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# He Kōrero Kōrari

Supervision for Māori  
Weaving the past, into the present for the future

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## **ABSTRACT**

This thesis uses a process of weaving together customs, values and traditions from the Māori world into current supervision requirements and realities of the present, as a guide for the provision of supervision for Māori in the future.

Supervision for social work practitioners is critical in order to ensure best outcomes for clients, professional safety, practitioner learning and development and the implementation of accountability processes. Research on supervision has been completed overseas and more recently in Aotearoa with models of practice being developed which are more suited to our unique bicultural context in this country. Internationally and nationally indigenous and culturally appropriate models of supervision are now being recognised as necessary for the development of best supervision practice. Research on culturally appropriate models of supervision is relatively sparse and in particular research that provides a framework for indigenous peoples. This writing will contribute to the development of this body of knowledge, specifically examining a Kaupapa Māori framework for supervision. The principle context of this writing is indigenous culture, that is, this research analyses supervision whereby all participants share the same indigenous culture; the supervisor, supervisee and clients are all Māori in an interdependent relationship with an organisation.

This qualitative research weaves together knowledge from a Māori worldview with the supervision experiences of Māori cultural advisors, Māori supervisors and Māori supervisees and supervision literature to formulate a Kaupapa Māori framework as a guide for the provision of Kaupapa Māori supervision for the future.

## ACKNOWLEDGEMENTS

**“Ehara taku toa i te toa takitahi,  
engari he toa takitini....”**

*My strength is not that of the individual*

*But that of many*

This whakatauki expresses my journey weaving this kete of supervision. It acknowledges that although I completed this thesis it is only through the contributions of other people that I have been enabled to do so. It has been a privilege to participate in the development of Kaupapa Māori supervision and its contribution to Māori development within Aotearoa. This is a tribute to all of the people who have supported me.

To my husband Inia and my two sons Kahurangi and Rahuikura who have shown me unconditional support and love throughout this process and who have contributed lots of our whānau time to my study so that I could complete this thesis.

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supervision best practice for Maori. To all the participants who were keen and motivated to contribute to this kaupapa and whose experiences and knowledge have assisted to develop this writing.

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To the many Māori who have challenged the boundaries for Māori inclusion and participation in social work and supervision within Aotearoa in the pursuit of 'tino rangatiratanga' for our people. To those Māori writers who have created space for Māori knowledge to be recorded and who have inspired this writing.

He mihi aroha tēnei ki a koutou katoa, nā reira tēna koutou, tēna koutou, tēna koutou katoa.

## MY PERSONAL JOURNEY

The journey I have experienced while exploring this topic has been inspirational, challenging, life changing and continues on after this thesis is completed. When embarking on this study I had a passion to contribute to the development of a process which assists to 'heal the healers' through the provision of Kaupapa Māori supervision for Māori social workers.

In this pursuit of knowledge I was personally challenged to write confidently in a way which maintained cultural integrity and showed respect and understanding of our taonga. This then had to be balanced with writing which met the academic and research rigour necessary for postgraduate study.

I was privilege to the personal and professional experiences of the participants of this research who enabled me to learn from them in order to develop the ideas and concepts of this study. I continued to challenge myself to ensure that the information was cared for and interpreted correctly and that it would make a positive contribution to the development of Māori social work supervision practice.

This journey continued to evolve as I was invited to present at two national supervision forums. The first was the 'Weaving the Strands' national supervision conference (2004) and the second the Tangata Whenua Takawaenga supervision wānanga (2005). These presentations gave me the opportunity to present some of the ideas formulated from my study and gain feedback from participants. These events challenged me to thoroughly understand my topic and then present it in an interesting and informative way. It was obvious at these forums that

Māori supervisors are seeking knowledge, models and tools which will assist them to provide the best supervision possible for their Māori supervisees. It was also evident that many Tauwi supervisors are also seeking to find responsive models and clarity about supervision for Māori and supervision for Tauwi who work with Māori families. My information was received favourably by those in attendance and the feedback I got greatly assisted to further develop my ideas and thinking as well as increasing my confidence to write.

It is hoped that this writing will not just sit on a library shelf but will be a living document that supervision practitioners will use with knowledge that they are able to apply into their work.

The ideas within this thesis have developed a lot since the beginning of this study and the He Kōrero Kōrari framework may develop into supervision training. This training may have two strands; the first on the He Kōrero Kōrari framework for Māori supervising Māori, and the second for Māori offering bicultural supervision for Tauwi.

I continue to be inspired by the many Māori who share their supervision stories, experiences and knowledge and who have developed supervision practice models. Māori supervision literature and models continue to develop and evolve from the valuable work of practitioners.

Na reira, kia kaha, kia maia, kia manawanui.

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## INTRODUCTION

### He Kōrero Kōrari

Kōrari, as it is known by iwi in Te Taitokerau, also called harakeke or flax, plays an important part in the Māori world. It is used as a natural resource to weave practical items such as kete, and contains medicinal healing qualities. The whakapapa, tikanga and whakatauki held within the world of kōrari have their source within a Māori worldview, handed down over the generations. They hold important stories, protocols and metaphorical messages which can guide us in our lives and within our work.

Unuhia te rito ō te harakeke

Kei hea te kōmako e kō

Whakatairangitia

Rere ki uta

Rere ki tai

Nāu e kii mai

He aha te mea nui

Māku e kii atu

He tangata, he tangata, he tangata...

“If you pluck out the flax shoot, where will the bellbird sing? It will fly inland, it will fly seawards. If you ask me, what is the most important thing in the world? I will reply, People! People! People! (Jones & Metge, 1995:3)

This whakatauki using the analogy of harakeke states that the most important thing in this world is 'people'. In this evolving world where Māori are striving to balance the customs, values and traditions of the Māori world with the changing realities of the contemporary world, these messages hold the principles and values handed down by tupuna. This whakatauki can be interpreted in many ways but when applying it to the theme of this writing on social work supervision for Māori, it reflects the importance of integrating customary practices as professional practices to achieve best outcomes for the people we work with and for. This principle is imperative in the practice of social work supervision where self-care, learning and development, safety and accountability practices for Māori all require cultural perspectives to ensure the development of 'best practice' for supervisees. Whakatauki such as this, passed on from tupuna, assist to keep us focused on our responsibilities and accountabilities as tangata whenua and enable us to integrate values and principles from Te Ao Māori into Te Ao Hurihuri.

The written language used within this thesis parallels the contemporary world of Māori and contains both Māori and English. This is also reflected in the interviews with participants where one has chosen to answer in Māori and others have woven Māori language through their responses. For the purposes of this thesis Maori refers to the tangata whenua or indigenous people of Aotearoa, therefore these two terms, tangata whenua and indigenous may be used interchangeably.

### ***Social Work Supervision for Māori***

The guiding literature influencing the development and training of social work supervision in Aotearoa is from overseas and has been used to transpose international supervision approaches into our local setting. Although this does assist us to learn from knowledge that has been tested in other countries it is



problematic here in Aotearoa where we have our own indigenous knowledge and culture to guide and contribute to processes for this country. The Aotearoa New Zealand Association of Social Workers acknowledges that overseas countries have contributed to the development of social work and supervision processes in the past, however more recently there has been a growing desire to find an indigenous expression of social work practice for this country (ANZASW, 2003:13).

Māori as the tangata whenua or indigenous people of Aotearoa hold a unique position founded on Te Tiriti o Waitangi partnership. When Te Tiriti o Waitangi is applied to social work supervision it asserts the requirement for indigenous and bicultural approaches. It provides challenges for the development and implementation of supervision which meets the needs of Māori practitioners. Along with this, it also requires cultural accountability from Tauwiwi supervisors working with Māori.

Research into the importance of cultural and Kaupapa Māori supervision and its subsequent impact on the safety and professionalism of Māori staff, as well as how such approaches may differ from other models of supervision that Māori workers might receive is timely and important in the current social work environment. As a result of this there are three priorities for the development of responsive supervision for Maori:

- the development of Māori models of supervision
- writing and recording of practice models currently used by Māori practitioners
- development of Māori supervision training opportunities

This research examines the paradigms of Māori practitioners' supervision processes and aims to contribute to the development of this body of knowledge.

The aims of this research are:

- i) To examine the supervision experiences of two Maori advisors, two Māori supervisors, two Maori social and community work practitioners using semi-structured interviews.
- ii) To identify some of the key components and processes that enable Māori supervisors to guide and support Māori practitioners to work effectively.
- iii) To compare this with the current literature from a cultural perspective.
- iv) To develop a framework by which future supervision by Māori for Māori practitioners can be developed.

### ***Taku Tipuranga - Background***

I grew up in a whānau where voluntary and community work was an everyday part of our life. It wasn't surprising when choosing a vocation that I moved into social work and have worked as a social work practitioner for over 17 years in many different roles, but more recently as a social work supervisor. Currently I supervise a number of Māori practitioners and supervisors in Te Taitokerau and the importance of the supervision process and its impact on effective outcomes for whānau has become increasingly of interest to me. The maintenance of well-being for Māori working in the social services, and effective work with whānau Māori is becoming more complex and therefore the processes used to support this work, such as supervision, are crucial for the safety of all those involved.

As Māori there is a distinct cultural overlap between professional and personal accountabilities, collective and individual obligations, cultural and clinical

interventions and others which we encounter in our work. Supervision for social workers is one of the processes which can assist us to work through these issues and maintain good health, safety and accountability so that we can be effective with those we are working with and for, whānau, hapū and iwi Māori.

### *He Patapātai - Guiding Questions*

With the rapid increase in the delivery of iwi social services and the reclaiming and development of Māori models of practice within Aotearoa the practice of supervision to support these processes is imperative. The practice issues Māori practitioners are faced with when working with their own people are complex, whether they are located within a statutory, community or iwi organisation. Examples of these issues may include: meeting the needs of whānau Māori as well as mainstream accountabilities; provision of effective services for Māori who are at varied and diverse stages in their cultural development and achieving a balance between the expectations of paid employment and the expectations and collective responsibilities evident within Māori communities. Resolution of these issues can be challenging and often result in compromises of one's own cultural values and beliefs. Although Māori are diverse in their thinking and experiences Kaupapa Māori supervision with a supervisor who shares the same worldview, can assist the practitioner in coming to terms with these realities in order to find a place of personal and professional satisfaction with their practice decisions.

Over the years, through my own experience of receiving and providing supervision in many different roles and modes, I began to enquire about and formulate questions around the supervision process, effectiveness and skills for Māori. What is this construct of supervision to Māori? What are the processes which guide Māori supervisors to assist and support Māori social workers leading to effective outcomes for whānau Māori? How do these processes differ from those models already written by non-Māori? How much do Māori social

workers receive supervision based on western models of supervision? How much do cultural factors impact on practice supervision?

I wanted to explore and identify exactly what assists Māori most within the supervision relationship in order to achieve best outcomes for whānau Māori. Therefore, after kōrero with Māori social work colleagues, whānaunga, iwi workers, kaumātua, kuia and social work educators I confirmed that this research was needed and supported by our people as relevant and beneficial. With their support and encouragement we begin this journey of exploration into supervision for Māori. I will embrace the foundations laid by my tupuna to guide my work with whānau in Te Taitokerau. Together we will walk this path of learning in the hope that this knowledge will assist other Māori working with our people in the future. The basis of this work will be what we, as tangata whenua, have lived and said in the past, what we do and say today and looking forward to the future.

### *Te Whakatakoto ō ngā tuhituhinga – Structure of the thesis*

This writing is a weaving together of knowledge from a Māori worldview into our current supervision realities of the present, as a guide for the provision of supervision for Māori in the future. It is named 'He Kōrero Kōrari,' a name chosen which reflects my Tai Tokerau whakapapa and tikanga is guided by the rāranga weaving process weaving together a kete for Kaupapa Māori supervision.

There are many different methods to weaving kete, depending on the outcome that you want to achieve. Therefore weaving is not a fixed or prescriptive process, but must be developed with consideration and planning of some fundamental factors such as: the outcomes to be achieved, the process to be used and the weavers experience, knowledge and skills. This writing on Kaupapa Māori supervision ascribes to these ideas and does not aim to provide prescriptive steps or methods but seeks to explore, identify and summarise some

of the cultural components in order to provide a framework by which Māori supervisors can develop responsive Kaupapa Māori supervision.

When selecting an approach for this writing, kōrari and the rāranga process provided a cultural framework from which supervision approaches for Māori can be explored. This was evident when considering the following analogies. Weaving is not a process which is exclusive to Māori but has an important role in many cultures however; in contrast, rāranga (Māori weaving process) is a process which belongs to Māori with our own customs, traditions, patterns and meanings. Similarly when looking at supervision as a process, it is part of professional social work practice globally with international perspectives and norms. However, within Aotearoa there is a need to explore supervision from an indigenous perspective, from our own cultural context, in order to find a responsive supervision approach by Māori for Māori.

It must be stated that culture does not refer to only race and ethnicity but is inclusive of class, gender and other sub-groupings. However, in Aotearoa and Te Tiriti o Waitangi, cultural supervision in this context must refer firstly to Māori culture as tangata whenua of this land.

This research has used qualitative methods such as face to face semi-structured interviews to gather data from Māori supervisors and Māori supervisees by looking at their experiences of receiving and providing supervision. The interviewees were selected from different fields of practice, firstly, kaumātua and kuia as cultural advisors who are able to give an insight into traditional supervision relationships and experiences, then community and statutory supervisors and social workers in order to analyse the contextual influences and identify common themes and processes.

There are seven chapters to this thesis summarized as follows:

Chapter 1, named *Tā Te Ao Māori* or a Māori worldview, provides the foundation for *Kaupapa Māori* supervision and is formulated from a combination of my own experiences, learning and interpretations as a Ngāpuhi woman, oral discussions, recorded histories and is supported by Māori literature. This chapter gives an overview of a Māori worldview and examines traditional perspectives on supervision and supervisory roles and relationships. Examples are then given on how these principles may be integrated into a professional supervision relationship.

Chapter 2 is a literature review on the historical development of social work supervision in Aotearoa and its impact on Māori. This overview of the development of social work supervision in Aotearoa argues that; professional social work supervision in Aotearoa is a western construct, and that *tangata whenua* experiences of supervision reflect a continued process of colonization. Importantly, *Te Tiriti o Waitangi* asserts the necessity for cultural responsibilities to be included within supervision functions. This chapter then discusses the development of supervision for Māori in Aotearoa and how *tangata whenua* stories and models of supervision are being reclaimed and developed.

In Chapter 3 there are descriptions of Māori models of social work practice and discusses their relevance to *Kaupapa Māori* supervision. This chapter then continues to describe Māori models of supervision which have to date been documented.

Chapter 4 presents an overview of the impact of research on indigenous peoples, a Māori research methodology and a narrative summary on the methods used and

issues arising from the methods. This chapter also introduces the research participants.

Chapter 5 discusses the interviews and findings presenting the views of Māori supervisors, supervisees and cultural advisors. The analysis begins to identify the emergence of common themes from the interviews which also aligns with some of the literature content.

Chapter 6 weaves together a Māori worldview, the literature and the research findings into a framework for Kaupapa Māori supervision. It also gives examples of the implementation of Māori models and tools into Kaupapa Māori supervision.

Chapter 7 presents some conclusions and recommendations for Māori supervisors and organizations in the future.

## *CHAPTER 1*

### **Tā Te Ao Māori**

This chapter named Ta Te Ao Māori describes a Māori worldview drawing on research of oral discussions, recorded histories, learning and interpretations as a Ngāpuhi woman and is supported by Māori literature. “All cultures have conceptions of the world which contain explanations of their experience of the world. These conceptions of life form what is termed the ‘worldview’ of a culture” (Royal, 1999:42). It is important to begin with a Māori worldview which outlines the key values, beliefs and principles of the culture as unique from other cultures for it is a Māori worldview which provides the foundation principles for Kaupapa Māori supervision. The vital cultural imperatives of Kaupapa Māori supervision are derived from a Māori worldview (Bradley, Jacob & Bradley: 1999, Walsh-Tapiata & Webster: 2004).

Carroll (2000:12) in his writing on the spirituality of supervision draws the distinction between functional supervision and a philosophy of supervision. He writes that functional supervision is something done, applied techniques, strategies and methods used for some purpose. A philosophy of supervision focuses on the being of people and the meaning supervision has for us almost before anything is done, an ongoing extension of our life. As described by Carroll this chapter contributes to a philosophy of supervision for Māori as the basis from which to build a supervision framework and explore functional supervision techniques.

The writing of this chapter follows a format which uses headings to name cultural constructs. The constructs, for example whakapapa, will be described and the key principles derived from that construct will be identified. This will be



followed by a discussion and explanation about the relevance to social work supervision.

Before beginning this literature review it is necessary to state some of the limitations when writing about a Māori worldview. These limitations have been discussed by other Māori writers who have analysed a Māori worldview (Ka'ai & Higgins, 2004: 13). These limitations include:

- Writing about a culture where the traditional transmission of knowledge has been oral until more recent times. Much of the information which makes up the worldview is not written but is contained within the customs and traditions themselves such as waiata, karakia and other customary practices
- The tensions in summarizing what is a particularly diverse culture with variations between iwi and hapū
- Writing in a language other than 'te reo Māori' which does not accurately reflect the depth and meaning when translated

Many Māori have written about concepts and experiences of what may be considered a Māori worldview, however, while there are common themes this also creates tensions in summarizing what is a particularly diverse culture. It must be acknowledged that all Māori have diverse experiences, realities, and tribal differences and much of that knowledge is preserved only for members of that genealogy. This point has been supported by many writers. King in his writing says, "There is no such thing as Māoritanga...each tribe has its own way of doing things. Each tribe has its own history" (1975:232-233).

Nicolls (1998:60) also writes "There is no one Tā Te Ao Māori, rather there are a collection of contributions that develop those principles which will collectively add to the philosophy of Tā Te Ao Māori."

Although much of this writing may seem to be located in a traditional framework, it is argued that these are not historical concepts which are left in the past but are living, evolving processes which currently enable the survival and maintenance of Kaupapa Māori within the contemporary world. Therefore this writing presents the foundations and guiding principles of a Māori worldview. These same principles can be transposed into our contemporary context to form the basis for our lives, the continuation of cultural customs and protocols and the evolution of Māori culture. Within this writing these principles will be applied to social work supervision relationships for Māori.

### ***WHAKAPAPA***

Whakapapa is often described as the foundation of a Māori worldview. Whakapapa is the process which records the evolution and genealogical descent of all living things, the interconnectedness of relationships relating people to the environment, both spiritual and physical, as well as people to each other in an ordered process (Henare 1988, Walker 1996). This view is endorsed by many Māori writers. “The worldview of the Māori is encapsulated in whakapapa, the description of the phenomenological world in the form of a genealogical recital (Walker, 1996:13).” Barlow (1991) separated his definitions of whakapapa into four parts; cosmic genealogies, genealogy of the Gods, genealogy of mortal man and genealogy of the canoes. Whakapapa has many functions, all of which assist with the continuation, recording and understanding of the evolution and creation, interrelatedness and connections, and identity with the uniqueness of Māori culture.

Within a Māori world-view, everyone is linked to every living thing and to Atua. Ka'ai & Higgins (2004: 13) write, “Māori customary concepts are interconnected

through a whakapapa that links ‘te taha wairua’ and ‘te taha kikokiko’. This definition extends beyond human relationships into connections between humans and their universe.” Shirres (1997:35) also writes;

*The Māori view of the universe is not a universe of two systems closed off from each other, one spiritual and one material. It is a universe in which the two worlds are closely linked with each other, all activities in the everyday world being seen as coming under the influence of the atua, the spiritual powers.*

#### ***Examples of Whakapapa Principles***

- i) Whakapapa affirms the interconnectedness of the physical, natural and human worlds through creation stories and genealogy recited in karakia and waiata.
- ii) Whakapapa asserts identity through knowledge of one’s own relationships with whānau, hapū and iwi, land and environmental landmarks.
- iii) Whakapapa asserts the importance of collective responsibilities and ascribes cultural roles.

#### ***Relevance to Kaupapa Māori Supervision***

- i) The acknowledgement of the interconnectedness of the realms through the use of karakia within supervision.
- ii) Whakapapa can be used as a tool for engagement and rapport building between supervisor and supervisee by exchanging information about tribal links, whānau relationships and significant landmarks.
- iii) Knowledge of whakapapa relationships and roles can assist in accessing cultural knowledge and supports for the supervisory role.

## **MĀTAURANGA MĀORI**

Mātauranga Māori or Māori knowledge is also an integral part of a Māori worldview and can be defined as:

*.....knowledge which is exclusively Māori with its origins in a Māori worldview and is not only Māori owned but also Māori controlled. Further it is stated that this knowledge is most successfully learnt through 'te reo Māori', the only language that can access, conceptualise and internalise in spiritual terms this body of knowledge (Nepe, 1991:16).*

Within this description Mātauranga Māori also includes; Ako Māori or Māori pedagogy, Mōhioatanga Māori or Māori experiential learning and Māramatanga Māori or understanding and application. Royal describes the difference between mātauranga, mōhioatanga and māramatanga as follows:

*Ko te mātauranga, he mea whakawhiti mai te mātauranga ki te tangata hei kohikohi mana kia ki ai tana kete. Ko te mōhioatanga kua tau noa tera matau ki roto i a ia, kua mōhio noa ia ki era mahi, ko te mārama (Royal, 2001:33).*

Mātauranga Māori as a concept has evolved since the arrival of Tauīwi. Since this time several themes have emerged which are significant. Firstly, mātauranga Māori has its own cultural distinctiveness by transmission of knowledge through Māori language and customs. The depth of meaning and understanding of Māori knowledge is lost in translation of the Māori language into English.

*“Ko te reo Māori te tauira nui o tēnei tuāhūatanga. Ina, kei te reo Māori tetahi whakaāhūatanga o te Ao, nga mea katoa e kōrerotia ana i tana reo. Ara, he whakaāhūa ke te tikanga o a tatou kupu.....hei te taenga o taku kupu ki te*

*taringa o te tangata, kei a ia ke te tikanga mehemea ka mārāma mai ia ki aku whakaaro... (Royal, 2002:27)."*

Secondly, prior to the arrival of Tauīwi, everything was mātauranga Māori and the term mātauranga Māori came into use to locate a Māori position as different from Tauīwi. Royal (2001:28) describes this as; "Tetahi tikanga i tapiritia ai te kupu mātauranga ki te kupu 'Māori', ara, kia ata mōhio ai te momo mātauranga e kōrerotia ana, tuarua, kia ata kitea ai tōna motuhaketanga."

Nicholls (1998) in his writing about a Māori worldview briefly provided a timeline which outlined the various terms which have been used to differentiate a Māori position from that of Tauīwi. 'Taha Māori' used in the 1960s is the first term in this timeline which was a descriptive term used to show this difference, however it was thought by some as not all-embracing as it made reference to being a 'part of something.' Taha Māori was then changed to 'Māoritanga' which included all things that made up Māori. In the 1970's two new terms became popular which were more political than descriptive. The first was 'mana motuhake' which was used as a name by a Māori political party, and the second, 'tino rangatiratanga' referring to Māori sovereignty or self-determination as written in Te Tiriti o Waitangi. In the 1980s 'Kaupapa Māori' translated as a Māori philosophical position evolved with the formulation of new Māori educational approaches such as Te Kōhanga Reo and Te Kura Kaupapa Māori.

Ako Māori is the principle of two-way learning which may also include Māori pedagogy and techniques. For example knowledge was passed on in many different ways, such as waiata, carving, kōwhaiwhai, whakatauki and other such forms. Ako Māori includes mōhioatanga which is literally translated as 'knowing' but can be described as Māori experiential learning. Mōhioatanga is closely connected to mātauranga Māori. Where mātauranga Māori is the knowledge

itself, mōhiotanga is the experience and realisation of the knowledge through experience. Royal (2001:33) describes this as; “e hāngai ana te kupu ‘mōhiotanga’ ki tera momo ‘mōhio’ i tau noa ki roto i te tangata, i tupu rānei i roto i a ia.”

Whakapapa relationships may determine who certain knowledge is given to and why.

#### ***Examples of Mātauranga Māori Principles***

- i) Finds its origins in a Māori worldview and differentiates a Māori position from that of Tauīwi.
- ii) Ako is a two way learning relationship.
- iii) Waiata and storytelling are cultural forms of learning.

#### ***Relevance to Kaupapa Māori Supervision***

- i) The integration of cultural knowledge into supervision, for example the knowledge of the local hapū, significant places and people within the area.
- ii) Within a supervision session the supervisor may possess clinical knowledge and the supervisee cultural knowledge, therefore there could be an acknowledgement and exchange of knowledge within the sessions.
- iii) Incorporation of cultural forms of learning and development can be used within the supervision session, for example the use of whakatauki.

## ***TIKANGA MĀORI***

Tikanga and Kaupapa Māori are interconnected and are often interchanged. Within this section there is an exploration of the different understandings of tikanga and kaupapa in order to find a working definition for this writing.

Marsden describes 'Kaupapa' in relation to the messages contained within the language and words:

*"Kaupapa is derived from two words, 'kau' which means to appear for the first time, or come into view and 'papa' which means ground or foundations. Hence Kaupapa can be interpreted as ground rules or general principles (Marsden, 2003:173)."*

Tikanga Māori he translates as:

*"Māori custom denoting those customs and traditions that have been handed down through many generations and accepted as a reliable and appropriate way of achieving and fulfilling certain objectives and goals (Marsden, 2003: 66)."*

Marsden draws the distinction between kaupapa and tikanga by giving an example of planning an important project. Firstly the 'kaupapa' or goals and principles of the project would be defined, and then the 'tikanga' or processes to guide the course of action would be adopted.

It is important to assert the position that both Tikanga and Kaupapa Māori are defined and interpreted in many different ways dependent upon factors such as; iwi and hapū interpretation, analytical position, and the context in which it is applied. Many Māori writers have described their understandings of Kaupapa Māori and its application to a particular subject. Kaupapa Māori frameworks are being applied over a wide range of initiatives and projects, for example, Kaupapa

Māori research and Kura Kaupapa Māori total immersion schooling, Kaupapa Māori theory and Kaupapa Māori supervision.

Nepe (1991:15) describes Kaupapa Māori as:

*The conceptualisation of Māori knowledge that has been developed through oral tradition. It is a process, by which the Māori mind receives, internalises, differentiates, and formulates ideas and knowledge... which validates a Māori worldview and is not only Māori owned but also Māori controlled.*

Smith (1999:184) in an analysis of Kaupapa Māori in relation to research draws a set of elements which can be found in all different projects associated with Kaupapa Māori. They are as follows:

- i) Is related to 'being Māori'*
- ii) Is connected to Māori philosophy and principles*
- iii) Takes for granted the validity and legitimacy of Māori and the importance of Māori language and culture*
- iv) Is concerned with 'the struggle for autonomy over our own cultural well-being'*

The word tikanga is derived from 'tika' meaning right or correct by reason of nature of being (Tate, 2002). There are many approaches or ways of looking at Tikanga Māori. Mead in his writing on Tikanga Māori provides descriptions of these approaches to tikanga. In summary they include;

- i) Tikanga being viewed as a means of social control. It guides interpersonal relationships and provides processes and rules for engagement such as how groups are to meet and interact, and determines how individuals identify themselves. Examples of this



include group processes to guide ceremonies such as hui, birth, marriage and death. It may also include guidelines for behaviour of individuals and families.

- ii) Tikanga as the Māori ethic, referring to a system of conduct and principles practised by a person or group
- iii) Tikanga as customary law, or a body of rules or principles
- iv) Tikanga as an essential part of mātauranga Māori and can be seen as putting that knowledge into practice

(Mead, 2003:5-8)

For the purposes of this writing kaupapa will be used to describe the goal or purpose and tikanga will refer to the customary processes used to achieve the goals.

#### ***Examples of Tikanga Māori Principles***

- i) Tikanga requires the implementation of customary processes to safely guide encounters between people.
- ii) Tikanga is a social and cultural construct which provides a guide for ethical behaviour.
- iii) Tikanga is the implementation of mātauranga Māori and ensures the survival of customary processes and rituals.

#### ***Relevance to Kaupapa Māori Supervision***

- i) The integration of customary processes and rituals into the supervision session for Māori as a safety mechanism for Māori supervisees and supervisors.
- ii) The use of cultural ethics and professional ethics for Māori supervisees, being able to draw parallels and differences between the two.

- iii) The use of Māori language as an option for communication and cultural development within the supervision session.

### **NGĀ UARATANGA**

Within a Māori worldview there are values and beliefs, named within this writing as Ngā Uaratanga which underpin tikanga, we will identify and explore some of these values and beliefs, and the principles within them which are relevant to Kaupapa Māori supervision.

### **Mana**

Mana and tapu principles assisted with the maintenance of social order within Māori society. “In the Māori world, virtually every activity, ceremonial or otherwise has a link with the maintenance of and enhancement of mana and tapu (Ministry of Justice, 2001:55).” Both are central to the integrity of the individual or group. When drawing a distinction between the two, tapu has been described as the potential or potentiality for power, while mana is the actual power itself.

A Māori way of expressing the worth of the human person is to speak of a person’s mana, or power. As previously described this again reinforces the connection between the spiritual, natural and human domains.

*The mana which is the actualization, the realization, of the tapu of the person is threefold, mana tangata, power from the people, mana whenua, power from the land and mana atua, power from our link with the spiritual powers. Each person has this threefold mana (Shirres, 1997:53).*

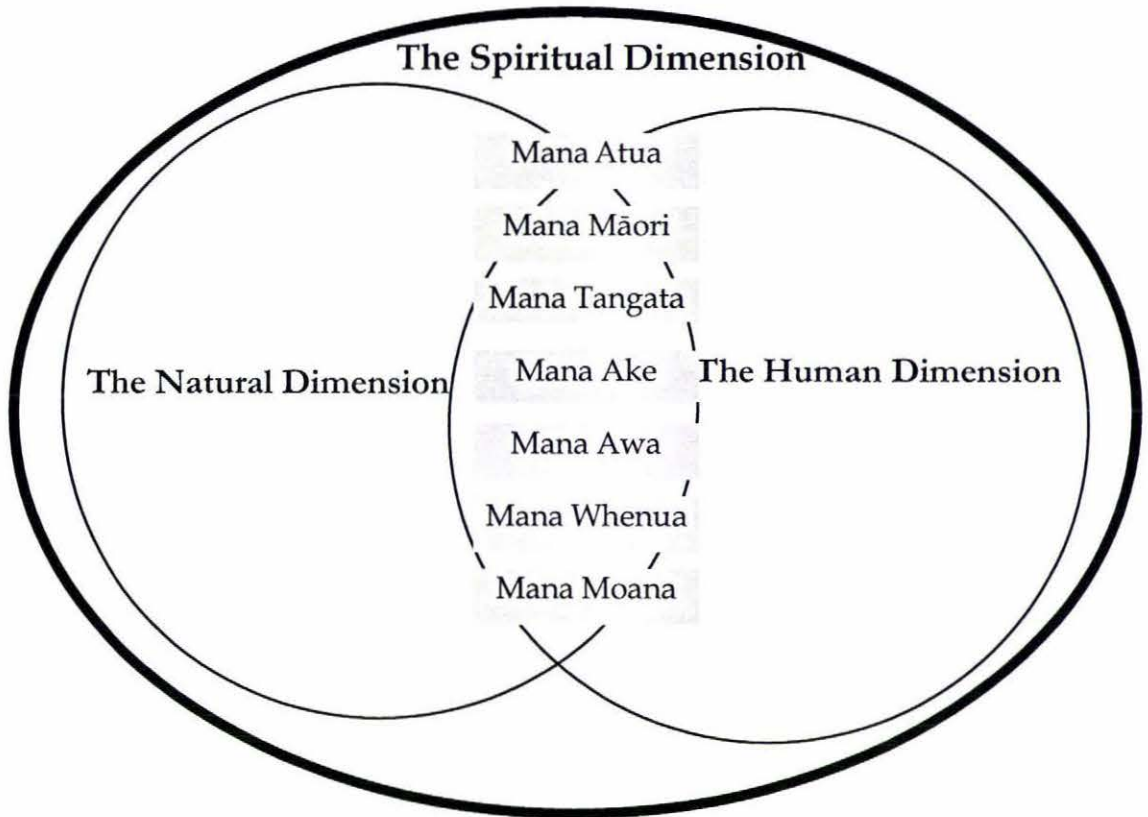
There are two ways a person gets mana, often called power or prestige, either being inherited through whakapapa, or earned or bestowed upon individuals or

groups. This is described in Meads writing when describing mana as one of the principles underpinning tikanga.

