Spirituality in Social Work Education and Practice

in Aotearoa New Zealand

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Abstract

There is growing interest worldwide in the place of spirituality in social work practice, but as yet very little research in Aotearoa New Zealand. This study examines how non-Māori former students of the social work programme at Te Wānanga o Aotearoa experienced spirituality during the programme and how it is applied in their social work practice. As a non-Māori researcher who has engaged with spirituality in a Māori environment, the researcher places herself in relation to Te Tiriti o Waitangi, bicultural practice and critical theory. Participants discuss the importance of spirituality in their own lives, their experiences at Te Wānanga o Aotearoa, and the relevance of spirituality to social work practice. The bicultural nature of the social work programme as expressed through ngā take pū, the underpinning bicultural principles, is also examined.

The study found that engaging with the social work teaching programme at Te Wānanga o Aotearoa was a spiritual experience which enhanced and deepened participants' sense of their own spirituality and flowed through into their practice. They describe their spiritual practice with reference to client needs and social work models, including blocks and ethical dilemmas. The study identifies some elements of the Wānanga programme which were associated with spiritual development and learning and suggests that these may be helpful for other social work education programmes. It also suggests that social work practitioners can use existing models to incorporate spirituality into their practice.

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Chapter 1: Introduction

The purpose of this study was to investigate spiritual aspects of social work[1] education and practice in Aotearoa New Zealand through examining experiences of spirituality of non-Māori social work graduates of two campuses of Te Wānanga o Aotearoa. Participants were asked about their personal views on spirituality, how spirituality was experienced during their social work education programme, and to describe their own spiritual practice. The study was set against a background of growing international interest in the spiritual aspects of social work and the very limited amount of research in Aotearoa New Zealand.

The helping professions have a long association with religion and spirituality, many having their roots in religious and philanthropic foundations. Early social work education included references to religion and spirituality, but the influences of psychology and secular humanism, coupled with professionalisation and secularisation of the helping professions, worked to weaken interest in the contribution of its religious and spiritual aspects (Russel 1998).

The 1990s saw a resurgence of interest, mirroring growing interest in spirituality in the general population (Russel 1998), influenced by an increase in ethnic minority religions in countries such as the United Kingdom (Furman et al 2004) and the growing influence of Eastern religions. New Age spiritual practices, the internet and instant global communication, it is suggested, have led to increased openness, discussion and respect for diversity (Rothman 2009). It has further been suggested that social work's growing focus on person-in-environment, self-determination and empowerment has challenged the separation of social work from spirituality (Dudley and Helfgott 1990, Furman et al 2004, Coholic 2003). To these suggestions, Rice (2002), adds the growth of more inclusive non-sectarian definitions of

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[1] The International Definition of social work developed by the International Federation of Social Workers and International Association of Schools of Social Work is used here, and is as follows:

'The social work profession promotes social change, problem solving in human relationships and empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work'.

spirituality, the evolution of transpersonal theory and, more recently, the development of spiritually influenced interventions.

Despite this emerging interest, social workers report little preparation in their training for integrating spirituality into their practice (Furman et al 2004, Furman & Benson 2006, Holloway 2007). Studies of social work students suggest that they are supportive of including spirituality in their programmes of study (Sheridan & Amato-von-Hemert 1999, Csiernik & Adams 2002, Ai, Moultine, Picciano, Nagada & Thurman 2004). Social work educators, while generally in favour of introducing spirituality into the curriculum, face a number of challenges (Dudley & Helfgott 1990, Sheridan, Wilmer & Aitcheson 1994, Canda 1998, Russell 1998, Coholic 2003, Furman et al 2004, Praglin 2004).

A further dimension pertinent to this study, is the increasing understanding of the centrality of culture to social work practice and the influence of Indigenous ways of knowing on both social work practice and social work education. The link between spirituality, culture, and indigeneity is beginning to be addressed in the literature, with recognition of the centrality of spirituality to the lives of Indigenous peoples and the importance of embracing many ways of knowing (Stewart & Koeske 2006, Baskin 2002, Dumbrill & Green 2008, Hodge & Derezotes 2008). For Wong & Vinsky (2009) this calls into question whether existing definitions of spirituality are Eurocentric. Both Indigenous and non-Indigenous writers are exploring how to incorporate Indigenous spirituality and practice into social work education, while both Indigenous and non-Indigenous students are showing interest in programmes which include Indigenous spirituality (Coholic 2006, Baskin 2002, Weaver 1999, Furman & Benson 2006).

Research objective

This study sought to contribute to the limited amount of research on spirituality and social work in Aotearoa New Zealand by examining the experiences of non-Māori graduates of the social work programme at Te Wānanga o Aotearoa[2] who are currently practicing as social workers. The Wānanga Capital Establishment Report (1999) describes development of spiritual strength and depth among the students as an integral part of the wānanga programme, contributing to an environment which is conducive to learning physically,

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[2] Te Wānanga o Aotearoa will be referred to either by its full title or as Wānanga. Other wānanga will be referred to either by their full title or as wānanga.

mentally, emotionally and spiritually. This study was interested in exploring how the spiritual aspects of Te Wānanga o Aotearoa were experienced by non-Māori social work students and whether they incorporate spirituality into their practice.

The terms Māori and non-Māori are used in order to be consistent with Te Wānanga o Aotearoa's statement that these terms are applied as:

> *Acknowledgement of Te Tiriti o Waitangi foundations of Aotearoa/New Zealand. …..The term Māori was applied when referring to all things native and natural that came out of the land……….The term non-Māori refers to all who are not Māori that reside in Aotearoa/New Zealand. (Te Tohu Paetahi Nga Poutoko Whakarara Oranga: Bachelor of Social Work, [Biculturalism in Practice] 2010)*

Through a series of guided interviews the following topics were explored:

- the participants' own views of spirituality and its importance in their own lives;

- their experiences of spirituality as social work students at Te Wānanga o Aotearoa;

- spirituality and social work practice;

- the expression of spirituality in their own social work practice;

- understandings and use of ngā take pū (the bicultural principles which underpin the social work programme) in participants' social work practice.

These five themes were analysed using material from the interviews and comparisons made with the relevant research literature. As far as the researcher is able to determine, there are no existing studies of spirituality from the point of view of non-Indigenous social workers who have studied social work in an Indigenous organisation.

Personal journey

Although I did not know it at the time, my personal journey towards this thesis began in the 1980s and 1990s when I was working with offenders and their families and whānau and, more particularly, with men in prison. It seemed to me that the prison regime, with its increasing emphasis on secure containment and psychological assessment to determine criminogenic needs, left little room for recognition of personal spiritual needs in the everyday lives of the prisoners. The Chaplaincy and various attempts to introduce a Māori perspective were able to

go some way towards meeting the spiritual needs of some prisoners, but, as the 1989 Prison Review, Te Ara Hou (p93) commented 'the prison environment is hardly conducive to the maintenance or restoration of matters spiritual'. So in a sense my thinking began around what I perceived as a deficit. Ross Wheeler (Stewart & Wheeler 2002:175) describes a similar experience in talking about his practice with alcoholics when he says of spirituality: 'It seems for the people I work with, it's their missing piece. The one they don't pay attention to when they're out of balance. Well they're out of balance because it's not there'.

Moving on to work in a faith based community organisation provided an altogether different experience of spirituality. Although the organisation was affiliated to the Catholic and Anglican churches, staff and board members espoused a variety of belief systems including various Christian denominations, traditional Chinese, Muslim, existential and no particular affiliation. Within this multicultural, multi-faith environment there was a sharing of views, ideas, beliefs, values and experiences which together generated a strong sense of shared values and unity of purpose. This sense of unity, belonging, shared values and unconditional acceptance was recognised by both workers and board members as the spiritual base of the organisation and its greatest strength. It was integrated into the organisation's practice as holistic social work which recognised, and worked with, the client-in-environment, including and valuing the spiritual dimension. Consedine (2002:45) puts it this way: 'What makes for a holistic spirituality is the recognition that we are all interdependent, that we need to see the divine spark in one another and respect that, and that we need to specifically protect the most vulnerable, the poorest and the most powerless'.

A third dimension was added when I moved to teach on the social work programme at Te Wānanga o Aotearoa. The Wānanga Capital Establishment Report (1999) describes the development of spiritual strength and depth among students as an integral part of the wānanga programme, stressing the importance of an environment which is conducive to learning physically, mentally, emotionally and spiritually. In this environment spirituality becomes inseparable from everyday practice. It is infused throughout the social work curriculum through karakia and waiata, whakapapa, mihimihi and pepeha, pōwhiri and tangihanga, whanaungatanga and manaakitanga, tikanga and kawa, the sharing of kai and a myriad of practices and procedures which are part of the everyday life of the Wānanga. Spiritual values are made explicit through ngā take pū, the bicultural principles which provide the framework for the social work teaching programme, carrying many layers of meaning to 'disclose the inseparable nature that Māori have with our many worlds; the past, the present,

the future, generational, physical, emotional, spiritual, symbolic, contextual and the myriad of levels within' (Pohatu, 2003:41).

Social work students and staff, Māori and non-Māori, are therefore daily exposed to the spiritual influences of the environment. I regarded it as a privilege to be part of this environment.

These experiences, initially as a social work practitioner, and then as a social work educator, have shaped my thinking about the role of spirituality in social work, and it is as a result of these experiences that I undertook this exploration of spirituality and social work practice.

Te Tiriti o Waitangi and biculturalism

Te Tiriti o Waitangi and biculturalism underpin the social work education programme at Te Wānanga o Aotearoa. As a non-Māori social work educator teaching and researching from within a Wānanga, both inform the position from which I taught and undertook this research.

Te Tiriti o Waitangi

The Aotearoa New Zealand Association of Social Workers (ANZASW) Code of Ethics (2008) states as one of its core values that members are committed to 'social service legislation, structures, organisation and social work practice grounded in the Articles of Te Tiriti o Waitangi' (ANZASW 2008:5). The section 'Responsibility for Te Tiriti o Waitangi-based Society' (p7) sets out seven principles which apply to social work practice in relation to Te Tiriti, including the requirement that it is included in social work education programmes. At the core of these principles, and of all applications of Te Tiriti, is recognition of Māori as Tangata Whenua (Indigenous people of Aotearoa New Zealand) and Tino Rangatiratanga, interpreted as Māori self-determination. This includes all aspects of Māori wellbeing and, in this context, mātauranga Māori (Māori knowledge and wisdom) and its basis in spiritual as well as physical relationships.

Ruwhiu (2001) speaks of the historical relationship between Tangata Whenua and Tauiwi which needs to be understood by social workers who must name their own process of understanding Aotearoa New Zealand history. Te Tiriti o Waitangi, he says, affirms Māori as Tangata Whenua and equal partners, while also providing a mandate for non-Māori to operate, with Māori, as partners, in building the nation, acknowledging that Tauiwi, through the Crown, have a legitimate in role in Aotearoa New Zealand.

It is from this basis of partnership, with recognition of Māori as Tangata Whenua, the implications of Tino Rangatiratanga and respect for mātauranga Māori, that I undertook this study. Further discussion of Te Tiriti in relation to this study can be found in chapter four, Methodology.

Biculturalism

Mataira (1995) speaks of Te Tiriti o Waitangi in terms of biculturalism and 'the journey to which understanding must venture in order for one to gain insight into how others live their lives'. There are, he says, no real experts on biculturalism which is a continuing process of personal growth and understanding and a quest for knowledge:

> *Being bicultural, I believe is about acknowledging the spiritualness of being who you are as this is the source of all life…..Bicultural wisdom is the profound sense of knowing two compassionate worlds and using the knowledge principles of both for the betterment of society as a whole. (Mataira 1995:9)*

One of the aims of the social work programme at Te Wānanga o Aotearoa is 'To foster the potential in biculturalism for effective and ethical social work practice' (Te Tohu Paetahi Nga Poutoko Whakarara Oranga, Bachelor of Social Work [Biculturalism in Practice] 2010:19). The philosophical foundation is the belief that cultures can benefit from learning from one another while respecting each other's unique positions and contributions; every culture can interpret its cultural capital for the maintenance of its own wellbeing. When approached from a position of respect and strength, cultures can dialogue and consciously interpret both Māori and non-Māori thinking, bodies of knowledge and application. One of the vehicles for this dialogue is ngā take pū, the bicultural principles which underpin the teaching programme (described in chapter three). Te Wānanga o Aotearoa believes that 'This (undertaking) revives the symbolism within Pūao-Te-Ata-Tū (Pūao-Te-Ata-Tū 1986) the potential to respond, held in another new daybreak' (Te Tohu Paetahi Nga Poutoko Whakarara Oranga, Bachelor of Social Work [Biculturalism in Practice] 2010:19).

As a non-Māori staff member, I positioned myself as a Tiriti partner working in partnership with, and supported by, Māori colleagues to deliver the programme in a way which modelled bicultural practice. Jones & Jenkins (2008) describe this relationship as the settler-Indigene hyphen and discuss how collaborative work can take place across the hyphen. This position is further elaborated in chapter four: Methodology.

Thesis format

Chapter two is in two sections. The first explores definitions of spirituality from both Western and Indigenous perspectives with particular reference to Māori spirituality. The second section provides a brief historical overview of both Māori and early settler provision of welfare and their spiritual roots, the rediscovery of spiritual values in Western social work, and the development of Māori practice models based on cultural knowledge and spiritual values.

Chapter three, Spirituality in Social Work Education, begins by reviewing the literature on the case for inclusion of spirituality in the social work education curriculum and suggestions for content and delivery methods. It then moves to a discussion of the relevance of cultural diversity and Indigenous knowledge and locates the debate in Aotearoa New Zealand, describing the teaching programme at Te Wānanga o Aotearoa.

Chapter four, Methodology, introduces the research topic and its aims and places the research within the wider social work context. It discusses my position as a non-Māori researcher researching from within a Māori institution, with particular reference to Te Tiriti o Waitangi, biculturalism and the relevance of Kaupapa Māori and critical theory.

Chapter five, Participants' Voices, sets out the findings from the six interviews, beginning with participants' personal views and experiences of spirituality, and moving on to experiences of spirituality at Te Wānanga o Aotearoa. Their views on spirituality in social work practice and application to their own practice, including use of ngā take pū, are then presented.

Chapter six analyses and discusses the data from the interviews with reference to the literature and some current issues in social work practice.

Chapter seven draws some conclusions from the data analysis, makes some recommendations and suggests some areas for further research. It concludes with a personal reflection on the research process and methodology.

Chapter 2: Perspectives on Spirituality and their Impact on Welfare Provision in Aotearoa New Zealand

This chapter looks at definitions of spirituality and their relationship to social work and briefly traces the history of welfare practice in Aotearoa New Zealand.

The first section explores spirituality, firstly from a Western, then from an Indigenous, and specifically a Māori, perspective, discussing definitions of both spirituality and religion and the separation of the two. Connections between spirituality and the land and spirituality and social justice are highlighted.

The second section provides a brief historical overview, describing how both Māori and early settler provision of welfare was rooted in spiritual (and religious) beliefs. The imposition of a Western welfare model undermined Indigenous ways of caring and disempowered Māori rather than meeting their needs. However, Western social work is now engaged in a rediscovery of spirituality, while Māori have developed their own practice models based on cultural knowledge and spiritual values.

Spirituality

Western perspectives

Russel (1998) explains how, while Western social work has its roots in the churches, influences such as secular humanism and psychology led the profession to a move away from its religious base. However, the 1990s saw the beginning of renewed interest in the place of religion and spirituality in practice. A number of reasons have been suggested for this upsurge of interest, among them the 'baby boomer' generation's interest in New Age spiritualism (Russel 1998), strong belief in God in America (Sheridan, Bullis, Berlin & Miller 1992), a growing interest in Eastern religions (Rothman 2009), the growth of multi cultural societies (Furman et al 2004), a

growing focus on person-in-environment (Furman et al 2004), development of holistic practice (Coholic 2003), globalisation and communication (Rothman 2009) and development of transpersonal theory (Rice 2002). While Derezotes (2006a) believes that most social workers now believe that spirituality is an important consideration for practice, definitions of spirituality continue to be explored and contested.

Spirituality and religion: should we differentiate?

Most writers differentiate between spirituality and religion, viewing religion as being associated with a particular set of observances which require an institutional or social context involving shared rituals and beliefs. Spirituality, on the other hand, is generally perceived as being broader, possibly, but not necessarily, associated with religion, related to personal development and the search for meaning, involving a sense of interconnectedness and possibly transcendence. The difference is encapsulated by Furman et al (2004:772) who follow Canda (1990a) & Canda (1990b) in defining religion as *'an organised, structured set of beliefs and practices shared by a community related to spirituality'* and spirituality as 'the search for meaning, purpose, and morally fulfilling relations with self, other people, the encompassing universe, and ultimate reality, however a person understands it'.

Other writers believe that making a distinction is not necessarily as helpful or as clear as some would suggest. Rice (2002) suggests that the boundaries between religion and spirituality can be blurred, leading to confusion over meanings, while Rothman (2009) believes that their commonalities need to be explored as there is considerable overlap, particularly in areas such as understandings of God, the natural world and human connectedness. Derezotes (2006b) argues that the trend for proponents of spirituality to criticise religion and proponents of religion to criticise spirituality, is fundamentally unhelpful for social workers who must find ways of working across both spiritual and religious diversity.

In his study of social workers in Aotearoa New Zealand, Stirling (2008) found that there is a preference for spirituality over religion, possibly because spirituality is associated with Tangata Whenua (Indigenous people of Aotearoa New Zealand) which social workers may feel legitimises their acceptance of it. Participants in Stirling's (2008) study tended to focus on the negative aspects of religion, while spirituality was seen as a positive alternative. Participants preferred to separate spirituality and religion and were more likely to work with a client's spiritual rather than religious history; the two are presented as binary opposites. Interestingly

he concluded that 'Tangata Whenua are seen as spiritual first then religious or spiritual but not religious disassociated from any religious connections' (p247).

Bearing this in mind, while this study will use the term 'spirituality' rather than 'religion', it is accepted that for some people this may be a false dichotomy and not a distinction which they can make. It is interesting to note that Stirling's (2008) findings in Aotearoa New Zealand appear to be at variance with Wong & Vinsky's (2009) findings that Indigenous peoples are seen as religious rather than spiritual, and it will be interesting to see how either of these findings correlate with the perceptions of social workers who have been exposed to Māori culture in a Māori organisation.

Definitions of spirituality

Furman et al (2004:772) following Canda (1990a) & Canda (1990b) define spirituality as 'the search for meaning, purpose, and morally fulfilling relations with self, other people, the encompassing universe, and ultimate reality, however a person understands it'.

Carroll (1998:4) takes this further by describing spirituality as comprising essence and dimension. Spirituality as essence is 'the core nature which provides a sense of personal wholeness and an energy that motivates people to actualise their potential for self-development and self-transformation'. Spirituality as dimension refers to 'behaviours and experiences involved in developing meaning and a relationship with God, the transcendent, or ultimate reality' (ibid) and is manifested in the caring sense of interconnectedness with others. Both concepts are about wholeness. The goal of reducing dysfunction is achieved as people activate spirituality as essence and become more connected with self, others and the transcendent. If spirituality is seen as one dimension, says Carroll (1998), then it may be missed if the social worker focuses on only the other dimension.

Canda (1998) proposes a three part model for understanding across cultures developed by Canda, Carrizosa & Yellowbird (1995) based on biculturality, multiculturality and transculturality. Biculturality requires a level of knowledge, comfort and skilful interaction with two cultures. In order to achieve this, a person needs awareness of their own beliefs and to be respectful of both perspectives. Multicturality requires a person to be also able to relate across atheistic, theistic, agnostic, animistic, non-theistic and polytheistic perspectives, requiring the spiritual flexibility and comprehensive understanding to be able to mediate and integrate across and between perspectives. Transculturality embraces the diversity and commonality which goes to the heart of what it means to be human. It means having the

ability to encounter other beliefs, to support one another in a respectful way in the quest for meaning and be open to new learning and expansion of one's own understanding. This is the truth which 'embraces all these disparate claims of truth, honouring them in their distinctness while linking them in their commonality' (Canda et al 1995: 101).

Canda & Furman (2000) discuss a transemic approach to spirituality which combines emic (specific to culture, place and time) and etic (universal) approaches to spirituality. This approach allows us to 'appreciate diversity, remaining faithful to particular experiences and traditions while seeking common ground for understanding and communication.' (ibid:39). It encourages exploration of both the particular and universal aspects and begins with engaging in dialogue and cooperation across spiritual perspectives. 'It means inviting others into dialogue and cooperation as whole people' (Canda & Furman 2000:170) so that a personal framework of spiritual beliefs, practices and values, which is inclusive and based on compassion and justice, can be developed.

Both these definitions take a holistic view of spirituality, acknowledging spirituality as both a personal, transformative experience and as linking the individual to the broader universe in all its dimensions and manifestations. Additionally, Canda & Furman's (2000) transemic model invites us to engage with other spiritual perspectives while acknowledging the uniqueness of our own spiritual beliefs and experiences.

Canda & Furman (2000:44) also suggest that conceptualisations of spirituality have six common attributes:

- the essential or holistic quality of an individual;

- the search for meaning moral frameworks;

- relationships and ultimate reality;

- spiritual experiences;

- spiritual development;

- participation in spiritual groups and engagement in spiritual activities such as prayer or meditation.

Spirituality, social justice and empowerment

A developing strand in the spirituality discussion is the link between spirituality, social justice and empowerment. This link is strongly correlated with the critical theoretical perspective which underpins this study. Abels (2000) in Rice (2002) links putting spirituality into action directly with social justice through respect for persons, because respect for persons involves equality, autonomy and personal development. Rice (2002) connects the social justice values of attaining personal freedom, self development and self esteem with spirituality. For Consedine (2002) social justice is concerned with the common good and social action. Social action, he says, demands solidarity; a sense of the interconnectedness of all human beings which leads us to stand with one another, particularly in relation to human rights.

Spirituality and the environment

Links are also being made between spirituality and the environment. Consedine (2002:40) says that the Western world's self interest and individualism has led to over-exploitation of resources which is not only unsustainable but 'offends the very nature of God and the dignity of humanity'. Sustainability, he says, is one of the four cornerstones of spirituality for today. There is a need to rediscover pathways to connect to our spiritual roots and revisit the best of the old spiritual traditions which bound societies together including re-connecting with the land, air, water, natural features. Reconnection, he says, results in spiritual awareness.

Canda (1998), in exploring the limitations of the person-in-environment approach, suggests that the person should be seen as an integral part of the environment in order to better express the spiritual dimension of interconnectedness. Cornett (1992: 102) in Zapf (2005) argues that the psychosocial perspective which became the biopsychosocial perspective must now become the biopsychosocialspiritual model. Derezotes (2006a) favours an ecobiopsychosocial-spiritual (BPSSE) approach because it expresses the spiritual value of interconnectedness, both of the individual with the universe and all living things, and of the interconnectedness of the different dimensions, physical, emotional, cognitive and social, within the individual.

Indigenous perspectives on spirituality

Indigenous writers are increasingly adding their voices to the spirituality debate. Baskin (2002) Stewart & Wheeler (2002) Beatch & Stewart (2002) Pohatu (2003), Durie & Hermanson (1990)

and Ruwhiu (2001) all write about the importance of spirituality in Indigenous social work practice.

A common theme in this discourse is interconnectedness and the inseparability of spirituality from everyday life and practice. Baskin (2002) says that Aboriginal spirituality is concerned with interconnectedness and interdependence of all life as part of the great whole wherein everything has a spirit. Her personal definition of spirituality is 'the connection to all that is in existence. It comes from within and outside the self. It is meant to assist us as individuals, families and communities' (p1).

She also links Indigenous spirituality to intuition as a tool for accessing and implementing traditional knowledge in social work practice. Likewise, Luoma (1998) has suggested that intuition is closely linked to spirituality and has potential for accessing information not available through conventional means. Beatch & Stewart (2002) write about the spiritual connection to sacred knowledge as an integral part of the wellbeing of individuals and communities, using the example of the four elements of the medicine wheel, earth, fire, air and water, which embody 'the Creator's spirit that is alive in all things' (p153).

The deep connection of Indigenous people to land and the landscape is also a central theme. In Aboriginal social work, traditional knowledge views the land as central to spiritual teaching handed down over the generations. The natural world and the human world are fully integrated rather than seen as separate entities, as in Western thinking. Aboriginal spirituality, is concerned with land and place (Zapf 2005). Beatch & Stewart (2002:165) talk about Aboriginal 'land based spirituality' and the importance of 'respecting the earth's life patterns' because 'not living with nature creates imbalance and sickness' (p154).

For Indigenous peoples, culture and spirituality are inseparable. Beatch & Stewart (2002:155) describe this inseparability as being related to cultural belonging, identity, and self-determination and expressed by 'utilizing unseen power' and 'acknowledging the non-visible world'. Baskin (2002:3) describes how:

> *Aboriginal cultures make use of many spiritual techniques....traditional teachings, ceremonies, rituals, stones, water, the pipe, herbs, sitting on the earth, fasting, prayers, dreams......are all part of the journey to spiritual balance and well-being.*

Culture, says Stewart (2002) is fundamental to a person's beliefs, values, meanings they attach to life, and the direction their life takes, embedded in their worldview. Within Aboriginal culture, he goes on to argue, the religious and spiritual dimensions are important factors in structuring experience, beliefs, values, behaviour and illness patterns.

Stewart (2002) makes a direct connection between developing a spiritual identity and the self empowerment and sense of connectedness which enables transformation for oppressed peoples. Baskin (2002) believes that spirituality is also about resistance and connects us to the work of social change. Wong & Vinsky (2009) show how other Indigenous writers such as Smith (1999) and Graham (2008) have written of spirituality as a source of support for oppressed and marginalised peoples.

The spiritual dimension in Aotearoa New Zealand

As an English born New Zealander, the researcher acknowledges her own roots in Western spirituality and limitations in relation to understanding and discussing Māori culture and spirituality. For this reason, the study confines itself to focusing on the experiences of spirituality of non-Māori students, albeit in a Māori institution. Given the bicultural imperatives of social work practice in Aotearoa New Zealand, the bicultural nature of the education programme under discussion, and the setting in a Māori institution, an introduction to some broad concepts from Māori spirituality is relevant. The following discussion of Māori spirituality, taken from the literature, is offered in the above context.

Edwards (2009:164) says that elders make a distinction between spirituality and religion. He quotes one elder as saying:

> *Spirituality comes from the ancestors, it lies within their karakia all the many karakia, their karakia were not the prayers of the Pākehā. At the time Pākehā arrived, the karakia of the ancestors were to all the atua.*

Religion, he says, has a narrower focus and is about rules and procedures, 'the bureaucratic arm' (p250) of spirituality. This distinction is evident in hui where different religions share the service, but what is practiced is Māori spirituality. Benland (1988) also distinguishes Māori spirituality, Taha Wairua, as separate from religion, describing it as 'a reality much larger than any organised religion or cult' (p 453) which manifested itself in pre-European Māori society as inseparable from the natural landscape, and in every person and relationship, and every living thing.

Jenkins (1988) describes how the spiritual dimension is, for Māori, one of the most important influences in their lives. It is ever present and 'penetrates and permeates through the whole of life, supporting, nurturing and guiding the natural order' (p493). It is concerned with Mana Atua (God's power), Mana Tūpuna (Ancestral power) and Mana Whenua (Land power). Tapu (sacredness) and noa (commonness) are complementary principles which preserve the spiritual dimension, protecting the life principles of Mauri utu (the life force in others) and Mauri ira tangata (the life force in people). 'With the destruction of tapu the life forces in the society are debased and all life is impoverished' (p494).

According to Edwards (2009) everything physical has a spiritual element and many Māori still want to live in harmony with the natural and supernatural worlds:

> *Using a mystic worldview, or what our elders have told me is a connection, respect and attention to mauri and wairua, the ultimate focus of existence is to remain as one with the natural world. (p191)*

Spirituality was the way in which Māori connected with the world, 'operationalised and honoured through whakapapa systems' (p164). Atua were believed to preside over the different but interconnected realms and were recognised through karakia and tikanga.

Ruwhiu (2001:63) discusses how Māori spirituality imposes a set of social obligations for engagement with the 'other dimensions of the universe'. It is determined by the collective experience of whānau/hapū/iwi and by specialist bodies of knowledge which form a 'collective spiritualism' (p61) which connects all elements of the world. The spiritual realm is always present, integrated into everything, a 'lived phenomenon' (p65) the source of both pain and suffering and healing and wellbeing. Ruwhiu stresses the centrality of whakapapa which links past, present and future and implants a sense of identity as well as obligations, being closely related to a sense of interconnectedness. Tikanga and kawa, by developing and nurturing traditional ways, provide 'a known world of behaviour, learning, thinking and action' (p67).

Connection to the whenua (land) is a critical component of Māori spirituality. Durie (2004:1139) says 'People are the land and the land is the people'. This relationship forms the basis for the organisation of Indigenous knowledge which grows from the interaction between people and their environment, generations with each other, and social relationships through whakapapa. Edwards (2009) says that the connection to the land is essential to Māori cultural identity because land, more than any other element, informs Māori values. Indigenous

peoples, he says, perceive nature, land and earth as sacred, 'Māori actively sought to remain one with the natural and supernatural world' (p17).

Ruwhiu (2001:60) also connects spirituality with social justice through mana (power or prestige enhancing behaviour) which 'has to do with making sure those interrelations between people, the gods, and nature are beneficial to all'. Everyone has mana which can be increased and shared with others or lost, reduced, or impaired. Mana is related to 'empowerment, positive self worth, service to others, informed collective responsibility, wellness, interrelatedness, interconnectedness, love for others.' (p61).

Discussion

Writers have generally distinguished between spirituality and religion, religion being associated with organised belief systems and observances and spirituality with a broader sense of interconnectedness and self-fulfilment. Some are now questioning the validity of this distinction, suggesting that it is unhelpful for social workers who have to work across a range of both spirituality and religion.

Definitions of spirituality have moved towards being more holistic and inclusive, influenced by multiculturalism and the need to work cross culturally. Working with both essence (personal) and dimension (practice/interconnectedness) in order to achieve wholeness has been explored, while Canda and Furman's (2000) transemic approach encourages dialogue across cultures. Spirituality and its relationship to social justice has been explored, while an ecobiopsychosocial-spiritual approach expresses the idea of the interconnectedness of all living things with the universe.

Some writers have expressed the view that Western social work has lost its spiritual focus due, in part, to the ascendance of humanist and scientific thinking and the secularisation of Western society. The resurgence of interest has been attributed, among other things, to contact, through immigration, with non-Western cultures where spirituality is integral to everyday life. Research suggests that this is one of the main factors which has led Western social workers to reassess the place of spirituality in their practice.

Indigenous writers argue that spirituality is central to their lives and inseparable from their social work practice. The importance of locating spirituality within culture, place and history is increasingly being recognised. As will be discussed in the second part of this chapter, Māori social workers relate how Western social work methods have disadvantaged Māori recipients

and have called for more culturally appropriate practice models. In response, several such models, all of which recognise a spiritual element, have been developed and are taught in social work programmes. Research by Stirling (2008) suggests that in Aotearoa New Zealand social workers mainly associate spiritual practice with Māori spirituality.

In light of these developments, it would appear that Indigenous spirituality is beginning to influence Western ideas about social work practice, including in Aotearoa New Zealand. Both Western and Indigenous writers have linked spiritually sensitive social work to a holistic social work approach which includes a sense of connectedness, social justice and, more recently in Western practice, the environment. Canda & Furman (2000) suggest a transemic approach which invites exploration across spiritualities while remaining true to one's own cultural values and beliefs. Canda (1989) proposes an inclusive model which crosses cultural boundaries to focus on discovering truth which is both distinctly cultural and universal. Taken together with the ecobiopsychosocial-spiritual model favoured by Derezotes (2006a) these ideas seem to offer potential pathways to understanding across cultures.

