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He Kōrero Kōrari

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

By
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ABSTRACT

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

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

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

ACKNOWLEDGEMENTS

"Ehara taku toa i te toa takitahi,

engari he toa takitini...."

My strength is not that of the individual

But that of many

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

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

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Special thanks to my whānaunga Hineraukura Norris who shared her expertise and knowledge of rāranga with me as a process to guide my writing. To the kaumatua and kuia participants of this study who shared their cultural wisdom and experiences to guide this writing and contribute to the development of

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

To all those who have helped to shape my professional career; colleagues, mentors, supervisors and supervisees from whom I have learnt so much.

To my friends, who believe in my abilities and supported my work to its completion.

To my academic supervisors, Jill Worrall and Wheturangi Walsh-Tapiata who have challenged me and ensured that I pay attention to the detail and standards required for postgraduate study. I now have a newly acquired respect for academic achievement as I have experienced and understand the discipline and commitment required to complete a thesis.

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

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

MY PERSONAL JOURNEY

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

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

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

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

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

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

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

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

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

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