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The experiences of Māori Social Workers in Schools working alongside teachers to support tamariki

A thesis presented in partial fulfilment of the requirements
of the Master of Social Work at Massey University.

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Abstract

This thesis critically engages with Māori Social Workers in Schools to develop a more in-depth understanding of their practice methods and the experiences of working alongside teachers to support tamariki. Social workers in Aotearoa New Zealand have been part of the profession's historical commitment to assist people from within their systems and environments. Many of today's schools of social work practice are groups of professionals who align themselves with a particular position in terms of building social work knowledge, with a focus on treating children's emotional and relational struggles, which are exacerbated by a deprivation in health, finances, and education. All of which have been linked to affecting a child's school performance. The number of children being affected continues to rise, alongside the gradual decline in resources. In all social, economic and health statistics, Māori are substantially overrepresented. For the most part, this has been primarily due to the colonial disadvantages of western models of policies and practices implemented throughout Aotearoa New Zealand education. In order to cope with this changing landscape, school social workers have needed to develop new ways of reaching out to more children across all areas of the school environment. To do so, increasingly more social work practitioners have adopted ways of practice that are informed by Māori principles and values. For example, the incorporation of school staff members and social workers in attempts to build a stronger school system, as well as act as a liaison between various organisational services, allowing for greater utilisation and collaboration of expertise that can be significant in crafting ecological change.

Kaupapa Māori research concepts were used to underpin this research thesis. A qualitative method of study was employed, and semi-structured interviews were conducted with research kaimahi. Six Māori social workers in schools were interviewed *kanohi ki te kanohi* (face-to-face) and guided by a holistic model of practice, which allowed the voices of kaimahi to be heard, while also expressing their opinions in detail.

The review of the literature shows that *whakawhanaungatanga* is seen by Māori social workers as significant in their mahi as it ensures the practice in a way that promotes their work with teachers, tamariki, and *whānau*. One key finding evident within each kaimahi practice were values and beliefs that they drew from their upbringing and lived experiences, according to their worldviews. Another key result was the concept of taking care of the 'self'; in other words, being open to receiving good *whānau* and mahi

support, speaking about the challenges and obstacles, obtain good cultural and peer supervision, which in turn aided in the development and growth for all kaimahi involved in this study.

Overall, this research highlights the importance of the SWiS role, the collaboration with schools, and the flexibility that the role offers for SWiS to implement their creative skills in the delivery of programmes.

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Chapter 1: Introduction

*Nāu te rourou, nāku te rourou, ka ora manuhiri;
By your food basket and mine, the guests will be satisfied*
(Brougham, 1975 as cited in Mead & Grove, 2001, p. 319)

Metaphorically, this whakataukī encapsulates the mahi of Māori social workers. There is a notion that when working in an isolated environment, a person may struggle to make progress. Yet, when working alongside others, there can be a greater sense of progress and achievement. Likewise, when Social Workers in Schools (SWiS), teachers, and communities (whānau, hapū, iwi) come together to utilise their knowledge and skills, there is a greater likelihood for students to excel in a way that lets them enjoy the learning process, as well as achieve education success alongside their whānau (English et al., 2011, p. 211; Selby et al., 2011).

This research engaged with Māori SWiS in order to develop their practice methods and the ways in which they undertook working alongside teachers to support tamariki in the schools, and how they managed this process. This chapter introduces the research aims with the research questions and constructs to be explored. Secondly, this is about the researcher, and the reason for the research is defined. Thirdly, how the development of Māori social work is delineated through the Treaty of Waitangi and the theories and practices that were developed through Māori knowledge; these were based on Māori ways of doing things inside the principles of whanaungatanga, whakapapa, tikanga, and others. Fourthly, it also discusses the beginnings of SWiS in Aotearoa New Zealand and overseas and then expands on the use of kaimahi perspectives regarding how SWiS work in conjunction with teachers to support tamariki. It also explores how they liaise with additional supports that often include principals, health organisations, educational bodies, housing services, and the varying justice and social service sectors. Fifthly, the term whānau is defined and discussed in the context of this research, followed by a brief overview of the chapters contained within this thesis.