Given that this study takes place across cultures, models which suggest a means of working cross-culturally and learning from each other, rather than about one other, are of particular importance and at the heart of this research. An ecobiopsychosocial-spiritual approach encompasses the interconnectedness of people to each other, to the environment and to the transcendent, while recognising the interdependence of the physical, emotional, psychological and social aspects of the individual. This connects to the Māori models of practice described below. Adding a model which allows us to work with both emic, specific to culture, place and time, and etic, universal, aspects of spirituality, incorporates the dimension which allows us to work cross-culturally by acknowledging and honouring difference while looking for connections. Ngā take pū, the bicultural principles which underpin the social work programme, invite us into a space which provides a framework for this conversation. This position is more fully elaborated in chapter four, Methodology.

Spirituality and the development of welfare in Aotearoa New Zealand

Māori society prior to colonisation

Prior to colonisation, Māori society was tribal, made up of independent political units based on descent. The largest groupings, iwi, were made up of smaller sections, hapū, who occupied a

defined territory, owned assets such as large waka and meeting houses and entertained visitors (Metge 1976). Whānau, or extended families, were the central social unit, self sufficient in most matters except for defence. The whānau was the unit within which material needs such as food and shelter were met and children and the elderly were cared for (Walker 1990). Broad kinship ties ensured that everyone was included as part of a community, relationships being regulated by respect built on seniority of rank exercised by chiefs and elders (Metge 1976). In other words, Māori had sophisticated social institutions and relations which functioned to meet the needs of their communities. Interwoven into all aspects of life was the spiritual dimension, tinana (body) and wairua (spirit or soul), being the complementary halves of the person (Metge 1976). Durie (2003:16) describes how the development of the spiritual dimension went alongside Māori adaptation to a new land after the great migrations, so that it 'had become codified into a more complex statement about social conduct' becoming closely linked with survival and safe practices in all aspects of whānau life. However, by 1800 there had been sufficient contact with Europeans to indicate that change was inevitable and 'whānau were about to enter into a long period of deprivation' (p 19) as land holdings decreased and Māori mortality rates increased.

Colonisation and welfare

The colonists brought a model of meeting social needs based on Christian beliefs and values and strongly influenced by ideas of charity current in Victorian England. Lewis (1995) says that in nineteenth century England poverty was seen as deriving from not providing for oneself rather than from social conditions. Pauperism was considered to be a moral condition, so that the deserving had to be separated from the undeserving. These beliefs were reflected in the Poor Law, under which the role of agencies was to investigate and assist the deserving and restore them to self management, so that they did not become the responsibility of the state. Added to this was a desire to save souls and to store up some credit for one's own afterlife by voluntarily fulfilling one's duty to others less fortunate than oneself; a matter of conscience and character development. Lewis describes this as 'a particular vision of an ethical society in which citizens motivated by altruism performed their duties towards one another voluntarily' (p7). Charity therefore, was a means of creating an ethical society, often rooted in religious belief and observation.

Church involvement

In European countries, churches had a long history of involvement in welfare (Tennant 2007), a model which the early settlers brought with them. However, until the 1890s, church involvement in welfare in Aotearoa New Zealand was limited by proportionately smaller church congregations than Britain and the need to focus resources on building churches and financially supporting clergy (ibid). As the population grew, churches began to create formal structures for welfare provision so that 'welfare became part of the Christian outreach along with youth groups, Sunday schools and bible societies' (p45). Churches provided a range of welfare services, mainly in the fields of child welfare, rescue homes for prostitutes and unmarried mothers, and prisoners. 'Christianity was probably the single most significant motivating force within the voluntary social services in New Zealand' (p221).

According to the records, says Tennant (2007), Māori were not early recipients of church welfare, the emphasis being on evangelising rather than providing welfare for Māori, who were considered to be the responsibility of the government or to be looked after within their own society. However, by the 1880s, Māori branches of the Christian Women's Temperance Union were established as Māori women began to be involved in charitable activities similar to those undertaken by Pākehā women. Consequently 'the mainstream churches …….provided the first voluntary sector engagement with Māori – a legacy of their colonial pasts' (p223). This work was later taken up by a 'new wave' (Walker 1990:202) of Māori women who, inspired by leaders such as Te Puea and Whina Cooper, formed the Māori Women's Welfare League in 1951, enabling Māori women 'to establish a forum of their own to articulate Māori needs outside and across the tribal arena' (ibid).

Church involvement in social work began weakening after the Second World War. Lineham (1994) describes how, in the 1970s, professional social workers were seen as a back up for church social work, but since then 'the alienation of the social work of the churches from the churches has developed gradually, but is a major issue' (p16). By the end of the twentieth century, state funding had encouraged secularisation to the extent that churches now provide professional services rather than proselytising, further weakening, though not destroying, the overt role of religion in social service provision (Tennant 2007). Lineham (1994:18) sees this as partly resulting from falling congregations, meaning that churches have to rely more on state funding to provide social services, but says 'We need to develop in our secular age a Christian ethos of social work'.

Though the role of religion in social work may be waning, its historical association is recognised in the ANZASW code of ethics (second revision 2008). The Association's core values include the goal of self-actualisation with reference to acknowledging beliefs, culture and religion. That the churches are still active in welfare provision is evident in the work of the New Zealand Council of Christian Social Services (NZCCSS) which has a broad based denominational membership representing around five hundred social service delivery sites and their networks throughout Aotearoa New Zealand (NZCCSS website www.nzccss.org.nz July 2010).

Consequences for Māori

Yoon (2003) quoting Mikaere (2003:68) talks about how the early colonists brought with them to Aotearoa New Zealand the assumption that their values and beliefs were superior to those of Māori, and set out to attack Māori belief systems and replace them with the colonisers' own values and beliefs. Moana Jackson described this as 'an attack on the indigenous soul' (Yoon 2003:68) which had to be destroyed in order for colonisation to succeed. Mikaere (2003) describes how eventually, as land loss, disease, and social, political and spiritual dislocation devastated Māori society, they were persuaded to accept the presence of settlers and take up Christian beliefs. While this did not lead to a total loss of Māori belief systems, she argues that the colonists were ultimately successful in that it was through their influence that the very heart of Māori religion, cosmology, was colonised.

The loss of Indigenous beliefs and social support systems led to imposition of Western social work methods which, according to Graham (2002:62):

> *Prescribed dominant helping approaches as universally applicable in concepts and methods……the knowledge base for these approaches is located in expert knowledge which is inextricably bound to Eurocentric, male understandings of the world as the source of explanatory theories and therapeutic ideas. This knowledge has been shaped by one-dimensional experiences, values and view of the world as the standard for all human beings.*

Because of this, he says, conventional social work models have been ineffective in addressing the needs of those who are not members of the dominant culture and can work to reinforce patterns of discrimination and disadvantage. Social work theories, models and texts have been developed in modern times and can have the effect of 'dehistorianising' colonised peoples by omitting their histories and cultural and spiritual experiences and locating them only as colonised people.

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Walsh-Tapiata (2004:33) agrees, saying that:

> *For generations those in the helping professions have imposed their*
> *models of practice on those they are helping, influenced by their*
> *knowledge and understanding of the world, and, from our indigenous*
> *communities' perspective, with minimal success.*

They used a deficit approach which has silenced Indigenous approaches or relegated them to the margins.

Matahaere-Atariki, Bertanees & Hoffman (2001) assert that meeting the needs of Indigenous communities has often been used as a justification for controlling their lives. Māori, they argue, can become the vehicle for social workers' good intentions, reframed as empowerment but still perpetuating inequality and colonial control.

Re-enter spirituality into Western social work

Russel (1998) connects a resurgence of interest in spirituality and religion with the 'baby boomers' of the 1980s and 1990s who showed increased interest in, and more openness towards, spirituality. At this time Sheridan et al (1992) noted a rising interest in spirituality by the social work profession in America, mirroring the strong belief in God of the American population. In Britain an increase in ethnic minority religions and growing interest in religion and spirituality impacted on how social workers assess and integrate religion and spirituality into their work (Furman et al 2004). Rothman (2009) notes the growing influence of Eastern religions, New Age spiritual practices, the internet and instant global communication and believes that, taken together, these factors have led to increased openness, discussion and respect for diversity which has contributed to the rise of interest in spirituality in social work. Furman et al (2004) add that social work's growing focus on person-in-environment, self-determination and empowerment has challenged the separation of social work from spirituality. Rice (2002) believes reasons for renewed interest include the growth of more inclusive non-sectarian definitions of spirituality, the evolution of transpersonal theory and more recently the development of spiritually influenced interventions. However, Rice (2002) believes it is still a contested area, partly due to social work distancing itself from its religious origins with their connotations of moral judgements about the deserving and undeserving. Social work, she says, now sees itself as being more scientific and evidence based and wants to move away from what now seems like oppressive practices.

Internationally there is evidence that social workers are becoming increasingly aware of the relevance of spirituality to social work (Sheridan et al 1992, Furman et al 2004, Canda, Nakashima & Furman 2004, Holloway 2007). However, while some social workers are introducing elements of spirituality into their practice, others are more cautious. While many social workers believe spirituality to be compatible with social work ethics and practice (Furman et al 2004) some have concerns that it may conflict with social work because of some religions' associations with repression of women and minority groups (Canda et al 2004, Streets 2008) or because it leaves the social worker open to accusations of proselytising (Sheridan et al 1992, Streets 2008, Stirling 2008). Common to many research findings is that social workers feel they do not receive adequate preparation in their training programmes to appropriately address spirituality in their practice (Sheridan et al 1992, Furman et al 2004, Holloway 2007, Gilligan & Furness 2006) or that practice theories are inadequate in addressing the spiritual element (Holloway 2007).

The Indigenous response in Aotearoa New Zealand

The Western frameworks which were introduced into Aotearoa New Zealand, argues Stewart (2002) place a greater importance on individualism and secularism, and have tended not to recognise the importance of spirituality. One of the effects of this, he believes, is to disconnect the notion of wellbeing from social relationships and view the spiritual and physical worlds as separate entities, a stance which is not compatible with the Māori world view.

Walsh-Tapiata (2004) talks about how for generations Western models of social work disadvantaged Māori through their deficit approach and marginalised Māori traditional knowledge and values. Indigenous communities, she says, have their own solutions arising from their own context, and stresses the importance for social workers of having a correct understanding of the Indigenous people they work with. Social workers need to understand the colonisation process and its effects in order to work for social change.

Ruwhiu (1999) talks about the growing realisation that social work can be by Māori for Māori and the emergence of a Māori social work professional ideology. This requires having a historical framework which includes both understanding of race relations and how history has impacted on whānau, hapū and iwi. Whānau, hapū and iwi, he says, have challenged Māori social workers to use Māori collective knowledge and experience in professional development and delivery of social work to Māori.

Contemporary Māori models of practice

In response to these challenges, several Māori models of practice have been developed, the most well known perhaps being Pere's (1997) Te Wheke and Durie's (1982) Whare Tapa Whā.

Written as a statement about family health, Pere's (1997) Te Wheke model reflects learning passed on to the author from her grandparents. Each tentacle of the octopus (te wheke) represents a dimension of the person/whānau and is inseparable from all other dimensions. The tentacles represent wairuatanga (spirituality) mana ake (uniqueness) mauri (the life principle) hā a koro mā a kui mā (the breath of life from forbears) taha tinana (physical aspects) whanaungatanga (extended family) whatumanawa (emotional aspect) hinengaro (the mind) and waiora (total wellbeing). Each tentacle both provides substance to, and gains substance from, the other tentacles. It expresses the Māori world view of the connectedness of the individual to the whānau and of all people to the whole of creation. Within this view, all parts of the person and whānau are connected to all other parts of the person and whānau and must be treated as a whole. Because this thinking comes from te ao Māori and the ancestors, 'only a limited interpretation can be given in English' (p7).

Developed by Mason Durie and presented to the Māori Women's Welfare league in 1982, the Whare Tapa Whā model compares Māori health to the four walls of a house, all four being necessary to sustain the strength of the house, but each representing a different dimension; taha wairua (the spiritual dimension) taha hinengaro (thoughts and feelings) taha tinana (the physical side) and taha whānau (family). In order to maintain health, all four dimensions must be in balance. This model represents a holistic view of health, viewing it as interrelated rather than intra-personal and searching for answers through integration within a wider system anchored in a spiritual base (Durie 1994).

The Royal Commission on Social Policy (1988) suggested following the traditional model built on ngā pou mana, four supports, as pre-requisites for wellbeing (Henare 1988). The supports, family (whanaungatanga) cultural heritage (tāonga tuku iho), the physical environment (te ao Tūroa) and land base (turangawaewae) formed the basis of this model at a time when cultural heritage and land claims were to the fore through the Waitangi Tribunal.

Other examples of Māori models of practice include:
Poutama (Stanley 2000) which proposes seven stages of working with whānau, beginning with whakawhanaungatanga, working through and with tikanga, understanding roles within whānau such as kaumātua, to a final assessment of progress towards whānau goals.

Harakeke (Paraire Huata, undated) which uses the harakeke, flax plant, to illustrate the various aspects of whānau growth and development such as aroha (care) roimata (tears) ako (give and take).

Maherehere Maunga (Te Korowai Aroha o Aotearoa, undated) uses the image of the maunga (mountain) to move from whanaungatanga (connections) through kawa (contracts) whānau kōrero (story telling) ngā pātai (clarifying the issues) whakarite/hiahia whakaetanga (identifying options) ngā herenga (threading the story together) te kaupapa (plan for change) and finally to poroporoaki (growth).

Taha wairua: the spiritual element

These examples demonstrate the strong growth of contemporary Māori models of practice, often using cultural or sacred images such as te wheke, harakeke and maunga. Based on tikanga Māori, they utilise cultural concepts such as whanaungatanga, aroha, tautoko, ako. Because of this, taha wairua, the spiritual element, specifically identified in Durie's (1982) Whare Tapa Whā model, becomes an integral and crucial part of each of these models.

Summary

Prior to colonisation, Māori had their own ways of providing social care based on kinship ties and spiritual beliefs. The colonisers brought with them a very different concept of welfare based on Victorian England's religious and moral views, which, as Māori society declined, ravaged by the diseases and social ills resulting from colonisation, failed to meet their needs. Early colonial welfare was mostly provided by the Christian churches, but their influence declined as welfare became the province of the state and social work became professionalised and secularised.

The last three decades have seen a resurgence worldwide of interest in the spiritual aspects of social work, with continuing debate about how to incorporate spirituality into Western social work education and practice. The validity of separating spirituality and religion has been challenged and the debate has widened to acknowledge elements of spirituality which are congruent with Indigenous values and beliefs. Meanwhile, in Aotearoa New Zealand, Māori have developed contemporary models of practice incorporating spiritual beliefs and values passed down from the ancestors. These models have become part of social work practice in Aotearoa New Zealand.

This chapter has discussed spirituality from Western and Indigenous points of view and traced the role of spirituality in social work in Aotearoa New Zealand. The next chapter discusses social work education, reviewing the literature and exploring the introduction of Indigenous knowledge into social work education. The response in Aotearoa New Zealand is further discussed with particular reference to Te Wānanga o Aotearoa.

Chapter 3: Spirituality in Social Work Education

Social work has a long association with spirituality and religion. According to Russel (1998) not only were the churches influential in developing social work, but exploration of religious and spiritual issues was part of early social work education. In the United States, the first Council on Social Work Education (1953) Curriculum Policy Statement stated that cultural and spiritual influences on the development of the individual should be considered in order to understand the whole person. Although a similar statement was made in the 1962 Official Statement of Curriculum Policy, the 1970 and 1984 Curriculum Policy Statements contain no such references. Despite the 1953 and 1962 statements there is, he says, evidence that interest in spirituality was waning from the end of the nineteenth century. Social work was becoming more secularised and professional under the influence of psychology and humanism which, along with empiricism, replaced religion and spirituality as sources of ethics. This decline in interest, he argues, continued until the 1980s and 1990s.

As has been discussed in chapter two, social work in Aotearoa New Zealand had its roots in the Christian churches, but interest in the spiritual aspects of social service provision began to weaken after the Second World War. However, the importance of the spiritual element for Māori was recognised in the 1986 Report of the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, Pūao-Te-Ata-Tū. Along with the introduction by the New Zealand Association of Social Workers of a competency assessment programme in 1988, this was a critical point marking the reintroduction of spirituality into social work in Aotearoa New Zealand.

This chapter investigates the case for including spirituality in social work education from the point of view of academics and practitioners and considers appropriate content and delivery methods. It then discusses the influence of cultural diversity and Indigenous knowledge and the Aotearoa New Zealand response, with particular reference to the programme at Te Wānanga o Aotearoa.

The case for including spirituality in the social work curriculum

The resurgence of interest in spirituality and social work has been well documented (for example Canda 1989, Dudley & Helfgott 1990,Sheridan et al 1992, Russel 1998, Furman et al 2004). Alongside this is renewed interest in the place of spirituality in social work education programmes. Various rationales for its inclusion have been put forward.

Canda (1989) begins from the premise that everyone has spiritual needs and that social workers need to be able to respond appropriately to these needs when working with clients. Without professional preparation, their response is likely to be at best ineffective and at worst dangerous. While there is, he says, evidence of growing interest in this area from both the public and the professional social work community, it is still a neglected area in the social work curriculum.

Furman et al (2004) suggest that social work's growing focus on person-in-environment, self-determination and empowerment, has challenged the separation of social work from spirituality and it is now unclear how religion and spirituality are integrated into social work education and practice. Dudley and Helfgott (1990) believe that as part of social workers' holistic focus they should be prepared to respond to concerns regarding spirituality. Coholic (2003) agrees that there is an increasing interest in spirituality as part of holistic practice, resulting in a demand for empirical research and knowledge building in this area. Rice (2002) believes reasons for renewed interest include the growth of more inclusive non-sectarian definitions of spirituality, the evolution of transpersonal theory and, more recently, the development of spiritually influenced interventions.

Russel (1998) also sees rising client interest in spirituality as a reason to include spirituality and religion in social work education, arguing that students need to understand their own spirituality in order to assist clients to work with these issues. Additionally, he says, some people enter social work because of spiritual motivation which they perceive as part of helping clients to reach their full potential.

Furman & Benson (2006) are concerned with the place of spirituality in the trend towards the globalisation and internationalisation of social work where there is growing acknowledgement that religion and spirituality are a vital part of the cultural diversity of clients. This is demonstrated by renewed efforts to find an international definition of social work and universal qualification standards by the International Association of Schools of Social Work and

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the International Federation of Social Workers. There is concern, however, that the effect may be to impose Western models which may not be relevant in local situations. There is also continuing debate about the effects of multiculturalism, pluralism and secularism on social work education and practice. This brings into question the adequacy of social work's requirements in regard to culturally appropriate practice, particularly in cultures where religion is a strong influence in both society and government.

Crisp (2009) describes how in 2004, spirituality and religion was one of the major streams at the International Federation of Social Workers' and International Federation of Schools of Social Work joint conference. The (2004) Global Standards for the Education and Training of the Social Work Profession, he says, mentions spiritual factors as one of the types of knowledge that social workers require.

Practitioner views

While research suggests that most social workers value spirituality in both their own and their clients' lives, they may be reluctant to engage with it in practice due to concerns about unduly influencing clients, maintaining client autonomy, religion's association with evangelising, and the prescriptive nature of some religious beliefs which are incompatible with social work ethics, particularly in regard to the place of women and children (Sheridan et al 1992, Furman et al 2004, Holloway 2007, Furman & Benson 2006, Streets 2008). Cascio (1998) sees education as the solution to these negative connotations and misunderstandings, suggesting in-service programmes and workshops for both practitioners and teachers, clear agency guidelines, and training with a focus on addressing stereotypes and misunderstandings, as ways in which this can be addressed.

One of the main arguments in favour of inclusion of spirituality in the curriculum given by practitioners is that they engage with spirituality in their practice, and therefore need to be prepared with appropriate knowledge and skills (Sheridan et al 1992, Furman et al 2004, Furman & Benson 2006, Holloway 2007). Immigration and resultant cultural and religious diversity appear to have also influenced social workers' thinking, particularly in countries with growing immigrant communities such as Britain and Norway (Furman & Benson 2006).

Research suggests that practitioners feel underprepared to respond to spirituality due to lack of inclusion, or inadequate inclusion, in their training, or inadequate theories and practice guidelines (Sheridan et al 1992, Holloway 2007, Gilligan & Furness 2006). Holloway (2007) goes

as far as to suggest that social work in the United Kingdom is suffering from 'confusion, ambivalence and helplessness when it tries to address spiritual and religious need and continues, in the main, to confine its recognition of the significance of religion and spirituality to its relationship with ethnic minority cultures' (p277).

Most practitioner surveys suggest that social workers feel they would have benefitted from more training around spirituality (Sheridan et al 1992, Furman et al 2004, Holloway 2007). Heyman, Buchanan, Marlowe & Sealy (2006) found that social workers who had taken a course in spirituality were more likely to have positive attitudes towards spirituality and religion. However, the study suggested that if the agency did not incorporate spiritual practice, then social workers did not retain the interest they may have had during their training.

Derezotes (2006a:8) sums up social workers' changing attitudes when he argues that:

> *The majority of social workers at the beginning of the 21st century believe again that spirituality, the individual's quest for meaning and connection with the sacred, is essential to consider when making assessments, interventions and evaluations.*

While students have raised concerns about potential dissent in the classroom, the literature suggests that most students are in favour of its inclusion in the curriculum, and those who have experienced spirituality as part of their programme have expressed high levels of satisfaction (Sheridan & Amato-von Hemert 1999, Csiernik & Adams 2002, Streets 2009).

Course content and teaching methods

There has been considerable discussion in the literature regarding content and process for teaching spirituality. Academics have raised a number of issues including potential discomfort and value conflict for students, potential conflict with social work's mission and values, its lack of status as empirically validated knowledge, and concerns about who should teach it and how to fit it into an already crowded curriculum (Dudley & Helfgott 1990, Sheridan et al 1994, Russell 1998, Coholic 2003).

The debate around how to teach spirituality has discussed spirituality as an integral part of the curriculum, a separate programme, elective versus compulsory status and as post graduate and in-service seminars and workshops. The content discussion ranges through introducing students to a wide range of beliefs and religious traditions, a comparative approach, focusing on values, benefits and harm, a historical approach, relating spirituality to human

development, the role of religion in policy development, working with spirituality across cultures, and assessment and intervention models and theories.

Multiple pedagogical tools are suggested ranging from discussion, group work and self reflection, to experiential learning through ritual and meditation, case studies, role plays and exploring individual creativity. Other disciplines such as psychology, history, anthropology, sociology, religious studies and science are seen as potential contributors (Dudley & Helfgott 1990, Canda 1989, Sheridan 1994 et al, Russel 1998, Derezotes 2006, Coholic 2006, Heyman et al 2006, Crisp 2009, Hodge & Derezotes 2008, Ai et al 2004). Eastham (2006) suggests that the three archetypes of shaman, prophet and sage, which represent dimensions of the whole person, can assist in teaching spirituality in a religiously pluralist society. Crisp (2009) believes lived experience is important for linking theory to practice through critical reflection which includes identifying life rituals, encouraging the use of creativity and imagination, and exploring and developing a sense of place and social action.

The teaching environment and who should teach have also been considered. Providing a safe classroom environment is stressed along with the importance of open and non-judgemental dialogue, honesty and sincerity (Russel 1998, Coholic 2009). A reciprocal learning model is put forward, in which the teacher models the openness, honesty and sincerity which is expected of the students (Russel 1998, Canda 1989, Coholic 2006). Hodge & Derezotes (2008) suggest that to ensure educators do not transfer their own perspective, they become co-learners with their students. Educators should model respect for diversity, be sensitive to, and validate, minority spiritualities, and create a safe space which respects student autonomy but allows discussion and exploration to take place.

Some academics felt themselves unable to teach the subject and suggestions are made for introducing specialists and team teaching to ensure diversity of views (Canda 1989, Dudley & Helfgott 1990).

Responding to cultural diversity

Stewart and Koeske (2006) suggest that in developing the social work curriculum, the culture of the students should be recognised as an important factor in both their own spirituality and their attitudes towards the use of spirituality in practice. Client self determination in spiritual matters, as well as discussion of the students' own belief systems and their potential to affect

the way social workers work with clients, are seen as important curriculum issues to be addressed through appreciation and understanding of diversity.

Hodge & Derezotes (2008) caution that the educator must be careful not to transfer the perspective of the dominant culture, but must rather become a co-learner with minority cultural groups. Furman & Benson (2006) remind us that the increase in refugees also affects social work, as many refugees now retain their religious affiliations rather than being absorbed into the dominant belief system. They say that 'A challenge for the profession will be how to promote religious pluralism globally without appearing to be hegemonic' (p59). Knowledge can be increased, they suggest, by investigating social phenomena in diverse societies, testing ideas in different cultural settings and cross-national application of findings.

Indigenous knowledge in social work education

As an Aboriginal educator, Baskin (2002) sees including spirituality in social work education as a dialogue which social work educators must have with their students to be aware of their perspectives, and also as part of their own self care. All students must be accommodated, which means going beyond the predominant Western faiths. Her own approach is to bring spirituality into the classroom by doing it as well as speaking it, using sacred objects and space, guest speakers, visits and experiential learning. She aims to create a safe space where open dialogue can take place. In her experience, students have been open, respectful and enlightened. The teachings are passed on in the context of a relationship and therefore there is trust and readiness to learn on the part of the students. This context also allows the teacher to decide what can be passed on and overcomes the reluctance of many Aboriginal peoples to pass on their knowledge through the written word.

Coholic's (2006) study showed a consistent demand for Aboriginal approaches to be included in social work programmes. Courses in Native Studies had a strong impact on both students' learning about spirituality and their openness to including it in their practice. In elective Native courses that were open to all students, educators raised spirituality more often, attributed to a desire to teach mainstream students about Aboriginal spirituality. Aboriginal classes used Aboriginal ceremonies as part of their course content. She observed that inclusion of Aboriginal spirituality shifted class dynamics to greater willingness to share personal aspects of their lives and a stronger sense of connectedness with other students. Participants in the Native social work programme said that discussion about spirituality was not a big part of the

programme, but 'spirituality was experienced as something people live every day, something that just is and does not need to be discussed' (p207). However, she expresses concerns about cultural appropriation; who should teach First Nations' theory and how, and whether students should be encouraged to apply this learning in their practice.

Dumbrill & Green (2008) use the Medicine Wheel as an example of a holistic way of being and a way of reconceptualising and reconfiguring academic space by honouring one another, recognising diversity and respecting all who contribute to knowledge systems. They believe that Europeans must move over and make space for other ways of knowing. Both those from the dominant race and marginalised groups must claim or reclaim their identity. The idea is not to displace European knowledge, but to decentre it in order to make way for other ways of knowing. However, they argue that it is for Indigenous thinkers, not Europeans, to determine what should be taught, who should teach it and how students' work should be evaluated.

Black and white teaching partnerships are proposed by Gollan & O'Leary (2009) as a way of demonstrating culturally competent practice through experiential and transformative teaching. They believe that white students need to be supported to work with their anxiety, discomfort and defensiveness, and suggest using students' own reflective processes and personal growth to assist then to engage with Indigenous ways of knowing.

Locating the debate in Aotearoa New Zealand

Stirling (2008) believes that traditional Māori understandings of spirituality are helping to shape social work in Aotearoa New Zealand. To a certain extent, he believes, social work in Aotearoa New Zealand has responded to Tangata Whenua concerns, but is struggling to deal with spiritual diversity. Social workers are cautious about incorporating spirituality into social work, but many are addressing spirituality and reconsidering its role. However, they are concerned about proselytising and breaching client self-determination.

Stirling's (2008) research suggests that there is a preference for spirituality over religion, possibly because spirituality is associated with Tangata Whenua, which social workers may feel legitimises their acceptance of it. Participants in his research tended to focus on the negative aspects of religion, while spirituality was seen as a positive alternative, preferring to separate the two, and were more likely to work with a client's spiritual rather than religious history. Social workers who have had exposure to a diverse range of religious and/or spiritual practice appeared better placed to respond. Clients do raise issues of spirituality and religion and social

workers have to respond, but they feel that their education has not equipped them to work effectively with this area of practice.

From her study of spirituality in social work supervision in Aotearoa New Zealand, Simmons (2006: 143) suggests that training in spirituality signals to practitioners the importance of competent and holistic practice and that 'If the profile of training and education in spirituality, as it relates to practice, continues to increase, practitioners' expectations about competent holistic practice should continue to expand'.

Training should include exploring possible resistance to spirituality as part of holistic practice and enhancing self-awareness and use of self through exploring personal spirituality, ethics and culture in relation to practice.

As a non-Indigenous social work educator in Aotearoa New Zealand, Nash (2002) places her discussion in the context of Te Tiriti o Waitangi and its relation to Māori self-determination and well-being in a neo-colonial society. She points out that while social workers come from a variety of cultural backgrounds which will influence their spirituality, ANZASW requires all social workers to work in accordance with Te Tiriti o Waitangi, address oppression on the grounds of race, and promote an Indigenous identity for social work. The teaching module she describes was introduced to ensure that Māori approaches to spirituality were covered, as well as Western concepts. Specific issues relating to including Indigenous culture are raised, such as creating a respectful and safe environment in which to teach a culturally diverse group of students, who has the authority to teach Māori traditions and beliefs, how to respect sacred knowledge, and the safe and appropriate application of what is taught. Nash (2002) expresses some concerns about the effect of being exposed to Māori knowledge on non-Māori students, asking 'Might they be intimidated, inspired or silenced by the strength and richness of Māori spirituality when comparing this with their own?' (p146); a question which is pertinent to this study.

Other universities in Aotearoa New Zealand take different approaches, including spirituality as part of specific areas of teaching such as death and dying or working with grief, or mainstreaming into the general social work syllabus. It appears that Unitec and Massey University remain the only institutions which offer courses specifically in spirituality and social work.

Introducing a Māori perspective into social work education

In her 1998 study of the history of social work education, Nash describes how the establishment of the Department of Social Welfare and the New Zealand Council for Social Work Training (NZCETSS) in 1972-1973 ushered in a period when social work practice skills were evolving. Part of this evolution was a more radical focus on social justice and client self determination along with minimum standards for social work education. The social justice focus had already included calls for tino rangatiratanga, and the 1986 Report of the Ministerial Advisory Committee on a Māori Perspective for the Department of Social Welfare, Pūao-Te-Ata-Tū, pointed up the problems in the Department of Social Welfare in regard to working with Māori:

> *Pūao-Te-Ata-Tū acted as a catalyst, in that it was the culmination of a number of Reports in which racism and cultural insensitivity figured large. These Reports had clearly articulated the Māori perspective and provided a medium in which to discuss and make changes. (Nash 1998:332)*

The Report 'challenged social workers to introduce a balance between Māori and Pākehā content in the curriculum' (ibid).

Nash goes on to suggest that social workers had to learn new ways of working with Māori; the 1989 Children, Young Persons and their Families Act attempted to encourage social workers to do this. The NZASW[3] competency assessment programme, which grew out of the NZASW conference in 1988, she says, paved the way for the cultural expertise of Māori and Pacific Island social workers to gain recognition.

In 1987, responding to calls from John Rangihau for Māori autonomy, fairer distribution of resources and recognition of the partnership principle, says Nash (1998), NZCETSS formed two caucuses, Māori and Pākehā (later to become Tauiwi) and employed regional coordinators to support the aspirations of Māori and promote Māori development. In 1991, social work education curriculum guidelines included Te Tiriti o Waitangi in both Certificate (level A) and Diploma (level B) programmes. Level B also included a section on Māori development (Nash 1998). Since then ANZASW had moved to include Te Tiriti o Waitangi in its Code of Ethics, and

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[3] The New Zealand Association of Social Workers (NZASW) became Aotearoa New Zealand Association of Social Workers (ANZASW).

in 2008 produced a bi-lingual code, including a section on 'Responsibility for Te Tiriti o Waitangi-based society (ANZASW Code of Ethics 2008:7).

However, some Māori writers have critiqued current approaches to social work education. Walsh-Tapiata (2004:36) believes that while many educational institutions training social workers appear to support a cultural focus in their programmes, the curriculum needs to include more than just learning waiata; it needs to address structural issues. Bishop, Berryman, Tiakiwi, & Richardson (2003) in Raumati Hook (2007) argue that the oppressive structures of society are replicated in the classroom when teachers fail to understand the nature of dominance and the power imbalance between teacher and student; dominant cultural control is reflected in the teacher/student relationship. Where this relationship predominates, Goldston & Rauhiti-Fletcher (2003) believe students are afraid of saying the wrong thing or venting feelings about injustice. Models and theories being taught, they say, bear little relation to the reality of biculturalism, while the way statistics and colonisation history are discussed often causes anger and guilt.

