The success stories of wāhine Māori: before, during and after social work education

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ABSTRACT

Wāhine Māori social workers are influential within both personal and professional realms. The success they achieve permeates not only through their whānau but extends in the ongoing work undertaken within communities, social service agencies, within academia and within social work practice alongside service users.

This research explores the success stories of six wāhine Māori social workers and their journeys in life and education before, during and following successful achievement of tertiary social work degrees. This research identifies forces which have influenced their success from both historical and contemporary contexts within Aotearoa and presents insight into how wāhine Māori achieved this success.

This research employed a qualitative approach founded in Kaupapa Māori and Mana Wāhine theory in order to capture the voice and experiences of wāhine Māori. These wāhine have overcome and navigated many forces in their lives whilst achieving many successes within educational endeavours and within professional social work practice alongside whānau, hapū and iwi.

This research found that wāhine Māori social workers have strong attributes of both resilience and determination. The greatest motivation of which, in all phases of their journeys was found to be children. Wāhine Māori value education that contributes to growth within themselves, is founded within their worldview. This research highlighted that wāhine Māori carry many responsibilities however it is evident that wāhine Māori measure success through reciprocal relationships and the roles they have within their whānau. A strong influence within the journey and successes of these wāhine Māori comes from within their own whakapapa.

This research has been undertaken by a wāhine Māori social worker and educator. It contributes to the growing efforts of wāhine Māori within scholarship and demonstrates that wāhine Māori continue to achieve success regardless of the forces surrounding them within their lives.

DEDICATION AND ACKNOWLEDGEMENTS

For my older sister Aroha Elizabeth, you did have the opportunity to complete your Masters and therefore I have completed this on behalf of both of us. You remain as a significant influence to me within my life, it has been 13 years since you left this world however you walk alongside us every step of our life journey

We no longer hear, see or feel you, but you will forever define us!

To my daughters, Anahera, Te Aroha and Piata, I need no greater motivation than you three. You see what I do and how I do it and I am acutely aware that I am your most fundamental role model. You are my greatest motivation and the most significant success I will ever achieve. Thank you for being patient with my endeavours, your words of support, and cups of tea. Keeping track of my word count was an important job. You three are my greatest cheerleaders and I am yours. I hope that when you enter tertiary education you can sit in classrooms rich in the strengths and qualities you will hold as wāhine Māori.

To my parents, you gave me every opportunity sending me away to Queen Vic to learn and this was very pivotal in my life journey. You expected me to do well at school, knew that I could and provided the opportunities for me to do so; the whole family made sacrifices and I am very grateful to you and also to my sisters Aroha, Aria and TeRina. Thank you for keeping me grounded and supporting me with my daughters.

To my colleague and friend Dr Shajimon Peter, thank you for your motivation, for sharing the extensive knowledge you have with me, for encouraging me when I needed encouraging and reminding me that I should do my very best.

To my supervisors, Dr Awhina Hollis-English, Dr Paul'e Ruwhiu and Associate Professor Ksenija Napan, I could not have been any more privileged as a student. It was comforting to know that there are allies out there in social work education who share my passion and were

willing to impart their knowledge, advice and guidance my way. You were patient with me and your mentorship through this journey has allowed me to benefit from Tuākana as Tēina and to really appreciate the learning journey that a thesis is.

Finally, to the mana wāhine who participated in this research, who continue to strive for change and work tirelessly with our whānau and within our communities, thank you for your valuable contribution. For standing at the front line and remaining role models in so many ways to those around you, at work and at home. Your efforts and successes are far reaching and your commitment admirable, thank you for sharing your stories to the world, you epitomise mana wāhine.

'Hapaitia te ara tika pumau ai te rangatiratanga mo nga uri whakatipu'

Foster the pathway of knowledge to strength, independence and growth for future generations

TABLE OF CONTENTS

CHAPTER ONE: INTRODUCTION

This research: *The success stories of wāhine Māori: before, during and after social work education* is underpinned by a Māori worldview, founded within Kaupapa Māori and Mana Wāhine theory thus centred within the worldview of research participants. The aims benefitting wāhine Māori participants, whānau, hapū, iwi and the profession of social work.

This research aims to contribute to an area of scholarship specific to wāhine Māori and wāhine Māori social workers, specifically providing insight into the journeys taken by wāhine Māori through their voice which have long been overlooked in western scholarship albeit constant in Māori narratives.

This research aimed to answer the question *what are the success stories of wāhine Māori social workers?* Aims of this research included:

- To identify and explore the forces which have influenced these wāhine on their journeys before, during and after successful completion of their social work degree.

- To identify the qualities, characteristics and systems wāhine Māori have drawn upon contributing to their success.

- To identify how wāhine Māori themselves interpret success and what it means to be a wāhine Māori social worker.

This research aims to highlight the successes, influence and inspirational strengths inherent within mana wāhine Māori social workers.

Positioning of the author - My story

Moumoukai te Maunga, tu mai ra

Te whakaruruhau, he whare korero

Kore, e kore i riro

Te Awa o Nuhaka, te rere o Tu, Waitirohia

E rere ra, te matapuna o te ora

Atu ra ki te Moana-nui-a-Kiwa

Kore, e kore e maroke

Rakaipaaka te iwi o rātou ma

He mihi atu tenei, tena koutou tena koutou katoa

Kore, e kore rawa e ngaro

Moumoukai, sacred mountain, greetings and salutations

Our mountain home, refuge and fortress

Repository of our history and Taonga

Never desecrated or taken, never, ever

Te rere o Tu, our Nuhaka, Waitirohia

Continuously flowing and supplying life's endless resource, flow on

Rakaipaaka te iwi, descendants of those long gone

Ancestors of rising generations, noble and esteemed

Salutations to the bold and the brave

Vanquished never, no never.

I have Māori and Pākehā heritage both of which I identify proudly, however my identity as wāhine Māori has been a process of ongoing learning and connection. I am indeed able to walk between two very different worlds because of my whakapapa and upbringing. I was raised by loving and hardworking parents except away from the whenua of which my iwi proudly resides.

Mum stayed at home with us during these years while dad was away at sea working as a commercial fisherman; they both worked tremendously hard to ensure we had what we needed.

My siblings and I were lucky in many respects to grow up in the close-knit isolated community of Great Barrier Island as Island life taught many lessons in resilience and built strong common sense (of which we took for granted as children). Growing up without power and phones, lighting the fire for both cooking and hot water, having a thriving vegie garden, foraging for fruit, building huts and watching mum wash our clothes in a copper were just normal daily occurrences. Up to high school age my sisters and I were students at Mulberry Grove School, a small seaside community hub.

One thing that resonates with me still was how much I disliked school from day one until around ten years of age, I would much rather stayed at home with mum. I very early became aware that there were not many other kids in our school that shared our brown skin or our tricky names and many times during primary school both peers and particular teachers reminded me of the fact that we were different. I refused to participate in most facets of school life, particularly the learning part (my sisters would help me by doing my homework, and as the youngest at the time, I was a tad spoilt). It was not until around age ten when I was placed in my own 'special' spelling and reading group by myself that I began to buck up my ideas, for the first time demonstrating to the teacher that actually I could read and also I could write, I was just choosing not to!

Such an isolated place as Great Barrier Island did not have any high school options aside for correspondence school so our parents worked hard to provide one of my sisters and me the opportunity to attend a boarding school in Auckland - Queen Victoria Māori Girls College, known to us students as Wikitoria. I was in for a shock; nothing could have prepared me for the dramatic shifts which took place in me during my time there as boarder from 1996 - 2000. These shifts related to my identity as Māori, my independence and my desire to be successful academically.

I was initially very different to many of the girls at Wikitoria, as most of them were tūturu Māori but we were all different to one another in many ways. This is not surprising as we came from all over the country.

It took me awhile to figure the boarding school life out, and I certainly had some embarrassing moments, I got on the wrong side of a few seniors in my third and fourth form which is never a good move in such a place, but I got there. I had never done kapa haka and was really bad at it initially, but I stuck in there and at one stage made the front row. Kapa haka was a big deal and our school had a big reputation to uphold I remember performing at the Polynesian festival, an all-girls kapa haka rōpū and we could hold our ground.

I was a good student most of the time and although we got up to our fair share of mischief - I always worked hard and used a lot of prep time purposefully. We had a range of teachers (mainly Pākehā) who taught our year and still to this day I owe many of them apologies because we didn't make their lives easy a lot of the time. When I got to fifth form I realised if I was going to do well, I needed the support of our teachers. In particular Mr Duffin our history teacher at the time remains as an influence to me, I remember him teaching us about The Treaty and the Māori land wars. This became my favourite class when he was our teacher.

School certificate exams were a real focus for me, and I wanted to do well. I was no good at math's but pretty good at everything else. I failed math's and that was really hard for me to deal with at the time because I had not failed anything before and I was in the group of top students for most subjects, particularly English, Geography and Art. Failing that subject pushed me to work really hard and I did well in sixth form certificate. Seventh form was the hardest I have ever worked academically - there was a trophy on the line, and I wanted to win it. I was the DUX in 2000 of our little school and I had some stiff competition, my friends and I were competitive with one another academically, I found this highly motivating.

My high school education finished successfully, leaving behind my friends I had lived with for

five years to enter the world was again a shock. I had aspirations to go to law school, however we didn't have solid pathways beyond high school so instead I went home to figure out what came next. I worked for a year and saved. A year later invited to join Tommy Taurima (My nanny's brother) and his Māori performing arts group which was training in Gisborne.

So once again I left home and started a new adventure in Te Tairāwhiti. My Grandparents were still living in Gisborne so it was also the real beginning of a relationship with them and my extended whānau, which included the patriarch of our large whānau, my Gisborne cousins, two of my many aunties and one of my uncles too. Performing arts lasted a year before I realised it really wasn't for me and I ventured to the Tairāwhiti Polytechnic to explore my options. Having lived in Gisborne for a while I had become acutely aware of how significant the social issues were in the community. I signed up for a Diploma in Social Work, my application got declined based on my age (19), as they thought I was too young, so I had to enrol in a Certificate programme first.

It was a year of firsts as I got pregnant with Anahera during that year, she was born a week before the academic year ended. I enrolled into the Diploma programme the following year and remember fondly the support I received from my tutors as they allowed Anahera to come with me for the first few months to class. Not once did the other students complain about her crying in class; all they did was offer me support. I did well in that programme but it was a challenge. It was a balancing act and there were plenty of times I wanted to give it up, however, I was raised to be independent and I had Anahera as a reminder and motivator.

I completed the programme and went on to my first real social work job in an Iwi social service working with youth. I had previously worked at the Health Camp on night shift during study and that was tough. I never got used to the lack of sleep and long nights, but I met some awesome ladies there. In 2007 I got pregnant with my second daughter Te Aroha Rose and I resigned from the youth social work role and we decided to head to Australia and make our millions. My older

sister Aroha came with us. She loved my girls like they were her own and I was glad, I would have missed her a lot. Te Aroha was only six weeks old when we left and Anahera was nearly four. We started setting ourselves up, finding jobs and a house. Only weeks into our new life my sister passed away. The shock was unreal and the grief overwhelming. I was grateful to the friends we had in Sydney to help us during this time. After ringing home Mum sent Dad over and he arrived to help us sort everything and bring her home, a week journey home to Nuhaka for her Tangihanga. The relief to get to Kahungunu marae and see all our family and friends waiting for her was the biggest relief I have ever felt. We never went back to Australia and started our life in Gisborne again.

Life changed a lot for me following her death. My relationship ended and I found myself a single mum with two little girls to support with no job or money. Grief was overwhelming for a solid year but I managed to do what I needed to for my girls. The change needed to come, and it did. During my study we had a tutor Roberta Tibble, who was a wise soul and good to us all. She contacted me to encourage me to apply for her position as a tutor in mental health as she was moving on. I didn't have any experience teaching but I certainly enjoyed education and I needed a job. I applied and prepared for the interview like my life depended on it, I was successful and got the job, this was my entry into education. Thank you, Roberta.

Fast forward a few years, Tairāwhiti Polytechnic merged with Eastern Institute of Technology, my social work colleagues and I merged with it. We were a good team and became very good friends, these ladies taught me a lot about tertiary teaching, social work and their commitment as wāhine Māori to the profession and our community. I completed my Bachelor of Applied Social Science whilst I was employed and teaching. The regulations were changing and therefore we had to hurry up and make sure we had a degree. In 2011 I had my third daughter Piata, returning to teaching when she was six months old. My girls are 17, 13 and nine years old, big girls now.

That is me, I have figured out who I am and where I fit and it has been a big journey, I am Rehia,

from Gisborne, I am a mum, a sister, an aunty and a daughter. I am wāhine Māori and a social work lecturer, I have been privileged to teach social work within my community and have met some inspirational students within this time. I have remained committed to social work education within my community as I see the potential of these students. I understand the value for them as individuals in achieving a degree, as women and as mothers achieving a degree. I see the value of their qualification for the wider social work profession; to have wāhine Māori social workers joining the workforce and do fundamental work alongside whānau, hapū and iwi.

There have been many influences on my journey, firstly my parents and siblings. Furthermore, had my parents not provided me with opportunities in education I may have not found my place. My siblings are a constant support and fundamental influence on who I am as a person, my children are the greatest motivation to do as well as I can. The friends I have had throughout my life have supported me in many ways during different stages and life events, thank you all for your friendship, your advice and the many laughs we have shared.

The upbringing and experiences I have had over my life have been both enjoyable, rewarding, challenging and life changing. These life experiences have led me to develop specific attributes which have assisted me to persevere and remain resilient, to work hard and remain committed, to achieve goals I have for myself and to support goals of others. Having a degree has assisted in my independence, has given me the tools and qualification necessary to have the career I desired to have. There were many situations and circumstances during my journey where barriers were evident, where challenges were presented and my ability to achieve my goals pressured, however the influences I have had and attributes I developed assisted in navigating these and remaining focused (although at times very impatient) on achieving these.

Following this Masters I will do a PHD because, that is what I need to do to be able to support the success of wāhine Māori in social work, to fulfil my progression and goals in education and to role model to my daughters and others that success has many faces.

Inā kei te mohio koe ko wai koe, I anga mai koe i hea, kei te mohio koe. Kei te anga atu ki hea.

If you know who you are and where you are from, then you will know where you are going

Common terms used

This thesis is presented in English however te reo Māori words are used interchangeable throughout all sections. A glossary of all te reo Māori words evident within this research and loose translations are provided to allow the reader insight into meanings (beginning from page 152). Ruwhiu (2019) emphasises the importance of acknowledging te reo Māori as the official language of Aotearoa/New Zealand. The use of footnotes and translation of te reo Māori words as they appeared was decided against within this research in order to encourage the reader to explore te reo Māori words and meanings in more depth.

Included below are common terms used and their meanings within the context of this research:

Force/forces: The term and concept of 'forces' is widely used throughout this research and have been selected to capture the broad range of differing factors both historical and ongoing that impact on multiple levels, within multiple systems, impacts and outcomes (inclusive of both the positive and also less favourable).

The word force has its origins in the Latin word fortis meaning strong, however encapsulates multiple meanings dependant on use. This term was selected to capture a wide range of meaning as defined by the Mirriam-Webster Online Dictionary (2019)

"Moral or mental strength" (para. 2)

"Capacity to persuade or convince" (para. 3)

"An individual or group having the power of effective action" (para. 5)

"To break open or through" (para. 13)

(Mirriam -Webster Online Dictionary, 2019)

Māori: This word used in the context of this study refers to all of the indigenous people of Aotearoa/New Zealand, this term arose post colonisation as a means for Pākehā to identify decent (Te Aka, 2020).

Wāhine Māori: This term loosely translated means Māori women, women indigenous to Aotearoa/New Zealand (Ngata, 1993).

Pākehā: This term refers to a person/people who are New Zealanders with European decent (Ngata, 1993).

Te Tiriti o Waitangi: This refers to the Māori version of the document The Treaty of Waitangi signed in 1840 (Orange, 2011).

Whakataukī Māori: Māori proverbs are used often throughout this research. Whakataukī encourage critical thinking and reflection, providing insight into a Māori world and guidance to behaviour (Moon, 1997).

Chapter overview

There is a total of seven chapters within this thesis including this chapter

- *Chapter One* provides the reader with an introduction to this research, aims and context.

- *Chapter Two* explores literature in four mains sections relating to historical, social work, institutional and other forces evident within literature relating to wāhine Māori social workers spreading from the past through to the present.

- *Chapter Three* explores the theoretical positioning taken within all phases of this research.

- *Chapter Four* focuses on the methodology of this research.

- *Chapter Five* explores the findings of this research through wāhine Māori stories in three phases, life before, during and after social work education.

- *Chapter Six* includes analysis and discussion of key findings taken from wāhine Māori stories.

- *Chapter Seven* identifies the contribution of this research, presents recommendations and concludes this thesis.

Conclusion

This chapter has introduced the reader to the research topic of focus and has provided insight into the aims, motivations and objectives of this piece of research. This introduction has provided insight into the story and journey of the researcher and the worldview and theoretical underpinnings founding this research in all phases. Common terms have been identified for the benefits of the reader whilst a brief chapter overview has also been offered. The next chapter will explore literature relating to the forces impacting wāhine Māori in four distinct sections; historical forces, institutional forces, social work forces and other forces.

CHAPTER TWO: REVIEW OF LITERATURE

Whāia te mātauranga kia mārama

Seek knowledge for understanding

Introduction

In traditional Māori societies the value of wāhine Māori is captured within mythology and cosmology (Mead, 2003; Walker, 1990). The rich and valued contribution that wāhine Māori gifted through their many attributes alongside Māori men within whānau, hapū and iwi are captured within Māori narratives (Pihama 2001; Read, 1995; Wirihana, 2012). Irwin (2001) highlights that the traditional foundations of Māori societies support the continued efforts of wāhine Māori in a modern world. The rich connections wāhine Māori have with whenua and whakapapa contribute to awareness and commitment in roles and responsibilities (Pihama, 2001). Wāhine Māori determination, resilience and commitment to aspirations and the potential of the wider Māori collective remains (Reid, 1995; Walker, 1990; Wirihana, 2012).

The journey that Māori have taken following colonisation and the 'partnership' entered into with Pākehā through the signing of Te Tiriti o Waitangi in 1840 has been a journey characterised by ongoing challenge, requiring resilience and testing Māori rangatiratanga (Orange, 2011; Walker, 1990). With Pākehā came contradictory values, beliefs, institutions and systems which were founded in notions of superiority and outcomes of oppression targeting the unique, collective, intricate and holistic worldview of Māori (Lee, 2007; Ministerial Advisory Committee, 1986). Māori ways of doing and knowing were challenged and compromised (however not lost) through multiple tools of colonisation. Religion undermined Māori belief systems whilst the use of legislation and policies which targeted land, education and assimilation of Māori into Pākehā

ways worked to weaken the foundations of Māori - whenua and whakapapa (Bishop, 2003; Orange, 2011).

Pākehā systems of schooling were fundamental in the efforts to overwhelm Māori values, beliefs and language as opposed to fostering systems of education which supported Māori participation and successes (Jenkins & Matthews, 1998; Selby, 1990). Māori experiences within Pākehā education were wrought with inequality as these systems have refused to acknowledge and accept that Māori knowledge is both worthy and successful for Māori and has a right of equal positioning within this schooling system (Irwin, 2004; Penetito, 2010).

Māori have prevailed with the Pākehā world despite the odds against them and have shown that their roots are impenetrable in their foundations, their visions and collective aspirations are persistent and immovable and their leadership uncompromising (Pihama, 2001; Wirihana, 2012). Such resilience and commitment are felt within generations of today and the efforts and potential shown that Māori can continue to succeed as individuals, within whānau, hapū and iwi throughout Aotearoa (Wirihana, 2012). The stark realities presented within statistics relating to Māori paint a picture of ongoing deprivation and need. At the heart of meeting such need in our communities the role, efforts and drive of social workers continues to grow (Hollis-English, 2012). Like other indigenous people around the world, Māori higher education continues to remain a priority, although underrepresented in tertiary achievement the links between education and empowerment for Māori are clear (Durie, 2011).

Within Aotearoa the profession of social work continues to undergo change and professionalisation (Beddoe, 2014). The role and unique position of Māori social work within Aotearoa remains dominated by wāhine Māori (Social Work Registration Board, 2020). Wāhine Māori carry within them the sense of responsibility inherent within our whakapapa and traditional roles as nurturers (Pihama, 2001; Wirihana, 2012). This continues to evolve and grow

as does the need for the successful education of wāhine Māori social work students out into professional practice. Social work practice within Aotearoa is founded in biculturalism and principles evident within The Treaty of Waitangi. These are committed to social change and social justice and need to remain as a fundamental focus of the profession as well as supporting the efforts of Māori social work (Aotearoa New Zealand Association of Social Workers, 2003; Perry & Tate-Manning, 2006).

Social work continues to undergo professionalisation, social work education continues to track and change in order to meet the requirements of professional bodies, students, agencies, individuals, whānau hapū and iwi. Although internationally there is widespread literature on social work students and across scholarship widespread writings on Māori experiences and outcomes in education, there are very few detailed studies about wāhine Māori social workers and their experiences in life and in social work education. Very little is written neither on the life journeys of wāhine Māori before they enter into social work education, nor the forces which impact upon them in their pursuits of educational success.

The available literature was collated and presented in four sections exploring the multiple forces relating to the success stories of wāhine Māori in social work education. These four sections include historical forces, social work forces, institutional forces and other forces, which were identified as predominant themes throughout the process of the literature review. These forces permeate throughout all levels from the macro through the meso and directly within micro systems all of which have impacted on wāhine Māori social workers, both indirectly and directly, in the past through to the present.

As identified within the introduction to this research the concept of forces is paramount within this research throughout all phases. Multiple meanings are captured within this concept which are evident within the range of literature reviewed across the four key forces sections of this

literature review. Forces as a concept imbedded within this research encapsulates strength, capacity, power, action and breaking through and can be applied to the abilities, actions and intentions of an individual, group, institution or systems (Mirriam Webster Online Dictionary, 2019).

It was found to be important to initially draw on literature which explores *historical forces* including traditional Māori systems, colonisation, Te Tiriti o Waitangi, assimilation, ideology and systems of education. This section of literature explores a broad timeframe from pre 1840 through to the 1960's. This review of historical literature is incorporated in order to examine the foundations within the history of Aotearoa which has contributed to the realities faced by wāhine Māori in today's society.

Social work forces includes literature and discussion on the evolving nature of social work and its professionalisation, the education of social workers, the bicultural context of the profession in Aotearoa and the unique identity, role and reality of Māori social work within it. This section will include a brief overview of the impact and implications of the Pūao-te-Ata-tū Report (1986) and the influence this had particularly for Māori social workers and practice. This section spans broadly across time from the introduction of the first social work educational programme at Victoria University in 1949 through to the present day.

Institutional forces explores literature relating to educational settings within Aotearoa and includes discussion around environmental factors, teaching and staffing, pedagogy and course content, relationships and deficit theorising within such institutions. Literature reviewed within this section spans from more recent timeframes.

Other forces includes exploration of personal forces and racism. Personal forces include literature relating to the circumstances and attributes apparent within the lives of social work

students, whilst racism covers the historic roots of racism and discussion around the impacts this has on Māori in particular.

Literature is drawn from a range of authors across a broad timeframe and is not limited to indigenous authors. This review does not intend to present through a deficit lens, but to give a transparent insight into the reality within literature of past and present accounts of forces surrounding wāhine Māori in Aotearoa society, social work and systems of education.

The experiences of Māori evident in literature has been stained strongly by the western lens and this research acknowledges that fact. However, it also expresses the growth and dedication of the voice of Māori within academia; this voice continues to grow and is founded in self-determination whilst resisting hegemonic oppression.

HISTORICAL FORCES

Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on my past

This whakataukī captures the influence of the past on the future, based upon foundations paved for pathways forward. This is relevant both to the aims of this research but also to the inclusion of historic forces impacting wāhine Māori from the past through to the present.

For Māori, our story does not begin with colonisation, but starts long before Pākehā joined us on our land. Our position and legacy were well ingrained in our ways of doing, knowing and living (Irwin, 2001). Amidst this world, the place of wāhine Māori was secure and respected contrasting sharply with the position they were allocated following colonisation (Pihama, 2001).

This literature review begins briefly with a focus on foundations of a Māori world, and the role played by wāhine Māori within this world. This will be discussed highlighting the attributes wāhine Māori of today are recipients of through whakapapa.

A Māori world

Stories of creation are numerous and unique amongst different cultures of the world, Mead (2003) highlights that Māori 'mythology' provides the intricate foundations and place of which wāhine Māori link through whakapapa. Within this world the significance of whenua, whakapapa, whānau, hapū and iwi as core components of an interrelated system cannot be overlooked.

Walker (1990) presents Māori mythology as encompassed with three significant series of events. At the outset of our stories our sky father Rangi-nui and earth mother Papatūānuku are encapsulated in our creation stories. The separation of the pair through the efforts of their child Tāne resulted in the creation of Te Ao Mārama, the world of light in which human beings remain (Walker, 1990). Preceding Te Ao Mārama were the transitory states of Te Kore and Te Pō - the void and the darkness (Walker, 1990): Te Kore held potential whilst Te Pō provided the realm of atua Māori.

The significance of the natural world is captured in the writings of Walker (1990). He also records the qualities of Papatūānuku as earth mother and her relationship to all her children "Papatūānuku was loved as a mother is loved, because the bounty that sprang from her breast nurtured and sustained her children" (Walker, 2004, p. 13). The natural world and all it encompasses provides the foundations of the holistic worldview for Māori in the creation of our whakapapa "humans were conceived of as belonging to the land; as Tangata Whenua, people of the land" (Walker, 1990, p. 13-14).

Significant female figures within Māori mythology include the first human being "Hineahuone - the earth formed maiden" (Walker, 1990, p. 14) fashioned from clay at the hands of Tāne. Hineahuone and Tāne produced Hinetītama from whom many more children were born with Tāne. Hinetītama learnt of her connections to Tāne and fled to the underworld to become "Hinenuitepō - the goddess of death" (Walker, 1990, p. 15).

Mead (2003) regards both Hinetītama and her child Hine-rau-rangi as "a mother and daughter model" (p. 290) whilst Hine-te-iwaiwa is seen as overseeing new life from conception to birth. Māori mythology encompasses at its root's fundamental female figures, the earth mother, the first human being, the goddess of the moon, the goddess of death - thus both life and death are protected by wāhine (Mead, 2003; Pihama, 2001).

Wāhine as child bearers are significant in te ao Māori as they carried children which ensured the continuance of whakapapa as "the female was the nurturing bed and often called te whare tangata" (Mead, 2003, p. 291). However as noted by Mead (2003) both men and women played significant roles in bringing life into the world.

