Me kauhi rānei koe ki te huruhuru kākāpō:

Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata

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

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Abstract

This thesis explored how Māori social workers were empowered to exercise their tino rangatiratanga and mana tangata, worn as a korowai in their practice. The research offered an understanding of how social workers navigated being Māori and being a social worker. Having a Māori identity can often be encumbered with cultural expectations exceeding vocational responsibilities that may or may not enhance professional and personal personas.

This thesis explored the experiences of six Māori social workers in kanohi kitea hui, and considered the question: are you a Māori social worker or a social worker who is Māori? This question is at the heart of the thesis title: '*Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata'*. A qualitative kaupapa Māori approach was applied throughout the thesis using a number of cultural frameworks, including whakataukī, inspirational quotes, a korowai weaving frame and a tauparapara, embedding the research process in Te Ao Māori. The metaphor of weaving a thesis korowai was an enduring theme throughout the thesis.

The findings in this thesis concluded that Māori social workers are highly resilient, innovative and resourceful, and that despite the ongoing struggles of the effects of colonisation that impact their identity, practice and ideology, they are self-actualising, self-determining and realising their mana tangata. The findings demonstrated that for tino rangatiratanga to be fully realised however, Te Tiriti o Waitangi and the principles outlined in Pūao-te-Ata-tū need to be honoured. This thesis concluded that an ambicultural approach to the tino rangatiratanga of indigenous Māori social workers offers a new frame for weaving a korowai fit for practice, replacing the outdated ill-fitting bicultural garment.

He Mihi

I te Taha o tōku Whaea

Ko Whakapūnake te matau a Maui Tikitiki a Taranga tōku maunga
Ko Te Wairoa hopupu honengenenge matangirau tōku awa
Ko Takitimu tōku waka
Ko Ngāti Kahungunu tōku iwi
Ko Okaka tōku wahi okioki
Ko Huianui tōku Puke
Ko Ngāti Hikakawa, ko Ngāti Koropi tōku hapū
Ko Rauhina rāua ko Tapuae ōku Tipuna
Ko Te Rauhina tōku whare tipuna
Ko Te Aio tōku wharekai
Ko Noelene Kelly tōku Kuia
Ko Coral Jones tōku Whaea
Nō Kihitu ia

I te Taha o tōku Matua

Ko Takitimu, ko Aoraki ōku maunga
Ko Te Ara a Kewa tōku moana, ko Waimakariri tōku awa
Ko Takitumu, ko Uru Ao ōku waka
Ko Ngāi Tahu, Kāti Mamoe, Waitaha ōku iwi
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I haere au ki te kura tuarua ko Turakina Māori Girls College ki Matene, i Te Ika a Maui
Kei Otautahi tōku kainga e noho ana
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Tēnā rā koutou i raro i te korowai o te Atua, nana nei ngā mea katoa.

A te korowai o te Kaihanga
A te korowai o te rangimārie
Kua horaina mai i runga i a tātou.

It is a privilege to acknowledge this pepeha that for so many years was lost to our whānau. The reclamation and restoration of mana to us is due to the tireless efforts firstly of my mother, Coral Rae Bensley-Jones and my maternal aunts, Margaret Cook of Invercargill and Christine McDonagh of Auckland. My thanks to them cannot be measured in human terms as it was and still is about 'te mana o tō mātou whānau' which is for us and those to come, our mokopuna. To my Uncle Alan Bensley and his wife Dyanne who have always been there for me as whāngai parents, despite being 'only' four years older than me. My love and respect for you both is immense and can only be repaid by our relationship that is enduring and a precious taonga – '*ahakoa he iti, he pounamu'* although small, it is precious. The best gifts come in small packages.

To my children and grandchildren who think I'm slightly crazy for doing this and always tired and busy and grumpy and away and permanently attached to the computer and books. Well, this is what it was all about and it's done and I'm back so I hope that we can spend some quality time together again at the beach, at the park, at your house or wherever the sun is shining.

Finally, my utmost thanks and enduring love goes to my long suffering husband Steve Roberts who unwittingly came along for the ride with all its twists and turns and emotional upheavals (I just need you to listen, don't give me advise – poor guy!). I cannot repay the time we've lost while I had to do this but I'm sure you will come up with lots of ideas of how. Is this a good time to mention my PHD, because I've been thinking …?

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Ko te pae tawhiti, whāia kia tata;
Ko te pae tata, whakamaua kia tīna
Seek out distant horizons and cherish those you attain[1]
(Mead & Grove, 2003, p. 257)

This thesis is dedicated to all indigenous Māori social workers who advocate daily for our people in all manner of places and spaces while upholding their whānau, hapū and iwi responsibilities, and to Ngā Kaiwhatu, the six indigenous Māori social workers who voluntarily participated in this thesis, and who have patiently waited for two years for this to come to fruition – well here it is – read it, digest it, look for yourselves, and enjoy. This is for you and I hope that I have captured your ideas and presented you with the mana that you deserve. My heartfelt aroha to you all.

To my Te Ora Hou whānau, who have had no idea where I have been or what I have been doing for the past five years – well this it whānau! This is a living document that I hope that you will consider your own, to use as you see fit and that you too can be inspired to reach for the distant horizons and achieve heaps. It is an honour and a privilege to belong to a kaupapa whānau who care and serve our rangatahi and whānau selflessly, who love unconditionally, and who understand and are 'whānau'. I love being your Whaea Shaz, or is it Taua or Kui or just Shaz?

My grateful thanks go to my thesis supervisors, two wahine toa who have my utmost respect; Hannah Mooney and Professor Robyn Munford from Massey University. You have navigated my crazy ideas and head spaces over these past 2 years, and have remained loyal and believed in the kaupapa and encouraged and pushed me forward every step after step after step after endless step and I salute you both for helping to bring this full circle – to completion. It is hard to believe but it is true. It is done!!

[1] The source of both the pēpeha and translation was Rangi Mete-kingi of Whanganui descent

Finally, to my social work supervisor and friend Professor Jane Maidment from the University of Canterbury. This dream began many years ago and you were there believing in me and encouraging me, when I did not believe in myself. You always tell me that I am special and gifted and amazing at what I do and maybe now, I actually believe you. Thank you so much, you are special to me and I love and value our friendship and you.

Ngā mihi aroha kia koutou katoa

Sharyn Lee Roberts

Papakupu – Glossary

Aho	Weft, cross threads in weaving
Ako	Teaching and learning
Aotearoa	Land of the long white cloud – New Zealand
Aroha	Love
Atua	Supernatural being, god
Awhi	To embrace, support
Āwhiowhio	A Māori model based on the inverted koru/spiral
Hapū	Sub-tribe, pregnant
Hākari	To have a feast
Harirū	Handshake
Hau kāinga	Home people, host people
Hauora	Wellbeing
Hawaiki	Spiritual home of Māori people
He Mihi	Official greeting
Hōhā	Tiresome, annoying
Hui	Meeting
Hūmarie	Humility
Huruhuru	Feathers
Iwi	Tribe, bones
Iwitanga	Tribal ways
Kahurangi	Dame – lady of high rank
Kahurangi	Colour blue
Kaiārahi	Lead researcher
Kai	Food
Kaimahi	Worker
Kaiwhatu	Weaver
Kākāpō	A green ground parrot

Kākāriki	Green
Kanohi kitea	The seen face
Kanohi ki te kanohi	Face to face
Karakia	Prayer, incantations, “when the spirit speaks to spirit and shifts the impossible to reality” (Ihimaera, 2004, p. 33).
Karanga	Call
Kaumatua	Elder
Kaupapa	Purpose, Plan, Matter for Discussion, Ground Rules and the body of a korowai
Kaupapa Māori	Topic Māori Philosophy, Approach
Kete	Basket
Koha	Gift
Kōrero	Talk, speak
Korowai	Finely woven cloak
Kotahitanga	Unity
Kowhai	Yellow
Kui	Older Māori woman
Kūmara	Sweet potato
Mahi	Work
Mamae	Pain
Mana	Authority, power, prestige
Manaaki	To support, take care of, give hospitality to
Manaakitanga	Show hospitality, be generous. To intentionally care for a person’s mana.
Mana motuhake	Autonomy, independence
Mana Tangata	Personal power and authority
Mana whenua	To have territorial rights
Manuhiri	Visitors
Māori	Indigenous peoples of Aotearoa New Zealand

Marae	the traditional place where Māori conduct their cultural activities
Mātauranga Māori	Māori knowledge
Matekite	Healer
Mauri ora	Levels of wellbeing (Ruwhiu, 2016, p. 131)
Māwhero	Pink
Mihimihi	Greeting
Mihi Whakatau	Informal welcome ceremony, greeting
Mokopuna	Grandchild
Ngā	The - plural
Ngā Kaiwhatu	Whatu weavers, the participants in this research
Ngā mōhiotanga	Knowing
Noa	Ordinary
Ohaoha	Generosity
Oranga	Welfare, living
Ōtautahi	Christchurch
Pākehā	A New Zealander of European descent
Pakiwaitara	A form of Māori storytelling
Papatūānuku	Deity of the land – Mother Earth
Pepeha	Traditional way of introducing oneself that identifies whakapapa and whenua connections
Pono	To be true, sincere
Poroporoaki	Formal farewell ceremony
Pou	Post
Poutama	Stairway to heaven weaving pattern
Pōwhiri	Formal welcome ceremony
Pūkenga	Skilled, an expert
Pūkōrero	A Māori form of storytelling
Pūmanawa	Inherent talent or spiritual abilities

Pūrākau	Mythical, legendary story
Rangatira	Leader, Chief
Rangatiratanga	Leadership – Chiefly autonomy
Raranga	To weave, plait
Roopū	Group
Rūnaka	Tribal council
Take	Issue
Tamaiti	Child
Tangata	Person, man
Tangata Whenua	People of the land – indigenous people of Aotearoa
Tāniko	Fine finger weaving
Taonga	Treasure, precious possession
Taonga tuku iho	Heirloom
Tapu	Sacred, intangible
Tāua	Grandmother
Tauiwi	Non-Māori
Tauparapara	Chant
Tautoko	To support
Te Ao Māori	The Māori worldview
Te Ora Hou	A Kaupapa Māori Youth Development Organisation
Te Reo Māori	The Māori language
Te Tiriti o Waitangi	Maori language version of the Treaty of Waitangi
Te Whakatinanatanga	Doing
Tika	To be correct, true, right
Tikanga	Correct procedure, custom
Tipuna	Ancestor
Tino rangatiratanga	Sovereignty, self-determination
Titiro	To look
Tohu	Qualification, a sign

Tukia	Collision
Tupu	To unfold one's nature, the process of becoming
Tūturu	Permanent, authentic, original
Tūrangawaewae	Place where one has a right to stand
Wāhine	Women
Waiata	Song
Waiporoporo	Purple
Wairua	Two waters - spirit
Wairuatanga	Spirituality
Wero	Challenge
Whaikōrero	To make a formal speech
Whakaaro	Thought/s
Whakamana	To empower, to give authority to
Whakapapa	Genealogy – to place in layers
Whakarongo	To hear, to listen, to know
Whakatāpu	To sanctify or ban the use of
Whakataukī	Proverbial sayings of the ancestors
Whakawhanaungatanga	The process of establishing relationships
Whānau	Extended family
Whānau hapū and iwi	Māori familial collective
Whanaunga	Relation
Whanaungatanga	Relationships
Whānau Ora	Whānau led and whānau driven practice and a social policy introduced by the Māori party in Aotearoa New Zealand
Whāngai	Adoptive family member
Whare	House or traditional Māori carved building
Whatu	Finger weaving, to weave or knit
Whenu	Strand, warp length in weaving

Whenua	Land – placenta
Whero	Red

Meanings and Translations

The following conventions are assumed throughout this thesis:

- The use of Māori words in this thesis are assumed to be in common usage, not only in Te Ao Māori but in social work and Aotearoa New Zealand society generally, therefore an English word equivalent is not provided in the body of the thesis every time.
- The meanings and translations for the majority of Māori words used in this thesis, and recorded in this Papakupu - Glossary have been supplied from the online Māori dictionary https://maoridictionary.co.nz/
    - Some meanings have been supplied from my own knowledge and experience of Te Reo Māori
    - Other meanings have been applied according to the meaning attributed to them in the thesis
    - Some translations have citations attached attributing mana to the authors.

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Chapter One

Te Aho Tapu:

Casting on the Introduction

Mehemea ka moemoea ahau, ko ahau anake
Mehemea ka moemoea tatou, ka taea e tatou

If I dream, I dream alone.
If we all dream together, we can succeed
(Turia, 2011, paras. 5&6)

Introduction

This thesis explores how indigenous Māori social workers are empowered to exercise their tino rangatiratanga which is worn as a korowai in their practice and realises their mana tangata. The research provides an understanding of how Māori social workers navigate being Māori and being a social worker. A qualitative kaupapa Māori research approach is employed utilising methods drawn from mātauranga Māori which embed this thesis in Te Ao Māori. To communicate Māori concepts in a meaningful and understandable way for both Māori and non- Māori audiences, the metaphor of a korowai will be an enduring theme throughout the thesis, and will inform the research processes and the thesis structure.

This chapter begins with a precis of the thesis title; explaining the use of the Māori whakataukī and the English statement. The key thesis question is then presented, contextualising the question to the title. A section entitled Personal Rationale presents myself as an insider researcher and Kaiārahi into the thesis, and is followed by the thesis outline of each chapter as it contributes to the thesis. A short summary concludes the chapter.

Me kauhi rānei koe ki te huruhuru kākāpō?

The whakataukī that forms the title of the thesis was recommended by Professor Mike Ross, Pukenga Lecturer at Te Kawa a Māui at Victoria University, a friend and former colleague of Te Ora Hou my workplace. While researching a suitable title that articulated the wairua and kaupapa for this thesis, Professor Ross suggested the use of the whakataukī, "*Me kauhi rānei koe ki te huruhuru kākāpō, pū mai o te Tonga,* that translates, shall I cover you with the feathers of the kākāpō, heaped up here from the South" (Department of Conservation, n.d., para. 7, 8). It is considered that the kākāpō feathers could potentially represent the dreams and aspirations of Māori social workers, and the thesis could enquire, are Māori social workers using these huruhuru to weave this prized korowai that is our practice? Professor Ross also indicated that the translation of whakataukī are largely influenced by the translator. Therefore, it was decided it was appropriate for this thesis to only use the first part of the whakataukī as Professor Ross said it was being interpreted and applied in a new way that kept knowledge alive and relevant to the times, therefore the end stanza was not included. A whānau hapū and iwi connection to this whakataukī made it personally relevant, as whānau from my father's rūnaka, Ōraka-Aparima (Colac Bay, Southland), of Ngāi Tahu iwi are current guardians of the Department of Conservation Kākāpō Recovery Group.

Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata

The inspiration for a thesis korowai had its genesis in 2015 when I was invited by my social work supervisor, Professor Jane Maidment from the University of Canterbury, to contribute a chapter entitled, "Assessment with Māori" for the third edition of Practice Skills in Social Work and Welfare: More than Just Common Sense, that was subsequently published in 2016. Also in 2015, the metaphor of a korowai of social work practice also emerged while completing the Masters of Social Work paper; 179.740 Social Service Supervision Theory and Practice. It was the notion of Māori social workers weaving a practice korowai in supervision and a Mana Māori frame for social work supervision. This frame was used as a methodological framework in this thesis and is fully explained in the methodology chapter.

Are you a Māori Social Worker or Social Worker who is Māori?

Māori social workers are juxtaposed between two often competing and diverse realities, Te Ao Māori and Social Work. This thesis aims to determine how Māori social workers navigate and manage these realities, and achieve their personal and professional dreams and aspirations. As Māori people, social workers have responsibilities to whānau hapū and iwi that can encumber their professional selves. They are also social workers with vocational and professional responsibilities that can obstruct their Māori selves. The juxtaposition between these two competing and diverse realities is the location for this thesis enquiry; to determine how Māori social workers identify themselves, how they remedy the two worlds that compete for their knowledge and practice, and to understand how they are empowered to exercise their tino rangatiratanga that is worn as a korowai and realises their mana tangata.

A qualitative kaupapa Māori research approach was applied; five experienced Māori social workers currently practising in Ōtautahi Christchurch were interviewed and their practice explored. It is intended that the findings of this research will weave a korowai evidencing the mana tangata of Māori social workers, that is, their inherent and absolute worth as people with integrity, power and of chiefly inheritance (Tate, 2012). A set of research questions will guide the kanohi kitea hui to answer the key research question, “Are you a Māori social worker or a social worker who is Māori?” It was decided early in the research process, to consistently use the identity classification Māori rather than tangata whenua or indigenous peoples of Aotearoa, to avoid confusion.

Personal Rationale

I have been constantly challenged during the writing of this thesis by the thinking that this must make a difference for Māori people otherwise it is just another academic exercise that will eventually gather dust on the shelf of many good intentions. That is not its purpose. Earlier this

year I read the following post in a weekly blog of Te Pūtahitanga o Te Waipounamu, the South Island Whānau Ora Commissioning Agency dated 4 May 2019.

> *What do we do with a broken pounamu?*
>
> *I loved a conversation I watched on social media this week responding to the question 'what do we do with a broken pounamu'? Ngāi Tahu wise woman (and Chief Values Officer for Ngāi Tahu Holdings) Charisma Rangipunga responded "People get broken all the time - we don't throw them away. I personally like the Japanese philosophy of Kintsugi for broken pounamu. Embracing the idea that our flaws define us and make us even more unique and distinctive".*

This resonated with me, our Māori people are not broken; the systems that we interact with are broken, resulting in generations of flawed people. Equally, Māori social workers are at times required to work within systems that are flawed, that do not easily allow the integration of Te Ao Māori within professional practice. It is hoped that this thesis identifies some strategies for supporting Māori social workers, that allow our flaws to make us even more unique and distinctive, because it is our uniqueness and distinctions that empower Māori people to aspire to greatness which is our inheritance.

He kākano āhau i ruia mai i Rangiātea
And I can never be lost
I am a seed, born of greatness
Descended from a line of chiefs,
He kākano āhau
(Tamehana, 2001)

Thesis Outline

This thesis comprises six chapters and embodies a metaphorical korowai to structure the research and thesis discussion. Chapters one and six, the introduction and conclusion chapters, represent the tāniko bands that border the top and bottom of the korowai, and chapters two to five weave the kaupapa, the body of the korowai (Salmond, 2005). Each chapter begins and ends

with either a whakataukī or inspirational quote, with some chapters featuring both, setting the tone for the chapters as they unfold.

Chapter One - Te Aho Tapu: Casting on the Introduction

Te Aho Tapu - the sacred thread marks the beginning of the weaving process and is the first strand woven that sets the parameters of the korowai and creates a tāniko border that gives an initial expression to the korowai (Puketapu-Hetet, 1989; Rameka, 2015). The opening statement by Kahurangi (Dame) Tariana Turia is Te Aho Tapu for this thesis that sets its parameters and aspirations, that it is a collective dream for all social workers everywhere who advocate for the vulnerable, marginalised people in this world, and most especially for the Māori social work fraternity who have toiled for tino rangatiratanga for years in this important professional space.

Te Aho Tapu introduces the thesis topic in the first two sections that contextualise the topic. Section three outlines the thesis aim and the approaches that are employed. Section four is a personal rationale statement that situates myself as Kaiārahi in the thesis with some personal thoughts and statements, and section five is the chapter outline that reveals the thesis structure.

Chapter Two - Ngā Aho Tipuna: Weaving in the literature

Ngā Aho Tipuna - the ancestral threads, acknowledge the weaving knowledge that has accumulated over time and is "taonga tuku iho, treasures handed down from the ancestors" (Salmond, 2005, p. 15). Ngā Aho Tipuna considers the literature that has accumulated over time in relation to the thesis topic, as taonga tuku iho; and presents discourses of tino rangatiratanga, biculturalism and Māori social work identity and practice. A quote exhorting Māori tino rangatiratanga, to seek our own knowledge, to be informed and influenced by our heritage as indigenous Māori, and formulate our own pathways supported by our ancestors, sets the scene for the chapter that unfolds. Ngā Aho Tipuna concludes with a summary of the literature that will inform the next stage of the thesis korowai development.

Chapter Three – Mana Māori: Weaving in the methodology

The Mana Māori frame is fashioned on a wooden weaving frame that is used to construct a korowai. There are six components that construct the Mana Māori frame: whenua, whakapapa, whakataukī, whanaungatanga, whakamana and wairuatanga. This chapter begins with a whakataukī that supports the need for research to be robust and enduring, and is followed by a quote from Dr Rangimārie Rose Pere who affirms that Māori research fulfils this requirement. An introduction provides an outline for the chapter and an explanation of Mana Māori as a methodological frame. Each component of the Mana Māori frame is explained as it relates to the methodology and research methods employed in this chapter. The chapter concludes with a summary outlining the methodological framework for the thesis korowai.

Chapter Four – Ngā Mana Pūrākau: Weaving in the Findings

Ngā Mana Pūrākau translates as the weavers' stories and is the findings chapter of the thesis where the key themes that create the design of the thesis korowai are revealed. The chapter begins with a quote by an eminent tipuna who again encourages a collective approach to achieving successful outcomes, and also presents the first of many Ngā Kaiwhatu statements that sets the context for the rest of the chapter. Pūrākau is a form of knowledge sharing used in Kaupapa Māori research through storytelling (Irwin, 1994; Smith, 2012). "A pūrākau approach encourages Māori researchers to research in ways that not only takes into account cultural notions but also enables us to express our stories to convey our messages, embody our experiences and keeps our cultural notions intact" (Lee, 2005, p. 8).

Following the introduction, Ngā Kaiwhatu (weavers) who are the six Māori social worker participants and the weavers of the thesis korowai are introduced along with the processes employed in the kanohi kitea hui. Three Ngā Take Ariā (key themes) that emerged from the six kanohi kitea hui and thematic analysis; recognising indigeneity, reclaiming practice and restorying cultural ideology. The chapter concludes with a summary outlining the design for the thesis korowai.

Chapter Five – Mahi Raranga: Weaving in the Discussion

Mahi Raranga – working the weave is the section of the thesis korowai where taonga from Ngā Aho Tipuna and Ngā Kaiwhatu Pūrākau combine to weave and adorn the kaupapa of the korowai. This chapter is characterised by a tauparapara (chant) that frames the discussion. The tauparapara is divided into sections that align with the three Ngā Take Ariā which are discussed alongside knowledge drawn from the literature review that culminate in Tū Ahurei: an ambicultural discourse, revealing the thesis korowai. The Mahi Raranga chapter concludes with a summary that outlines the key discussion themes that decorate the thesis korowai.

Chapter Six - Te Aho Mutunga Kore: Casting off the Conclusion

Te Aho Mutunga Kore – the eternal thread references the philosophies and practices that are foundational to weaving. In weaving terms, it is considered that there is one eternal thread that is used in weaving that 'holds the tension' and keeps the structural integrity of the item under construction (Evans & Ngarimu, 2005; Puketapu-Hetet, 1989; Taituha, 2014). The eternal thread that runs consistently through this thesis is the metaphor of the korowai. Te Aho Mutunga Kore presents the weaving stages; weaving in the literature, methodology, findings and discussion chapters that culminates in the thesis korowai – Tū Ahurei. Te Aho Mutunga Kore concludes with a written prose that completes the thesis.

Conclusion

The purpose of this chapter was to introduce the metaphor of the thesis korowai, the thesis aims, and the research methodology applied. My personal rationale for the purpose of the thesis was identified and the chapter concluded with an overview of the thesis structure. The next chapter provides a review of the literature and in particular the tino rangatiratanga and mana tangata of Māori social work identity and practice.

Me raranga tahi tatou, kia ea ai ki nga taumata
Let us weave together, so we can all reach our goals
Te Rau Matatini, 2010, pp. 33-34

Chapter Two

Ngā Aho Tipuna – The Ancestral Threads:

Weaving in the Literature

Mai te urunga o Ngai Taua te iwi Māori ki roto i nga kāwai matauranga o Tauiwi, inā, honotia te peka Māori ki te rākau rāwaho, he rerekē tona hua me te rongo o tōna kiko, he kawa. Kāti, tēnei te whakahoki ki ngā paiaka, a kui mā a koro mā

Let us return to our origins. Since the time we as Māori were immersed in the knowledge streams of tauiwi we have become like a branch grafted to a foreign tree, producing fruit of different quality and somewhat unpalatable. It is time we returned to the rootstock of our ancestors

Rangitihi (John) Tangiwaiata Tahuparae (as cited in Leahy, 2015, p. 343)

Introduction

This literature review seeks to provide a context for the overall thesis topic, '*Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata'* and for the research question, "Are you a Māori social worker or a social worker who is Māori?" The quote from Rangitihi Tangiwaiata Tahuparae, cousin Tahu to Dame Tariana Turia, is a reminder to seek our own knowledge, to be informed and influenced by our heritage as indigenous Māori, and that it is time to formulate our own pathways supported by our ancestors. The whakataukī that concludes this chapter, "Kia whakatōmuri te haere ki mua – to walk into the future, our eyes must be fixed on the past" is a reminder that knowledge development includes researching back to connect with what is already known, to inform and enhance future knowledge and therefore practice (Witehira, 2013, p. 194). Similarly, Durie (2003, p. 4) acknowledges that the aim of considering "… the traditions and

customs of the past … has been to confront the needs of today in order to build platforms for tomorrow." This literature review emerges from these aspirations.

This chapter will review the literature related to Māori social work identity and practice, exploring the concepts that contribute to the mana tangata development of Māori social workers and subsequently whānau Māori clients. Identification of the contributing concepts involved connecting with my own Māori social work identity and firstly questioning myself, "What does being a Māori social worker mean to me?" In response, an enduring image that I have had for several years is that of being cloaked in practice wearing a korowai, and when I considered its significance it was in relation to my mana tangata. The concepts that contributed to my mana tangata are, tino rangatiratanga and biculturalism that are outworked through my identity and practice as a Māori social worker. These are the concepts that cloak my practice and have informed this literature review and research.

The chapter begins with a background discussion outlining local and international perspectives. This is followed by a discussion on the relevant themes from the literature which are presented as four discourses: Tino rangatiratanga – a colonisation discourse; Tikanga e rua – a biculturalism discourse; Being Māori in practice – an identity discourse; and Being cloaked in practice, realising mana tangata – a cultural ideology discourse. Discourses are a means of conveying thoughts and ideas about a topic as a formal discussion or dissertation ("Discourse", 2020). The decision to arrange the literature review as a series of discourses aligns with Māori storytelling practices of pūkōrero, pūrākau and pakiwaitara, which are normally delivered as oral recitations.

The background discussion and the first two discourses on tino rangatiratanga and biculturalism give context to the literature review, and the final two discourses on being Māori and being cloaked are focussed on Māori social work practice. A range of literature was consulted and included primary, secondary and grey literature, and an online blog. The primary focus was on literature from Aotearoa New Zealand, with the inclusion of some complementary international indigenous research examples.

Background

The literature highlights that Māori social work practice is located within a profession in Aotearoa New Zealand that is largely defined and dominated by a monocultural Western hegemony resulting from years of colonial rule (Eketone & Walker, 2013; Hollis-English, 2012b; Ruwhiu, 1995, 1999; Ruwhiu, 2019; Walsh-Tapiata, 2008). Building on recent national and international responses to the resurgence of indigenous knowledge and practice in social work, there is agreement that Māori social workers are able to reclaim indigenous agency and challenge professional practice as a "Western Eurocentric blend" (Eketone & Walker, 2013; Ruwhiu, 1999, p. 32). Tino rangatiratanga and biculturalism are key underpinnings of Māori social work and as such challenge its status quo (Department of Social Welfare [DSW], 1988, 1994; Hollis-English, 2012a, 2012b; Keenan, 1995). Being Māori social workers in practice enables the use of culturally responsive and mana-enhancing practice models, that cloak them as a korowai in their practice (Roberts, 2016).

There is an array of anthropological literature affirming the colonial history of Aotearoa New Zealand as a social construct of white privilege and racial profiling that has subjected indigenous Māori to a lesser class of social and racial disparity and this also informs the construction of social work practice (Durie, 2003; Eketone & Walker, 2013; Gray, Coates, Yellow Bird & Hetherington, 2013; Land, 2015; Mead, 2003; Metge, 1995; Smith, 2012; Walker, 1990, 2004). The literature is also clear that from pre-European times until the urbanisation of the mid-1900s, traditional Māori society was a highly functioning ecosystem that operated within a distinct tribal structure of whānau hapū and iwi from which its members derived their mana tangata, and oranga (wellbeing) (Durie, 1998a, 2001; Mead, 2003; Metge, 1995; Rangihau, 1992; Salmond, 1983; Walker, 1990, 2004). Researchers agree that over the course of colonial rule, successive social policies of assimilation and integration coupled with urbanisation have undermined Māori culture and identity, resulting in current generations of urbanised Māori peoples dislocated from their heritage and culture.

This is also an international discourse with similar narrative reports of other indigenous peoples who have been colonised (Gray et.al., 2013; Mokuau & Mataira, 2013; Muller, 2016; Salmond, 1983; Walker, 1990, 2004). Mokuau and Mataira (2013) report a comparative colonisation account of two Indigenous peoples of the Pacific; the Hawaiian and Māori experience. They determined five areas of historic trauma for Indigenous peoples developed by Wesley-Esquimaux and Smolewski (2004, p. 146), that were significant in affecting the native populations "in troubling ways":

1. *Physical* - introduction of infectious diseases by colonisers resulting in the decimation of Indigenous populations, and intergenerational stress.
2. *Cultural* - "religious transformation and cultural destruction of cultures and belief systems" (Wesley-Esquimaux & Smolewski, 2004, p. 146).
3. *Economic* - removal of native economic systems; of land and the environment.
4. *Sociopolitical* - replacing traditional ways of life with new, settler systems.
5. *Psychological* - pathologising the cultural and social identity of native peoples.