Research Aims

The research aim is to consider the experiences and perceptions of Māori (SWiS), specifically, exploring working alongside teachers to achieve positive outcomes for tamariki, whānau, and communities, and how they managed this process. It endeavours to answer the following questions; the term 'kaimahi' and 'SWiS' represents Māori social workers inside this report.

Research Questions

1. How do Māori SWiS practice social work with tamariki and whānau?
2. What is the role of Te Ao Māori in their social work practice?
3. How do SWiS work alongside teachers to support tamariki?
4. What are the challenges for kaimahi in their practice?

These questions focus on the point of view of SWiS and explore the importance of working in partnership with teachers, tamariki, and whānau. There are many variables within each school and with each whānau, such as the ability to adapt one's methods to suit a whānau, the way the organisation supports tikanga processes, the various external factors that can influence the worker, the tamariki, organisation, and the whānau. The aim is to explore these variables and other possible factors to answer the above questions.

A qualitative approach permitted an informed Kaupapa Māori methodology that was chosen for this research to ensure the stories of kaimahi were respected (Pihama, 2001). My position as the researcher meant that I would whakarongo (listen) to and hear the voices of wahine mā and give mana and privilege to their narratives. The research was strategic and conducted in a way that guaranteed the security and safety of the kaimahi and researcher.

This semi-structured approach utilised a kanohi ki te kanohi (face-to-face) approach which is pivotal to oral traditions practised by Māori. The voices have been presented in this research and analysed thematically to identify their experiences and the key components and processes that enable Māori SWiS to work effectively.

The social worker in the research

I consider myself an insider in this research as tangata whenua and being a Māori social worker in schools (SWiS), experiencing similar encounters to the kaimahi interviewed. This research topic is an oral history, designed to enhance or compliment prior and future research and publications regarding SWiS in Aotearoa New Zealand. The focus will be on the experiences of six Māori SWiS working alongside teachers to support tamariki.

My interest in this research comes from two decades of experience working with tamariki and their families in the health and social services, as well as my life experiences with whānau, hapū, and iwi. I am currently employed by a non-government organisation as a SWiS working across three schools. This allows me to practice in my

field of interest, but also provides some space to manage my Master of Social Work study commitments. In meeting my study demands, I was offered a topic to explore that would benefit my practice and contribute to the body of knowledge within this specific field. Kaupapa Māori approach will be my contribution to this aspect of Māori social work in schools, as well as mainstream literature.

I was raised as the middle child of seven who grew up in an urban whānau setting of the 1960s - 1970s in a predominantly Pākehā setting, my formative years were strongly influenced by non-Māori cultural norms. We lived amongst many other large families, played together and looked out for each other. My father was well known for his whanaungatanga; he would grow maara kai, kill a beast, go fishing and bring back bathtubs of tuna, not only for his whānau, but also for the neighbourhood. Our father was popular, and his generosity knew no bounds. This was what our father role modelled for his tamariki. He always worked hard to make sure we didn't go without. His work ethic and caring for others were handed down to each of us, his children. As I speak highly of my father's work ethics, my mother was the pou, who stood quietly beside our father as the homemaker who loved us all and, with our father, gave us everything. The lived experiences of my childhood were the foundation to my being kind and generous, but also to treat others as to how I would like to be treated.

My elder siblings and I were educated at a Catholic school in Taranaki. We lived close to the sea, our grandparents and whānau all lived close by. That was a time of much joy and happiness. Then our father got a promotion and we moved to another town miles away from the very things that I loved so much. The education system of that era did not cater to Te Ao Māori, not that we would have been encouraged to seek out our own culture as our father was not well versed in the ways of Māori, i.e., attendance at marae or the language of te reo. My life growing up was a bit of a roller coaster as education got dropped along the way, only to be reignited again when I was in my twenties. This helped me to pursue my identity and to get to truly know my whānau, hapū and iwi. My journey is still ongoing some 30 years later, with education still playing a big part in my life. The choice of topic for this paper is a reflection of my personal journey, I am a Māori social worker in schools.