Traditional Māori kinship systems consists of four core levels waka, iwi, hapū and whānau. The waka provides a network of iwi connecting from ancestors arriving within Aotearoa aboard these waka around 800 AD (Walker, 1990, p. 28). Although ancestral connections were strong so was iwi or tribal identity of which operated fundamentally independent. Within the makeup of iwi, hapū is evident as the next layer of closer kin, whānau are the most fundamental close knit unit "the basic building block of the whole system" (Mead, 2003, p. 212). Mead indicates the importance of whakapapa in whānau "one must be born into the fundamental building block of the system in order to be a member as of right" (Mead, 2003, p. 213).

Whānau are presented as a support system by Pihama "whānau provides a support base from which we as individuals are located in the wider dimensions of whakapapa and Māori society"

(Pihama, 2001, p. 149) however she notes further that with this system comes both a responsibility and obligation to the wellbeing of the wider system.

Wāhine Māori were fundamental in many ways particularly as Mead (2003) highlights they ensured the continuation of whakapapa, however Reid (1995) reminds the reader of the individual's worth as members of the collective, particularly the expertise and unique attributes linked to wāhine Māori:

> We tend to forget that the essential physical unit is the individual. It is true that collective units are our operational bases in many situations and circumstances, but these groups are made up of individuals, not clones. From the pool of individuals come leaders, people with exceptional talents like weavers, childbearers and childrearers. The survivability of whānau, hapū and iwi ideally depends on the kaleidoscope of skills, strength, beauty and ambition that members individually contribute (Reid, 1995, p. 29).

Pihama (2001) emphasises this further indicating that collectivism through whakapapa does not then eliminate individuality:

> Within whakapapa we are a part of a complex set of interrelationships. We are a part of whānau, hapū and iwi. Yet contrary to dominant belief, this does not deny our own person as individuals, rather what it contends is the prioritising of cultural relationships over a notion of privileging the individual (Pihama, 2001. p. 146).

Although indigenous people worldwide share similarities Māori indigeneity holds unique attributes and connections within te ao Māori. The interconnectedness between land and language and links within kinship structures and knowledge within a Māori world are inseparable (Durie, 2005). Te ao Māori is founded within a rich and complex connection with the natural world "the land is an extension of tribal and personal identity and the relationship is reflected in

song, custom, hunting, approaches to healing, and the utilisation of physical resources" (Durie, 2004, p. 101). Indigenous knowledge is both unique and interconnected, inclusive of the way in which Māori see the world, who they connect to, how they live and the values, tikanga and beliefs which provide a unique holistic, cyclic perspective and approach to life (Durie, 2004).

Pihama (2001) emphasises the degrading of wāhine Māori roles during this time through the writings of Pākehā indicating that these misrepresentations carry negative views inherent within Pākehā cultural and gender ideals, which do not present these wāhine at the same status of Māori men when in fact they sat alongside one another, both with fundamental roles. Wirihana (2012) reminds the reader that Māori women have foundations in a society where they were viewed as "powerful, authoritative and independent" (Wirihana, 2012, p. 180).

The splintering of traditional Māori systems

Maaka & Fleras (2005) explore in depth the concept of indigeneity relating to Māori and indigenous peoples and their plight following colonisation (Bishop, Berryman, Cavanagh, & Teddy, 2009; Gemmell, 2013; Irwin, 1991; Jenkins & Matthews, 1998; Lee, 2007; Macfarlane, Glynn, Cavanagh, & Bateman, 2007; Ministerial Advisory Committee, 1986; Orange, 2011; G. Smith, 2003; L. T. Smith, 2012).

The process of colonising Aotearoa was focused on illuminating fundamentals of Māori worldview, tribal strength, language, land, identity and functions within whānau, hapū and iwi. The process and tools utilised to achieve was both strategic and targeted at those fundamentals through Christianity, land legislation and systems of education (Orange, 2011).

As highlighted by Orange (2011) the relationship was initially reciprocal between Māori and colonisers and Māori made significant advancements on differing levels. However, at this stage it was driven and controlled from within their own whānau, hapū and iwi and benefitted these kinship groups in multiple ways. With the introduction of Pākehā institutions this transformation

and relationship suffered severe imbalance - Māori continually featured as the unfortunate parties of such impacts.

The establishment of Pākehā institutions from 1840 onwards resulted in a dramatic shift within 'the Māori experience'. The institutions which stamped their dominance, has resulted in an experience of recurring cycles of conflict and tension against a backdrop of ongoing deprivation. "The outcome of colonisation by the turn of the century was impoverishment of Māori, marginalisation of elders and chiefly authority and a structural relationship of Pākehā dominance and Māori subjection" (Walker, 1990, p. 10). Walker emphasises the significant changes which took place and the catastrophic outcomes and impacts of colonisation that followed, displaced Māori in an effort to undermine and shatter the fundamentals of their world.

Lee (2007) recognizes links between the contribution of this history to oppression and marginalisation across all facets of life for Māori. Lee (2007) highlights that western systems of education disempowered Māori and being founded solidly in hegemony. Smith (2003) he writes that "hegemony is a way of thinking which occurs when oppressed groups take on dominant group thinking and ideas uncritically and as 'common sense', even though those ideas may in fact be contributing to forming their own oppression" (Smith, 2003, p. 2).

The Ministerial Advisory Committee (1986) placed emphasis on the devastating impacts that colonisation and assimilation processes had on Māori social systems, contributing to the loss of Māori whenua and te reo Māori - overall contributing to breakdowns in cultural identity. Efforts were focused on extinguishing key identity factors, Māori children in particular were recipients - punished within systems which focused on extinguishing their 'Māori ness' (Ministerial Advisory Committee, 1986).

The results of this education not only on language were seen not only within schools but bled into homes, throughout families and generations to follow. Language was only one area of   the

impact of this style of education. This resulted in generations of Māori who cannot speak their own language and grapple with their whakapapa and identity as Māori as May (2005) describes "What resulted for Māori were the usual deleterious effects of colonisation upon an indigenous people, political disenfranchisement, misappropriation of land, population and health decline, educational disadvantage and socioeconomic marginalisation" (May, 2005, p. 366).

Walker emphasises colonial strategies and efforts to "divide and rule" (Walker, 1990, p. 9). Such an approach was planned, strategically focused on the division of foundational supports inherent within Māori identity and culture. Māori throughout this time experienced deprivation as a result of an endless flood of land and educational legislation - yet Māori remained resilient and determined (Ministerial Advisory Committee, 1986; Walker, 1990).

Consistently evident within literature worldwide relating to indigenous populations are the atrocious impacts of colonisation (May, 2005; May & Hill, 2005; Milne, Creedy, & West, 2015; Ministerial Advisory Committee, 1986; Walker, 1990). This experience is seen within the context of Aotearoa through the penalizing experiences experienced by Māori. It is evident in western accounts that these impacts of colonisation traverse generations and manifest for Māori within contemporary levels of social dependency, socio economic positioning, employment, health and educational disparities (May, 2005; Milne et al., 2015).

The concept of self-determination is one of the most contested terms and concepts, resulting from the two very different versions of the agreement between Pākehā and Māori. Te Tiriti o Waitangi and The Treaty of Waitangi reveal: "Self-determination challenges the systemic and ideological foundation of post-colonial notions of sovereignty and government. It seeks an equality that can only be achieved by the recognition of group rights" (O'Sullivan, 2006, p. 3).

The relevance of Te Tiriti o Waitangi

The Treaty of Waitangi was signed on the 6th of February in 1840 at Waitangi in the Bay of Islands, Aotearoa. This agreement was signed between Māori iwi leaders and the British Crown (Orange, 2011). Te Tiriti o Waitangi travelled the length of the country seeking signatories from Māori. Interactions prior to the signing of these documents between Māori and Pākehā were well established as highlighted by Orange (2011). Orange highlights that this seventy-year relationship paved the way to the signing and resulted in even more significant change taking place within the lives of Māori. Changes were apparent in traditional ways Māori cultivated and gathered food, and these changes manifested in the way that Māori lived and produced in order to participate in trade. The influence of missionaries also had impacts resulting in Māori learning to write in te reo Māori. Orange (2011) emphasises that many immersed themselves within Christianity or alternatively blended this with their ways of doing and knowing.

Imbalance and oppression continue to influence discussion in relation to Te Tiriti o Waitangi and the relationship between Māori and Pākehā. The impacts and influences of Te Tiriti o Waitangi were and continue to have a considerable influence within Māori and Pākehā relations, and furthermore influenced the contemporary contexts of politics, health and education within Aotearoa (Bishop, 2003; Orange, 2011; Titus, 2001).

> A great deal of confusion over the Treaty arises from the way it has been used to further what the different parties have each considered legitimate interests, and to validate certain assumed rights. Europeans, in particular, have shifted their position on the Treaty to suit their purposes (Orange, 2011, p. 120).

Orange (2011) makes reference to the "British imperial expansion" (p. 11) providing in depth discussion around the events, processes and ever-changing relationship between Māori and Pākehā as 'partners' up to the time this was signed. Differing perspectives on the nature of what

was being signed are widespread. Orange (2011) identified two broad foci including the role of the British government and administration. Furthermore, Orange explores the consequential effects of The Treaty of Waitangi on iwi Māori as they have sought true meaning and attempts for their authority, autonomy and rights to be recognised under this agreement - from 1840 to now. Orange highlights European desires and discusses well established patterns in the process of indigenous domination "The Treaty has had a modifying influence on official dealings with Māori, and more generally on public attitudes, but the European record in the last 170 years has shown a determination to dominate" (Orange, 2011, p. 14)". Before, during and after the signing it is clear the intentions of the two parties signing the document were as contradictory as their worldviews.

Following the signing in 1840 a raft of changes simultaneously assailed life in all aspects for Māori. The once reciprocal relationship of mutual benefit from this point forward began to unfold through accelerated assimilation policies, land and education legislation driving Māori to a fragile point at the turn of the 19th century "modernisation and internal colonialism continued to cause Māori misery, suffering and deprivation. The Māori, in Pākehā eyes, were a dispirited and broken people whose decline in numbers demonstrated that they were a dying race" (Ministerial Advisory Committee, 1986, p. 61).

Fragile or not in the eyes of Pākehā, Māori remained resilient and determined.

The undeniable imbalance of power and inherent beliefs of colonialists built momentum from this period forward as British perception and intensions of what this agreement meant varied vastly to Māori perception, understanding and agreement (Bishop, 2003; May, 2005; Orange, 2011; Titus, 2001). With this lack of clarity, the rights and responsibilities inherent within the intention, nature and text of the articles appear to also have been overlooked on behalf of the

British Crown and within Te Tiriti o Waitangi (Ministerial Advisory Committee, 1986; Orange, 2011; Walker, 1990, 2012).

Awatere provides clarity as to which version is viewed as the official version amongst Māori

> Māori views on the Treaty can be summed up in the notion that there is only one Treaty, the Māori text Treaty. This is the one that explained to the Māori who signed, was the one in fact signed by over 90 percent of those Māori who signed. Under this Treaty Māori kept their tino rangatiratanga, their sovereignty, and had merely agreed to permit governance by her Majesty's government, through the governor over his subjects in Aotearoa (Awatere, 1995, p. 32).

Titus (2001) examines the impacts of Te Tiriti o Waitangi on Māori systems of education emphasising the dramatic changes which evolved for Tangata Whenua as attempts to assimilate them forged on at an alarming rate following the signing. Assimilation policies were founded in supposition that British culture was superior to Māori traditional approaches which no longer had a place in the minds of Pākehā (Ministerial Advisory Committee, 1986; Titus, 2001).

Walker (1990) highlights that Te Tiriti o Waitangi provides a framework for relationships, responsibilities and rights that has not yet fully eventuated within Aotearoa. Historical treaties signed around the world between colonisers and indigenous populations do create a platform of potential. For Māori this document ensures "a constitutional point of leverage in contemporary debates, struggles, and entitlements. The endorsement of a Treaty-based social contract secures a blueprint for living together differently" (Maaka & Fleras, 2005, p. 39). Maaka and Fleras (2005) highlight the plight of indigenous peoples in ascertaining self-determination within political and cultural spheres emphasising "such challenge is to be expected, since the politics of indigeneity clash with the monopoly of power enjoyed by political and economic elite" (Maaka & Fleras, 2005, p. 26).

Maaka and Fleras (2005) support further that indigenous problems must be solved through indigenous solutions, not in the sense that they created these more so that they steer the route and determine the speed they wish towards easing the aftershocks of colonisation (Bishop, 2003; Bishop et al., 2009; Smith, 2003; Walker, 2012).

Walker examines the determination and potential of Māori in relation to education "Māori, as subjects of cultural invasion and with the marginalisation of their language in the school curriculum, have an inherently radical potential to transform the education system" (Walker, 1990, p. 344). Self-determination remains a powerful source of strength for Māori into the future as articulated by O'Sullivan (2006)

> Self-determination embodies autonomy and freedom from state interference. It is a right that international law recognises as available to all peoples. It is a right which peoples 'need, for their own good, and that of their fellow citizens, the power to fashion their own lives and find enjoyment in love, work and creative activities" (O'Sullivan, 2006, p. 3).

The impacts of assimilation and ideology - the classroom

Irwin (2007) emphasises that across scholarship 'the education story' within Aotearoa focuses on events following Te Tiriti o Waitangi, highlighting however the systems of education under which Māori flourished beforehand. Irwin describes this as the "vibrant Māori education system which served Māori very well prior to the arrival of tauiwi and colonisation, and which exists, in modified form to this very day" (Irwin, 2007, p. 28). Irwin (2007) emphasises that indeed differences were evident in more traditional Māori educational approaches as the focus was firmly toward Māori development and centred in 'tino rangatiratanga'; the resurgence in the 1980's of educational endeavours of Māori, which are grounded in determination will be discussed later in this section.

"Schooling demanded cultural surrender, or at the very least suppression of one's language and identity. Instead of education being embraced as a process of growth and development, it became an arena of cultural conflict" (Walker, 1990, p. 147). Walker asserts this system of education required Māori to make huge sacrifice and a space of learning was replaced with a space of fear and confusion for many Māori children and their whānau.

Key pieces of legislation implemented to support assimilation relating to education caused catastrophic impacts within whānau, hapū and iwi generationally (Jenkins & Matthews, 1998; Ministerial Advisory Committee, 1986). Walker (1990) asserts that within the failure of Mission schools to assimilate Māori there arose an excuse for Government to 'take control' of the education of Māori and within this control "carry the campaign of cultural invasion itself right to the heart of Māori communities" (Walker, 1990, p. 147).

The Native Schools Act (1867) is an example of the complete disregard for the place and value of Māori in education and was seen by Walker (1990) as the new and subtle policy for education of Māori. Within such policy blatant attempts to eliminate and replace fundamental components of Māori identity with those of the Treaty partners. This included, language, cultural values and beliefs, roles and functions, cultural identity and ideology (Bishop, 1998; Malin & Maidment, 2003; Ministerial Advisory Committee, 1986).

Jenkins and Matthews (1998) maintain that "the impact of educational policy development on Māori schooling and education in New Zealand has been, in main, determined by ideologies reflective of the dominant Pākehā culture" (pp. 85-86). Bishop (2003), Lee (2007) and The Ministerial Advisory Committee (1988) highlight further that education was an essential tool in this process. The Pākehā populations benefitted immensely whilst Māori "have been socially marginalised and economically impoverished" (Bishop, 2003, p. 221-222).

Walker encapsulates in his writing the impact of this approach to education not only the discouragement (initially) to speak te reo Māori in school (as this was seen as diverting the development of the English language), but furthermore that the enforcement of corporal punishment no doubt had negative effects on children. Within these acts came the devastating implications on "an individual's sense of identity and personal self-worth" (Walker, 1990, p. 147).

Titus (2001) explores and contrasts with traditional Māori approaches to learning and knowledge transmission with those prior to the arrival of European. The strengths of the Māori system laid in its adaptability within a system of complex traditions and broad knowledge base, and the ability to adapt and react to change and development. Within this system tapu, correctness, precision and the belief that knowledge belonged to all, creates a stark contrast to the approach accompanying European (Titus, 2001). Contrasts could also be seen within European understandings, ideals and expectations in relation to gender roles, in particular the usefulness and place of women within families, society and education (Jenkins & Matthews, 1998).

Wāhine Māori and Pākehā education - the struggle is real

Johnston and Pihama (1994) emphasise that with the introduction of the Native Schools Act (1876) with the severance of Māori women from decision making continued thus Māori women were excluded from the breadth of this legislation which only highlighted male voice and influence. Jenkins and Matthews (1988) and Johnston and Pihama (1994) also discuss the curriculum taught and educational focus for Māori girls. They found that these were driven by a desire for assimilation and had an underlying yet detrimental agenda to domesticate Māori girls in order to utilise them to convey this to their own people (Johnston & Pihama, 1994).

Johnston and Pihama (1994) emphasise the nature of the colonisation of Aotearoa during this period of time and note the influence of superiority of race leading in turn to the way Māori were

viewed through Pākehā eyes. These authors examine the way in which levels of development of people at this time were linked to social order and hierarchy, for Māori they ranked lower because of their belief systems "differences for Māori, therefore were not only in terms of colour and civility but were also applied to support and positions of Māori into localities of inferiority. Beliefs about racial differences became influential in maintaining the superior/inferior relationship" (Johnston & Pihama, 1994, p. 83).

Thus, due to inherent differences that Māori had to the 'dominant' group they were discredited as a people, based on both 'race' and the characteristics this incorporates for Māori (Johnston, 1984). This was further highlighted in that the mistreatment, oppression and exclusion of Māori was cemented in "colonial rule and racial discourses" (Johnston & Pihama, 1994, p. 84).

The influence of colonial ideas, approaches, values and worth seeped through to differences in gender. Johnston & Pihama (1994) assert that this as an explanation as to why women were treated differently - colonialist ideals were particular regarding the roles, responsibilities, status and positions that women held. This contrasts severely to traditional wāhine Māori status and standing as explored in depth by Simmonds (2011) and Pihama (2001) yet supports the clear views presented within the writing of Jenkins and Matthews (1998).

Colonial disregard for wāhine Māori is evident within accounts of authors such as Johnston and Pihama (1994) and Simmonds (2011) who emphasise the ideological differences which have created an inferior positioning of not only Māori, but more particularly wāhine Māori: "The intersection of race and gender has for Māori women culminated in dominant oppressive ideologies providing complex assertions of inferiority" (Johnston & Pihama, 1994, p. 87).

Forster, Palmer and Barnett (2016) explore the differences between Māori men and women. Emphasis within their work centres on the concept of mana wāhine and the essential role that

mana wāhine Māori have within the continuation of whakapapa, whānau discourse, culture and leadership:

> Discourses related to mana wāhine touch on a diversity of challenges including Māori women's control over their own identities. This helps in making sense of Māori women's different realities, describing the forms and contexts of oppression that are confronted by Māori women, and celebrating the strength and resilience of Māori women in various circumstances (Forster et al., 2016, p. 326).

Ruwhiu (2009) supports this further with in-depth insight into generationally the role of wāhine Māori within whānau. They are seen as steadfast knowledge holders and transmitters who have done so even in the face of adversity and inevitable change.

Smith (1993) enforces that wāhine Māori status and roles are influenced by several factors including talents, skills, whakapapa and age within a complex web of the past and the present "the interweaving of ancient and contemporary, kinship and non-kinship, traditional and post-colonial, rural and urban, religious and political threads all contribute to a rich and complex pattern of tensions, positions and relationships between Māori women" (Smith, 1993, p. 59).

Furthermore Simmonds (2011) explores the intersection many Māori women face such as the influence that history has had on defining what it means and encompasses to identify as wāhine Māori "historically, our difference(s) has been defined for us, usually by non-Māori men but also by others, and has been defined predominantly in negative terms. That is, that Māori were/are different, and therefore somehow lacking, because they were/are 'not white" (Simmonds, 2011, p. 11).

Simmonds explores whānau in the context of mana wāhine emphasising as documented by others Pihama (2010) and Smith (2012) that wāhine Māori held a significant and valued place within our society: "pre-colonisation, mana wāhine and mana tāne existed as complementary parts. The

roles of men and women, while distinct, were not mutually exclusive or necessarily hierarchical" (Simmonds, 2011, p. 13). Irwin (2007) supports this further highlighting her desire to see the relationship and partnership between wāhine Māori and tāne Māori as it was before colonisation re-established.

Smith (1993) supports the work of Simmonds (2011) in line with the distinction of Māori society as "a culturally distinct society which has its own ways of defining itself, its members and its universe (Smith, 1993, p. 59). Within her research Houkamau (2011) studied a cohort of 35 wāhine Māori participants aging from 17-75 years old and concluded that Māori identity continues to adjust, shedding light on this transformation. Interestingly her findings demonstrated there is an influence from the age of participants and the timeframes and settings within which they were raised and lived within. Houkamau highlights that older participants connected their Māori identity to rural settings and their participation in all facets of iwi life. On the other hand younger urban Māori participants expressed their commitment to their Māori identity through commitment to education which could later contribute to the achievement of Māori development. They valued building relationships with other urban Māori who shared similarities to themselves (Houkamau, 2011).

It was clear within the participant's discussions of identity that there is a strong association to their whānau however for younger urban Māori this transgressed beyond traditional whakapapa whānau: "Māori women in this study saw their identities as defined by their relationships with other Māori people - the connections they shared with them and the social, material and emotional support derived from their relationships" (Houkamau, 2011, p. 306). Houkamau (2011) highlights the adaption and developments of various 'whānau forms' arising as a result of urbanisation and as a response, a way in which Māori as a people and within their culture sustain themselves. Thus relationships are signalled as fundamental at two levels in both identity and whānau.

Phases and fads in education

Jenkins and Matthews (1998) explore the impacts of missionary schooling from 1815-1847 and discuss the Christian policies which impacted on Māori who participated. These policies were founded in the belief that they were linked as Gods children (Jenkins & Matthews, 1998). Yet during the period of 1847 through to 1867 following the signing of Te Tiriti o Waitangi in 1840 the task to transform Māori was underway. This was state endorsed and delivered through the English language with a focus on both the development and fostering of basic and purposeful skills for Māori; in this way, the assimilation of Māori through education steamed ahead (Jenkins & Matthews, 1998).

Selby (1999) concluded that the Native Schools Act (1867) opened the pathway for the Native schooling system in which Māori were required to provide land for its purposes, a percentage of the costs associated with building these along with contribution for the salary of teachers (Selby, 1999). Up until 1871 te reo Māori was used within these schools however goals of assimilation lead to English becoming the accepted language within the school environment: "English was the language of instruction, as it was felt that teaching of English and the playing of English games would bridge the gap between Māori and Pākehā" (Selby, 1999, p. 14).

Selby indicates that the enforcement of the use of language within these schools was influenced by teaching staff, some of whom supported Māori children through the process of acquisition of English whilst others "used a ferocity and brutality" (Selby, 1999, p. 14).

Penetito (2010) discusses the unknown exchange and compromise that Māori entered into during this period of time

> Compromise has been one of the defining characteristics of the historical development of Māori education: Māori wanted what Pākehā had, but in order to satisfy this want, they had to surrender something of their own. For example, in order to acquire English language

competence, it was made clear that Māori language must cease to be used (Penetito, 2010, p. 56).

Selby reminds the reader of wider issues impacting Māori populations including land loss, sales and confiscations, immigration, disease and the struggles of Māori to cope. Māori education during this time was clearly less of a priority for Government as it was not until 1894 that school became compulsory for Māori children, Pākehā attendance at school was made compulsory 17 years earlier in 1877 (Selby, 1999).

By 1880 European education within Aotearoa had already had several phases and focuses this continued with the introduction of denominational boarding schools introduced for young Māori women (Jenkins & Matthews, 1998). Selby (1999) discusses the introduction of compulsory secondary schooling in 1940, noting however that many rural areas in which Māori lived were not equipped with schools designed to participate. Such Māori students from rural communities who were successful in obtaining Government scholarships secured secondary education within church boarding schools such as St Stephens, Queen Victoria, Te Aute or Hukarere (Selby, 1999) moving them away from their homes.

Jenkins and Matthews (1998) signify this shift also from Native schools wherein Māori children were taught essentials to become civilised to this church administered boarding school system. This identified those who showed intellectual ability and promise and educated them by immersion in 'proper' Pākehā ways. Again the process of assimilation demonstrates purposeful intension that is the use of Māori women to take back to their whānau, hapū and iwi 'the way forward'. Jenkins and Matthews present that during this time Māori women were viewed as agents of change, although the purposes of this education was not to benefit Māori but used as "a civilising tool, as a source of labour and an instrument of control" (Jenkins & Matthews, 1998, p. 89).

The Hunn report published in 1960 contributed to further change in the education system by removal of assimilation policies which had failed Māori replacing them with the new integration policy - although the previous attempts to achieve this end had failed this policy also failed to achieve equal outcomes for Māori alongside Pākehā (Selby, 1999).

Jenkins and Matthews (1998) emphasise the strength of Māori rangatiratanga and the ability of Māori to resist and prevail within systems of education. Progression to adjust and realign these systems with a Māori world and knowledge was apparent from the 1940's onwards, initiated and driven my Māori women with a clear understanding of their worth (Jenkins & Matthews, 1998).

Selby (1996) was educated within an Anglican boarding school - Queen Victoria Māori girl's boarding school sharing not only her success but also fellow student's success through her research. All research participants were wāhine Māori who were enrolled for varying years during the 1960's. Under the strict expectations and routines that the Anglican boarding school provided they continued to have successful careers as educators, achieving against the odds for Māori at this time school certificate. Scholarships were in place and careers as lifelong learners and educators were open to students who achieved the standards required.

Selby's work highlights the realities during this period of time for young wāhine Māori as they sought to pave their career pathways. She also emphasises the success of these wāhine and the work of other wāhine Māori throughout the 80's, 90's and beyond within education clearly identifying their commitment to bringing about change: "Māori women have a vision and strategy for change" (Selby, 1996, p. 21). From within their whānau and widespread rural hometowns these young women shared a common driving force, the expectation and support of their respective whānau 'to be successful' (Selby, 1996).

Penetito (2010) writes extensively on 'Māori education' and asserts fundamentally that Māori education is a subsection of Pākehā education. Māori knowledge is not valued enough to sit

alongside Pākehā knowledge, furthermore that Pākehā have very little to gain from this - therefore rendering it worthless.