*Every individual Māori is born with an increment of mana which is closely related to personal tapu. While an increment of mana is inherited at birth it is possible to build onto it through one's personal achievements, through good works and an ability to lift the mana of the whole group. Mana is always a social quality that requires other people to recognise one's achievements and accord respect (Mead, 2003:51).*

Martin (2002:157) when incorporating mana into his model for working with youth describes mana as “worthiness, judged by the values of one’s culture and in the opinion of significant other people.....it is the process of being restored to the centre of one’s world by gaining the respect of others.” As shown in the diagram below, Ruwhiu describes mana as; “the cultural adhesive that cements together those various dimensions of spiritual, natural, and human within Māori culture and society”. Ruwhiu continues with a discussion about Mana-enhancing behaviour which he explains as “making sure those interrelations between people, the gods and nature are beneficial to all (Ruwhiu, 2001:60).” This diagram also reaffirms the previous writer’s perspectives on the interconnectedness between the spiritual, natural and human dimensions within a Māori worldview.

Figure 1 Interconnectedness between the spiritual, natural and human dimensions within a Māori worldview (Ref: Ruwhiu, 2001:60).



Marsden (2003:4) in his description focuses on the connection and authority derived from spiritual powers.

*In the Māori sense, since authority is derived from the gods, mana means lawful permission delegated by the gods to their human agent to act on their behalf and in accordance with their revealed will. Since authority is a spiritual gift delegated by the gods, man remains always the agent or channel, never the source of mana.....that which manifests the power of the god.*

### *Examples of Mana Principles*

- i) Everyone has mana.
- ii) Mana can be enhanced to achieve self-worth through gaining the respect of others.

### *Relevance to Kaupapa Māori Supervision*

- i) To have respect and recognition of each others mana within the supervision session.
- ii) To have a goal of enhancing each others mana (self-esteem and self-worth) within the supervision session.

### *Tapu*

Tate (2002:2-3) in his study and writing about tapu, discusses 3 elements to the concept of tapu.

1. *Tapu relating to restrictions* – a system of restrictions or prohibitions to ensure that in the various encounters of people there is order so that tapu is acknowledged and respected. This is often the most well recognised element of tapu.
2. *Tapu related to being* – “te tapu i te tangata,” which is the being and wholeness of the whānau and its members. It is their total well being spiritual, physical, psychological, cultural, education and social wellbeing.
3. *Tapu relating to value* – “te tapu o te tangata,” this is intrinsic tapu by reason of being and because of links with whenua, iwi and atua.

Durie, in his writing about Māori health and healing has an analysis of tapu and noa. He describes the functions of tapu and noa as principles of social control which were to assist with regulation, control and safety through a division of

people, places or events. “The conferment of tapu was essentially a safety measure designed to invoke a sense of caution and to warn of threatened danger. It offered a series of practical rules (Durie, 1998:8).” Durie concurs with Tate’s writing and the three elements of tapu as described by Tate. A traditional example of tapu restrictions or separatedness was the whare kōhanga which was the place that pregnant women were taken before and after childbirth. Those involved were in a state of tapu therefore the separation assisted to reduce the opportunity for infection, allowed time for bonding, assisted breastfeeding and allowed recovery of strength for mother and child.

Whereas tapu can require a state of separatedness, restriction and prohibition, noa was a common or relaxed state. A tapu restriction was replaced by noa. Once a situation was judged as being safe the tapu could be lifted and replaced by noa. Durie, in his analysis, related tapu and noa to health, noa denoting safety, and tapu protection.

#### *Examples of Tapu Principles*

- i) Systems of separatedness or restriction to ensure safety.
- ii) Concern for the well-being of the person.
- iii) Respect and acceptance of the person.

#### *Relevance to Kaupapa Māori Supervision*

- i) Implementation of restrictions to ensure safety within the supervision session, for example, confidentiality of information shared.
- ii) A continued focus on the well-being of the supervisee.
- iii) Genuine unconditional acceptance of the supervisee regardless of situations and issues which may arise.

### ***Tika***

Tika is the root of the word tikanga, as previously discussed. Tika is the intrinsic knowing of what is right which guides our social interactions and behaviours.

### ***Example of Tika Principles***

- i) The knowledge and understanding of personal ethics as socially and culturally constructed.

### ***Relevance to Kaupapa Māori Supervision***

- i) An understanding of culturally constructed ethics, for example collective responsibilities and the ability to integrate them with the requirements of the professions ascribed ethics.

### ***Pono***

Pono is the integrity or faithfulness to tika. Pono is the principle which challenges or motivates us to be tika. It may assist us to apply the behaviour that we know is tika, or the right thing to do at the time.

### ***Example of Pono Principles***

- i) A faithfulness to the implementation of tika principles.

### ***Relevance to Kaupapa Māori Supervision***

- i) The supervisor may reinforce or reaffirm accountabilities through a checking of tika and pono principles within the work practice of the supervisee.
- ii) To ensure that the supervisor and supervisee use these key principles within the supervision session.

## **WHĀNAUNGATANGA**

Whakapapa provided the framework for Māori social structure, however, whānaungatanga is actively applied whakapapa knowledge for the maintenance of whānau relationships and collective well-being. Whānau has been defined as an extended family network, based on common whakapapa, descent from a shared ancestor within which certain responsibilities and obligations are maintained. Durie (1994) continues in order to extend this definition of whānau to whānaungatanga as the process by which whānau ties and responsibilities are strengthened. Henare (1988:48) also describes whānaungatanga as a cultural value implemented by belonging to whānau with the desire or necessity to unite individuals with one another and strengthen the kinship ties.

### ***Whānau, Hapū & Iwi***

There is a general consensus of writers on Māori social structures that whānau, hapū and iwi are the main structures Māori affiliate themselves to. Whānau can be translated as ‘to give birth’ and is the smallest social unit of Māori society.

*“The whānau was the cluster of families and individuals descended from a fairly recent ancestor.....the whānau functioned as a unit for ordinary social and economic affairs, and making basic day to day decisions (He Hinatore ki te Ao Maori project team, 2001: 31).”*

The term hapū meaning ‘pregnancy’ was used to describe a cluster of whānau.

*The term hapū emphasises the importance of being born into the group and also conveys the idea of growth, indicating that a hapū is capable of containing many whānau (He Hinatore ki te Ao Maori project team,, 2001:32).*



The term iwi is often translated as 'bones' and describes a number of related hapū.

*The basic role of the iwi was to protect, where necessary, the interests of individual member's and constituent whānau and hapū and to maintain and enhance the mana of the collective (He Hinatore ki te Ao Maori project team, 2001:35).*

Within the whānau there are many roles which are important to ensure that whānau well-being is maintained. Often these roles are not only limited to the whānau but have responsibilities to the wider collective of hapū and iwi. Traditionally these roles were ascribed by whakapapa, initially to identify genealogical membership to this group, and then as a participant in the functions of whānau. It is these social structures and whānau roles which are of a supervisory nature. These roles often assist the whānau as individuals, for example, in learning and development, but have an overall goal of working to sustain the well-being of the collective, initially the whānau then hapū and iwi. Everyone's roles are equally important and nurture the collective base of wellbeing.

It is also natural within whānau to seek knowledge or advice of those members who you know have particular skills or knowledge that you require. Therefore cultural guidance may be sought from tupuna mātua or tupuna whāea to guide encounters to ensure tikanga and kawa are maintained and respected. However, other whānau members may be the source of information or expertise that you need to consult when making decisions about other areas. Therefore it is a collective input which contributes to the growth and development of individuals within the whānau.

For the purposes of this analysis specific kinship relationships and roles will be identified and examples given which reflect the supervisory nature of these

relationships and their possible application to Kaupapa Māori Supervision. In considering the expansiveness of this subject it is important to acknowledge the limitations of this area of the analysis, that is there may be roles which have not been included and there are many varying definitions and interpretations of these roles dependent on hapu and iwi understandings. The terminology used is that used and written by Pa Henare Tate (2002) and those who have developed the Dynamics of Whānaungatanga Model (refer Appendix 1).

#### ***Tupuna tane/Mātua tane***

Tupuna tane refers to grandfather and mātua tane refers to father within a direct line of descent. One of the principle cultural roles of the men is as kaikōrero or orators, who have their roles on the taumata at the marae. They have specific roles at the marae and these roles provide clear examples of cultural supervisory relationships. Their role entrusts them with responsibilities for cultural safety of those at the hui by ensuring that protocol is adhered to, accountability to the whānau and hapū for the implementation and continuation of these processes, educational obligations for mentoring and developing younger speakers into the expertise of oratory and many other key tasks.

#### ***Tupuna wāhine/Mātua wāhine***

Tupuna wāhine or grandmother and mātua wāhine or mother within a direct line of descent. A cultural role of the women is as the kaipōwhiri or kaikaranga, who calls visitors onto the marae. They too have specific cultural roles which are supervisory in nature. The role and responsibilities again ensure cultural safety of all parties, guide the pōwhiri encounter respecting the specific protocols of the marae, demonstrate in depth knowledge of whānaungatanga relationships between the visitors and people of that marae, and many other key responsibilities. The kaipōwhiri also demonstrates the cultural responsibilities of

women on the marae, for example, supporting the kaikōrero with singing of waiata.

### ***Karanga Tupuna/Karanga Mātua/Karanga Whāea***

Karanga Tupuna refers to the tupuna generation, Karanga Mātua refers to parent's generation and Karanga Whāea refers to mother's generation outside of direct line of descent. These kaumātua and kuia also hold specific roles in Māori social structure. When practising these roles they include such things as cultural guidance, consultants and holders of whakapapa knowledge, living and upholding whānaungatanga, advisors and often keeping whānau members accountable for their actions and for the collective wellbeing of the whānau and/or hapū.

There are those kaumātua and kuia we can identify in our whānau who are often called on by hapū, iwi, and the wider Māori community. Through the demonstration of principles such as tika, pono and aroha in their lives they are held in high regard as sources of knowledge and wisdom. As a result of their lineage of seniority to other hapū members, their knowledge and integrity, and active implementation of their roles, they are consultants and advisors.

*The koroua and kuia were the storehouses of knowledge, the minders and mentors of children. They would have primary authority over the children, and tended to assume greater responsibility than the parents for looking after and teaching the children, leaving the parents free to get on with their work (Ministry of Justice, 2001:4).*

### ***Tuakana-Teina***

*Ma te tuakana ka totika te taina, ma te taina ka totika te tuakana. It is through the older sibling that the younger one learns the right way to do things, and it is through the younger sibling that the older one learns to be tolerant (Reed & Brougham, 1992, pg93).*

Tuakana and teina terminology is determined by three key factors; first, birth position in relation to you, by being either older or younger. Secondly, this relationship applies to those of the same gender, and thirdly, the birth generation they belong to. Tuakana is the term used for older sibling/cousins of the same gender, and teina pertains to younger sibling/cousin of the same gender. “The significance of the tuakana-teina relationship lies in the reciprocal commitments of the older and younger relative to each other.” (Nepe, 1991, pg 27-28)

If we examine the tuakana-teina roles, the fact that the role is determined through a seniority relationship does imply an authority of one over the other however this is balanced with a strong principle of reciprocity. The roles include; support, guidance, teaching/learning, mentoring, monitoring and safety. These relationships also contain strong practical learning and development components which are crucial for healthy development and well-being. The tuakana-teina relationship is an integral part of Māori pedagogy and is one of the foundation principles formulated into practical systems for Māori education including mentoring programmes and teaching and learning systems for total immersion Māori schooling. This table shows how the principles from the some of the whānau roles can be transferred and applied to Kaupapa Māori supervision.

Figure 2 The application of cultural roles into Kaupapa Māori supervision

<i>Whānaungatanga Relationship</i>	<i>Cultural Roles</i>	<i>Activities</i>	<i>Role</i>	<i>Relevance to Kaupapa Māori supervision</i>
Tupuna Tane	Kai-Kōrero	<ul style="list-style-type: none"> <li>i. Formal whaikōrero</li> <li>ii. Oversee protocols</li> <li>iii. Train, mentor and support developing speakers</li> </ul>	<ul style="list-style-type: none"> <li>iv. Implement and ensure protocols followed</li> <li>v. Give cultural guidance</li> <li>vi. Ensure cultural safety</li> <li>vii. Offer mentoring and support</li> </ul>	<ul style="list-style-type: none"> <li>Cultural safety</li> <li>Cultural accountability</li> <li>Cultural knowledge and support</li> <li>Cultural Development</li> <li>Cultural/gender responsibilities</li> </ul>
Tupuna Wāhine	Kai-pōwhiri	<ul style="list-style-type: none"> <li>i. Perform karanga and waiata</li> <li>ii. Inform manuhiri of process</li> <li>iii. Lead and demonstrate pōwhiri process</li> </ul>	<ul style="list-style-type: none"> <li>iv. Implement women's cultural protocols</li> <li>v. Ensure cultural safety</li> <li>vi. Impart whānau knowledge</li> <li>vii. Offer mentoring and support</li> </ul>	(as above)
Karanga Tupuna	Kaitiaki Kai-tautoko Tohunga Kaiako Kai-āwhina Kaiārahi	<ul style="list-style-type: none"> <li>i. Support and nurture whānau</li> <li>ii. Demonstrate and teach tikanga</li> </ul>	<ul style="list-style-type: none"> <li>iii. Impart knowledge</li> <li>iv. Maintain whānau accountabilities</li> <li>v. Ensure cultural safety</li> </ul>	(as above)
Tuakana/Teina	Kai-ako Kai-āwhina Kai-tiaki	<ul style="list-style-type: none"> <li>i. Assisting with daily tasks</li> <li>ii. Teaching &amp; learning</li> <li>iii. Socialisation</li> </ul>	<ul style="list-style-type: none"> <li>iv. Teaching and learning</li> <li>v. Role-modelling</li> <li>vi. Keeping safe</li> <li>vii. Support</li> </ul>	(as above)

As a result of examining the roles which are ascribed from whānaungatanga, it is clear that these same roles can be integrated into the cultural roles and responsibilities of the Kaupapa Māori Supervisor. It is necessary for supervisors to be aware of their own dialect and the use of their own kupu when identifying the correct terminology to be used. They may also explore these roles in more depth to assist in developing their own framework and supervision approach.

### **Summary**

This chapter has provided a glimpse into a Māori worldview and some cultural perspectives on supervision as identified by the writer. This forms the foundation for this Kaupapa Māori supervision kete. Upon this foundation the literature review in chapter 2 will add the next strands of this kete outlining the historical development of supervision within Aotearoa and the effects of this upon Māori. This will also provide a basis and justification for the urgency in the development of an indigenous body of supervision knowledge and lead into examining the developing literature on Māori models of supervision within Aotearoa.

## CHAPTER 2

### Te Ao Hurihuri

The rapid growth in the delivery of iwi social services and the reclaiming and development of Māori models of practice within Aotearoa has drawn attention to the need for the development of appropriate supervision to support these processes. There are new and exciting models and approaches which are based on Māori cultural conceptual frameworks, kaupapa Māori knowledge, symbolism, and tangata whenua philosophies, as described by the principles highlighted in the last chapter. These tangata whenua models not only assist to address issues facing whānau Māori but empower and strengthen the revival of the culture. Along with the development of these models there are complex issues and challenges which confront Māori practitioners. These models often face scepticism from mainstream social service agencies who have limited understanding of these processes. The models, organisations and practitioners are often criticised from western theoretical and ethnocentric perspectives as not being professional, crossing boundaries between empowerment and dependency and other key ethical issues. “Some Māori practice approaches don’t fit well into conventional non-Māori ways of doing things” (Bradley, Jacob & Bradley, 1999:6). Within a monocultural model issues such as confidentiality and boundaries may appear clear, however when working with tangata whenua these issues require cultural knowledge which finds its foundations in a Māori worldview in order to guide the practitioner to the appropriate course of action.

It is this climate and these constraints that kaimahi Māori within social services are facing when striving to use approaches which will best benefit Māori. Increasingly these practitioners require supervision approaches which will assist

them to work through these challenges. These challenges include; working to further develop Māori processes, the ability to meet Māori needs as well as mainstream accountabilities, the provision of effective services for Māori who have diverse cultural knowledge and varying degrees of participation within the Māori community. Fundamentally, supervision must be able to assist in the maintenance of safety and well-being for ourselves as practitioners, and those we work with. This, too, requires cultural knowledge and familiarity with the practitioner's worldview if s/he is Māori.

There is a sense of urgency to these demands and it is in response to these issues identified by Māori social workers that Māori supervisors are developing and using their own cultural supervision approaches. This is evident when talking with Māori supervisors and practitioners who are developing supervision processes which align with their practice. However, the writing and teaching of these models is still in its infancy. In order to discuss current and future supervision for tangata whenua in this country, it is necessary to look at an overview of the development of supervision in Aotearoa and its impact on tangata whenua.

This literature review will be divided into two sections:

- i) Section 1 discusses the development of social work supervision within Aotearoa and its impact on tangata whenua.
- ii) Section 2 will review the social work supervision literature by tangata whenua writers within Aotearoa.



**SECTION 1**

*The Development of Social Work supervision in Aotearoa and its impact on Māori as Tangata Whenua*

This diagram shows some of the influences on the development of supervision within Aotearoa and this will be further described within the two sections of this chapter.

**Figure 3 Influences on Supervision in Aotearoa**



Social work supervision in Aotearoa as a recognised construct has come to this country as an import from overseas. This development has been influenced predominantly by international trends in social work theory and practice and western models of supervision. O'Donoghue (2000:165) and Davys (2000:87)

suggest that the development of social work supervision aligns with the development of dominant social work models of that era. O'Donoghue (2000: 165) summarises that the changing phases of this development are; "education to accountability (1965-1978), accountability to best practice (1978-1988), best practice to managerial dominance (1989-1994) and managerial dominance to a professional resurgence (1994-1999). Davys (2000:87) presents a historical summary of the trends of social work supervision and begins with the apprenticeship model of social work which was replaced by the examination of practitioner pathology in the 1950's and 1960's. Development then moved to task and client centred work in the 1970's and 1980's, and finally onto the 1990's where there was an emphasis on case and risk management. Both writers issue challenges for the development of a professional social work supervision culture that is responsive to the parties involved in supervision within the context of Aotearoa New Zealand and comment on the need for further development of this.

### ***Supervision in Aotearoa – A Western Construct***

Supervision for social work and the human services within Aotearoa has been developed primarily from western social science theories. When writing about supervision for tangata whenua of Aotearoa it is evident that this has predominantly been a colonising experience for Māori practitioners. These social science theories are based largely on white, middle-class, western values, and often are not relevant to culturally diverse clients (Smart & Gray, 2000).

There is a broad body of writing which describes the effects of this eurocentric knowledge on other cultures. "Knowledge which makes sense in one particular cultural context cannot always be understood through the tools which govern the understanding of other belief systems and world views (Jahnke & Taiapa, 1999: 41)." Linda Smith (1999) in her book *Decolonizing Methodologies* has written an in

depth analysis on the impact of imperialism, colonizing knowledge's and the positional superiority of western knowledge on indigenous peoples, specifically Māori in Aotearoa. She writes, "having been immersed in the western academy which claims theory as thoroughly Western, which has constructed all the rules by which the indigenous world has been theorized, indigenous voices have been overwhelmingly silenced."

When examining supervision theory and knowledge, Māori supervision literature demonstrates clearly that Māori experiences of supervision and supervision training in Aotearoa have primarily been provided from a western monocultural framework. (Weber-Dreadon 1999, Ohia 1986, Mataira 1985, Bradley, Jacob & Bradley 1999). Anecdotal evidence from discussions with Maori supervisors shows that as a result of the academic learning and supervision experiences received many often duplicate western models of supervision when providing supervision. While providing important knowledge for the development of supervision processes and skills, they are void of some of the key principles for the self determination and development of tangata whenua practice. O'Donoghue argues, "social work and supervision were present, and recognised, in Aotearoa New Zealand before the activities were named, so, the Aotearoa New Zealand story of social work and supervision starts in the Māori world (O'Donoghue, 2003: 52)." However, this is not evident when examining the development of social work supervision in Aotearoa.

Within the literature social work supervision is now being defined as a field of social work practice which contains its own constructs and characteristics, namely:

- i) Definitions
- ii) Mandates
- iii) Roles and functions

- iv) Forms, modes, kinds and types

We will examine how these supervision constructs have developed within Aotearoa and the impact this has had on tangata whenua.

### ***Definitions of Supervision for Aotearoa***

Supervision in Aotearoa has been defined in many different ways, and continues to evolve as we develop our unique professional social work identity for this country. The international supervision literature gives many examples where differences in definitions occur. Often the most useful models to organisations are those developed by the organisation themselves to fit their goals, models of practice and professional standards. Bourne and Brown in their discussion of the international supervision literature state that most authors use as their starting point Kadushin's concept of supervision.....(Bourne & Brown, 1996:9)."

Kadushin's (1992:23) definition is as follows:

*A social work supervisor is an agency administrative-staff member to whom authority is delegated to direct, co-ordinate, enhance and evaluate on-the-job performance of the responsibility, the supervisor performs administrative, educational and supportive functions in interaction with the supervisee in the context of a positive relationship. The supervisor's ultimate objective is to deliver to agency clients the best possible service, both quantitatively and qualitatively in accordance with the agency policy and procedures.*

Cooper attributes the current differing of definitions and understandings of supervision to the effects of a government's fiscal policy and the restructuring of health and welfare services by changing management structures for higher economic efficiency and discounting the importance of professional practice. "One consequence of this fiscal policy has been the dismantling and

segmentation of social work supervision to the extent that any shared understanding of supervision is lost. Supervision now has different meanings and understandings in various agency contexts (Cooper, 2000; 21).” Cooper (2000: 23) in reviewing social work supervision literature summarises the process and key supervisory functions. She writes, “there is recognition that supervision is an interpersonal process which aims to assist workers to effectively service their clients”. She states the key functions as being; administrative responsibilities, educative responsibilities, supportive responsibilities and mediation responsibilities. Cooper continues by asserting the fact that the theoretical literature neglects other responsibilities, including clinical, cultural and community responsibilities.

Supervision definitions in Aotearoa have been adapted from these western models and definitions of supervision to become more suited to the local social work environment in Aotearoa. The professional association of social workers for Aotearoa, known as ANZASW, has developed a recognised and commonly used definition for social work supervision within Aotearoa.

*“Supervision is a process in which the supervisor enables, guides and facilitates the social worker in meeting certain organisational, professional and personal objectives. These objectives are: competency, accountable practice, continuing professional development, and education and personal support (Aotearoa New Zealand Association of Social Workers, 1998).”*

A Māori perspective is given by Weber-Dreadon (1999: 8) who describes the role of the supervisor in her writing about a tangata whenua approach to supervision. The role is likened to the kaiāwhina process. “The objective of supervision is to offer the most appropriate and best supervision possible, so that all parties will be

able to work with greater clarity, agility and creativity for the benefit of the client and their whānau.”

Autagavaia (2000:47) in her study of tagata pasifika supervision processes within Aotearoa argues that there is an over reliance on palagi definitions and therefore palagi values that are implied within those definitions. She writes, “the Pacific Islands definition requires supervision to work from the self to the cultural domain before the professional domain.” It is evident and encouraging that many organisations within Aotearoa are now developing their own definitions of supervision which align with their organisational context, practice models and approaches.

Definitions of supervision for Aotearoa have, in general, been adapted from the international position, and within Aotearoa there are definitions required which fit our bicultural context and recognise the position of tangata whenua within this society. New definitions are now also being developed which establish a professional position for cultural supervision and Kaupapa Māori supervision. These will be discussed in the second section of this chapter. They reflect obligations through Te Tiriti o Waitangi and culture as an imperative in the provision of supervision within Aotearoa.

### ***Mandates***

A mandate describes the supervisor’s authority or ‘right to act’. Mandates can be divided into three categories; organisational, practitioner and professional. O’Donoghue (2003:17) describes mandates as, “the organisational mandate is either by being employed as a supervisor for the organisation, or being contracted as a supervisor externally or outside of the organization”. The practitioners’ mandate is the ability to choose a supervisor, or acceptance and active participation into the supervision relationship as authorised by the organisation.

The professional mandate is recognition of competence from the profession and/or the professional association Aotearoa New Zealand Association of Social Workers who in 1998 adopted a policy statement on supervision. In November 2004 ANZASW adopted social work supervisor practice standards which have a number of criteria including a social work supervision qualification.

These mandates have impacted on Māori practitioners in many ways. Within social work in general, but more specifically within statutory social work supervisor roles, historically, there were very low numbers of Māori who were in supervisory positions. With the introduction of Equal Employment Opportunities legislation, the number of Māori in supervisory and management positions has increased. However, prior to that, organisational supervision mandates were monopolised by Tauīwi, therefore Māori social workers' supervision was heavily influenced and delivered by the use of western supervision knowledge, models and tools. This affected the practitioner's mandate as ideologically and culturally there were gaps and differences in practice models and beliefs and values between a Tauīwi supervisor and a Māori supervisee. The professional mandate is one that has a two fold affect on Māori. On one hand it has the effect of marginalising Māori and on the other it issues challenges to become more involved with the professional association and to demand supervision training which meets the cultural needs of Māori. The professional association ANZASW has a number of requirements of supervisors which provide mandate by the Association. These include;

- i) Must be a registered social worker with a current practicing certificate
- ii) Must hold a social work qualification
- iii) Must have completed a social work supervision qualification or an ANZASW approved supervision course

- iv) Be recognised as a supervisor by an employing agency
- v) Have at least three years practice experience
- vi) Have knowledge or practice experience relevant to the field of practice they are supervising, or ensure that this is available to the supervisee
- vii) Be receiving supervision as per ANZASW Policy on supervision (Remits/Motions ANZASW National Council, November 2004)

Currently there is a limited amount of training available which teaches Māori approaches to supervision within the current programmes in Aotearoa. Massey University and Auckland College of Education are two programmes which have some Māori content within their supervision programmes. Therefore for those who are working in iwi social services or in organisations where their supervisees and clients or whānau are predominantly Māori, there is limited access to responsive training. However, to meet the ANZASW professional supervision criteria they must have a social work supervision qualification. Therefore in order to ensure relevant and effective supervision of Māori staff and best practice when working with Māori whānau, it is critical to increase the number of culturally appropriate training courses throughout Aotearoa.

### ***Roles and Functions***

Roles and functions within social work supervision may vary, however there is general agreement in the literature that the role of the supervisor connects both the management system and the professional practice system. The functions cover three main areas: administration, education and support (Kadushin, 1992). The administration function monitors the job performance of practitioners, like effective outcomes, quality performance and organisational and professional accountability. The educational function assists with professional development and is often known as teaching or training, coaching or mentoring. The support



function Tsui (2004) describes as, “provides a time and place for the supervisor to support their supervisees....support can be emotional as well as practical.” Morrison (1993) describes the supportive function as assisting with the practitioner’s professional self-care.

These functions are identified specifically from within the professional domain, however from a Māori worldview of collective philosophies there are also cultural roles and functions to be considered. When identifying roles and functions for social work supervision within Aotearoa and the position of tangata whenua within the Treaty partnership of biculturalism there are also obligations to consider from a cultural domain. This thesis argues that within the bicultural commitments of Te Tiriti o Waitangi and the recognition of tangata whenua status within Aotearoa there are obligations to include roles and functions which recognise the cultural domain and position of Māori.

*Administrative function* – This function ensures organisational and professional accountabilities for practice. Accountability is a professional requirement of all work within the social work discipline however within the supervision of a Māori social worker there are also cultural accountabilities to be considered such as the organisational commitment to tangata whenua and the local iwi and membership of a professional Maori body such as Tangata Whenua Takawaenga o Aotearoa or Te Kahui Atawhai o te Motu.

*Education function* – The educative or formative function is about developing the skills, understanding and abilities of the supervisees by reflections, exploration of the supervisees work with their clients (Hawkins & Shohet, 2000: 50). This function of supervision in many organizations also includes the negotiation of professional development plans to improve work practice. This has been contextualised in many organisations as formal academic training opportunities

and organisational internal training. For Māori practitioners the educational function would include cultural development which enhances identity, links with hapū and iwi, Māori language and other such opportunities may also be included. The approach used within the supervision relationship in which the education function is delivered may also reflect traditional Māori pedagogical approaches where mentoring is commonly used.

*Support function* - Tsui (2004: 89) sees the supportive function as

*“Culture, ethnicity and social class may determine the patterns of help-seeking behaviour on the part of clients, the supervisor and the supervisee should pay close attention to these issues....as the social work profession has turned its attention to issues of diversity in its practice, similar issues have emerged in the context of supervision and management.”*

This may apply to Māori practitioners and their help seeking behaviours within the supervision relationship. This function is very important and largely affects a practitioner’s performance within their learning, and professional work practice. Social work is considered a high-risk profession in terms of stress and burnout and the support function often includes monitoring of personal and professional well-being. Hawkins & Shohet (2000) state, so often in the helping professions the stressors of the work charge our mental and bodily systems ready for action, but there is no possibility for discharging this energy into action. Within a Māori model of well-being this includes a holistic perspective on the ‘ōranga’ or health of the practitioner and their whānau as discussed by Durie (1994:66) in his writing about Māori health perspectives. Within supervision this may require a wider perspective on health to include, physical, psychological, spiritual and family dimensions.

### *Forms, Modes, Kinds & Types of Social Work Supervision*

Supervision within Aotearoa has various forms which have become specialised and may include individual approaches such as clinical, professional and managerial supervision. There are also the various group/peer supervision processes as described which are often used within organisations to complement individual sessions as described by many New Zealand writers (Ellis & Worrall 2000, Morrell 2000, Beddoe 2000). There has also been a distinction made between internal and external supervision. Recently there has been a great increase in the number of organisations within Aotearoa that have opted to use external supervision processes whereby they contract supervisors to give practitioners an opportunity to have an independent and often specialised supervisor. This includes the provision of cultural supervision as a commitment to best practice for Māori. These supervision models are put in place to support and enhance the implementation of safe and accountable practice by practitioners both Māori and non-Māori working with whānau Māori, assisting to achieve improved well-being.

O'Donoghue (2003:15) defines forms, modes, kinds and types of supervision as outlined in the following table:

**Figure 4 Forms, Modes, Kinds and Types of supervision (Ref: O'Donoghue, 2003:15).**

Supervision Jargon	Definition	Examples
Forms	Domains of supervision with particular characteristics which differ in process, relationship and functions	i) Cultural supervision ii) Fieldwork supervision iii) Professional supervision iv) Clinical supervision v) Peer supervision
Modes	Mode refers to the size of the client group receiving supervision	i) individual supervision ii) group supervision iii) team supervision
Kinds	This definition constructs two different 'kinds' of supervision; internal which is provided by a supervisor employed and working within the organisation and external which is supervision with a supervisor not working within the organisation but contracted to provide supervision.	i) internal supervision ii) external supervision
Types	Types describe the methods used in the delivery of supervision.	i) open door ii) contracted iii) observational iv) consultative

Within the forms, modes, kinds and types of definitions and descriptions there is flexibility in terms of the model of supervision delivery that organisations may choose to use. This may have a positive effect on Māori supervisees in that the organisation may allow them to access external cultural or Kaupapa Māori supervision if they do not have a Māori organisational supervisor. It may also encourage group or peer supervision which may encourage Māori social workers

to meet or use collective approaches to discuss and plan strategies for their self-care and development, or for their work practice. These options are however, often constrained by budgets and financial priorities.

### ***Supervision of Māori – A continued process of colonisation?***

“The development of Tangata Whenua models of supervision have suffered the impact of subtle continued colonisation through the process of avoidance and non-encouragement (Weber-Dreadon, 1999:8)”. Ohia’s (1986) study of Māori social work students on placement with Pakeha supervisors identified barriers which she states reflect the major cultural deficiencies of social work and supervisor training, which in turn, reflects the dominant norms of Pakeha society as revealed in social, political and economic life. The necessity for Māori models of supervision has been recognised and acknowledged by writers currently involved in the development of models of supervision for Aotearoa as being unique with specific obligations under Te Tiriti o Waitangi. There is an urgent need for further development of bicultural models of supervision in Aotearoa and indigenous models of supervision by Māori for Māori using tangata whenua frameworks (Beddoe, 2000, O’Donoghue, 2003). With the development of iwi social service providers and the increase in Maori practitioners in all fields of social service practice the development of Maori models of supervision are urgent to ensure that they are able to access responsive supervision which meets their needs within their organisational context.

