2003, 2006; Harris, 2004; Walker, 1990). Dame Whina Cooper was an 80-year-old kuia²⁷ who had an agenda to strengthen solidarity among Māori and to show the government the land they were confiscating has relevance in te ao Māori more than they understood (King, 2006).

A year later in 1976, the Bastion Point occupation occurred which concerned the confiscation of Ngāti Whātua land known as Ōrākei. This occupation was a peaceful resistance which lasted 507 days. The third National-led government had wiped out an entire hapū from their ancestral land in order to gain prime real estate as the gateway to Auckland (Harris, 2004). On the day of eviction, the government ordered 800 Police to surround the camp and protestors and removed 222 people by physical means. The protestors then went to trial for trespassing. All structures erected at the occupation were pulled down. In the 1980s the New Zealand Government returned the land to Ngāti Whātua, with compensation, as part of a Treaty of Waitangi settlement process (Harris, 2004; King, 2006; Walker, 1990).

²⁷ Kuia is another name for ‘old woman’ but this expression also holds high regards for our older people and what they stand for. Dame Whina Cooper was definitely a kuia that was held in high regards throughout Māori communities.

Two years later in 1978, the occupation of the Raglan Golf Course led by Eva Rickard was one of the largest protests at that time. The occupation was about the desecration of sacred burial ground which was first confiscated in World War Two by the Military and used as an airstrip (Harris, 2004; Walker, 1999). The land was returned to its rightful owners in 1983, but not without traumatic events for Māori.

Pakāitore also known as Moutoa Garden in Whangānui was occupied by the iwi in 1995. The occupation lasted 79 days, in protest of protecting the rights of Māori and the Whangānui River (King, 2003; Harris, 2004; Walker, 1990). The consequence of the settlement of the Whangānui River and 17 years later means that the river now has the same legal rights as a person in 2012 (Hsiao, 2012). This is because the river traditionally is regarded as a living entity to the local tribe, expressed in the whakataukī: *“Ko au te awa, Ko te awa ko au – I am the river and the river is me”*. This demonstrates the intrinsic value of natural resources and the link to Māori themselves

Takahue in Northland saw the occupation of the local school house in 1995 that had been confiscated in the 1800s and held under the Land Bank. During the occupation, the school house was burnt to the ground and the protest ended but not without ongoing claims of compensation from the hapū. In Huntly, the same year, local Māori protested for the lack of consideration and consultation of iwi owned land that was confiscated 132 years prior by the government. It is now owned by Solid Energy Corporation and negotiations still continue (Harris, 2004).

Further protests into the 2000s included the Foreshore and Seabed March in 2003. This huge public protest started in the Far North of the North Island and gathered speed and force in Wellington, the bottom of the North Island. The protest challenged the ‘ownership’ of the foreshore and seabed in Aotearoa New Zealand and guardianship of iwi to maintain and sustain it for future generations (Suszko, 2005). The outcome, under a Labour-led government, was the implementation of the Foreshore and Seabed Act 2004 which gave possession

to the Crown. This controversial decision saw many Māori distrust the Labour Party who were once loyal voters of the Party that was once regarded as a solid political alliance among iwi (Suszko, 2005).

Anti-Terror Raids, in 2007 at Rūātoki on the East Coast of the North Island found Māori at the forefront of protest to show their concerns about the treatment of land confiscation and racial connotations (Kata, 2015). The raids were part of a Police operation where fire arms and weaponry were suspected in the area. This incident was during the time of a Labour-led government. The outcome and consequences of the raids in Tūhoe²⁸ involving the community of Rūātoki has been ongoing and traumatic. The media coverage of this event was misleading and “politically mis-guided” (Sluka, 2010: 47) and irreversible in terms of creating a dualistic link of terrorism with Māori.

More recently in 2019, but also historical, is the site of Ihumatao in South Auckland that has been an ongoing issue. Māori have been fighting to preserve the land because it “contains freshwater springs, volcanic cones and urupa, or burial caves” (Loren, 2016). Fletcher Construction has plans to build 480 homes on 33ha of land. The issue is still being contested and has reached the United Nations as an issue of concern. At the time of the construction of this thesis, the local hapū, as protectors of the sacred land are now occupying the Ihumātao site and have been for well over three weeks. The dispute involves other hapū of the area, the Fletcher Construction and the Tangata Whenua of Aotearoa, once again the centre of injustice to do with their land. The government have withdrawn and are stalling to negotiate.

Also at the same time there has been a rally organised by a group called ‘Hands off our Tamariki’ who marched to Parliament in protest about the amount of Māori babies who are being taken from their whānau by Child Protection services. It is

²⁸ Tūhoe is an iwi situated on the East Coast of the North Island. More about this incident is mentioned later.

reported that, “three Māori babies a week are being 'uplifted' from their mothers and of 283 babies taken into care last year, more than 70 percent were Māori or Pasifika” (Reid, 2019).

It is acknowledged that there are many protests, protections and occupations that have happened throughout the years of colonisation. A short summary of some of the protests has been presented here. However, a key point in highlighting these events is that many Māori do not have knowledge about the protests or the back story as to why they have occurred. This ultimately interferes on the right of Māori to work through the emotional responses that can have on their spiritual, mental and physical well-being. As a decolonisation process, these events are discussed as key components and significant events to rightly inform the participants of decolonisation and will be discussed further in this study (see Wāhanga Whitu: Chapter Seven).

An overview of social work as it established in Aotearoa New Zealand, shows relatable shifts towards cultural inclusion inside social work education curriculum. It is noted this information has been sourced from diverse forms of literature and so there is façade that everything pointed in a direction that looks impressionable. However, this has not been so fluid in implementation for Māori social work and still holds controversy, hurt and trauma for many whānau around Aotearoa New Zealand.

*The formation of social work
education and social justice*

The first social work course in Aotearoa New Zealand established in 1949 at Victoria University in Wellington (Nash, 1998) which was designed around British ideologies. Nash (2009:365) states, “historically, social work education adapted a mono-cultural approach from residual models that were incorporated from Britain as part of a colonisation process”. There were no cultural considerations in regard to Māori or indigenous systems or processes, either in the school or the curriculum.

It was not until the late 1960s, early 1970s the concepts of anti-oppression, anti-racism and diversity were introduced when affirmative action and social justice were becoming more predominant internationally (Jani, Ortiz, Pierce & Sowbel, 2011). These concepts were prompted around the time of the Civil Rights movement, the Gay Rights movement and the Feminist movements in various OECD countries. While the movements were strong internationally, Māori were also protesting for Māori rights in Aotearoa New Zealand. Social workers who were currently employed in various fields of practice eventually saw the need to embrace social justice and to rethink the way they were practicing in their own country and what that means to the indigenous peoples in Aotearoa New Zealand (Nash, 2009:366).

In 1964 the New Zealand Association of Social Workers (NZASW) was established as a professional body. Further to the development of the Association, discussions around the training curriculum and accreditation for social work courses were considered (Nash, 2009). The Education and Training Committee, one of the first standing committees to be set up by the NZASW, was also formed in 1964. Major Thelma Smith was the chairperson and based in Auckland. This committee became a key standing committee of the Association and, as a pressure group, it advocated for social work education to be recognised. (Nash, 2007 cited in ANZASW). In 1972, legislation made social work an occupational category requiring the development of new training and education programmes. The Department of Social Welfare then established the New Zealand Social Work Training Council as part of its legal responsibility towards social work education (Nash, 2007 cited in ANZASW).

Around this time, Māori rights were being recognised due to active public protests (Bastion Point, the Land March). Also, Māori were concerned with their people living and participating in the cities, issues with poverty, unemployment and racial tensions were highlighted (Brydon, 2011). This provoked training institutions to consider the way social workers were taught and as a result, overhauled all curriculum in the 1980s. This included employing Māori staff, providing training

opportunities and implementing Māori models of practice. It was not until much later that cultural competencies were considered as part of addressing the growing amount of different cultural groups living together (Brydon, 2011) as part of the multicultural concept.

In 1986 the New Zealand Association of Social Workers (NZASW) formed the Tangata Whenua Takawaengā o Aotearoa Caucus. In doing so it demonstrated a commitment to a bicultural approach. This ensured the NZASW was honouring its obligations to the Treaty of Waitangi. A collective bicultural stance towards social work saw that Tangata Whenua had equitable voice in decision making and processes within the association were respecting Māori processes inclusive (Aotearoa New Zealand Association of Social Workers, 2012). The New Zealand Association of Social Workers then became the Aotearoa New Zealand Association of Social Workers (ANZASW) in recognition of the bicultural partnership.

Puaō-te-ata-tū

Some landmark documents released in the 1980s strengthened social work practice and highlighted injustices in child protection, the justice system and labour departments. The face of race relations was being fiercely challenged with the realisation of strong Māori leadership who confronted the country's stance on institutional racism and other pertinent social issues relating to Māori (Ministerial Māori Advisory Committee, 1986; Nash, 1998,). The influence in social work notably came in the form of an enquiry from the Minister of Social Welfare, Anne Hercus (Nash, 1998; Wyness & Firth, 2004). Minister Hercus requested the enquiry to understand "the aspects of the Social Welfare Department that are failing to address the needs of the Māori people" (Hollis, 2015:13). But it was the strong group that was established as the Māori Advisory Committee and led by John Rangāhau who did some long distance from one end of the country to the other, in search of Māori stories about the treatment inside government departments. The outcome was the document Puaō-te-ata-tū (Ministerial Māori Advisory Committee, 1986) which offered 13 recommendations back to the

Department of Social Welfare. The recommendations were designed around guiding principles, accountability; law and practice, institutions, training, funding, communication, recruitment and staffing, to highlight a few. Each recommendation covered a vast range of strategies to consider and to address Māori being undermined and under-represented as staff in the Department of Social Welfare.

While the recommendations were detailed, the report also highlighted historical discourses against Māori and outlined the 'faces of racism.' The faces of racism emphasised three types of racism: personal racism which "occurs when people of one group are seen as inferior to another because of skin colour or ethnic origin" (Ministerial Māori Advisory Committee, 1986:77). The second form of racism identified was cultural racism which is entrenched in philosophy and beliefs of the dominant culture. It was noted that there were "assumptions that Pākehā culture, lifestyle and values are superior to those of other cultures in Aotearoa New Zealand" (Ministerial Māori Advisory Committee, 1986:77). Institutional racism was also noted and challenged "those who work within an institution that practices institutional racism" (Ministerial Māori Advisory Committee, 1986:78). Placing this document in context of the times gave leverage for Māori to fight for participation inside social services. Notable changes occurred as a result, for example; Family Group Conferences, Māori protocols and Māori decision making (Nash, 1998). However, the department needed to concentrate hard on rectifying their processes and procedures. The new 'Children, Young Persons and their Families Act was introduced in 1989 which showed significant changes in the way the department would operate. While this is a huge improvement, it is noted that the department has had many changes over many years including an overhaul of legislation and still our Māori whānau are being victimised, treated unfairly and exposed to racism. An ongoing concern in the late 2000s. It is hoped that Puaō-te-ata-tū is revived and brought back into the central focus again, so it becomes a platform for further development.

*The Children, Young Persons and
their Families Act 1989*

Keddell (2007:50) notes, “The CYPF Act was the result of a lengthy process of consultation with various Māori groups following the release of Puaō-te-Ata-tū.” The inclusion of Māori concepts such as whānau, hapū and iwi were now mentioned in the Act and was the start of officially recognising the cultural identity of a child or children who came to the attention of the department. The Act also recognised the cultural protocols of whānau Māori inside any meeting or hui that was initiated by the department, for example Family Group Conferences. Whānau decision-making was also acknowledged where whānau were able to contribute to the care and protection of their children and be part of the outcomes in youth justice. Keddell (2007:49) states, The Children, Young Persons, and Their Families Act 1989 (the CYPF Act) operates on the principle that, where possible, the primary role in caring for and protecting a child or young person lies with the “child’s or young person’s family, whānau, hapū, iwi and family group” (section 13[b]). The Act was transformational of its time in recognising Māori and their cultural needs. However, the implementations of the Act and some social work practices remain questionable, the evidence of this is still very much a lived experience by many of our people today (Cooper & Wharewera-Mika, 2009; Merchant, 2010).

He Whaipāngā Hou

In 1988 ‘The Māori and the Criminal Justice System, He Whaipāngā Hou: A New Perspective’ (Jackson, 1988) was released. The report was based on three years of research Jackson and others had carried out across the country, involving hui (meetings) with over 3,000 Māori where various criminal-justice issues were discussed (Tauri, nd.). This document, also initiated by a government review, identified pre-colonial justice and then highlighted the issues in the current justice system. Jackson (1988) presented pre-colonial approaches of how Māori dealt with ‘wrongdoings’ or ‘imbalances’ within the hapū prior to European contact which was part of our own original cultural systems of knowledge. “Māori dispute resolution processes originate out of both tikanga Māori and Mātauranga Māori”

(McMullan, 2017:80). In the report, Jackson (1998) identified Māori concepts such as 'restoration of mana' which means that the restoration does not just sit with the victim but is a restorative process with the perpetrator and their whānau also (Jackson, 1988). The background information provided a platform for the Justice System to know what worked well historically (pre-colonisation) and the importance of processes involving whānau as a collective entity. It then investigated the Criminal Justice System's bias against Māori, placing this within the broader context of the social, economic and cultural issues that have shaped New Zealand society (Jackson, 1988; Tauri, n.d). This included the impact of incarceration and how locking up Māori is more detrimental to their wellbeing and the wellbeing of the whānau structure (Tauri, n.d). The Criminal Justice system is overrepresented by Māori and remains a contentious issue. One year later the Children, Young Persons and their Families Act 1989 was released and prominent changes were made in terms of youth justice and care and protection in the department. It is interesting to note that both of these significant documents were initiated by the government of the day, it was asked for, from the colonisers to the colonised. When the documents have been received, the system has not notably changed processes that reflect what was recommended in the reports. Instead there has been changes noted that suits the system.

As a result, specific training such as anti-racism training, bicultural approaches, Treaty of Waitangi workshops and caucusing in the classroom was introduced and will be discussed next. Furthermore, marae-based programmes will emphasize the traditional learning environments for Māori.

Training and education offerings

Anti-Racism Training

Campbell (2005) notes that anti-racism training in the 1980s was the first organised effort by Pākehā to bring to the forefront issues about euro-centrism and racism. Anti-racism training was offered to predominantly Pākehā workers with Māori and Pacific consultants (Sayers, 2014). It is noted that the content may have created emotional guilt among its participants (Huygens, 2006). Nonetheless it was a beginning in forming a consciousness about racism along with social justice issues. What started to develop was a focus more around training for Pākehā on anti-racism practice with the aid of Māori resources and knowledge (Campbell, 2005; Huygens, 2006). This relied on Māori resources and knowledge to prepare the training, deliver the training and show historical discourse that had the potential to show Māori in a victim role and Māori as an oppressed culture. While Pākehā educators with good intentions were able to facilitate training around anti-racism practices and the position of the Treaty of Waitangi to a Pākehā audience, the result of some of the delivery and reflection work was that they were also defining things Māori in a Pākehā systemic learning environment (Huygens, 2006). The other issue was that Māori language and pronunciations were portrayed through Pākehā lenses.

Bicultural Approaches

While anti-racism training become apparent within the social sector, the concept of biculturalism also started to form in the 1980s-1990s. Consedine & Consedine (2005:158) describes this time as educating the Pākehā so Māori could place their energies “into their own political, social and economic needs”. Smith (2003) adds that the 1980s saw a mind shift in Māori where being proactive was about securing their cultural positioning in Aotearoa New Zealand. There was a lot happening at this time to warrant a change in attitude, a change in mind set and a change in the way people were thinking in terms of race relations in Aotearoa

New Zealand (Hollis, 2005; Smith, 2003). Māori renaissance highlighted issues and challenges in the 1970s-1990s and were about responding to the rights of Māori in an equitable space. It also addressed institutional racism in the state sector and legislative reforms; alas the attitudes of many did not change in terms of their racial views (Hollis, 2015). Smith (1997:195) also highlighted the fact that this new concept of multiculturalism arose in response to the ever-growing population of immigrants moving to Aotearoa New Zealand. However, Awatere-Huata (1984, 1993) noted in the 1980s, that the challenge to be able to respect both Treaty partners equitably needs to occur under biculturalism before multiculturalism is implemented and cemented in society.

When exploring the concept of bicultural paradigms within social work, it does not just sit with training, but it also leads into the profession itself as a part of policy. To define biculturalism, Durie (2001) argues that it entails Māori working separately within their own philosophies and ideologies. Furthermore, Durie, (2001:166-7) also implies that biculturalism is about “ensuring a workforce composition that reflects the cultural makeup of the community.” For example, having a Māori work force that can work with their own. Whereas McFarlane-Nathan (1997) describes biculturalism as providing equitable resources to clients pertaining to their own cultural needs in order to function and live productively in a Western society. This denotes the ability for the social worker to provide adequate and informed options for Māori whānau they are working with and appreciate Māori are the indigenous culture of Aotearoa New Zealand.

While the Treaty of Waitangi is seen as a bicultural framework, it is not fully honoured in mainstream society and is overrepresented by Western objectives such as the ‘principles’ of Treaty of Waitangi (Keenan, 2004). The principles were an attempt by the government to compartmentalise the Treaty of Waitangi into ‘workable’ three principles which are partnership, protection and participation (Keenan, 2004). Adamson (2007) links bicultural practice with the Treaty of Waitangi and acknowledges the relationship between two people and two cultural differences. However, Adamson (2007) also emphasizes the inequitable stance

that the dominant Western culture holds concerning hegemonic practices and power over decision making. In turn, training in bicultural practice was meeting the obligations of the government but providing a process that also met the needs of a Western framework and not Māori. For social workers, the push towards a structured approach to professionalise and become accountable comes in the form of membership of a professional body and social work registration through the Social Work Registration Board (SWRB). Social workers have a choice of professional bodies to join and be a member of. One of the professional bodies offered is Aotearoa New Zealand Association of Social Workers which adopted a bicultural code of practice in 1993 (Aotearoa New Zealand Association of Social Workers, 2012). Another is the Tangata Whenua Association of Social Workers. Some of the members of the Tangata Whenua Association are also members of ANZASW. Internationally the Tangata Whenua Association are also represented in the Asia Pacific Social Workers Association (APSWA) and the International Federation of Social Workers (IFSW). The Social Work Registration Board which is a regulatory authority board was formed under the Social Work Registration Act 2003, which offers a competency process and registration (SWRB, 2017). It is noted here that biculturalism is a 1990s initiative and is still being considered in the 2000s. In some spaces, bicultural is still confusing and we are still scratching our heads with what this means and how do we practice it. The question begs to be asked, 'Have we moved forward?' This will be explored later in this study (see Wāhanga Tuawhitu: Chapter Seven).

Treaty of Waitangi training

In 1985, Project Waitangi secured funding from the government for five years to deliver educational programmes to a predominantly Pākehā audience (Consedine & Consedine, 2005). This was to ensure Pākehā were taking responsibility for learning about past historical discourses and the position of the Treaty of Waitangi in Aotearoa New Zealand (Simmons, Mafile'o, Webster, Jakobs & Thomas, 2008). The government also launched resources that provided a version of the Treaty of Waitangi for those who needed to learn as part of their employment obligations (Ako Aotearoa, 2013). By offering the

educational resources and training it also provided international immigrants who came to Aotearoa New Zealand an understanding of the constitutional relationship between the Crown and the indigenous peoples. By the 1990s, the National-led government withdrew funding for Project Waitangi and the facilitators then continued under a new group called Network Waitangi (Consedine & Consedine, 2005). There are pockets today of Pākehā educators who still make the effort to offer training, however there seems to be a time factor issue where the training offered was once a two-three-day process has now been whittled down to a day or even an afternoon. This is due to staff spending too much time away from their workplace which ceases productivity (M. Armstrong, personal communication, 3 Dec 2016).

Treaty of Waitangi training is offered in various disciplines to staff who work in a societal context such as nursing, counselling, early childcare and social work. Tertiary programmes that deliver person-focused education provide training that incorporates Treaty of Waitangi and anti-racism practice, this would involve social work, nursing, counselling etc (Sayer, 2014). An approach in a classroom can look much different than professional development training. This is because the time it takes to deliver a Treaty-led course is much longer and has assessments attached to the learning package. The time spent with students in a classroom setting has more of an impact than it does for practitioners who partake in a two-three-day professional development training package (Sayer, 2014).

Significantly, in the 1990s, Kahukura- the possible dream (Benton, Benton, Croft & Waaka, 1991) highlighted the accreditation process for social services education and supported recognition of prior learning and Māori models of practice to be considered in the curriculum (Benton, Benton, Croft & Waaka, 1991). It also outlined encouragement in regard to recruiting Māori teaching staff, recruiting and retaining Māori students in social services. Leading into the 2000s, implementation of many cultural training programmes in social work included caucusing and marae-based learning was deployed as an attempt to balance out an equitable delivery of Māori philosophies and knowledge into the core

curriculum. Classroom-based teaching where caucusing and marae-based learning provide diverse spaces of learning means that Māori are now able to learn in spaces that are more tailored to their needs. Caucusing and marae-based learning will now be discussed.

Caucusing

Caucusing, according to Giles & Rivers (2009), promotes sub-grouping where students are divided into two or more groups and work separately from the wider group or parent group. Caucusing is often used in social work education to facilitate students' learning of the Treaty of Waitangi, Te Tiriti o Waitangi and historical discourses in Aotearoa New Zealand. Guidelines allow Māori students to choose which caucus group they want to be a part of based on their cultural beliefs (Giles & Rivers, 2009), however the choice is not given to non-Māori students; this is to demonstrate the effects on Māori living in Aotearoa New Zealand where their choice to move freely within their ethnicity is difficult and challenging (Carter, 1998; Giles & Rivers, 2009).

A study conducted at Wintec, Hamilton in Aotearoa New Zealand looked at caucusing. The emotional impacts were recorded from the students which proved to be an interesting response. This showed that non-Māori students found the exercise to be a "negative experience and preferred to have stayed in the wider group" (Giles & Rivers, 2009:62). While there were mixed feelings from the Māori students, the majority of the Māori students enjoyed the experience. Another study that reflects the concept of caucusing revealed that Māori students "preferred to study their own histories, knowledge and experiences separately from Pākehā" (Jones & Jenkins, 2008:476). This was because of the pressures Māori students felt around their Pākehā peers. Jones & Jenkins (2008:476) note that:

"Māori students often became disheartened and weary, had become unwilling constantly to explain themselves, to listen to cultural ignorance, even hostility and to encounter again and again what they experienced as a disappointing lack of knowledge in many of their Pākehā classmates."

In the Jones & Jenkins (2008) study it was also shown that when caucused, the Māori students succeeded in learning separately and were able to engage freely with their Māori peers. Their Pākehā counterparts however, struggled to accept the divided groups and felt that it was another form of segregation (Jones & Jenkins, 2008; Giles & Rivers, 2009). Conducting such an exercise demonstrates the notion of a healthy bicultural approach; however, it is also evident that Pākehā students do display unease in regard to their position they are placed in. It also shows that Māori are comfortable within their own cultural positioning which provides a safe space to talk about what they want and react how they want in front of their own peer group. Furthermore, classrooms also reflect a multicultural group which means that groups in a caucusing situation were divided up into Tangata Whenua and Tangata Tiriti²⁹. This meant that the indigenous students from other international countries were working with Pākehā students and the content discussed matched the dominant Western ideologies of the group rather than considerations of international indigeneity (Jones & Jenkins, 2008).

Marae based learning

The obvious shift from the past (pre-colonisation period) to the present (colonisation period) is the styles of learning that have changed considerably for Māori. From Te Whare Wānanga where knowledge was inside a whareniui to Western didactic classroom learning, where the lecturer stands at the front of the classroom and banks knowledge into the students from their own lens and assesses their capabilities to regurgitate the information (Freire, 1972). This demonstrates the influence of colonial disruptions. Western education was a tool used to assimilate Māori and destroy all traditional styles of Māori learning including the suppression of te reo Māori. This in turn has now created a form of resistance to engage in learning and a lack of confidence in Western educational systems (Walker, 1999). The consequence for this is the large numbers of Māori

²⁹ People under the Treaty of Waitangi and Te Tiriti O Waitangi who cannot whakapapa to Māori or have no lineage to Māori in their genealogy.

dropping out of their place of study or failing assessments because of the pressure placed on them to perform (Penetito, 2010).

However, throughout the years, the persistence to move towards traditional learning have benefitted from the revitalisation of te reo Māori and Māori institutions, Te Kōhangā Reo, Kura Kaupapa, Te Wānanga o Raukawa (the first Māori university located in Ōtaki, Aotearoa New Zealand) and Te Wānanga o Aotearoa which is located in several areas of Aotearoa New Zealand. Linking contemporary learning with ancestral lessons assists in ensuring tūpuna philosophies are understood and embedded fully through observation and oral transmission. It is also acknowledged that learning in an environment that contains the sacredness and presence of tūpuna takes learning to another dimension (Royal, 2001; Ministry of Education, 2009). The learning from the past (pre-colonisation) was central to whakapapa, specialist skills in survival, waiata, pūrākau and certain traditions handed down through the generations. In the present (colonisation) the curriculum has a focus on 'how to be Māori' (Penetito, 2011) and Māori values of the past.

A report compiled in 2009 by the Ministry of Education *Te piko o te māhiri, terā te tupu o te rākau* researched by Māori researchers, was able to capture the importance of marae-based learning. The outcome reached was that:

“the learning opportunities that are embedded in the marae-based programmes enhance the capacity and capabilities of Māori learners to link the idea of learning on the marae to legitimate knowledge for effective communication purposes” (2009:33).

Another key point made encouraged the collaborative and social nature of learning based on tikanga, Mātauranga Māori and te reo Māori (Ministry of Education, 2009:33). Māori possess their own philosophies within learning where following ancestral lessons can determine success in a safe and natural environment collectively. The experiential learning in the form of noho marae provides not only Māori but non-Māori students an opportunity to learn under the

korowai³⁰ of te ao Māori. This means that the students engage in a pōwhiri process (a welcoming onto the marae), a whanaungatanga (cementing connections and relationships in a tikanga based process) and sleeping communally together inside the wharehau (the meeting house). The experience is focused as a process rather than a visit where the student is exposed to and enveloped in certain rituals under te ao Māori. This also emphasizes and encourages the student to feel the process physiologically and embrace the emotions that may overcome them. The concepts of marae-based learning and caucusing moves closer to learning te ao Māori and Mātauranga Māori in Māori spaces. It is also a part of decolonisation that supports this study. To understand decolonisation, the origins from a global perspective provides information on how decolonisation moves from the understanding of a whole country 'take over' or 'take back' to a national sense of 'reclamation', revitalising and reclaiming Māori paradigms and processes.

Decolonisation

A global view of decolonisation from recent literature that has emerged in the 2000s captures the diverse meanings and understanding of decolonisation on the international stage. The literature in decolonisation and social work is very limited which validates the importance of this research. The book edited by Gray, Coates, Yellowbird and Hetherington (2013) '*Decolonizing Social Work*' captures a collection of international scholars, educators, tribal leaders, activists and other contributors of social work. The examination of local cultures, beliefs, values, and practices gives an insight into decolonisation from the perspectives of indigenous and non-indigenous social work scholars. Walker and Eketone (2013) our local educator's contribution were focused on research. An area that has been very controversial for Māori in the earlier years, because it was, an example of colonial and imperial power (Smith, 2012). Walker and Eketone (2013) highlight a move towards indigenous research and reclaiming research spaces within Kaupapa Māori pedagogies. Walker and Eketone (2013:269) state, "as an action, Kaupapa

³⁰ The cloak- used here as a metaphor for safety so that the students/participants are not in a vulnerable position.

Māori research and practice has allowed us to provide decolonising services to our people in culturally appropriate ways that validate our knowledge, our values and our processes.” This is a very important point, since it notes there is acknowledgement to global decolonisation, but it is not the focus. This is because there are vast and extreme differences between Aotearoa New Zealand and other international countries and how a process of decolonisation is viewed and practiced.

Jansen and Osterhammel (2017:13) write about a global historical interaction with decolonisation and comments, “in its narrowest possible construction, decolonisation may be reduced to an isolated change of sovereign ruler in a particular country”. This perspective is somewhat similar to that which would see a State’s sovereignty relinquished and handed back to its indigenous peoples. The focus of this type of decolonisation is set at a national or state level whereas this study narrows its approach to a personal decolonising journey with the systems around the participant of decolonisation within social work. Overturning the entire country in Aotearoa New Zealand is not an option, however there is a focus to take back ownership and responsibility of our own people (Pihama, 2019) which would involve child protection, health services, justice systems and all social policies returned to Māori control. This is, however, for the benefit our own people and not the non-Māori residents or government power.

Sheppard’s (2015) text ‘Voices of Decolonisation’ highlights specific countries that have been subjected to colonial imperialism. Sheppard (2015:9) notes the term ‘decolonisation’ was coined in France in reference to the Algerian War (1954—1962). The literature shared information that could be useful for a revolutionary war which would have been suitable in the early 1900s as a form of anti-colonial resistance but not in the 2000s and this would not be suitable in Aotearoa New Zealand.

Frantz Fanon (1952), a French Revolutionist, wrote extensively about decolonisation from a more personal connection to the concept. In ‘Black Skin, White Mask’ Fanon (1952) reflects on his struggle living as a ‘negro’ man but having to participate in a white society. This issue is closely related to what

participants of decolonisation (in this study) encounter when often they find themselves living and participating in two worlds- te ao Māori and te ao Pākehā. This literature is often referred to in many writings by Māori and is an appropriate resource for contemporary times.

Young (2016:2) another international author positions his view in postcolonialism and argues that, "Postcolonialism claims the right of all people of this earth to the same material and cultural well-being." This book challenges privilege and asks reflective questions directed to the colonial west about their own cultural positioning in the country they reside in. This piece of literature has similar understanding to privilege as believed in Aotearoa New Zealand and would be a great resource to direct the participant of decolonisation to. Young (2016) also talks about "cultural and intellectual movement that accompany the political processes of decolonisation". Postcolonialism is also useful when focusing on equitable and just contribution of resources. Young (2016) points out, "it [postcolonialism] seeks to change the way people think, the way they behave, to produce a more just and equitable relations between the different peoples of the world." This point contributes to the notion of learning about other cultures and diversity. In contemporary times, the world's ability to move and be transient, visiting and residing in other countries leads to the formation of multicultural societies, much like Aotearoa New Zealand. This study explores the concept of decolonisation as a decolonisation process where every cultural group has an opportunity to look at their where they position themselves in Aotearoa New Zealand. This means that if you come from another culture and country and you have decided to start your life in Aotearoa New Zealand, there is history and past events that need to be considered (Ruwhiu, 2001).

Faith (2010) talks about restoration of balance and wholeness when remembering about the historical discourses and then healing the body and spirit not only with inner self but "between human communities and all non-human relations" (Faith, 2010:245). This acknowledges a social work link in seeing things from an ecological perspective as well as the importance of the connection to the

whenua³¹ and to Māori themselves (Moeke-Pickering, 1996, Houkamau & Sibley, 2010). The delivery of a decolonisation process is seen by Bell (2006:14) as “process by which people peel away the psychological and spiritual effects of colonisation through a facilitated journey of learning the truths of their history.” This learning can then manifest itself into curiosity about their own cultural self-identity and what it means to be Tangata Whenua and Tangata Tiriti of Aotearoa. It also provides a vehicle to locate themselves as social workers working in Aotearoa and their readiness to work with whānau, hapū and iwi of Aotearoa (Bell, 2006; Bosmann-Watene, 2009; Irwin, 2002; Lee, 2007).

Social Work on the global stage

While the origins in social work came from Britain in the 18th Century and did not evolve much when it first came to Aotearoa New Zealand (Nash, 1998). “From modernism comes the argument for one universal definition that captures the essence of social work. “The obvious risk inherent in this perspective is that one world view is given pre-eminence over others” (Fraser & Simpson, 2014). The issue with this perspective was the indigenous constructs were devalued and invalidated. Therefore, the initial views of social work disregarded Tangata Whenua until a global movement of anti-oppression and anti-racism practices were acknowledged in the 1960s-1970s (Sayer, 2004). The global definition was challenged in light of its own western dominance where it was highlighted in the IFSW (International Federation of Social Work) and IASSW (International Association of Schools in Social Work) that did not respect or make visible the voices of the indigenous within the definition of social work (Fraser & Simpson, 2014). The ratification of the current international definition came about in 2014, which now includes respect for diversity and difference and “Social work is

³¹ Whenua has many meanings and is not to be taken at face value and commonly known as land such as Tangata Whenua- People of the Land. Whenua has deeper facets that capture the lineage, whakapapa and the beginning of conception which begins with the placenta. The whenua or placenta of a baby is returned back to the land or the whenua to celebrate the unique connection with our Earth Mother Papatūānuku.

informed not only by specific practice environments and Western theories, but also by indigenous knowledge's" (Fraser & Simpson, 2014: 35).

Postmodernism favours writers such as Foucault (1961) who see the notion of discourse. "Foucault argues that in order to understand how certain discourses will be dominant and will function to exclude certain groups, one must carry out analytics of power" (Munford & Walsh-Tapiata, 2001:27). This highlights the power imbalance within a society but also within a country itself. Having knowledge and access to this information will be emphasized in this study. It includes the hegemonic practices that prevent Tangata Whenua from actively maintaining our own cultural values and beliefs base and access to cultural resources.

Critical theory also aligns well with indigenous discourse as a theory that recognises transformative action. The concepts used in critical theory are 'oppression' and the 'oppressed', are also highlighted in Freire (1971) *Pedagogy of the Oppressed*. Fay (1987) argues that "critical theory can be used in a society of a group that structural conflict which produces suffering and frustration for its members." Fay (1987) also states that individuals have to want their oppression to end. Although an important point to make about the concept 'oppression' is that it is not the 'oppressed' that label themselves 'oppressed' and it is not the 'oppressed' that keep that label active. Aspects of critical theory contribute to working through the transformational change along with Kaupapa Māori theory.

Social Work Education

Ives and Loft (2013) write about social work education in Canada and United States of America. They appreciate the significance of experiential learning by offering 'cultural field courses within the social work curriculum. This creates 'first-hand' exposure to communities of indigenous peoples, so that the students are experiencing and learning through ceremonies, interaction and narratives. In order to construct this experiential learning, the teaching team need to be practical within their approach and in tune with the indigenous community. Tanemura Morelli, Mataira and Kaulukukui (2013:218) see the importance of this

interaction with the social work educators in Hawaii and comment, “Social work educators need to be open to understanding the value of indigenization (how and why indigenization equates to social justice) and take leadership to educate others.” Young (2003) also promotes social work learning through ‘being able to’ versus ‘knowing about’. This ensures the students are experiencing their practical interaction and building their own indigenous-focused practice.

Currently, the curriculum in most social work degree offerings in Aotearoa New Zealand have a component of experiential learning. Visiting and partaking in a marae visit reflects an opportunity for marae-based learning (as stated earlier) and participating in ceremonial processes of Tangata Whenua. “Students are encouraged to examine their own values and attitudes and become ‘knowers’, or humble experts. They are guests in Māori culture and are therefore ‘kaitiaki’ (guardians and stewards) not owners of the culture of the ‘other’ (Walker, 2012). This thesis explores and advocates for experiential learning based on Māori being able to return to their own traditional places of learning to feel, breathe and ‘be with’ their own traditional paradigms but also the connection within their own ancestral realm. It is not an exclusive part of learning and invites non- Māori to connect to indigenous processes of experiential learning, however this study is focused first and foremost with Māori learners before non- Māori learners.

While decolonisation, from a global perspective has diverse meanings, in Aotearoa New Zealand it represents a process. Colonisation occurs in many ways throughout the world, it is not historical, but the historical discourses have implications in the present and to the future. It is acknowledged there were many countries that were exposed to colonisation and many indigenous countries that became the colonised. In Aotearoa New Zealand, the colonisers came from Britain with France and Holland influencing the countries identity. Understanding their motivation, is part of understanding how decolonisation plays a pertinent role in healing and moving forward. Part of how we as a country can do that is to understand the injusticeness inside a decolonial construct. A practical application would be to support decolonisation processes inside a social work curriculum so that we turn out social workers who are confident in who they are and where they

come from. Decolonisation programmes have been running in Aotearoa New Zealand more recently and within diverse areas of practice and training.

Decolonisation frameworks

One such programme is run through Waikato Institute of Technology called 'Takitoru' which supports Māori counselling students "to understand the impacts of historical intergenerational trauma across generations" (Waretini Karena, 2012:61). The framework initiates thought through three phases. First, racism is explored to create a culturally appropriate practice regarding challenging racist practices. The second phase moves into exploration around historical intergenerational trauma and the third phase enters privileging Māori knowledge and philosophies as unique forms of their own code of ethics (Waretini Karena, 2012).

Smith (1999) draws from two key concepts inside a decolonisation process which are learning about pre-colonialism and learning about colonialism. This depicts a past and a present approach where the framework focuses on what happened then to what is happening now. Exploring two main contextual realms exposes the shift from te ao Māori to colonialism. Trask (1993) further discusses a framework that explores pre-colonisation, colonisation, like Smith (1999) and adds a third topic of political contexts. Alfred (2008) combines the traditional bases of indigenous knowledge and focuses on what it was like prior to colonial interference which indicates a comparison like the above. Moeke-Pickering (2010:41) states decolonisation "can produce empowering discourses and knowledge that can be emancipatory for individuals and collectives." She further notes that it "comes from indigenous educators themselves" which emphasizes and role model's "self-determination" and in turn is central to reclamation. In contrast Hutchings (n.d) discusses decolonisation as "a tool for reclaiming ourselves and our futures" from the impact of colonisation. Hutchings (n.d) discusses decolonisation as critically analysing "both the process and the outcomes of colonisation" and notes that decolonising is about an individual self-

journey. Both Moeke- Pickering (2010) and Hutchings (n.d) saw decolonisation as a key process to cultural identity.

One such degree offered at Massey University, formerly known as the School of Health and Social Services³² is the Bachelor of Social Work (BSW). Inside the learning packages in the early 2000s, the lecturers presented a framework that enabled the students to do some work around their own thoughts about the Treaty of Waitangi. Students were involved in a Treaty of Waitangi structural analysis workshop in their second year. It aligned to the Aotearoa New Zealand Association of Social Workers' Code of Ethics and was conducted within the structural analysis process of locating self, naming the issue, analysing the issue and developing strategies for change (Munford & Walsh-Tapiata, 2001). The students were "facilitated to extend their analysis beyond the academic realm into an emotive, experiential, whole-person reality" (Simmons; Mafile'o, Webster, Jakobs & Thomas, 2008). The process was interactive and based on action-reflection where the students were encouraged to talk about their own experiences within their own culture and in their own cultural space inside Aotearoa New Zealand and as Treaty partners. For many students it was the first time they had been able to question racism and what that means in terms of working within the social work terrain in Aotearoa New Zealand. It was offered to non-Māori and Māori students who were enrolled in the Bachelor of Social Work.

My role as a lecturer and deliverer of a Māori-based course at Massey University in the same degree (Bachelor of Social Work) has given me the opportunity to add to this section from my own experiences of facilitating noho marae as part of the course I teach. My experience spans across a seven-year period when I became involved in offering the noho marae to second year students and now third year students enrolled in the course (Māori Development and Social

³² The school is now known as The School of Social Work and still offers the Bachelor of Social Work (BSW), however the paper that is referred to here has since been re-developed. The Treaty of Waitangi paper is a compulsory paper in the degree and there are threads of cultural responsiveness threaded throughout the degree.

Services, 179.330; 179.783, 2018). Within that time the noho marae has expanded from one offering to four offerings across two campuses (Palmerston North and Albany, Auckland), to now include the Master Applied and Master of Social Work programmes. Each year is different and co-facilitating this space means that Māori teaching staff can continuously look for improving our delivery each year. Our focus is to provide a relaxed environment that is blanketed by Māori principles and concepts which are action-based (Murphy, 2015; Walker, 2012). This means the students see the principles and concepts in practice and are role modelled throughout their stay (Pohatu, 2004). For instance, there is a space at night when the students are at their more relaxed state and a whanaungatanga process is done (Bishop, 1993). Whanaungatanga is not just standing and introducing yourself but there are emotions and connections that occur that have meaning to the students.

The ambience of the whare (meeting house) takes on its own persona and emotions from the students is a very powerful space. Prior to the whanaungatanga and during the day there are portals of learning embedded where the students explore a Māori value base and principles (Pohatu, 2004, 2011; Akhter & Leonard, 2013, Watson, 2017). We encourage students to tap into their other senses of feeling, hearing, touching and practicing mindfulness (being in the present moment). This has proven to open up their lenses to the environment around them and the spiritual gifts the whare provides (Walker, 2012). Reflection is also a main component to their learning so that the students are constantly in a state of reflection in what they are doing, what they are saying and what they are learning. The aim is to shift students from te ao Pākehā to te ao Māori for a short period of time which is priceless and invaluable (Walker, 2012). The content of colonisation and the Treaty of Waitangi is taught prior to the noho marae and inside a formal space of academia. The noho marae is purely a place where they experience the safety and ambience of te ao Māori.

When staying on the marae, there is an opportunity for the students to learn a Māori value base. Currently, the Māori facilitators are using ngā Takepū (Pohatu, 2003). Adapted by Taina Pohatu (2003) who offer six principles as a framework

for bicultural social work. They include (and not limited to): Āhurutanga, Mauri Ora, Tino Rangatiratanga; Te Whakakoha Rangatiratanga, Kaitiakitanga, Taukumekume³³. Pohatu (2008:2) notes, “Takepū as applied principles signpost to generations how to live, to behave, then engage with people as they pursue the quest of their aspirations and needs. “The students are able to explore their own cultural principles and values and where they come from (Akhter & Leonard, 2013). This is done by interactive activities where they get to see, feel and hear some of their own values and then are introduced to Ngā Takepū. The key is to ensure the students appreciate the depth of each principle and the meaning of them in their personal and professional lives. Ngā Takepū will be discussed in more detail in Wāhanga Tuawhiti: Chapter Seven.

Walker (2012) discusses his position as an educator at Otago University, where Treaty-based education occurs in the social work degree. Walker (2012:69) creates the time and space for the students to be able to “deconstruct the opposing discourses about cultures of ‘others. The students are also encouraged to align their learning with the way they see their moral and values base constructed and how it may differ to the content in what they are learning. Walker (2012) exposes the students to te ao Māori and what that would mean in terms of being a social worker working with Māori whānau. His article, ‘*The teaching of Māori social work practice and theory to a predominantly Pākehā audience*’ is based around the student group, where it is highly likely that there are more non-Māori students present in the classroom than Māori. Even so, bicultural practice is very much endorsed in this programme and supports the professional body and code of ethics. In the present day, “Treaty teaching is mandatory for social work students” (Walker, 2012:66) regardless of their cultural backgrounds.

³³ Each takepū has extensive meanings and the six named above have a process attached to each one when learning the depth of them and the intrinsic value of each one. The key point is that ngā takepū are core values and principles of te ao Māori and they come from our own cultural paradigms. This means that they are our constant companions in our life where we live and breathe each one in our personal and professional lives.

There are a few facilitators offering decolonisation workshops, programmes, or processes that people can access as professional development. One is called Te Pumaomao which focuses on Nationhood Building Strategies (Murphy, 2015). It is designed to provide participants with a coherent framework of knowledge and understanding of the Māori world; past, present and future. Additionally, the training sees that the participants “begin constructing for themselves, an informed and personal view of how the collective energies of all cultures, might be harnessed to build a better society” (Murphy, 2015:1). This in turn starts to challenge their views on how they begin to see racial conflict and work towards better understanding. Murphy (2015) can provide interactive transformative tools to relay the messages of the workshop. The programme is designed for all staff, managers and organisations who are working with Māori and not specifically focused on social work training or social work education.

There is a clear evolution of training and education packages offered from the 1970s through to current times. The way that they have been delivered has been of interest in determining whether Māori participants have been kept safe and are learning their own historical truths constructively. This will be revisited in Wāhanga Tuawhitu: Chapter Seven.

He Whakarāpopototangā

The literature review showcased historical events starting with pre-colonisation, mid-1800s indicating the start of European contact, it also highlighted the 1900s and some key events relevant in that era. The 1970s, 1980s, 1990s and onwards was a deliberate conceivable timeframe to present because of the Māori renaissance era.

Decolonisation is discussed in terms of the international literature available and the relevance to Aotearoa New Zealand.

Training packages offered around this time have been included. Social work education and training were reviewed which meant that Māori content and Māori

staffing were now recognised in tertiary institutions. Decolonisation frameworks were also discussed.

This literature review has provided a backdrop for this study to demonstrate the development of social work education but also to look at key precipitating factors that were predominant in a time of unrest in Aotearoa New Zealand. Its intention was to provide an overview as an informative piece to this study to show a defined timeline and the key shifts in the eras of Māori renaissance and changes to social work education. Not so much of a critique of literature.

Wāhanga Tuatoru: Chapter Three

*Te amorangi ki mua, te hapai o ki muri*³⁴

Kōrero Tīmatangā

The details of the research design will be presented in more detail in Wāhanga Tuawhā: Chapter Four. However, this synopsis will help the reader navigate their way around Wāhanga Tuatoru: Chapter Three with a sense of participant engagement noted here.

This study enlists three groups, firstly five Māori educators of decolonisation, the second group are the Māori social workers and the third group are Māori social work students. All three groups are strategically and purposely chosen for their expertise within their narratives of decolonisation but also where they are placed in their journey of decolonisation. All the participants' details will be discussed in Wāhanga Tuawhā: Chapter Four. This study uses a qualitative approach which fits well within te ao Māori as the importance of face-to-face or kanohi-ki-te-kanohi (Bishop, 1986) and ensures the personal communication is done with heart. Further details of this are discussed in Wāhanga Tauwhā: Chapter Four. The research design with regard to participant recruitment, selection, information gathering, and analysis will also be detailed in Wāhanga Tuawhā: Chapter Four. This chapter, Wāhanga Tuatoru: Chapter Three will be highlighting the methodology of this study which is seen in a te ao Māori space and not as a western approach to research. It encompasses Mātauranga Māori, Mātauranga-ā-iwi and Kaupapa Māori as a formed framework to this study. Wāhanga

³⁴ This is a reference to Marae protocol where the speakers are at the front of the meeting house and the workers are at the back making sure everything is prepared and that the guests are well looked after. It is important to note that both jobs are equally important, for without one, everything would fail. In conjunction with this study, the whakataukī represents the theories that stand behind the research that may not be seen but are forever present.