When looking at the outcomes of the colonisation process with respect to education for wāhine Māori two situations need consideration. Firstly as a result of colonisation and the introduction of an education system founded in hegemony which did not encompass, value or acknowledge the complex worldview of Māori was imposed on Māori (Bishop, 1998; Lee, 2007; Marie, Fergusson, & Boden, 2008; May, 2005; Ministerial Advisory Committee, 1988). Marie et al. (2008) emphasise that disparities evident today are a result of the inability to acknowledge the vast differences culturally between Māori and Pākehā.

It is discussed further in the work of Marie et al. (2008) that in fact that the socio-economic gaps are a stronger contributing factor then the impact of culture, and this is the reason Māori are not achieving parity with Tauiwi in educational outcomes. This view does acknowledge the impacts of colonisation, racism and disadvantage that Māori have experienced yet highlights further that lack of Māori participation within economics can be linked to educational outcomes (Marie et al., 2008).

Times of change

Walker (1990) emphasises that Māori have faced ongoing challenges for their own determination, and achievement of both equality and justice. Bird (2013) highlights the recognition of the trauma experienced by indigenous people around the world within The United Nations Declaration on the Rights of Indigenous Peoples in 2007. This acknowledgment stemmed to supporting indigenous rights in economic development, socially, culturally and in relation to indigenous rights to self-determination (Bird, 2013).

The 1980's onwards signalled a period of change and transformation for Maori and their autonomy. Smith (2000) reflects on inappropriate and ineffective processes of past times - the

development of policy and initiatives for Māori by Pākehā: "these policies reflected, protected and reproduced the cultural and social interests of the dominant Pākehā society" (Smith, 2000, p. 64).

Durie (2011) and Smith (2003) discussed the regeneration of Māori determination and efforts to hold tight to their uniqueness in an ever-changing convoluted world. Successful outcomes and benefits of such determination can be seen within Māori driven educational initiatives.

Selby (1996) emphasised that although Māori women were excluded as a focus of many State attempts to solve the 'issue' of underachievement of Māori in education generally. Māori women were well in touch and entrenched in their own ongoing successful efforts to provide what they saw as essential in the education of their children and mokopuna, as the State's lack of efforts proved dereliction for Māori women and children (Selby, 1996).

> They have provided their own environments to operate pre-schooling, Kura Kaupapa, wānanga, and within the mainstream have pressured institutions to provide bilingual, immersion and whānau units of one form or another using the state resources rather than solely iwi resources (Selby, 1996, p. 21).

In 1994, Carkeek, Davies and Irwin published a report commissioned by the Ministry of Education on the achievement of Māori girls in schools across the Wellington region titled 'What happens to Māori girls at school'. This report was to advise policy on Māori education and highlighted the lack of research on Māori women and girls and the sharp contrasts between the education systems they navigate

> The two 'education systems' are almost unrecognisable to each other, and yet Māori girls and women move between the two, with varying degrees of exposure, immersion and success. Any studies of the education and schooling of Māori girls and women then, such

as this, need to be cognisant of these parallel education systems, their points of contrast, similarity, tension, conflict and difference (Carkeek, Davies & Irwin, 1995, p. 13).

Findings included that Māori girls were engaged in leadership, expressing: "realistic attitude towards leadership, aware of both power and responsibilities" (Carkeek, Davies & Irwin, 1995, p. 32). Comparisons were made between bilingual, total immersion and mainstream options and conclusions drawn by authors indicated that Māori girls in total immersion demonstrated confidence to engage with their teachers and also highlighted the involvement of whānau in these programmes. Recommendations clearly indicated the need for programmes for Māori girls to be specific in meeting their needs, not the generic needs of Māori, furthermore that Kaupapa Māori as a base for education of Māori girls alone cannot guarantee their success in education (Carkeek, Davies & Irwin, 1995).

Wāhine Māori leadership

Wirihana (2012) focused her research on the leadership of Māori women in Aotearoa and the sharing of their stories, she highlights the immense leadership qualities and efforts of wāhine from the 1830's through to the 1980's. She signals how highly Māori women were regarded in traditional communities particularly as mothers and aunties. However the efforts and leadership evident within her research extends far beyond these roles and are expressed and consistent regardless of the immense challenges resulting from colonisation and assimilation processes.

Wirihana (2012) in particular highlights the efforts of Te Arikinui Dame Te Atairangikāhu and her commitment and leadership of the Kingitanga "she was the essence of Māori leadership in the Māori community and was the ultimate example of how primogeniture continues in Māori communities regardless of gender" (Wirihana, 2012, p. 183).

Many influential and successful leaders emerged from iwi, leading in efforts was the work of The Māori Women's Welfare League (MWWL). Dame Whina Cooper as a member of the league

is one such example. She was fundamental in their efforts and moreover was renowned across Aotearoa for her leadership in 1975 of the land march which highlighted to the country the impacts of the loss of Māori land (Wirihana, 2012).

The unwavering efforts of these women and the influence of the MWWL is far-reaching. Highlighted by the fact that not only were they the first Māori organisation to be formed on a National level but that through this organisation pressing issues were presented to the country and to policy makers on behalf of Māori, fronted by wāhine Māori (Māori Women's Welfare League, n.d). From their inception MWWL worked to address both their needs and the needs of their whānau and remain consistent as change agents, bonded not only with whakapapa links but with a sense of responsibility in the advancement of Māori in reaching their potential, having their needs met and their voices heard. Their work was both public and seen but also grassroots captured in the story shared by Kuini Rangiamaia (as cited in Wirihana, 2012). She reflects on her time as a member of the Papakura League in the 1950's and how they sought to support the welfare of children whilst their parents played housie, on benefit days, how they would provide food parcels to families that needed them. Captured within her kōrero was the growth of the MMWL, the relationships established between branches and the sharing of knowledge which took place during conferencing - members of the league were united with a shared passion and commitment to supporting Māori development.

Following her university education, Dame Mira Szaszy yet another influential wāhine Māori leader, began her efforts as a social worker reflecting on the need of Māori leadership "my destiny was inevitably linked to Māori people - fighting for Tangata Whenua and our perspective rights, particularly the rights of Māori women. It is with our people that I hope that some of you will find your destiny" (Dame Mira Szaszy, 1995, p. 133).

The success of Kōhanga Reo, Kura Kaupapa Māori and Whare Wānanga feature as ongoing examples of wāhine Māori determination (Durie, 2011; Smith, 2012). Selby (1996) noted that wāhine Māori relished and sustained the establishment and efforts of Kōhanga reo and Kura Kaupapa - albeit their own educational experiences. Awatere (1995) agrees highlighting wāhine Māori efforts in land rights also asserting the importance of wāhine Māori identifying barriers in order to achieve their potential.

Walker (1990) highlights the difference which contributes to successful initiatives for Māori by Māori: "What differentiates Kōhanga and Kura from their mainstream counterparts is governance, Māori control and management of their own education. Their pedagogy is based on wairua Māori and the values of whanaungatanga, manaaki and aroha ki te tangata" (Walker, 1990, p. 344). Thus successful Māori educational initiatives permeate beyond a classroom, and became cemented amidst shared values.

Durie (2011) highlights the lack of provision of both social and health services for Maori, however from 2000 onwards the place of Māori services within communities became the norm and no longer was it acceptable to overlook the needs of Māori in both health and mainstream education (Durie, 2011). Durie (2004) reflects on the focus of Hui Taumata Mātauranga from 2001-2004 and the developments and focus of each.

From 2001 five platforms for educational advancement were identified by Durie (2004) as a focus: "Educational policies of the state, broader social and economic policies and a mechanism for assessing the educational impacts of all social and economic policies, the relationship between Māori and the Crown, Māori synergies, leadership" (Durie, 2004, p. 3). Within this meeting it was acknowledged also that education cannot be separated from other areas of Māori advancement and development.

The focus of the fourth Hui Taumata Mātauranga in 2004 was influenced strongly by the voice of rangatahi in identifying factors contributing to success within education. Durie (2004) indicates that five core themes emerged. The first titled 'Relationship for learning' identified three core relationships, those with teachers, peers and whānau (Durie, 2004). Important to these relationships however is the ability to be within an environment where students can openly ask questions without ridicule and segregation (Durie, 2004).

For these relationships to contribute to success between students and teachers there is a need for the following

> Where aspirations overlap; and where teachers can engage with learners at a personal level. Though aware that teachers had professional roles to play (and in that sense were not to be confused with 'friends') there was a preference for a relationship that went beyond the narrow tasks of information transfer to encompass personal interest and respect (Durie, 2004, p. 4-5).

Further themes examined by Durie (2004) included enthusiasm and balanced outcomes for learning, preparation for the future and the importance of being Māori. Students identified that having the supportive relationship of whānau could benefit success in many areas such as, the support and guidance, encouragement and positive feedback from whānau appeared to impact the ability of students to be pertinacious. However that the most influential success factor related to the students effort and energy they were willing and able to apply (Durie, 2004).

Essential ingredients to support Māori development overall include access to opportunities and achievement in education, standards of both living and health are fundamental (Durie, 2011). However it must be noted that in order for this empowerment to eventuate - Māori need to be determining their own strategies, the mainstream system needs to accept that Māori have, and will continue to address their needs in a manner suitable.

Bossman-Watene (2009) undertook research to explore the success of young Māori women across a range of fields particularly successful in sports, education and also within business. Her research explored motivational factors both internal and external and the impact and influence of this motivation on the success of research participants. This research found the significance of supporting parents and whānau and the role modelling of success and access to opportunities imperative (Bossman-Watene, 2009). As with earlier work of Selby (1996) supportive whānau in attaining success was evident as was the "desire to feel self-determining" (Bossman-Watene, 2009, p. 90).

Government strategy

Nash (2007) highlights that New Zealand's mainstream system of education has failed to meet the needs of Maori within it. The Ministry of Education's Māori education strategy 'Ka Hikitia' indicates that Māori have made progress in their achievement of tertiary level qualifications and degrees; however, Māori educational success at this level remains less than the rate achieved by Pākehā. It must be noted that the criteria of 'success and achievement' is set by the Ministry in line with western academic criteria and views of what it means to achieve and be successful.

Ka Hikitia (2013-2017) emphasises Te Tiriti o Waitangi as pivotal still in Crown relationships with Māori identifying also that the responsibility of the success of Māori in education is shared "Ensuring Māori students enjoy and achieve education success as Māori is a joint responsibility of the Crown (represented by the Ministry of Education and other education sector agencies/departments) and iwi, hapū and whānau" (Ministry of Education, 2014, p. 14).

The language and content within 'Ka Hikitia' reads as a commitment to the potential and success for Māori yet underlying deficit ideas are evident in statements "students who are expected to achieve and who have high (but not unrealistic) expectations of themselves are more likely to

succeed" (Ministry of Education, 2014, p. 15) thus Māori can have expectations - but these need to be both measurable and not too high to alleviate 'failure'.

Ka Hikitia has entered into phase three as a strategy (2018-2022) and priorities include

- "Sustained system-wide change

- Innovative community, iwi and Māori-led models of education provision.

- Māori students achieving at least on a par with the total population"

(Ministry of Education, 2014, p. 8)

Māori achieving on par with other does not encompass the full potential of Māori to be successful! However the Ministry identifies 'Māori led models' as a priority. Given the success and well established systems of Kōhanga Reo, Kura Kaupapa and Wānanga it can be seen to be very achievable.

According to statistics provided by the Ministry of Education in 2019 there were 290 primary level schools with students enrolled in Māori medium, a total of 21,489 students learning through te reo Māori. Of this number 16,020 students were utilising te reo Māori 81-100% of the time (this constitutes level 1 immersion). The number of students enrolled has increased from 2014 - 2019 with an additional 3316 tamariki engaged in level 1 immersion. The ongoing example set through initial establishment and ongoing success of Kōhanga Reo and all it embodies is a clear reminder of the ability of Māori be successful when they navigate their own pathways founded within their world and ways of doing.

In the publication by the Tertiary Education Commission (2017) educational performance indicators are compared from 2016 and identifying the success rates of Māori as University students. These identified that 68% of Māori enrolled completed successfully compared to an 80% success rate of 'overall' students. Achievement of Māori at a degree level has risen

marginally over a period of ten years from 2005 to 2015 - this remains lower than 'others' (Ministry of Education, 2014).

Māori recognise that strength for many within their own systems of education and this can be seen in the success of Māori from Kōhanga Reo through to Wānanga levels. However this does not mean that Māori should be confined to studying within such systems in order to be 'successful' as this means potentially missing opportunities elsewhere. Māori should be able to participate and achieve success in all settings although the Ministry of Education (2014) suggest that Māori students and their whānau should "choose their tertiary education organisation carefully - judge them on how well they provide excellent learning environments and good outcomes for Māori students" (p. 48). For wāhine Māori who are fundamental within their own homes, families and communities access to tertiary education providers within their home regions should be influenced by what they want to study and achieve not whether the institutions are able to meet their needs as Māori. Wāhine Māori have the same right to tertiary education, the same right to all providers without barriers such as the ability of the institution to support their potential and academic success.

Summary

The literature related to a wide range of forces in the historical context pre 1840 through to the 1960s within Aotearoa. This includes the unique Māori world, mythology, kinship structures and the multiple roles wāhine Māori held within it. The force of colonisation has been explored highlighting the formidable process, tools and implications accompanying Pākehā. Te Tiriti o Waitangi has been discussed including its relevance to the ongoing relationship of conflict resulting between Māori and Pākehā. Ideological contrasts between Māori and Pākehā have also been highlighted as have failed assimilation policies and ongoing failed efforts to educate Māori within the Pākehā system of schooling.

This research aims to identify forces which impact upon the success of wāhine Māori before, during and after social work education and literature has identified multiple forces from the past which continue to influence wāhine Māori. The historical forces which stem from te ao Māori present as supporting forces, those foreign to wāhine Māori as introduced in attempts to assimilate Māori present in literature as impeding Māori success.

SOCIAL WORK FORCES

Social work education and professionalisation

The journey of Māori comparable to the evolution of the social work profession shares attributes in both journeys of ongoing change, adaption and growth. As a result there is an obligation to ensure this growth meets the needs of individuals, communities, whānau, hapū and iwi all the while 'jumping through the hoops' presented by professional social work bodies.

Challenges facing social work as a profession are multi-faceted and division exists both in the national and international contexts "social workers are sharply divided on a number of international issues: the nature of international social work; the profession's commitment to internationalising social work education and practice; the university of social values" (Gray & Fook, 2004, p. 625). Gray and Fook (2004) further identify the challenges of international bodies to define social work and the standards set in the education of social workers. McNabb (2019) reminds us that it was not until 2014 that the international definition of social work was adapted to incorporate indigeneity

> 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 knowledge, social work engages people and structures to address life challenges and enhance wellbeing (International Federation of Social Workers, 2014, p. 1).

Although challenges are present for social work as a profession Mokuau and Mataira (2013) highlight the influence and responsibility that social workers have in supporting, respecting and upholding Māori autonomy and development within cultural, social and economic domains. Additionally social work within the context of Aotearoa is founded in and requires a commitment to bicultural practice and principles inherent within articles of Te Tiriti o Waitangi (Aotearoa New Zealand Association of Social Workers, 2013).

Amidst all the change, challenges and development within the profession the focus of practice must not be overlooked instead remaining clearly aligned to empowerment, social change, challenging structures which violate equity and working with a clear focus of "empowering people to take charge of their own lives in the context of their own values and aspirations" (Aotearoa New Zealand Association of Social Workers, 2013, p. 5). This supports the widespread ongoing efforts of Māori, and should be seen also within the education of social workers in our countries' classrooms.

Nash and Munford (2001) examine the history of social work education within Aotearoa following the implementation of a social work programme offered at Victoria University in 1949, they indicate further how much has changed in the provision of social work education. The introduction of the New Zealand Social Workers Registration Act (2003) and the formation of the Social Workers Registration Board (SWRB) resulted in ongoing implications for social workers and social work education (Beddoe, 2014; Lonne & Duke, 2009). Initially following its inception in 2003, registration of social workers remained on a voluntary basis however SWRB (2019) indicate that across the sector support of mandatory registration was well supported.

Following a review conducted by the SWRB in 2015 of the Social Workers Registration Act (2003) the Board was successful in highlighting legislative review in order to achieve the following

- "Strengthen the regulatory framework for the social work sector

- Increase the professionalism and competence of social workers

- Provide greater protection for the public" (SWRB, 2019, p. 8).

Thus the SWRB achieved the amendments which now require mandatory registration from any person practicing under the title of 'social worker' from February 2021. SWRB persists that the focus of this long anticipated change was deeply rooted in protecting the public and continued professionalisation of social work "This move to mandatory registration will enable greater trust and transparency within the sector, put social work on a professional status similar to that of other professions and help ensure public safety" (SWRB, 2019, p. 8). Hunt (2017) indicates the earlier momentum and support gained by Aotearoa New Zealand Association of Social Workers (ANZASW) in 1999 aside for reservations (including the cost associated to registration) they supported as a body the shift towards stronger professionalisation (Hunt, 2017).

The registration process clearly indicated the necessary level of qualification to achieve registration along with specific areas of competency. These highlighted the ability of social workers to work with Māori competently, to support rangatiratanga and to have competency to engage in practice which fosters and supports both manaakitanga and whanaungatanga (SWRB, 2017). Furthermore the competency assessment used previously will no longer be required and institutions teaching social work will be "required to sign off on the competence of each graduate" (SWRB, 2019, p. 1) potentially highlighting and recognising the teaching within social work programmes and curriculum accredited under the guidance of SWRB, yet also placing strong responsibility of the competency of graduates on such programmes. SWRB (2019)

enforce that they remain committed to supporting and monitoring the efforts of accredited social work programmes.

Beddoe (2014) documents the ongoing changes to the provision of social work programmes over the last 40 years. Changes which include a significant increase in the amount of time it takes to complete a recognised social work qualification in order to become registered

> The series of major incremental changes which have occurred for social work qualifying programmes - moving from a Diploma in Social Work (established largely by consensus in the 1980s) to a three year Bachelor's degree required for new registrations from 2006. Only a little more than one decade from that change, the SWRB has set a target date of 2017 for all BSW degrees to be four years in duration (Beddoe, 2014, p. 19).

The shift from three to four year degrees has seen the development of new programmes and currently according to the SWRB (2019) a total of 17 tertiary education institutions are offering recognised social work qualifications within the country (degrees, honours degrees and masters programmes).

A recent report completed in November (2019) by Ako Aotearoa aimed to explore the readiness of new social work graduates to practice social work. The institutions that participated included five universities, nine polytechnics, two wānanga and one private institution (15/17 of the total providers) who are providing training for over 3000 social work students across the country. The authors note however that both wānanga chose not to be involved in the project so results spanned across mainstream institutions (Ballantyne et al, 2019), therefore the voice of Māori providers in this study was lacking.

Narratives from participants did include indication that they experienced a lack of Māori students and Māori staff within their institutions "there's definitely not enough, there's not enough Māori

students at this institution, specifically not in the social work programme, there's not enough Māori faculty members, or guest lecturing Māori (Student A2)" (Ballantyne et al., 2019, p. 36).

Gaps identified within this study included curriculum areas relating to biculturalism "bicultural practice, I do not think we have anywhere near enough, like the Treaty paper that we did was just a history paper, which was great if you didn't know the history (Student A1)" (Ballantyne, et al., 2019, p. 36).

Within the context of social work within Aotearoa the history of this country is fundamental to understand social issues vital in order to practice effectively within a profession that is founded on the relationship established with the signing of Te Tiriti o Waitangi. It is Te Tiriti o Waitangi that provides the unique nature of bicultural social work practice within Aotearoa (Orange, 2011; Perry & Tate-Manning, 2006; Sinclair, 2004).

Perry & Tate-Manning (2006) highlight that biculturalism provides an opportunity for equal opportunities and the forming of potential partnerships, thus accepting that differences in culture exist. The ANZASW define a bicultural society as "one in which Māori and Pākehā contribute equally in policy, decision-making and have equal access to resources at all levels of society" (ANZASW Code of Ethics, 1993, p. 21). Walker (2012) emphasises however that although this bicultural framework exists from the 'partnership' of Te Tiriti o Waitangi, this is not evident as Māori still occupy disadvantaged positions.

Stuart (2018) indicates that although social work and education are influenced strongly by 'biculturalism' many still struggle to grasp what this really is:

> The concept of biculturalism carries with it a challenge to the dominant culture in the form of incommensurable difference, the limits of Western knowledge, and the theoretical notion of the other: biculturalism by its nature is unsettling and at times uncomfortable. Since learning, in the sense of 'deep' learning, is by definition challenging to the learner,

ideas that challenge us are inherently educational for the monocultural nation-state. What we might learn in the bicultural space is not necessarily what we are prepared to know (Stuart, 2018, p. 1).

Walker (2012) highlights the challenges associated within social work education in the South Island of Aotearoa, specifically supporting students to move from understanding Te Tiriti o Waitangi to being able to translate this into bicultural social work practice (Walker, 2012). Walker indicates that it appears a challenge to teach Māori models of practice and bicultural principles without using its context for application by non-Māori students within a university setting. Walker emphasises that although students undertake practicum - many will not have the opportunity to apply the skills learnt. This happens for various reasons including practicum agency positioning and their practice of biculturalism.

Social work literature for the past 30 years has pushed the need and awareness within social work of western influences by encouraging a shift away from the dominance inherent in western approaches, toward the development of education and practice which is entrenched in indigeneity (Gray & Fook, 2004). This raises the question within social work education especially and across social work practice in Aotearoa: are we meeting the needs of indigenous students as well as the needs of indigenous clients, whānau, hapū and iwi? Statistics relating to Māori as social service clients would support that we are not as there is extensive supporting literature (Airini et al., 2011; Bishop, 1998; Bishop et al., 2009; Curtis et al., 2017; Durie, 2005; Gemmell, 2013; Gray & Fook, 2004; Hawk, Cowley, Hill, & Sutherland, 2002; Hollis-English, 2012; Hunt, 2017; Lee, 2007; Macfarlane et al., 2007; Mayeda, Keil, Dutton, & ʻOfamoʻoni, 2014; Ministerial Advisory Committee, 1986; Pio, Tipuna, Rasheed, & Parker, 2013).

Social work as a profession is dominated by female practitioners, 79% of social work practitioners in 2013 identified as female (Statistics New Zealand, 2015). McNicholas,

Humphries and Gallhofer (2004) highlight that it is likely that wāhine Māori in tertiary education choose to study in the field of humanities, social sciences and education. It was also seen in 2013 that wāhine Māori are more likely to participate in tertiary study than tāne Māori: 59% of wāhine Māori (in 2013) comparatively to 41% of Māori men (Statistics New Zealand, 2015).

Within the SWRB annual report 2018-2019, 17% of registered social workers identified as Māori. Overall within Aotearoa there are currently 7182 registered social workers comprising 1535 registered Māori social workers - 1311 are wāhine with only 224 registered tāne social workers (SWRB, 2019). This shows the number of wāhine Māori in practice as registered social workers but also identifies the glaring gap with Māori men in the profession. Only 3% of registered social workers are working within the education sector such as in teaching up and coming social workers - although the percentage of Māori within this group is not available within the report.

Although research has been done on attributes and abundances of social work students and their qualities internationally, little has been done specifically within Aotearoa, let alone amongst wāhine Māori. This is an area lacking in research work especially in our understanding of what it was in their lives which oriented their pathways into social work professions.

Wāhine Māori and Māori social work

The space that Māori women occupy within whānau discourse is both significant and fundamental (Smith, 1992); as well as the unique role that Māori women fulfil in social work practice. As of 2019 according to information held by SWRB wāhine Māori practitioners make up 18% of the population of registered social workers working within Aotearoa.

A range of research is emerging about Māori social work practice on behalf of young successful wāhine Māori social work scholars notable Hollis-English (2012; 2015), Watson (2017), Mooney (2012) and Ruwhiu (2009; 2019). Commonalities amongst the research of these wāhine

is revealing their social work focus; the clear foundational grounding and influence of Mātauranga Māori within their work; practice approaches and research across a range of fields of practice including education, mental health and statutory social work. Much of their work acknowledges both the need and efforts of Māori in the profession particularly in relation to positive outcomes with Māori services users.

Mooney (2012) identifies that in order to have successful and fruitful relationships as Māori working with Māori there is a need to have a strong sense of self and cultural identity. It is furthermore fundamental and essential to establish a strong rapport particularly when working with rangatahi. Ruwhiu (2019) supports that social work education must include a process for students to explore who they are and who they belong to - this is framed as fundamental within her research in the process of self-discovery and decolonisation.

Mooney (2012) in exploring working with Māori as a Māori practitioner showed that not only was respect fundamental but also that it was essential to have a solid understanding of the history of Aotearoa as Māori social workers roles include supporting young people in gaining understanding into their cultural identity

> A social work role is then to educate and assist rangatahi with their cultural journey as many have been disconnected from knowledge of their whakapapa. This is not a difficult task given that the Māori social workers identified that this is their lived reality and a journey that they have undertaken, therefore identifying with the young people, for example, walking in two worlds and being a child from a bicultural background and how to manage this (Mooney, 2012, p. 58).

Hence many Māori social workers draw from their own lived experiences and journeys they have taken. Mooney identified the significance of 'use of self' in social work and seeing the influence of other significant roles experienced within the Māori social worker's own lives (such as their

role as a mother or as an aunty), contributes to connecting with clients in practice "this practice enabled social workers to connect as Māori, as whānau and to connect at a wairua (spiritual level)" (Mooney, 2012, p. 55).

Hollis-English (2012) highlights the uniqueness of Māori social work along with drawing attention to multiple challenges and pressures apparent for Māori kaimahi. These include working with whānau, living with and maintaining dual roles and having additional expectations as Māori, these factors can contribute to pressure and conflict for such practitioners (Hollis-English, 2012).

Hollis-English (2012) discusses in depth the history of Māori social work within Aotearoa and outlines significant events which have contributed to this, furthermore examining practice approaches, models and the nature of challenges faced by Māori social workers as they endeavour to practice as Māori social workers. This is to achieve the best outcomes alongside those they work with. Much of her research draws on the following report and its impacts on Māori social work practice.

Pūao-te-Ata-tū

Pūao-te-Ata-tū (1986): although published more than 30 years ago this work remains influential within social work. It was published in the 1980's an active time of change within Māoridom and Aotearoa Society (Brooking, 2018). Brooking examined within her research the impact of Pūao-te-Ata-tū on social work practice, drawing information from people who were directly involved in the Ministerial Advisory Committee. She highlights that "Pūao-te-Ata-tū was much more than just a policy document, it was an approach that has never been replicated but its authenticity as a voice for the people was immeasurable" (Brooking, 2018, p. 2).