To counter this power imbalance, Bishop et al (2003) in Raumati Hook (2007) believes there needs to be 'a reassertion of Māori cultural aspirations, preferences and practices' (p9). Walsh-Tapiata (2004:36) believes that 'We need to begin by having our own people define our reality' by recognising the cultural legitimacy of Māori knowledge and values and 'recognise ways in which we can celebrate our diversity while still maintaining our respective cultures'.

Foster (1999) talks about trying to create a climate in which Indigenous models can be nurtured, arguing that values inherent in Māori culture such as collectivity and spirituality are often missing. Stewart (2002) believes that what is needed is a focus on making connections via commonalities and differences to build trust, find areas of mutual belief and values, and develop a bond through sharing ideas in an atmosphere of unconditional acceptance. He believes that connecting cross culturally can increase a sense of belonging and cooperation because it establishes common goals and expectations and a bond can develop between people sharing ideas with unconditional acceptance.

A Māori response to education: a new paradigm

One way in which Māori have responded to the negative effects of colonisation has been to develop educational opportunities for Māori to learn in culturally appropriate environments based on tikanga and matauranga Māori. These now range from Kohanga Reo, catering for

pre-schoolers, through Kura Kaupapa which take students through primary and secondary education, to Wānanga which provide tertiary education opportunities.

Establishment of Kōhanga Reo and Kura Kaupapa

In response to concerns about the loss of the Māori language, Kōhanga Reo, or Māori language pre-schools, were established by the Department of Māori Affairs in 1981, with responsibility later passing to the Ministry of Education (Te Kōhanga Reo Trust 2010).

Following recommendations of the 1987 Picot Report, 'Tomorrow's Schools', the 1989 Education Act was amended to include provision for the Minister of Education to designate a state school as a Kura Kaupapa Māori. These schools, catering for students from years 1 to 13, follow the curriculum Te Marautanga o Aotearoa, teaching in Māori and following Māori cultural practices (Ministry of Education 2009).

Establishment of Wānanga

The Wānanga Capital Establishment Report (1999:4) states that, 'The ancient concept of whare wānanga related to a mental process of learning, rather than a physical institution where learning took place'. Learning took place at any time and location. Individuals with particular skills would instruct others chosen for particular roles, mastering each level of learning before progressing to the next. Certain types of knowledge were tapu (sacred) and access was closely guarded. Whare wānanga taught advanced knowledge including whakapapa (genealogy), astronomy, navigation and whakairo (carving). 'Through wānanga, Māori educated their historians, keepers of whakapapa, tohunga with their specialist knowledge, teachers, manual labourers, conservators and leaders' (ibid).

The report defines modern wānanga as:

> *Characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom). This definition places a statutory responsibility on wānanga to teach and conduct research within traditional Māori social structures. (Wānanga Capital Establishment Report 1999:11)*

The report asserts that development of spiritual strength and depth among the students is an integral part of the wānanga programme, contributing to an environment which is conducive to learning physically, mentally, emotionally and spiritually.

The report identifies seven distinctive characteristics of wānanga which cannot be claimed by any other type of tertiary learning institution; wānanga are iwi based and established specifically to meet the needs of Māori; all sectors of the iwi participate; mātauranga Māori is central to all activities; wānanga operate according to tikanga Māori; most learners are described as second chance; spiritual development is an integral part of the programme; wānanga are directed, guided and controlled by Māori.

Three wānanga, Te Wānanga o Raukawa, Te Whare Wānanga o Awanuiarangi and Te Wānanga o Aotearoa, are currently recognised under section 36 of the Education Act 1990 and are regarded as the peers of colleges of education, polytechnics and universities.

Te Wānanga o Raukawa began as a joint project between Ngāti Raukawa, Te Āti Awa and Ngāti Toarangatira, known as the ART Confederation, which in 1943 formed an educational trust, the Ōtaki and Porirua Trust Board, from which grew Te Wānanga o Raukawa. Established in 1981 in Ōtaki, and gaining recognition as a Wānanga in 1993, it currently offers over forty nine courses from certificate through to masters level, most courses including a specialisation, an iwi and hapū component, te Reo Māori and rorohiko studies (source: Te Wānanga o Raukawa website www.wananga.com/history accessed 15/02/2010).

Te Whare Wānanga o Awanuiārangi was opened in 1992 and gained Wānanga status in 1997. It is linked to Mataatua and particularly Te Whānau-ā-Apanui, Whakatōhea, Tuhoe, Ngāti Manawa and Ngāti Whare. Programmes offered range from foundation to PhD level and include Indigenous Studies, Mātauranga Māori, Arts and Visual Culture, Education, Health Sciences, Business and Iwi Development. (source: Te Whare Wānanga o Awanuiārangi website wananga.ac.nz/about Awanuiarangi accessed 15/02/2010).

Te Wānanga o Aotearoa

Te Wānanga o Aotearoa began in 1985 at Otawhao Marae in Te Awamutu, training Māori youth. In 1989 it became the Aotearoa Institute – Te Kuratini o Ngā Waka and expanded into towns and cities where Māori unemployment was high. Within ten years it had expanded to seven campuses and was open to all New Zealanders. In 1993 it gained tertiary status and in

1994 the name was changed to Te Wānanga o Aotearoa. It is currently one of New Zealand's largest tertiary providers, operating from over eighty locations and offering a range of programmes from certificate through to degree level (Te Wānanga O Aotearoa 2005).

Kaupapa Wānanga, the basis of living in the Wānanga, is based on ngā take pū, applied principles which direct activities and practices. These are:

Kotahitanga: to care, responsible trusteeship;

Koha: making contributions of consequence;

Āhurutanga: safe space, to make the world a better place;

Mauri Ora: wellbeing, realising fullest potential.

(Kaupapa Wānanga, Te Wānanga o Aotearoa 2010)

According to Pohatu 'Takepū are all about supporting people in their relationships, kaupapa and environments, in the pursuit of Mauri ora. All kaupapa, relationships and environments have purpose, obligations and responsibilities' (Takepū: principled approaches to healthy relationships, undated:1).

Te Ao Māori has constructed 'cultural signposts' which incorporate 'points of knowing' so that takepū are 'key positions from which these points of knowing can be reflected, critiqued and made sense of' (p2). Takepū, as applied principles, bodies of cultural knowledge and key strategies, are multi-dimensional positions which have been produced and reworked by Māori from valued sources of cultural knowledge and wisdom:

> *They are considered kaitiaki (responsible stewards) of valued principles, deep thinking, significant attitudes and ways of life, encapsulating the key essence of humanness, crucial to sustaining and assessing the quality of our kaupapa and relationships. (Takepū: principled approaches to healthy relationships, undated:2)*

Grounded in practice and re-used through time and space, they provide signposts to generations about how to live, behave and engage with others. They are used to advance Māori preferred ways because 'They invite Māori and others to constantly reflect on standards and quality, to consider takepū place and value in any context and time' (ibid).

Takepū must be contextualised to every kaupapa and application and applied with respectfulness and integrity. They can be applied to any role and in any environment in which we find ourselves. They may be used as markers for determining ethics, boundaries and standards. As potential sources of mauri-ora, they are spiritually based and open up a space for creative thinking around intent, purpose and obligations (ibid).

The social work teaching programme at Te Wānanga o Aotearoa

Historically Te Wānanga o Aotearoa taught three levels of social work programme; certificate, diploma and degree. The Certificate in Social Services (CSS) has recently been replaced by Te Tiwhikete Ngā Poutoko Whakarara Oranga Certificate in Social Services [Biculturalism in Practice] (Tiwhikite) while the National Diploma in Social Work (NDSW) has been replaced by Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, Bachelor of Social Work [Biculturalism in Practice] (BSW).

CSS and NDSW were based on NZQA unit standards, and while incorporating a strong Māori influence through including Māori models of practice, tikanga, te reo and traditional Māori teaching methods (see below), were essentially Western-based units to which were attached elements from Te Ao Māori. Tiwhikite and BSW have been developed by Te Wānanga o Aotearoa to reflect a Māori approach to social work education and are informed by ngā take pū.

The bicultural aspect of the programmes is defined thus:

> *Every culture must take opportunities to interpret, construct and apply its cultural capital to its kaupapa (issues), crucial to its mauri-ora (wellbeing). The Aotearoa New Zealand social services environment expects the learning and educational paradigms will be those that most effectively respond to the reality here. (Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, 2010:20)*

These paradigms must therefore 'consciously accord(ing) equal space in every aspect of the learning system and methodology especially for Māori bodies of knowledge to actively participate alongside their western counterparts' (ibid).

Programmes are underpinned by the philosophy that 'cultures within their distinctive communities can significantly benefit from understanding and respecting each other's unique positions and contributions' so that 'all participants of the programme (to) consciously

undertake the interpretation of Māori and non-Māori thinking, bodies of knowledge and application' (ibid).

Teaching and learning

In evidence to the 2005 report on the Aotearoa Institute claim concerning Te Wānanga o Aotearoa (p8) Ranginui Walker stated that:

> *Āhuatanga Māori is not necessarily concerned with the subject matter that is being taught on a course at a wānanga, neither is it necessarily concerned with the ethnicity of the students that a course might appeal to. What matters is the purpose and mode of delivery and whether or not a particular course will facilitate a community to express a particular set of values.*

Both values and delivery mode are crucial to delivery of Te Wānanga o Aotearoa's social work programme. The values of the Wānanga programme are expressed through the underpinning take pū shown in the table below:

Āhurutanga	Creating and maintaining quality space to ensure and promote the pursuit of best practice in any kaupapa.
Tino Rangatiratanga	The constant recognition of absolute integrity of people in their kaupapa, relationships, positions and contributions in any context.
Mauri-ora	The constant acknowledgement that at the core of any kaupapa and relationship is the pursuit of wellbeing.
Te Whakakoha Rangatiratanga	Recognition that successful engagement and endeavour requires conscious application of respectful relationships with kaupapa and people.
Kaitiakitanga	The constant acknowledgement that people are engaged in relationships with others, environments and kaupapa where they undertake stewardship purpose and obligations.
Tau Kumekume	The recognition that the ever-presence of tension in any kaupapa and relationship, positive or negative, offers insight and interpretation.

Table 3.1: Ngā Take Pū
(Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, 2010:5).

Mode of delivery

Programme delivery is underpinned by ako, 'a process (which) does not assume any power relationship between teacher and student, but instead serves to validate dual learning or reciprocal learning experiences' (Graham 2008).

The ako relationship recognises the contribution of both student and teacher to the creation of knowledge, is based on respectful relationships and reciprocity, is a holistic method of teaching and learning and provides safe space for learning to take place. It involves the principles of whakarongo (listening to know, hearing to understand), titiro (engaged and active 'seeing') and kōrero (meaningful dialogue) (ibid). Te Aika & Greenwood (2009) stress trust and support as being integral to this style of education. Ako could also be interpreted as the bicultural aspects of the programme; the conversation between Māori and Western thinking, ideas and ways of being which incorporates respect, reciprocity and sharing of cultural capital.

Closely related to ako is the tuakana-teina learning relationship. Tuakana and teina are siblings, one older and one younger whether in age or experience. In the Wānanga context senior students support and mentor less experienced students, whether academically or culturally. This may occur in group work or between individuals, inside or outside the classroom. It is also expressed in the tuakana class taking responsibility for morning karakia, organising noho marae and supporting and providing role models for teina classes. Kanohi ki te kanohi, or face to face communication, provides opportunities to share thoughts and experiences and forms an important basis for both the ako and tuakana-teina relationship.

Learning and teaching strategies used include hui (collective sharing thoughts, ideas and reflections in a safe place), wānanga (intense discussion, debate and thoughtful analysis of the debate) mahia-te-mahi (ensuring the wellbeing of those who have entered into the debate) and āta (critical reflection using a series of elements which include respect, integrity, listening, communication, time, thinking, monitoring and correcting). (Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, 2010).

In a survey of Wānanga teaching staff, Clark & Te Awe Awe-Bevan (2010) found that all staff surveyed utilised āhuatanga Māori within their teaching and learning. Teaching methods included interactive whānau/group work discussion, whanaungatanga (positive relationships), manaakitanga (fostering and nurturing), role playing, critical reflective practice and ako.

Alongside these aspects, students become familiar with aspects of te reo, experience powhiri, attend noho marae, learn pepeha and mihimihi and receive instruction on tikanga.

Taina Pohatu (personal communication October 2010) explained that spirituality was intentionally present from the beginning of programme development, and underpins and is present in, every aspect. So spirituality is diffused throughout the programme and becomes part of the experience of both staff and students, inseparable from both the programme and the daily life of the Wānanga.

Conclusion

The literature acknowledges both the importance of spirituality to social work and social work education, and the inseparability of spirituality from Indigenous social work education and practice. There has been considerable discussion as to the place of spirituality in social work teaching programmes, often focusing on the difficulties and barriers facing both students and teachers when attempting to introduce spirituality into the curriculum. Despite this, many positive suggestions have been made, and social workers who have experienced spirituality as part of their programme are supportive of its inclusion.

In Aotearoa New Zealand, social workers have been challenged to develop skills for working with Māori, which, as Stirling's (2008) research demonstrates, includes working with spirituality. Both Stirling (2008) and Simmons (2006) suggest that social workers feel inadequately equipped to deal with spirituality and more education is needed in this area.

As has been demonstrated, the social work education programme at Te Wānanga o Aotearoa includes Māori spirituality through its everyday practice of tikanga Māori and through its bicultural principles, ngā take pū. This study looks at how non-Māori students of the programme have experienced that spirituality and whether it is expressed in their social work practice. The next chapter sets out the methodology for undertaking this study.

Chapter 4: Methodology and Research Design

This study seeks to contribute to the very limited amount of research on spirituality and social work in Aotearoa New Zealand by examining the experiences of non-Māori students who are graduates of the social work programme at Te Wānanga o Aotearoa and are currently practicing as social workers.

Five areas were explored:

- participants' views on spirituality and its importance in their own lives;
- their experience of spirituality as social work students at Te Wānanga o Aotearoa;
- participants' views on spirituality and social work practice;
- the expression of spirituality in their social work practice;
- understandings and use of ngā take pū in participants' social work practice.

As a non-Māori researching from within a Māori organisation at the interface between Māori and Western knowledge, the challenge was to develop a methodology which recognises these relative positions while remaining true to both. This chapter charts the development of a methodology which is based on Te Tiriti o Waitangi and bicultural relationships, drawing on both Māori and non-Māori sources in order to develop a space where the researcher can be positioned. The research design is then described followed by a discussion of the ethical basis of the study.

Justification for the research

There is growing interest worldwide in spirituality and social work practice, but little research in Aotearoa New Zealand. Studies suggest that social workers generally agree that spirituality has a place in practice but are reluctant to incorporate it, partly due to its inadequate inclusion in social work education programmes. Support for its inclusion has been expressed by academics and students, but programme development has been inhibited by a range of concerns including cultural appropriateness.

Indigenous writers insist that spirituality is inseparable from indigeneity, and effective social work practice with Indigenous peoples must reflect Indigenous cultural beliefs, values and

spirituality. Though social workers in Aotearoa New Zealand are required to work in a way which is culturally appropriate (ANZASW Code of Ethics 2008 Responsibilities for Te Tiriti o Waitangi-based society [p7], Responsibility to Clients 3.2 [p8]), Indigenous researchers indicate that social work practice is often based on Western models and theories which do not serve Māori well (Walsh-Tapiata 2004, Graham 2002, Ruwhiu 2001). These models rarely, if ever, incorporate culturally appropriate practice, particularly its spiritual aspects.

The social work teaching programme at Te Wānanga o Aotearoa integrates Māori cultural beliefs and values, including spirituality, into the curriculum through everyday practice of tikanga and kawa and bicultural principles, ngā take pū. This research explored how non-Māori students studying social work at Te Wānanga o Aotearoa experienced spirituality during the programme and how this is incorporated into their practice. Spirituality, from both a Western and a Māori perspective, has been discussed in chapter two. It's relevance to social work education has been discussed in chapter three.

The following table shows the values of Te Wānanga o Aotearoa and my interpretation of them in the context of this study, following discussion with colleagues at Te Wānanga o Aotearoa:

Te Wānanga o Aotearoa value	My interpretation
Te Aroha: having regard for one another and those for whom we are responsible and to whom we are accountable	The desire to contribute to developing a social work programme which best meets the needs of students and those who will use the social work services they provide.
Te Whakapono: the basis of our beliefs and the confidence that we are doing it right	The desire to explore the impact of an aspect of the social work teaching programme.
Ngā ture: the knowledge that our actions are morally and ethically right and that we are acting in an honourable manner	To go about doing this using a methodology which is respectful and appropriate.
Kotahitanga: unity amongst iwi and other ethnicities; standing as one	To understand how learning in a Kaupapa Māori environment influences students of other ethnicities.

Table 4.1: Te Wānanga o Aotearoa values

The following take pū used in the social work programme also underpin the research:
- taukumekume: tension (positive and negative)

- āhurutanga: safe space
- te whakakoha rangatiratanga: respectful relationships
- tino rangatiratanga: absolute integrity
- kaitiakitanga: responsible trusteeship
- mauri-ora: well being

Methodology

I undertook this research from an awareness of my position of privilege as a member of the dominant culture, who is also researching from within a Wānanga environment. I recognise the negative history for Māori of being researched by members of the dominant culture, and have therefore chosen to conduct my research with former students of Te Wānanga o Aotearoa who are from within my own culture, being mindful that the material under discussion was based on theirs and my own understandings of Te Ao Māori as taught in the social work programmes. In constructing the methodology I acknowledge my position within a Western cultural and academic framework and obligations within Te Tiriti o Waitangi. From this position I attempted to construct a space where engagement with material from Te Ao Māori can take place. In doing so I explored how methodologies from both Western and Kaupapa Māori research could inform my approach.

Te Tiriti o Waitangi

The Waitangi Tribunal Wānanga Capital Establishment Report (1999:44) found that wānanga represented an important aspect of the Crown's responsibilities under all three articles of Te Tiriti o Waitangi. It found that the Crown's responsibilities for kawangatanga under article 1 included responsibility for ensuring Māori participation in education and that wānanga were the best option for achieving this. It also found that in engaging with wānanga in developing a new form of tertiary education which embodies traditional values and beliefs, and expresses them through nurturing the tāonga of mātauranga Māori and te reo Māori, the Crown was engaging in its responsibilities to exercise rangatiratanga. Article 3, which guarantees to Māori the same rights and privileges as British subjects, is interpreted as also including the right for Māori to continue to live under their own customs, including the right for an education in a system which uses a Māori paradigm.

Te Wānanga o Aotearoa incorporates Te Tiriti in its research principles by supporting research that:

- recognises Tino Rangatiratanga;

- contributes to social action and transformation;

- promotes understanding of and extension of Māori knowledge and practice;

- benefits the development of Māori and their Treaty partners;

- values practices and principles with a Treaty based approach;

- promotes/supports equity.

(Te Wānanga o Aotearoa Ethics Committee Policy version 1 2005:3).

Researchers are further required to protect tāonga (in this instance research data and its interpretation) through processes which protect information while ensuring it is available to participants and their community, and respecting the knowledge and wisdom of the participants, ensuring it is not misinterpreted (p6). Researchers are also required to demonstrate cultural respect by being sensitive to participants' cultural contexts and creating a relationship of equality between researcher and participant which is reciprocal and beneficial to both (ibid).

In positioning myself as a Tiriti partner in this research, Te Tiriti was honoured through conscious use of ngā take pū, bi-cultural principles which incorporate the Wānanga's research principles and guide the Wānanga social work curriculum. Ngā take pū created and occupied a safe space (āhurutanga) in the Tiriti relationship across which ideas and differences (taukumekume) could be collaboratively explored and recorded.

In exploring how learning in a Māori institution has been experienced by non-Māori students, this research included both Tiriti partners and the space they created and shared in a particular setting. In doing so it encompassed all three articles of Te Tiriti; article 1 through recognising the reciprocal relationship between Te Wānanga o Aotearoa and its non-Māori Tiriti partners (both students and staff) who are invited into the institution to learn and teach in a Māori setting; article 2 by respecting the integrity, tino rangatiratanga, of the knowledge and information which is shared; article 3 by incorporating Wānanga principles, ngā take pū, throughout the research process as well as Wānanga values such as aroha (care and respect) manaakitanga (hospitality) ako (reciprocal learning) and whanaungatanga (collaboration).

A bicultural approach

Linda Smith (1999 in Pohatu 2003:2) talks about the traditions of dominant Western and Māori cultures as 'two intellectual bodies of knowledge that irritate each other' and says that 'the consequence for Māori is to always work hard to guarantee space where we can be affirmative

in our own way'. Sir Apirana Tūrupa Ngāta (1929) expressed it this way: 'Māori philosophic utterances have every right to exist in parallel columns alongside those of any other race' (Te Tohu Paetahi Ngā Poutoko Whakarara Oranga, 2010:20).

These two sayings inform the bicultural structure of the social work teaching programme at Te Wānanga o Aotearoa by stressing the value of bicultural bodies of knowledge and their importance in preparing students for social work practice.

Ruwhiu (2001) believes that Te Tiriti o Waitangi acts as a mandate for non-Māori to operate as partners in building the nation; Tauiwi, through the Crown, have a legitimate role in Aotearoa New Zealand. Spoonley (1993) points out that New Zealand history reflects contact between two ethnic groups, Māori and Pākehā, and the Treaty of Waitangi requires both to negotiate a relationship which is equitable for both. The Ministerial Advisory Committee, Pūao-Te-Ata-Tū (1986:20), he says, defined this relationship as a social and cultural partnership which involves the understanding and sharing of values as well as the accountability of institutions in meeting the needs of ethnic groups. Achieving this requires both groups to be aware of their own ethnic knowledge and values, and Pākeha to give up some of their power to Māori.

So in terms of biculturalism, I positioned myself as a Tiriti partner working in partnership with Māori in full awareness of my own history, and firmly rooted in my Yorkshire heritage. However, working within a Māori institution means that I recognised and respected that tikanga Māori takes precedence within the Wānanga and I constantly learned from experiencing tikanga in practice and from Māori colleagues and students. My own cultural experience and knowledge which I brought to the Wānanga was valued, therefore the relationship became one of reciprocity. Interpreting, re-interpreting and applying ngā take pū assisted this process. In this sense I align myself with Fabish (2008:10) who describes herself as an 'allied other' and 'fellow traveller', taking comfort from Mataira (1995) who believes that there are no real experts on biculturalism, but viewing it as a continuing process of personal growth and understanding and quest for knowledge. He says:

> *Bicultural wisdom is the profound sense of knowing two compassionate worlds and using the knowledge principles of both for the betterment of society as a whole. It is the ability of individuals to seek enlightenment in creating a vision for a better world. (Mataira 1995:10)*

Te Wānanga o Aotearoa recognises biculturalism as being the approach which most effectively meets the needs of social work in Aotearoa New Zealand, and I approach this study with respect for both Western and Māori cultures' unique positions and contributions.

Qualitative research

A qualitative approach has been chosen for this study because it aligns with the aims and principles which underpin this research.

Assuming an equal relationship between researcher and participant (Sarantakos 1998) is consistent with the ako principle described in chapter three. Because qualitative research is holistic in nature, taking account of context, culture and history (ibid), the relationship between researcher and participants as non-Māori, and material from Te Ao Māori, is contextualised through the historical relationship between Māori as Tangata Whenua and researcher and participants as non-Māori, through Te Tiriti o Waitangi. The context of Wānanga and the bicultural nature of the programme is also taken into account.

Qualitative research has potential to uncover rich data, capture meaning and understanding and produce data which is descriptive and expressed through the participant's own words (Sarantakos 1998). Because this research is concerned with describing the intensely personal experience of spirituality and its context at Te Wānanga o Aotearoa, the participants' own words will need to be carefully captured and analysed to express those meanings.

Denzin (2005:3) describes qualitative research as 'a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible'. This research attempts to make visible a world which has not previously been explored; that is the experience of spirituality by non-Māori participants in a programme delivered in a Māori setting, through capturing their interpretation of a lived experience.

Linda Smith (2005) describes qualitative research as having potential to create spaces for dialogue across difference through contextualising research into particular communities and histories. This research attempts to create a space for such a dialogue to occur.

Researching from within a Māori institution: issues for a non-Māori researcher

Being conscious of my position as non-Māori researching from within a Māori organisation, I would like to acknowledge a Māori perspective on research, the negative connotations that

accompany that research for many Māori, and the Māori response through the development of Kaupapa Māori research methodologies.

For many Māori, the word research has strong negative connotations resulting from a history of being researched by members of the dominant culture. Māori writers have exposed the detrimental effect Western approaches to research have had on Māori. Research has often been directed at explaining the causes of Māori failure (Smith 1999) and acted as an agent of colonisation by perpetuating the colonisers' values and undervaluing Māori knowledge in order to enhance that of the coloniser (Bishop 1998). Smith (1999) believes that the positivist approach taken by Western researchers has defined validity and reliability and legitimised a particular body of knowledge to the detriment of Indigenous knowledge and thought. Cram (1997) talks of how Western, scientific research, has constructed Māori as always being in deficit when compared to Pākehā because the Western scientific model studies social problems outside their social, historical and cultural context. Notions of validity and reliability are based on one social group and cultural context. Kiro (2002) agrees, believing that Western positivism assumes there is only one truth and fails to deal with the complexities of many ways of being. It fails to take account of cultural variables and seeks for universal principles.

However, Tolich (2002) suggests a way forward for Pākehā through the notion of cultural safety. For some Pākehā researchers, he says, awareness of this post-colonial critique has led to 'Pākehā paralysis', where Pākehā are fearful of including anything which refers to Māori in their research. This, he believes, fails to honour the partnership principle of Te Tiriti o Waitangi. Taking a lead from the Nursing Council of New Zealand, Tolich (2002) promotes the notion of cultural safety whereby Pākehā establish boundaries in relation to researching Māori based on three goals set out by the Nursing Council: having knowledge of one's own realities and attitudes, understanding historical, political and social processes (which may impact on the research topic) and the ability to be flexible when working with difference. Pākehā would thereby establish some boundaries.

Tolich's (2002) discussion is relevant to my own search for an appropriate methodology in that all three of the goals are essential components, not only of a social work teaching programme, but for the cross-cultural relationship which needs to be developed for non-Māori to teach within a Wānanga environment. Through use of ngā take pū, discussion with colleagues, and the ethics approval process, a partnership position was reached where I could, as non-Māori, research from within a Māori institution in full acknowledgement of the historical, political and

social processes which have in the past made the research relationship so fraught and potentially damaging.

Should non-Māori undertake research with Māori?

Against this background, writers have discussed how, and indeed whether, non-Māori should be involved in research with Māori. Cram (1997) summarises some of the arguments. Stokes (1985) she says, believes that non Māori researchers working in a Māori context must be able to operate comfortably within both cultures, be bicultural and preferably bilingual. Waipara-Panapa (1995) argues that this reinforces the idea of objectivity by not giving weight to the researcher's own value system. Walker (1990) believes there is no place for Pākehā in Māori research and Stanley (1995) believes Pākehā should step aside if they wish to assist Māori because Pākehā will never understand Māori and therefore never be able to carry out valid research in this area. For Bishop (1998) non-Māori researchers stand outside the whānau of interest which does not allow full identification and participation and promotes colonisation. Shifting position within dominant Western paradigms is still locating the research within another world view so that 'Non-Māori researchers need to seek inclusion on Māori terms…within Māori constituted practices and understandings in order to establish their identity within research projects' (p214). Through Te Wānanga o Aotearoa ethics committee, I have sought to gain approval on Māori terms.

Kaupapa Māori research

An Indigenous approach, Kaupapa Māori methodology, has emerged as part of the resurgence of Māori cultural aspirations, resistance to hegemony and the need for Māori to claim their own research space (Bishop 1998, Smith 1999). Central to the development of Kaupapa Māori research is a critique of, and movement away from Western models, particularly positivism (Smith 1999, Durie 2004, Cram 2000, Bishop 1998). For Cram (2000) the critical issue is gaining control over Māori knowledge and resources, tino rangatiratanga, which she argues is guaranteed in Article 2 of Te Tiriti o Waitangi. She says that 'Kaupapa Māori (research) is an attempt to retrieve space for Māori voices and perspectives' (p:40) and takes for granted the validity and legitimacy of Māori, the importance of Māori culture and the struggle for Māori autonomy which is vital for Māori survival. MacLean (2004) emphasises the importance of Kaupapa Māori research as a political vehicle for improving the life of Māori.

Kaupapa Māori research must benefit Māori, whether by upholding their mana (Cram 1997), contributing to the advancement of Māori culture, education and development (MacLean

2004, Durie 2004, Kiro 2000) or giving meaning to the lived experience of Māori (Edwards 2005). It is a consciousness raising activity (Edwards 2005), is concerned with empowerment of Māori (Bishop 1998, Cram 1997) and is emancipatory because it validates Māori knowledge and understandings (Edwards 2005, MacLean 2004). It must be participant driven (Bishop 1998) and collaborative (Cram 2000, MacLean 2004) because, Bishop (1998) adds, Kaupapa Māori research blurs the focus on self and moves to focusing on mutually evolving understandings.

The relationship between the researcher and research participants is crucial. Cram (2000) defines this as respect which removes the power of the researcher through the rituals of encounter, allowing people to define their own space and meet on their own terms. Relationships are built through he kanohi kitea (meeting face to face) along with whakawhanaungatanga and manaakitanga and sharing of kai. This facilitates a reciprocal relationship reflected in 'a common consciousness of all research participants' (Bishop 1998:208). Fullilove and Fullilove (1993) in Cram (1997) urge researchers to share the knowledge, facilitate the use of results and involve the participants as co-authors so that their contribution is acknowledged.

Ownership and sacredness of knowledge need to be respected. Smith (1999) believes that researchers need to question the idea that individual researchers have the right to knowledge and truth, and must recognise that they may be in receipt of privileged information, while recognising that all knowledge is interconnected and held for the good of the people rather than the individual.

Constructing a methodology: interacting world views

In this research, touching as it does both Western and Māori world views, it is important to construct a methodology which recognises my own position of privilege and Western cultural and academic heritage, and which is able to respectfully interact with material from a Māori world view. This will involve developing a methodology using Western theoretical positions which are congruent with, and able to respectfully and ethically interact with, Indigenous frameworks. Smith (1999:163) characterises this as 'the intersecting spaces' opened up by the development of research for the Waitangi Tribunal, Kōhanga Reo and developments in feminist and critical theory. These are spaces for developing culturally sensitive approaches to research, which Faye (1996:243) recognises when she advises us to 'attend to borderlands in which different people rub up against one another and change in the process'.

In order to work in this space, Graham Smith (1990) in Cram (1997) suggests four models for non-Indigenous researchers carrying out research with Indigenous peoples: tiaki, or mentor model, where research is guided by Māori, whāngai (adoption) where the researcher becomes part of the whānau, power sharing, where community assistance is sought, and empowering where the research provides answers and information that Māori want to know.

Linda Smith (1996:25 in Cram 1997) puts forward a set of questions which move towards partnership research in this space. My own response to these questions is recorded below each question.

- What research do we want done?
    - Consultation took place with appropriate Wānanga colleagues prior to the research topic being finalised.
- What difference will it make?
    - It may influence the way the programme is presented to non-Māori students.
- Who will carry it out?
    - The researcher was endorsed by Te Wānanga o Aotearoa.
- How do we want the research done?
    - The research follows Te Wānanga o Aotearoa ethical guidelines and was endorsed by Wānanga ethics committee as well as the Massey University ethics committee.
- How will we know it is worthwhile?
    - The research will contribute to knowledge about how the programme is received by students and how it contributes to social work practice.
- Who will own the research?
    - The research will be available to Wānanga and social work agencies which may be interested.
- Who will benefit?
    - Potentially Te Wānanga o Aotearoa, the social work programme, other social work educators and social work agencies along with the researcher.

This research incorporates aspects of Graham Smith's model in that it was mentored from within the whānau of Te Wānanga o Aotearoa, a whānau into which as a staff member I have been 'adopted' and provides information which will be of interest and use to Te Wānanga o Aotearoa. Discussions took place with Te Wānanga o Aotearoa prior to beginning the research and throughout the ethics approval.