Tuawhā: Chapter Four comes out of the te ao Māori space and formalises the process in noting how I as the researcher recruited and interviewed my participants.

This chapter is dedicated to an overview of the methodology within a te ao Māori realm. By highlighting both Mātauranga Māori and Mātauranga-ā-iwi in the first instance, the chapter provides an understanding of kaupapa Māori as a theory and offers a framework to utilise within a contemporary academic and iwi-based research. Two aspects of kaupapa Māori will be discussed. The first is the political disposition of iwi Māori and the kaupapa Māori stance on reclamation through decolonisation. The second aspect of kaupapa Māori involves a critique of the six key principles of kaupapa Māori theory as outlined by Smith (1992). The chapter also includes kaupapa Māori and social work, which illustrates a clear connection between tino rangatiratanga for Māori social work practitioners and the significance of this in social work.

The chapter also introduces the framework *Te Pou Tarawāho o Pūrākau*. It will first locate Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori theory as '*He iti Porowhita*' and build on it with other concepts using the past, present and the future. Pūrākau will then be showcased as the stories and narratives of the participants to this study. Te wā and āhurutanga are the tikanga that sits inside the framework, and as part of the framework.

Mātauranga Māori

Mead (2012:10) provides a definition of Mātauranga Māori as being a “cultural system of knowledge”. It is inclusive of all aspects of Māori culture which embraces traditional Māori knowledge. This means that while each generation adds to the expanding knowledge base to form a contemporary link, the traditional knowledge stays the same and is acknowledged as part of our own unique philosophies inherited by our tūpuna, our ancestral links. The vehicle in which Mātauranga Māori is transmitted is employed through te reo Māori. Examples of delivery are through waiata, karakia, tauparapara, mōteatea, oriori. It is also expressed through rarangā, whakairo, ta moko, kapa haka, mahi toi,

tukutuku³⁵ and various other expressions. Mātauranga Māori is linked to Māori identity and forms part of the distinctive features which truly makes up the meaning of being Māori (Mead, 2012:10). For example, Pihama (2010:11) asserts that Mātauranga Māori allows “the right for Māori to be Māori on our own terms and to draw from our own base to provide understandings and explanations of the world”. It harmoniously encompasses the environmental factors and the connection Māori have with the land, sky, seas, stars and the cycle of change (Mead, 2012). This is also where knowledge is so sacred it is possible that only a selected few are privileged to know the depths of the knowledge. There is also an expectation that this knowledge is free of colonial disruption and the systems of knowledge are kept safe (Marsden, 1992).

If we understand the concepts through the eyes of our tūpuna, the meaning reaches the depths of Mātauranga Māori that is not portrayed in a contemporary context. Mead (2012) talks about the sacred systems of tapu and noa that was important to Māori in terms of a lifestyle. Durie, (2006:9) describes tapu and noa as ethical rules that are accepted as part of survival. As an example, from the past, Durie (2006:9) describes the transition for Māori settling in Aotearoa as “survival and adaptation which depended on the development and promulgation in two sets of understandings”. Durie (2006:4) notes that tikanga and mana whenua were key understandings to “guide human behaviour”. An example of tikanga is seen in the understanding of tapu and noa as guidelines to live by. Māori had to distinguish between what was safe and what was of risk in the law of survival (Durie, 2006). The concept of tapu ensured there were certain areas or activities that were restricted and there were processes in place to maintain safety or the returning to noa, the uplifting of tapu, so that things can return as they were. An example of this is when someone drowns in the sea, a rahui³⁶ or a restriction is placed on the water, so no one enters. This is done for two reasons, firstly, contamination issues to potential food sources and to respect the mana of

³⁵ Translations will be provided in the glossary located in the appendices however in this context all of these expressive activities are part of the cultural systems of knowledge.

³⁶ Rahui is a restriction or boundary placed on the site through karakia or the establishment of a pou (carved poles) that symbolise a sacred space.

the person who lost their life (Mead, 2012, Walker, 1990). Once the sea is deemed safe to return the rahui is lifted in the form of karakia. Durie (2006) reports this as reciprocation between Māori and the environment that determined the risks and safety features involved in living on the land. Along with laws of survival, occupancy was shown in terms of communal tenure and the concept of 'ahi kā'³⁷ was utilised which maintained management obligations and responsibilities towards the sharing of land with whānau and hapū. This was also important in terms of maintaining whakapapa links to the land and to the hapū.

In relation to contemporary application of tapu and noa, they are intertwined into tikanga practices on a personal and professional capacity. For instance, setting up an environment to come together with a purpose or a kaupapa where all participants create an atmosphere of sacredness to discuss the topic at hand. This can be done through karakia and waiata where the 'mauri' or the life force of the space is given the respect of all who are present, all those who have passed away and all those who are yet to be born. Noa is usually practiced through the sharing of kai or food where everyone returns to a common space and the tapu is removed (Durie, 2001).

Mātauranga Māori plays a pertinent part in the stories shared from the participants of this study as informative discussions that are drawn from their own experiences and perceptions of how they see themselves as Māori in a contemporary society. An extension to this is they are encouraged to locate themselves inside their own worldview of te ao Māori considering their understanding of the historical events in Aotearoa New Zealand. For example, stories their grandparents, great grandparents or great great grandparents have retold about their tūpuna. This includes the passing down of certain rituals or tikanga that have been adopted or implemented as part of iwi traditions.

Exploring Mātauranga Māori inside this study helps with the understanding of 'cultural systems of knowledge' that Mead (2012) talks about. It helps with the

³⁷ Te ahi kā is a concept that demonstrates whānau and hapū looking after the homelands including the environment and marae. It is a concept that embraces 'keeping the home fires burning'.

understanding of traditional knowledge serving as a link or connection to our tūpuna. The stories of the participants of this study also reflect a connection within their own iwi traditions, tikanga and whakapapa; this is demonstrated in the concept of Mātauranga-ā-iwi.

Mātauranga-ā-iwi

Edwards (2012) asserts that whakapapa is intrinsically linked to Mātauranga Māori but is more cemented in Mātauranga-ā-iwi which places the knowledge of whakapapa in context specific to whānau and hapū. Doherty (2012:26) states that certain values and principles of a particular iwi are found in whakapapa. He adds, “The rationale is expressed in the relationship that the tribe has with its tribal environment” which is referred to as Mātauranga-ā-iwi. In other words, iwi specific knowledge defines the principles and values from each rohe³⁸ or area in which they come from. An example using iwi specific knowledge that Doherty (2012:27) shares is found in Tūhoe³⁹ where “Ngā Pōtiki marae do not allow a pōwhiri⁴⁰ to occur after nightfall where other iwi will.” This was based on a historical incident that happened many years ago when their marae was under attack by visitors and safety issues and precautions were not considered effectively. This example demonstrates tapu and noa or ethical rules (Durie, 2006) and is more focused specifically to one iwi and their beliefs. Mātauranga-ā-iwi embraces the uniqueness of each individual iwi and it appreciates that each iwi come with differences and enriched stories. Taki (1996) refers to the concept of iwi Māori in similar forms as Mātauranga-ā-iwi and acknowledges the importance of whakapapa stories as a body of knowledge that holds distinctive information within one iwi that is passed down through the generations. The significance of intergenerational transmission inherently holds key events that have been either detrimental or revolutionary in terms of development for Māori

³⁸ Rohe is a term used to describe a district or area from where you come from and are familiar with.

³⁹ Ngāi Tuhoe are a nation within itself, they are located in the heart of the Urewera on the East Coast of the North Island. One of their philosophical paradigms based on Mana Mōtuhake depicts self-autonomy and free from government interference.

⁴⁰ A pōwhiri is a formal ceremonial process that usually happens when the manuhiri to the marae (the visitors) are welcomed by the Mana Whenua of the marae (the people of that region).

the impacts of colonisation (Pihama, 2010). Examples of iwi stories can be found in the Treaty of Waitangi settlements, where whānau, hapū and iwi members can tell their historical narratives (Ratima, 1999). Kaupapa Māori recognises this in relation to the political structures and systems in Aotearoa New Zealand and the unequal power relationships between Māori and Pākehā. The purpose of highlighting this is to ensure there is a space in this study to acknowledge the stories that involve historical and contemporary trauma which includes iwi and hapū. This includes the political incidents that occur and have occurred in someone's life that has particularly affected their whole rohe (tribal area).

Mātauranga-ā-iwi reflects specific information that is relevant to a particular whānau, hapū and/or iwi. This also remains sacred information and is also possibly shared or known by a select few like Mātauranga Māori. Regarding this study, the participants of this study are encouraged to share their own stories that reflect a personal connection to their whānau, their hapū and/or their iwi. This represents a unique and subjective view that is shared among the members of a particular group that cannot be replicated anywhere else. It is drawn from sources that are held in their enriched whakapapa. Mātauranga-ā-iwi allows the participants of this study to connect with their stories on a personal level and make sense of their own intergenerational position in Aotearoa New Zealand. By encouraging this process to occur, the participants of this study can highlight events they have encountered within a contemporary society. Some of their reflections may generate discussions around injustice and cultural indifferences but also successful triumphs and positive tribulations, for example, entering tertiary education as the first member of their whānau.

The difference with storytelling comes with the understanding of collective stories and individual stories. The collective stories are stories that are retold and are well known to not just the story teller but by many people. The likelihood of the story been told many times is great. Every story retold is relayed from the perspective of the storyteller themselves and is seen through their own eyes and their own lens. An example of this is I know our grandparents and great

grandparents were subjected to punishment for speaking te reo Māori when they went to school. I know this information because I have read it (Mikaere, 2003, 2013; Penetito, 2010, 2013; Pihama, Smith, Taki & Lee, 2004; Selby, 1991; Smith, 1997; Smith, 1999, 2013; Wirihana & Smith, 2014), I have also been told many stories from other people who recall their grandparents and parents who have had lived experiences and I have seen documentaries portraying this. The collective stories have been present in our history and we as a generation have been witnessed to the effects. Individual stories are lived experiences unique to the person telling them. The story teller has experienced it first hand and relayed the story from their own perspective. An example of this drawn from my own experience is when I was at high school and was looking for guidance from the school counsellor in relation to my future career. Her advice was to leave school and go on the unemployment benefit because it would be more productive for me instead of failing. The two examples demonstrate the different types of telling stories and the way we tell them and through what lens we see the information. One story I was not present but the other story I was part of, a lived experience and part of my memories.

The third concept offered is kaupapa Māori which is considered after Mātauranga Māori and Mātauranga-ā-iwi. Kaupapa Māori recognises and acknowledges the contemporary world and acts as a protector or 'buffer zone' between Mātauranga Māori, Mātauranga-ā-iwi and Western generic knowledge. This will be explained further in the next sections.

Kaupapa Māori Theory

The origins of kaupapa Māori lies within the writings of Linda Tuhiwai Smith (1999, 2012) and Graham Hingāngāroa Smith (1992) and is strongly advocated by other scholars such as Doherty (2012) who defines kaupapa Māori theory as a political instrument. Nepe (1991) asserts that kaupapa Māori is a conceptualisation of Māori knowledge which supports a healthy response to Western knowledge. Smith (1997) implies that kaupapa Māori is a way of framing and structuring how we think about ideas and practices. Kaupapa Māori respects concepts such as emancipation and conscientisation that counteract such

concepts of assimilation, acculturation and exploitation from the dominant culture (Doherty, 2012) but also acknowledges the historical and contemporary discourses that reflect the past and present in Aotearoa New Zealand. Kaupapa Māori also recognises the link between Mātauranga Māori and Mātauranga-ā-iwi. This is seen as the validation and legitimacy of Māori knowledge and culture.

Ruwhiu (2001) acknowledges that 'history speaks' and advocates for Māori to learn about their past in order to define the future. This in turn develops a clear critical analysis of cultural development. Doherty (2012) expresses this in terms of seeing things through Māori lenses where kaupapa Māori provides tools to view and describe Māori from their own Māori worldviews. "Using the lens created by kaupapa Māori, Mātauranga Māori becomes visible (Doherty, 2012:23). This is also linked to being able to feel, see, hear and touch when learning inside an environment that is Māori, for example on a marae and inside a wharenui. When the call becomes iwi specific, Mātauranga-ā-iwi is important. This prevents the homogenous thinking that mainstream creates in generalising aspects of all Māori (Doherty, 2012). Kaupapa Māori also recognises Western knowledge systems are currently in place in the contemporary world but do not merge with Mātauranga Māori or Mātauranga-ā-iwi knowledge. Doherty (2012) uses the *Rangā Framework* to demonstrate that kaupapa Māori is a 'buffer zone' between Mātauranga Māori and Western knowledge (generic). An example of this is presented using te reo Māori and using English translations to falsely understand Māori principles and values. For example, whānau translated directly to mean family⁴¹. This example initiates thought in terms of the depth and breadth of how Māori interpret whānau and the importance behind its meaning. To explain the complexities of whānau needs to be done in te reo Māori rather than in English when looking through the lenses of Mātauranga Māori. However, in the contemporary constructs, whānau illustrated under kaupapa Māori can start to

⁴¹ Whānau means so much more than the Western term of family. It can mean people who support you or a group that has gathered together for a common purpose become a whānau. Whānau also acknowledges whakapapa ties but also members who enter into the whānau who do not. Whānau can also stretch to include people who are outside of a close unit but still have a significant purpose in ones live for example a Doctor or a counsellor can become whānau or a teacher.

acknowledge social supports that are utilised in everyday living, for example, a teacher, a counsellor or even a doctor (Metge, 1976). Kaupapa Māori as a buffer protects Mātauranga Māori and Mātauranga-ā-iwi and keeps it safe from Western knowledge and misinterpretation. This is because kaupapa Māori acknowledges the impact of colonisation where Māori knowledge and principles are misused and misconstrued within the Western world.

Nevertheless, what kaupapa Māori theory provides is a transformative direction that can be viewed as a decolonisation process (Pihama, 2010). To further determine its origins and demonstrate a collective decolonisation process, kaupapa Māori started to surface around the Māori movements in the 1970s-1980s and Māori renaissance period which included the formation of Ngā Tamatoa in 1970, Te Matakite o Aotearoa Land March in 1975 and Bastion Point occupation in 1977 (refer to Wāhanga Tuarūa: Chapter Two). Walker (1996) claims Māori movements challenge and resist dominant cultural hegemonic practices which is clearly demonstrated in the formation and establishment of Te Kōhangā Reo and Kura Kaupapa (also presented in Wāhanga Tuarūa: Chapter two) in the 1980s (Smith, 1997). Te Kōhangā Reo movement advocated for te reo Māori and tikanga which became the forefront in a political challenge to the government using kaupapa Māori principles. Te Kōhangā Reo are not only for tamāriki (our children) and mokopuna (our grandchildren) but all whānau members and were celebrated within Māori communities as a way forward to retain and enhance te reo Māori. Later came Kura Kaupapa, loosely equivalent to primary schools and Whare Kura are like secondary schooling⁴² and the establishment of Te Wānanga O Raukawa in 1981 and then Te Wānanga O Aotearoa in 1984 that promoted tertiary based education. By 1988, Auckland University incorporated bicultural education as part of retention and recruitment of Māori students. The revitalisation of Māori education during this period demonstrates a decolonisation process where “Te Kōhangā Reo and Kura

⁴² It is emphasized here that the description provided is not about the curriculum inside Kura Kaupapa and Whare Kura because they are designed under a te ao Māori framework.

Kaupapa are clear examples of the emancipatory intent of kaupapa Māori theory” (Pihama, 2010:12). It also shares a contextual example of how Māori practiced tino rangatiratanga which will be further discussed in relation to social work. To link Kaupapa Māori to this study, it will be discussed in relation to the framework that was utilised as part of the participant’s contribution.

Kaupapa Māori in relation to this study

Kaupapa Māori theory informs this study. The approach allows participants of this study to discuss their own experiences in a way that is culturally appropriate and values their own knowledge, from their own whānau, hapū and iwi stories. Kaupapa Māori creates an opportunity for the participants of this study to openly express their emotions and thoughts on their journey of discovery using Māori methods of interaction. Kaupapa Māori theory also endorses emancipation where the participants of this study can discuss ways in which their knowledge can contribute to the development of their social work practice as part of their decolonisation process. Māori educators were encouraged to talk about their influences and philosophies behind their motivation to teach and facilitate decolonisation processes. This may include drawing from their own experiences and/or placing emphasis on Māori research/scholars/authors. Kaupapa Māori theory validates and embraces te reo Māori and tikanga as part of creating a culturally appropriate environment for discourse where the participants of this study feel their experiences are being valued and validated. Other ways kaupapa Māori theory have been implemented in this study are discussed later in this chapter.

To visually demonstrate the methodology framework, figure [1] below depicts the three circles that represent Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori as *He iti Porowhita*⁴³ and how they interact within this study.

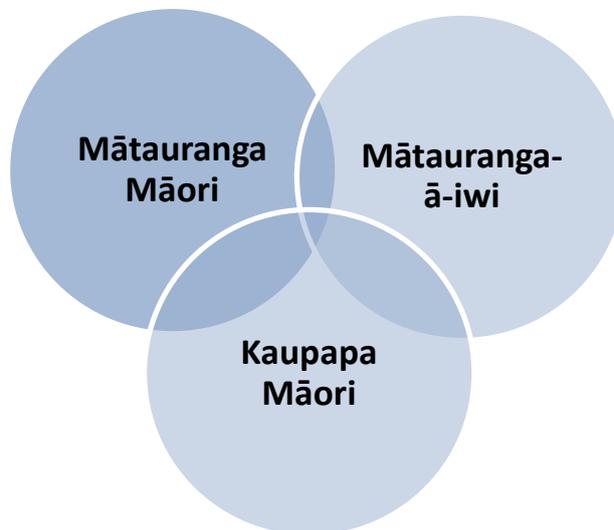


Figure 1: He Porowhita

There are connections that form fluidly of which the stories or narratives can flow, this means discussions can go in circular directions instead of linear. For example, a discussion may be politically motivated (kaupapa Māori), move to a dialogue about te ao Māori (Mātauranga Māori), become iwi specific (Mātauranga-ā-iwi) and end discussing a way forward from a contemporary perspective (kaupapa Māori). Pohatu (2003:21) best describes this theoretical interaction as:

“taking the time to always be aware of what is real to us as Māori, which accords a safe space to identify and comprehend the embedded theory in what we as Māori do in any context.”

Furthermore, Pohatu (2003:21) notes the use of our own theories where “we deliberately choose to align with theory more connected to our [own] realities”. It is anticipated that being able to move about freely inside three theoretical

⁴³ He iti Porowhita loosely translated means a small framework but takes notice of the circular motion of the framework (Porowhita). That determines and constructs the circular motion of conversation.

contexts such as Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori enables a greater understanding of a decolonisation approach.

Naming this process, I considered the motion of the stories and how the three realms of Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori interact. Therefore, it was decided that naming the framework (Figure 1) as 'He iti Porowhita' best reflected the circle. He iti Porowhita is loosely translated as a small circular or round shape and represents a series of wheels that can connect with each other as demonstrated. Like the Awhiowhio-Poutama framework (Dreadon, 1996), the ascending and descending attributes allows for the participants of this study to discuss their experiences of decolonisation in no formal sequence. It has room to be flexible, interlink and blend historical teachings with contemporary learnings.

The next section discusses kaupapa Māori and decolonisation which demonstrates the connection to tino rangatiratanga and reclamation. This leads into kaupapa Māori and tertiary education focusing on six key principles (Smith, 1992) that can be utilised as a guide or an intervention. Furthermore, kaupapa Māori and social work highlights tino rangatiratanga at a personal level as well as the concept of ko wai au?⁴⁴ It also looks at three recognition points in understanding cultural awareness, which allow for a discussion on individualistic qualities that Māori social workers can access as part of their training and education.

Kaupapa Māori and Decolonisation

Pihama (2001:138) unpacks the concept of decolonisation inside kaupapa Māori and supports the existence of resistance that "counter-acts colonial oppressions." Pihama (2001) also defines decolonisation as a process of exposing and analysing the impact of colonisation which includes the burden of colonial ideologies upon Māori. The belief that tūpuna Māori (our ancestors) were

⁴⁴ Ko wai au? is a question that asks, 'who am I?' It is a question that many Māori are faced with in terms of their journey of living in a predominant western world and being of Māori or Tangata Whenua, the indigenous peoples of the land.

practicing decolonisation before it was written about indicates a revolutionary stance that has its origins cemented in history (Pihama, 2001; Smith, 1999; Taki, 1996). With the concept of decolonisation comes the notion of 'struggle' which innately links to the concept of tino rangatiratanga and the fight to gain a 'for Māori by Māori' stance (Pihama, Smith, Taki, Lee, 2004). This serves as a timely reminder to honour the struggles our tūpuna endured and reflect on our own position in terms of continuity of the struggle (Pitman, 2013).

In contemporary times decolonisation acknowledges terms such as re-claiming and re-vitalising which signposts something that has been taken or lost through colonisation where there must be an emphasis to take back, claim or vitalise (Pihama, 2001). This requires a process that supports unpacking or analysing where the impositions lie. However, Pihama (2001:140) mentions that it is important to understand what needs to be claimed back and to be aware of is the "pure form of precolonial ways of being that exist in some uncontaminated state now". This affirms that the existence of knowledge in Mātauranga Māori and Mātauranga-ā-iwi that can assist in the process of decolonisation. In saying this, it is advised that if there is limited confidence within the realm of Mātauranga Māori and Mātauranga-ā-iwi, where the participant does not know enough, then it is sufficient to journey through kaupapa Māori as a guide until such time as the participant can step into Mātauranga Māori and further explore their own whānau and iwi stories in Mātauranga-ā-iwi. The journey of decolonisation can start for many in their own whānau and participating in whānau based knowledge. There are also opportunities that come in the form of hapū involvement and being active in hapū development, marae immersion and living in the area of origin. For some they are fortunate to be born into te ao Māori and attend Te Kōhanga Reo, Kura Kaupapa and Whare Wānanga as part of their education. This means that a cultural identity may already be formed as part of accessing Māori institutions and whānau members as key central markers. For others, the journey of discovery in te ao Māori may start at a tertiary level and it may be that it is the first experience the students have in challenging their own position as part of being Māori inside a tertiary setting. An example of implementation of kaupapa Māori and tertiary education is noted below.

*Kaupapa Māori and the six
principles in Tertiary Education*

Taki (1996) discusses kaupapa Māori knowledge paradigms, theories and frameworks as rightfully privileged by Māori descendants as the basis of their linguistic and cultural heritage. This means the knowledge that has been passed down from our ancestors has a place inside our own cultural heritage as an important part of who we are. Pihama (2010:10) also acknowledges “kaupapa Māori as a theoretical framework and the foundation is deliberated from Māori philosophies.” It maintains the cultural integrity of Māori research and ensures that Māori processes are seen through Māori lenses. Pihama (2010) also emphasizes that kaupapa Māori is not a strict framework but is flexible in its approach and can change and adapt in the context that it is being utilised. One example of the fluidity of kaupapa Māori is within te reo Māori and understanding that Māori concepts have multiple meanings, deeper meanings and possess an intrinsic value. This is sometimes a challenge for those who have lived in a colonised world of linear, structure and precision. Not having access to an accurate answer may become difficult when faced with something that is presented as fluid and circular. This is something that occurs in tertiary institutions where information is received differently to how Māori students understand, or if the information is rigid and does not effectively align with the ways in which Māori think. Smith (1997) has provided six principles that can act as a guideline using Māori concepts as a template or intervention for tertiary learning. Smith (1997) drew from a position of transformation and change utilising conscientization and emancipation ideology and highlights six key principles of *tino rangatiratanga, taongā tuku iho, ako Māori, kia piki ake i ngā raruraru i te kāingā, whānau and kaupapa*. To further define the six principles, a brief synopsis will be provided based on Smith (1992) from a paper entitled *Tāne-nui-a-rangi'[s] legacy, Propping up the sky: Kaupapa Māori as resistance and intervention*. This paper highlights the six principles as an intervention using a tertiary institution as the focus. It is also acknowledged that while the framework is based on Smith's (1992) work, it has been extended and adapted to include the constructs of this

study and identifies further issues that are more predominant in contemporary times as a Māori student attending tertiary studies.

The first principle, *Tino Rangatiratanga*, has many definitions but is linked to Te Tiriti o Waitangi (Pihama, 2001). This determines the right to define and control what it means to be Māori in Aotearoa lies with Māori. It is pertinent to provide critical theory-based courses which “speaks meaningful to political context which Māori experience” (Smith, 1992:27), for example power relationships. When practicing tino rangatiratanga this should be understood by all staff within tertiary institutions as a shared commitment to legitimise Māori knowledge. Paulo Freire (1972) notes the concept of conscientisation in terms of being informed and having the right to be informed of cultural truths. In Aotearoa New Zealand the concept of tino rangatiratanga gives equal value to conscientisation. From an individual perspective, tino rangatiratanga can be felt from within and internalised to mean ‘the right to be me and the right to be in my position’ (Pere, 1982). This belief lifts the person from the inside out to consciously believe they have the potential to be who they are and do what they do without prejudice.

The second principle, *Taongā Tuku Iho* represents cultural aspirations and has links in the past to tūpuna who have handed down treasures both tangible and intangible. Taongā tuku iho encompasses both emotional and spiritual factors such as our identity through whakapapa, the whenua⁴⁵ and te reo Māori. These all bring clear emotional and spiritual connections of who Māori are through the lenses of te ao Māori. The use of te reo Māori as a teaching medium is recommended as well as learning from a student perspective. Smith (1992) also connects this principle with cultural backgrounds and to home life situations and what impact this has on social structures within the home. This principle aligns effectively with Mātauranga Māori and Mātauranga-ā-iwi where the student can relate to not only their own stories and what has been passed down through the

⁴⁵ Whenua is a beautiful word that embraces our link to the environment as being land. In its beauty whenua is also the name of the placenta of a baby that represents the life and connection to Papatūānuku our earth mother. As another link, we are Tangata Whenua, people of the land and we believe that everything and everyone are connected through our own natural environment.

generations but also what is important to them in a contemporary aspect (kaupapa Māori). This can start at home within their own whānau and whakapapa.

The third principle, *Ako Māori*, provides experiences in learning and reciprocal relationships in teaching (Lee, 2007). For example, the teacher can both teach and learn from their students. Ako Māori is very fluid and bears no age barriers or status levels, so it is not unusual for the old to learn from the young just as much as it is for the young to learn from the old, or the teacher learning from the learner. Ako Māori is culturally defined in terms of having the right to access Māori processes of learning and teaching. Everyone has useful knowledge and contribution to make that benefits the whole group (Smith, 1992) as a collective. The environment is also a consideration where it reflects āhurutanga. Āhurutanga is a valued safe space for participants to feel comfortable in (Ruwhiu, 2001). One such space could be to learn in the space of tūpuna, for example inside a wharenuī, on the marae ātea⁴⁶ or a Wānanga that celebrates and displays taongā that reminds us of our ancestors. Everyone has experiences and has the ability to contribute to any learning environment.

The fourth principle, *Kia piki ake i ngā raruraru i te kaingā*, describes the impacts of widespread socioeconomic deprivation of Māori. Smith (1992) notes the monetary support and access to education for Māori regardless of their choice of institutions. While there are more grants and scholarships available nowadays, the financial liability is greater. The financial burdens of living may place barriers for many whānau to be able to step into a place of learning and maintain their commitment to several years of study and to also support a growing family and other commitments. In turn this lessens the number of potential Māori students committing to full time study as internal students. The preferred mode of study perhaps then becomes distance learning because they still need to maintain employment and tend to whānau obligations. One of the common whānau

⁴⁶ Marae Ātea is the place in front of the wharenuī, it is where the formalities happen as part of the pōwhiri process and is considered sacred when this occurs.

obligations is attending tangihanga⁴⁷. This means in rural or small communities that if anyone passes away, the whole community gather, which can mean that students have particular roles and responsibilities attached to the preparation of the tangihanga or are part of whānau pani⁴⁸. This can result in lower attendance rates. Māori students are often second time learners, which means that they are entering back into study (Penetito, 2011). Many Māori students have had negative experiences in the education system, or they left school earlier than anticipated.

The fifth principle, *Whānau*, underpins the support mechanisms that are important for students to learn. Smith (1992:28) reflects on the “integrated networks amongst staff and students” and the shared responsibilities that should occur in the classroom environment. For this to transpire, Smith (1992) encourages sharing of resources, peer mentoring and for the students to be able to link to their own whakapapa which shows the importance of Mātauranga-ā-iwi. For example, sharing the learning from the tertiary institution with whānau members, contributes to intergenerational achievements within Mātauranga Māori, and being involved in discussions that have a similarity with other student’s historical stories. The sense of being part of a tertiary whānau is very important for Māori students so that their anxiety around entering into a tertiary institute that is predominantly built on Western philosophies is lessened when the support systems designed for Māori are available.

The sixth principle, *Kaupapa*, represents the collective vision or philosophy principle. While Smith (1992) highlights the lack of Māori students in the tertiary setting in the 1990s, there are now alternative choices available currently (Walsh-Tapiata, 2000). Te Wānanga o Raukawa, Te Wānanga o Aotearoa, polytechnics and distance learning attract Māori students (Raumati Hook, 2007). There is also a greater focus for second time mature learners who have re-entered the tertiary

⁴⁷ Tangihanga symbolises the passing of a loved one, whānau member or member of the community. The mourning process for a tangihanga is usually around three to four days however there are extra days of preparation and work after the tangihanga has finished.

⁴⁸ Whānau pani are close members of the person or persons who have passed away. They have Tikanga to follow which may mean that they stay with the body throughout the process of the tangihanga.

sector to up-skill and re-educate themselves. Furthermore, Smith (1992) notes Māori students are a minority in the classroom which in most Western tertiary institutions may still be the case today. Kaupapa is a purpose and the gathering of people is formed through a purpose or a vision. Therefore, tertiary institutions need to consider a kaupapa or purpose for Māori students to gather, including the content of what is being taught is attractive for Māori to participate in. For example, the curriculum catering to the audience in the classroom equitably.

The six principles that Smith (1992) reflects changes in Aotearoa New Zealand in the 1990s, however, the principles still have relevance in today's context and can definitely be transferred to other fields of study. In appreciation of the six principles which depict a macro level, narratives or stories form the basis of identifying key elements from an individualistic thinking and their experience. One of the ways to privilege these stories can be done through pūrākau which will be discussed later as part of the framework to this study. These six principles will be mentioned as part of Wāhanga Tuawhitu: Chapter Seven.

The focus now turns to kaupapa Māori and social work discussing tino rangatiratanga as a concept that should be considered when working with Māori whānau. It also touches on some key cultural indicators that social workers need to seriously contemplate when practicing social work in Aotearoa New Zealand.

Kaupapa Māori and Social Work

Kaupapa Māori theory is one of the key concepts in social work and so this section highlights how it is implemented. Hollis-English (2012:41) identifies tino rangatiratanga in social work, as being able to “exist at both a micro and macro level and thus, is relevant to social workers at both the ‘whānau’ and ‘organisational’ levels.” Other definitions add tino rangatiratanga as being loosely translated as ‘self-determination’ (Mead, 2003; Walker, 1994) when Māori social workers are working with whānau and hapū, the concept invites an empowerment aspect where whānau can determine their own aspirations and goals with assistance (Metge, 1976; Durie, 2003).

At a practice level, tino rangatiratanga opens a mutual working relationship with whānau and hapū. The concept captures the unique approach where Māori can work with their own, for their own and by their own (Smith, 2013). Although this is not always the case in many instances. One example noted is the difficulty to practice in mainstream and in some iwi-based services due to governmental policies constraints. “The consequence for Māori is to always work hard to guarantee space where we can be affirmative in our own way” (Pohatu, 2003:16) although this generates challenges to do so. While kaupapa Māori supports decolonisation processes, it places emphasis on the need to strengthen decolonisation in social work for Māori to be able to implement tino rangatiratanga in their practice and at a personal level. An extension to this is being able to assist non-Māori social workers to work with the concept of tino rangatiratanga and how that is transferred into seeing the concept through a Māori lens.

Kaupapa Māori at a personal level

Ko wai au? begins in asking those questions of yourself to help shape your understanding of where you come from? Where you belong? And what are your morals, values and worldviews? In allowing yourself time to explore these inner sanctions, it endorses the belief ‘how can you work with others when you have not dealt with your own stuff?’ This includes working out your cultural understanding and awareness of you.

Ruwhiu (2009) presents three recognition points of interest in terms of cultural awareness markers. Point one is ‘the significance of history’ highlighting specific key indicators in history such as Te Tiriti o Waitangi and the relationship/partnership between Tangata Whenua and Tangata Tiriti⁴⁹. Point two reveals the importance of narratives as promoters of identity. “Social workers seeking to develop culturally responsive practice need to be aware of the ways in which such narratives can contribute to building a strong cultural identity for Māori and to provide a sense of belonging and connection with the world”

⁴⁹ Tangata Tiriti are people who do not whakapapa to Māori and have migrated to Aotearoa New Zealand under the Treaty of Waitangi and Te Tiriti O Waitangi.

(Ruwhiu, 2009:113). The third recognition point Ruwhiu (2009) offers is Māori concepts of well-being. This point recognises four critical components that will assist with developing a Māori lens. This includes *wairuatangā*, Ruwhiu (2009:114) notes encompasses not only spirituality, but values, beliefs, ideology and paradigms. *Whakapapa* links to embellished relationships through ancestry but also recognises the importance of kinship. Establishing links with whānau creates a sense of belonging to the relationship that assists with the healing processes. *Tikanga and Kawa* offer certain aspects of order and the correct way of doing (Durie, 1994, Ruwhiu, 2009). There are certain rituals that need to occur first before the whānau move into working with the social worker. There are also certain understandings that go with tikanga and kawa for a person to embrace personally as part of their own self-journey. For example, knowing what to do at a pōwhiri or know the reasoning behind removing shoes when entering into someone's home.⁵⁰ *Mana* involves a powerful force of well-being and an essence of one's own personal power. There are three dimensions of mana that need to be recognised. First, there is the human aspect which is known as Mana Tangata, this includes innate relationships we have with our ancestors, grandparents, parents, brothers, sisters and so forth. The second aspect of mana is our environmental connection which is referred to as Mana Whenua. Mana Whenua also denotes our connection to our own mountain, rivers and specific cultural place such as marae and waka. This is evident when we stand to present ourselves as who we are and where we come from. The third aspect of mana is Mana Ātua which represents a spiritual connection such as our ancestors who have passed on but also our own morals and values and worldviews that have been innately passed down to us. This dimension also recognises our relationship with our gods-our Ātua such as Ranginui-our sky father, Papatūānuku-our earth mother, Tangāroa-our sea, Tāwhirimātea-our wind and Tāne Mahūta-our god of the forest. This list is not exhaustive but reflects our connections to our Ātua.

⁵⁰ Māori believe that moving between spaces such as being outside and then coming inside needs to consider the removal of shoes so that it preserves the flooring, it respects the occupants of the house and it prevents cross-contamination.

Without the three aspects of mana we become disconnected to who we are and we are distant from our cultural philosophies and cultural systems of knowledge. We are also disconnected from who we are as Māori (Houkaumau & Sibley, 2010). The recognition points presented by Ruwhiu (2009), highlights the importance of culturally responsive social work and indicates an understanding of the “influence and interconnectedness of these dimensions for Māori” (Ruwhiu, 2009:107). Dreadon (1996:7) concurs and comments, “For some, the journey of self-discovery is a path of reflection and absorption, believing in our tūpuna and their processes and that they are valuable and valid.” One such concept within te ao Māori is through pūrākau. Pūrākau will now be discussed utilising the concept of time or in this instance ‘*te wā*’ and *āhurutanga*. This adds to the basis of the methodological framework using the past present and future.

He Pūrākau: See the stories, feel the stories

Lee (2009:1) describes pūrākau as containing “philosophical thought, cultural codes and epistemological constructs” that uniquely identifies Māori as who we are. Pūrākau appreciates the spirit of our tūpuna storytelling skills (Lee, 2005). It was done with such esteem, a hearty art form that could set the kaupapa, teach some subtle lessons and move people to tears or to laughter (Lee, 2005:7). Purposeful connections through whakapapa and kaupapa, Pūrākau inherently provided the time and space to receive the stories in whatever form they come as transmitting points of knowledge. Recently Pūrākau has been revitalised by Lee (2005; 2009) and supported by Smith (1999, 2012) where themes of re-claiming, re-creating and re-telling is a way of corroborating Māori stories of discourse. It is also an approach that unites the historical stories with the contemporary. This endorses the whakataukī ‘*Me hoki whakamuri, kia ahu whakamua, ka neke*’, loosely translated as ‘*In order to improve, evolve, and move forward, we must reflect back to what has been*’.

Storytelling has also found solace through contemporary art, dance and as a therapy. It can be delivered in a framework that demonstrates and depicts the connection with our tūpuna, locates present day and looks forward to the future

generations (Lee, 2005). Pūrākau also possess a decolonisation principle where re-claiming stories from the past can be articulated and re-created to adapt into modern societal structures. One example of this is applying key traditional Māori concepts into social work situations such as whanaungatanga. Along with this means that the participants inside whanaungatanga understand the concept and understand how important aspects of this process can bring about emotional responses. However, Lee (2005) also talks about Pūrākau as forming a colonised view where stories have been re-told to fit society and certain details have been altered to form more of a conservative approach (Lee, 2005). This is likened to a childhood game of children lining up in a row, the first person whispering a sentence/message and the second person whispering the same sentence/message to the next and so forth until it gets the last person who reveals the sentence/or message to the group. The accuracy of the sentence/message is likely to be different to what it first started out to be. Another important factor of consideration and discussed earlier, is that the story is told from the perspective of the storyteller which means it is remembered through their lens and their social construct.

Pūrākau is a concept that is added to the working framework of this study because it comes from te ao Māori therefore it is our way of communicating as an oral culture. Our tūpuna shared stories and within those stories are significant lessons and messages for the next generation to take heed of. Alongside the working framework is tikanga which is embedded to ensure that the space in which our stories are told is safe. Safety measures are supported so that participants feel comfortable enough to share their stories and able to express emotions while telling them. Two tikanga concepts that are presented in this study are te wā and āhurutanga.

Te wā me te āhurutanga hōki

This honours the time and space created in hui⁵¹ with the participants through the guidance of Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori. An example of this is found in the content of the stories with consideration to the source (where the story origins come from), historical discourse (intergenerational patterns trends) and motivation (what relevance this has to future generations). This depicts the use of time as a measurement of specific events, memorable encounters and retelling whakapapa kōrero. For example, a birth of a mokopuna, the death of a loved one or the drought that interfered with planting consequently diminished food supplies. Time can also measure resilience where we look towards the past to find our own responses to issues or success (Ruwhiu, 2009). Time also played a significant role in how participants of this study engaged in the interviewing process and their readiness in telling their stories. It also influenced how comfortable they felt when divulging to a researcher and what happens to their information after the interviews have been completed as well as the interrelationship between researcher and participants, Ruwhiu. (1999:54) describes this as “turning the inside of people outwards”. While Pohatu (n.d:5) talks about Āta as one of the principles involved in “growing respectful relationships is the quality space of time (wā) and place (wāhi)”. This emphasizes the importance of creating āhurutanga and is central to a gathering of voices in the same space and in a safe space. Āhurutanga conveys the warmth and comfort participants need to feel to share their stories. It is also part of the Takepū principles developed by Pohatu (2010). Although there is much more to the Takepū framework, which demonstrates the precision of many concepts working together, āhurutanga in this instance establishes the implications of providing a safe environment for the participants. It also evokes the significance of the researcher’s preparation prior to interviewing and how this process is

⁵¹ Hui is a gathering of people to discuss, debate or challenge certain topics. Hui is used in this study as a way of interviewing. This will be discussed further on.

introduced and set for the participants. Without the comfort of āhurutanga the voices will not be heard, the stories will not be told.

*Kōrero tuku iho, ngā mea onāianeī, ā
tōna wā*

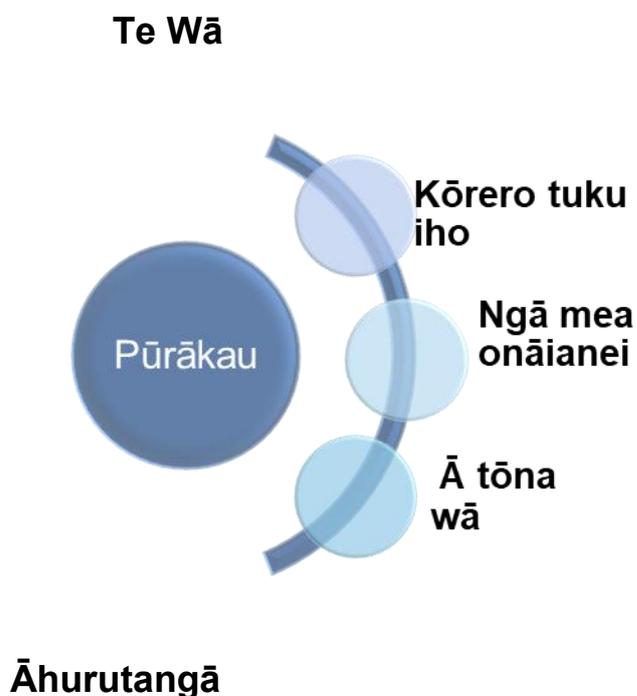
The words past, present and future depicts the English language that come from the coloniser and can be restricted and formal in interpretation. Te reo Māori provides a vehicle to see things through the eyes of te ao Māori and extends the meaning of kupu Māori- the words of Māori through the lenses of our own culture.

Tawhiri (2015:25) comments:

“Pūrākau and te reo Māori, as the language of expression, use patterns and structures that enable Māori story-tellers to identify mannerisms, nuances and behaviours unique to Māori, not accessible through the English language. Through story-telling, culture is seen as a ‘lived’ culture that influences the values, principles and philosophies of Māori”

On that basis, the concepts of past present and future will now be expressed and introduced through te reo Māori as *kōrero tuku iho, ngā mea onāianeī, ā tōna wā*. The three concepts represent pou, which are loosely translated as pillars or posts that stand tall and supports a structure, or in this case the framework. The figure [2] below illustrates the pou as a framework that sit inside this study followed by a synopsis of each paradigm.

Figure 2 Te Pou Tarawāho o Pūrākau



Kōrero tuku iho

“The mind through the memory carries culture from generation to generation. The words and compositions of revered ancestors were sacred and had great power and validity. They were ,kōrero tuku iho’ (‘words handed down’)” (Haami, 2004:15).

Oral histories bear dignified messages to all who bestow upon their uttered words. While they may be handed down from our tūpuna, they are not at all stagnant and do not lay dormant in the history vault (Mead, 2003). Kōrero tuku iho is very much present in the contemporary world of Māori, this is demonstrated and still practiced through whaikōrero, speeches made at a pōwhiri, a ceremonial gathering, through waiata, song and dance, or through everyday interactions in

the form of tikanga. Mead (2003:6) notes that “Tikanga Māori was an essential part of the traditional Māori normative system since it dealt with moral behaviour and the correct way of behaving”. Tikanga Māori in certain situations still shapes the way Māori interact and behave, for example, tapu and noa concepts discussed earlier. Mātauranga Māori and Mātauranga-ā-iwi also play a substantial part where it is acknowledged as kōrero tuku iho from our tūpuna. Every principle or takepū in te ao Māori is based on words handed down to the next generation. The interpretation may have changed and adjusted for the contemporary world, but it is important to note that there are feelings attached to each principle. For example, āhurutanga is a principle that denotes safety and so when we are safe, our physiology depicts safety, such as the feeling of being relaxed, calm, and peaceful. When we do not feel safe our body depicts feelings of anxiety, vulnerability and exposure. These feelings in turn affect our spiritual abilities and our mental abilities, such as intrusive thoughts and negative thoughts. Therefore, there is a link of emotional connection with our words that have been passed down from our tūpuna to how we interact with them in the present. Kōrero tuku iho are our closest paradigms we have to our tūpuna and so there is an emotional connection we have with each word and each message.

Ngā mea onāianeī

This concept illustrates contemporary times and aligns with modern society. This is the time where the participants of this study explored their Māori worldviews and reflect on or start to create their vision of their own personal and professional cultural frameworks (Pōhatu, 2003). Having the grounding from Mātauranga Māori and validating their own stories inside Mātauranga-ā-iwi, allows for their words to transpire and transform utilising the concepts of emancipation and conscientisation. It is about the here and now and being in the present time and space, similar to the concept of mindfulness. This space depicts realisation of change that can occur as the participants realised their potential when discussing their journey. Being in this space allowed the participants of this study to discuss what their ancestors have done and how they can contribute to their cultural pathway.

Ā tōna wā

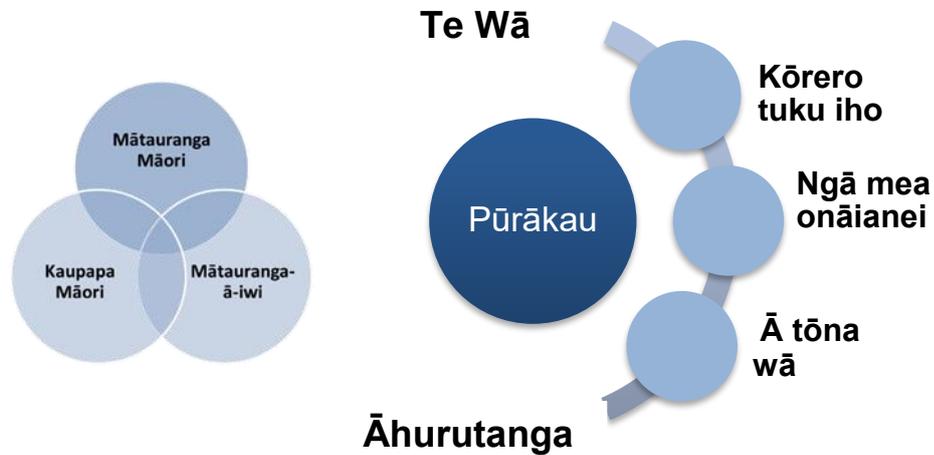
This concept exhibits futuristic objectives utilising the notions of emancipation and conscientisation which is supported in kaupapa Māori and can be easily linked into tino rangatiratanga. Future aspirations are represented in this concept where the participants of this study can dialogue and discuss the development of their practice framework using a decolonisation focus. This concept can also apply to their thoughts when working with Māori, drawing on other aspects of te ao Māori, in particular from their learning, their whānau stories or perhaps their life experiences. The concept also includes the future generations such as children, mokopuna and those yet to be born. It is significant to consider what issues and challenges may come up in the future for them including environmental concerns.