As a result of a report by a group of women (Pākehā), the Women Against Racism Action Group (WARAG) reported on the institutional racism evident with the Department of Social   Welfare

in Auckland (Brooking, 2018). This report caught the attention of the Minister of Social Welfare at the time, Dame Ann Hercus, who went on to order a report on this concern from the Māori Advisory Unit. From there a unique process lead by John Rangihau and committee members began their consultations (Brooking, 2018). What made the process unique as emphasised by Brooking was the Committee undertook a total of sixty-nine hui across the country within both rural and urban communities. The process was both thorough and authentic.

The Committee produced 13 recommendations within this report relating to eradicating racism. These involved strengthening relationships between iwi and the state through the establishment of a social welfare commission, making amendments to legislation, re-establishing the Mātua Whāngai process, and seeking greater collaboration across departments and departmental staff recruitment and training (Ministerial Advisory Committee, 1986).

On behalf of the Department of Social Welfare, The Ministerial Advisory Committee (1986) highlighted within their report (Pūao-te-Ata-tū) the inappropriateness of non-indigenous models of practice for Māori. Furthermore they pointed out that by focusing on individuals and casework this approach was shown to contrast sharply with Māori values; this is supported further by the work of Milne et al. (2015) in relation to education "despite the myriad of recommendations, education providers continue to struggle to demonstrate valuing the worldview and perspectives of indigenous peoples in flexible, responsive and inclusive ways" (Milne et al., 2015, p. 387).

Furthermore The Ministerial Advisory Committee (1986) made clear in recommendation eight that there is the need to ensure the development of Māori social workers not only to meet the short falls evident within the Department of Social Welfare but also to meet the needs of Māori clients and communities.

Hollis-English (2012) highlights the lack of implementation of Pūao-te-Ata-tū, emphasising how influential this was for Māori social workers particularly those working within the Department

following the publication of the report. Hollis-English emphasises there is a lack of awareness of the report amongst other social work professionals and services, and furthermore there is a widespread lack of acknowledgement. Whilst it can be seen within studies undertaken by Hollis-English (2012) that Pūao-te-Ata-tū was influential, her study revealed a participant reflection of the threat associated with the changes the report encouraged. Whilst many embraced these changes resistance from Māori and non-Māori social workers was apparent as was the lack of implementation of the proposed changes in approach.

Implementation of te reo and pōwhiri processes within organisations became a token process in many instances wherein Māori staff were called upon 'to perform' such duties, which created additional workload (Hollis-English, 2012). Aside for these challenges Hollis-English discusses the influence Pūao-te-Ata-tū had in shaping Māori social work practice, policies and processes within social service agencies: "Māori social workers note that the implementation of the Pūao-te-Ata-tū Report was insufficiently done but that it set a benchmark for where social services should aim" (Hollis-English, 2012, p. 47).

Watson (2017) highlights the importance of social work practice, which is culturally appropriate supporting that "indigenous knowledge will find the solutions for empowering outcomes for Māori people" (Watson, 2017, p. 33). Hollis-English emphasises the need for ongoing development for Māori social workers in their efforts to continue to apply tikanga, identity and in general their cultural knowledge into their social work practice (Hollis-English, 2015). She indicates that support must be applied from education institutes and programmes. Further support must come within organisations (particularly management) and from social workers across the profession in order to work with indigenous whānau in both effective and appropriate ways (Hollis-English, 2015). The author notes that greater support will increase justification for Māori practitioners to practice from the basis of their worldview, and lessen the tension which can arise: "this will allow indigenous practitioners to work in culturally appropriate and informed ways

with indigenous families, without the pressure to conform to non-indigenous theoretical discourse" (Hollis-English, 2015, p. 13).

Hollis-English in 2012 identified a number of motivating factors for Māori pursuing social work and found that participants held certain characteristics which aligned well to the helping role. These include approachability, having people skills, strength and resilience. Participants also highlighted the influence of their own experiences in life (often challenging and sometimes traumatic) whilst common themes she identified included single parenting and leaving school early. Role models within the journeys of these social workers stemmed strongly from within whānau and their encouragement: "Motivations for becoming a social worker stemmed from the encouragement of others. Values and principles that played a big part in this were: whanaungatanga (kinship) and whakapapa as well as having aspirations for their wider whānau and communities" (Hollis-English, 2012, p. 121).

Ruwhiu (2019) poses a challenge to social work educators and providers suggesting that there is potential through her research: 'Emancipate yourself from mental slavery, none but ourselves can free our minds': 'Wetekia te mau here o te hinengāro, ma tātou anō e whakaora, e whakawātea te hinengāro' (2019) for participants to utilise the framework presented in order to decolonise social work educational content and process, policy and effectively social work practice as a whole (Ruwhiu, 2019). This presents as an exciting opportunity for development of social work education, particularly for Māori social workers.

Mooney captures the uniqueness of Māori social work within Aotearoa "The authenticity of the Māori social worker is fed by an inherent value of people, of families, of rangatahi, of Māori (Mooney, 2012, p. 57).

Self-determination - Rangatiratanga

The significance of rangatiratanga permeates through scholarship and holds the key of potential for ongoing development and effective approaches for Māori social workers and Māori social services users (Bishop, 1998, 2003; Durie, 2003, 2005; Gemmell, 2013; Hollis-English, 2012; Macfarlane et al., 2007; Mahuika, 2008; Ministerial Advisory Committee, 1988; O'Sullivan, 2006; Smith, 2003; Smith, 2012; Walker, 1990).

Penehira et al. (2014) explore the concepts of resistance and resilience of iwi Māori presenting the idea that resilience could potentially be a factor related to Māori identity captured within traditional ways and knowledge. The authors highlight that resilience of indigenous populations was a significant factor in resisting and combatting the oppression inherent in colonial approaches. Penehira et al. (2014) echo ideas presented earlier in the work of Walker (1990) reiterating the journey for Māori in their "endless struggle of Māori for social justice, equality and self-determination" (Penehira et al., 2014, p. 10).

Self-determination for Māori has proven a foundation in moving forwards and its worth, it provides a platform on which Māori can continue to build up as individuals, within whānau, hapū and iwi. Self-determination can be exercised on all levels and layers, from the home, the classroom, the social service agency, the marae, from the urban to rural settings. Within the context of social work and social work education self-determination provides a powerful basis for all people, for wāhine Māori it supports their realities and the legacies of those wāhine before them as "Māori women have been leaders of the tino rangatiratanga movement" (Awatere, 1995, p. 32).

Summary

This section has explored literature relating to forces evident throughout the social work profession within the context of Aotearoa. The evolving nature and professionalisation of social

work and social work education has been explored along with the realities of biculturalism within social work. The unique nature and role of Māori social work has been discussed and the efforts of wāhine Māori proven. The Pūao-te-Ata-tū report of 1986 has been introduced and explored particularly in relation to Māori social work practice. Self-determination has been identified through literature as an ongoing strategy and platform for Māori development from micro through to macro systems for students, social workers, whānau, hapū and iwi Māori.

INSTITUTIONAL FORCES

Literature exploring institutional settings provide a picture of the influential forces within tertiary environments that shows the impact upon the success of Māori students. Multiple authors explore the many forces across numerous studies including learning environments, pedagogy, teaching and staffing, course content, relationships within learning environments and Kaupapa Māori approaches which will be explored within this section of writing.

Environments and culture

According to the work of Airini et al. (2011), an environment that supports the success of Māori students within the tertiary sector includes a place where Māori feel a sense of belonging. Here they can engage with one another and interact with others who share similarities to themselves "such spaces created havens in which minority culture, language and identity could be normal, and learning and support, and success could occur through lenses of culture, language and identity" (Airini et al., 2011, p. 83). Where such an environment is not established students can experience stress, low levels of self-confidence and effectively isolation (Airini et al., 2011).

Creating culturally safe learning environments is emphasised within the work of Macfarlane et al, (2007) who highlight that such spaces are not beneficial to Māori alone. These authors support the work of Airini et al. (2011) and Dither et al. (2011) in identifying that for Māori to thrive

within tertiary settings they need to be their authentic selves. Durie (2005) draws links between educational achievement and ethnicity however also identifies that income and socio economic status do require attention. He states that consideration must also be given to the incongruence between the learning environments and the culture of the learner. Hence this must be noted when exploring the institutional forces impacting the success of Māori in higher education. Macfarlane et al. (2007) suggests, that the inclusion of the Māori student's culture and experiences is necessary to create environments conducive to Māori success.

Potential for change and the remodelling of university settings is echoed further via the voices of Māori university staff, who emphasise that universities are ideal settings to initiate and implement change. Furthermore where policies are inclusive and Māori knowledge, values and approaches and ultimate acceptance that Māori desire 'to be Māori' is accepted nurtures change (Pio et al., 2013). Ruwhiu (2019) presents such a framework for remodelling within social work education, policy and practice.

Teaching and relationships

Other forces which must be explored include the significance of Māori staff teaching Māori students. Presented within the work of Mayeda (2014) is the idea that indigenous students benefit from the support of indigenous role models thus contributing to an environment which can ease the isolation many experience. This is featured within the work of Airini et al, (2011). Relationships within institutional settings appear fundamental when exploring the success of Māori (Airini et al., 2011; Bishop, 2003; Curtis et al., 2012; Hawk et al., 2002; Macfarlane et al., 2007; Mayeda et al., 2014). Strong and reciprocal relationships between student and teacher contribute to engagement and participation in learning, ongoing motivation and effective final success (Hawk et al., 2002). Interestingly within this study it came to light that authentic belief in the ability of students by their teachers was significant and imperative, identifying further

favourable attributes which contribute to favourable and successful outcomes for Māori students (Hawk et al., 2002).

Airini et al. (2011) highlight that Māori student's benefit from professional well defined teaching relationships, signalling that students benefitted more from this than a friendly relationship. Effectively a blend of both well-defined professional relationships and friendly informal support contribute to successful teacher-student relationships. Qualities identifiable as useful however did include approachability, attentiveness to their needs and the fostering of independent learners as they progress through higher level courses (Airini et al., 2011).

The importance of teachers working to establish such relationships cannot be overlooked in supporting success of Māori in higher education. This cannot eventuate without the establishment of a student's acquisition of knowledge and their learning experience which will be impeded if not embraced (Hawk et al., 2002). Hawk et al. (2002) further articulates that the core components they detail of a successful teaching and student relationship are vital, showing that these core elements are more than just applying strategies; it is about reciprocity and loyalty, and if this does not eventuate it can impede students in future years of study.

Airini et al. (2011) highlight that the qualities of an effective teacher include competence in knowledge and its transmission of this to students. This creates confidence in students and results in their knowledge extension and development. The influence of both cultural competence and expertise in education appear also as beneficial when accompanied with belief in the ability of the students to be successful (Airini et al., 2011). Empathy, caring, respect, passion, patience, reciprocity and belief in students are fundamental attributes for teachers in supporting Māori success (Airini et al., 2011; Hawk et al., 2002).

Macfarlane et al. (2007) identify the characteristics of culturally safe learning environments and point to similarity in the work of many others: relationships and the nature of these are highlighted, however not only between staff and students but colleagues also.

> Relationships are the key to a successful school and a key motivator for students. The findings made it explicit that relationships among teachers and staff should involve appreciating, supporting, valuing, and encouraging each other to share talents, expertise and knowledge in a non-judgemental manner of collegial sharing and tolerance of differences (Macfarlane et al., 2007, p. 70)

Hendrix et al. (2010) explore and further supports this conclusion indicating that the impact of relationships extends well beyond that of the teacher and student, but also effects peers and the broader institutional setting: "student/teacher relationships are far bigger than classroom interaction; they are impacted by the department, institutional and societal climates" (Hendrix et al., 2010, p. 179-180). It appears through literature that the forces impacting success of Māori at an institutional level are multi-faceted and as outlined by Bishop (2003) and Macfarlane et al. (2007) the implementation of 'culture' (and all this encompasses) can contribute to better outcomes for Māori.

The concept of whānau is the most fundamental system for Māori in everyday function (Mead, 2003) and encompasses cultural preferences and furthermore aspirations (Bishop, 2003). Bishop (2003) also proposes that through the establishment of whānau relationships within learning environments the same sense of commitment and connection will eventuate, decision making can be supported and shared

> We must attempt to create learning relationships within classrooms wherein learner's culturally generated sense-making processes are used and developed in order that they may successfully participate in classroom interactions. Such relationships must promote the

knowledge, learning styles and sense-making processes of the learners as 'acceptable' or 'legitimate' (Bishop, 2003, p. 229).

Houkamau (2011) suggests that for urban wāhine Māori between the ages of 35 - 49, their identity as Māori within whānau extends beyond blood, and is inclusive of other Māori they have connection with through their jobs, social interactions and furthermore within education. Houkamau asserts that in urban settings this is a consequence of finding support and securing unity, in order to achieve in less than ideal situations as a minority group. Thus Māori women benefit from both emotional and psychological support from other urban Māori and are considered as whānau, such relationships can be established in numerous learning environments (Houkamau, 2011).

Bishop (2003) highlights that a dominant student teacher relationship wherein the teacher projects knowledge and the learner receives it is problematic not only for Māori but for all - indicating the need for change. It appears that solutions can be found within indigeneity and mātauranga Māori especially in light of the fact that Pākehā approaches have not met the needs of Māori students. Macfarlane et al. (2007) suggest that the imbalance of power within western settings are underpinned by beliefs that the failure of Māori comes as a result of individuals and flaws within their systems, overlooking faults within the educational environment itself and the glaring deficits of such systems in meeting the needs of Māori.

Similar to the conclusions of Macfarlane et al. (2007), Bishop et al. (2009) enforce it necessary to incorporate indigenous solutions and holistic teaching practices which are grounded within both Kaupapa Māori and mātauranga Māori. These factors appear to be essential in learning spaces if they are to support Māori and are also firmly centred within anti-deficit theory. Within 'Te Kotahitanga' the focus remained on the role of teaching staff and the adaption of teaching approaches to support better outcomes and learning experiences for students (Bishop et al, 2009).

Findings highlighted that deficit thinking had damaging impacts on students along with restricting student's progression and therefore success (Bishop et al., 2009).

Bishop et al. (2009) indicate that the lack of success of Māori in education across the last 40 years comes as a result of frameworks and policies which sit within a neo-colonial foundation, focused on serving the majority and in doing so overlooking the needs of indigenous learners. Although indigenous worldviews and perspectives appear as both appropriate and fundamental for indigenous students it remains as an area of challenge for education providers "education providers continue to struggle to demonstrate valuing the worldviews and perspectives of indigenous peoples in flexible, responsive and inclusive ways" (Behrendt et al., 2012 as cited in Milne et al., 2016, p. 1).

Bishop et al. (2009) detail the benefits of an 'effective teaching profile' and emphasise that if the basis of pedagogy is responsive to the culture of the students such students are then able to feel safe and supported. When the students' knowledge base is authenticated they can then utilise this as a stable foundation for advancement and learning:

> In contemporary Aotearoa, the major obstacle in overcoming these ongoing issues of inequality and disadvantage for Māori in the wider society in general and in relation to educational achievement in mainstream institutions, is the ongoing adoption of cultural deficit theories. Educational policies and practices in Aotearoa, as in most western countries, were developed and continue to be developed within a pattern of power imbalances which favours cultural deficit explanations (Bishop, 2003, p. 221).

The implications of deficit theorising remains as both consistent and also obvious throughout research. Bishop et al. (2009) emphasise the significance of the relationship between teacher and student in mutual learning environments which are free of deficit theorising. Bishop (2003) highlights further that the impacts of the use of imagery that teachers project to students. If this

is deficit focused so too will be underlying principles and teaching practices be deficit focused adding to the already difficult educational situation for Māori: "with indigenous students worldwide, teachers in mainstream contexts have traditionally denied the authenticity of Māori experience and voice, through control over curriculum and pedagogy" (Bishop, 2003, p. 234). Hence there is a need for significant change to traditional western approaches in education, away from the idea that "the teacher is given central focus and has the power to define what constitutes appropriate and acceptable knowledge" (Bishop, 1998, p. 5).

Smith (2003) examines in detail the fundamentals within the academic world to support such transformation and development for indigenous people and highlights where there is capacity for change and growth. Such as, indigenous staffing and growth, skill, leadership and higher positioning of indigenous leaders. The growth of academics with a strong awareness of their histories and roots and recognition of their responsibilities is required. The need for curricula to be based on indigenous priorities should be the first priority (Smith, 2003).

Bishop (2003) supports the work of Malin and Maidment (2003) who maintain that the links between power and communication are needed: "we need a pedagogy that is holistic, flexible, and complex that will allow Māori students to present their multiplicities and complexities and their individual and collective diversities, rather than a pedagogy that perpetuates teacher images of students" (Bishop, 2003, p. 226). O'Sullivan (2006) in discussing indigeneity and self-determination in relation to education, emphasises that Māori do not accept that the Crown is the epitome of educational knowledge and highlights the rights of Māori in education and in their future in education

> Schooling is simultaneously a tool of coercion by the state and resistance by the indigenous, as the state seeks to control, and as Māori seek education as a path to

independence, Māori need and have the right to educational opportunity that is not diminished, relative to others, by race (O'Sullivan, 2006, p. 8).

Summary

This section of literature review focused on publications that related to educational settings within Aotearoa and explored institutional forces including environmental factors, teaching qualities and teaching approaches. Relationships significant in tertiary learning environments and the impacts and implications of deficit theorising on Māori in such settings are highlighted.

OTHER FORCES

Racism

The extent of and many faces of racism were highlighted in detail by The Ministerial Advisory Committee (1986). They examine the nature, extent and impacts these various forms of racism have on individual, whānau, hapū and iwi overall. These are examined and supported by a wide range of literature (Jenkins & Matthews, 1998; Lee, 2007; Mayeda et al., 2014; Ministerial Advisory Committee, 1986; Pack et al., 2016; Pio et al., 2013).

The Ministerial Advisory Committee highlight that racism includes beliefs, behaviours and practices which are founded in "assumption that one race, culture or ethnic group is inherently superior or inferior to another" (Ministerial Advisory Committee, 1986, p. 18). Furthermore they provide an overview and present a discussion of the 'racisms', personal, cultural and the most destructive of all, institutional

> The most insidious and destructive form of racism, though, is institutional racism. It is the outcome of mono cultural institutions which simply ignore and freeze out the cultures of those who do not belong to the majority. National structures are evolved which are rooted in the values, systems and viewpoints of one culture only. Participation by minorities is

conditional on the subjugating their own values and systems to those of "the system" of

the power culture (Ministerial Advisory Committee, 1986, p. 19).

The origins of racism within Aotearoa are rooted in and highlighted by colonial ideals, values

and approaches - the marginalisation and portrayal of Māori measured through the eyes and ways

of Pākehā. Māori culture, language and worldview are disregarded (Ministerial Advisory

Committee, 1986; Pack et al., 2016).

A more recent definition of racism is provided within the work of Harris, Stanley and Cormack

(2018) and is presented as "an organised system with historical contexts and contemporary

manifestations. It involves categorising and ranking racial/ethnic groups into social hierarchies,

whereby racial/ethnic groups are assigned differential value and have differential access to

power, opportunities and resources" (Harris, Stanley, & Cormack, 2018, p. 2). These authors

also identify historic foundations of racism.

Within the study undertaken by Mayeda et al. (2014) participants viewed university as a 'white

place;' this was not only due to the curriculum taught and the environment operating but was

reinforced by racism experienced by participants on the university campus. The term 'everyday'

racism is referred to in exploring the "subtle but incessant ways that ethnic minorities experience

racism in contemporary society. Frequently, majority group members enact everyday racism

unconsciously without intent. Acts of racism include assumptions of incompetence and/or

criminality" (Mayeda et al., 2014, p. 174). As a result of this study it raises the question - has the

everyday racism stemming from colonial systems perpetuated throughout the 1960's, 70's and

80's within Aotearoa become so deeply ingrained that it may appear covert?

Harris, Stanley and Cormack (2018) assert that in 2018 Māori and Pacific people remain the

most affected by racism following Asian groups. This is seen particularly in relation to mental

health and not surprisingly, Europeans remain the least affected: "both the experience of

interpersonal racism and socioeconomic position (as a marker of systemic racism) have been shown to contribute to health inequities between Māori and European ethnic groups" (Harris, Stanley, & Cormack, 2018, p. 2).These authors also highlighted that the space in which participants were most likely to experience racism was within their workplace, and they pose this as a target area for intervention.

Over 20 years ago, The Ministerial Advisory Committee (1986) clearly presented recommendations to Government to address racism:

> To attack all forms of cultural racism in New Zealand that result in the values and lifestyle of the dominant group being regarded as superior to those of other groups, especially Māori, by:
>
> (a) Providing leadership and programmes which help develop a society in which the values of all groups are of central importance to its enhancement; and
>
> (b) Incorporating the values, cultures and beliefs of the Māori people in all policies developed for the future of New Zealand (Ministerial Advisory Committee, 1986, p. 9).

These recommendations if implemented would contribute to greater outcomes for the many affected the most by racism.

Pack et al. (2016) and Mayeda et al. (2014) discuss strategies in which discrimination and racism can be reduced within educational settings. Pack et al. (2016) explore the history and evolution of racism within Aotearoa inclusive of legislation, Pākehā structures, and marginalisation. Furthermore these authors explore the capabilities of Māori who have experienced racism to manage, their findings highlighted self-determination as useful yet indicated a desire to avoid confrontation and stress in the process. Mayeda et al. (2014) highlights that it is not the responsibility of minority students to manage the discrimination that is perpetrated upon them rather it lies with the perpetrators. Authors also drew links between ethnic grounding and success: "ethnic identities grounded in defiance to colonial and racist ideologies can propel

scholarly success" (Mayeda et al., 2014, p. 175). Pack et al. (2016) present sub themes in relation to the reduction of racism in education. These included using and teaching of both history and Treaty but emphasised the significance of the role of the teacher in demonstrating anti-racism.

Personal attributes

Dither et al., (2010) indicate the focus in recent years within the academic landscape is on the attributes, thoughts and beliefs of students and the development of these within higher education to support success. The authors found that the development of student self-efficacy was influenced by earlier educational experiences and the ability of the individual to overcome or master these (Dither et al., 2010).

The authors highlight that self-efficacy is developed most through "enactive mastery experiences" (Dither et al., 2010, p. 98). These experiences are the most influential as they show students their own ability to succeed. Failure of achievement tend to lower student self-efficacy particularly if students have not yet developed a solid sense of self confidence. The development of self-efficacy is seen as significant in the success of students in higher education.

Palma-García and Mendieta (2018) indicate that the development of resilience can take place during tertiary study and is a pivotal area of development for up and coming social workers to deal with the nature of the profession. Findings identified "that there is a reciprocal relationship between the development of resilience and professional competence, which supports the revaluation of the professional social worker as an agent able to construct social transformation experiences based on current adversities" (Palma-García & Mendieta, 2018, p. 540) thus authors present that resilience contributes to competence of social workers.

Thompson, Posey and Manshack (2020) in a recent study of American Indian students when exploring what contributed to their success in social work education identified that success was holistically defined not defined by money or status. Success is a balance between academic

achievement and managing responsibilities, work, family and health "success for me means being well in all areas of your life - in your personal health, your mental health, your spiritual health, and in relation to your family" (Thompson, Posey & Manshack, 2020, p. 70). The authors also identified general factors contributing to their success, cultural identity, family (and loss of family members) and resiliency were presented as key findings supporting the success of these students.

Wilks (2008) explored academic stress and resilience within his research and found links between the support offered by friends and innate resilience being factors in dealing with the stress associated to social work study. The author highlights that stress is common for students in study however with the support of friends along with using inner resilience the stress can be moderated: therefore institutions should support the development of support networks and contribute to support friendships for social work students.

As in most literature pertaining to social work students, the development of resilience in students prior to study however was not examined and it is assumed that the development comes prior to undertaking social work education. Literature relating to attributes of social work students usually highlights resilience and self-efficacy however it does not examine the development of these attributes in the lives of students before they begin their study.

No literature is available relating to the personal attributes of wāhine Māori social work students prior to or during their tertiary study and therefore this provides an opportunity for this research to make a valid contribution within this area.

Summary

This section has touched on other forces presented as key themes within literature impacting on the success of wāhine Māori in tertiary education and has explored the roots of racism in its many

forms and the impacts this has on Māori. Personal attributes highlighted forces within individuals and their lives which contributed to their success in social work education.

Conclusion of literature review

The literature explored within this review has discussed forces relating to wāhine Māori across a broad timeframe; it identifies historical forces and traditional Māori systems inherent in a Māori world. Historical forces explored the impacts of colonisation and the splintering of traditional Māori systems, and the changing Māori and Pākehā relationship following the signing of The Treaty of Waitangi and Te Tiriti o Waitangi in 1840. This section of literature has also explored the impacts of ideology, legislation and policies of assimilation. It reveals the ongoing changes within this system of schooling, providing insight into the impacts of Pākehā approaches to schooling on Māori girls and women. This literature has highlighted the many challenges faced by Māori in the aftermath of colonisation however has also revealed the immense capacity of Māori rangatiratanga and the transformations which Māori have lead, with the accentuated influence of wāhine Māori leadership within such efforts.

Literature focusing on social work force*s* has incorporated literature which has shown the nature and aims of the profession but also highlights the education of social work students within Aotearoa. Literature explored covers the introduction and impacts of the SWRB and New Zealand Social Workers Registration Act (2003) and how this continues to evolve, with members of the profession and social work students alike feeling such change. The unique place that Māori social work holds has been examined with the nature and challenges evident shown as very important. The influence in the profession of wāhine Māori influence has been identified along with the impacts of Pūao-te-Ata-tū (1986). Rangatiratanga of Māori working within this profession and throughout scholarship were also featured within this section.

Literature relating to institutional forces demonstrated the forces evident within education institutions and how these impact upon the experiences, outcomes and effectively success of Māori students within them. Forces identified as the most significant included environment and culture and the establishment of relationships with peers and teaching staff; the qualities, attributes and approaches of staff was also seen as significant in supporting the success of Māori within higher education.

The final section that focuses on other forces emphasised the impacts that racism has, in particular on Māori. This literature identified the roots of racism within Aotearoa in its many forms and was seen to be linked to historic forces within our country (Harris, Stanley, & Cormack, 2018). Personal attributes are included within this section and the literature shed light on the development of attributes which could aid in the supporting successes of students in higher education.

CHAPTER THREE: THEORETICAL POSITIONING

Me aro koe ki te hā a Hineahuone

Pay heed to the dignity of Māori women

This chapter provides a brief insight into the theoretical positioning that is the foundation of this research in all phases, aims and outcomes providing insight into both Kaupapa Māori theory and Mana Wāhine theory.

Kaupapa Māori Theory

Smith (2003) discusses the inauguration of Kaupapa Māori in the context of education and the revolutionary implementation of "core change factors" (Smith, 2003) from the 1980's onward by Māori. This holds potential to spread throughout social systems.