In order to be congruent with Māori critiques of Western research and Kaupapa Māori methodologies, the methodology used here will need to:

- honour Māori critiques of Western research by using methodologies which are congruent with Kaupapa Māori research such as critical theory, reciprocity, whanaungatanga and manaakitanga;

- recognise the importance of context and history by placing the research within the context of Te Tiriti o Waitangi and the bicultural nature of the social work programme;

- accommodate many ways of knowing by being open to and respectful of the information shared by participants;

- honour Kaupapa Māori research methods which emphasise reciprocity, power sharing relationships, kanohi ki te kanohi, through the methodology;

- uphold tino rangatiratanga and mana Māori through use of ngā take pū, respect for tāonga and tikanga;

- respect ownership and sacredness of knowledge by remaining within the boundaries of what was taught in the social work programme. The syllabus includes aspects of tikanga, kawa and te reo, mihimihi, Māori customary law, whakatauki and traditional narratives with which students are expected to become familiar and able to practice at a basic level;

- benefit Māori by providing information which could be useful for a Māori organisation.

The contribution of critical theory

While Smith (1996) Smith (1997) and Cram (1997) have explored ways in which non-Māori can research alongside Māori, others writers have explored links between Kaupapa Māori theory and critical theory. Eketone (2008) suggests critical theory as an appropriate vehicle for engaging with Kaupapa Māori theory because it has its roots in Marxist/socialist traditions and seeks to challenge and transform oppressive structures. He relates Marxist theories of class conflict to colonisation and the loss of cultural capital by Indigenous peoples. Critical theory, he argues, is based on the belief that society is characterised by conflict between the powerful and the powerless and understanding these forces is a prerequisite for change.

Linda Smith (1999:185) says that Kaupapa Māori is 'located in relation to critical theory, in particular to notions of critique, resistance, struggle and emancipation'. Smith (1996) suggests that three elements of Kaupapa Māori theory align themselves with critical theory: *conscientisation*, a process that critiques and deconstructs hegemony to explain Māori marginalisation, *resistance* through responding and reacting to the dominant forces and trying

to bring about change through collective action, and *praxis,* reflective change which goes beyond critiquing to applying what is learnt (author's italics).

Pihama (1999) says that critical theory aligns with Kaupapa Māori theory because it helps to expose the ways in which dominant groups construct concepts which justify the maintenance of inequality and oppression of Māori. Kiro (2000) makes the link when she relates Kaupapa Māori theory to emancipation and exposing power relations with a focus on Friere's analysis of praxis and emancipatory thinking. Bishop (1998) sees Kaupapa Māori theory as committed to both critical analysis of power structures and deconstruction of the hegemonies which have disempowered Māori in defining and legitimising their own knowledge.

Non-Indigenous writers have connected critical theory to issues which are of concern to Indigenous peoples through its concern with issues of social justice, power relations and equity, and its ability to recognise and respect many types of knowledge and ways of knowing.

Kincheloe & McLaren (2005) view critical theory as changing and evolving, but with some basic assumptions: all thought is mediated by power relations that are socially and historically constructed; facts cannot be separated from values and ideology; certain groups in society are privileged over others; mainstream research often unintentionally reproduces oppression. Critical theory, they say, is evolving to understand that no one framework can encapsulate the complexity of knowledge production and that 'the object of enquiry is always the product of many contexts and processes; it is culturally inscribed and historically situated' (p319). They view culture as 'a domain of struggle where the production and transmission of knowledge is always a contested process' (p310). Critical enquiry must be related to confronting and redressing injustice, and is emancipatory in that it is concerned with exposing the forces which prevent individuals and groups from making the decisions that shape their lives.

Giroux and Giroux (2008) place critical pedagogy in the front line of the fight against neo-liberalism and globalisation, both of which they see as perpetuating racism and inequality. They argue that researchers are cultural workers who should use the tools of critical pedagogy to engage in emancipatory practice which takes them directly into the spaces of Indigenous peoples. The challenge for critical researchers is to create new spaces where this can happen.

Denzin (2005:936) makes a direct connection by seeing critical theory as providing a framework in which outsiders seeking to be 'allied other(s)' can position themselves. To do this 'Critical theory must be localised, grounded in specific meanings, traditions, customs, and community relations that operate in each Indigenous setting' (ibid). He advises caution in the

space in between Indigenous communities and decolonising research to ensure that power is located within Indigenous communities and they define what is acceptable.

Smith (1999) however, is less sure of the emancipatory effects of critical theory, arguing that those who developed the approach failed to recognise their own part in maintaining patriarchy. In acknowledging this, Denzin & Lincoln (2008:2) propose that non-Indigenous researchers can seek 'a productive dialogue between Indigenous and critical scholars which involves a re-visioning of critical pedagogy' which they refer to as critical Indigenous pedagogy. This is a pedagogy which Denzin & Lincoln (2008:2)say:

> *Embraces the commitment by indigenous scholars to decolonise*
> *Western methodologies, to criticise and demystify the ways in which*
> *Western science and the modern academy have been part of the*
> *colonial apparatus.*

Such pedagogy should be 'ethical, performative, healing, transformative, decolonising, participatory, committed to dialogue, community, self determination, cultural autonomy' (and resist efforts to) 'confine inquiry to a single paradigm or interpretive strategy' (ibid).

It recognises that multiple kinds of knowledge are required if policy, legislation and practice are to be sensitive to social needs. Used in this way critical theory constitutes a 'borderline epistemology' which offers a place for dialogue (Denzin & Lincoln 2008:2).

Creating a space

The place where Western and Indigenous/Māori spaces meet is the place where this research is positioned; at 'the intersecting spaces' of Smith (1999:163) and the 'borderlands' of Faye (1996:243). Durie (2004:1143) believes that Māori researchers recognise that they live at the interface of two bodies of knowledge and says that the challenge in working with two bodies of knowledge is:

> *To afford each belief system its own integrity while developing*
> *approaches that incorporate aspects of both and lead to innovation,*
> *greater relevance, and additional opportunity for the creation of new*
> *knowledge.*

Jones and Jenkins (2008:473) locate this place as 'the hyphen which is situated in the complex gap at the Self-Other border'. They are critical of the binary relationship which characterises much collaborative enquiry between Indigenous and (what they describe as) settler researchers because, they argue, the relationship does not represent two fixed, racially

different, homogeneous groups. Like Durie (2004) they recognise the inevitable relationship between Indigenous and Western belief systems, believing that few Indigenous people have not been influenced by the dominant culture in some way. However they warn that the desire for collaboration may be another manifestation of imperialism, thus supporting what it intends to combat. They ask who speaks for whom in the mix of caution, passion, ignorance, ambivalence and power which characterises the relationship. The colonial relationship, they argue, is what defines the relationship between Māori and non-Māori and 'forces each into being' (p475). They believe this relationship can never be changed and they write from different sides of a hyphen which can never be erased. While to write as the outsider from within is impossible, collaborative enquiry, they believe, can be guided by some principles: respect, care, empathy, commitment to fairness, and to honouring the Indigenous culture and its histories.

In their collaborative work across Indigenous/settler culture, they 'work the hyphen' (p474) because 'For those of us engaged in postcolonial cross-cultural collaborative enquiry this hyphen, mapped into the indigene-colonizer relationship, straddles a space of intense interest' (ibid). It always reaches back to a shared past and holds ethnic and historical interchange, but is also a relationship of power, inequality and social privilege. The politics of working the hyphen are based on 'the tension of difference, not of its erasure' (p473) therefore it is important to attend to the hyphen. Its presence, as the place which marks a difficult but necessary relationship, is, they say, non-negotiable, and needs to be protected as a place where positive work can take place; a site for learning from difference rather than learning about the other. The critical position suggests that we must know 'our own location in the Self-Other binary and accept(ing) the difference marked by the hyphen' (p482). If the coloniser has a clear understanding of their own history and culture, they are in a stronger position to have a relationship with the hyphen.

In this research I positioned myself with the non-Māori students on one side of the Indigene-settler hyphen and on the other sat Te Ao Māori. This research was concerned with the small portion of Te Ao Māori with which the students have engaged during the social work programme at Te Wānanga o Aotearoa. With me on my side of the hyphen sat the philosophy and methodology of critical theory, opening up a space for becoming the 'allied other' (Denzin & Lincoln 2008) through what it tells me about power, privilege, inequality, colonising histories, multiple ways of knowing and the potential for social and political change. On the

hyphen sat Te Tiriti o Waitangi which defines the relationship politically and historically and contextualised exploration across the hyphen.

Within Te Tiriti, nga take pū acted as catalyst and mediator for engagement, taukumekume, across the hyphen. Ngā take pū became kaitiaki (guardians) of the borderlands of the hyphen, delineating parameters for engagement and containing values, ethics, and principles to guide exploration. Ngā take pū became 'hoa-haere' valued travelling companions, (Pohatu 2008:18) which, when taken together, created and occupied a space for action and critical reflection.

Taukumekume, positive and negative tension, was a necessary starting point, acknowledging 'the tension of difference' (Jones & Jenkins 2008:473) but also the willingness to work the hyphen. Exploration of taukumekume had the potential to offer insight and interpretation (Pohatu 2008). When taukumekume are acknowledged, āhurutanga is created as a safe space where robust but respectful reflection and dialogue takes place within an ethical framework. Within this space whakakoha rangatiratanga, respectful relationships are maintained within the ako (reciprocal) relationship between researcher and participant and researcher/participant and the material under discussion.

The following figure illustrates this position.
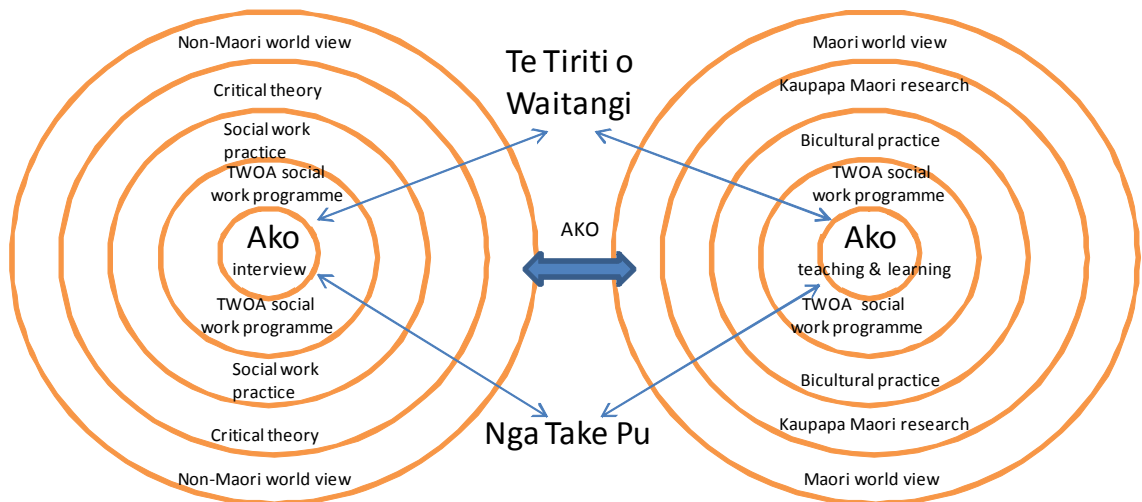
Figure 4.1: Methodology

Other take pū applied in this context are:

Tino rangatiratanga: absolute integrity. The integrity of the research process, including research methodology and design, will support tino rangatiratanga of the people involved and the integrity of the contribution they make.

Kaitiakitanga: responsible trusteeship. The researcher is kaitiaki of the research process and the relationships inherent in that process. Kaitiakitanga extends to the material under discussion and its interpretation and presentation by the researcher.

Mauri-ora: well being is 'the constant acknowledgement that at the core of any research kaupapa and activity is the pursuit of wellbeing' (Pohatu 2008).

Research design

Selecting participants

Selection criteria for participants was as follows:

- non-Māori;
- graduates of the National Diploma in Social Work or the Bachelor of Social Work (Biculturalism in Practice) at two campuses of Te Wānanga o Aotearoa;
- practicing social workers;
- living within two hours travelling time of Palmerston North.

The Student Retention Coordinator obtained a list from Te Wānanga o Aotearoa student data base (Take 2) of all non-Māori graduates of the National Diploma in Social Work (NDSW) and Bachelor of Social Work (Biculturalism in Practice), (BSW) programmes at two Wānanga campuses. Working with the Student Retention Coordinator, eighteen names were selected to reflect a balance of NDSW and BSW graduates and representatives from both campuses. Information Sheets, Expression of Interest forms and a covering letter from the Student Retention Coordinator were then posted out to each of the eighteen graduates. The initial mail-out brought ten responses. Three were eliminated as not meeting the criteria and one withdrew as a result of illness, which left six participants. Three were former students of the researcher, three were known to the researcher by sight only.

Conducting the interviews

Each participant was contacted by email and asked to nominate a time and place for their interview. Two participants were interviewed in their homes, three at their workplaces (with

their manager's permission) and one at Te Wānanga o Aotearoa. A koha of chocolate biscuits was given to each participant. Written permission was given to record the interviews which were transcribed and each participant given a copy of the transcript to check. Written permission was obtained to release the transcript.

The interviews took place over a period of five weeks. It was explained to participants that there would be five interrelated parts to the interview; their own perception of spirituality, their perception of its relevance to social work practice in general, their experience of spirituality at Te Wānanga o Aotearoa and whether and how spirituality was expressed in their own practice. Finally they were invited to reflect on nga take pū as taught in the social work programme and their own spiritual journey. Each interview followed substantially this pattern. The interviews were conversational in tone, with the interviewer using an open question/invitation to open up each area of discussion, prompts to encourage reflection, reflecting back and summarising to check understanding and occasional probing questions. Interviews varied in length from forty minutes to one hour and fifteen minutes.

Data analysis

Analysis was qualitative, looking for themes, issues and areas of agreement and disagreement while distinguishing between individual opinions.

O'Leary (2004:185) describes qualitative analysis as 'a process that requires you to: manage and organize your raw data; systematically code and enter your data; engage in reflective analysis appropriate for the data type; interpret meaning, uncover and discuss findings; and, finally, draw relevant conclusions'. This outline seemed to the researcher to be an appropriate overarching method to follow because it suggests a process for organising, managing and presenting the data, while acknowledging the reflection which needs to accompany interpretation and search for meaning.

Following the above process, the transcripts were allocated letters A to F following the order in which the interviews took place. Using a different coloured highlighter for each section, the data was then divided into five sections which followed the order of the interview questions:

Section 1: Meanings and definitions of spirituality
Section 2: Importance of spirituality to social work practice
Section 3: Use of spirituality in social work practice
Section 4: Experiences of spirituality at Te Wānanga o Aotearoa
Section 5: Ngā Take Pū

Working with one question area at a time, a highlighter was used to pick out key points including issues, experiences, interpretations and meanings as they related to each section. A different colour was used for each key point . This process was repeated several times until all the material was coded. At this point Section 6: cultural understandings emerged as a theme as it seemed to best capture some experiences which were not covered by the other five areas.

The data was then collated into a table so that comparisons could be made across the six responses. This was repeated several times until the researcher was satisfied that key material for each section had been captured on the tables. A set of tables was then constructed to summarise the data in each section (Appendix 1).

Working with the tables for each section, a reflective analysis of each section was carried out, looking for recurring ideas, words, explanations, experiences, interpretations, and issues. Repetition and interpretation of culture specific words and concepts were important, as were meanings attributed to cultural experiences. Similarities and differences between interpretations and attributed meanings were noted.

Again, coloured highlighters were used to annotate the text using the process of 'constant comparison' (Glasser & Strauss 1967 in O'Leary 2004:197) where concepts and meanings are explored in each text and compared with previously analysed texts to draw out similarities and differences. The process was largely inductive, theory being generated through analysis of responses, however a deductive approach assisted in making broad comparisons with overseas and local research.

According to Sarantakos (1993), in order to extract the full meaning, data should be analysed, reorganised and re-analysed until saturation point is reached, that is the point where a full and complete explanation has been arrived at. While every attempt has been made to achieve a thorough analysis of the data through repeated readings and analysis, it is more likely that the outcome will be closer to what O'Leary (2004:195) describes as 'understandings (which) are built on a process of uncovering and discovering themes that run through the raw data, and (an interpretation of) the implication of those themes for the research question'.

Significance

The research is significant from several perspectives.

Research on spirituality and social work is a developing field with very little carried out in Aotearoa New Zealand. While there has been overseas research looking at social work and spirituality across cultures and with students' attitudes towards spirituality in the curriculum, I am not aware of any research which focuses on the experience of social work education within a culturally specific environment on the practice of students who are not from that culture.

The appropriateness of non-Māori social workers working with Māori clients and the need to develop culturally appropriate practice has been the subject of much debate. It is hoped that this research will contribute to that debate by investigating the contribution of one model of social work education to culturally appropriate practice.

Te Wānanga o Aotearoa is a Māori organisation which is open to people of all cultures who wish to learn in a Māori environment. It is of interest to Te Wānanga o Aotearoa to have some indication of the experience of non-Māori students studying within the cultural experience it provides. Within that kaupapa, the social work programme is structured to be bicultural in nature, so the study could assist in gauging how far this goal is being met with its non-Māori students.

Another area of debate is the place of non-Māori researchers working with material from Te Ao Māori. As a non-Māori researching from within a Māori institution, methodology and ethics are of particular significance. The use of a methodology which positions the researcher on the Indigene-settler hyphen and incorporation of both Western and Māori-based ethical standards has the potential to contribute to this debate.

Limitations

The material being explored is cross cultural, therefore there will inevitably be limitations in interpretation of concepts and knowledge from Te Ao Māori by both the researcher and participants who are not Māori.

The study applies only to students from two campuses, so it is not known how representative it will be of students from other campuses where the material may have been taught from a different perspective and in more or less depth.

Participants' previous and current exposure to Māori culture and the degree to which this may have influenced their understanding of material and experiences provided by the Wānanga programme is difficult to gauge. At least one participant had very little exposure to Māori

culture prior to entering the Wānanga programme, while at least one participant had considerable previous experience working with Māori.

Similarly, it is acknowledged that some participants will have brought to the programme already developed views and expressions of spirituality and some may have chosen social work to give expression to these already held. These expressions of spirituality may or may not be congruent with Māori spiritual beliefs and practices.

The fact that I was interviewing former students who already knew me, three of whom had been taught by me, was inevitably reflected in the interview relationship and process with the potential to impact on the objectivity of both participants and researcher.

Generalisability will be limited by the small scale and exploratory nature of the study and by its location in only one of several social work education providers.

Ethics

Ethical approval was obtained from both Massey University and Te Wānanga o Aotearoa. Approval from Massey University was obtained prior to the application being made to Te Wānanga o Aotearoa. This dual application process both contributed to, and reflected, the bicultural nature of the research process. Additional to meeting Massey University ethical standards, the researcher was required to meet Te Wānanga o Aotearoa research tikanga guidelines, including ngā take pū, protection of tāonga and cultural respect. In essence, one ethics application was approached from a predominantly Western perspective, the other from a predominantly Māori worldview. The link for this researcher was ngā take pū, the bicultural principles which are a recurring theme of this study and are applied as shown in Table 4.2.

Central to the ethics of this study has been honouring its relationship with Māori knowledge and the ethical engagement of a non-Māori researcher in researching an area which involved Te Ao Māori. This was expressed through the researcher's relationship to the principles of Te Tiriti o Waitangi and the bicultural principles described above. This ethical framework attempted to take into account both Māori and non-Māori concepts and methodologies through use of the bicultural framework provided by ngā take pū.

Cultural advice and support has been available through colleagues at Te Wānanga o Aotearoa, in particular Matua Hepetema Te Puni, Brigitte Te Awe Awe Bevan and Chris Whaiapu.

The findings from the study are reported in the next chapter, followed by discussion and analysis in chapter six.

Take pū	Application
Ahurutanga/Safe Space	• ensuring the physical, emotional, intellectual and spiritual safety of the participants; • gaining informed consent; • respecting the integrity of each participant's contribution; • participant checks draft of interview; • maintaining confidentiality.
Whakakoha Rangatiratanga/Respectful Relationships	• reciprocity, genuineness of thought and action and respectfulness in giving and receiving information; • collaborative relationship between researcher and participants; • minimisation of the potential power imbalance between researcher and participant; • ako; emphasising the reciprocal nature of taking and giving information.
Kaitiakitanga/Responsible Stewardship	• responsible use of information gathered; • regard for cultural knowledge and integrity; • participant checks draft of interview; • sharing of benefits of the research.
Taukumekume/Positive and Negative Tension	• collaborative relationship between researcher and participants; • collaborative approach to resolving any difficulties which may arise; • recognition that tensions may arise when discussing a subject as personal as spirituality and dealing with them with sensitivity and respect.
Tino Rangatiratanga/Absolute Integrity	• use of appropriate methodology; • informed consent; • participant checks draft of interview: • integrity of reporting findings; • mindfulness of the boundaries within which cultural knowledge can be discussed.
Maui Ora/ Wellbeing	• ensuring safety of participants and information through adherence to all take pū; • maintaining integrity of the research process • appropriate reporting and use of the findings.

Table 4.2: Application of ngā take pū to research ethics

Chapter 5: Participants' Voices

This chapter sets out the findings from the interviews undertaken with six participants, beginning with their views on spirituality and religion and personal definitions and meanings of spirituality. The next section describes participants' experiences of spirituality at Te Wānanga o Aotearoa, and is followed by their views on the importance of spirituality in social work practice and descriptions of how they incorporate spirituality into their practice, including use of models and theories and culturally appropriate practice. The chapter concludes with a section on participants' understandings and use of ngā take pū in practice. In order to remain as faithful as possible to the interviews, participants' own words have been used extensively with the intention that their individual voices may be heard.

Theme 1: Spirituality

Participants were asked two questions:

- How would you describe spirituality?

- What does spirituality mean to you?

Spirituality and religion

Five of the six participants immediately associated these questions with the difference between spirituality and religion; only one participant did not mention religion during the course of the interview.

Three participants had been brought up in a Christian household and of those, one was a practicing Christian, one described herself as Christian but not practicing, while the third referred to life experiences which made her think that Christianity is 'not a good thing' and is currently exploring Buddhism. For this participant Buddhism seems to offer a route to self awareness, tranquillity and knowing what you want to get from life and how to get there. Participant A, who was not herself religious, believed that Christianity has aspects which are 'profound and precious'. Participant E said 'I don't look at spirituality as being confined in the aspects of religion', but that some people associate spirituality with God.

Most participants believed that although religion can be part of spirituality, spirituality is broader than religion, so that although for some people they may intertwine, they are different. Participant A described this as 'Religion has doctrines which are not necessarily associated with spirituality', while participant E said that associating spirituality with God and religion is too restrictive. Participant F put it this way:

> *I've always had a sense of spirituality because I was brought up in a Christian home, so there was always that awareness of a spiritual thing, particularly from a Christian perspective……….You could give it a Christian definition, but I think it's much greater than that, and so I think it's the acknowledgement of unseen things, which can include the Creator, or the Creator God. I think it includes just having an awareness or maybe a sixth sense.*

Spirituality as individual experience

Although two participants began by saying that spirituality is difficult to define, all were able to offer their own thoughts, beliefs and experiences relating to spirituality.

All participants viewed spirituality as being individual, 'a personal thing which I keep to myself' (participant C). Participant B said "I see spirituality as very individual and based on one's own beliefs and value system' while participant D spoke of a personal spiritual awakening while studying social work, related to being accepted for the first time for who she really was. For participant E, the universal life force was also a personal life force, present in each individual so that spiritualty was about 'making sure my own life force is at its optimum'. Participant F spoke of his personal spirituality as being a mixture of Christian beliefs and personal cultural heritage:

> *I'm a Christian and so I can define my spirituality in terms of my attendance at church (but) I think the Celtic part is just having a much greater awareness of the greater part of spirituality…..and I think being part German…..I have that same feeling when I go to Germany.*

For participant A Scottish cultural heritage also was a crucial part of herself and her spirituality.

Spirituality was also associated with the inner life, self awareness, identity and sense of self; 'an inner essence of who I am' (participant C), 'a deep sense of self' (participant B), 'knowing who you are' (participant D). For participant D, this self knowledge grew through:

Looking at yourself and your family and where you come from, and it forced me to look at family relationships which were very, very tough for me, and just made me investigate it more, just sort of figuring out who my family was. Where did we come from? ….So my values started to shift, my beliefs started to shift, and even my family relationships started to change as well, which was a slow process, but that was part of me.

Participant F spoke of 'other parts of my being needing to know where I've come from and what has created my character'. This participant had more relatives overseas than in Aotearoa New Zealand 'so that's part of finding my identity that drives that…. it goes back to the sense of knowing who your tūpuna are'.

Beliefs and values were connected to spirituality by participants who saw their spirituality as a source of fundamental values and core beliefs which assist them to know who they are and influence their social work practice. For participants C and F, their beliefs and values sprang from growing up in a Christian home; participant F attributes joining the social work profession to the values summed up in the parable of the Good Samaritan. For participant C 'the foundation of values and beliefs have been there, I think, from as early as I can recall'. For participant A, beliefs and values were connected to her Scottish ancestry, while for participant D spirituality was connected to knowing self in order to understand others and be non-judgemental. Participant A said:

I think it defines…….your own value base, whether you come from a Christian perspective, a Wiccan perspective, a Buddhist perspective, or an Atheist perspective…..It defines who you are and the base you are working from.

Spirituality as universal experience

All participants talked about spirituality as being universal as well as individual, all-encompassing, flowing through all life forms whether human, animal, or other manifestations of the natural world, a life force, 'everything has a spiritual life force whether it is human, animal or even plant' (participant A).

Spirituality is in everyone, although at times they may not be aware that it is so. And it is in everything, it is everywhere you go. There is a life force and a spirit about nature, in people and places, and to me, it's

> *being aware of my surroundings and seeing past the physical, and*
> *seeing the life force in all things. (participant B)*

Participant C said 'it's in everything, everywhere', while participant E believed that 'we're all connected to the infinite life source which is all wisdom and all knowledge… People use God to identify that life force'.

There was a strong association between spirituality and the idea of a life force, and connected with the life force, notions of energy, growth and change. Participant B described spirituality as 'being able to see the life force in all things'. Participant A spoke of spirituality as being:

> *Around the whole concept of what is growing and what is being… they*
> *all have energy to make it grow…..when the energy stops being there, it*
> *dies, whether its animal or vegetable, or even mineral.*

However, this participant also spoke of continuity based on rebirth, quoting an American Indian belief that when a person dies, memories are passed down through the generations, so their story goes from myth to legend, by which time the spirit is rested and ready to return. Participant E believed that a life force was involved after death because 'there must be a life force in disintegration' whether of human made objects which must decay, or of people who come from, and return to, dust. So the life force changes and renews itself even in decay.

There was also the sense of spirituality as a creative force, the 'things unseen, which can include the Creator, or the Creator God' (participant F). Participant E believed that the human ability to create stemmed directly from the universal life force which provides the inspiration and ideas to create:

> *We have a mind and the mind is used to create …..How did humans get*
> *the idea to create? We're all tacked into the infinite life source which is*
> *all wisdom and all knowledge , so in order for us to create something,*
> *that life force gives us the inspiration and the ideas to create it…..The*
> *creation comes from the human mind, but where is that idea coming*
> *from in the first place…… I see it come from the life force, the*
> *knowledge.*

Participant E saw the life force as being neutral, able to be used in different ways with no right or wrong usage, while participant A spoke of 'the darker path' of spirituality, its association with ritual abuse and cults, and the difficulties of people trying to unravel themselves from the

control this kind of spirituality exerts over them. For this participant, it was the strength of her own spiritual beliefs which had allowed her to work in this area without personal harm.

Although all participants saw spirituality as universal and always present, some believed it is not always recognised or acknowledged. Two participants expressed the view that some people have difficulty in defining spiritualty because it is not perceived by the five senses. 'If you can't have a tangible explanation of something, what do we do with it? We either ignore it or we poo-poo it…..no, we don't know that, so let's ridicule it' (participant E). Participant F said 'I think the whole education system sort of says, well, if you can't touch it, you can't see it, it doesn't exist…it's a scientific view'.

Participant B believed that spirituality can ebb and flow depending upon life circumstances and described losing her spirituality after a family tragedy and finding it again through her experiences at the Wānanga. Others said that because of the situation they found themselves in, their clients could be in a place where they are not aware of their spirituality. Participant B described this as 'mauri moe, spiritual sleepfulness', while participant F talked about the hurts which drive people to 'put on a mask' beneath which they hide their spiritual self. Participant C had met clients who were unable to recognise their spirituality because they believed there was no good in them.

Spirituality as connectedness

All participants spoke of spirituality as a sense of connectedness, whether to nature, the life force, the self, or to one another. Participant B described spirituality as 'having a connection or a force or an energy or a spirit that gives one a deep sense of self', while participants A and B related spirituality to connectedness with others 'which goes deeper than shaking their hand' (participant A). Participant E described the hongi as epitomising connectedness with others at the physical, spiritual and emotional levels, asking 'where does my life force stop and yours stop? We are connected even though our physical bodies are separate'. Connectedness to others could be expressed through loving relationships, smiles and laughter (participant B). Connectedness to nature could be experienced through birdsong or being alone with nature which 'gives me a clear head' (participant C). For participant D, relationship was the basis of all her social work; 'being in sync' was related to spiritually through building 'mana-enhancing' relationships.

Two participants spoke of their spiritual connectedness to the country of their ancestors through cultural traditions, values and beliefs which helped shape their own lives and sense of self. One participant described this as a sense of belonging, turangawaewae, a sense of culture, and contrasted this 'perceived' spirituality connected to family name and the place where ancestors came from, with the 'taught' spirituality of Christianity where 'faith comes by hearing' (participant F). Another felt a strong spiritual connection with Scottish ancestors, her clan and tartan; 'That's where I developed my sense of spirituality and a whole lot of other core values within myself' (participant A). For participant D, connectedness was experienced as a sense of acceptance and being accepted for who she was.

Participant C found that learning about Te Tiriti o Waitangi was a spiritual experience, fuelling her passion for social justice and expressed in her social work through working to form collaborative relationships. Other participants talked about social justice in terms of the shame and self blame clients feel for being in a position where they need to access a service such as foodbank (participant D), or the sense of social failure attached to being unable to meet society's expectations (participant F). For all participants, these feelings were seen as related to spirituality; participant B talked about the families she worked with often being in a state of mauri moe, spiritual sleepfulness, which was attributed to sense of failure and lack of self esteem arising from life circumstances.

Spirituality as healing, forgiveness and hope

Participants B and F associated spirituality with healing and hope. For participant B, the road to healing and hope was through uncovering strengths, particularly moments of happiness, and recognition of what moves people and gives them faith and joy. Being able to recognise and highlight their achievements could motivate families to move towards their goals. For this participant, nurturing her own sense of faith and hope was an important factor in being able to maintain her own energy and integrity.

For participant F, working in the criminal justice system, seeking forgiveness and forgiving others can bring spiritual healing for clients, because without forgiveness people are unable to heal. Part of this process is letting go of the hurts so that spiritual healing can take place:

> *You've got a vinyl record and its got a scratch on it The vinyl record is this big, but the scratch is just this big, and you're caught on it. It goes round and round and round.......So what you need to do is pick up the needle and put it over the scratch onto the other side, because on the*

> *other side the record's fine…it's got a scratch, we need to mend that*
> *scratch. How do you mend that scratch? You might need some help to*
> *get it from here to here, and part of mending that scratch might be the*
> *concept of forgiveness and moving on.*

Participants experienced spirituality in different ways, for example through prayer or meditation, in enjoyment of nature and through loving relationships with others. For some spirituality was also was entwined with a religious belief, but was seen as being wider than religion. Spirituality was also associated with a state of inner peacefulness and tranquillity, being at peace with self, others and nature.

Theme 2: Experiences of spirituality at Te Wānanga o Aotearoa

Participants were asked:

- Was spirituality part of your experience of being a social work student at Te Wānanga o Aotearoa?

- If so, in what ways did you experience spirituality?