Similarly, Muller (2016) reported that the Australian colonisation experience had disastrous effects on Indigenous Australians. Muller (2016) argues that this was characterised by five stages drawn from the work of Poka Laenui and the late Dr Virgilio Enriques which was recorded by Laenui (2000). Muller states that the stages are interchangeable and not necessarily sequential. The Australian experience was as follows:

1. *Denial and withdrawal* of indigenous people's culture and moral values. Muller (2016, p. 90) reports that in the Australian experience, the indigenous peoples "very humanity was denied and withdrawn ... being classified as not-quite human".
2. *Destruction and eradication* of culture, social systems and people encapsulated in the social policy of Assimilation. In Australia's case, Muller (2016, p. 90) records that "murder, massacres, forced removal and eugenic breeding programmes aimed at assimilation" were all used in the colonisation of Australia.

3. *Denigration/belittlement/insult* whereby "Indigenous culture, languages, practices, knowledges and beliefs are denigrated and rendered valueless and replaced by the coloniser's model" (Muller, 2016, p. 90).
4. *Surface accommodation/tokenism* "when remnants of the surviving culture are given token regard", giving rise to 'others' version of "what constitutes a 'real' Indigenous person …" (Muller, 2016, pp. 90, 91).
5. *Transformation/exploitation* where the remnants of the surviving culture are exploited by the coloniser for their own gain. For example, Aboriginal art pieces sell for large prices globally, yet the Aboriginal artist receives a pittance as payment.

According to Muller, colonisation is an ongoing event because indigenous Australians' culture and identity is still being denied to them. Muller (2016, p. 92) concluded that "Colonisation was not caused by Indigenous Australians; therefore, decolonisation is not an Indigenous issue – it is the responsibility of *all* Australians". This statement could also be applied to the Aotearoa New Zealand context, that decolonisation is not a Māori issue but is the responsibility of all New Zealanders.

In Aotearoa New Zealand, the colonisation discourse is encapsulated in tino rangatiratanga, which represents the struggle and resistance post Te Tiriti o Waitangi and is strongly aligned to the trampling of the mana of the Māori people.

Tino Rangatiratanga – a colonisation discourse

The social work profession in Aotearoa New Zealand promotes universal values of social justice, human rights and social change, and advocates for change through national and international activism (Durie, 1995, 1998a, 1998b, 2001; 2003; Eketone & Walker, 2013; Ewalt & Mokuau, 1995; Gray et.al., 2013; Laitinen & Vayrynen, 2016; Land, 2015; Mlcek, 2014; Mokuau & Mataira, 2013; Muller, 2016; Salmond, 1983; Walker, 1990, 2004). The contemporary context for Māori social work is influenced by tino rangatiratanga, the axiom attributed to the Māori sovereignty

movement of the late twentieth century (Anderson, Binney & Harris, 2015; Durie, 1995, 1998a; Walker, 1990, 2004). Research supports the important relationship between tino rangatiratanga and the evolution of Māori social work, as movements that advocate for the right for the mana tangata of Māori practitioners. Practitioners are encouraged to actively pursue the right to self-determination and their autonomy to practice as Māori using Māori knowledge and Māori theoretical perspectives (DSW, 1988; Durie, 1995, 1998a, 2003; Eruera, 2005, 2012; Hollis-English, 2012a, 2015; Keenan, 1995; Ruwhiu, 1995, 2016; Smith, 2012; Walsh-Tapiata, 2008).

For Māori social workers, tino rangatiratanga is a struggle and a resistance which was inspired by the Māori renaissance movement, and that utilises the principles of Te Tiriti o Waitangi as a framework for Māori redress to promote collective and individual cultural solidarity within the Māori social work fraternity (Anderson et.al., 2015; Eketone & Walker, 2013; Ruwhiu, 1999; Ruwhiu, 2019; Walker, 2004). The principles of Te Tiriti o Waitangi: partnership, protection and participation underpin the tino rangatiratanga of social work practice which Hollis-English (2015) maintains is established on a foundation of knowledge, theories and values that endorsed social work practice. The principles of partnership and participation are supported in the literature, advocating that Māori are equal nation-building participants (Durie, 1998a, 1998b; Orange, 2015) and as such are equipped and able to exercise their own frameworks and methodologies, and implementing them in the ways that are empowering for Māori people. This involves using language they understand, having Māori connections in strategic positions, and most importantly espousing the values and concepts that Māori people understand (Durie, 1998a).

McNabb an Aotearoa New Zealand social work academic, has written extensively on decolonising social work education. More recently, McNabb (2019) has developed, The Framework for Tiriti Based Social Work: Ako—Teaching and Learning that offers the following four concepts to be used in social work education contexts:

- Ngā Mōhiotanga—Knowing: Understanding Te Tiriti and Kaupapa Māori
- Ngā Whakaahuatanga—Being: Integrating a Tiriti-based programme identity

- Te Whakatinanatanga—Doing: Operationalising Te Tiriti and Kaupapa Māori in practice, and
- Honouring Te Tiriti partnership

McNabb (2019, p. 15) presents the framework as an opportunity to assist social work education and its allies on its "decolonising journey" that he suggests is a partnership responsibility for Māori and non-Māori.

The principle of protection is encapsulated in values based, culturally responsive practice. One such practice framework is Te Mahi Whakamana – mana enhancing theory and practice that comprises six protective wellness concepts: wairuatanga (ideology, philosophy, paradigms, theoretical conceptualisations); whānau (relational development); tikanga matauranga (protocols of engagement and cultural wisdom); mauri ora (levels of well-being); mana (respect); and ko au (identity and connectedness) (Ruwhiu, 2016, pp. 130-132). Ruwhiu is a renowned as a Māori academic and social worker. His model, Te Mahi Whakamana - mana enhancing practice, enables Māori social workers to exert their tino rangatiratanga through applying the above concepts into their practice.

An article by Hollis-English (2012b) focused on the findings of her research into Māori social workers' practice experiences post Pūao-te-Ata-tū, suggested that the implementation of cultural practice frameworks was originally embraced with enthusiasm but had waned over time. Hyslop (2018, p. 2) in his blog, Re-Imagining Social Work in Aotearoa New Zealand, cites this as a "clash of life-worlds ... of cultures" and argues that this represents the state strengthening its power and hold on decision making through defining and interpreting Māori concepts and practice. It has been argued that this has hindered the tino rangatiratanga power shift (Hollis-English, 2012b; Hyslop, 2018; Walker 2004). Moyle (2015, p. 11) argues that social work practice in Aotearoa New Zealand is "constitutionally bicultural … ethnically multi-cultural but institutionally monocultural." Moyle (2014) and Hyslop (2018) cite the impotence of the government of the day and the social work profession for not instituting the radical changes

proposed in Pūao-te-Āta-tū which has resulted in the ongoing increasing disparity of Māori wellbeing over the past thirty years.

Successive governments have failed in their commitment to implementing radical change and within this, the social work profession has struggled to keep focused on achieving radical change. The transition of power and decision making to Māori social workers lies at the heart of the tino rangatiratanga of Māori social work practice, supported by the findings of Pūao-te-Ata-tū and Te Punga (DSW, 1988, 1994; Hyslop, 2018; Hollis-English, 2015). However, Hollis-English (2012b) reports that tino rangatiratanga for Māori social workers has not been fully realised as much of the cultural changes proposed in these reports has not eventuated. Hyslop (2018, p. 4) concurs adding that a transfer of power to tino rangatiratanga which restores mana requires "a significant degree of Māori self-determination" and, a "courageous leap in political will".

Aotearoa New Zealand has a history of pockets of resistance and change, which have been variable across the country and mostly have not been sustained. An example of resistance and change that has been sustained, is Whānau Ora. Whānau Ora has emerged as a theory and praxis, encapsulating the objectives of Māori aspiration, to enable successive generations to live and succeed as Māori in their own land, with their own values, language and culture. In the early 2000s a paradigm shift in health and social services delivery to Māori was proposed by the Māori party that culminated in the Whānau Ora policy which was focused on building whānau and provider capabilities through an integrated service delivery model (Leahy, 2015; Office of the Auditor-General [OAG], 2015; Taskforce on Whānau-Centred Initiatives [TWCI], 2010). Inherent to this change is the notion that Māori are entitled to live with the same level of wellbeing as non-Māori people which requires equitable resourcing for Māori (Boulton et.al., 2013; Leahy, 2015; OAG, 2015).

According to the recent wellbeing report, Whakamana Tāngata – Restoring dignity to social security in New Zealand, "If the welfare system is to deliver greater wellbeing for New Zealand, it needs to be able to deliver for Māori" (Welfare Expert Advisory Group [WEAG], 2019, p. 74).

The report endorsed a Whānau Ora approach that is whānau centric and strengths-based, where resources are moved away from formal institutions and are delivered in ways that are "informed by Te Ao Māori including longer-term, whānau-centred, strengths-based initiatives" (WEAG, 2019, p. 77). The Whānau Ora review report, Tipu Mātoro ki te Ao (Rangi, 2018) reaffirmed that the Whānau Ora approach works for Māori and Pacific peoples, and that the status of Māori and Pacific peoples has improved under the initiative. "Its foundational premise is that by empowering whānau to be self-determining and providing support, encouragement and inspirational ideas and opportunities, whānau can be the architects and drivers of a positive future" (Rangi, 2018, p. 5). For this to occur, Whānau Ora is reliant on an equitably funded integrated government approach across ministries where ministries also implement whānau centred approaches across the sector. In doing so, the government ministries will exemplify tino rangatiratanga and biculturalism which will influence change in the NGO and community sectors, that will in turn create change for whānau Māori and all people in Aotearoa New Zealand.

Tikanga e rua - a biculturalism discourse

Biculturalism is an important discourse for the social work profession in Aotearoa New Zealand, that acknowledges there are two cultural worlds which influence theory and knowledge development: Te Ao Māori and Tauiwi (non-Māori). The two cultural worlds description of biculturalism was introduced in the Māori world through the writing of Tā Apirana Ngata who advocated a bicultural future characterised as "your hands to the tools of the Pākehā for the welfare of your body, your heart to the treasures of your ancestors as adornments for your head …" (Mead & Grove, 2003, p.48). Intrinsic to this discourse is the challenge of the legitimisation of tikanga Māori alongside tikanga Pākehā as tikanga e rua – biculturalism as equal positions in Aotearoa New Zealand (King, 2017). Lisa King is an experienced Māori social worker and author of a number of articles on Kaupapa Māori social work topics. King's thesis focused on "... the contribution of manaakitanga to mana enhancing social work practice and theory" and argued that biculturalism is more concerned with individualism and the ability to move between two cultural worlds, rather than a partnership whereby two distinct cultures can co-exist without dominance over each other (King, 2017, Title Page).

Biculturalism as a social policy is underpinned by Te Tiriti o Waitangi which has challenged the Western Eurocentric dominance of the social work profession in Aotearoa New Zealand. Te Tiriti o Waitangi is a foundation document of Aotearoa New Zealand that was signed in 1840 and established an agreement between the Māori nation and the British Crown. The three principles of Te Tiriti o Waitangi: partnership, protection and participation were not upheld by the British Crown and over time legislation and social and economic policies favoured the British settlers. As a result, Māori people were relegated to being beneficiaries in their own land, including being the highest users of social services (Martis, 2019).

According to Eketone (2015), an eminent Māori social work educator and author of Kaupapa Māori theory and practice, biculturalism is grounded in Te Tiriti o Waitangi, a bicultural agreement between two peoples, Māori and the Crown, that was unrealised until the late 1980s when it became government policy. Eketone (2015, p. 44) suggests that "biculturalism was more about Government departments reporting on their responsiveness to Māori and to the Treaty of Waitangi, and included some power sharing" and was less about empowering the tino rangatiratanga of Māori people. In 1986, the Pūao-te-Ata-tū report was commissioned and presented by the Ministerial Advisory Committee on a Māori Perspective to the then Department of Social Welfare, which identified serious issues of institutional racism within the department and proposed a series of changes to "better support Māori clients and address the social needs of Māori people" (Hollis, 2005, p. 1). The proposed changes resulted in the revolutionary Child Youth and Their Families Act 1989 legislation, now known as the Oranga Tamariki Act 1989.

The legislation led to new processes that gave effect to the rights and responsibilities of whānau hapū and iwi in Family Group Conferences, in youth court processes and also challenged the inclusion of Māori perspectives in social work practice and education (King, 2017). Hollis (2005) suggested that Pūao-te-Ata-tū hugely impacted Māori social work in the 1980s and that its effect is ongoing.

The current context for Māori social work exists within the profession's commitment to biculturalism as endorsed by Pūao-te-Ata-tū. The profession, led by the ANZASW has shown leadership and commitment to incorporate Māori ideology into practice by producing and endorsing a bicultural Code of Ethics that all members are required to practice by. The latest version of the ANZASW Code of Ethics states: "We actively promote the right of Tangata Whenua to use indigenous practice models and ensure the protection of the integrity of Tangata Whenua in a manner which is culturally appropriate" (ANZASW, 2019, p. 6).

The ANZASW also endorses the origin of its bicultural position in Te Tiriti o Waitangi, which is a partnership agreement between the Māori nation and the Crown to each live sovereignly in Aotearoa New Zealand. The Code of Ethics also states that:

> "Our Association's Constitution recognises Te Tiriti o Waitangi as the basis of our governance. At the organisational level, the Constitution envisages a collaboration of Tangata Whenua and Tauiwi in formulating the structures, policies, practices and procedures of the Association, and a sharing of power and decision making to fulfil the aspirations of both. The commitment to Te Tiriti o Waitangi is not optional and permeates everything we do" (ANZASW, 2019, p. 6).

These bicultural positions are also endorsed by the Tangata Whenua Association of Social Workers who align their kaupapa to the United Nations Declaration on the Rights of Indigenous Peoples [UNDRIP], namely Article 3 that states "Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development" (United Nations, 2007, p. 8).

Biculturalism was challenged by Rata (2002, 2003) who advocated for a collective culturalism focused on similarities rather than difference. Rata argued that biculturalism does not work, claiming that thirty years on from the Māori renaissance of the 1970s, Māori are still disadvantaged and still fighting for significance. According to Rata (2002, p. 267) biculturalism was intended "to bring Māori in from the margins of society ... as full participants in an inclusive national culture." Originally a biculturalism advocate, Elizabeth Rata, a Professor of Critical

Studies in Education at Auckland University[2], whose own research investigating Māori revival and retribalism discovered that "neo-tribal capitalism" occurred whereby Māori with money and assets behaved like Pākehā: "The aggressive and adventurous grabbed the spoils, the rest remained as poor as ever" (du Chateau, 2006, para. 14).

In the New Zealand Herald article by (du chateau, 2006) Rata now argues for a rethink of biculturalism which she says has ultimately led to separatism. She now prefers a multicultural preference of "universalism of modernity", that saves people from the restraint of their own indigeneity and focuses on shared values, human rights and freedom (Rata, 2002, p. 277). Māori literature rebuffs this argument, stating that Māori are not homogenous peoples but affiliate to tribal identities and tribal management systems thereby requiring tribal iwi responses (Durie, 1998a, 2001, 2003; Mead, 2003; Metge, 1995; Walker, 1990, 2004). Unsurprisingly, the Māori community are critical of Rata's views which are not supported empirically. Stewart and Devine (2019), a Māori and non-Māori scholar from the same tertiary institution as Rata have challenged the scholarship of some of Rata's work. They have found that her cultural universalism and anti-Kaupapa Māori views to be "unconstructive and unconvincing when given alongside the undeniable success of Kura Kaupapa Māori in education" (Stewart & Devine, 2019, p. 94). Stewart and Devine conclude that Rata and her cohorts are adherents of a form of assimilationism that is unsubstantiated and archaic.

Some Māori academics contend that it is not the place of the profession to dictate to Māori social workers what cultural practice is and how it is determined (Durie, 2003; Ruwhiu, 1995; Walsh-Tapiata, 2008). Moyle (2015, p. 12) agrees adding the challenge that "there is no such thing as biculturalism in practice", if the system is monocultural, then the practice is monocultural, however she also said of biculturalism that "Māori and our Pasifika cousins are bicultural, they exist on a day-to-day basis in two often opposing worldviews, their own and the colonisers".

[2] Professor Elizabeth Mary Rata profile information from The University of Auckland, University Directory Search, https://unidirectory.auckland.ac.nz/profile/e-rata. There is no recorded information regarding Professor Rata's cultural positioning, however she writes extensively about ethnic politics.

Essentially, “All the culturally responsive guidelines and “Māorified” frameworks and risk assessments in the world will never make you capable of seeing through a Te Ao Māori lens” (Moyle, 2015, p. 12). In the online blog, Re-imagining Social Work in Aotearoa New Zealand, Hyslop (2018, p. 1) who describes himself as “an old Pākehā bloke” is “troubled about biculturalism.” Hyslop agrees with Walker (1990) who determined that Pūao-te-Ata-tū was about tino rangatiratanga and the transfer of power, and that nothing has happened for Māori without struggle and resistance. Moyle and Hyslop are agreed that in order for social work to be truly bicultural, a structural change is required with a transmission of power from the monocultural dominant power to the tino rangatiratanga of Māori.

The literature clearly articulates the position of Māori social workers, that the Māori social work context is the domain of the Māori social work fraternity to occupy and to define using Māori theoretical perspectives and language (Eruera, 2012; Hollis-English, 2012; Ruwhiu, 1995, 1999, 2016; Walsh-Tapiata, 2008). Māori social workers, however, maintain that the struggle is for self-actualisation, which incorporates the freedom to practice as tangata whenua and as a social work practitioner (Hollis-English, 2012a, 2015; Watson, 2017, 2019). Watson (2017; 2019) calls this juxtaposition of practice, tukia (collision), a locus where the personal, professional and cultural worlds of Māori social workers collide, causing an ethical and cultural dilemma. Tukia also expresses the cultural dilemma of Māori social workers who remain disconnected from their ethnic ancestry, and who wrestle with the daily interactions of their dual lived realities. Hollis-English (2012a) and Watson (2017, 2019) have deduced that Māori social workers find a cultural solace in bicultural practice that for many may mark the beginning of a reconnection journey.

Tikanga e rua – biculturalism encapsulates the social work professions attempts to address the failure to fully implement the findings of Pūao-te-Ata-tū into practice by promoting the two worlds discourse of Te Ao Māori and Te Ao Pākehā, working together and enhancing Māori social work practice.

Being Māori in social work practice – an identity discourse

Māori researchers support the notion that identity is integral to Māori wellbeing, as identity connects them to their ancestors, to whānau hapū and iwi, and to geographical locations (Durie, 1997; Durie, 2001, 2003, 2006; Mead, 2003; Metge, 1995; Paringatai, 2014; Roberts, 2016; Walker, 1990, 2004; Walsh-Tapiata, 2008; Watson, 2017). Being connected provides a stable foundation, a tūrangawaewae for Māori social work practice that gives assent to their mana.

Dr Ranginui Walker, a recognised Maori academic, argues for a preference to be known by tribal affiliation linked to whakapapa rather than the label Māori, which he claims is a post-colonial term that was first used in the Te Tiriti o Waitangi for the benefit of the Crown representatives (Walker, 2004). Mokuau and Mataira (2013) when writing about indigenous Hawaiian and indigenous Māori experiences, maintain that having an indigenous identity is an important contributor to wellbeing, and that despite being of multiracial origin many Māori people prefer to be known by their Māori ethnicity, finding solace and belonging in a cultural identity.

The notion of identity is a conflicted discourse for Māori social workers whose practice is juxtaposed between two competing and diverse identities; as Māori and accountable to whānau hapū and iwi aspiration, and as social workers and accountable to the ideology of the social work profession (Hollis-English, 2012a; Walsh-Tapiata, 2008; Watson, 2017). The research by Hollis-English (2012a, p. 219) into Māori social workers' experiences within social service organisations, confirmed that Māori social workers were "significantly influenced by their whānau and by their life experiences", that they used tikanga practices in their practice, and that government organisations provided scarce support for Maori practices.

Building on the advances of biculturalism within the social work profession and the benchmark set by Pūao-te-Ata-tū, the Māori social work fraternity has begun to collectivise, to find the whanaungatanga, kotahitanga (unity) and tino rangatiratanga that Ruwhiu (1999) and Durie (1995) propose is linked to being Māori, which is key to Māori aspirations and advancement. Within the literature there are accounts whereby Māori social workers explore and fulfil their

collective whānau hapū and iwi needs through cultural supervision, and through membership of Māori roopū groups (Hollis-English, 2012a, 2012b; King, 2017; Watson, 2017). Ruwhiu (1999) proposed that the unifying of Māori social workers, to whakawhanaungatanga, creates the space to weave a professional Māori social work ideology which resulted in the tino rangatiratanga of their social work practice. In the article, Ruwhiu describes the excitement and anticipation of Māori social workers as they came together to hui at the inaugural ANZASW Tāngata Whenua Takawaenga o Aotearoa conference that focussed on two key messages: Māori wellbeing and principled Māori social work that is by Māori and for Māori.

In her thesis, Watson (2017) concluded that for Māori social workers who had experienced tukia, a collision within their personal, professional and cultural worlds, two key factors helped. These were "effective, quality, and appropriate supervision" and utilising knowledge and practices from a Māori worldview. Watson (2017, p. 104) also identified the "relevance and importance of Pūao-te-Ata-tū and Te Tiriti o Waitangi in social work ... particularly ... 'te tino rangatiratanga' and that the intent of the Treaty lies in a true bicultural partnership". Watson concurred with other literary sources, of the continued hope that biculturalism will deliver the true partnership promised and that the mana of Māori social workers will be restored.

The Te Punga report (DSW, 1994, p. 13) contends that the spirit of Pūao-te-Ata-tū considers the inherent mana of Māori peoples as "culturally and spiritually rich" and able to cater for its people's needs. The report also adds that in order to achieve their aspirations, Māori will need to work in partnership with others to achieve their aspirational goals and be free to outwork them uniquely as Māori. The findings of Pūao-te-Ata-tū were consistent with international indigenous research that philosophically supports and acknowledges the key role that indigenous knowledge and theory plays in informing and liberating indigenous social work practice from racism (Hart, Burton, Hart, Rowe, Halonen & Pompana, 2016; Muller, 2016; Roberts, 2016; Smith, 2012).

Wairuatanga, Māori spirituality is a significant aspect of indigenous social work knowledge and practice that is emerging in mainstream social work in Aotearoa New Zealand. English and Mooney (2017) present an introductory approach to wairuatanga, outlining the key concepts and belief systems existent in traditional and pre-colonial Māori society, along with the recurrence of indigenous perspectives in social work. Te Whare Tapa Whā model (Durie, 1998b) is a holistic approach to wellbeing that is widely used in the social work field in Aotearoa New Zealand that encourages the exploration of Te Taha Wairua (the spiritual side), considering a range of factors that may affect the spirit of the individual and/or whānau hapū and iwi. Similarly, Te Wheke (Pere, 1997), the Meihana Model (Pitama, Huria & Lacey, 2014) and Awhiowhio (Webber-Dreadon, 1999) to name a few, also present wairua as a key concept when working with Maori. English and Mooney suggest that when working with Māori, having knowledge and understanding of wairuatanga is an essential skill for social work practice.

Research by Hollis-English (2012a) identified that Māori social workers largely developed cultural practices that were influenced and guided by Te Ao Māori, and which was preferable to any particular social work theory. For these social workers, 'being Māori' in practice is related to having shared values, beliefs and practices, which enhanced their wellbeing and benefited practice with whānau (Hollis-English, 2012a). Ruwhiu (2016) and Ruwhiu (2019) endorse practice founded in Te Ao Māori as mana-enhancing incorporating the natural, human and spiritual dimensions which are interrelated. Te Mahi Whakamana – Mana-enhancing practice is undergirded by: the significance of history in Aotearoa, Te Tiriti o Waitangi, inter-personal relationships between Tangata Whenua and Tauiwi and identity narratives and their contribution to the concepts of wellbeing (Ruwhiu, 2016; Ruwhiu, 2019).

Being Māori in social work practice is mana enhancing for Māori social workers, as they are able to incorporate knowledge and practices from a Māori worldview, including wairuatanga that provides a spiritual korowai to cloak practice, that realises their mana tangata.

Being cloaked in practice, realising mana tangata – a cultural ideology discourse

Mana tangata encompasses the mana that is accorded to people based on human achievement (Metge, 1995). The traditional Māori worldview believes that a spiritual world or reality exists beyond the experiences of everyday life, and mana refers to the authority and power that connects the spiritual world with the human experience (Mead, 2003; Metge, 1995; Tate, 2012). Central to Māori belief is the notion that everyone is born with "an increment of mana" (Mead, 2003, p. 51) which is the untapped potential or pūmanawa (inherent talent or spiritual abilities) required to perform life's activities. The apportionment of mana is flexible and can be increased or decreased depending on a number of factors including: connection to Atua, whakapapa birthright, and responses to one's life's events.

Weaving a korowai and being cloaked in practice are metaphors drawn from traditional and contemporary cultural practices, that are steeped in Māori lore and which contribute to the mana tangata of people. A wide range of literature exists that describes the natural processes involved in the harvesting, preparation, designing and subsequent weaving of a korowai (Evans & Ngarimu, 2005; Harwood, 2011; Taituha, 2014). Puketapu-Hetet (1989, p. 15) considers korowai weaving to be "He taonga tuku iho nā ngā tupuna – A cultural heritage from our ancestors" and as such is subject to traditional customs …". Harwood (2011, p. 437 & 438) also considers "Māori weaving to be a taonga handed down through the generations" and adds that some kākahu (feather cloaks) are "a tangible form of retaining histories and memories." Harwood adds that cloaks carry the evidence of the weaver through the way they are constructed, and by the patterns and materials used, and that they attribute mana to the wearer and also to the whānau hapū and iwi they are connected to.

Korowai are recognised in the literature as highly prized garments that are attributed to having mana and social status (Harwood, 2011; Hiroa, 1950; Mead, 1971; Roberts, 2016; Taituha, 2014). The concept of being cloaked in practice by a korowai denoting the mana of the wearer, is cognisant of the way that indigenous culture informs the practice of indigenous practitioners. Roberts (2016) likens the assessment process to re-weaving korowai that has become worn out

by life's issues, with the new weave depicting the new life narrative. Boldo (2016) used narrative therapy to re-author her life story to create a new narrative that was accepting of her cultural heritage, and Muller (2016) used decolonisation as a framework for learning. There are numerous accounts whereby Indigenous researchers integrate their own and others wellbeing with cultural knowledge and practice (Ewalt & Mokuau, 1995; Gray et.al., 2013; Laitinen & Vayrynen, 2016; Land, 2015; Mlcek, 2014; Mokuau & Mataira, 2013; Muller, 2016). Māori social work leaders and researchers assert that the responsibility of tino rangatiratanga, to be Māori, belongs to Māori and is worn as a korowai expressing their mana tangata in every domain where they are located.

While the literature associated with designing indigenous practice methods and frameworks using the various weaving processes as metaphors are scarce, it is an emergent field that is encouraged by Smith (1999) who has called for more indigenous writing. This thesis is located in that literature vacuum and draws on the writings of other indigenous writers who use similar metaphors. For example, Eruera (2005) designed a Kaupapa Māori supervision framework that wove a kete (basket) with the base as Te Ao Māori, and the woven strands representing the knowledge, values, customs and skills of practice. Implicit in this model are many processes of growing, harvesting and preparing the strands that relate to the many processes involved in social work practice that supervisees take to supervision. This, and other examples from the literature contribute to the resurgence in knowing and understanding how traditional knowledge and practices integrate into contemporary experiences, that in turn contribute to Māori social workers' identity and mana tangata development (Malcolm-Buchanan, Te Awekotuku & Nikora, 2012; Mead, 1971; Taituha, 2014).

The literature confirms that Māori social workers are able to reimagine their own identity experience and practice to redress the impact of colonisation, through a process of re-storying their personal narrative and reconnecting with the cultural practices and places that define them, as mana tangata (Durie, 1995, 2003; Hollis-English, 2012a; Moyle, 2014; Ruwhiu, 1995, 1999, 2016; Smith, 2012; Walsh-Tapiata, 2008). In the Māori social work literature there are accounts of how social workers have undergone a cultural revival and reimagined their practice through

developing and implementing cultural models of practice (Hollis-English, 2012a; King, 2014; Moyle, 2014; Paringatai, 2014; & Ruwhiu, 1995). Hollis-English (2012a) explored a range of Māori social work theories, practices and models that informed and impacted social workers in their practice. A key finding was that Māori social workers' practices were influenced by Māori beliefs and tikanga, and many utilised a range of specific Māori models, most commonly Te Whare Tapa Whā (Durie, 1998b) and Poutama (Stanley, 2000).

Te Whare Tapa Whā is a holistic wellbeing model that uses the image of a whare (house), where each of its four walls represent an area of hauora (wellbeing): te taha whānau (the social side), te taha hinengaro (the mental side), te taha tinana (the physical side) and te taha wairua (the spiritual side). In Te Ao Māori, each of these four dimensions are interconnected and when one dimension, or wall, is not working well, it affects the other dimensions, walls, and in effect hauora (Durie, 199b; Ruwhiu, 2009). Similarly, Poutama is a Māori model focused on the image of the stairway to heaven which is a commonly used weaving design, which has been developed into a progressive step by step learning model (Stanley, 2000). Each step represents a series of intervention strategies to move the individual to achievement. The steps are: whakawhanaungatanga, tikanga, whānau, kaumātua, cultural realities, cultural relativism, and substantiation of signs (Stanley, 2000, pp. 38-40). The culmination of these Māori models into practice contributes to the realisation of mana tangata for Māori social workers and those with whom they engage.

The realisation of mana tangata in practice is likened to decolonisation in a study by Bell (2006, p. 148) who compared decolonisation to "exiting the Matrix." According to Bell, colonisation in Aotearoa New Zealand was a form of programming, similar to that in the Matrix movie whereby the dominant power removed the rights of people to self-determination by controlling truth and brainwashing them with lies and deception. Exiting the Matrix (Bell, 2006) is the process of decolonisation undertaken to re-connect and empower people to their own truth and therefore emancipation. Emancipation from colonisation can also occur within organisations. A seminal study by Kuntz, Naswall, Beckingsale and Macfarlane (2014) found that the espousal of Māori

values in the workplace has contributed to positive cultural identity for workers and altruistic benefits for the workplace. Social work practice and agency does not occur in a vacuum but is reliant on the interrelationships within the multiple systems where it occurs, for its sustainability (Eketone & Walker, 2013).

Being cloaked in practice, realising mana tangata, is a form of decolonisation for Māori social workers whereby they re-author and re-story their social work practice based on concepts and practices that weave a metaphorical korowai that empowers their mana.