Pihama (2010) highlights Kaupapa Māori as transformative, and expounds that the essence of Kaupapa Māori cannot be encompassed and emulated without insight and knowledge of mātauranga Māori. Kaupapa Māori theory is presented by Pihama as a "theoretical framework that challenges the oppressive social order within which Māori people are currently located and does so from a distinctive Māori cultural base" (Pihama, 2010, p. 6). Pihama similarly to Bishop (2003) and Smith (2003) highlight tino rangatiratanga as an integral component yet explores mātauranga Māori in more depth. The significance of relationships, whānau, culture and identity has been an ongoing struggle for Māori across university settings and academia, as has the acceptance and validation of Kaupapa Māori following the extensive history of the domination of western theorising

> For many Pākehā academics this challenge is viewed as a threat. The possibility of Māori
>
> taking control of our own theoretical frameworks is a threat to the survival of many   who

have spent the best part of their academic lives theorising about and on Māori (Pihama, 2010, p. 6).

Pihama emphasises that Kaupapa Māori continues to thrive in light of challenges to its legitimacy emphasising that affirmation of Māori is central to Kaupapa Māori.

An exploration of Kaupapa Māori in the context of education and research provides a point of convergence between Māori aspirations and identity and the creation of relationships of partnership driven by Māori determination (Bishop, 2003, p. 223). Kaupapa Māori is driven further by Māori aspirations, with emphasis on generation, creation and development from Māori not the imposition of other cultures in both ways of doing and ways of knowing (Bishop, 2003). Bishop explores further the fundamental application and action of tino rangatiratanga emphasising that this provided the basis for the development across all levels from preschool to tertiary in successful Māori initiated educational endeavours (Bishop, 2003; Pihama, 2010; Smith, 2003). Bishop (2003) discusses the essence of tino rangatiratanga

> Literally it means chiefly control and increasingly it has taken on its figurative meaning of self-determination, that is the right to determine one's own destiny, to define what that destiny will be and to define and pursue means of attaining that destiny (Bishop, 2003, p. 225).

As explored in previous chapter's tino rangatiratanga aligns strongly within all phases of literature and forces identified within this research project, highlighting and validating the driving force of this research as Kaupapa Māori theory.

Māori concepts of taonga tuku iho, ako, whānau and kaupapa are discussed further as integral to effective Kaupapa Māori components in relation to effective education and outcomes for Māori. Bishop (2003) goes further to explore the concept kia piki ake i nga raruraru o te kainga - the mediation of socio-economic and home difficulties and highlights that strengthening

relationships between school and home to improve success of family members. Bishop indicates that when supported from home this results in higher participation in educational activities (Bishop, 2003). Durie (2004) shares this view.

Within this research both the researcher and wāhine Māori participants identify as wāhine Māori. Kaupapa Māori is founded within the intricacies and complexities of a Māori worldview (Durie, 2004) thus, this research process is founded within te ao Māori, the worldview of participants. Kaupapa Māori has arisen from Māori determination and a history of experiences which have contributed to Māori distrust of hegemonic research approaches (Bishop, 1998). This approach is suitably aligned to support Māori self-determination.

Smith (2012) highlights the debates on what constitutes an authentic Kaupapa Māori approach, and it is consistent in the literature there is an apparent constant message regarding fundamental components. Mahuika (2008) asserts that Kaupapa Māori "can be viewed as an assertion of our cultural beliefs and practices, our ways of knowing and being and our right to both live and maintain them" (Mahuika, 2008, p. 40).

Walker, Eketone and Gibbs (2006) highlight that the focus on Māori participants and research benefits for Māori must remain the priority throughout all phases apparent in Kaupapa Māori research. Smith (2012) identifies essential terms and guidance which permeated throughout the research process and all engagements with wāhine Māori participants. Smith (2012) highlights that these terms require cultural insight on behalf of the researcher, these are intricate in meaning and built upon an authentic relationship and application of respect. Within all phases and facets of this research, Kaupapa Māori values of manaaki, kōrero, titiro, whakarongo, kanohi kitea, kia māhaki, aroha ki te tangata with guidance of kia tūpato and kaua e takahia te mana o te tangata has been implemented. The guidance provided by Smith (2012) was observed and adhered to,

ensuring that the researcher exercised caution and care resulting in no disrespect to the mana of others.

Bishop (1998) emphasises that building whanaungatanga is pivotal in relationships amongst Māori. Within initial engagements with wāhine Māori establishing whakapapa links and identifying whanaunga was pivotal as a basis for engagement and success of the ongoing relationship with all participants. Bishop (1998) highlights that whanaungatanga as a process involves a commitment from all participants and encourages a sense of oneness (Bishop, 1998); and this has proven to be successful.

Mana Wāhine Theory

Māori feminism is not anti-Māori. It is pro-Māori, an integral part of Māori development and seeks to re-establish the mana wāhine of our women, to allow us to stand tall beside the men in our whānau again. Not in front of them, the movement is not anti-men, nor behind them, we are not apologetic for our strength or our visions, but beside them, where our culture tells us we should be (Irwin, 1990, p. 23).

Irwin (1990) captures the essence of mana wāhine within her statement and lifelong efforts and personal statements as mana wāhine Māori. Published in the Broad sheet in 1990 Irwin listed the aspirations she holds for Māori women and challenges she poses to Māori feminists

1. To make Māori women, our herstories, work and contribution to this society visible

2. To promote and lead Māori women's studies which monitor and analyse the role and status of Māori women in the Maori community as well as in the wider community

3. To consolidate the complementary goals of Māori feminism and Māori development and develop new goals & strategies from this base.

4. To promote Māori feminism in Māori society

5. To develop Kaupapa which unify us as Māori under the mana of the Treaty of Waitangi

6. To develop positive alliances wherever these are useful to Māori women and Kaupapa Māori: our men can do some of the work, tauiwi should do lots of the work, the state can pay for it all.

7. To provide leadership in the urgent work which is necessary to ensure that equity in education becomes a reality for our women as well as for other New Zealanders.

8. To develop ways of working and living which are stress reduced so that Māori women, their whānau, hapū and iwi can foster healthy lifestyles.

9. To live instead of surviving.

10. To recognise that struggles to challenge the racism, sexism and classism of this society have a long his/her/story and that ours is but a contribution to the work our tipuna have already started (Irwin, 1990, p. 21-23).

Within this list Irwin captures the broader aspirations of this research particularly in points one, seven, eight and ten.

As explored in the literature the significance and role of mana wāhine cannot be overlooked. This research focuses on wāhine Māori and their success. Attempts to highlight the valued significance of wāhine Māori as agents of change and influential in their own success and that of their own whānau, hapū and iwi is imperative

The concept of mana wāhine therefore acknowledges the important contributions of women in Māori culture and society and the centrality of women for the continuance of whakapapa/genealogy and the nurturing and guidance of future generations. Māori women's leadership therefore is intricately linked to the exercise of mana wāhine (Forster et al., 2016, p. 327).

Simmonds (2011) explores mana wāhine as an extension to Kaupapa Māori and feminism with the focus on the complexities apparent for wāhine Māori in their lives. Alston & Bowles (2018) support that a focus of research goals over method is evident as a characteristic of feminist research. At its roots mana wāhine revolves around the exploration and unveiling of the experiences and narratives that accompany wāhine Māori allowing the time, space and pathway through their own avenues to "(re)define and (re)present the multifarious stories and experiences of what it means, and what it meant in the past, to be Māori woman in Aotearoa" (Simmonds, 2011, p. 12).

Forster et al. (2016) emphasise that the leadership of wāhine Māori continues to go unnoticed across scholarship and research and that leadership sits with men. However Simmonds (2011) asserts that the balance and interconnectedness of Māori men and women is intricate and complementary related and permeating through the interconnected systems, knowledge, world view and whakapapa of Māori "the fact that mana wāhine is intimately woven with mana tāne, mana whānau, mana whenua, and mana atua is one of its distinguishing features and is vitally important to any theoretical considerations" (Simmonds, 2011, p. 12).

As explored in the literature the basis of whānau for Māori is of the greatest importance, fundamentally influencing mana wāhine (Pihama, 2001). Simmonds highlights that "whānau discourses ground mana wāhine in the lived - and often stark - realities of Māori women and their whānau and thus require a very practical application of mana wāhine in order to prompt change for better realities" (Simmonds, 2011, p. 16).

Māori women in academia and social work continue to draw strength and inspiration from those that have gone before them

> From Hinemoa and women like her from our past we learn that Māori women have successfully transgressed traditional practices and that these transgressions have

contributed to our ever-changing culture…. another layer of meaning was revealed, helping me to come a little closer to understanding the forces that inspire me to work against the odds as an academic (Irwin, 1990, p. 20).

The use of storytelling can truly capture the essence of Māori women, their leadership, their perspectives and experiences (Forster et al., 2016) and is therefore fundamental in this research. The success of wāhine Māori in social work education is best told through the voice and stories of these wāhine.

This research is focused on honouring the voices and success stories of wāhine Māori in social work. Theoretical underpinnings of this research have remained steadfast and pivotal from the aims and objectives of this research, throughout all phases and stages. The outcomes of this research remained focused on research participants, their successes and the impact of their successes on their own whānau, hapū and iwi and in their roles, influence and impacts as wāhine Māori in education and social work practice. This honour's the theoretical foundations of both Kaupapa Māori research and Mana Wāhine theory but also to pay homage to the journey that Māori and wāhine Māori in particular have experienced and the immense strengths and potentials that are held within individuals, whānau, hapū and iwi.

Conclusion

This chapter has provided insight and detail of the theoretical underpinnings of this research highlighting the fundamentals and appropriateness of all facets of both Kaupapa Māori theory and Mana Wāhine theory. Theoretical underpinnings align with the worldview of participants, leadership, efforts and aspirations of wāhine Māori in society, education, social work and in relation to Māori development overall. Kaupapa Māori theory and Mana Wāhine theory have been selected as these have developed as a result of the journey that Māori have taken, founded within the complexities and intricacies of a Māori world and the place of wāhine Māori within

it. These theories capture the past and utilise this rich knowledge and experience in the present day. These theories capture the immense strength, aspirations and commitment inherent within te ao Māori which are reflected within the efforts of wāhine Māori in education, social work and within their whānau, hapū and iwi.

CHAPTER FOUR: METHODOLOGY

Introduction

This chapter explores the methodology underpinning this research design and approach. Detail is given on the recruitment and criteria for wāhine Māori participants of this research, data collection methods, ethical consideration and approval, the process and tools in the analysis of data. This chapter will introduce research participants and provides the location of the researcher and her reflection on phases within this research project.

Research Design

This research will follow a traditional qualitative design in order to capture and gain insight into the authentic nature of the lives of wāhine Māori through sharing of their stories, thus highlighting their 'voice', their experiences and lived realities (O'Leary, 2014). Six wāhine Māori social workers were recruited as participants to share their stories, consideration was given to the number of participants and it was decided for the scope of this research that six participants stories would be sufficient to fulfil the aims and scope of this research. Wāhine Māori participants will be introduced to the reader further on in this chapter.

O'Leary (2014) emphasises that a quantitative approach founded in positivism overlooks the deep value of research participants experience hence such an approach could not support the aims of this research nor that of participants. Values which can be identified within a positivist approach and which assumes that all people share similar experiences will not align with the highly valued and unique voice of indigenous wāhine Māori participants (Harre' Hindmarsh, 1993).

The outcomes of this research aim to benefit wāhine Māori participants, whānau, hapū and iwi. Participant voices and experiences are highly valued within a qualitative approach just as individual experiences and self-determination are valued within social work (O'Leary, 2014;

Hollis-English, 2012) and within a theoretical background of this thesis. O'Leary (2014) emphasises the importance of selecting the most effective and appropriate methodological approach when undertaking research. As explored in the previous chapters this research is grounded in historical context which validates the selection of Kaupapa Māori. Within this research both the researcher and research participants identify and hold whakapapa as wāhine Māori which further supports the selection of both Kaupapa Māori and Mana Wāhine theory.

Methodological underpinnings of this research meet the needs of participants on several levels, as wāhine Māori, as social workers working alongside individuals, whānau, hapū and iwi, as students undertaking social work education and through the process and concept of ako. Through the voices and stories of participants there is potential to shed light, to gain understanding and to contribute to ongoing change to support further success of wāhine Māori in social work education and professional social work practice.

This change is not only limited to the way in which social work programmes are developed, structured and taught, the content included within these programmes, the educational environments students learn best within, but also the development of pivotal relationships between students, peers, teaching staff and the wider institution, therefore opening up the potential of improving such areas and supporting the success of all wāhine Māori students. Wāhine Māori who have successfully completed their studies and are working as social workers can provide valuable insight through their stories of success. It is attempted to gain insight into what supports success through a qualitative approach from wāhine Māori themselves who have experienced it.

Participants and recruitment

Wāhine Māori participants within this research shared similarities in line with criteria established for participants, however each wāhine also hold unique attributes, qualities, upbringings, experiences and whakapapa which permeates through their stories of success. This section will

briefly introduce the reader to wāhine through pseudonym allocated to each participant and present some insight into each wāhine gained from stories shared.

Liana is a mature wāhine from a large whānau with strong whakapapa links within Te Tairāwhiti. She is a mother to many adult children and proud grandmother to her mokopuna. Liana has a depth of experience in social work and holds a tuākana status to many with lesser practice wisdom within her professional world. She is a leader and role model within both her professional and personal worlds. Whakapapa and whānau are a priority for Liana in her life and in everything that she participates in she does so backed by a strong whānau unit.

Stacey is both also a mature wāhine, a mother and wife, hailing from a farming background. Her story reflected the immense influence of her parents and upbringing as a solid foundation for her as she has journeyed through life's challenges, successes and her social work career. Stacey contributes immensely through her work in supporting other social work practitioners to reach their potential and uphold their commitment to the social work profession and those they work alongside. Stacey holds strong values in both her personal and professional worlds, is a lifelong learner, an immensely hard working and committed mana wāhine Māori.

Rita is another wise wāhine Māori who contributes an authentic wairua to the social work kaupapa. Rita has overcome immense life events particularly in her younger years and brings to her social work role a strong sense of pride and dignity in who she is and who she continues to develop into as mana wāhine Māori. Rita contributes her success to those wāhine within her whānau and whakapapa who have influenced and guided her, providing her with unconditional support over her lifetime.

Tracey is wāhine Māori with a humble grassroots commitment to her chosen profession and field of practice. Her success in education has come as a result of overcoming many challenges in earlier years of education which have motivated her immensely. Tracey has pride in her

qualification and in the ongoing contribution that she makes in her chosen field of practice. She is committed and upholds professionalism with a strong desire to see success in its entirety achieved for the people she works alongside.

Mereana is a young yet wise social worker and mother with immense resilience and passion for those that she works with and walks alongside, within both her personal and professional worlds. Her childhood proved to have many challenges and loss which has contributed to her growth, her development and her commitment to her role as both a mother and as a wāhine Māori social work practitioner. She has achieved many successes and overcome many hurdles, holding lofty aspirations for her future in the profession and for those she will work alongside.

Jessie is also youthful in years yet wise in her perspectives and approaches to social work. Jessie achieved success in education, finding key support people within each stage of education as a result gaining recognition from her whānau. Jessie draws strongly from the influence of her elders and her iwi and holds aspirations in her social work role to see the reconnection of Māori back to their whakapapa.

These six wāhine Māori were invited to participate in this research and needed to meet the following criteria:

- Successfully achieved a degree level social work qualification (within the last 10 years) within Aotearoa.

- Had been employed in a professional social work role for at least one year during that time

- Have whakapapa links as wāhine Māori

- Demographically needed to be located in the North Island in order for engagement to take place kanohi ki te kanohi.

The selection of research participants within this study took place through non-random sampling (O'Leary, 2014) and throughout networks established within professional and personal context of the researcher. O'Leary (2014) indicates that through the selection of non-random sampling this allows for the inclusion of marginalised populations. This also allowed for the researcher to identify participants who had undertaken and achieved their social work degrees through a range of providers in order to capture a wider range of experiences within different social work programmes and institutions.

O'Leary (2014) highlights that one potential challenge of this approach is in finding participants who are open to willingly disclosing personal experiences they have had and challenges they may have faced within their lives. Furthermore, they must be willing and able to present their authentic selves without feeling the need or pressure to be perceived in a particular light. The importance of the researcher establishing both trust and respect in light of this challenge was essential, as was the importance of the application and knowledge of Māori values and facilitation skills to alleviate any negative concerns throughout the research partnership, such concerns did not eventuate.

An email was sent to both personal and professional networks throughout the social work education sector in efforts to recruit participants. An overview of the aims of the research, signifying the value of the research, along with expected timeframes required of participants for interview purposes were included (see Appendix A). The consent forms (see Appendix B) and the questions that were formulated (see Appendix C) were included as attachments to the email. These were included along with clear specification that the interviews would take place kanohi ki te kanohi to ensure transparency, in order to establish trust and to ensure that participants were made fully aware of what was required (O'Leary, 2014).

Data Collection methods

Creswell (2013) teaches that the data collection stage involves a series of processes. Using this methodology within this research means that interviews took place face to face, and that these were audio taped, followed with the process of transcription. The researcher considered utilising the skills of a transcriber due to time restraints however decided against it as transcribing these interviews would allow for in depth insight into the stories shared.

The research employed the use of semi-structured interviews which as described by O'Leary (2010), holds potential to retrieve the data upon which the research is focused but this approach also offers the possibility and opportunity of unexpected and new data to eventuate. The flexibility of this approach allows for the natural flow of conversation and allows the freedom for participant's interest areas to be discussed (O'Leary, 2014). The possibility of new and unique information to be drawn from the experiences of participants throughout their lives is maintained through this approach and aligns with the aims of this research and the honouring of participants 'voice' (O'Leary, 2014).

O'Leary (2014) highlights the priority of the role of the researcher in listening. This aligns strongly with the teachings and guidance of Smith (2012) in relation to titiro/whakarongo: the voice of the participants remained the priority throughout. Interviews were organised and agreed upon around the needs of participants, facilitated in locations suitable to the participants yet private enough that the participants could attend and speak freely and openly (O'Leary, 2014). Such interviews and processes allowed for solid establishment of rapport (O'Leary, 2010) which assists in the building of whanaungatanga between participants and researcher, imperative as a value within both mātauranga Māori and Kaupapa Māori (Bishop, 1998, 2003; Pihama, 2010; Smith, 2012).

Creswell (2013) indicates that it is necessary to ensure that interview questions are well developed, open and general enough to encourage conversation that could yield rich, descriptive responses. Close attention was also paid to the dynamic which could eventuate between the interviewee and the interviewer as cautioned by Creswell (2013).

The guiding principles outlined by Smith (2012) ensured the most important factor of respect was established and maintained along with the use of sensitivity and caution throughout all processes. The audio recording was transcribed verbatim by the researcher following the interview, creating an accurate record of the interview content and context for processes and data analysis (O'Leary, 2010). The transcriptions generated from the interviews along with notes of observations taken throughout the interviews were sent following the interview process to participants by email.

Ethical considerations

This research aligns with the Code of Ethical Conduct for research as outlined by Massey Universities Human Ethics Committee. This code emphasises and makes provision for the protection of the research participants and examines procedures and practices in order to establish whether these are suitable and appropriate for the participants involved in research.

This research sought and gained approval through the Massey University Ethics Committee (See Appendix D) in order to ensure that all areas of ethical focus along with principles included within the code align with this research. Respect for people and the minimisation of any risk or harm to participants is fundamental within all phases of this research. O'Leary highlights the responsibility of the researcher to ensure that "the rights and well-being of those involved in your study are protected at all times" (O'Leary, 2014, p. 47).

Upholding ethical procedures outlined within section two of Massey Universities code of ethical conduct relate to the principles apparent within The Treaty of Waitangi, in relation to   cultural

sensitivity, the use of te reo Māori and the appropriate application and adherence to Māori values and protocols.

The methodological approach of this study is grounded within Kaupapa Māori that ensured the correct application of all of these ethical considerations when working alongside wāhine Māori participants. All engagement and rituals with participants drew links with whakapapa; included mihimihi and allowed for the establishment of both manaakitanga and whanaungatanga (Mead, 2003). Participants were invited to, but not required to partake in both opening and closing karakia to allow for a clearly defined beginning and ending, to encourage a safe and respectful process and environment in the best interest of wāhine Māori participants (Ka'ai, Moorfield, Reilly & Mosley, 2004).

Informed and voluntary consent was essential, the importance of fully and transparently informing participants of what was required to participate within this research was held as a high priority (O'Leary, 2014). Wāhine Māori were made clearly aware of time requirements, the purpose of the research, the methods utilised in collecting and recording data, confidentiality and limitations to this (O'Leary, 2004). Written consent was obtained and stored securely under password protection along with all written documents, transcriptions and information pertaining to this research. This was to ensure the confidentiality of participant's information and identity is maintained (O'Leary, 2004). The mana of participants and their stories will be protected as participants have been allocated pseudonym.

This research achieved ethical approval on May the 28th 2018 (See Appendix D).

Data Analysis

O'Leary (2014) stresses the importance of systematic processes and 'methodical rigor' throughout the analysis process, this is seen to support both a clear focus and researcher outlook.

This research utilised a thematic approach and employed thematic networks to summarise themes within text.

Vaismoradi, Turunen and Bondas (2013) mention that with thematic analysis becoming familiar with the data collected is crucial in order to make sense of it prior to engaging in the identification of ideas and concepts within the code generation process. The findings from this research were examined comparative to literature included within the extensive literature review. Where new information was generated this was then linked back to the forces which impact wāhine Māori in each significant stage; before, during and after social work degree attainment. Recommendations were then established regarding potential areas for future research and exploration during this phase.

Locating self in the research

Alston & Bowles (2018) discuss the influence of the researcher's belief, values and worldview on the research topic that they undertake; indeed, this is true in relation to the influence of the researcher in this project. Those authors indicate further the need for the researcher to have interest in their topic of choice as this requires a significant level of both commitment and time in order to bring research to completion (Alston & Bowles, 2018).

On multiple levels this research is influenced by the researcher's position, and this research focuses on the background of the writer: a wāhine Māori with success in social work education. I identify as Wāhine Māori, I successfully completed my social work degree, I am a registered social worker and I work in a social work lecturing role. All these factors locate the researcher as 'an insider' which comes with its advantages and disadvantages (Greene, 2014).

The selection of the focus for this research was influenced by two factors, my own personal journey as wāhine Māori but even more so my experience of teaching on social work programmes within a mainstream organisation for ten years within Te Tairāwhiti. Of the many

wāhine Māori students that were taught during that time, many who went on to complete their degrees and many who did not.

Having a passion for education, social work and also Māori development contributed to concerns and questions for me during this ten year period as many forces impacted on the ability for these wāhine to succeed into the profession. I wondered whether social work programmes and institutions are doing enough to support wāhine Māori when it is evident that these wāhine have the potential and competence of being capable social workers. As a social worker myself I was acutely aware that the need for Māori social workers is ongoing and pivotal in supporting Māori social wellbeing.

However, there were more forces evident other than those from the institutional context impacting on students. Some wāhine are able to navigate and manage these continuing with their education, whilst others became overwhelmed by the multiple pressures and responsibilities. As a researcher I wanted to explore what these forces were and what contributed to the success of wāhine Māori in social work from their perspective before, during and after social work education. Navigating this research as an insider required the ongoing use of reflective practices in order to effectively work through both the data collection and data analysis phases with participants (Greene, 2014).

Reflection

On reflection of the process and approach taken within the data collection phase I became aware that no offer or encouragement was given to participants to partake in the interviews in te reo Māori. Given that all participants were wāhine Māori and that this research is founded in Kaupapa Māori and Mana Wāhine theory participants should have been welcomed to do so. If participants were given this option, it may have yielded more in-depth meaning and context to their stories through incorporation of te reo Māori.

The allocation of pseudonym was not prioritised during initial phases of this research project and therefore participants were not given the opportunity to contribute to how they would like to be referred to within this study, this is another area of reflection and an area which could have been strengthened. Participants were allocated random names without meaning or connection, this could have been considered more deeply as participants may have preferred to identify names for themselves.

Summary

This chapter has identified methodological components grounding this research, has introduced the reader to the wāhine Māori participants of this research in order to allow the reader insight as they progress to the next chapter which celebrates their stories. This chapter has identified and discussed the criteria and recruitment of participants and data collection methods utilised. Ethical considerations and approval have been explored along with detail on the tools and processes employed in data analysis. This chapter has also expressed research limitations transparently.

CHAPTER FIVE: WĀHINE MĀORI - THEIR STORIES

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain

Introduction

This section celebrates the stories of wāhine Māori through their voice, reflections and experiences. Findings are presented in three phases focussing on forces relating to the lives and journeys of these wāhine Māori before, during and after social work study. Key themes which emerged within each of these sections are highlighted and subthemes recognised. The main findings in each section are presented initially and then explored in more depth with a narrative approach consistent with appreciation of participants' voices. Participants have been allocated pseudonym in line with protecting and valuing their mana and identities.

The first phase presented 'Life before a social work degree' touches on both educational experiences and life experiences. Early days of education, challenges, loss, goal setting, teachers, parents, and pathways were all themes identified in relation to education. Upbringing, values and beliefs, loss, partners, children and motivations were identified as themes in life experiences.

The second phase presented 'Life during a social work degree' focuses on both institutional and personal forces impacting participants. Themes evident within institutional forces included course content and learning environment, the influence of teaching staff, peers, scholarships and regulations. Personal forces included loss and change, children, work and sacrifice, health and personal attributes.

The final phase presented 'Life after a social work degree' has three parts:

1) Social working

2) Being wāhine Māori and successful and

3) People of influence

Part one focuses on key themes related to positions and practice, role modelling success and the impact of study and practicums on employment are documented.

Part two includes change makers, guidance and support, whakapapa, leadership and aspirations.

Part three includes other Māori students, tutors and whānau.

Phase One: Life before a social work degree

Wāhine were asked three questions relating to life before their social work degree

- What was life like for you before you started studying social work?

- What were your experiences in education before your tertiary social work degree?

- What were your motivations into social work?

Early days of education

Challenging forces relating to education were evident in korero from three wāhine, Tracey reflected emotionally on the discrimination she and her Māori peers experienced relating to a suspension within her mainstream secondary school years and the impact of this on her then through to when she studied social work and entered practice and is recorded as "now we hadn't done anything to indifferent to some of our peers but one of the things that was quite different when we were suspended from school, some of them were never ever allowed back, umm was that we were Māori". Tracey expressed clearly the shattering of her peer group due to the suspension, there were misconceptions teachers and the principle had of her and her peers, the influence of the school Board of Trustees at the time on their ability to attend school. Following this, the experience featured for Tracey as a motivational factor in her education pursuits later in life but the transition forward following this experience was challenging:

It was traumatic because we weren't just friends, we were very close and I considered them to be family. It was traumatic, that separation was really hard for us, even now if we see each other, either we don't acknowledge each other or tears, for sharing those experiences and probably the sense of loss, all of us – that attack on our personal identity. It wasn't about getting kicked out of school but it was the attack on our personal identity.