From nervous beginnings to acceptance and connectedness

Initially most participants experienced some nervousness, as Pākehā, on first entering Te Wānanga o Aotearoa; 'I arrived as a naïve Pākehā wondering what I was doing' (participant C). 'When I started at Te Wānanga I was actually really quite frightened and kind of went along because I wanted to, but giving myself full permission to run at any moment' (participant A). When it was suggested to participant D that she went to the Wānanga, her reaction was:

> *Are you sure they take us Pākehā people? …..At this stage I was all*
> *dressed in black and I was thinking, these people are just going to look*
> *at me and think, what is this person doing here?*

However, like other participants, participant D soon felt a sense of acceptance:

> *……and I think that was the first step of spirituality……not feeling people*
> *were judging me and that people were giving me a chance, and I*
> *thought wow! this is something I haven't experienced before.*

Participant B described a similar experience:

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> *There was an initial period when I felt out of place, but that was very short lived because of the special people I was surrounded with, and for me, at the time of studying at the Wānanga, it was where I was meant to be and it fitted where I was meant to be.*

For participant E, the sense of belonging came at the pōwhiri:

> *All the staff were there and we came in…..how do you explain what that feeling is that overwhelms you when everybody's singing and tears start pouring out of your eyes and you sit down and all of a sudden you've got this sense of belonging? I would say that it was a spiritual connection. I felt on a spiritual level that I was exactly where I was meant to be. I was with the right people and I was in a place that I belonged.*

This sense of acceptance and belonging became part of the experience of the spirituality of the Wānanga. Feeling accepted and supported by fellow students and staff took participant D to 'another emotional-self level' which helped to build her own spiritual journey. Participant C spoke of 'acceptance for non-Māori to be looked at on the same level….acceptance of differences and biculturalism'.

For others, spirituality was experienced through the sense of connectedness to other members of the class, hearing their stories and sharing their experiences:

> *I got to be part of others' spirituality and what it meant to them and was very blessed with being able to experience that spiritualism from others and yet still be able to enhance my own…..Connections, lots of connections, and hearing others' stories and where they've come from, and what they're doing now, and how they've gotten there. (Participant B)*

Although not related by blood, participant A felt that class members related to one another through sharing a common goal, learning together and helping one another in a way which 'came from an open heart and spirit'. This participant often works with fellow graduates employed by other agencies and still feels that strong sense of connection and trust.

The learning environment

Once the sense of belonging and connectedness was established, spirituality was experienced in many other ways. For two participants, the sharing of spiritual knowledge and wisdom by older members of the class was particularly significant:

> *It wasn't actually the syllabus that dealt with those things, but those things came up because there were lots of Māori in the class and people like (names kaumatua and kuia) and some of the others who had dealt with those things…they were explored and talked about. (Participant F)*

and

> *Studying at the Wānanga meant that that I was able to be exposed to different meanings of spirituality from (names individuals) and how they applied those in their personal and professional mode. (Participant B)*

The concept of whānau, particularly in its relation to āhurutanga, awhi and aroha had spiritual significance for some participants as it was played out in class relationships, 'the awhi and the aroha made me want to continue' (participant D). Whānau-friendly practices such as accepting new babies into class, and whānau friendly study hours were important to participant C 'they (students and staff) were there to support you as an individual, and I truly believe they were there to support you as a Mum as well'.

Participant F gave an example of when news came of the death of a relative of a class member and everything immediately stopped to awhi the person:

> *We had some karakia …….and I thought how absolutely appropriate…..how sensitively and wonderfully that had been done…….we sort of said go in peace….almost a concept of laying on of hands and identifying with the person and empowering them to go on. Those were the things I really appreciated in terms of being a Pākehā student at the Wānanga and seeing it in practice, and seeing it as a natural occurrence.*

The experience of learning pepeha and mihimihi had spiritual resonance for two participants. Getting the pronunciation right was challenging but rewarding:

> *I worked my butt off to do my pepeha because my pronunciation was really poor…..but in the end I did it and I was quite fluent…and I got top*

marks. It gave me warm fuzzies in regards to my own spirituality. I really grew within my inner self. (Participant C)

For another participant, reciting these on the marae was a powerful spiritual experience. On these occasions the spirituality of the meeting house was experienced, 'the carvings on the side made you feel secure' (participant E) engendering a sense of connection and unity.

Waiata were enjoyed as an expression of spirituality, particularly as part of the beginning and ending of the day or when energy and spirits were lagging; 'oh, let's pull out the guitar, and let's have a waiata, or let's have a himene. That's a spiritual thing' (participant F). Participant A said 'and the music we sang and the work that was done in the waiata....music is the universal language of the soul.....you get the feel of things from music'.

Karakia, waiata and himene at the beginning of the day provided a demarcation line from work and travelling to class and helped to prepare for the day 'let's get ourselves right with one another and with the creator....we're the whānau now' (participant F). The sense of unity when performing kapahaka was also a spiritual experience for two participants: 'so when I went to Kapahaka and we were all in unison, I really felt connection to the spirit then' (participant E).

Several participants spoke about the sense of spirituality as being infused through the whole programme 'the whole diploma was a spiritual experience' (participant A). Spirituality was perceived as not being taught, but 'was incorporated because...Māori give honour to the spiritual side' (participant E). Discussions around spirituality were described as arising naturally, and explored and talked about in class and group discussions and between individuals. Permission was given to talk about spiritual matters and it was natural to explore them as they arose, exploring different meanings and how they were applied in both personal and professional lives (participant F). As participant E put it, 'the door was open to explore it more. It wasn't avoided, you could go to the level you were comfortable with'. Participant F put it this way; 'I doubt you can get that sense of awhi and that sense of wairua, that sense of permission to talk about this.....outside the Wānanga'.

All participants felt that studying at the Wānanga had contributed to their own spiritual journey, for some more than for others. Participant B told how she had lost her spirituality due to a family tragedy and felt that 'if it wasn't for the Wānanga I would still be seeking to reclaim

my spirituality'. Participant C said 'Before I started at the Wānanga I didn't see or understand the depth of my own spirituality' but 'I really grew within my inner self at the Wānanga'.

For participant A, there were resonances of the Scottish clans of ancestors in whānau/hapū/iwi, of Scottish tartans in the tukutuku panels and of whakapapa which both peoples carry in their memory. Being at the Wānanga gave some new names to spiritual concepts, reaffirming beliefs already held and was a spiritual experience:

> *In linking me not only to my values, but bringing me home, because*
> *prior to that I had always thought of home as somewhere*
> *else……Linking me more with here, with New Zealand and Māori culture.*
> *So for me it was a very building thing, a spiritual one, for me as a person*
> *and as a social worker.*

For this participant, the Wānanga helped to solidify her own spirituality: 'it's not actually changed things, but it's helped me rename and reform and probably brightened what was already there, given it a spruce up'.

Participant D described how she had not thought seriously about spirituality before joining the Wānanga programme. Looking at herself and her family relationships and finding out who she was caused a shift in her values, going from angst to developing a form of spirituality which 'was acceptance as well'. Giving recognition to the spiritual aspects of life and social work and being given permission to talk about spirituality contributed to that journey.

For participant E, finding a connection with Māori was the most important part of the experience of spirituality; 'my heart connects with Māori, and so it gives me a sense of connection and belonging……I knew on a spiritual level I was connected with a group of people'. Participant F described how the Wānanga provided something which was not available elsewhere:

> *I absolutely loved the Wānanga…it was a really safe atmosphere…..I*
> *doubt that they (students at other institutions) get that sense of awhi,*
> *that sense of wairua, that sense of permission to be able to talk about*
> *this.*

Participants believed the learning environment contributed to the experience of spirituality. The environment was described as 'holistic', 'safe, relaxing and calm' 'incredibly supportive', 'that interconnectedness, and a real warmth and a spiritual as well as physical as well as academic connection' (participant A). Holistic teaching and learning practices, working

together in groups, learning from one another, learning from older and more experienced class members, and feeling supported by class members and staff were described as all contributed to this.

There were, however, some difficulties. Participant E experienced difficulties towards the end of the programme when some students were bringing their own issues to class and the class had to put measures in place:

> *So we didn't take on other people's issues on a spiritual level, on an energy level......so that was incorporated, which left the energy clear to get on with the mahi...I'd look at that as a spiritual side of things. You're dealing with each other's energies.*

Another participant commented that there were times when the Wānanga had not followed its own cultural practices, giving an example of being told to expect a pōwhiri but having a mihi whakatau, 'I'm going here to a Wānanga to learn the taha Māori aspect of social work and this wasn't what I expected.....It did shake me up'. On another occasion a meeting had been arranged with management where the class insisted on beginning with mihimihi, despite the manager's allocation of only 15 minutes for the hui: 'well we weren't going to be intimidated into a Pākehā way of doing things. We're going to have a mihi and a kōrero'.

Theme 3: Spirituality and social work practice

These questions explored participants' views on spirituality in social work practice. Participants were also asked to name models and theories and discuss how they used them and to talk about culturally appropriate practice.

Participants were asked:

- Is spirituality relevant to social work?

- Does spirituality have a role in social work practice?

- Do you incorporate spirituality into your practice? In what ways?

- Does spirituality benefit social work practice?

Relevance of spirituality to practice

All participants felt that spirituality was an important element of social work practice. Two participants described spirituality as a tool: 'and how any tool is used makes its value. A knife can be used to feed someone, or it can be used to cause harm' (participant A).

However, in order to be effective, participants felt that practitioners must both understand their own spirituality and be open to their clients' understandings of spirituality; 'Because it's so individual, another practitioner may well see it differently from me' (participant B). Participants felt that their own spirituality was part of the base they worked from as social workers 'I think it benefits the social worker, and how they interpret it can benefit their practice' (participant A).

> *Without myself having a spiritual base, I don't believe I can be an effective social worker, and because I do have a spiritual base, I'm better able to assist families to effect their own change. (Participant B)*

and

> *I think it's important to social work as well as to the social worker. That way, you know who you are, you know your boundaries, you know your beliefs…..and it also makes you more aware of what their (the client's) spirituality is and be able to talk about it. (Participant D)*

For participant A, who had worked with cases of ritual abuse, it was the strength of her own spirituality which kept her safe and allowed her to enter the client's world without being harmed herself:

> *I think you have to be able to know where you stand in relation to yourself to put yourself in relation to anyone else…… I've worked with people who follow a darker path in spirituality. And I have supported people, because of my belief system, they've felt more comfortable talking to me……..Working with those souls was quite powerful and quite challenging.*

For all participants, acknowledging and understanding their own spirituality helped them to be more aware of, and open to, other people's spirituality, and able to talk with clients about it. Participant E described this as being 'totally present' with clients, while participant C believed that having a sense of one's own spirituality helped in understanding the meanings other people attach to their own spirituality.

Theme 4: Spiritual practice

Recognising, reaching and reactivating the spiritual element in clients was seen as a fundamental part of practice. Participant B talked about some families as having lost their sense of self-worth and being in a state of mauri moe, or spiritual sleepfulness. Here the role of the social worker was to 'awaken their life force again' and set them on the journey towards mauriora, or wellbeing.

Participant F spoke of how the pain, hurts and sense of failure were sometimes hidden under a mask behind which people hid their real selves. Part of the social work role is to reveal the person behind the mask:

> *It doesn't matter whether you're working with Māori or Tauiwi, there's still the spiritual aspect.......and the hurts are there with Pākehā as much as they are with Māori....How can you quantify society's expectation and a person's failure which has created a big gulf and people put masks on and they don't identify with who they are. Is there a spiritual aspect to that? Well I think there is.*

Elderly people, particularly those close to death, may want to talk about spiritual experiences but may be unable to do so with family, friends or clinicians, who either avoid the topic or label the experience as due to cognitive degeneration (participant E). Social work with the elderly requires openness and acceptance in order to make space for these discussions to take place:

> *Now remembering my clients are elderly, there's a lot of respect that comes into play....I've got to work really hard to establish that relationship. I'm finding that they will go into that (spiritual) realm. I would like to say it's a spiritual element.....perhaps it gives them reassurance that they can trust me. I'll hear them say 'I don't talk to anyone about this, and I really trust you'. So there must be that spiritual side of things.....you know, that my life force feels your life force and I feel that it's OK.*

In relation to their practice as a whole, participant A described spirituality as 'woven through the tapestry of practice, relationships with people as the basis, practice as the warp and how you deliver practice as the weft'. Spirituality was part of the fundamental fabric. Participant E described how 'spirituality for me is life serving, and that's the underlying thing for my social work, life serving life'. Participant F said that it was spirituality which brought him to social

work and which underpins his practice, while for participant C 'it is just embodied in the way I work with individuals and families…It makes for safer practice as well….knowing how to debrief or able to express how I'm feeling and what I believe is going on……being able to get it out there in a safe way'.

Models and theories

Two participants (B and C) linked working with spirituality directly to Strengths Based Practice. Participant B described using Strengths Based Practice as assisting families to make their own changes by:

> *Encouraging what makes sense to families and what drives them, what moves them, what gives them hope and faith and joy….finding out what they treasure most….being able to recognise and highlight their achievements……. what makes them happy, when was the last time they laughed?......... encouraging movement from the what is and the what was, to the what can be.*

For participant C, drawing out strengths was about focusing on the aspects of people's lives which are connected to overall wellbeing and the accompanying thoughts and feelings. This has assisted in developing a holistic model of practice which is able to take account of the spiritual dimension by:

> *Drawing out the good and the strengths that individuals and families have. And I think by doing that, it can help them to identify inner feelings and thoughts, or where things may sit. I think that's where spirituality can be recognised or identified.*

This participant had some experience of working with prisoners and saw Strengths Based Practice in prison as coming from the assumption that 'There were many guys who thought they had no good in them. And how I see it, I don't care how bad someone's been, there's always good. People aren't born bad'.

Participant D used Maslow's Hierarchy of Needs as a model to assist in meeting people's needs as they make their journey towards understanding where they want to be and how they are going to get there. Talking about values, beliefs and strengths and mana restoring relationships are part of this journey. Participants E and F used Te Whare Tapa Whā as a practice model. For participant F this was the dominant practice model.

Participant F found some models and theories, and some social workers' interpretations of them, too restrictive, making it difficult to introduce a spiritual element. Some interpretations of Narrative Theory as witnessed by the participant:

> *Conceptualise the problem and put it on the desk…and then try and apply it to the person. But you've already separated it from the person and it doesn't then give that sense of room to apply other things (the spiritual dimension).*

For this participant, Whare Tapa Whā is central to practice because:

> *You're looking at wellbeing, and I see wellbeing as part of the wairua. So you've got the whānau which is part of the physical aspect, although you've got the emotional aspect, or you could say the wairua aspect comes with that….about the tīpuna. Your tinana, in terms of the body aspect in terms of physical health, the hinengaro in terms of emotional wellbeing and health of the head or the mind of things…….I'd apply Whare Tapa Whā to Pākehā clients as well because I believe in the whole concept of the wairua.*

An exploration of spirituality was a regular part of the initial assessment for most participants. This might be done as part of an exploration of cultural values, and for participant A, who regularly works with the refugee and immigrant population, could include the implications of religious and spiritual practices for women, particularly where religious or spiritual beliefs dictated a role for women which is not congruent with ethical practice.

Participant D related spirituality to forming the initial relationship with a client which allows further work to be planned. When this relationship is established:

> *The whole demeanour of the person changes. Their emotions become a lot more relaxed and they're more happy because they're doing something they want to do, so I acknowledge the result as a spiritual aspect.*

For participants C and F, exploring possible spiritual or religious linkages was part of their early assessment of men in prison 'and then them (sic) determining whether they wanted to go on with it'. While participant B would not use the word spirituality in her assessment, she was looking for a spiritual element from her first meeting with clients.

Exploring community links and support systems as part of the initial assessment may uncover church or other spiritual or religious affiliations, while exploration of significant others could suggest potential spiritual guides or mentors. This might be by 'agreeing or consenting to seek out respected family members that have some spiritual influence over their families' (participant B).

Whakapapa and genograms were seen as important tools in this respect, bearing in mind that whakapapa, by its very nature, includes a spiritual element (participants B, F and A). Whakapapa was a way of finding out about 'the messages and lessons that have been passed from generation to generation' (participant B). This exploration may be followed by networking with, or making referrals to, ministers of religion and chaplains or seeking out kaumatua or other respected family/whānau members who have had, or may have, spiritual knowledge and influence.

One participant described spiritual beliefs as a tool which can be used to challenge behaviour 'I hear you say this, but I see you do that' (participant A). For participant E it was the sense of connectedness which enabled discussion of spiritual matters to take place; connectedness encourages openness so that clients feel they 'have permission to talk about spiritual beliefs and experiences'.

Participant C described working with spirituality as helping people to 'identify what's going on for them inside', exploring feelings and emotions and found that one way of doing this was by writing thoughts on paper, because for some of these clients 'putting pen to paper was a big thing in regards to what they were feeling inside'.

Participants often did not use the word spirituality when talking with clients, but considered that conversations exploring feelings, values, beliefs, relationships, strengths, hopes, fears, and concepts such as happiness, peacefulness and fulfilment were all part of spiritual practice.

Culturally appropriate practice

All participants said that they worked with spirituality across cultures. Distinctions were made and practice modified according to perceptions of what was appropriate or expected. 'Studying at the Wānanga just opened my eyes to myself and to different cultures, and looking at similarities and looking at differences and being able to acknowledge these in people' (participant D).

All participants felt they had gained some insight and competence in situations involving Māori spirituality and cultural practice through being at the Wānanga. Examples included use of karakia and being able to join in karakia and waiata when appropriate, removing shoes, understanding hui and marae protocol, having an appreciation of the spiritual importance of whakapapa, understanding and using some reo (including mihimihi and pepeha) with correct pronunciation, and having greater ability to recognise and utilise spiritual wealth and wisdom within the whānau.

Participant F said:

> *I think it has actually given me much more confidence in dealing with some of these issues that I'm coming across.........I could give you lots of examples of Māori that I've come across in the prison who have been quite willing to talk to me as a Pākehā (about spirituality). So what they've seen in me to want to discuss those things I don't know.........I don't necessarily go digging for those things, but if I'm presented with it, I'm happy to deal with it and I think the Wānanga's given me confidence to deal with those things.*

However, this participant expressed concern that spiritual experiences were sometimes regarded as manifestations of mental illness, so that where the participant felt a kaumatua or tohunga would be appropriate, the prisoner was referred to a psychologist:

> *If I think it's an area of spirituality or wairua......I'd say I can't make a diagnosis, but I'm going to give a recommendation......that this person needs to see a tohunga or a Māori Christian.........And than they'd throw up their hands in horror and say I can only get the psychologist in.*

While participants all said that spiritual practice was important for both Māori and Pākehā, one participant felt that spirituality is sometimes overlooked in Pākehā culture, making it more difficult to name and utilise. Another participant has found that though the Whare Tapa Whā model is used with both Māori and Pākeha clients, it is easier to approach spirituality with Māori than with Pākehā clients. When working with Pākehā, this participant checks for spiritual awareness and is more careful in approaching the subject than with Māori. When using Whare Tapa Whā:

> *If the client is Māori, I tend to ask outright, 'what are you doing to attend to the wairua?', and because they know of that concept, they can identify it. ......With Pākehā, I want to know if they've got an awareness.*

In this participant's experience, Pākehā are more likely than Māori to associate spirituality with religion and to feel a boundary has been crossed when the subject is broached:

> *I think perhaps there is a hangover in terms of Pākehā, in terms of perhaps a code of ethics and our code of practice, because I'm more concerned, because of my own Christianity, of crossing the boundary and thinking, am I talking about spirituality in the general sense or am I talking about more Christian concepts. And so I'm more conscious about that when talking to Pākehā because of what their concept and what their perception is. (Participant F)*

Participant A, who has worked with refugee and immigrant populations, raised concerns about potential for conflict between religious and spiritual values and practices and Western social norms. An example was given of a woman who wanted to become more independent, when her spiritual beliefs and culture required the contrary (participant A):

> *One of the hardest ones we've worked with was a Muslim woman who was trying to develop her independence in a culture that didn't allow it. So how does one support a woman to do that? You are asking her to step outside of her cultural belief, her spiritual belief, in line with the belief of our culture and our spirituality……….And the huge and growing refugee populations. Not only is the language a barrier, but the belief system.*

Issues have also arisen around the role and expectations of girls and at what stage they reach womanhood and take on a woman's duties. "When is a girl no longer a girl? When is a girl a woman?'

Participant A had also worked with many religious groups and would follow whatever rituals and processes were appropriate for the client. She believes it is her own strong spiritual beliefs which allow her to work with these clients:

> *I've worked with a number of religions and the reason that I got those cases was because I believe I think outside the square…….I could go in and just accept how they were because I am comfortable with myself. If they want to start their meeting by doing whatever they want to do, it's fine, it's not a threat to me and that is about being able to protect my own self and my own belief. And because I'm comfortable in it, I can walk into anyone else's world as a tourist and explore that but not have to take it on.*

All participants in this study believed spirituality to be relevant to social work practice and utilised spiritual experiences, values and beliefs in their own practice. However, for two participants, agency values and practices inhibited inclusion of a spiritual element in practice. Case loads and prevalent intervention methods meant it was difficult to give time to building client relationships to the point where spiritual issues could be explored. Two participants reported that spirituality was not always recognised or valued by colleagues or perceived as having value for clients. Participant E believed this may be due to reluctance by some social workers to recognise that they were working in the spiritual realm. Participant A reported working with social workers who were so set in their own belief system that that they became judgemental of other beliefs. Their own spirituality then became a block to spiritual work with clients.

Theme 5: Ngā take pū

Participants were asked to describe how they experienced ngā take pū and if and how they incorporated ngā take pū into their practice. Five participants were familiar with and used ngā take pū, one had little recollection and was unable to comment.

Interpretation and application

Āhurutanga (safe space)

Āhurutanga was applied to the client, the worker, to any specific social work situation and to personal life.

Participants A and B described how many clients are not in a safe space and the social worker has to make judgements on the level of safety and 'find ways of assisting the whānau to move into a safe space' (participant B). For participant A, thinking around safe space in this context generates questions for assessment and strategies for working towards a safe environment and planning for the future:

> *It's looking at their needs and their values. What might be in the child's best interests now, is it in the best interests for the longer term? What will be done about the relationship between the parents? What about the relationship with the agency? What's going to be the long term effects if the family gets into difficulties again? Will they feel they can come back to us?*

Participant B pointed out that social workers are not always welcome in people's lives, and in this situation the social worker has to create safe space through working towards a positive relationship with the client. Āhurutanga was seen by participant D as essential for establishing 'mana enhancing relationships' which form the basis of her practice. Wānanga was cited by participant B as an example of safe space.

Whakakoha rangatiratanga (respectful relationships).

Whakakoha rangatiratanga was associated with relationship building, building and maintaining trust, being non-judgemental, respecting the strengths and knowledge of clients, and respectful relationships with colleagues and other professionals.

Participant E related respectful relationships to:

> *Trust and respect and being non-judgemental….that's felt between you and work mates, and you and your environment, and you and the public at large…..If I went in there power-playing for instance…you know, I've got the power and I'm going to fix your world', you would get nowhere.*

For participant B, whakakoha rangatiratanga was:

> *Out of all the take pu principles the biggest concept to try to achieve when we were working with families, (being) non-judgemental and totally respectful because if you're not, they can see right through you anyway and you're not going to get to the next level of the relationship.*

For this participant, whakakoha rangatiratanga was also about learning to respect herself so that the relationship went two ways.

Participant E also talked about whakakoha rangatiratanga as crucial to building trusting relationships with clients:

> *The elderly, they've walked this earth for many a day. They didn't just come down in the last rain shower. They've got where they are because they've had some skills and wisdom and knowledge to get them to where they are today. Fool on you if you don't treat them with respect, because they'll see you for who you are.*

Participant C talked about respectful relationships being important to professional relationships as well at to client relationships.

Tino rangatiratanga (absolute integrity)

Tino rangatiratanga was seen as being closely related to whakakoha rangatiratanga and applied to relationships with clients, transparency in relationships and practice, knowing oneself and one's limits as a social worker, professional responsibilities and behaviour, and personal integrity in both personal and professional life. 'To be an effective practitioner you've got to have integrity....and be very aware of your limitations and be transparent with families' (participant B). For participant E, tino rangatiratanga was associated with the interconnection between people and the effect that what we give out has on both ourselves and other people, 'when I treat you this way, I'm treating myself this way......give out only what you want to receive'.

Taukumekume (positive and negative tension)

Taukumekume was viewed as an important concept because how tensions were dealt with could affect relationships with clients and intervention outcomes.

Understanding taukumekume was an important part of assessment for participant A, who used the principle as a way of presenting both sides of the situation, for example in a situation where:

> *I have no doubt that this child is cared for by the parents, loved by the parents.....but then I might follow that up by saying, however, their ability to express and show this is very limited.*

Participant D identified a recent situation of taukumekume where she dealt with a client's anger, which, though not directed at her, was played out in the agency. She saw it as part of her social work role to 'be in the moment with that anger' so that her client could express his anger safely as a way of understanding and expressing the taukumekume in his life.

Participant B spoke of the tensions around being invited into a family's life when they are at crisis point, where the negative tensions within the family can impact on building a positive relationship with the social worker, particularly if the social worker identifies safety concerns, or where the family has previous negative experiences with social workers. Participant B will identify some positive strengths with the family, but recognising that:

> *They may realise positive things about themselves or about their families, but (there is) the negative pullback of another bottle of beer, or another bourbon, or another smoke or whatever. There's still that*

Kaitiakitanga (responsible stewardship)

Kaitiakitanga was only mentioned by one participant who identified it with the responsibility of being the only person available to work with a particular client who had no family support. 'If it's not me doing this, who will be there for that person?'

Mauri ora (wellbeing)

Mauri ora was regarded as the goal of social work interventions and the basis of safe, client oriented practice when it takes account of client values and beliefs and focuses on what the client wants to achieve.

Participant B described the states of mauri as they apply to the families she works with:

> *Mauri moe is like stagnancy, a sleepy state of be it depression, or just a stuck state of being, being in the same cycle of abuse, alcohol, drugs….being stuck spiritually, emotionally, physically, all of that. A lot of times our dealings with families are when they are in a state of mauri moe and trying to help them shift through to the next phase or state of being, mauri oho, which is like the start of a new day, or a new life, and having hope and faith…and some dreams and goals. And of course in the end, for all of us is the mauri ora…..the highest state of being that we want to achieve for ourselves and for our families.*

Participant E felt that while it is not up to the social worker to decide what wellbeing should look like, they should attend to their own wellbeing in order to be able to assist others.

For participant D mauri ora was connected with the overall safety of the client, their beliefs and goals. Relationship was seen as a crucial factor; 'are they safe…what are their beliefs, what are they hoping to achieve….and of course, building the relationship is huge'.

Four participants spoke of mauri ora as the state which social work aspires to create, a place where clients have achieved their goals and are safe and independent, the goal of the journey which social workers undertake with their clients.

Contribution to practice

Take pū were variously described as 'a skeleton on which to hang practice' (participant A), 'a practice base because they are a reminder of the fundamentals' (participant D) and as

'intertwined throughout practice' (participant B). Two participants consciously used them together as a set of principles (B and D), while the others used individual take pū in particular situations. One participant used them only in their English form, while another used their Māori form to challenge her Pākehā way of thinking when working with whānau Māori. For participant A, take pū were generators of questions and broad ideas, while participant D applied them as the basis for thinking about relationships. Participant D had take pū, in English and Māori, on the wall of her office and if questioned, explains that they are principles she tries to work by 'providing you with a safe space, making sure you're feeling OK, helping meet your needs and having a good working relationship'. Clients responded positively to this straightforward statement.

This chapter has reported the information gathered from the six interviews. The next chapter provides an analysis and discussion of these findings.

Chapter 6: Analysis and Discussion

This study set out to explore how non-Māori social work students at Te Wānanga o Aotearoa experienced spirituality in their own lives, as part of the social work programme, and how they related spirituality to their social work practice. Given the very limited amount of research on spirituality and social work education or practice in Aotearoa New Zealand, and the very specific context of this research, the study is intended to be exploratory in nature, focusing on providing a picture from which some inferences and implications can be drawn.

The following analysis and discussion of findings will begin with a discussion of spirituality and religion and participants' experiences of spirituality. Experiences of spirituality at Te Wānanga o Aotearoa will then be discussed, followed by relevance and application of spirituality to practice and nga take pū. While following the same overall pattern as chapter five, additional sub-headings have been introduced in order to add clarity and capture sub-themes which unfolded as the data analysis progressed.

O'Leary (2004:195) describes qualitative analysis as looking for 'understandings (which) are built on a process of uncovering and discovering themes that run through the raw data, and (an interpretation of) the implication of those themes for the research question'.

This analysis will uncover the major themes which emerged from the research and discuss them in relation to the literature and the research question. In doing so, it will interpret and make visible participants' experiences (Denzin & Lincoln 2005).

Theme 1: Spirituality

Several distinct but related themes emerged from the questions about spirituality: its relationship to religion, spirituality as individual and universal experience, as creativity and change, as connectedness, as related to social justice and as hope and forgiveness. Each of these themes will be explored in this section.

Spirituality and religion

The literature generally describes religion as concerned with doctrines and institutional settings, and spirituality as broader and related to personal growth, values and beliefs. It cautions against viewing the two as binary opposites, questioning whether, given the overlaps and the expectation that social workers will work across spiritual and religious diversity, distinctions should be made too sharply.

In this study participants did distinguish between spirituality and religion. Religion was viewed as being more restrictive than spirituality and likely to be associated with belief in God and church attendance. Spirituality was defined more broadly as concerned with values, beliefs, culture, and personal growth, although it may be related to, and part of, religion and the two may be intertwined. This is consistent with Dudley & Helfgott's (1990) view of religion as being encompassed within spirituality and spirituality being broader than religion.

Unlike Stirling's (2008) study, participants showed no obvious preference for working with spirituality over religion, demonstrating flexibility and openness to working with either, according to client need. Spirituality and religion were not viewed as mutually exclusive or as binary opposites as some of the literature suggests, but as often intertwined and equally relevant to practice. This reflects both participants' breadth of interpretation of spirituality and their generally positive attitudes towards religion. While only one participant practiced religion, others acknowledged Christianity or Buddhism as contributing to their personal value base. It may be that the use of both waiata and himene, and religious and non-religious karakia at the Wānanga influenced this intertwining.

Spirituality as individual experience

The literature describes spirituality as individual experience as being concerned with morally fulfilling relations with self, as essence: 'the core nature which provides a sense of personal wholeness and an energy that motivates people to actualise their potential for self-development and self-transformation' (Canda 1990a, Carroll 1998). Cascio (1998:2) summarises a number of writers who believe that spirituality is 'an internal phenomenon addressing such issues as the search for meaning and purpose in one's life, one's beliefs about the functioning of the universe, and a personal moral code'. Canda & Furman (2000) suggest that spirituality is connected to the essential quality of the individual, the emic dimension, which situates spirituality in the individual's own culture, place and time.

Participants' descriptions of personal spirituality were consistent with the literature as they spoke of their search for the spiritual self, of spiritual awakening, a personal life force, inner life and fundamental values and core beliefs, relating all these to self awareness, self knowledge and sense of self. The transformative power of spirituality (Carroll 1998) was experienced by each participant through reconnecting with lost spirituality, discovering personal spirituality, connecting with Māori spirituality, connecting to Aotearoa New Zealand as home, being given permission to use spirituality in practice or rediscovering the depth of personal spirituality.

Developing self awareness, self understanding and self knowledge through exploration of values, beliefs, and cultural heritage are fundamental aspects of social work education. Participants in this study linked these specifically and strongly with engaging with Māori spirituality and the spiritual environment of the Wānanga, and to personal growth through confirming and strengthening their own spirituality. They then related this to practice through enhanced ability to be empathetic and non-judgemental. They described their own transformative experience at the Wānanga as enabling them to recognise and harness the transformative power of spirituality as a vehicle for working with clients to make changes in their lives. A direct link is thus suggested between learning in a spiritual environment, students' own spiritual development and spiritual practice.

Spirituality as universal experience

All participants experienced spirituality as universal and all-encompassing, described as flowing through all life forms and all manifestations of the natural world, a spiritual life force everywhere and in everything, 'connected to the infinite life source which is all wisdom and all knowledge' (participant E). All experienced a relationship with something outside themselves, either God or a life force.