When researching our own social work supervision history we have a very recent number of publications in this country. O’Donoghue (2000, 2003) has written two comprehensive historical overviews of social work supervision in Aotearoa. One was written for the supervision conference held in 2000, *From Rhetoric to Reality* which gives an overview of the development of social work supervision in Aotearoa – the past and the present. This supervision timeline has since been

expanded in more detail in his book published in 2003, called *Restoring Social Work Supervision*. This historical overview which draws on the writing of O'Donoghue 2003 gives a summary of the supervision literature in Aotearoa focusing particularly on the milestones which supported the development of tangata whenua supervision in this country.

In Aotearoa the literature on social work supervision finds its foundation in a publication by the social work professional body which reports on the first social work supervision training course held in this country in 1965. This publication was called *Supervision in Social Work - a New Zealand Perspective* (NZASW, 1972). It was from these origins that the New Zealand Association of Social Workers began to make what is now an extensive contribution to the literature and professionalisation of supervision in this country, particularly within the training and education fields. At this time, during the 1960's and 1970's there was an indigenous cultural awakening in Aotearoa for Māori.

The 1980's saw the completion of two research studies in on supervision within statutory agencies in Aotearoa, the Department of Social Welfare by Bowden (1980), and the second of the Probation Service completed by Bracey, (1981). In 1985 the New Zealand Social Work Training Council published a *Supervision Resource Package* which presented the first formulated position paper on social work supervision and included some very useful tools for supervision within various different fields of practice. This publication was a milestone for supervision for Māori as it contained a bicultural model of social work and social work supervision, acknowledging the necessity for approaches which respond to Māori social workers as tangata whenua. This document appears to include the first formal recognition of culture and gender as important within the formulation of social work supervision processes in this country (O'Donoghue, 2000:166). It

was also in this decade that Massey University developed a Certificate in Social Service Supervision.

The 1980's was a decade which contained many of the most significant milestones for Māori development and more specifically Māori in social work. These milestones included the Maatua Whāngai programme (1981), the Māori economic summit (1984), the Puaote-ata-tu report and recommendations (1986), the New Zealand Association of Social Workers formation of two caucuses, Māori and Tauīwi (1986), the Royal Commission on Social Policy reports raising the issue of disparities between Māori and non-Māori (1988), and the introduction of the Child, Young Persons and their Families Act (1989). Harry Walker (1995: 12) in his writing reflecting on this period wrote;

*“it was exciting because a Department of State was mature enough to acknowledge its racism, exciting because of a brave Minister and a brave Chief Executive who addressed the racism and attempted to get their staff to acknowledge and to learn about the Treaty of Waitangi and its relevance to this nation, exciting because it was a time of the policy of Mātua Whāngai and the desire by Māori to stop the institutionalisation of Māori Children. Exciting because it was the time of “Whānau Decision Making” as a distinct Social Work Practice.....”*

This decade signified a turning point for Māori and social work. This era demanded statutory commitments to Māori within the Department of Social Welfare, and the formal recognition and implementation of Māori processes, like whānau decision making. Within the spectrum of the Children, Young Persons and their Families Act (1989) there sat the legislation to devolve responsibility for the care of tamariki Māori to whānau, hapū and iwi and the potential for statutory recognised and funded iwi social services. Unfortunately the lifespan of commitment to some of these milestones was short-lived. However there was a

renewed enthusiasm and strength by Māori social workers at this time which sparked creativity and direction for Māori practice approaches and the development of iwi social services. This provided a strong platform and foundation for reclaiming Māori practice approaches in social work and supervision.

In the 1990's there was a renewed interest in social work supervision and a movement to reclaim a professional identity for social work supervision in Aotearoa. (Beddoe 2000, O'Donoghue 2000) Within the literature at this time there were two Aotearoa Supervision Bibliographies published, one by Massey University (Ballard & Baskerville) and an annotated bibliography on social work supervision which included both national and international literature (Massey University, 1995). This second bibliography contained a section on bicultural and cross cultural issues in supervision but had limited entries from the Aotearoa context.

Massey University published a practical handbook which contained models and approaches in a step by step process as a guide for supervisors (O'Donoghue, 1999). Despite this increase in the number of social work supervision resources, the wider social and economic influences of the 1990's saw the profile and implementation of effective supervision give way to a more difficult work environment for social services which had market driven outcomes. Supervision as a process was marginalised as work outcomes were measured and the volume of work took priority over other processes. Administrational accountability within supervision at this time dominated the approaches in this environment (Cooper, 2000, O'Donoghue, 2003).

From the mid-1990s there was a significant drive towards the professionalisation of social work within Aotearoa, for example, the beginnings of lobbying for



registration of social workers in this country. Flowing on from this the importance of supervision as a strategy to improve social work service delivery, accountability and safety for clients emerged. In this environment where social work is becoming more complex, the requirement for supervision is recognised as a support strategy for social workers as we see an increase in social work staff turnover within organisations, stress and burnout, and other pressures faced by social work staff. Beddoe attributes four key themes to the increased resurgence of supervision in the late 1990's, " the emergence of a more assertive profession, increasing focus on the management of risk, the emerging popularity of supervision in other professions and the growth of mentoring and coaching in the corporate world (Beddoe, 2000:67).

The mid 1990's saw another milestone for tangata whenua supervision with the introduction of a Kaupapa Māori supervision training course implemented within the Department of Child, Youth and Family. This course responded to the formation of Māori roopu teams and the request from Māori supervisors for a Māori model of supervision. This course later became available as an option within the Auckland College of Education Certificate in Social Work Supervision.

In 1998 the Association of Social Workers Education and Training Standing Committee developed a policy statement on supervision which included a definition, principles, purpose, forms and ANZASW expectations of the supervisee and supervisor (New Zealand Social Work Training Council, 1985) This added to the professionalisation of social work supervision for association members. In 1999 a symposium was held by Otago University on fieldwork education in social work. At this conference the challenge was issued to continue convening similar forums and in July 2000 Auckland College of Education hosted a supervision conference '*From Rhetoric to Reality.*' As a result in June 2001 another excellent supervision resource was published called '*From*

*Rhetoric to Reality*', which holds the keynote address and selected papers from this forum (Beddoe & Worrall, 2001). This conference saw a range of different approaches being used in supervision within this country, including tangata whenua.

In July 2004 there was a second social work supervision conference held in Auckland 2004 called 'Weaving the Strands of Supervision in Aotearoa' with international and national presenters. The interest and development in supervision for Māori was demonstrated as there were five Māori presenters at the conference and a significant number of Māori attended as participants.

A review of the history of development of supervision within Aotearoa shows that the professional association (ANZASW) has been a driving force in the development of supervision within Aotearoa. Since 2000 there have been other significant events which have further developed social work supervision for this country. These events include establishing an ANZASW national social work supervisor's interest group and email network which was initially set up for external supervisors to discuss current supervision issues, and has expanded to include broader supervision issues. From the supervisor's interest group an ANZASW register of supervisors was formed with the contact details of supervisors available for external supervision. All the supervisors registered are members of ANZASW. Further to these two initiatives it was decided to formulate some ANZASW social work supervision practice standards. The consultation process for development of these practice standards was as follows:

- i) Draft Practice Standards were developed by those participating in the supervisors interest group and email networks
- ii) Draft 1 – presented to ANZASW National Council Meeting 2004 for feedback and discussion

- iii) Draft 2 – presented at the supervision conference in July 2004
- iv) Draft 3 – published in two Social Work Notice Board editions 2004 for feedback
- v) Discussion and feedback at the Tangata Whenua Caucus hui 2004
- vi) Draft 4 – presented at ANZASW Conference 2004
- vii) Ratification at the ANZASW National council meeting in November 2004

These practice standards provide another milestone for social work supervision within Aotearoa and may provide a basis for a social work supervision competency assessment in the future.

Now, in the 21<sup>st</sup> century, social work practice and social work supervision has been driven by the international trends of strength based approaches, solution focused practice and narrative therapy (O'Donoghue, 2003). Reflective models have also been introduced into the education and practice of social work supervision in Aotearoa. Within Aotearoa the benefits of external and cultural supervision processes have also become important and are now promoted and valued. It seems however, that these processes are being sought outside of the social worker's organisational setting, which may also be seen as passing the responsibility away from the workplace to an independent person to manage. It may too be seen as a proactive way of ensuring that staff has the appropriate supports, e.g. cultural guidance when working with Māori.

The importance of bicultural and tangata whenua models of supervision within Aotearoa has been recognised and acknowledged in much of the literature written to date. There is an urgent need for further development of bicultural models of supervision in Aotearoa and indigenous models of supervision by Māori for

Māori who use tangata whenua frameworks (Beddoe, 2000, O'Donoghue, 2003).  
The development of these models is discussed in the following section.

## ***SECTION 2***

### ***Social Work Supervision literature by tangata whenua writers***

The indigenous supervision stories and processes in Aotearoa until recently, have been overlooked by the social work profession. This is not to say that Māori models have not been operating, because it is evident that they have. However, very few of these have been formally acknowledged and funded. Bradley, Jacob & Bradley write, “It is important to remember that Māori perspectives within non-Māori agency settings continue to be considered as an ethnic or indigenous cultural ‘add on’ to the predominant non-Māori discourse” (1999:3). After much effort by Māori in all facets of Māori development for this country, space is now being reclaimed for the assertion and development of tangata whenua social work models which require tangata whenua supervision models to support these processes. This was acknowledged by the Social Work Training Council and in more recent times by Māori and Taiwi writers.

When examining the inclusion of literature by Māori on social work supervision it is evident that Māori are beginning to develop written resources. The first dates back to 1985 to an article called ‘A bi-cultural model of social work and social work supervision’ (Mataira, 1985) Mataira examined the educational role and bicultural analysis as two of the key components in a bicultural model of social work and social work supervision.

In 1986 Ohia conducted a pilot study of Māori social work students from Massey and Victoria universities, and their Pakeha supervisors. This highlighted four main points: the disparities between the perception of value differences; the awareness of supervisors as to the influence of their own ethnicity on

supervision; the comparative status of ethnicity to other issues in supervision and the lack of serious consideration of ethnicity in educational programmes for supervisors.

In 1999 two articles were published in the *Te Kōmako* journal for Māori writers published by the Aotearoa New Zealand Association of Social Workers. One by Emma Weber-Dreadon (1999:7-11) gave an analysis of lines of accountability for tangata whenua social workers and presented an approach to ensure that Māori practitioners get the cultural supervision supports that they require for their safety and that of the whānau they work with. She also included a tangata whenua approach to supervision which she called the 'Awhiowhio' model. This was another milestone for tangata whenua supervision as it was the first formally documented and published Māori model. The second article by Bradley, Jacob & Bradley (1999:3-6) was a contribution which gave a framework for a cross cultural supervisory approach. This analysis showed the two differing world views which exists for a supervisor and supervisee of different cultures and the differing concepts of well-being.

In 2000 there were a number of articles co-written by tangata whenua. Gray and Smart (2000) wrote an article called 'working with cultural difference' which examined student fieldwork placements. It shows clearly some specific differences in worldviews in the areas of individualism, spirituality, family and boundaries, illustrated by a case study demonstrating some of the principles discussed.

The lack of literature by Māori writers does not imply that there are not Māori models of practice for social work and supervision, but that there are many factors to be considered contributing to this fact. Tangata whenua processes of social work and supervision have been used historically, and have developed over

the years to the frameworks and approaches being used by Māori supervisors and practitioners now.

*Te Tiriti o Waitangi – asserting the necessity for cultural supervision in Aotearoa*

Here in Aotearoa, Te Tiriti o Waitangi lays the foundation for supervision processes within this country. This has been acknowledged by many of the current educators and specialists of supervision. “The imported literature did not fit with social work and social work supervision practice in Aotearoa New Zealand because it did not take into account Te Tiriti o Waitangi and our unique bicultural setting (O’Donoghue, 2003: 39).”

As a high percentage of the social work clients using social services in this country are Māori, there is a growing demand for cultural supervision. This cultural supervision takes different forms. It is used by Māori social workers to support their work especially if they do not have a Māori supervisor within their organisation. Cultural supervision is also being used by non-Māori working with Māori whānau to guide and inform their work. Cultural supervision is an area which has not been widely written about nationally or internationally. Hawkins and Shohet (2000:102) and have a chapter called ‘*Working with Difference – Transcultural Supervision*’ and they note that in a literature review conducted in 1994 very little had been written about cultural supervision.

O’Donoghue (2003) when formulating a contextual framework for social work supervision within Aotearoa refers to Te Tiriti o Waitangi as the foundation for social work and supervision practice and states that it is the imperative that holds the other cornerstones in place. He writes that Te Tiriti o Waitangi asserts challenges to Tauīwi social workers and supervisors to;

- i) Work in partnership with tangata whenua.
- ii) Protect the well-being and self-determination of tangata whenua.
- iii) Facilitate and support tangata whenua participation.
- iv) Work in a non-discriminatory manner that respects the cultural and religious freedom of all people.

Further to this the ANZASW supervisor practice standards (2004) in standard two requires supervisors to demonstrate a commitment to practising supervision in accordance with the Bicultural Code of Practice and an understanding of the Principles of Te Tiriti o Waitangi.

*“This standard is met when the social work supervisor:*

- i) Demonstrates knowledge of Te Tiriti o Waitangi and its implications for supervision and social work practice.*
  - ii) Recognises the Tangata Whenua status of the indigenous Māori people of Aotearoa New Zealand.*
  - iii) Respects Māori culture and protocol and has an understanding of her/his own culture and cultural heritage.*
  - iv) Challenges racism at personal and institutional levels in Aotearoa New Zealand.*
  - v) Recognises the right of Māori people to determine their own needs and to develop services, including supervision, in accordance with those needs.*
  - vi) Offers and promotes practical support to the local Tangata Whenua for their initiatives.*
  - vii) Supports the development of Māori models of supervision.*
- (Remits/ Motions ANZASW National Council, November 2004).”*



From the writing on Māori models of supervision three different forms of supervision emerge which provide models for organisations to consider when choosing supervision with cultural accountability and a responsive process of supervision to ensure best practice and outcomes for Māori clients and whānau.

- i) Firstly there are those based on Kaupapa Māori which are written by Māori for use in a context whereby the supervisor, supervisees and clients are Māori. With the rapid development of iwi provision of social services the necessity for the writing and training of Māori models of supervision is urgent.
- ii) Equally important is the development of writing which provides tools and support processes for Māori who work in organisations where they do not have a Māori supervisor and the structures and processes are not supportive but in some cases are in conflict to a Māori worldview.
- iii) There is also a further area of supervision being implemented by many organisations and that is the provision of cultural supervision resources for Taiwi staff which supports their work with Māori clients and whānau and develops their cultural knowledge and awareness.

### ***Cultural supervision***

Cultural supervision within Aotearoa is rapidly developing and is contributing positively in the field of supervision and best practice models. It is currently at the centre of many discussions and debates within the field of supervision practice. There are a range of different interpretations and understandings when formulating the purpose and practice definition for cultural supervision. This is also evident within the international context where it has been stated that:

*The notion of culture as the major context for supervision has not received the attention it deserves.....although there has been a dramatic increase in the literature on cross-cultural social work practice the important question of how to practice supervision in a specific culture or in a multi-cultural setting has not been addressed in any of the published empirical literature (Tsui, 2004: 47).*

Dianne Wepa in her writing on cultural safety in Aotearoa defines culture as;

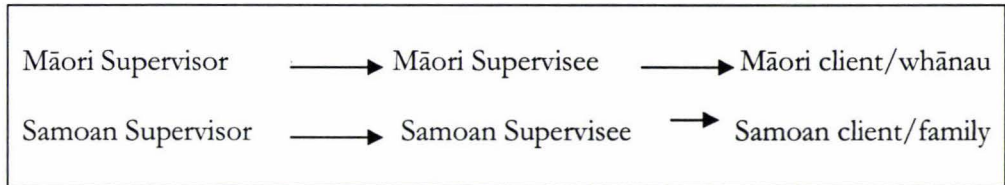
*“.....our way of living is our culture. Its’ our taken-for-grantedness that determines and defines our culture. The way we brush our teeth, the way we bury people, the way we express ourselves through our art, religion, eating habits, rituals, humour, science, law and sport, the way we celebrate occasions (from 21<sup>st</sup>, to weddings, to birthdays) is our culture. All these actions we carry out consciously and unconsciously (Wepa, 2004:31).”*

Definitions are being formulated here in Aotearoa which assist us to describe cultural supervision:

*either a formal or informal relationship between members of the same culture with the purpose being to ensure that the supervisee is practising according to the values, protocols and practices of that particular culture. It is about cultural accountability and cultural development (Walsh-Tapiata & Webster, 2004:12).*

This definition does not specify which culture and therefore may also include practitioners from other minority cultures such as Pacific Island social workers who may also require a cultural supervisor when working with their own people. This table depicts cultural supervision as defined by Walsh-Tapiata & Webster, 2004.

**Figure 5 Relationship between Cultural supervision parties:**



***Bicultural Supervision***

There has been a lot of writing about biculturalism within Aotearoa. Wepa (2004:37) in her writing about the place of biculturalism within cultural safety quotes a definition from Cooney which is specifically for nursing but could also pertain to bicultural supervision and the role of cultural safety within that.

*“Biculturalism is a significant concept in New Zealand since, by accepting that we are a bicultural country, it ensures that Māori are given rightful recognition as the indigenous people and therefore obligations under the Treaty must be addressed. Cultural safety places considerable emphasis on this bicultural relationship.”*

Within Aotearoa, cultural supervision must firstly recognise the bicultural relationship and the obligations required under Te Tiriti o Waitangi. O’Donoghue (2003) has discussed Te Tiriti o Waitangi as the foundation of social work and supervision practice in Aotearoa New Zealand. Wepa (2004) in her writing continues by saying; “culture is about valid difference, not about right or wrong.....cultural safety is the right to have one’s culture expressed through practices that do not put people’s cultural values and beliefs at risk (Wepa, 2004:32).” Bicultural supervision would address cultural safety within the supervision context in two ways. Firstly, the cultural safety of Māori practitioners

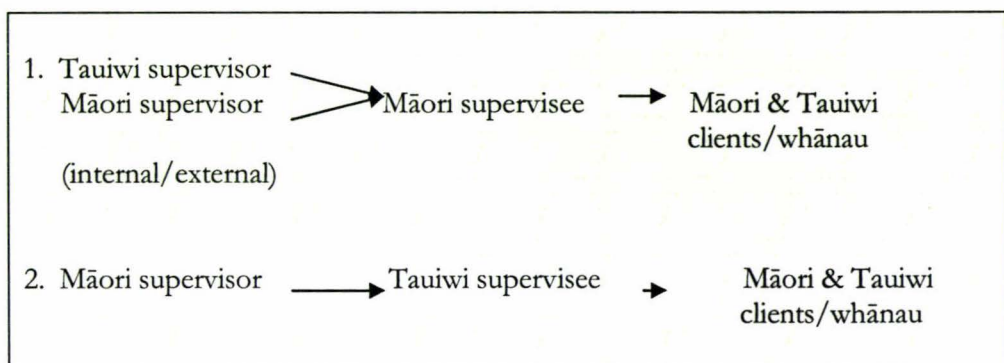
who are in a supervision relationship with a Tauwi supervisor. Bicultural supervision would recognise the position and needs of tangata whenua practitioners within Aotearoa. This situation would be applied where a bicultural supervisor would recognise the right of a Māori social worker to source a Māori supervisor to provide kaupapa Māori supervision, either internally or externally.

The second way in which bicultural supervision would apply would be where Tauwi social workers are working with Māori clients and whānau and require bicultural supervision from a Māori supervisor to ensure best practice with Māori whānau. Mataira (1985:16) in his article on bicultural supervision describes the role and functions of bicultural supervision as;

- i) To ensure the agency's commitment to client ethnicity is maintained, and that service to clients is within the bi-cultural frame of reference.*
- ii) To educate and inform about cultural differences and conflicts, and to teach how to overcome the inadequacies of cultural misunderstanding by the culturally enriching process of ethnic-sensitive social work learning."*

This table summarises the writing in this section on bicultural supervision.

**Figure 6 Relationships between Bicultural supervision parties:**



### *Kaupapa Māori Supervision*

Supervision within Aotearoa has been constructed predominantly from a Pakeha-Western perspective (Bradley, Jacob & Bradley 1999, O'Donoghue 2003, Walsh-Tapiata & Webster 2004, Weber-Dreadon 1999). The necessity of Māori models of supervision is now recognised by a number of writers currently involved in the development of models of supervision for Aotearoa and they recognise the unique contribution that Te Tiriti o Waitangi offers towards cultural supervision models. There is an urgent need for further development of bicultural models of supervision in Aotearoa and indigenous models of supervision by Māori for Māori using tangata whenua frameworks (Beddoe 2000, O'Donoghue 2003, Weber-Dreadon 1999).

Definitions for Kaupapa Māori supervision are currently being developed and cannot be categorised into a box, however, common objectives, themes and principles emerge which provide a framework for Kaupapa Māori supervision practice for Māori. These principles find their origin in a Māori worldview, have goals of enhancing Māori well-being and are the foundation of Māori models of practice. These principles not only assist to address issues facing whānau Māori but empower and strengthen the revival of Māori language and culture. There are many exciting Māori practice models and approaches being used by Māori practitioners and supervisors which reclaim space for use of cultural processes within the social work profession. It is evident that tangata whenua are beginning to develop these practices into written literature.

This writing aligns with Carroll (2000:11) description of the philosophy of supervision which is summarized in the following quote, "...work changes from being a job, or indeed even a career, to be coming an extension of themselves and who they are". He states that spirituality is about what is being done all the time, not the stuff being done when the work is over. This discussion can easily be

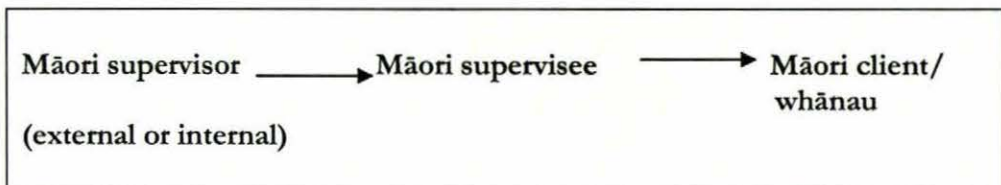
related to culture and Kaupapa Māori supervision when founded on the principles, values and beliefs of a Māori worldview.

For the purposes of exploring a working definition for Kaupapa Māori supervision, I will consider the term Kaupapa Māori as defined in the previous chapter of 'Ta Te Ao Māori.' Marsden (2003:173) described 'Kaupapa' as ground rules or general principles.

Kaupapa Māori in the context of supervision ascribes to all of the elements described above. As a result of this, Kaupapa Māori supervision differentiates itself from cultural supervision in that it claims an indigenous position and asserts obligations to Māori as Treaty partners. For the purposes of this thesis I will use a working definition of Kaupapa Māori supervision, however it is important to encourage tangata whenua practitioners to define what Kaupapa Māori supervision means to them. Kaupapa Māori supervision may be defined as:

*An agreed supervision relationship by Māori for Māori with the purpose of enabling the supervisee to achieve safe and accountable professional practice, cultural development and self-care according to the philosophy, principles and practices derived from a Māori worldview (Eruera, 2005: currently in print).*

**Figure 7 Relationships between Kaupapa Māori supervision parties:**



As well as a professional relationship with the supervisee this cultural supervisor may also sometimes have a whakapapa connection with both the supervisee and the client or whānau. This is discussed by Weber-Dreardon (1999) in her Awhiowhio Model. These three frameworks highlight an important factor to be considered when selecting supervision approaches and the cultural combinations of the supervision relationships.

These forms of supervision are summarised in the following table.

**Figure 8 Cultural, Bicultural and Kaupapa Māori supervision**

Form of Supervision	Cultural relationships of parties	Purpose
Cultural Supervision	Supervisor and supervisee of same culture	Cultural safety, cultural accountability and cultural development
Bi-cultural Supervision	<p>i) Tauwi supervisor with Māori supervisee who also provides a Māori supervisor (either externally or internally)</p> <p>ii) Māori supervisor with Tauwi supervisee</p>	<p>i) to ensure tangata whenua practitioners have access to cultural or kaupapa Māori supervision</p> <p>ii) Tauwi practitioners have supervision to ensure best practice with Māori clients/whānau (as required by Te Tiriti o Waitangi, Social Work practice standards &amp; Bicultural code of practice, Social Work Supervision practice standards)</p>
Kaupapa Māori Supervision	Supervisor, supervisee and client/whānau all Māori	Safe & accountable practice, cultural development and self-care as derived from a Māori worldview



It is evident however that there is a lot more work required in the development of both cultural, bi-cultural and Kaupapa Māori supervision approaches within Aotearoa to ensure that the bicultural commitment to tangata whenua practitioners and clients is upheld. These models and supervision approaches must be included in the development of 'best supervision practice' for Aotearoa. Having clarified this distinction the writer will now give an overview of the Māori models of supervision.

### **Summary**

Social work supervision for Māori may requires input from a number of different sources which assist the individual worker to practice effectively. This is evident when reflecting over the last two chapters, the principles identified, the roles and collective responsibilities, the multi-dimensional accountabilities are all themes woven through these chapters. The impact of international models of supervision on the local development of supervision within Aotearoa has overlooked indigenous perspectives and frameworks until more recently when Māori have begun to assert, reclaim and develop processes more suitable to Māori supervisors and practitioners.

The following strands of this writing will focus on examples of Māori models of practice which are founded on the values and beliefs outlined in chapter 1 and can be aligned with the supervision process. They can support and be incorporated into a Kaupapa Māori supervision process.

## CHAPTER 3

### He Ōranga Māori

The development of Māori models and practice approaches has been consistent with the reclaiming and implementation of Māori language and culture by Māori human services workers, including social and community workers. This is also consistent with the significant economic and political themes of the time, for example, the passing of the Treaty of Waitangi Act (1975), as the Crown now appeared more serious about recognising Māori as a partner and ongoing development of the nation, and the Hui Taumata (1984) which resulted in the devolution of functions to the private sector as well as communities (Durie, 2003:1-2). This was a time where determined and passionate actions and aspirations for Māori sovereignty and control; language and culture revitalization initiatives were trialled and Māori were enabled to deliver more services to Māori. Within wider global perspectives, indigenous rights and collective actions have been recognized especially, on the United Nations agenda. Durie (2003) writes about indigeneity and the United Nations Decade of Indigenous Peoples from 1995-2004.

Māori practice models have developed from a Māori worldview in response to the above issues and also to address the fact that monocultural models of health, social services and education were neither meeting the needs of Māori or closing the gaps in disparities between Māori and other New Zealanders. Over the past decade these models have increasingly being acknowledged, written and read. These models have become more widely used by organisations as they acknowledge that Tauīwi or western models have not, in general, had positive effects and outcomes for Māori.

Kaupapa Māori models find their origins in ōranga, or well-being.

*As a general principle, the process utilised in supervision should reflect the approach to practice. It is not unexpected that the model of practice will be reflected in the supervisory process..... (Beddoe, 2000: 67).*

Māori models of practice have conceptual frameworks which outline the cultural values and beliefs of the model. These concepts find their origins in a Māori worldview and underpin tikanga, as outlined in chapter 1. These models guide application of these cultural constructs from Te Ao Māori into the contemporary world and influences. The cultural concepts assist to enhance or restore well-being into the contemporary world of Māori. The conceptual frameworks may consist of whakapapa and whānaungatanga, tikanga and kaupapa, mana and tapu/noa, tika and pono, manaakitanga and others.

Kaupapa Māori models often have the following characteristics;

- i) They may be based on tangata whenua philosophies and experiences which provide conceptual frameworks to guide practice
- ii) Are created by Māori for Māori, they emphasise Māori control and self-determination
- iii) Use our own cultural symbols or significant cultural processes to guide the model
- iv) The practice is based on Māori culture and knowledge while practising within contemporary realities, are based on models of wellbeing that is a holistic integration of body, mind and spirit within the context of social collectivity.

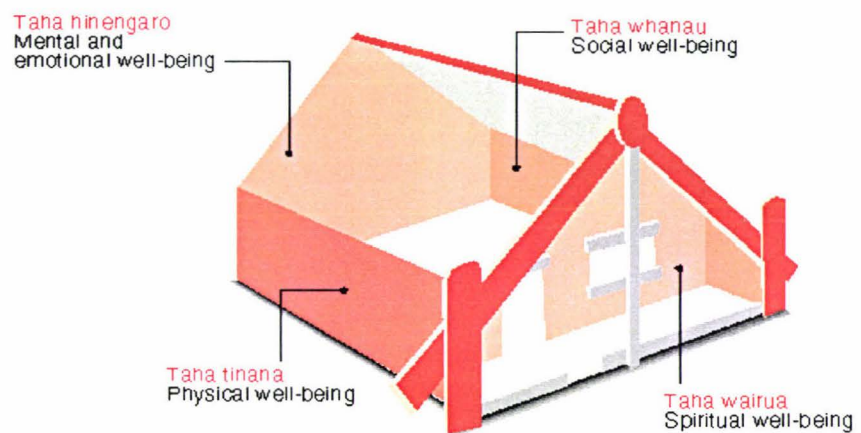
- v) Include a strong sense of cultural identity and participation in Māori social and cultural encounters, encourage use of te reo Māori me ona tikanga, may include the use of symbolism.

The following section outlines some examples of the most well known and used Māori models also including those Māori models of supervision which have been documented.

#### ***TE WHARE TAPAWHA***

One of the most well known Māori models used by many of the human service disciplines today is the 'te whare tapawha' which originated as a model for health (Durie, 1994:70). The whare tapawha symbolises a whare or house. It is a holistic health model which acknowledges the interconnectedness between physical, mental and emotional, spiritual and human relationships (specifically whānaungatanga). Each side of the house represents a different aspect of health and wellbeing. To achieve personal 'ōranga' or well-being there must be a reasonable balance in all areas. This model is significantly different from western models of health as it acknowledges the holistic nature of health and the interconnectedness of Māori whānau relationships as opposed to the overemphasis on physical aspects of health. This model is used in many contexts and has been adapted to work within various fields of practice and disciplines. In summary each of the sides of the whare cover aspects of a healthy person.

Figure 9 Te Whare Tapawha Diagram



### Te Taha Tinana

This section of the whare covers the physical health of a person. Application of te taha tinana may include examination of the individual's growth and physical wellbeing, along with developmental milestones. It may also include other external impacts on health such as smoking, drinking alcohol. Cultural concepts can include 'tapu and noa' which when contextualised into health have been translated by Durie as regulation and control, the separation of events and people.

*Because cleaning the body and eating are polar opposites, separation of food from toileting functions is regarded as necessary to maintain good health, a condition severely tested in hospital wards where all functions are frequently conducted in the same confined space (Durie, 1994:71).*

As support and monitoring well-being are functions of supervision and social work is known as a stressful occupation monitoring te taha tinana may assist supervisors in identifying physical signs of well-being or decline, for example noticeable loss of weight or tiredness over a short period of time.

### **Te Taha Hinengaro**

This section of the whare covers mental and emotional health. In application, it may look at an individual's ability to express thoughts and feelings, expressions and body language, habits, social functioning, feelings of self-worth and self-esteem. Well-being in this area is not as easy to identify as the physical aspects but can be assessed and monitored over time. Another feature of te taha hinengaro is that it is often conveyed or communicated in emotions.

*Emotional communication can assume an importance which is as meaningful as an exchange of words and valued just as much. Condolences, for example, are frequently conveyed with tears; infrequently with words (Durie, 1994:71).*

Within the supervision relationship the supervisor must therefore be aware of non-verbal communication and cultural understandings throughout the sessions. As the supervision evolves and the relationship and trust are built, te taha hinengaro can be monitored. In particular work situations the supervisor may identify indicators of transference or burnout which will affect te taha hinengaro. For example, if a supervisee has been involved in a critical incident, te taha hinengaro is often affected and there are noticeable signs of indecisiveness, lack of confidence and other such indicators.

### **Te Taha Wairua**

This translates as spiritual health and belief systems. This is not however limited to religious beliefs but may include spiritual and cultural beliefs, as reflected

within a Māori worldview through a relationship with the environment, whenua and identity of knowing where you are from. “Te Taha Wairua implies a capacity to have faith and to be able to understand the links between the human situation and the environment (Durie, 1994:70).”

Within supervision this may refer to knowledge of identity and belonging by the supervisee and offer an opportunity to explore their value and belief system and its impact on their work. There are often differences between the organizational belief system and the cultural belief system of a supervisee which create ethical dilemmas and may result in personal compromises impacting negatively on the supervisee. These issues may be seen by the supervisor and can be raised and discussed within the supervision session.