Conclusion

In summary, the literature identified that Māori social work practice is situated within a profession that is seeking to be accommodating of biculturalism, but that is undergoing its own identity formation. The cultural revolution of the 1970s continues, with Māori social workers desiring a right to stand in their mana, to practice using te reo Māori and tikanga, and establishing their tūrangawaewae under the banner of tino rangatiratanga, wearing a korowai of practice epitomising their mana tangata as promised in Pūao-te-Ata-tū and Te Punga.

This literature review has woven the foundation rows of the thesis korowai and has prepared it for the next weaving phase which will describe the methodology and research methods undertaken to design the framework of the thesis korowai.

Kia whakatōmuri te haere ki mua
To walk into the future, our eyes must be fixed on the past
(Witehira, 2013, p. 194)

Chapter Three

Mana Māori:

Weaving in the Methodology

Kia pēnei te mārōrō o te kākahu me te mangemange
Let your clothes be made as strong as mangemange which never wears out
(Mead & Grove, 2003, p. 216)

"Māori research … is the research of Māori, by Māori, for Māori, employing approaches that accord with Māori values, ethics and worldviews. The purpose is to advance Māori people and to increase Māori knowledge"
(Pere, 2006, p. 32)

Introduction

The opening whakataukī emphasises the importance of well-made clothing for robustness. Similarly, research methodology that is robust and comprehensive produces knowledge that is trustworthy and timeless. The quote by Pere identifies the intent of this thesis, to advance Māori social workers practice and to also increase Māori knowledge in the social work profession in Aotearoa. This is achieved by weaving together Māori knowledge with cultural values and practices to inform the methodology employed, which is underpinned by Kaupapa Māori theory. Chapters one and two of this thesis have introduced the research topic, set the scene and discussed existing literature related to the key question, "Are you a Māori social worker or a social worker who is Māori?" This chapter describes the methodology and research methods and represents the design phase of the framework for the thesis korowai.

The structure for this chapter draws on the concepts in the Mana Māori frame, an unpublished Kaupapa Māori supervision framework that was designed by the Kaiārahi and that is used in professional supervision practice and professional development workshops. This Mana Māori

frame was adapted to form a methodological framework for this thesis and was inspired by the wooden structures that are used to weave korowai. The metaphor of the frame was used in a supervision context as a way for Kaimahi (supervisees) to weave their own practice frameworks to adorn their practice, as a korowai.

In this chapter, the Mana Māori frame categorises the research methods into six themes: Whenua – Being Grounded, Whakapapa – Being Connected, Whakataukī – Being Informed, Whanaungatanga – Being Relational, Whakamana – Being Ethical, and Wairuatanga – Being Spiritual. The Mana Māori frame is explained as a methodological framework and each theme is discussed, firstly as a cultural paradigm informed by matauranga Māori, and secondly in its application to the research. The chapter concludes with a brief summary of the thesis korowai framework. The chapter begins with a whakataukī and ends with a karakia, exemplifying the tāniko borders of the korowai.

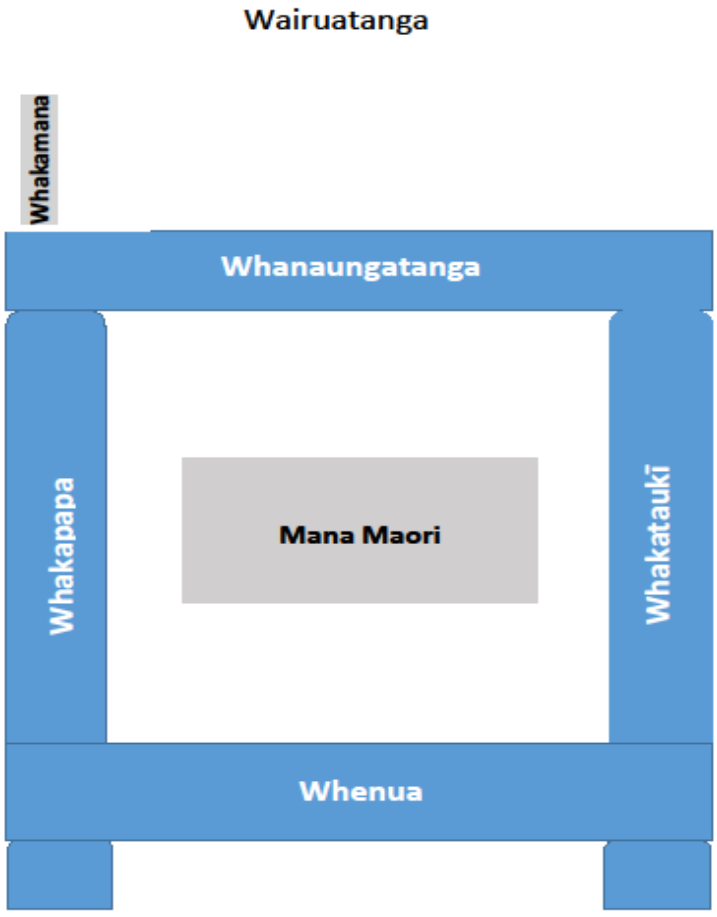
Mana Māori as a methodological frame

This thesis is a korowai that is being woven in response to the thesis topic and research question that will result in a virtual korowai representing the mana tangata of Māori social workers, and the structure for the research methodology is the Mana Māori frame. The base of the frame is foundational, representing the Whenua of the thesis which is qualitative research informed by Kaupapa Māori theory. Two perpendicular pou (posts) Whakapapa and Whakataukī stand equidistant at each end of the base, tall, and firmly connected to the Whenua at the base and Whanaungatanga above. Whakapapa guides the order of the research process, from its inception and formation of the research topic through to the final presentation, and Whakataukī considers the knowledge that informs the research and gives it credibility. The bar that lays across the top of the two pou, holding them straight is Whanaungatanga which are the research relationships, represented by the research participants (Ngā Kaiwhatu), myself the researcher (Kaiārahi) and the cultural advisors, research supervisors and a professional social work supervisor (Research Whānau). A row of nails runs across the top bar and represents Whakamana, which are the cultural ethical processes and protocols that give the research rigour and authenticity. Finally,

the Mana Māori frame is wrapped in Wairuatanga, signifying safety and protection of the research process through adherence to tikanga and spiritual practices.

Weaving a korowai is a ground up process, whereby the weaving begins at the bottom of the korowai, and works its way to the top, which is the end where the threads are cast off and the garment is upended to reveal its design. Similarly, this chapter begins with the Whenua section and works its way to the Wairuatanga section, which is where the design of the korowai will be revealed.

Figure 1: Mana Māori Frame



Whenua - Being Grounded

The land, more than any other element, is the substance of Māori values. Myths, oral traditions and social relationships are intrinsically enveloped with the land. It is the basis of Māoridom and the pivotal feature of identity, linking one with ancestral mountains, rivers and seas, as well as whānau, hapū and iwi (Te Rau Matatini, 2010, p. 48)

Whenua is the first section of the Mana Māori frame and represents the foundation of weaving by acknowledging its connection to Papatūānuku, the Māori deity attributed to land and from whom all the plants and fibres used in weaving originate. Māori epistemology attributes the birth, nurture and nourishment of all creation, including tangata whenua (people of the land) to Papatūānuku the mother earth figure, who is also considered the birthplace of all things and the place where all things eventually return (Metge, 1995).

Whenua means land and placenta and acknowledges the holistic interconnectedness of a Māori worldview, whereby the natural, human and spiritual dimensions are all interrelated. It is the land that sustains life and gives significance by providing a place to live and 'put down roots'. Similarly, the placenta provides nourishment for the child as it develops and grows in the womb which is a safe 'temporary' home until it is born (Pere, 1997). According to Māori belief, the placenta is returned to the whenua after birth, and is buried in a special place for whānau hapū and iwi, completing 'whenua ki te whenua' traditional practice (Metge, 1995).

The practices and rituals used in the cultivation and preparation of the fibres used in weaving are ancient and holistic, being founded in wairuatanga and governed by lore to protect the environment, the practices, the people, and the garment being woven; the korowai (Eruera, 2005; Evans & Ngarimu, 2005; Harmsworth & Awatere, 2013). The weaving of the thesis korowai is subject to similar processes to ensure it is robust, ethical and relevant. These processes are described in the following paragraphs.

Whenua of the thesis korowai

The whenua is the tūrangawaewae of the thesis korowai, which is grounded in qualitative and Kaupapa Māori research design. A qualitative Kaupapa Māori approach was selected as it focused the research on the cultural practices and experiences of Ngā Kaiwhatu utilising a by Māori for Māori and with Māori approach (Bishop, 1995; Eketone, 2008; Smith, 2012). Social researchers consider qualitative research to be research that is socially constructed, and subjective, and that employs methods that report the lived experiences of its participants (Barbour, 2008; Lincoln, 2009; O'Leary, 2014). A Kaupapa Māori approach affirms this thesis as indigenous research that is grounded in Te Ao Māori and focussed on the tino rangatiratanga and mana motuhake of Māori people and practice (Eketone & Walker, 2013; Pihama, Cram, Walker, 2002; Smith, 2012; Smith, 2013). Indigenous research is a growing legitimate global research phenomenon whereby indigenous peoples are able to explore cultural narratives and ways of knowing by employing phenomenological and ethnographic methodologies (Pihama et. al., 2002).

"… Ki mai koe ki au,
'He aha te mea nui o te Ao?'
Maku e ki atu, 'He tangata, he tangata, he tangata'

You ask me,
'What is most important in the world?'
I would say, ''Tis people, 'tis people, 'tis people'"
(Metge, 1995, p. 13)

The sentiment that people are the most important thing in the world expressed in this whakataukī is foundational to this research, as it is qualitative and subjective, centralising the practice experiences of Ngā Kaiwhatu and their interpretation of its effects on their social work identity and practice. Qualitative research accepts there are "multiple realities through the study of a small number of in-depth cases" that can produce rich data, and it is this perspective that guides this research (O'Leary, 2014, p. 121).

Qualitative Research

Qualitative research is interested in understanding the interpretation and contextualisation of real stories and the lived experiences of people. As a methodology it is subjective, focused on understanding the behaviour and actions of people in their social worlds rather than numerical data and statistics (O'Leary, 2004). It recognises that the information gleaned is an interpretation of each participant's particular experience. Bryman (2016) suggests that a strength of qualitative research is that it can be conducted with smaller numbers as rich in-depth data can emerge from a range of similar, diverse and different interpretations. In this research, an interpretive approach sought to understand the behaviours and actions of six Māori social workers currently practicing social work in Ōtautahi Christchurch, to understand the meanings they attributed to their practice. This research explored how Māori social workers are empowered in their practice, to 'be Māori', and the factors that contributed to their mana tangata as professional and personal personas.

Kaupapa Māori Research

Kaupapa Māori is both a theory and a research methodology. Māori academics consider Kaupapa Māori research is a reclaimed practice that fulfils a legitimate research space for indigenous research in Aotearoa New Zealand (Cram, 2009; Eketone & Walker, 2013; Irwin, 1994; Mead, 2003; Smith, 1999; Smith, 2012; Walsh-Tapiata, 2008). The emergence of Kaupapa Māori research in the 1980s challenged traditional western research that was being 'done to' Māori by non-Māori researchers using non-Māori methods and approaches resulting in disparate and incongruent findings. Kaupapa Māori takes a by Māori, for Māori and with Māori approach to research that is premised on a Māori worldview and is informed by Maori knowledge, values and customs (Nepe, 1991; Pere, 2006; Smith, 2012). Amongst others, Professor Graham Hingangaroa Smith (1997) proposed that Kaupapa Māori is a decolonisation process that is focused on reconstructing a Māori world to advance Māori aspiration and development (Cram, 2009; Durie, 2003; Moyle, 2014; Smith, 1999). Kaupapa Māori research is a 'home grown' epistemology that

is a form of critical theory that is focused on emancipation, and challenges the power plays in research from western domination onto Māori people (Bishop, 2005).

A qualitative Kaupapa Māori design focussed on the experiences of six Māori social workers ensured the phenomenon in question fulfilled the aims and objectives of the research. Tino rangatiratanga was expressed through the application of the Āwhiowhio model (Webber-Dreadon, 1999, 2012) that is explained fully in the Kanohi Kitea sub-section of the following Whakapapa section. Irwin (1994, p. 27) asserts the use of tikanga by a Māori researcher creates a "culturally safe" research space which satisfies the rigour of research. Mead (2003, p. 138) adds that "A researcher should always be guided by the principle of tika which is the very basis of the word tikanga" that is considered the most appropriate way for research to be conducted. In this section, the whenua has established the thesis tūrangawaewae as a firm foundation for the whakapapa pou to be erected.

Whakapapa: Being Connected

Every korowai has a whakapapa, a story of where it came from and who the people were who brought it into being (Te Rau Matatini, 2010, p. 24)

Whakapapa lies at the heart of Māori epistemology and collective identity. "Whakapapa is the process of layering one thing upon another," of each generation upon the next (Paki & Peters, 2015; Taonui, 2018, p. 1). The application of whakapapa in the context of this thesis, means understanding the layering of experiences and stories that inform and enhance the topic. Relating whakapapa to this thesis is to tell the story of its evolution, much of which was outlined in the introduction chapter, Te Aho Tapu.

Whakapapa of the thesis korowai

This section, the whakapapa of the thesis korowai discusses the research processes including data collection and data analysis. It was decided that the research would employ a qualitative

approach focussed on the lived practice experiences of six Māori social workers, known as Ngā Kaiwhatu (weavers) herein, who were recruited through two local professional networks; the ANZASW and Social Service Providers Aotearoa [SSPA]. Recruitment, sampling and participants will be discussed in the section entitled, Whanaungatanga.

Data Collection

Data collection was conducted using Kaupapa Māori research methods of hui and kanohi kitea with Ngā Kaiwhatu in mutually agreed locations. The use of Kaupapa Māori approaches empowered Ngā Kaiwhatu to control the processes that enabled them to tell their own stories about their practice experiences from their perspective. Smith (2012) explains Kaupapa Māori research is the approach used when conducting research with Māori people as it incorporates values and concepts that are culturally aligned and that affirm Māori rangatiratanga.

Hui

Hui commonly means meeting, gather or appointment (Ryan, 2012). Smith (2012, p. 88) records that renowned ethnographer of Māori, Elsdon Best described that hui "were called to discuss collectively relevant issues or concerns." It was the protocol followed when the hapū needed to debate important issues. Best continues, that there was intent and purpose to hui and that protocols and tikanga were followed. For this thesis, hui encapsulates the purpose of meeting together, kanohi ki te kanohi (face to face) to explore the thesis topic using an interview schedule with a prepared set of questions (see Appendix 1), while also observing and incorporating tikanga that acknowledged the mana and tapu (sacred) of all participants and their knowledge. The tikanga that was observed is outlined in the following Kanohi Kitea section.

Kanohi Kitea

Kanohi kitea (the 'seen face') describes the interview hui which was conducted kanohi ki te kanohi. For Māori people this is considered to be tika and pono (right and proper) and embodies transparency and trust. A Māori worldview considers the head as tapu containing whakapapa

and pūrākau, the knowledge that has been passed down through the generations, and which must be protected and preserved in tikanga lore for continuity. In his TED talk, Iti (2015, June 17) attributed 'kanohi ki te kanohi' (eye to eye) interactions to mana, "that we are all the same, that we are all on the same level." The intent of kanohi kitea in this research, is that the Kaiārahi would hold the mana of the research and Ngā Kaiwhatu, the mana of their information and this was achieved through the application of the eight stages of the Āwhiowhio model (Webber-Dreadon, 1999) that has proved useful in a range of Kaupapa Māori contexts (Eruera, 2005).

Each kanohi kitea hui was unique and fluid, beginning and ending with karakia, and following a formalised hui approach related to each category of the Āwhiowhio, conceptualised on the spiral, "a line that reaches out to turn back in on itself, spiralling inwards eventually reaching a consensus point at the centre and which follows a circular pattern to arrive at the starting point" (Webber-Dreadon, 1999, p 9). Applying the Āwhiowhio model provided the layers of data as follows:

1) **Karanga -** "the call of welcome … that clears the pathway …" (Webber-Dreadon, 1999, p. 9)**.** The call to participate in this research was sent through two local social work networks: the ANZASW and SSPA. An email containing the information sheet (see Appendix 2) and participant consent form (see Appendix 3) was sent to the appropriate administrators, requesting the information be sent to those members who fit the criteria outlined in the email and the information sheet.

    a. Ten responses to the request were received from Māori social workers; three were deemed unsuitable as they lived outside the criteria area of Ōtautahi Christchurch. Of the remaining seven who fit all the criteria of experienced Māori social workers currently practicing and living in Ōtautahi Christchurch, all were contacted by email and/or phone call and invited to make a date and time to meet for the interview. All but one agreed to meet for an interview so six Kaiwhatu who responded to the karanga were interviewed.

2) **Karakia -** "is a transaction … established between those present and the spiritual realm" that centres the hui by removing outside influences (Webber-Dreadon, 1999, p. 9). Formal karakia recitation was used to open and close each kanohi kitea hui to protect the knowledge around identity and practice that were considered tapu to the Kaiārahi and Ngā Kaiwhatu. It is recorded in Metge (1995, p. 281) that karakia is "like putting a framework around the hui, and that holds the people in together."

3) **Mihimihi -** "is the formal process of welcome" that acknowledges the past, present and future people and experiences (Webber-Dreadon, 1999, p. 9). Following the opening karakia, mihimihi was initiated by the Kaiārahi as the host. This stage of kanohi kitea hui involved reciprocal introductions with pepeha for those who were comfortable, and was followed by an overview of the thesis whakapapa, purpose and an outline of the research by referencing the research information sheet and consent forms.

    a. Ngā Kaiwhatu were given time to familiarise themselves with the information sheet and to sign the informed consent form, the confidentiality agreement (see Appendix 4) and the transcript release authority (see Appendix 5). This was where the opening question was asked: "Why did you agree to participate in this research" and was followed by exploring Māori social worker identity, which seamlessly led the conversation to the whanaungatanga stage.

    b. Most kanohi kitea hui combined mihimihi and whanaungatanga, with the conversations naturally weaving around mutual "links, attachments, affiliations and relationships" between the Kaiārahi and Kaiwhatu. One kanohi kitea hui included mihimihi with the manager of the Kaiwhatu and a tour of the work complex. There was one kanohi kitea where the kanohi kitea hui went straight to whanaungatanga and gaining consent was missed. However, consent was sought and obtained at a later date.

4) **Whanaungatanga -** “identify the links, attachments, affiliations and relationships” (Webber-Dreadon, 1999, p. 9). Having established the Māori social worker identity, this stage explored Māori social worker practice which included identifying location, length of practice, and practice development. At this stage Ngā Kaiwhatu were becoming at ease with the process, and began to explore their practice and to express their practice aspirations.

5) **Whakapapa Kōrero** - are “their stories” … where “all parties get the opportunity to tell their own story and to talk about the journeys they have travelled” (Webber-Dreadon, 1999, p. 9). Whakapapa kōrero naturally followed whanaungatanga, and is the stage where Ngā Kaiwhatu revealed their practice aspirations and shared their practice pūrākau (stories) of why they are doing what they do. There was no time limit to these stages; for some Kaiwhatu it was long and for others it was quite short.

6) **Take -** is “the area where the purpose of the ‘hui’ is acknowledged … the time to ‘weave all the strands’ … together” (Webber-Dreadon, 1999, p. 10). The depths of identity and practice were explored in this stage, through the unpacking of the concepts of rangatiratanga, mana tangata, and te Tiriti o Waitangi, essentially the foundations of Māori social work practice. The korowai was the final question explored and signalled the end of the hui as it represented the weaving together of all the strands of the kanohi kitea hui.

7) **Karakia** - “the closing phase, which acknowledges what has been achieved … It is a way of completing the process to bring about a ‘balance’” (Webber-Dreadon, 1999, p. 10). A closing karakia completed the kanohi kitea hui.

8) **Kai -** “this signals the end … and lifts the formality” (Webber-Dreadon, 1999, p. 10). At the end of each kanohi kitea hui, kai and gifts of thanks were given in the form of a koha to each Kaiwhatu, evidencing manaakitanga and ohaoha (generosity).

Data Recording

The data was recorded on a cellphone by the Kaiārahi after permission was granted by Ngā Kaiwhatu who each signed the participant consent form that included the clause, 'I agree/do not agree to the interview being sound recorded.' There was a risk of data collection failure as only one recording device was used. In hindsight, a second device would have provided a good back up for the couple of times when the cellphone application failed. Some written notes were recorded that meant any data loss was minimal.

An important aspect of data collection was manaakitanga, whereby each Kaiwhatu selected the time and place for the interviews, and each received a koha bag containing a thank you card, a warehouse gift card and some chocolate, as recompense for their participation in the research. The first kanohi kitea hui occurred in a community café at the end of a work day, selected by the Kaiwhatu. This location proved to be the least successful due to the noisy atmosphere which compromised some of the interview recording, and the lack of privacy despite it being close to closing time and the café was reasonably empty. The other kanohi kitea were conducted in private meeting rooms at either the Kaiārahi or Ngā Kaiwhatu workplace and produced good clear recordings that were easily transcribed. Once all the kanohi kitea were completed, the audio recordings were transcribed by the Kaiārahi.

Data analysis

Thematic analysis was the method applied to the data, which is "a method for identifying, analysing, and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 80) which the authors claim should be a method "in its own right" (p. 82).

The thematic analysis was based on six phases developed by Braun & Clarke (2006, pp. 87):

1) **Familiarising yourself with your data:** Verbatim transcription of the data was conducted manually allowing me as Kaiārahi to become familiar with the entire data set (Braun & Clarke, 2006). The decision not to employ a transcriber or use an electronic transcription application, enabled a back and forth approach of the data whereby I read the transcripts and then reread

and read them again as I considered the appropriate method for coding. Patton (2015, p. 525) supports researchers doing their own data transcription as it allows the researcher "another opportunity to get immersed in the data to get a feel for the cumulative data as a whole." This was quite time consuming but worthwhile as it allowed me to combine interpretative analysis skills with my creative skills to generate a poster of a potential korowai design while seeking useful codes for the findings. A copy of the korowai poster is attached (see Appendix 6).

2) **Generating initial codes:** Coding began by allocating colours in te reo Māori to each Kaiwhatu. Each of the key questions was assigned a large sheet of paper and the Kaiwhatu responses noted in coloured pens on the relevant sheets (see Appendices 7, 8, 9, 10, 11, 12).

3) **Searching for themes**: The transcribed data was collated with all the irrelevant ums and aahs removed, which made the transcripts readable. Emergent themes were highlighted and noted separately on each key question sheet. As each Kaiwhatu transcript was read thoroughly, all data relevant to each theme was noted using the colour codes assigned to that Kaiwhatu, as noted above in Appendices 7-12.

4) **Reviewing themes:** I decided at this stage, to retain the large sheets of paper with the emergent themes and to go through the transcripts once again, checking for any further ideas or themes, and to begin categorising the themes.

5) **Defining and naming themes:** The data was analysed into three key themes - Ngā Take Ariā; Recognising indigenous Māori social work/ers indigeneity, Reclaiming indigenous Māori social work/ers practice, and Restorying indigenous Māori social work/ers cultural ideology.

6) **Producing the report:** The three key themes and subsequent sub-themes informed the findings chapter and then the discussion chapter, where the themes were discussed with reference to the literature.

Each of the methods outlined in this section erected the thesis whakapapa as an upright pou, represented by the layers of research processes established upon the thesis whenua in preparation for the whakataukī section that presents the knowledge that informed the thesis.

Whakataukī: Being Informed

Puritia ngā taonga a ō tatou tīpuna
Uphold the treasures of our ancestors
(Te Rau Matatini, 2010, p. 39)

Whakataukī are wise proverbial sayings that are used to convey knowledge and wisdom, to make Māori knowledge known and relevant. Whakataukī are commonly used in oral and written communication, to accentuate a topic or to knowingly embellish a story (Mead, 2003). The whakataukī that opens this section was gifted to Diggeress Rangituatahi Te Kanawa, renowned korowai weaver by Dr Pei Te Hurunui Jones in 1969 and was considered suitable for this thesis as it endorsed the validity of ancestral knowledge and the rare privilege that it is to still be connected to the ancestors through the recitation of whakapapa and whakataukī (Te Rau Matatini, 2010).

Whakataukī of the Thesis Korowai

Whakataukī was deliberately woven throughout this thesis, at the beginning of each chapter, and in each section of this methodology and research methods chapter to create a connection between the past, present and future knowledge. Whakataukī are drawn from past knowledge, to inform the present and prepare for the future, therefore this thesis is future focused based on past experience. The following sections discuss Kaupapa Māori knowledge and Māori theoretical approaches which are considered 'whakataukī', that is, wise advice that informs the thesis.

Kaupapa Māori Knowledge

According to Nepe (1991, p. 147) Kaupapa Māori knowledge "is the process through which the Māori mind receives, internalises, differentiates and formulates ideas and knowledge exclusively through te reo Māori." Eketone (2008, p.1) considers that in its most basic form, Kaupapa Māori is "the philosophy and practice of being Māori." Eketone further suggests that Kaupapa Māori assumes the presence of everything that makes one Māori; language, customs, values and knowledge. This position is supported by other Māori academics, that it is Kaupapa Māori research that is by Māori, for Māori and with Māori, applying Māori knowledge, language and customs that averts research that is conducted by non- Māori and is 'done to' Māori and that produces disparity of results and is harmful rather than helpful (Bevan-Brown, 1998; Cram, 2009; Irwin, 1994; Nepe, 1991; Smith, 1997; Smith, 2012).

Kaupapa Māori knowledge informs this thesis, evidenced by the use of a metaphor of weaving a korowai and the use of a Māori approach to the research.

Māori Theoretical Approaches

Three Māori theoretical approaches were applied to the data in this thesis: Mana Māori frame, Pōwhiri, and the Āwhiowhio model (Webber-Dreadon, 1999; 2012). The Mana Māori frame has been explained extensively in this chapter, as the framework informing the methodology and the research processes. The Pōwhiri process (Roberts, 2016) provided the traditional knowledge and practice which informed the Āwhiowhio model and that was used as the framework for the data collection method in the Kanohi kitea hui.

The Pōwhiri process also informed the stages the thesis went through from conception to conclusion:

1) **Wero**: The challenge was set through the thesis topic and question, *"Are you a Māori social worker or a social worker who is Māori?"*
2) **Karanga:** The calls to supporters and participants to engage in the thesis.

3) **Whaikōrero:** The back and forth conversations with the thesis supervisors, Ngā Kaiwhatu and the cultural advisors to keep the thesis grounded and focused.
4) **Waiata**: The harmony of voices and words provided the music and colour.
5) **Koha**: The knowledge that this thesis is a gift given for the advancement of others, of Māori social workers and the profession.
6) **Hariru**: The final coming together of each chapter of the thesis, in agreement and supporting the topic, symbolised the formal process of sharing the breath, of kotahitanga.
7) **Hākari**: The final celebration, the submission of the thesis for dissemination.

This section has erected the whakataukī pou, explained as the varieties of knowledge that have informed the thesis, and along with the whakapapa pou have given a platform for whanaungatanga to occur.

Whanaungatanga: Being Relational

Nā ngā ringaringa tohunga maha koe I rautaka
You have been fashioned by the hands of many experts
(Mitchell, 1994, p. 207)

Whanaungatanga of the thesis korowai

Whanaungatanga is derived from the words whānau and whanaunga. Whānau means "delivery, give birth, extended family, genus" (Ryan, 2012, p. 401), and whanaunga is "relative (by blood), kindred". According to Pere (1997, p. 26) "Whanaungatanga … forms that strong bond that influences the way one lives and reacts to his/her kinship groups, people generally, the world, the universe" that "engenders pride, unity, and a real sense of belonging" for people. Whanaungatanga essentially are the relationships that connect people together for a common purpose which in this thesis are, Ngā Kaiwhatu, Kaiārahi, and the research whānau.

Ngā Kaiwhatu

Ngā Kaiwhatu are the weavers, the research participants whose knowledge, experience and expertise has been accessed for the purpose of this thesis. Whatu describes the type of finger weaving that is used to weave korowai (Evans & Ngarimu, 2005), and the prefix kai, denotes the person attached to the whatu. Kaiwhatu therefore is a person who participates in the type of weaving that is used to make korowai. Weaving a korowai is considered a tapu process that is subject to specific rituals and cultural lore, that placed Kaiwhatu under tapu restrictions. Tapu was managed in kanohi kitea hui through the use of rituals and processes explained in the Wairuatanga section. Each Kaiwhatu was assigned a unique colour identity to represent their kanohi kitea hui responses that are presented in the findings chapter. The resulting thesis korowai is multi-coloured, with the responses woven in using the assigned colours of Ngā Kaiwhatu.

Kaiārahi

I identify myself as the Kaiārahi in this thesis. Kaiārahi in this context means a guide or an escort, and while it has connotations of leadership, I am mindful that I am also a learner in this context. This is the tension that I hold lightly as Kaiārahi, to guide Ngā Kaiwhatu through a research process without imposing myself upon them, not trampling on their mana, which is explained further in the Wairuatanga section. In research, mana is attributed to the power dynamics that occur, especially between the researcher and the participants whereby the researcher is perceived to hold the power. Throughout the research process, Ngā Kaiwhatu are given regular opportunities to exert their research mana, through having the right to exit the process at any stage, and to also withdraw their transcripts or edit their words during the data collection and analysis stages. Hollis-English (2012a, p. 42) managed the power dynamic in her research by taking the role of ‘mokopuna’ and the participants as ‘kaumātua’ explaining, “Through labelling myself as a mokopuna … I am acknowledging my age and experience as a social worker.” Hollis-English was applying mana and respect, mana enhancing practice to the older, more experienced social worker participants above her role as researcher. Although I am an older experienced

Māori social worker, I considered it to be mana enhancing to Ngā Kaiwhatu to acknowledge them as the kaumatua of their practice and knowledge, and myself as mokopuna.