Te Pou Tarawāho o Pūrākau is born

All three concepts discussed attends to the voices of the participants who are all at different levels of their learning and development therefore depicts many facets of *te wā*- places of time or time specific. Their stories are imperative to show various intensities within this framework for example, some may choose to talk more about their present situation and elect to stay in *ngā mea onāianeī*. Others may opt to talk about their future accolades which includes their mokopuna under *ā tōna wā*. Some may speak of their tūpuna or those who have passed on that had an impact on their lives. Whatever their preference, the framework allows for fluidity to move about freely in any direction their kōrero takes them.

Below is figure [3] that combines He iti Porowhita with the three concepts of time, *kōrero tuku iho*, *ngā mea onāianeī*, *ā tōna wā* and embraces the tikanga of āhurutanga and te wā. It also acknowledges and validates the stories of the participants of this study.

Figure 3 Te Pou Tarawāho o Pūrākau is complete



Research Strategy

This study provides a research blueprint for other research projects. Te Pou Tarawāho o Pūrākau is a framework that has been broken down and presented as a step by step process on how it was created in this study. This means that the potential researcher who picks this study up as a possible option to utilise the methodology and methods would be able to see how I navigated the theoretical concepts and how Te Pou Tarawāho o Pūrākau was built (see figure three above). It also gives the potential researcher a simple framework that represents a decolonisation process when interviewing participants. It is a framework that shows the direction and tikanga of the narratives under te wā and āhurutanga and it paves the way for the participants to explore their stories from the past, present and future. Kaupapa Māori transformation and in her thesis, *Tihei Mauri Ora: Honouring our voices- Mana Wahine as a kaupapa Māori theoretical framework*, Pihama (2001) states, “Kaupapa Māori cannot be understood without an understanding of Mātauranga Māori and the ways in which Māori engage with knowledge and knowing.” This aligns with the theoretical framework of this study which came from Graham Smith’s work and discussed in *Wāhanga Tuatahi: Chapter One* and *Wāhanga Tuarua: Chapter Two*. Smith (1997) indicates kaupapa Māori praxis which is an action-reflection concept. Doing the practice

and then reflecting afterwards. This aligns with decolonisation and with the terms emancipation and liberation. Rising to our own cultural paradigms and now we are here, how do we navigate that space. Smith (1997) wrote about kaupapa Māori inside tertiary institutions, I have broken down the principles that he used in Wāhanga Tuarua: Chapter Two. The six principles are reflected throughout a decolonisation process at a tertiary level. Smith (1997) supports the use of kaupapa Māori and what is also important to note is the recognition that kaupapa Māori theory is not set in concrete; in fact it is very much a fluid and evolving theoretical framework (Pihama, 2010, Smith, 1997).

He Whakarāpopototangā

This chapter discussed the theoretical perspective of this study that is drawn from our own cultural paradigms. Mātauranga Māori, Mātauranga-ā-iwi and Kaupapa Māori adorn a framework that is named He Porowhita. Adding the time aspects, narratives of the participants and tikanga, the framework is completed as Te Pou Tarawāho o Pūrākau. This all adds to the mechanism of the study and how I begin to engage with the participants of this study.

Wāhanga Tuawhā: Chapter Four

Ma whero ma pango ka oti ai te mahi⁵²

Kōrero Tīmatangā

As discussed earlier, the participants are the heartbeat of this study therefore their contribution is valued. The narratives of the participants forms the re-claiming, re-creating and re-telling (Smith, 2012) of their contemporary experiences and the influence of their tūpuna which aligns with the pūrākau framework of Te Pou Tarawāho o Pūrākau. The intention was to gather crucial information from three participant groups that could articulate their diverse experiences inside a decolonisation process who are Māori educators, Māori social workers and Māori social work students. This chapter presents the recruitment process which includes networking, criteria, contact method and forming the questions that were asked. It also includes an explanation on how the voices of the participants will be presented. Each group will be presented separately because there were certain processes that were done differently such as how they were recruited and interviewed. By presenting each group separately and in more detail emphasizes respectively their own unique paradigms inside this study. Discussed independently will first be the Māori educators of decolonisation, followed by the Māori social workers and finally the Māori social work students. The reason behind the order of appearance will be discussed.

⁵² 'With red and black the work will be complete'

This refers to co-operation where if everyone does their part, the work will be complete. The colours refer to the traditional kōwhaiwhai patterns on the inside of the meeting houses.

The transcribing process will be explained, and identification of ethical issues will be noted.

Networking: Whanaungatanga

One of the significant skills a social worker develops is the ability to be able to network (Maher, 2005). This is also a skill that Māori possess in terms of whānau links and shared collective relationships (Bishop, 1996). According to Durie (2001) whānau whakapapa and whānau kaupapa inherently remain reliable systems. Whānau whakapapa is a term that depicts whānau members that you are related to and share whakapapa-genealogy links with. Whānau kaupapa are relationships that you have formed with others who have a similar purpose or interest to you. For example; colleagues, friends and acquaintances. Therefore, choosing the participants for this study required drawing from the skills of networking from both my own whānau whakapapa and whānau kaupapa within the social work terrain.

Criteria

One of the firm expectations was that all participants had to be of Māori descent and had to have been involved in a decolonisation process. This could be either as part of their educational training, professional development and/or in the case of the educators of decolonisation involved in delivery and research. This was because the study is a Māori focused research and the topic is about decolonisation. Geographically the participants came from various areas throughout Aotearoa New Zealand however the focus was more from where the participants located themselves in terms of their employment and academic institutions. By making this the focal point it allowed for the analysis to reflect structural systems rather than where they were geographically placed. The Māori educators of decolonisation were employed at polytechnic, Wānanga, universities and three of the Māori educators were employed in more than one tertiary institution.

While Mātauranga-ā-iwi is part of the methodological framework, it is acknowledged that some of the participants were teaching, working and learning outside of their own area or rohe. However this did not hinder the interviews because the content of their narratives definitely reflected their own iwi and hapū stories. On a few occasions though it was definitely a pleasure to move physically in a space that represented some of the participant's rohe. For example, a group of Māori social work students came from out of the area, they were studying in and so it was arranged that I met them in their own rohe to conduct the interviews. Another example was the Māori social workers were interviewed on a marae inside their service area but also many of the social workers could directly whakapapa to the marae. Mātauranga-ā-iwi was demonstrated inside the participant's narratives as they talked about the area they grew up in, that they return to and that they want to return to after they are trained or when they want to move home. There were no obvious tensions in terms of the participants working or studying outside of their own rohe.

The role of Te Reo Māori

A few of the participants from all groups could converse fluently in te reo Māori and it was great to see the participants expressing themselves or describing some of their experiences using te reo Māori (see Wāhanga Tuarima: Chapter Five and Wāhanga Tuaono: Chapter Six). There was no conversation to any of the participants to conduct their interviews using solely te reo Māori throughout nor was it noted on the information sheets. Upon reflection it would have been something as a researcher I needed to consider and arrange for someone to accompany me to the interview spaces so that the participants who could speak fluently had that choice. Although in most of the interviews, I had whānau support with me who began the whanaungatanga process. My whānau support were fluent speakers of te reo Māori. Te reo Māori is something that is hugely important and significant in decolonisation because it was one of the pertinent taongā or treasures that was taken from us as part of the colonisation process (Te Huia, 2015).

Recruitment preparation for the decolonisation educators

How I chose the participants

It was decided to seek out five Māori educators of decolonisation who had experience in their own right within their personal and professional backgrounds. They were all sought after utilising my own networks and knowledge of the extensive work they have all contributed to decolonisation. This is called purposeful sampling. Maykut and Morehouse (1995:57) indicates that identifying certain participants will suggest to us who or where to go next in our study by providing clues as to what is important to understand about our research questions. I had followed the work of the Māori educators for some years and was familiar with their key philosophies in terms of decolonisation. The other central point in choosing the group of educators was to show diversity in tertiary providers who were part of offering social work degrees. The reasoning behind this allowed distinctiveness in each educator's institution as well as to show individuality within each educator's way of teaching and strategies they used with the students. It seemed appropriate for the Māori educators to set a solid foundation in understanding the underpinnings of decolonisation, therefore the decision to interview the educators first evolved. This highlights an 'ako' framework that Lee (2005:5) talks about as a "teacher-learner relationship, the context, the knowledge and resources of the group". By accessing knowledge from the educators' first starts to define what is being delivered to the learners. Therefore, contacting this group was a crucial first step. It was also thought that the Māori educators were the tuakana⁵³ of the three groups. Winitana (2013) discusses the concept of tuakana as an experienced person (senior) as opposed to teina who takes the junior role. Winitana (2013:34) also adds, "This paired relationship can be adapted to a group relationship as well, as in a vocational tutor with a number of apprentices." This is also supported by Hook, Waaka, &

⁵³ The concept of tuakana-teina depicts the oldest and the youngest sibling but also an extension of this is a senior-junior relationship.

Raumati (2007) who related this relationship with other cultural groups such as Māori being the tuakana (senior) to Pākehā who takes the learners (junior) role when in the realm of te ao Māori. The concept of tuakana-teina will be discussed further as part of an important relationship (Wāhanga Tuawhitu: Chapter Seven). To connect with the Māori educators took some navigation.

Mode of contact

Appreciating today's technology advancements that makes communication instant and obtainable, emailing and phone calls provided an avenue for first contact. While this does not demonstrate a Kaupapa Māori approach, it did afford a technique that would allow potential participants the option not to contribute to the study without pressure or feeling they had to. This proved to be the case for one of my potential participants I emailed who had just started a new position and felt that they would not be able to partake in the study. However, upon emailing another potential participant, they accepted the invitation, not only secured an interview but also started the whanaungatanga process through emails. The third participant agreed to participate and was local to the researcher so organising this was very straightforward in terms of date, time and venue. This process worked for another participant however travelling and accommodation was part of the arrangement. These three participants were recruited based on the networks of my whānau kaupapa.

The final two participants were sourced through whānau whakapapa, where I made contact with my whānau member who suggested I present my study at a forum called Tangata Whenua Voices of Social Work Aotearoa. This hui is held at different times throughout the year and is in celebration of Tangata Whenua social work and being together in a collective space to discuss comparative issues for Māori within social work. The involvement in attending the hui provided a rather exciting dual purpose for me. This included being involved in the gatherings as a Māori social worker at a professional level and being in a place that benefitted my recruitment drive with many potential participants. Travel was one of the factors in being able to attend however it was strongly worth my time

and efforts to be a part of these hui. It was not until my second meeting/hui I attended with Tangata Whenua Voices of Social Work Aotearoa that I secured two interviews with two educators, this was due to the timing of implementation and the availability of the participants since the kaupapa of this study was not the reason for the gathering. All five participants received an information sheet, a brief synopsis of the research topic and a consent form to protect their privacy.

For all five Māori educators, I chose to ask for their interest rather than advertising publicly for participation. Determining the variables for this study allowed me to access participants that would add value and contribute using their own conceptual framework of decolonisation.

Data gathering procedure for Māori educators

This study uses a qualitative approach. This is purely due to the relational aspect which entails recognising that interviews conducted in qualitative research are not passive ways of gaining information but are active social encounters (Bourke, 2013:88). This also adheres to a 'whanaungatanga' process that requires both researcher and participant engaging in conversation that may or may not be completely about the study but also about their own connections and relationship (Bishop, 1996). It may also involve having a conversation about other whānau members, work and perhaps general well-being (Rewi, 2014). This process also aligns to pūrākau where the stories of the participants are valued and validated as part of their own experiences and perspectives and the conversations are fluid and not forced. The environment followed āhurutanga principles where a safe space to converse was arranged, this included uninterrupted time, and a space to practice whanaungatanga connections and relationship links prior to any interviewing process begun.

Whānau Tautoko

Moeke-Pickering (2010:87) talks about indigenous research methodologies and how an indigenous methodology embraces the importance of cultural values and being relevant to indigenous contexts. To localise these cultural values, another principle in Kaupapa Māori theory is manaaki ki te Tangata (Smith, 1999). Part

of sharing and caring for people can signify making sure the participants are comfortable in their environment. How to do that can be determined on how the researcher opens and closes the process/interview. Kiro (2000:16) captures this as “reflecting those values and behaviours that reinforce [Māori] identity and distinguishes our own uniqueness as a people”. Three of the interviews with the Māori educators, were supported by whānau tautoko. The other two interviews were already under the parameters of a hui that was not related to the interviews. The role of the whānau tautoko was to ensure the process was opened with karakia and mihimihi. This process then led into whanaungatanga where researcher and participant were able to connect through whakapapa, whānau links and in a professional capacity. Establishing relationships at the start of the interview ensured for a relatively smooth transition into asking the interview questions.

Questions

The questions asked of the participants were semi structured that generated robust discussions about the topic. Each question was carefully constructed so that the participants were able to talk about their own delivery and teaching style and reflect on the significance of decolonisation within social work education (see appendix for interview schedule). Lee (2009) believes that Pūrākau approach provides an avenue for the narratives of the participants to become more spirited in context that starts to form a decolonising process. The questions were utilised as a guide and it was up to the participants to disseminate their stories however they wanted to.

Recruitment preparation for Māori Social Workers

How I chose the participants

It was envisaged that when it came time to interview the Māori Social Workers that I would seek out a group who all worked together and interview them collectively. This was considered based on generating a shared voice where common themes and differences were apparent. The opportunity arose with the chosen group and a supportive environment was arranged where the participants

had all of their colleague's present. Another key point was the opportunity to share time and space inside a wharenuī and under the guidance of tikanga from the local hapū. Therefore, Mātauranga Māori and Mātauranga-ā-iwi with kaupapa Māori philosophies were very much a part of the process

Mode of contact

This group were recruited through the team management where I approached the kaiwhakahāere⁵⁴ whom I know through personal and professional links. This was done via email to arrange an appropriate time where the team was going to be all together. Once a month the team gather for team building hui and so it was agreed that my involvement would be organised for the next monthly gathering. The hui was held at one of the local marae over the course of two days. Due to my status as wāhi tapu⁵⁵ I travelled to the marae the night before the interview and participated in the pōwhiri process. This also gave me the opportunity to spend time with the team, whanaungatanga including sharing kai together and then present my study prior to the interviews the next day.

Ethical challenges

There were some challenges that came with this group which provided me with valuable lessons. The marae was located in a rural location and I did not consider the technical availability of being able to show a media clip as part of my presentation. I had checked the suitability of playing this clip prior, but reliance is not always guaranteed when away from familiar surroundings. The other challenge that arose and conveyed to me after the presentation was the choice of words I used throughout. For example, asking the participants if I could 'interview' them. While this was not expressed directly to me by the participants, the feedback I received revealed the lack of consideration in using academically charged words such as, "I am from Massey University, I am doing my Doctorate,

⁵⁴ Kaiwhakahāere is a term given to the leader of the team, rōpū or group that gathers.

⁵⁵ Wāhi Tapu is an expression used when a person has not entered the whenua of a marae before. Therefore, the pōwhiri process is necessary so that person or persons can be welcomed by the Mana whenua appropriately.

I would like to interview you, the data will be analysed using thematic analysis.” This dilemma definitely confronted my understanding of insider/outsider researcher role and dynamic power relationships to which I had to reflect and change my approach for future interviews. Smith (1999:5) acknowledges “there are a number of ethical, cultural, political and personal issues that can present special difficulties for indigenous researchers who in their own communities work partially as insiders and partially outsiders, because of their western education...” While this had a bearing on me, it also called for mindfulness to ensure that I am able to communicate my intentions appropriately in the situation. To rectify this, the next morning and on the day of the interviews, I thought about my attitude and how to generate healthy discussions through the lenses of te ao Māori and not so much from an academic researcher. I positioned myself on the floor of the whareniui, showed humility and asked if I could have a kōrero⁵⁶ about their thoughts on decolonisation. The response proved to have gained the trust of the whānau gathered and we continued on. This lesson of humbleness certainly carried through the rest of my fieldwork and I appreciated the valuable and discreet lesson that was presented to me that day.

Having a kōrero with Māori Social Workers

This roopū⁵⁷ of Māori social workers came from diverse backgrounds, they were trained from various tertiary institutions and held a formal social work qualification or were working towards obtainment. They work in an iwi based social service and their approach follows Whānau Ora philosophies⁵⁸. Their understanding of Māori concepts inside their role was very impressive (this will be extended on further) and most of them practiced utilising them daily inside their mahi⁵⁹. Their roles inside the organisation allowed them to be flexible where they could provide numerous therapeutic approaches based on te ao Māori concepts, such as

⁵⁶ Another word for speak, talk, converse.

⁵⁷ Loosely translated as a group or a gathering of.

⁵⁸ Whānau Ora is an innovative whānau-centred approach to empowering whānau to achieve better health, education, housing, skills development and economic outcomes.

⁵⁹ Mahi is a word generally used to describe work, employment, household duties or projects.

whanaungatanga- establishing connections and relationships with the whānau and hapū they were working with as well as be responsible to the iwi they were working for as kaitiaki-guardians. All who participated were of Māori descent and it was obvious during the discussions that they had deep knowledge of their own whakapapa links. All of the participants who were involved in the discussions did have a choice to opt out or not participate at all. There were a few social workers present that day who were not of Māori descent but sat in on the process nevertheless. This was fine with me and the Māori social workers because the content was useful for them to learn from in a Tuakana-teina role (Māori and non-Māori, Senior-junior) The Māori social workers focused around their whānau stories including their children and mokopuna, this depicts Mātauranga-ā-iwi because the stories were directly related to their own whānau and hapū stories. Openly discussing their own whānau structures allowed them to explore their own experiences and then relate it to their role as a Māori social worker working in the community. The following chapters will provide further analysis of their discussions.

Questions

It was intended that I follow the interview schedule (see appendix) however although we were at the marae where time should not be dictated, there was a time restraint where the hui was not solely focused around my study and the interview and there were other activities the group needed to partake in. In saying this, the availability of myself in this role was driven by te wā as part of Te Pou Tarawāho O Pūrākau and I was there for as long as they needed or wanted me there. The group was large and so by the time everyone participated, their answers did influence the potential questions I was going to ask. Therefore, I chose the following two questions as prompt questions:

- What is your understanding of decolonisation?
- How are you putting your learning around decolonisation into your social work practice?

While two questions seems sparse, the information they provided was full, enriched and very detailed answers that fitted well into other questions I intended to ask. Therefore, fears of not having enough data were not an issue.

*Recruitment preparation for
Māori Social Work
students/Tauira*

How I chose the participants

The recruitment for the third group, Māori social work students was done through a whānau whakapapa contact. This required an ethics process to enter the tertiary institution to conduct research. Therefore, a whānau contact was utilised to talk about the application and direct me to the correct people to contact. The application allowed me to note down my intentions and to outline the study. Once approval was granted I was given a contact name and met with them at an arranged time. I also met with the kaiāko⁶⁰ team prior to presenting to the students, this gave me an opportunity to talk about my objectives and how I was going to approach the students. This was well received, and our communication continued via email to organise times. My first appointment was with the first-year social work students, I gave a classroom presentation that offered definitions of decolonisation and how it related to them as potential participants. It is noted that I crafted the presentation to meet the criteria of the students intended for the study and it contained information that they needed to know to make an informed decision. I then arranged to meet with the third-year students and delivered the same presentation. The second-year students were currently on placements and not accessible. The response was positive and successful in securing three group interviews and one individual interview. This was made up of two groups of first year students as well as one individual interview and one group from the third year. The individual interview was arranged because the student wanted to have their voice represented but could not make the group hui.

⁶⁰ Kaiāko is based on the word ako 'to teach, to learn' and by placing 'kai' in front changes the term to a person's role. So loosely translated kaiāko refers to the teachers, tutors, lecturers at the institute.

*Data gathering procedure for Māori
Social Work Students*

To distinguish the groups from each other in this section I will identify them by Roopū Tahī, Roopū Rua, Whaea 'T' and Roopū Toru in this order which identifies the sequence in which I conducted the interviews. Each roopū⁶¹ came with diverse dynamics not only with each other but also by the environment in which we met therefore it is important to identify each process separately to capture the life-force each interview offered. However, the data collected will be presented as a collective and informed group of Māori social work students and not by individual groups. This will be explained in further chapters.

Roopū Tahī

This group were organised in terms of the date, time and venue and it was more of an invitation for me to join them rather than for me to invite them to my process. We had a shared kai first and a whanaungatanga process occurred naturally. We then started our hui and at first the responses were subdued however as time went by, the discussions became robust, humorous and passionate. They were very free flowing with their answers and able to articulate their understanding of each question asked. Their discussions aligned well with Te Pou Tarawāho o Pūrākau framework as they fluidly moved between the three realms of kōrero tuku iho, ngā mea onāianeī and ā tōna wā and the content reflected Mātauranga Māori, Mātauranga-ā-iwi and kaupapa Māori. This showed their ability to start to look at kō wai au and how it is starting to shape their practice framework utilising the stories of their ancestors and relating it back to the present time. A further analysis will be given in the next chapters.

Roopū Rua

I met this roopū at their place of study, we went into a whanaungatanga process where we shared a little about ourselves and set the scene for the interview/hui. There was definite diversity in the room based on how they answered the

⁶¹ Rōpū represents a group- numbering them tahi (one) rūa (two) and toru (three) makes it in sequence.

questions during the interview process which captured multiple perspectives based on Mātauranga Māori but more so Mātauranga-ā-iwi as they shared stories from their own iwi, hapū and whānau. This showed a more personal connection to their own iwi stories and how they had grown up. They also had the ability to move between the realms of Te Pou Tarawāho o Pūrākau demonstrating this in every question they answered. This meant that they moved between the past, the present and future easily and naturally. After we had finished the discussions we shared kai⁶² and were able to further talk about our whakapapa connections and share similar stories. Most of the students from this roopū were working as well as studying and had family commitments. They each brought with them working experiences from previous employment as well as where they were working currently. The age range varied where there were some students who were mature students and others who were from the younger generation. This added to the enriched kōrero and various perspectives throughout.

Whaea 'T'

Whaea T was very enthusiastic, and it showed in her kōrero, she wanted the opportunity to participate in the group gatherings, but she had prior arrangements. I was able to accommodate time and space for her to share her stories. It was late afternoon, nearer to the end of the working day and so the environment in which we met had a peaceful feel to it. Whaea is a mature second time learner who has worked in various roles and has decided to do her social work degree later in her life. We shared kai while we were talking which made the process personal and more of a dialogue between two people rather than a formal setting. She talked very candidly and at times very emotionally however she was also able to offer frank discussion on topics she had a stanch opinion

⁶² Sharing of kai or food is part of a whanaungatanga process where gathering of a group get to extend more of their stories to specific people they have connected to when in the larger group. For example, someone might have stood and said they were from the South Island and have links to Christchurch, therefore by the process becoming more informal sharing kai, people that are from the South Island can then approach that person and generate a conversation.

about. We went with the flow of the kōrero rather than time restraints which made it all the more personal and intimate.

Roopū Toru

This gathering was arranged at one of the participant's houses which created a less formal setting. It was with the third-year group who had shown interest in the study. We causally talked over shared kai and when the time was right for all of us, the interview began. There was a natural transition from whanaungatanga to a more formal structure using questions as a guide. The participants came from totally different backgrounds and upbringings so their responses to the questions were very different in some instances and similar in other ways. The afternoon was very relaxed and there was a sense of connection with all of us by the end of the day.

Questions

Each roopū came with a wealth of knowledge and experiences. Regardless of their roles as learners, they had life experience and most had social service experience in the community already. The environment in which the interviews were conducted played a pertinent part in how the participants engaged. For example, meeting at the place of study and meeting at a personal residence. There were five questions asked as opposed to following the entire interview schedule. This was because some of the questions in the interview schedule had already been answered sufficiently inside the discussions. The questions prompted other discussions that led to answering the questions left out of the interview schedule and there was a flow of discussion that did not need to be stopped due to the mauri of the room. Mauri is loosely translated as life force, or the connection of energies, therefore in this instance, there was a very healthy life force in all of the interviews that did not need to be interrupted or change direction but driven from the participants themselves. The questions were also expanded for clarity and examples given to prompt the discussion. For example, when the question was asked about emotions the students may have experienced, I gave my own personal encounter of emotions when going through decolonisation. However, this technique was not used often but in some instances was useful.

Transcribing

Initially I had sought out a transcriber to work on the transcripts as described in the ethics application. The first two transcripts were forwarded to the allocated transcriber however the turnaround proved to be longer than I expected. I then started to work on the transcripts myself and quickly realised the benefits of re-listening to the kōrero, connecting with the words and appreciating the voice of the participant/s. Therefore, I chose to transcribe the remaining transcripts myself to my advantage.

Ethical Considerations

Massey University Human Ethics Committee (MUHEC) requires the researcher to adhere to the Code of Ethical Conduct for Research, Teaching and Evaluation involving human participants. Within the code of conduct, it implies the researcher relate to the Treaty of Waitangi, this ensures the researcher acknowledges Māori research methodologies and cultural differences (Bosmann-Watene, 2009:32). While this study comes from a Māori perspective and a Māori worldview, it also acknowledges that there are certain criteria the study must meet which are required from within a western academic setting. Participating in this ethical process ensures my intentions are transparent. However, part of the research and gathering of information is exercised through a 'hui' process and still needs to follow tikanga Māori processes. Walsh-Tapiata (2003:25) notes that "conditions under which initial entry is negotiated will have important consequences for how the research is socially defined by members of the setting". Researchers are unconditionally responsible for the integrity of the research process (O'Leary, 2004:50) and it was assured that the participants were respected in relation to their contributions during the study both from a western perspective and te ao Māori perspective. In saying this, while there have been measures put in place to assure confidentiality is respected, some participants may be identifiable from what is included in the data analysis. This is by no means intentional, but acknowledgement is with the size of the social work profession in Aotearoa New Zealand.

One of the issues historically has been around consultation with Māori (Smith, L. 2013, Walsh-Tapiata, 2003). Guidance for the researcher was sought after by way of cultural direction with tikanga and kawa. This was in the form of cultural expertise support both by my whānau and wider networks including a strong supervision team. I positioned myself as an 'insider' researcher based on the criteria of being Māori descent, previously been a participant in a decolonisation process and teaching within a decolonisation framework in a tertiary setting. Smith (2012:10) infers the 'insider' researcher is frequently being judged on their family background, status, political views, age, gender, religion. Te Awekotuku (2014) also agrees that there should be a point of caution as a Māori researcher researching Māori. There were other aspects in my position as an insider researcher which was either an advantage or disadvantage. Power dynamics signify multiple directions where I was confident in some facets and not in other areas. For example, my limited ability to speak confidently in te reo Māori or my former status as an assistant lecturer in a social work degree at the time of interviewing students. As explained previously, there was an issue of describing my study using academic wording which proved to be a hindrance to myself and one of the groups interviewed. Being able to practice mindfulness around the diverse roles and responsibilities enabled me to respect the positions I encountered and learn from my actions. This research remained focused on an emancipatory outcome for Māori by Māori and was at the forefront of everything I did. Another notable challenge for me was that on a few occasions I needed to work very hard to access the information I required. Not because the participants were not willing, because I had to work for their trust and respect before, I could get what I had come for. I was fine with this and knew that I might had to do this in any case.

As of 1 October 2013, this research was approved through the Massey University Human Ethics Committee.

Presentation of the pūrākau

Pūrākau as a traditional form of Māori narrative, contains philosophical thought (Lee, 2009). Pūrākau or storytelling is a way of transmitting knowledge,

enlightenment and wisdom to each other. The pūrākau that were offered for this study from the participants came from having a conversation or discussion with the researcher in the room. One of the considerations in this study was to ensure the participants of this study could sit and talk and tell their story at their own pace and safely. In the hui with the Kaimahi Māori and Tauria Māori, the participants had the opportunity to discuss or converse with each other with minimal interruptions from the researcher. In the interviews with the Māori educators, they had that time and space to tell their story with few questions. Therefore, when it came time to present the participants pūrākau, it was decided that their stories should be uninterrupted and unrestricted from analysis until Wāhanga Tuawhitu: Chapter Seven when the voices are presented as a collective together with the literature. The narratives appear in the order of conversation or discussion and has some guide from the researcher but not extensive.

He Whakarāpopototangā

This chapter showcased the research design which included the participants, the recruitment process, the ethical considerations and the process of conducting the interviews. Parallel to an academic approach, there was also attention to te ao Māori and what I had presented in the previous chapter (see Wāhanga Tuatoru: Chapter Three).

Wāhanga Tuarima: Chapter Five

*Unuhia te rito o te harakeke, kei hea te kōmako e kō?
Ui mai ki ahau, 'He aha te mea nui o te Ao?'
Māku e kī atu,
'He Tangata, he Tangata, he Tangata.'*⁶³

He mihi ki ngā Kaiāko - Educators of Decolonisation

This chapter opens with the whakataukī, '*He aha te mea nui o te ao?*' *He Tangata, He Tangata, He Tangata*'. Igniting the words and passion of the participants is what makes this research worthwhile and alive. Their contribution gives this study a meaningful mauri where their kōrero is evocative and echoing from their tūpuna, from their own experiences and from their commitment to the next generation. Acknowledgement and respect go to all of their voices.

Setting the scene

The opportunity does not come along often to be able to sit down and share time and space with some extraordinary people who have shared their knowledge and experiences as Māori social work educators. These educators is they come from various regions throughout Aotearoa New Zealand, from the top of the North Island to the bottom of the South Island. The Māori educators share the same age range or thereabouts, which means their worldviews as adults were influenced around the time that Aotearoa New Zealand began to address racial issues and discrimination. Race relations were at the forefront in the 1970s and 1980s not only on a national scale but on the international stage. Therefore, this group of educators would have seen or been a part of the protest era that brought to the public's attention issues of Māori land alienation, the Treaty of Waitangi rights and Māori advancement discussed in *Wāhanga Tuarūa: Chapter Two*

⁶³ This whakataukī shares the insight into harakeke, a flax bush. When you understand the whakapapa behind a flax bush then you will understand the importance of people.

(Sayer, 2014). These Māori educators were also involved with tertiary education when anti-racism training and Treaty of Waitangi workshops were offered, more so after the release of *Puaō-te-ata-tū* (Ministerial Advisory Committee, 1986) also discussed in *Wāhanga Tuarua: Chapter Two*.

At this time, some of the Māori educators were training to become social workers, so their sense of social justice and social action began to be a focal point in Aotearoa New Zealand. There was also the opportunity to be a part of community development and a few of the Māori educators were involved in training others in advocacy, Treaty of Waitangi workshops and social change. This period of time was truly a notable turning point for a lot of social movement groups such as feminists, gender equality and anti-oppression groups. The Māori educators have developed their knowledge and expertise over a number of years, and now are currently working in leadership roles in tertiary education, research, policy and consultancy work. All of the Māori educators are still very vocal and passionate about Māori issues, Māori advancement and Mātauranga Māori.

Te mahere rautaki- the approach

This chapter is dedicated to the voices of five leading Māori educators. They set the foundation as the tuakana group for the other two groups interviewed. Their contribution to decolonisation has influenced social work education and training in terms of their knowledge and experience of te ao Māori, bicultural practice and the importance of knowing historical discourses. Their personal journeys will be explored to understand their pathways into teaching and delivering decolonisation as a component of social work education.

Five themes were identified within this group's kōrero. These include: their personal reflections regarding their motivation to become a Māori educator of decolonisation, the philosophies that informed their teaching, their experience of navigating difficult topics in the classroom, their whakaaro concerning Māori identity and the importance and significance of decolonisation in social work education.

Since the educators were interviewed separately and not as a collective group, the structure will identify key themes that were drawn from their own interviews and each Māori educator's kōrero will be shared independently of each other. Their pūrākau are presented close to how the participants told their stories.

As the participants were a small and well known within the sector, it was decided as a means of anonymity and protecting their identities each Māori educator would be referred to in this study as *Educator Tahi*, *Educator Rua*, *Educator Toru*, *Educator Whā* and *Educator Rima* rather than pseudonyms. This is to ensure that each comment is attached to each Māori educator and the discussions can be followed easily without any intentional exposure or intent to reveal their identities. The use of gender neutral terms, 'they, them, and their' are also used to protect their gender identity.

Educator Tahi

Educator Tahi obtained social work qualifications through the same Tertiary Institution as they first taught at, but also had teaching opportunities elsewhere. They were instrumental in community training opportunities involving social work as well as research projects.

The educator reminisced about the specific time they considered the prospect of becoming a social worker- meeting a significant person who was a social worker became that turning point in their lives to embark on studies.

Educator Tahi had just completed two years of a degree in Social Science but was challenged with *“the predominance of Tauīwi thinking and there was no room at all nor space that carved out in my profession a voice for things Māori.”*

An enquiry to a social service led to enrolling in a social work degree. Educator Tahi captures this moment:

“I was thinking of what my mate had told me, so I remember going into an office and said I wanted to be a social worker”. A senior staff member said, “in order to be a social worker you are going to have to do a degree.”

Enrolling in a social work degree the educator remembers there was only one Māori staff member and they: *“apparently took [me] under her wing... because*

there were not a lot of Māori doing the degree... we were the only two Māori in the class of about 60 or 70 students.”

Educator Tahi described the experience of learning in a classroom with few Māori:

‘It was like social phenomenon and that’s what I felt like...you know...that social mobility talks about...its tied to a Marxist position and it’s all about not having access to things so that’s probably the guts of it that I was feeling at the time.’

Another issue identified was:

“Learning as a social work student in a class with predominantly no Māori and then always been asked about a Māori position on things and you are still trying to do the other stuff which was just to get a handle on this position was a huge task...”

Educator Tahi remembered taking part in a noho marae⁶⁴. This was shared:

“There was expectation that I would take everyone on [to the marae] and having to take on twelve separate groups of people because they didn’t turn up all at the same time and having to say the same karanga.”

The educator added that: *“I wasn’t turning up [to class] because I was getting angry with what I was learning...minimising and marginalising Māori thinking...”*

One strategy that was useful for Educator Tahi as a student was called ‘street theatre’. This involved presenting controversial topics in public places, Educator Tahi remembered:

“...talking about issues to do with racism and to do with politics and to do with the Treaty and to do with land marches...”

“People throwing abuse at us and we would throw it right back at them but what it did was it toughened me up...I was part of the Polynesian collective and that was social work students where the seniors challenged our thinking...that was pretty good...for me that natural process of being engaged with critical dialogue all the time started to provide a grounding...”

“Talking about injusticeness and the plight of our people and consolidating some of the thinking, in the 80s, it was written by people like Donna Awatere and co and suddenly it resonated with me...I can remember that

⁶⁴ A noho marae involves a day visit or staying overnight and participating in learning about tikanga Māori or related workshops that is based on te ao Māori.

then but couldn't really think through the information but then suddenly having the ability to be able to critically analyse those things."

After formal training at a university, Educator Tahī became part of the teaching staff. This placed emphasis on having to learn more, the educator remembered:

"Naturally I had to start looking at the entire history of New Zealand underpinning the doctorate and that is where I started getting my critical analysis strengthened because I now had evidence to prove those feelings about being served last in a shop and then suddenly seeing an environment change when you say, I'm at uni and then the shopkeeper instead of looking through weary eyes starts to have a conversation with you..."

Outside university, learning also occurred for Educator Tahī where attending Wānanga extended their knowledge of te ao Māori. The educator shared:

"In Wānanga mode, Te Korowai Aroha...just seeing the different patterns and being part of that at uni and going to hui with Moe Pewhairangi, tangihanga⁶⁵ and stuff like that where it started to generate and then suddenly getting tapped into the stuff my dad and mum did...Dad always went to tangi and then having to grasp the tikanga, having to grasp the reo, having the reo and being able to say well look there is another way of looking at the world that is valid for us."

Focusing on decolonisation, Educator Tahī expanded on the importance of history which developed into their views today about decolonisation.

The Appreciation of Decolonisation

Educator Tahī was asked about their thoughts on decolonisation, they commented:

"When you talk to me about decolonisation I think about being able to have a solid critical analysis about our history and looking at those events probably the signing of the treaty....began a huge journey of the marginalisation of our people....other people talk about religion and I think it has its place too but decolonisation for me is a significant part of shifting one's ability to think in a place where we are not in deficit and we are not in an oppressive state..."

⁶⁵ Tangihanga is a term used as a funeral or a ceremony for the passing of our loved ones, whānau and other significant people. The shortened term is tangi, which also means cry or grieve.

Educator Tahī talked about how colonisation places people into an oppressive state:

“...the internalised oppression space is a result of our people are in what I call a state where, instead of being in ‘whakamanawa state’ in other words, ‘fully free’; there is so many blockages inside that and for me decolonisation involves being able to have critical time to be able to explore those blockages and see whether or not there are opportunities to be able to shift out of that space to be able to really look at things like ‘te ahurei’, to be able to fulfil their distinctiveness as Māori in Aotearoa New Zealand with our thinking, our feeling and being Māori.”

Educator Tahī also commented about the significance of this process as well as about decolonisation being for all (not just Māori):

“It is central to anyone moving to that next phase of really blossoming and finding their space in how they might contribute to the development of this country and there are a lot of people who are not Māori who have to go through a process of decolonisation because as the coloniser often they have to deal with things like power and what they might have to contribute and they might say...’Well look we all have the same opportunities but the picture we are in has been dominated by one Crown so therefore those colours that should be in that space aren’t’ and when people get into that other kōrero about ‘Well we are a multicultural society now then they dismiss the actual historical pathway that have allowed them to say they are New Zealanders in the first place...”

According to Educator Tahī decolonisation led to a greater recognition of history and the development of a critical analysis of Aotearoa New Zealand.

Philosophical Influences

Philosophical influences are inspirational incentives the educators drew from to inform their teaching and research. Educator Tahī talked about knowing where the research comes from and said:

“My philosophy is being informed...being informed...you know there is a driver in here... our stories have to be told and those of us lucky enough to be in places of influence, we better know our stuff and if we don’t know our stuff then make sure we get it before we start articulating...you know...but more importantly have a track record... do the yards...be in the marae...be in the back... don’t be a leader that leads from the front all the time...you know support the manifestation of mana of other people in our whānau to be on the floor.”

Besides their own cultural systems of knowledge from te ao Māori, the educator named some other predominant influences that shaped their work. Some of them noted were:

“Friere, I really enjoyed resonating with his kōrero and all our Māori writers, Rose Pere, John Rangihau and Annette Sykes. There was a really good article that I remember done from Hauraki Garland and that was around Tauwiwi and that was a real good thing for me because he had a real critical historical analysis in his work. There is stuff that Mason Durie has done, I think he is quite modern in his thinking but really enjoyed it because it was well painted, and you can see what he is talking about.”

Being informed by significant leaders and research, Educator Tahī then shared thoughts about being in the classroom with students.

Navigating the difficult topics and useful strategies

Educator Tahī spoke about the types of issues that were presented in the classroom:

“I think back then I think I was in the right time in the right place because I was young enough and strong enough to be able to deal with what came in that space and what came was an avalanche of ignorance, prejudices, racism...”

To be able to learn in a safe environment requires the educator to provide strategies for the students. Educator Tahī offered this advice:

“Validate their right to feel...I don’t go out and organise counselling sessions for them after but what I say to them is do their stuff in groups...whakamana their right to get out of the silo mode...you know to be able to engage freely about thoughts but also what might come back...the other thing too is always leave an offer of support. In Wānanga mode it is quite easy to do but lecturing mode it is hard...”

Another important discussion was the students having access to written material to critique:

“I have also taken a strong responsibility myself for sharing whatever I write, and I don’t mind a critical analysis of what’s been written but you know at the end of the day if you have got a story to tell then you should write about it so it can be laid down to be critiqued.”

The discussion turned to the importance of decolonisation and if it had a place inside social work training and education.

The importance of decolonisation in social work training and education

The benefit of decolonisation to the students was discussed and how the students can connect with their own stories and narratives as part of that process:

“I think if we look at it around the other way, I think people should spend time with their own pūkōrero⁶⁶ and analysing the impact of that so in a general sense that should be one of the most important things that should occur but it’s a traumatic time because there is a lot of things to take into account...you journey into this pathway and the fact is that there are whānau who still don’t negate the fact that we have got uniqueness in our space and we have got potential.”

Another important point concerned healing, with Educator Tahi saying:

“If we are practicing from a whakamanawa⁶⁷ space which means we are totally echoing the song of Bob Marley, ‘emancipate yourself from mental slavery’ well if we are truly in that space then there would be no work to be done but what often happens is that we have got all these barriers in place in there, even in our thinking and our actions and so the next part for me is that once we have identified those barriers that are blocking us from our potential then naturally we have got to work out a whakawātea process, an ‘ora’⁶⁸ plan to shift towards, it could involve health, our personal health, it can involve our thinking, it can involve us challenging a life style change.”

Part of decolonisation involves whakawātea and how we manage that as a healing process. This also involves exploring our position as Māori; Educator Tahi spoke about Māori identity and decolonisation in the final theme.

Māori Identity and Decolonisation

For Educator Tahi one of the significant aspects to identity is whakapapa, as an important concept inside their social work practice, these comments were illustrated:

“I think the most important thing for me is that it [Māori identity] is developing as I learn more about my whakapapa so Māori identity is tied

⁶⁶ Their own stories, narratives, lectures, experiences.

⁶⁷ A place of confidence.

⁶⁸ Place of well-being

strongly to whakapapa because it has tikanga attached to whakapapa and naturally one might well be manaakitanga⁶⁹, you know, and I think the biggest problem that we are going to have is that some of our children and grandchildren and our great grandchildren are going to have more than one identity inside themselves, that's going to be a struggle because they are going to have to deal with that relationship first."

"The difference for me is that if you go through a decolonisation process no matter whether it's formal or the journey I went through, what it does is that it leaves you in a place of accountability and that if you are accountable then there is identity requirements embedded in that."

"I look for theory that informs my practice, now I have looked inside myself to work out what informs my practice and so as I gain strength in my identity I am able to cope with some of my dilemmas but at the same time had there not been triggers placed inside that decolonisation experience that I have had I wouldn't have been able to move into that space so it is interwoven."

Educator Tahī offered great insight into a remarkable journey of how they became a social worker and then contributed to social work education. There were particular key points that were captured such as the importance of history, developing a critical mind and being able to embrace your own stories and narratives to assist with healing. Educator Tahī was very comfortable in te ao Māori which were a part of their personal and professional development.

Educator Rūa was able to offer another perspective.

Educator Rūa

Educator Rūa shared whakapapa stories that linked into ancestral lands and the importance of being connected to them. The significance of locating oneself in their place of birth was substantial to this educator; however, there was a definite understanding of the colonial disturbance that was noticed. These disturbances were noted:

"The fact that when we grew up we weren't taught about what I would call the 'real history'. I think we were taught a version of history which came from a very colonised perspective".

⁶⁹ Being able to nourish your own mana and the mana of others.

At high school, the principal encouraged active participation in kapa haka⁷⁰,

“Every Māori in this school, it’s compulsory that you are a member of the kapa haka group....and that led to a whole kind of series of people starting to feel proud about who they were, people consequently starting to achieve in education and now a number of them are significant in their fields in Aotearoa, you know 30 years later.”

Educator Rua had memories of specific events which enabled them to begin questioning and developing a critical awareness:

“I can vividly remember when the land march came to town and walked past our school and they stayed at the Māori Battalion hall and we all went to listen to them, to the likes of Whina Cooper and I never really connected it being a part of decolonisation as a part of the nurturing of my mind, you know also the Springbok Tour protests.....So all of those things, have really impacted on me having what I would hope is a critical mind.”

Educator Rua enrolled at a university during the protest era in the 1980s. This environment developed opinions about issues that were predominant at the time:

“I came through the protest era where you didn’t hesitate to speak out against racism, sexism, ageism, the whole ism’s and I can remember when the likes of A.C.C.O.R.D, the Auckland Committee on Racial Discrimination and all of those groups came to university, also Titiwhai Harawira came and all of those kinds of people. I also started flatting with a stunning group of people, who were always challenging systems and all of that from a whole variety of different perspectives...”

Following the completion of two degrees, Educator Rua, moved into tertiary teaching where the understanding of critical theory enabled them to better understand the context about indigenous issues, this was said:

“Linda Smith hadn’t written at that time so I didn’t know about decolonising methodologies, but I came across critical theory and it seemed a fit for me in terms of.... nothing I did in my undergrad degree fitted for me, but this particular theory, then the practice of it absolutely fitted for me in terms of my context.”

Teaching a course called Social Work and Community work, Educator Rua was encouraged to look at the topic in-depth:

⁷⁰ Kapa Haka involves performance in dance and singing that innately sits inside te ao Māori and the expression of our culture.

“I was teaching social work and community work; because I think unfortunately social work has really driven us into a really narrow box...”

As well as university teaching, Educator Rua, participated in Māori focused training attending Te Korowai Aroha O Aotearoa, this was said:

“They all worked in so many different fields, a big contingent from Health, another big contingent from Alcohol and Drug, but all of them were Māori practitioners and all of them had been really struggling with this notion of constantly having to be stuck in a box, in a colonial box, and really wanting to move to that position of decolonising themselves but not just staying there but moving to a space where you eventually gain Mauri Ora or Toi ora....”

Following on from teaching at university Educator Rua, moved to a Kaupapa Māori training facility,

“I worked with lots and lots of healers and that was just powerful because it kind of made me realise that we tend to think just in one realm and that we talk about those other realms in terms of wairua but do we actively engage with it? So that was another powerful moment in my journey.”

The motivation to learn te reo me ngā tikanga was part of the journey. Educator Rua commented, *“I just kind of feel that this is a natural progression for me.”*

The Appreciation of Decolonisation

For Educator Rua, decolonisation was about truth and having the ability to consider the position of Aotearoa New Zealand and where people are at. This was reflected in their comments:

“So, part of what is decolonisation for me, is that I’ve had to become very kaupapa Māori focused and I’ve had to speak my truth. And I’ve had to really honour, what it is that I teach, what it is that I talk about with others. I’ve kind of been on a bit of a journey, which I think has allowed me to move from a position of recognising what’s happened here in Aotearoa in terms of a colonised perspective, recognising the process that we are going through as a country, as a society, as communities and as individuals.”

“I am seeing a significant change in the lives of people. I don’t mean houses, cars that kind of thing, what I mean is people’s thinking and people’s minds and people’s recognition of the importance to know who they are and where they come from and not just in the form of a simple pepēha, I mean at a whole in-depth level.”

To assist Educator Rua in determining that position, there were certain influences which impacted on their views of knowledge.