Tracey went on to become head girl in her final year of high school. Liana reflected on how she felt following these stigmatising experiences in her secondary education and the lack of expectations on her to achieve and be successful:

And so that stigma sat with me going right through high school, was around being dumb, and also the way the high school was set up. They didn't weren't concerned about Māori kids, but more about the achievers. And I'll just go out there and just play with your poi's ***** you don't have to achieve anything. So, it was a little bit late when I realised, I needed to work a lot harder.

Mereana emphasised the impact of losing her father and later her mother, entering Child, Youth and Family Services (CYFS) care and then getting 'picked up' by her grandmother as influencing her earlier memories and experiences of education:

The first nine years of my life, eight years, and my dad died at 8, like I was at primary. But then when he passed away, we moved to ******** and then my mom kind of just lost herself, just overwhelmed with the grief. So there was no care and education, she wouldn't really care if we went to school or not, so I didn't really have an education for maybe a good year and a bit. So even in the CYFS system, like, I wouldn't go to school, they would just send me off with my bag, and I'd just go to town or to the park to do something else. So education was not even in my head.

Life for Mereana as the fourth of ten siblings under the care of her Grandmother proved to be influential and a driving force later in her high school education. She shifted her focus to school where she discovered she was skilled and that with hard work, extra study and commitment to achieving she could be successful and be noticed for her academic successes:

> It wasn't until I moved to my grandmother, and I started school there, I found that I had qualities and that I had skills. My focus was school and I really enjoyed it, so from then I went to college, my whole focus, I was a geek - from third form my goal was to get DUX at seventh form. I knew I wasn't good at math, and science and English, so I would during my lunchtimes go to have extra learning with the teacher and that's how I was able to stay first, like on top because that's where I liked to get noticed, academically.

Mereana's goal setting, drive and hard work in high school was underlined by a desire to be recognised by her grandmother, to gain an attachment with her and be proud of her achievements:

> I wanted her to see me and be like, you know wow this is my moko, be the loving person I wanted her to be. So that's why I think I done that so she could recognise me, everybody else did, the teachers did, the others students did, they had respect for me, because I was working hard. That's how I got that recognition, but my grandmother never told me that, but she would tell everyone else.

Four participants reflected on the influence and additional support of teachers during high school education and the positive impact this had on their success whilst experiencing challenging life circumstances. Tracey spoke of the negative treatment she received from some teachers but also recognised those who went above and beyond to support her whilst suspended "I had other amazing teachers who when I was suspended they turned up at my house to give me tutoring support. So I went back to school and topped the class and all my subjects". This tutoring aided

the success reflected by Tracey as a top student following a significant suspension and isolation from both the school environment and her peer group.

Two participants said they did not have a lot of support from home but found this elsewhere: Jessie reflected that her mentor teachers contributed to her focusing on her education "I had a lot of really key mentor teachers that helped keep me on the straight and narrow". Mereana attributed 'staying on top' to the additional learning she received alongside teachers in her lunch breaks "during my lunch times, going to have extra learning with the teacher. And that's how I was like, able to stay first". Stacey discussed the poor health of her father and the advice and support received from her teachers who took this into consideration, with the loss of her father later in her final year of high school "they supported me to go to the bridging course at Waikato".

The influence of parents was evident but particularly the role and influence of fathers. Three participants reflected fondly on the strong advice and support provided from their fathers in relation to life and education in their adolescent years. Liana acknowledged her parents influence:

> My parents were huge in influencing me, Dad always said 'if you want a job done right you have to do it yourself' that has been part of my driving force. The upbringing that I had was very nurtured and loved by both my parents. And that is the same thing that I have portrayed to my own children.

This proved to be ongoing as an influence for Liana whilst raising many of her own children, in her roles as a nan to her grandchildren and whānau member.

Stacey reflected on her father's commitment to ensuring his daughters were successful in their educational endeavours, opposing strongly Stacey's desire to follow in his farming foot steps

> He didn't finish any schooling, but what education he had he wanted to make sure that me and my two sisters got the best of education, whatever that looked like, to the best of   his

ability. So he was very clear to me that he wanted me to succeed in education, to go on to university. So I went on to be a teacher.

Although Mereana lost her father earlier in her life, a factor in the many challenges she faced, she spoke with admiration for the father figure she did have and his unwavering encouragement

And the reason why I moved back here was because my uncle, my mom's brother, was like a father figure, only father figure in my life. He would just give me lectures all the time, about, you know - being successful, not having parents but trying, trying to do something with your life anyway.

Tracey's father advocated strongly for his daughter "My father begged for me to go back! He umm made me home school and he said to the principal 'right, you must provide her with - '" ensuring that she received what she was entitled too in order to home school during her suspension.

Four participants reflected on their pathways to higher education. Three participants indicated that University entrance was out of reach for them due a range of forces. For Stacey, it was her father's health whilst Tracey was deterred by the earlier experiences with suspension - opting to work as opposed to study. Jessie reflected a similar decision at this stage preferring at eighteen years old that earning an income was preferred to higher education. Rita reflected on her pathway into University at nineteen through a provision for a Māori programme "I didn't have UE or anything like that, but there's a backdoor into study for Māori into university".

For Rita she expressed in her final stages of achieving her Diploma she pulled out to deal with the challenges arising for her from traumatic childhood experiences which surfaced: "I really wanted to study because I wanted te reo, but I just think for me it got to the point in my last year of study that life I say, got in the way". These same experiences arose again 21 years later in her social work studies.

Life unfolds

Evident in responses from all participants was the influence of life events, both the highs and lows, which impacted not only upon their experiences in these stages but had effects on later experiences and success in social work education and its profession. Life forces encapsulates all of the events, experiences and influences impacting these wāhine before they began social work education.

The quality of their upbringing, shaped values and beliefs developed in the earlier years for these wāhine. These were discussed by all participants, and the role of determination was articulated by three participants including Jessie:

> I think with my own childhood experiences, there was some adversity growing up and there were some issues with parental stuff, but I always had one strong, if not more, stronger adults to kind of provide me with guidance that I needed and instil those values of determination and doing it for yourself, that's what lead me to social work.

Stacey drew attention to the hardworking nature of her family which was responsible for her success having to juggle many jobs before social work study "We've been hard workers from the day we were born, we've always worked". Stacey's hard work ethic was coupled with determination: "I'm quite a determined person, so if I'm going to do something, no one's going to stop me".

Two participants reflected on the loss of their fathers before their social work studies and talked about the impact of this event. Liana lost both her father and a beloved mokopuna and experienced her marriage ending, these were hard times but influenced her later to her learning and growth and shaped the wāhine she has become.

Three participants mentioned the influence of male partners in their lives prior to social work study and two of them identified a lack of support. An example is Liana: "It was very empowering to have a very supportive family, but not so much supportive husband at the time, he was very selfish and only really wanted to pursue what he wanted to pursue". Mereana talked about the nature also of the relationship she was in: "for maybe three years, a very toxic, druggie, violent relationship. And this was at a very young age, like 17 to 19, and then becoming a teen mum". Becoming a mother motivated Mereana to make change, relocate and begin another journey, for herself and her son:

> it wasn't until I got pregnant where I thought, you know stuff this, like I just lost myself, everything my grandmother had taught me, so I moved back to ****** and thought I needed to change for myself and my son.

For all participants children were identified as significant forces in their lives, before, during and after study. Jessie highlights that having her son assisted her to find purpose and commit to tertiary social work study: "becoming a mother made me really focus and figure out what's my purpose, social works always pulled me in that direction". Rita clearly articulated: "my biggest motivation was our tamariki" indicating her efforts were not for her daughter alone but for all children. Mereana's success and drive focused upon providing a life for her son which she did not experience as a child:

> My son at the time, that drove me to get my degree so I could be successful and provide for him and give him a life that I didn't have. So that that was probably a big factor to drive my successfulness. Was for that reason, because I know what it's like being a kid and having nothing.

Children were identified as motivating five of six wāhine to enter and achieve their degrees in order to be successful role models and provide for their children and their futures.   Five of six

participants were already mothers before and during their study; one also a grandmother, five identified as solo parents after study without the support of a partner, and Stacey journeyed throughout with the support of her husband. They juggled work and his study and children at once: "part of my journey has been recognising that not all mums are stay at home mums, so at the age of three months I went to work at ******* as a caregiver for the elderly".

Tracey made known that her motivation was fuelled by a desire to 'prove people wrong' "It was purely motivation to prove to people that I can do this". She had been influenced earlier in secondary education by her negative experiences, which continues to have had impact for her throughout all phases before, during and after.

Phase two: Life during a social work degree

Findings relating to the success of participants during their studies will be presented in relation to institutional and personal forces. Wāhine were asked three questions which related to study:

- Throughout your degree what were the 'forces' that impacted upon your success at an institutional level?

- What were the 'forces' on a personal level during your studies?

- Where there any forces which could have impeded your success in achieving your degree?

Institutional forces

Course content and the impact and influence of teaching staff

Five of six participants talked of particular areas of content in courses that contributed significantly to their learning and growth on different levels. These included biculturalism, social policy, abuse neglect and violence, Pūao-te-Ata-tū, Te Tiriti o Waitangi and self-awareness.

Liana mentioned the Treaty learning, expressing the journey as shared with her peers: "the Treaty was really empowering, that journey was empowering, sad, angry, brought a lot of emotions for us as a group, and we got there in the end". Whilst Stacey explored the nature of Treaty as new learning outside the scope of her whānau: "it was challenging because in my little world the Treaty was non-existent, my parents were not familiar with it nor the ability to be able to analyse your life and self-analysis".

It is interesting that these reflections from three participants linked to Te Tiriti O Waitangi as was the influence and approach of the person teaching the subject. Stacey expressed appreciation for the approach taken by her lecturers:

> What I appreciated with her was her patience, being able to manoeuvre students through the process, at different stages, so I challenged back very hard when it came to some comments she made, I appreciated that she challenged and pushed.

Four participants named their tutor and described their teaching approach. Liana described hers as "really unusual" and "so supportive". Stacey liked the skilled process of her tutor who contributed to her growth in self-awareness: "helping me figure out the unknown stuff about me, I thought I knew myself extremely well". Rita highlighted one Pākehā tutor who taught her Treaty and the environment she created in the classroom "it was just an amazing atmosphere, there wasn't any raruraru in our tutorials, nothing like that" this tutor continued to have an impact on Rita during her time on the programme.

Rita thought deeply on her learning "reliving my childhood" in an abuse, neglect and violence course that resurfaced from her past. Rita self-identified as: "a child of sexual abuse" and expressed how she valued and benefitted from institutional support services and a tutor "being able to unload in a safe environment with someone who knows how to walk alongside me and show me different things".

Learning about Pūao-te Ata-tū had a huge impact on Rita, who indicated it should be a specific course taught in social work programmes

> We talked about it today me and another colleague, how it is so relevant in today's society and within our mahi, we see that, and nobody reads it, maybe they need to and make changes, don't make it tokenism, actually read it and understand.

Rita had the opportunity to provide feedback to a programme coordinator during her studies where the programme was lacking. She highlighted that of twenty courses only three related to Māori suggesting that this needed to change, especially in light of the fact that Māori were "down on everything and should be a priority". She was challenged but encouraged that this could be a way to "connect to people, no matter if they are not your ethnicity".

All participants expressed the positive influence of their tutors saying what they valued from the student teacher relationship. As challenging personal circumstances unfolded for Liana she commented that "she was my saving grace, she expanded my mind". Mereana valued the support and ongoing communication in her relationship with tutors particularly when she had many personal issues and faced failure in some papers: "I always found support from tutors, around like, maybe it is okay to take a break and come back. The communication, ongoing communication that helped me, I can come back and there's options available".

Rita expressed the value of her tutor and guest speaker's real life experiences:

> Listening to her stories, listening to the things that she did in social work…the different wāhine that came and talked to us because they made you see life differently through their lived experiences, you know because your studying social work it doesn't necessarily mean that you know what social is, these people, these wāhine Māori they have been out there and their experiences, the experiences they bring back and they teach us, so you see that they are real and not in a book.

Through the tutor's sharing of stories, Rita made a connection as a Māori women with her Pākehā tutor recognising shared values as she was involved and participated in events which were detrimental to Māori "from that moment I learned and I thought that's someone I can connect with, she's fighting for Māori". Another influential tutor for Rita "subtly pushed" and encouraged her to see things differently assisting Rita within her life to comfortably "walk within Māori". Tracey's ideas capture the high regard and respect she had for her lecturers:

> The lecturers I had were phenomenal, influential, just yeah so intelligent, would just would blow me away every day with the just down to nature down to earth they we're but massively high expectations around quality around what you do and some of the things they set me up to do.

Stacey stated that "I think I've always been a believer in the teacher. I think a person can be broken or strengthened by the passion, drive, fairness, and confidence, transparency of the person teaching them or guiding them through". Therefore, choosing the best provider to study under and the right environment to be in was important for Stacey. Having come from a mainstream institution she returned to finish her degree in a learning environment that was founded in "my Māori world". Stacey indicated the learning environment and approach of her chosen provider fitted well for her at that stage of her journey: "I like the classroom setting there but because of the cultural aspect, the bicultural learning had whanaungatanga, marae style type of learning coupled with the challenges around yourself". Tracey indicated also that she valued having a space she felt she belonged as "part of the whānau". Jessie emphasised that the self-directed nature of the course she completed assisted her to be adaptable.

Scholarships

Three of six participants were recipients of different forms of scholarships, for Tracey and also Mereana these proved to be very useful: "I got the NGO grant which helped me finish my study,

so that kind of encouraged me to keep going" whilst Tracey stated that the programme she applied for Te Rau Puawai (she was already working in Mental Health) was pivotal: "that programme got me through the degree without a doubt". She valued the care and support of staff over the period of time: "they would ring you up and I literally think - they really care, oh my gosh". Liana also applied for and received a scholarship however her experience was not so positive. She had become a single parent also and therefore was eligible for a Training Incentive Allowance (TIA) which covered her course fees yet her experience left her feeling marginalised:

> They wanted me to sign the paper to acknowledge that I had, then they weren't going to give me the scholarship because of it, because I got the TIA, so I was marginalised, because by default I became a single parent. I refused, I refused and I said, you know what, I'm not in this position because I wanted to and I'm doing everything that I can to better myself to look after my whānau!.

Peers

Three wāhine spoke about the influence of their study peers who saw them as another layer of support, Jessie said that: *"we had a supportive crew, you know there were some strong wāhine Māori in the crew not just teaching us but within our cohort"* this support continue outside the classroom also…

> A quiet group encouraging one another, we were in the same house submitting our assignments at 11.59 when they are due at 12 pm. But we would all push each other; we saw each other's strengths and ability to be great social workers.

Tracey reflected on her transition as she progressed through her degree. She took on giving support to lower level students: "I took on the support role to support other students. I loved that even more, that helps me rather than other people helping me". Liana when discussing her learning journey referred to it as "we" highlighting that her classmates and remaining social

work colleagues were significant players as supports to one another, through learning and life events that unfolded during study.

Shifts from diplomas to degrees

Two wāhine Stacey and Liana were impacted shifts in qualification regulations and returned whilst working fulltime with diploma's to complete in their final degree year. This proved to be challenging yet achievable for Liana

> I did it because the writing was on the wall, but also because ***** was offering eight papers. Yeah I could do that. But we thought it was over four years and then it was actually over two hence why I had to really work full time and do five papers in that year, that was really hard work.

Stacey who was also employed at the time, explored ways to achieve her degree: "I came to talk to her about the year programme because everyone at that stage of course were hit with the three years, everyone was on that tāke of how are we going to manage this". Stacey chose a different provider for her degree year as she didn't like the way the staff member interacted with her.

Personal forces during study

For all participants there were personal forces which impacted on their learning experience during their studies. These included loss, separation, children and whānau, work, sacrifice and significant health issues.

Loss, separation and change

Liana expressed the loss of both her father and her grandchild during her studies as well as the breakdown of her 20 year marriage. Although this was challenging Liana expressed that facing

her worst fear was accompanied by the beginning of significant personal growth which was supported through course learning:

> From then on that was kind of a starting point, as a Māori woman being totally honest with myself about everything in the relationship, about who I am and in all that ko wai au and all that delving into my, my own values and ethics set me up to, to face the worst fear that I felt in my life was being alone and left with children to bring up on my own.

Liana emphasised that her personal experiences and content within her studies aligned promoting both a therapeutic process and lived experience to connect the learning too: "what I was learning in my work was actually what I was going through in my life". The personal growth that came from this saw Liana shift from "ngāwari' to be "more direct open and honest".

Whānau, children and health

Along with study, Liana who was now a single parent chose to undertake practicum outside of her home town, she sought assistance from her mother, shifting the children, renting out her home to complete her practicum. Whilst on practicum she found out she was pregnant "my little kinder surprise" and also applied for her first social work position which they held open for her until she had had her baby. Liana expressed the challenge associated with informing her family, managing all her children, completing her practicum and preparing for both a new baby and a new job - however she did manage to and Liana attributes this to: "belief in myself, if you want to change things you have to change yourself, if you want. When you have ups and downs you have to believe in yourself and pull from those things you hold dear".

Two participants Liana and Tracey managed significant health challenges whilst studying, both identified that amongst the rehabilitation opportunities arose:

I had to really work full time and do five papers in that year, that was really hard work and just as well I had a hysterectomy in between that, because then I managed. I was behind in so many assignments and then the surgery came up and then I thought I needed to do this. So it gave me an opportunity and time to work out all these assignments and I managed to cross the line and get the degree (Liana).

So in all of that I had a massive car accident, I was just going to do one or two papers a year, at that point I had a huge car accident. I was very lucky to survive and It was my fault, so I couldn't walk for a little while and was pretty injured but those moments again make you reassess what's happening and in that time. So my sort of rehab process I suppose is I would go and just do these crazy things, not knowing if I could do it. I had a shattered pelvis and tailbone (Tracey).

As with Liana, Tracey took up the challenge of study: "I had somewhat of a head injury as well. Not fully recovered and went into study. I can't actually recall it was totally full time at the time but right throughout my study I tended to work". Not only was she managing a head injury and recovery, she took up study and also worked.

Mereana, Jessie, Rita, Stacey and Liana all raised children during their studies, for four participants this was a solo effort, for all of these wāhine this was the driving force – to provide, to role model and to achieve: "it wasn't actually about me, it was about my kids want them to know that actually they can do much better" (Tracey). Rita shared the journey with her daughter:

It's doesn't matter how old you are there are no barriers in order for you to do something that you really want to do, you know, be an influence to her and that way maybe, you know, me learning - she learns also along the way.

Determination, resilience and self-belief all proved to be critical attributes for participants to manage personal forces and achieve:

"I think it's definitely the resilience, being adaptable" (Jessie).

"That built resilience, that built through sadness and hurt and despair came all the other truths, you know the other strengths that I drew on to get me through" (Liana).

"That drive, the drive and resilience, cos I don't plan on stopping" (Mereana).

"It's not that I'm not satisfied, it's just that I know there is more, I can push and push more and I can do better, and I've always been a determined person" (Stacey).

Phase Three: Life after a social work degree

Participant selection criteria had also included specification that participants needed to have been employed in a social work role for at least one year or more, furthermore that participants needed to have achieved their social work degree within the last ten years. Participants were asked four questions relating to life and success after getting their social work degree:

- How has your social work qualification impacted on your life and your role as a social worker?

- What do you feel has contributed to your success?

- What does it mean to you to be wāhine Māori and a social worker?

- What does success mean for you?

Part 1: Social Working

Positions and practice - the impacts

Three interviewees identified that gaining a degree had effected both social work roles and social work practice. Mereana emphasised that her degree in her current role supports her to challenge

resistance from the community and to "protect myself". The service she works within includes clinical workers and a blend of those who hold degrees and those who do not:

> We try and address mediocracy, where everyone is equal in our space because the purpose is to help the whanau who are in distress, for me I feel safe with my degree, because I can say 'well actually, I hold a degree'.

Mereana also uses her experience and success of achieving a degree to motivate and support the people she works with:

> I might share that with some whānau members, particularly young Māori women and girls, young mothers. I often share the story in the hopes that it would encourage them or motivate them to see past, that they can actually work past or through their barriers to achieving something that they want to achieve in their lives.

Tracey gained confidence to negotiate within her place of employment due to having a degree, she expressed pride in where she achieved it:

> I take a lot of pride in the fact that I got my qualification and where I go it from, it gives me confidence especially living in ****** because I see it in my eyes as a bit of an elitist qualification. It gives me a little more confidence to be a little cockier around pay.

Tracey spoke further on the reputation of the provider, the length and nature of the programme as an honour's degree and the policy focus which she believes was delivered with "massively high expectations around quality". These were all being factors which positioned her strongly in her knowledge base and in current and previous professional roles.

Stacey who was already employed did not feel achieving her degree had an impact more so than the process of achieving it assisted her on her journey to knowing herself and giving back to society: "it just strengthened and helped support me". Stacey has a range of work experience and

her response shifted towards her current role which has supervisory roles within it: "being able to give back to social workers to support them to identify their own growth and development".

Role modelling success and achievement within whānau

Both Mereana and Jessie explored their roles within their families and talked about the effect their qualification had within their whānau "it's definitely had an impact in that way, I'm the youngest of five, but I've always noticed my sisters will come to me and my mum - with certain things, and now that's even more prevalent" (Jessie). Jessie reflected on the accolades she received from her whānau after completing her degree although they didn't have the expectation for her to have a career: "my whānau put on this massive kai for me, so proud and I thought that was really cool, seeing my nieces and nephews excited about what they could do". The impact of this achievement on Jessie's whānau was similar to that described by Mereana particularly as both were the first in their families to achieve a degree:

> In my wider family we don't really have successful people, there's myself and one other person, one other cousin. So it's pretty huge in our family, just one - myself having a degree and going down this pathway, and my cousin we are really looked up to in our family like as strong pou!.

Jessie and Mereana reflected on the role they play within their whānau as role models, inspiring achievement in younger generations "all my nieces and nephews, I always encourage them, give them lectures that my uncle gave me" (Mereana). The attributes which Mereana identified as contributing to her own success she passes on to her loved ones who also face challenges.

Practicum and employment

Two participants (Jessie and Stacey) highlighted the influence their tutors had in relation to employment in statutory social work. Lecturers acknowledged their skills following final practicums:

I went straight into statutory social work pretty much and having the last placement there, although I was angry at ****** because I didn't want to go there. After placement I realized it was my niche, I was good at it, and I was good at having those robust conversations that needed to be had (Jessie).

Liana relocated to complete her final practicum, she took up a health practicum and also applied for her first social work role: "I applied for a job in October midway through my placement, because of the examples of work I had picked up from the placement, I got the job". The same practicum experience lead her back to health social work after nearly eight years in a statutory role.

Stacey also has eight years' experience and remains employed in a statutory role following completion of her degree. She see's similarities within this role to her learning experience: "it's been a hell of a journey, the good, the bad, the ugly. I've lost myself along the way and I've gained myself back".

Part 2: Being Māori and successful

Participants were asked: what does it mean to you to be wāhine Māori and a social worker? This question resulted in all participants pausing and taking some time to respond considering the meaning deeply.

Change makers

Four participants talked about their role as social workers and how this included: making change, taking a stand and responsibilities as wāhine Māori social workers. Jessie mentioned seeing this

as a privileged position "your trying to represent, social work goes right down to addressing social injustice and being a strong advocate" whilst she explored the nature of her statutory role and the disconnected whānau she works alongside. She knows that some changes are taking place but also that as a wāhine Māori social worker the responsibilities must include supporting ongoing change and creating reconnection of whānau to their whakapapa:

> Were actually responsible for making that happen, trying to build those relationships. There are still barriers but I would like to see our whānau reconnect back home to where they come from, yeah reconnecting back to who we are, and our connection to the land and whakapapa is important.

Jessie acknowledged the impacts of the "mamae" many whānau have in relation to how they view their own Māori culture "as bad or abusive" and the importance of healing that also.

Liana also spoke about taking a stand and making change, encouraging wāhine Māori social worker's to work hard in our communities: "we can't save the world but we can do the best in our little part of the world as much as possible". It can be seen that she experienced frustration and feelings of being disheartened around the lack of mana tangata in frontline social work and these are evident in her korero. She sees the huge gap they could fill in positively influencing young men: "I get really disheartened with our Hauora Māori services, because again men that are lazy, men that like to sit on boards, and like to be seen to do things, but not on the front line". Liana expressed mana wāhine in her encouragement and challenging korero as "wāhine, can stand our ground".

Rita also identified 'disheartenment' and describes her experience working in a Government institution:

> It's just disheartening because I am aware of all the negative things that are out there   for Māori Kaimahi and this is in the role of social work where I work, there's not a change,

you're still very much overpowered no matter what you do and it feels like a constant battle.

Overall however Rita expressed her devotion to the profession as wāhine Māori: "there's pride in the fact that I am wāhine Māori, in a supporting social work role that is held above everything else".

Tracey is mindful that in a mainstream service of the responsibility, she needs to ensure it is responsive to Māori clients. She identified a personal shift away from a confrontational approach towards establishing and embedding low cost plans for clients and "proving" that these can be effective. She talked about highlighting policy commitments to get such plans in place for Māori clients: "so just playing the game a little bit, but being influential enough that it's meaningful as well, at the end of the day, my real motivation in social work is the clients".

Guiding, supporting and responsibilities

Commitment to guiding and support emerged within korero not only of these wāhine to clients but also the role they fulfill as social workers within their own whānau. Jessie expressed for her it involved instilling the ethos in up and coming generations "our heritage", whilst Stacey emphasized the need in her work to support enablement in clients showing them that they are able to "trust themselves". She reflected on work undertaken alongside a mother and her children who had been in the system for twenty years: "I worked with her for a couple of years, working alongside her in her growth within herself and getting stronger". Mereana expressed coequal commitment to supporting whānau "the mahi I do within my own whānau around support and encouragement I do with the whānau that I work with - especially the young people". Liana shares her commitment and sense of responsibility with her own children:

We have to look past peoples behaviours even within my own family. My niece for instance that were supporting. We can't do anything about how she was brought up and now how

118

she's parenting, but we can nurture her children and tell them we care. And that's what I'm

trying to teach my children, that we know better, we have a responsibility

Mereana, Rita, Jessie, Liana and Stacey all identified children and young people as priorities overall in both their personal and professional lives, which appear very much intertwined and rooted in strong values.