This thesis has been undertaken from an 'insiders' perspective and informed by the guidelines for Kaupapa Māori researchers developed by Bevan-Brown (1998):

1) Māori research must be conducted with a Māori cultural framework.
2) Research must be undertaken by people who have the necessary cultural skills (such as te reo Māori) and they must conduct Māori research in terms of this Māori research expertise.
3) Māori research should be focused on areas of importance and concern to Māori people.
4) Māori research should result in some positive outcomes for Māori.
5) As much as possible, Māori research should involve the people being researched as active participants at all stages of the research process.
6) Māori research should empower those being researched.
7) Māori research should be controlled by Māori.
8) People involved in conducting Māori research should be accountable to the people they research in particular and to the Māori community in general.
9) Māori research should be of a high quality and assessed by culturally appropriate methods.
10) The methods, measures and procedures used in Māori research must take full cognisance of Māori culture and preferences: Hui, Narrative, Collaborative, Whānau and Whakapapa (sic).

Each step of this thesis has been informed by these guidelines and by Māori knowledge and has applied te reo Māori and Māori models and approaches as appropriate. In conducting Kaupapa Māori research for a mainstream qualification there exists a tension of meeting desired expectations which were managed through Wairuatanga. As an insider and outsider researcher, I have managed these tensions through the research whānau relationships with my cultural

advisors, my professional supervisor and thesis supervisors from Massey University. The wisdom of many enabled the richness of this thesis to emerge.

Research Whānau

A research whānau was employed for this thesis and was explained in the Introduction section of this chapter. Bishop (2005) and Irwin (1994) argue for the importance of the concept of a research whānau as a supervisory and organisational structure for handling research. Bishop refers to this as a 'research whānau of interest', whereas Irwin refers to a 'whānau of supervisors'. They both agree that the research whānau provides "the intersection where research meets Māori, or Māori meets research", on equalising terms (Smith, 2012, p. 187). Irwin (1994, p. 27) states that "Kaupapa Māori is research that is 'culturally safe' that involves the 'mentorship of elders', that is culturally relevant and appropriate while satisfying the rigour of research, and that is undertaken by a Māori researcher."

Cultural Advisors

Two cultural advisors have supported this thesis. All along I have had the support of the Cultural Advisor from my workplace, Danette Abraham-Tiatia who made herself available for cultural advice, and coaching in Gallup Clifton Strengthfinders (Gallup, 2018) if required. My top five strengths, learner, achiever, intellection, belief, harmony lend themselves well to the challenge of research; however, they also have limitations and the challenge is to find the healthy balance to ensure effective outcomes. This was mainly managed through supervision.

The other cultural advisor, Professor Mike Ross helped to set the thesis topic and made himself available to support with te reo Māori interpretation and research advice. Communication was electronic, using email and via Zoom hui.

Supervisors

Three supervisors have supported this thesis. Two supervisors were appointed by Massey University: Mrs Hannah Mooney and Professor Robyn Munford who provided monthly supervision using email and kanohi ki te kanohi via Skype. Supervision supported the research process, timeliness of each stage of the thesis with a thesis timeline agreed to at the start of the thesis in 2018, and much encouragement and empowerment.

The other supervisor was my professional social work supervisor, Professor Jane Maidment from Canterbury University who has supported this thesis from the outset, and before, through monthly supervision sessions, mainly focused on my professional practice, my professional persona development, and various projects with which I am involved.

Ehara taku toa i te toa takitahi, engari he toa takimano
My strength is not that of a single warrior (the individual) but of the collective
(Mead & Grove, 2003, p. 24)

This section has set the whanaungatanga platform that explained the various relationships that were important throughout the research processes. Inherent in maintaining relationships is whakamana, being ethical and mana enhancing.

Whakamana: Being Ethical

Whāngaitia te ngākau tāngata
Foster the essence of a person
(Te Rau Matatini, 2010, p. 28)

Whakamana of the thesis korowai

Whakamana means “justify, authorise, empower, enable, give boost, confirm, warrant, validate” (Ryan, 2012, p. 383). Whakamana is aligned with ethical practice, and was explained to me in a workplace training by Matua Hori (George) Ehau (now deceased), through the phrase “te reo Māori me ōna tikanga – language holds the beliefs and values of a people. What I believe shapes what I value, and what I value informs my practice and behaviour.” Ruwhiu (2016) and Ruwhiu (2019, p. 120) discuss whakamana in practice as Te Mahi Whakamana – mana enhancing theory and practice as a “one way that respectful cultural relationships can be promoted” through the acknowledgement of three recognition points: the role of history, narratives and wellbeing concepts.

> *Te mana whakaratarata te iwi whanui, he hāpai nga mahi whakaharatau*
> *Exploring, navigating and communicating about those powers, authority and prestige dynamics to understand and know what is happening for people in the community, to live and strive for perfection in practice (Ruwhiu, Ruwhiu, & Ruwhiu, 2008, pp. 24,25)*

In this thesis, whakamana represents the ethical protocols and Kaupapa Māori ethical principles employed and is guided by te reo Māori me ōna tikanga as a framework. The language used in this thesis was a fusion of research and social work knowledge underpinned by te reo Māori. The beliefs that shaped what I value were tapu and mana as explained in the next section Wairuatanga, and the values that informed the research practices and behaviour were tika and pono which were outworked as tikanga.

Tikanga: an ethical protocol

Tika means the right order or right response, and pono means truth and integrity (Tate, 2012). Tikanga can be translated as methodology, or doing things right. Mead (2003, p. 12) considers “tikanga is the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or an individual.” Tikanga in this thesis was espoused through following the Massey University Human Ethics application process and adherence to Kaupapa Māori ethical principles.

The application to the Massey University Human Ethics committee was a straightforward process that clarified the research aims, the dynamics of Ngā Kaiwhatu and identification of any potential research risks and a mitigation plan. Ethics approval application number 4000019162 was granted on 21st March 2018 and was assessed as low risk as the participants were all social work professionals and not members of the public. The Massey University Human Ethics Approval letter is attached (see Appendix 13).

Eight Kaupapa Māori ethical principles promoted by Mead (1996) and supported by Māori researchers (Bishop, 1995, 2005; Cram, 2001; Ruwhiu, 1999; Smith, 2012; Te Awekotuku, 1991) guided this thesis:

1) **Aroha ki te tangata** (love and respect for people). This principle was assured through following the protocols applied in the Āwhiowhio and Pōwhiri approaches, explained in the Whakataukī section.
2) **Kanohi kitea** (the seen face). This principle was outworked in Kanohi kitea hui and was explained in the Whakapapa section.
3) **Titiro, whakarongo, kōrero** (look and listen first; speak later). This principle was applied throughout the thesis, especially in the Kanohi kitea hui.
4) **Manaaki ki te tangata** (be generous in sharing with and hosting people). This principle refers to manaakitanga which was outworked as the comfort and wellbeing of everyone involved in the thesis, most importantly Ngā Kaiwhatu. This was explained in the Whanaungatanga section.
5) **Kaua e takahia te mana o te tangata** (do not trample on the mana of people). This principle is paramount when conducting ethical research with people. The mana of Ngā Kaiwhatu was assured through gaining informed consent to participate in the research.
6) **Kia tūpato** (be cautious). This principle refers to taking every care to ensure the anonymity of Ngā Kaiwhatu through having a signed confidentiality agreement, and through assuring that they were able to withdraw from the research at any stage of the process.

7) **Kia māhaki** (be humble). This principle can be the hardest to implement, as Kaiārahi I was very invested in the research so it took some effort to remain humble, to not be the expert, and to ensure that Ngā Kaiwhatu had access to all the information they required, that their questions were answered in ways that satisfied them, and that they felt they were the experts in their fields of practice and owners of their data. The handling of Ngā Kaiwhatu data and ensuring confidentiality were managed through signed agreements and following through with the procedures agreed to from the outset of the Kanohi kitea hui.
8) **The principle of Te Tīriti ō Waitangi.** This principle was included as an ethical principle as Te Tiriti o Waitangi is the document that defines the relationship between Māori people and the Crown, and focuses on notions of partnership, protection participation. Moyle (2014, p. 33) suggests that "Te Tīriti o Waitangi therefore provides a basis through which Māori may critically analyse relationships, challenge the status quo and affirm the rights of Māori, including research that contribute to the goals of Tino-Rangatiratanga" which this thesis encapsulates.

This section outlined Whakamana, the ethical and mana enhancing practices that were evidenced as tikanga and underpinned by tapu and mana, two concepts entwined in Wairuatanga.

Wairuatanga: Being Spiritual

Kia ū ki te whakapono, kia aroha tētahi ki tētahi
Hold strong to your beliefs, and love one another

Wairuatanga of the thesis korowai

Wairuatanga is commonly regarded as Māori spirituality as it is considered the plural of wairua, which is commonly translated as spirit. Pere (1997, p. 16) states that "Wairua is an apt description

of the spirit – it denotes two waters … positive and negative streams for one to consider. Everything has a wairua, for example, water can give or take life. It is a matter of keeping a balance." Wairuatanga can therefore be understood as balancing the spiritual and physical realms which are managed through concepts of tapu and mana.

In this thesis Wairuatanga represented the convergence of the two waters of mana, and tapu that managed the positive and negative challenges that can occur in research with people. Tate (2012, p. 40 & 45) describes mana as "spiritual power and authority" and tapu as "the restricted or controlled access to other beings: *Atua, tangata and whenua*." Ruwhiu (2001) describes mana as the cultural adhesive that cements the spiritual, natural and human dimensions of Māori culture and society together. Tate (2012, p. 45) adds that "the purpose of tapu restrictions is … to protect against violation of *Atua, tangata and whenua* … to ensure the continued existence and enhancement ..." The mana of this thesis, of the people, their information and practice is protected by the tapu practices that were described in the Āwhiowhio and Pōwhiri models in the Whakataukī section.

Conclusion

This chapter began by explaining the Mana Māori frame that provided the framework for the methodology and the research processes used in the thesis. The components of the Mana Māori frame: Whenua, Whakapapa, Whakataukī, Whanaungatanga, Whakamana and Wairuatanga are set out as the key sections in the chapter, with explanations of how these informed the research methodology and research processes. The first component Whenua, was presented as the foundation, the tūrangawaewae of the thesis which was a qualitative Kaupapa Māori research design focused on real practice experiences of Ngā Kaiwhatu explored in kanohi kitea hui. Whakapapa was presented as the thesis pūrākau, the story of its journey from conception to now. Included in this section was the story of the data collection and analysis processes that explained how the findings and results were determined. Whakataukī was presented as the knowledge employed to construct and provide meaning to the thesis. Whanaungatanga was presented as the research whānau who provided the colour for the thesis korowai through the

use of words, ideas, pictures and practice scenarios; Ngā Kaiwhatu, thesis supervisors, cultural advisors and Kaiārahi. Whakamana was presented as the ethical practices employed in this research which were underpinned by the concepts of tika, pono, tapu and mana. Finally, Wairuatanga was presented as the safe space surrounding the frame that represented the tangible and intangible practices employed for cultural safety. The culmination of these processes has resulted in a robust methodology for advancing Māori social workers' mana tangata. The chapter concludes with a poem by Tepene Mamaku (in Evans & Ngarimu, 2005, p. 20) that encapsulates the wairua of this chapter and the thesis as a whole.

He Taonga mai i a Tāne

He taonga mai i a Tāne
He rau nō te wao nui
He pakiaka ka toro
Ki te ū o Papa-tū-ā-nuku
Ka whānau mai te rito
Ka hua, ka puāwai
Momotutia ka haehae
He rongoā, he kākahu
He ngīra, he miro hei tuitui
He muka here tangata
He rau hokia ki te wao nui
Te wao o Tāne Mahuta
Kaua e hutia te rito
Kei mate te korimako ee ee i.

A treasure from Tane, God of the Forest
A leaf from his great domain.
The roots formed, reaching down
To the nourishing breast of Mother Earth
Form the birth of a shoot,
The growth, the maturity;
The plucking, the stripping,
For medicine, for clothing.
Just as a threaded needle sews,

Plaiting fibre binds people together.
A leaf returned to the great domain,
The domain of the forest god, Tane Mahuta.
Please don't destroy the tender shoot,
As the bellbird may suffer.

Chapter 4

Ngā Mana Pūrākau:

Weaving in the Findings

E kore e taea e te whenu kotahi ki te raranga i te whāriki kia mōhio tātou ki a tātou. Mā te mahi tahi o ngā whenu, mā te mahi tahi o ngā kairaranga, ka oti tēnei whāriki. I te otinga me titiro tātou ki ngā mea pai ka puta mai. Ā tōna wā, me titiro hoki ki ngā raranga i makere nā te mea, he kōrero anō kei reira.

The tapestry of understanding cannot be woven by one strand alone. Only by the working together of strands and the working together of weavers will such a tapestry be completed. With its completion let us look at the good that comes from it and, in time we should also look at those stitches which have been dropped, because they also have a message (WEAG, 2019, Whakataukī)

"I believe that I'm living in my dreams and aspirations at the moment. It's everything that I've worked for, and it's everything around what my tipuna before me have wanted …" (Whero)

Introduction

This research investigated the views of six Māori social workers, Ngā Kaiwhatu, who are located in Ōtautahi Christchurch. The research explored their perspectives for the overall thesis topic, '*Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata',* and on the research question: "Are you a Māori social worker or a social worker who is Māori?" This chapter presents Ngā Mana Pūrākau – making reference to Ngā Kaiwhatu as experts whose responses are the research findings that are interwoven throughout this section, forming the body of the korowai. The whakataukī that opens this chapter is attributed to the late Kukupa Tirikatene, an eminent Ngāi Tahu, Kāti Mamoe, Waitaha, Ngāti Pahauwera and Ngāti Toa Rangatira tipuna. It was also

included in the recently released Report of the Welfare Expert Advisory Group: Whakamana Tangata, attributing its release as the 'work of many', paying tribute to all contributors. Similarly, it is the weaving together of the many strands of experience that were harvested from Ngā Kaiwhatu voices to create a korowai design that is suitable for its intended purpose which will take form in this findings chapter and in the following discussion chapter.

The chapter begins with introducing Ngā Kaiwhatu and an explanation of whakawhanaungatanga, the informal cultural approach used in the kanohi kitea hui to identify cultural and professional affiliations (Hollis-English, 2015; Smith, 2012). Te Timatanga, the beginning, follows this discussion and includes the kanohi kitea question section which explores Ngā Kaiwhatu reasons for choosing to participate in the research. The chapter continues by presenting the findings and Ngā Take Ariā; the key themes and sub-themes as follows:

1. Te Ariā Tuatahi - Recognising indigenous Māori social work/ers' indigeneity
    a. An Indigenous Māori social worker identity
    b. Connection to whakapapa and tipuna
    c. Connection to whānau hapū and iwi
    d. Having a unique social work identity
    e. The interweaving of identity and practice

2. Te Ariā Tuarua- Reclaiming indigenous Māori social work/ers' practice
    a. The influence of whānau values
    b. The influence of education and training
    c. The influence of social work practice locations
    d. Te Tiriti o Waitangi and Biculturalism

3. Te Ariā Tuatoru - Restorying Māori social work/ers' cultural ideology
    a. The role of tino rangatiratanga and mana tangata
    b. The challenges
    c. Dreams and aspirations

Ngā Take Ariā sections begin with a mahi raranga (weaving) whakataukī and an extract from Ngā Kaiwhatu voices, situating the sections in Te Ao Māori and interweaving mātauranga Māori with personal and practice experiences. Woven throughout each section are the voices of Ngā Kaiwhatu adding colour and perspective to the thesis korowai design. The chapter concludes with a summary of Ngā Take Ariā and emphasises the main points that will contribute to the discussion chapter.

For the purpose of this research, reference is made to social work and social workers as social work/ers as the research has identified that the two identities are interwoven as discussed in the methodology and research methods chapter.

Ngā Kaiwhatu

A whakawhanaungatanga approach was employed for kanohi kitea and Ngā Kaiwhatu confirmed their voluntary participation in this research, which began and ended with karakia locating kanohi kitea in wairuatanga, and upholding the key ethical processes of tapu, noa, tika and pono, as explained in the previous chapter. Drinks and/or kai were available throughout kanohi kitea maintaining noa (ordinary) status and manaakitanga, with a koha presented at the end to each Kaiwhatu to recompense their time and awhi (support) for the research. Mihimihi was casually employed as the sharing of pepeha, firstly by the Kaiārahi as hau kainga (host) and followed by Ngā Kaiwhatu as manuhiri (invited guest). This process exposed a rich array of cultural and professional experience that qualified each Kaiwhatu to make a significant contribution to the research.

Six Kaiwhatu were interviewed; this included five wāhine and one tane who all identified as Māori with whakapapa connections to a variety of hapū and iwi across Aotearoa New Zealand. Ngā Kaiwhatu all reside and work in Ōtautahi Christchurch, and are all qualified experienced social workers situated in a range of practice settings in NGO (non-government organisations) and

statutory social service sectors, with one in private practice. Each Kaiwhatu was assigned a colour (kahurangi, whero, kākāriki, waiporoporo, māwhero and kowhai) to identify their voices in this chapter, which will also be represented in the thesis korowai as coloured tassels that is discussed in the next chapter.

Te Timatanga – the beginning

Each kanohi kitea hui began with the same question, "Why did you respond to the request to participate in this research?"

> ***Kākāriki:*** *"Actually there was something that attracted my attention and I thought … I need to think this through and be able to put voice to it. I thought this sounds like a perfect opportunity."*
>
> ***Māwhero:*** *"I think that it's really important to have our research available … that our voice is heard … and that hopefully out of the research, there could be some sort of supported changes going forward to our social workers coming through."*
>
> ***Kowhai:*** *"Because I would hope that when it's my turn to be doing research, other Māori wahine will be as supportive and tautoko the kaupapa. I think that it's important to have our own research."*
>
> ***Waiporoporo:*** *"… because the question [research question], I have been asked that many times over the years …"*
>
> ***Whero****: "I think it's really important for me to support Māori going into the workplace post-graduation … I think having more supports, cos there's a lack of supports …"*
>
> ***Kahurangi:*** *"Because you're dealing with such a small group of people and there's actually not a lot of Māori social workers out there, in my experience … and I realise how much our Maoriness informs what we do … and that's my frame of reference."*

These responses identified the important place of research to Ngā Kaiwhatu. They felt their participation gave them an opportunity to have a voice to articulate what was important to them, which was to advocate for change for whānau and for more trained Māori social workers. Also of significance was the importance of a Māori identity captured in the statement: "our

Maoriness informs what we do" which acknowledged that having a Māori identity was important to being a Māori social worker.

Te Ariā Tuatahi: Recognising indigenous Māori social work/ers' indigeneity

Mā te whiritahi, ka whakataukī ai ngā pūmanawa ā tāngata
Together weaving the realisation of potential

"I just feel like I'm carrying on a legacy that's already been given before me. Clear about my identity, clear about what I'm here for" (Māwhero)

The opening whakataukī aligns with the kaupapa of this research; that it is the combined voices of Ngā Kaiwhatu woven together which created the design for this thesis korowai, which is the realisation of their potential and of the research. The excerpt from Māwhero ably articulates that the realisation of potential for her was fulfilled in continuing the legacy set for her by her tupuna and whānau. This statement underlines a core belief that indigenous Māori social workers embrace a collective responsibility which is fundamental to identity. This will be explored in this section under the following sub themes: an indigenous Maori social worker identity; connection to whakapapa and tipuna; connection to whānau hapū and iwi; having a unique social work identity; and the interweaving of identity and practice.

An Indigenous Māori social worker identity

Having an indigenous Māori social work/er identity was confirmed by Ngā Kaiwhatu in response to the question: "Are you a Māori social worker or a social worker who is Māori?" The majority identified their preference to be known as Māori social workers which highlighted that ethnicity was the most important identity determinant for them, followed by being a social worker:

Waiporoporo: *"I've always been Māori and I just happen to be a social worker."*

Whero*: "I see myself as being Māori first and then a social worker …"*

> ***Kahurangi:*** *"I don't ascribe to being a social worker who is Māori. I'm a human being, an individual first, and I just happen to be a social worker, so I'm influenced by some of that thinking around social work, but my primary reference point is, as a Māori person."*

For Kowhai, Māori ethnicity is intrinsic to identity, "… *you are inherently Māori and you are born with that, you have your korowai of tipuna …. so you will always be Māori*", whereas professions can change: "*I've worked in many careers but I've always been a tamaiti of the river".*

When reflecting on the difference between the two identities, Kowhai and Māwhero considered that it was whether the social worker had the skills and training in Kaupapa Māori, and were able to practice accordingly, that distinguished whether you were a Māori social worker or a social worker who is Māori. According to Kowhai, a Māori social worker *"is versed in the world of Te Ao Māori and Māori models of practice and utilises those"* whereas a social worker who is Māori*, "isn't understanding the world of Te Ao Māori, so isn't utilising Kaupapa Māori models of practice".* Māwhero agreed: "*Well you could be Māori, but if you've been trained in mainstream, the way that you think and work with people, it's different, and your frameworks are different".*

Māwhero further stated: *"It's hard work being Māori … being an indigenous social worker",* separating her Māori ethnicity from her role as an indigenous social worker which she later reframed to: "*Oh I'd rather be Whānau Ora"* when asked by the Kaiārahi if there was a more appropriate role description than that of social worker.

Kākāriki also spoke of her preference to be known as indigenous rather than Māori, and as a developer rather than a social worker when exploring her social worker identity. To her, Māori is an imposed identity that is linked with a/the colonisation discourse, whereas indigenous relates to being tangata whenua, the first or original people of this land. Her preference to be called an Indigenous Developer arose following her comment that neither a Māori social worker or a social worker who is Māori "hit the mark" for her, when asked by the Kaiārahi, "what would hit the mark in your perspective?"

> ***Kākāriki*** *"I resist the term Māori. I don't call myself Māori, so therefore being a Māori social worker doesn't quite fit for me … I call myself an Indigenous Developer …"*

The decision to use indigenous Māori as an identity descriptor in this chapter emerged from these responses and is used deliberately as a compromise of the two identity preferences. A Māori identity, indigenous Māori, iwi Māori or simply indigenous continued to be interchanged throughout the kanohi kitea hui, highlighting the indigeneity conflict for Ngā Kaiwhatu, who mostly resisted the colonial construct but then resorted back to being Māori at times. This highlights the ongoing conflict that identity indigeneity is for many people.

Ngā Kaiwhatu acknowledged a preference for an indigenous Māori social worker identity that espoused ethnicity, a connection to Te Ao Māori, and the use of Māori models of practice as key determinants. It was also identified that an indigenous Māori ethnicity is defined by connection to whakapapa, tipuna and being tangata whenua.

Connection to whakapapa and tipuna

Whakapapa is central to Māori society and to this research. It is the way that each kanohi kitea hui began, through the sharing of pepeha and life stories to establish whakawhanaungatanga, a reciprocal connection that created a safe space for the kōrero to flow. Whakapapa is the way that Māori people articulate connections back in time and is the vehicle that is used to establish relationships, familial and extended, and which was used to begin each hui through mihimihi. This process mirrored how Ngā Kaiwhatu engage with whānau, their clients, and is an important ritual that guided their practice. Articulating a connection to tupuna appeared to provide solace to Ngā Kaiwhatu, giving mana and assent to their participation in the research:

> ***Kowhai****: "I whangai to Te Atihaunui ā Pāpārangi. I am a tamaiti of the river … we come surrounded by our tipuna …"*
>
> ***Kākāriki*** *"I'm Ngai Tahu …"*

> ***Kahurangi**: "… all those feathers (on the korowai) are a whole lot of other people who have touched your life, and that goes way, way back, it's whakapapa."*
>
> ***Māwhero**: "Well the korowai is my tipuna, they look after me and I'm aware of that so part of my practice is karakia …"*

Having a sense of being 'called' or 'fulfilling life's purpose' was considered important by some Kaiwhatu. Māwhero and Waiporoporo considered their social work practice to be a continuation of work begun by previous whānau members and was inherent with being Māori. Waiporoporo elaborated that she considered her practice to be an extension of life at the marae where everyone helped everyone else. If there was a need, then it was fulfilled by the marae members as marae are self-reliant communities of whānau and hapū members:

> ***Māwhero**: "… there's always been someone in my whānau in social work, I'm the fifth generation actually as a social worker advocating for the same, in terms of for our people … it's everything around what my tipuna before me have wanted …"*
>
> ***Waiporoporo**: "… I love the mahi but I was born into it, and it was always around, you know being at my own marae and with my own whānau, that's what a lot of our nannies did."*

Ngā Kaiwhatu considered that having an indigenous Māori social work/er' identity was influenced by whakapapa and connection to tipuna and was an extension of marae life, and of belonging to whānau hapū and iwi.

Connection to whānau hapū and iwi

When discussing being indigenous Māori social workers, Ngā Kaiwhatu identified that they and their practice was largely influenced by belonging to a collective, of whānau hapū and iwi. They articulated that to be Māori meant that you didn't belong to yourself, but to whānau hapū and iwi and they transferred the collective values of whakawhanaungatanga, whanaungatanga and manaakitanga into the work place and in practice with whānau and clients:

Kākāriki: *"… first of all there's my Tāua, she raised me, she's a perfect example of trying to live in a Pākehā world when she was raised in a Māori world and trying to leave things behind and moved on to new things …"*

Kowhai: *"… being really clear that if you're whānau focused, whānau driven, what goals do the whānau want to achieve, not what goals you want achieved for the whānau but being clear about that, to advocate for the whānau right to choose what they want to achieve …"*

Waiporoporo: *"… the role isn't actually a job, it's, this is just me providing support to whānau because whānau need it, and whānau, if they want it, then they have a right to ask for it without feeling judged or stereotyped, or feeling like, because they need my help you are less of a person to me …. It doesn't matter what age they are."*

Kahurangi*: "The biggest influence in my practice has actually been where I have come from … my sense of being Māori is informed by him (my father) …"*

Ngā Kaiwhatu considered that belonging to whānau hapū and iwi and outworking the same values in their mahi (work), was unique to their identity as indigenous Māori social workers.

Having a unique social work identity

Ngā Kaiwhatu identified that being an Indigenous Māori social worker enabled them to practice exclusively, with opportunities to enact cultural practices that were unique to their position. As a statutory social worker, Kahurangi felt that he could still practice autonomously and advocate within the system while working in a mainstream statutory role, whereas Whero had a role created for her, based on the skills that she brought to the organisation. Other examples of having autonomy and influence within practice, observing cultural gender nuances, having mana whenua status, and being connected to Te Ao Māori are explored below:

Kahurangi: *"…I'm doing statutory stuff and I know we could be perceived as part of the system and to a point we are, but that doesn't mean that we can't have autonomous thoughts and influence within that system … about trying to make things right for Māori … so being a Māori social worker means you are a rare commodity, and being a Māori male social worker makes you an even rarer*

commodity. So there's an important space for that whatukura, mareikura type of stuff."

***Whero**: "… they created my role actually because when I applied for the clinician's role … she identified a set of skills that they don't have in the team, so it was not necessarily my social work degree but it was my cultural knowledge that they really needed and from there they created my role."*

Whero, in her role as a Whānau Worker, considered that being mana whenua was a privileged status with specific responsibilities including supporting the agency and colleagues to upskill their own cultural abilities and advising on cultural issues that arose with clients. Whero originally applied for a social work clinician role in the agency but in the interview the agency manager identified that her skills and strengths as a mana whenua Māori social worker, afforded her and the agency other opportunities that were mutually beneficial, and therefore a role was created specifically for her:

***Whero**: "… I know that I am mana whenua and I think that has status of its own, in the work that I do … I can apply a cultural lens in what I do whereas the others are more limited in what they do … it's more assessment focused and administrative."*

Similarly, Māwhero considered that she influenced her workplace, allowing values of whanaungatanga and manaakitanga to guide her interactions which are an extension of her cultural identity:

***Māwhero**: "I believe I influence where I work and part of that is that I bring with me my whānau, my grandmother, those who have invested in me, so I invest in others."*

The findings also affirm that indigenous Māori social work/ers' identity is founded in Te Ao Māori, a Māori worldview and that it is the key point of reference for their practice that makes it a safe space for everyone, both colleagues and clients. The ANZASW Code of Ethics (2019, p. 11) sets

out in the Whanaungatanga section that "Social Workers work to strengthen reciprocal mana enhancing relationships, connectedness and to foster a sense of belonging and inclusion":

> ***Kowhai:*** *"And so I can think in my Māori worldview and utilise that model and then when I'm talking with Tauiwi professionals, I can korero clearly from ANZASW Code of Ethics and practice standards and just link the two beautifully."*
>
> ***Waiporoporo****: "It's an opening for our whānau … about having that understanding of when they come from a Māori point of view … to feel like they're heard …"*

Having an indigenous Māori social worker identity provided unique practice opportunities for Ngā Kaiwhatu. Te Ao Māori influences, autonomous practice experiences, and having mana whenua status enabled the interweaving of identity and practice.

The interweaving of identity and practice

The interweaving of identity and practice emerged from the data in response to the key research question: "Are you a Māori social worker or a social worker who is Māori?" The agreed position from Ngā Kaiwhatu was that you are inherently Māori through whakapapa and therefore an indigenous Māori social worker. It was further determined by Ngā Kaiwhatu that social work education and the use of Māori models of practice determined social work identity and practice, as previously stated by Māwhero and Kowhai. Kowhai further qualified her position and included the ability to make "*linkages in whakapapa"* when she considered the skills of Māori social workers.