Philosophical influences

The importance of Rangāhau⁷¹ indicates there are influences in our own cultural systems of knowledge, Educator Rua commented:

“I have to say that it wasn’t until Linda Tuhiwai Smith book on ‘Decolonising Methodologies came out that I realised that everything that was being talked about in this academic realm, actually was also totally relevant in our realm.”

“...so, we talk about Rangāhau then we talk about research. That’s probably because when we talk about Rangāhau, it’s about being informed from our own bodies of knowing and recognising that there are whole other bodies of knowing that western research doesn’t even consider.”

Considering the constructs of our own te ao Māori knowledge, Educator Rua then spoke about the challenges inside the classroom:

Navigating the difficult topics and useful strategies

Educator Rua referred to Kübler-Ross (1969) who wrote about the stages of grief, death and dying. Part of the process involves anger, Educator Rua reflected on this:

“Some of it reminds me of a little bit of that [Kübler-Ross], like you can see the stages that people go through, like a lot of the training I’ve been in sometimes they come because they want to do this Māori thing, but they don’t actually realise how it will personally affect them, they come thinking they’re going to get a whole lot of head stuff and then they get a whole lot of puku stuff and it’s incredibly powerful.”

“The other stage that I have often seen in people is actually anger at realising what they hadn’t been told, anger at realising what had happened for Māori in our society, anger at realising that they were products of all that. And that people talk about leaving history in the past, but actually history is still as prominent today as it was in the past. So, I see the anger

⁷¹ Rangāhau is a term that defines being part of a Kaupapa Māori framework in everything that is sought out about te ao Māori. While many calls this Māori research, it goes way beyond research and is steeped in the way Māori learn from their own methodologies and paradigms with in Mātauranga Māori.

stuff, the anger is portrayed by people becoming really internal to themselves because they don't want to show anger; the anger comes in tangi, lots and lots of tangi. The anger can come in terms of being quite vocal."

Part of shifting the emotional reactions, Educator Rua talked about the diverse methods used at university as opposed to Wānanga teaching. This is what was discussed:

"The art of a good facilitator is to move people from anger.... the other thing, I think, that I loved in terms of what I saw in people was the way in which they could express themselves, so you know I'd come from a terrain of working in the university, where primarily you expressed yourself through an assignment. The Wānanga, a core element every Tauira has, is a reflective journal. At Te Korowai Aroha powerful things used to happen through music and so seeing all of the creativity....."

'Transformation through education' was discussed with Educator Rua and how it can be a very powerful process, this was illustrated:

"So recognising the power of education rather than the disempowerment of education, and recognising how it doesn't just start to inform yourself but actually it starts to inform your whole whānau and so then finding generations of people coming back to these courses or generations of people choosing to study or we are now going to work on a whānau plan because I have done this course."

Furthermore, when asked about the strategies of facilitating and teaching, there were a few pertinent points made:

"Well probably the first thing is I prefer never teaching on my own. I prefer it being at least a dual scenario, if not more, and that's because there is multiple levels of things that are going on in the classroom when you are teaching this kind of stuff and sometimes you have to keep going with what's happening but you can see something quite significant is happening for someone in the room."

"Of course, then the other thing is that it brings two completely different kinds of bodies of thinking as well you know, and that can be a good thing."

Educator Rua noted the emotions that come when teaching with a decolonisation focus that can trigger abuse:

"we had women who would declare their abuse and you know that's not just something you can handle for half an hour then say come back into class, so as much as we would encourage that, we also knew that there

was some really long stuff that had to occur and they would say to us, we have kept this hidden for so many years and something has just triggered it.”

Educator Rua emphasized some of the language used from others that could be damaging and harmful. This was illustrated:

“When we would attempt to get students to reframe the situation, like you know ‘I am dumb’ and with that comes a whole lot of real anger around how they have been labelled, ‘You are black’, ‘You can’t sing’ all of those kind of things, we would always have a whakawātea process in an attempt to allow them to handle that.”

Whakawātea could ultimately be accessing natural resources that have an affinity with Māori such as water, mirimiri⁷² or karakia⁷³ and waiata⁷⁴. Educator Rua offered an example of a whakawātea process:

“...quite often people would tangi⁷⁵... you know because it was just such a relief... we would allow people to go for a walk along the beach, we would allow people to walk into the water and then at some point, I don't know what creates it they would all just come back, and we would have karakia and waiata.”

Educator Rua offered great insight into strategies and teaching techniques that could assist students in moving from space to space in a decolonisation process. It was central to hear about the educator’s view on the importance of decolonisation in social work education.

The importance of decolonisation in social work education.

Educator Rua saw the language used such as ‘social work’ to reflect a colonised view and was able to challenge the constructs of language. They explained:

“Look to be honest, one of the questions that I have really been grappling with is that I think that, the term “social work” it is a whole colonised paradigm, and why I say that, is that there are so many of our people that have been impacted on negatively by relationship with social work or social

⁷² Mirimiri is the art of touch or massaging of the body, this is done in various ways that still appreciates a te ao Māori focus.

⁷³ Karakia is a form of connection with Ātua-our gods and our tūpuna- ancestors who have passed on.

⁷⁴ Waiata is song that hold significant whakapapa information and stories from our ancestors.

⁷⁵ Tangi is an expressional emotion in this case is to cry or weep.

welfare or all of those kinds of institutions. So, when you are trying to rebuild a whole curriculum which is based from a te ao Māori perspective, which has the notion of decolonisation and creating critical minds embedded in every single aspect of it, it is really hard, whenever your own still see you as the “social worker.”

Not only focusing on the language used, Educator Rua stated that the curriculum needs to be looked at in regard to where it sits inside the degrees:

“I think what we see is social work programmes throughout the country.... the bit that they were trying to strengthen is that biculturalism element and their treaty element and their Māori cultural element, it really fascinates me, which tells me that in the development of programmes, where nationally they’ve now actually realised that they need to go to another level.”

“it has to be embedded throughout your programme... one of the things we use to talk about was not just having distinctive papers but also ensuring that it was in every paper.”

With this in mind, it was highlighted that there needed to be full consensus for this to happen:

“The dilemma is, if you have lecturers who are in charge of those papers who don’t believe that or who then don’t know how to teach it and so, it always remains from a minimalist position”. “I see our graduates in the corridors all over the place and it really makes me laugh when they come up and say to me... “You know we use to think you were really radical and we could not understand why you kept pushing these issues, and now we work in an environment where we realise why you pushed those issues”, you know because this is about where the rubber hits the road and where we need to have an understanding...”

“And so one should never assume ahakoa te Māori, ahakoa te Pākehā, ahakoa te aha⁷⁶. All of us actually have to go through a decol process, all of us; we should not assume that we’re exempt.”

“What does that mean in terms of when you get out there and practice, I’m firmly of the opinion that it means that you have a better understanding of the people that you are working with, it’s not just a head trip...”

⁷⁶ This saying indicates notwithstanding Māori and notwithstanding Pākehā, no matter what we are all responsible.

Educator Rua saw a need to scaffold Māori content where it is embedded into every paper and not feed in to the degree as independent papers. The other critical point made was having the staff to be committed in delivery of the content. Educator Rua also highlighted that decolonisation is not just for Māori but for everyone. The development of Māori identity for Māori students was explored as part of a decolonisation process.

Māori Identity and decolonisation

Educator Rua described their understanding of what Māori identity meant:

“Mai i a Ranginui ki a Papatūānuku me ngā honongā katoa kei waengānuī⁷⁷, I suppose we could start with Kō wai au? But you see, I think that takes you straight to an individual paradigm that's why I started with Ranginui and Papatūānuku because I think that, Māori identity is informed by our world, and when you come down through the layers, because then from a decolonised perspective you have to have an understanding that we're not talking about myth. You know, so that's the whole thing that you have to come to terms with, it's not called Māori myths and legends, it's called our reality.”

With this in mind the educator was able to articulate the importance of Māori identity when embraced as part of the journey inside a decolonisation process:

“Well maybe what you could say is that, if you have a really good sense of identity... then that contributes towards the decolonisation process, and if you don't have a good sense of identity but involve yourself in the decolonisation, that makes the journey really really difficult. But ultimately fruitful. If you don't have a sense of identity, sometimes you may not even invite yourself into the space of looking at decolonisation.”

Educator Rua spoke about some pertinent issues and challenges around teaching a decolonisation process and was able to identify what needs to change within social work programmes to enable a decolonisation process to occur for the students. Their passion showed through as a committed educator.

⁷⁷ From the sky to the earth and all connections in the middle.

Educator Toru

Educator Toru had grown up in an environment steeped in whānau togetherness. A move to an urban environment led Educator Toru to become involved in community development, this was reflected on their time:

“So, when I was a community development advisor in the community, that was in the 80s... and in the 80s, were a lot of discussions around the Treaty and it was the sort of thing to do, and the community was to be part of Treaty education especially around the style of education that was happening in that day. Where they used to shock people into looking at their past and at that particular time it suited them, because people needed to be shocked into recognising that there was this huge part of our history that you didn't know.”

Treaty education in the 1980s focused very much on educating Pākehā. However, Educator Toru commented, there was a need for Māori to become involved:

“I saw at that particular time how helpful it was for Māori to be part of that process, to realise what happened to their ancestors and their tūpuna and then figure out what does that mean for them.”

Active in promoting Māori development and involving the community Māori trainers in polytechnic teaching, Educator Toru remembers:

“They had a Māori certificate in Social Services for Māori students only and from that too became the first Māori counselling programme that was developed specifically relating to Māori being much more liberated back then and wanting to have a voice in what being Māori was all about.”

Educator Toru saw the need for Māori to offer training specific to Māori. There was a discussion about the educator's philosophical influences and how this contributed to their teaching.

Philosophical influences

Educator Toru spoke about creating a safe environment for the students and named some theoretical perspectives that informed their practice:

“I suppose what I value now, is that the learning environment is a thoughtful environment that it provides some sense of support for the

learner, because I learnt long ago that I can't guarantee that people are going to be safe, and that's pretty contentious in itself. I have no idea what past experiences that the student come with. But I know that they have been impacted on around the discourse of the Treaty and our society because it appears every day in the media."

"I am keen on critical pedagogy and transformational pedagogy, so my experience has been students need to be given permission to name the current discourse that sits within treaty education, they need to talk about the horrible things that are being said in the community for them to address it...so there are much more meaningful conversations so that the students can transform their thinking much more productively".

There were key influences in literature that informed the educator's teaching, one such author named was Freire (1972):

"I like Freire because he's much easier to understand around how you internalise oppression, how that sits within a person, a people and Māori especially have internalised the oppression they have experienced since the contact with the British...so that internalised oppression has influenced the way and why we are so angry at the moment, why we are so unwell at the moment."

The educator also talked about Māori voices such as Ani Mikaere (1994, 2003):

"I like how she [Ani Mikaere] kind of has a different way of looking at our history in a diverse way of unpacking the colonial stories and that for me is really helpful because that is what I want to achieve for us to reclaim our stories back as Māori women of what those stories should be and what we have had told us as the proper stories..."

With the philosophical influences and the need to create a safe environment, Educator Toru then discussed how they put that in practice in a teaching space.

Navigating the difficult topics and useful strategies.

One of the strategies Educator Toru spoke about is the implementation of caucusing, this was reflected:

"So imagine them sitting there all bright eyed and bushy tailed and they are used to all being included in the same, we are all the same, let's all sit here the same and think that that's what this programme is all about, but we tell them right at the beginning when they are interviewed that we do caucus...so every year we have this challenge because we know that they

are going to be disrupted around this, so we have tried several ways of doing this but each year it really depends on the people that come and where they are at with their own knowledge of themselves and knowledge of things like racism and how they view Māori.”

“They are going to be social workers, so they need to kind of unpack who they are and why they are here in the first place and what that means for them.”

“Especially for Māori they need that space, but it also provides a space for non-Māori to be checking out their own narratives, their own stories they have around the Treaty...”

Another issue that arises around caucusing is the group of non-Māori who are not Pākehā but come from the immigrant group,

Educator Toru explained this:

“There is a double challenge there because you have Tangata Tiriti, Tauwiwi caucus which is not just Pākehā. And the danger is focusing just on Pākehā, because then you give the message that the recent immigrants are those who are several generation New Zealanders but are identified by Pākehā as being New Zealand born Samoan or New Zealand born Indian because of their looks....”

The risk to this, the educator explains is, *“We have immigrants thinking that it [the Treaty] is only between Pākehā and Māori.”*

Educator Toru described the safe environment when caucusing for Māori students inside the classroom:

“Māori for the first time have that space to kind of get angry, ask questions that are difficult questions in an environment that is just Māori. Though in saying that, we have Māori students who are along the continuum too. They know they are Māori but know nothing and know they are Māori and know everything, so yes there is a whole variety of emotions and stories that come into that first awareness of the history of the Treaty.”

“We give them quiet time where they have to fill out a reflective journal and process what they have learnt and what has been a highlight for them, so that quiet time in the classroom is really important, it gives them time to settle some of the things that have been said and to let them go with their journal.”

Educator Toru explained the importance of being able to reflect in a space where learning about history for the first time is sometimes a new concept for Māori students:

“It lays a foundation for Māori to learn their history and to celebrate some of the stories in the past more than what they previously did. They have a different way of looking at their history and a different way of celebrating their history.”

Along with journal writing, the educator spoke about certain strategies that are used in the classroom to assist with the students’ learning. This was illustrated:

“For instance in the first year, we talk about some of the names that we call ourselves around identity so they write up all over the place, Pākehā, New Zealander, kiwi, Māori, half castes, they write all these names down so we put them up and say, ‘Ok, let’s look at these words and let’s talk about them and what they mean, so a person does not own that word’. So, we unpack the discourse that sits in those words in a way that is really helpful.”

Being able to unpack the terms used helps the students’ question why they are using them and what discourse sits with the term, according to Educator Toru:

“We have lots of debates about why people say these things and what that means and so the students get more courage to get up there and I try and invite them not to say, ‘I don’t believe this but...’ I say, ‘Let’s change that to this is one of the statements that is out there, that has been in the media and I want to share with everybody and talk about the statement.”

This leads to the students seeing where the discourse comes from:

“It’s a discourse that sits in their family and we are a product of the narratives in our own environment, so my role as an educator is to help them process that in a much more helpful way....My role is to help them make sense that this is what racism is and figure out what that means for them as social workers and counsellors.”

“This demonstrates how they have grown and why they have grown in that direction. My philosophy is that if I plant the seed and water it, it might grow...it doesn’t matter when it grows; it might grow eventually further down the track. I’m not there to convert them straight away; I’m there to provide them with enough nurturing that it could happen in the right circumstances.”

The strategies utilised by Educator Toru were well-executed through creating a safe environment for the students. The question was asked about the importance

of decolonisation inside social work education which opened up a great discussion.

The importance of decolonisation in social work education.

One of the challenges was to actually recognise decolonisation inside the social work programmes. Educator Toru had this to say:

“Yes, yes, though you know how does that happen? Because there’s no intentionality in any of the training programmes that I know, this is your decol paper or in this particular paper and it leads into this paper and that leads into this paper, you know decol [decolonisation] is part of what you do. So I think the only way that it can happen is to change your philosophy or your focus or the pedagogy that you have in the programme”.

Further to this, Educator Toru expressed that it is not just a Māori process, this was commented:

“I think you are going to be more successful in decol not only Māori students but also Pākehā students, and that’s my focus too, to decol all students, not just Māori. I mean I have a passion for Māori students and I have empathy for the challenges that they have in this educational environment, but I also have a passion in influencing change in non-Māori students, because I think if they can get it and walk the talk then our Māori students are going to have really good colleagues at their side to support that goal.”

Educator Toru also saw a need to look at other papers that are delivered to ensure they have a Māori lens:

“Topics like psychology, sociology; human development there needs to be Māori lenses on those particularly...especially sociology, understanding the macro picture. How society constructs social construction, how it constructs the society that we live in. There needs to be a decol lens or critical lens there, so all students can have a critical eye on society that we are in and how to make sense of it and how it influences the oppression that sits in this society that we have, similarly for psychology how thinking influences the way that people feel and what could be the influencing factors that trigger that thinking and how can we make sense of Māori sitting in the different communities they sit in, and how we can use that knowledge to work with them.”

Another important point made by Educator Toru is the dominance of Pākehā content that overshadows the Māori content in social work degrees. This was illustrated:

“So decol has to be the philosophy of social work education and it needs to change...the Pākehā world view just gets reaffirmed with most of the social work programmes...because the dominant voice is the Pākehā voice and for it to change, those Pākehā voices need to have Māori voices. They need to learn how to have a Māori voice and I am sort of overwhelmed with the lack of commitment there is in social work education around non-Māori having a Māori voice, and yet we talk about social justice and social change.”

The commitment to develop the Māori voice inside social work education was central to Educator Toru and having those discussions on how important that is to decolonise the ‘Pākehā voice’. This was imperative when the topic turned to Māori identity and decolonisation and how to strengthen the ‘Māori voice’ from the students.

Māori Identity and decolonisation

Educator Toru spoke about the experiences inside the classroom and how the emotional response of Māori students is a journey within itself. This is what the educator had to say:

“Māori are the biggest criticisers of themselves, they have this idealised picture of what it is to be a ‘perfect Māori’, and they are never going to achieve that...and I suppose that is one of the biggest stumbling blocks for Māori to go through. When they caucus as being Māori they see themselves as not good enough to be Māori, most of them and so we have to work through that process of where those narratives come from and how we hold those narratives dear, and not keep punishing ourselves continuously with those narratives so for me that’s the most liberating thing is to help them get rid of those old tapes and stop those tapes from impacting on how they continuously fail themselves, so when that happens that is a celebration.”

With this in mind, the educator spoke about the importance of an ongoing process of support, Educator Toru had this to say:

“so if you are having social work programmes, there needs to be some space for Māori to be together, so they can heal themselves from the hurt that they have experienced by being Māori....that it can happen on a

regular basis because they are different in year one, different in year two, different in year three...so yeah it needs to be ongoing because they continuously sit in a dominant society that continues to play those narratives that are negative, so they need to have that regular contact to support their nourishment around being strong about developing into the person they want to be.”

There were central key points Educator Toru brought forward and it was enlightening to see that the focus was with the student’s journey and how they could keep themselves safe throughout the process. The other key point was social work programmes needing to consider the change in their own pedagogies and look towards creating key fundamental shifts to include a decolonisation process and name it.

Educator Whā adds another dimensional response that is focused on looking further in the past to our creation stories and also visiting the effects and impact of what colonisation has done.

Educator Whā

Educator Whā came from a supportive environment but was well aware of their parents and grandparents struggles of colonisation, in particular te reo Māori, the educator reflected:

“My mum and dad were brought up in those times when they had their mouths washed out with soap and firmly believed that Māori was not going to get me anywhere...you know so finally I have been able to get rid of some of that stuff and not be so whakamaa [shy and embarrassed] about not being able to [converse in] te reo Māori and things like that.”

While there was a struggle in not knowing how to speak te reo Māori, Educator Whā was able to capture the reasons but also see other ways to express their own cultural position:

“I felt that it hasn’t been time for me to learn te reo fluent or however I might do that and I spoke to my whāngāi [adopted or gifted] mum about this because someone had challenged me about not being able to speak te reo Māori and she said to me ‘Do you have time to do that?’ and I said possibly but I have other passageways I want to follow as well. She said to me which was really helpful as well, ‘You know when you come home you always go and see your aunties, your uncles, you go to the marae, you go to the urupa [cemetery], you go to see your mum, your brothers,

your sisters then you go and see your dad, you don't stop there because you go and see your brothers and sisters on your dad's side and you bring kai home, you do this and this, you do whatever and your heart is Māori and that's all that you should be worried about at this time."

This demonstrated alternative connections to te ao Māori and how a central part of this is around their connections to their whānau.

Educator Whā also took time to specifically reflect on the protest era of the 80s:

"We certainly wouldn't be where we are if it wasn't for them [protests]...the rotten eggs...the flour bombs...the tacks on the rugby field...but I didn't even understand that then... I didn't even know that was the fight...that was about South Africa where black and white were segregated... it took me some years to learn that and if it wasn't for them...if it wasn't for Ngā Tamatoa...if it wasn't for all the Joe Hawkes⁷⁸ and even Hone Harawira⁷⁹... we wouldn't be doing what we are doing now..."

The Appreciation of Decolonisation

This definition of decolonisation was offered by the educator as something that sat inside their own whānau:

"I think it is talking about liberation...liberating ourselves in being who we truly are in cultural factors of me being Māori...where I see it as...like freeing and getting rid of the shackles that have been put on my parents and grandparents some of that has come down to me in the matter of I think as being Māori."

There was a discussion about what influences the educator in their teaching which was important to get an idea on what sources they drew from and how that shaped their teaching approach.

⁷⁸ Joe Hawke was a key player in the Bastion Point protest in 1978.

⁷⁹ Hone Harawira has been a pertinent person in te ao Māori and in the 1970's during the protests. He was the leader of a political party known as the 'Mana Party' and a member of Ngā Tamatoa.

Philosophical Influences

It was evident Educator Whā had been influenced by some very prominent academics that had a powerful approach in the way they taught. The educator was able to name the following:

“Very recently Matua Taina Pohatu⁸⁰ and there is Ranginui Walker and Linda Tuhiwai Smith⁸¹, I see them as the academic radicals...”

While the educator drew from key Māori academics, there was also the challenge of teaching in diverse institutions which was highlighted:

“I find it really different teaching at university in comparison to the Wānanga because the majority of students are Māori [at the Wānanga] and I give them gifts of where we have been and where we would like to be and where we have got to be where we are now...quite different... you can talk about the Treaty and the stuff that went on for Māori but at university with the Pākehā students I change my style...”

Not only are the environments different but the cultural diversity of students are too. Educator Whā was able to expand on how they managed their time in the classroom to ensure the messages of te ao Māori are taught.

Navigating the difficult topics and useful strategies

It was evident that the educator came with an approach that involved drawing from ngā Ātua and cosmological stories, this was re-laid in a way that was useful in contemporary social work practice. This is how Educator Whā explained it:

“One of the things I have been working with, is about this, ‘Do you know Māori have a licence to research?’ ‘Māori have a licence to hui out of their packages of gods and those gifts’. And some of the students couldn’t see that the story of Papatūānuku and Ranginui and how they were separated and their whānau, the gods had a hui before they parted them. Of course,

⁸⁰ Taina Pōhatu writes about Ngā Takepū and the concept of ‘ata’ which brings to light the principles inside te ao Māori.

⁸¹ Ranginui Walker has been key in writing about historical discourses that go right back to the creation stories and demonstrating the impact of colonisation on the cultural systems of knowledge. Linda Tuhiwai Smith explores colonial and imperial structures that interfered with te ao Māori but also writes about research and Māori claiming their own research philosophies.

the knowledge... the Māori knowledge has come down through the baskets of knowledge that we have brought back from the heavens that Tāne-nui-ā-rangi went through.”

In order for Educator Whā to ensure the students are making those connections, the content is compared to Western knowledge and narratives:

“Look at supposedly our myths then I ask well who Moses is? You know Moses opened the waterways for the people of Israel to walk through, so where would you see that story? Getting the students to look at the variations and getting them to look at what is the difference in truths.”

The implication of locating narratives from other cultural worldviews builds an understanding of critical analysis. The discussions then turned to the importance of a decolonisation process inside social work education.

The importance of decolonisation in social work education

Due to the experiences of Educator Whā at two distinct learning institutions, university and Wānanga, the feedback made was directed at Māori students utilising the Wānanga as a place to be to receive a decolonisation process, this was illustrated:

“I just think it is important for our Māori social workers if they are not already decolonised that they need to be, and I think that for me it feels like being at the Wānanga for Māori students...I think it’s really good.”

An interest from the educator generated a question about how decolonisation would be implemented, this was asked:

“I think it is a very important kōrero that you [the researcher] are looking at this and how do we decolonise ourselves and the students whether they are Māori or Pākehā or of other cultures?”

The question highlighted the need for all students and staff to be decolonised which was in agreement with the other educators interviewed. The educator’s view suggested that there are more cultural groups involved in the process.

Māori identity and decolonisation

Educator Whā had strong views about the bicultural relationship but also saw multiculturalism as a discussion point. The educator commented:

“I found at university from different [cultures] where they fit as well in this world...you know...because they don't fit into Tangata Tiriti so how do you explain that to them?”

The stories that eventuated from their own indigeneity may be similar to Māori constructs. For instance, Educator Whā had this to say:

“So, now I have this thing with people where I say ‘Tell me...are you indigenous? And they go ‘Awww I am Irish’ and I go, ‘Is that indigenous? ‘So, what happened to the Irish?’ ‘What happened to the Irish with the English?’ Looking at the pain in the sense that Māori have suffered as well, just an interesting ride to know the culture of a person.”

Educator Whā had a unique approach in terms of utilising our own cultural systems of knowledge from our tūpuna stories. There were challenges that they talked about to engage students who were not Māori to look at their own narratives which created understanding and links into Māori worldviews.

The final educator interviewed brought another perspective of consideration to the forefront.

Educator Rima

Educator Rima did not provide details on their upbringing but started talking about the time when social work became an interest as a profession. Educator Rima remembers the time where university was an option. The educator reflected this:

“At the time I was working at a Māori Social Service and I would go to FGC's⁸² more than often than not everyone would say ‘Yes we are right behind CYFS Act 1989 and we believe Māori should work with Māori’ but actually when it came down to who they believed about that whānau and that child, they believed the lawyer, the psychologist, the psychiatrist and the social worker generally they didn't believe the whānau community person like myself and one day I came home from an FGC and I was really angry because they basically took everything seriously that this person who had only spent half an hour with that family, you know they believed everything that person said and they really thought that I was just defending this family, you know...I have known this family for over six years and so I had a different view on them...I came home and decided to go to university....”

⁸² FGC's is an acronym for Family Group Conference.

A defining point in time for the educator was to go to university and obtain their qualification in social work. During that time Educator Rima learnt about international theoretical perspectives. This was evident when providing a definition of decolonisation and their understanding.

The Appreciation of Decolonisation

Emancipation and conscientisation were key words Educator Rima used to describing decolonisation:

“Decolonisation to me is like stripping away, it’s like a taking off of those things that blind you. If I think about some of the things that have inspired me and conscientised me, I go back to Freire’s work, conscientisation and one of my favourite pieces of his work is, ‘The pathway forward for the oppressed can never come out of the heart and mind of the oppressor it has to come out of the heart and mind of the oppressed anything else is false generosity.”

“it might have been in either somewhere between 79 and 81, I went to see Bob Marley and ended up right up the front and it was one of those occasions in your life and that song that he does and he says, ‘Emancipate yourself from mental slavery, none but ourselves can free our minds’ for me the greatest component of decolonisation is the freedom of the mind, it is when you know things that are a part of you that come from the coloniser...”

Bob Marley’s music was a connector for this educator in terms of the messages delivered; Educator Rima confirmed the association to his words:

“I could see why Māori at the time were inspired by that because he [Bob Marley] was singing about freedom, he was singing about liberty, he was singing about treating women better, he was singing about men learning to walk in their own mana...”

Educator Rima discussed the influences that contributed to their own philosophical framework and how this also was reflected in their own whānau values.

Philosophical Influences

Reflecting on international theories, the educator remembered a conversation they had as a student:

“It got me thinking we have our own versions of this and I remember when someone started to talk about attachment theory I said, ‘Being able to pass

my daughter around and her going to anyone in sundry to me, that's not insecurely attachment', I said, that shows that she is anchored strongly in our whānau no matter where we go and she knows that so she doesn't have to cry, and he [the lecturer] goes, 'Well this is not what Bowlby was saying about insecurely attachment' and I said, I think you are right but I think you are right within a particular cultural context and so it was challenging a lot of those things."

"I began to write a lot of my own interpretations of things and when I saw Vygotsky I remember I wrote an essay about Vygotsky saying that he must have been Māori because I thought most of what he was talking about came from a Māori world."

The focus on international theorists helped place things into perspective about cultural positioning, however, Educator Rima was also inspired by Māori writers and scholars.

"The kind of stuff that really stood out for me was, I remember when I first read 'Home fires burning' by Leland Ruwhiu, it inspired me, I remember John Bradley's 'Tango with our whānau'...make sure you know us, kind of stuff, it happened way back in the mid 90s or something like that."

"The idea about being in tuned with your wairua for me, it is not just because of Mātauranga Māori it also has a broader component to it so the philosophical drivers are quite broad as well."

The opportunity came to be able to teach at a university so developing the skills to navigate the difficult topics and ensure the students did this in a safe environment was discussed.

Navigating the difficult topics and useful strategies

The educator was able to identify the emotional responses in learning inside a decolonisation space, particular with Māori students. The educator commented:

"Decolonisation with Māori for Māori by Māori is quite different with everyone also it is a painful experience because of their own emancipation and hurt."

One of the strategies Educator Rima spoke about was co-teaching, this was also the view of Educator Rua. The educator saw this as a complementary position and likened it to a process known when participating in marae-based learning.

"I think co-teaching is an excellent strategy because it is complementary."

“You know that whakataukī about, if things are ok out the back everything will be fine at the front⁸³.”

Educator Rima works very closely with a colleague where their roles inside the classroom are conducive to each other and the teaching environment. One of the topics the educator teaches is about the analysis of power and so the final theme, the importance of decolonisation reflects the importance of power and what role that plays in social work.

The importance of decolonisation in social work education

The educator saw the analysis of power as a key concept to teach and for the students to have an understanding of. This was their view:

“The idea of ‘power with’ as opposed to ‘power over’ is important so I have seen people both Māori and Pākehā that have been through the decolonisation process and they can write you a great essay on the Treaty, they can tell you the difference between the articles and the principles, they can tell you the five versions, they can talk to you about the fourth unwritten article, they can even explain the preamble and they can tell you what has happened in history since then, they can also quote to you all the statistics that view Māori negatively but still a number of them don’t know how to share power and so for me I think a decolonisation process that is devoid of an analysis of power and of a personal positioning of that power that examines personal privilege, for me unless it goes that far it is a waste of time.”

“Ultimately if you don’t go for that personal positioning in the analysis of power and end up with someone who is passionate and driven to work in a ‘power with’ as opposed to a ‘power over’, you get people who practice out of guilt or because they want to have the big tick from Māori or they want a kuia to like them or something like that, but essentially they still practice out of guilt, guilt to me is never a good position as a starting point...”

Educator Rima discussed the analysis of power and including it as an essential part of a decolonisation process. Unfortunately, time prevailed and the

⁸³ Te amorangi ki mua, te hapai o ki muri- This is a reference to Marae protocol where the speakers are at the front of the meeting house and the workers are at the back making sure everything is prepared and that the guests are well looked after. It is important to note that both jobs are equally important, and without one, everything would fail.

discussion around Māori identity and decolonisation was not explored. Overall, Educator Rima contributed a perspective that had many levels to it in particular feeling and connecting with the content taught. The other central point discussed was the importance of exploring international theories and critically linking their views with te ao Māori. While there may not be direct similarities, it is an opportunity for the students to explore diverse worldviews.

The five Māori educator interviews illustrated the three realms of time, *kōrero tuku iho*, *ngā onaienei* and *ā tona wā* within the framework of *Te Pou Tarawāho o Pūrākau*. Time was spent talking about their upbringing and how they became social workers. There was a focus upon the 1970s and 1980s, when all of the Māori educators were beginning their social work careers or studying social work. While some of the Māori educators did not go into great detail there were a few that spoke about the influence this time had on their decision to become a social worker and a Māori educator. After reflecting on their own journeys and as part of *ngā onaienei* (the present), the Māori educators then spoke about their insight into understanding decolonisation, their own philosophical influences and how that contributed to the way they taught social work students. This revealed some strategies of how to manage a classroom setting when emotive work was presented. Two of the educators promoted co-teaching and co-facilitating as a complimentary position. Four of the Māori educators discussed their views on Māori identity and were able to share some challenges around the importance of decolonisation inside social work education. Their passion and commitment to deliver content that contributes and informs the students of historical and contemporary discourses are clearly evident. Each educator commented on the significance of creating a safe environment and ensuring there is a space for the students to learn and reflect. For example, one educator saw caucusing as a place for Māori students to feel safe to discuss with each other the implications of colonisation without feeling the pressure of another cultural worldview. Two educators returned to the same university they studied at as employees after they finished their social work education, but also sought ongoing education at a Māori organisation and within their own *whānau*, *hapū* and *iwi*. There were three educators who taught at universities and then went on to teach at a *Wānanga*.

There were definite opinions about university teaching verses teaching at a Wānanga. This was noted by one educator who changed the content and style of teaching to suit the students they were delivering to. The philosophical influences for all five educators were very similar where the international inspirations were Freire, Bob Marley and Vygotsky who are leading theorists in emancipation, conscientisation and transformation. This developed their awareness in social action and critical thinking. Māori influences identified were Linda Tuhiwai Smith, Ani Mikaere and Ranginui Walker, who all contribute to Māori advancement.

The views of the educators added an understanding of the importance of decolonisation in social work education and invited ā tona wā- the future outlook. This revealed some important points that need further consideration, such as naming the process as decolonisation inside the degree, being consistent with Māori content embedded throughout the degree and having the support of all the teaching staff including non-Māori. Furthermore, two educators indicated that decolonisation is for all students and it is not just a Māori process. There were also discussions about the immigrant students and how they may be receiving their learning in regard to their position in Aotearoa New Zealand.

The final theme highlighted was Māori identity and decolonisation and one of the educators innately saw that it was a collective stance, where our identity came from our Ātua such as Ranginui and Papatūānuku which then filtered into how we as whānau, hapū and iwi interacted and promoted our identity. Another educator also promoted our creations stories as theories and knowledge for contemporary practice. One educator saw that whakapapa and tikanga were important whereas one of the educators highlighted that decolonisation was about being true to self and it was a process that needed to be embraced in entirety included both personal and professional self. Two educators had a strong interest in strengthening Māori content inside the social work profession however saw the challenges of working within a dominant Western system. Overall, these educators have contributed to this study that highlighted their views on

decolonisation in social work education. This group are leaders in their own right and were definitely a tuakana (senior) group that led the discussions to this study.

He Whakarāpopototangā

The Māori Educators featured first in this study as the tuakana group. Their responses determined the questions asked to the other two groups. This group delivered many messages that will contribute to the analysis (see Wāhanga Tuawhitu: Chapter Seven) of this study.

Wāhanga Tuaono: Chapter six

Mā whero mā pango ka oti ai te mahi⁸⁴

Kōrero Tīmatangā

This chapter consists of two sections, and presents the discussions from two groups namely, Kaimahi Māori, [Māori social workers] and Tauira Māori, [Māori social work students]. Each group is introduced by way of a mihi as a means by which the researcher acknowledges their respective contributions. Following the mihi is a section which sets the scene with a brief summary of each group's generational position. This determines where they were at and what was happening in Aotearoa New Zealand at the time, they were young adults or entering into social work and social work education. The approach in which I had a hui with each group will be presented, followed by the quotations from the participants.

He mihi whakatau mai ngā Kaimahi Māori- Social Workers

It is important when there is work to be done that everyone involved contributes. The whakataukī above reflects the abilities of all to become a united team to

⁸⁴This refers to co-operation where if everyone does their part, the work will be complete. The colours, red and black refer to the traditional kōwhaiwhai patterns on the inside of the meeting houses.

complete the tasks at hand. This was certainly demonstrated on the day I met with the Māori social workers. There was a humbling commitment among all of the social workers who were dedicated to their work for the betterment of their whānau, hapū and iwi. It was very noticeable that they all possessed a sense of pride in what they were doing, and it showed within the leadership of the group. This group were active in the communities they worked in and had a strong sense of social justice where they continually advocated for marginalised whānau not only from a micro perspective but at a macro level too. Their commitment to their whānau and hapū is commendable. Ngā mihi mahana ngā Kaimahi Māori.

Setting the scene

This group of Māori social workers all came from the same organisation. The organisation is iwi-based and is well known in the communities they work in. The services offered are to the benefit of all people and not just Māori which means they work inclusive of everyone and every age stage. The presence of the organisation covers a wide area and is constantly expanding with new innovations and new initiatives. The Māori social workers were from varied backgrounds within their social work such as working in schools, healthcare and social services. All of the Māori social workers did not come from the same iwi, but worked under the umbrella of one iwi. Some had been in the organisation for a long period of time and had seen the advancement of both social work and iwi development. There were a few who distinctly remembered the shift towards bicultural practice and the release of Puaō-te-ata-tū (Ministerial Advisory Committee, 1988). Their views were valued within the team because they could clearly articulate the change of social work and came with their wisdom and experience. Like the educators, this group were young adults in the 1980s and during the protest era. They shared their experiences growing up with identity issues and racism but also talked about stories of renaissance and their involvement of te reo Māori revitalisation, hapū progress and navigating two worlds. One of the features that clearly stood out was their obligation to te ao Māori and being able to 'walk the talk' not only in their professional life but their personal lives. This included being able to work through issues as a kaupapa

whānau inside the organisation but also utilising Māori concepts within their own whakapapa whānau. This demonstrated a sense of kōtahitangā⁸⁵ which is an admirable way to work.

Te mahere rautaki- the approach

The term Kaimahi Māori is freely used inside the participants' organisation to represent their prestige as workers within an iwi social service. Therefore, it is only fitting to continue the use of Kaimahi Māori as opposed to Māori social workers. These participants were also interviewed in a group situation, so the stories gathered reflect all the Kaimahi Māori discussions, consequently, there was no need to identify each Kaimahi Māori individually but hear their pūrākau or stories as a whole and as a collective. The use of 'they', 'their' and 'them' is to ensure their gender anonymity. There were two questions asked which were, what is their understanding of decolonisation? And how did they see decolonisation implemented into their practice?

The themes that emerged from the Kaimahi Māori pertained to: 1) the impacts of colonisation on our grandparents, our parents and ourselves; 2) decolonisation in the 21st century; 3) the future outlook. The theme of the future outlook is further broken into subsections which are: a) connecting with our younger generation, b) our tūpuna and their gifts and c) further professional development. Their responses demonstrated Te Pou Tarawāho O Pūrākau in terms of moving through the three realms of *kōrero tuku iho, ngā mea onāiane* and *ā tona wā*. This meant that they were all able to fluidly speak about their past and relate it to the present and the future. The first theme indicates their position on colonisation and the impacts it had on their own grandparents and parents.

The impact of colonisation on our grandparents, our parents and ourselves - the past

This theme that emerged was remembering the impacts of colonisation from an intergenerational perspective. This was highlighted by the Kaimahi Māori using

⁸⁵ Unity and working together as one.

examples of what their grandparents or parents had been exposed in their lives. It also highlighted issues from the Kaimahi Māori themselves on how they were affected by colonisation.

One Kaimahi Māori talked about their Koro⁸⁶ and Nan:

“When I look at my koro, he never ventured into anything around te ao Māori, he was quite colonised, my nana wasn’t but my koro was, he was my mum’s dad and he would just go, ‘boy you know we just need to be like the rest of them’ and that would just make me angry...”

Another Kaimahi Māori recalled a time about their mother and grandmother and the impact of assimilation:

“My mother grew up with her grandmother and she went to primary school and learnt English and she would come home and her grandmother would kōrero Māori to her but she wasn’t allowed to kōrero Māori [speak Māori] back....she had to kōrero Pākehā [speak English] so that her kuia⁸⁷ knew what the Pākehā was saying so it was a learning curve for her....I suppose in that sense my kuia was slowly being colonised...”

A Kaimahi Māori used an example of their mother’ experience, for example being called ‘a second-class citizen’ and “that’s all you fullas are good for”. In later years their mother has now embraced te ao Māori openly:

“There is a space in there to share the Māori world or be in the Māori world. So for her it’s about learning how to weave korowai⁸⁸ and that sort of stuff, you know so she is also teaching her moko [grandchildren] stuff in terms of all that weaving and she is also proud to show off her photographs she has of her mother and father and that never happened way back when dad was alive....”

Another significant point was the reluctance to share information of the past by our older people:

⁸⁶ Koro is used to identify a grandparent who is male; it is a common endearment term similar to grandfather, grandad or papa.

⁸⁷ Kuia is a term used to identify our older women who are our grandmothers, great grandmothers or women who have influence on us as a guide.

⁸⁸ Korowai is a tradition woven cloak- the term is also used for safety or being under the safety of a korowai.

“They [my parents] didn’t want to teach us because of the impact of what happened to them and when they went to kura [school], what happened every time they wanted to speak in their native tongue- whack! So, from their understanding and from their perspective to protect us as tamāriki [children] they didn’t want us to go to school and be treated the same way.”

As a result, the Kaimahi Māori also commented:

“As I grew up my understanding of te ao Māori then was basically nil, why? Because my parents were very reluctant to teach us, and we had to learn it from the marae and from our aunties.”

Looking back on their own experiences, growing up during the 80s, a Kaimahi Māori commented:

“It was when te reo started to come back in and I joined kōhangā reo still not knowing....the whole background of it, I just wanted to learn and my kids to learn te reo Māori, however at that time which was those 80s there was a little bit of radical stuff going on and for me it sort of changed my mind for wanting to be Māori, because of that radical stuff and my whānau, all my brothers married Pākehā, my sister married a Pākehā and I didn’t like what Māori were saying about my in-laws so I stopped learning. I put a barrier up and as time went on, I thought no I am not going to do this anymore, I want to be Māori, I wanted to be me so I started moving towards that way again where I went to the marae, I made myself have an identity to the marae but then, where I am now, it’s about I suppose decolonising to me is through my moko...”

Growing up in a different environment to their siblings, another Kaimahi Māori recalled:

“I called myself an ‘urbanised kid’...my mum and dad had a home on the marae and my brothers and sister were brought up there, so they were ‘marae kids’. Then my parents moved into town to a state house, and so I grew up colonised...”

Brought up in a multicultural household around the same time, this Kaimahi Māori talked about not knowing any different:

“I was brought up multicultural and I didn’t realise there was any difference and you got to a certain age and you realised there is a division within people and some of that stuff actually happened on a racial basis for me and so I had a lot of Pākehā friends...most of my mates were Pākehā and the reason for that was purely because they were probably more on to it than my Māori friends but not only that...it’s just that when I went to go and

play with them they were playing with their brothers and sisters, they were a bit older..."

The same Kaimahi Māori gave a personal reflection on their experiences which demonstrated racial criticism:

"When I got older...just walking through town I had a bunch of... I don't know what they were but they were white....they pulled over and told me to get the hell out of their town and how dare I walk around in their town and who the hell do I think I am so that really consolidated to me that there was something wrong because I remember thinking- shit I have got a grandfather who is from England and he loves me and I have got all these uncles and they are Pākehā and they all love me too and I was thinking aye? What's the matter with me? And I actually got to the point where I wished I was white so I could be accepted more...."

The Kaimahi Māori clearly indicated there were issues within their whānau that hindered their experiences growing up being Māori. This was in a time where their grandparents and parents were subjected to assimilative practices. Nonetheless, a question from one of the Kaimahi Māori changed the focus in deciding whether we really needed to be decolonised in the 21st Century.

*Decolonisation in the 21st Century-
the present*

The Kaimahi Māori explored questions concerning the relevance and place of decolonisation in the present time. The following is a dialogue that occurred around questioning the significance of decolonisation.

"I've got a question but it's not about decolonisation in the past but where it is sitting today in terms of I suppose a lot of our organisations particularly in terms of Iwi Providers, I mean we already know they are trying to do away with the Treaty and in so doing that there was a time we would go through decolonisation in terms of our organisation that doesn't happen these days so where does it sit now?"

"Is there a need for decolonisation? Because our kōhangā are all over the place now and our kura kaupapa...so our kids are moving from kōhangā learning to speak straight in the reo now.... they are going from there straight into kura kaupapa and from there they are moving onto the others. There are chartered schools on the marae now, so I guess that's why I am just asking is there a need for the generations that are coming through for decolonisation?"

The Kaimahi Māori also saw their query connected to a generational shift:

“Just given that we are from a generation that was part of that colonisation and I think in the next generation they won’t know any of that. They won’t have any clue about that and because the Treaty has been taken out of our organisation, it’s really only us Māori that tend to stick with the partnership that it is supposed to be. That’s a very watered down version of it now....so in terms of the next generation...is there a need for decolonising?”

Another Kaimahi Māori added the following points to the discussion:

“I do believe we need education in terms of decolonisation around fixing up the wrongs and those wrongs... We have got all our land claims and all of that stuff happening and a lot of people think... a lot of non-Māori and even a lot of Māori ... we think that we are getting heaps and heaps of money but in terms of what it’s worth and you know this, some of us know that its only 1%, we are only going to get 1% back of what actually is rightfully ours and people think its millions of this and millions... But it’s only 1% of its value of what has been taken from us and when people have that understanding of it they are like...’aww really? So every chance we get and sadly every chance the media get, they highlight how we are not doing very good and doing our people a dis-service in terms of trying to move forward so decolonisation for me is just around that whole deconstructing of everything and telling the truths because once we get to that place then as a nation we are going to move forward.”

“The other thing around decolonisation is sadly its coming from the bottom up and so that’s the struggle trying to deliver education and inform our people about it, until we get to that space when we can kanohi-ki-te-kanohi and acknowledge that yes these things did happen and actually we need to move forward and how that might look. It is just about our own histories and telling the truths and that’s why I said about the ‘bottom-up’ because there is a lack of resources, there is a lack of things to try and inform and educate our people and it’s not coming from top down and that is where the money and resources are to try and do this stuff and not only that if it was to come top down and not bottom up I think that we will get movement to move forward in a positive direction.”

The discussion opened up some very valid points in terms of intergenerational differences where our grandparents and parents were growing up in a time where mainstream education was predominant, and racism was exposed. With this in mind and with further unpacking in the following chapter, a future outlook involving the current and upcoming generations formed the next theme.

Future outlook

This theme opened up the possibilities of decolonisation and the deconstruction of current practices both within the education system and social work.

One Kaimahi Māori commented:

“I guess for me, it’s breaking down the barriers on what happened from the past and how we were affected and understanding how we were affected and how we are now and moving forward into the future.”

Another Kaimahi Māori identified moving forward as part of decolonisation:

“Decolonisation is moving forward and grasping whatever you can get to do with who I am, I am Māori and I am proud to be Māori.”

Looking towards a macro approach, this Kaimahi Māori commented:

“It’s about deconstructing....deconstructing the education system, deconstructing the health system, deconstructing the social service system and it’s about the whole dispelling the myths and what I mean about myths, it’s about our own history.....talking about our true history and that’s for Māori and non-Māori so we have an understanding of each other and I think when that happens we will be better ahead in the country.”