### **Te Taha Whānau**

This concept is the interdependence between whānau members and the wider social structures of hapū and iwi. Within a Māori collective worldview to be interdependent is healthy as opposed to western thinking which greatly encourages independence. It assists with a sense of belonging and support.

As a result of colonisation and the dominance of western thinking and philosophy, Māori are now very diverse in our cultural knowledge and living situations. The impacts of colonization, issues of whānau diversity and the changing interpretations of whānau have been explored and documented and are another challenge for practitioners within the supervision field of practice. Durie (2001: 190-194) defines six diverse interpretations of whānau. The first is whānau as kin, which are descendents from a common ancestor or biological family members. Second is whānau as friends who group together and support each other for a common goal or purpose. The third is whānau as shareholders, who have shared interests in land. Fourth is whānau as a model for interaction which

he has described as 'kura kaupapa Māori' environments. Fifth is whānau as neighbours who reside in the same location and strongly support each other. Finally he has described the virtual whānau which includes whānau members living overseas but with the aid of technology such as the internet, email and telecommunications are able to keep in touch and up to date with whānau activities and interactions.

Within the application of the 'te whare tapawha' model, it is important to remember that 'te taha whānau' refers initially to biological family members, however often those whānau we work with are isolated and therefore their supports may extend to these other relationships as described by Durie in his analysis of whānau.

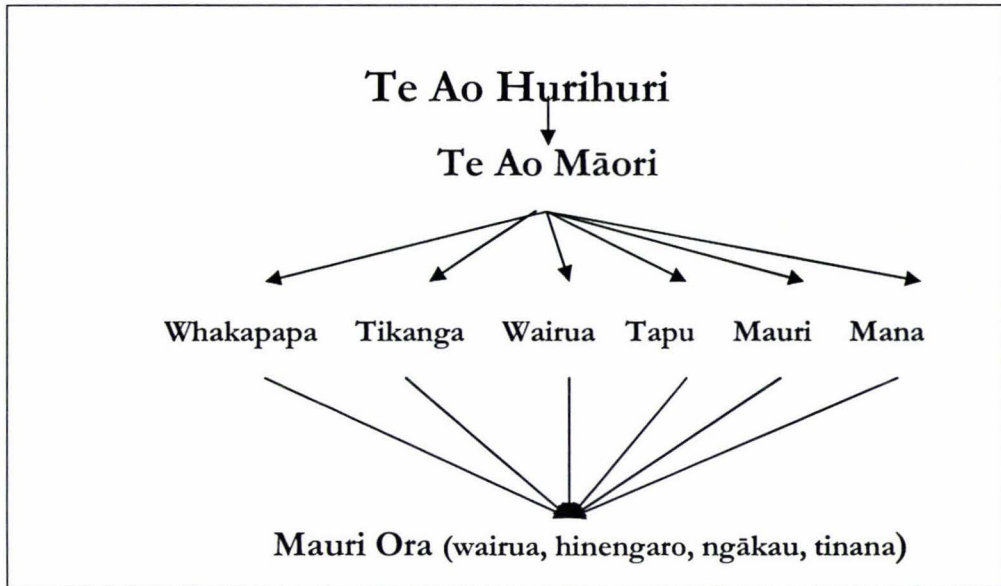
Therefore, within supervision the diverse realities of whānau must be an issue which is incorporated into work with supervisees and their own understandings of themselves and their position as Māori within society and within their social work practice with whānau who are often marginalized and isolated from their own whānau supports..

### ***MAURIORA***

Mauriora is a conceptual framework which was put together as a model for working with whānau involved in domestic violence (Department of Māori Affairs, 2002:5-20). In summary, its goal is mauriora or wellbeing by achieving a balance between the spiritual, physical and metaphysical elements of our collective and individual existence as Māori. The diagram below shows the model.



Figure 10 Mauri Ora Model (Ref: Department of Māori Affairs: 2002)



Te Ao Hūrihuri signifies the contemporary influences on Māori that stop or undermine the practice of cultural constructs from Te Ao Māori, for example colonisation. This model contains six chosen cultural constructs from Te Ao Māori which are; whakapapa, tikanga, wairua, tapu, mauri and mana and from them describe transformative elements and practices which can be applied into work practice to enhance mauriora. Mauri Ora is defined as a balance of wairua, hinengaro, ngākau and tinana.

The following is a description of how this model may work in application to supervision. Firstly the supervisor may select whakapapa as the cultural construct to focus on for the supervision session. The supervisor may think about the definitions of whakapapa, such as the interrelatedness of the physical, spiritual and environmental worlds as described in chapter 1. The supervisor must then decide on transformative practices which examine how to apply whakapapa as a

construct into supervision practice. An example of this transformative practice may be through the use of whakapapa for rapport building and engaging a supervisee in the initial stages of the supervision relationship. It may assist the supervisor to assess the cultural knowledge and norms of the supervisee and help to prepare the appropriate approach to further sessions which will maximize the supervision in a way which is responsive to the needs, both professional and cultural of the supervisee. Long term this will assist in the healing, restoration and enhancement of the mauriora of the supervisee within themselves and as a result within their practice with others. Of course there are always issues such as cultural diversity which offer challenges to the supervisor within this framework and must be considered carefully so as not to make the supervisee 'whakama' if the supervisee is not confident in cultural knowledge and understandings.

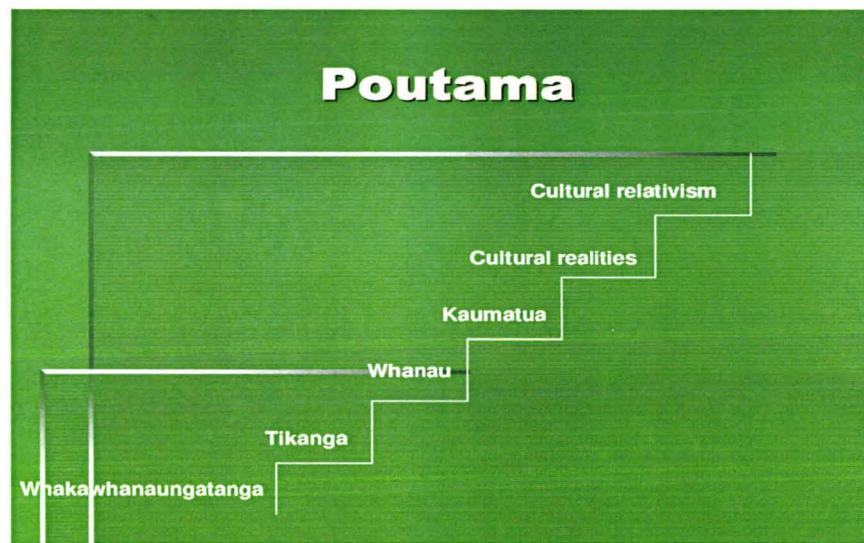
Although this model was written for work with families involved in domestic violence, this model is transferable into other fields of practice and uses a process which integrates cultural concepts from 'te ao Māori' into our modern context by identifying the transformative qualities for integration and application into practice. It is evident that the Mauri Ora model is able to be adapted for use within Kaupapa Māori supervision.

### ***POUTAMA***

The Poutama model is a symbolic representation of the tukutuku flax panel design found on the walls of the whareniui. It represents the journey of Tawhaki, on his pursuit to receive the knowledge of the wānanga. This model as with other Māori models is used across disciplines and fields of practice. It has been applied within education, and also within the field of child protection. Stanley (2000: 32-41) has applied this model to child protection case studies while working at the Department of Child, Youth & Family Services. It is used as a

form of cultural assessment which assists to inform the practitioner about the types of interventions which may be meaningful and significant to the whānau. It also allows the practitioner to decide if they possess the skills necessary to work with the whānau or whether they require cultural support or expertise. This diagram represents the poutama process and steps for its application.

**Figure 11 Poutama Model (Ref: Stanley, 2000:32-41)**



The model begins at the bottom with whakawhānaungatanga and information must be gathered at each step of the process. The following is an outline of how the poutama model can be applied.

**Whakawhānaungatanga** – This is the initial step of the model and describes a process of rapport building in the establishment of relationships between worker and whānau. It allows whānaungatanga connections to be made between those involved in the encounter.

**Tikanga** – Allows one to gain an insight into the cultural understandings and norms of the whānau into Te Ao Māori.

**Whānau** – This step provides a typology for whānau types. The whānau types are described as follows by Stanley (2000):

- i) *Tūturu whānau* – “are linked to a rural base, to their turangawaewae, to a wide extended whānau with more than one generation. This whānau is usually fluent in two languages, Māori and English
- ii) *New Traditional whānau* – committed to furthering their cultural learning for themselves and their whānau.
- iii) *Assimilated whānau* – the writer prefers to call this ‘bicultural whānau’. These whānau have usually maintained their traditional culture but have adapted well to mainstream society within Aotearoa.
- iv) *Global whānau* – have travelled and live overseas. They retain whānau links and return home for significant occasions.
- v) *Marginalised whānau* – have little knowledge of their cultural heritage and may be marginalised within socio-economic domains, for example, education and poverty. They may have lost links with whakapapa and turangawaewae.”

**Kaumātua** - Elders may be necessary in this stage to assist in communicating difficult issues with the whānau. It may be that whānau can be identified in their own family or that the practitioner will request the assistance of one of their own support people.

**Cultural realities** – The ability to gain a realistic understanding of the cultural norms practiced within the whānau, the daily socio-economic circumstances of their lives to get a true insight into the situation.

**Cultural relativism** – The ability to recognise when the whānau perceptions of their cultural norms and values may place the children at risk. This may include an understanding of ‘tika’ behaviours.

This model could be useful as a cultural assessment tool within kaupapa Māori supervision. Cultural development is one of the goals of kaupapa Māori supervision, therefore a cultural assessment tool which assists to identify where the supervisee is in their own cultural knowledge and understandings would be a valuable tool. Therefore instead of applying the tool to a practice situation it would be applied by the supervisor to the supervisee and his or her situation in order to identify and plan for cultural development to enhance practice.

### ***Māori Models of Supervision***

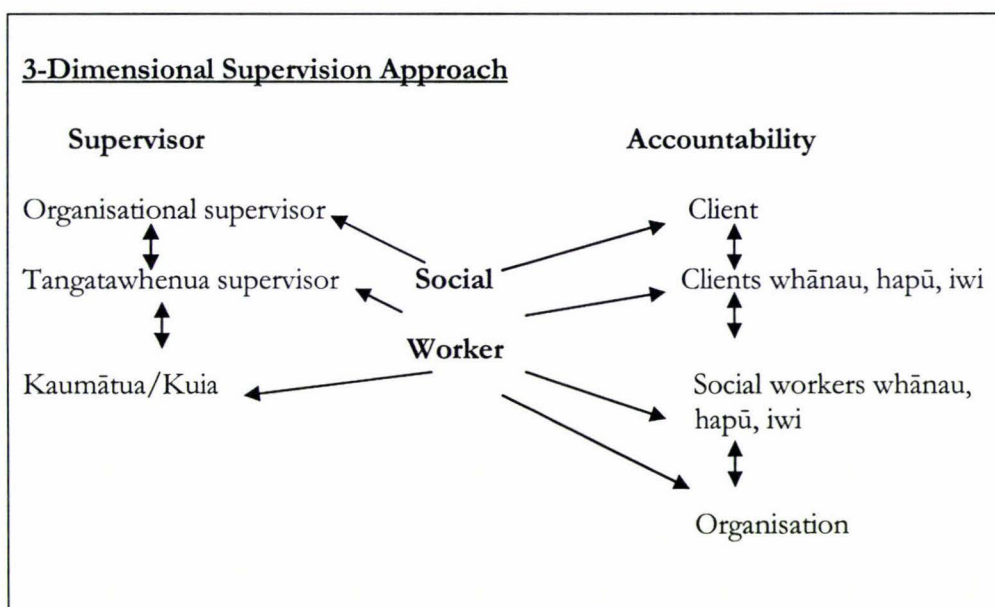
Māori models and approaches for supervision are being reclaimed and are developing within Aotearoa as the field of social work supervision expands and the commitment to bicultural practice increases. Many of these practice models are currently being used within social, iwi and community work practice and some are being written and taught. Māori models of supervision draw upon the same principles as Māori models of practice and Māori development discussed in the previous chapter.

### ***Accountabilities***

Accountabilities within Māori models align with and include the mandates outlined in the previous section of professional, organisational practitioner mandate. However Māori models also include cultural accountabilities derived

from whakapapa. Weber-Dreadon (1999:8) has written in detail about these accountabilities in her Te Awhiowhio model and describes a ‘three dimensional approach’ as depicted in the following diagram:

**Figure 12 3-Dimensional Supervision Approach (Ref: Webber-Dreadon, 1999:8)**



This diagram shows how a 3-dimensional approach can be used when a social worker does not have a Māori supervisor. The tangata whenua supervisor may be a person external to the organisation or a Māori staff member within the organisation. Weber-Dreardon describes the role of Kaumātua and kuia in this relationship as those who ‘share their wisdom under their spiritual korowai.’ This often happens in an informal way, whereby kaimahi Māori use kaumātua/kuia within their own whānau to support their practice through participation and consultation. In many organisations it is a more formalised process whereby kaumātua/kuia are employed or contracted in that role to support staff. When writing about accountabilities Weber-Dreadon says;

*‘Tangata whenua social workers and supervisors have a ‘three way’ accountability in their work. Firstly, to their clients and their clients whānau, hapū and iwi. Secondly, to their own whānau, hapū and iwi and thirdly to the organisation they work with’ (Weber-Dreadon, 1999:8).*

The accountability lines as described in this model are complex. These cultural accountabilities extend the boundaries of the relationships from the professional into the personal domains in that there may be a whakapapa connection, (whānau, hapū, iwi) between any of the parties involved in the supervision relationship, that is, supervisor, supervisee and client/whānau. This personal connection will exist before the professional relationship but may not be discovered until establishing the professional relationship and will continue after closure of the professional relationship. This may work positively or may create difficulties for the parties involved, either way, it must be transparent. This is often seen within monocultural models as an ethical dilemma, or a conflict of interest, and many Tauīwi social workers choose not to work with families they know personally or are related to. However, within Māori communities these dual accountabilities often exist and can have both positive and negative implications. For kaimahi Māori working within their own tribal area accountabilities are not just a professional role, but are a lifelong commitment to whānau, hapū and iwi. Therefore hapū and iwi differences must also be considered and understood in order to supervise in a relevant and beneficial way.

### ***Roles & Functions***

Cultural roles and functions need to be considered within a Māori supervision model. Bradley, Jacob and Bradley (1999:4) describe the supervisor role as ‘kaiārahi’ and have identified the most commonly used roles and terminology for the Māori supervisor as;

*“.....kaiāwhina (helper), kaitautoko (supporter), kaiwhakahaere (organiser), kaiārabi (guide), kaiwhakariterite (planner), māngai tautoko (advocate), takawaenga (liaison or mediator), kaiwhakatutuki or kaiwhakatinana (implementer), kaiwhakaruruhau (shelterer), kaitiaki (guardian), mana whakahaere or pou whakahaere(manager), and tautohito or matanga or pūkenga (expert).....A kaiārabi is probably the most accurate because it refers to guiding, leading or showing the way without notions of being superior or bossy.”*

Weber-Dreadon (1999:8) describes the roles as similar to the kaiāwhina process.

*The role or the partnership between supervisor and practitioner, could be likened to the 'kaiāwhina' process. The supervisor listens, discusses, advises, educates, guides, supports and encourages the practitioner through a practice process, as well as allowing the practitioner to reflect on their practice. The objective of supervision is to offer the most appropriate and the best supervision possible, so that all parties will be able to work with greater clarity, agility and creativity for the benefit of the client and their whānau.*

Walsh-Tapiata & Webster (2004:16) in discussing roles state;

*.....another role in culturally appropriate supervision is that of tuakana and teina (generally translated to mean the elder and younger sibling of the same gender). In this context the terms could be given to the supervisor (tuakana) and the supervisee (teina).....the establishment and maintenance of such roles/relationships can provide a solid foundation to a supervisory relationship.*

Walsh-Tapiata & Webster (2004:16) continue by outlining some of the functions when supervising kaimahi Māori. These included;



- i) *Actively encouraging the validity and legitimacy of a Māori world view.*
- ii) *Negotiating an agreed set of ethical standards to be mutually upheld and followed in each session.*
- iii) *Enabling the positive use of Māori customary practice and language.*
- iv) *Providing opportunities for kaimahi to demonstrate their own ability to meet the needs of whānau, hapū and iwi.*
- v) *Negotiating and transforming identifiable Tangata Whenua models of practice that link kaimahi learning to all of the above.*
- vi) *Attending to mutually agreeable, accountability requirements.*

Clearly although there are different interpretations of roles and functions for Māori models of supervision there are some commonalities, for example all of the roles are taken from whakapapa relationships and whānaungatanga roles and responsibilities. In the development of Māori models it is important for Māori supervisors to explore the terminology used within their own area however, there are also some terms which are common to most iwi.

### ***Knowledge and skills within Kaupapa Māori supervision***

The benefits of supervision within this context are many. Māori supervisors must be able to offer Māori supervisees access to a cultural knowledge base which includes all three groups, that is supervisor, social worker and the whānau. This knowledge will assist to support and facilitate the best outcomes for our whānau. It may not all be provided by the supervisor however, the supervisor must be able to access the knowledge for the supervisee if necessary. This knowledge base may include;

- i) An understanding of their local Māori community, of which all three parties are participants and iwi members.

- ii) An understanding of their own whakapapa relationship with the hau kainga of the area in which you live, (this may be their own iwi, or their relationship if you are from another iwi) This knowledge will provide support for all parties involved in the relationship.
- iii) An understanding of accountabilities and expectations from whānau and hapū, first through the whakapapa relationship, and then within the professional domain.
- iv) The ability to reinforce the same ideological base.
- v) Knowledge of te reo.
- vi) A good knowledge of tikanga Māori and its application when working with whānau, tika, pono and aroha.
- vii) The ability to identify the barriers and issues between organisations when practicing a Māori model or approach, and the effect on the whānau.
- viii) To offer access to current supervision resources and information available.

### ***Te Awhiowhio Process for supervision***

Webber-Dreadon (1999) is one of the few Māori writers that has documented a process for supervision of Māori. It is called the Awhiowhio Model and can be aligned with the pōwhiri process, now often used as the framework for Māori models of practice. The implementation of the Awhiowhio Model journeys through eight stages. Each stage follows kaupapa Māori based on tikanga and each stage will be discussed individually and its relevance within supervision practice and the implementation of the supervision process.

1. **Karanga** - The karanga which is a call of welcome is used in many forums, but most often pōwhiri onto marae. Within the supervision

context this would be the initial greeting such as verbal greeting of *kia ora*, and *hongi* or *hariru*.

2. **Karakia** - *karakia* are done in many different situations for a variety of purposes such as the beginning of the day, planting, asking for spiritual guidance and other such reasons. *Karakia* within a supervision session may be used to verbally acknowledge the spiritual realm which within a Māori worldview is not treated as separate to the physical realm. It also assists to focus both the supervisor and the supervisee, and shows respect for the importance of the meeting and the issues discussed within it.
3. **Mihimihi** - As defined within the model is the formal process of welcome which locates the supervisor and supervisee within their *hapū* and *iwi*, the geographical area of origin defined by mountains, rivers and significant natural landmarks which signify boundaries. Within supervision sessions, which are ongoing, it is a time which can be used for both parties to familiarise and update each other of *whānau* and *hapū* events which may have occurred since the last meeting. This is a very important part of the process and assists the strengthening of rapport and trust. This has also helped in later stages when challenge, directness and other such qualities are needed to resolve a *take*, or issue.
4. **Whānaungatanga** - This stage follows on from *mihimihi* and begins to examine in more depth the *whānau* relationships between parties. It reinforces each others accountabilities which in turn impacts on practice. All those involved; that is *kaimahi* Māori, Māori clients, Māori supervisors and supervisees cannot be considered individually, but must be seen and worked with in connection with their *whānau*, *hapū* and *iwi*, and these relationships with others. This is one of the key skills required to facilitate effective practice in working with Māori, both as a practitioner and supervisor.

5. **Whakapapa Kōrero** - This stage allows an opportunity for both supervisor and supervisee to talk about themselves, their life journey, their work experience, their family and other important parts of themselves that they may want to share. This stage is often most relevant when meeting with a new supervisee for the first time. It may show whakapapa relationships between the supervisor and supervisee, but may also discuss a supervisee's whakapapa relationship with a client or whānau they are working with and the impact this has upon their professional relationship.
6. **Take** - This is the stage whereby the issues for supervision are presented, prioritised, discussed, and an action plan formed. This is where most of the supervision time is spent and the functions previously outlined are implemented. The take are primarily driven by the supervisee, but often the supervisor will also have issues to follow up.
7. **Karakia** -Karakia is also the ritual used to close the session. It acknowledges the issues discussed, the information shared and the effects of that on peoples lives. It brings the session to a formal close and implements the tikanga of whakanoa.
8. **Kai** - Food forms the basis of socialisation, celebrations, and gatherings for many, if not all cultures. For Māori it is often used to complete a process and return people to a state of noa, (ordinary, not under restriction of tapu). Within a supervision session it may be a cup of tea and a quiet 5 minutes before returning to a busy schedule of work.

(Webber-Dreadon, 1999:10)

### ***Issues for Māori and Māori models of social work supervision***

Māori practitioners have recognised that there are many barriers to accessing suitable supervision for themselves and often have difficulty in ensuring all of

their needs are met. Organisations too identify the difficulty in provision of culturally appropriate supervision for Māori practitioners. The issue of access and provision of culturally appropriate supervision is ongoing. Bradley, Jacob & Bradley (1999) outlined the problems faced when trying to provide culturally appropriate supervision and identified the strengths and weaknesses of two options. Firstly, for Māori working with Māori, the strengths are obvious, but there are often insufficient Māori staff members to meet Māori client ratio for this to work in practice, and in turn, a shortage of senior Māori staff members to supervise the Māori staff. The second problem is a cross-pollination approach which uses the strengths of accessing Māori and non-Māori approaches. However the 'tack on' approach of gaining a Māori perspective occurs, which Bradley (1999) describes as being dismissed as quaint and subsequently relegated to the mythical realms of borderland theory.

As a result many Māori practitioners use their own informal cultural supports, networks and advisors to guide their practice, especially if the expertise is not available within their own organisations. As an informal arrangement, this is more likely to occur on an adhoc basis which can be inconsistent and is more regularly utilised when a crisis occurs. This can lead to reactive, unplanned interventions. In turn, this lets the organisation 'off the hook' and does not gain the recognition and resourcing deserved from the employing organisation and is not acknowledged as an important and valid process. It is then extra work for Māori practitioners in their own time to access their own cultural sources.

Further ethical dilemmas and questions arise from this for Māori practitioners regarding professional accountability and issues of confidentiality, if these discussions are occurring informally, out of the workplace and, about professional relationships with clients. This area requires an understanding of the professional and personal accountabilities of Māori practitioners to their

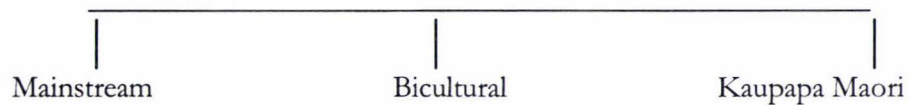
organisations, clients, whānau, hapū and iwi. From a monocultural perspective these issues may seem clear and straight forward, but they are further complicated for Māori working within their own rohe, with their whānau, and when organisational processes conflict with cultural processes. The procedures of many mainstream organisations do not allow practitioners to work with friends or family in the name of 'boundaries' or 'collusion'. Firstly, from a practical viewpoint, in small communities, especially rural Māori communities, this is unrealistic when most Māori are connected, and even for non-Māori practitioners if they are well networked through the community and know most people. Secondly, from a Māori worldview ideally Māori are the most appropriate to work with our own people, and will, in most cases find some connection if not through whakapapa, through participation and networks in Māori communities and activities.

These are living supervision issues for Māori practitioners who may require guidance to work through a process to determine the right course of action adhering to organisational policy whilst respecting cultural processes. Added to this are the many instances where Māori practitioners have a personal struggle when organisational processes are in direct opposition to their own personal beliefs and values. Supervision expertise may assist them to work through the issues in order to find a place of personal and professional satisfaction with their decisions and actions.

One option may be that organisations could adopt a bicultural continuum to supervision whereby structural provision is made for a range of different forms of supervision to ensure that there is cultural input for all practitioners working with tangata whenua.

Durie presented a bicultural continuum with a graduation of goals and a range of possible structural arrangements (1994:102-103). Durie states that structurally biculturalism ranges between an unmodified, monocultural mainstream institution at one end and an independent, Maori institution at the other. There can be two to three different levels inbetween. This could also be adapted as a bicultural supervision continuum for those practitioners working with Maori.

**Figure 13 A Bicultural Supervision Continuum**  
(Adapted from Durie: 1994)



Mainstream models of supervision - An organisation currently implements western models of supervision only.

Bicultural supervision – A commitment made by the organisation to provide Maori supervisors (internal peer supervision or contracted external supervision) to offer supervision for all staff (Maori and Taiwi) working with Maori.

Kaupapa Maori supervision – The organisation ensures that there is an internal Maori supervisor for all Maori practitioners working with Maori clients.

**Summary**

The models of practice described are all founded from a Māori worldview with Māori constructs which direct their application. Although these models were created for work within specific fields of practice it is evident that they can easily be applied to the field of kaupapa Māori supervision as they are based on Māori

philosophies and value and belief systems. The same themes weave there way through the Māori models of supervision. This chapter has begun to weave a Māori worldview as reflected in chapter 1 with Māori models while taking into account the contemporary influences and issues which this may raise. It also demonstrated the ability to apply Māori models of practice into the supervision process.

The next chapter will change the focus from the literature to the research. It will provide an overview of the impact of research on indigenous peoples and more specifically Māori within Aotearoa. It will describe the poutama methodology and a narrative summary on the methods used and issues which arose while carrying out the research. This chapter also introduces the participants.



## CHAPTER 4

### Rangahau Māori

Research is itself a universal notion, evident in some form in all cultures and among all peoples. It originated from the desire to develop and improve ways of life, and it is inextricably interwoven with the concept of knowledge (Jahnke & Taiapa, 1999: 39). Research from the position of an indigenous person reflects more often than not, a western history of empirical scientific practices which played a part in the colonization of many indigenous peoples. Smith (1999:1) states “the ways in which scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world’s colonized peoples”. The combination of a western construct of research and indigenous peoples immediately creates tensions. For Māori, we locate our worldview as tangata whenua in mātauranga Māori, or indigenous knowledge, whereas traditional research locates its origins in a western theory of knowledge known as empirical, with scientific origins. When considering questions of epistemology and ontology within the field of research it soon becomes very apparent that cultural influences are central to the assumptions we make and the research questions and approaches that we may choose to use. Davidson and Tolich (1999:24) write about ontology and they say “different cultures often have quite different ontologies and in this regard those cultures can quite literally be said to be living in different worlds.”

When reflecting historically Māori have many stories which talk about the pursuit of knowledge or understandings and these were the first records of rangahau Māori or Māori research. Rangahau Māori differentiates itself from other research in that it is grounded in Māori philosophy and knowledge and may use

methodologies which reflect customary practices, values and beliefs, subjective approaches rather than objective.

As Māori aspirations and self-determination have continued to develop, new frameworks to assist and guide this Māori development have been constructed. Durie (2003:3) says “if Māori aspirations are to materialize, then Māori development cannot ignore the realities that characterize modern New Zealand or the global influences that impact on all peoples”. Research within contemporary Māori society is necessary to assist to develop self-sufficiency, self-determination and Māori development. It is inspiring to see Māori writers and researchers analyzing the colonizing research techniques of the western world and developing methodologies that are more appropriate for Māori and indigenous peoples. However Smith (1999:15) writes, “the misappropriation of indigenous knowledge is escalating and is particularly virulent in key areas of research such as the environment sciences and medicine”.

The discussion on mātauranga Māori and a Māori worldview in chapter 1 which is also reiterated by Jahnke & Taiapa (1999:39) suggests that knowledge which makes sense in one particular cultural context cannot always be understood through the tools which govern the understanding of other belief systems and world views.

As a Māori researcher there are many sites of tension and struggle when choosing to undertake a study, especially if wanting to formulate a Māori methodology for research. Many of the critiques of research by indigenous writers have been around positivism and the eurocentric attitudes by which the research has historically been conducted and around the differences between objectivity within a scientific empirical study and subjectivity within an indigenous framework. There are also the differences between insider and outsider research perspectives.

There are many challenges from western researchers about conducting ‘insider’ research as within many indigenous studies. Interpretative studies argue that research is not neutral and is approached with a given set of values and beliefs. Marsden’s (2003:2) comments about these differences were;

*...as a person brought up within the culture, who has absorbed the values and attitudes of the Māori, my approach to Māori things is largely subjective. The charge of lacking objectivity does not concern me, the so-called objectivity some insist on is simply a form of arid abstraction, a model or a map. It is not the same thing as the taste of reality.*

Historically, in Aotearoa, research has been used as one of the tools to perpetuate colonisation with many Māori suspicious of the intentions and purpose of research concerning Māori. Māori have been the researched, not the researchers. Indigenous models and approaches for research have been developed internationally and now in Aotearoa there is a body of writing by Māori researchers which describes what has been named by some writers as Kaupapa Māori research. Regardless of this body of writing and the increase in the number of Māori researchers, there is still the need to consider a Māori methodology which is responsive to a research study of Māori participants. Some Māori prefer to hold knowledge and information exclusively for Māori and are not prepared to participate in research studies as it reveals information and processes into a public arena which may be open to abuse by those who have access to it. As a Māori researcher, there is a need for discussion, consultation and support processes to be arranged prior to embarking on a research project to ensure its cultural safety for all parties. Durie cited in Jahnke & Taiapa (1999:45) describes a Māori centred approach to research as containing three principles; whakapiki tangata which aims to enhance the position of Māori, whakatuia which integrates and makes links between many complex factors which affect Māori,

such as the individual and the collective and mana Māori which expresses notions of power and control over the research process. These principles run through the whole of this study.

Bevan-Brown in *Te Oru Rangahau Proceedings* (1998:231-240) in a literature review on Māori research listed what were found to be the top 10 components of Māori research as:

- i) It must be conducted within a Māori cultural framework. This means stemmed from a Māori worldview, based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, reo, values and beliefs
- ii) It must be conducted by people who have the necessary cultural reo, subject and research expertise required
- iii) It should be focused on areas of importance and concern to Māori people, out of self-identified needs and aspirations
- iv) It should result in some positive outcome for Māori
- v) It should involve the people being researched as active participants at all stages of the research process
- vi) It should empower those being researched
- vii) It should be Māori controlled
- viii) It should be accountable to the people they research in particular the Māori community in general
- ix) It should be of a high quality, assessed by culturally appropriate methods and standards
- x) The methods, measures and procedures used must take full cognizance of Māori culture

These ten components have guided the formulation of this research design, methodology and methods. The research process will be described under the following headings; Kaupapa to identify the formulation of the research topic, Whakapapa describing the supports including cultural, insider research roles and how whakapapa assists with access to participants. Tikanga will outline the methodology and methods to be used, including ethics, confidentiality and supervision requirements. Nga tuhituhinga will describe the pilot interview, some of the issues it raised and how they assisted in planning for the rest of the interviews. The chapter will conclude with an introduction to the participants to lead into chapter 5.

### ***KAUPAPA***

This research study was formulated over a number of years working as a social work practitioner, supervisor, educator and social work external supervisor and consultant. Through the years many questions arose about social work models, social work supervision practices and their effectiveness for Māori practitioners. Over the past five years this interest was heightened by the social work climate in this country and the development of this study was influenced by a number of factors. During this time the field of social work supervision within Aotearoa began to develop:

- i) ANZASW social work supervision practice standards and interest groups.
- ii) A social work registration environment has been introduced setting legal professional clarity and standards around social work which includes supervision.
- iii) An increased demand for Māori supervisors to provide bi-cultural and Kaupapa Māori supervision to both Māori and Tauīwi.
- iv) The need for cultural supervision training for Māori.

After discussions with Māori social work practitioners, Māori supervisors and supervisees, members of the Roopu Takawaenga o Aotearoa (the Māori caucus of ANZASW) and other Māori involved in social work, it became obvious that this topic was of significance and interest to the development of Māori social work within Aotearoa. Therefore, this topic was chosen for this research study.