The notion of social work practice being an extension of work at the marae was also stated by Waiporoporo and was qualified by Kākāriki as: "*… I don't know where social work has stopped and started, or even if it has?"* Kākāriki considered that everything she has done in her life to be integrated, including the birthing and raising of her children and now mokopuna, and she preferred not to categorise her experiences: "*If raising children and dealing with that world isn't classed as social work [which she expressed it was] then I started volunteer social work when I was pregnant …"* For Ngā Kaiwhatu, the difference is that now they have a tohu (qualification)

that qualifies them to practice as social workers and gave them access to other theoretical knowledge:

> ***Whero:*** *"I think the difference is that I have the degree … even though I had practical skills, what I knew I didn't have was the theory, which needs to be complementary in any practice."*

Drawing on knowledge gleaned from Māori models of practice as well as mainstream social work models, enriched practice and empowered Ngā Kaiwhatu to utilise their indigenous identity as a resource for others, for clients, colleagues and the organisations where they work. In her practice, Kowhai specifically aligns the Māori Āwhiowhio model (Webber-Dreadon, 1999; 2012) with Maslow's Hierarchy of Needs (Maslow, 1998), a non-Māori model:

> ***Kowhai:*** "*A Kaupapa Māori model of practice looks at the Āwhiowhio and for the time you are passing through that person's life (client), you provide the tautoko and manaaki to meet Maslow's Hierarchy of basic needs …"*

Similarly, Whero considered that:

> ***Whero:*** *"I've consciously chosen to go with a non-Māori organisation with the idea of upskilling my team as a collaborative practice … they have the theory but not the practice to work with whānau … helping them sit in that uncomfortable space with me nurturing them …"*

The theme Te Ariā Tuatahi has explored the ways in which indigenous Māori social work/ers' identity was influenced by being connected to whakapapa and tipuna, including being called to continue a predetermined legacy for the advancement of whānau hapū and iwi. The resulting unique social work identity was outworked through having mana whenua status and observing cultural nuances that were grounded in Te Ao Māori. The interweaving of identity and practice has created an integrated practice space that is attributed to reclaiming indigenous Māori social work/ers' practice.

Te Ariā Tuarua: Reclaiming indigenous Māori social work/ers' practice

Ma te huruhuru, ka rere te manu
Adorn the bird with feathers so it may fly
(Mead & Grove, 2003, p. 286; Roberts, 2016, p. 209)

"I've worked in social work in totally different cultures and I realise how much our Maoriness informs what we do … and that's my frame of reference." (Kahurangi)

The opening whakataukī makes reference to the knitting together of feathers enabling birds to fly and thereby achieving their potential. This is considered similar to the weaving process for a Korowai in that the fine weaving process creates a garment fit for purpose. Similarly, the interweaving of Ngā Kaiwhatu voices in this research has created a finely woven Korowai, fit for practice. The statement by Kahurangi articulately expressed that "our Māoriness informs what we do …"; this is the weaving of identity and practice.

The theme, Te Ariā Tuarua builds on the previous theme which acknowledged that an indigenous Māori social worker identity has contributed to Ngā Kaiwhatu reclaiming their indigenous Māori social work/er practice. This theme emerged in response to the question, "What are the concepts and influences that inform your practice?" The Ngā Kaiwhatu responses were categorised into the following subthemes: that practice is influenced by, whānau values; education and training; social work practice locations; and Te Tiriti o Waitangi and Biculturalism.

The influence of whānau values

Ngā Kaiwhatu identified whānau values as a key influencer of their practice development as indigenous Māori social workers. The recurring values explored by Ngā Kaiwhatu were whakawhanaungatanga, manaakitanga and whānau. Whānau is the basic unit of Māori society and is the place where tikanga and values were learned, applied and practiced, and these were identified as foundational for social work practice development:

> ***Māwhero:*** *"I was raised by my grandmother … when we had manuhiri or visitors, we had to manaaki them and her view was, that if manaaki wasn't there then another korero would reverberate but if manaakitanga was there, you'd be known for that and that was all about being mana enhancing for our whānau."*

As Waiporoporo states below, social work was an extension of her upbringing, the way it was demonstrated at home. She comments that "*the role isn't actually a job, this is just me providing support to whānau because whānau need it and whānau have a right to ask for it without being judged …"* The statement below, "it was whānau" applied in this sense suggested that it was normal to offer manaaki to anyone because that is being 'whānau'. To Waiporoporo her social work practice is a continuation of how she lives her life, as whānau to everyone:

> ***Waiporoporo:*** *"I love the mahi but I was born into it and it was always around, you know being at my marae and with my own whānau, that's what a lot of our nannies did. Mum was the one who always opened doors and we had random people always staying with us, it's like wow, but I don't think it was known as social work, it was whānau".*

The conversations around the values that influenced practice were varied, with multiple examples being presented. All Ngā Kaiwhatu identified whānau values as integral to their practice, the key values being whakawhanaungatanga and manaakitanga. Kakariki attributed the outward expression of her values to be those that influenced: *"Whānau hapū and iwi rangatiratanga",* and Whero drew on the alignment of her "*cultural and whānau based values"* with social work values as central to her practice:

> ***Waiporoporo:*** *"Powhiri, whakawhanaungatanga, manaakitanga and aroha. Those are the things that actually inform my practice, it's the only way I can work."*
>
> ***Māwhero:*** *"Manaakitanga, whakawhanaungatanga … having a kaupapa Māori way to engage with whānau."*
>
> ***Whero:*** *"Cultural and whānau based values; love, respect, unconditional positive regard, empathy, being non-judgmental …"*

Inherent to Ngā Kaiwhatu are the core influences of whānau values and tikanga that are naturally translated into their social work practice. Supporting these cultural abilities are the influences of education and training which consolidate reclaiming indigenous Māori social work/ers' practice.

The influence of education and training

Ngā Kaiwhatu also identified education and training as an important influence in reclaiming indigenous Māori social work/ers' practice. Ngā Kaiwhatu drew on social work education and training opportunities in their practice. They asserted that it was the use of Māori models and knowledge in their practice that set them apart from mainstream social workers; however, they also acknowledged that they drew on non-Māori knowledge in practice. They felt that their practice was richer through the use of both Māori and non-Māori theories but that the choice of what to use was theirs, so having freedom to choose was important:

> ***Waiporoporo:*** *"Whatever I use, it just comes out … every now and then I mainly only quote Maslow's theory because that is key to everything".*
>
> ***Māwhero:*** *"Ta Mason Durie[3], I've been lucky enough to train with him and spend some time with him … he told me that it was the whakataukī, E Tipu e Rea[4] that really inspired him when he developed the Tapa Whā …"*
>
> ***Whero****: "It has to be whānau based, even though we work with clients but it is also understanding, who's their whānau, who's their supports?"*
>
> ***Kowhai:*** *"I'm influenced by being Māori but I've also got my Tauiwi training"*

Kahurangi and Māwhero also expressed varied views on the cultural framework developed and implemented within their organisation. Kahurangi stated: "*I was quite heavily involved in designing our indigenous and cultural framework that is specifically for engaging with Māori*". Kahurangi stated that it was important:

[3] Ta Mason Durie is one of Aotearoa New Zealand's eminent Māori scholars who developed Te Whare Tapa Wha, a Māori holistic model of health conceptualised on the four walls of a whare (house), where all four walls are necessary to ensure strength and symmetry (Durie, 1984).

[4] A well-known whakataukī written by Ta Apirana Ngata that endorses biculturalism through being able to move between two worlds; Te Ao Māori and Te Ao Pākehā.

> *"… to have a system where people are treated fairly … and that those in the field, working with Māori whānau, have the ability and competency to be able to do it in a respectful way … and if you keep to some core principles, it will keep you safe."*

For Māwhero, however, having a cultural framework was considered more an exercise in tokenism that created more work for Māori social workers who had to interpret the Māori words and phrases used. Māwhero preferred using Te Whare Tapa Whā, "*When I am working with whānau I would think about those four areas …"*. She considered that the organisational cultural framework removed her right to practice autonomously, or to creatively structure her practice around the needs of whānau clients rather than the organisation's need for the framework to be used. She also expressed her concern about cultural frameworks using generic Māori words with meanings already attached. The Māori language is not generic but is dynamic and diverse with a range of meanings attached to fit multiple contexts and milieu:

> ***Māwhero****: "… [organisation mentioned here], well they're describing it for themselves to feel comfortable about what we do and how we do it … and we're dealing with other peoples' worldviews … and we spend a lot of time educating others which can get really hōhā …"*.

Whero and Kākāriki identified other influences that contributed to indigenous Māori social work/ers' practice that are located in mātauranga Māori (Māori knowledge) and included language and culture revitalisation:

> ***Whero:*** *"There's three whakataukī that I believe that I live by … they are about perseverance … striving and working collaboratively, and that is what I do."*
>
> ***Kākāriki:*** *"… making a movement for restoring whānau through language and culture revitalisation …"*

Māwhero was concerned that social work education programmes were not teaching about Pūao-te-Ata-tū. For Māori social workers, the right to be able to practice using Māori models was a key finding of Pūao-te-Ata-tū, which was explained in the 'Being Māori in Practice' section of the literature review. Māwhero was concerned that this was not being taught in social work

education and she considered this as another example of tokenism that confirmed her resolve to keep using Māori models in her practice and advocating for change:

> ***Māwhero****: "We had a hui last week and we've got new social workers coming through. They know nothing of Pūao-te-Ata-tū so there's that advocacy, I think there's a responsibility on our behalf to advocate towards those universities if they're training our social workers and looking at bicultural frameworks, that's got to be number one."*

Education and training was identified as an important area of influence for Ngā Kaiwhatu and made a significant contribution to reclaiming an indigenous Māori social work/ers' practice. Two key areas that supported practice development were the availability and implementation of Māori models and cultural frameworks to support mainstream social work models, underpinned by the Pūao-te-Ata-tū report which was considered a foundational document that informed the processes for reclaiming an indigenous Māori social work/ers' practice. The findings also identified that practice development was influenced by social work practice locations.

The influence of social work practice locations

Ngā Kaiwhatu identified the locations of their social work practice as contributing to the reclaiming of an indigenous Māori social work/ers' practice. Two Kaiwhatu were located in statutory organisations; however, all had worked in and drew on their practice experiences in the NGO/community sector as well. Kahurangi and Māwhero articulated their experience of working in the statutory sector as a mix of system compliance and independent thought and this influenced their practice development:

> ***Kahurangi:*** *"I'm doing statutory stuff … I know we could be perceived as part of the system, and to a point we are but that doesn't mean to say we can't have autonomous thoughts and influence within that system …"*
>
> ***Māwhero:*** *"I believe I influence where I work …"*

Waiporoporo stated that she also influenced practice, making reference to the Māori whakataukī, *Kāore te kūmara e kōrero mō tōna māngaro* when asked: "what influences practice, you or the organisation?" She stated: the kūmara (sweet potato) does not say how sweet it is, and added, "but I do!" (Brougham, Reed, & Kāretu, 2012, p. 93):

> ***Waiporoporo:*** "*I influence practice. I'm a very influential person. I have stopped being the kumara who never talks about how sweet they are, because I encourage the tamariki I work with, that there are moments when the kumara actually has to say, yeah, I am pretty sweet … because they get a lot of labels and a lot of judgements on the behaviour so they get seen as just the behaviour and we know that our tamariki have more to offer than that, that they are more than that and that is why I always say, I influence my practice."*

The whakataukī speaks of the value of hūmarie (humility) of not boasting or behaving arrogantly; however, it is not uncommon for Māori people to overdo humility and not take credit for their accomplishments. Waiporoporo felt that her personal application of this whakataukī was a way to push-back against the negative discourses that were commonly placed on her and her practice, and the tamariki she supports. This diverted attention from their challenging behaviours, which she considered were a response to pain, to their identity and the ways in which social workers could support positive identity development.

When considering the influence of social work locations, Kowhai and Kakariki considered that having a value alignment with the role was more important than whether you worked in a statutory or NGO organisation, or whether you were in management or flaxroots[5] practice:

> ***Kowhai:*** *"it's a two-way thing. There's always opportunities for learning in any situation … I recently finished up with [organisation] because it wasn't a good match for me in the new role I went into, because I was often a lone voice for whānau in a system that was too restrictive, too prescriptive and that is not what is good for Māori ... it has to be a two-way thing."*

[5] Flaxroots practice is the indigenous Maori version of 'grassroots' practice that is commonly used to describe generic social work practice.

After working in the sector for thirty-four years, Kākāriki also considered that social work practice locations were too restrictive for her practice:

> *"I don't describe what I do as social work, in some ways others might but I'm a contractor and I have several places where I work. Actually I don't know where social work has stopped and started, or even if it has? And whether the work I have been doing is social work?"*

This discussion has demonstrated that an important aspect of reclaiming indigenous Māori social work/ers' practice involved Ngā Kaiwhatu being able to manage the influence of social work practice locations on their practice development. Of significance was Ngā Kaiwhatu being able to determine their own practice parameters and frameworks regardless of the organisational context. Two additional practice influences identified by Ngā Kaiwhatu were Te Tiriti o Waitangi and biculturalism.

Te Tiriti o Waitangi and Biculturalism

Te Tiriti o Waitangi and biculturalism was the fourth sub-theme under Te Ariā Tuatoru. Ngā Kaiwhatu articulated that first and foremost, biculturalism was attributed to Te Tiriti o Waitangi as a foundational national document of Aotearoa New Zealand. They stated that Te Tiriti o Waitangi was crucial to the human rights and social justice discourses of the social work profession:

> ***Kākāriki:*** *"We've had 200 years of interruption to a process that was going to take two peoples forward in this country via the Treaty of Waitangi and the Declaration of Independence, and it would have been an exciting evolution, however it worked out a different way … a way that was unfair and a dishonouring process for both parties and it now hinges on us having our resources returned and let's start again."*
>
> ***Kowhai:*** *"I have a right to have Te Tiriti o Waitangi honoured, and while some Māori within New Zealand are now of the whakaaro that, "oh that was a long time ago, we're all New Zealanders now", they're entitled to their opinion but I'm still very clear that I grew up without knowing my reo or being connected to my marae and that is not okay!"*

Ngā Kaiwhatu asserted that biculturalism will have more meaning and will influence practice when Te Tiriti o Waitangi is honoured and becomes integral to all practice in Aotearoa New Zealand. Māwhero who has a whānau connection to Ta Apirana Ngata who penned the eminent whakataukī, E Tipu e Rea and who is commonly considered the foremost Māori advocate for biculturalism, stated that: "*Apirana was one advocate for bicultural practice but not at the cost of your own culture."* This was a shared position that emerged from the interview data:

> ***Whero:*** *"Biculturalism means working in partnership with non-Māori"*
>
> ***Waiporoporo:*** *"The awareness of the Treaty falls between two people and it was a partnership that was agreed on by two people …"*
>
> ***Kahurangi****: "Biculturalism is, under the Treaty Māori should have the ability to assert their tino rangatiratanga."*
>
> ***Kowhai:*** *"Biculturalism to me means that Te Tiriti o Waitangi is the founding document and as such, there needs to be an honouring of the original intent of that."*

Biculturalism was an uncomfortable space for Ngā Kaiwhatu, who felt that they understood its intent of partnership, but were not sure about their Pākehā colleagues and their understanding of biculturalism and how it informed their practice. There was a sense that they were considered the 'token go-to person' in the organisation whereas Waiporoporo considered that it should be "a shared responsibility, a partnership":

> ***Waiporoporo:*** *"… if you're Māori you are part of the Treaty, if you're non- Māori you are part of the Treaty. I am asked, why do we have to be bicultural when we live in a multicultural society? I remind them, the Treaty was signed by two people; Māori and Tauiwi. If you want multiculturalism, they all come under the Tauiwi side and that's it!"*

Kahurangi stated that he adhered to the notion that partnership means that it is okay to give things a go and to be prepared to be wrong. However, he said that it was important to learn from this experience in order to avoid doing it wrong in the future:

> ***Kahurangi**: "… in communication (with other peoples) there is a lot of trial and error, you got things wrong … that is why I say to my colleagues here, hey, if your intent is always good, that's okay, but you can't be told something and then you continue to do it.*

Within the biculturalism discourse, there was also the notion of activism, of advocating for social change and being proud to be Māori, standing against tokenism, ignorance and the competing discourses of multi-culturalism. The multi-cultural discourse that challenges biculturalism by suggesting that biculturalism has had its day because Aotearoa New Zealand is now a multi-cultural country, was in turn challenged by Ngā Kaiwhatu:

> ***Kahurangi**: "There's an obligation in New Zealand to protect mana whenua and to create systems that actually have good outcomes for that."*
>
> ***Māwhero**: "… self-determination as a Kaimahi being able to determine what my practice looks like …"*
>
> ***Kowhai**: "While we were to have the ability to access the things that all New Zealanders had, we also were to have the world of Te Ao Māori and our culture and heritage protected."*

Kākāriki articulated a strong reaction and supported her stance with a decolonisation discourse. Kākāriki suggested that there was some discontent about how biculturalism was perceived in Aotearoa New Zealand and that biculturalism was not a shared ideology. She further articulated that biculturalism was a colonial construct that was endorsed by the social work profession, and that her aversion to the term was grounded in her personal decolonisation position:

> ***Kākāriki** "… it means bugger all actually. I think it's a weasel word … its fluffy as … who decides what it is, and how it's going to work?"*

In response to the biculturalism question, Kowhai took a different approach and celebrated her iwi for their response to colonisation: "*So I celebrate my iwi Kai Tahu and the initiatives they're doing that are reigniting, reknitting, strengthening, stretching and growing our iwitanga".* Kākāriki also celebrated the advances made by Kai Tahu: *"making movement toward restoring whānau, restoring hapū and restoring the iwi".* There is within this aspect of the findings, scope

for a future research topic, exploring the connection or disconnection between biculturalism and decolonisation.

This discussion has explored how the reclaiming of an indigenous Māori social work/ers' practice was influenced by whānau values, social work education and training, social work practice locations, and Te Tiriti o Waitangi and biculturalism. The reclaiming of kaupapa Māori practice empowered Ngā Kaiwhatu to begin the journey of restorying their indigenous Māori social work cultural ideology.

Te Ariā Tuatoru: Restorying indigenous Māori social work/ers' cultural ideology

Nāu i whatu te kākahu, he tāniko tāku
You wove the body of the cloak, I made the border
(Mead & Grove, 2003, p.319)

"I can think in my Māori worldview and utilise that model and then when I'm talking with Tauiwi professionals, I can korero clearly from the ANZASW Code of Ethics and practice standards and I just link the two together beautifully."
(Kowhai)

There are some interpretations of the above whakataukī that refer to the finer weaving of the tāniko band being a superior weave to that of the body of the cloak; however, in this context it means that Ngā Kaiwhatu voices have woven the main kaupapa, and I as the Kaiārahi have given it form in this chapter.

Ngā Kaiwhatu were clear that the main reason for their participation in this research was to have an opportunity to tell their story, of being indigenous and a social worker, in the hope that their social work practice can be defined by them. The following sub-themes have emerged from their

kanohi kitea: restorying indigenous Māori social work/ers' cultural ideology is about the role of tino rangatiratanga and mana tangata; its challenges and having dreams and aspirations.

The role of tino rangatiratanga and mana tangata

The role of tino rangatiratanga was articulated by Kākāriki *"… to think, act and believe in different ways, it is about retrieving ourselves …".* She qualified this position in reference to the conversation about Te Tiriti o Waitangi that: "*Rangatiratanga is the result of restoring, retrieving, reclaiming, rejuvenating, and repairing the damage that has been done*". According to Ngā Kaiwhatu, the result would be, self-actualisation, leadership, fairness and self-determination of themselves and practice:

> ***Waiporoporo:*** *"Self-actualisation, it's that I have reached the pinnacle because I determine my own future."*
>
> ***Whero:*** *"To have leadership within my own practice, being quite bold about it but obviously still following processes but also challenging those to create new pathways. I believe I do that quite nicely."*
>
> ***Kowhai:*** *"It means for me, fairness and equity and justice … If I don't think something is tika then I will voice my opinion and I might be the only voice and that's okay for me. If the status quo isn't fair just and equal, then I think it's important to speak up"*
>
> ***Māwhero:*** *"Being self-determined. As a Kaimahi, being able to determine what my practice looks like and it not being determined by others …"*

Kahurangi considered that tino rangatiratanga needed to be supported by the system; both organisationally and governmentally, that it was not merely the responsibility of indigenous Māori social work/ers to create and be the change:

> ***Kahurangi: "****Tino rangatiratanga is having a pathway for Māori that is uniquely Māori, and having a system that can do that."*

Waiporoporo, Kahurangi and Māwhero further stated that being an indigenous Māori social worker was about rangatiratanga (leadership) and being a positive example of change for others. Waiporoporo considered that she was: "*a real person"* who had lived a real life, with the same struggles as the whānau she worked with. She considered herself to be a role model of change for whānau. When talking about working with whānau she said: "*… I wasn't always a social worker … [clients have] also known some of my background, so it's encouraging that they see that anybody can actually make a better difference for themselves …"*

Kahurangi articulated a similar position: *"… my father, the Māori side of me modelled 'you can change, you don't have to replicate what happened'",* recalling a tipuna who was "*quite a tyrant".* Kahurangi also recalled a time in an anthropology class and a discussion "*that cultures change … they move with the times".* He gave the example of an article in an anthropology journal written by an American journalist, who stated that the pōwhiri (formal welcome ceremony) conducted at the opening of the New York Te Māori exhibition in 1984 was just for show and that it doesn't happen that way anymore[6]. Kahurangi was asked to critique the article whereby he described how our formal practice of pōwhiri still occurred "*in the back blocks of New Zealand*" and in the big cities of New Zealand, "*it happens*". His point was that as cultures move with the times, they are not watered down versions or less real, they are real, relevant and applicable today. It is the same when our formal and informal practices of pōwhiri, mihi whakatau (informal welcome process) and poroporoaki (farewell ceremony) are conducted in meeting rooms, community locations and workplaces. For Kahurangi, it was more important that they occurred and that everyone participated:

> ***Kahurangi:*** *"I've never said, hey this is a Māori kaupapa so it's for Māori only … it's like the reo, I don't whakatāpu (to sanctify or ban) te reo, it's New Zealand's language and I don't belittle anyone who uses it and doesn't use it well. I encourage them to use it …"*

[6] The article in question and reference were sought but unable to be found.

Ngā Kaiwhatu considered that mana tangata, upholding the mana of people, was connected to mana enhancing practice; of seeing the potential in people, and being cognisant of mana from a Te Ao Māori perspective. Mana enhancing practice involved the outworking of manaakitanga, a core value identified earlier in this chapter. This practice is central to indigenous Māori social work/ers' practice.

In exploring mana from a Te Ao Māori perspective, Waiporoporo aptly articulated that "*Mana is something that you inherit, it doesn't have colour and it doesn't have a culture because everybody has mana".* Similarly, Kahurangi stated: "*It is about the way we engage with whomever we are with, that we have the skills and the ability to be able to recognise them as rangatira in their own right"*.

Other Ngā Kaiwhatu viewed mana tangata as:

> ***Māwhero: "****Manaakitanga that we work with mana enhancing ways, to Whakamana our whānau, who they are, to listen to their stories, their narrative."*
>
> ***Kowhai:*** *"It's about mana ahua ake, your absolute uniqueness, you're perfect as the living breathing face of your tipuna, so you come surrounded by your tipuna."*
>
> ***Whero:*** *"For me it means that I am mana whenua, I have more status in terms of Te Ao Māori."*
>
> ***Kākāriki*** *"That mana tangata would be restored, mana Atua would be alive, mana moana would be a fruitful resource, [and] mana whenua would be exactly that."*

Tino rangatiratanga and mana tangata are inextricably woven together as Ngā Kaiwhatu considered tino rangatiratanga to be about fairness and equity, which is the outworking of mana enhancing practice and manaakitanga that in turn contributed to the mana tangata of people, themselves, colleagues and clients. The restorying of tino rangatiratanga and mana tangata however, can also be challenging for indigenous Māori social work/ers.

The challenges

Mana is enhanced and diminished through actions (Ruwhiu, 2016, p. 132). Ngā Kaiwhatu identified that in their social work practice they have experienced both; their mana being enhanced and diminished within their practice and within their indigeneity as indigenous Māori social workers. The main challenges identified by Ngā Kaiwhatu were: their experiences of working with difference, of tokenism, of being the cultural expert when required and then not supported to outwork their Kaupapa Māori ways of being and doing:

> ***Māwhero:*** *"You're dealing with other people's worldviews that may not understand ours, and we spend a lot of time educating them which can get really hōhā (tiresome) … they want to know but don't want to connect emotionally, so they are trying to understand cognitively but not from within ..."*
>
> ***Kahurangi:*** *"Sometimes it doesn't pay to use kupu Māori (Māori words) to explain things. It is difficult to have language when trying to explain concepts …."*
>
> ***Kahurangi:*** *"… others' whole frame of reference is totally different to yours …"*

Other identified challenges included systemic rigidity and being required to work in a pre-determined clinical way, rather than working fluidly with whānau. There was also a requirement to link practice to specific theories and frameworks that were prescribed by the organisation or other stakeholders, such as funders. Ngā Kaiwhatu met the challenge and rather than having their practice mana diminished, found ways for practice to be mana enhancing for them and whānau:

> **Whero:** *"Systems do not support our whānau, and so working with other agencies to support our whānau can be challenging."*
>
> ***Waiporoporo:*** *"My leadership team are always looking for theories and being Māori, it doesn't work like that for me … I just do what needs to be done in whatever space and whatever ability I have."*
>
> ***Kowhai:*** *"If you work outside of a Kaupapa Māori organisation, then there's a prescriptive way of working rather than being intuitive."*

Kākāriki responded to systemic challenges by removing herself and re-creating her practice as an independent contractor. She said that in this role she has worked with whānau hapū and iwi to re-connect with *"those old wairua ways that are now called superstitions. I am just using my own knowing and asking the tipuna, what is it that you would have me do here?"* Kakariki's practice was "*surrounded by other matekite (healers), and they're not all Māori, who have also found natural ways of helping whānau experience the old things of wairua for their healing …. and at times I trot out Te Whare Tapa Whā and everyone 'gets it'".*

Ngā Kaiwhatu identified the challenges working as indigenous Māori social workers when differing worldviews and practice collided with theirs; however, they employed ways of restorying their cultural ideology that were mana enhancing for everyone. Addressing the challenges and restorying indigenous Māori social work/ers' practice were present in the dreams and aspirations of Ngā Kaiwhatu.

Dreams and aspirations

In exploring their dreams and aspirations, Ngā Kaiwhatu expressed consistent themes of social justice and human rights for Māori. Whero voiced a desire for more "*Māori entering tertiary studies*". She felt bewildered that there weren't more Māori in social work education given the high numbers of Māori accessing support within the sector. This closely aligned with Kahurangi's perspective who said: *"I think it's a pretty big kaupapa … about trying to make things right for Māori …".*

Kākāriki spoke about colonisation and of "*having our resources returned so we can start to build our future, as it should have always been*". Kowhai said that this would provide the future that she dreamed of for her mokopuna with "*more opportunities to nurture and grow Te Ao Māori in schools and for whānau to reclaim their identity*". Waiporoporo dreamed of whānau empowerment and aspiration, *"where the whānau that I work with have the courage to actually step up and grab their dream and aspire to be the best that they can be*".

As previously reported, Māwhero considered that she was living her dreams now by fulfilling the legacy begun by her tipuna that was focused on empowering whānau to heal. This sentiment of living her dreams was reinforced whereby Ngā Kaiwhatu have expressed that their desire is for Māori whānau to have their mana empowered and to be the best that they can be.

The discussion has explored how the restorying of indigenous Māori social work/ers' cultural ideology was realised through the interweaving of tino rangatiratanga and biculturalism into practice. This enabled Ngā Kaiwhatu to experience self-actualisation and self-determination which was mana enhancing to themselves and to their practice. It was identified that the challenges were concerned with retaining their tino rangatiratanga, to be Māori and to integrate Māori knowledge and approaches into practice.

Conclusion

This chapter has presented the findings of the six kanohi kitea with Ngā Kaiwhatu, featuring their voices that have added the colour and texture for this thesis korowai. The voices were articulated through three Ngā Take Ariā which identified that having an indigenous Māori social work/er' identity was paramount to their practice. This was affirmed by connections to whakapapa, tipuna and whānau hapū and iwi. Having a unique social work identity has reinforced the significance of Ngā Kaiwhatu reclaiming their indigenous Māori social work/ers' practice. This practice was informed by whānau values, social work education and training and Te Tiriti o Waitangi and biculturalism. The final theme of restorying indigenous Māori social work/ers' cultural ideology was influenced by tino rangatiratanga which contributed to mana tangata, and inspired Ngā Kaiwhatu dreams and aspirations of human rights and social justice for whānau Māori. Mana enhancing practice was characterised by self-actualisation and self-determination; two ideals that could also be challenged by mana diminishing practice, through rigid workplace systems that were intolerant of Kaupapa Māori practice. The frequent weaving in of themes and sub-themes symbolise the feathers and tassels that are woven into the thesis korowai, and which tell the colourful pūrākau, the stories of Ngā Kaiwhatu.

This chapter concludes with a poem by Derek Llardelli (in Evans & Ngarimu, 2005, p. 100) that gives sentiment to Ngā Kaiwhatu, whose voices have woven a rich tapestry of words that has designed Tū Ahurei, the thesis Korowai which is discussed in the following chapter.

Te Moana Whiritoi

Tēnei koa
Te Moana Whiritoi
E raranga nei
Whatu wairua, whatu mauriora
Ki te ao mārama
Ngā toi mātua
O te Kohanga a Hurumanu
Ngā Korimako
O te pā harakeke

The Sea of Weavers

Here indeed
Is the ocean
Of courageous weavers
All-embracing
Vibrant
Empowering
Time honoured from within
The nest of creativity
Resonating bellbirds
Of the harakeke plant

Chapter 5

Mahi Raranga:

Weaving in the Discussion

Kia whakarongo ake au	*I listen*
Ki te tangi a te manu nei	*To the cry of the bird*
A te Mātūī	*The Mātūī (Bush Wren)*
"Tūī, tūī, tuituia"	*Calling "bind, join, be united as one"*[7]
Tuia i runga	*That it be woven above*
Tuia i raro	*As it is below*
Tuia i waho	*Woven without*
Tuia i roto	*As it is within*
Tuia i te here tāngata	*Interwoven with the threads of humanity*
Ka rongo te pō	*Felt in innocence*
Ka rongo te ao	*And in consciousness*
Tuia i te muka tāngata	*Intertwined with the threads of humankind*
I takea mai i Hawaiki-Nui	*Born from Great-Hawaiki*
I Hawaiki-Roa	*From Far-Hawaiki*
I Hawaiki-Pāmamao	*From Long-Distant-Hawaiki*
Oti rā me ērā atu anō Hawaiki	*And hence all other Hawaiki*
Te hono a wairua	*The merging of spirits*
Whakaputa ki Te Whaiao	*Out in to the World of Light*
Ki Te Ao Mārama	*Life, knowledge, and illumination*
Tihe mauri ora!	*Sneeze oh living spirit, dynamic life-force, life-principle!*[8]

Introduction

The tauparapara (chant) cited above is a request to whakarongo, to hear the call to unity exemplified by the call of the Mātūī bird. Tūī, tūī, tuituia is the constant call that was made by

[7] This line was taken from the Folk Song version. Retrieved from http://folksong.org.nz/tui_tuia/

[8] Adapted by Tertiary Education Unit Tauheke, Dr Te Huirangi Waikerepuru, for the inaugural TEU conference, 19 November 2008, and recited by TEU Te Pou Tuarā, Lee Cooper, 16 March 2015. Retrieved from https://archive.teu.ac.nz/about/groups/maori/karakia/

the Mātūī to its mate, a metaphor that is commonly used in whaikōrero (formal speech) by Māori orators, appealing to the people to be bound, woven together for the purpose of achieving a common goal. There are other interpretations of this tauparapara attributing the call to the Mātūī and the explanation of the tauparapara to the way the Mātūī binds, joins and unites many sticks and branches to construct its nest which is strong and worthy to house its young until maturity. Each interpretation is correct and adaptable for the purpose of the whaikōrero of the orator. Similarly, over the years there have been many calls to unity by the Māori social work fraternity, exemplified by reports such as Pūao-te-Ata-tū and Te Punga (DSW 1988 & 1994), and calls by various professional entities such as the ANZASW Tangata Whenua Takawaenga o Aotearoa and the Tangata Whenua Social Workers Association. This thesis adds to the ongoing kōrero and heeds the call of the Mātūī, using the knowledge in the tauparapara as a framework for this discussion chapter.