Not only was decolonisation about moving forward but being able to look towards the next generation:

“...so decolonising to me as a Māori is my identity like, do I want to unpack and go where my tūpuna were? or do I want to go and unpack where my grandmother was?... You know because I stand here today as a Māori and I have my own tamāriki that I don’t want to have to let their generation miss out so who am I today for them to identify who they are in the future- even though my mum missed out and I missed out and it got taken away from my grandparents-to decolonise I want to input it into my children for them in the future.”

“I know I was colonised but I’m not going to be colonised no more and neither are my children and so me as a parent I infuse that into my kids and that starts with kura and that starts with being on the marae and that starts with mōteatea [chants], karakia [acknowledgement to our gods]...you know infusing them with that and me too, because I am learning it too but yeah decolonising is that...I look to the future and that’s what I unravel.”

From the above discussions, there was an opportunity for the Kaimahi Māori to then discuss how they saw decolonisation as part of their practice as social workers.

One Kaimahi Māori explained this:

“It goes right back to...you know I suppose your pepeha⁸⁹, you are born and bred into it and you can’t get away from it...you know so in terms of – myself anyway in terms of how do I work with it in some families I work with....well I don’t beg my pardon...this is who I am....take it or leave it and I am Māori and that’s the way I have always worked and I will not compromise who I am.”

Another Kaimahi Māori agreed and commented:

“Yeah why should we apologise for who we are as long as we have formed a solid foundation before we move into our mahi, we know who we are and how we want to practice and deliver but we do have morals and principles that we do our mahi by- I use Ngā Takepū⁹⁰.”

In the organisation, there are Māori concepts and principles that are practiced.

One Kaimahi Māori emphasised:

“In terms of the kaimahi that we employ and in terms of the clients that we have, we still provide for everyone- it is just not for us and that’s just in terms of who we are. We practice by whanaungatanga, kōtahitangā, awhina, manaakitanga⁹¹ all of those kaupapa tuku iho, all of those people think especially in our organisation they can’t see it- well actually you live it- it’s there every time you walk through the door...”

This Kaimahi Māori questioned:

“How can we put that into the world that we live in today? And how do we work with that? And how do we enhance that so that it brings those worlds together...?”

Another Kaimahi Māori offered an explanation about the importance of making clear connections with the whānau they work with:

⁸⁹ Acknowledgements in who you are and where you come from- whakapapa based.

⁹⁰ Ngā Takepū are a set of Māori principles and values that are presented as a bicultural framework. Part of inviting Ngā Takepū into the social workers lives is about living and breathing the principles with a clear understanding and guidance from our tūpuna.

⁹¹ These are all Māori principles and will be further discussed in the glossary for interpretation.

“Making those connections through whanaungatanga and through whakapapa...it’s about making those connections through the stories and you might be working with those tamāriki and they are telling you those stories...so there’s the whakapapa and there’s the start of decolonisation through the stories they are telling you or whatever they want to talk about and the same with the whānau you work with so for me that’s the start of decolonisation when you start making those connections.”

The discussion then entered into the importance of whanaungatanga with whānau they work with. Several Kaimahi Māori commented that whanaungatanga was actually a “*very natural process*” and they did this without realising. The sub themes in this section are: connecting with our younger generation, utilising our tūpuna and their gifts, and further professional development.

Connecting with our younger generation

The Kaimahi Māori saw a need to have an alternative approach when working with the younger generation, this was highlighted:

“You do notice the colonised families because they tend to be a bit older than the new ones⁹², because the new ones just tend to live in the world now-they just do- so working with the newer ones for me in my practice I tend to always go back...you know I just take time to get to know them because that’s what you do. With the older ones well... that just comes naturally, but the newer ones they need a bit of learning but as I say if I take it back to the ages and stages, say for instance when Matiu Rata brought in Mana Motuhake⁹³ and all that stuff when Māori started to become a bit more out there in the media and when they wanted to claim tino rangatiratanga, that was good back then. But the new ones, ... the ones in their 20s, they are still struggling and needing our services, they need a bit more work so I just work with them and share our stories with them of what it was like in our times and try and connect with them that way.”

⁹² The kaimahi Māori was referring to the younger families they work with as opposed to the older families.

⁹³ This political party started in the 1970s-1980s where Mana Mōtuhake represented independence of any colonial interruptions.

Expanding on this and working with the younger generation such as our rangātahi⁹⁴, another Kaimahi Māori had this to say:

“We are unique in delivering a Māori service that sometimes we have to remind ourselves that we run hui on the marae, that we go through tikanga and kawa, that we have a chance to bring young kōtiro⁹⁵ and some of these young men to the marae to engage, to engage in their whakapapa and to know their identity so when they go back to their school, they feel better than they were before they even came to the marae so that’s the uniqueness of having the opportunity to do that and especially for me working in an iwi organisation, yes we have got this other stuff and I know it’s not perfect but it’s a start and some of that starting stuff is about that renaissance...it’s about the moemoea⁹⁶, it’s about the development and the betterment of our iwi, of our people and keeping us on track.”

Part of working with the younger generation is also about teaching or guiding them on what messages and gifts our tūpuna have left us. This is the connection from past to present.

Utilising our tūpuna and their gifts

The passing down of knowledge from our tūpuna is illustrated with this Kaimahi Māori who emphasized the importance:

“It’s around just acknowledging our tūpuna values and their beliefs as well as how you work within that and how you implement that into your practice and in terms of your upbringing... we know what that’s all about because we have gone through that with our own whānau, on the marae, you just need to put yourself on the marae and look at how it works, right from the pōwhiri process and how you implement that into your practice and how you do all of that out there in te ao Hurihuri⁹⁷, so it’s about maintaining all those values that we have here on the marae. Even in terms of the karanga and how you implement that into your practice and how you work with families around the karanga, and we do it in terms of preparation and how we prepare on the marae for manuhiri⁹⁸ so it’s all that kind of process and just identifying all those practices and processes and implementing them in te ao Hurihuri- it’s about maintaining our tūpuna values.”

⁹⁴ Rangātahi is used to describe our younger generation usually in the teen years.

⁹⁵ Kōtiro in this instances are young teenage girls.

⁹⁶ Dreams and aspirations

⁹⁷ This term represents the two worlds that are combined te ao Māori and te ao Pākehā.

⁹⁸ Visitors to the marae, but also used in reference to our whānau we are working with also.

Another Kaimahi Māori talked about Ko wai au (who am I) and the significance of knowing who you are:

“I think when you have gone through that [decolonisation] it’s up to you how you do it or what you decide to do. But first and foremost, it’s yourself and who you are, knowing who you are and that’s been inbred in us, from then on, it’s how you choose to bring it in to your mahi and how you use it.”

While it is acknowledged the diverse levels of knowledge each Kaimahi Māori possess, the need to seek further professional development was discussed and how the Kaimahi Māori could access the knowledge/training in other forms. This was the final sub-theme which identifies how training from other institutions had benefitted them in their social work practice.

Further professional development

One of the Kaimahi Māori talked about seeking training from Te Korowai Aroha as part of their professional development:

“Going through Te Korowai Aroha training, that was overwhelming in terms of emotions, you have to go through that frustration, that anger, that sadness, you certainly go through it yourself in terms of getting that better understanding of what our tūpuna went through and even in understanding what they went through in te ao Hurihuri and so it’s about that understanding as well and how we can put it into the world we live in today and how we work and how we enhance that so it’s about bringing those worlds together and how we do that.”

Another also attended training that made an impact on the way they are practicing utilising the values of their tūpuna:

“We did an effective practice workshop a few of us in here and what comes to mind was.... a question was asked, ‘when you visit your whānau, how do you present yourself? So, what came out of that was whakapapa whanaungatanga first and foremost and the storytelling is what I said and a comment that she said [the facilitator] was ‘remember who you work with...remember who you walk beside because your whakapapa and your whanaungatanga and the stories you tell you are carrying them with you into the whānau. So it was quite interesting just listening to her kōrero, I found it very helpful, although we do it anyway in our practice with whanaungatanga, it didn’t even come to mind that I was carrying that with me but when she said that at the workshop it sort of uplifted me and it will uplift me even more when I go and visit whānau because I am carrying my tūpuna with me, through my whakapapa, through my whanaungatanga and the stories that I tell.”

The hui concluded at this point and it was timely to be able to offer encouragement for the Kaimahi Māori to keep telling their stories so we all contribute to sharing our pūrākau with our mokopuna and our future generations.

He Whakarāpopototangā

Here are a group of Kaimahi Māori working in their own communities for the betterment of their local iwi. They were asked by the researcher to gather together in time and space one morning and talk about their understanding of decolonisation and how they implement it into their social work practice. While the experience may have been a little out of their usual, they were able to candidly discuss their thoughts. Their discussions had a personal connection to themselves where they shared stories of their experience and stories from their own whānau. This set the mauri or the life force within the wharenuī where much was shared from a deeper personal level.

The connection with their own stories under *kōrero tuku iho* allowed them to make the link to decolonisation in *ngā mea onāianeī* and the significance of how they worked in their organisation with the younger generation as the future leaders- *ā tona wā*. Part of that exploration enabled them to also acknowledge where their knowledge came from and how they could utilise the gifts that came from their tūpuna. Some shared personal stories about their struggles with racism and how it had affected their belief about being Māori. In turn, able to work through their preconceived ideas of identity allowed them to move forward into their Māoritangā. A discussion opened about needing to be decolonised in the 21st Century as there were institutions in place now that are set up to deliver *te reo me ona tikanga*⁹⁹ such as Te Kōhangā Reo and Kura Kaupapa. They also spoke about needing to tell our stories to the next generation to ensure they are receiving the correct history. An issue identified was the need for resources and

⁹⁹ Learning about our own tikanga and language as Māori

funding to deliver programmes and decolonisation processes from the bottom up not the top down.

Their stories entered moving forward embracing the experiences of our tūpuna, our grandparents and parents as a learning process and being more attentive to the needs of the next generation, our children, and our mokopuna. Several Kaimahi Māori were adamant that it was important to decolonise through our tamāriki and mokopuna. When linking the discussion into their social work practice, the Kaimahi Māori tabled some excellent points that were devoted to the fact they were Māori and they knew where they come from so to practice within their own cultural systems of knowledge was a natural process. This was reinforced by further training they had participated in where it confirmed what they were already doing in their practice and the importance of the values and beliefs of their tūpuna.

There was confidence around the use of Māori principles/concepts inside their social work practice but there was also some inquisition on how to fully implement them in their work. Not because they did not know how to, but there was still difficulty navigating te ao Māori in a western context. All of the Kaimahi Māori agreed on the importance of having a strong Māori identity when working with whānau, hapū and iwi and they were able to demonstrate this within the service they worked in. This was emphasized in practice when I spent time with them at their monthly team building hui.

Everything that was presented and practiced on those two days was inclusive of te ao Māori and the living principles of our tūpuna. This included ensuring that tikanga Māori was implemented in everything they did over the course of the few days together. Sharing āhurutanga or a safe space to be able to discuss or hui together so that their bonds in working as a team were strengthened. Ensuring the Kaimahi Tauwiwi¹⁰⁰ were included and considered throughout the processes.

¹⁰⁰ Those members in the team who were not Māori but worked with whānau, hapū and iwi.

Practicing manaakitanga with their visitors, ensuring that whanaungatanga was experienced and the visitors were brought into the folds of the Kaimahi Māori. It was definitely a pleasure to see, feel and hear. The sun shone in the wharehui on the morning of our hui and there was certainly an unseen presence in our space that guided our interactions with each other. The Kaimahi Māori were a unique group who all came with their own strengths and resilient narratives from their own experiences of working in their communities but also of their own whānau experiences.

There were links made in this hui that were like the educators and part of that came down to the maturity of the Kaimahi Māori and freely discussing their experiences in the 1970s and 1980s not as merging social workers but as Māori who were merely finding their way in a complex country at that time. Interestingly, while the educators saw Māori renaissance in the 80s as a motivator to make a difference, one Kaimahi Māori saw this time as apprehension to learn te reo Māori because of the racial unease. Nevertheless, all of them had carved out a career in social work regardless of their journey to get there. What assisted them was embracing the values of their tūpuna, but this needed to be learnt and was not freely offered to some of them growing up. Some Kaimahi Māori had the opportunity to learn about their histories/herstories when they were students at a Tertiary Institution. Some of them were still developing this understanding and accessing decolonisation processes in the community or as part of their professional development. Regardless of their backgrounds, they were a group of dedicated Kaimahi Māori who invited me as a researcher into their space and offered their time to share themselves.

The final group that were interviewed were Māori social work students, which is suitable to introduce now so that the perspectives of students will give voice to their experiences in Tertiary education as the Teina (juniors) of the three groups. This will also demonstrate the learning that occurs inside a classroom in the 21st Century well after the 1980s renaissance that the Māori educators and Kaimahi

Māori were a part of. Their enthusiasm is noted as fresh minds coming together to learn about their history, themselves and how to work with others.

Tauira Māori- Māori Social Work Students

*Kō te manu e kai ana i te miro, nōna te
ngāhere. Engāri, kō te manu e kai ana i te
Mātauranga, nōna te ao.101*

Kōrero Timatangā

This section introduces the Māori social work students with a mihi and then sets the scene by providing some background information about the students. This then leads into identifying the topics discussed and the emerging themes that came from the student's discussions. The voices of the students are then presented followed by a conclusion of this section and finally a brief summary of the whole chapter.

*Ānei ngā Tauira Māori, kei te mihi
mahana ki a koutou*

Being in the presence of Tangata-people who have the motivation to become social workers was humbling. Their willingness to learn was creditable to the social work profession. This group were engaging and enthusiastic to talk about their journey both inside the classroom and within their own whānau spaces. I was privileged to be able to share time and space with them and be witness to their passion in making a difference and striving for change.

¹⁰¹ The one who partakes of the flora and fauna that will be their domain. The one who engages in education, opportunities are boundless.

It is acknowledged that your journey through our educational institution will provide you with the skills and knowledge to work with whānau and hapū who have challenging issues given the diverse problems we face in today's climate.

Setting the scene

There were four groups who were interviewed at different times, they all came from various backgrounds but what was evident was the array of ages. There were mature students who were second time learners and younger students who had moved from high school directly into tertiary education. Some of the younger students attended Te Kōhangā Reo and Kura Kaupapa consequently their viewpoint was very different from some of the mature students who found it challenging knowing their positioning in te ao Māori. Pihama, Smith, Taki & Lee (2004:34) notes that:

“The development of Te Kōhangā Reo and Kura Kaupapa Māori have placed Māori in a position where not only the definitions of what Kaupapa Māori is, has been important but where significant moves in the identification of Māori pedagogical practices have been made.”

The younger students were comfortable knowing where they come from, and how they can contribute to the next generation in terms of kaupapa Māori knowledge. The mature students were very aware of what they had not experienced growing up, such as being able to freely learn te reo Māori as a birth-right or being able to walk in te ao Māori from childhood. They also knew that their schooling was mainly “designed as a vehicle for the assimilation of Māori people into processes of colonial thought and practice” (Smith, 1989 cited in Pihama, Smith, Taki & Lee, 2004:30). This made them more determined and dedicated to their studies.

The students did not necessarily come from the area they were studying in and there was a large group that needed to travel to attend class. This group were able to support each other outside of the classroom and were committed to ensure they took their learning back to their own community. This was important for them because they had grown up in their community and when they started to learn about the history of the places they came from; it seemed all more

significant to return to work with their own. Many of the mature students had employment history that was not related to social work and decided in their later years to move into Tertiary studies. This was for various reasons such as their willingness to help others, their children had moved away from the home, therefore they had the time to study and there were incidents in their younger life with social workers that influenced their decision.

The mature students were mostly young adults in the 1970s-1980s and experienced some racial issues that had impacted on the way they viewed Māori. The younger students may not have known details of those eras but were aware of the historical context. There were numerous fields of practice the students wanted to enter into such as youth, policy, domestic violence and working with disabilities. Some of the students were already working in the social service sector and studying at the same time. The diversity of the group certainly complimented each other, and their discussions added great insight into the impacts of colonisation and how they could now fully embrace decolonisation as a transformational process and tool.

Te mahere rautaki- the approach

Māori social work students were interviewed in small groups which meant that their stories were told at different times but is presented as a collective. This is because the same questions were asked in each group; it was only the environment that differed. In saying this, it does not negate the feeling each environment provided for the students. For instance, interviewing the students in their place of study as opposed to visiting a group of students at their place of residence. Each environment came with a different vibe or ambience that can only be felt.

This group referred to themselves as Tauira Māori, so it is only fair that they are acknowledged as their preference. The reference of 'they', 'their' and 'them' are used to keep their gender confidential. They are not individually identified within their discussions but presented more as a collective piece. The themes illustrated are: *the impact of colonisation and decolonisation, self-identity and Māori identity*

and reclamation. However there were sub themes that are identified which will be introduced as they are presented.

The impact of colonisation and decolonisation

Decolonisation as a process

The first theme was about the impact of colonisation and decolonisation which deliberated much diverse thought from the Taurira Māori. Some Taurira Māori saw decolonisation as a process and the need to understand the impact of colonisation before they explored decolonisation. Others saw it as inclusive where learning about colonisation was a form of decolonisation. Their views all had substance to their learning about historical discourses.

A Taurira Māori stated:

“I think understanding the process of colonisation first and the effects of that and why it makes us do some of the things we do and the way the stats are the way they are...”

“It’s hard to explain but starting with pre-European arrival and what we believed in before we were ‘brainwashed’.... before the bible and things like that.”

“Decolonisation is getting back to our spirituality where we get back to our belief systems before we were colonised....it seems as though decolonisation keeps popping up for me everywhere I go and so it seems like a ‘spiritual journey’ for me.”

Another Taurira Māori commented:

“I kind of see it as a process... being as I have been brought up with stories of the effects of colonisation...not only from my parents but from my nan. The first time she [nan] pointed it out was when mum enrolled me into college and into a rūmaki¹⁰² class and all she could think about was how am I going to survive when I come out of there, I have only got the reo. My nan said, ‘I learnt the hard way, don’t let her learn the hard way’ and because mum was also part of the ‘caning era’ but also the era where Māori were fighting back, mum reassured her [nan] that she was a part of

¹⁰² Bilingual class that usually sits inside a mainstream school and is focused on te reo Māori as one of their core subjects.

a community that will make sure the kids were fine. So, from nan being colonised and mum being the revival and then to me being the 'upkeep'."

"it is about reassuring her [nan] that we will survive so that is how I see it that we are still part of a process"

This Taurira Māori also saw the impact of colonisation on their whānau but emphasised the whānau ability to reclaim their culture:

"my thoughts would probably be taking ownership and reclaiming our culture back that was robbed from our grandparents, our parents, revitalising the language for me and expressing it and not keeping it hidden in a box at the back of your head because it is not accepted in Pākehā society, so that is what it is for me and my whānau, it's about getting back in touch with our culture, our language, our tikanga, te ao Māori and just embracing the culture."

Celebrating Māori throughout the times, this Taurira Māori said:

"I guess when you start from the beginning from our existence and then our arrival and understand how life was organised at the time, it gives you a sense of 'wow we were pretty cool aye? We had our systems all sussed and they worked for us, and then the whakaaro¹⁰³ of another culture coming in our whare, on our whenua, I guess for me it started to make me think, well why would you do that, I guess it evoked feelings of kino¹⁰⁴ because as we had our kōrero earlier I am a lover of people and my purpose I believe my purpose on earth while I am here is to tōku te aroha ki te Tangata."¹⁰⁵

Whereas another thought that decolonisation entailed getting back to basics and embracing natural resources:

"I guess it is taking us back to who or where we came from, isn't it? Losing the McDonald's, losing the iPhones, losing the Sky TV and I guess it comes back to nurturing..."

"Back then you did what you did to survive at the time, not wrecking heaps of land, just taking what you need to sustain you mentally and physically..."

Overall the Taurira Māori all had their own views on decolonisation and some saw it "as a stepping stone" after they had explored what colonisation was. The next

¹⁰³ The thoughts and beliefs of another culture

¹⁰⁴ Feeling bad, frustrated and negative about things

¹⁰⁵ Give my love to all the people

sub theme explores what emotional reactions are and how the Tauira Māori felt in certain parts of their learning.

Emotional Responses

One Tauira Māori expressed he ngākau pōuri¹⁰⁶ and learning about their koro and how the impact of colonisation had affected him:

“There are feelings of a lot of sadness...grief and that is for myself personally the fact that my koro had such a terrible experience and upbringing and so did his dad...so that makes me sad.”

The same Tauira Māori talked about attending a decolonisation Wānanga, and their feelings inside of the learning environment. They stated:

“I remember a lot of unrest at our noho, that was probably the intention but I am not sure because of the depth in which many of us had gone to.....it was hard to pull back...I don’t believe that we were prepared, like fully aware of what was about to occur with that whole decolonisation Wānanga, there weren’t many of us that had previous experience in regards to it all. I don’t remember it being a good easy place to come out of.”

Another Tauira Māori had a sense of elation but also a realisation that it goes further than just Māori but is indigenous:

“I felt enlightened by my learning because it helped me understand...you know you hear Māori activists always talk about ‘bridging the gap’ in education so this year when we learnt about the Wānanga and the native schools and everything I was like ‘ahhhhh’ that’s what they were talking about all this time.”

That was a huge one for me and it was powerful, I don’t know if I was angry, because in my upbringing I focused a lot in my youth on Apartheid and the injustice to Native Americans and meeting my husband who is half Irish, what the Irish went through and it was hundreds of years and he is also Fijian Indian so he’s got slavery on both sides, so for me this isn’t anything new to me...what Māori went through...it’s all bad but I guess the anger has already been there from what has been done to other cultures and it is not even about culture...these are people, it was really rich learning for me.”

Another Tauira Māori was able to capture a range of emotions as they ventured through their learning, this is illustrated:

¹⁰⁶ A heavy and sad heart

“There have been many emotions...there has been anger for the loss of learning that I could have had from the day I was born...shame...for I guess my attitude...small mindedness and my own assumptions when it comes to why certain actions that our people or Māori did or didn’t do and then in terms of my own actions of what I did or didn’t do...sadness for the humiliation that our people have gone through and for the loss they have suffered and still suffer today...”

“There is joy in amongst these emotions and happiness because we have something that is unique and to be celebrated...my eyes have been opened through this learning...the changes within me have been subtle...some have been great but there has definitely been a shift in mind-set in terms of letting go of some of those prejudice and judgmental thoughts and negativity.”

A differing view on emotional responses was explained by the experience a Taurira Māori had when participating in training:

“I remember when I did the first Treaty of Waitangi workshop and my attitude was like...why?...how relevant is this?...and I went there with that attitude and I listened and I was so angry I just couldn’t believe how and why had I never heard this before, I was really really angry and then the next time I went back I was really sad, I just could feel all the emotions coming out and I was probably sad the first time but didn’t recognise it...now I have done five and each time I get something different and there was the same kind of stuff but I would go through a grieving process and had to do stuff to work through it all.”

This Taurira Māori worked through their emotional response and had appreciation for our tūpuna and learning about Ngā Takepū:

“I sort of experienced all emotions, the treaty was a good one, and land wars and learning all about that and how Māori were taken off their land and sent down south, but I suppose I look back and I used to be an angry person but Ngā Takepū sort of gave me an insight of controlling my anger and looking from other views, I am appreciative of what I have, our tūpuna went through hell and back but in saying that we have had a good life, they carried the burden for us to have a good life, even though it is upsetting they went through it for our sake.”

Another recalled a time in decolonisation training and how they felt:

“I guess I had feelings of whakamaa¹⁰⁷ for my taha¹⁰⁸ Tauwi and then pouri¹⁰⁹ for my whakapapa Māori because you had these people coming in and trying to take over and then just ‘cheekily’ creating new laws to suit their needs and the sickness they brought with them, when you think about it, it is like a dark cloud that came through with all this ‘crap’ attached and so yeah probably that was the biggest one, the whakamaa¹¹⁰ and the pouri¹¹¹ for me, it was quite horrifying because I had not been exposed to the truths of what it was, I knew about Te Tiriti and Māori were here and then Tauwi and then the Treaty was established but that is probably as far as I went with the kaupapa but once I did the training it forced us to take it all in and see it for what it is. So we did a timeline of when we were in Hawaiki¹¹² and then we arrived and then Tauwi arrived and the Treaty and then it brought us right up to today...So many mixed emotions and most of them were horrible actually, those feelings and even during the training there was a sense of ‘unrest’ amongst us all because a lot of us had whakapapa Māori but we also had other whakapapa and some of them were related, it was so sad, there were a lot of tears.”

A Tauria Māori viewed their emotional response as a personal journey and illustrated this when they said:

“My journey is one of discovery and reclaiming, discovery because there is so much I don’t know and a reclaiming of an identity that was mine from birth but had limited exposure to.”

The same Tauria Māori described their journey as a “rollercoaster ride”, and has come to realise that it is hard to navigate the two worlds, they add:

“I have been angry from both sides really because I can see the best parts of both Māori and Pākehā worlds and think it would be so brilliant if they just moved together but it is frustrating because they don’t therefore you have a constant struggle to make things work and flow because the goal posts keep shifting.”

One other Tauria Māori expressed sadness on a personal level for their koro and how it had affected his own well-being in terms of colonisation, this is what they had to say:

¹⁰⁷ Feeling of shame, guilt, unease

¹⁰⁸ The side of...depicting two or more ancestral heritages.

¹⁰⁹ Sadness, sorrow, disheartened, mournful

¹¹⁰ Embarrassment, empathy, shyness, caution

¹¹¹ Sadness, heavy heart

¹¹² Ancient homeland - the places from which Māori migrated to Aotearoa New Zealand. According to some traditions it was Io, the Supreme Being, who created Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao and Hawaiki-tapu, places inhabited by *atua*. It is believed that the *wairua* returns to these places after death (<http://Māoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=Hawaiki>).

“Feelings of sadness, grief and that is for myself personally and for my koro, whereas his first cousins they didn’t, well they probably got the cane and that sort of thing but all his first cousins still speak fluent whereas he didn’t, and he was close to them so it makes me sad.”

Most of the Taurira Māori commented on emotional reactions to what they had learnt as part of their exploration of colonisation and what occurred historically, for their whānau. One particular emotion expressed was anger, the next sub-theme, anger as a political motivator is discussed.

Anger as a political motivator

This section is presented as a conversational piece between the Taurira Māori rather than an individual voice. The topic was the current political situation¹¹³, this is what unfolded:

“I think what the government does is a poor job of, I think the key word is social justice which is the fair and equal distribution of everything, and they don’t do a good job of explaining to non-Māori well actually this is why Māori have been disadvantaged because we actually did A,B,C,D,E which has put them on the back foot so they don’t do a good job of that, they just think....oh another grant...another scholarship, another hand-out, another iwi something, so there is no background as to why that happened so I think the government has a lot to answer for in terms of making sure justice happens.”

The same Taurira Māori reflected on their experience at a political event and said:

“Even when Turakina took their march to Wellington, we had to all sit out in the rain when we took our submission down and it was just unbelievable that it used to be our land at one time and all the nannies freezing and our oldest walker was 95 and we had to cover her with blankets and umbrellas and so there was that whole injustice where two MP’s invited us to come in but the speaker had the final say and said you can’t come in so one person made the decision of 400 walkers so it’s that whole injustice, it’s just a slap in the face especially when you are a part of it and we had one person come out and meet us to take the submission.”

The recent actions of the government of the day gave rise to the following comment:

¹¹³ The current government at the time of the interview was National Party who had been in government for nine years. There were evidence of their policies that had huge impacts on Māori and social justice.

“I still become very political about things because I think that’s where the fight needs to be is on a political level, I can’t see the change, there is still lots of changes that needs to happen, but I still get angry.”

Agreeing with the above comment during the hui, another Taurira Māori commented:

“You wouldn’t be the only one that thinks that, I get angry every day because we are suffering here and then they [the government] are wanting to go buy a panda¹¹⁴ and this is where I get really angry.”

Another view expressed during this exchange was:

“Yeah...it is like that imperialism stuff...it’s kind of worrying that Māori are a big number on those stat but how many people are coming through with a good learning about what it is to be Māori and practice tikanga, there is so many people that don’t even have a basic level of that.”

The Taurira Māori used the expressions of anger towards political issues as a way to discuss what could be changed and how social work could contribute to that change. The topic then changed to the difficulties that occur when navigating in two worlds.

Self-identity and Māori identity

Navigating in two worlds

For many Taurira Māori, being able to successfully live in a western dominated world and being Māori brought with it many challenges. This was twofold as there were Taurira Māori who had grown up in a Māori environment and there were some who learning about being Māori when they entered into tertiary studies.

This Taurira Māori talked about balancing the two worlds:

“Undoing what I have learnt in terms of what doesn’t fit with who I am as a person with mixed heritage raised in a Pākehā world. Recognising what does work for who I am as Māori and putting those two worlds together, so I can begin to work and walk in both.”

¹¹⁴ At the forefront of the news at the time of the Taurira hui/interviews was about the National Party wanting to buy a Panda from China and raise it in Aotearoa New Zealand.

A Taurira Māori who was very comfortable in te ao Māori had difficulty adjusting to the Pākehā world. They commented:

“Decolonisation for me is that I was brought up Māori and then it is having to take the Pākehā learning.”

Another recalled participating in training and the impact that had when remembering to balance both worlds:

“So when we did some training I got so caught up in it and it was amazing and it was wonderful but she [the trainer] reminded me too that I need to remember both of my worlds so I don’t get lost in one but remember there are two, I guess there are two parts, I suppose it is what does happen and I need to remember both of those and where I come from.”

As part of the discussion, another Taurira Māori talked of learning about the position of Māori:

“For me it is the whole process of learning about where we came from as Māori and where we are today and what that looks like for us, what the whenua looks like for us, what the law looks like for us and what society has become since the arrival of Tauwi...”

One Taurira Māori who grew up with limited Māori influences commented:

“I grew up in a Pākehā world so to change my lens to one of Māori has given me a deeper appreciation of what my ancestors went through to ensure we had a heritage and whenua we could return to....and now it’s kind of like where do I want to be in this world? Rather than being pulled through it and told this is where I should be. I get to find my own place in it my way.”

There was some tribulation about how someone does negotiate their position in two worlds and this Taurira Māori gave a thoughtful explanation:

“Why do I want to learn Māori or to be Māori? Māori is who I am by birth except I’m having to learn what this is and what it means to me as an adult instead of growing up with it. Now that I have heard the word decolonisation, it can either be a very hard journey or a very easy one, depending on what I’m undoing, I have Māori blood running through me, I have tools that I was raised with, some of them are more appropriate, some aren’t, if I can pick up the best of both worlds then I hope I can walk with them and face the challenges that may come with doing that.”

When the journey of Māori identity comes later in life, there are some difficulties, the comments from this Taurira Māori captures these challenges:

“I think if I am in a safe place with people around me who I know I am comfortable standing up and saying I am Māori and this is where I whakapapa to and these are my people, but I need to be with people I know, only because I guess I am still fearful because I have come so late in my journey to learn and there is just so much to learn and I guess I am so worried about being judged.”

An interesting perspective came from this Taurira Māori who has a strong Māori identity and comfortable on the marae but limited confidence when in mainstream forums:

“I could rock into a marae and all good doesn’t matter where it is and I could hold myself but get me into a forum with social workers I could still do that but I would be on guard a lot more than if I was at a marae, probably not so confident because it is a whole other world, I guess my identity is about finding my own position and being confident in that, because I am when it comes to te ao Māori but I hate assignments, they drive me nuts, finding theorists and writing down methodologies.”

This apprehension was explained further:

“Te ao Māori is what I do every day, this is who I am, and this is how it is, and why can’t you just see that, that is just me, why do I have to put it on paper or why do I have to say it in words.”

The discussion of understanding the balance when being Māori in a western environment was important to the Taurira Māori. There were two issues; firstly, being Māori and not growing up as Māori and secondly, being Māori and growing up in an environment that supported this. Both issues equally created much frustration. The Taurira Māori talked about how they could share their knowledge and look forward to own identity as Māori social workers.

Reclamation

This final theme is reclamation which has two important sub themes, namely sharing the knowledge and Taurira Māori as future social workers. This was significant for the Taurira Māori in exploring how they think their social work practice will be developed utilising their learning from their tertiary studies.

Sharing the knowledge

Moving forward with the knowledge they are learning, this Taurira Māori commented:

“Now you are in possession of that knowledge and that skill and that attitude you are obliged to activate it...you can’t sit on it and do nothing once you know...so sometimes knowledge, it’s not dangerous but you have to do something with it...you are no longer blind to it...you are no longer oblivious to it because you have had your eyes opened to it...it is your duty to now pass it on.”

Another identified the importance of passing down knowledge to their children they said this:

“So decolonisation for me is, I guess discovering who I want to be and how I want to be and how I hope my children will be.”

Understanding decolonisation in terms of reclamation was the view of this Taurira Māori:

“I can’t speak for everyone but I can speak for myself, if there are social workers or students that are like me who are searching for their identity and who have a basic understanding and are not fully immersed...understanding that process of decolonising some of their ways to integrate could be more helpful than not so I think it would be another element of learning and change and progression.”

Discussing where decolonisation needs to be taught, one Taurira Māori had this to say:

“I think it needs to be taught in schools, yes that’s where it needs to be taught, possibly around college age when they actually start having more of an understanding, at least they have been shown and told about the injustice of what actually happened to Māori and why they are so angry about why all the land and why money has been given to them all that kind of stuff.”

“You don’t need to know about France, you can learn about that as an adult, we don’t need to learn the Japanese language that is all about money and economics, we don’t need to actually learn that until you go and get a job, it is New Zealand you need to learn about and that should be in schools.”

Adding to that another made this point:

“...and it is the indigenous culture, Māori only have New Zealand and you know, Japanese can go back to Japan and their culture is there, where

can we go in the world for te reo Māori and for tikanga? You know there is nowhere else we have only got New Zealand.”

The discussion then entered into being able to navigate their position in Aotearoa New Zealand as Māori but also having two predominant cultural worldviews. The next sub theme identified is future social workers.

Our future Social Workers

The endorsement of decolonising themselves was made with a Tauira Māori commenting about working with whānau who have identity issues and how utilising decolonisation as a process would enhance their own practice:

“I think it [decolonisation] is relevant because when you are working with a whānau they are probably going through the same issues that I could have been going through personally, trying to find who they are in terms of their identity and having decolonisation as a tool, if it was taught as a tool to help us do that for the whānau I think the relevance of that is brilliant.”

A discussion opened up about the importance of learning the impacts of colonisation, with this Tauira Māori commenting:

“We have done the Puaō-te-ata-tū report and just learning and looking at that report and what it did and what it identified, it is majorly important to know about colonisation before you work as a social worker. Some of the stuff, lack of cultural understanding, you can’t walk in and deal with any culture and be effective if you don’t know the history, you have to understand it because otherwise you are not going to be effective when you are working with whānau.”

Another spoke about helping whānau heal their identity even when there are limitations in organisations, this was illustrated:

“There is a place for policies and procedures and legislation but at the cost of our children or families or for women, it’s not enough, when we become social workers we are here to help provide a service of help to those in need, that has not changed but how you reach those people is different because everyone is different. One thing as Māori I truly believe that if you get them to work through their identity and acknowledge some part of

that...that in itself is a healing process, one step forward, not to actually get them to acknowledge it but to get them to identify it in themselves.”

Finally, this Tauira Māori added:

“We come with baggage and as a social worker we are expected to help a whānau that are struggling, you have to walk that path with them to unravel the history to be able to get them to be able to move forward, we have to acknowledge the past respectively and how we can successfully move forward. Māori families who are in need could benefit from going through a process of decolonisation so that they actually can begin to heal and break that life cycle they have continuously lived. Self-discovery within a social work course I think is very relevant, even though they touch on it in the degree they get you to critically reflect and look but I don't think it is enough, I think something like decolonisation process will help the students go deeper.”

There was an overwhelming support for a decolonisation process to occur inside social work programmes from all the Tauira Māori along with some very valid points on the process. The theme of reclamation concluded our formal discussions and each group of Tauira Māori demonstrated their generosity of manaakitanga, although the conversations still flowed over sharing food together and after the digital recorder had been turned off.

This group certainly came with some very interesting perspectives that added to the heart beat of this study. They spoke candidly about their experiences as students in a Tertiary institution but also brought their own personal knowledge. Each theme opened up a discussion around how the Tauira Māori saw themselves positioned within each topic. There were varied responses among all four groups that created diversity but was heard as a collective. There were influences that had a significant effect on how they responded to the research questions. One such influence was the generational position of the Tauira Māori and how they had been brought up in a te ao Māori environment or had limited exposure. However a lot of what was discussed alluded to a self-discovery journey or a journey of self-awareness, where the Tauira Māori were able to start to articulate how they felt learning knowledge that was not familiar to them or that they had grown up with. Learning about colonisation and decolonisation brought with it many emotional responses and most of the Tauira Māori reported feeling

sad and went through a grieving process or were still going through a grieving process. There were a few Tauira Māori who were frustrated with themselves for not having the opportunity to be able to learn about te ao Māori as part of their upbringing. One Tauira Māori had an interest in indigeneity at an early age so their knowledge of international issues prepared them for when they started to learn about the historical discourses in Aotearoa.

The discussion focused on politics where anger was expressed at the government for not supporting Māori issues and social justice. This was a powerful discussion point where the Tauira Māori commented on issues that impacted on iwi and Māori as a whole. Navigating in two worlds brought out a twofold discussion because most of the Tauira Māori had been brought up in a 'Pākehā world' however there was one Tauira Māori who had been steeped in the teachings of te ao Māori therefore this created a diverse reality in learning how to walk in two worlds from both perspectives. Although the younger Tauira Māori who had attended Te Kōhangā Reo and Kura Kaupapa found it easier because of their understanding of their own identity as Māori.

The final two themes discussed moving forward into the future and how sharing knowledge is a great contribution to the next generation including their own children and mokopuna. This led into how the Tauira Māori saw a decolonisation process as an important part of their education so that they can pass that knowledge on with the whānau they would be working with. It was also discussed that decolonisation could be used as a tool when working with whānau as a social worker. The other key point was encouraging the whānau to look at working through their own identity issues as part of a healing process. All of the Tauira Māori agreed that learning about decolonisation had its place in social work education and in social work practice. This was because it was significant for social workers to know their history and work effectively with this knowledge in mind.

Te Pou Tarawāho o Pūrākau as a framework to this research was not verbally explained to the Tauira Māori but it was clearly evident that the discussions of all the Tauira naturally formed. For instance, there were discussions on historical content from their own iwi and from their own whānau that reflects *kōrero tuku iho*-the past. The journey of self-discovery and self-awareness indicated a strong sense of self in the present time, *ngā mea onāiane* and the Tauira Māori were able to identify their future selves as social workers and what working with whānau would mean to them with an understanding of decolonisation as a process which depicts *a tona wā*- the future. There were also examples in their discussions that were from their own iwi as part of *Mātauranga-ā-iwi* and exploration of historical issues such as education reflected links into *Mātauranga Māori*. All of the Tauira Māori talked about the impact of colonisation on their own whānau members which acknowledged a *kaupapa Māori* lens as the Tauira Māori were able to see the benefits of emancipation by learning about the discourses.

There were similarities within all three groups. Interestingly, what the Māori educators saw being the facilitators of decolonisation married up with a lot of what the Tauira Māori reported in particular the emotional responses. Some of the Tauira Māori were around in the 1970s and 1980s and had similar experiences as the Kaimahi Māori around their own identity. Both the Kaimahi Māori and Tauira Māori spoke about the future in terms of their children and mokopuna and both groups also had an appreciation of decolonisation being present in their social work practice.

This chapter has seen two distinct groups, Kaimahi Māori and Tauira Māori as contributors to understanding the process of decolonisation and the experiences of both groups. The discussions highlighted key points that were similar and brought about diversity; however, both groups saw the value in decolonisation as a way to build self-awareness when working with whānau, hapū and iwi. This will be discussed further. The following chapter will bring the three groups, Māori educators, Kaimahi Māori and Tauira Māori together to discuss the diverse realities of all three in conjunction with the literature.

He Whakarāpopototangā

The Kaimahi Māori and Taura Māori gathered in a hui and told their stories. Both groups came with their own unique approach to decolonisation and social work education and practice. The analysis will showcase some of their thoughts (see Wāhanga Tuawhitu: Chapter Seven) in this study.

Wāhanga Tuawhitu: Chapter Seven

*Ehara taku toa, he takitahi, he toa takitini*¹¹⁵

Kōrero Tīmatangā

The whakataukī above acknowledges success and the many who contributed to the work that has been done. This chapter discusses the key research findings utilising the narratives of the participants and aligns them to the literature. Te Pou Tarawāho o Pūrākau, a framework first introduced in Wāhanga Tuatoru: Chapter Three will briefly be discussed as the backdrop to the participant's contribution. This will show how the themes were formed within each group interviewed and demonstrate how essential it was to have a working framework as part of collecting the narratives or pūrākau from the participants of this study. Key findings will also be discussed as an ecological approach considering the participant of decolonisation, education and practice and policy. The implications of decolonisation will then provide a working framework under three kete¹¹⁶ of knowledge. A final conclusion will draw together all the woven threads.

It is noted in this chapter the reference to the participants as a dual approach. First, the participants of this study apply to the participants who contributed to this study through the interviewing process, the participants or participant of

¹¹⁵ This whakataukī represents the mark of success and acknowledgement can be shared by many who have contributed.

¹¹⁶ A kete is a woven basket and is used to gather food. In this instance it is adapted from a traditional story of Tāne and the three kete of knowledge.

decolonisation refers to the framework of decolonisation presented in this study and are assumed the participants are futuristic.

Te Pou Tarawāho o Pūrākau

Te Pou Tarawāho o Pūrākau was first introduced in *Wāhanga Tuatoru: Chapter Three*, this framework demonstrated the intentions as part of the methodology to gather the stories from the participants. It will now be revisited to validate its effectiveness as a tool or method used inside the interview and hui process. The importance of doing this is to show how the themes emerged and how the key findings were formed. In *Wāhanga Tuatoru: Chapter Three*, the foundation of the framework started by identifying Mātauranga Māori and how the sacred stories from our tūpuna are relevant inside te ao Māori. Mātauranga-ā-iwi acknowledged there are stories and sacred knowledge that are unique to every whānau, hapū and iwi. This means that there are certain stories that relate specifically to iwi that are pertinent to their own experiences and historical events. This was evident with all of the participants as they referred back to their tūpuna and how relevant the historical events shaped the way Aotearoa New Zealand is in contemporary times. The participants of this study also reflected on what it might have been like for their tūpuna prior and during colonial disruption. Significantly for the participants, this identified key cultural systems that are applicable in the modern world and sometimes frustrating to implement when the modern world is shaped by western philosophies.

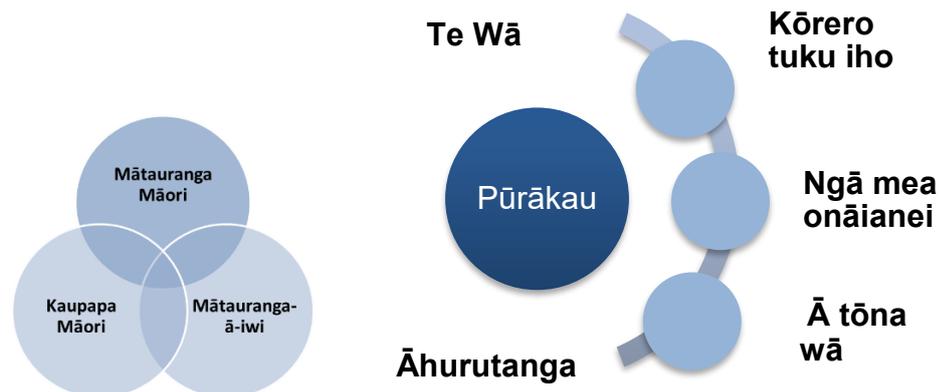
The final foundation to this framework is Kaupapa Māori theory and in *Wāhanga Tuatoru: Chapter Three*, it was explained as a 'buffer zone' that acts as a protector of Mātauranga Māori and Mātauranga-ā-iwi. Kaupapa Māori theory in this instance acknowledges colonisation and the contemporary mix of two cultural views (te ao Māori and te ao Pākehā¹¹⁷). This helped form a focus on liberation and emancipation which are key concepts as a definitive way to move forward with a

¹¹⁷ Te ao Pākehā refers to the Western world.

futuristic focus. The participants of this study all spoke about the future in relation to their own children and mokopuna but also the future of social work education.

Below is the framework of Te Pou Tarawāho o Pūrākau shown in figure [4].

Figure 4 Te Pou Tarawāho o Pūrākau



Further to the foundational dimensions of Mātauranga Māori, Mātauranga- a-iwi and Kaupapa Māori theory (shown on the left of figure 4), the three pou (shown on the right of figure 4) were represented in the interviews and hui as *kōrero tuku iho*, *ngā mea onāiane* and *ā tona wā*. Each of the pou separately provided a space in time or *te wā* for the participants of this study to reflect on the past, the present and the future. This occurred as a natural process as they shared their stories. For example, the Māori educators were able to locate themselves within the context of their own journey before they entered social work and then spoke about their interest in decolonisation and how it formed. Te Pou Tarawāho o Pūrākau enabled the discussions to be fluid where the stories were conveyed freely. Whatever the discussions offered, the pou catered to the participants by providing a space in time; there were no rigid systems that discarded any of their stories because it did not 'fit' into the model.

The three pou of existence are very clear indicators of time for Māori and it is marked within whakataukī, within our whakapapa and demonstrated within our stories. Walsh-Tapiata (2004:10) notes:

“Our past does inform our future. What we have learnt is that no matter how many challenges have been put before us we are still able to determine our own destiny and the way we live our lives. This is our present challenge and the challenge for those who will follow in our footsteps”.

The three pou also symbolised strength which carried weight, burdens or huge success. An example of another metaphoric model is represented in a house or a whare where main structural posts together hold the heaviness of the whare but weaken if one support post is loosened (Durie, 2001). Symbolically the pou embodied in Te Pou Tarawāho o Pūrākau sustained each generational group from the past, from the present and from the future. Each generation came with enriched stories that held the next generation in sustenance of each other. If there is one generation missing or not included the other generations are weakened or under represented. Another analogy that demonstrates the strength of the three pou is seen in the role of educators whereby the students rely on their abilities to guide and assist them through their studies. This was certainly evident with both the students and educators who saw the institution as a stable place to learn (the whare) and the educators as a predominant part of their journey (ngā¹¹⁸ pou). Extending this analogy, the Kaimahi Māori rely on the organisations they work in to provide that strength or pou leadership. If the leadership is weak, the Kaimahi Māori cannot do their work effectively.