### **WHAKAPAPA**

Whakapapa has been and continues to be used as a tool for transmitting knowledge. Whakapapa describes the formulation of energies, sounds, wairua, ideas, knowledge, wisdom and places people in relation to all other things. As described in chapter 1, another key function of whakapapa is to connect whānau, hapū and iwi lines to each other and ultimately back to the creation of being. Whakapapa then encapsulates all the key principles of a Māori worldview, such as wairuatanga, whānaungatanga, the spirituality and connectedness of relationships, people to the environment as well as people to each other. The sequence, process and ethics within this enquiry will be drawn from key principles which find their roots in whakapapa. Davidson & Tolich (1999:25) say when we talk about methodology what we are really talking about is a certain order of philosophical commitment. An active belief and commitment to whakapapa has assisted with the formulation of the following tikanga processes as the framework for this research study.

Within this research study whakapapa assisted in many different ways. First my connections with Māori supervisors and social workers throughout Te Taitokerau easily enabled me the privilege of engaging in discussions about the Māori supervision environment within this community, including the strengths and gaps and therefore affirms that this study was needed and will indeed benefit the Māori

community and assist with the development of supervision of Māori. These networks and relationships also made it easy to access Māori social workers and supervisors to participate in the research. A commitment to whakapapa also meant that the research must work towards the maintenance and advance of processes of well-being that will ensure the research benefits Māori collectively. Therefore this piece of research should benefit Māori delivering and receiving social work supervision, the wider field of social work, the professional development of Māori social work in Aotearoa and contribute to Māori development overall. As an 'insider' working and living within the same community as the participants I already have a rapport and relationship with them and they feel assured that their information would be cared for. Patton (2002:267) uses the following quote to demonstrate insider and outsider perspectives:

*.....people who are insiders to a setting being studied often have a view of the setting and any findings about it quite different from that of the outside researchers who are conducting of the study.*

This qualitative research values personal involvement and subjectivity as opposed to quantitative research which starts from a position of detachment and impartiality toward the thing being researched (Davidson & Tolich, 1999: 114). Whakapapa also assisted to access practical supports for the writer from whānau for such things as childcare to allow time to study and research as well as encouragement. Cultural supports were also accessed through whakapapa and whānaungatanga connections and provided advice on appropriate approaches to participants and correct use of Māori language. Within this study Kaumātua and Kuia were not only consulted on cultural issues, but were included as participants in the study. Tautoko and mentoring by whānau members and cultural guidance from kaumātua and kuia were provided. Therefore whakapapa played a large role in the undertaking of this research.

## **TIKANGA**

Whakapapa lays the foundation for the tikanga processes which guide this study. They will describe the methodology, methods and approach used within the research. Linda Smith (1999:143) states that the implications for indigenous research reflect; the survival of peoples, cultures and languages; the struggle to become self-determining and the need to take back control of our destinies. She continues to write:

*.....within an indigenous framework, methodological debates are ones concerned with the broader politics and strategic goals of indigenous research....methods become the means and procedures through which the central problems of the research are addressed. Indigenous methodologies are often a mix of existing methodological approaches and indigenous practices (Linda Smith, 1999:143).*

The methodology chosen for this research was qualitative and there were practical reasons as well as cultural justifications for this. The oral tradition of imparting knowledge provides examples which guide my use of qualitative forms of research methodology within this enquiry by using the process of hui and kōrero kanohi ki te kanohi. This reflects elements of subjectivity and personal involvement in the research approach. This study sought to examine supervision experiences which required rich quality data from a small group of respondents and then sought to understand and interpret the information which are characteristics of qualitative research design. The study also worked with only Māori participants and therefore needed to be developed from a Māori perspective using Māori research approaches. That meant that the study must affirm 'Māori mana motuhake' or 'Rangatiratanga' and the ability to research in a structure and process based on our own cultural frameworks which encourages participants to tell our own stories.



In summary these were the issues considered when developing the methods for this study.

- i) My own whakapapa created the link between myself as researcher and my own tribal area as the geographical area chosen for this study and my own connection to the whenua. This also means that those participating in the study can benefit directly from the study.
- ii) Whakapapa knowledge was traditionally learnt orally in the form of stories, waiata, whakatauki, karakia and other such forms. This supports the use of the gathering of oral data. Within this study individual one to one semi-structured interviews were the method chosen to gather the data.
- iii) Māori language is the medium in which traditional knowledge was transferred and within this study participants could choose to use either Māori or English as their preferred languages within the interviews.
- iv) Within the enquiry topic the whānaungatanga process will be explicit within all the relationships of those involved as we are researching our own processes used for the benefit and advance of our own people, by Māori for Māori.
- v) Through whakapapa and whānaungatanga, the relationship between the researcher and those participants involved in the research will be clarified and stated, not only through participation and shared interest in the outcome of the project, but through a commitment to the collective well-being of Māori.
- vi) The principle of manaakitanga also allowed participants to choose the time and place for the interview and to spend as much time as they wanted to proceed through the process. This includes sharing kai.

The principles which underpin tikanga are formulated from an application of the values and beliefs explained and demonstrated in the Dynamics of Whānaungatanga model as articulated by Pa Henare Tate (2002) and documented by Michael Shirres (1997). They were also described in chapter 1 of this thesis as mana, tapu, tika and pono and examples provided of their application to supervision. The principles guide the ethical processes for this study and have been defined according to the dynamics of whānaungatanga model which bases its conceptual framework on tika, pono and aroha. Tika has been explained as the truth or the right and proper process by reason of nature. Pono is integrity, or faithfulness to tika. It is the virtue that motivates and challenges us with regard to tika and aroha. Aroha is the respect, unconditional love and compassion that makes one seek one's own well-being which can also contribute to the aroha you are able to action within your relationship with others (Te Hiku o te Ika Trust, 1996). Bishop (1999:130) outlines the theme of whakawhānaungatanga used as a research strategy which supports the above discussions on whakapapa. He states that whānaungatanga can be a central theme of research and this as a research approach focuses on connectedness, engagement and involvement with others in order to promote self-determination.

Alongside these cultural ethics are the imperatives of the Massey University ethics committee (see appendix III) in ensuring the safety of the research project and participants. A research ethics application was made by the writer and consent given to undertake this project. There were many issues to be thought through when making application to the ethics committee. Issues such as confidentiality versus anonymity if holding a hui with a group of participants, or the option of the use of Māori language with the participants and how this data would be written, for example if the participant chose to use Māori for the interview was the data to be translated into English in the analysis. As will be seen in the following chapter one of the participants completed their entire

interview in Māori and it has not been translated but left in Māori. The guiding principles which led to making this decision were taken from the 10 components of Māori research as described by Bevan & Brown earlier in this section. These components include: using a Māori cultural framework to guide the research, ensuring Māori control over this research project, a self-determining process, having competent cultural skills to conduct the study. Patton (2002) in discussing research analysis, interpretation and reporting says, “analyzing indigenous practice begins by understanding it from the perspective of its practitioners, within the indigenous context, in the words of the local people, in their language, within their worldview.

The ethics approval ensures that research planning and risk analysis had been conducted prior to undertaking the project. Issues were raised around ownership of the data staying with the university however this will be discussed when examining the pilot interview.

### ***SUPERVISION***

As this study is about social work supervision for Māori, it was important to the writer that the supervision arrangements for this study took place in a framework which supported this research design and outcomes. Therefore, two Massey university supervisors were appointed; one Tauwiwi and one Māori which offered a good balance of skills and guidance to the development of the writer. The Tauwiwi supervisor has a good knowledge of the research topic and was located in Massey Albany which is geographically closer to the writer. The Māori supervisor has expertise in Māori approaches to research within an academic setting and a Māori worldview. The geographical distance between supervisors and the writer did raise some concerns and at times contributed to feelings of isolation within the research project, however as well as this expertise a local Kaupapa Māori

supervisor assisted to support and guide the research enquiry. It was often a relief to be able to sit and discuss the approach and some of the dynamics which arose within the interviews with the Kaupapa Māori supervisor who was a local kaumātua and had the expertise and knowledge to assist and offer advice when needed. Although he had no knowledge of the requirements of academic research he offered the cultural safety and accountability mechanisms.

### ***PARTICIPANTS***

Participants were selected using purposive sampling. When discussing qualitative sampling Davidson and Tolich (1999:110) write, random procedures are replaced by the deliberate selection of theoretically important units. The researcher decides on analytical grounds what information to collect next and where to find it. The selection of participants for this study has been guided by the following criteria;

- i) Identify as Tangata whenua
- ii) Been in their role for one year or more who are currently providing or receiving supervision from a Māori practitioner
- iii) Reside within the Tai Tokerau district
- iv) Are cultural consultants or advisors

Participants included one kaumātua, one kuia, two supervisors and one social worker. This has allowed different perspectives to be explored and then common themes can be identified and analysed.

When deciding on who to approach for this study, the writer undertook the following process; identified people who fit the above criteria and who would be likely to provide quality data for this research, discussed the research with many

Māori practitioners to get feedback and ideas about participants, met with a cultural advisor to discuss approaches. Once a group of possible participants had been identified contact was made with them and meetings arranged. The initial approach was made in person, not by mail. This first meeting was an informal visit to see the participant, share kai and kōrero, provide information, both verbal and written (the information sheet) about the research and finally ask them to consider participating. Time was then given for them to ask questions and seek clarification on any issues and then the meeting ended. After a week they were contacted again to see whether they wanted to participate and if so meeting times were arranged and a schedule of questions (Appendix I) were given to the participant to enable them to prepare.

### *PILOT INTERVIEW*

A pilot interview was completed with a kuia prior to beginning the main study. Within this interview there were a number of issues that arose which assisted in the planning and preparation for the other interviews.

Within the initial visit to give information about the project and the pilot interview it was obvious that this kuia took the research seriously and wanted to ensure best outcomes for all involved in the research as well as those within the social work field and the wider Māori community who would benefit from the study. Therefore the participant had to be very sure of the process and had prepared questions to clarify before agreeing to participate. It took a number of visits and time to ensure that the participant would participate. The participant had discussed the project with whānau prior to agreeing. It may have also been the fact that the participant is unfamiliar with research and the ethics and implications of research, and perhaps that research has in the past been used to reflect Māori in a negative way. Some of the kuia's questions included;

- i) Who would have access to reading the material?
- ii) Would the participant be named?
- iii) Would the participant be speaking on behalf of the hapū/iwi?
- iv) How much time would it take?

Who would have access to read the material was a major issue as the kuia felt that she was sharing tikanga of her iwi and that perhaps it should only be information for others of the same iwi to read. However, as the discussion continued and we began to talk about issues of anonymity and confidentiality her questions were answered.

The issue of confidentiality and anonymity around the participant being named or not being named took a good deal of time to work through. She wanted to discuss this issue in detail. Being named meant for her that she was speaking on behalf of her hapū and iwi and she was not sure that she had been given authority to do this. Secondly, she had been named by a whānau member and wanted to consult with this person before agreeing to participate.

The kuia led the interview by ensuring that tikanga processes were followed such as karakia and mihimihi to begin the sessions. She had arranged with a whānau member to be present and implement tikanga protocols prior to beginning the research interview to ensure a safe process. It was encouraging that she had taken so much time to prepare and arrange the process. As she had been unwell, she was very careful about the length of the interview so as not to get over tired.

The questions were in a semi-structured format and were broad enough to gather good quality information. The questions for social workers (See appendix ) had been divided into two sections, the first which examined supervision and the

second which explored cultural expectations of supervision. The questions for the supervisors were separated into three sections; the first examining the work context and its impact on supervision, the second exploring their process of supervision delivery and the third the cultural components used within the supervision session (see interview sheets, appendix III).

The pilot interview was conducted all in 'te reo Māori' as lead by the kuia. Although she was able to converse in both Māori and English she chose Māori for the interview and that may have been influenced by the fact that she is used to communicating with the writer in Māori when in the community. Due to the fact that the writer was able to speak Maori fluently enough to conduct the interview there was no need for a translator to be present at the interview. This was also a benefit when accessing participants for the research.

The interview was taped and while going through the interview process there were two occasions that the tape was stopped to allow time to pause and collect thoughts. Following the interview, transcribing and analysis it was decided to include the pilot interview data into the study. This was decided on the basis of it being 'tika' and out of respect for the time, thought and commitment to the kaupapa given from the participant and the high quality of the data relevant to the research.

There was much learning in the pilot study especially around issues of confidentiality and anonymity, and who has control and ownership of the information. Ownership of the research data did create a dilemma for the writer as when working on the principles of self-determination for Māori it is difficult to then hand over the ownership of the material to an academic institution. It was felt that the benefits to Māori in the completion of this research project outweighed the negatives and these issues were able to be resolved with a strong

trusting relationship between the writer and the participants, reinforcing the benefits of insider research within some communities.

### ***THE MAIN STUDY***

The study took place within the Tai Tokerau district and the participants were all Māori, living and working within the area from Whangarei to Kaitia. Participants agreed to support this study and some commented in their interviews about the kaupapa and their commitment to assist with the development of this field of practice. There were to be six participants within the study, but because of the crisis driven nature in some areas of the social work industry one of the participants was unable to keep the commitment to be interviewed and time did not allow for a replacement. The participants interviewed consisted of traditional perspectives from a kaumātua and kuia, experiences shared by two social work supervisors and an interview with one social worker who is currently receiving supervision and attending peer supervision from Māori. All participants were interviewed at the venue of their choice, some at their own homes, others at an organized venue.

As stated in the introduction of this thesis the kōrari and weaving analogy was used purposefully throughout this writing and the common themes continued to weave themselves throughout the content. The analysis chapter then offered the opportunity to weave all these strands into the formation of a framework and many of the same headings were able to be used. This was reinforced strongly by what the interviewees were saying and the headings used within chapter 5.

In summary the Rangahau Māori chapter even though it had a different focus from the topic of supervision did weave many of the strands from Chapter 1 as



the same principles apply from a Māori worldview. The methodology and methods used within this research reflected both western and cultural approaches. The issues raised in the pilot interview were good learning tools and assisted in planning for the interviews to follow. The research was a process which developed and progressed and although there were only five participants the data was quality rich and identified trends and commonalities.

Chapter 5 identifies these trends in the data, provides examples from the interviews and summarises the analysis of the data.

## CHAPTER 5

### Ngā Whenu

This chapter named 'ngā whenu' refers to the interviews and experiences shared by participants which are important strands in the development of this kete of Kaupapa Māori supervision. There are three sections within this chapter. The first explores traditional perspectives on supervision and contains interviews with kaumātua and kuia who are in cultural advisory positions, not only within their whānau and the wider community, but also in their professional careers. The second section has contributions from experienced Māori social work supervisors who reflect on their practice and provision of supervision. In the final section a social work supervisee shares her perspective on receiving supervision. The format of this section continues to weave the same pattern as earlier chapters firstly presenting traditional perspectives and then adding the contemporary supervision realities. Many of the themes discussed within chapter one and two have been discussed by the participants within the interviews and these common themes will be summarized at the end of this chapter.

The following coding has been used for the participants; K/1 for Ngapuhi Kuia, K/2 for Ngapuhi Kaumatua, S/1 for Maori male supervisor working in a statutory agency, S/2 for Maori female supervisor working in an Iwi social services organisation, SW/1 for Maori female social worker working for a community organisation.

The option of speaking in either Māori or English was given in all of the interviews. K/1 chose to respond in 'reo Māori' and is used to communicating with the writer in Māori, however all the other participants have spoken in English. This was either because it was more comfortable for themselves or to

ensure accurate interpretation by the writer. The language used by participants was their own language of choice.

### ***TRADITIONAL SUPERVISION PERSPECTIVES***

When exploring Supervision for Māori as a topic it was important to begin with traditional perspectives from customary roles and relationships which form the cultural base of this writing.

#### **Interview with a Ngāpuhi Kuia – K/1**

This kuia is well respected in the Whangarei Te Renga Paraoa area as a cultural consultant and advisor in ‘te reo me ona tikanga’ for tamariki, taitamariki and kaiako Māori within Te Kura Kaupapa Māori. She has worked extensively with professionals and whānau Māori in health and educational settings.

#### ***Cultural Roles and Functions***

K/1 has a lot of experience as a cultural supervisor and advisor both within her professional work and also in her role within whānau and the wider community. Her professional role is within an environment which operates from a Māori worldview which they have called ‘Te Aho Mātua’. She works within a total immersion Māori language environment and her role includes cultural advice, monitoring, teaching, mentoring and supporting to ensure accountability and safety in the use of ‘te reo me ona tikanga.’ This role has been named ‘Kaiārahi.’ This role can be aligned with traditional supervisory roles but has been acknowledged and adopted as a professional specialist role within this environment. This role has many cultural supervision characteristics, examples she has given are through tikanga, te reo Māori and the pōwhiri process.

Tikanga is implemented daily and her role requires that she teaches and oversees that these processes are correctly implemented for the safety of all participants. She comments on the tikanga processes used such as karakia, whaikōrero and waiata which are integral parts of the day's routine.

*“Me huri ake au ki nga tikanga. Ko te mea tuatahi mo te noho marae ia ra ko te karakia. Muri mai o tēna ka haere nga whaikōrero. Koia tēnei ko te kaupapa i whakaritea ai mo roto i te marae mo te taba ki nga tikanga. I muri mai o tēna ko nga waiata mutunga tera wahanga....”*

Māori culture is encapsulated within the language, and this is a learning environment which uses the 'reo' as the language learning medium. K/1 is to teach, model and check the use of the language. She expresses the prestige and pride of Ngāpuhi is contained in the language.

*“Ko te mana o Ngāpuhi i roto i te reo. Ka hau atu au ki tēnei ki te whakarongo ki te reo kōrero....whakarongo au te āhua o te rere o te reo, te tangi o te reo. Koia tēnei tetahi o aku mabi, kōrero te reo....”*

Pōwhiri is a tikanga which is implemented regularly to welcome visitors and is a normalised part of this environment. It is also an experiential learning environment for those participating. K/1 comments that it is part of her role to ensure that the formal protocols are followed and that the visitors are aware of the process.

*“Ka pa te taba o nga pōwhiri ki nga whānau, whakamabia era tikanga o te pōwhiri mai te manuhiri ki runga i te marae. Koia tēnei kua whakata mai ki konei, ki waenganui a matou hei urutanga mai...”*

### *Knowledge, Values & Beliefs*

K/1 discussed the knowledge, values and beliefs which were taught to her from her elders as she was growing up and that she now implements within her role. These included manaakitanga, whānaungatanga, pono.

Manaakitanga is central to the role of cultural advisor or supervisor. K/1 describes it as unconditional regard and respect for all peoples which was a gift handed down to her by her elders.

*“E whakaaro ake ko nga taonga e kitea ana au, e mōhio ana au i akongia mai i oku ake tupuna ki abau. Ko tēnei nei kia mau tonu te manaaki i te tangata. Ahakoa kitea atu koe he hauwarea tēna tangata ko tau kia āwhina tonu koe te manaaki i a ratou. Koianei tēnei mēna kei a koe tera mōhiotanga me pehea e mama mai ai tēna whānau, tēna whānau. Koia tēnei tetabi o nga tino taonga tukua a ratou ma kia manaaki te tangata, kia awahi te tangata. Koia nei tēnei hei painga ake mo tēnei ra.....”*

Whānaungatanga is another construct which she comments contains many lessons and knowledge which she learnt from as she was growing up. She described whānaungatanga as caring for whānau relationships, and describes the tuakana-teina relationship and how it teaches to look after one another.

*“Ko te tiaki te whānau. He maha nga āhuatanga e kitea i roto i tēnei mea te nobo whānau. Mai i tera wāhanga ka akongia matou ki te tiaki tetabi ki tetabi. Ka akongia matou ki nga mabi e mōhio ana ta matou mātua mai te mabi enei mabi ka kitea te pakari o to awahi i to teina i to tuakana. Na roto i era āhua nobonga enei taima, heio ano kua rereke, engari kei kona tonu ano tera wairua ohooho kei roto i*

*ahau i tēna atu i tera atu o nga wahanga i tipu ake ai matou kia mōbio te whānaungatanga hei tiaki tēna ki tēna”*

Ako has been described as a term used for both teaching and learning. K/1 in her discussion talked about role modelling as imperative in demonstrating the correct way to implement ‘te reo me ona tikanga.’ She states that by your strength in keeping the kaupapa through your actions and your spirit you can encourage and motivate others to do the same.

*“Ki oku nei whakaaro e u ai ki te reo me nga tikanga. Kia mabi tonu i runga i tera whakapono, ma to u ki nga kaupapa o te reo kōrero me nga mabi a ringa, me nga mabi a wairua, ka mau tonu tera mōbiotanga ki te haere tonu te reo, nga mabi, nga tikanga....ma tou kaha ki te whāngai tonu, whāngai tonu, kei kona ano a tatou iwi e hia kai ana ki enei tikanga enei āhuatanga e hiabhi mai ana ki enei āhuatanga.”*

### ***Processes***

When discussing issues which arise within the role of cultural supervisor K/1 began to give examples of hui as a process used to collectively find solutions.

*“He maha nga take e mauria mai na i etahi taima. Nga take e pa ana ki te hauora, ki te wairua. Koia etahi o nga tino take e kōrerotia ana e matou ka whakawhitihiti kōrero. I roto i era whakawhitinga kōrero ka kitea ake au he mea pai kia karangatia he hui whānau, ki nga kaumātua, kua kia haere mai, kia nobo tabi, kia wānanga tabi. Koia tēnei he aba nga putake kōrero e puta mai ana e kahore e tino mārāma ana te nuinga o matou. Koia tēnei ka kitea ake me penei te kawē tera wahanga kia karangatia ana ki nga kaumātua, kua....”*

As described the hui process provides a structured way of gathering all the relevant people and information together using tikanga and collectively discuss options until a solution is decided upon.

### **Interview with a Ngāpuhi Kaumātua – K/2**

This kaumātua is a repository of ‘te reo me ona tikanga’ in the Whangarei Te Renga Paraoa area and is a cultural consultant and advisor for the local community and wider district. He has worked extensively with whānau Māori especially within educational and health settings.

#### ***Cultural Knowledge and Skills***

Within the interview K/2 reflected a lot on the knowledge and skills learnt while growing up with his grandparents and how that cultural expertise is what he draws on when advising, teaching or guiding cultural issues locally, regionally and nationally. It was not only the knowledge learnt but importance was placed on how it was learnt and the confidence he gained from this learning and clear understandings of cultural concepts and processes.

When discussing learning, K/2 discussed many different aspects within learning such as experiential learning, observing and modelling. He also talked of his learning as being predetermined by his elders.

*“My old people, because they provided instruction and learning in a lot of things. I understand a lot of the experiences and interactions that I had with them now as being a part of my own learning and development. It wasn’t that they sat down and said today we are going to learn about this, it was just the way that we interacted. Its very clear to me now that a lot of that interaction was a part of my education. It’s also clear to me now that a lot of that had already been predetermined by my fathers and by my elders as to the sort of education I should have.”*

It is evident that explaining, demonstrating and modelling was important in the learning of cultural customs or tikanga.

*"I think that the tikanga was really important because I have had to apply a lot of that knowledge myself now. There were tikanga things which we had to abide by how we lived. The sorts of things that you did and how you did them. It was those men and women in those times that not only explained, but also demonstrated as practitioners of those tikanga, and I was able to see and to hear how those things are supposed to happen and why they are supposed to happen like that. I am very clear now because I am having to apply those things myself now."*

#### **Whānaungatanga Roles**

K/2 talked about his role as a child in taking care of his grandparents and within this role he was enabled access to important hui that were usually the domain of the elders only. This also assisted K/2 in his learning of cultural knowledge and understandings.

*"I also feel that I was probably in a more, I don't know if you call it privileged position than some of my cousins in that I had access for example to the old peoples hui. Mind you that wasn't an access that I had gone to look for it was simply because of my role in helping to tend to my grandparents needs during those hui. Therefore I had the benefit of sitting nearby, if not right in the gatherings of those old people, so I was also able to hear their kōrero, and as a consequence I was able to develop an understanding of why we did certain things that we did because they spoke about it in their huihui, or demonstrated it within their hui."*



### ***Approach***

K/2 now has many people approaching him for cultural guidance and advice, and he oversees the correct implementation of protocol and process at cultural events. He talks about approaches when meeting with whānau and some of the behaviours required.

*“I would want to be able to approach Māori as a person first, not as an agency. I would try to apply some of those things that I learnt in my upbringing in terms of how to deal with whānau. I wouldn’t come straight to the issue of what it is that we are talking about, this is something that some European can find, or even some Māori who are not used to this particular process can find frustrating. It’s not the proper thing to come straight to the issue of your coming together, it is just not the appropriate thing to do. Even if its five minutes, you can gauge a situation and gain some idea of how you can approach these people..... The other thing is these days I would want to know the background information beforehand so that I get an idea of who they are. For example if I were to hear the family name or had an idea of their background then I’d know how relevant the Māori processes are. Not saying that you should do away with Māori process but I think you have to show them respect as Māori people.”*

### ***Process***

Within K/2’s description of process he discussed the difference between the directive process or authority used by the elders with the younger generation and the collective decision making which took place between peers. Therefore the process selected must always be applicable to the situation and those involved.

*“It was the sort of interaction that we had, like with my elders and with my parents. I could trust that what they said was what had to happen or that they were speaking in terms of authority, or in terms of know how and knowledge. If it was interaction with*

*others of my peers a lot of the decision making would be done jointly. We would have all sat down and worked out what it is that we are going to do as opposed to one of us saying that this is what's going to happen."*

## **SUPERVISOR INTERVIEWS**

### **Māori Male Supervisor working in a Statutory agency – S/1**

This statutory supervisor has extensive experience within the social work field for the past eleven years. He has been supervising a Māori team of social workers for five years and has been trained in both clinical and Kaupapa Māori supervision which is an optional paper included in the Auckland College of Education Supervision Certificate and Diploma.

S/1 began by describing the effect that the statutory practice environment has on supervision delivery and as a result the requirement for supervision policies, contracts and processes.

*"We currently have a policy which states that all social workers should expect supervision and that supervision will determine the length, duration and frequency of your supervision. For example if you had less than two year's experience, then you should be having 1.5 hours supervision a week"*

*"To some degree I was driven by the supervisees and what their needs were but I think too also as an organization we have outputs that we are required to meet and I think without consciously thinking of it those things actually have a quite a significant impact on the way that you supervise"*

Although there are policies which allow for external forms of supervision this supervisor comments that from his observations and experiences most of the supervision is case management. The nature and quantity of the work has influenced this supervision style.

*“I guess currently what I see is that in some ways supervision in our organization has really been mainstreamed and I think that our ability to provide cultural supervision is restricted in some ways. But yeah, I think its up to each individual to have to kind of put it out there and to make those things happen but I think too that we are restricted in some ways by our organization being the type of organization that it is and I think that it slowly wears down the ability to implement the things that I would like to capture. My intention was to use clinical supervision...however, in reality it probably became more a casework management type of supervision given the high case numbers.”*

### ***Development of Supervision Practice***

S/1 describes his first supervision experiences as being administrative and task-centred.

*“I suppose my first experience of supervision was strictly casework management stuff basically here is all my cases, this is where it’s currently at, what are you doing, this is what I’m basically doing and either my supervisors supported my actions or didn’t. That was basically it. I think in hindsight it was more kind of information sharing you know, I can’t really say whether I got much out of those or whether it was more keeping my supervisor in the loop... it was more of accountability and really auditing what I was up to.”*

S/1 states that his supervision practice has been developed from three sources; his own experiences of supervision, the supervision that was modelled to him as a social worker and formal learning about supervision.

*“My supervision process has been modelled on I guess, my own experiences, taking what I see as being good practices out of those supervision sessions, also a combination of what I have learnt in terms of doing clinical supervision training and also wānanga base training that was done. Some bits of reading that I have undertaken, so yeah, it has been a mixture of those kind of learning’s that I have used as a basis of my supervision but also too I think engaging your supervisees and what works for them because what may work for one person is going to be different for another.”*

### ***Cultural Knowledge and Skills***

When discussing the cultural knowledge and skills required by Māori supervisors S/1 summarised a number of different areas, especially the necessity of knowledge of local hapū and key contact people within the area.

*“I think that as Māori supervisors, I think the key things we need to know is really knowledge on the robe for the area that we work in. I think that we need to be able to identify who are the key hapū or iwi in those areas, kaumātua or kuia or significant groups that we can contact to either assist or provide us with information with regard to the clientele that we work with.”*

Also the importance of knowledge of Māori models of practice and their application and integration into practice.

*“I also think we need to have some basic knowledge of some forms of Māori models of supervision, for example, although I haven’t done any reading for a while you know there are things like Te Whare tapawha and the poutama model and those kind of things.”*

### *Cultural and Whānau Diversity*

Knowledge and awareness of Māori whānau diversity and different levels of cultural knowledge are critical in a supervision relationship. This can be said to affect all those involved in the supervision relationship; that is a Māori supervisor, supervisee and their clients and whānau. All three could be at different stages in their cultural development and this dynamic is one that must be discussed within the supervision relationship.

*“Also thinking back to some of the wānanga training provided in terms of cultural auditing and looking at the different types of whānau whether they be traditional or contemporary. I guess type of whānau and how they have different ways of operating.”*

*“Some of the things I talk to them about is what are the strengths or weaknesses as a Māori and where can you draw more information about what is going to be a more affective way to work as a Māori. If you want to meet the needs of the whānau that you are working with because we all, you know, Māori in general have wide spread differences in terms of how we operate from hapū to hapū, from iwi to iwi.”*

Cultural diversity in this context refers to the diverse differences in the cultural knowledge of Maori practitioners, some have a deep understanding of Maori language and customs while others may just be beginning their journey of cultural development. This means that Māori supervisees all have different areas of development that they want to focus on. For the supervisee who is at the beginning stages of their cultural development it may be a priority to include cultural learning methods. However, for a Māori supervisee who is fluent in te reo and immersed in tikanga Māori it may be much more relevant and necessary to integrate western models of practice or professional development and coping strategies for working within monocultural environments.

*“Anyway for me it would be around providing staff with different models, Māori based models of supervision but also looking at other good things like really good clinical supervision, main stream supervision, providing them with those opportunities.”*

Following on from the previous topic of whānau diversity it is important for supervisors to be aware of their own stage of cultural development. There may be parallel process between supervisor and supervisee when discussing the effects of cultural knowledge within their practice. This is also a skill that the supervisor must be aware of and work through in the supervision relationship.

*“I think also when I reflect back on that wānanga based stuff and the different types of whānau that we have now in our time I think as well as the knowledge of the whānau that we are kind of dealing with, I think we also need to look at those models and say where do I fit too within that because I may be a new age working with traditional or vice versa and I think you have to be aware of those things, not just recognizing where they are but recognizing where I am too.”*

S/1 discusses the use of whānau cultural consultants as a safe place for Māori supervisors to go and seek guidance.

*“If you have got fairly knowledgeable whānau members, you know I had an uncle, I would say he was kind of like a kaumātua but he knew quite a lot of information particularly about whakapapa and stuff like that. I’d go back to him and go does this name ring a bell, particularly if the names were semi familiar to me from our own area. Generally he would provide me with some names to start tracking down and looking at, or other people I could contact and kōrero with. You know the same is also true of Ngāpuhi iwi social services because I know they were trying to develop a data base of whakapapa from Ngāpuhi, so from time to time we would pick up these names, we’d*

*"I think environment wise, I'd like to believe that all supervision could actually be taken away from our organization because I think that regardless of how relaxed you may make it in the office you're still in the organization."*

S/1 states that there is a need to increase the amount of supervision training available, including Kaupapa Māori supervision training.

*"I also think too that we as supervisors and supervisees don't have enough training around supervision, the contents of supervision, what we as individuals should be getting out of those sessions and also talk about Māori based model of supervision practice."*

#### **Iwi Social Services Māori Female Supervisor – S/2**

This iwi supervisor has extensive experience working within the social work field for 16 years. She has been supervising an Iwi Māori team of social workers for eight years and has been trained in both clinical and Kaupapa Māori supervision.

#### ***Kaupapa (vision and mission)***

S/2 began discussions by linking the vision of those who had established this iwi social services organisation with the delivery of social services practice and supervision.