This chapter responds to the call by presenting Mahi Raranga – Weaving in the discussion. This is the section of the thesis where the findings are woven together with the literature. This represents the weaving of the kaupapa or the main body of Tū Ahurei the thesis korowai. This chapter discusses each Ngā Take Ariā with regard to the literature and recognises an indigenous Māori social worker indigeneity that reclaims practice and provides an alternative story of building cultural identity.

The three Ngā Take Ariā are:

1. Te Ariā Tuatahi – Recognising indigenous Māori social work/ers' indigeneity
2. Te Ariā Tuarua - Reclaiming indigenous Māori social work/ers' practice
3. Te Ariā Tuatoru – Restorying indigenous Māori social work/ers' cultural ideology

The three key words: recognising, reclaiming and restorying emerged from the thematic data analysis in response to the question "Are you a Māori social worker or a social worker who is Māori?", and have been applied as descriptive adjectives to explore the themes of indigeneity, practice and cultural ideology, established as the significant findings of the thesis, and the focus

of this discussion chapter. The culmination of the discussion is the unveiling of 'Tū Ahurei: An Ambicultural discourse' which is the essence of the thesis korowai.

Te Ariā Tuatahi - Recognising indigenous Māori social work/ers' indigeneity

Kia whakarongo ake au	*I listen*
Ki te tangi a te manu nei	*To the cry of the bird*
A te Mātūī	*The Mātūī*
"Tūī, tūī, tuituia"	*Calling "bind, join, be united as one"*

This section of the tauparapara recognises and identifies the Mātūī bird as the creator of the call, tūī, tūī, tuituia – bind, join, be united as one. The Concise English Dictionary ("Recognising", 1996, pp. 417, 418) defines recognising as, "to know again, identify; to greet; to acknowledge formally; to accept, admit." These definitions correlate with the Māori concept of whakarongo meaning to know, to hear with all the senses, excluding sight, which we are exhorted to do, as the Mātūī bird. The ability to acknowledge and recognise tangible and intangible stimuli without sight is a wayfinding skill of knowing and interpreting the stars and the sea that enabled indigenous navigators to traverse vast oceans in search of new places to settle. It was how iwi Māori came to Aotearoa New Zealand many centuries ago, and enabled resilience, to adapt and acclimatise to the harsh, rugged environment and climate they encountered. Recognition through whakarongo continues to be a resilience strategy utilised by Māori social workers to adapt and acclimatise to the changing landscape of social work practice in Aotearoa New Zealand.

The findings recognised that indigenous Māori social work/ers' indigeneity was characterised by connections to whakapapa and tipuna, to whānau hapū and iwi, having a unique social work identity, and the interweaving of identity and practice. The notion of indigeneity, of having an indigenous identity emerged from the data as being important to Ngā Kaiwhatu, articulating that an indigenous Māori social worker identity was the most important. This confirmed the significance of taking on the identity position as a Māori social worker. This position conveyed that a Māori social worker was Māori first and a social worker second. Ngā Kaiwhatu worked in

a Kaupapa Māori way, used Māori models of practice and were clear about their identity as Māori. They emphasised that being indigenous connected them to the land as tangata whenua which was preferable to the colonial construct of being Māori that they felt was imposed upon them. The term Māori was commonly used to identify Māori people some years after the signing of Te Tiriti o Waitangi. It was thought that pre-colonisation Māori referred to themselves as Māori tangata (ordinary man) and that early Europeans crudely shortened it to Māori which became common use around the 1850s ("The word Māori", 1966).

In her research exploring the experiences of Māori social workers, Hollis-English (2012a, p. 122) found that there was a range of "Kaimahi Maori – Identities" used to define themselves: Tangata Whenua social worker; Iwi social worker; Māori social worker; Tūturu Māori social worker; Urban Māori social worker; and Social workers that are Māori. Hollis-English surmised that there are multiple realities of what it means to be Māori and a social worker which is an emerging and evolving space that is influenced by organisations, government policies, cultural trends and ultimately, the Kaimahi (workers) themselves.

The identity position of a social worker who is Māori suggests that they were more mainstream in their practice, were usually trained in a mainstream (western non-Māori) social work institution, utilised mainstream models and approaches in their practice, and were usually employed in non-Māori organisations. It was agreed that they were Māori by ethnicity but that they wove alternative practice identities. It was clearly articulated that a Māori social worker was one who prioritised their indigeneity above their social worker status; however, they agreed that being a social worker was still important to them.

Within the literature there is consensus about an indigenous Māori identity that affirms connections to whakapapa, tipuna, whānau hapū and iwi and whenua (Durie, 1997; Durie, 2001, 2003; Mead, 2003; Metge, 1995; Smith, 2012; & Walker, 2004). Metge and Mead presented anthropological accounts of traditional Māori society from pre-European times that affirmed the existence of highly functional societies whereby all members could recite their whakapapa and

tipuna connections, including knowing their roles and responsibilities within the collective. Similarly, Durie (1997) and Durie (1998b, p. 197) affirmed that "a secure identity not only includes a sense of being Māori but also the capacity to access cultural and physical resources" to maintain "cultural confidence" and connection to whānau hapū and iwi. This research affirmed that indigenous Māori social workers were secure in their identity. They were connected to their whakapapa, were able to recite their pepeha and had a sense of calling, of fulfilling their life's purpose which they considered was an extension of marae life, and of being Māori.

Whānau hapū and iwi embody the familial collective where indigenous Māori social workers derive their indigeneity, their cultural identity. The use of the term indigeneity rather than indigenous is deliberate. There is emerging literature aligning indigeneity with identity resilience, that relates to mana tangata and tino rangatiratanga notions of self-determining identity and practice (Freeman, 2019; Walker, 2019). Walker (2019) argues that the terms indigeneity and indigenous are closely aligned, and are at times used interchangeably however, for her the distinction between them lies in tino rangatiratanga and whakapapa connections. The Oxford Dictionary ("Indigenous", 2018) defines indigenous as; "originating or occurring naturally in a particular place; native", and indigeneity as "the fact of originating or occurring naturally in a particular place" ("Indigeneity", 2018). Māori people are indigenous to Aotearoa New Zealand as tangata whenua (people of the land). According to Freeman and Walker the key distinction with indigeneity is that Māori can choose their indigeneity or identity which is based on whakapapa and whenua connections. For example, when asked about their identity in the kanohi kitea hui some Ngā Kaiwhatu responded, "*I whangai to Te Atihaunui ā Pāpārangi. I am a tamaiti of the river ... I'm Ngāi Tahu ...",* acknowledging their indigeneity.

In her expose on indigeneity, Freeman (2019, p. 11) argues that it is the same in social work practice for her as a Māori social worker:

> "As a practitioner with a bicultural practice of social work ... I feel that I can honestly say that my practice is indigenous, because it was a gift from those who have gone before me ... my indigeneity is my practice identity and my practice identity is my indigeneity".

Durie (2003, p. 204) also argues that "indigeneity is about a set of rights that indigenous peoples might reasonably expect to exercise in modern times" which is to exercise one's tino rangatiratanga.

In her thesis, Chant (2013, p. 17), a Māori academic frames indigeneity within a tino rangatiratanga discourse that may be "understood as being an expression of both indigenous resistance and transformation." This may explain why the notion of indigeneity is still emerging, as it is still being worked out by indigenous peoples and is part of the struggle and resistance to detach themselves from colonisation discourses. Chant argues that it is ultimately up to indigenous peoples themselves to determine how they wish to portray their identity which is a clearly linked to Article 2 of UNDRIP (United Nations, 2007, p. 4), which proclaims that:

> "Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity".

Rata (2013) challenges Māori indigeneity that appears contrary to the status quo of Māori transformation discourse. Rata (2002, 2013), Munz (1991) and Openshaw and Rata (2008) have written extensively on indigenous and indigeneity philosophy and challenge these as having the potential to be divisive dogma based on the mantra of separatist and exclusive rights. Instead they advocate for a universal identity based on similarities and not difference. As highlighted in the literature, Rata argues that identity politics was not based on indigeneity or identity at all but has its basis in economic greed. It is argued that some of the large iwi who have had their government settlements for past grievances, have gone on to grow their wealth and that of the corporate iwi elite, whereas the majority of iwi members appear no better off.

One such iwi, Ngāi Tahu, disputes this claim and provides evidence of the many ways that iwi members have benefitted within the financial year from the investments of the settlement, known as Te Kereme. For example, in the 2019 Annual Report (Ngai Tahu, 2019, para. 13) the

Kaiwhakahaere reported that: “Throughout the year we distributed 581 pēpi packs and 927 school starter packs” which are distributed to all new-born Ngāi Tahu babies and all Ngāi Tahu children who started school during the year.

Another example of a proposal for a universal identity in Aotearoa New Zealand was made in the Nationhood speech made by Brash (2004, para. 7) to the Orewa Rotary Club where he made mention of “the dangerous drift towards racial separatism”. Brash proposed that it was time to relegate the Treaty of Waitangi back to the archives, and that Māori people needed to make their way in life in Aotearoa New Zealand on equal status to everyone else, without privilege or special rights. To reinforce his argument, Brash has cited the statement of Governor William Hobson, after the signing of the Treaty of Waitangi on February 6th 1840; “He iwi tahi tatou: We are now one people” (Orange, 2011, p. 60) as the basis for his position. What Brash, Rata and other universalists have failed to consider was that perhaps it was the non-Māori who were the separatists who actually needed to be on equal status with Māori, who are the indigenous people, the tangata whenua in Aotearoa New Zealand.

In the words of Kaiwhatu Kakariki:

> “*I wonder what it would have been like if there hadn’t been 200 years of interruption to a process that was going to take two peoples forward in this country via the Treaty of Waitangi and the Declaration of Independence, and it would have been an exciting evolution, however it worked out a different way ...”*.

These sentiments give expression to the resistance, struggle and challenge of tino rangatiratanga.

In this research Ngā Kaiwhatu were clear that having an indigenous Māori identity for them was about re-aligning power sharing and authority according to the articles of Te Tiriti o Waitangi which they considered paramount to their mana tangata identity and practice. They did not relate their indigeneity to notions of economic gain or competing in a Pākehā world, but viewed this more as a means of decolonising labels and expectations they felt were placed upon them. They embraced self-determination and for them this meant that they had the right to be able to

decide which models, language and tikanga to use in practice. Kaiwhatu Kakariki described this as, "*restoring, retrieving, reclaiming, rejuvenating, repairing the damage that has been done ... honouring a dishonouring process".*

Within the literature there are debates which assert that being indigenous has become focused on political reclamation and self-determination (Milne, 2019); this is aligned with the social work profession's focus on human rights and social justice. Within the social work profession in Aotearoa New Zealand there is professional goodwill for indigenous Māori social workers to redefine their identity and practice for themselves, corresponding with the value of rangatiratanga. This is enacted in the recently revised code of ethics (ANZASW, 2019). The rangatiratanga section states that "Social workers value diversity and cultural identity. We use our practice to advocate for and support self-determination and empowerment of others" (ANZASW, 2019, p. 10). These ideas correlate with some of the outcomes presented in the Pūao-te-Ata-tū report. Nga Kaiwhatu supported this view and had advanced their tino rangatiratanga through connecting with their personal and professional selves.

This research recognised that tino rangatiratanga encompassed self-determination and was linked to decolonisation discourse. Ngā Kaiwhatu began by decolonising and retrieving themselves (Bell, 2006; Ruwhiu, 2016; Ruwhiu, 2019). They stated that their identity and practice was determined by them and was not to be imposed by any other system or agency. This 'right' to be indigenous Māori and to practice as indigenous Māori was a key finding of the landmark report Pūao-te-Ata-tū which Ngā Kaiwhatu have recognised and applied as their tino rangatiratanga of indigeneity.

This research demonstrated that Māori social workers have an indigenous Māori identity which is characterised by cultural connections that were foundational to reclaiming their unique indigenous Māori social work/ers' practice.

Te Ariā Tuarua - Reclaiming indigenous Māori social work/ers' practice

Tuia i runga	*That it be woven above*
Tuia i raro	*As it is below*
Tuia i waho	*Woven without*
Tuia i roto	*As it is within*
Tuia i te here tāngata	*Interwoven with the threads of humanity*
Ka rongo te pō	*Felt in innocence*
Ka rongo te ao	*And in consciousness*
Tuia i te muka tāngata	*Intertwined with the threads of humankind*

This section of the tauparapara talks about the process undertaken whereby the Mātūī weaves its nest using resources reclaimed and recovered from its environment. The concept of whakarongo exhorts us to 'know' our environments and to intuitively weave our practice nests with available resources. The research findings identified that through whakarongo the reclaiming of indigenous Māori social work/ers' practice was informed by four milieu interpreted as:

- Weaving from above – intellectual knowledge
- Weaving from below – life experiences
- Weaving from without – education and training
- Weaving from within – whānau hapū and iwi

The Concise English Dictionary ("Reclaim", 1996, p. 147) defines reclaim as "to recover, win back from a wild state or vice; *(wasteland)* to convert into land fit for cultivation". The research findings established that reclaiming indigenous Māori social work/ers' practice was influenced by whānau values, education and training, social work practice locations, Te Tiriti o Waitangi and biculturalism. The notion of reclaiming was interpreted as indigenous Māori practice which has been claimed through the exhaustive efforts of others post-Pūao-te-Ata-tū. Ngā Kaiwhatu made the point that for aspirations to be fully realised it was incumbent upon them to continue reclaiming practice as indigenous Māori. The research findings identified that Ngā Kaiwhatu used

a range of strategies to reclaim their own indigenous Māori social work practice, as explained in the following sections drawn from the above tauparapara.

The notion of retrieving and reclaiming identity has been a consistent conversation for many years that is part of a national and international resistance and struggle for change (Walker, 1990, 2004; Walsh-Tapiata, 2008). There are international examples whereby other indigenous peoples have reclaimed their indigeneity and revived their practices through storytelling, art, music and education (Muller, 2016). This is a global phenomenon in social work that is promoted through the work of the International Federation of Social Workers [IFSW] and supported nationally by the ANZASW. The international definition of social work promotes the integration of indigenous identity and practice:

> Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing (ANZASW, 2019, p. 8).

Weaving from above – intellectual knowledge

Te Tiriti o Waitangi and biculturalism emerged in the findings as two key components of reclaimed intellectual knowledge which are woven into the thesis korowai and the framework for practice. These components are presented together as Ngā Kaiwhatu considered that the outworking of biculturalism was contingent on adherence to the principles of Te Tiriti o Waitangi. Without a commitment to Te Tiriti o Waitangi, biculturalism is considered to be tokenistic. Ngā Kaiwhatu reported they felt that tokenism was evidenced through being the 'go to' cultural experts who provided cultural training and knowledge of tikanga for colleagues which absolved the organisation from its cultural responsibility. It was mostly reported as a one-sided relationship that Ngā Kaiwhatu were required to fulfil alongside their paid employment, often with minimal benefits to them.

In her research, Hollis-English (2012a, pp. 200-204) referred to this phenomenon as “brown-face burnout” whereby Māori social workers were employed as “cultural experts”, assuming that they had the “knowledge, skills and values around tikanga Māori, enabling the organisations to fulfil their Treaty policies and obligations in delivering biculturalism”. Hollis-English argues that a Māori social worker, does not necessarily have the expertise to be a cultural expert. One Kaiwhatu who reported that she was hired for her mana whenua status, considered it a privilege and an integral part of her role to serve her organisation and colleagues in this way; however, the general consensus from Ngā Kaiwhatu was that biculturalism should be a shared responsibility, a partnership that required collaboration between Māori and non-Māori social workers.

The literature affirmed the foundational position of biculturalism as a significant theme which influenced social work practice. Te Tiriti o Waitangi was identified as a foundational bicultural agreement between Māori and the Crown, and Pūao-te-Ata-tū was an attempt by the Crown to address the inequities and institutional racism that existed within the Department of Social Welfare and other government agencies in the late 1980s (Eketone & Walker, 2013; Eketone, 2015; King, 2017). Ngā Kaiwhatu considered the subsequent shelving of Pūao-te-Ata-tū (Hollis, 2005) as akin to the lack of priority given to Te Tiriti o Waitangi in practice. However, the literature did identify that the social work profession in Aotearoa New Zealand has recently significantly advanced its commitment to Te Tiriti o Waitangi and biculturalism (ANZASW, 2019). Ngā Kaiwhatu affirmed that for them, biculturalism will be more significant and have more meaning and influence in practice when Te Tiriti o Waitangi was honoured and integrated into practice, including a commitment to enacting the key principles of Pūao-te-Ata-tū. This means that there is a requirement for individual organisations to upskill their cultural competency and application into practice in order to be consistent with the current professional standards (ANZASW, 2019).

Weaving from below – life experiences

Reclaiming and weaving life experiences into indigenous Māori social work/ers' practice included drawing on whānau and marae life experiences. The findings indicated that some Kaiwhatu are continuing the mahi learnt in these formative places which is the intersection of the professional and personal self. Reclaiming practice for them meant re-creating the ways whānau supported whānau at home and at the marae. Stories were told of observing Nannies and Whaea taking care of whānau in need through providing counselling, child care and parenting skills, all of which were a natural part of belonging to the marae. These experiences were the catalyst for some Kaiwhatu becoming social workers and was the training ground for their practice development.

Whānau Ora is an example of drawing on life experiences to inform practice. Whānau Ora is the epitome of Māori aspiration and development that is transformational for whānau. This research has discovered the scarcity of literature associated with Whānau Ora. The majority of literature available is from the annual reports of Te Puni Kokiri, the government agency mandated to oversee Whānau Ora, and a number of ministerial updates from Minister Turia, the architect of Whānau Ora. Durie (1998b, 2003) has written extensively on whānau development as a key determinant for Māori hauora (health and wellbeing) and also headed the Taskforce on Whānau-Centred Initiatives that propelled Whānau Ora (TWCI, 2010) into the social work spotlight. The Whānau Ora report, Tipu Mātoro ki te Ao (Rangi, 2018) affirmed the transformational effect of Whānau Ora for whānau and advocated its advancement as an initiative that works for Māori people.

Weaving from without – education and training

Reclaiming and weaving education and training into indigenous Māori social work/ers' practice built on the foundation created from life experiences. The findings identified that these experiences were enhanced by social work education and professional development opportunities. Ngā Kaiwhatu stated that it was the training in Māori models of practice and cultural frameworks which aligned with their indigeneity, and that set their practice apart from mainstream social work/ers.

The literature supported that Māori social workers developed cultural practices drawn from Te Ao Māori (Hollis-English, 2012a, 2015; Ruwhiu, 2016). Of note are Te Whare Tapa Whā (Durie, 1998b) and Te Mahi Whakamana – Mana enhancing practice (Ruwhiu, 2016; Ruwhiu, 2019), two influential Māori models in social work practice in Aotearoa New Zealand. Each model is inspired by recognised images and themes. In these approaches a whare and the concept of mana, highlight the integral place of mātauranga Māori in indigenous Māori social work/ers' practice. The literature also highlights that these two models were foundational to implementing cultural knowledge into mainstream social work practice which in turn has contributed to the mana of indigenous Māori social work/ers' practice development. The findings affirmed that Ngā Kaiwhatu considered the use of Māori models, approaches and frameworks, as foundational to their practice, stating that it was the use of these approaches which affirmed their identity as indigenous Māori social workers and that propelled some into cultural trainer roles.

Being Māori practice knowledge holders empowered some Kaiwhatu in their practice and elevated others to positions of Māori cultural competency trainers, and developers of bicultural frameworks. Indigenous Māori social work/ers' practice is not limited to Kaupapa Māori agencies but occurs in a variety of private, voluntary and statutory organisational locations. Essentially, Ngā Kaiwhatu considered that they influenced their practice development in their current workplaces more than the workplaces influenced them. Ngā Kaiwhatu acknowledged that while they adhered to the organisations' practice, they had a solid cultural foundation to their practice that was unwavering.

Another key aspect of reclaiming knowledge for education and training was ensuring that key documents and policy initiatives which advanced practice in Aotearoa New Zealand were included in social work education programmes. Of concern to one Kaiwhatu was that a group of social work trainees she encountered, did not know about Pūao-te-Ata-tū as it was not taught in their social work education course. Interestingly, while it was accepted that Pūao-te-Ata-tū has not been formally implemented into social work practice, for Ngā Kaiwhatu it was very influential for their own professional practice development. They argued that social work education

institutions have an obligation to ensure that social work graduates are taught not only the history of Te Tiriti o Waitangi but also Pūao-te-Ata-tū and its relevance and implementation into practice as evidenced in the research by Hollis (2005).

Weaving from within – whānau hapū and iwi

Reclaiming and weaving whānau hapū and iwi influences into indigenous Māori social work/ers' practice were also central in changing practice so that it was more responsive to the needs and values of Māori. The key values identified by Ngā Kaiwhatu were whakawhanaungatanga, manaakitanga and aroha, which were exemplified in practice through being respectful, hospitable and by treating people equally, which are also universal values espoused by the social work profession. While it was accepted that organisational values also contribute to practice development, Ngā Kaiwhatu were clear that their values emanated from whānau hapū and iwi influences. Anthropological literature has supported the role of whānau hapū and iwi as key influencers of practice development (Mead, 2003; Metge, 1995; Rangihau, 1992; Salmond, 1983; Walker, 1990, 2004).

Reclaiming knowledge from whānau hapū and iwi that "were immersed in the knowledge streams of Te Ao Māori", of tipuna (Leahy, 2015, p. 343) is foundational to indigenous Māori social work/ers' practice and is conducive to restorying ideology.

Te Ariā Tuatoru - Restorying indigenous Māori social work/ers' cultural ideology

I takea mai i Hawaiki-Nui	*Born from Great-Hawaiki*
I Hawaiki-Roa	*From Far-Hawaiki*
I Hawaiki-Pāmamao	*From Long-Distant-Hawaiki*
Oti rā me ērā atu anō Hawaiki	*And hence all other Hawaiki*

The ideology encapsulated in the tauparapara related to the Mātūī is drawn from the stories of Hawaiki, which is considered the spiritual homeland of Māori people, and is described as great, far, long-distance and all other. These descriptions acknowledge the vastness of Te Ao Māori that

extends beyond what is known to encapsulate the unknown as, all other. To whakarongo is to know and understand who we are, where we are from and Hawaiki represents the aspirational homeland, the destination which for this thesis is the revealing of the thesis korowai.

The framing of Hawaiki in this way is a Māori storytelling technique that is commonly used to display oratory prowess and mana, by adding adjectives for emphasis and to appear grander and greater than the other orators. Storying is "the process by which stories are shaped and told over time" (Thomas & Stornaiuolo, 2016, p. 313). Thomas and Stornaiuolo assert that it is when people are able to see themselves reflected in stories, that they then take on new meaning and the power of storying is released. The power of storying can lead to myth and legend creation, whereby stories are extended and embellished. Finally, storying can lead to restorying, which has been described as the reconstruction of stories overtime to extract new meanings.

Restorying is a form of narrative therapy and research that helps to understand and contextualise information that is told and retold (Ollerenshaw & Cresswell, 2002). Restorying draws inspiration from the whakataukī acknowledged in the literature review: "*Kia whakatōmuri te haere ki mua – to walk into the future, our eyes must be fixed on the past*" (Witehira, 2013, p. 194). The accounts from Ngā Kaiwhatu underlined the importance of Māori traditions of storytelling as a process for embedding and sustaining Māori ideology in practice.

The findings established that indigenous Māori social work/ers' cultural ideology developed their own methods of restorying, of tino rangatiratanga and mana tangata, of dreams and aspirations, and of the challenges they faced in their everyday practice. Cultural ideology was considered alongside tino rangatiratanga and mana tangata, as cultural applications that enabled self-actualisation and decolonisation; to determine their own futures, to "restore, retrieve, reclaim, rejuvenate and repair" (Kaiwhatu Kākāriki) themselves by restorying their own narratives. This theme linked to dreams and aspirations that reinforced their ambition for tino rangatiratanga which was supported in the literature by Muller (2016, p. 91): "colonisation is not a past event; it is current and ongoing".

The findings confirmed that the effects of colonisation on cultural ideology continued to be a struggle and resistance against unequal power structures. These structures undermined the tino rangatiratanga of indigenous Māori social work/ers. Within the literature are anthropological accounts which affirm that Māori people derived their mana tangata from membership of the tribal structure of whānau hapū and iwi, that operated as a highly functioning ecosystem, and which Ngā Kaiwhatu drew inspiration from in their everyday practice (Durie, 1998a, 2001; Mead, 2003; Metge, 1995; Rangihau, 1992; Salmond, 1983; Walker, 2004).

The challenges for Ngā Kaiwhatu were centred on feeling stuck with the status quo and the notion that change only came from struggle and resistance. This research is 180 years post Te Tiriti o Waitangi and 30 years post Pūao-te-Ata-tū, and indigenous Māori social workers are still advocating for the recognition of indigeneity, the reclamation of practice and the restorying of Māori ideology. Biculturalism has emerged from this research as a struggle and resistance for Ngā Kaiwhatu who consider that it is untenable for them until Te Tiriti o Waitangi is honoured. For Ngā Kaiwhatu and indigenous Māori social workers to have their cultural selves legitimised in practice, a new ism has emerged that may fulfil that ambition. Ambiculturalism brings together the key themes explored in this discussion chapter and which unveils the thesis korowai named Tū Ahurei.

Tū Ahurei: An Ambicultural discourse

Te hono a wairua	*The merging of spirits*
Whakaputa ki Te Whaiao	*Out in to the World of Light*
Ki Te Ao Mārama	*Life, knowledge, and illumination*

This section of the tauparapara signifies the culmination of the whakarongo tauparapara and reveals Tū Ahurei, the thesis korowai which is released as the merging of spirits, into the research world to contribute to the growing body of Kaupapa Māori indigenous social work knowledge.

This chapter explored the key ideas of recognising indigeneity, reclaiming practice and the restorying of ideology of indigenous Māori social work/ers. The accounts of Ngā Kaiwhatu aligned with the literature and the themes of tino rangatiratanga, biculturalism, being Māori in social work practice and realising mana tangata through being cloaked in practice. Tū Ahurei has emerged from the discussion as an ambicultural korowai which espouses both identities, indigenous Māori and social work that were previously considered competing worldviews in tension with one other.

The remainder of this section explores whether ambiculturalism could accomplish the transformational change where biculturalism has failed for indigenous Māori social work/ers:

> *Ambiculturalism offers a framework for valuing other cultures and traditions - it can only emerge if we have a thorough understanding of our own 'culture' – our assumptions, values, foundational ethics, strengths and limitations, otherwise we can neither fully comprehend nor value other cultures (Chen, 2014, p. 132).*

Ambiculturalism has emerged from the data as a fresh perspective that has the potential to provide a response to Ngā Kaiwhatu discontent with biculturalism and which enables them to realise their mana tangata. The thesis topic, '*weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata*' necessitated an alternative to current thinking on biculturalism. Biculturalism has been ground-breaking for the social work profession as it exposed the institutional racism in the government sector resulting in Pūao-te-Ata-tū, and thus revealed the huge gap that existed for Māori social workers in identity, practice and ideological development. However, the institutional racism and systemic failure to fully implement the principles of Te Tiriti o Waitangi and key findings of Pūao-te-Ata-tū into practice resulted in biculturalism failing to be transformative for indigenous Māori social work/ers. Ngā Kaiwhatu identified their disappointment that in their practice, they are still fighting for the same outcomes some thirty years on from the publication of Pūao-te-Ata-tū (Hollis, 2005; Hollis-English, 2012b; Keenan, 1995).

Biculturalism has been seen to be successful in the Government sector where cultural audits have identified the use of bicultural rebranding, signage and the inclusion of Māori iconology in offices and on buildings (Harris, Macfarlane, Macfarlane & Jolly, 2016; Jolly, Harris, Macfarlane & Macfarlane, 2015; Kuntz, Näswall, Beckingsale & Macfarlane, 2014). The literature reports document examples of cultural practices of karakia, pepeha, pōwhiri, mihi whakatau, poroporoaki and waiata which have been implemented into organisational cultures and practice. These changes have also trickled down to social work organisations, and it is into this space that Ngā Kaiwhatu have observed and become willing and at times unwilling supporters of tokenism. They have reported as, being the go-to person to lead karakia and waiata, and also being in-house trainers of Te Tiriti o Waitangi, and te reo Māori me ōna tikanga. Some Kaiwhatu responded positively to this role however the consensus view was that in many instances it represented tokenism, which meant they felt undermined in their professional roles as social workers.