Pūrākau positioned in the framework as the main blue circle (shown in figure 4) represented the stories and narratives of the participants. The physical space created by all of the participants of this study and the researcher was a safe environment under the concept of āhurutanga. Considerations to ensure safety or āhurutanga was demonstrated by karakia, whanaungatanga, sharing of kai and the physical comfortability of the participants such as being able to sit on the

¹¹⁸ Ngā pou represents all three pou as a plural

floor instead of a chair. This was done within the confines of the marae when I met with the Kaimahi Māori and when I met with one of the Taurira Māori groups in their learning space. Another aspect of space shared was to ensure that time (te wā) was uninterrupted, not constrained and not forced. Time in this instance was about when the discussions had finished, when everyone shared their stories and when the process ended. Once the interviews and hui were completed it meant that the stories of the participants were handed over to me as the Kaitiaki or guardian of their contributions to respect and privilege.

On completion of the fieldwork I was left with all the participants' stories and the task of transforming their voices on a recorder into words. This was a chance for me to be able to relive the experience again and listen to each one's emotional narrative. Their stories on paper looked a lot different when in written form and analysing the stories took thought. The analysis was done using thematic analysis, this will now be discussed.

Emerging Themes

It was decided the narratives of the participants would be examined by themes but only after they had been presented as pūrākau. "The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important and/or interesting and use these themes to address the research or say something about an issue" (Maguire & Delahunt, 2017:352). Identifying the themes was not done in the same way for all of the groups because there were other factors to consider such as how their stories were collected. The mauri or the life force from each interview space had a different feel to it and there were more than one experience that happened. The themes from the Māori educators identified were their *appreciation of decolonisation, their philosophical influences, what strategies they used inside the classroom, their thoughts of decolonisation in social work education and their understanding of Māori identity and decolonisation.*

The themes emerged from the Māori educators were initially generated from the questions asked however each question was used as a prompt for the educators

where they freely spoke about their journeys and opinions about decolonisation. My thoughts about what questions I wanted to ask was to create a timeline of why they developed an interest in decolonisation and how they delivered it to students. The themes exposed passion and commitment to the students but also to the structure of social work education and a genuine interest in how a decolonisation process could be integrated into social work education.

The Kaimahi Māori were interviewed together in a hui, so the themes merged from the natural flow of conversation where there was no particular order in who answered first or an expectation that everyone contributed. The themes identified were, *the impact of colonisation on our grandparents, parents and ourselves; decolonisation in the 21st Century; future outlook*. Three sub-themes arose from the conversations as additions to the main themes discussed, they were: *connecting with our younger generation; utilising our tūpuna and their gifts and further professional development*. The main themes were noticed as a timeline where the impact of colonisation from a personal connection was first discussed followed by connecting themselves to their own personal lives and in practice. The sub-themes created a future focus where they talked about the next generation. This demonstrates the unconscious ability to provide information in the formulation of Mātauranga Māori, Mātauranga-ā-iwi and Kaupapa Māori.

There were three themes that emerged from the Taurira Māori however there were sub-themes that developed from the main themes. This was because the discussions led into other topics, for example, the main theme of *the impact of colonisation*, identified three sub-themes of: *decolonisation as a process, emotional responses and anger as a motivator*. The main theme of *self-identity and Māori identity* identified a sub theme of *navigating in two worlds* and finally *reclamation as a main theme* identified *sharing the knowledge and our future social workers*. While I found myself with themes and sub-themes, it was because their willingness to contribute provided topics that branched off each other and the information was too valuable to miss.

Emerging themes from each of the groups left me with an ambiguous task ahead so my first step was to lay them out in front of me and decide how to present them. Below is a table (Table 1) that summarises the three groups in their respective roles who contributed inside their own knowledge space.

Table 1 Summary of themes

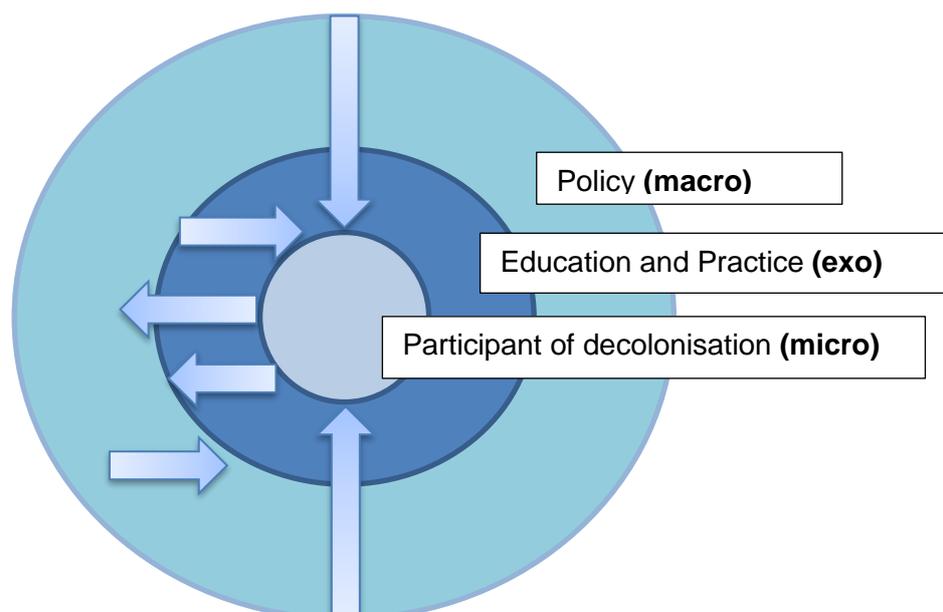
<p><i>Māori Educators</i></p> <ul style="list-style-type: none"> • The appreciation of decolonisation • Philosophical Influences • Navigating difficult topics and useful strategies • The importance of decolonisation in social work education • Māori Identity and decolonisation 	<p><i>Kaimahi Māori</i></p> <ul style="list-style-type: none"> • The impact of colonisation on our grandparents, our parents and ourselves • Decolonisation in the 21st Century • Future Outlook <ul style="list-style-type: none"> • Connecting with our younger generation • Utilising our tūpuna and their gifts • Further professional development 	<p><i>Tauira Māori</i></p> <ul style="list-style-type: none"> • The impact of colonisation <ul style="list-style-type: none"> • Decolonisation as a process • Emotional responses • Anger as a motivator • Self identity and Māori identity <ul style="list-style-type: none"> • Navigating two worlds • Reclamation <ul style="list-style-type: none"> • Sharing the knowledge • Our future social workers
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A Collective Voice

The three participant groups now become a collective voice. Having a collective voice builds validation to this study and starts to form a theoretical perspective of decolonisation. While it is noted that all the contributions from the participants had valued points, the following themes show commonality across all three groups. The themes are presented in direct relation to decolonisation and provide a threefold ecological approach which focuses on a micro level (a participant of decolonisation), an exo level (education and practice) and macro level (policy and practice). The ecological approach is well known in social work for its ability to look at a person and their interrelationships within their environment (Pardeck,

1988). In this case, it shows there is a direct relationship between the participant of decolonisation, their educational facility/institution, the agencies and organisations they work in and the policies that are implemented and affect the delivery of social work as well as their social work practice. Considering the themes in this instance demonstrates that one affects the other and forms a 'ripple effect'. Harwood (2015:10) notes, "A ripple effect is a situation like ripples expanding across the water when an object is dropped into it, an effect from an initial state can be followed outwards incrementally". In this study, it is found that each ripple is dependent of each other and affects each other's performance. The diagram [figure 5] below demonstrates the three levels of an ecological approach that are considered in this study using micro, exo and macro levels (Bronfenbrenner, 1990). The analogy of the 'ripple effect' usually means that the ripples expand outwards, however in this study, it was noted that the ripples also deflate inwards and at times only one or two ripples are predominant because the other/s are dormant at times. This can be likened to the casting of a stone and whether it is thrown hard or soft determines the impact the ripples make in the water.

Figure 5 Ecological Approach



The arrows shown in figure [5] indicate a connection within each level where interactions are inevitable and inseparable. The interactions between these levels can go in either direction, for example, the participant of decolonisation interacts with the educational institution but also has a relationship with policy both as a student on placement or beginning practitioner. Another interaction example can also see that policy has an invested interest in the participant of decolonisation when they are located inside the educational institution. However as stated above, there may only be active interactions within two levels at a time. An example of this would be the participant of decolonisation solely focused on their educational institution as they work through issues and skills needed to be a social worker. All of these levels need to be working systematically so that each level is aligned together as unanimity components of social work.

With the ecological model in mind, the collective voice of the participants, the literature and the following themes demonstrate how the interactions with the three ecological levels occur. Placing decolonisation at the heart of this model, the themes captured in this section are: *Understanding decolonisation; decolonising in our own cultural identities* which further discusses *decolonisation in two worlds* (participant of decolonisation-micro-exo). The exo level captures the themes of *decolonisation as a personal and professional growth and development*. *Decolonising in a safe environment* includes *decolonisation as a bicultural approach* (education and practice-exo-macro). *Colonisation, decolonisation and re-colonisation* (policy-macro-exo-micro) is explored which leads into *decolonisation as a reclamation and revitalization process* capturing all three ecological levels (micro-exo-macro). Decolonisation is multifaceted and multi-dimensional where decolonisation processes do not just sit as a personal journey for the participant, but shows a direct correlation to education, practice and policy. It is noted that there are educational and practice issues discussed inside the collective themes that refer to a micro level, however this shows the 'ripple effect'- what impacts on one level, affects the rest.

It is here that a reminder of metaphors are used within this thesis to allow the reader to see a visual representation of the model used. In this case the circles

of the ecological systems theory is likened to ripples of water as shown in figure [5] (Keelan, 2016).

Understanding Decolonisation (micro-exo)

Each participant in this study had their own understanding of decolonisation that was relevant to them. To some it was a new concept they had not heard before and to others, it was an outcome after an understanding of colonisation. The participants that were comfortable with the term decolonisation indicated a strong representation of liberation and emancipation. These terms represent a construct of freedom from the norm or 'breaking free' of what is. Fanon (1974) suggests that liberation used in this context implies being free from colonial restraints, while Waziyatawin and Yellowbird (2005:4) offer this explanation:

“Decolonisation ultimately requires the overturning of the colonial structure. It is not about tweaking the existing colonial system to make it more indigenous friendly or a little less oppressive”.

Both international views invite an overturn or revolution, however when we focus on the damage that has been done in Aotearoa New Zealand, it invites a participant of decolonisation to learn about the colonial restraints and the existing colonial systems first and foremost. This aligns with Freire (1972) in addressing the internal oppression also expressed by a few of the educators. Another key point is viewing decolonisation as an indigenous issue that invites a collective international voice and acknowledging that other countries throughout the world have been colonised and remain with colonial influences and disruptions to indigenous cultural systems of knowledge (Smith, 2012). For example, a few of the participants in this study spoke about migrant students and how their perception of Aotearoa New Zealand and the Treaty of Waitangi was formed as a Māori and Pākehā issue which did not include them. The encouragement to demystify this stance begins with migrants determining their own colonisation experiences in their own countries and how this can be influential when residing in Aotearoa New Zealand.

Bob Marley was referred to by three of the participants of this study who had a fundamental stand on freedom and who challenged the colonial forces through his music. His song lyrics from Redemption Song stated *'Emancipate yourself from mental slavery, none but ourselves can free our minds'* first came from the words of Marcus Garvey, a former Black slave who rose above his oppression and gave a speech to the nation in 1938. In 1979, Bob Marley composed a song that included the words from Garvey's speech. Hooley (2015) further unpacks the meaning of Bob Marley's lyrics and his perspective on fighting for emancipation and freedom, Hooley (2015:2) comments:

“He [Bob Marley] highlights inequality and oppression and locates the experience of his audience within a historical context. He offers personal strategies to manage this by valuing the contribution of spiritual faith to personal resilience and then argues that people should come together and change the world.”

Around the time 'Redemption Song' was released by Bob Marley, Paulo Freire (1972) released his book *Pedagogy of the oppressed'*. An indigenous focus of emancipation not only emerged internationally but had a profound effect in Aotearoa New Zealand with the start of Māori Renaissance in the 1970s.

A definition from a national perspective is noted by Murphy (2003:2) who suggests, decolonisation is “the stripping away of the unwanted layers of another people's culture, accumulated over generations, to expose and rediscover the vivid colours of one's own cultural heritage.” The participants of this study saw this as 'ko wai au' and related a decolonisation process as a way of reclaiming their own Māori identity utilising their own cultural knowledge from their ancestors. A key component to decolonisation is to critically understand the colonial influences in Aotearoa New Zealand and to reclaim our own cultural space as Tangata Whenua (Ruwhiu, 2001). This in turn forms a sense of liberation and freedom from colonial imperialism that Fanon (1974), Waziyatawin and Yellowbird (2005) propose. The surge for freedom from Garvey, Marley and Friere (1972) also supports the core component of reclaiming one's own cultural position.

Another concept to consider mentioned by the participants (either directly or indirectly) is hegemony. Hegemony highlights the dominant culture's inequitable share of resources and discouragement of diverse cultural philosophies and ideologies (Gramsci, 1971, Lears, 1985). To understand and recognise hegemony in the learning space creates critical minds and consciousness. This means that hegemony plays a role in understanding the dominant culture's systems. Being conscious about these systems allows the participant of decolonisation to develop their knowledge of their own cultural positioning in Aotearoa New Zealand. The Māori educators were very clear on creating critical minds and being aware of hegemonic practices. Political issues were mentioned as something the participants of this study felt strongly about that demonstrated injustice and hegemonic practices that impacted on Māori progress. The political challenges were also highlighted from most of the participants because of when they were actively involved as a young adult in Aotearoa New Zealand, which was around the time of Māori renaissance.

The understanding of decolonisation begins with the historical stories and narratives from our tūpuna and works its way to the present day. The feelings of being liberated and emancipated (Freire, 1972; Hooley, 2015) develop in this space because the critical analysis has developed, and the consciousness and awareness is predominant.

A few of the participants referred to our own creation stories as a way of seeing our culture in its purest form and connecting to the stories as a vessel to look at our own knowledge and linking it to contemporary practice. This strategy assists with shaping our own cultural lens as opposed to western worldviews. An example of this type of work with our Ātua: our gods and deities has been rolled out as a narrative therapy called 'Mahi-a-Ātua "that focuses on recovery from the trauma of colonisation. Māori creation stories are used as a form of healing, connecting alienated Māori to their whakapapa" (Duff, 2018). This therapy challenges the way Māori look at their own health issues through colonial systems of hegemony and focuses on reclaiming our own creation stories as a process of healing as another form of decolonisation. The participants of this study all had

diverse views of decolonisation, however they knew that the process included exploration of the past both from our own cultural systems of knowledge (being able to see what it was like before) and from colonial disruption and hegemony (being able to see the interference of colonial systems).

Decolonising in our own cultural identities

Decolonisation was not only seen through a wide lens by the participants but had intricate levels of personal attachment to their whakapapa, their tūpuna and their next generation. This means that there is an element to decolonisation that needs to focus on self-identity and internal oppressive feelings, indicating that we need to venture into the past. Durie (2003:4) states, “By looking at the past it enables us to confront the needs of today in order to build platforms for tomorrow.” The importance of knowing our past also contributes to building a strong identity in who we are as Māori (Houkamau & Sibley, 2010).

Durie acknowledges the past, present and future as key indicators in time as a journey to explore our identity and Houkamau and Sibley (2010) emphasizes the outcomes for doing this. Decolonisation sits under the umbrella of the past, present and future because the generational span is an important part of the transmission of knowledge (Ruwhiu, 2009). As a participant of decolonisation, there needs to be a view that the process is an intimate and personal one where it tests our own values and formed worldviews. The content in a decolonisation process directly relates to the participants of decolonisation and their cultural positioning as Māori inside Aotearoa New Zealand. For example, who are we? And where do we come from? Internally processed, those questions then result in Who am I? Ko wai au? Where do I come from? Nō hea ahau? (Barcham, 1998). Exploration inside our own whānau, hapū and iwi exposes unsightly truths about the impacts of colonisation. In turn, this challenges our own worldviews on the way we see our identity and positioning inside contemporary Aotearoa New Zealand. It also exposes the participants of decolonisation upbringing and the influences around them that contributed to the forming of their worldviews, morals and value base.

Puketapu-Andrews (1997:72) also affirms “knowing who you are has always been an integral aspect of life for Māori.” This is done through whakapapa and linking back to tūpuna history, but it also has a direct link to identity. Charlesworth (2000) notes, the development of an identity begins during early childhood. However, historically Māori were forming the identity of a child when they were still in the womb through waiata, oriori and mōteatea (Heuer, 1969). The development of identity is essential for humans as an internalisation of belonging and the sense of self (Mihaere, 2015). Furthermore, the relevance behind a secure cultural identity grounds you in your own cultural heritage. Whakapapa is what gives Māori the right to identity as Māori and the reliance on whakapapa starts within our own cultural stories and narratives (Mikaere, 2010). Te Huia (2015:19) considers “whakapapa as a central marker of Māori identity.” Herbert (2011) concurs with Te Huia (2015) and suggests that there are ‘levels of being Māori’ that involve our own experiences, our knowledge of te ao Māori and connection to whakapapa.

This is important and significant to know as a participant of decolonisation, as it involves a personal journey that directly questions the participant’s identity by way of exploring whānau stories and whakapapa. Aho and Liu (2010) refer to whakapapa as the ‘beating heart of Māori identity’ and Walker (1989) comments, “Whakapapa spans over time and space giving those with shared whakapapa a shared history and narrative.” The participants of this study mentioned the significance of whakapapa in their process of learning and as a teaching topic. Learning about your whakapapa for the first time or over time involves primarily considering whether the learning space and environment of a tertiary institution or a training facility is solely conducive to explore personal details about whakapapa. A decolonisation process is utilised as a prompt or an encourager to explore more outside the constraints of a formal environment. This implies that there are elements outside of the formal learning environment that provide personal connection. For instances, whānau gatherings; whānau reunions, key whānau leaders and written literature based on whānau whakapapa and history (Mātena, 2017).

Melbourne (2009) makes an important point in learning about te ao Māori and traditional cultural paradigms within the contemporary space. Melbourne (2009:93) points out that many whānau “who have not had a great deal of exposure or experience in traditional Māori education or are removed from Māori tikanga will struggle to see a contemporary relevance or benefit.” However, Mead (1998) challenges this viewpoint with the belief all that is contained in te ao Māori is enough to understand how to live and participate in the contemporary world. This includes the social, cultural and ethical requirements that are based on our own cultural systems of knowledge and come from our tūpuna and their knowledgeable experiences.

*Decolonisation as a navigator
between two worldviews*

Certain exemplars highlighted that have a direct impact on how a secure identity and cultural positioning is reached (Barcham, 1998; Reid, Varona, Fisher & Smith, 2016). All three groups of this study spoke about the difficulties in navigating te ao Māori in a western space. This challenge came from three different perspectives such as *a personal challenge, problematic in social work education and an issue in practice*. The personal challenge involved cultural racism and being subjected to subtle comments that persecutes the cultural heritage of another, namely being Māori (Ministerial Advisory Committee, 1986). The problem identified inside social work education was noted as having a social work curriculum that is imbalanced and based heavily on a Western philosophical framework. It was emphasised that Māori content was confined in one or two papers/courses or added on to another course rather than having it scaffolded throughout the programme or present in all papers/courses offered. Alternatively, having a Māori based curriculum and not much insight into Western frameworks also creates problems. The issue in practice was highlighted as not being able to have the space in which to practice te ao Māori and use Takepū, our guiding principles as our own value base inside the agencies or organisations of social work because of the restraints created by the organisations. Each challenge will be discussed separately and linked to decolonisation.

Personal Challenges

All three participant groups discussed racism or gave examples of racism as part of their personal experiences. Racism has been embedded in our history since the 19th Century where the belief of European superiority is centred as the dominant culture, therefore seen as a 'privileged position' (Ministerial Advisory Committee, 1986). In Aotearoa New Zealand, privilege stems from the colonial thought that white people are superior, and Māori are marginalised or inferior (Borell, 2013). Privilege is described as "a set of assumptions about what is regarded as neutral, normal and universally available" (Consedine & Consedine, 2001:200). This view relates to the way indigenous peoples are treated in their own country and in many cases, as 'second rate citizens' (Meihana, 2015). It includes access issues to key prominent resources such as education, healthcare and culturally appropriate child protection services. The underpinning to privilege is invisible to the ones who benefit from it (Consedine & Consedine, 2001; McIntosh, 1992). Te Hiwi (2007:16) drew from Dyer's work and explained the complexities of 'whiteness'. It was suggested: "being white is not an issue for most white people; it is not conscious or reflected on part of their sense of who they are" (Dyer, 1997:5).

By harnessing the concept of privilege and racism inside a decolonisation process, the participants of decolonisation can firstly make sense of the 'why'. Once that is unpacked, a stocktake of experiences can lead to a healing transition of letting go of micro-invalidation (Walters, 2010) Micro-invalidations comes from the research of Professor Karina Walters who talks about subtle comments being made daily that have racial undertones attached (Walters, 2010:3). "The burden of interpretation or responding to the comments usually falls on the receiver, and often leaves them feeling inadequate, hurt or angry." The perpetuated factors of micro-invalidations "results in poor health, damaged wairua and historical trauma symptoms such as anxiety and guilt" (Walters, 2010:3). A few of the participants of this study commented on what it means to be Māori and/or what it is perceived as in a wider context. This creates an issue or barrier with the participant of decolonisation in terms of moving into a space that is unfamiliar to them or if they

have denied their whakapapa due to past discrimination and racism. Te Huia (2015:25) comments,

“Living in an oppressive society has an influence on how indigenous people feel about claiming their identity and, for some, it is simpler just to dis-identify and assimilate into the mainstream.”

Another issue that demonstrates discriminatory practices is where one's experiences is based on their skin colour and being of mixed heritage (for example, having heritage that is both Māori and Pākehā), therefore “those who can ‘pass’ as Pākehā may choose to do so to avoid discrimination” (Te Huia, 2015:25). Working through this barrier can be very challenging and difficult but the outcome of a secure identity is rewarding. By exploring racism and discrimination in depth inside a decolonisation process, firstly engages in having to unpack personal experiences, secondly, understanding why this has occurred and thirdly, healing from the past experiences and developing coping strategies to be able to move forward. As part of a decolonisation process, there is a time and space for healing and to move past the hidden burdens of racism and discrimination. This healing process is known as whakawātea which is a key component to decolonisation. This will be discussed further in the section: *decolonising in a safe environment*.

Social work education concerns

The concern of a western-led education system was raised as an issue from the participants of this study. There is an obvious timeline of events in Aotearoa New Zealand history that highlights a failed education system for Māori (Pihama, 2001, Penetito, 2010, 2011; Selby, 1999). Sheriff (2010:11) highlights:

“Acknowledging the institutionalisation of racism within the Education Department and its schools in past years and the deliberate delivery of an inferior curriculum to Māori students, assists us to understand the existence and entrenched nature of the education gap between Māori and Pākehā.”

While there is recognition of some improvement throughout the years, the education system still bears the scars of the past that has inherently affected many generations. A decolonisation process that is embedded into social work education as a central tenet promotes a structured process that caters to all of

the participants whether they are Māori, Pākehā or Tauīwi. This suggests that the curriculum would be balanced with the western curriculum to include Māori content that is supported from the first year of study to the last. This would inevitably feature a strong focus of decolonisation woven through the entire foundations of social work education and provide a filter for other paradigms to be screened. For example, when learning about ecological theory, it would be seen through the constructs of Aotearoa New Zealand and how it is best suited to the climate and indigenous peoples of this country and not from an international context.

Other topics presented in social work education may be papers or courses such as sociology, human development and psychology which also need to reflect Māori pedagogy. This point was also highlighted with the participants of this study as a suggestive piece to ensure balanced teaching constructs. Alternatively, professional development training offered to current social workers would be supported based on building up the knowledge of Māori constructs guaranteeing the participants are receiving equitable information of Māori, Pākehā and Tauīwi cultural positioning in Aotearoa New Zealand.

At this point, reference goes back to Wāhanga Tuatoru: chapter three where six principles presented by Smith (1992) included: *tino rangatiratanga, taongā tuku iho, ako Māori, kia piki ake i ngā raruraru i te kāingā, whānau and kaupapa*. Each principle demonstrated a specific issue for Māori attending tertiary and considerations to improve the challenges faced by Māori students. These principles aligned to kaupapa Māori theory and the ability to provide a solid framework that reflects a Māori way of learning.

The curriculum inside social work degrees are encouraged to have a commitment to deliver bicultural paradigms, this obligation needs to be secure in the whole of the degree and have strong support from the teaching staff. Crawford (2016:82) identifies that “being bicultural requires reflection in terms of knowledge and understanding of self within the Aotearoa context.” Therefore, the teaching staff need to be confident in their own position as educators of social work with a bicultural focus regardless of their own cultural backgrounds. This would also

require the educators to role model what they want to see in the classroom as well as practice it within the confines of their collegial spaces. It is also important to be able to come from their own cultural paradigms when explaining any information that reflects a kaupapa Māori focus. For example, if a Tauīwi educator is teaching a Māori model of practice in class, they need to stipulate their view of the model comes from their own cultural lens and their own experience. Levinas (2000:15) offers this expressive piece:

“When I think I know, when I think I understand the ‘Other’, I am exercising my knowledge over the ‘Other’, shrouding the ‘Other’ in my own totality. The ‘Other’ becomes an object of my comprehension, my world, my narrative, reducing the ‘Other’ to me.”

To assist with this responsibility, an understanding of ‘biculturalism’ from the teaching staff needs to take precedence in every class that has Māori content attached. Ideally, the thought of every paper/course taught in a social work degree includes Māori content, so the student receives equal amount of time learning both from a western framework and a kaupapa Māori framework. For this to happen, decolonisation should be seen as a central tenet of social work education. It was suggested by a few of the educators of this study that there needs to be a change of pedagogy in social work education where the philosophy reflects a focus or reality of Aotearoa New Zealand. This will then filter out to the student’s own social work practice and integrated practice frameworks.

Practice Issues

From a practice point of view, the issue tabled from the Kaimahi Māori was not being able to comfortably practice Māori concepts as part of our guiding principles such as ngā Takepū¹¹⁹ in the workplace. Pohatu (2003) affirms that when these principles (ngā Takepū) are lived and activated then it enables the social worker

¹¹⁹ Ngā Takepū are a set of principles that are accessed from our tūpuna. Pōhātu (2003) identifies six principles as a framework for bicultural social work. They include, Āhurutanga- creating a safe environment, Mauri Ora- recognising our energies and life force, Tino Rangatiratanga- the recognition of our own integrity, Te Whakakoha Rangatiratanga- successful engagements, Kaitiakitanga- recognition of our obligations to people and the environment, Taukumekume- the presence of tension whether it positive or negative. While the definitions are brief there is a deeper level learning them. Ngā Takepū are also interpreted as other Māori principles such as whanaungatanga, manaakitanga and wairuatangā.

to think and act as Māori. A significant point of ngā Takepū is to be able to feel each principle, live it, breathe it and be comfortable with each principle being part of your value base. This means that ngā Takepū are successful when they are practiced every day at home and in the work place. It then becomes part of the educators, social workers and social work students value base similar to the values that are learnt from a western perspective such as: honesty; trust, loyalty and respect. Decolonising our Western views and allowing for opportunities to work with Māori inside their own cultural paradigms builds a solid foundation from both a personal and professional knowledge base. This means if the social worker is living and breathing ngā Takepū as a natural occurrence, it is transferable inside their practice. There is an expectation that theory is integrated into practice, therefore Māori theories and the teaching of these start in the learning environment. Furthermore, utilisation of Māori models are integrated into practice as a natural process rather than forced or challenged because the practitioner is not confident.

Watson (2017:32) makes another critical point about practice issues noting:

“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.”

Watson (2017) uses the word ‘collision’ to describe the clashing of personal and professional worlds of Māori social workers that often live and work within the same area as their whānau, hapū and iwi. Although this issue was not discussed with the participants of the study, it was apparent that this would be the case for the Kaimahi Māori who work predominantly with whānau Māori and many other Kaimahi Māori who experience this.

There were a few participants of this study who were working as social workers when Puaō-te-ata-tū was released and so the importance of this document also needs to be discussed. While there was background information given in Wāhanga Tuarua: Chapter Two, the focus here is about the significance of this inside practice. Hollis-English (2012) affirms that Puaō-te-ata-tū has a presiding position in social work and is the founding document of Aotearoa for Māori social

work, second to Te Tiriti O Waitangi. Hollis-English (2012) also argues that social workers who are working with whānau Māori need to be effective in developing contemporary Māori models of practice and incorporating traditional Māori concepts and practices (Duff, 2018). This is supported by the need to utilise ngā Takepū and tikanga and kawa as part of everyday practice not just when the time arises. Furthermore, Mooney (2009:24) agrees, “it is important to include tikanga or Māori values and principles in practice.” Mooney (2009:24) provides an example and comments, “karakia provides a space to connect to the spiritual realm, acknowledging that space is tapu or sacred and protected.” All three points made indicate the importance of consideration to tikanga, Māori models of practice, Māori concepts and whakapapa to assist in working with whānau Māori in practice. These ideologies are pertinent inside a decolonisation process when the time comes to develop practice frameworks with the participant of decolonisation.

Another key point is organisations the social workers are employed at are equally responsible for promoting Māori concepts, principles and models of practice as an organisational commitment to the Treaty of Waitangi and Te Tiriti O Waitangi. By doing so, they cater to the Māori clients and/or consumers who access the organisation as an assurance they are offer culturally appropriate social work. It is not satisfactory to embed minimal Māori processes but to guarantee the social workers are competent in utilising Māori principles and confident in Māori models of practice as part of their integrated theoretical framework.

However, one of the most significant points that came out of the hui with the Kaimahi Māori is their ability to use whanaungatanga as a reliable source of building rapport. This allowed the Kaimahi Māori time to connect, to establish strong relationships with their whānau they are working with and to utilise their own cultural paradigms. In that space whanaungatanga was a natural process and it did not need to be transferred down on paper as an assessment tool rather it was something that had feeling and heart. One Kaimahi Māori expressed frustration with the western systems of accountability and the restricted freedom

of working in such a structure. They talked about deconstruction of the systems so that it is left in its rawest form to build back up with consideration of dispelling the myths and having conversations about the truths. The Kaimahi Māori ensured that they were practicing their own cultural paradigms and it was evident when it was role modelled in their own team building, utilising cultural spaces to do so. They talked about running programmes for rangātahi on the marae so that the younger generation connects with the marae and tikanga that goes with te ao Māori. It is obvious that everything the Kaimahi Māori connected to as part of their own decolonisation process was transformed into how they were assisting the whānau they were working with. Hollis-English (2015) notes, that in a Māori context it is more likely that one does not label one's own practice with one key theory as such. Therefore, the Kaimahi Māori that were interviewed spoke in narratives and role modelled their practice. It was noticeable their values and beliefs were important to their practice and being authentic to who they were and where they came from.

Whanaungatanga embraces whakapapa, and focuses on connection, understanding and relationships (Carlson, Moewaka Barnes, Reid, McCreanor, 2016, Mead, 2003). Whanaungatanga also encompasses non-kin relationships that have become like kin through shared experience, friendship, aroha and aspirations (Carlson, Moewaka Barnes, Reid, McCreanor, 2016). The word or concept of decolonisation was not actively used or spoken about with the Kaimahi Māori and by rights, it is not a concept that is widely used in social work yet in Aotearoa New Zealand. But there was obvious evidence in the stories of the Kaimahi Māori and their role modelling that reflects their own decolonisation understanding.

It is important to highlight the exo level because it involves the educators and the surroundings/environment used for facilitating the teaching process. The discussion about the environment can also be adapted to professional development inside the organisations.

*Decolonising in a safe environment
(exo-micro)*

A key element of decolonisation theory is that it is grounded in the importance of a 'safe space' or āhurutanga. In this instance, āhurutanga means "the constant acknowledgement that quality spaces must be claimed and maintained to enable activities to be undertaken in an ethical and meaningful way" (Te Wānanga O Aotearoa, 2017:6). It is also part of the Takepū framework where Pōhatu describes it as "creating and maintaining quality space to ensure and promote the pursuit of best practice in any kaupapa" (Pōhatu, 2003). Āhurutanga was practiced inside the interviews and hui with the participants of this study by safeguarding their comfort with me as the researcher and were relaxed in the environment in which the interviews and hui occurred. Also, āhurutanga was mentioned by the participants as a key component of consideration to their learning and teaching inside the classroom. This meant that they needed to feel comfortable before they could reveal any personal information or experiences.

Decolonisation can be conducted anywhere, for example in a classroom environment, utilising the natural environment outside or at a marae. It was confirmed in this study that the environment is a key component so that the participants felt safe. One of the core constructs for this is understanding 'mauri' and how this principle or Takepū works as a body of energies. This implies everyone present in the process exhumes their own energy into the room. To work with the energies in the room requires the facilitator/educator to capture the attention of the participants with the content and ensures there is time and space to reflect on their understanding. Smith (2003) suggests validating and legitimating cultural aspirations and identity is formed in a kaupapa Māori setting.

While it is desirable but not always possible in some situations to access a marae-based environment, there is the consideration that at least some of the content taught can be presented at a marae. Walker (2012) offers a strategy called experiential learning where a 'hands on' approach is necessary to integrate with

the students. This would include noho marae¹²⁰ stays, active in tikanga and totally blanketed in te ao Māori principles. It is significant to strengthen consciousness and experience the hidden phenomena that is offered in a wharenuī, for example, the mauri or life forces of our tūpuna. Walker (2012:70) then equates the transference of learning to social work practice, he comments, “the challenge is to get students and practitioners to relate these learning activities to working with Māori in their everyday work.” This would include how the relationships are built utilising Māori concepts [ngā Takepū], Māori models of practice and involving the whānau. Decolonisation processes need to consider the spaces of learning and integrate the connection to the marae as a safe (āhurutanga) place to absorb the content. This in turn highlights the historical relationships with our tūpuna and significant tikanga practices that can be utilised in social work practice. Another concept that was used in the interviews and hui with the participants of this study was te wā.

Te wā depicts time but is not focused as a timepiece or restrictions in terms of the use of a chronological clock. Lo and Houkaumu (n.d:3) describes two ideas of time, ‘clock time’ and ‘events time’. The notion of clock time is seen as a scheduled space or designated time governed by a 24-hour clock and events time is described as a ‘natural flow’ where time represents a key event. Te wā as a moment of encounter within a journey can be seen as ‘all in good time’ which indicates that when the time is right, it will happen. Within a decolonisation process, te wā can take as long as it needs to take and there are no restrictions or limits to when it ends. Inherently, a decolonisation process can be a lifelong event or journey. The process of decolonisation involves emotive work and one of the most significant aspects of decolonisation is the emotional responses that occur inside the decolonising space. Therefore, te wā is an important part of the process for the participants to reflect on their learning. The next section highlights key points of why this is significant to mention.

¹²⁰ Noho marae are described as overnight stays. It can range from one night to a week where the participants are totally immersed in the ambience of the marae. They learn together, eat together and sleep together as a whole group.

Emotional Responses

All of the participants of this study commented on the emotional impacts when learning Māori content as part of a decolonisation process. This was particularly expressed by the Taurira Māori but also by the Māori educators as an observational construct. The Kaimahi Māori were able to articulate the emotional challenges from their own whānau and the whānau they work with. Akhter and Leonard (2014:95) make this point:

“When students share stories of lived experiences, they become critically aware because they hear each other’s sufferings, loss and oppression. They come to realise how one’s own experience and background affects understandings and actions in the world.”

Contrary, Walker (2012:7) points out, “we need to ascertain whether our approaches have quantifiably improved outcomes for students.” This infers that the facilitators and educators are responsible for being in tune and aware of participant reactions to certain content. It was discussed by the participants that co-teaching was an important factor where there is more than one facilitator (Walker, 2012). This would guarantee two or more bodies of knowledge within the facilitation space and one facilitator is readily available to students who are particularly challenged by the content.

The emotions mentioned by the participants of this study seem similar to a grieving process where waves or surges of different emotions are noticed. Some of the participants in this study expressed their emotions through the use of te reo Māori, for instances, the kupu Māori¹²¹ used were ‘whakamaa and pouri’ (Metge & Kinloch, 1978) which loosely describes a sadness, embarrassment and overwhelm. Metge and Kinloch (1978) note, “emotions expressed by Māori cannot be interpreted using English terms but is best left as an emotional state.” However, Banks (1996: 9) describes six key variables where whakamaa would appear, they are listed as:

¹²¹ Māori words

- 1) *Perception of a lower state*: this is where an individual would see themselves as being at a lower status than others or being made to feel that way.
- 2) *Uncertainty and confusion*: where the situation is confusing or uncomfortable to Māori such as Pākehā settings that are dominated by a Pākehā ideology.
- 3) *Recognition of fault*: an individual's response to anticipating, recognising or being told they have done something wrong.
- 4) *Being 'put down' or insulted*: being subjected to insults or belittled in front of others or being served lavishly and not being able to reciprocate.
- 5) *Being singled out*: whether for positive or negative reasons, not knowing how to respond to praise or the fear of others knowing information about them.
- 6) *On behalf of others*: Māori can feel whakamaa about someone else's encounters and have feelings of whakamaa when others are experiencing all of the above. Any one or more of these situations noted can transpire inside a decolonisation process as part of a reflective reaction to the content or reflection from a personal experience.

Love (1999) identifies the principle of 'whatumanawa' which is mentioned in the Māori model 'Te Wheke' (Pere, 1988). It is described as a 'deep seated' emotional response that connects with our wairua.¹²² Mauri is also linked to wairua, our implanted spirit which is developed when the eyes of the embryo are formed. Mauri represents the life force that is part of our body. "It is the mauri that binds wairua and our embryo-body (our tīnana) together, and in this integral entity our life exists" (Henare, 2015:81). This is imperative to note as both the mauri and wairua play intrinsic roles in the way our internal system feel, hear, see and touch. Pohatu (2011) sees whatumanawa as the eye into the very soul or the wairua that connects us to our ancestors and so the feelings that come within are felt strongly because of the esoteric and innate characteristics of our tūpuna.

The mauri or our life force gives us our physiological feelings or reactions to our wairua. This can be likened to the physiological feeling when entering the marae

¹²² Wairua is our inner soul that is intrinsically inside of us all.

via a pōwhiri process and the sound of a karanga. It is said that the karanga is not unlike that sound a woman releases during childbirth (Ferris, 2004). Hibbs (2006:6) notes that it is “more an internal sound that resonates throughout the body.” In saying this, there is a bodily reaction that occurs from many who are a part of this process. The key is to notice the feelings and acknowledge them. This is important because it is the connection to Māori concepts that are being taught. For example, feeling the process of whanaungatanga rather than seeing the process as a superficial practice.

There were also emotions voiced by the participants of this study that represented ‘successes’, ‘triumph’ and ‘celebration’. These emotions sat mainly in the present and futuristic realms where the participants could see their contributions to their learning or teaching were from a place of positivity and change is inevitable for the next generation. The concepts of ihi, wehi and wana are commonly used as part of a haka where the performers are expressing emotions outwardly (Agnew, 1996). However, in the constructs of a decolonisation process, ihi can be identified as ‘awe-inspiring’, wehi as a response of fear or respect and wana is captured as a thrill or excitement of the process (Ruwhiu, 2009). Wirihana and Smith (2014) describe emotional expressions which are also felt as a physiological reaction. An example of this is when Māori attend tangihanga¹²³ and there are obvious physical expressions such as tears and wailing. This is more predominant than the sharing of words. Nikora et al. (2010:401) described how during tangihanga, “spontaneously composing farewell orations and enduring chants” are openly expressed as a form of endearment. Wirihana and Smith (2014:201) also identify waiata as an emotional expression or reaction for Māori because waiata, mōteatea and oriori are traditional forms of healing and “have long been an effective method for maintaining well-being for Māori”.

The underpinnings of decolonisation in addressing the emotional responses are the principle or Takepū of whakawātea. Whakawātea in this instance reflects a

¹²³ Tangihanga is a funeral and the loss of a loved one, whānau and extended whānau and friends.

healing process to let go and move forward after learning about their own internal struggles and historical discourses that have affected them and the members of their whānau, hapū and iwi. It also recognises the positive aspects of being informed and moving to a space of liberation and emancipation (Freire, 1972; Smith, 2012).

As a facilitated process, the educator will need to determine what that looks like and how to know when to call on whakawātea. Bell (2006) encompasses the word decolonisation as a whakawātea process in itself when learning about our historical truths that requires a cleansing time for the participants as part of decolonisation, therefore implying that decolonisation is all encompassed as part of the cleansing or healing process. There are strategies that can be utilised for this to occur, however the understanding of healing and the concept of well-being need to be considered first. In understanding Māori ways of healing, Ruwhiu, Te Hira, Eruera and Elkington (2015) talk about 'states of ora' also known as 'Mauri Ora' which links to the body of energies. States of ora are recognised as aspects of wellness both from a collective approach and from an individual journey (Ruwhiu et al., 2015). It is represented in core concepts such as whānau ora, toiora, waiora, mokopuna ora. Loosely translated in conceptual terms but not limited to; whānau ora represents the health and wellbeing of the whānau, toi ora and waiora raises awareness of a healthy lifestyle and wellbeing of self and mokopuna ora embraces all who are aligned to you. They are indicators of how we move through our lives and what 'ora' are healthy and what 'ora' need attention. The environment in where to embrace 'ora' is solely up to the participants of decolonisation and provided by the facilitator of decolonisation. Alternatively, this cleansing process could be a very personal space where the participant of decolonisation seeks out their own healing spaces. Whakawātea has its place in decolonisation as one of the core components. This is because some of the stories about the past directly impact on the participants of decolonisation from a personal basis. Healing is a resolution of being able to move forward; moving forward means the participant has developed a critical analysis of the historical discourse, has a secure identity of who they are and

where they belong, and is able to comfortably develop their social work practice based on Māori principles or ngā Takepū and Māori worldviews of healing.

*Decolonisation as a personal and
professional growth and development*

This study has brought to life the experiences and words of three distinct groups that demonstrate three innate levels of knowledge. Therefore, this section shows that there are levels of growth and development that occurs within the journey of decolonisation. To demonstrate the transition from learner to initiator and then to expert, principles of te ao Māori will be drawn from levels of 'mauri'. There are three levels of mauri that will be discussed: 'mauri moe', 'mauri oho' and 'mauri ora' (Pohatu, 2011). It is noted here, there are many renditions of mauri and from other perspectives (Harmsworth, 2013; Morgan, 2014; Phillips, 2014). As discussed previously, mauri encompasses 'body of energies' or life force therefore utilising the levels of 'mauri' in this section indicates the levels of movement and transition through decolonisation from a learner to initiator to an expert. The use of the word 'learner' represents someone who is at a beginning point in decolonisation such as a student or a participant of the process or they may not have even started their journey and sit in a place of latency. An initiator signposts that the learning and transformation has begun and there is a willing motivation to sit inside the decolonising space as a comfortable participant. An 'expert' embodies someone who is practicing/teaching/researching decolonisation as part of their social work practice, living, breathing and interacting in the decolonising space (Smith, 2012). By using English terms to describe the levels of development (learner, initiator and expert) does in no way mean there is a status position where one person is 'higher' than another, it concentrates on the level of development and where that person may be within their learning and knowledge base. It is also encouraged that the English terms can be decolonised to Māori terms such as 'kō te pū' 'kō te more' and 'kō te weru' which are stages of a seed pod developing. For this study I have chosen to present English terms so that the translations to the different stages of transition

are fully understood and can be considered at a later stage as to the suitability of Māori terms.

Mauri moe, as expressed by Pohatu (2011) is “considered as a proactive state, the untapped potential within Māori bodies of knowledge with their attendant wisdoms to inform kaupapa and relationships.” This state, Pohatu (2011) describes an element of caution because the participant may come from a state of inactiveness and non-participation within te ao Māori therefore in this instance the participants vulnerabilities are exposed. Mauri moe provides a ‘safe’ space under āhurutanga, for the participant of decolonisation to reflect on what has occurred or what will occur. This state is open to change but needs to be nurtured in order for transformation to happen all in good time (te wā). Pohatu (2011) names several expressions and actions at the level of mauri moe which are similar and can be likened to the emotional responses given by the Taurira Māori of this study. It is described as “the state of being” (Pohatu, 2011:5) and the key component signposts a way to develop strategies that are integrated in the way we “understand, react and respond to the kaupapa in our daily interactions.” Other perspectives of mauri moe (Phillips, 2004) specify the state of being as depressive or being stuck in a negative space which is also acknowledged because there are definitely innate levels of this state that cannot be denied in decolonisation. For example, being angry, sad or frustrated at the content the participant of decolonisation is learning. Therefore, mauri moe shows levels of emotions occurring that are deemed as a negative reaction.

Mauri oho is known as a proactive state but seeks to be moving toward commitment and engāging within the kaupapa of decolonisation. This can be likened to the Kaimahi Māori as practitioners of social work where they have moved outwards and have freely interacted with te ao Māori within their lives both personal and professional. Pohatu (2011:6) affirms, “the image of peoples’ hearts establishing channels of contact, connection and communication with kaupapa, environments and others are central to comprehending this construction of mauri oho.” Expressions and actions in this state of being are described as being ‘awoken’, ‘begun to participate’, ‘is keen to interact’ (Pohatu, 2011:6). Pere-

Russell (2006: 270) indicates that mauri oho or oho mauri is able “to conclude that understanding the person means also understanding dual encounters in te ao whānau and te ao Māori.” This creates a balance within both the social worker or Kaimahi Māori and the whānau they are working with. It also acknowledges two distinct spaces of te ao Māori and te ao whānau that are linked together under the realm of mauri oho. This implies the whānau of the participant of decolonisation is an important supportive entity at this stage.

Mauri Ora is the final level and state of being that is presented and can be likened to the expert or the Māori educators. Pohatu (2011:7) comments:

“Awareness comes from a high level of energy, an obvious purpose for being, clarity of the past with its legacies and a willingness to actively engage in the forging of a future, with the range of relationships we are part of.”

Mauri Ora supports the transformative change and contextualises the space in which the participant of decolonisation reaches healthy productive energies. Some expressions and actions Pohatu (2011:7) highlight in this state as successful, highly motivated, and alert and actively engaged, committed, supportive and is at the forefront, adding to this would also be liberated and emancipated (Smith, 2012: Freire, 1972).

Below, table [2] summaries the states of mauri to show a transformative journey through decolonisation and the expressions and actions (Pohatu, 2011) attached to the process.