*"One thing I like to keep in mind in my practice and in the social worker's practice is the vision, Ngāpūhi's vision and the iwi social services vision... Kia poua te rangatiratanga o Ngāpūhi..... if I can get my staff talking about the vision and instilling that whakaaro or that vision within the whānau that we are working with, using those dynamics of whānaungatanga practices and that kōrero, it's going to do wonders for our whānau."*

*“Kia poua te rangatiratanga o Ngāpuhi.....any kōrero, any piece of practice, any piece of work has to be towards that goal for the whānau. Like when a kaimahi said on the phone today, “the school will be really pleased that this tamaiti has gone back to school, and I am too”. I thought turn the kōrero around, we are here for the rangatiratanga of that tamaiti. So I like the vision, the kaupapa, the practice model. You know, kaumātua had worked on those things way back you know and they didn’t work on it for nothing, its there and well I feel like I want to carry it and make it work. They did all the work in the pioneering days you know so lets carry the dreams of our kuia kaumātua.”*

And also;

*“...Always have an open door policy, always have that, I have to have the formal supervision because the contract says so sticking to the rules and regulations of those who contract us to do the mahi and as long as they do that and mahi in terms of dynamics of whānaungatanga.”*

### ***Supervision Models and Process***

S/2 reflected upon some of the supervision models and processes that she has used as a supervisor over the years both within different contexts, including statutory social work supervision and iwi social services supervision.

Hui was a process used by the team for many different issues and would be called by one of the team members. It was an effective, supportive cultural process used as a form of group or team supervision.

*“You know one thing that used to work really well in my iwi team in the department was the whānaungatanga hui supervision... wonderful! It was a commitment by every individual, to when you get the word, you go, you respond. If you heard the word, you would go and hui. A person would put the ‘take’ up and we’d just kōrero, round and*



*round the team, round and round till we came to a resolution. Again it was the commitment to that kaupapa. I think it was like a united understanding of 'ōranga,' of 'te taha wairua' that we shared as a people so there was that commitment and understanding of each other as Māori and we trusted the process, we understood the process. I mean even when we weren't good, or had done something wrong, we still trusted the process, it was our own people judging it in a way"*

### ***Knowledge and Skills***

S/2 clearly stated that as a Māori supervisor she must have a strong social work knowledge base and integrate her cultural knowledge into that to achieve best practice, the integration of 'te taha Māori' with 'te taha Pakeha'.

These comments demonstrate the requirement of iwi social services to meet mainstream outcomes and how integrated practice models will assist them to achieve the best practice outcomes.

*"For me to be effective, I need to know my job as a supervisor. I'm supervising social workers so to know social work process, te taha Pakeha, know that well, know what they expect but also integrate all you tikanga Māori, whānau, hapū, iwi into your practice and live the kōrero of those tupuna, live the kōrero in my mahi so that it doesn't become something separate from what we do. I can't make the Pakeha separate from who we are as Māori and our practices, they all have to be brought together because we have this Pakeha contract, we've got to do that, integrate it."*

S/2 outlined the cultural knowledge necessary for Māori supervisors to supervise effectively. This included knowledge of whakapapa, whānaungatanga, hui processes and rangatiratanga.

*“Whānau, hapū and iwi, the differences on marae, whānau hui process being able to introduce yourself, say who you are, where you’re from. Know your whakapapa, know you whakapapa first and foremost. Welcoming manuhiri responsibilities, karanga relationships and how they work. Rangatiratanga, I mean you see a lot of tino rangatiratanga and all our whānau and tamariki, they know rangatiratanga on Waitangi Day but there’s Rangatiratanga everyday.”*

### **Reciprocity**

*“Supervision for Māori. When I was part of Te Atarangi, they had a kaupapa that my payment for sharing what I know with you today, is that you will share what you learnt with somebody else. That came from our whānau from Ngati Porou cause they were the ones that awbi me in my reo in Te Atarangi. So that’s what they said to me, my payment is that you will share it with somebody else, and at no cost. I have kind of taken that from there and put it into who I am because they were part of my development.”*

## **SOCIAL WORKER INTERVIEW**

### **Community Māori Female Social Worker – SW/1**

This community social worker has been working in the social work field for 3 years. She has worked in both Iwi and community organisations.

### **Use of supervision**

SW/1 discussed her use of supervision as being mainly for checking practice safety and accountability, and being able to express how she feels.

*“To check, am I doing the right thing? Is it safe? Is what I am doing safe? At the same time to be able to let out all my hurts, you know that I just needed to debrief and let go of it, but it’s mainly about am I practising safe? A lot of the time when I am*

*doing supervision I'm always checking am I the right social worker for this particular whānau so it's always checking."*

SW/1 stated that supervision within an Iwi organisation is very much about cultural development.

*"Ngāpūhi is totally focused on whānaungatanga which I was in the process of learning myself, so, when we used to have supervision a lot of times I had to check on my own cultural awareness, where I was sitting with my own whānau. In terms of the whānau that I was working with there was a lot of self awareness and looking at my own cultural background and renewing that because I had to work on renewing myself and finding my identity so that's where that supervision has been useful for me. That experience has been more empowering in terms of myself"*

### ***Expectations of Kaupapa Māori Supervision***

*"I need kaumātua there to be with us and I feel they need to be a part of our peer supervision. One of the things I was looking at because I am looking at my own self awareness....I'd like to actually have the time to go home as part of supervision, to go home and make connections there and then come back and share where I'm at."*

Cultural development also included using and practicing customs within the supervision session.

*"She started setting protocol into our supervision and saying: you need to do a mihi, and you need to sing a waiata and put those things in place so you will be prepared. She was teaching us how to kōrero Māori, even on the phone, she would ring us up and talk to us in Māori and give us time to respond."*

Modelling some of the tikanga processes was a very effective learning tool as reflected upon by SW/1.

*“We sat there in a meeting and she (the supervisor) said the whakapapa to this whānau. By doing that and knowing the whakapapa link it made it comfortable for us to work with the whānau and the whānau to work with us so it became a safe practice in the end for that whānau.”*

Cultural supports were very important for this social worker, especially as she is from another iwi from out of the district. She had these cultural consultations with whānau members.

*“I use all my whānau; I use kaumātua, kuia from both sides from Ngāpuhi and Tainui. In terms of cultural aspects, I ring my husband’s whānau and talk about certain things within the Ngāpuhi district and they will talk to me about it and in terms of Tainui, I have got my mum and my aunts and uncles down in Tainui that will talk to me.”*

### **Whānaungatanga**

SW/1 describes many different examples of whānaungatanga within her practice with whānau Māori and how this impacts on her work.

*“Although I’m Tainui and work in another district I work with a lot of Tainui whānau too... for example, I went to visit this whānau and we just started talking about names, yeah so they had taken on my husband’s name. But when I mentioned my maiden name, then we started making connections so whakapapa is what helps me with my practice.”*

This is an example of the difference making a whānaungatanga connection can have on your working relationship, in this case it was positive. However, there are times when the relationship can become difficult and in this instance a knowledge of whānaungatanga relationships and how to manage them may be necessary to assist the supervisee to work through a problem solving process to decide on a course of action which will provide best outcomes for the whānau and the practitioner.

*“Even how we maintain confidentiality, an example is I was working with this whānau who were connected to my sister-in-laws husbands’ whānau out in Whananaki. We went to a tangi and she was there and then she saw me and came over and started talking to me. We started to make that link and she would say how come you’re here, and I’d go oh I’m married to a Pou from Mangakahia and before we knew it, there was a close relationship there, and I really felt good about that because it didn’t seem like a client social worker thing anymore, it was more like a whānau thing.”*

SW/1 discusses a whakapapa connection with a whānau she is working with as being positive and making her more accountable.

*“I think the relationship becomes stronger because we have that link in terms of being more accountable. I guess if I make that link knowing that we’re whānaunga, what it will make it is more comfortable in terms that we don’t have to specifically talk about the situation, the problem at hand, we can extend to other things that may help the whānau like we could sit down and talk about aunty or uncle here or aunty or uncle here and know that we have a connection with them.”*

Her immediate family give her a lot of support.

*“...use my immediate family which is my husband and my children and they give me support in the cultural aspect, but also just generally they support me at home. They support me in my work and an example can be that if they can see me stressed out I don't have to deal with things that have to be done at home they will help out.”*

### ***Vision for Kaupapa Māori Supervision***

*“The vision I see is that Māori social workers are tied up with a lot of whānau and a lot of times they do need that self care. One of the self cares is going back home and finding their own whānau and their own resources because that's what we actually guide the whānau we're working with to find it within themselves. I know we get it through training and through going on the marae, and talk about our whakapapa, but rarely do we spiritually go back there, do we walk on our maunga, do I go on the boat and you know row down the Waikato river and all those spiritual things that we don't connect with. Personally I don't, I haven't done it for years and I feel like we need to go back and gain that all back and be spiritually fulfilled in our own robe, with our own whānau.”*

### ***KEY THEMES***

In summary there were many common themes which emerged from the interviews. These topics were prompted by the questions asked by the writer however the themes which emerged were as a result of the discussions and experiences shared by the participants. Although these themes may have been expressed in different ways there was consistency when correlated and analysed. It was also clear that some of these themes find their basis within a Māori worldview, and others come from a professional social work supervision perspective.

### *The Impact of Organizational Context on Supervision*

It was clear through some of the discussions that the context of the organization directly affects supervision practice. For example, the statutory supervisor commented that the organization had policies and procedures which clearly laid out the requirements of supervision and because of the volume, complexity and legal nature of the work received supervision often took the form of case management or an administrative accountability check. In contrast the iwi supervisor was very focused on the 'kaupapa' of the organization, or more specifically the vision and mission which had been laid down by the founding kaumātua and kuia of the organization. She believed that this provided the staff with a purpose for all of their work as well as the wider aspirations of Māori development as a collective people. The kaupapa contained the core values and principles of the organization such as tino rangatiratanga, whānaungatanga, manaakitanga and others. This was what kept her focused on her own supervision practice and her supervisees work and outcomes.

The discussions showed that both supervisors agreed with the core values of their employing organizations, not only within their professional but also in their personal lives however the way these values and beliefs were practised within their work was significantly different. The statutory organization used monocultural social work practice models whereby Māori staff could add their own Māori approach to social work practice and this appeared to be paralleled within supervision practice. To monitor practitioner accountability within supervision there are often systems checks developed which are generated from the organization's practice model and because statutory organization practice models are predominantly monocultural then supervision processes tend to follow.

The iwi organization used a Māori model of practice to implement the founding 'kaupapa' and cultural values and beliefs of the organization. This was also followed through within the supervision practice as once again in order to monitor the practitioners work systems and checks were developed from the Dynamics of Whānaungatanga model of practice to ensure that the process has been followed accurately.

### ***Whakapapa and Whānaungatanga***

The interviews also highlighted the key functions that whakapapa and whānaungatanga played in all of the discussions with participants. This took many forms and included the cultural roles expected of participants, to the demonstration and learning that had been facilitated through experiences within whānau, to the cultural support and advice accessed from whānau members to support professional supervision practice. This strand is also clearly evident within the writing on a Māori worldview in chapter 1.

This point demonstrates the fact that the boundaries between professional and personal self within the field of supervision for Māori are interrelated because of the collective responsibilities and obligations through whakapapa and whānaungatanga. Carroll (2000:12) describes this in his writing on the spirituality of supervision where he describes supervision as a way of life, supervision as a value-system that drives as much personally as it does professionally. This is a philosophy of supervision and it also stands true for Kaupapa Māori supervision based on the principles, values and beliefs of a Māori worldview.

### ***Cultural and Professional Diversity***

The supervisors highlighted the fact that they try to meet the needs of their supervisees and in doing this they must consider the cultural and professional levels of their supervisees. For example, there may be a supervisee who has



grown up immersed in 'te reo me ona tikanga' but who wants development in the professional practice of social work within a structured work environment, or alternatively, there may be a very experienced social work practitioner who is wanting cultural development to assist in enhancing work practice. This is also combined with the employing organization's expectations for supervision. Therefore supervisee diversity and individual needs is a very complex issue to be considered in the weaving of this supervision kete.

### ***Supervision Processes***

The hui process was raised by some of the participants as a process used in many contexts ranging from: a forum for beginning the day; a forum to meet with clients and whānau and also as a supervision process used with teams. The hui is a collective cultural gathering process which is used by some for peer supervision. This may indicate that collective supervision processes are effective cultural processes for Māori, however that question was outside the parameters of this research.

### **Summary**

The Ngā Whenu chapter provides this kete with themes and experiences as described by supervision practitioners themselves. Some of these themes are similar to western models of supervision, for example the impact of the organizational context on supervision practice is a subject which has been well researched by western supervision writers (Bourne & Brown: 1999, Hawkins & Shotet: 2000, O'Donoghue: 2003). However, many of the other themes are culturally conceptualized and although there may be parallels with other supervision writers these themes are exclusive to Māori because they come from that cultural base. This reinforces again the difference between cultural supervision and Kaupapa Māori supervision.

The next chapter called 'Te Whiriwhiringā' will weave all the literature and research strands together to form a kete framework for Kaupapa Māori supervision within Aotearoa.

## CHAPTER 6

### Te Whiriwhiringā

Weaving together knowledge from a Māori worldview with current Māori supervision experiences as a guide for the provision of Kaupapa Māori supervision for the future.

Weaving together the strands which form Kaupapa Māori supervision is an exciting work in progress for Māori working in social work and other related fields. The principle context of Kaupapa Māori supervision is culture, whereby the supervisor, supervisee and clients are Māori in an interdependent relationship with an organisation. Kaupapa Māori supervision is an imperative for Māori practitioners and has been the central focus of this study. However, it is just as important that Tauwi practitioners working with Māori clients have access to cultural knowledge which may be in the form of bi-cultural supervision, recognising and acknowledging the bi-cultural relationship and context between Tauwi and Tangata Whenua living in Aotearoa.

The aims of this research were:

- To examine the supervision experiences of two Maori advisors, two Māori supervisors, two Maori social and community work practitioners using semi-structured interviews.
- To identify some of the key components and processes that enable Māori supervisors to guide and support Māori practitioners to work effectively.
- To compare this with the current literature from a cultural perspective.
- To develop a framework by which future supervision by Māori for Māori practitioners can be developed.

There have been many themes which have evolved out of this study, some from the literature and others from experiences:

- i) Some of the common principles of a Māori worldview.
- ii) The impact of western supervision practice on Māori.
- iii) The importance of Te Tiriti o Waitangi on cultural supervision as a bicultural imperative.
- iv) Māori cultural diversity and its effect on supervision.
- v) The impact of the organisational context and practice models on supervision practice.
- vi) The importance of cultural development within supervision and whānaungatanga roles.
- vii) The overlapping for Māori practitioners of the personal and professional domains within the principle of whakapapa.

In weaving together the knowledge revealed in the literature review with the experiences of those interviewed it is clear that there is a demand from Māori for Māori frameworks which will assist in the delivery of responsive supervision approaches. This writing does not aim to provide a Kaupapa Māori supervision model but provide a framework which will assist organisations and Māori supervisors to develop a responsive Kaupapa Māori supervision approach which reflects their organisational vision, requirements and Māori knowledge base for implementation of best supervision practice for Māori social work practitioners.

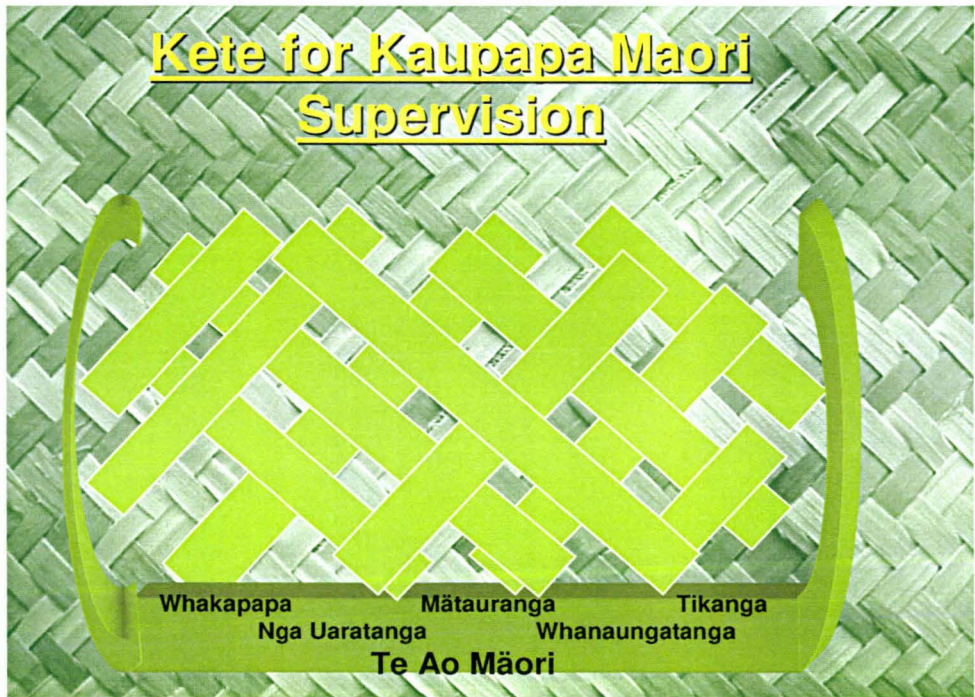
This framework has been written following the process and stages of weaving a kete as told to me by a Ngāpuhi rāranga expert. For the purposes of this framework and writing they have been recorded as a process for weaving a kete for kaupapa Māori supervision;

- i) Te Ao Māori
- ii) Kaupapa/Whaingā
- iii) Nga Whakaritenga
- iv) Nga Whenu
- v) Te Whiriwhiringā

***Kaupapa Māori Supervision Framework***

This picture represents the beginning of weaving a kete for Kaupapa Māori supervision. This picture names only the base of the kete as 'Te Ao Māori'. The weaving of this supervision kete starts with Te Ao Māori as the base, much of which was discussed in chapter 1 and provides the foundation to build on and holds the rest of the strands in place to achieve a successful outcome.

Figure 13 Kete for Kaupapa Māori Supervision



### ***TE AO MĀORI***

*Weaving is an art form used in many cultures however Rāranga is the weaving art form which belongs to Māori. In using the Māori word 'rāranga' it describes weaving which is exclusive to Māori. It has its own history and customs, uses Māori knowledge and skills, and has been passed down through the generations in ways which have ensured preservation of the art form within the culture. The Rāranga art form has developed over time and although the traditional customary practices are maintained, some new processes have been introduced, for example the use of a range of different dyes and colours which use new technology to assist in the process and to meet contemporary needs.*

I liken this to Kaupapa Māori Supervision. Supervision as a process is used all over the world as a social work practice imperative however Kaupapa Māori Supervision is specific to Māori. As a construct within the social work field it is developing, but its foundation is based on traditional customary practices. New technology and information which will assist this process is then added to meet the contemporary needs of Māori social workers in the 21<sup>st</sup> century. Therefore the weaving of this Kaupapa Māori supervision kete starts with Te Ao Māori as the foundation and is made up of five key concepts; Whakapapa, Mātauranga, Tikanga and Nga Uaratanga and Whānaungatanga as discussed in chapter two. Although these are traditional concepts and it is argued that these are not historical concepts which are left in the past but are living, evolving processes which are adapted into daily living. These principles form the basis for Kaupapa Māori supervision. The challenge for many Māori supervisors is not only the application of these cultural concepts and principles into the supervision relationship but the ability to apply them within the parameters of the organisational context and practitioner's role.

This summary will examine each of the following principles within the context of Kaupapa Māori Supervision. It will provide examples of supervision application pertaining to the supervisor, the supervisee and then within practice with clients and whānau.

### ***Whakapapa***

“Ko te mana i ahau no oku tupuna no tuawhakarere”

*“My actualisation of power comes from my ancestors of long ago”*

Whakapapa as described in chapter two is an extensive body of knowledge which explains our source and evolution of the spiritual and physical worlds, our creation stories, defines our relationships between people and the natural world,

and people to each other. It is the link between ‘te ao wairua, te ao turoa and te ao mārama.’

Whakapapa within the supervision context can be woven into supervision practice in many ways including;

- i) Whakapapa in relation to the worldview and interconnected dimensions and philosophies of Māori.
- ii) Supervisors knowledge of their whakapapa, creation stories, their own relationships with whenua and their whānau, hapū and iwi connections in order to supervise effectively.
- iii) Development of a supervisee’s whakapapa knowledge.
- iv) The connecting and implementation of whakapapa relationships as interventions within practice with whānau Māori.
- v) Identifying and managing whakapapa relationships between supervisor, supervisee and client/whānau and the extent of the professional/personal interconnections and their impact on practice.
- vi) The use of traditional whakapapa relationships as supervision tools.

Māori supervision relationships existed within the traditional construct of Māori social structure and in the implementation of traditional customs and protocols. Although they were not named or known as such, that is ‘supervisory,’ they were supervisory in nature.

For the purposes of this analysis, specific roles and relationships will be identified and examples given which reflect the supervisory nature of these relationships and their possible application to Kaupapa Māori supervision. In considering the



expansiveness of this subject it is important to acknowledge that there are many roles which have not been included.

**Tupuna/Mātua tane** – There are key cultural roles which Māori men hold. One of these principal roles is as kaikōrero or orator. They have specific roles at the marae and within the pōwhiri process demonstrate examples of cultural supervisory relationships. As described in chapter 2 their role entrusts them with responsibilities for cultural safety of those at the hui by ensuring that protocol is adhered to, accountability to the whānau and hapū for the implementation and continuation of these processes, educational obligations for mentoring and developing younger speakers into the role of oratory and other key tasks.

*“I think that the tikanga was really important because I have had to apply a lot of that knowledge myself now. There were tikanga things which we had to abide by how we lived. The sorts of things that you did and how you did them. It was those men and women in those times that not only explained, but also demonstrated as practitioners of those tikanga, and I was able to see and to hear how those things are supposed to happen and why they are supposed to happen like that. I am very clear now because I am having to apply those things myself now.”* (Interview with K/2)

These roles can be transferred into the Kaupapa Māori supervision relationship in terms of ensuring cultural safety, correct implementation of cultural protocols, whānau, hapū and iwi accountabilities, mentoring and role modelling, education and development and many others.

**Tupuna/Mātua whāea** – Women also have specific cultural roles, especially when at the marae. The kaipōwhiri or kaikaranga, who call visitors onto the marae also have specific cultural roles which are supervisory. Although the role

requires different activities similarly to that of the men, they ensure cultural safety of all parties, guide the pōwhiri encounter respecting the specific protocols of the marae, demonstrate in depth knowledge of whānaungatanga relationships between the visitors and people of that marae, and many other key responsibilities. The kaipōwhiri also demonstrates the cultural responsibilities of women on the marae, for example, supporting the kaikōrero with singing of waiata. These roles can be applied to the Kaupapa Māori supervision relationship by: the supervisor exploring cultural issues and safety for the practitioner and clients; guiding the encounter by leading and modelling cultural protocols within the supervision process; exploring management of the whānaungatanga relationships between all parties; exploring the impact of cultural roles and gender roles within supervision and when working with clients and providing visible and active support.

### **Karanga Mātua/Karanga Whāea**

Karanga Mātua and Karanga Whāea hold specific roles within Māori social structure and both roles are have equal responsibility and importance. The roles balance one another. As described in Chapter Five in the interviews with K/1 and K/2 their roles also include such things as cultural guidance, cultural safety, consultants and holders of whakapapa knowledge, teaching and modelling tikanga practices.

*“My old people, because they provided instruction and learning in a lot of things. I understand a lot of the experiences and interactions that I had with them now as being a part of my own learning and development. It wasn’t that they sat down and said today we are going to learn about this, it was just the way that we interacted. Its very clear to me now that a lot of that interaction was a part of my education. It’s also clear to me now that a lot of that had already been predetermined by my fathers and by my elders as to the sort of education I should have.” (Interview with K/2)*

Within social work supervision these are often the people called upon for cultural guidance. They may be the Māori staff within the organisation who have knowledge in cultural processes who along with their paid role, are often asked to provide cultural guidance or take responsibility for cultural processes within the organisation. They may also be those staff who act as cultural mentors for other staff members within the organisation.

### **Tuakana-teina**

The tuakana-teina (older and younger sibling of the same gender) relationship and roles have also been identified and used within the Kaupapa Māori supervision relationship (Walsh-Tapiata & Webster, 2004:16). The roles include; support, guidance, teaching/learning, mentoring, monitoring and safety. These relationships also contain strong elements of practical learning and development, components which are crucial for healthy development and well-being. Such a role could be used in both formal and informal supervision relationships where a Māori staff member with cultural expertise will mentor another Māori staff member in cultural matters.

It is evident from the above examples that traditional supervisory relationships and roles can be applied into the Kaupapa Māori supervision relationship. Other roles commonly used by Māori in supervision include; kaiāwhina (helper), kaitautoko (supporter), kaiwhakahaere (organiser), kaiārahi (guide), kaiwhakariterite (planner), māngai tautoko (advocate), takawaenga (liaison or mediator) kaitiaki (guardian) (Bradley, Jacob & Bradley, 1999: 3)

These cultural roles can sometimes create tensions and dilemmas for Māori supervisors when transposed into the organisational setting and practice roles. An example of this may be when a Māori supervisor is supervising a Māori practitioner older than themselves who may not be as senior in the organisation,

but who has more cultural knowledge. In such situations it is helpful to clarify expectations of each other and ensure that the principle of 'ako' is used. 'Ako' means to both teach and learn, and if used within the supervisory relationship means that both the supervisor and supervisee are teaching and learning from each other. Kaupapa Māori supervision can assist by providing the forum to discuss and strategise the management of these types of situations.

As described within the literature and the interviews on traditional supervision perspectives it is clear that cultural roles as well as professional supervision roles are to be applied into a Kaupapa Maori supervision relationship. As discussed in chapter 2 these roles include ensuring cultural safety and accountability, developing cultural knowledge and responsibilities and providing cultural support and advice.

### ***Mātauranga Māori***

Mātauranga Māori in the context of supervision practice may pertain to the:

- i) Cultural knowledge base and experiences required by a Kaupapa Māori supervisor and an awareness of strengths and areas for development.
- ii) Cultural knowledge base and experiences required by practitioners to work effectively with whānau Māori at diverse stages in their cultural development.
- iii) Implementation and learning of mātauranga Māori within the supervision sessions.
- iv) Māori pedagogy, experiential learning and modelling.
- v) Cultural knowledge of the supervisee and their cultural development aspirations.
- vi) Knowledge of Māori models and approaches, including concepts such as whakama.

Examples may include, planning time out to visit whānau and research whakapapa, attending wānanga and hui, decolonisation training, studying, participating in kapahaka or other cultural development activities.

*“One of the self cares is going back home and finding their own whānau and their own resources because that’s what we actually guide the whānau we’re working with to find it within themselves. I know we get it through training and through going on the marae, and talk about our whakapapa, but rarely do we spiritually go back there, do we walk on our maunga.....”* (Interview with SW/1)

It may also be implemented into the supervision session through the incorporation of moteatea, waiata, whakatauki and karakia as learning tools as they hold traditional knowledge and history. Mātauranga Māori includes; not only traditional knowledge but requires a political analysis of the effects of colonisation, Māori development and the position of Māori within the wider society of Aotearoa. They also need an awareness of the current issues that are affecting Māori . Examples from 2004 include the establishment of the Māori political party, and the Seabed and Foreshore debate. S/2 discusses the necessity of integrating Maori knowledge with Pakeha knowledge and systems.

*“For me to be effective, I need to know my job as a supervisor. I’m supervising social workers so to know social work process, te taba Pakeha, know that well, know what they expect but also integrate all your tikanga Māori, whānau, hapū, iwi into your practice and live the kōrero of those tupuna, live the kōrero in my mabi so that it doesn’t become something separate from what we do. I can’t make the Pakeha separate from who we are as Māori and our practices, they all have to be brought together because we have this Pakeha contract, we’ve got to do that, integrate it.”*

(Interview with S/2)

It is necessary to include the fact that the supervisor must still operate within the supervision parameters of the employing organization and therefore may encounter difficulties or issues of marginalization or institutional racism if the organization does not include these types of activities as professional development or they may not be seen to be relevant to the practitioners work.

Mōhiotanga describes experiential learning. Within the supervision context this relates to our experiences of supervision and how that affects our provision of supervision. When examining supervision theory and knowledge, Māori supervision literature shows clearly that Māori experiences of supervision and supervision training in Aotearoa have primarily been provided from a western monocultural framework (Bradley Jacob Bradley 1999, Mataira 1985, Ohia 1986, Weber-Dreadon 1999). As a result of these experiences Māori supervisors often find themselves implementing western models of supervision. While these models provide important knowledge and contribute greatly to the development of supervision processes and skills, they are void of some of the key principles for the self determination and development of tangata whenua practice. As Māori supervisors it is common for us to conduct supervision in the same way we have received it as supervisees.

*“My supervision process has been modelled on I guess, my own experiences, taking what I see as being good practices out of those supervision sessions, also a combination of what I have learnt in terms of doing clinical supervision training and also wānanga base training that was done....”* (Interview with S/1)

However, supervisory positions can provide opportunities to challenge the status quo and develop and implement Kaupapa Māori and bi-cultural supervision practice models within our organisations.

It has been difficult for many Māori supervisees who over the years have had to leave their culture at the door and have felt compromised through having to adapt to a western construct of practice. It is therefore exciting that we are now moving into an era where Māori processes including supervision are a lot more acceptable. There are many Māori who have pushed the boundaries of their era through challenges and attempts at addressing the bicultural relationships within social work and supervision in Aotearoa. Publications such as *Puao-te-atatu* and the ANZASW Māori journal *Te Kōmako* have encouraged and enabled Māori social work practitioners to reclaim and develop our own practice models. Within the supervision field of practice Bradley (1999), Weber-Dreadon (1999) and Walsh-Tapiata (2004) are all contributors to the Māori supervision body of knowledge and writing.

The benefits of supervision within this context are many. Māori supervisors must be able to offer Māori supervisees a cultural knowledge base which includes all three groups, that is the supervisor, social worker and the whānau. This knowledge will assist to support and facilitate the best outcomes for our whānau. The knowledge base may include;

- i) An understanding of the local Māori community, of which all three parties are participants and iwi members.
- ii) An understanding of your own whakapapa relationship with the hau kainga of the area in which you live, (this may be your own iwi, or your relationship if you are from another iwi) This knowledge will provide support for all parties involved in the relationship.
- iii) An understanding of accountabilities and expectations from whānau and hapū, first through the whakapapa relationship, and then within the professional role.
- iv) Knowledge of te reo.

- v) A good knowledge of tikanga Māori and its application when working with whānau, tika, pono, aroha.
- vi) The ability to identify the barriers and issues between organisations when practising a Māori model or approach, and the effect on the whānau.
- vii) Offer access to current supervision resources and information available.

Some of these things are reinforced from the research participants.

*“Whānau, hapū and iwi, the differences on marae, whānau hui process being able to introduce yourself, say who you are, where you’re from. Know your whakapapa, know you whakapapa first and foremost. Welcoming manuhiri responsibilities, karanga relationships and how they work. Rangatiratanga, I mean you see a lot of tino rangatiratanga and all our whānau and tamariki, they know rangatiratanga on Waitangi Day but there’s Rangatiratanga everyday.” (Interview with S/2)*

Mātauranga Māori may also extend into not only knowledge but the skills that support the application of that knowledge. Pūkenga commonly refers to being skilled in, or a repository of specific skills, often developed from natural abilities or strengths. Within Kaupapa Māori supervision there are many expectations of the Māori supervisor. As well as possessing the professional knowledge and skills required by your discipline and organisation to supervise, there is an expectation that as Māori you will also have the cultural knowledge to contribute to the relationship. The effects of colonisation are such that assumptions cannot be held that all Māori social workers or supervisors are able to work in ‘te reo Māori’, or that they have the knowledge to practise from a strong cultural base. Cultural skills to enhance the work of Māori supervisors are similar to those required by Māori practitioners when working with Māori and are essential in order to effectively implement Māori models of practice. Skills can include;



- i) Communication skills such as confident use of ‘te reo Māori’, non-verbal communication, being able to mihi.
- ii) Whānaungatanga skills such as being able make connections with whānau, the ability to facilitate a whānau hui, identifying whānau and cultural roles.
- iii) Cultural analysis and assessment skills.

### ***Tikanga***

Tikanga Māori can be described as a process which guides interpersonal relationships and provides processes for cultural encounters. Tikanga Māori are firmly embedded in mātauranga Māori and can be seen as putting that knowledge into practice including the skills required to apply the knowledge. Tikanga Māori within the Kaupapa Māori supervision context can include;

- i) The formulation of cultural protocols and processes used to guide us safely through the supervision session.
- ii) Identification of both supervisor and supervisees’ tikanga understandings and norms.
- iii) The use of tikanga within social work practice and best outcomes.