Whakapapa - It is in our blood

Four interviewees linked what it meant to be wāhine Maori and a social worker to their whakapapa and identity. Liana particularly has many family members in her immediate whānau who are all qualified social workers "so it's inherent in us, and so that was a part of my whakapapa I wasn't aware of, I am now". Jessie made links directly for herself to the attributes of women from her tīpuna and iwi:

When I think of being wāhine Māori from Ngati Porou, Māhaki and Te Whanau-A-Kai were quite vocal and mouthy females. And I think it's evident when you look at our marae up the coast, they're all named after women, were like the only iwi that our whare tīpuna are named after women like normally it's the whare kai and then the male carries the main onus, So for me I guess it's about upholding that from our heritage.

Tracey discussed her journey growing up in a Pākehā world, capable of moving between different circles and 'fitting' in with both Māori and Pākehā. She expressed her learning and knowledge acquisition relating to her whakapapa "it's made me a bit stronger, I suppose in myself". Learning whakapapa, te reo and placing her son in total immersion have all been steps assisting her to grow stronger.

Leadership also emerges within this section from three participants. With this leadership participants identified their rights to 'challenge'. Liana believes this challenge is both to one

another but also systems: "working within the system, we, it is our right to challenge, to challenge institutional racism, to challenge the inequities that go on particularly for Māori".

Tracey's response supports this also: she had the feelings of being advantaged in her knowledge of historical learning and policy when she graduated and initially sought to: "challenge, challenge the system, challenge mainstream, work in mainstream but challenge them". Jessie again drew back to her leadership role as inherent to whom she belongs and has been influenced by: "we've been leaders and change makers for generations now. So you know it's kind of a natural sort of thing for you to be doing, I guess it comes naturally to me because I have strong nannies".

Rita reflected proudly on both sides of her heritage and particularly the influence of females within it. She too feels the influence of whānau she has not met and in learning about her heritage found similarities and mana wāhine within: "my great grandmother was disowned for marrying a Māori. Even though this is the Pākehā side of the family or English side of the family she was mana wāhine from her side".

Aspirations and the future

All participants expressed aspirations for the future, some in relation to their work and others personal. Aspirations in relation to social work included Jessie's which revolved around general Māori service users getting back to their roots, "we were always taught that we come from the atua, we connect to Papa and Rangi - we essentially come from the deities so to speak…I would like to see our whānau reconnect". Three participants indicated consideration of their Masters qualifications: Liana expressed that gaining a Masters would be yet another test of how clever she is to herself, however that learning te reo would be more valuable in her life:

> What is the Masters? How is the Masters going to help me when we have wānanga in te reo? How is that going to help me because I have enough practice and enough qualifications to get me through the other things?

Stacey also indicated a desire to learn te reo "when I'm ready". She expressed satisfaction in her position as it was evolving however she noted that she will always be learning and is young enough to follow pathways in the future into psychology.

Mereana also expressed an interest in psychology and has a clearly laid out plan and pathway over the next year towards her Masters, whilst also completing training to become a duly authorised officer (DAO) and working full time. Her main aspiration for the future was to becoming a child psychologist "I love babies, I love children and I'm very interested in behaviour and how they act".

What is success?

Success from participants was broadly defined in relation to three key areas, success as a mother, aunty or nanny, success in outcomes with clients and in society, success in knowing who you are and how you treat others with a strong message that success is ongoing.

Success as a mother, aunty and nanny

Liana, Mereana and Stacey all associate success to whom they are within their whānau and as mothers. Liana stated:

> First and foremost success as a mother and nanny, I suppose as the sister, mother, aunty and daughter that I'm supposed to be, is first and foremost who I am to my family, that is what I call my PHD. I always take about the University of life, which first laid the foundations for who I am as a Māori women.

Mereana spoke of her role as a mother, and as an aunty to her nieces and nephews while Stacey was very clear that for her it related to her values and her children "and their mannerisms". Receiving feedback that her son was "humble and kind" for Stacey who acknowledges that she

does have high expectations was success, "that was success for me, knowing that my son, our son had portrayed values that we hold firm too".

Values permeated through responses "one of the things I have learnt is that success - there is so much sadness out there, so to show aroha and love and compassion within that" (Liana). Whilst Tracey reflected on respect given and respect earnt through her mahi, she emphasized that this is how she could hold her mana:

> Respecting me challenging, respecting you challenging, being able to have confrontation but still hug each other and be okay, that's success for me. For me in my job and relationships, it's about relationships, I can't do this job without those relationships.

Tracey emphasized Tuākana/Tēina in her response, acknowledging that she knows her place and respects those above her "You are my kaumatua and kuia and that is my success in respecting that".

Three participants related success to what they achieve in their work and that their success like Jessie, relates to the success of others "it's when you get the really hard basket whānau, the really kind of defiant kind of parents and kids. And it starts from there and flows down...and just seeing the changes". Jessie acknowledged the bumps and mistakes, walking alongside her clients to assist them to learn as they go "for me coming away from whānau where I know I have an impact, that's success for me". Stacey also reflected on impacting those she works with: "that was one of my greatest achievements, was actually knowing that I had an influence. That's my mana wāhine".

Tracey identified that success within social work belongs with the clients and is what drives her in her work:

Success to me is having kids who aren't abused, having whānau that can be independent, people who are healthy….essentially a community that looks after each other. When that is achieved, I'll feel like I can be an architect or a lawyer or something else.

To Tracey success has not been achieved in relation to her role as a social worker and that success is ongoing, Stacey supports this in her statement that: "success comes and success goes". Tracey's stated that "I haven't got to where ever that is, I feel proud but not proud enough that I have been successful".

Liana and Mereana said that knowing who you are is success in itself and that this is shared with whānau:

Being successful is also about for me - just knowing who I am and where I come from, so whakapapa is important for me in being successful, it keeps me grounded. It keeps me close to my own connections and my own supports that support me when I fall, that's family, that's success. I have to share that with my family, because they have helped me to be who I am today.

Liana emphasizes that it is our role to define who we are as wāhine: "we need to be real with ourselves, but stand-alone next to your tāne and know who you are". Also knowing who you are away from academic success "who are you? It's ever evolving" is also very important.

Part 3: People of Influence

Other Māori students

A range of factors were evident for the participants in all stages of life, before, during and after study. Tracey, Liana and Jessie all indicated the influence of the peers, particularly the support they contributed learning together. For Tracey finding herself in an environment surrounded by other Māori was both scary and inspiring. Jessie found likeminded peers joined together to

achieve their degrees, believing in each other and supporting each other in and out of the classroom. Liana emphasized that not only did they learn together but she received support from her peers to manage challenges in her personal life. Tracey found that peers in high school were extremely influential throughout her journey:

> It was traumatic because we weren't just a group of friends. We were very close. Like, I considered them my family, so it was traumatic, it was that separation, and really it was really hard for us. Even now, if we see each other, either we don't acknowledge each other or its tears.

Teachers

Teachers and tutors were also key players; in earlier education Jessie, Mereana, Tracey and Stacey highlighted the support above and beyond the normal teaching role which proved in all four participants' experiences to contribute to their success at different stages. All participants highlighted the positive influence of their teaching staff during their degree studies, particularly noting the attributes that they valued from each which contributed to experience and success.

Whānau

The most prominent and consistent influence in the lives and stories told by all participants came from within their own whānau. Although participants such as Rita and Jessie faced adversity at times within their whānau they spoke only highly of their whānau and looked to whānau members as role models. Rita reflected on linking the women in her immediate whānau as inspirational in her learning and journey and how this resonated with her life and experiences. She spoke of an aunty in a violent relationship and memories from when she was only four years old:

She eventually kicked him out, she raised five kids on her own, this is a person with no education because she became a mum at 16, then it just went on from there, its people like that that I draw from, people like my nan who became a young widow in her 40's and she had 16 kids.

I am a credit to them, they influence me my whānau, even whānau I've never met. You know I hear stories and I go 'now I know why I am the way I am, so yes I'm Māori and I'm proud of it!

Stacey also pays tribute to her whānau influence "throughout my life we have always been a part of our nannies, aunties, uncles and it's a very strong whānau connection". She is the only participant who had a husband journey with her throughout and considers him also as a strong support "in order for me to do this I wouldn't be here without my husband, my mum, without my kids being patient you know, they have gone from pillar to post with me".

Tracey did not have the support of her parents when she started her social work education, but the support of her father in earlier education however was undeniable. Her mother's influence in her early work life and the strong reputation her brothers paved all had influence in different stages. Both her father and her koroua stood up for her against sturdy resistance:

One of my koroua who was on the board of trustees. He could see what was happening and he stood down for that reason. He could not be a part of determining our future at that school because of what was happening, and he had to fights some pretty, you know, there were lawyers on that board. They were wealthy landowner's, farmers and a principal with some very strong opinions and ideas.

Lianas parent's strong values were significant along with relentless support received from her mother "The upbringing that I had was very nurtured, and loved by both my parents. That is the same thing that I have portrayed to my own children and the nurturing". Similar to her own

parents and their example Liana was devoted to raising her children as she continued to strive, navigated challenges and transformation in her life

> I said to her - mum, I'm pregnant, I need you to help me to look after this baby. I need to go to work. I've got a job, and she said, yep, I'll help you. So I stayed at home for seven weeks after she was born. And then she was still on the tit and I handed over to mum, and then mum looked after her for another seven weeks.

The forces operating in Lianas life during her study were significant but evident throughout was her commitment to and influence of her parents, her children and her mokopuna

> The biggest training ground has been being a mother. And still being a mother, for goodness sake. I've got, I've got so many people, so many of my kids living with me at the moment. And being a mother to my mokopuna, and challenging my children around their parenting and care of my mokopuna.

They remain the most influential influence for Liana. Mereana also felt the influence in her life of her parents passing at a young age, her early years appeared challenging. However her wider whānau particularly her grandmother and uncle were influential in providing opportunity and encouragement to succeed: "it wasn't till I moved to my grandmother, and I started school there, I found that I had qualities and I had skills".

The birth of Mereana's son was life changing and a significant motivating factor however she remained steadfast that her nan and uncle remain her strongest influence:

> My nan is probably the biggest influence influences in my life. I would say my nan because of all the morals and values and beliefs that she instilled in me. And my uncle, just for his ongoing encouragement, and lectures

Jessie draws influence from her elders in her life "I guess I just try and be really genuine. Yeah. And pono to who I am, who I've become and grown up and taught to be by my nannies and papa's, and all of those people". Within her social work role she stands strongly as an agent of change inherent within her whakapapa and the influence and example set by women within her whānau:

> I guess it's come naturally to me because I have strong nannies. Who yeah, yeah okay - papa might speak on the pae but if papa is going too long nanny is gona stand up and tell him to shut up and sit down.

Conclusion

This chapter focused on celebrating the stories of wāhine Māori before, during and after successful completion of their social work degrees.

'Life before a social work degree' provided space for these wāhine to reflect and share about their lives and their experiences of education in earlier years. The events, influences and forces they shared in education touched on challenges, teachers, parents and pathways whilst life forces included values and beliefs, loss, partners and children and motivations.

'Life during a social work degree' highlighted institutional forces impacting the learning journey of these wāhine. Course content and learning environments, the impact and influence of teaching staff, peers, scholarships and regulations emerge as forces through the voices of participants. Personal forces operating during this stage included loss and change, children, work and sacrifice, health and personal attributes.

'Life after a social work degree' celebrated the journey travelled by wāhine Māori. Themes became apparent in three parts: social working, being successful wāhine Māori and people of influence. Success as role models, change makers, leaders with aspirations and providers of

guidance and support. People of influence highlighted themselves, other Māori students, tutors and of course their whānau.

Reflection of the researcher

Undertaking these interviews was a privileged position to be in for many reasons. Wāhine Māori shared their stories openly and honestly highlighting the impact of both life and educational experiences transparently trusting in the researcher to value and respect this information. Although not all stories expressed positive experiences (some very personal and challenging) participants expressed these with a strong sense of mana and self-awareness connecting events and experiences to their own journeys towards self-knowledge and effectively success.

As a researcher I became very aware in the participants stories of the way in which they upheld the mana of their families also, although everything was not perfect in their lives they demonstrated an immense pride in their whānau and members within it, the values within it and their commitment to their whānau. Learning was taken from life events which provided a foundation for social work education and the different content, assessments and learning which came with it stemmed from their life journeys. Stories reflected an immense sense of responsibility, not only for their own whānau members but within their role as wāhine Māori social workers - for children, their families and within their varying professional roles participants all expressed a driving force of supporting others, challenging and making change and upholding the status of a wāhine Māori social worker.

It became clear that the resilience and determination of these wāhine Māori was rooted within the values, influence and experiences they have had over their lives as members of their whānau. Participants of this research although to humble to self-identify - epitomised mana wāhine. The next chapter will discuss and analyse themes presented within this chapter drawn from findings, literature and aims of this research.

CHAPTER SIX: ANALYSIS AND DISCUSSION

Introduction

This research has sought to explore and give voice to the success stories of wāhine Māori in social work education. The previous chapter highlighted these successes but furthermore identified the many forces which have impacted and influenced wāhine Māori participants of this study, not only during social work education but in life before and after as wāhine Māori social workers in the profession.

The aim of this chapter is to discuss and analyse these findings in relation to both literature related and the aims of this research. Three key themes will be presented as sections and discussed drawn from findings across the three phases (before, during and after social work education) explored with participants during the interview process and a wide range of literature.

The key findings taken from the stories of wāhine Māori social workers highlight that

- Motivation, resilience and determination are key forces contributing to success for wāhine Māori social workers.

- Social work content and learning that contributes to growth in self-awareness of wāhine Māori in social work education is a key force in social work education.

- Wāhine Māori social workers carry immense responsibilities and measure success through reciprocal relationships, the strongest influence is provided from within their whakapapa.

Motivation, resilience and determination are key forces of success

This researched aimed to explore the motivations, qualities and characteristics which have influenced the success of wāhine Māori in social work education. Findings through all   phases

reflected motivation and key attributes of resilience and determination as pivotal forces in the journeys taken for wāhine Māori within their personal lives, their educational endeavours and later within social work.

Literature encapsulates the resilience and determination of Māori following colonisation in the face of multiple forces aimed at overwhelming and assimilating Māori fully into Pākehā culture (Bishop, 1998; Ministerial Advisory Committee, 1986; Orange, 2011; Smith, 2003). Western perspectives of wāhine Māori evident in literature emphasise the social position of wāhine Māori (from these perspectives) at the bottom of the social heap. Pihama (2001) emphasises this is through the eyes of Pākehā: "The categorisation of race as locating white men, followed closely by white women, at the pinnacle of racial hierarchies is not a surprise to those of us located further 'down the ladder' in such a process of societal organisation" (Pihama, 2001, p. 184).

Johnston & Pihama (1994) emphasise again the influence of Pākehā ideologies on wāhine Māori "the intersection of race and gender has for Māori women culminated in dominant oppressive ideologies providing complex assumptions of inferiority" (Johnston & Pihama, 1984, p. 87). Pihama (2001) indicates the importance of critical analysis of literature and raises awareness of the marginalisation of wāhine Māori in western accounts. Pihama (2001) asserts further that as wāhine Māori scholarship grows, within it the voice of wāhine Māori continues to emerge as we tell *our* own stories.

Irwin (2007) emphasizes the extent and impacts of Māori experiences in Pākehā education systems and their 'official' and 'valid' knowledge:

> This analysis lies at the heart of the task of identifying the nature of the wretchedness of Māori education in Aotearoa. The institutionalisation of the Pākehā culture and the English language, to the exclusion of mātauranga whānau / hapū / iwi, is experienced at the personal, interpersonal, cultural, structural and institutional levels. It is in this

complex institutionalisation, and the implications of this, that the nature of the wretchedness of Māori education in Aotearoa is to be found (Irwin, 2007, p. 16).

Irwin (2007) pressed the need within Māori development initiatives to highlight the realities of the lives of wāhine Māori, furthermore to capture dreams and visions that they hold. This research has captured some of their voice in aims to support development and achieve potential beginning with the intricacies of individuals, within their whānau throughout all levels.

Literature emerging from wāhine Māori authors contrasts to literature of the past reflecting the strength and steadfast commitment of wāhine Māori. Forster, Palmer & Barnett (2016) emphasise the leadership of wāhine Māori evident but not always recognised in western perspectives

> Discourses related to mana wāhine touch on a diversity of challenges including Māori women's control over their identities, making sense of Māori women's realities, describing the forms and context of oppression that are confronted by Māori women, and celebrating the strength and resilience of Māori women in various circumstances (Forster et al., 2016, p. 326).

Prior to the dominance, hegemony and oppressive approaches of colonialists Māori wāhine worlds, roles, significance and positioning remained fundamental and secure within traditional systems and functions. Although this has faced many challenges over time it remains founded in the rich, complex and unique Māori world, of which wāhine Māori existed alongside mana tāne (Irwin, 2007; Simmonds, 2011).

Māori women have remained both determined and resilient in the face of ongoing change and uncertainty, working tirelessly to better the situation which marginalised them as a group resulting from the processes and tools of colonisation, particularly in education. Wāhine Māori efforts to achieve Māori potential are ongoing and evident in the work of MMWL and many

wāhine Māori leaders captured in the aspirations of Dame Mira Szaszy "my destiny was inevitably linked to Māori people - fighting for Tangata Whenua and our perspective rights, particularly the rights of Māori women. It is our people that I hope some of you will find your destiny" (Szaszy, 1995, p. 133).

Penehira et al. (2014) suggests that both resistance and resilience evident in Māori efforts to combat oppression relate to Māori identity, traditional knowledge and processes born out of need. In the context of this research wāhine Māori developing such attributes links to phases before study, it would be an interesting area to research further to explore and examine the origins of such attributes, although across literature broadly the resilience of Māori as a people is undeniable.

This resilience and voice bleeds through to the ongoing work of wāhine Māori scholarship notably the work of Irwin (1990; 1995; 2004), Selby (1996; 1999), Pihama (2001; 2010) and Tuhiwai Smith (1993). Specific to social work Mooney (2012), Hollis-English (2012; 2015) and Ruwhiu (2009; 2019) capture the unique and fundamental role that wāhine Māori have in social work practice in Aotearoa.

Before social work education participants highlighted a range of experiences within their lives as younger people both at home and in schooling. They reflected transparently on the devastating loss of loved ones, adversity faced, supports present, challenges presented and the challenges overcome during these periods of time. From these experiences a common finding became evident, although challenging for many participants this period of time in their lives was where participants developed their foundations of resilience and determination. This has held them in good stead progressively over their journeys achieving many successes, academic and personal.

Dither et al. (2010) highlights that across academia focus continues to grow in relation to the development of personal attributes within students and links to success in education. Resilience

encompasses the ability and process of an individual to face challenges, adversity, loss and stress associated and to overcome these in order to move forward successfully (American Psychological Association, 2020). The American Psychological Association (2020) indicate that resilience is not achieved without a level of emotional distress however that this is an attribute which can be learned and developed. Determination as an attribute captures also the commitment of an individual to achieve something, even when it may seem challenging to do so. Wāhine Māori stories reflected immense resilience and determination which was accompanied with an undeniable commitment to change and resulted in achievement of multiple successes.

The forces evident in the lives of participants prior to social work education challenged wāhine in their younger lives however as heard through their stories has also provided the means necessary to foster both determination and resilience. Wilks (2008) states that "individuals who are highly resilient exhibit adaptive coping skills and often convert stressors into opportunities for learning and development" (Wilks, 2008, p. 3) this is indeed the case within wāhine Māori experiences and findings of this research.

Losing beloved family members, facing significant health issues, separation from long term and violent partners, growing up without parents, growing up as a survivor of sexual abuse in childhood all require an immense amount of strength. All participants navigated these challenges successfully learning about themselves along the way, these events and growth in self-awareness came with participants into study and further into social work. Such experiences built resilience, although sadness and despair featured during these times, these lead to the identification of further strengths within participants and growth in who they are.

International literature on resilience in relation to social work education identified that social work education provides the space for the development of resilience whilst students study (Palma-Garcia & Hombrados-Mendieta, 2018) furthermore that this resilience contributes to

competence of the social worker in the profession. It is evident that wāhine Māori built further upon these qualities during study as personal and academic world's overlapped. They continued to manage and succeed, however what differs to the work of Palma-Garcia & Hombrados-Mendieta (2018) is that these wāhine Māori had well established resilience and determination before entering social work education.

Wilks (2008) indicated that resilience in dealing with academic stress is supported when friendships between students develop within social work programmes. Findings from wāhine Māori in this study would support Wilks (2018) as they too benefitted from the support of other wāhine Māori peers they built relationships with, these extended to outside of the classroom. These relationships drew from strengths each participant had and similarities they shared, belief in the ability of one another to be social workers and encouragement throughout the learning journey was reciprocal and ongoing.

Houkamau (2011) highlights within her research that for Māori wāhine such relationships emerge as a means of cultural sustainability and support "Māori women in this study saw their identities as defined by their relationships with other Māori people - the connections they shared with them and the social, material and emotional support derived from their relationships" (Houkamau, 2011, p. 306). Although wāhine Māori in this research were not whakapapa whānau wāhine Māori established relationships of reciprocal support sharing a common goal - social work.

Given the challenges presented in literature and evident within the stories of wāhine Māori in this research it poses the question - why are wāhine Māori so determined to be successful? Participants identified several motivational forces which lead them to enter social work study, again drawing strongly from their experiences in childhood and adolescence.

One participant was motivated by the racial discrimination she faced as a Māori student in high school of which she was suspended. She identified that the reason she was suspended was not based purely on her actions however that it was due to her identity as Māori. Harris, Stanley & Cormack (2018) indicate that Māori remain alongside Pacific people as the most affected by racism following Asian populations. The work of The Ministerial Advisory Committee (1986) emphasise that racism comes in many forms and to varying extents.

This motivated her once she was allowed back to school to be successful, she went on to top all her classes, to become head girl and later go on to achieve an honours degree in social work. This experience and the racism she faced had an ongoing influence throughout her time in social work education, expressed in assessment work and reflected in the relationships she had with school peers. Mayeda et al, (2014) signalled that a strong ethnic identity can assist students to overcome racism furthermore that this can propel academic success. This aligns with the experience and success reflected in this research, one participant was highly motivated to 'prove people wrong'. However, what differs to the work of Mayeda et al., (2014) is that her ethnic identity was a work in progress for her during this time of her life and study, her inquiry into her identity as wāhine Māori remains ongoing.

One wāhine had lost both of her parents by nine years old, had entered into the care of CYFS and throughout this time education was of no significance in her memory and story. She came under the care of her grandmother which resulted in a significant shift and the development of interest in education and desire by the participant to be recognised. Bossman-Watene (2009) found that the most significant factor influencing motivation comes from within whānau and an environment of support, for this participant the shift of her environment and caregiver resulted in a dramatic shift in access to education, attendance and opportunity to be successful academically. The recognition by her grandmother was identified as a desire of this wāhine, although she had already received this from both peers and teachers. She had achieved their

respect due to her hard work ethic, and although her grandmother shared the success of her grandchild with others she did not directly to her. Bossman-Watene (2009) highlighted within her findings that receiving feedback or support from whānau members supported motivation but also proved to be rewarding for participants in their efforts, Mereana received such a reward from her grandmother although indirectly through others.

When Mereana became pregnant with her son at nineteen she was in a toxic and violent relationship. Her son became the motivator for change, relocation and the beginning of her social work journey. Mereana's son provided her with motivation and also a responsibility which was greater than herself. Pihama (2001) links wāhine Māori 'responsibility' to traditional times and roles held as members of whakapapa and the wider collective. Mereana was driven by her own experiences growing up and a strong responsibility to provide for her son what she lacked during her childhood and early years.

Children are an ongoing motivating force for all participants before, during and after study with five of six participant's mothers during their studies, four of which were raising children solo. Five wāhine continue as both solo parents and social work professionals. Findings highlighted that becoming a mother fuelled motivation, focus and pushed participants to follow social work for their own children and for children overall.

Hollis-English (2012) found that encouragement from others was motivating for participants to choose social work as a study path along with their own life experiences. Similarities can be seen to this research as participants held characteristics of strength and resilience and held aspirations for their whānau, these were deemed suitable attributes for the social work profession. What differed to Hollis-English's (2012) work and this research was the inclusion of both wāhine Māori and tāne Māori, although solo parenting was a common theme amongst the two.

The greatest motivation evident within findings was the influence of children, not only providing for them through acquisition of a degree but raising them as a mother and also as a role model. Armed with attributes of resilience and determination wāhine Māori in this research succeeded with the ongoing motivation provided by their children.

Findings indicate that some wāhine Māori are entering social work with well establish foundations of resilience and determination established through challenging life events. These attributes assist wāhine to cope with both the personal and academic forces operating in their individual contexts which were both complex and ongoing. Wāhine Māori social workers are motivated highly by their children and providing for their needs whilst role modelling success to them also.

The researcher is unaware of any research which shares the same findings or insight into the personal lives and attributes of wāhine Māori social workers before they enter tertiary institutions and commence social work study. Therefore, this finding adds valuable contribution to scholarship and holds potential to support wāhine Māori further during social work education.

Growth in self-awareness for wāhine Māori is a key force in social work education

This research aimed to identify and explore who and what forces influenced wāhine Māori on their social work journey. Such forces were plentiful however findings show that personal forces and institutional forces for wāhine Māori during study overlapped. Institutional forces apparent for wāhine Māori social work student's included relevant and meaningful course content which assisted them in processing past events and ongoing life events, contributing to their growth. This was supported through the approach and values of teaching staff and the support of peers.

Forces at systemic and institutional levels influencing the success of Māori in tertiary education have been well documented in literature. However much of this is focused on areas which could assist in solving 'Māori deficits' as opposed to solving the deficits evident in the mainstream

education system. This Pākehā system has failed to successful educate Māori to the same levels of success that are enjoyed by Pākehā, this system has also failed to accept mātauranga Māori as a valid system of education (Irwin, 2007; Penetito, 2010; Pihama, 2001). Within scholarship relating to wāhine Māori and social work this is an area of need with much room for growth and continued exploration within the context of Aotearoa.

Key findings at an institutional level for wāhine Māori during study included - course content, learning environments and the impact and influence of teaching staff. Course content taught on social work programmes of significant influence to participants included subjects which resonated, pushed and challenged wāhine Māori, linking to their own identity and or past experiences. Penetito (2000) highlighted the value of education to those engaged in it:

> People feel good about education if it satisfies at least two basic criteria: firstly, if it holds up a mirror to them and they can see themselves growing and developing in ways that is meaningful for them; and secondly, if it helps them to project themselves into the immediate world around them as well as the world at large (Penetito, 200, p. 35).