Table 2 States of Mauri

State of being	Definition	Expressions and Actions
Mauri Moe (Learner) (kō te pū)	Untapped potential	Inactiveness and non-participation but open to change. Emotional turmoil
Mauri Oho (Initiator) (kō te more)	Transformative change	Awoken, participation, interaction, motivation
Mauri Ora (Expert) (kō te weru)	Awareness	Successful, highly motivated, alert, active engaged, committed, supportive

The three levels of 'mauri' presented [table 2] indicates a shift through three states of being from a learner to an initiator to an expert utilising a Māori lens. The work of Pohatu (2011) has been drawn from to demonstrate growth and development of decolonisation. It is acknowledged that the states of mauri are also used in other contextual situations such as working in mental health or justice (Bennett & Liu, 2018). The emphasis on the use of metaphors equates to the state of mauri to the levels of understanding and efficacy of decolonisation as explained.

The following section explores biculturalism inside decolonisation. This is a three-fold approach; firstly the space inside decolonisation is shared by many learners and is inclusive rather than exclusive, therefore the bicultural space would be connected to the Treaty of Waitangi and Te Tiriti O Waitangi as the founding documents of Aotearoa New Zealand. This means the bicultural relationship sits with Tangata Whenua and Tangata Tiriti and how the two groups form relationships in one country. However, this study has focused on Māori participants; therefore, the second approach acknowledges the balance of Māori participants and how Māori walk in two worlds. The other challenge and third point is Māori who have shared heritages, for instances, being able to whakapapa Māori but also having heritage links to other international cultures as part of their whole existence and a bicultural or multicultural whakapapa.

*Decolonisation as a bicultural
approach*

One of the key concepts that was noticeable in all three groups was 'biculturalism' and the consideration that the learning space is also shared by Tauwiwi and Pākehā learners. The focus in tertiary institutions to incorporate bicultural practice as part of their curriculum is based on the partnership of Tangata Whenua and Tangata Tiriti under the Treaty of Waitangi and Te Tiriti O Waitangi. Therefore, decolonisation is not positioned as a Māori process only and should include all cultures. Brown (2011:99) gives an excellent example of why Pākehā should be involved in decolonisation, he states:

“Post-colonial thinking occurs when Pākehā become open to critiquing themselves at the individual level, critiquing the relationship they share with Māori. As a pathway to change, encountering third space experiences are effective because they help Pākehā develop an understanding of what it means to be Pākehā, coexisting with Māori.”

Brown (2011) emphasises the importance of being able to see the relationship with Māori and considers seriously the existence as a 50/50 partnership with Pākehā and Tauīwi the way it is intended. Because social work degrees offered in Aotearoa New Zealand are not solely accessible to Māori students, the ability to include decolonisation within a degree programme that encourages all students, not only Māori to participate in the process of decolonisation is supported. One way to support the participants of all cultures in a decolonisation process is to use caucusing as a tool. Caucusing is a term used when a whole group is divided into two or more sub-groups (Giles & Rivers, 2009). The groups usually represent the two sub-groups of Aotearoa New Zealand, Tangata Whenua and Tangata Tiriti (Giles & Rivers, 2009). This form of delivery has already been introduced in Wāhanga Tuarūa: Chapter Two and mentioned in Wāhanga Tuarima: Chapter Five by the participants of this study, therefore it is becoming evidential that it is a core component of decolonisation. Caucusing is actively done in many tertiary institutions as part of social work, but also in counselling and nursing programmes. The mode of delivery gives opportunities for the students to be able to create a safe space under āhurutanga for their learning. Studies conducted on the topic of caucusing indicates that Māori students find this beneficial to learn with their own peers however, the non-Māori students have a difficult time adjusting to their Māori peers not being in their space for various reasons, such as not having access to the opinions of their Māori counterparts (Giles & Rivers, 2009; Jones & Jenkins, 2008).

Another issue raised by the participants of this study are immigrant students who come from countries that have been colonised in their own country of origin and see themselves as indigenous also. This would mean that there would be closer connections to Māori as an indigenous culture than to the Pākehā group. Supporting the indigeneity inside the decolonisation group maintains the

collective voice as an international construct. It is suggested that if the key element of āhurutanga is securely promoted in the learning space (Pohatu, 2015), the understanding of caucusing to both parties is eased. Another consideration would also be co-teaching so that the participants have access to the facilitators or educators in the teaching space that embodies two or more sets of cultural paradigms. Each cultural group have separate issues to contend with inside the decolonisation environment and separate ways to heal and cleanse. To think this is not an important consideration could inadvertently place the participants at harm.

Another issue that arose from the participants of this study was the ability and challenge to walk in two worlds (te ao Māori and te ao Pākehā). It is clear in Aotearoa New Zealand that the dominant structures and systems are designed for mainstream society (Walker, 1990). Historically it was built on British ideologies in the 1800s and fast tracked the indigenous culture under the banner of assimilation and colonisation (Durie, 2001). This move saw Māori becoming marginalised and our cultural systems of knowledge disregarded. Therefore, this lasting influence has resulted in Māori being raised under western philosophies whether they choose to or not. This suggests that accessing key institutions such as healthcare, education and justice are notably structured to service the dominant culture. There are many forms and opinions of biculturalism (Belich, 2001; Brown, 2011; Durie, 2003; Campbell, 2005; King, 2003b; Huygens, 2011; Ruwhiu, 2001) that come from different perspectives and considered in many situations. Biculturalism in this instance means Māori walk in two worlds which indicates there is a diverse cultural difference that needs to be navigated on a daily basis. Additionally, there are certain spaces that require Māori to think from a te ao Māori mind and/or a mind positioned in te ao Pākehā or sometimes both, giving compromise to either view or in some cases confusion as to how to react when both cultural views are challenged.

The focus in decolonisation is exploring the encounters and to potentially create an internal balance. This is particularly noted in the third point where many Māori

share more than one cultural heritage due to interracial or biracial conception. It is becoming increasingly obvious that more Māori are interacting intimately with other cultural groups (Pack, Tuffin & Lyons, 2016) this means that new generations are born within a multicultural construct, consequently sharing ancestry with other international ethnicities. It is also possible that the links to Māori identity may not be as strongly identified in a person (Houkaumau & Sibley, 2010). Jackson (2003) extinguishes the idea of being 'part-Māori' and labels this as a syndrome where it dates back to 'blood quantum' classification (Brown 1984). Jackson (2003:62) points out "Māori have always defined 'Māoriness' in terms of whakapapa or genealogy. When children are born with whakapapa, they are grandchildren or 'mokopuna of the iwi'. They are Māori". Further, Jackson (2003: 62) adds:

"The parts of their heritage which might be English, Chinese or Samoan is never denied, but in Māori terms they are simply mokopuna because it is impossible to have only a "part grandchild". Whakapapa is not divisible because mokopuna cannot be divided into discrete parts."

Decolonising the idea that people need to be determined by parts of their ethnicity to make up a 'whole' person can be a journey. A decolonisation process enters identity exploration for the participant of decolonisation and asks those questions. The possibility to create balance within their cultural roots is invited. As a mokopuna of my own iwi and a descendant of Scottish heritage, the understanding that I have certain characteristics and traits from both my Māori ancestry and my Scottish ancestry allows me to appreciate both cultures equally, regardless of historical conflict (Butterworth & Mako 1989). Biculturalism is a core component of decolonisation because there are significant meanings that are complex and stem from a nation's point of view to an internal challenge in one's own identity. The opportunity for a decolonising process of identity ensures confidence building and healthy well-being (Houkaumau & Sibley, 2010). The next section focuses on macro systems in particular practice and policy.

Colonisation, decolonisation and re-colonisation (macro-exo-micro)

The key aspects and issues of social work practice and policy at a macro level include the aspects of colonisation, decolonisation and re-colonisation that link to practice and policy. It also shows that exo and micro systems are affected, and the three aspects were identified because it shows the participant of decolonisation entering into three realms and the potential risk and challenges. Colonisation inhibits a participant of decolonisation (mauri moe) with formed worldviews of hegemonic practices, entering a decolonisation process the participant starts to learn about historical discourses, identity and other information as a facilitated journey that challenges their thoughts (mauri oho). Re-colonisation can potentially occur when the participants' start to practice as a social worker in an organisation that does not have a balanced view (returning to mauri moe), for example, the organisation's structural systems are not conducive to social justice, indigenous knowledge or indigenous models of practice. There was a key point noted from the participants of this study about the gap between the tertiary providers and the stakeholders in the community. The issue highlighted was with the policies that are present in organisations that are not fully aligned or not aligned at all to Māori paradigms or te ao Māori focused, or if they are present in their policies, it is not a balanced representation when working with whānau, hapū and iwi. The risk of not having indigenous-focused policies means the students are re-colonised as they start to shape their practice around the organisational culture. Vodde and Gallant (2002) suggest that if the agency does not encourage a commitment to social justice which includes indigenous positioning in society, then it would be harmful for a student to practice social justice inside the agency if it is not supported. Social Justice incorporates the focus of equality and equity for everyone, in particular those in need (Healy, 2001); this is a core value of social work itself. Vodde and Gallant (2002:2) assert,

“Unless we are able to adequately connect the problems of clients in oppressed groups to the roots of their oppression and the clients to each other, fundamental change will not occur (Van Voorhis, 1998). Such reconciliation must also occur in the classroom.”

Furthermore, the importance of maintaining our own social work identity should be paramount in terms of our community integrity and who the predominant clients or consumers are. Vodde and Gallant (2002:13) suggests,

“If we have expectations that the future practice of our students will facilitate client empowerment, then we must expect our present instructional content and methods to facilitate student empowerment is practiced.”

While it is an impossible task to discuss what every social service agency or organisation in Aotearoa New Zealand provides in their policies inside this study, the focus will be with the Social Work Registration Board (SWRB). Beddoe (2014:18) suggests, “Registration is primarily sought in order to achieve professional legitimacy, but along the way may challenge some core beliefs about our being as agents of change.” Therefore, concentrating on the competencies (in particular core competency standard one) that impact registered social workers in practice when working with Māori will bring insight into the intricate requirements that need to be adhered to.

Presently, in Aotearoa New Zealand the regulation of social work education and social workers is the Social Work Registration Act 2003 and the Social Work Registration Board. The Board is made up “of 10 members; six social workers and four non-social workers appointed by a government minister” (McNabb, 2015). Currently, and at the time of this study, it is not mandatory to register as a social worker however the Social Workers Registration Legislation Bill has had its first reading in Parliament (SWRB, 2018). There are 19 providers which are made up of 11 polytechnics, five universities, two Wānanga and one private institution. This potentially means there are over 500 graduates produced annually (SWRB, 2013:6). In 1996, the Council for Social Work Education in Aotearoa New Zealand (CSWEANZ) was established and all 19 providers are members of this council. The Social Workers Registration Act (2003) states “to protect the safety of members of the public by prescribing or providing mechanisms to ensure that social workers are competent and fit to practice and accountable for the way in which they practice” (SWRB, 2018). As part of the

'competence' and 'fit to practice' stance, there are core competencies standards that need to be adhered to from the social worker who is applying for registration or as a practicing registered social worker. The main competence of interest to this study is core competence standard one; Competence to work with Māori which has five key standards, it states: The social worker demonstrates this competence by:

- demonstrating knowledge of the Treaty of Waitangi, te reo Māori and tikanga Māori;
- articulating how the wider context of Aotearoa New Zealand both historically and currently can impact on practice;
- Te Rangatiratanga: Maintaining relationships that are mana enhancing, self-determining, respectful, mindful of cultural uniqueness, and acknowledge cultural identity.
- Te Manaakitanga: Utilising practice behaviours that ensure mauri ora by ensuring safe space, being mana enhancing and respectful, acknowledge boundaries and meet obligations.
- Te Whanaungatanga: Engaging in practice that is culturally sustaining, strengthens relationships, is mutually contributing and connecting and encourages warmth (SWRB, 2018).

Each competency listed above comes with a level of understanding that is linked to te ao Māori and inherently needs to be seen through Māori lens. There is also an expectation that the social worker is proficient in practice and the competency is followed as part of their registration requirements. Each competency will now be explored and discussed and linked to a decolonisation process proposed in this study. There will also be enquiry questions to consider and suggestions to contemplate.

The first competency noted implies that historical discourses are important for a social worker to know in particular the Treaty of Waitangi and Te Tiriti O Waitangi. This means that historical content needs to be taught to the student of social work so they are well-informed and develop a critical analysis of this. This study proposes that the historical content is a direct link for Māori students to learn and

significant for Pākehā and Tauīwi students also. This was also highlighted by the Māori educators as a key component to the students learning. Tikanga and te reo Māori are also deemed important for social workers as the first competency noted, so how is this portrayed in a degree or training programme? And what depth of understanding occurs? It was discussed in this study that experiential learning is pertinent to be able to learn through participating and being in an environment that is aligned to te ao Māori, such as marae, that validates the learning experience. The concern is the frequency of marae visits and how many occur during a degree and whether they are sufficient for social work students to benefit from them if they are only scheduled once throughout the entire degree programme. It is also questioned whether te reo Māori is role modelled in the learning environment in order that it becomes a key part of the learning culture.

The second competency links the historical constructs with the modern world (the past with the present). It also implies that colonisation needs to be a consideration in learning. But where is decolonisation mentioned so the students are left feeling liberated and emancipated? The message given in this study is that decolonisation includes learning about colonisation and moving away from the deficits and impact colonisation infers, and to consider decolonisation as a place to arrive at as a strengths-based approach that is mana enhancing.

The last three standards reflect ngā Takepū and so a consideration to learn and understand the three Takepū is a requirement and part of the registration process. What encouragement is given to live and breathe ngā Takepū in their personal and professional environments? As part of this study, ngā Takepū is discussed as Māori principles that are felt and are integrated into a person's life. Therefore, inviting ngā Takepū into our lives as a living and breathing phenomena, similar to western morals and values. In order to do this, the participant of decolonisation needs to feel connected to the Takepū and not as a superficial add-on in their learning. For example, trust is a value in a western context that can be felt both psychologically and physiologically when it is shown or if it is been breached. The same applies to the principle of manaakitanga in te

ao Māori, it is felt in the same way. It can be felt as a valued part of caring and it can also be felt when caring is absent. Each competency noted mobilises the participant of decolonisation to look at te ao Māori to work with Māori whānau, hapū and iwi. When the learning is harnessed and limited, the participant is not fully equipped to meet the competency standards as equitable as they would possibly know western social work theories and practice. This potentially causes the social worker to default back to what they know which imparts to the western value base. A decolonisation process provides the spaces inside the learning environment for the participant of decolonisation to explore in-depth, develop a critical analysis and have time to move from a colonised view to a decolonised mind.

Furthermore, every social worker in practice who applies for registration must meet the five competency standards defined by SWRB. The competency process is a written exercise whereby the social worker is to present their case in a written document and not an oral presentation that reflects a face-to-face process such as *kanohi-ki-te-kanohi* (Bishop, 1996). A discussion paper released in 2000 from The Ministry of Social Development (MSD) made this comment: “We are aware that any system to regulate the social work occupation, if not developed properly, could have the potential to disadvantage some groups within the sector. Most significant is the possible impact on Māori social workers” (Ministry of Social Development, 2000:20). The *Tangata Whenua Voices of Social Work*¹²⁴ prepared a draft document in 2015 named the *Kaitiakitanga Framework* that sits alongside all of the competency standards for the Social Work Registration Board. This was indicative of three *Takepū* principles, *te whanaungatanga*, *te manaakitanga* and *te rangatiratanga* which is included in competency standard one. This implies now that a core focus of learning should be with the historical content, the impact of colonisation and three *Takepū* that demonstrates engagement and

¹²⁴ *Tangata Whenua Voices of Social Work* are a group of Māori Social Workers from various sectors and fields of practice who gather together to discuss current social work issues regarding Māori. They were asked by the Social Work Registration Board to consider the competency standards that reflect Māori content. The framework they designed is called ‘*Kaitiakitanga Framework*’.

relationship building. This study suggests that social work education needs to be equipped to offer comprehensive teaching in competency one to ensure the students are fully informed and their practice will reflect each Takepū appropriately. A decolonisation process can provide the steps to guarantee the student/participant is fully competent in meeting the obligations of the Social Work Registration Board's competency standard one.

The Kaimahi Māori group in this study suggested that the deconstruction of our social services need to occur so that there is a representation of truths to our history. There were also comments from this group about support, and they suggested that the support should come from the bottom up instead of the top down. This referred to resources and funding so that social workers are receiving on-going professional training in decolonisation and Māori focused practice. Furthermore, the Kaimahi group found that they were not able to fully implement and practice Māori principles within the work place. This was not because they did not know how to but they were not fully supported to do so. The macro level presented in this study relies on the Council for Social Work Education in Aotearoa New Zealand (CSWEANZ) and the regulatory authority, (i.e. Social Work Registration Board, SWRB) to support the learning and teaching environment so there is a link with the competency standards and what is taught in the classroom. Beddoe (2014:26) states, "It is time for the professional bodies and major employers to step up and invest in social work education and research in order to build the skills and knowledge base needed to meet future challenges." This means professional development packages need to be designed to reflect competency standard one so that the social workers appropriately understand the meaning of the Kaitiakitanga Framework from a Māori lens. Nevertheless, a decolonisation process addresses all five of the competency standards offered by the Social Work Registration Board and the Kaitiakitanga Framework. Another component that is a requirement as a registered social worker is supervision. The types of supervision currently offered are professional, clinical and cultural. This will now be discussed as a decolonisation process within the space of supervision.

*Decolonisation inside social work
supervision*

Supervision was not mentioned by the participants of this study and it was not directly asked in any of the interview or hui questions. It is thought to be an important part of a social workers practice having regular supervision and is a requirement under the Social Work Registration Board (SWRB, 2018). What is particularly of interest to this study is kaupapa Māori supervision, this is because kaupapa Māori supervision invites ‘for Māori by Māori’ engagement and works in Māori paradigms. Elkington (2014:67) states, “Kaupapa Māori supervision is named according to the value system on which it is based, building on the notion that, ‘values, protocols and practices of [Māori] culture’ are being adhered to.” It is interesting to note that kaupapa Māori supervision has only just recently developed as a viable and visual means of supervision and can now successfully stand on its own as a legitimate form of supervision (Elkington, 2014). Eruera (2005:64) defines kaupapa Māori supervision as:

“An agreed supervision relationship by Māori for Māori with the purpose of enabling the supervisee to achieve safe and accountable professional practice, cultural development and self-care according to the philosophy, principles and practices derived from a Māori worldview.”

Having our own spaces to engage with other Māori practitioners/supervisors is an important construct to our practice as Māori when working with whānau Māori, but also as a personal and professional development tool. To be able to do that confidently requires the Social Work Registration Board (SWRB) to legitimise kaupapa Māori supervision in the same context as professional and clinical supervision. This ultimately means the same recognition, resources and funding needs to be distributed as it is within mainstream supervision. There are numerous literature that has been written about kaupapa Māori supervision or who have discussed the importance of supervision for Māori social workers. (Eruera 2005, 2012; King, 2014; Lipham, 2012; Mataira, 1985; Walsh- Tapiata & Webster, 2004; Webber-Dreadon, 1999). There are key philosophical markers that make the supervision space unique. One of the markers identified by King (2014:20) was identity as a Tangata Whenua practitioner and how it linked to ensure social work practice is “founded on a Māori worldview and the

philosophies and practices that stem from this worldview.” Linking practice and identity to kaupapa Māori supervision enables the Māori social worker to explore Māori models of practice as a base to engage in supervision. Awhiowhio framework (Webber- Dreardon, 1999), Ata (Lipsham, 2012; Pohatu, 2004), He Kōrari (Eruera, 2005, 2012) and Kia Ora model (King, 2014), to name a few all utilise Māori principles or Takepū that are intrinsically connected to our own worldview. This ensures the supervisee an ongoing decolonising space in which they can safely explore their practice and identity through their own cultural lens. Lipsham (2012:39) indicates “supervision has been described as ‘ongoing learning, learning as a way of life and learning how to learn.’” This is receptive to decolonisation where a continuing journey of learning is inevitable. Decolonisation is not only a process that occurs inside a training or educational facility but has profound importance as an ongoing and regular space such as kaupapa Māori supervision.

The outcome of decolonisation as a reclamation and revitalisation process is now discussed in the following section.

*Decolonisation as a reclamation and
revitalisation process*

Reclamation is described as “the process of claiming something back or of reasserting a right” (McHardy-Sinclair, 1979). Revitalisation defined indicated “the action of imbuing something with new life and vitality” (McHardy-Sinclair, 1979). This potentially means that the participants of this study saw decolonisation as a futuristic tool to move forward and embrace liberation and emancipation as key concepts. The participants of this study all commented that a decolonisation approach would immensely benefit social work education and in fact, all of the participants that contributed to this study unanimously agreed from all three groups. Decolonisation was also commented as being able to move forward and reclaim their identity as Māori. Hutchings (n.d:2) suggests: “decolonisation is about my right to determine how I will live with and within Māori communities to reject non-Māori analysis of situations and events that concern me; and to value myself as a Māori woman.” To contextualise this ensures the

Māori participants of decolonisation are offered a space to learn about their identity that is culturally safe and is appropriate to their needs. Hutchings (n.d:5) summarises the point of decolonisation as: “without a doubt, we, living in Aotearoa need to decolonise multiple layers of colonial oppression. However, it must occur in a way that does not fragment us further but rather strengthens us.” Targeting Māori specific decolonisation training and funding in the form of Wānanga will create an equitable approach. This means that alongside Tauīwi and Pākehā training opportunities, there also needs to be the same training opportunities for Māori that address their own personal needs and cultural distress. However as previously noted, the classrooms, professional development and practice environments are not solely Māori participants therefore decolonisation caters to diverse cultures. These spaces may not recognise the inequitable disadvantages Māori have in a Western dominated curriculum and institutional culture.

This is an interesting point as a dual purpose. First, colonisation has been a huge focus in Aotearoa New Zealand which depicts negative and adverse reactions. It does not promote strength nor positive futuristic goals so why should it take precedence inside a registrative process or take preference in a learning environment as a key focus? The second point is when there is a focus on colonisation, Māori are portrayed as oppressive, marginalised and have failed to maintain their own cultural position in Aotearoa New Zealand. The word ‘oppression’ or ‘oppressive’ alludes “to a situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom” (Friere, 1970). Therefore, the label of oppression is connected to Māori without consideration how it makes Māori feel. No Māori person would readily label themselves as ‘oppressed’. (Friere, 1970).

“Decolonisation as a process of reclamation and restoration already happens in many ways in Aotearoa New Zealand” (Bell, 2006:14). This is seen within Māori who are fully connected to their marae, their whānau and inside their homes. The confidence in living and breathing decolonised worldviews have strengthened the way Māori intertwine these teachings to the next generations and transference of

te ao Māori knowledge (Ruwhiu, 2009). There are institutions that are readily available to Māori who are seeking these spaces to learn. However, Corntassel (2012:97) suggests: “If colonisation is a disconnecting force, then resurgence [decolonisation] is about reconnecting with homelands, cultures, and communities.” This contributes to a sense of grounding within one’s own culture. What makes decolonisation valuable for all of us (Hutchings, n.d) is to become informed of what is already in place and move past that. “We must ensure that the activities we undertake in our everyday lives, whether as parents, within our larger families, at work, in schools, within the media, and in our careers, do not further marginalise, discriminate, oppress and colonise indigenous peoples or anyone else” (Hutchings, n.d:10). Decolonisation must be truly recognised for what it is and what part it plays inside today’s current landscape.

He Whakarāpopototangā

The key findings and discussion revealed fifteen key points that underpin the theory of decolonisation. In order to capture these points of discussion and include them in the implications of decolonisation, a table [3] is presented below which summarises the key points. Each point has been drawn from a combination of the literature and participants of this study. It is presented as part of a summary of the discussion and will be further considered inside the implementation section. Below is the summary of key points in table [3].

Table 3 Summary of key points

Micro (Personal)	Exo (Education and Practice)	Macro (Policy)
To critically understand the colonial influences in Aotearoa New Zealand and to reclaim our own cultural space as Tangata Whenua.	Decolonisation processes need to consider the spaces of learning under āhurutanga and te wā.	Decolonisation addresses all five competency standards for working with Māori as stated by SWRB.

To explore self-identity that will lift the ability to connect with our own cultural position in Aotearoa New Zealand.	All educators are proficient in their own cultural positions when promoting Māori content inside the learning space.	Each ecological level work in unison to create transformative change. Including organisations and agencies of social services.
To heal using a Whakawātea process and understanding of 'ora'.	Each cultural group to have separate spaces inside decolonisation.	Decolonisation is utilised as an emancipatory and liberating tool in social work education and training
To embrace ngā Takepū as a natural value base and is practiced as part of a natural occurrence both in personal and professional lives.	Bicultural and Kaupapa Māori content to be defined and each educator to be clear about their own cultural lens.	A place of mauri is considered in each level of understanding and forward development. Mauri Moe, Mauri Oho and Mauri Ora
Kaupapa Māori Supervision is considered as an ongoing process and space of decolonisation.	Decolonisation should be seen as a central tenet of social work education and offered as ongoing professional development training.	Kanohi-ki-te-kanohi process to be considered as part of the SWRB competency standard one and Kaupapa Māori supervision is resourced and funded.

Each key point listed above has a pertinent position as the theoretical underpinnings of decolonisation and demonstrates the link between the ecological levels of personal, education and practice and policy. The next section highlights the implications of decolonisation and presents a decolonisation process as a practical framework.

Implications of Decolonisation

The implications of decolonisation will be adapted to an ancient narrative of Tāne and the three kete of knowledge. This is where we start to see all the threads pulled together as an applied framework. I will decolonise the ecological levels (micro, exo and macro), using our own cultural paradigms based on the three kete of knowledge and two sacred stones, whatukura and mairekura. This will give insight into a practical and functional framework that can be considered in two ways. Firstly, it shows the roles of three distinct areas that are influential in social work education and professional development training and secondly, it illustrates a framework that can be utilised as a complete decolonisation process inside a social work programme.

De-naming, reclaiming and decolonising

To achieve the task of discussing the implications led me to think about the terms (micro, exo and macro) and how I was utilising them to talk about a process that is initially discussing Māori concepts and principles as part of a decolonisation process. This brought me to the narrative of Tāne and the three kete¹²⁵ of knowledge. Each level Tāne took on his journey through the twelve heavens or rangi¹²⁶, involved process and thought; it also revealed three kete of knowledge that possessed ancient lessons on how to perform on earth. Each kete has a significant meaning to humankind and is solely steeped in te ao Māori within its purest and rawest forms. Two stones were also revealed and can be likened to an outcome or a result. For the purpose of this study, an adaptation of the kete will not sit in Mātauranga Māori or Mātauranga-ā-iwi but encompass kaupapa

¹²⁵ Kete are weaved baskets made from harakeke (flax).

¹²⁶ Rangi is another word for heavens that Tāne climbed to retrieve the three kete of knowledge. They are located beyond the earth and exist in another place. The last realm, Rangi-nui-a-tamaku-rangi is the closest to earth and commonly known as Rangi-nui our sky father. This connection gives us our earthly parents of Rangi-nui (sky father) and Papatūānuku (earth mother). The furthest realm is Tikitiki-o-rangi (the uppermost) and this is where Io (our supreme spiritual being) lives.

Māori theory as a space where colonisation is acknowledged, but decolonisation shines under liberation and emancipation. The focus of the three kete will take the place of the three levels of micro, exo and macro which means personal, education and practice and policy and they will be 'de-named' then 'reclaimed' and ascribed to each kete. The two stones known as whatukura and mariekura¹²⁷ will also be discussed as an outcome, a result or celebration to decolonisation but also as the male and female elements that bring unique characteristics inside a decolonisation process.

From this point on micro (personal) will be known as Kete Tuauri, exo (education and practice) will be named as Kete Aronui and macro (policy) is identified as Kete Tuatea. The three kete of knowledge named are indicators of our own paradigms but still reflect an ecological approach when discussing them. It is acknowledged here that there are variations to the meaning of the kete retrieved from Tāne (Alphers, 1996; Diamond, 2013; Lemon, 1999; Riddiford, 2015). They have been retold many times as an understanding that comes from Mātauranga Māori and Mātauranga-ā-iwi. The narrative of Tāne and the three kete hold intricate whakapapa information and the story is very complex in terms of the different worlds Tāne accesses, what happens in those worlds and the key players or Ātua that have specific roles and responsibilities. The meaning and understanding that is supported in this study is adapted from Māori Marsden's work (1992). This version was chosen because it comes from a deeper connection of the spiritual and human worlds that describes processes as well as a journey. It connects to the environment where diverse spaces are utilised inside decolonisation such as the classroom, training room, marae and inside the policy making terrain.

It is also acknowledged that Māori Marsden's writing comes from a cosmological world where it is intrinsically exoteric and very complex. His work can be described at a tōhungā level and will not be replicated in any way but utilised as a guide of rudimentary value. There is a definite respectful variation of Marsden's

¹²⁷ Whatukura and Mairekura will be discussed further.

work that will utilise his meanings of each kete but also deploy the use to fit the study with the ecological perspective at the forefront. The key concepts of each kete will be introduced in regard to the understanding of Marsden (1992), this will help aid the depth of meaning in each kete and it will be discussed through the lens of a kaupapa Māori theory which embraces liberation and emancipation but also recognises colonial structures that Māori negotiate daily.

For the purpose of this section, participants are referred to those who are participating in decolonisation as part of their social work education or training. This does not limit the participants being attached to any tertiary institution but opens up to include participants who can access decolonisation as part of their professional development while they are in practice. Though the focus may be on Māori participants, in parts, there is also provision for non-Māori participation in decolonisation which means that there will be reference to non-Māori involvement with the aspirations of a bicultural view. It is also acknowledged that everyone comes with diverse levels of understanding and while the kete may reflect a level that is viewed from an elementary or learner stage, previously described as 'mauri moe', this process invites all understandings and levels because in decolonisation, the focus is on the process and journey one takes.

The first, Kete Tuauri, denotes a personal and intimate connection to decolonisation. This means that the participant of decolonisation works through a series of levels called: *mauri*, *hihiri*, *mauri-ora* and *hau-ora*. Each level is an extension to the kete and plays a pertinent part in the way the process transpires. The second, Kete Aronui, will highlight the tools, models and principles used in education and practice that come from our own cultural systems of knowledge. It also discusses how this can be done inside the educational setting and also maintained inside practice. The third, Kete Tuatea, discusses policy of social work, namely the competency process and the roles of the Social Work Registration Board and social work organisations. Ultimately reaching a place where the three kete are working in unison or are utilised when called for.

Ko te kete Tuauri

The first kete of knowledge Tāne received was Te Kete Tuauri although there are variations, according to Marsden (1992) Tuauri is loosely translated as meaning ‘*beyond in the world of darkness*’. Marsden (1992:9) notes,

“This is the world where the cosmic processes originated and continue to operate as a complex series of rhythmical patterns of energy to uphold, sustain and replenish the energies and life of the natural world.”

In this space there is a natural occurrence that evolves. “It is the seed bed of creation where all things are gestated, evolve and are refined to be manifested in to the natural world” (Marsden, 1992:9). This state is comprehensible when we think of participants of decolonisation and their first-time learning knowledge that may be unfamiliar to them. It is likened to the state of ‘mauri moe’ discussed earlier where the participant or learner has untapped potential and inactive.

Living in Aotearoa New Zealand one can comfortably avoid exploring the history of this country. One of the reasons may be the education system from primary to secondary does not specialise in depth the teaching of key historical events such as the Declaration of Independence, The Treaty of Waitangi and Te Tiriti o Waitangi or the impacts of colonisation. You can also avoid visiting Māori institutes such as marae or historical sites such as Rangiriri¹²⁸ or Ruapekapeka¹²⁹ deemed as historical sites in Aotearoa New Zealand. There is no expectation to engage with te reo Māori or Māori principles if you do not want to, even though te reo Māori is one of the official languages in Aotearoa New Zealand and Māori

In 1863, there was a major battle in Rangiriri, in which Māori and colonial soldiers were killed, this site was one of many in the Waikato region that also led to millions of acres of land confiscation (Haunui-Thompson, 2016).

¹²⁹ Ruapekapeka Pa, a formidable fortification built by Te Ruki Kawiti and manned by fierce NgāPuhi warriors. On January 10, 1846, the British focussed all of their firepower on the northwest corner of the pa and opened fire, killing many of the occupants. (Butler, 2011).

principles are commonly used in social work practice (Walker, 2012). You do not have to be involved in any land claims nor be interested about how the Māori economy is flourishing because this is not duly represented in mainstream media. If you are Māori, you are more than likely to experience racial connotations and micro-invalidations about your culture (Moewaka Barnes et al., 2013). If you are Pākehā there is a high chance that you have not heard of ‘white privilege’ and it remains invisible in your everyday life (Consedine & Consedine, 2012; McIntosh, 1992). All of these aspects add and contribute to the formation of the participant’s worldviews, morals and value base.

A decolonisation process will address all of these issues and advocate for a transformational change on a personal level. “Decolonisation is a tool for reclaiming ourselves and our futures” (Hutchings, n.d). Tuauri brings with it energies that can ‘uphold, sustain and replenish’ which are attributes that are needed to create a process of learning, with the outcome of liberation and emancipation. There is also a ‘complex series of rhythmical patterns of energy’ that can be likened to the emotional turmoil some participants endure throughout the process. Marsden (1992) further notes four important concepts that sit inside Tuauri which are: *mauri*, *hihiri*, *mauri-ora* and *hau-ora*. These four concepts come at different stages and must be held in balance of each other. Each concept will be described and then discussed how they are utilised inside the process of decolonisation as a participant. The application of these concepts can be implemented in the classroom or in another learning space. Some of the strategies suggested may seem trivial, but the impact to the learning is invaluable because the focus is on the process and what eventuates inside that space.

Mauri

Marsden (1992:7) describes *mauri* as a force that “interpenetrates all things to bind and knit them together and as the various elements diversify, *mauri* acts as the bonding element creating unity in diversity”. Diversity is ever present in the learning environment because participants of decolonisation come with their own formed worldviews and their own cultural paradigms. Creating unity in diversity

requires the participants to be comfortable in their own cultural systems of knowledge first and foremost but alongside that, Karena (2012:63) states:

“Indigenous ways of knowing come with their own principles, values and codes of ethics and it is the indigenous voice that sets the standards from which to determine how indigenous narratives are represented within western ways of knowing.”

This approach will reduce the assumptions of inferiority and start to contextualise their position inside their own paradigms alongside Māori and what it means to be Māori. The approach also helps with the realisation the whānau the participants will work with also come with their own principles and value base, thus creating unity in diversity within their social work practice.

Mauri also works inside the decolonisation realm where the participants start to experience their own levels of consciousness about another’s cultural belief. To work towards this, is for the educator to encourage unity inside the learning space. This could start with setting some clear kawa or rules of engagement in place for the participants. Opening with a karakia, waiata, or a whakataukī as a role modelling exercise invites processes that may not be familiar to the participants inside the learning environment but forms a regular routine. For the educator who is not Tangata Whenua, starting their sessions in this way, honours their bicultural practice, role models to the participants processes, and sets patterns and expectations in the learning space. Acknowledging the mauri or the life force that has brought everyone together in unity despite the diversity of others. This all collectively combines the bicultural approach, living in two worlds and provides a safe space under āhurutanga, all discussed previously.

Hihiri

Hihiri according to Marsden (1992:8) is “pure energy, a refined form of mauri and is radiation or light and aura, that radiates from matter but is especially evident in living things.” This is experienced in various forms and demonstrated in experiential learning. When the participant of decolonisation has access to a series of noho marae, this strengthens their ability to walk in a realm of the past and eliminate fears of the unknown, hence creating a natural connection to

Tangata Whenua, tikanga and kawa. It must be that every participant attends the noho marae and is actively participating in the pure energy the marae experience gives them. The energy of hihiri is an opportunity for all the participants to walk into te ao marama or the light and feel the experience in every possible way. There is an element of reflection that needs to occur inside this space to fully express their physiological reactions inside the noho marae experience. For example, being able to describe the energy that radiates from waiata, from the kai, the food that is shared, the presence of karakia, the energies shared with one another in the same space where the participants learn and sleep. For the participants who are not Tangata Whenua there is a sense of discovery in participating in the Māori world. Huygens (2014:76) shares this point:

“Recovery of historical memory for a settler coloniser group implies critiquing those aspects of yesterday’s identity, culture and tradition which will not serve today for liberation from oppression. Revisiting history challenges a settler coloniser’s internalised self-attributions of decency and fairness and gives a sense of urgency to reviewing their own cultural inheritance.”

For the participants who are Māori, the experiences ignite a connection with their ancestors, restores their challenges with their identity and places them in a space that is a direct link to who they are and where they come from. This is regardless of the level of knowledge the Māori participant has, for any space that represents their tūpuna and their own place of learning is a positive experience. Hihiri is not predictable and so the participants will not know when the feeling of pure energy washes over them. The key point is for the educators to create opportunities for hihiri to occur. These feelings are best captured inside the wharenuī or the meeting house where their experiences are expressed alongside ancestral presence. Whakawātea may need to be utilised in this space because of the emotional reactions from the participant. This means that a cleansing process is provided for the participant as a way of restoration and reclamation.

Mauri Ora

Mauri Ora has multiple meanings in the modern world and has been bandied around so much that the essence of mauri ora has become embedded in our

thinking as something that it may not be. It has been mentioned throughout this study as other meanings and connected to the energies of the participants both inside this study and as participants of decolonisation. For this section, the lead will be taken from Marsden (1992) who comments: “mauri ora is the life principle, it is the bonding force which is further refined beyond pure energy (hihiri) to make life possible”. With this explanation in mind, mauri ora is reached when the energy of change occurs. The participants learning should be an opportunity for transformation and what they believed in before to be constantly challenged and tested. Mauri ora is the life principle of their learning. It holds the key of knowing who you are and claiming your own identity. Hoskins (2007:3) explains: “the focus here is finding a place where the people belong as opposed to having a place that belongs to the people”. For the participants who are not Māori, it is the discovery of a world that is not like their own. For Māori participants, reclamation of knowing where they are from promotes a healthy identity. This pathway also creates an opportunity to explore the historical discourses of Aotearoa New Zealand. The capacity to capture emotional responses is protected under the cloak of kete Tuauri. One of the strategies for reflection is a reflective journal that can be carried around to endorse the feelings of transformation or reflection which can be expressed orally and continuously throughout the process. Encouragement to reflect using a critical analysis and creating a critical mind is invaluable.

Hau Ora

The fourth and final concept in the kete of Tuauri is hau ora. Marsden (1992:9) describes this as “the breath or the wind of the spirit which was infused into the process to birth animate life”. When a participant of decolonisation reaches this step or level, the participant has realised the importance of their own cultural heritage, they also appreciate their position in Aotearoa New Zealand as Tangata Whenua or as Tangata Tiriti. It is a rebirth for them to develop their own cultural identity and also have an inherent understanding of Tangata Whenua creating balance. Their work leading up to this point is shown in their ability to embrace ngā Takepū into their lives with confidence so that they live and breathe it in their

everyday lives, recite their mihimihi with confidence, and know waiata and karakia and the innate meaning and whakapapa behind the words. They would have experienced multiple time on a marae and reflected critically about the meaning behind their learning. They would have also shown the ability to work in unity as a group of diverse people. Reaching this stage is a defined moment for celebration and a shift from mauri oho to mauri ora.

Tuauri is a phenomenon where the search for identity is experienced in the real world but is not tangible, it is not a tick box and it is not an assignment. It is based on experience, feeling, and reflection and occurs when participants embrace the uncomfortable feelings, acknowledge their position and reflect on their experience. Marsden (1992:8) describes this as a sense of perception. It is experienced through rhythmical patterns of energy and “though we cannot prove its existence by logical argument, we are compelled to assume its existence behind that of the world of sense perception. We cannot comprehend it by direct means”. Participants who are not Māori, are exposed to a raft of feelings similar to Māori who navigate two worlds every day, they are smacked with the reality that their practice as a social worker involves intimately knowing another cultures paradigm and being able to fit into their realities instead of Māori fitting into theirs. Kete Tuauri is a kete that reflects the personal journey inside a process to gain a sense of identity and cultural positioning in Aotearoa New Zealand. It also celebrates the ability to see things through a critical lens to which all things learnt is focused on seeing it critically and not in a linear state. Kete Tuauri is a process and is designed to guide the participant of decolonisation through te ao Māori. Each level or stage offered in this kete is not exhaustive and invites progression in application. The second kete presented is Kete Aronui that embellishes the strength of education and practice through decolonisation.

Ko te kete Aronui

The second kete of knowledge that was sought by Tāne on his journey was Aronui. “The literal translation is *‘that is before us’*, it is the natural world around us as apprehended by our senses” (Marsden, 1992: 8). This kete recognises the

knowledge that came before us which is at its purest and rawest form and is transmitted to the next generations. It is taught and learnt knowledge that encompasses a great deal of sacredness and wisdom.

Marsden (2003:61) also comments, “everything we can see, hear, taste and touch is held in this second basket of knowledge”. Genealogy or whakapapa is an example that would be accessible inside this kete. It is not just about human connections but the innate whakapapa of everything that belongs to Papatūānuku and Ranginui- our earth mother and sky father. Harmsworth and Awatere (2013:274) explain” the diversity of life is embellished in this world view through the interrelationship of all living things are dependent on each other, and Māori seek to understand the total system and not just parts of it”. Linking this thought to education and practice, this kete gives the participants the opportunity to know some of the knowledge that comes from our tūpuna in the form of concepts, principles, whakataukī and models of practice and life stories. This unique world of te ao Māori provides answers for healing and so to unlock those solutions would make sense to the social workers who would be working with our whānau in the community. In social work, theoretical frameworks and models of practice are our foundational tools for working with others.

Currently, participants may be learning eight to ten different Māori models of practice where the content may be skimmed over or taught by an educator that is not Tangata Whenua. Therefore, the student leaves their tertiary institution being familiar with Māori models of practice but not being confident in knowing how to apply them or the meaning behind them. In practice, the confidence is lost and a default to go to western models of care is implemented. The same applies when models of practice are offered as a professional development opportunity. One or two days of training embellishes and stirs the excitement to learn Māori models of practice but falls by the wayside when the educator or facilitator leaves and the same work in the office continues. Accountability lies with the organisation to ensure implementation of these models are reflected in the workplace. Accountability is also with the social workers themselves to implement the models in their daily lives. This means there is an expectation that

a Māori model of practice is applied to the participant of decolonisation themselves so that they know how it feels, how it can work in their own lives and how it can be utilised as a model of healing.

In Aronui, there is an appreciation of time and space for the participants to gain confidence, apply the models safely and have at least two or three Māori models of practice they know intimately when they leave the tertiary space or are currently in practice. There is also the expectation that the models of practice will be presented with whakapapa attached. This means the models will be explained in depth and not in a one to two-hour lecture or one- or two-day training session. It would include where the model origins came from, what each concept innately means and how it can be safely constructed as a tool for healing. Furthermore, the social worker also needs to understand both Māori wellbeing and Māori ways of healing.

The importance of scaffolding the models of practice throughout the given years of study creates a familiarity and comfortability when they reach the end. The training sessions offered need to reflect a transitional approach where social workers are learning and practicing key models constantly. Giving time to the complexities of the models will ensure the participants are not seeing them through their own cultural lens but are connecting them to their place of origin and applying them with thought and consideration to where they came from. Māori models of practice are connected to metaphorical symbols such as Te Pa Harakeke (Watson, 2017) that takes the persona of the flax bush and the living creatures that are important to its survival. Te Pae Mahutongā (Durie, 2001), provides a space to explore the star constellation from a wider context and Te Wheke (Pere, 1988, 1991) is an innate creature that gives us wisdom attached to each tentacle. Being able to learn Māori models of practice in this context means that the participants have the knowledge to continue to learn other models with respect and comprehension. The metaphorical symbols that represent each of the Māori models of practice have been cleverly devised to reflect other learning opportunities. For example, Webber-Dreadon and Mollard-Wharepapa (2001) take two food staples that are common food source for Māori and explore

their attributes and roles within the sea. They present key characteristics of each, like this:

“The paua is mostly found on rocks where coralline and lichen are present. An herbivore, the paua rasps away at its food sucking and scraping like a razor. Its predators include the koura, the starfish and of course human predation” (Mollard-Wharepapa, 2001:2).

“The kina sometimes resides close to the paua, but they can also be found residing in large kina barrens on rocks with little weed present. They graze on fallen seaweed and juvenile ‘ecklonia radiata. Using their ‘5 teeth’ the Aristotle’s lantern, they rasp at their food, digesting it internally. Their spikes or spines form the protection from their predators. The tamure, large fish, koura and starfish eat juvenile kina, while large kina suffer from human predation” (Mollard-Wharepapa, 2001:2)

Webber-Dreadon and Mollard-Wharepapa (2001) then link the paua and kina to Māori principles such as manaakitanga as the concept of sharing food and the hospitality of doing this. Koha is likened to reciprocity and the systems of exchanging and Kaitiakitanga as a concept that protects and cares for others but also the environment. Webber-Dreadon and Mollard-Wharepapa (2001) also link the principles to social work and how knowing about the paua and kina can create opportunities that link the whānau and the social worker together by sharing stories of gathering the seafood, sharing it with their whānau and being able to look after others, as well as ensuring replenish occurs to avoid shortage. The social work ideologies contribute to rapport building or whanaungatanga, the reciprocity of manaakitanga and the self-autonomous of a whānau working in unison as part of rangatiratanga.

Principles such as whanaungatanga, manaakitanga, rangatiratanga are Takepū and hold the secret to looking through the lens of Tangata Whenua, they are also part of the Kaitiakitanga Framework for the competency process by the SWRB. Ngā Takepū as a guide ensures that each principle is not seen superficially but is practiced with integrity and depth and is linked to everyday constructs that are important to Māori, such as the food sources and Tangāroa-the Ātua of the sea. The understanding of Kete Aronui is to appreciate the connection between past knowledge of our tūpuna and the link to the contemporary world and the significance of both the human and the natural environment.