An example of this is given in one of the interviews:

*“She started setting protocol into our supervision and saying; you need to do a mihi, and you need to sing a waiata and put those things in place so you will be prepared. She was teaching us how to kōrero Māori, even on the phone, she would ring us up and talk to us in Māori and give us time to respond.” (Interview with SW/1)*

In practical terms this may refer to the implementation of karakia as a ritual for opening and closing a session. This protocol allows us to affirm our relationships; ‘mana atua’ our wairua or spiritual connections, our ‘mana whenua’

links with creation and the environment, and ‘mana tangata’ relationships between people, in this case, those involved in the supervision process. It also signifies a respect for the importance of the supervision encounter. Another example may also include ‘manaakitanga’ and can be interpreted as the principle of caring for people through hospitality and showing respect.

*“E whakaaro ake ko nga taonga e kitea ana au, e mōhio ana au i akongia mai i oku ake tupuna ki abau. Ko tēnei nei kia mau tonu te manaaki i te tangata. Ahakoa kitea atu koe he hauwarea tēna tangata ko tau kia āwhina tonu koe te manaaki i a ratou. Koiane tēnei mēna kei a koe tera mōhiotanga me pehea e mama mai ai tēna whānau, tēna whānau. Koia tēnei tetahi o nga tino taonga tukua a ratou ma kia manaaki te tangata, kia awbi te tangata. Koia nei tēnei hei painga ake mo tēnei ra.....”* (Interview with K/2)

Within the supervision forum this refers to the facilitation of a meaningful experience. Manaakitanga can include many things such as the provision of food and drinks, being attentive and responsive to those involved in the process and as explained to me “it may also be about safe care of the information which has been shared with you within the session (Ngāpuhi Kaumātua, 2004).”

### ***Nga Uaratanga***

These concepts as described in chapter 1 are the beliefs and values that underpin kaupapa Māori supervision. The following are examples of how they can be implemented into supervision practice.

### **Mana**

People are born with mana but can also earn mana in the eyes of others. Within supervision this may mean that all parties show a respect and recognition of each

others mana within supervision by showing unconditional regard. Also to have a goal of enhancing each others mana (self-worth and self-esteem) at all times throughout the supervision session including when challenging or bringing one party to accountability.

### **Tapu**

People are born with tapu which can be called sacredness or a being with potential. Tapu also defines separatedness or restrictions to ensure safety within situations. Within supervision this may mean having genuine unconditional acceptance of the supervisee regardless of the issues which may arise, or could mean the implementation of restrictions or ethical behaviours to ensure safety within the supervision session and also when practicing with whānau.

### **Tika**

Tika as previously explained in chapter 1 is intrinsic knowing of what is right which guides our social interactions and behaviours. To understand and implement tika into the supervision session the supervisor must have an understanding of culturally constructed ethics as well as professional ethics. This will assist the supervisor to come to some understandings if the two clash or are in opposition to each other.

### **Pono**

Pono is the integrity or faithfulness to tika which challenges us to apply the behaviour that we know is tika, or the right thing to do at the time. The supervisor must have a cultural understanding of this principle in order to explore, reinforce or affirm accountabilities and decisions made on the basis of tika and pono.

## Whānaungatanga

As a result of examining the roles which are ascribed from whānaungatanga in chapter 1, for example tuakana/teina, it is clear that these same roles can be integrated into the cultural roles and responsibilities of the Kaupapa Māori supervisor. These relationships also assist supervisors and supervisees to access cultural advisors from within their whānau to support their work and professional practice.

*“If you have got fairly knowledgeable whānau members, you know I had an uncle, I would say he was kind of like a kaumātua but he knew quite a lot of information particularly about whakapapa and stuff like that. I’d go back to him and go does this name ring a bell, particularly if the names were semi familiar to me from our own area.” (Interview with S/1)*

Whānaungatanga plays an active role in networking within your community and keeping connections healthy. Whānaungatanga within supervision also tends to view the relationship not just as professional but with a long term commitment in the wider Māori community and activities.

Figure 14 Whaingā



### **WHAINGĀ**

*Before beginning to weave a kete there are questions to be considered and planning to be done. What kind of kete is to be made? What is the kete going to be used for? What is its function? The kaupapa will define the purpose and functions of the kete such as is it kete riwai or kete whakairo. The taura describes the pattern or design and whether it is coloured. These things are dependent on the purpose. The rauemi are the resources required to weave this kete, for example the use of kiekie or pingao and its availability.*

Within Kaupapa Māori supervision questions need to be considered, clarified and planned. Defining the kaupapa, taura and rauemi will assist to clarify and plan a meaningful supervision experience. This is on the part of both the supervisor and the supervisee. Beginning questions could include;

- |                   |  |
|-------------------|--|
| <b>Supervisee</b> | <ul style="list-style-type: none"> <li>i) What do I want from Kaupapa Māori supervision?</li> <li>ii) How will it assist to enhance my practice?</li> <li>iii) Who is available to provide this supervision?</li> </ul>  |
| <b>Supervisor</b> | <ul style="list-style-type: none"> <li>i) What are my supervisee's cultural expectations of me as a supervisor?</li> <li>ii) How can I meet these cultural needs?</li> <li>iii) How can I make this supervision experience as meaningful as possible?</li> </ul> |

### ***Kaupapa***

The kaupapa will provide a definition and the purpose of the Kaupapa Māori supervision. This can be done by the organisation itself to suit the vision, goals and practice implemented within the organisation. However it is also important that this is negotiated between supervisors and supervisees as well to ensure there is clarity and agreement between both parties. This Kaupapa Māori supervision definition was given in chapter 3. The purpose of Kaupapa Māori supervision is always about the work and best practice and outcomes for whānau however this should include some or all of these components:

- i) Cultural accountability
- ii) Cultural safety:
  - i. Within practice - a place to discuss practice issues when working with clients and whānau Māori
  - ii. For Māori practitioners - safety issues where their supervisor is Taiwi and there are cultural differences and may be marginalisation
- iii) Cultural development
- iv) Cultural practices including assessments and interventions

- v) Cultural support
- vi) Cultural advice

For example cultural safety may be within the supervision relationship, within practice situations working with whānau, or within the employing organisation if there are issues of cultural difference and marginalisation.

*“Some of the things I talk to them about is what are the strengths or weaknesses as a Māori and where can you draw more information about what is going to be a more affective way to work as a Māori. If you want to meet the needs of the whānau that you are working with because we all, you know, Māori in general have wide spread differences in terms of how we operate from hapū to hapū, from iwi to iwi.”*  
(Interview with S/1)

### ***Tauira***

Tauira within the supervision context makes reference to the mode, kind and types of Kaupapa Māori supervision. This section links to the discussion in previous chapters where the mode can be individual, 1-1 basis between supervisor and supervisee, but could also be as a collective such as group or peer supervision. Kinds of Kaupapa Māori supervision refers to whether it is internally provided within the organisation, or external to the organisation. This is often dependent on the resources available and the policies and management of the organization. Type's refers to the methods being implemented. For example, is the Kaupapa Māori supervision consultative, which often means unstructured or is it contracted? Different types of supervision will suit different purposes.

### ***Rauemi***

Rauemi refers to the available resources both internal and external to the organisation. Often there may be a karanga whāea who is excellent within the

realms of cultural knowledge but may not be aware of the employing organisation's processes or of how to implement the cultural knowledge into the organisational context. Alternatively there may be a Māori supervisor who has excellent clinical social work skills but is not strong within tikanga Māori. Although ideally it would be most effective to have supervision provided by one person, there has been acknowledgement by Māori writers that "a variety of supervision functions can and are performed by different people (Walsh-Tapiata & Webster, 2004:15). Weber-Dreadon (1999) described a 'three dimensional approach' which include "an organisational supervisor who deals with administration and organisational tasks, a tangata whenua supervisor who deals with tangata whenua practice issues, and a kuia or kaumātua who shares their wisdom under their 'spiritual korowai." This approach can be co-ordinated if expectations and accountabilities are clarified and this external supervision model is one which is being used more and more by social work organisations to meet cultural supervision needs. However, there is the danger of the cultural supervision component being a 'tack on' or of lesser significance than the other forms of supervision and has been described by Bradley, Jacob & Bradley, 1999:3) as ".....all too often a Māori perspective is dismissed as quaint and subsequently relegated to the mythical realms of borderland theory."

There are several ways to balance the necessity for cultural and professional social work knowledge and skills, however, this writer would advocate that Kaupapa Māori supervision is contracted and one of the roles of the Kaupapa Māori supervisor is to assist the supervisee to apply cultural knowledge into social work practice within organisational contexts.



Figure 15 Nga Whakaritenga



### **NGĀ WHAKARITENGA**

*Following the planning there is a lot of preparation to be completed before starting the weaving process. There are tikanga which guide this preparation and within the tikanga the observance and implementation of concepts such as tapu and noa to ensure safety, and tika and pono which guides correct procedure and ethics. There are many tikanga associated with kōrari and the rāranga process, these are examples as shared from a Tai Tokerau rāranga expert. Within the gathering and preparation of kōrari there are tikanga which ensure the preservation and regrowth of the kōrari such as when cutting the kōrari you do not cut the three central shoots; the 'rito' or central shoot and the shoots on either side of the rito. By cutting outside of these three you do not weaken the plant and the new growth. Within the tikanga customary practices karakia is always recited prior to cutting and taking harakeke. When observing tapu restrictions women*

*are not able to cut kōrari when menstruating. Strict implementation of these tikanga and others ensure correct practice and a safe and successful outcome.*

### ***Tikanga***

Within the Kaupapa Māori supervision context this phase is for establishing processes and cultural protocols used to guide one safely through the supervision session in order to achieve effective outcomes for the supervisee and their practice. It can be aligned with the negotiating of the supervision contract.

### ***Karakia***

In practical terms this may refer to the implementation of karakia as a ritual for opening and closing a session. This protocol formally makes the connection between the spiritual, natural and human domains by affirming our wairua or spiritual connection, creates a oneness between those involved in the supervision process, links us with creation and acknowledges a higher being. It also signifies a formal respect for the importance of the supervision encounter.

*“Me huri ake au ki nga tikanga. Ko te mea tuatahi mo te noho marae ia ra ko te karakia. Muri mai o tēna ka haere nga whaikōrero. Koia tēnei ko te kaupapa i whakaritea ai mo roto i te marae mo te taha ki nga tikanga. I muri mai o tēna ko nga waiata mutunga tera wahanga....” (Interview with K/1)*

### ***Tapu/Noa***

As described in chapter 2 ‘tapu’ has three key functions as defined by Pa Henare Tate (2002) they are tapu relating to restrictions, tapu related to being and tapu relating to value. Within Kaupapa Māori supervision these three functions are used. For example ‘tapu restrictions’ could be linked to the principle of confidentiality as agreed between the supervision parties. This restriction ensures that the ‘tapu related to being’ and ‘tapu relating to value’ are both observed and

kept safe. The sharing of food and drink at the closing of the session will whakanoa, or return the participants to a normal state after the observing of 'tapu' within the session.

***Tika/Pono***

Tikanga observed by 'tika' and 'pono' ensure that the correct and ethical practices take place. Within Kaupapa Māori supervision this is ensured by the correct implementation of tikanga. Combined with that within a professional social work context this is also ensured by observation of the ANZASW supervision practice standards, code of ethics or the codes of supervision practice that individual organizations may have.

Figure 16 Ngā Whenu



### ***NGA WHENU***

*Now that the planning has been completed and the kōrari has been gathered it is time to start the actual work with the kōrari and the whenu or strands. There are many different processes which can be used however toetoe and haro are part of this particular method. Toetoe refers to the stripping of the kōrari, taking off the rough or discoloured pieces on each side of the kōrari and splitting into strands. The haro, or in some areas also known as the hapene, refers to the softening and development of the strands.*

### ***Toetoe***

Within the Kaupapa Māori supervision 'toetoe' refers to whakawhānaungatanga. Whānaungatanga can be defined as the process of implementation whakapapa knowledge and roles in order to identify maintain and support relationships and social structures. These processes assist to ensure that the wellbeing of whānau members are established, protected and nurtured. Therefore, traditional

supervisory relationships are determined by whakapapa and whānaungatanga between kin using a variety of processes. Within Kaupapa Māori supervision whakawhānaungatanga processes can include;

- i) Rapport building and establishing a relationship within supervision.
- ii) Clarifying whakapapa relationships between supervisor/supervisee.
- iii) Assisting in the access to Kaupapa Māori supervision and/or cultural advice.
- iv) Assisting with the development of whānaungatanga practices within work with whānau Māori.

Examples of this are the rapport building and making connections within the first few sessions. It may also continue further to clarifying whakapapa relationships and coming to an understanding of the supervision relationship (especially if the supervisor and supervisee have whakapapa connections).

*“I think the relationship becomes stronger because we have that link in terms of being more accountable. I guess if I make that link knowing that we’re whānaunga, what it will make it is more comfortable.....”* (Interview with SW/1)

It is common for many Māori practitioners to use their own informal cultural supports, networks and advisors to guide their practice, especially if the expertise is not available within their own organisation.

Whānaungatanga relationships often assist with access to these cultural experts. In contrast to formal supervision arrangements which are most often dictated by professional knowledge and qualifications, access to these cultural experts finds its origins in whānaungatanga relationships first. These principles include

whakapapa obligations, loyalty, reciprocity, support and caring for a whānau member. This support then extends into their professional life and achieving best outcomes for the collective advancement of Māori within the wider society. Informal cultural supervision can be seen as 'letting the organisation off the hook' as it does not give the recognition and resources deserved from the employing organisation who may not acknowledge this forum as an important and valid process for the resolution of outcomes for whānau Māori. Therefore the writer strongly recommends that there needs to be a formal supervision relationship acknowledged and supported by the organization as well as the informal relationships that occur naturally anyway.

It is evident that informal Kaupapa Māori supervision serves a practical purpose for Māori practitioners as many Māori practitioners access cultural support and expertise in this way. However, the integration of the knowledge and practice must be managed in a way which will achieve best outcomes for whānau Māori while staying within the boundaries of the organisational role.

### ***Haro***

Within Kaupapa Māori supervision haro may refer to development of a trusting relationship in order to achieve best practice for both supervision and social work practice. This will assist in identifying the needs and aspirations of the supervisee for the supervision relationship.

Figure 17 Te Whiriwhiringā



### ***TE WHIRIWHIRINGĀ***

*Weaving together the strands to form a kete combines knowledge, customs, values and skills using a process to achieve the outcome.*

Within Kaupapa Māori supervision ‘te whiriwhiringā’ will describe the use of tools within supervision. The tools used within supervision practice are a combination of some of the Māori models and approaches described in Chapter 3. These models are used within a number of different fields of practice, and for some of the models, such as ‘te whare tapawha’ they are used within different disciplines. The tools used in these practice situations with clients and whānau

are the same tools which can be applied into the field of Kaupapa Māori supervision.

*“I also think we need to have some basic knowledge of some forms of Māori models of supervision, for example, although I haven’t done any reading for a while you know there are things like Te Whare tapawha and the poutama model and those kind of things.”* (Interview with S/1)

Often within supervision parallel cultural processes and issues of counter transference between Māori social workers and their client’s situation may be identified. Māori social workers may be experiencing the same type of marginalization within their organizations that their clients or whānau they are working with are experiencing in the community. These issues often require a supervisor to assist in identifying the transference and then facilitate discussion to work through it.

Within Kaupapa Māori supervision it is necessary to work and develop these areas;

- i) Whakapiki ōranga (self-care).
- ii) Whakapakari te reo me ona tikanga (cultural development).
- iii) Nga pūkenga mo te mahi a iwi (Professional and cultural practice issues).

There are tools which have already been developed which can assist Māori supervisors, or which can act as a starting point for the development of other Kaupapa Māori supervision tools. The supervisee must have a very good working knowledge of these tools and their applications into practice.



### *Te Whare Tapawha*

As discussed in chapter 3 the 'te whare tapawha' practice model has been widely used as an assessment tool for 'ōranga' or well-being. It can be adapted and used within Kaupapa Māori supervision in the following situations:

- i) Assessing the 'ōranga' of a supervisee
- ii) Formulating a self-care plan
- iii) Within practice discussions about clients and whānau

When using it for assessing ōranga it can be an effective tool for generating self-care discussions in using the four domains of taha tinana, taha wairua, taha hinengaro and taha whānau. It has been helpful in assessing with the supervisee the maintenance of balance of the four domains and can assist to identify situations which have been impacting on professional work practice. It can also be used to develop a self-care plan which ensures that there is a balance in all four cornerstones of the whare. This process has been trialled with students on fieldwork placement and seemed to be an effective way of teaching them to develop self-care plans and strategies from a kaupapa Māori framework while on placement. Walsh-Tapiata & Webster (2004:19) have discussed this and state, 'the dimensions are utilised to identify goals and tasks that the kaimahi want to achieve within their lives and in their work to ensure safe practice and promote professional development and accountability.' The final way of using this model within supervision is within a practice discussion about a client's well-being. The following diagram is an example of how it can be used as a self-care assessment tool, and from there a plan developed to assist in the identified areas.

Figure 18 Te Whare Tapawha within supervision  
(adapted from Durie, 1994)

<i>Taha Tinana</i>	<i>Taha Hinengaro</i>
<p><b>Issue:</b> 1. Not eating regularly as a result of a heavy workload 2. Do regular exercise</p> <p><b>Goals:</b> 1. Maintain healthy eating to maintain good health and stable weight 2. Exercise for 20 minutes at least 3 times weekly</p> <p><b>Actions:</b> 1. Buy healthy food and take a packed lunch everyday 2. Play indoor netball and walk in the mornings</p> <p><b>Timeframe</b> Monitor over next 6 weeks initially</p>	<p><b>Issue:</b> 1. Feelings of worry over two current cases 2. Resentful at extent of current workload</p> <p><b>Goals:</b> 1. To feel more in control of work load and quality of work</p> <p><b>Actions:</b> 1. Prioritise and work methodically through workload 2. Meet with supervisor regularly to discuss workload management options, eg. Allocating a co-worker to assist with difficult cases 3. Plan some time off</p> <p><b>Timeframe</b> Within next 2 weeks</p>
<i>Taha Wairua</i>	<i>Taha Whānau</i>
<p><b>Issue:</b> 1. Feelings of self-doubt and low self-esteem 2. Longing to go home to own rohe</p> <p><b>Goals:</b> 1. To plan a trip home to ukaipo</p> <p><b>Actions:</b> 1. Apply for leave 2. Take trip home</p> <p><b>Timeframe</b> Within next 4 weeks</p>	<p><b>Issue:</b> 1. Work taking over time with whānau 2. Assisting with care for elderly aunt</p> <p><b>Goals:</b> 1. To spend more quality time with children</p> <p><b>Actions:</b> 1. Finish work on time 2. Explore respite care or extended whānau support with aunt</p> <p><b>Timeframe</b> Within 3 weeks</p>

### *Poutama*

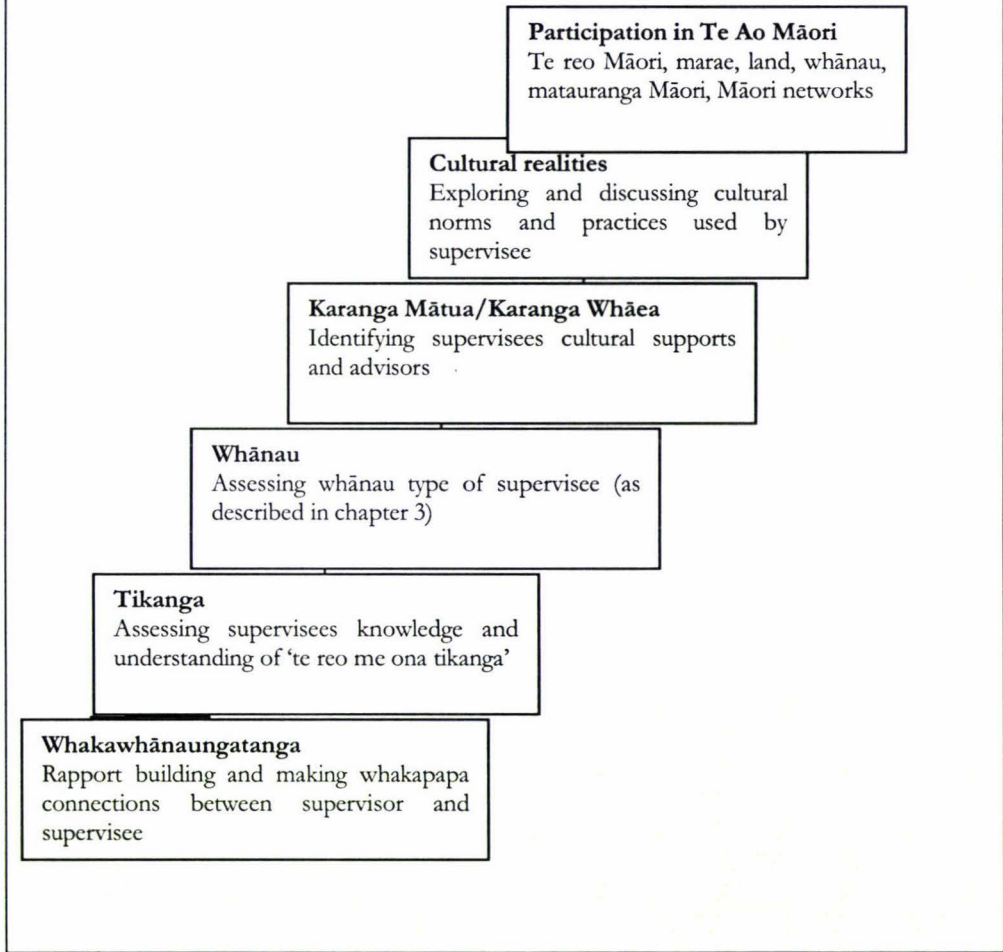
Another model of practice which can be adapted to work within a Kaupapa Māori supervision relationship is the Poutama model. Due to cultural diversity and differences in cultural development in Māori social work practitioners, it can be a useful tool to use at the beginning of the supervision relationship while getting to know the supervisee and their cultural knowledge base. This Poutama has added on a step called participation in Te Ao Māori which is identified by Durie, (2003) as an essential part of assessing Māori cultural identity. From there you may be able to negotiate and develop a cultural development plan. The Poutama tool may be used by the supervisor in an informal way with each step being a prompt to ensure that the key areas have been discussed and explored, or the tool could be used together with the supervisee as a learning and modelling tool. In this way the supervisee may also be learning or reinforcing a the use of such cultural assessment tools within practice situations with whānau.

These types of assessment tools are not always required within supervision relationships and may be dependent upon how well you already know a supervisee, however they may be useful in a situation with a new supervisee not known to the supervisor or for use within external supervision arrangements.

The following diagram (as described in chapter 3) visually depicts the Poutama process and within each box is an explanation about how a supervisee may use the process as a guide to gathering cultural information and then making a cultural assessment.

**Figure 19 Poutama within supervision**

**Poutama cultural assessment (adapted from Stanley, 2000:38)**



Continuing on from cultural assessment then follows cultural development and the supervision function which assists to develop professional, and in the case of Kaupapa Māori supervision, cultural development plans.

### *Cultural Development*

Cultural development has been identified as one of the key areas within Kaupapa Māori supervision and this may include individual areas required for development as well as the area of whānau development. Within the supervision context, whānau development could pertain to working towards goals of:

- i) Whānau development within the supervisees own whānau.
- ii) Whānau development within a supervisee's social work practice.

Durie (2003:200) in his study of whānau development has identified six whānau capacities which outline the key tasks for whānau in modern times. These capacities are:

- i) *Manaakitanga* – responsibility for care of whānau members who cannot care for themselves.
- ii) *Pūpuri Taonga* – guardianship of whānau estate to ensure it is cared for future generations.
- iii) *Whakamana* – the capacity to empower whānau members to full participation within contemporary society.
- iv) *Whakatakoto tikanga* – capacity for planning for the needs of future generations
- v) *Whakapumau tikanga* – cultural endorsement or the ability to promote 'te reo me ona tikanga'
- vi) *Whakawhānaungatanga* – whānau consensus and the opportunity for contribution to a shared vision

These capacities can be used within supervision to explore and plan strategies to assist in achieving the above two goals. It is possible to use these six whānau capacities as an effective tool for planning a supervisee's own whānau development, or that of a whānau that the supervisee is working with.

### **Summary**

In conclusion this chapter has woven together the strands from a Māori worldview, with the supervision literature with the research including both traditional and contemporary perspectives and experiences into a framework for Kaupapa Māori supervision within Aotearoa. It shows the ability to adapt Māori models of practice and incorporate them into Kaupapa Māori supervision as tools which have been developed based on the same philosophies, values and beliefs.

This framework encourages Māori supervisors to explore their own tribal areas and knowledge base in the formulation of Kaupapa Māori supervision for their organizations. The framework will provide a process to guide their research and construction of their own models.

The final chapter will conclude this study by making recommendations for organizations, supervisors and supervisees.

## CHAPTER 7

### Ngā Wero

Kaupapa Māori supervision continues to be an exciting work in progress for the development of social and community work supervision within Aotearoa. The principal context of Kaupapa Māori supervision is culture, whereby the supervisor, supervisee and clients are Māori in an interdependent relationship with an organisation. Kaupapa Māori supervision is an imperative for Māori social work practitioners, the benefits of which are extensive, just as bicultural supervision for Tauīwi is also an imperative when working with whānau Māori. There is agreement that there is still more development required in the formulation of 'best practice supervision models' for Aotearoa which facilitate the appropriate cultural outcomes for tangata whenua. This research has woven the strands of literature, traditional and cultural perspectives together with the experiences of Māori supervisors and social workers to form a framework and provide recommendations for those involved in the supervision world to consider. Just as the strands have been woven together within this writing to formulate a kete for kaupapa Māori supervision this weaving continues to weave together recommendations and challenges for the continued development of supervision on many levels including: the international supervision community, supervision for indigenous cultures, supervision within social work organizations and the provision of supervision by Māori supervisors.

#### *The International Supervision Community*

Within the international writing on supervision there is a gap in the writing by indigenous peoples. This was reiterated by Tsui (2004) who wrote about the lack of research using the notion of culture as the major context for supervision and

how to practice supervision in a specific culture. This also reinforces the following recommendations to the international supervision community.

**Recommendations for the international supervision community:**

- i) Acknowledge, encourage and resource the development of indigenous models of supervision.
- ii) Participate in cultural supervision processes which enhance work with other cultures.
- iii) Encourage and resource the development of indigenous supervision training.

***Indigenous Cultures***

Smith (1999) discussed how indigenous voices have been silenced and encouraged more indigenous writing. There is now been a noticeable shift in writing by both indigenous and Tauiwi writers which seeks to include the voices and stories of indigenous peoples within the development and documentation of indigenous theories and models. It is evident that indigenous writing on supervision is starting to be published as with the article by Autagavaia (2000) however, the following recommendations challenge our indigenous cultures to become more proactive in the development, research and writing about best supervision practice for indigenous peoples.

**Recommendations for Indigenous Cultures:**

- i) Examine their own cultural perspectives on supervision and develop models and frameworks which are responsive to the needs of their culture.
- ii) Challenge western models of practice which are not appropriate for indigenous practitioners.



- iii) Develop supervision training which affirms the worldview, values and beliefs of the indigenous people while also maintaining the social work professions' supervision practice standards.
- iv) Organise forums both internationally and within their own countries which assist the development of tangata whenua supervision.
- v) Write and research indigenous forms of supervision.

### ***Supervision for Aotearoa New Zealand***

Supervision within the unique Aotearoa New Zealand context must be founded upon Te Tiriti o Waitangi partnership as well as the integration of other imported supervision models and approaches. For example this may include the recognition of tangata whenua status within Aotearoa and from that the obligation to recognise the cultural domain and position of Māori in the formulation of best supervision practice. This extends a challenge to both Māori and Tauīwi in the continued development of bicultural models of supervision and indigenous models of supervision by Māori for Māori using tangata whenua frameworks.

### **Recommendations for supervision within Aotearoa New Zealand:**

- i) The development of supervision definitions and models of practice which suit the bicultural context of the social work environment within Aotearoa.
- ii) Increase culturally appropriate training available throughout Aotearoa.

These recommendations also weave into the challenges for social work organisations in their contribution to the development of best supervision practice for their staff and the profession within Aotearoa New Zealand.

## **Recommendations for Social Work Organizations within Aotearoa New Zealand:**

- i) Make supervision an imperative.
- ii) Commit to the development of supervision processes.
- iii) Ensure that Kaupapa Māori and bicultural supervision opportunities are available and resourced for all staff if not internally then source the skills externally.
- iv) Recognise and develop supervision which reinforces their organisational vision and mission, their role and the needs of clients.
- v) Ensure that supervisors are appropriately trained, which may mean allowing Māori supervisors to access Kaupapa Māori training opportunities.
- vi) Recognise and resource cultural development as part of professional development for Māori supervisors and social work practitioners.

### ***Māori Supervisors***

There are many challenges for Māori supervisors in the development of supervision for Māori within Aotearoa. As previously discussed Māori within supervisory positions have the opportunity to challenge the status quo and implement Kaupapa Māori and bi-cultural supervision practice models and tools within organisations. Māori supervisors also have the ability to ensure effective and professional kaupapa Māori supervision practice by assisting the supervisee to apply cultural knowledge often received from whānau into social work practice within organisational contexts. Finally, as reinforced by the participants in this study it is vital that Māori supervisors recognize and meet the diverse needs of there Māori supervisees.

### **Recommendations for Māori Supervisors:**

- i) Offer Kaupapa Māori supervision which meets the diverse needs of their supervisees.
- ii) Work on developing models of supervision which find their basis in a Māori worldview and implement tikanga while meeting the requirements and standards of the social work profession.
- iii) Research their own iwi and hapū to find the appropriate language, processes and history to contribute to their supervision.
- iv) Ensure they have kaitiaki or cultural supports and advice to enhance their supervision practice.
- v) Learn to integrate customary practices with contemporary supervision requirements and organizational processes to meet the needs of the supervisee.
- vi) Be proud to implement tikanga processes into supervision sessions even if it is considered 'different'.
- vii) Write about our supervision experiences.
- viii) Challenge monocultural supervision processes.
- ix) Share supervision experiences and learn from one another.

There is much more research to be done on Māori experiences of providing and receiving Kaupapa Māori supervision. This study has limitations because of the small numbers of participants within the research and the geographical area covered. Many of the topics covered in this thesis could be a study in themselves, for example traditional perspectives on supervision. However, it is hoped that this study may stimulate and create further debate, writing and research on Kaupapa Māori supervision and contributes to the body of knowledge on indigenous models of social work practice. These recommendations have come from the weaving and analyzing of all parts of this research study. They offer

challenges to us all to participate in the development of supervision for Aotearoa and the international supervision communities.