A meeting between the Kaiārahi and Dr Chellie Spiller regarding her book on Wayfinding Leadership (Spiller, Barclay-Kerr & Panoho, 2015) and its correlation with Positive Māori Youth Development, led to a conversation on ambiculturalism. Dr Spiller explained that in the business leadership field, ambiculturalism is the fusion of two cultural identities where shared values are the unifying bedrock which meaningful partnerships are built on. There are cultural paradigm shifts occurring in the business, management, and leadership fields whereby emancipatory indigenous social innovation is transforming whānau hapū and iwi (Newth & Spiller, 2017). It is into this space that change management is making significant advances which could be beneficial for the social work profession, especially the indigenous Māori social work fraternity.

Ambiculturalism has been attributed to the work of Ming-Jer Chen whose ambicultural ideas are compared with bicultural ideas in Table 1 below.

Table 1: The Distinction between Bicultural and Ambicultural (adapted from Chen, 2014) Becoming Ambicultural.

Bicultural	Ambicultural
Bi – two	Ambi – around and/or both
Pertaining to National or Ethnic identities	Multi-level and varied, applied to individual, group, firms and society
More cognitively rooted	Strong behavioural tendencies and cognitive roots
Belonging based on nationality and/or ethnicity	Described as "a continuous act of becoming" focused on learning and growing until the ideal state of being is reached
Accepts and incorporates the best and worst of both cultural identities	Aims to integrate and optimise the best of two or more cultures while eliminating the worst features

The distinction between biculturalism and ambiculturalism are explained in more detail as follows:

- Biculturalism acknowledges that there are two dichotomised cultures in Aotearoa New Zealand, Māori and Pākehā. "Initially the bicultural objective was simply to introduce Māori values and cultural norms, so that Māori staff and clients could feel greater affinity with the department's (New Zealand Public Service) processes" that later became more focused on "delivering positive results than celebrating culture" (Durie, 2003, p. 135). According to Durie, two key points of biculturalism is the acknowledgement that there are two distinct cultures and that the dominant power resides with the Pākehā culture who remain in control.

- Ambiculturalism acknowledges there are two cultures; however, the focus is on blending the two cultures rather than acknowledging them as separate identities where one remains dominant. This blending, however, is different from previous social policies on assimilation as ambiculturalism is not a colonial construct but has emerged out of

> minority cultural positions to counter western paternalism (Chen, 2014). The business, management and leadership fields have embraced ambiculturalism, extrapolating it as the integration of two approaches to business that can appear poles apart but by accepting the strengths and eliminating the weaknesses, can produce "a way of becoming" that is productive (Nicholson, Spiller, Pio, 2019, p. 31). It is further described as "a new paradigm, a fusion of the strengths of both East and West … outlining ways in which an "Eastern" perspective can be fused with "Western" practices … through the "interaction and intermingling of cultural paradigms" (Nicholson et al., 2019, p. 31).

Indigeneity is strengthened by ambiculturalism as the focus is not cultural but developmental. Ambiculturalism accepts that there are two cultures but does not accept that they vie for dominance but for acceptance of each and is explained as a process of becoming. Spiller, Barclay-Kerr and Panoho (2015, p. 42) state that: "The concept underlying the notion of becoming is tupu, that is, to unfold one's nature, and humans … are ever in the process of becoming, of unfolding their true nature … to transform potential into mauriora, wellbeing." Mauriora is the objective of ambiculturalism.

It could be argued that after the signing of Te Tiriti at Waitangi, Hobson's greeting to the Māori Chiefs, "He iwi tahi tatou - we are now one people" (Orange, 2011, p. 61), to be the first ambicultural declaration in Aotearoa, that the two sovereign nations of Māori and Pākehā are now one nation that is inclusive of both which offers a different interpretation than Brash (2004) mentioned earlier. For ambiculturalism to have advanced from this point, the two nations would have put aside their differences "separating the wheat from the chaff, extracting the best and culling the worst" to produce a balance that could "close the chasms separating the former opposites" (Chen, 2014, p. 119). However, Hobson's declaration did not eventuate and Aotearoa New Zealand's nationhood embraced monoculturalism, colonialism and white sovereignty. Biculturalism was the attempt by the Government to uphold its Te Tiriti o Waitangi obligation of partnership, to bridge the divide and close the gap; however, it was underpinned by monocultural dominance and continues to be a contentious issue for the Māori nation which one Kaiwhatu

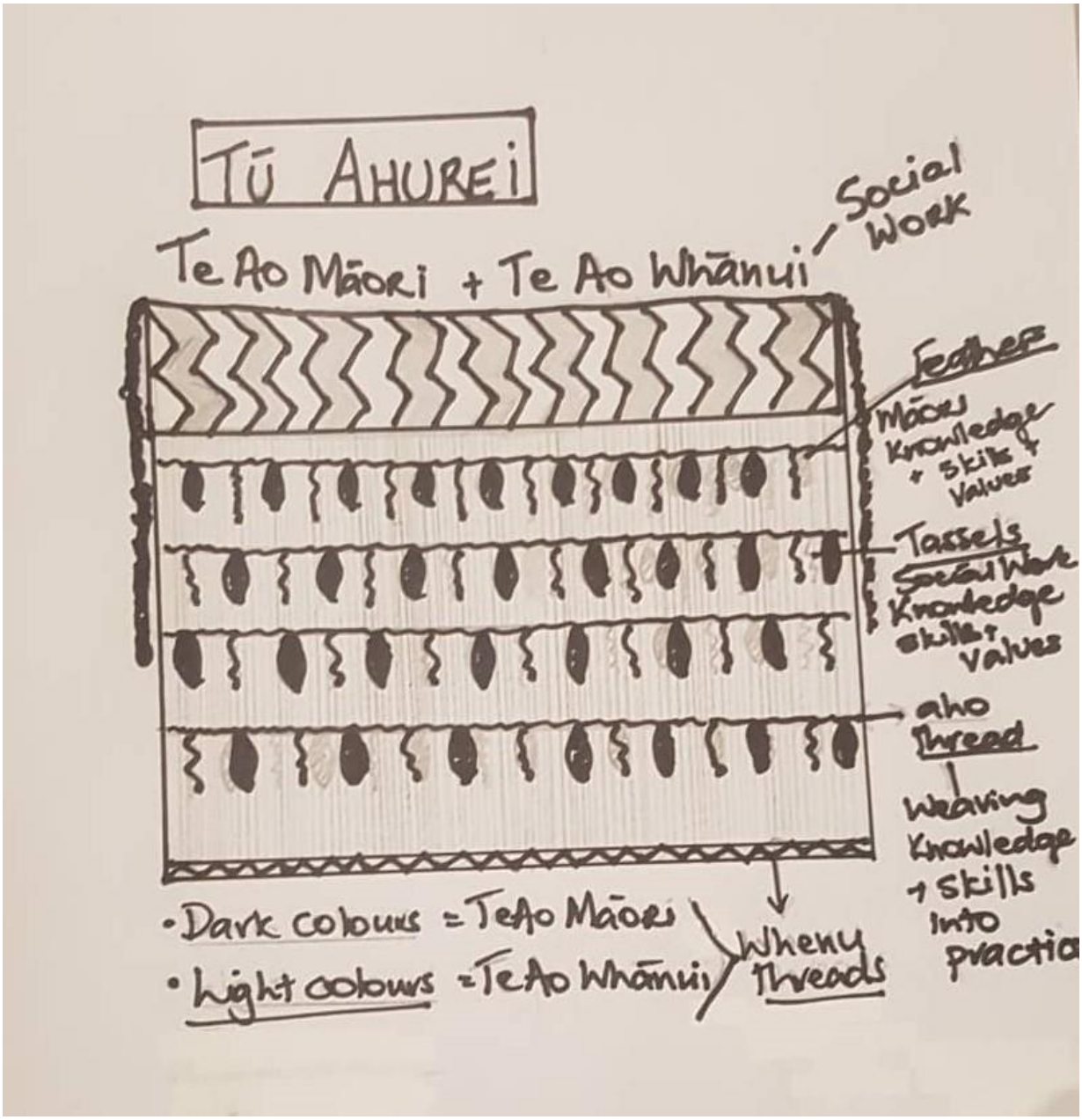
described as: "… *it means bugger all actually … it's a weasel word …*". Other Kaiwhatu agreed with this view and perceived biculturalism to be a failure, as for many it lacked meaning and did not represent an honouring of Te Tiriti o Waitangi.

Ambiculturalism is presented in this thesis as an opportunity for indigenous Māori social work/ers to be transformational, to determine their own practice, according to their own values incorporating their own tikanga and language, in order to achieve personal and professional mauri ora. There is in the literature acknowledgment that there needs to be a rethink of biculturalism, and a methodology found which focuses on shared values, beliefs, human rights and emancipation from both cultures, Te Ao Māori and Te Ao Pākehā, which is consistent with an ambicultural approach. The findings concluded that a bicultural korowai depicting the dreams and aspirations of indigenous Māori social work/ers would potentially be more of the same, therefore tokenistic rather than transformational.

A korowai woven with ambicultural threads from both Māori and Pākehā indigeneity, practice and ideology could be transformational, being embedded in the "... rootstock of our ancestors" (Leahy, 2015, p. 343), and "... your hands to the tools of the Pākehā for the welfare of your body ..." (Mead & Grove, 2003, p. 48).

The following image is taken from the research journal of the Kaiārahi and presents Tū Ahurei – the thesis korowai that was woven through each stage of the thesis.

Figure 2: Tū Ahurei: An Ambicultural Korowai



Tū, in this context means "to be established" and Ahurei – unique, resulting in Tū Ahurei – to be distinctively established or created (Reed, 2001, pp. 84). Tū Ahurei acknowledges the absolute uniqueness of each indigenous Māori social work/er who is empowered to weave and create a korowai which presents their practice aspirations, and that is unique and fitting for themselves.

Te Ao Māori and Te Ao Pākehā - Social Work are the two worldviews which are fused, blended, and harmonised into an ambicultural korowai that embraces the strengths, values and knowledge of both worldviews. An ambicultural korowai weaves the identity, practice and ideologies of both worldviews using a blend of dark and light colours with feathers and tassels. The long whenu threads are a mix of dark and light as are the aho threads used to weave the two tāniko borders at the top and the bottom of Tū Ahurei. The feathers represent the taonga of Te Ao Māori that are selected to be woven into the korowai, and each tassel represents Te Ao Pākehā - Social Work taonga. The selections by each Kaiwhatu weave a unique and aspirational korowai that represents their personal and professional mauriora.

It is also worthy to note that the mana tangata of Māori social work/ers is linked to the identified Māori values of whakawhanaungatanga, manaakitanga, aroha and mana enhancing practice, and are of themselves ambicultural as they promote unity, togetherness, care for others and enhancing one's own and others' mana.

When considering ambiculturalism in practice, two Kaiwhatu narratives could be interpreted as supporting this approach: "I *can think in my Māori worldview and utilise that model and then when I'm talking with Tauiwi professionals, I can korero clearly from the ANZASW Code of Ethics and practice standards and just link the two together beautifully*" (Kowhai). Similarly, Māwhero made reference to Sir Apirana Ngata and stated that "*Apirana was one advocate for bicultural practice but not to the cost of your own culture*". Royal (in Nicholson et. al., 2019, p. 35) interprets the whakataukī 'E Tipu e Rea of Apirana: "To follow these exhortations for bringing knowledge systems together while staying firmly rooted culturally and spiritually offers a path toward an

ambicultural approach … that engenders a lively, dynamic and flourishing knowledge base … without compromising cultural integrity". Ambiculturalism offers indigenous Māori social work/ers the opportunity to transform themselves and their practice by weaving a korowai that acknowledges who they are through giving expression to their indigeneity, practice and ideology.

Conclusion

This chapter used a tauparapara to frame the discussion in each of the sections. The first three sections explored three Ngā Take Ariā, the main themes. Woven throughout each section was a discussion on the findings, the literature and insights on how practice could be transformed. The final section drew on each of these sections and presented the thesis korowai. Here ambiculturalism was introduced as a possible way forward for social work practice in Aotearoa New Zealand.

The chapter has identified that Ngā Kaiwhatu had distinct viewpoints which recognised their cultural indigeneity as indigenous Māori social work/ers, informing their reclaimed unique indigenous Māori social work/ers' practice, and that restoryed their indigenous Māori social work/ers' cultural ideology. Te Ariā Tuatahi – Recognising indigenous Māori social work/ers' indigeneity affirmed the importance of an indigenous Māori identity that was characterised by connections to whakapapa, tipuna, whānau, hapū and iwi, which was supported by anthropological and social work literature. It was confirmed that these connections were foundational and created a unique social work identity which prioritised indigeneity over a social work identity. This was identified in the literature as a global occurrence and not just a phenomenon of Aotearoa New Zealand. The interweaving of a firm foundation and Māori identity affirmed practice development; however, it was acknowledged that Ngā Kaiwhatu still engaged in resistance and struggle to ensure their frameworks were recognised and respected. These views were supported in the literature by a number of authors who have explored social work practice and identity in Aotearoa New Zealand (Bell, 2006; Durie, 2003; Gray, Coates, Yellow Bird & Hetherington, 2013; Hollis, 2005; Hollis-English, 2012a, 2012b; Keenan, 1995; Martis,

2019; Moyle, 2015; Ruwhiu 2016; Ruwhiu, 2019; Smith, 2012; Walker, 1990, 2004; Watson, 2017, 2019; Webber-Dreadon, 1999).

Te Ariā Tuarua - Reclaiming indigenous Māori social work/ers' practice confirmed that knowledge and practice development drew on multi-environmental influences comprising intellectual knowledge, life experiences, education and training, and importantly from whānau hapū and iwi. These influences were formative in developing and reclaiming practice whereas early life exposure to marae and community were foundational in developing whānau focused practice.

The two sub-themes of Te Tiriti o Waitangi and biculturalism were considered as significant challenges that informed social work practice in Aotearoa New Zealand. It was agreed that Te Tiriti o Waitangi had failed to deliver the promised partnerships between Māori and non-Māori which also compromised biculturalism as a viable practice option. The literature confirmed that practice development is influenced by many environments including whānau, and acknowledged the challenges associated with biculturalism.

Te Ariā Tuatoru – Restorying indigenous Māori social work/ers' cultural ideology acknowledged that notions of tino rangatiratanga and mana tangata empowered Ngā Kaiwhatu self-actualisation, self-determination and leadership of themselves and the whānau with whom they worked. Dreams and aspirations of social justice and human rights were encapsulated in decolonisation and rangatiratanga discourses which Ngā Kaiwhatu acknowledged were hampered by systemic failure over many years including poor resourcing for programmes and practice that had the potential to enhance the lives and realise the aspirations of whānau.

Tū Ahurei – An Ambicultural Discourse presented an alternative framework which has the potential for indigenous Māori social workers to transform themselves and their practice. This discourse outworks their own tino rangatiratanga and realises their mana tangata. The presentation of Tū Ahurei, the thesis korowai, illustrated the potential for ambiculturalism to frame identity, practice and cultural ideology, in a way that comprises the blending of two

cultural experiences, of Te Ao Māori and Te Ao Whānui - Social Work with the expressions of indigeneity, practice and cultural ideology.

The challenge that ensues for social work is the unravelling of the old bicultural korowai that has been worn since the inception of Pūao-te-Ata-tū and the weaving of an ambicultural korowai which espouses the dreams and aspirations of indigenous Māori social work/ers' practice, thus realising their mana tangata.

Tihe mauri ora! Sneeze oh living spirit, dynamic life-force, life-principle!

Chapter 6

Te Aho Mutunga Kore:

Casting off the Conclusion

Te Mahi Whakamana (Mana enhancing practice) is based on reinforcing kaupapa Maori foundational ideation which challenges tangata whenua social and community work practitioners to put at the forefront of all that we do, our own cultural discourses, our own cultural framings, our own cultural stories, our own cultural perspectives, our own cultural worldviews, our own cultural paradigms and our own culturally determined theories of working with our people, in our environments

(Ruwhiu, L.A. in Ruwhiu, Ruwhiu & Ruwhiu, 2008, p. 25)

Introduction

This thesis explored the topic, *Me kauhi rānei koe ki te huruhuru kākāpō? Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata,* in response to the enquiry, 'Are you a Māori social worker or a social worker who is Māori?' This chapter begins with a brief discussion of the thesis topic and the process undertaken to weave the thesis korowai, Tū Ahurei. Each Ngā Take Ariā are presented in response to the thesis aims and objectives. The major finding of this thesis, Tū Ahurei, the ambicultural korowai framework and the implications for social work practice are then presented. The thesis limitations and scope for future research are also presented and the chapter will close with some concluding thoughts that culminates with a final karanga to the korowai.

The intent of this research was to explore how social workers navigated being Māori and being a social worker, to determine the elements that realised their mana tangata. The areas investigated included exploring the purpose of their participation in the research, how they identified

themselves as Māori social workers, their length of practice and practice locations, their dreams and aspirations, and what the key concepts identified in the literature meant to them: tino rangatiratanga, mana tangata and biculturalism. Also investigated were the cultural frameworks they used in their practice, the other influences that informed their practice, and the challenges they faced in being a Māori social worker. The final area explored was their interpretation of a korowai, its meaning and symbolism.

Me kauhi rānei koe ki te huruhuru kākāpō – will you be covered in kākāpō feathers?

In response to the question that was posed in the introduction Te Aho Tapu: Are we, Māori social workers, using these huruhuru feathers, to weave this prized korowai that is our practice? This thesis confirms that indigenous Māori social workers are using huruhuru to weave their own prized practice korowai to be worn in practice. The huruhuru were identified as taonga, which are the skills and knowledge drawn from their personal and professional personas as indigenous Māori social workers. These are explored below.

Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata

At the heart of this research are the dreams and aspirations of six experienced indigenous Māori social worker Kaiwhatu who generously shared themselves with the Kaiārahi. It was important to them that their voices were heard so they could advocate for change and inform others about the length, depth and breadth of what it is to be an indigenous Māori social worker. This thesis has explored and presented these aspirations as three themes under the heading of Ngā Take Ariā which represents and realises the mana tangata of Ngā Kaiwhatu.

Recognising indigenous Māori social work/ers' indigeneity

Indigeneity emerged from the research as the first key theme which recognised that Ngā Kaiwhatu preferred an indigenous Māori social worker identity, rather than being positioned as a social worker who was Māori. An exploration of an indigenous Māori social worker identity

confirmed that it was underpinned by strong connections to whakapapa, tupuna, whānau hapū and iwi, whereas a social worker who was Māori was identified by Ngā Kaiwhatu as one who strongly connected with being a social worker and utilised frameworks and approaches in their practice drawn from 'mainstream' social work knowledge.

Reclaiming indigenous Māori social work/ers' practice

Reclaiming practice emerged as the second theme and was characterised by whānau upbringing and values, education and training opportunities, social work practice locations, Te Tiriti o Waitangi and biculturalism discourses. The central message incorporated in this theme was that Ngā Kaiwhatu, as indigenous Māori social workers, practiced according to their inherent cultural paradigms and that practice locations or education programmes did not determine their practice. The hope that biculturalism would change practice has not been realised and will only become significant if, and when, Te Tiriti o Waitangi is fully honoured and implemented into all organisational cultures. The research concluded that reclaiming indigenous Māori social work/ers' practice was ongoing and was inextricably linked to the restorying of their cultural ideology.

Restorying indigenous Māori social work/ers' cultural ideology

The call to unity exemplified by the tauparapara of the Mātūī bird explored in the previous chapter, captures the ongoing struggle and resistance of Māori social workers. The underlying call for the decolonisation of self and social work is itself a call for a form of unity that biculturalism has not satisfied, within social work practice and the profession. The Pūao-te-Ata-tū report promised Māori social workers, tino rangatiratanga for themselves and for practice but Māori social workers are still waiting for the results to materialise. Ngā Kaiwhatu stated that the promises which were made with regard to tino rangatiratanga in Te Tiriti o Waitangi were hollow and did not result in real change. However, despite these challenges, they remain optimistic and hopeful for change.

The culmination of Ngā Take Ariā and each chapter of the thesis represented a weaving process that informed, designed and wove Tū Ahurei – the thesis korowai. This korowai espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata. Te Aho Tapu was introduced as the sacred thread that was the first thread woven in the thesis korowai. This first weave set the parameters for the thesis korowai and wove the first tāniko border design. Ngā Aho Tipuna acknowledged the contribution of the ancestral knowledge that has been passed down through time, as the taonga tuku iho that informed the initial shape and design of the thesis korowai. The Mana Māori frame gave structure and context for the thesis korowai which ensured that it was robust, durable and effective. Ngā Mana Pūrākau expressed the voices of the weavers who confirmed the design of the thesis korowai. Mahi Raranga worked the weave, incorporating Ngā Aho Tipuna as the aho, the long continuous thread that wove in Ngā Mana Pūrākau as tassels and feathers, the taonga included in the kaupapa (body of the korowai). And finally, Te Aho Mutunga Kore wove the final tāniko border of Tū Ahurei the thesis korowai with the eternal thread that bound the garment and completed the weaving process.

Tū Ahurei ambicultural korowai framework and the implications for social work practice

Tū Ahurei emerged from the research as an ambicultural korowai framework that indigenous Māori social workers can weave to represent their indigeneity, practice and cultural ideology. An ambicultural korowai fulfils the aspiration for tino rangatiratanga as the cultural elements for the framework are determined by the weaver. Potentially there could be many korowai woven, representing unity and cohesion by blending important cultural expressions into one garment or framework. For this research, Tū Ahurei is a unique ambicultural korowai that incorporates huruhuru and tassels that represent the taonga, the findings of this research. These were drawn from the worldviews of Te Ao Māori and Te Ao Pākehā - Social Work, and wove a korowai that is warm, safe and fit for practice and that cloaked an ambicultural indigenous Māori social worker as rangatira.

The mana tangata of Ngā Kaiwhatu was realised through having their indigenous Māori social work/er indigeneity recognised, their practice reclaimed and their cultural ideology restoryed. The unveiling of Tu Ahurei – an ambicultural thesis korowai is not the end of this story, it is potentially just the beginning as echoed by the words of the late Sir James Henare:

> *Kua tawhiti kē tō haerenga mai, kia kore e haere tonu. He tino nui rawa o ōu mahi, kia kore e mahi nui tonu. You have come too far, not to go further. You have done too much, not to do more (Te Pou Matakana, 2019, p. 11).*

Implications for further research

The implications of this thesis for further research relate to the importance of Kaupapa Māori research and its potential to contribute to knowledge and practice. It is hoped that Kaupapa Māori researchers will conduct research similar to this research, and explore a new kaupapa (topic), using a cultural metaphor, approaches and knowledge to make it known. The decision to use the metaphor of a korowai in this research was twofold; to gain the attention of the Māori audience using a familiar icon, and to communicate some cultural discourses to a Pākehā audience using symbolism to make the concepts meaningful. I found that weaving the korowai metaphor throughout the research stages, especially the methodology and discussion chapters, enabled me to connect with and better understand the research processes. Enlightenment came when I was able to complement the korowai metaphor with the weaving frame (Mana Maori frame) and the Mātūī tauparapara, which gave emphasis and clarity to the writing.

The research discussion revealed that there is a correlation between Whānau Ora and social work that is worthy of future research opportunities. Whānau Ora is not a new practice model or way of working with Māori, however it is new for the social work profession and is ready for further investigation as this research has identified the scarcity of literature pertaining to Whānau Ora. Further research into Whānau Ora would assist the social work workforce to achieve "competence to practice social work with Māori", which is an identified professional expectation for all social workers (ANZASW, 2019; SWRB, 2020, Core Competence Standards).

Ambiculturalism is a new cultural discourse for the social work profession which requires further research to determine its relevance as a valid cultural approach for restorying identity and practice. Further research into the blending of the two cultures of Te Ao Māori and Te Ao Pākehā would identify the cultural similarities; the values, beliefs and knowledge which woven together would create a practice model that espouses the best of both worldviews. Rather than replacing the existing bicultural discourse, ambiculturalism has the potential to enhance biculturalism to be as it was intended. Hobson's declaration after the signing of Te Tiriti o Waitangi, "*He iwi tahi tatou"* (Orange, 2011, p. 61) was partially correct in that Aotearoa New Zealand can be 'one people' constructed of two nations. The next step is to explore what an ambicultural practice model could look like for both Māori and Pākehā social workers.

The imagery of weaving a korowai, a mat, a basket, or a kete fits well as a metaphor for ambiculturalism and for weaving in other ways of knowing, and for exploring practice.

Some concluding thoughts

Tū Ahurei, the ambicultural thesis korowai, is my koha to indigenous Māori social work/ers in Aotearoa, to the people and the profession and it can be worn or applied however it is deemed appropriate. The journey was a personal and professional one, to prove to myself that I could complete this research project, and to the profession as a resource to add to the growing body of Kaupapa Māori research and knowledge about social work practice in Aotearoa New Zealand.

This thesis recognises the long and sometimes painful journey that indigenous Māori social workers have taken to have their indigenous Māori indigeneity, practice and cultural ideology accepted into mainstream social work practice. This thesis acknowledges that mamae (pain) and offers promise and hope through ambiculturalism which weaves a korowai espousing the best of both worlds, Te Ao Māori and Te Ao Pākehā - Social Work. It is now time for the next phase of becoming to tupu, to unfold and become the future.

The following piece of prose was written by the Kaiārahi and included in a chapter entitled "Assessment with Māori" (Roberts, 2016, pp. 223, 224). It marks the end of the weaving process and signals the beginning of the next journey. It seems a fitting end also to this thesis.

> *The Korowai lies resplendent upon the wooden frame; the only habitation it has known its entire life. Now it is complete and the time has come to fulfil its destiny, its desired purpose. The culmination of years of animated voices with nimble fingers, the intonation of eulogies and chanting of song, the anticipation and wonder is fully realised. It is now time to be placed where it belongs, where it has always belonged. Amidst the hush a voice is heard, softly and quietly it resonates as the old man gently lifts the Korowai from its rest. The voice increases in complexity as the Korowai is placed ceremoniously upon the shoulders of the recipient, then silence. Instantly there is a connection, an association, warmth flows between garment and human. Surprisingly the Korowai is light and comfortable, not the weighty expectation. They draw breath together and the recitation begins, whakapapa; the stream of years of knowledge is released and so the journey continues ...*

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Appendix 1: Interview Schedule

Interview Questions

Firstly, thank you so much for agreeing to participate in this research project for my Masters in Social Work through Massey University.

- Confidentiality
- Recording permission
- Give background to the research project, explaining why this topic and why now
- Check for any time constraints – how long do you have for this interview?

Karakia Timatanga

1) Why did you respond to this research project request?

2) In agreeing to take part in this research project, you have identified yourself as a Maori social worker. What does being a Maori social worker mean to you?

3) What is the difference between a Maori social worker or a social worker who is Maori?

4) How long have you practiced as a social worker?

5) How would you describe your current practice location?
    a. (statutory, NGO, Kaupapa Maori, voluntary, community based)
    b. How long have you been in your current role?

6) Have you worked in other practice locations that differ to your current location?
    a. Are there any similarities/differences in the way you practice according to location?
    b. What are they and why do you think they influence your practice?

7) How would you describe your dreams and aspirations as a Maori social worker?

8) Thinking about your practice, what do the terms Tino Rangatiratanga, mana tangata and biculturalism mean to you?

9) What are the concepts and influences that inform your practice?

10) Do you have a cultural 'framework' that informs or guides your practice?

11) What are the challenges to using the framework in practice?

12) What does the concept / metaphor of a korowai of practice mean to you?

13) Is there anything else you would like to add or comment?

Karakia Whakamutunga

Appendix 2: Information Sheet for Participants

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

School of Social Work
Massey University
Private Bag 11 222
Palmerston North 4442

Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata

INFORMATION SHEET FOR PARTICIPANTS

Tēnā koe

E ngā mana, e ngā reo, e rau rangatira mā, tēnā koutou katoa

Ko Sharyn Roberts tōku ingoa
He uri ahau ko Kai Tahu, Kāti Mamoe, Waitaha, Ngāti Kahungunu
I whānau ahau i Murihiku, a, i tipu ake au i Hakatere, engari kei Ōtautahi tōku kainga ināianei
Ko te whānau Davis rāua ko Horomona nō Kai Tahu, a, ko te whānau Iratana rāua ko Kelly nō Kihitu
Ko au te Pou Whakahaere ki te kapa Kaitauwhiro o Te Ora Hou Ōtautahi.
Nō rēira, tēnā koutou katoa

This information sheet has come to you as you have responded to an approach made on my behalf, through the local Christchurch ANZASW and/or SSPA (Social Service Providers' Aotearoa) networks to participate in a research study that I am undertaking as part of the Masters of Social Work degree through Massey University. You have been selected because you are a qualified Māori social worker with 2 years or more social work experience, currently living in Christchurch, and consider being Māori to be an important aspect of your social work practice. Please consider this information before deciding whether or not you wish to participate further in this study.

The study aims to investigate how Māori social workers are empowered to exercise their tino rangatiratanga which is worn as a korowai in their practice, honouring their mana tangata, and which assists them to navigate the dichotomy of two identities; being Māori and a social worker. A korowai is a garment that signifies mana and status, and I am especially interested in exploring the effect the two identities may or may not have on your social work self and your practice. Are you a Māori who is a social worker, or a social worker who is Māori?

The study will include gathering information through patapatai kanohi kitea (individual face to face interviews), and if you agree to participate will take place on an agreed date and venue and will run for approximately 60 minutes. You will be asked to sign a consent form prior to beginning the interview. The interview will consist of pre-selected questions that will be made available to you prior to the interview, to allow you time to consider your responses. The interview will be recorded, with your agreement and as a follow up to this study, you will be asked to read through the transcript of your interview and confirm its accuracy.