In Māori spirituality, Edwards (2008) says, everything physical has a spiritual element or mauri. Ruwhiu (2001) tells us that spirituality is always present, and integrated into all things. Western literature describes this as the 'dimension' aspect of spirituality, which involves developing meaning and a relationship with the transcendent (Carroll 1998). Canda & Furman (2000) describe this as the etic dimension, which allows exploration of the universal aspects of spirituality across diversity of belief and practice.

While experiencing Māori spirituality was highly valued and influential for all participants, all but one had already developed a personal sense of spirituality prior to entering the programme. For most participants experiencing Māori spirituality enhanced and deepened what was already present. Canda & Furman's (2000:39) transemic approach invites us to engage with other spiritual perspectives while acknowledging the uniqueness of our own spiritual beliefs and experiences, encouraging exploration of both the particular and universal aspects of spirituality in order to 'appreciate diversity, remaining faithful to particular experiences and traditions while seeking common ground for understanding and communication'. This seems to best express the experience of these participants, as the programme both enhanced their own spirituality and opened them up to experience and learning from another spirituality. The literature suggests that being secure in one's own spirituality and able to relate to other spiritualities are both essential for effective spiritual practice. For participants in this study, this is likely to have contributed to their ability and confidence to integrate spirituality into their practice.

Spirituality as creativity, growth, continuity and change

Both Western and Māori spiritualities carry concepts of continuity and creativity. Derezotes (2006) talks about spirituality as the creative spirit, or continuing creative force and power behind all creation, describing creativity as a synapse between the creative and the individual spirit which he sees as the indestructible essence of a person. Spirituality is a dimension of human experience which is interconnected with human growth and development. Ruwhiu (2001) says that in Māori spirituality, everything has a life force, or mauri, which is always present and integrated into everything. According to Edwards (2009:161), Maori Marsden (2003) identified mauri as operating in the world to stimulate all things and create order.

Several participants connected spirituality with creativity, energy, growth and change, both physical, as in the natural world, and as inner growth. Spirituality was seen as a creative force, the 'things unseen, which can include the Creator, or the Creator God' (participant F), or as stemming directly from the universal life force which provides the inspiration and ideas to create, 'the creation comes from the human mind, but originates in the life force, the knowledge' (participant E). Continuity and renewal could be expressed through memories and connections to cultural heritage and ancestors.

These ideas were related to spiritual practice in various ways. Spiritual growth and self awareness were seen as going hand in hand, helping clients to understand what they want out

of life and how to get there through their own spiritual journey. Participant D used Maslow's Hierarchy of Needs with its goal of self actualisation as the basis for clients' developmental journeys. Most used genograms and/or whakapapa as tools for spiritual practice. The Māori concept of whakapapa, says Ruwhiu (2001), is at the heart of Māori identity and spirituality, links the past with the future and is related to growth and survival. Whakapapa 'acts as a catalyst for engagement between the spiritual, natural and human dimensions of reality' (ibid:66) so that pain and joy can be passed down whakapapa lines. Therefore, says Ruwhiu (2001) nothing dies, but passes through different dimensions of living. Participants understood that whakapapa is linked with spirituality and may be tapu. However, they incorporated concepts of whakapapa, some through genograms, to make links across generations, discover continuities and potential for change and uncover spiritual resources. Because of the links to cultural heritage and across generations, they regarded this as part of spiritual practice whether or not they were using explicitly spiritual models. They also discussed mauri ora as the goal of social work in terms of a journey towards creating the future (refer to ngā take pū).

Spirituality as connectedness

Derezotes (2006) sees spirituality as both a connecting force and as a loving connection, or desire for the expression of a loving connection with all things.

All participants spoke of spirituality as a sense of connectedness; to nature, the life force, the self, or to one another. Connectedness to others could be expressed through loving relationships, smiles and laughter; connectedness to nature through birdsong or being alone with nature. Two participants spoke of their spiritual connectedness to the country of their ancestors.

According to Nash & Stewart (2002:18):

> *Transpersonal theory suggests that people grow towards interdependence and unification with others. Consciousness is transformed into an awareness of oneness and inseparability of the individual from the material world.*

Participants' sense of connectedness grew as they came to belong to the Wānanga whānau, shared knowledge and experiences, and engaged in cultural practices such as karakia, kapahaka and powhiri. All participants described this connectedness as a spiritual experience.

For Consedine (2002:38), solidarity is one of the four cornerstones of spirituality for today. He defines this as the interconnectedness of all human beings which 'recognizes the humanity of all people regardless of culture, race or class'. Carroll (1998) connects spirituality to relieving dysfunction through developing a sense of connection. The interconnectedness, including across culture, which participants felt with fellow students was mirrored in the way all participants described building relationships with clients as fundamental to their practice.

Spirituality and social justice

Participants connected working for social justice with feelings of shame and self-blame felt by clients who feel excluded and unable to meet society's expectations. Mauri moe, spiritual sleepfulness, was attributed to a sense of failure and lack of self esteem arising from life circumstances. Consedine (2002:44) says that 'social action demands the nurturing of an holistic spirituality in order to live well'. Participants found that working with spirituality could be a way of empowering clients to heal hurts, reconnect with themselves and bring about change. This included empowering clients to recognise strengths, set goals and make the changes they wanted.

Stewart (2002:63) says that 'Spiritual identity….facilitates meaning and transformation with suffering minorities, colonized, oppressed and excluded peoples'. Te Tiriti and its connections to social justice through tino rangatiratanga and whakakoha rangatiratanga, is a strong theme throughout the Wānanga programme. Although only one participant linked learning about Te Tiriti o Waitangi directly to spiritual experience, whakakoha rangatiratanga was the most familiar of the take pū and described as fundamental to practice. Participant D spoke specifically about developing mana-enhancing relationships with clients which Ruwhiu (2001:60) connects with spirituality and social justice because it 'has to do with making sure those interrelations between people, the gods, and nature are beneficial to all'.

Consedine (2002) says that people working for social change may burn out and run out of inner energy. To counter this, he suggests people must hold on to their own spirituality. The need to nurture their own spirituality was recognised by several participants, including one who found her own spirituality to be a protection when confronted with darker spiritual forces.

Spirituality in this study was seen as inseparable from working for social justice and, by implication, as a way for non-Māori to work for social justice through Te Tiriti relationship.

Spirituality as healing, forgiveness and hope

Spirituality as healing, forgiveness and hope was experienced at a personal level and practiced at a professional level. For the participant who had experienced a personal tragedy, the spirituality of the Wānanga enabled her to heal through restoring her personal spirituality. Another participant found that acceptance at the Wānanga and discovery of her personal spirituality enabled her to reconcile past hurts and move forward with confidence. Both these participants spoke of healing and hope as being important aspects of their practice.

Nash & Stewart (2005:18) believe there is evidence that illness, suffering and death can be perceived as 'spiritual encounters that activate a search within or beyond self for personal meaning'. Worthington (1999) in Morris (2002) sees one of the functions of spirituality as providing hope and reassurance in times of distress and uncertainty. Nash & Stewart (2005) suggest that spiritual awareness, through its connection to social justice, is able to provide a social work approach which includes hope. Social workers have the role of distributing hope to marginalised members of society.

Participants were quite specific about the role of spirituality in healing, forgiveness and hope, particularly in intergenerational work with families and whānau and with prisoners. Engendering hope, through recognition of happiness and joy, if not in the present, then in recollection or as a possibility for the future, was used as an instrument for change. Spirituality as an important element in seeking forgiveness and forgiving others was seen as a way of helping people to let go of the hurts and bring spiritual healing. Genograms and whakapapa were used to explore past and present hurts and work towards forgiveness and healing through letting go and looking towards the future. Ruwhiu (2001) believes that as pain and joy can be passed down whakapapa lines, intergenerational healing is possible and important.

The spirituality of the Wānanga environment was cited as bringing healing and hope to two participants. Participants' practice experience suggests that social work practice which connects spirituality with hope can be equally effective in helping to heal client hurts.

A darker spirituality

Consedine (2002:35) asks, 'Does an evil power exist that is bigger and more powerful than us?' and concludes that 'each social unit has a spirit of either good or evil within'. However, he does believe that these evil spiritual powers have a beginning and an end and are redeemable. While spirituality was generally experienced as a positive force, one participant spoke of

working with 'the darker path' of spirituality in relation to ritual abuse and cults. This participant talked of the need to harness her own spiritual resources in order to work in these situations, believing that the strength of her own spirituality provided her with protection.

It is not known how many social workers encounter these darker spiritual forces and this researcher could find no reference to working with this kind of spirituality in the literature. The social worker in this study relied on her own spirituality and familiarity with spiritual practice to work safely in this situation. It is beyond the scope of this study to discuss this in detail but several questions arise. How would a less spiritually secure worker manage in this situation? How can social work educators prepare students to deal with this aspect of spirituality? More research could establish the prevalence of the problem and suggest interventions which could ensure the safety of both practitioner and client.

Theme 2: Experiences of spirituality at Te Wānanga o Aotearoa

As participants talked about their experiences at the Wānanga, a pattern emerged of initial nervousness, followed by a growing sense of acceptance, participation in expressions of spirituality, and a personal journey of growth and understanding. Participants also talked about how the integration of spirituality into everyday practices and how teaching and learning methods used at the Wānanga assisted their learning.

From nervous beginnings to acceptance and connectedness

A common experience was the nervousness which participants felt, as Pākehā, on first entering Te Wānanga o Aotearoa. While one participant had considerable previous experience working with Māori, most participants had limited knowledge of Te Ao Māori and little experience of Māori in either work or social situations. Despite having deliberately chosen the Wānanga, they wondered if Pākehā would be welcome in a Māori institution, and what to expect. Gollan & O'Leary (2009) suggest that many non-Indigenous students feel anxiety and discomfort when engaging with Indigenous people and ideas, and can become defensive if not adequately supported to work with their anxiety. A recurring theme in this study is the high level of connectedness, belonging and safety experienced by all participants once their initial nervousness was overcome. This suggests that the learning environment at Te Wānanga o Aotearoa was an important factor in providing the safe space in which connectedness and belonging could develop.

The learning environment

As described in chapter three, the literature provides suggestions for teaching strategies which invite spirituality into the classroom. These include making the classroom a safe space, a reciprocal learning model, teaching partnerships, group discussion and experiential learning.

As also discussed in chapter three, there are factors which distinguish wānanga from other teaching institutions. Among these is a learning environment based on traditional Māori teaching and learning methods including ako (reciprocal learning), tuakana-teina (learning partnerships between older/younger, more/less experienced students), hui (group work), wānanga (in depth discussion) and experiential learning through observance of tikanga and participation in cultural experiences. These were complimented by engagement with the wider Wānanga environment in which students experienced cultural and spiritual practices as part of everyday life. Bishop (2008), Foster (1999), Stewart (2002) and Baskin (2002) all connect these collective, traditional teaching and learning methods with building the trust and connectedness which is conducive to creating an atmosphere in which cross-cultural exchange and learning can take place.

Another important feature of the Wānanga context was the presentation of the programme as bicultural, legitimising both Māori and Western ways of knowing by giving them equal space and weight. The bicultural aspect was presented to students through ngā take pū (discussed below), Te Tiriti o Waitangi and teaching partnerships between Māori and non-Māori staff. While it is difficult to gauge the exact influence of the bicultural setting, it is clear that being exposed to another spirituality and being part of a different spiritual experience contributed to participants' own spiritual growth and understanding without overriding their own spirituality. Gollan & O'Leary (2009) suggest that cross-cultural teaching partnerships contribute to this. Participants reported developing a sense of connection to Māori culture and beliefs which connected with their own spirituality.

This environment provided non-Māori students with an opportunity to engage with both their own and another culture's spirituality. Te Tiriti and the bicultural principles embodied in ngā take pū provided a framework for engagement across cultures and spiritualities, modelled by cross cultural teaching partnerships. Teaching methods encouraged engagement across culture, age, experience and status. The result for students was described as an environment which was holistic and safe, encouraged open and supportive relationships and was conducive

to open and natural engagement with spirituality. Importantly for this study, it also gave participants permission and confidence to engage with and use spirituality in their practice.

Spirituality as experiential learning

Russel (1998), Hodge & Derezotes(2008), and Gollan & O'Leary (2009) discuss experiential learning as a tool for learning about spirituality, whether by modelling partnership through cross-cultural teaching or sharing spiritually enhancing experiences and rituals. Crisp (2009) believes that starting from lived experience helps to link theory to practice.

In this study the shared spiritual knowledge and wisdom of older students, learning tikanga, taking part in powhiri, karakia, waiata, kapahaka and noho marae, and learning mihimihi and pepeha, were described as spiritual experiences and learning. Some participants were able to utilise practical skills such as mihimihi, pepeha, and correct pronunciation of te reo when working with whānau Māori or attending hui. Others found that having taken in part in hui and powhiri, they had some understanding of their processes and spiritual significance when they met them in practice, for example at whānau hui or family group conferences. Participants reported that these skills and knowledge gave them confidence in cross cultural situations and, they felt, increased their credibility with, and ability to relate to, Māori clients at a deeper and more significant level.

Social workers in Aotearoa New Zealand are required to demonstrate competence in working with Māori. Experiential learning is a fundamental characteristic of wānanga. While it would be reasonable to expect that students studying in a wānanga would acquire some competence in working with Māori, this study confirms the value of experiential learning, particularly in preparing students for working across cultures and relating theory to practice.

Spirituality as integral to the programme

There is evidence that integration into social work teaching programmes, as opposed to separation as a specific course, is an effective way of encouraging students to engage with spirituality. Coholic's (2006:207) study showed that spirituality 'experienced as something people live every day, something that just is and does not need to be discussed' impacts strongly on students. Ai et al (2004) found that students were more satisfied with courses which integrated spirituality and religion into the curriculum than those which taught it as a separate subject, and concluded that integration would satisfy most students, regardless of their own views of spirituality and religion.

Spirituality, as an integral part of teaching programmes, is a characteristic of wānanga, and was experienced by participants as incorporated rather than taught, arising naturally, and being part of everyday experience. Throughout the interviews, participants emphasised the importance to them of the way in which spirituality was openly discussed, the value of spiritual knowledge and experience shared by others, and the way in which it was incorporated into daily practice through karakia, waiata and tikanga. Since spirituality arose naturally, participants felt they had been given permission to talk about it, practice it, and incorporate it into their own practice. As spirituality was integrated into the programme, so it became integrated into their own practice.

This study suggests that certain aspects of teaching practice at Te Wānanga o Aotearoa contributed to students' learning about spirituality and its incorporation into their practice. Developing a sense of connectedness and belonging as a first step to establishing a safe environment conducive to spiritual learning, teaching methods based on reciprocal and experiential learning, and integration of spirituality throughout the programme were all important for participants and could be incorporated into other programmes. Basing teaching and learning on bicultural principles within a Tiriti framework, and modelling cross cultural teaching could also be considered. However, Baskin (2002) and Coholic (2006) believe that an Indigenous component has, in itself, a strong impact on students' receptivity to spiritual learning. As the Indigenous component is fundamental to the Wānanga programme, it may be that, while individual components can contribute effectively to teaching in a different setting, they are most effective within the holistic setting of the Wānanga.

Theme 3: Spirituality and social work practice

Several themes emerged from the questions around participants' views of the importance of spirituality to practice and how they themselves integrate spirituality into their practice. This section will discuss the relevance of spirituality to practice, provide some examples from participants' practice, look at the ways in which participants engaged with practice across cultures, and briefly touch on some reported blocks to spiritual practice.

Relevance of spirituality to practice

Heyman et al (2006) suggest that if spirituality is important to social workers, they are more likely to use it in their practice. All participants reported that spirituality is important to them personally and all used spirituality in their practice. Four participants described

spirituality as being woven through, or underpinning, their practice and all were able to provide examples of spiritual practice.

The international literature suggests that while most social workers agree that spirituality is important to practice, far fewer actually use spirituality in practice. It is interesting, therefore, that all participants in this study engage in spiritual practice. This may be due to the small scale of the study, or it may be that only former students who are practicing spirituality came forward; in other words, many former students of the Wānanga may not engage in spiritual practice. However, it does bear out Heyman et al's (2006) finding that if spirituality was important to the social worker, they were more likely to use it in practice, and Coholic's (2006) finding that courses in Native Studies have a strong impact on both students' learning about spirituality, and their openness to including it in their practice. Further research could clarify these possibilities.

Personal spirituality and practice

Participants saw their own spirituality as part of the base they worked from as social workers. Acknowledging and understanding their own spirituality helped them to be more aware of, and open to, other people's spirituality, and able to talk with clients about it. Personal spiritual awareness was linked to empathy, trust, being non-judgemental, acceptance of others' spiritual beliefs and practices and being able to create safe space for clients to talk about spiritual matters. This accords with Russel (1998) and Carroll (1998) who emphasised the need to understand one's own spirituality in order to work with the spirituality of others, and highlights the link between personal spirituality and fundamental social work skills and values.

Potential for conflict between personal and client spiritual or religious beliefs was raised by two participants. One had worked both with people trying to free themselves from religious and spiritual cults, which she referred to as 'the dark side of spirituality', and with immigrant families where beliefs about the roles and responsibilities of women and children were in conflict with her own beliefs and values. For this participant, these presented very real ethical dilemmas. Another participant, a practicing Christian, spoke of the need to separate personal religious beliefs from client spirituality because of the potential for being open to accusations of evangelising.

The literature recognises these dilemmas. Writers have expressed concerns that some religions' associations with repression of women and minority groups conflicts with social work ethics, and others that working with spirituality may leave social workers open to accusations

of proselytising. Furman & Benson (2002) suggest that social work education does not adequately address such value conflicts.

A 2004 survey of National Association of Social Workers members by Canda et al indicated that most respondents dealt with spirituality in their practice using general ethical considerations, but lacked guidelines for systematic decision making in relation to spiritually oriented practice. Neither did their social work education programme provide a framework for addressing these issues. This led them to comment that while the Code provides some broad guidelines, it is not specific on what is appropriate or not appropriate in practice situations. Furman et al (2004) found that social workers would like more knowledge about the potential positive and negative impacts of religion for clients.

This study suggests that social workers in Aotearoa New Zealand face similar dilemmas and raises the question of whether the ANZASW Code of Ethics and social work education programmes provide adequate guidelines. Further research could indicate how these issues are currently resolved and whether more explicit guidelines are required.

Theme 4: Spiritual practice

Models and theories

Internationally studies show that the majority of social workers do not feel that their training equips them to work adequately with spirituality. Stirling (2008) and Simmons (2006) suggest that this is also the case in Aotearoa New Zealand. Holloway (2007) found that many social workers had difficulty incorporating spirituality into their practice due to a lack of relevant theories and models. As has been demonstrated, participants in this study were confident in their spiritual practice, having experienced, and been given permission to use, spirituality as part of everyday practice. They either used models which overtly incorporate a spiritual element, such as Te Whare Tapa Wha and Mauri Ora, or incorporated a spiritual element into other models.

Assessment

Rothman (2009) talks about the need for spiritual assessment and the importance of locating spiritual resources. While participants did not use a specific spiritual assessment tool, they did include spirituality in their assessment and saw part of their role as locating spiritual resources for their clients.

Spirituality was introduced at assessment as part of exploring and uncovering strengths in the whānau's micro and macro system, identifying spiritual links in the family/whānau/hapū such as kaumatua and kuia or other older people whose knowledge, wisdom and experience could provide support, or activating links to churches, ministers of religion, cultural advisors or other support groups. Genograms and whakapapa were found to be useful in identifying links. Participants who worked in prisons reported that exploring spirituality and spiritual links would be followed up with referral to a chaplain, cultural advisor, or other appropriate person.

Identifying spiritual strengths

Rothman (2009) suggests that students should learn how to identify spirituality as a strength, and understand its role in clients' lives. Some participants identified spiritual work as uncovering and recognising family and whānau strengths, values, beliefs and networks. Spiritual strengths may be derived from cultural or religious beliefs or from emotions such as joy, happiness, sadness and hope, what encourages and drives clients, or the 'good' in themselves which prisoners may not be aware of. While these may not always be named as spirituality, they were seen as contributing to spiritual practice because they uncover aspects which are associated with spiritual experiences. By working with spiritual strengths participants sought to empower clients by encouraging them to make the changes they wanted in their lives. Maslow's Hierarchy of Needs was used as the basis for mana enhancing practice, mana being understood to include a spiritual element. By respecting their mana, clients were assisted to maintain their spirituality while working their way up the pyramid.

Mauri Ora and Te Whare Tapa Whā

The Mauri Ora model was used to identify families and whānau who were in a state of mauri moe, or spiritual sleepfulness. Using this model, the social work role was to assist the family to move to a state of mauri oho, an awakening to new possibilities, and towards mauri ora, a state of functioning as a family/whānau. Uncovering strengths and spiritual resources, as described above, was part of this process.

Whare Tapa Whā was found to be effective in introducing a spiritual element into practice because of its emphasis on restoring balance; spirituality is made explicit and can be laid out before the client as part of holistic wellbeing. In this example with men in prison, the spiritual aspect was associated with uncovering the person behind the mask in order to move towards forgiveness, healing and letting go of past hurts. Derezotes (2006b) suggests that for offenders 'being busted', in terms of having been arrested, may lead to their heart and mind being

'busted open', creating a window of opportunity for transformation. Stewart & Wheeler (2002:175) speak of spirituality as being the missing piece for alcoholics, 'the one they don't pay attention to when they're out of balance. Well, they're out of balance because it's not there'. Restoring balance was seen by several participants as being an integral part of spiritual practice.

Spirituality and the elderly

Participant E found that elderly clients want to talk about spirituality, often in relation to illness and death, either of themselves or of a loved one, but may find themselves unable to talk to family where it may be a taboo subject. This participant provides the safe space for these conversations to take place. Herman (2002:234) believes that often elderly care 'avoids the spiritual by concentrating on the physical in a rational manner' because this is less threatening, and wonders 'how to encourage ……social workers to expand the process to include a more soulful dialogue' (ibid). He believes that social work education which acknowledges spiritual practice and encourages students to explore their own spirituality could assist. This participant's experience was consistent with that view. Her own spirituality provided her with the sense of connectedness and openness which allowed her to connect at a spiritual level with her clients and their own spiritual experiences by being totally present.

Discussion

Recognising and activating the spiritual element was described as an essential part of practice, whether by removing the mask, reactivating the mauri, restoring mana, making space to talk about spiritual experiences, working with darker spiritual experiences, or drawing out the good in people. Participants reported that experiencing spirituality at the Wānanga helped them to refine, understand, or grow their own spirituality which provided them with a base for their spiritual social work and, importantly, gave them permission to use it.

This study demonstrates that lack of models need not be a barrier to spiritual practice. There are existing models which include spirituality and others can be adapted to include a spiritual element. It is likely that Te Whare Tapa Whā and Te Wheke will be familiar to social workers who have trained in Aotearoa New Zealand. Are social workers using these models? If not, is it due to lack of confidence in using a culturally based model or in addressing the spiritual element? Either of these could be addressed in social work education programmes. Or perhaps, given the relative ease with which participants in this study adapted other models, the explanation lies in the lack of spiritual emphasis in social work education programmes.

Participants in this study may have found it easier to incorporate spirituality into Western models because the bicultural nature of the programme gave equal weight to two different ways of knowing, encouraging students to work from more than one perspective. Or it may have been due to the fact that the spirituality that was incorporated during their training flowed naturally through into their practice.

Culturally appropriate practice

While all participants said that they worked with spirituality across all cultures, most references were to culturally appropriate practice with Māori. All participants said that they had gained insight and some competence in working with other cultures, and, more particularly, with Māori, and could give examples from their practice of how these insights had assisted them in working with Māori clients. While it has been argued that Māori should work with Māori, for example Walsh-Tapiata (2004), in reality this is not always possible, as Māori social workers are not always available and some Māori choose non-Māori agencies. In these circumstances it is desirable that non-Māori social workers have the knowledge and skills to work in culturally appropriate ways and, as participants in this study indicated, understand the limits of their knowledge, know who to consult with and to whom appropriate referrals should be made.

Both Bishop (2008) and Walsh-Tapiata (2004) stress the need for the legitimacy of Māori cultural practices and knowledge to be recognised in social work education. Participants clearly expressed their respect for their cultural learning, valued it highly and stressed the contribution it had made to both their own spirituality and spiritual practice.

The high level and intensity of exposure to Māori spiritual and cultural practices, along with being part of a whānau, are aspects of participants' training which differ from those of most non-Māori social work students. They have clearly contributed to participants' ability and willingness to work cross culturally and indicate that stronger emphasis on cultural experiences could be beneficial to all social work students.

Barriers to spiritual practice

Agency practice

Two participants reflected on how agency values and practices could make it difficult to include a spiritual element in practice. Case loads, prevalent intervention methods and pressure for early discharge of clients meant it was difficult to give time to building client

relationships to the point where spiritual issues could be explored. Stirling (2008) found that social workers were more willing than their agencies to engage with spirituality and religion in practice, and that there is a limited amount of discussion in agencies, around spiritual practice.

If spirituality is to become an accepted part of practice, then agencies need to make space for discussion about spirituality and its application, not only to direct practice, but also to agency culture, policies and procedures, involving both management and governance. This is a potentially wide field for further research.

It was also reported that spirituality was sometimes not recognised or valued by social work colleagues, or perceived as having value for clients. Participants suggested this may be due to a failure by the social worker to recognise that they were working in the spiritual realm or simply reluctance to acknowledge this aspect of the work. Some social workers were reported as being set in their own belief system and judgemental of other belief systems. Their own spirituality then became a block to spiritual work with clients.

Current research suggests a number of reasons for social workers' reluctance to engage with spiritual practice, including that social workers do not feel that their training equips them to work adequately with spirituality. Stirling (2008) and Simmons (2006) confirm that this is the case in Aotearoa New Zealand. Further research could explore reasons specific to Aotearoa New Zealand, and the programme at Te Wānanga o Aotearoa could offer some insights into how this could be addressed.

Medicalisation of spirituality

A block experienced by two participants was described as the 'medicalisation' of spirituality. This was experienced working with the elderly, where experiences which the participant believed to be spiritually based were sometimes diagnosed as due to cognitive deterioration or dismissed as 'nutty' behaviour.

In the prison, spiritual experiences, particularly of Māori, were sometimes regarded as manifestations of mental illness, so that where the participant felt a kaumatua or tohunga would be appropriate, the prisoner was referred to a psychologist.

Herman (2002:234) describes 'the health care directive being limited to a rational procedure and avoiding the spiritual' and missing an opportunity to 'open(ing) the door to deeply spiritual insights'. He raises the issue of conflicting professional viewpoints in relation to making decisions about, and on behalf of, aging people whose cognitive ability may be in question.

Social workers, he believes, usually have lower status than other members of the professional team, so that power relations may be a contributing factor in how the decision is made.

While the small scale of this study does not indicate how often social workers meet this dilemma, it is suggested as another area which would benefit from further research.

Theme 5: Nga take pū

While take pū were introduced into the National Diploma in Social Work, they did not constitute the core of the programme and were not fully developed and taught to all students taking part in this study. The two participants who completed the degree programme had considerably more exposure than those who completed the Diploma, and likewise more recent graduates of the Diploma had more exposure than earlier graduates. The degree of exposure largely correlated with participants' responses.

Interpretation and application

Participants talked about applying nga take pū in the general sense of principles which sit in the background of their practice, reminding them of the importance of relationships, safe practice, dealing with tensions and conflict and the goal of achieving overall well being with clients.

Speaking of **mauri ora (wellbeing)** Pohatu & Pohatu (undated:1) say that:

> *Mauri holds a central place in informing Maori, how and why our lives take the form they do.......and is crucial to the well-being of relationships...... 'We journey towards a state of mauri ora........ being fully aware of the transformational possibilities in our individual and group responsibilities and activities.*

Mauri ora is linked to a purpose for being and is constantly evolving.

One participant used the states of mauri as an overarching model for working with families and whānau as they progressed from mauri moe, through mauri oho, towards mauri ora. For other participants, mauri ora was the place they aim for when working with clients; it is achieved through safe practice which focuses on client goals, values, beliefs and relationships. Pohatu's sense of journeying, of change, of purpose and of relationship was evident in participants' responses.

Āhurutanga (safe space) was mentioned by four of the participants. Āhurutanga, says Pohatu & Pohatu (undated:18), is an essential source of mauri ora, or wellbeing, because it is the place, for Māori, which 'encapsulates cultural uniqueness, intactness and completeness'. For participants, safe space was an essential component of all social work and was applied across a variety of situations. Thinking about what safe space looks like and how to create it, was important because many clients were perceived as not being in a safe space. This concept was applied by participants as part of assessment and again the aspect of relationship was stressed.

As an essential aspect of social work, participants' applications accord with Pohatu's sense of āhurutanga as an essential element of mauri ora.

Te whakakoha rangatiratanga (respectful relationships) was associated with building and maintaining trust, being non-judgemental, respecting the strengths and knowledge of clients, and respectful relationships with colleagues and other professionals. Clients may be in crisis and occasionally abusive, so establishing relationships can be challenging. In these circumstances reminding oneself of this principle is crucial. In general terms, these applications are congruent with Pohatu & Pohatu's (undated) definition of whakakoha rangatiratanga as being about reciprocity, genuineness of thought and action, integrity and respectfulness in giving and receiving and in all our activities, relationships and deliberations. It is closely linked to āhurutanga as without respectful relationships, safe space cannot be created. This link was made by some participants.

Kaitiakitanga (responsible stewardship) was mentioned by only one participant, using it in its very general sense of taking responsible care of clients who had no other source of support. This take pū did not appear to be consciously in use by most of the participants.

Taukumekume (positive and negative tension) was viewed as an important concept which is central to many social work situations, whether assessing safety, working with client stress or establishing relationships. It appeared to be particularly significant for two participants when working with families where there may be unsafe situations.

Tino rangatiratanga (absolute integrity) was mentioned by two participants and closely related to whakakoha rangatiratanga, applying to relationships with clients, transparency in relationships and practice, knowing oneself and one's limits as a social worker, professional responsibilities and behaviour, and personal integrity.

This study provides a snapshot of how a small number of former students, most with limited exposure to take pū, integrate the principles into their practice. As expected, depth and breadth of understanding varied considerably between participants. Although most referred to take pū by their Māori names, they were generally applied in their English meanings, with only one significant reference to Māori meanings (the states of mauri).

It is the writer's view that the potential of ngā take pū for both social work education and social work practice has not yet been fully realised. As take pū become more strongly integrated into the Wānanga programme, and into practice by former Wānanga students, their value as a bicultural model for social work in Aotearoa New Zealand will become more apparent. This potential should be explored with follow up studies by Te Wānanga o Aotearoa focusing on their application in practice and the contribution they are making to social work education in Aotearoa New Zealand.

Conclusion

All the participants in this study valued spirituality in both their own lives and their social work practice. Spirituality was experienced as an integral part of their Wānanga programme and contributed to each person's spiritual journey, not necessarily changing their own spirituality, but certainly expanding and enhancing it. Participants' experience of spirituality at the Wānanga was closely linked to being part of a whānau and the accompanying feelings of acceptance and connectedness. Alongside this, a safe teaching and learning environment based on ako, experiential learning and open discussion, gave them confidence and permission to explore spirituality at both personal and practice levels.

For all participants, spirituality plays an important role in their practice and is incorporated in a variety of ways, using either models which overtly recognise spirituality, or by adapting other models to incorporate a spiritual element. Some incorporated nga take pū, but there was wide variation, partly accounted for by the level of exposure during their programme. All participants appeared to be confident in their use of spiritual practice and reported much enhanced confidence in their ability to work cross culturally, particularly with Māori.

Chapter 7: Recommendations and conclusion

This research has investigated the experience of spirituality of non-Māori students studying social work at Te Wānanga o Aotearoa and examined how these experiences are applied in their social work practice.

While social workers and educators acknowledge the role of spirituality in social work, they continue to struggle to find appropriate ways of integrating it into education programmes and practice. This study demonstrates that social work students can be receptive to spiritual content and process in their programme and gain both personally and professionally from a spiritual component and environment. Although acknowledging their own spirituality prior to entering the programme, participants found their spirituality deepened and expanded by the Wānanga experience. They benefited from an environment in which spiritually was openly acknowledged and valued, and from inclusion in cultural expressions of spirituality which provided them with both the tools and the confidence to engage in spiritual practice. They were able to utilise models which include a spiritual element such as Whare Tapa Whā and introduce a spiritual element into other models of practice.