This statement rang true aligning with wāhine Māori narratives within this study. Content which was relevant to them, contributed to personal growth and self-awareness overall added meaning and worth to their learning. Content related to self-awareness (not just taught papers but overall) and Te Tiriti o Waitangi were the most significant content area's indicated as contributing to growth and expressed as highly valued in findings from participants.

During study Liana faced her worst fear as her marriage ended however this signalled the beginning for her to delve into who she was, to examine her values and reflection as wāhine Māori founded in *ko wai au*?. Her own inquiry into who she was led to transformation and gave her lived experience to apply her learning to. Elia (2012) supports the development within Māori women of a deep understanding into who they are: "what makes a person's calibre is essentially what sits in ko wai au? who am I? what are the legacies that I am going to influence my

grandchildren?" (Elia, as cited in Wirihana, 2012, p. 62). Liana had many children of her own, and is also a grandmother, roles which continue to shape all other facets of her personal and professional life.

Findings within the research of Ruwhiu (2019) on social work students and their learning about colonisation shed light on the emotional journey of students as they journeyed through historical learning, this was consistent within the voices of participants in this study. Participants' experiences of new 'Treaty' learning and the journey they took through this held many emotions, anger and sadness included, however such learning resulted in greater awareness, empowerment and ability of participants to self analyse.

Mooney (2012) signalled the importance for Māori social workers to have a strong sense of self, cultural identity and knowledge of the history of Aotearoa whilst Ruwhiu (2019) asserts that the process of self-discovery which takes place for Māori social workers in education has great potential to support decolonisation "the value in decolonisation as a way to build self-awareness when working with whānau, hapū and iwi" (Ruwhiu, 2019, p. 181). Findings from participants within this study align with the work of Mooney (2012) and support that of Ruwhiu (2019) as participants clearly linked Treaty learning to developments within themselves and who they are as wāhine Māori.

Bishop (2003) indicates the need for pedagogical flexibility in tertiary environments - opposing the silencing of Māori voices instead encouraging teaching and learning to encompass diverse realities of Māori students. Smith (2005) supports this further indicating that curriculum taught should first and foremost reflect the priorities of indigenous groups.

Participants connected to areas of learning that they found relevant to themselves, their history, their own experiences, knowledge and awareness as individuals. As indicated through the work of Ruwhiu (2019) this is an area where change in social work education could really contribute

to more wāhine Māori entering the classroom and exiting into the profession with more insight of who they are.

The role of the teacher in supporting, challenging, guiding and walking alongside these wāhine as their learning and lives progressed was highlighted as influential consistently across findings and throughout literature (particularly in relation to the two content areas noted above and supporting them to process and manage life's challenges).

Authors such as Durie (2004), Airini et al., (2011) and Macfarlane et al., (2007) have written extensively on the significance of culturally safe learning environments wherein Māori students can establish a sense of belonging, interacting with peers, teachers and the wider institution as their authentic selves. Such environments of learning are influenced by the approach, beliefs and methods of the teacher. Belief in the ability of the students and anti-deficit approaches are pivotal in order for solid reciprocal relationships between teacher and student to form (Airini et al., 2011; Durie, 2004; Hawk et al., 2002).

All participants reflected on the influence of educators who had similar values and attributes to themselves (Māori or Pākehā) and also the facilitation skills necessary to support this learning in a safe way, particularly in learning around Te Tiriti o Waitangi. The ability of the educator to be patient but also to move students through their learning at different stages presented as influential as was the approach of the teacher in 'pushing' and 'challenging' students.

Attributes of social work teaching staff in findings were consistent with previous studies undertaken on Māori in tertiary study by Mayeda et al. (2014). What differed to the findings of Mayeda et al., (2014) however was that it was not necessarily preferred by wāhine Māori social work students to have Māori teachers, more so teachers who shared similar values and were committed to Māori kaupapa. This contributed to building a connection between student and

teacher. One participant identified the influence and encouragement she gained from her lecturer to have pride in her identity as Māori in her learning and life.

Belief in the competence, knowledge and ability of the teacher by students is highlighted as important by Airini et al., (2011). Airini et al., (2011) signals further attributes of teachers which support success of Māori students, these include empathy, respect, patience and passion. Hawk et al., (2002) also identifies reciprocity and loyalty in the student teacher relationship. Participants reflected on the trust and respect they had in their teachers and the invaluable contribution they made to each of them personally in the teaching and learning relationship, in supporting individual participant's development, having high expectations of their abilities and a relationship of mutual respect.

Reflected in the stories of participants was not only a strong and influential teaching relationship but also feeling part of a group or whānau within the institution alongside peers and teachers. This validates earlier work of Durie (2004) and Airini et al. (2011) but highlights the strengths evident in both wāhine Māori students and their teachers within findings of this study.

Wāhine Māori carry immense responsibilities, success is measured through relationships, the strongest influence is provided from within whakapapa.

This research aimed finally to identify the impact of a social work degree on the lives of wāhine Māori after successful completion and how they defined success for themselves as wāhine Māori.

In general wāhine Māori linked their degree study and practicums undertaken to opportunities initially as new graduates. Following time in the profession practicing, having a degree assisted two wāhine as a protective factor when facing challenge or negotiation in professional roles. This contributed to feeling safe in their role and position with a degree to back them and strengthen confidence to negotiate aspects of their employment such as pay.

However overall findings indicated that having a social work degree had impact in relation to role modelling success and achievement within their own whānau. Two participants reflected strongly on the role that they have within their sibling groups and wider whānau as 'successful' whānau members. They were treated as role models but also provide a range of supports to their wider whānau members, being successful as individuals in tertiary study added to the responsibilities that these participants have within their immediate family.

Both wāhine emphasized that their degree's position them as role models particularly to younger family members when degree attainment is not the norm amongst there whānau. Both participants were young social workers which leads the researcher to consider how influential these wāhine will be as whānau members across their careers and lives in creating new norms within their whānau.

Participants were asked *what does it mean to be wāhine Māori and a social worker?* Responses were insightful including the responsibility of being successful, being wāhine Māori and being a social worker. Being a change maker, role model, leader, guiding and supporting were key responsibilities in findings expressed by wāhine Māori. Wirihana (2012) captures similar responsibilities as the driving force of wāhine Māori leadership expressed within their stories and her writing. Wāhine Māori in this research did not express these responsibilities as either negative or obligatory, more so inherent within who they are and who they come from.

Pihama (2001) established that as members of whānau we carry responsibilities to the wider system as members of whakapapa. Also, in social work both professional and ethical obligations require us to uphold many responsibilities to the profession and people we work with. Hence wāhine Māori are carrying immense and multiple responsibilities as individual social workers and as members of their own whānau. Wāhine Māori have been carrying immense responsibilities regarding the well-being of Māori for close to 200 years (Wirihana, 2012).

Watson (2017) provides insight into the multiple responsibilities that face Māori social workers in practice and the collisions which occur between the professional, personal, cultural and ethical spheres. These impact the wellbeing of Māori social workers also so cannot be overlooked. Watson's findings supported further by the work of Hollis-English (2012) assert that foundations in a Māori worldview assist in the management of these collisions, this is consistent with findings of this research - wāhine Māori in social work benefit from strong foundations within themselves.

Four wāhine Māori expressed proudly that social working and the attributes it required was inherent within their whakapapa and identity. Liana expressed that across three generations of her whānau that five are social workers "so it's inherent in us". Drawing from their own heritage, tīpuna and attributes was common amongst findings as was the commitment of honouring leadership qualities in their work. It was clear within participant responses that wāhine Māori draw from the leadership model evident within generations of wāhine Māori before them, in particular the influence of kuia was highlighted.

Findings within this research align strongly to previous work undertaken by Wirihana (2012), both share similarities in highlighting the stories of wāhine Māori and also in comparing Māori women's links to their whakapapa and the influence in particular of kuia in life journeys - the challenges and successes. Maxwell (2012) captured this finding in her kōrero "I believe that our tīpuna call us back to things. I believe that if we look to our whakapapa it will tell us some of the career areas, we are destined to be part of" (Maxwell, as cited in Wirihana, 2012, p. 51).

The final question asked of participants in this research was *what does success mean for you?* So much emphasis in literature is placed on the lack of success of Māori in education, in particular wāhine Māori, this research did not only aim to identify success forces in study but to explore and highlight how outside of academia within themselves wāhine Māori measure and define success.

Findings were enlightening, participants highlighted that success for wāhine Māori links to the multiple roles they have, first and foremost as mothers, as a nanny or as an aunty - success is measured through family relationships and the support these provide. Success was measured through participant's eyes not only through the roles they have but was also measured through levels of self-awareness, identity and whakapapa. One participant found this to be pivotal in remaining connected and grounded amongst those who provide unconditional support, whānau. For wāhine Māori in this study success revolves around the reciprocal relationships that wāhine Māori have within their own whānau and the nature of these.

In professional social work participants felt success was both ongoing and measured through the success of whānau they worked with and the impact that they have had after the professional working relationship comes to a close. Stacey highlights that across many years of social work practice her greatest achievement was seeing the influence she had on one particular wāhine and her family, this contributed to her own sense of mana wāhine.

Wāhine Māori responses to defining what success means to them identified that success is measured well beyond academic degree achievement. This was a steppingstone to provide for their children and to be able to enter social work and provide support alongside whānau. Success was measured through successful reciprocal relationships and reciprocal support as members of whānau, as mothers and nanny's and evidenced in the outcomes and influence they have on whānau they work alongside.

Research limitations

This research involved the collection of data from a small sample size, this sample size is also very specific as participants identify as wāhine Māori. This affects the applicability of the data to wider populations (Blanche, Durrheim & Painter, 1999).

The current body of literature specific to the topic on hand 'the success of wāhine Māori in social work education' presented some limitation as little has been written specific to wāhine Māori social workers and details of their lives before, during and after study. This meant that literature available is more generalised with respect to Māori populations in some areas, but this also gave scope for a deep and thorough investigation of what is available. However, this also identified an area where findings of this research can make a valid contribution.

The recruitment of participants specifically from the North Island presents as a limitation. Had there been more time for the participant recruitment phase, participants from the South Island could have been invited to participate and potentially add diversity from their stories, about their institutions and different experiences to the findings of this study.

Conclusion

This chapter aimed to examine, qualify, interpret and analyse findings gathered from wāhine Māori social workers stories of success against literature and the aims of this research overall.

It has highlighted three main findings from this research and the stories of wāhine Māori participants which meet the aims of this research project:

- Motivation, Resilience and determination are key forces contributing to success for wāhine Māori social workers.

- Growth in self-awareness for wāhine Māori is a key force in social work education

- Wāhine Māori social workers carry immense responsibilities and measure success through reciprocal relationships, the strongest influence is provided from within their whakapapa.

Wāhine Māori are entering social work education with many experiences, responsibilities and attributes which contribute to their success academically. This influences their capacity and

ability to continue to support the success and potential of both their own families and those that they work with in their professional social work roles.

CHAPTER SEVEN: RECOMMENDATIONS AND CONCLUSION

Recommendations

This research shed light on the personal, educational and professional experiences and forces evident in the journeys of wāhine Māori social workers across three main phases within their lives, life before a social work degree, life during a social work degree study and also life as a social worker following achievement of a social work degree.

The three main findings listed in the previous page influence the presentation of the following recommendations and areas for further investigation - these permeate from supporting the individual student's success through to making ongoing change within institutions and the profession to realise, acknowledge and support the pivotal role that wāhine Māori have. To acknowledge their immense capacity to be successful as students, social workers, within themselves and as members of whānau, hapū and iwi.

- Wāhine Māori are resilient and determined, these attributes are influenced by life events before they enter study but are also built upon and utilised within the successful navigation of life and study. Therefore, it appears as an area of importance to develop within the education of social workers, the examination of life experiences and the ongoing development of the capacity to be both determined and resilient. This could aid in supporting success of not only social work students, but within the work undertaken with whānau accessing social services and within the social work profession managing the demands of social work roles.

- Wāhine Māori are role models in their success to their own whānau but also to other wāhine Māori. It would be beneficial within social work programmes to support the development of mentoring relationships (based on Tuākana/Tēina) between wāhine Māori social work professionals and students. This could support their development, growth, knowledge base and progression, beyond those developed in both teacher and practicum supervisory relationships.

- This research highlighted the place of wāhine Māori within social work and its growth however also identified the significant lack of tāne Māori working as social workers within Aotearoa. A study of similar focus with tāne Māori may shed light on strategies to encourage and support the progression of Māori men into social work education and into social work practice.

- Social work programme content of relevance identified within this research highlighted that wāhine Māori valued the teaching approaches and content which supported their growth and development and held relevance to who they are as Māori. A recommendation from this research relates to social work education providers and regulatory bodies encouraging a review and refresh of the content taught to students in social work degrees. This could bring about increased competence in and confidence in both Māori and non-Māori social work students to better prepare them for working with Māori in their practice. This research highlighted the influence of significant life events, education providers need to ensure that within social work programmes and classrooms that these environments create space and opportunity within curriculum for social work students to explore these areas and navigate in their education triggers which may arise as a result of life experiences. Social work students need to be encouraged and supported in their growth as opposed to experiencing further trauma.

- Having teaching staff with the knowledge, skills and attributes to support the functioning of classrooms and teaching and learning relationships that are grounded in mutual respect and reciprocity is another area where capacity, competence and confidence needs to grow in the provision of social work education within Aotearoa. This recommendation is to the tertiary sector and providers to support staff development and strengthen recruitment of educators who are open and willing to hold such privileged positions in the education of social work students.

- This research highlighted the immense influence that whānau has in the lives of Maori social work students. Responsibilities that accompany Māori students as members of whānau are immense, therefore social work education providers need to consider the policies, processes and effectively barriers which they may present to Māori social work students achieving success in tertiary education. Overlooking whānau membership and responsibilities results in students juggling their ability to meet the demands of degree level study and their responsibilities to their own whānau. A study of similar nature to this however with a reverse focus on barriers to success for wāhine Māori in social work education could shed light on programme and institutional barriers which may limit the success of wāhine Māori in social work education.

- This research recommends that within academia and society there needs to be growth and acknowledgement of the many successes that are achieved by wāhine Māori in education as well as insight into what actually constitutes success for Māori. Individuals throughout and as members of institutions need to shift from deficit focuses in relation to Māori and focus on Māori potential. This can then lead to ongoing change and support of Māori potential within systems, approaches, relationships and environments of learning throughout the education sector.

- The concept of Rangatiratanga has permeated and emerged in all phases of this research. Rangatiratanga has been a key attribute and tool in historical experiences of Māori and in the successes achieved by wāhine Māori participants. Rangatiratanga must be recognized as the most pivotal force to be encouraged, fostered and applied in individuals and their whānau, in social work education, within the social work profession and all work undertaken with individuals, whānau, hapū and iwi.

Conclusion

This research offers an in-depth exploration of the many forces which have impact on wāhine Māori social workers in their lives before, during and after successful completion of their social work degree's, told through their voices.

Although much has been written about Māori, Māori women and social work very little has been written specific to wāhine Māori social workers let alone the many successes they achieve within their personal lives, tertiary study and within the profession of social work. This research has highlighted these.

This research aimed to answer the question *what are the success stories of wāhine Māori social workers?* Aims of this research included:

- To identify and explore the forces which have influenced these wāhine on their journeys before, during and after successful completion of their social work degree.

- To identify the qualities, characteristics and systems wāhine Māori have drawn upon contributing to their success.

- To identify how wāhine Māori themselves interpret success and what it means to be a wāhine Māori social worker.

Findings from this study highlight that wāhine Māori social workers enter their study with a foundation of resilience and determination - qualities which have been developed through challenging live events. Wāhine Māori are also highly motivated into study by children and carry a strong desire to role model success to their own. Wāhine Māori as social work student's value course content which encapsulates their identity and the experiences they have had, this adds meaning and value to their education and contributes to transformation and growth in their knowledge of self also assisting wāhine Māori to overcome and manage challenges of the past. Wāhine Māori value and respect their teachers and connect through shared values, the abilities of teachers to navigate alongside these wāhine through challenging areas of learning and life were seen as factors contributing to their success academically.

However, the most fundamental influence before, during and after study came from within their whānau. The support of teachers assisted in academic achievement, those who demonstrated a willingness to go above and beyond their role in supporting the achievement of goals and pathways to higher education of wāhine Māori participants in earlier years was impactful.

This research contributes insight for consideration within scholarship and to a range of professionals working with wāhine Māori including but not limited to: the social work profession, organisations and staff, Governing bodies, institutions providing education to Māori, specifically higher education to wāhine Māori students and staff at all levels working within such institutions.

This research has achieved its aims but has also identified room for immense growth and change in supporting the success of wāhine Māori and effectively in doing so whānau, hapū and iwi. The approach that wāhine Māori apply to social work is founded in their lives, stories and whakapapa. This is captured within their commitment, efforts, challenge and unrelenting dedication to the social work kaupapa.

GLOSSARY

Aotearoa	Te reo Māori name for New Zealand
Ako	To learn, study, instruct, teach, to advise
Aroha	To love, feel concern for, feel compassion and empathise
Aroha ki te tangata	To show love, concern, compassion and empathy to people
Atua	Ancestor, god, supernatural being, deity
Hapū	Subtribe
Hui	To gather, congregate, assemble
Hui Taumata Mātauranga	Māori learning conference
Iwi	Tribe, large group of people descended from a common ancestor and associated with a distinct territory
Ka Hikitia	Ministry of Education's tertiary education strategy
Kaimahi	Worker, staff member
Kanohi ki te kanohi	Face to face, in person, in the flesh
Kanohi kitea	To have physical presence, to be seen
Kapa haka	Māori cultural/performing group
Karakia	To recite ritual chants, pray
Kaua e takahia te mana o te tangata	To not trample the prestige of a person
Kaupapa	Topic, matter for discussion, plan, purpose, proposal, agenda, subject, issue, initiative
Kaupapa Māori	Māori ideology, philosophical doctrine, knowledge, skills and attributes of Māori society

Kia Māhaki	Inoffensive
Kia piki ake i nga raruraru o te kainga	Mediation of socio-economic and home difficulties
Kia tūpato	Be careful, cautious
Kīngitanga	Kingdom, reign
Kōhanga Reo	Māori language Pre School
Kōrero	Speak, talk, address
Koroua	Elderly man, grandfather
Kuia	Elderly woman, grandmother
Kura	School, education
Kura Kaupapa	Primary school operating under Māori custom and instruction
Māhaki	Abbreviated reference to Te Aitanga-a-Māhaki a tribal group of the Gisborne region
Mamae	Painful, sore, hurt
Manaaki/Manaakitanga	To support, take care of, show hospitality, show respect, generosity and care for others
Mana	Prestige, authority, influence
Mana atua	Sacred spiritual power from ancestors
Mana wāhine	The prestige, authority and influence of women
Mana tāne	The prestige, authority and influence of men
Mana tangata	The prestige, authority and influence of a person
Manawatū	Council district in the Whanganui region
Mana whānau	The prestige, authority and influence of family
Marae	The open area in front of the wharenui, complex of buildings around the marae

Mātauranga Māori	The body of knowledge originating from Māori ancestors, worldview and perspectives
Mihimihi	To greet, pay tribute, thank
Mokopuna	Grandchildren/child
Ngāwari	To be easy going, kind, obedient
Ngāti Porou	Tribal group from East coast north of Gisborne to Tihirau
Nuhaka	Small settlement in the northern Hawke's Bay region
Pae	Orators bench
Papatūānuku	Earth mother
Pākehā	This term refers to a person/people who are New Zealanders with European decent
Pōwhiri	To welcome, invite, beckon
Pūao-te-Ata-tū	Day break
Rangatahi	Younger generation, youth
Rangatiratanga	Right to exercise authority, autonomy, ownership, leadership
Rangi-nui	Sky father
Raruraru	Trouble, problem, dispute
Rōpū	Group, association, organisation
Tamariki	Children
Taonga tuku iho	Heirloom, cultural property, heritage, handed down
Tāne	Male
Tangihanga	Weeping, crying, funeral, rights of the dead

Tapu	Sacred, prohibited, restricted, set apart
Tauiwi	Person who comes from afar
Tangata Whenua	Indigenous people, born of the land
Tēina	Younger sibling, junior
Te ao Māori	The Māori world
Te Rau Puawai	Māori Mental Health workforce development
Te Reo Māori	The Māori language
Te Tairāwhiti	The Gisborne region of the north Island of New Zealand
Te Tiriti o Waitangi	Original/Māori version of The Treaty of Waitangi
Te Whanau-a-Kai	The family of Kai
Tikanga	The correct procedure, custom, method, manner
Tino Rangatiratanga	Self-determination, autonomy
Titiro	To look at, inspect, observe
Tuākana	Elder sibling, senior
Tūturu	Authentic, original
Wairua	Spirit, soul of a person which exists beyond death
Wāhine Māori	Māori women
Whānau	Family group
Whakapapa	Lineage, decent though blood
Whakarongo	To listen, hear
Whakataukī	To utter a proverb
Whakawhanaungatanga	The process of establishing relationships, relating well to others
Whare tīpuna	Ancestral house

Whare Wānanga   Place of higher learning

This glossary does not capture all or in-depth meanings of the words listed. The Te Aka Māori-English, English Māori Dictionary and index has been used in the translation of the terms within this glossary.

APPENDIX A

'The Success stories of wāhine Māori in social work education'

Moumoukai te Maunga tū mai rā te whakaruru hau te whare korero kore, e kore i riro.
Te awa o Nuhaka te rere o tu, Waitirohia e rere rā te matapuna o te ora atu rā ki te
Moana-nui-a-kiwa kore, e kore e maroke.
Rakaipaaka te iwi whāriki o rātou mā, kore e kore rawa e ngaro.

Ko Rehia Whaanga toku ingoa

Tena koe

My name is Rehia Whaanga, I am a mother of three daughters and a social work lecturer. I have been working in social work education within Gisborne for the last nine years. I have both Māori and English whakapapa and have lived within Te Tairawhiti for the past eighteen years. I am a student at Massey University working towards my Masters of Social Work, focussing on my thesis.

This research explores the success stories of wāhine Māori in social work education valuing their 'voice'. Māori success in education is an area I am passionate about along with supporting the successful journeys of wāhine Māori into the social work profession.

Research purpose

The purpose of this research is to explore the success stories of Wāhine Māori in social work education at a degree level. It will explore the forces that have impacted on wāhine Māori as they have journeyed into social work programmes, during their studies and through to successful completion into the social work profession. This research aims to highlight the forces, qualities, characteristics and systems which have contributed to their success.

Supervisors

I am grateful for the guidance of my supervisors through this process Paul'e Ruwhiu and Ksenija Napan both of whom can be contacted through Massey University based in Auckland, Albany campus.

Recruitment of participants and research procedures

For the purposes of this research it is important that you identify as wāhine Māori and that you hold a degree level qualification in social work attained within Aotearoa within the past 10 years.

It is also a requirement that you have at least one years' practice experience working within a social work role and you reside within the North Island.

This research values the voice and experience of participants and therefore will be organised and facilitated to ensure the needs of participants are met. Whakawhanaungatanga will take place along with the process of karakia in opening and closing the process, kai will be provided following the interview.

This research will have six participants in total, all interviews will be audio taped and transcribed verbatim. The comfort of participants is a priority and no discomfort is anticipated, however if during the interview participants do feel uneasy the interview will end along with the audio tape turned off. Supporting participants will be a priority in this situation and their needs addressed.

Interviews will take place in locations that are suitable and comfortable for participants following the completion of necessary paper work and confirmation. Interviews are expected to take no longer than 70 minutes in total.

The transcriptions generated from the interviews will be sent via email following the interview process to participants. This is to ensure that participants approve of content and have the opportunity to suggest amendments, this will also require participant permission to allow for the interview content to be used for this research.

Consent forms and transcriptions will be safely retained electronically with password protection for a 5 year period. Audio tapes of interviews will be wiped or destroyed, unless you request these.

Rights of participants

In no way are you obliged to accept this invitation, if you to choose to participate you have the right to

- ask any questions about the study during participation

- decline questions you do not wish to answer

- withdraw from the study prior to interviews taking place

- receive and review transcriptions and have the opportunity to amend these

- ask for the audio tape to be turned off during the interview

- confidentiality of your information and identity

RESEARCH AIMS

What are the success stories of wāhine Māori – before, during and after social work education?

This research aims to

- To identify and explore the forces which have influenced these wāhine on their journeys

  before, during and after successful completion of their social work degree.

- To identify the qualities, characteristics and systems wāhine Māori have drawn upon contributing to their success

- To identify how wāhine Māori themselves interpret success and what it means to be a wāhine Māori social worker

If you feel that you would like to participate in this research project or have questions relating please contact me

This research project has been approved by the Massey University ethics notification number: 4000019527 and has been judged to be low risk.

Nga mihi mahana

Rehia Whaanga

Email: ███████████████

Cell: ████████

APPENDIX B

Participant consent form

'The success stories of wāhine Māori in social work education'

I have read the research overview and information sheet and have had the details of this research clearly outlined to me.

I have had any questions clarified or explained to me and I am aware that I can raise questions at any time.

I agree to the following as a participant:

➢ I agree/do not agree to the interview being audio taped

➢ I agree/do not agree to participate in this study under the conditions that have been outlined in the research overview and information sheet

If I agree to participate, I have the right to:

➢ ask any questions about the study during participation

➢ decline questions I do not wish to answer

➢ withdraw from the study prior to interviews taking place

➢ receive and review transcriptions and have the opportunity to amend these

➢ ask for the audio tape to be turned off during the interview

➢ confidentiality of my information and identity

Full name: _____

Date: _____

Signature: _____

APPENDIX C

INTERVIEW QUESTIONS

'The success stories of wāhine Māori in Social Work education'

1. What was life like for you before you started studying social work?

2. What were your experiences in education before your tertiary social work degree?

3. What were your motivations into social work?

4. Who and what influenced you on your journey?

5. Throughout your degree what were the forces that impacted upon your success at an institutional level?

6. What were the 'forces' on a personal level during your studies?

7. Where there any forces which could have impeded your success in achieving your degree?

8. What do you feel has contributed to your success?

9. How has your social work qualification impacted on your life? On your role as a social worker?

10. What does it mean to you to be wāhine Māori and a social worker?

11. What does success mean for you?

APPENDIX D

Date: 18 May 2018

Dear Rehia Whaanga

Re: Ethics Notification - 4000019527 - The success stories of Wahine Maori in social work education: exploring what life was like for wahine Maori before study, during and following Successful completion of social work qualifications.

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

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49

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