The following Kaupapa Māori research values will oversee the interviews:

- Ahurutanga; your comfort and safety is important to me and the success of this study, therefore mihimihi tikanga will be observed
- Te Reo Māori, with translations will be utilised throughout the interview
- Aroha ki te tangata (respect for the person); your confidentiality and that of your information will be treated confidentially and respectfully
- Kanohi kitea (the seen face); interviews will be conducted face to face, unless agreed alternative arrangements are made
- Manaaki ki te tangata; generosity will be provided through the giving of time and the sharing of kai and drinks
- Kaua e takahia ki te mana o te tangata (do not trample the mana of the people); you will be respected as the expert of your practice and information
- Kia tūpato (be cautious); as an insider researcher, our interview relationship will remain focused on the interview kaupapa

A mihimihi process will be employed to guide the interview to establish a safe and trusting relationship:

- There may be a Kaumatua present during the interview to assist as a cultural advisor and to guide the mihimihi process
- Karakia will open and close the interview time to observe mana, tapu and noa processes
- The use of waiata will monitor the wairua of the interview
- A time of whakawhanaungatanga to connect with the research kaupapa and establish the tuakana-teina interview relationship roles will follow
- Kōrerorero is the time where you will provide your answers to the interview questions
- Poroporoake; the interview will conclude with a feedback and reflection time of the interview, and also to thank you for your time
- A whakataukī or karakia will close the interview

This study has been approved by the Massey University Human Ethics Committee and is confidential. This means that the researcher named below will be aware of your identity but the research data will be presented in themes in combination with other interviews and your identity will not be revealed in any reports, presentations, or public documentation. However, you should be aware that in small projects your identity might be obvious to others in your community, however every attempt will be made to keep it confidential and you will have the opportunity to check the transcript to ensure its accuracy. The interview transcripts, summaries and any recordings will be kept securely for the duration of the research study, and will be destroyed on 30.11.2018

Please note that you are under no obligation to accept this invitation. If you decide to participate, you have the following rights to:

- decline to answer any particular question;
- withdraw from the study up until you have signed the release of the transcript
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the study findings when it is concluded

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher named in this document is responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other th an the researcher(s), please contact Associate Professor Tracy Riley, Acting Director - Ethics, telephone 06 3569099 ext 84408, email humanethics@massey.ac.nz.

You are welcome to contact the supervisors and/or researcher if you have any questions about the study.

Supervisors:
- Hannah Mooney, H.A.Mooney@massey.ac.nz
- Professor Robyn Munford, R.Munford@massey.ac.nz

Researcher:
Sharyn Roberts, sroberts@teorahou.org.nz

Nō rēira e rau rangatira mā, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Sharyn Roberts

Appendix 3: Participant Consent Form

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

School of Social Work
Massey University
Private Bag 11 222
Palmerston North 4442

Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Māori social workers' practice, realising their mana tangata

PARTICIPANT CONSENT FORM - INDIVIDUAL

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

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

I wish/do not wish to have my recordings returned to me. I agree to participate in this study under the conditions set out in the Information Sheet.

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

Full Name - printed .....

Appendix 4: Confidentiality Agreement

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

School of Social Work
Massey University
Private Bag 11 222
Palmerston North 4442

Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Maori social workers' practice, realising their mana tangata

CONFIDENTIALITY AGREEMENT

I ..... (Full Name - printed)

agree to keep confidential all information concerning the research study, *Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Maori social workers' practice, realising their mana tangata.*

I will not retain or copy any information involving the project.

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

Appendix 5: Transcript Release Authority

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

School of Social Work
Massey University
Private Bag 11 222
Palmerston North 4442

Me kauhi rānei koe ki te huruhuru kākāpō: Weaving a korowai that espouses the dreams and aspirations of Maori social workers' practice, realising their mana tangata

AUTHORITY FOR THE RELEASE OF TRANSCRIPTS

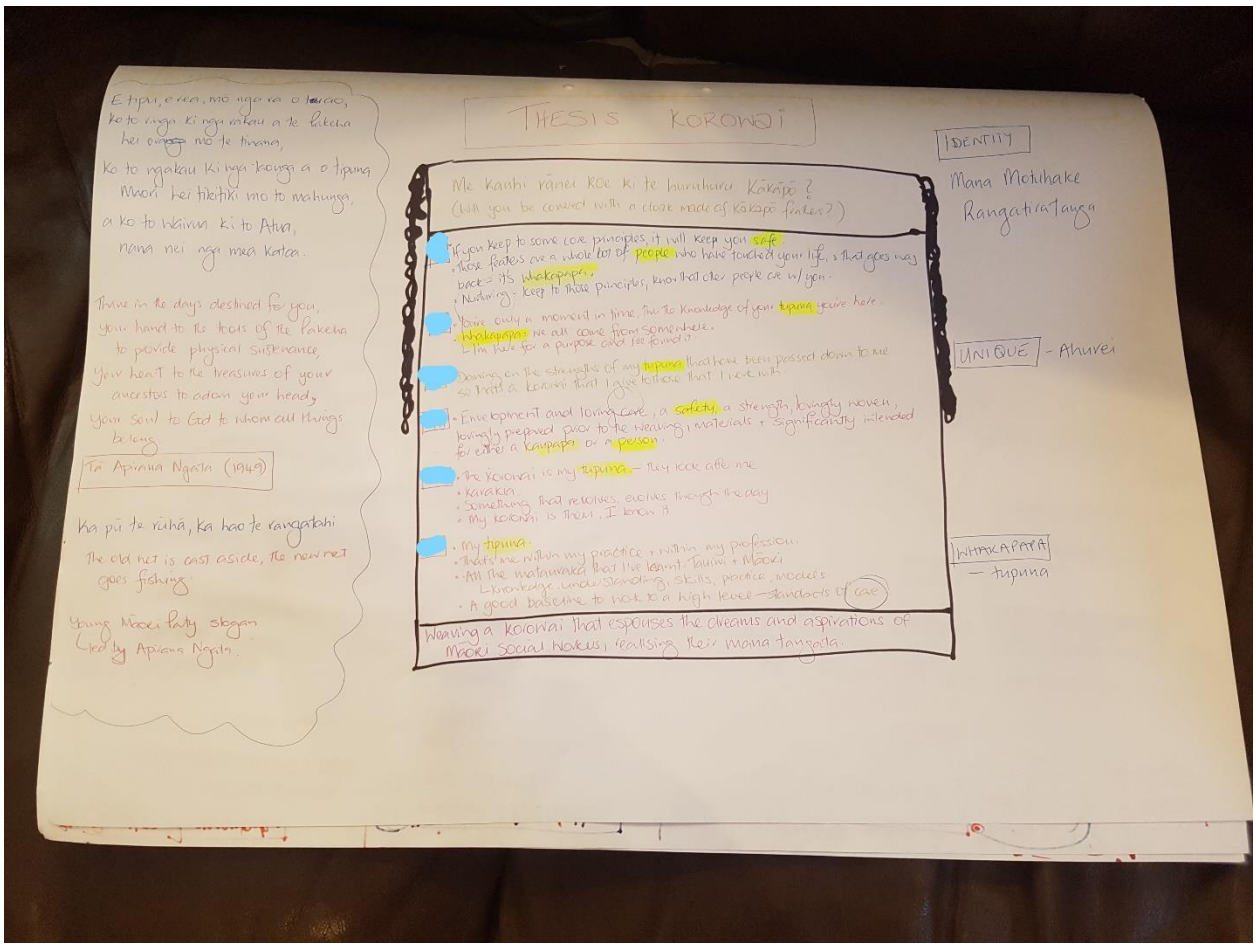
I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

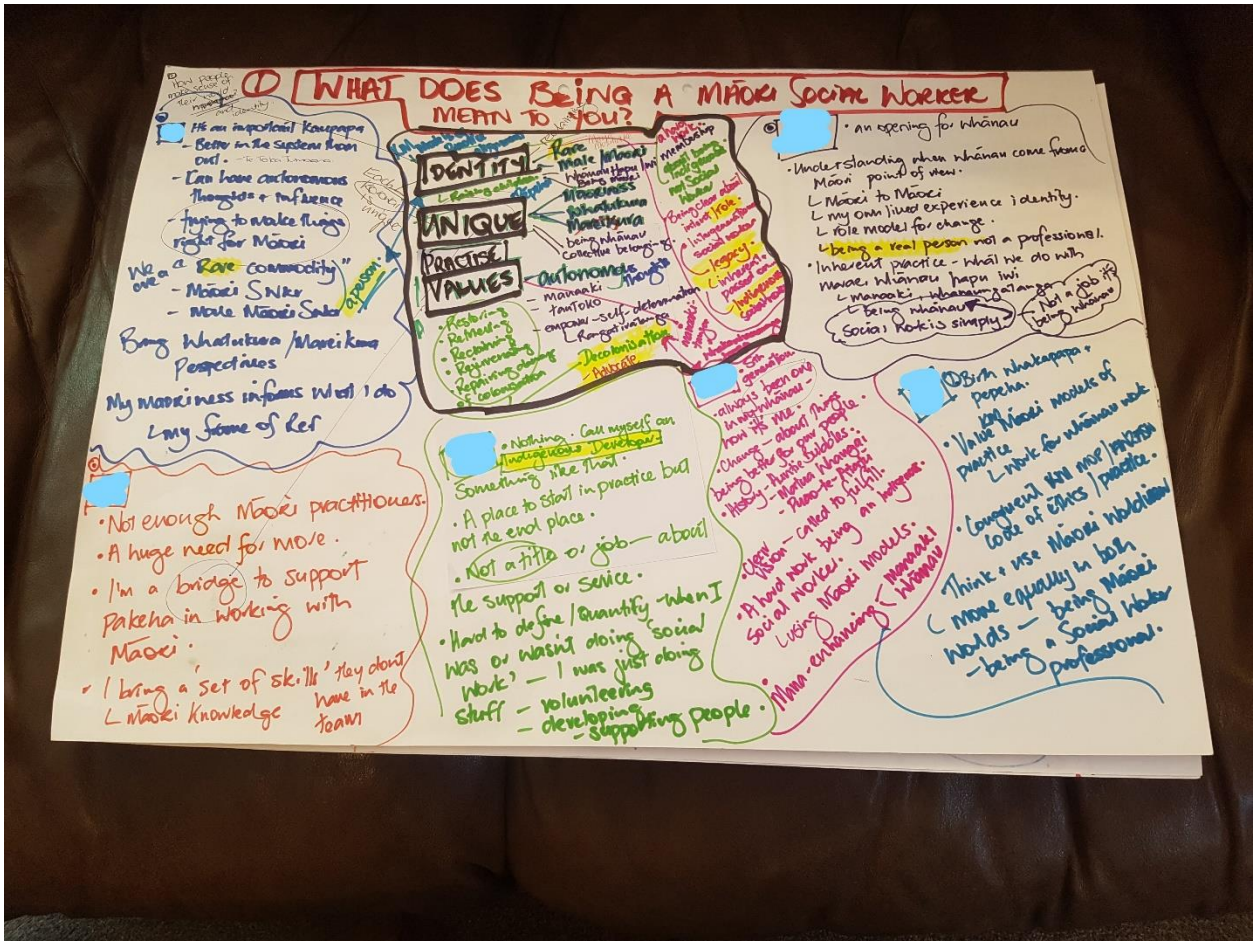
Signature: ..... **Date:** .....

Full Name - printed .....

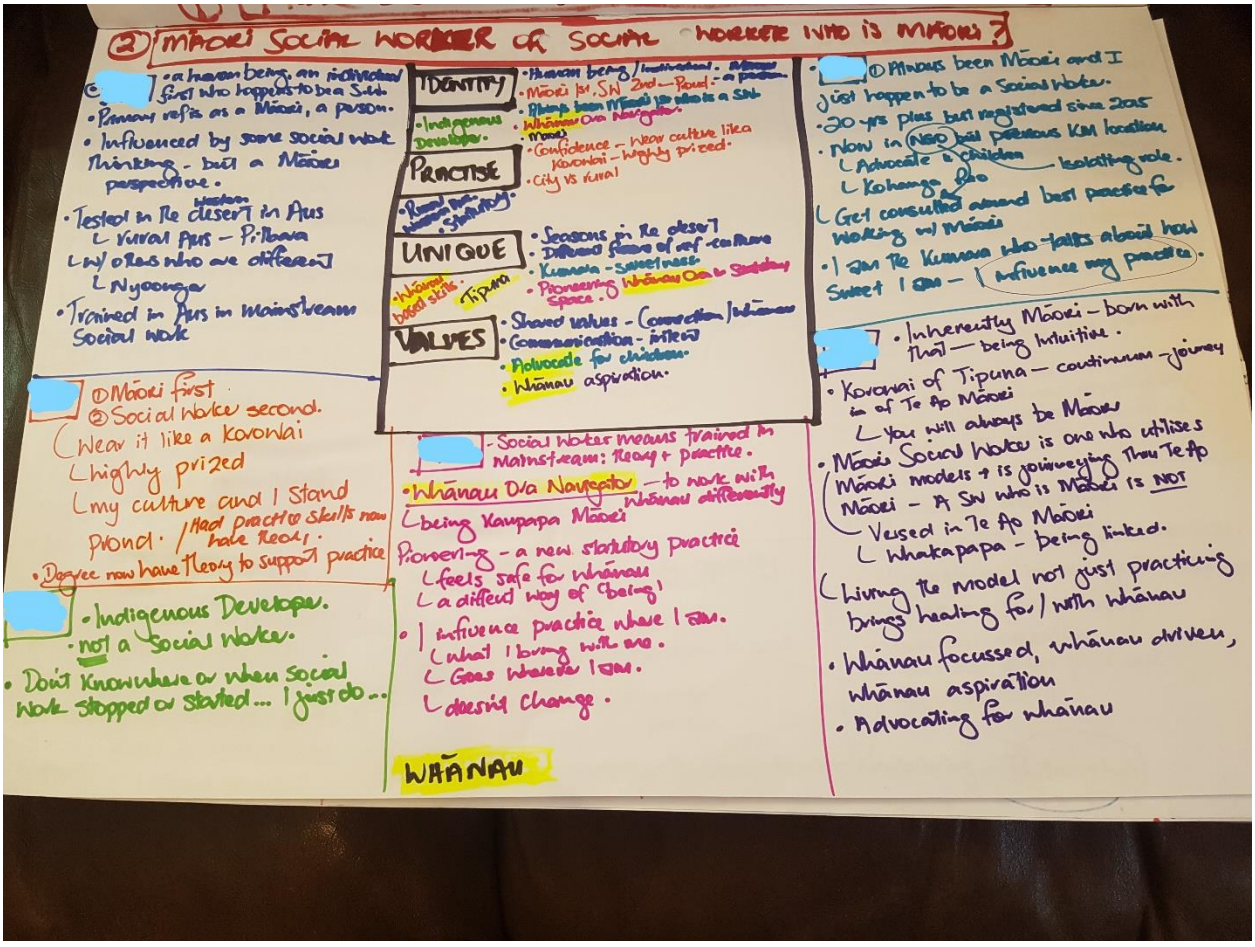
Appendix 6: Data Analysis Korowai Planning



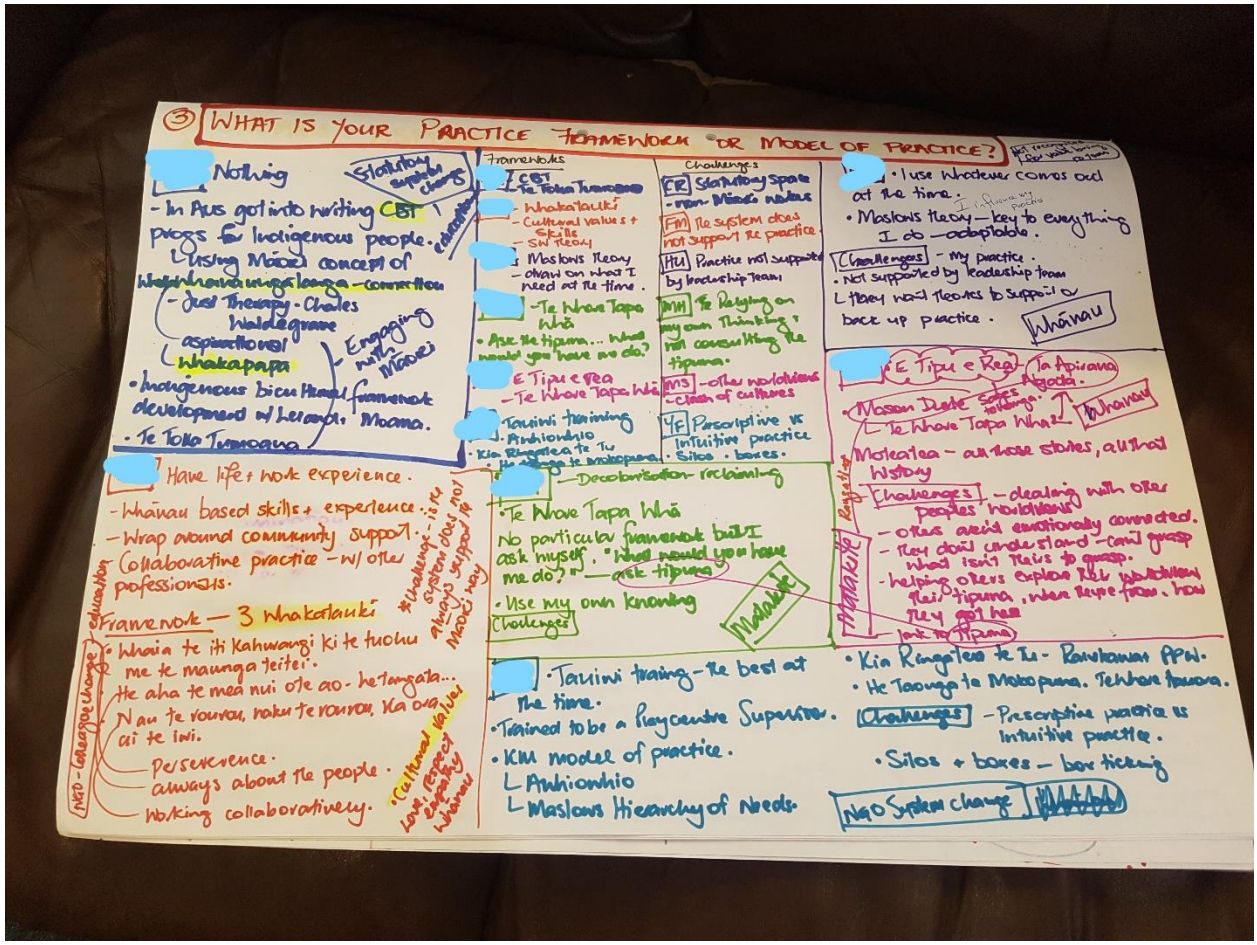
Appendix 7: Data Analysis Question One



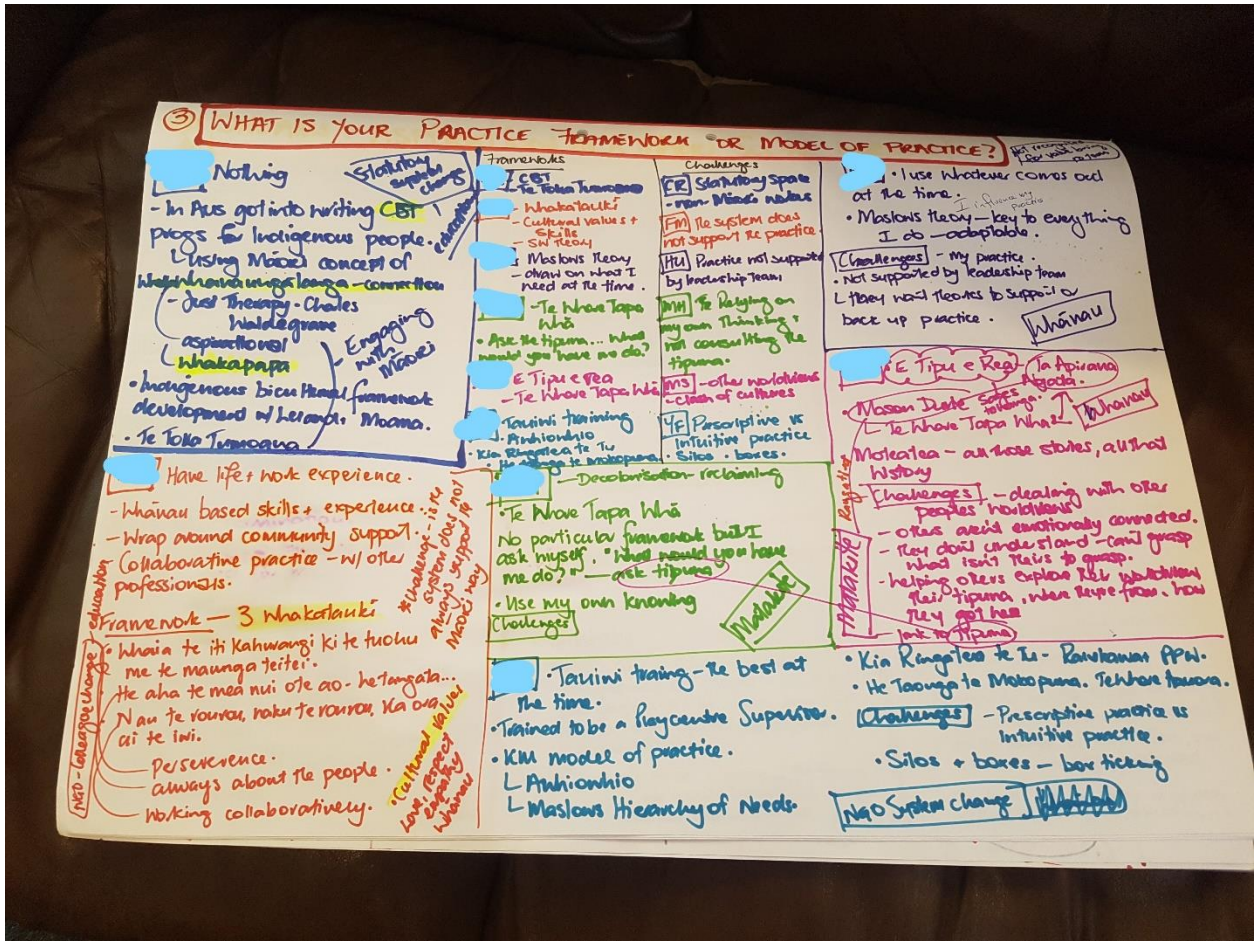
Appendix 8: Data Analysis Question 2



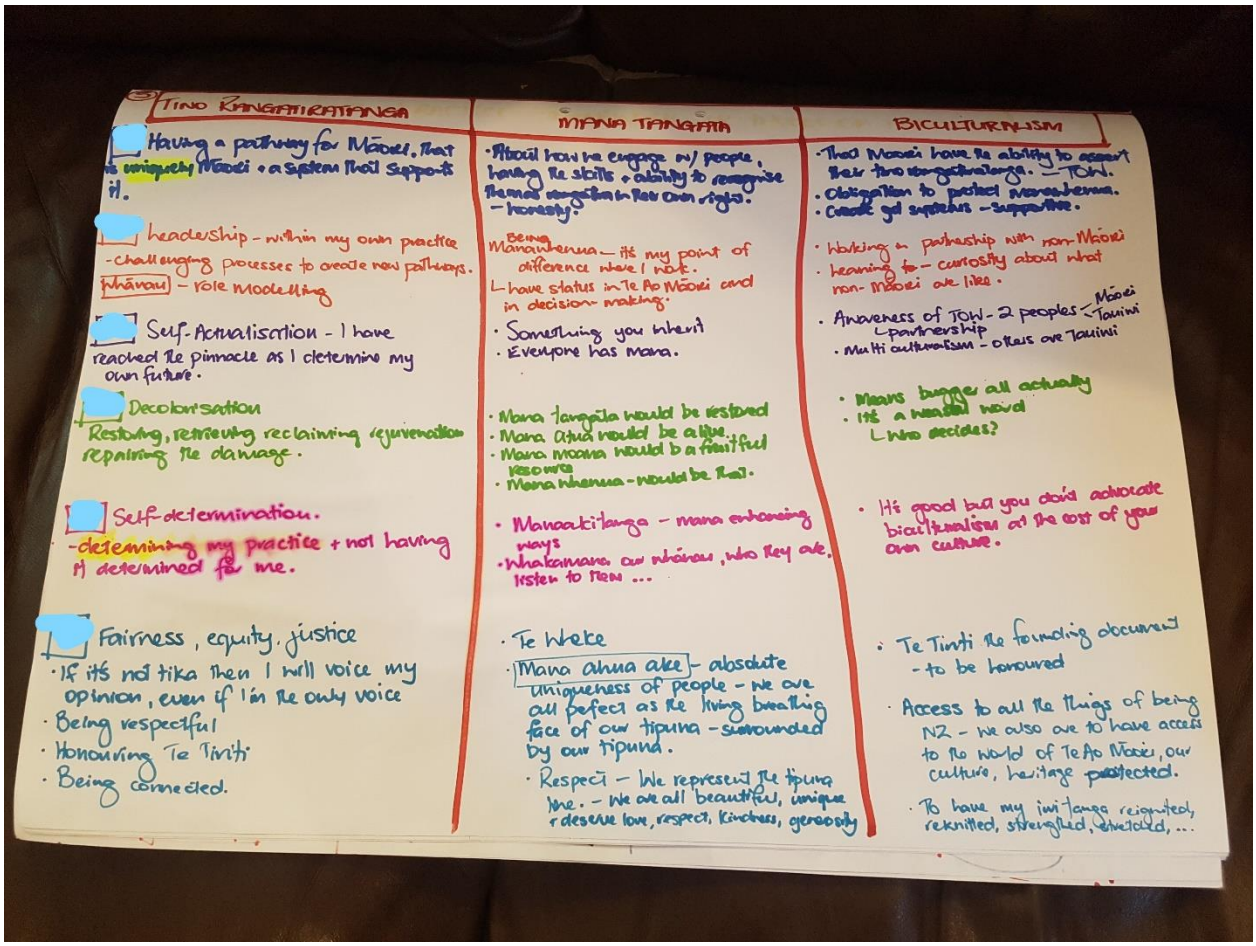
Appendix 9: Data Analysis Question 3



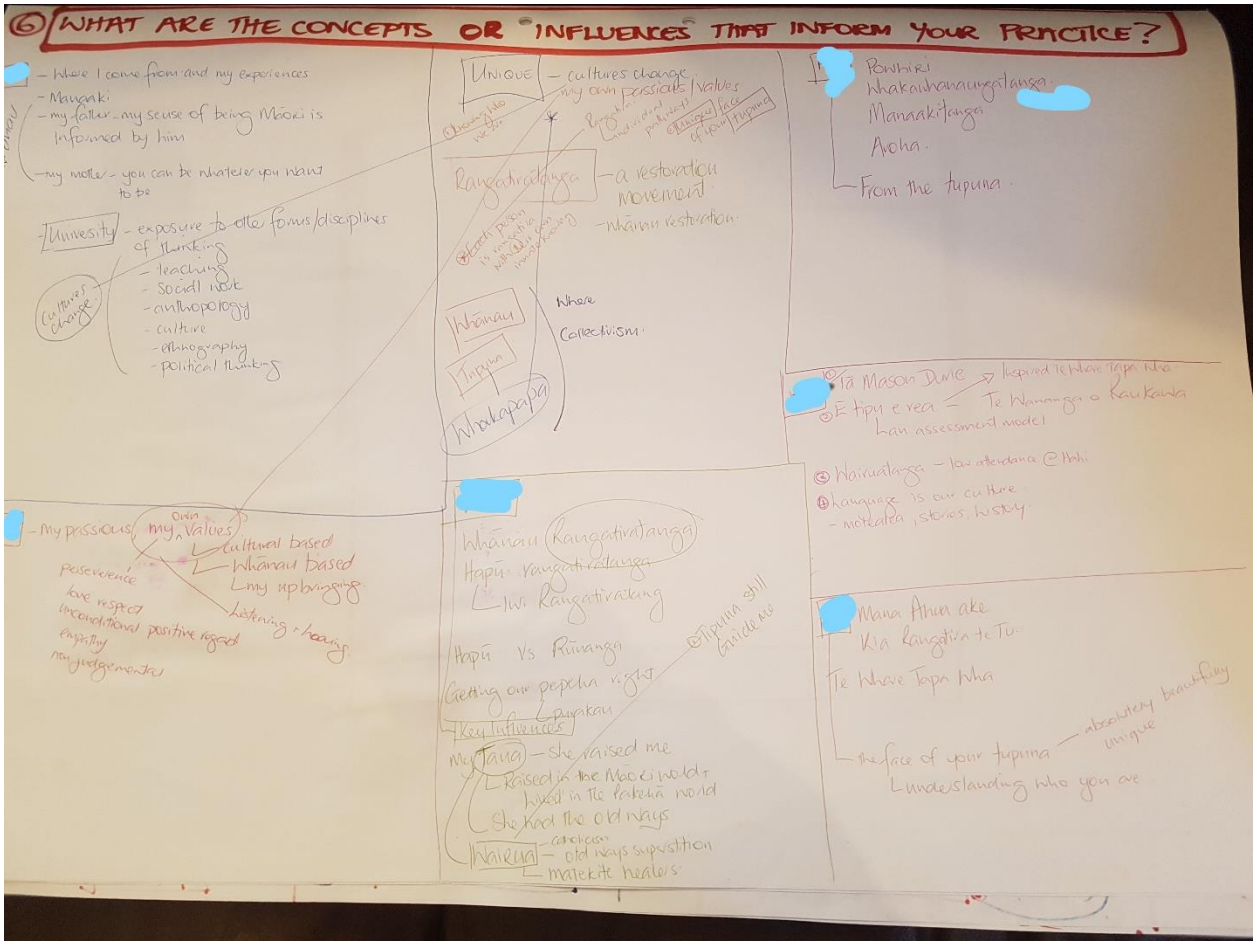
Appendix 9: Data Analysis Question 3



Appendix 11: Data Analysis Question 5



Appendix 12: Data Analysis Question 6



Appendix 13: Ethics Approval Letter

Date: 21 March 2018

Dear Sharyn Roberts

Re: Ethics Notification - **4000019162** - **Me kauhi ranei koe ki te huruhuru kakapo: Weaving a korowai that espouses the dreams and aspirations of Maori social workers' practice, realising their mana tangata**

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please contact a Research Ethics Administrator.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:
"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Associate Professor Tracy Riley, Acting Director - Ethics, telephone 06 3569099 ext 84408, email humanethics@massey.ac.nz. "

Please note, if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to complete the application form again, answering "yes" to the publication question to provide more information for one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research. Yours sincerely

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand **T** 06 350 5573; 06 350 5575 **F** 06 355 7973
E humanethics@massey.ac.nz **W** http://humanethics.massey.ac.nz

Human Ethics Low Risk notification

Associate Professor Tracy Riley, Dean Research
Acting Director (Research Ethics)