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## GLOSSARY

### A

Aha	What
Ake	Upwards
Ako	Learn, teach
Ao	World
Aotearoa	New Zealand
Ara	Pathway
Aroha	Love
Atu	Away (from speaker)
Atua	God
Awa	River
Awhiowhio	Whirlwind, Winding

### E

Ēna	those (near you)
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### H

Hāngai	Build, create
Hapū	Sub-tribe, clan
Haro	Scrape clean
He Ōranga Māori	Māori Models
He Patapātai	Guiding questions
Hea	Where, when
Hinengaro	Mind, intellect
Hui	Gathering

### I

Ia	He, she, him, her
Ina	Because of, when
Iwi	Tribe

### K

Kai	Food
Kaiako	Teacher
Kaiārahi	Leader, guide
Kaiāwhina	Helper, assistant
Kaikaranga	To call
Kaikōrero	Speaker, narrator
Kaipōwhiri	Welcome

Kaitautoko	Supporter
Kaitiaki	Guardian
Kaiwhakahaere	Organizer
Kaiwhakariterite	Planner
Kanohi	Eye, face
Karakia	Prayer
Karanga	Call
Katoa	All, completely
Kaumātua	Elderly man
Kaupapa	Philosophy
Kete	Basket, kit
Kikokiko	Flesh
Kitea	Recognize, see
Ko	As for, with regard
Kohikohi	Collection, to gather
Kōmako	Bellbird, <i>Anthornis Melanura</i>
Kōrari	Flax, " <i>Phormium tenax</i> ", stem of flax
Kōrero (tia)	Speak, news, narrative, quotation
Korowai	Cloak, mantle
Kōwhaiwhai	Visual Arts
Kuia	Elderly woman
Kupu	Text, word
Kura	School

## M

Mahi	Make, work
Mai	This direction
Māku	For me
Mana	Integrity, prestige
Manaakitanga	Responsibility for the care of the whānau
Māngai tautoko	Advocate
Māori	Native people
Māoritanga	Māori culture
Marae	Meeting area of whānau
Mārama	Informed
Mararmatanga	Comprehension
Mauri ora	Conscious
Matau	Us, we
Mātua	Parent, uncle, aunty
Mātauranga	Information, knowledge, education
Mea	Thing, object
Mihimihi	Greetings

Moana	Sea, lake
Mōhio	Know
Mōhiotanga	Information, knowledge
Momo	Hereditary, trait, race
Motuhaketanga	Absolute, special
<b>N</b>	
Ngākau	Heart
Ngāpuhi	Northland tribe
Noa	Free from tapu
Nui	Amount, big
<b>P</b>	
Palagi	Non-Samoan
Pono	Truth
Poutama	Steps, pattern
Pūkenga	Skilled in
Pupuri taonga	Guardianship of whānau estate
<b>R</b>	
Rānei	Either, or
Rangahau Māori	Research and Māori
Rāranga	Plait, weave, direction
Rangatiratanga	Sovereignty, principality
Rauemi	Resources
Rere	Flow, movement
Rito	Heart of the plant
Rōpū	Group, society
Roto	Inside
<b>T</b>	
Tā Te Ao Māori	A Māori worldview and traditional perspectives
Tāau	Your, yours
Taenga	Arrival
Taha	Side
Tai	Sea, coast
Taitamariki	Young person
Takawaenga	Liaison or mediator
Take	Subject matter
Taku	Mine
Tamariki	Children
Tane	Male, man

Tangata	Person
Tangata Whenua	Indigenous, first nations, native, aborigine
Tāpirita	Additional, growth, assist
Tapu	Sacred, forbidden
Tāringa	Ear
Tātou	We, us
Tāua	That
Tauira	Student, pupil
Tauiwi	Foreigner, gentile
Taumata	Orator's bench
Te Aho Mātua	The beginning
Te Ao Hurihuri	Contemporary world
Te Kōhanga Reo	Māori preschool
Te Reo Māori	Māori language
Te Taitokerau	Northland, Auckland
Te Tiriti o Waitangi	Treaty of Waitangi
Te Whakatakoto o ngā tuhituhingā	Structure of thesis
Teina	Younger, younger brother of boy, younger sister of girl
Tēnei	This
Tera	That
Tetahi	The One
Tika	Correct, accurate, authentic
Tikangā	Meaning, customs
Tinana	Body, oneself
Tino	Very, absolute
Tipuranga	Background
Toetoe	Sedge grass "cortaderia splendoris"
Tōna	His, hers
Tuāhuatanga	Situation, aspects
Tuakana	Older brother, older sister, relative
Tuarua	Second, twice
Tupu	Growth
Tupuna	Ancestor, grandparent
Tūturu	Authentic
<b>U</b>	
Uaratanga	Aim, objective, mission statement
Unuhia	Remove, withdraw
Uta	Landwards, home base

**W**

Wāhine	Woman, wife, female, grandmother
Waiata	Song
Wairua (tanga)	Spirit, soul
Wānanga	Learning, seminar
Whāea	Mother, aunt, granny, nanny
Whaingā	Pursuit, follow
Whakaāhua	Picture, figure
Whakaāhuatanga	Opening
Whakamana	Empowering whānau
Whakapapa	Genealogy, cultural identity
Whakapiki ōranga	Self-care
Whakapumau tikanga	Cultural endorsement
Whakaritenga	Similarity
Whakatauaki	Proverb
Whakatakoto tikanga	Planning needs of the future generations
Whakawhānaungatanga	Relationship, kinship
Whakawhiti	Replace, transplant
Whānau	Family
Whāngai	Care for, adopted child
Whare Tapawha	Four Walls of the House
Whānui	Wide, range
Whenua	Country, placenta
Whenu	Thread, webbing, fibre, strand
Whiriwhiringā	Weave

## **APPENDIX**

### **Appendix I**

Tate, H. Terminology – Dynamics of Whānaungatanga Handout

### **Appendix II**

Massey Ethics Application

### **Appendix III**

Massey Ethics Approval

## APPENDIX I

### DYNAMICS OF WHANAUNGATANGA

#### *Relationship Terms: direct line of descent.*

Tupuna – grandparent

Tupuna wahine – grandmother

Tupuna tane – grandfather

Matua – parent

Mātua – parents

Matua tane – father

Matua wahine/whaea – mother

Tama – child

Tamaiti – child/son

Tama Tane – male son

Tamāhine – female child

Mokopuna – grandchild

Uri – descendant

#### *Relationship Terms: within immediate whanau (siblings)*

Tuakana – older brother of male; older sister of female

Teina – Younger brother of male; younger sister of female

Tuahine – sister of male



Tungane – brother of female

Mātāmua – first born

Pōtiki – last born

***Relationship Terms: outside of direct line***

Karanga Tupuna – tupuna generation

Karanga Mātua – parent generation

Karanga Whaea – mother generation

Karanga Tuakana – older brother generation to male, older sister generation to female

Karanga Teina – younger brother generation to male, younger sister generation to female

Karanga Tamaiti – child/son generation

Karanga tamaahine – daughter generation

Iramutu – niece/nephew

Karanga mokopuna – grandchild generation

Karanga rua – dual relationship, older according to one whakapapa, younger according to another whakapapa

***Relationship Terms: connected by marriage, not by blood***

Hungawai – parents-in-law

Hunāonga – son or daughter in-law

Taokete – brother-in-law to male, sister-in-law to male

Au-wāhine – sister-in-law to male

Au-tane – brother-in-law to female



Te Kunenga ki Pūrehuroa

## Human Ethics Committee

To: Secretary, Human Ethics Committee  
AT Principal's Office  
Albany

OR Equity & Ethics  
Old Main Building  
Turitea, Palmerston North

OR Principal's Office  
Wellington

Please send this original (1) application plus twelve (12) copies  
Application should be double-sided and stapled  
Application due two (2) weeks prior to the meeting

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### APPLICATION FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION PROCEDURES INVOLVING HUMAN PARTICIPANTS

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#### SECTION A: GENERAL INFORMATION

1 Full Name of Staff  
Applicant

*(for staff research, teaching and evaluations)*

*Please sign the relevant Staff Applicant's Declaration.*

School/Department/  
Institute/Section

Region *(mark one only)*

Albany  
Wellington

Palmerston North

Telephone

Email Address

---

#### OFFICE USE ONLY

Date First Reviewed: \_\_\_\_\_

Outcome: \_\_\_\_\_

Date Received: \_\_\_\_\_

Date Final Outcome: \_\_\_\_\_

ALB/PN/WGTN  
Protocol No: \_\_\_\_\_

2 Full Name of Student Applicant Moana Margaret Eruera  
(for supervised student research)  
Please sign the relevant Student Applicant's Declaration.

Telephone [REDACTED]  
Email Address [REDACTED]  
Postal Address [REDACTED]  
Employer [REDACTED]

3 Full Name of Supervisor Jill Worrall  
Wheturangi Walsh-Tapiata  
(for supervised student research)  
Please sign the relevant Supervisor's Declaration.

School/Department/  
Institute/Section Massey University  
Social & Cultural Studies

Region (mark one only) Albany  Palmerston North   
Wellington

Telephone (09) 4140808 ext9084 (06) 350-5799 ext: 2836

Email Address [J.M.Worrall@massey.ac.nz](mailto:J.M.Worrall@massey.ac.nz) [K.Walsh@massey.ac.nz](mailto:K.Walsh@massey.ac.nz)

4 Full Name of Line Manager  
(for evaluations)  
Please sign the relevant Line Manager's Declaration.

Section

Region (mark one only) Albany  Palmerston North   
Wellington

Telephone

Email Address

5 Project Title Supervision for Kaimahi Maori working in Social Services (working title only)

6 Projected start date of Project End of October 2003  
Projected end date of Project 30 November 2004

7 **Type of Project:**

*(mark one only)*

Staff Research  
PhD Thesis  
Master's Thesis  
MBA Project

<input type="checkbox"/>
<input type="checkbox"/>
<input checked="" type="checkbox"/>
<input type="checkbox"/>

Honours Project  
Evaluation Programme  
Teaching Programme  
Other  
If Other, specify

<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>
<input type="checkbox"/>

8 **Summary of Project**

This research examines the paradigms of Maori practitioners supervision processes. Supervision for social work practitioners is critical in order to ensure best outcomes for clients, client and worker safety and accountability processes. Research on supervision has been completed overseas and more recently in Aotearoa with models of practice developed. However cultural models of practice are now recognised as a key aspect of good practice including culturally appropriate models of supervision. Research on culturally appropriate models of supervision are relatively sparse and in particular research that provides a framework for Maori supervisors and Maori practitioners working with whanau Maori.

This research will use qualitative methods to gather data from Maori supervisors and Maori supervisees by looking at their experiences of receiving and providing supervision. The interviewees will be selected from different fields of practice, firstly, kaumatua and kuia as cultural advisors, also community and statutory social workers, in order to analyse the contextual influences and identify common themes and processes.

*(Note All the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all.)*

**SECTION B: PROJECT INFORMATION**

*(Note the Committee treats all applications independently)*

9 I/we wish the protocol to be heard in a closed meeting (Part II). Yes  No   
*(If yes, state reason in a covering letter)*

10 State concisely the aims of the project.

To examine the supervision experiences of Maori social and community work practitioners.  
To identify some of the key components and processes that enable Maori supervisors to guide and support Maori practitioners to work effectively.  
To compare this with the current literature of supervision from a cultural perspective  
To develop a framework by which future supervision by Maori for Maori practitioners can be implemented.

11 Give a brief background to the project so that the significance of the project can be assessed.  
*(no more than 200 words in lay language)*

I have worked as a social work practitioner for 17 years, and more recently as a social work supervisor. Currently I supervise a number of Maori practitioners in Te Tai Tokerau and the importance of the supervision process and its impact on effective outcomes for whanau has become increasingly of interest to me. The maintenance of well-being for Maori working in the social services, and effective work with whanau Maori is becoming increasingly more complex and therefore the processes used to support this work, such as supervision, are crucial for the safety of all those involved.

Research into the importance of culturally appropriate supervision and its subsequent impact on the safety and professionalism for Maori staff as well as how such approaches may differ from other models of supervision that Maori workers might receive is timely and important for the social service work environment.

Using a tangata whenua world view, influenced and supported by kaumatua and kuia, whanau, hapu, and Maori practitioners from Te Tai Tokerau, the issue of supervision will be investigated. This will require looking at how Maori may have utilised supervision in the past, in the present, and how this can contribute to the practice of Maori supervision processes for the future.

12 Where will the project be conducted?

In Tai Tokerau, more specifically the Whangarei and Kaikohe areas.

13 Who will actually conduct the study?

Moana Margaret Eruera

14 Who will interact with the participants?

Moana Margaret Eruera

- 15 What experience does the researcher(s) have in this type of project activity?
- I am of Ngapuhi descent and will be researching within my own iwi boundaries.
  - I was a team member in an evaluation project for the Maori Womens Welfare League who used qualitative research methods; individual interviews, focus groups and key informant interviews.
  - I have cultural knowledge and support to enable me to use the correct processes for working with tangata whenua.

- 16 What are the benefits of the project to the participants?
- They will receive copies of the final research report to assist them in their work.
  - They will be participating in a project, which will contribute to providing some information for other Maori social workers and supervisors to access.
  - An investment into safe and accountable work for Maori.
  - A contribution to the written social work resources for Maori in the future.

- 17 What are the risks of the project to:
- i. Participants: ➤ The participants may be cautious about this research of Maori processes and Maori knowledge.
  - ii. Researcher(s): ➤ A perception by participants that there could be a conflict of roles-researcher, colleague, member of the Maori social work community, whanau/hapu member, and provider of external supervision for Maori in Tai Tokerau.
  - iii. Groups/Communities/ Institutions: ➤ The sharing of Maori knowledge/process into a mainstream academic institution where it becomes public information.
  - iv. Massey University: ➤

- 18 How do you propose to manage the risks for each of points ii., iii., and iv. above.  
*(Note Question 40 will address the management of risks to participants)*
- a) To use a transparent process and make sure that participants fully understand the project and choose to participate because they are committed to the outcome and its benefits for Maori whanau
  - b) To clearly indicate to the participants that I am a researcher for the purposes of this exercise, that I value and respect the information that they are sharing with me
  - c) To include the support of kaumatua/kuia to guide the research process
  - d) To ensure that participants fully agree to the material they are contributing to the research

19 Is deception involved at any stage of the project? Yes  No

If yes, justify its use and describe debriefing procedures.

20 Does the project include the use of participant questionnaire(s)? Yes  No

*(If yes, a copy of the Questionnaire(s) is to be attached to the application form)*

21 Does the project include the use of focus group(s)? Yes  No

*(If yes, a copy of the Confidentiality Agreement for the focus group is to be attached to the application form)*

22 Does the project include the use of participant interview(s)? Yes  No

*(If yes, a copy of the Interview Questions/Schedule is to be attached to the application form)*

23 Does the project involve audio taping? Yes  No

Does the project involve video taping? Yes  No

(If agreement for taping is optional for participation, ensure there is explicit consent on the Consent Form)

If yes, state what will happen to the tapes at the completion of the project.

The participants will have the choice of having the tapes returned to them when the required five year term has expired. If they do not want them they will be destroyed.

If audio taping is used, will the tape be transcribed? Yes  No

If yes, state who will do the transcribing.

(If not the researcher, a Transcriber's Agreement is required and a copy is to be attached to the application form)

Moana Margaret Eruera

24 Does the project involve recruitment through advertising? Yes  No

(If yes, a copy of the Advertisement is to be attached to the application form)

25 Will consent be given in writing? Yes  No

If no, state reason.

26 Does this project have any links to other approved Massey University Human Ethics Committee application(s)? Yes  No

If yes, list HEC protocol number(s) and relationship(s).

27 Is approval from other ethics committees being sought for the project? Yes  No

If yes, list other ethics committees.

**SECTION C: FINANCIAL SUPPORT**

28 Is the project to be funded in anyway from sources external to Massey University? Yes  No

If yes, state source.

29 Is the project covered by a Massey University Research Services contract? Yes  No

If yes, state contract reference number.

30 Is funding already available or is it awaiting decision?

No

- 31 Does the researcher(s) have a financial interest in the outcome of the project? Yes  No
- If yes, explain how the conflict of interest situation will be dealt with.

**SECTION D: PARTICIPANTS**

- 32 Type of person participating:  
(mark one or more)
- |                           |                          |                                       |                                     |
|---------------------------|--------------------------|---------------------------------------|-------------------------------------|
| Massey University Staff   | <input type="checkbox"/> | Hospital Patients                     | <input type="checkbox"/>            |
| Massey University Student | <input type="checkbox"/> | Prisoners                             | <input type="checkbox"/>            |
| Children under 7          | <input type="checkbox"/> | Minors 8-15                           | <input type="checkbox"/>            |
|                           |                          | Persons whose capacity is compromised | <input type="checkbox"/>            |
|                           |                          | Ethnic/cultural group members         | <input checked="" type="checkbox"/> |
|                           |                          | Other                                 | <input type="checkbox"/>            |

If Other, specify who.

- 33 What is the age range of participants?  
25 to 65 years

- 34 Is there any professional or other relationship (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member) to the researcher? Yes  No

If yes, describe how this conflict of interest situation will be dealt with.

- As a hapu/iwi member
- This will be dealt with by clearly explaining the role of researcher that I am taking on for this project. This will be included in the information sheet, and in initial discussions with participants before gaining consent.

- 35 What selection criteria will be used?

A non-probability sampling technique will be used. Purposive sampling; "samples which deliberately seek certain types of elements because those cases are judged to be typical of some case of interest to the researcher." (Davidson & Tolich 1999, pg 111).

**Criteria:**

- Participants must identify as Maori
- Have been working in social services for a year minimum
- Are currently supervising, or receiving supervision from a Maori social service worker

- 36 Will any potential participants be excluded? Yes  No

If yes, state the exclusion criteria.

- 37 How many participants will be involved?  
Six – 1 kaumatua, 1 kuia, 2 supervisors and 2 social workers



**What is the reason for selecting this number?**

*(Where relevant, a copy of the Statistical Justification is to be attached to the application form)*

As qualitative research focuses on reflecting the quality of something, the issue of only a few participants enables you to acquire information rich data. This is reflected in the sampling technique used.

**How many participants will be in the control group? None**

*(Where relevant)*

**38 How will participants be recruited?**

Both purposive sampling technique and snowballing techniques will be used. The purposive sampling technique provides criteria into which participants must fit specific criteria as outlined in no. 35. The snowballing sampling technique starts by approaching participants who the researcher knows fit the criteria to participate and then asking them to recommend other people who would be relevant to the research. They will then be approached, the project explained to them and formal consent will then be obtained to participate in the project.

*(If by public advertising, a copy of the Advertisement to be attached to the application form)*

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

In talking to the participants about their supervision it is possible that they might become upset. Due to the nature and stress of social services work it is possible that this may occur.

**40 What support processes does the researcher have in place to deal with adverse consequences or physical or psychological risks?**

If this should occur I would stop the interview and ask the participant if they have a support person or people they may want to talk to, or a process in which they may want to use to work through the issue. I also have good networks and professional resource people that they might want to go and talk to to resolve the issue.

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

1 hour briefing meeting and gaining consent.

2 hour interview

1 hour reading transcripts and giving feedback

1 hour follow up visit, (if required)

1 hour thank you visit, present completed copy of report and koha.

Total – 6 hours

**42 What information on the participants will be obtained from third parties? None**

**43 Will any identifiable information on the participants be given to third parties?**

Yes

No

If yes, describe how.

**44 Will any compensation/payments be given to participants?**

Yes

No

If yes, describe what and how.

A koha will be given and we will share kai.

**SECTION E: DATA**

- 45 **What approach/procedures will be used for collecting data?**  
*(e.g. questionnaire, interview, focus group, physiological tests, analysis of blood etc)*  
Semi structured interviews
- 46 **How will the data be analysed?**  
Thematical coding; broad codes and sub-codes.
- 47 **How and where will the data be stored?**  
Stored securely (in a lockable filing cabinet) at my home while research is being undertaken
- 48 **Who will have access to the data?**  
Moana Margaret Eruera-Researcher  
Participants of their own material  
Supervisors
- 49 **How will data be protected from unauthorised access?**  
It will be locked in a filing cabinet and stored on computer hard-drive with an access code.
- 50 **How will information resulting from the project be shared with participants?**  
They will be given edited transcripts of the interviews.  
They will be given a written summary of findings and a copy of the thesis.
- 51 **How long will the data be retained?**  
*(Note the Massey University Policy on Research Practice recommends that data be retained for at least five (5) years)*  
5 years with the participants agreement
- 52 **What will happen to the data at the end of the retention period?**  
*(e.g. returned to participants, disposed or archived)*  
It will be returned to the participants if they want it, or destroyed.
- 53 **Who will be responsible for its disposal?**  
*(An appropriate member of the Massey University staff should normally be responsible for the eventual disposal of data - not a student researcher)*  
Jill Worrall/Wheturangi Walsh-Tapiata
- 54 **Will participants be given the option of having the data archived?** Yes  No

**SECTION F: CONSENT FORMS**

- 55 **How and where will the Consent Forms be stored?**  
Locked in a filing cabinet in my home – Moana Margaret Eruera

56 Who will have access to the Consent Forms?

Moana Margaret Eruera-researcher  
Supervisors

57 How will Consent Forms be protected from unauthorised access?

Locked in a filing cabinet

58 How long will the Consent Forms be retained?

*(Note the Committee recommends that Consent Forms be stored separately from the data and retained for at least five (5) years)*

5 years

**SECTION G: HUMAN REMAINS, TISSUES AND BODY FLUIDS**

59 Does the project involve human remains, tissue or body fluids?

Yes  No

*(If yes, complete Section G, otherwise proceed to Section H)*

60 How is the material being taken?

*(e.g. operation)*

61 How and where will the material be stored?

62 How long will the material be stored?

63 Will the material be destroyed?

Yes  No

If yes, describe how.

If no, state why.

64 Will the material be disposed of in accordance with the wishes of the relevant cultural group?

Yes  No

65 Will blood be collected?

Yes  No

If yes, state what volume and frequency at each collection.

66 Will any samples go out of New Zealand?

Yes  No

If yes, state where.

**SECTION H: COMPLIANCE WITH THE PRIVACY ACT 1993 AND HEALTH INFORMATION  
PRIVACY CODE 1994**

The Privacy Act 1993 and the Health Information Privacy Code 1994 impose strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.

*(Note that personal information is information concerning an identifiable individual)*

67 Will personal information be collected directly from the individual concerned? Yes  No

If yes, specify the steps that will be taken to ensure that participants are aware of:

- the fact that information is being collected,
  - the purpose for which information is being collected and its use,
  - who will receive the information,
  - the consequences, if any, of not supplying the information,
  - the individual's rights of access to and correction of personal information.
- These points should be covered in the Information Sheet.

- We will discuss these above points on my initial meeting with them and before gaining consent
- They will be written on the information sheet and the consent form
- They are able to ask for the tape to be stopped during interviews if they wish, and have the right to ask for information from the transcripts not to be used
- Participants information will be kept confidential (use by informed consent) however participants will be given the choice of using their names and identifying information if they want to as culturally Maori participants may want to share their hapu/iwi affiliations.

If any of the above steps are not taken explain why.

68 Will personal information be collected indirectly from the individual concerned? Yes  No

If yes, explain why.

69 What storage and security procedures to guard against unauthorised access, use or disclosure of the personal information will be used?

Information will be locked in a filing cabinet at my home and on computer hard-drive with a protected access code.

70 How long will the personal information be kept?

*(Note that Information Privacy Principle 9 requires that personal information be kept for no longer than is required for the purposes for which the information may lawfully be used.) As a general rule, data relating to projects should be kept in appropriate secure storage within Massey University (rather than at the home of the researcher) unless a case based on special circumstances is submitted and approval by the Committee.*  
For the required 5 year period.

71 How will it be ensured that the personal information collected is accurate, up to date, complete, relevant and not misleading?

This will be checked with the participant

- 72 **How will the personal information be used?**  
It may be written into the final report, eg. iwi affiliations as agreed by the participants. (confidentiality not anonymity)
- 73 **Who will have access to the personal information?**  
Moana Margaret Eruera
- 74 **In what form will the personal information be published?**  
Written into a participants profile  
*(Massey University requires original data of published material to be archived for five (5) years after publication for possible future scrutiny)*
- 75 **Will a unique identifier be assigned to an individual? (Unless they want to remain anonymous)** Yes  No
- If yes, is the unique identifier one that any other agency uses for that individual?** Yes  No

**SECTION I: TREATY OF WAITANGI**

- 76 **Does the proposed project impact on Maori people in any way?** Yes  No   
**If yes, describe how.**  
This project has a Maori researcher, Maori participants and one Maori supervisor, and Maori mentors
- 77 **Are Maori the primary focus of the project?** Yes  No   
**If no, proceed to Question 82.**  
**If yes, 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.**
- 78 **Identify the group(s) with whom consultation has taken place.**  
*(Where relevant, a copy of the supporting documentation is to be attached to the application form)*
- My own whanau/hapu/kaumatua/kuia supports
  - Tai Tokerau ropu – ANZASW (Aotearoa NZ Association of Social Workers)
  - Massey supervisor – Wheturangi Walsh-Tapiata
- 79 **What consultation process has been undertaken prior to this application?**  
Discussions with my supports as written above
- 80 **Describe any ongoing involvement the group consulted has in the project.**  
➤ Ongoing support for me through the research project
- 81 **How will information resulting from the project be shared with the group consulted?**  
An information sharing hui will be held on completion of the project to give information back to those involved and those interested in the outcomes of the research.

82 If Maori are not the focus of the project, outline what Maori involvement there may be and how this will be managed.

**SECTION J: SOCIAL AND CULTURAL SENSITIVITY**

83 Are there any aspects of the project which might raise specific cultural issues? Yes  No

If yes, describe how.

As the research is based on Kaupapa Maori research, and involves only Maori in the study there will be many cultural issues focused on and information shared. However given the researcher, supervisor, mentors and participants it is not anticipated that there will be issues that cannot be resolved in a culturally appropriate manner.

84 Is ethnicity data being collected as part of the project? Yes  No

If yes, explain why.

The participant criteria asks that participants must identify as Maori, and they will be asked what hapu/iwi they are from.

85 What ethnic or social group(s) other than Maori does the project involve?  
None

86 Do the participants have English as a first-language? Yes  No   
If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes  No

*(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)*

87 What consultation process has been undertaken with the group(s) prior to this application?

88 Identify the group(s) with whom consultation has taken place.  
*(Where relevant, a copy of the supporting documentation is to be attached to the application form)*

89 Describe any ongoing involvement the group consulted has in the project.

90 How will information resulting from the project be shared with the group consulted?

**SECTION K: RESEARCH UNDERTAKEN OVERSEAS**

91 Do the participants have English as a first-language? Yes  No   
If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes  No

*(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)*

92 Describe local committees, groups or persons from whom the researcher has or will obtain permission to undertake the project.

*(Where relevant, copies of Approval Letters are to be attached to the application form)*

93 Does the project comply with the laws and regulations of the country where the project will take place? Yes  No

94 Describe the cultural competence of the researcher for carrying out the project.

95 Does the researcher speak the language of the target population? Yes  No

## Declarations

### DECLARATION FOR THE STAFF APPLICANT

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation (*cross out those which do not apply*) as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Staff Applicant's  
Signature

Date:

### DECLARATION FOR LINE MANAGER (for research/evaluations undertaken in the Divisions)

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:

### DECLARATION FOR THE STUDENT APPLICANT (for supervised student research)

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation (*cross out those which do not apply*) as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Student  
Applicant's  
Signature

Moana Margaret Eruera



Date: 6/10/03

### DECLARATION FOR THE SUPERVISOR (for supervised student research)

I declare that I have assisted with the development of this protocol, that to the best of my knowledge it 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.

Supervisor's  
Signature

Date:





## INFORMATION SHEET

### *Supervision for Kaimahi Maori working in Social Services (working title only)*

Kia ora koutou katoa,

*Ko Maungakohatu te maunga  
Ko Mangakaahia te awa  
Ko Te Aroha te marae  
Ko Ngati Terino te hapu  
Ko Ngapuhi Nui Tonu te iwi  
Ko Moana Eruera ahau*

My name is Moana Eruera, I am of Ngapuhi descent. My partner is Inia Eruera of Te Whanau A Apanui, Rangitane and Ngati Kahungunu descent. We have two boys, aged 6 and 9 years. I am employed part-time as a Tutor/Fieldwork Placement Co-ordinator for the Diploma of Social Services at Northland Polytechnic in Whangarei. I am currently studying towards a Masters of Philosophy (in Social Work) at Massey University. After much korero with whanaunga and Maori practitioners, including kaumatua and kuia, I have chosen supervision for kaimahi Maori working in Social Services, as my topic to research for my Masters thesis. You have been approached because your participation and experiences are important to this project as a cultural advisor, Maori supervisor or Maori social service practitioner. The aim of this project is to identify the key components and processes currently used by Maori supervisors to guide and support Maori social workers effective work with whanau Maori, in statutory and community social service provision.

Researcher -

[REDACTED]

Supervisors - Jill Worrell  
Massey University  
Albany  
Ph- 09-4439700  
Email J.M.Worrall@massey.ac.nz

Wheturangi Walsh-Tapiata  
Massey University  
Palmerston North  
Ph-06-350-5799 ext 2836  
Email K.Walsh@massey.ac.nz

## Research Participants

Utilising my knowledge of social service organisations in Tai Tokerau I have contacted organisations to identify Maori cultural advisors (kaumatua/kuia), Maori supervisors and Maori practitioners currently providing or receiving supervision from or to Maori. I am seeking participation from 1 kaumatua, 1 kuia, 2 supervisors and 2 practitioners. If you are prepared to participate please contact me and I will visit to explain the project to you in more detail and obtain formal written informed consent to participate.

## Selection Criteria

Supervisors will be selected subject to the following:

- Identify as tangata whenua
- Are currently working in a supervisors role within a social service organization
- Are currently supervising a Maori social service worker
- Have been in a social service supervisors role for more than one year

Social or Community Workers will be selected subject to the following:

- Identify as tangata whenua
- Are currently working in a social/community or iwi social service role
- Are currently supervised by one of the above selected Maori supervisors
- Have been in a social service role for more than one year.

## Research project procedures

After the initial meeting explaining the project and obtaining your informed consent we will make a time for you to have an interview, which will last approximately 1.5 – 2 hours. This interview will be audio-taped and then transcribed by myself. An edited transcript will be returned to you to read for addition or deletion of content. Excerpts from these edited transcripts will be used in the thesis, and possibly for publication in journals or books. Total time involved in these processes will be approximately 7 hours. The audio-tapes will then be either; returned to you if you want them or destroyed. The transcript copies will be kept with the researcher while the analysis is done. On completion of the written report copies will be distributed to participants. As required the data will be held at Massey University for the period of 5 years, then redistributed to participants if you want it, or destroyed if not.

## Participants rights

You have the right to:

- decline to participate
- decline to answer any particular question (during the interview)
- withdraw from the study (during the allocated research timeframe of 1 year)
- ask any questions about the study at any time during participation
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- ask for the audio tape to be turned off at any time during the interview

## Support Processes

If during the course of the research issues and/or information is disclosed which the participant requires support to address, the following process will be used.

- Inform the researcher of the issue
- Discussion and negotiation will take place identifying the most appropriate course of action
- A plan will be made and actioned (this may include whanau support processes and/or external/professional supports as negotiated)
- The researcher will follow up progress
- The tape will be turned off if necessary

*Please do not hesitate to contact the researcher, and/or either of the supervisors if you have any queries. Details are provided on the cover page of this information sheet.*

This project has been reviewed and approved by the Massey University Human Ethics Committee, ALB Protocol No/No . If you have any concerns about the conduct of this research, please contact Associate Professor Kerry P Chamberlain, Chair, Massey University Campus Human Ethics Committee: Albany, telephone (09) 443-9700, ext-9078, email [K.Chamberlain@massey.ac.nz](mailto:K.Chamberlain@massey.ac.nz).



## CONSENT FORM

*Supervision for Kaimahi Maori  
(working title only)*

I have read the Information Sheet and have had the details of the study explained to me.

My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

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

*This consent form will be held for a period of five (5) years.*

Signature: \_\_\_\_\_ Date \_\_\_\_\_

Full Name (printed) \_\_\_\_\_

# Information sheet

## Personal Details to be gathered from each supervisor/social worker interviewed:

*Name*

*Age*

*What are your iwi affiliations?*

*How long have you worked in social services? (number of years)*

*Do you have a social services qualification? (please write qualification)*

*Are you a member of Aotearoa New Zealand Association of Social Workers? (yes/no)*

*Do you work in a statutory or community organisation?*

*What is your role within your organization? (supervisor/social worker/iwi)*

*How long have you been working in your current role? (number of years)*

*Have you attended any supervision training? (please write completed training)*

*Are you currently receiving supervision? (yes/no)*

*If yes, what form of supervision do you currently receive? (clinical/cultural/external)*

*Does your organization have a supervision policy/contract?*

# Interviewing sheets

## For Social Workers:

### **Supervision**

Tell me about your experience of supervision.

How do you use supervision?

What is the process of your supervision?

What is helpful in supervision?

What is unhelpful in supervision?

What are the activities that support you in your work?

### **Cultural**

As Maori, what guidance do you need in your work?

As Maori, what expectations do you have of your supervisor?

What whanau support do you have with your work?

What knowledge do Maori supervisors need? How does this make them effective?

How do you access iwi support?

How do you align whanaungatanga with your practice?

How do you keep yourself safe in your work?

What vision do you have for supervision for Maori?

# Interviewing sheets

## For Supervisors:

### **Work context**

What does your organisation do to support supervision?  
What supervision processes are used?  
How often does supervision occur?  
How has your supervision process evolved?

### **Process of supervision session**

Tell me about your experience of supervision.  
What happens in supervision? Would you walk me through the process?  
What knowledge do Maori supervisors need? How does this make them effective?

### **Cultural**

As Maori what guidance do you give in your work?  
As Maori what expectations do you have of your supervisor?  
What whanau support do you have with your work?  
How do you access iwi support?  
How do you align whanaungatanga with your practice?  
How do you keep yourself safe in your work?  
What vision do you have for supervision for Maori?