Included in Aronui is Rangāhau. Rangāhau is to seek or pursue bodies of knowledge. Nepe (1991) refers to kaupapa Māori knowledge as a form of Rangāhau in its own right. Nepe (1991:4) also comments, kaupapa Māori knowledge is a “body of knowledge accumulated by the experiences through history, of the Māori people”. This requires the participants of decolonisation to be able to have access to research both academic and intrinsic information that is directly linked to Māori knowledge and Māori experiences. It also involves being able to become familiar with Māori resources and their contribution to te ao Māori whether it is written or in the form of oral communication. This issue is constant with students and teaching staff who do not know where to access literature, who the leading Māori academics are and being able to access key resources, for example, our own kaumatua and kuia. This results in having perceived ideas that non-Māori literature is acceptable to describe Māori cultural systems of knowledge (Smith, 2013). It has been recognised as an issue and challenge within the education sector where indigenous knowledge has been undermined in the academic spaces. Pihama (2015:14) concurs and states, “Indigenous peoples’ theoretical voices have been rarely heard, let alone engaged in with the same status as those of the West. This is not a surprise to Māori academics, given the ongoing marginalisation of Māori knowledge”. Therefore, Aronui deems to challenge this status and ensures accessibility to reputable Māori knowledge is promoted continuously within decolonisation processes.

Aronui is a kete that focuses on in depth learning about how to heal and work with Tangata Whenua. In practice, Kete Aronui acts as a kete full of resources that sits alongside the basket of western models. Currently in practice, the practitioner has an imbalanced set of resources that align with the imbalanced way they are being used in practice. Their preconceived ideas of Takepū lessens the value of what they mean in its profundity because they may not have had to apply them to themselves and/or had a one-hour learning session of explanation either in the classroom or in a training course. This kete focuses on meaning and intentions of our tūpuna. When the enriched knowledge is learnt, it is transferable in practice and remains a fixed entity as part of their social work identity.

Further to education and practice from a wider lens, Kete Aronui provides awareness to education settings and encourages a review of the current curriculum. This would mean a stocktake of the practice tools and models that are being taught. Balancing the learning of each cultural lens (te ao Māori and western perspectives) brings about an assurance that the participants leave with a healthy commitment to both Tangata Whenua and Tangata Tiriti. This also applies to curriculum that focuses on more te ao Māori and less of Western perspectives. Furthermore, Māori literature and resources need to be accessible to all participants (Pihama, 2015). In practice, the practitioner should be able to access both worldviews as a point of bicultural practice. Bicultural practice is the epitome of a balanced approach when the practitioner can demonstrate partnership as a 50/50 equitable investment to both parties. However, it needs to be acknowledged that there are certain stages of learning that require the participant to do within their own cultural realms and paradigms. Kete Aronui is the space in which the educators can do that safely, for example, caucusing discussed in Wāhanga Tuarūa: Chapter Two. Kete Tuatea, the third kete presented, initiates a dialogical space where changes to policy are challenged.

Ko te kete Tuatea

Marsden (1992) introduces the idea of embracing change and procreating the diverse realities within oneself. Marsden (1992:10) talks about the divine levels of Io “expressed in the various names attributed to him”. For example: Io-taketake (first cause), Io-nui (almighty), Io-roa (eternal), Io-Uru (omnipresent), Io-matakana (omniscient), Io-mataaho (glorious one), Io-Wānanga (all wise). Tāne was also gifted various names as he reached the twelfth realm and met with Io. The names he was given defined the roles that he would transpire to, for instance one name was Tāne- Mahūta, the guardian of the forest, the keeper of all things natural. Tuatea also represents space and time where it is infinite and eternal.

To adapt this meaning to policy, it requires thought that policy change effects what happens at the ‘grassroots’ of practice and how each policy is designed to help assist the practitioner to navigate their practice. It also aligns the organisations to think of their core clients and how best to work towards

transformative practice. Marsden's (1992) explanation highlights the divine levels of Io and emphasizes different roles within one entity. Policy does the same thing, it covers multi-faceted levels that enable policies to be seen from all directions. Exploration and implementation need to occur at all different levels which requires dialogue from the ground upwards. Current policies in place reflect a hegemonic approach that disables and dichotomises Māori worldviews. This means that the Māori voice is dulled and not ever given that opportunity to fully emerge as a mature entity. The partnership is never seen as an equitable space because there is an unequal representation at the policy tables.

The imbalance of policy making is viewed through a western lens, this is shown in the implementation and outcomes. Kete Tuatea links to the professional bodies of social work and allows the work to create policy to be considered on many levels but shows equitable contribution. For instances, having equal representatives at the talking table and the conversations that apply to each cultural group is heard among the voices of the cultural group concerned. For example, Tangata Whenua issues and outcomes are discussed and decided by Tangata Whenua themselves. There are places of significance policy is considered, the one that was identified in this study was the Social Work Registration Board (SWRB). The Kaitiakitanga Framework that sits inside the competence standards ascertain three Takepū for working with Tangata Whenua.

The current process to achieve competency with SWRB is a written document that is submitted as part of an application. This goes against the concept of *kanohi-kitea*. *Kanohi-kitea* described by Rewi (2014:251) as the importance of literally being seen in the flesh by your kin. Others define it as the face-to-face interaction with people (Bishop, 1996) and as an extension to this 'eye-to-eye'. By determining the way in which the current process happens when applying for registration shows an impersonal way of communication. Under the Kete Tuatea, all kete need to align together where the face is seen, and practice and policy are a true representation of being 'tika' or being correct, doing the right thing or the

ability to be true to oneself. Decolonising the way policy is implemented and accountable is an important part of this framework.

To consider a face-to-face, eye-to-eye or *kanohi-kitea* process within the competency process holds the social worker accountable as a person and not a written application. The social worker would need to 'front' their practice and demonstrate their abilities to work with *Tangata Whenua* and just as important, how they would implement *te rangatiratanga*, *te whanaungatanga* and *te manaakitanga* inside their practice. Investing in this process ensures that each social worker who is applying to be a registered social worker or is applying for recertification has a sound understanding of the three *takepū* and their practice is aligned to competency standard one of the Social Work Registration Board's competency process.

Kete Tuatea is also a gateway between the beginning practitioner and the community. This means there is an opportunity for the tertiary institutions and the agencies to form a relationship where the transference of knowledge and skills are synchronised. For instance, what is taught in the tertiary institutions is reflected in the agencies and organisations of social work and their policy structure. The barrier to achieve this lies in the hegemonic practices that still govern social work. For example: the imbalance of the curriculum in social work education and the policy processes that allow the social worker to prove their practice through a written process. *Kete Tuatea* is a soluble approach where a stocktake of policies that affect social work practice are aligned with the other two *kete* (*Tuauri* and *Aronui*). One of the innate skills social workers have is the ability to be able to communicate and so the challenge from this study is that the conversations are seriously undertaken based on the three *kete* and based on the lens of the clients, the main users of social services. When all of the links between personal, education and practice, and policy are unified, decolonisation will be successful.

Within *Kete Tuatea* sits supervision because this space is driven by policy and policy determines the supervision space both within the organisation structures

and the registration requirements. Currently the Social Work Registration Board (SWRB: 2009:2) policies state:

“The Board has identified the criteria when an individual is expected to meet when renewing a Practising Certificate. Included in this is an expectation that a practitioner will access regular and appropriate supervision at least monthly and in a manner that is consistent with reasonable expectations of the levels of skill and practice ability of the individual.”

It further notes that professional supervision is “one of the essential means to develop workers and ensure quality service provision” (SWRB, 2009:2). There is no mention of kaupapa Māori supervision nor cultural supervision, neither of which are defined as professional supervision (Elkington, 2004), therefore not a direct requirement. Kete Tuatea supports the change to policy to incorporate kaupapa Māori supervision and its availability inside organisations as part of educational obligations to social work education where it is fully resourced and funded. Kaupapa Māori supervision as discussed is an essential part of maintaining a connection to our own cultural paradigms and without the support within policy, the necessity for organisations to promote it is lessened. Kaupapa Māori supervision is also an important space to continue to discuss decolonising strategies, in particular if the social worker is working within the government sector or an organisation that is not fully aligned to te ao Māori practice. There is no other space that is available inside social work practice that could support the social workers connection to their own cultural worldviews. The next section weaves all three kete together.

*He aha te tikanga o tenei katoa? -
What does this all mean?*

Tāne and his journey to retrieve three kete was to provide humankind with the lessons on how to perform on earth. This is a similar analogy that has occurred in this study, where literature was drawn from to build the foundation of what decolonisation is. The participants of this study contributed their experiences to add to the literature. Themes were identified strategically which weaved three paramount kete, they are, the participant of decolonisation (Kete Tuauri), education and practice (Kete Aronui) and policy (Kete Tuatea).

Bringing the three kete all together highlights the implications of decolonisation and forms a framework for decolonisation. Each kete symbolises a decolonisation space that have attributes attached. These attributes are indicative of a process and focuses on key levels based on mauri (mauri moe- the learner, mauri oho- the initiator and mauri ora- the expert). With each kete, what changes are the key players and how the implementation of decolonisation is set up within each space. For example, the participant of decolonisation needs to experience a personal transformation with the support of the educator and a whakawātea process. The education and practice spaces acknowledge the participants journey and process and supports the decolonisation space by providing the resources and processes to continue to decolonise. Finally, the policy space needs to recognise the participants state of being and cater to the competency process as an enriched way of acknowledging their skills within te ao Māori and te ao Pākehā, this in turn appreciates the bicultural education and practice.

The challenge is being able to make the kete work with the mind shift change. This means to simply change the way we think, in order to do this would be to change our focus from the impacts of colonisation to decolonisation. In order to achieve this means the goal and outcome need to be about liberation and emancipation. The ongoing assurance for the social worker in practice is access to kaupapa Māori supervision. Within this decolonised space, social workers are able to continue to develop their understanding of Māori models of practice, their own cultural position and how their practice is reflecting ngā Takepū both in personally and professionally.

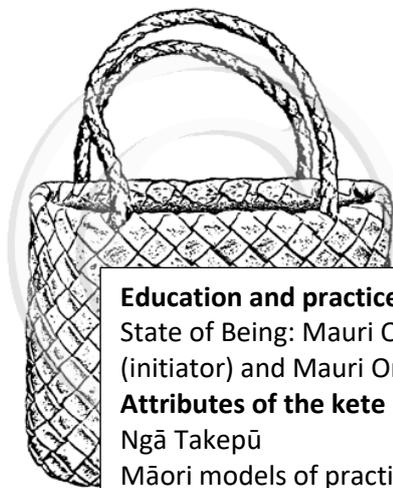
Each kete are constructed to be flexible, for instance, the three kete can be designed to work as a complete package and process for the participant of decolonisation. This would mean that each kete dictates the area in which the participant would learn. It moves through the states of being from mauri moe, mauri oho to mauri ora. It covers topics that are pertinent to be a social worker in practice with the provisions that meet competency one in the Social Work Registration competency process with the confidence and understanding of decolonisation.

Each area in each kete can be developed into a learning package inside a course or paper offered in a social work degree or as professional development training modules. The kete offered can also sit alongside the current western curriculum where consideration is given as a bicultural approach to teaching and developing a balanced way of delivery. The same applies inside organisational training packages where each kete can be rolled out to existing staff over a long period of time. This would create an ongoing process where the staff would receive relevant training that complements each package, prepares unregistered staff for competency and strengthens the social workers practice when working with Māori whānau.

There are no restrictions on who can partake in this decolonisation process, but there are exceptions where āhurutanga and te wā are considered for each cultural group. For example, providing safe cultural spaces where sensitive issues are being discussed. This would mean that Tangata Whenua and Tangata Tiriti have their own unique spaces to learn and develop. This exciting and innovative decolonisation process supports the importance of social workers working confidently with Māori communities, it is flexible and caters to a wide audience.

Below is figure [6] that outlines each kete including their states of being and their attributes.

Figure 6: Ngā Kete Katoa



Education and practice
 State of Being: Mauri Oho (initiator) and Mauri Ora (expert)
Attributes of the kete
 Ngā Takepū
 Māori models of practice
 Noho marae and historical sites
 Bicultural and kaupapa Māori practice
 Kaupapa Māori knowledge as Rangāhau (Research)
 Decolonisation as a central tenet to social work curriculum

Kete Aronui



The participant of decolonisation
 State of Being: Mauri moe (learner)
Attributes of the kete
 Historical discourses with a critical lens
 Cultural identity and positioning in Aotearoa New Zealand (Kō wai au?)
 Whakawātea- a way of healing
 Āhurutanga and te wā concepts
Levels:
 Mauri, Hihiri, Mauri Ora and Hau Ora

Kete Tuauri



Policy
 State of Being: Mauri Oho (initiator) and Mauri Ora (expert)
Attributes of the kete
 The role of SWRB
 Kanohi ki te kanohi process for competency
 50/50 representation in decision making
 Kaitiakitanga Framework as a key promoter
 Bicultural practice
 Kaupapa Māori Supervision

Kete Tuatea

Whatukura and Mairekura

The story of Tāne does not end with three kete, he retrieves two significant stones called whatukura and mairekura. There are many versions of how Tāne retrieved these stones or kōhatu and what they represent. Marsden (1992) did not go into detail about the kōhatu, except to acknowledge that they were used as a celebration of Tāne and his achievements on his journey. Kōhatu are said to possess mauri, a life force that is very spiritual. McClintock (2003:21) comments:

“Traditionally Māori perceived mauri kōhatu to have great spiritual powers. It was vital that their whereabouts stayed a secret least they be stolen by enemies. This theft was believed to lead to the diminished wellbeing of the original owners as well as their communities.”

McClintock's (2003) explanation shows the intensity of mauri and the sacred significance of stones or kōhatu to Māori. However, as an adaptation for this study, the two stones or kōhatu represent achievement and symbolically hold a position at the end of each state of being (mauri moe, mauri oho and mauri ora). This would mean that the participant of decolonisation would receive a kōhatu as a graduation gift or acknowledgement before moving to the next state of being. By doing so, means that the participant of decolonisation would move through each level of kete Tuauri with recognition of achievement, just as Tāne did when he ascended to each heaven or rangi (Marsden, 1992). Whatukura and Mairekura also represent the male and female elements (Melbourne, 2009), therefore the appreciation is given to Māori whakapapa in the form of ātua. Melbourne (2009:49) outlines the ātua who descend from Ranginui and Papatūānuku, and reports there are “70 male and 70 females”, who all play a significant part in the environment and within humankind. Many of the male ātua are well known among tribal stories however the female ātua are not so predominant but do have roles that compliment and balance the male ātua (Melbourne, 2009).

Whatukura and Mairekura also share the word ‘kura’ which is linked to an educational term of learning, obtaining and receiving. The two kōhatu also dominate each gender space where what the male learner perceive is unique to

their genealogical temperament and characteristic as a male and the same features apply to the female. This also includes the roles in te ao Māori that are unique to gender perspectives. The two kōhatu are indicative of celebration and reaching a level or state of being that is acknowledged as growth and development. It is symbolic of achievement and can be likened to a western process of graduation where the student receives an acknowledgement for completing the requirements of a degree. This can also be part of the process inside professional training as recognition for each level of kete Tuauri and the accomplishment required to get there.

He Whakarāpopototangā

Pulling all the threads together to form a kete is very important to a weaver and this analogy is just as effective in this chapter. Utilising and considering the literature, the voices of the participants and a critical analysis allows for conclusions to occur and lay out a working process of decolonisation. The key points are highlighted which makes this chapter a very important and informative part to the study.

Wāhanga

Tuawaru: Chapter

Eight

Te Kauri e wehi rua, he kai a te ahi¹³⁰

Kōrero Tīmatangā

The humbling words of my supervisor have rung true for me at this point in time, “It is just the beginning of your journey.” So, a whakataukī that reflect this takes pride above as I write my conclusion chapter. The underpinnings for writing this thesis started by presenting my own whānau tracing back seven generations, in order to do this, required me to be comfortable with who I am and where I come from. It is being able to find solace in my own identity as a Māori woman. This journey was done through a process of decolonisation that occurred throughout my under-graduate studies and being able to access key places within my whānau. Among other key places, this information was learnt by going back to my whānau links, participating in whānau events and accessing key whānau members. Decolonisation is the term that I identified for my journey of self-discovery which formed the aim of this research. The key enquiry question for this study was ‘what is the process of decolonisation and the experiences of Māori social work students and Māori social workers?’

This chapter will revisit the objectives of the research, summarise the chapters, methodology and outline the key implications. Furthermore, the recommendations and limitations of this research will be highlighted. As part of decolonisation, I will open a dialogue that discusses the actual word or term

¹³⁰ This whakataukī is from NgāPuhi the origins of the researcher, it depicts the kauri tree is a source of food for the fire which can be translated as meaning that this thesis is food for the people to ensure that it is used to fuel the minds of the educators of a social work degree.

decolonisation and whether it remains as a term for Māori participants or is there another term that can describe decolonisation from a te ao Māori lens. Finally, my journey as a researcher will be reflected upon. A closing waiata called 'Redemption Song' by Bob Marley that will conclude my writing but also celebrate the name of my thesis and acknowledge a united and collective group of indigenous people throughout the world.

The Objectives

This study emphasised four key objectives. The objectives helped me stay focused and on task with what I wanted to explore and provided me with a guide to what I was looking for. The objectives were as follows:

- a) To critically analyse what decolonisation is.
- b) To explore the experiences of Māori social work students and Māori social workers who participated in a decolonisation process as part of their professional and educational development.
- c) To examine decolonisation processes and how they contribute to and benefit Māori in their cultural identity and social work practice.
- d) To determine what philosophical underpinnings the educators who support and facilitate decolonisation processes aspire to.

Each objective allowed me to interview three participant groups: Māori Educators, Kaimahi Māori, Māori social workers and Tauria Māori, Māori social work students. The first objective: 'to critically analyse what decolonisation is,' stimulated a thorough research from both an international and national perspective. I accessed literature that both reflected an international viewpoint from authors such as Fanon (1974), Freire (1972), Gray, Coates and Yellow Bird (2010) and Thiong'o (1986). I also drew from the lyrics and writing of Marcus Garvey (1937) and Bob Marley (1984), who proved to be significant leaders in liberation and emancipation. Local literature from Aotearoa New Zealand linked my research to some Māori academics such as Tuhiwai Smith (2012), Pihama (2010), and Mikaere (2001) who gave definitions from a te ao Māori perspective,

but I was also able to connect decolonisation as an important part to social work education through the writings of Bell (2006) and Ruwhiu (2001). While this list is by no means exhaustive, it provides an adequate summary of key players who were pertinent in forming a critical understanding of decolonisation and how it can successfully sit inside social work education.

The second objective allowed me to add substance to this study by talking to key people in the social work profession about their experiences. This meant that the participants of this study provided me with an understanding of how decolonisation processes added to key spaces of learning, the delivery of teaching and inside social work practice. This objective was important because of the lived experiences of the participants and their stories or narratives that carved out unique perspectives of why decolonisation is significant. The participants of this study highlighted this importance, however there were some challenges and issues that arose too, all which added depth to the discussions.

The third objective created the opportunity to critically analyse the narratives of the participants of this study. This process was not only done in their respective groups but as a collective voice. It enabled me to see decolonisation through three diverse lenses and how each lens compliments each other as a foundational framework. This is what formed my ecological approach by linking three key levels together as an inter-relational system. The framework allowed me to see how each level (the participant of decolonisation, education and practice and policy) interact together in unison as part of a decolonisation process. This made it easier to identify that currently the levels are not interrelating or interlinked. For example, the participant of decolonisation is being recolonised when they enter social work practice, the competency process is paper-based with no human contact and there is no ongoing support in the form of kaupapa Māori supervision in their workplace. To place this ecological ideology into perspective, I then focused on decolonising it. This came in the form of a traditional narrative of Tāne and the three kete of knowledge.

It was imperative to uniquely design each kete so that the process was outlined clearly as a decolonisation process pertaining to the attributes of each kete. The first two kete, Tuauri and Aronui included my fourth and final objective which states; to determine what philosophical underpinnings the educators who support and facilitate decolonisation processes aspire to. This meant that the Māori educators' group were pertinent in what was included in the two kete, and how this impact on the learning of the participant of decolonisation during the decolonisation process. Exploring the teaching skills and motivation of the Māori educators enabled me to think about the importance of certain implications that arise inside the decolonising space and how they are managed. This included ensuring there was a whakawātea process to address emotional responses and implementing tikanga such as āhurutanga and te wā that assists with providing safe spaces.

What was not mentioned in the objectives, but was just as important inside this study, was the role of our own regulatory authority board and policy makers. Currently the Social Work Registration Board (SWRB) have no provisions that consider (the effects of) decolonisation within the existing competency framework. It also seems that competency one is guided towards the impacts of colonisation which is a deficit approach rather than the need to liberate or emancipate in a decolonisation capacity. It would have been conducive to this study to have had the voices of the SWRB and the policy makers to hear their motivation behind social work education and practice.

To interview or hui with tertiary management and social work organisational management would have created an opportunity for dialogue to explore the implementation of the current curriculum. The benefits to this would have been to see where the current challenges are and how to move forward. At the beginning of this study, it was thought that my focus would be with the participants of decolonisation however it was evident that there are many strands that are included for decolonisation to become a successful process.

The study is made up of eight chapters, a synopsis of each chapter is now revisited.

Summary of Chapters

Wāhanga Tuatahi: Chapter One set the parameters for this research and how to navigate through each chapter. This included the objectives of the study, definitions that would be of common use and the use of te reo Māori. The start of this thesis offered my own narrative that included seven generations of my whānau. I presented this to demonstrate the positioning of each generation and how the impacts of colonisation had affected them as Tangata Whenua. It also emphasized my own decolonising journey where learning my own whānau history enabled me to understand my own identity and locate myself in Aotearoa New Zealand. I continued discussing the rationale on why I wanted to pursue my doctoral studies and how my topic of study eventuated. This chapter was an important part of this study for various reasons, one was to unpack why I wanted to do this research in the first place and my commitment to doing a doctorate. It also gave me an opportunity to look at how I was going to apply myself to this research.

Wāhanga Tuarua: Chapter Two contextualised the research by drawing from historical discourses, key events that changed Aotearoa New Zealand throughout the generations. By presenting this as a timeline, it provided the reader an opportunity to get an understanding of the importance of looking at the past in order to see the future- '*Me hoki whakamuri, kia ahu whakamua, ka neke*'. This chapter also visited te ao Māori, pre-European contact and pre-colonisation, which inevitably evidenced Māori cultural systems of knowledge and how knowledge was transmitted to the next generations. It also highlighted that Māori had their own way of doing and their own social constructs that assisted their survival and well-being. This led into an exploration of social work directly, highlighting the earlier period of establishing social work education. The main key point was to show that social work philosophies that originated from Britain assisted in assimilation and hegemonic practices. There was a strong focus on the 1970s through to the 1990s and 2000s, this was because Māori renaissance

made huge impacts on how the nation saw institutional racism and Māori rights. A discussion of protests involving Māori land confiscation and occupation was emphasized which was two-fold in highlighting the challenges Māori faced in this era, but also to underline that this information is not readily available as part of our learnt history and is pertinent to know when Māori are exploring their own identity. It also identified key events where Māori fought for their rights to be acknowledged as part of the protest era and Māori renaissance. Finally, this chapter identified the training opportunities and educational changes that were offered as an attempt to address institutional racism. For example, anti-racism training, Treaty of Waitangi workshops, biculturalism. A move into focusing on appropriate spaces of learning for Māori such as marae-based learning and caucusing were established in the 1990s.

A discussion into decolonisation programmes was presented which provided a stocktake of what was available (at the time). The outcome of this was that there were no direct links or naming of 'decolonisation' but there were clear signs of decolonising methods used as teaching tools. The other issue noted was that decolonisation is reflected in counselling, research and professional development but there is no literal or direct teaching of decolonisation in social work or social work practice. Therefore, the importance for this study take precedence as a starting point for more implementation of decolonisation in social work itself. This chapter was presented as an informative read in the form of a timeline.

Wāhanga Tuatoru: Chapter Three was the mechanics of this thesis, where *Te Pou Tarawāho o Pūrākau* was launched as a framework to interview the participants of this study. First, Mātauranga Māori and Mātauranga-ā-iwi were introduced as a way of protecting sacred knowledge pertaining to te ao Māori. Furthermore, kaupapa Māori theory was offered as the key theoretical underpinnings for this study. This was discussed in relation to decolonisation, tertiary education, social work and a personal level. The concept of pūrākau as an epistemological construct formed part of the framework for the participants of this study to share their narratives. Additionally, three-time indicators were

applied to the framework which were *kōrero tuku iho*, *ngā mea onāianeī* and *a tona wā*. This was presented in the framework, *Te Pou Tarawāho o Pūrākau*.

Wāhanga Tuawhā: Chapter Four discussed each participant group, the criteria and how they were recruited. Each participant group was approached and sought after differently therefore, important to highlight how this occurred as it determined how the interviews and hui were conducted.

Wāhanga Tuarima: Chapter Five introduced and acknowledged the Māori educators, and provided information that determined similarities and differences in the group and what was happening at the time the educators were entering into social work. The remainder of the chapter showcased the interviews of all five Māori educators with a detailed summary to conclude.

Wahanga Tuaono: Chapter Six invited the other two participants' groups. First, the Kaimahi Māori- Māori social workers and second, the Taurira Māori- Māori social work students. These two groups were presented firstly with a mihimihi to thank them for their contribution, then set the scene which provided information about what was happening in Aotearoa New Zealand around the time they entered into social work practice and social work education. Each section concluded with a summary of their hui and a conclusion of the entire chapter.

Wāhanga Tuawhitu: Chapter Seven is extensive and is the heart of the thesis where all the interviews, hui and literature merged as one and as a collective entity. This chapter revisits *Te Pou Tarawāho o Pūrākau*, this is because it is significant to highlight how the participants of this study interacted with the framework, even though it was not directly emphasised in the interviews or hui. The emerging themes were then identified from each participant group and applied to an ecological approach. This developed three distinctive areas of importance in decolonisation which reflected the participant of decolonisation (micro), education and practice (exo) and policy (macro) levels. Each level was explored utilising the participant's narrative, the literature and critical analysis

while simultaneously connecting and linking into decolonisation. This extensive critique revealed some significant key points and challenges in the implementation of decolonisation within three areas. The chapter then focused on taking the ecological approach and decolonising it utilising a traditional narrative of Tāne and the three kete of knowledge.

This section reviews the implications of decolonisation and presenting this in a working framework seemed viable to show the three kete as attributes to decolonisation. The three kete named Tuauri, Aronui and Tuatea contained practical information for decolonisation to be implemented and delivered to a participant of decolonisation who accesses educational facilities and/or as a training package inside social work practice. It also challenges our regulatory authority board, Social Work Registration Board (SWRB) to consider changes to their competency process and supervision policies. Finally, this chapter provides a summary as a conclusion to the discussions. This chapter was where all the threads were woven together, so it is appropriate that the metaphorical symbols to this study is a kete because each woven thread represents stability and holds the rest of the threads together.

Wāhanga Tuawaru: Chapter Eight, the final chapter in this study and the one that highlights key significant points of the thesis. It revisited the objectives that first started to form the foundations to this research. Each chapter is summarised to emphasize what is included and how it evolved. Recommendations and considerations made provide the author with an opportunity to encourage movement towards decolonisation and the importance of implementation inside social work education and training. Drawing from the three kete and how each attribute is a central tenet for application. There is always time to do more research on this topic and so an acknowledgement goes to those who have previously taken that challenge before me and to those who are yet to come.

The mind set to transformative change starts with evidential and sustainable research and this study is yet another thread that further demonstrates

decolonisation as a viable process in social work. Therefore, a discussion is presented calling for further research opportunities to occur and suggests areas of potential direction.

As highlighted at the start of this study, thoughts of introducing another term for decolonisation that sits in te ao Māori is discussed. This is presented as a suggestive piece and proposes a few names but does not settle on one. This is because I do not confidently speak te reo Māori and so my limited knowledge of the language restricts my abilities to critically offer a name. The conclusion of this chapter draws a close to the research, but I end with my journey as a researcher, I do it in this way because I wanted the final words to be from my great great grandmother, whose message cements my legacy to my own future whakapapa generations. I end with a waiata, although not sung, the lyrics are the driving force behind the name of my thesis.

Recommendations and Considerations

Out of this research comes key recommendations. They build on the existing knowledge base and challenges three key areas discussed in this study. Therefore, it is only fitting that the recommendations are presented in the three kete of Kete Tuauri, Kete Aronui and Kete Tuatea.

Kete Tuauri

What is advocated in social work education is to look at yourself within. There is a common phrase promoted from the educators to 'first know who you are before you can work with others. This means that the social work student can explore their own morals, values and beliefs and a chance to challenge their own worldviews. What comes from this exploration is identity and the question of 'Ko wai au?' which adds to the journey of looking at ones own cultural positioning. For Māori students, it was evident in this study that the journey is complex and involves moving into three realms of the past, present and future. This means the responsibility to move into the space of decolonisation is an individual journey of

self-discovery. To take this journey requires the student or participant to be prepared to do so and to be open-minded in trusting the process. The journey is emotive and there is the risk that the journey is incomplete because of the difficulties in moving through the emotional responses. This recommendation is to the participants of decolonisation to trust the process. It is also a recommendation of promotion where all participants of decolonisation regardless of ethnicity and cultural backgrounds are considered. By participating in a decolonisation process, the individual responsibility is to ensure that the truths of history and identity are deployed as a strong foundation to their social work practice so that it strengthens the way that they do practice social work in Aotearoa New Zealand.

Kete Aronui

This recommendation challenges the educators of social work and social work education itself including the Council of Social Work Education (CSWE). In *Wāhanga Tuarua: Chapter Two*, the literature review highlighted the beginnings of social work in Aotearoa New Zealand. Like many of the systems set up in Aotearoa New Zealand, the influence came from Britain, this was the same for social work. The philosophies of social work emphasized a mono-cultural approach which hailed from a colonial context though *Tangata Whenua* had their own philosophies in place prior to colonisation. While we saw a shift in the period of 1970-1980s that involved revitalisation of Māori cultural systems of knowledge, it still lags behind the dominant cultural paradigms. The ultimate goal would be to have a system that is freely focused on Māori caring for their own, this objective is far from becoming a reality in the near future, but could definitely be a reality in the distant future and therefore this recommendation emphasizes a shift towards making the curriculum of social work education equitable and at a parallel level with the dominant western curriculum. This would mean inside the tertiary institutions; the curriculum would reflect the cultural partnership of *Te Ao Pākehā* and *Te Ao Māori* as an equitable working partnership. This recommendation is in support for the tertiary institutions to create those spaces of care inside and outside the classroom for the students to be able to explore their own 'ko wai au' safely. This would also require that the curriculum be shaped in a way that the

self-discovery component reflects safe caucused spaces, Māori students have support from educators who are Māori and there is a whakawātea process that is readily available. This also includes the curriculum to be just as robust with Māori models of practice as it is with Western models. So much so that the Pākehā and Tauīwi students feel the discomfort in learning a different culture to their own just as much as Māori and Pasifika students feel learning cultural paradigms that are not their own.

Furthermore, the recommendation involves the naming of decolonisation so that the students are aware of the process they are enduring. A decolonisation process should be embedded as a central tenet of social work, so the students are familiar with the term and it becomes the underpinnings of their social work practice. This recommendation also involves the teaching staff participating in their own decolonisation process if they have not already. It would promote a clear message that decolonisation is something social work is serious about and is prepared to take steps to provide a teaching team that have 'walked the talk'.

As an extension to this recommendation, those who are currently in practice in organisations are liable change agents working with many Māori whānau so the accountability for the social workers to ensure the whānau they are working with are culturally safe is an important aspect to their practice. It leans on the responsibility of the organisations to guarantee their workers are confidently practicing social work in a mana-enhancing way and their practice reflects a decolonisation process. For example, they are correctly using Māori models of practice, they know the origins of the model and they understand the Takepū that are attached to the model. This also involves physically feeling the principles they are working with as an emotional connection to them. They have regular professional development that is designed around historical and contemporary impacts, they understand te reo Māori, tikanga and Takepū are living entities. These factors are already considered in their registration requirements but may not be promoted inside the organisational structures.

Kete Tuatea

This next recommendation takes heed of the required steps in becoming a registered social worker and queries the consistency of the stakeholders and the tertiary providers' communication to ensure the degree curriculum aligns with what is required in the community. This kete demonstrated the importance of social work policy, in particular, at the registration level. The recommendation is two-fold and needs to reflect firstly, a working communication and commitment between the tertiary institutions, the community and the Social Work Registration Board to ensure all partners are aligned in their policies and their approach to social work systems with a decolonisation focus. This includes a critical lens on current policies and changing the way the policies are reflected through a dominant paradigm. The cultural aspect of these policies needs to be truly cemented in a partnership framework to be effective as a part of Te Tiriti O Waitangi. This means that the concept of kanohi-ki-te-kanohi, eye-to-eye would commence as part of the competency assessment process in particular with competency standard one.

Decolonisation evidence also needs to be considered as a competency that takes priority inside the assessment process instead of reference to colonisation. Colonisation does not promote liberation or emancipation and is seen as a deficit approach. It is acknowledged that there are many social services throughout Aotearoa New Zealand that contribute to assisting people and who have active registered social workers on the staff. This means the registered social workers would have trained at a tertiary institution that offer social work degrees. This is a great opportunity for the tertiary institutions, the community and the Social Work Registration Board to have dialogue about strengthening this relationship. It would include the viability of having consistency within the delivery and practice of cultural responsiveness. The proposed framework would include the significance and importance of decolonisation for all registered social workers regardless of what field of practice they are employed in. This approach would ensure that all social work students would be guaranteed that part of the learning in the degree has a focus of decolonisation, where the curriculum is designed to

reflect decolonising material and current social workers will be offered training inside their organisation that would emphasize a decolonisation process that is comprehensive.

Biculturalism was introduced in the 1980s and 1990s as a transformative way of showing a commitment to the Treaty of Waitangi and Te Tiriti O Waitangi however in 2018, we are still seeing inequitable practice and still scratching our heads wondering what it looks like. In the documents of registration, we are seeing the 'impacts of colonisation' as something that we need to be aware of but it is a deficit approach, brings with it a separate way of learning from two different and diverse lenses and it is an underbelly of our history. Decolonisation is upheld by two strong positive concepts of liberation and emancipation, it leads us into a journey of responsibility of our own cultural positioning and it ensures we are all learning and dealing with our own cultural identity.

Change within social work education is inevitable but not without the support at macro level and the understanding of cultural needs to the minority groups that are represented inside the client/consumer sector. This study proposes that part of the shift away from deficiency should be the promotion of decolonisation and decolonising any hegemonic practices that are still occurring inside social work and social work education.

Further research opportunities

This study focused on three groups who have been privy to decolonisation as part of their learning or have been teaching/researching decolonisation processes. Further exploration around the implementation of decolonisation inside tertiary providers would assist with application. In particular, the focus would be from a social work education perspective. A study focused on the curriculum would highlight the inconsistencies of tertiary providers in how they teach and deliver important and significant knowledge of te ao Māori and to what depths it goes. This research would also benefit the stakeholder's role in aligning their practice procedures as well as the Social Work Registration Board and

professional associations. Further research would be an advantage in a universal framework of decolonisation, this would assist indigeneity from an international standpoint and further build the capacity of this topic to strengthen the indigenous communities. Acknowledgements to the many international authors of research that have written about decolonisation from the perspectives of their own cultures (Atkinson, 2013; Battiste, 2005; Bowles, 1993; Braveheart, 2003; Fanon, 1974; Friere, 1970; Gray, Coates & Yellowbird, 2010; Gray, Coates, Yellowbird & Herrington, 2013; Guerin, 2010; Laenui, 2006; Memmi, 1965; Tamburro, 2014; Thiong'o, 1986). There have also been studies provided for Pākehā to consider and pursue (Brown, 2011; Came & Tudor, 2016; Consedine & Consedine, 2010, 2012; Giles & Rivers, 2009; Huygens, 2006, 2011; Young, 2003) all of whom discuss a de-colonial approach. The topic of decolonisation is not new and international literature all promote a move towards reclamation of our own cultural paradigms and challenge the western paradigms who have clearly undermined many indigenous cultures. Therefore, it would also be appreciated that more research is done for Tauīwi to learn how to interact with indigenous cultures and how destructive behaviours and rights of privilege have destroyed many indigenous communities including Aotearoa New Zealand.

It is hoped that more conversations and research happen regarding the importance of decolonisation for all helping professions. This would successfully create a workforce who were in tune with the truths about the history, had explored their own identity and were comfortable and competent in working with Māori. Decolonisation research from Māori scholars is acknowledged (Bell, 2006; Eruera, 2015; Giles & Rivers, 2009; Mikaere, 1994, 2003; Moeke-Pickering, 2010; Pihama, 2001, 2010; Ruwhiu, L., 2001, 2009; Ruwhiu, P., 2009; Tuhiwai Smith, 1999, 2012; Walker, 2012; Walker & Eketone, 2013; Walsh-Tapiata, 2002; Wirihihana & Smith, 2014) who have tirelessly promoted the importance of Māori identity, historical trauma and the significance of 'Ko wai au'. The topic is growing through the lens of Māori as the landscape of what it means to be Māori in the 21st Century. It is recommended that more research specific to decolonisation

and social work is conducted, but also research focused on other helping professions.

Decolonising decolonisation

Throughout this study, decolonisation has been the key focus and I have constantly thought about whether this word fits in te ao Māori. Does it belong to us because Māori are not the colonisers? And how can it be given back to the colonisers as part of their reclamation? My main focus has also been from a Māori standpoint and I have advocated for Māori as the participant of decolonisation, however it became obvious throughout this study that decolonisation is not a 'Māori thing', it is not exclusive to Māori and it is not something that is 'done' to Māori but it belongs to everyone regardless of ethnicity. This is because the insolence of others can keep the colonial attitudes alive without regard for indigeneity. I also found that ignorance of te ao Māori is profoundly embedded in Aotearoa New Zealand. This means that a Pākehā New Zealander can comfortably participate in society without having to actively contribute or know anything about the indigenous peoples. Attitudes towards Māori have been formed as part of their worldviews and what has been passed down from their own generations, through the media and socially constructed in their communities.

The issue also includes our migrants who come to Aotearoa New Zealand and have preconceived ideas about Māori, no knowledge of the Treaty of Waitangi or Te Tiriti o Waitangi and integrate into society unaware of the historical retributions and injustice that have occurred here. Also, many migrants have come to Aotearoa New Zealand to flee their own countries because of colonisation. Therefore, decolonisation is highly valued as a concept for many people not just Māori. A decolonisation process means other things to other ethnicities and while this study has focused on Māori, the process does adjust for Pākehā because their needs and the way they learn is different. It also considers migrants from other countries to determine their own cultural positioning in Aotearoa New Zealand.

Decolonisation is constructed out of the word colonisation, by adding the prefix 'de' indicates a removal, separation or a reversal (McHardy, 1979). This is essentially what mana Mōtuhake strives for in the form of separate identity, 'to rule' to 'govern' and the principle of autonomy (Maaka & Fleras, 2000). Tino Rangatiratanga also politically positions itself within autonomy, determination and sovereignty which is connected to Te Tiriti o Waitangi and is politically driven (Tully, 2000). Both terms are attached to politics and are collectively focused. This means that for years, Māori have strived to do things collectively and sometimes having little regard for themselves as an individual and how they as a person fit into the wider frame of their culture. Therefore, decolonisation in this sense, is a self-identity, self-discovery and promotes a transformative focus that involves self. It was demonstrated within this study that decolonisation is a facilitated journey (Bell, 2006) that demystifies the mistruths about our history and reclaims our own body of knowledge. This indicates a transformative change and being informed of the truth, which is indicative of knowing where you come from and who you are.

In te reo Māori, the word transformation in this context is '*whakaumu*' to be transformed, altered or changed. Ferguson, (2014) uses this term in an article about e-education and refers to '*whakaumu*' as a conscientisation, resistance and transformative praxis. Ferguson (2014) likens the praxis to the Poutama model which are indicative of a stairway. Ferguson (2014:51) notes, "the learner cannot continue on to the next step until mastery of content has been achieved". This is like the three kete of knowledge where the participant of decolonisation needs to be confident in the content before ascending to the next level. '*Whakaumu*' or '*Te mahi whakaumu*' is used as the praxis of conscientisation and resistance (Ferguson, 2014).

Inside the decolonisation process is a whakawātea and it is noted as a core component to decolonisation in this study. Whakawātea in this context means a cleansing process where the participant of decolonisation has the opportunity to heal and cleanse from colonial and hegemonic practices and start to form a conscientised way of living using our own cultural systems of knowledge.

Whakawātea is also used to describe ‘a clearing or clearing away’ which indicates ‘making way for new’. Ahuriri-Driscoll, Bishara and Hudson (2013) refer to whakawātea at a conference on traditional Māori healing and rongoā Māori. From this perspective, it describes rongoā Māori as “a holistic system of healing that has developed out of Māori cultural traditions” (Ahuriri-Driscoll et al., 2013: 4). Whakawātea is a process that is used in conjunction to rongoā Māori as a cleansing practice. Can a decolonisation process be referred to as rongoā Māori?

The name of my thesis came from a predominant Māori academic and leader one sunny morning when I asked him to name my thesis after giving him a scrambled version of my topic. My driving light has always been with the words “emancipate yourself from mental slavery, none but ourselves will free our minds” (Marley, 1981). This was because it described my journey and it was uplifting and empowering to me and many other indigenous peoples both nationally and internationally. I was gifted the words of ‘Wetekia te mau here o te hinengāro, ma tātou anō e whakaora, e whakawātea te hinengāro’. It is difficult to translate te reo Māori into English and I would like it to maintain its essence in te reo Māori, however to give perspective to this whakatauākī¹³¹, it is loosely explained as: ‘Unlock the bonds of the conscience, and we will save, let the mind be free’. This captures what I have been trying to portray throughout this study when referring to decolonisation. However, it is a hefty whakatauākī and not one that can easily be said as a short reference to the process. Instead, it could be utilised as a guiding light inside a decolonisation process for Māori.

Lastly, the word ‘whakahuatangā’ rang true as a potential naming of decolonisation. It describes change, transformation, metamorphosis or expression. I was drawn to this word because it describes a position of being and moving to a position where someone should be. The word ‘whakahuatangā’ is used as a reference to pronunciation of the Māori language in Te Taura Whiri i te Reo Māori (2010), a resource for Te mahi kai and encourages pronunciation

¹³¹ Whakatauākī is used to describe a proverb or saying that has been composed in the contemporary world. It also depicts that I know who the author is, unlike whakataukī that are recited as part of our historical teachings from our tūpuna.

of kupu Māori so that it enhances the understanding and to pronounce te reo Māori correctly. I do not possess te reo Māori as my first speaking language therefore found this process a little contradictory to name something in my own ancestral tongue. But I have provided my thoughts all the same for further dialogue from people who do have that innate understanding of the language and who can offer a name for a decolonising process for Māori participants. It is hoped that this dialogue maintains momentum, so we can sustain our space within a process that is particularly imperative in social work education.

The time has come to draw this study to an end with the final conclusion- *He Whakarāpopototangā*. Further, my thoughts on being a researcher attached to this study will end the chapter and the final words will be said by my great great grandmother. A waiata is offered in the form of lyrics from Bob Marley. This is to honour the international indigenous cultures who continue to strive for decolonisation in their own country, however this waiata also has a significance in Aotearoa New Zealand and was mentioned by some of the participants of this study. It is also the name of this thesis which was held at the top of this study for six years.

He Whakarāpopototangā

Research and seeking knowledge is never over and this chapter highlights and recommends continual research that will further add and compliment all research that has happened in the past, is the present and is being developed on this topic. This study started with key objectives and aims, and it has finished with the ability to answer the enquiry question. My time has come. To complete, a snapshot into my journey as a researcher will now be presented. This shows my thoughts on the process of researching under two cultural paradigms, but also reflects my teaching style inside the classroom.

Whakāta Whakāro: A researchers' journey

To gain an academic qualification I needed to place myself in a colonised space. Ironically, my topic is decolonisation and so the process was under a colonial construct. Every administrative process to this study was done under a Western framework. To justify my intentions to interview Māori participants and write about their experiences required me to think in parallel of te ao Māori and te ao Pākehā. This meant that I needed to consider tikanga when interviewing my participants but also be accountable to the ethics process. It helped that I positioned myself in an academic space where I was teaching Māori courses, facilitating noho marae and surrounded myself with Māori academics and colleagues. My research and teaching space was a theory to practice environment that assisted me to think about what I was doing and why I was doing it.

What limited me in this study was not being able to confidently converse and think in te reo Māori. This hindered me in some respects when thinking about incorporating Māori words within my writing to express a deeper and more creative level of te ao Māori, but not when it came to feeling the Māori content when I was teaching in a decolonising process. The topic of decolonisation evolved throughout my years of study, so when it came time to enter my doctorate I was prepared and committed to writing about decolonisation although the direction was uncertain. My belief in the topic of decolonisation made it easy for me to stay focused because I am passionate both about social work education and the ability to teach successfully that reflects a decolonisation process. The students I have taught as part of my position as an educator in a university have benefitted from aspects of a decolonisation process, but my aim would be to see it firmly embedded inside the whole curriculum.

My colleagues have been very supportive in my study and the encouragement and support has been reassuring. My supervisors have played a key role in expanding my thinking which has been the epitome to my research and writing. Finally, I know my whānau and extended whānau have had a significant part to play in my goal to complete this study. Their patience has been impeccable

because I physically moved to meet my study and teaching needs and I know their minds boggled as to what I was up to and why I was doing this, but I can now assure them this study will benefit them too. The stages in doing such an arduous task as a doctorate student has its challenges and I felt myself on a rollercoaster of emotional turmoil, however I have learnt so much, strengthened my teaching and met some amazing goals and people in my life. This is my legacy to my grandchildren, my great grandchildren and their grandchildren.

The final words of this thesis rests with my great great grandmother,

Elizabeth Anne Wharepapa nee Reid (1849-1921).

“A letter to my children and grandchildren and their children and grandchildren, I write this before some of you are born. However, it seems appropriate for us to talk, as I near the end of my time, to allow you to see my life and the direction it took.”

Redemption Song by Robert Nesta Marley (1945-1981)

Old pirates, yes, they rob I
 Sold I to the merchant ships
 Minutes after they took I
 From the bottomless pit
 But my hand was made strong
 By the hand of the Almighty
 We forward in this generation
 Triumphantly
 Won't you help to sing?
 These songs of freedom?
 Cause all I ever have
 Redemption songs
 Redemption songs

Emancipate yourselves from mental slavery
 None but ourselves can free our minds
 Have no fear for atomic energy
 Cause none of them can stop the time
 How long shall they kill our prophets?
 While we stand aside and look? Ooh
 Some say it's just a part of it
 We've got to fulfil the Book
 Won't you help to sing?

These songs of freedom?
Cause all I ever have
Redemption songs
Redemption songs
Redemption songs

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