Although spirituality was viewed as a positive influence, encounters with its darker aspects raised questions about the adequacy of social work education in equipping social workers for such contingencies. Similar questions could be asked in the context of ethical dilemmas arising from cross cultural work with immigrant populations where roles and expectations of women and children conflicted with social work ethics. Spirituality was not always recognised by other professionals, or, in some cases, by social work colleagues. Some agency policies and practices mitigated against spiritual practice. In light of these findings, the following recommendations and suggestions for further research are made.

Recommendations

The following recommendations are offered as potentially helpful for social work educators in designing and delivering programmes, for practitioners in assisting them to have confidence in their ability to undertake spiritual practice, and for Te Wānanga o Aotearoa in affirming and further developing their social work programme.

Social work practice in Aotearoa New Zealand demands competency in working with Māori and, increasingly, with other cultures. Competency in working with spiritual diversity is crucial to effective social work practice across cultures, and social workers need to be adequately prepared to meet these challenges. This study adds to the growing body of research which confirms social work students' willingness to engage with spirituality as part of their education programme.

Recommendation one

Inclusion of spirituality in social work education programmes.

The spiritual element of the programme was shown to contribute to participants' personal and professional development and flow through into their practice. There were indications that specific elements of programme delivery contributed to the overall effectiveness of the programme. These elements were identified as:

- developing a sense of connectedness and belonging;

- being given permission to explore spirituality in a safe environment;

- experiencing spirituality as an integral part of the programme so that discussion arises naturally;

- teaching methods such as ako (reciprocity) which encourage learning partnerships;

- experiential learning through being part of spiritually based rituals and practice.

Therefore it is recommended that spirituality is included in social work programmes and that the above elements are considered for incorporation into the design of the teaching programme.

Recommendation two

> Social work students are encouraged to use existing practice
> models to incorporate spirituality into their practice.

Research suggests that social workers are reluctant to incorporate spirituality into their practice because of lack of suitable practice models.

There are, in Aotearoa New Zealand, Indigenous practice models which include a spiritual perspective. These are taught in social work education programmes and can be used effectively in a variety of social work situations. This study also demonstrates that it is possible to include spiritual practice when using other models, if practitioners are prepared to use models creatively and recognise and harness available resources.

It is therefore recommended that, as part of their social work education, students are encouraged to develop an understanding of how both Indigenous and other models of practice can be used to engage in spiritual practice.

Recommendation three

> That Te Wānanga o Aotearoa investigate the potential of the
> bicultural principles embodied in ngā take pū to influence
> culturally appropriate social work education and practice in
> Aotearoa New Zealand.

The bicultural nature of the social work programme at Te Wānanga o Aotearoa was highly influential in shaping the spiritual practice of participants in this study. At the heart of the programme are ngā take pū, the bicultural principles which underpin and guide content and delivery. It is the view of the writer that their value as a model for culturally appropriate social work education and practice in Aotearoa New Zealand is yet to be realised.

As a starting point it is therefore recommended that Te Wānanga o Aotearoa undertake further research to investigate how ngā take pū are currently being used by graduates of the programme, with a view to developing their potential as a model for culturally appropriate practice.

Suggestions for further research

One: Ethics and culturally appropriate practice

One of the issues raised in this study was the ethical dilemmas encountered when working with clients from cultures where roles and expectations of women and children conflict with social work ethics and values. This has already been recognised in the literature as requiring attention (Furman & Benson 2002, Canda, Nakashima & Furman2004, Furman, Benson, Grimwood, & Canda, 2004). As Aotearoa New Zealand becomes increasingly multi-cultural, social workers will need to develop strategies for dealing with such situations. Further research might indicate what strategies social workers use, how they apply the code of ethics in these situations, the adequacy of current codes of ethics, and the role of social work education in preparing social workers to meet these situations.

Two: Medicalisation of spirituality

Two participants encountered the 'medicalisation' of spirituality when its expressions were interpreted as manifestations of either mental illness or cognitive deterioration. In this study the cases described related to cross cultural work in a prison and work with the elderly. Social workers need to be better equipped to understand and counter these situations. While a firmer grounding in the spiritual aspects of social work could provide social workers with the knowledge, skills and confidence to question or challenge these diagnoses, research could indicate how widespread this practice is and develop strategies for social workers to make their voices heard and respected by other professionals.

Three: Barriers to spiritual practice

Agency practices or the attitudes of other social workers sometimes mitigated against spiritual practice, due to prevalent intervention methods, work pressures, or individual social workers not valuing spirituality for themselves or their clients, or being unable to move beyond their personal belief system. Stirling (2008) found that social workers were more willing than their agencies to engage with spirituality and religion in practice, and that there is a limited amount of discussion in agencies around spiritual practice. Further research could identify blocks to spiritual practice, at agency and/or individual level, and suggest ways of overcoming them.

Reflection and conclusion

Articulating where I positioned myself, as non-Māori researching from within a Māori institution, was a challenge discussed with colleagues at Te Wānanga o Aotearoa, traversing rangahau, Kaupapa Māori research methodologies and their relationship to critical theory, Te Tiriti o Waitangi, and ngā take pū. The catalyst for combining these elements into a coherent methodology was Jones and Jenkins' (2008) discussion of the Indigene-settler hyphen as a recognition of difference, which, when approached with respect and openness, can be a site of positive learning from, rather than about, difference. Placing Te Tiriti o Waitangi and ngā take pū on the hyphen, underpinned by ako, mirrored the ako relationship between the non-Māori participants and their Māori fellow students, the reciprocal teaching/learning relationships which underpin Wānanga educational philosophy and practice, and the bicultural nature of the programme. This took me to a place which drew together many threads of thought and helped to create āhurutanga, the safe space from which to engage with the material, conduct the interviews and write up and analyse the findings.

Ngā take pū have been a guiding force throughout, from the ethics application through to guiding the interviews and writing up the findings. Whakakoha rangatiratanga, respectful relationships, were apparent during the interviews which were open and flowed easily, linked to creating āhurutanga, the safe space, where participants chose to be interviewed. Kaitiakitanga has been important in safeguarding the integrity of the information, particularly when writing up and analysing the findings. Taukumekume has reminded me that writing up does not always flow smoothly and encouraged me to persevere. I have related tino rangatiratanga to maintaining the integrity of the methodology.

Although the interview process, based on guided discussion, was open and flowed easily, I wonder if more depth of discussion would have been achieved if individual interviews had been preceded by a focus group which would have allowed participants to share memories and experiences and warmed them up to their individual interviews . Although kanohi ki te kanohi, face to face, and the ako approach taken by the interviewer worked well, a group approach would also have been consistent with Wānanga teaching and learning methods and could have re-kindled the sense of whānau which was so important a part of participants' experience at the Wānanga. While I did consider this approach, time constraints unfortunately made it impractical.

Although there is a growing body of research around spirituality and social work, there is still little which is specific to Aotearoa New Zealand, and none which I could find which relates to non-Indigenous students studying social work in an Indigenous organisation. The very specific context of this study raised questions of how far participants' responses could be related to the international literature, while the lack of local studies provided few local benchmarks. The result has been a study which is perhaps descriptive as much as analytical, documenting a particular experience of social work education which it is hoped will contribute to practice in Aotearoa New Zealand. It is clear from the interviews that studying at Te Wānanga o Aotearoa contributed to participants' own spiritual development and willingness and ability to incorporate spirituality into their practice. It is hoped that this finding will at least generate further research into this important and developing field.

Finally, this study has highlighted both some achievements and some gaps in spiritual practice and education. It is hoped that continuing debate, research and sharing of practice wisdom will encourage social work educators and practitioners to take up the challenge to integrate spirituality into both education programmes and practice for the benefit of clients.

Nash (2002:146) expresses some concerns about the effect of being exposed to Māori knowledge on non-Māori students, asking 'Might they be intimidated, inspired or silenced by the strength and richness of Māori spirituality when comparing this with their own?'

This study has demonstrated that far from being intimidated or silenced, non-Māori students were nurtured, stimulated and inspired by studying at Te Wānanga o Aotearoa. The programme and its delivery may have much to offer to other social work educators in Aotearoa New Zealand.

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Glossary

Āhuatanga	aspect, ways and methods
Ako	reciprocal teaching and learning
Aroha	care, respect
Atua	god, supreme being
Awhi	support
Harakeke	flax plant
Hapū	sub group of Iwi
Himene	hymn
Hinengaro	mind
Hoa-haere	valued travelling companions
Hui	meeting, to discuss
Indigenous[4]	first peoples
Iwi	tribe
Kaitiaki	guardian
Kanohi ki te kanohi	face to face

[4] In **international law**, the term has been defined tentatively by the political body, International Labour Organisation as people who:"... on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.
www.duhaime.org/LegalDictionary/I/Indigenous

Where authors have used words such as 'First Nation' 'Aboriginal' or 'Tangata Whenua' these have been retained in the text.

Kapakaka	Māori cultural performance
Karakia	prayer, incantation
Kaumātua	elder
Kaupapa	matter for discussion, issue
Kawa	protocol, custom
Kōrero	talk, discuss
Kotahitanga	unity, solidarity
Mahi	work
Mana	power or prestige enhancing behaviour/relationships
Manaakitanga	hospitality
Marae	courtyard in front of meeting house
Maunga	mountain
Mauri	life force
Mihimihi	greeting
Ngā Ture	rules, ways of doing
Pākehā	New Zealander of European descent
Pepeha	formal introduction
Poutama	tukutuku pattern symbolising levels of learning and achievement
Pōwhiri	welcome ceremony
Tangata Whenua	people of the land, local people
Tāonga	precious possession, treasure, gift
Tautoko	support
Te Ao Māori	Māori world view
Tauiwi	Immigrant, foreigner
Te Reo	Māori language
Tikanga	correct procedure, custom

Tinana	body
Tīpuna/Tūpuna	ancestor
Tino Rangatiratanga	sovereignty
Tohunga	expert, healer
Tukutuku	woven panel
Tūrangawaewae	place to stand
Waiata	song
Waka	canoe
Wairua	spirit, spiritual aspect, soul
Whānau	extended family
Whakawhanaungatanga	establishing connections and relationships
Whakapapa	genealogy
Whanaungatanga	sense of connection and belonging
Whenua	land

Appendix 1: Data Analysis Tables

Table 1: Spirituality in social work practice

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Offers culturally appropriate steps eg karakia	Own spiritual base, assists work with clients' spirituality- personal way of working	Encourage people to recognise own spirituality, work with strengths/good/feelings /thoughts. Connects spirituality / wellbeing	Maslow's model	Being totally present with the client	Some models/social workers are prescriptive / don't give the spiritual dimension
Worked with families from different religious groups- ability to accept beliefs/rituals because secure in own spirituality	Assists families make own change- faith, hope /joy strengths /achievements at assessment stage but doesn't call it spirituality	Grown in own spirituality through working with clients at a spiritual level-more aware /empathetic	Doesn't talk about spirituality, talks about values /beliefs/ strengths, where do you to go

Linked strongly with the relationship building, building rapport | Belief all interconnected helps to form relationship with client, respecting them when asking questions, building trust, being non judgemental | Uses Te Whare Tapa Whā which incorporates wairua/wellbeing, there from beginning |
| Beliefs as challenge tool

Links to people identified as bringing a spiritual component / churches | Looks at whakapapa – messages/ lessons passed down generations | Liaise with Chaplains Assessment: whether spirituality or religion ever been part of client's life/ whether want to explore further | Knowing who I am/ what I value/ believe helps to understand others/not make judgements | Elderly want to talk about spiritual issues/ death, but others (family) don't want to/   label as 'nutty' when talk about spiritual experiences | Many Pakeha have difficulty talking about spirituality: if we can't touch it, it doesn't exist

Applies WTW to Maori /Pakeha, can talk to Maori outright, more cautious with Pakeha |
| Spiritual base as part of assessment / effects on women/children

Can be used for good and harm/dark side | Seeks respected family members/community links

Uses own energy / sense of hope to help change negative patterns | Helping people to believe that there is good in them | How to restore people's mana
Use their name, comfortable environment, introductions are | Connected because 'my life force feels your life force'

Hongi as a spiritual experience | Maori more aware Pakeha identify it more with Christianity careful with Pakeha |
| Spirituality as a block to working with client | Agency can inhibit spiritual work | A holistic approach to social work/ working with families, acceptance of different dynamics and environments | important, 'restoring their peace of mind/ not making it so embarrassing to come here'. Being | Some social workers don't acknowledge they are working in the spiritual realm | People see themselves as failures in the eyes of society / put on a mask / |
| Spirituality as woven through tapestry of practice –relationships with people as the basis, | Looks for spirituality at assessment | Going to hui /knowing karakia/waiata/ | sympathetic / understanding if people show their emotions – its | Open to talking about | don't identify with who they are |

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practice as warp/how you deliver it as the weft Uses genograms, then connects with people/organisations in community Identifies strengths		recognising spiritual wisdom /wealth of cultural understanding in the whānau/ incorporate in the work they do together Knowing how to show cultural respect when working with Maori Importance of Te Tiriti relates to social justice Partnership and collaboration with others To have a sense of one's own spirituality helps to understand the meanings people attach to their own spirituality	OK to cry Spiritual element in the team because they are close, do a lot of team building/helps to understand each other 'Studying at the Wananga just opened my eyes to myself and to different cultures, and looking at similarities and looking at differences and being able to acknowledge these in people'	spirituality therefore they feel they have permission to talk about it with her , listens and is non-judgemental Because of own spiritual beliefs is able to listen to others /they are able to talk to her Doesn't go down the clinical diagnosis road that they are losing their cognitive abilities Uses Whare Tapa Whā	Works with getting rid of the masks Importance of whakapapa Spirituality sometimes confused with mental illness, client should see tohunga /minister of religion, only person available is a psychologist or psychiatrist Danger of proselytising

Table 2: Importance of spirituality to social work practice

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Spirituality is important to social work. Need to be aware of your base/where working from /know where you stand in relationship to yourself to put yourself in relationship to anyone else

Spirituality can be in conflict with agency value base/ethical beliefs 'Darker side' of spirituality

Defines the way you work / who you are/ base you are working from

Woven into tapestry of practice | Very relevant. Some families, children / young people have lost their sense of self/spirituality

In state of sleepfulness- mauri moe. Social worker can be the vessel to 'awaken their life-force again'

Spiritual practice is individual, social workers need to understand own spirituality | Spirituality important to practice because it 'gives you more knowledge and depth of understanding on the views of, or how people see life or issues'

Need to understand own spirituality to relate to spirituality of others

Although embodied in way she works with individuals or families, they may not see spirituality as important to them | Important to social work as well as the social worker

'That way you know who you are, you know your boundaries, you know your beliefs'

Recognising own spirituality makes you more aware of other people's spirituality / able to talk about it with clients | Spirituality is important for 'the practitioner that I aspire to be'

 Spirituality as life serving

Ethics and boundaries around how it is used, being aware of where clients are at

Spirituality makes her able to be 'totally present' with clients

Clients want to talk about spirituality-need to form relationship for this to happen | Important to practice- brought him to social work

Happy to talk about spirituality in practice

Raised by both Māori and Pakeha . More careful with pakeha than with Māori

Important to get behind the mask clients put up to hide pain & hurt

Need to distinguish spirituality from religion – ethical issues |

Table 3: Meanings and definitions of spirituality

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Some aspects of Christianity profound & precious	In everyone, everything even if not aware of it	Brought up Christian /not practicing/has Christian values	Rejected Christianity, exploring Buddhism	Spirituality not confined to religion	Practicing Christian, spirituality more than religion/Christianity/sixth sense/intangible
Religion not necessarily spiritual	Energy, growth, change	In everything, everywhere, good in everyone/client shame	In everyone, every thing	Religion as restrictive Intangible	Unseen, Creator, creator/God
Everything has spiritual force: energy, growth, change, death/rebirth	Ebbs & flows: mauri moe/personal loss	Very important to me/ individual. Inner essence of who I am	Awareness of self Maslow/self actualisation	All connected to infinite life force/God/all knowledge	Everyone has spiritual part
Spirituality as tool	Individual ,based on beliefs, values	Helps to understand meanings others attach to spirituality	Knowing who you are, beliefs, values, where you came from	Everything has life force/everything is connected/hongi	Sense of belonging, turangawaewae, Celtic/German culture
Spirituality as block to social work	Peace/ connection, force, energy ,sense of self	Everyone is spiritual even if they don't identify with it	More self-aware, understand what she wants out of life/ how to get there – base level at this stage	Disintegration as creativity	Clients' hurts, pain, grief in their inner being, an emotional embodiment of spirituality/masks
Linked to Scottish heritage/core values	In everything, everywhere	Personal beliefs and values	Spirituality as acceptance/ being accepted/connectedness	Creativity all wisdom and all knowledge	Forgiveness/beliefs/values
Darker spirituality	Love for others, smiles laughter	Prayer or meditation Enjoyment of nature,	Spiritual awakening	Life force is neutral	Parable of Good Samaritan
Woven through tapestry of practice	People, birdsong, forming connections	Te Tiriti o Waitangi		Beliefs/values	Connections
Connection with people	Hope, joy, strengths	Connections		Inner strength / peace/ strength of your spirit	
Underpins values/beliefs				Connections	

Table 4: Experience of spirituality at Te Wānanga o Aotearoa

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Nervous Pakeha gave herself permission to go at any time Related to Scottish heritage/new names for old concepts Sharing of knowledge Music /waiata as spirituality Diploma was spiritual experience/ bringing me home Personal/ intellectual journey Whānau/belonging 'came from an open heart and spirit'/warmth Enhanced /solidified spirituality Connectedness &trust	Initial worry Lost spirituality/ wananga environment was where she needed to be at that time 'able to be part of others' spirituality and what it meant to them, Spirituality experienced through connections, hearing others' stories readings about Te Ao Maori, the past Exposed to different meanings of spirituality Applies this by having faith in humanity / people's ability to change	Arrived as naïve pakeha wondering what she was doing in wananga Individual/personal growth/I wouldn't ever have wanted my training to be any different Before I started at the wananga I didn't see or understand the depth of my own spirituality Balance between classroom /family Kapahaka /karakia/pepeha/mihimihi Maori beliefs / protocols, values/ concepts /beliefs/Pepeha Holistic approach /holistic learning, working together	Being accepted for who she was gave her belief she could 'really do this' Looking at self /family relationships/finding out who she was/ growing from anger/angst to developing spirituality 'which was acceptance as well' Relaxing, beautiful environment , feeling calm, accepted supported by students/staff took her to 'an emotional self level'. "They all helped me build my own journey' 'The awhi and the aroha made me want to continue'	Spiritual experience of the powhiri /spiritual connection. I felt it on a spiritual level that I was exactly where I was meant to be. I was with the right people and I was in a place that I belonged Relations in class became strained, dealt with in spiritual way Spirituality not taught but incorporated / door was open to explore more/wasn't avoided/could go the level you were comfortable with Kapakaka/unison/ Noho/connection and unity Tools to identify/ awareness of spirituality Connected to Maori although has no Maori blood	Gave more confidence dealing with issues of spirituality Discussed in groups, as arose /explored /talked about/not shunted away/permission given to talk about spiritual matters /natural to explore them Death of relative /awhi Karakia/ mihimihi /waiata /himene 'I doubt you can get that sense of awhi and that sense of wairua, that sense of permission to talk about this…outside of the wananga' Developed own personal spiritual journey/given permission to use spirituality

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Table 5: Ngā take pū

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Tries to use Taukumekume most, particularly in assessment. Has to make judgement / taukumekume helps to look at both sides Generates questions Āhurutanga: client often not safe Important when looking at safety of children Mauri ora – where we want to get to Whakakoha rangatiratanga as basis of relationships Skeleton on which to hang practice	Whakakoha rangatiratanga: most important, engagement / non-judgemental/self respect Tino rangatiratanga Personal/professional integrity/limitations/transparent, when to conclude the work Taukumekume: Not always welcome in families Families may be at crisis point /abuse /hard to make positive relationships. Positive gains pulled back by return to addictions so that creates more tensions Āhurutanga Found this at Wananga Personal /professional life. Families aren't in safe space, helps them to find one. Safety of social worker Mauri ora States of mauri A set of principles	Intertwined with practice, particularly in the professional relationships formed with other professionals and families	On the wall at work Helpful as 'set up a practice base' cover all fundamentals of social work. Tries to incorporate into practice which is mana restoring and enhancing- relationships Mauri ora is basis of safe practice which considers clients' values and beliefs and what they are trying to achieve People ask what they mean/ she explains that they are principles she tries to work by Āhurutanga Essential for mana enhancing relationships/basis of safe practice	Identifies through English words. All important aspects of social work. Uses but not as specific set of principles Respect as basis for all relationships Tino rangatiratanga Interconnection between people Safe space basis of social work, safe place for social workers, client, agency Tensions. Recent example, expressing anger safely Taking care of sometimes she is the only person supporting the client Mauri ora – client must define	Not familiar with take pū

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Table 6: Cultural understandings

Participant A	Participant B	Participant C	Participant D	Participant E	Participant F
Spirituality as integral to Te Ao Māori	Spirituality as integral to Te Ao Māori	Spirituality as integral to Te Ao Māori	Spirituality as integral to Te Ao Māori	Spirituality as integral to Te Ao Māori	Spirituality as integral to Te Ao Māori
Karakia, waiata as spiritual experiences	Uses concept of whakapapa (and limitations)	Waiata, karakia, hui, mihimihi, pepeha, kapahaka, te reo as spiritual/cultural understandings and experiences	Take pū as practice framework	Powhiri, hongi, kapahaka as spiritual/cultural experiences	Karakia, waiata, himene, te reo, mihimihi, pepeha, aroha, whānau, awhi as cultural and spiritual experience
Related Maori spirituality to sense of belonging/attachment to land/culture	Uses mauri moe, mauri oho, mauri ora		Importance of mana enhancing relationships	Marae as cultural spiritual experience	Importance of whakapapa
Importance of whānau	Whānau	Ngā take pū as underpinning practice framework	Importance of whānau, awhi, aroha	Āhurutanga Taukumekume	Te Whare Tapa Whā as main practice model
Āhurutanga Taukumekume	Āhurutanga Taukumekume Whakakoha rangatiratanga Tino rangatiratanga	Gained cultural/spiritual insight/competence in working with Māori	Āhurutanga Mauri ora	Mauri ora Tino rangatiratanga	Importance of turangawaewae/cultural belonging
Mauri ora as underpinning practice			Gained cultural/spiritual insight/competence in working with Māori	Te Whare Tapa Whā	Clients talk about cultural/spiritual experiences
Gained cultural/spiritual insight/competence in working with Māori	Importance of readings on Te Ao Māori			Clients talk about cultural/spiritual experiences	Importance of acknowledging cultural/spiritual experience as not mental health issue
	Gained cultural/spiritual insight/competence in working with Māori			Importance of acknowledging cultural/spiritual experience as not mental health issue	Gained cultural/spiritual insight/competence in working with Māori
				Gained cultural/spiritual insight/competence in working with Māori	

Appendix 2: Massey Ethics Application

![Massey University logo] **Massey University**
Te Kunenga ki Pūrehuroa

Application No: _____ / _____
This number is assigned when your application is accepted.
Quote on all documentation to participants and the Committee.

Human Ethics Application

FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION INVOLVING HUMAN PARTICIPANTS

SECTION A

1. Project Title Exploring Spirituality in Social Work Practice in Aotearoa/New Zealand

A study of the experience of spirituality of non-indigenous (non-Maori) students studying social work in the Kaupapa Maori environment of Te Wananga o Aotearoa and the application of these experiences to their social work practice.

Projected start date for <u>data collection</u>	Beginning May 2010	**Projected end date**	February 2011

.

2. Applicant Details

ACADEMIC STAFF APPLICATION (excluding staff who are also students)

Full Name of Staff Applicant/s

School/Department/Institute

Campus	**Albany** ☐	**Palmerston North** ☐	**Wellington** ☐

Telephone   **Email Address**

STUDENT APPLICATION

Full Name of Student Applicant   Carol Anne Phillips

Te Wananga o Aotearoa

Telephone 06 3581991   **Email Address** carolphillips@inspire.net.nz

Postal Address   225 Victoria Avenue, Palmerston North

Full Name of Supervisor(s)   Dr Mary Nash   Awhina English

School of Health and Social Services

Campus	**Albany** ☐	**Palmerston North** ☒	**Wellington** ☐

Telephone 06 356 9099   **Email Address**   m.nash@massey.ac.nz
a.english@massey.ac.nz

GENERAL STAFF APPLICATION

Full Name of Applicant

Section

Campus *(mark one only)*	**Albany** ☐	**Palmerston North** ☐	**Wellington** ☐

Telephone		Email Address	
Full Name of Line Manager			
Section			
Telephone		Email Address	

3. **Type of Project**

Staff Research/Evaluation:		Student Research:		If other, please specify:
Academic Staff		Specify Qualification	MSW	
General Staff		Specify Credits Value of Research	120	
Evaluation				

4. **Summary of Project**
Please outline in no more than 200 words in lay language why you have chosen this project, what you intend to do and the methods you will use.

There is growing interest worldwide in spirituality and social work practice, but little research in Aotearoa/New Zealand. Studies suggest that social workers generally agree that spirituality has a place in practice but are reluctant to incorporate it, partly due to its lack of inclusion in social work education programmes. Support for its inclusion has been expressed by academics, practicing social workers and students, but programme development has been inhibited by a range of concerns including cultural appropriateness.

Indigenous writers insist that spirituality is inseparable from indigeneity and effective social work practice with indigenous peoples must reflect indigenous cultural beliefs, values, and spirituality. The social work teaching programme at Te Wananga o Aotearoa integrates spirituality into the curriculum through inclusion of cultural practices and nga take pu (bi-cultural principles). This research will explore how non-indigenous (non-Maori) students studying social work at Te Wananga o Aotearoa experience spirituality during the programme and how this is incorporated into their practice.

Methodological design will be informed by critical theory, which is congruent with a qualitative approach and open to constructs from Kaupapa Maori (culturally based) theory. A thematic analysis of information gathered through face to face interviews will be congruent with Kaupapa Maori practice and provide rich data on student experiences.

5 List the Attachments to your Application,
Screening questionnaire
Information sheet (1)
Individual participant consent form (1)
Expression of Interest form (1)
Transcriber confidentiality agreement (1)
Authority for release of tape transcripts (1)
Interview guide (1)
Evidence of consultation (3)
Letters of support   (3)

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SECTION B: PROJECT INFORMATION

General

6 **I wish the protocol to be heard in a closed meeting (Part II).** Yes ☐ No ☒

7 **Does this project have any links to other MUHEC or HDEC application/s?** Yes ☐ No ☒

If yes, list the MUHEC or HDEC application number/s (if assigned) and relationship/s.

8 **Is approval from other Ethics Committees being sought for the project?** Yes ☒ No ☐

If yes, list the other Ethics Committees.
Te Wananga o Aotearoa

9 **For staff research, is the applicant the only researcher?** Yes ☐ No ☐

If no, list the names and addresses of all members of the research team.
n/a

Project Details

10 **State concisely the aims of the project.**

The project aims to:
1. Investigate the experience of wairuatanga (Maori spirituality) by non-indigenous (non-Maori) students studying social work in the Kaupapa Maori environment of Te Wananga o Aotearoa.
2. Examine how these experiences are applied in their social work practice.

11 **Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed.**

The social work teaching programme at Te Wananga o Aotearoa has been designed to be bi-cultural in nature in order to prepare both indigenous and non-indigenous students for practice which is appropriate for Aotearoa/New Zealand. The programme incorporates a set of bi-cultural principles, nga take pu, which inform teaching and practice. The teaching environment is based on matauranga Maori (Maori knowledge) and includes concepts such as whanaungatanga (collaboration), manaakitanga (nurturing relationships) and manaaki tangata (positive reinforcement and encouragement). Waiata (traditional songs) and karakia (prayers/chants) are integrated throughout the programme. The teaching method is ako, or reciprocal learning and teaching, where students and teacher both teach and learn from one another. Wairuatanga (spirituality) is both explicit and implicit in everyday practice and throughout the programme.
Social workers in Aotearoa/New Zealand are required to practice in ways which are appropriate and sensitive to indigenous values and culture, including spirituality. As a non-indigenous lecturer on the social work programme, the researcher is interested in exploring how the teaching and learning environment of Te Wananga o Aotearoa has affected the learning and practice of non-indigenous students, with particular reference to spirituality. This is in line with international interest and
research in which is increasingly concerned with the spiritual aspects of social work.

12 **Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.**

Graduates of the National Diploma in Social Work and the Bachelor of Social Work (Biculturalism in Practice) will be approached to take part in individual interviews to discuss the influence of the spiritual aspects of the programme on themselves and their practice.

Te Wananga o Aotearoa national student database will be used to access participants who meet the criteria and the initial approach will be through Student Registry, Papaioea (Palmerston North) campus.

Participants will be invited to attend an individual interview which will be recorded and transcribed. Transcripts will be available to participants to check for accuracy. A thematic approach will be used to analyse transcripts.

Where will the project be conducted?   Include information about the physical location/setting.

The venue for individual interviews will be discussed with each participant and may include the Wananga campus, participant's workplace (with permission from their employer) or participant's home.

If the study is based overseas:
i)   Specify which countries are involved;
ii)   Outline how overseas country requirements (if any) have been complied with;
iii) Have the University's Policy & Procedures for Course Related Student Travel Overseas been met?
n/a

Describe the experience of the researcher and/or supervisor to undertake this type of project?

The researcher is a qualified social worker with more than twenty years' experience of working with people, including conducting interviews. The researcher has taught social work at Te Wananga o Aotearoa for four and a half years, including ethics and introductory research methods.

Dr Nash has supervised more than 10 successful Masters theses.

Describe the process that has been used to discuss and analyse the ethical issues present in this project.

Ethical issues have been discussed with the thesis supervisors from Massey University, Shane Edwards, Curriculum Director at Te Wananga o Aotearoa and Ripeka Kaipuke, Regional Academic Manager, Te Wananga o Aotearoa. An application will be made to Te Wananga o Aotearoa Ethics Committee. Te Wananga is supportive of the project and of the methodological position taken by the researcher.

Te Wananga o Aotearoa is also supportive of the guiding framework which incorporates nga take pu (bicultural principles) which address ahurutanga (safe space) whakakoha rangatiratanga (respectful relationships) kaitiakitanga (responsible stewardship) tino rangatiratanga (absolute integrity) tau kumekume (positive and negative tensions) and mauriora (total wellbeing). The interview process will incorporate the wananga educational practice of ako, a reciprocal process which involves teacher and learner (or researcher and participant) in exploring, teaching and learning together within the framework of nga take pu. The ako process assumes an equal relationship between researcher and participant.

Risk of harm to participants was discussed with the Massey supervisors and Te Wananga o Aotearoa and was felt to be minimal given that participants will be assured of confidentiality, participation will be voluntary, the interviews will be guided conversations which will put participants under no pressure and the interviewer is an experienced social worker used to conducting interviews.

Risk of harm to Te Wananga o Aotearoa, in terms of the possibility of adverse comments about the institution, has been discussed with Te Wananga. Te Wananga is willing to accept this possibility, believing that the framework adopted by the researcher (bicultural principles/nga take pu) will be appropriate to deal with any issues which may arise.

It was accepted that there is minimal conflict of interest as the participants are former students and will not be taught by the researcher in the future. However it is accepted that there may be an existing relationship between the researcher and those participants who are former students of the researcher. This will be acknowledged and managed through use of ako and nga take pu.

Participants

17   **Describe the intended participants.**

Participants will be non-indigenous (non-Maori) students who are graduates of the National Diploma in Social Work or the Bachelor of Social Work (Biculturalism in Practice) at two campuses of Te Wananga o Aotearoa and who are practicing social workers. They will live within two hours travelling time of one of the venues and be willing to discuss their experiences of spirituality in the social work programme and in their practice in an individual interview.

18   **How many participants will be involved?**

Between five and eight participants.

What is the reason for selecting this number?

This number has been selected because:

- The pool of participants is limited given that non Maori make up a relatively small proportion of social work graduates, former students are spread over a relatively wide geographical area and they may not all be currently practicing social workers
- Given the limited pool of participants and exploratory nature of the study, five to eight individual interviews is realistic and should be a large enough sample to provide a credible information base.

19   **Describe how potential participants will be identified and recruited?**

Te Wananga o Aotearoa student database will be used to identify former students who meet the criteria of programme graduation and ethnicity. The data base will be accessed through Student Registry at the Papaioea (Palmerston North) campus. Permission will be sought through Te Wananga o Aotearoa Ethics Committee.

20   **Does the project involve recruitment through advertising?**   Yes ☐   No ☒

21   **Does the project require permission of an organisation (e.g. an educational institution, an academic unit of Massey University or a business) to access participants or information?**   Yes ☒   No ☐

If yes, list the organisation(s).

Te Wananga o Aotearoa

22   **Who will make the initial approach to potential participants?**

The initial approach will be made through Te Wananga o Aotearoa Student Registry at the Papaioea (Palmerston North) campus.

23   **Describe criteria (if used) to select participants from the pool of potential participants.**
Non Maori and
graduates of the social work programme (National Diploma in Social Work or Bachelor of Social Work, Biculturalism in Practice) at two campuses of Te Wananga o Aotearoa and
currently employed in a social work capacity and
within two hours travel from Palmerston North and
able to be available for an individual interview.

24   **How much time will participants have to give to the project?**

Interviews will be no more than one and a half hours.

Data Collection

25   **Does the project include the use of participant questionnaire/s?**   Yes ☐   No ☒

If yes: i)   **indicate whether the participants will be anonymous, (i.e. their identity unknown to the researcher).**   Yes ☐   No ☐

         ii)   **describe how the questionnaire will be distributed and collected.**

26   **Does the project involve observation of participants? If yes, please describe.**   Yes ☐ No ☒

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27   **Does the project include the use of focus group/s?**   Yes ☐ No ☒

If yes, describe the location of the focus group and time length, including whether it will be in work time.

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28   **Does the project include the use of participant interview/s?**   Yes ☒ No ☐

If yes, describe the location of the interview and time length, including whether it will be in work time.

The location will be flexible and will be negotiated with each participant but may include a Te Wananga o Aotearoa campus, the participant's workplace (permission will be obtained) or the participant's home. Interviews will take no longer than one and a half hours including refreshments.

29   **Does the project involve sound recording?**   Yes ☒ No ☐

30   **Does the project involve image recording, e.g. photo or video?**   Yes ☐ No ☒

If yes, please describe.

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31   **If recording is used, will the record be transcribed?**   Yes ☒ No ☐

If yes, state who will do the transcribing.

Interviews will be transcribed either by the researcher or by an appropriate person employed for the purpose. Transcriptions will be available to participants to check for accuracy.

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32   **Does the project involve any other method of data collection not covered in Qs 25-31?**   Yes ☐ No ☒

If yes, describe the method used.

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33   **Does the project require permission to access databases?**   Yes ☒ No ☐

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34   **Who will carry out the data collection?**

All data will be collected by the researcher

SECTION C: BENEFITS / RISK OF HARM (Refer Code Section 3, Para 10)

35   **What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?**

Research on spirituality and social work is a developing field with very little having been carried out in Aotearoa/New Zealand. While there has been overseas research dealing with social work and spirituality across cultures and with students' attitudes towards spirituality in the curriculum, neither the supervisors nor myself are aware of any research which focuses on the effects of social work education within a culturally specific environment on the practice of students who are not from that culture in Aotearoa/New Zealand.

The appropriateness of non-Maori social workers working with Maori clients and the need to develop culturally appropriate practice has been the subject of much debate, for example Walsh-Tapiata (2004) Ruwhiu (2001) Smith (1999) Kiro (2000). It is hoped that this research will contribute to that debate by investigating the contribution of one model of social work education to culturally appropriate practice.

Te Wananga o Aotearoa is a Kaupapa Maori organisation which is open to people of all cultures who wish to learn in a Kaupapa Maori environment. It will be of interest to Te Wananga o Aotearoa to have some indication of the effect on non-indigenous students of studying within the cultural experience it provides. The social work programme is structured to be bi-cultural in nature, so the study could assist in gauging how far this goal is being met with its non-indigenous students.

An area of considerable debate is the place of non-indigenous researchers working with material from Te Ao Maori (Maori world view). As a non- indigenous researcher researching from within a Maori institution, methodology and ethics are of particular significance. The use of a methodology which positions the researcher on the indigene-coloniser hyphen (Jones & Jenkins 2008) and incorporation of both Western and indigenous-based ethical standards has the potential to contribute to the debate in this area.

There is potential for the study to benefit Te Wananga O Aotearoa, the delivery of the social work programme within Te Wananga and ultimately the delivery of social work services in Aotearoa/New Zealand.

What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience as a result of participation?

There is unlikely to be any discomfort as participants' responses will be entirely voluntary and they will be advised that all participation should be within their own personal comfort zone. In line with nga take pu (bi-cultural principles), ahurutanga (safe space) and whakakoha rangatiratanga (respectful relationships) will be of utmost importance. The relationship will reflect the principle of ako as a cooperative conversation between equals.

Describe the strategies you will use to deal with any of the situations identified in Q36.

Should anyone be uncomfortable, the principles of kaitiakitanga (responsible stewardship) and mauri ora (total wellbeing) will be applied and participants will be able to withdraw, decline to answer any question or decline to take part in any aspect of any discussion which causes them discomfort. The principle of tino rangatiratanga (personal autonomy) will be respected at all times.

What is the risk of harm (if any) of the project to the researcher?

No risk of harm anticipated.

Describe the strategies you will use to deal with any of the situations identified in Q38.

n/a

40 **What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?**

Possibility of negative comments about Te Wananga o Aotearoa.

41 **Describe the strategies you will use to deal with any of the situations identified in Q40.**

Prior discussion with Te Wananga o Aotearoa to alert them to this possibility. Any issues will be resolved in consultation with the Regional Academic Manager (Ripeka Kaipuke) and Shane Edwards (Curriculum Director). Te Wananga is willing to accept this possibility, believing that the framework adopted by the researcher (bicultural principles/nga take pu) will be appropriate to deal with any issues which may arise.

42 **Is ethnicity data being collected as part of the project?**   **Yes** | x | **No** | |

If yes, will the data be used as a basis for analysis? If so, justify this use in terms of the number of participants.

If no, justify this approach, given that in some research an analysis based on ethnicity may yield results of value to Maori and to other groups.

This investigation is about the experience of wairuatanga (Maori spirituality) by non-Maori studying social work in a Maori environment where spirituality is part of everyday practice. It is not a critique of wairuatanga. It will be of interest to Te Wananga o Aotearoa to have an indication of how non-Maori students are influenced by this aspect of Kaupapa Maori.

43 **If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.**

n/a

SECTION D: INFORMED & VOLUNTARY CONSENT (Refer Code Section 3, Para 11)

44 **By whom and how, will information about the research be given to potential participants?**

Letters will be posted to potential participants by Te Wananga o Aotearoa Student Registry, Papaioea (Palmerston North) campus. They will reply to the researcher.

45 **Will consent to participate be given in writing?**   **Yes** | x | **No** | |

If no, justify the use of oral consent.

46 **Will participants include persons under the age of 16?**   **Yes** | | **No** | x |

If yes: **i)**   **indicate the age group and competency for giving consent.**

     ii)   **indicate if the researcher will be obtaining the consent of**   **Yes** | | **No** | |
         parent(s)/caregiver(s).

47 **Will participants include persons whose capacity to give informed consent may be compromised?**   **Yes** | | **No** | x |

If yes, describe the consent process you will use.

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48	Will the participants be proficient in English?	Yes	x	No	

If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc) must be translated into the participants' first-language.

SECTION E: PRIVACY/CONFIDENTIALITY ISSUES (Refer Code Section 3, Para 12)

49	Will any information be obtained from any source other than the participant?	Yes		No	x

If yes, describe how and from whom.

50	Will any information that identifies participants be given to any person outside the research team?	Yes		No	x

If yes, indicate why and how.

51	Will the participants be anonymous (i.e. their identity unknown to the researcher?)	Yes		No	x

If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.

Some participants will be known to the researcher as former students. Recordings of individual interviews will be allocated a pseudonym and referred to by that pseudonym in the data analysis and reporting. The final report will be written in such a way that no individual may be identified by name.

52	Will an institution (e.g. school) to which participants belong be named or be able to be identified?	Yes	x	No	

If yes, explain how you have made the institution aware of this?

Te Wananga o Aotearoa is aware and supportive of the project. It has been discussed with Shane Edwards, Curriculum Director, and Ripeka Kaipuke, Regional Academic Manager of Papaioea campus where the researcher is employed. Emma Brody has also been consulted. Copies of the research proposal have been made available to the Academic Managers of both campuses and to the Curriculum Director. An application will be made to Te Wananga o Aotearoa Ethics Committee. Letters of support are attached.

53 Outline how and where:

i) the data will be stored, and

Data will be stored on the researcher's personal computer, backed up on the researcher's personal USB drive and in a locked filing cabinet in the researcher's home study. The computer is passworded and the filing cabinet is available only to the researcher.

ii) Consent Forms will be stored.

Consent forms will be stored in a locked filing cabinet in the researcher's office at Te Wananga o Aotearoa. Access to the filing cabinet is only by the researcher.

54 **i)   Who will have access to the data/Consent Forms?**

The researcher only.

ii)   How will the data/Consent Forms be protected from unauthorised access?

Consent forms will be stored in a locked filing cabinet in the researcher's office at Te Wananga o Aotearoa. Recordings will be stored in the researcher's home office in a locked filing cabinet. Access to both filing cabinets is only by the researcher. Data stored on the researcher's computer can only be accessed by password known only to the researcher.

55 **How long will the data from the study be kept, who will be responsible for its safe keeping and eventual disposal? (Note that health information relating to an identifiable individual must be retained for at least 10 years, or in the case of a child, 10 years from the age of 16).**

The data will be kept for 5 years after the completion of the project.
The researcher will be responsible for the safe-keeping of the data which will be disposed of by shredding. Digital recordings will be erased.

SECTION F: DECEPTION (Refer Code Section 3, Para 13)

56 **Is deception involved at any stage of the project?**   Yes [ ] No [x]

If yes, justify its use and describe the debriefing procedures.

SECTION G: CONFLICT OF ROLE/INTEREST (Refer Code Section 3, Para 14)

57 **Is the project to be funded in any way from sources external to Massey**   Yes [x] No [ ]
University?

If yes: i)   state the source.

Te Wananga o Aotearoa pays course fees

ii)   does the source of the funding present any conflict of interest with regard to the research topic?

No, in light of letters of support.

58 **Does the researcher/s have a financial interest in the outcome of the**   Yes [ ] No [x]
project?

If yes, explain how the conflict of interest situation will be dealt with.

59   **Describe any professional or other relationship between the researcher and the participants? (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member). Indicate how any resulting conflict of role will be dealt with.**

Some of the participants will be former students of the researcher or known to the researcher as past students of Te Wananga o Aotearoa.

While there should be no conflict of interest, this relationship will inevitably be reflected in the interview relationship and process and has the potential to impact on the objectivity of both participants and researcher. The researcher will self monitor and take responsibility for creating ahurutanga – a safe space where participants can be open. The researcher will ensure whakakoha rangatiratanga (respectful relationships) are maintained along with tino rangatiratanga – absolute integrity of the process and independence of the participants. Use of the ako principle will ensure that participants feel respected and empowered.

SECTION H: COMPENSATION TO PARTICIPANTS (Refer Code Section 4, Para 23)

60   **Will any payments or other compensation be given to participants?**   Yes [ ]   No [X]

If yes, describe what, how and why.

SECTION I: TREATY OF WAITANGI (Refer Code Section 2)

61   **Are Maori the primary focus of the project?**   Yes [ ]   No [X]

If yes: Answer Q62 – 65

If no, outline:i)   what Maori involvement there may be, and

ii)   how this will be managed.

62   **Is the researcher competent in te reo Maori and tikanga Maori?**   Yes [ ]   No [ ]

If no, outline the processes in place for the provision of cultural advice.

63   **Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.**

64   **Describe any ongoing involvement of the group/s consulted in the project.**

65   **Describe how information resulting from the project will be shared with the group/s consulted?**

SECTION J: CULTURAL ISSUES (Refer Code Section 3, Para 15)

66   **Other than those issues covered in Section I, are there any aspects of the**   Yes | x | No | |
project that might raise specific cultural issues?

       If yes, explain.   Otherwise, proceed to Section K.

       Although research participants will not be Maori, some of the material discussed will be from Te Ao Maori (Maori world view).

67   **What ethnic or social group/s (other than Maori) does the project involve?**

       Non-indigenous New Zealanders

68   **Does the researcher speak the language of the target population?**   Yes | x | No | |

       If no, specify how communication with participants will be managed.

69   **Describe the cultural competence of the researcher for carrying out the project.**

       The researcher has worked in a Kaupapa Maori environment for more than 4 years and has previous extensive experience working with Maori in education and social work. The researcher is familiar with the material which will be discussed and classroom experience will enable discussion to be kept within limits which are safe for both participants and the material and within a framework of principles (nga take pu) which is familiar to both parties.

70   **Identify the group/s with whom consultation has taken place or is planned.**

       Consultation has taken place with Shane Edwards, Curriculum Director and Ripeka Kaipuke, Academic Manager of the Papaioea (Palmerston North)campus of Te Wananga o Aotearoa. An application will be made to Te Wananga o Aotearoa Ethics Committee.

       Cultural advice and support has been sought from and will continue to be available through the Social Services department kaumatua (Matua Hepetema Te Puni) and colleagues Chris Whaiapu (Academic Advisor/Research Mentor) and Brigitte Te Awe Awe Bevan (lecturer in education). Shane Edwards (Curriculum Director) has also indicated that he is available to give advice.

       The researcher meets regularly with Chris Whaiapu and Brigitte Te Awe Awe Bevan as a research support group. Matua Hepetema will continue to available as part of his kaumatua role.

71   **Describe any ongoing involvement of the group/s consulted in the project.**

       Regular meetings along with consultation on an as needed basis.

72   **Describe how information resulting from the project will be shared with the group/s consulted.**

       Through regular research meetings and individual consultation.

73   **If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.**

       n/a

SECTION K: SHARING RESEARCH FINDINGS (Refer Code Section 4, Para 26)

74   **Describe how information resulting from the project will be shared with participants and disseminated in other forums, e.g. peer review, publications, conferences.**

Findings will be disseminated in accordance with the principle of Kaupapa Maori research which recognises the right of all participants and interested parties to be kept informed.

Information from this research will be made available to participants through access to drafts (to check accuracy) and the final report will be available to participants and their employing agencies or through hui (meetings to explain/discuss) on request.

It will be available to Te Wananga o Aotearoa through the wananga library.

It will be shared with other wananga kaiako (lecturers) at Hui a Kaupapa (national conference) as part of the wananga research development programme.

Findings will be published in Te Wananga o Aotearoa Journal.

SECTION L: INVASIVE PROCEDURES/PHYSIOLOGICAL TESTS (Refer Code Section 4, Para 21)

75   **Does the project involve the collection of tissues, blood, other body fluids   Yes ☐ No ☒ or physiological tests?** *(If yes, complete Section L, otherwise proceed to Section M)*

If yes, are the procedures to be used governed by Standard Operating Procedure(s)? If so, please name the SOP(s). If not, identify the procedure(s) and describe how you will minimise the risks associated with the procedure(s)?

76   **Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.**

77   **Will the material be stored?   Yes ☐ No ☐**

If yes, describe how, where and for how long.

78   **Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).**

(Note that the wishes of relevant cultural groups must be taken into account)

79   **Will material collected for another purpose (e.g. diagnostic use) be used?   Yes ☐ No ☐**

If yes, did the donors give permission for use of their samples in this   Yes ☐ No ☐ project? *(Attach evidence of this to the application form)*

If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.

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80   **Will any samples be imported into New Zealand?**   **Yes** ☐   **No** ☐

If yes, provide evidence of permission of the donors for their material to be used in this research.

81   **Will any samples go out of New Zealand?**   **Yes** ☐   **No** ☐

If yes, state where.

(Note this information must be included in the Information Sheet)

82   **Describe any physiological tests/procedures that will be used.**

83   **Will participants be given a health-screening test prior to participation?**   **Yes** ☐   **No** ☐
(If yes, attach a copy of the health checklist)

Reminder: Attach the completed Screening Questionnaire and other attachments listed in Q5

SECTION M: DECLARATION *(Complete appropriate box)*

ACADEMIC STAFF RESEARCH
Declaration for Academic Staff Applicant
I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.   My Head of Department/School/Institute knows that I am undertaking this research.   The information contained in this application is to the very best of my knowledge accurate and not misleading.

Staff Applicant's Signature .... Date: ....

STUDENT RESEARCH
Declaration for Student Applicant
I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.
The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature .... Date: ....

Declaration for Supervisor
I have assisted the student in the ethical analysis of this project.   As supervisor of this research I will ensure that the research is carried out according to the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's Signature .... Date: ....

Print Name ....

GENERAL STAFF RESEARCH/EVALUATIONS
Declaration for General Staff Applicant
I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Line Manager. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. The information contained in this application is to the very best of my knowledge accurate and not misleading.

General Staff Applicant's Signature .... Date: ....

Declaration for Line Manager
I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's Signature .... Date: ....

Print Name ....

TEACHING PROGRAMME
Declaration for Paper Controller
I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants. I agree to undertake the teaching programme as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.   My Head of Department/School/Institute knows that I am undertaking this teaching programme. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Paper Controller's Signature .... Date: ....

Declaration for Head of Department/School/Institute
I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Head of Dept/School/Inst Signature .... Date: ....

Print Name ....

Appendix 3: Te Wānanga o Aotearoa Ethics Application

Te Wānanga o Aotearoa

Application for Ethical Approval

Fill out the form below for TWoA ethical approval. Note: if you have already received ethics approval from another institution please submit your application and approval letter from this institution as part of your application.

(This form is to be used in conjunction with the TWoA Application for a Research Proposal or if you have already submitted another research application to another institution – you must submit this application with this ethics approval.)

Project Submitted by: (name of Principal Researcher and/or Project Lead) Please include: Role/s in TWoA, Postal Address, Physical Address, Phones incl Mobile, Fax, E-mail.	Carol Phillips Kaiako, Social Work Papaioea campus 142 Botanical Road Palmerston North Ext 6786 carol.phillips@twoa.ac.nz
Project Title:	**Exploring Spirituality in Social Work Practice in Aotearoa/New Zealand** A study of the experience of spirituality of non-indigenous students studying social work at Te Wananga o Aotearoa and the application of these experiences to their social work practice.
Project Objectives:	The project aims to: 1. Investigate the experience of spirituality by non-indigenous (non-Maori) students studying social work at Te Wananga o Aotearoa. 2. Examine how these experiences are applied in their social work practice.
Rationale: (Why is the research important? Why do you want to do this research? How does this research encompass or link to TWoA kaupapa, research or strategic plan? What is the significance of this project to TWoA?	There is growing interest worldwide in spirituality and social work practice, but little research in Aotearoa/New Zealand. Studies suggest that social workers generally agree that spirituality has a place in practice but are reluctant to incorporate it, partly due to its lack of inclusion in social work education programmes. Support for its inclusion has been expressed by academics and students, but programme development has been inhibited by a range of concerns including cultural appropriateness. Indigenous writers insist that spirituality is inseparable from indigeneity and effective social work practice with indigenous peoples must reflect indigenous cultural beliefs, values, and spirituality. Though social workers in

How can TWoA use this information? Who will it benefit? How will this research contribute to the advancement of knowledge?)	Aotearoa/New Zealand are required to work in a way which is culturally appropriate (ANZASW Code of Ethics) indigenous researchers indicate that social work practice is often based on Western models and theories which do not serve Maori well (Walsh-Tapiata 2004, Graham 2002). These models rarely, if ever, incorporate culturally appropriate practice, particularly its spiritual aspects.

The social work teaching programme at Te Wananga o Aotearoa integrates Maori cultural beliefs and values, including spirituality, into the curriculum through everyday practice of tikanga and kawa and bi-cultural principles, nga take pu. This research will explore how non-indigenous akonga studying social work at Te Wananga o Aotearoa experience spirituality through cultural practices during the programme and how this is incorporated into their practice.

This research fits with Te Wananga o Aotearoa's values of:
Te Aroha: through the desire to contribute to developing and teaching a social work programme which best meets the needs of both akonga and those who will use the social work services they provide
Te Whakapono: through the desire to test the validity and integrity of an aspect of the social work teaching programme
Nga ture: to go about doing this using a methodology which is respectful and appropriate
Kotahitanga: to understand how learning in a Kaupapa Maori environment influences students of other ethnicities

It also fits with Te Wananga o Aotearoa's strategic direction as it seeks to be relevant to all people living in Aotearoa/ New Zealand and to improve cultural, social and economic wellbeing. I believe that the social work programme is a contribution of consequence and deserves to be recognised.

I anticipate that this research will be of benefit in a number of ways:
- Research on spirituality and social work is a developing field with very little having been carried out in Aotearoa/New Zealand. While there has been overseas research dealing with social work and spirituality across cultures and with students' attitudes towards spirituality in the curriculum, neither I, nor my supervisors, are aware of any research which focuses on the effects of social work education within a culturally specific environment on the practice of students who are not from that culture.
- The appropriateness of non-Maori social workers working with Maori clients and the need to develop culturally appropriate practice has been the subject of much debate, for example Walsh-Tapiata (2004) Ruwhiu (2001) Smith (1999) Kiro (2000). It is hoped that this research will contribute to that debate by investigating the contribution of one model of social work education to culturally appropriate practice.
- Te Wananga o Aotearoa is open to people of all cultures who wish to learn in a wananga environment. It will be of interest to Te Wananga to have some indication of the experience of non-indigenous students

	of studying within the cultural experience it provides. Within that kaupapa, the social work programme is structured to be bi-cultural in nature, so the study could assist in gauging how far this goal is being met with its non-indigenous students.
	- Another area of considerable debate is the place of non-indigenous researchers working with material from Te Ao Maori. As a non-indigenous researcher researching from within a wananga environment, methodology and ethics are of particular significance. The use of a methodology which positions the researcher on the indigene-coloniser hyphen and incorporation of both Western and indigenous-based ethical standards has the potential to contribute to the debate in this area. - There is potential for the study to benefit Te Wananga o Aotearoa, the delivery of the social work programme within Te Wananga and ultimately the delivery of social work services in Aotearoa/New Zealand. Findings will be disseminated in accordance with the principle of Kaupapa Maori Rangahau methodologies which involve the right of all participants and interested parties to be kept informed at all stages. Information from this research will be made available to participants through access to drafts (to check accuracy) and the final report will be available to participants and their employing agencies or through hui on request. It will be available to Te Wananga o Aotearoa as Te Wananga considers appropriate. It will be available to other wananga social work kaiako and kaimahi as appropriate Findings will be published in Toroa-te-Nukuroa.
Research Methodology: (Clearly describe your preferred research approach/es and technique/s). If you are interviewing people you must state what general areas you will be interviewing people on. If you are conducting surveys or questionnaires then attach copies to this application.)	Methodology I undertake this research from an awareness of my position of privilege as a member of the dominant culture who is researching from within a wananga environment and recognition of the negative history for tangata whenua of being researched by members of the dominant culture. I have therefore chosen to conduct my research with former akonga from within my own culture, being mindful that the material under discussion will be based on theirs and my own understandings of Te Ao Maori. I am intensely aware of the need for safety for participants, the material discussed, Te Wananga o Aotearoa and myself in this undertaking. Methodological design will be informed by critical theory, which is congruent with a qualitative approach and open to constructs from Kaupapa Maori theory (Eketone 2008, Smith 1997, Pihama 1999, Kiro 2000). A thematic analysis of information gathered through face to face interviews, kanohi ki te kanohi, will be congruent with Kaupapa Maori practice and

provide rich data on student experiences.

Critical theory is appropriate because it is concerned with issues of empowerment and social justice. It actively critiques positivist frameworks and the way in which they perpetuate power imbalances which privilege dominant ideologies. This is congruent with both social work values and ethics and Kaupapa Maori rangahau.

I take my position from work by Denzin & Lincoln (2008) and Jones and Jenkins (2008). Denzin & Lincoln (2008:2) propose that non-indigenous researchers can seek 'a productive dialogue between indigenous and critical scholars which involves a 're-visioning of critical pedagogy' which they refer to as 'critical indigenous pedagogy.' This is a pedagogy which 'embraces the commitment by indigenous scholars to decolonise Western methodologies, to criticise and demystify the ways in which Western science and the modern academy have been part of the colonial apparatus'. Such pedagogy should be 'ethical, performative, healing, transformative, decolonising, participatory, committed to dialogue, community, self determination, cultural autonomy' and resist efforts to 'confine inquiry to a single paradigm or interpretive strategy'. This constitutes a 'borderline epistemology' which offers a place for dialogue

Jones and Jenkins (2008:473) develop this further in describing how, in their collaborative work across indigenous/settler culture, they 'work the hyphen' which is positioned 'in the complex gap at the Self-Other border'. They believe that 'For those of us engaged in postcolonial cross-cultural collaborative enquiry this hyphen, mapped into the indigene-colonizer relationship, straddles a space of intense interest'. It always reaches back to a shared past and holds ethnic and historical interchange, but is also a relationship of power, inequality and social privilege. The politics of working the hyphen are based on 'the tension of difference, not of its erasure' therefore it is important to attend to the hyphen. It needs to provide a way of learning from difference rather than learning about the other.

In my research I sit with the non-indigenous students on one side of the indigene-coloniser hyphen and on the other sits what they (and I) have learned of Te Ao Maori from our time at Te Wananga o Aotearoa. With me on my side of the hyphen sit the philosophy and methodology of critical theory and what it tells me about power, privilege, inequality, colonising histories and the potential for social and political change. On the hyphen will sit nga take pu, as catalyst and mediator, the framework for engagement across the hyphen. Nga take pu become kaitiaki of the borderlands of the hyphen, delineating parameters for engagement and containing values, ethics, and relationships to guide exploration.

I will therefore place my interviews within the boundaries of what has been taught and learnt during classroom discussion within the social work curriculum. Nga take pu will be the framework which will guide discussions with reference to maintaining ahurutanga through awareness of the taonga of which we are jointly kaitiaki, through whanaungatanga and manaakitanga

| | which will ensure whakakoha rangatiratanga is maintained. The desired outcome will be mauriora.

Participants
Participants will be non-indigenous (non-Maori) former akonga who are graduates of the National Diploma in Social Work or the Bachelor of Social Work (Biculturalism in Practice) at two campuses of Te Wananga o Aotearoa and who are practicing social workers. They will live within two hours travelling time of one of the venues and be willing to discuss their experiences of spirituality in the social work programme and in their practice in an individual interview.

Interview questions will be broadly in two sections: (see attached Interview Guide)
The first set of questions will explore the meaning of spirituality and how, in general terms, participants view spirituality's relevance to social work practice.
The second set of questions will specifically explore each participant's experience of spirituality at Te Wananga o Aotearoa and how it may have changed their practice in relation to spirituality. |
|---|---|
| **Data Collection:**
(What type of data will you be collecting? How will you be collecting the data? i.e. focus groups, interviews, surveys etc) | Te Wananga o Aotearoa student database will be used to identify former akonga who meet the criteria of programme graduation and ethnicity. The data base will be accessed through Student Registry at the Papaioea (Palmerston North) campus. Permission to access the database is sought through Te Wananga o Aotearoa Ethics Committee. The initial approach will be made by letter through Student Registry at Papaioea campus. Participants will respond to the researcher.
Between five and eight participants will be sought. Participants will be invited to attend an individual interview, kanohi ki te kanohi, which will be recorded and transcribed. Interviews will be no longer than one and a half hours. Transcripts will be available to participants to check for accuracy. All information will be collected by the researcher and transcribed by either the researcher or a person employed to do so (who will be subject to a confidentiality agreement).The venue will be flexible and will be discussed with each participant and may include workplace (with employer's permission) campus or participant's home.

Participants will be invited to reflect on their own spirituality and their experience of spirituality during the social work programme at Te Wananga o Aotearoa. They will be asked to consider if the social work programme influenced their view of spirituality and whether this is reflected in their social work, with particular reference to nga take pu.

A thematic approach will be used to analyse responses. |
| | |

Participant Confidentiality: (How will you ensure that the participants' confidentiality is maintained and where will the data be kept?)	The researcher is aware that kaitiakitanga applies in many forms. Information will be viewed as a taonga which participants share and will be respected, valued and taken care of both during and after the interviews. Whanaungatanga, manaakitanga and aroha will guide interactions with participants so that whakakoha rangatiratanga is maintained.
	Recordings of interviews will be allocated a pseudonym in the data analysis and recording. The final report will be written in such a way as to protect individual participants.
	Ahurutanga will be maintained by being mindful of all the physical spaces where interviews take place and personal information and data is stored. Data will be stored on the researcher's personal computer, backed up on the researcher's personal USB drive and in a locked cabinet in the researcher's home study. The computer is password protected and the cabinet available only to the researcher. Consent forms will be stored in a locked filing cabinet in the researcher's office at Te Wananga o Aotearoa. Access to the cabinet is only by the researcher. Recordings will be stored at the researcher's home study in a locked filing cabinet which is available only to the researcher. The data will be kept for five years after the completion of the project. The researcher will be responsible for the safe-keeping of the data which will be disposed of by shredding. Digital recordings will be erased.
	Ahurutanga for participants will be created and whakakoha rangatiratanga maintained by ensuring participants are aware of the following: • They are under no obligation to accept this invitation. They may at any time: • decline to answer any particular question • withdraw from the study at any time • ask any questions about the study at any time during participation; • provide information on the understanding that their name will not be used unless permission is given in writing to the researcher;
	Transcripts of interviews will be available to participants to check for accuracy and they be given access to a summary of the project findings when it is concluded.
Participant Consent Form: (Attach your consent form for participants and any other letter or forms that are relevant for participants)	Attachments: Information sheet Individual Participant Consent Form Expression of Interest Form Transcriber Confidentiality Agreement Authority for Release of Tape Transcripts Interview Guide Evidence of Consultation Letters of Support

Risk Management: (Identify any potential risks i.e. physical, psychological, social, legal or otherwise)	No risk of harm to the researcher has been identified. Risk of harm to participants is minimal given that they will be assured of confidentiality, participation will be voluntary and interviews will take the form of guided conversations which will put participants under no pressure. The researcher is an experienced social worker used to conducting interviews. Although the participants may be known to the researcher as former akonga, conflict of interest is minimal as they will not be taught by the researcher in the future. However it is accepted that there may be an existing relationship between the researcher and those participants who are former akonga of the researcher which will inevitably be reflected in the interview relationship and process and has the potential to impact on the objectivity of both participants and researcher. A potential risk of harm is that Te Wananga o Aotearoa may be open to negative comments by participants
Mitigating Strategies: (How will you manage these risks?)	The researcher will be mindful that participants are former akonga of Te Wananga o Aotearoa. This will be reflected in the manaakitanga which will be extended to them. The researcher will self monitor and take responsibility for creating ahurutanga – a space where participants can be open and comfortable. The researcher will ensure whakakoha rangatiratanga is maintained along with tino rangatiratanga, integrity of the process, material and independence of the participants. Ako will ensure that participants are listened to as equal partners and feel respected, listened to and empowered Should taukumekume arise, the framework of nga take pu will be used to resolve difficulties. Discussions have been held with Te Wananga o Aotearoa who are aware of this potential risk. Taukumekume will be dealt with within the framework of nga take pu by creating ahurutanga where discussion of issues can take place which will maintain whakakoha rangatiratanga for all concerned. Maintaining the mauriora of participants and the institution will be paramount. Whanaungatanga, aroha and koha will guide discussions. In this context it is hoped that negative taukumekume will be viewed through the positive lense of potential learning for the institution. Advice and support has been sought and will continue to be available through colleagues Matua Hepetema Te Puni, Brigitte Te Awe Awe Bevan and Chris Whaiapu.