Māori social work

Social work in Aotearoa New Zealand began before the signing of the Treaty of Waitangi, with Māori models of welfare that functioned around the whānau, hapū and iwi social structure. These were underpinned by cosmological beliefs, and kōrero tawhito (old stories) and kawa (Durie, 1998).

Pākehā traditions developed during New Zealand's colonisation when settlers from Britain brought their model of welfare provision (Hollis-English, 2005). This approach meant that the state was reluctant to provide welfare services, and social assistance was provided to families from their own networks (Nash et al. 2005 cited in Connolly, 2001, p. 365).

It was during the Second World War that social workers began requesting a specific training course, which was established in 1949 at Victoria University in Wellington (Nash et al., 2001). In 1967 the Aotearoa New Zealand Association of Social Workers (ANZASW) was established and was aligned with the International Federation of Social Workers (Beddoe & Harington, 2015). Over the next 50 years, Māori social workers in Aotearoa New Zealand started to develop theories and practices that reflected on Māori knowledge. Walsh-Mooney stated, "Māori social workers can offer a particular perspective within the social work profession and to other helping professions" (2009, p.11). Hollis-English (2012) stated, "Māori social work refers to a growing body of knowledge of Mātauranga Māori (Māori knowledge) that applies to the practice of social work" (p. 16).

Māori social work is guided by Māori principles and Māori ways of doing things, particularly making connections, building whanaungatanga and utilising whakapapa in whānau relationships (Hollis-English, 2012; Walsh-Mooney, 2009). Munford and Sanders (2011) comment that Māori people often begin an interaction by making connections, and also suggest that Māori worldviews have assisted in contributing and shaping social work practice in New Zealand, both organisationally and nationally.

The development of Māori social work practice comes from legislation produced in 1840 between Māori and the Crown. It intended to provide a constitutional basis and framework structured on the principles of partnership, participation, and protection between Māori and Pākehā in Aotearoa New Zealand. The provisions of the Treaty had been suppressed up until recent years when Māori renaissance, along with the Pūao-te-Ata-tū report, had reasserted their Treaty rights and presented, "Change in social work practice in New Zealand" (Hollis-English, 2005, p. 16). To further understand the Treaty of Waitangi, Aotearoa New Zealand Association of Social Workers (ANZASW) recommends that social workers take responsibility to get to know this document. Notably, the Social Workers Registration Board (SWRB) has also shown a commitment to Treaty-based education and practice (Hunt, 2017).

According to Statistics New Zealand (2014) "Māori in Aotearoa New Zealand today still occupy relatively disadvantaged positions despite 30 years of the renewed

application of a framework to try and redress the balance” (p. 1- 6). Furthermore, SWRB (2016) shows that a high percentage of Māori social workers interviewed were not registered but were working towards the registration qualification. Registered social workers in Aotearoa New Zealand are bound by the code of conduct for social workers SWRB (2016) alongside and aligned with Aotearoa New Zealand Association of Social Work (ANZASW, 2019). Māori social work practice three values underpinned by tika (being correct and appropriate), pono (integrity), and aroha (empathy and compassion), are central and encapsulate principles of honesty, integrity and respecting Tikanga. These are the values Māori social workers, who identify with Te Ao Māori worldview, argue the Treaty of Waitangi established as a historical and theoretical basis for Māori social work.

The Social Workers in Schools (SWiS) programme

According to English et al. (2011) social workers have been practising in schools in Canada and the USA since 1906. The core focus of school social workers has been to address the social issues experienced by the student and or their whānau. An attempt by international authors in 1916 defined social workers as:

“A social worker’s role was to interpret to the school the child’s out-of-school life, supplementing the teacher’s knowledge of the child so that she may be able to teach the whole child assisting the school to know the life of the neighbourhood, so that it may train the tamariki to the life to which they can look forward. Secondly, the visiting teacher interprets to parents the demands of the school and explains the particular demands and needs of the child” (Culbert, 1916, p. 595).

This description, however, questioned the deficit paradigm that was prevalent at the time. Culbert (1916) endorsed the entire overview of the world of the child and argued that these variables would potentially lead to the child’s ability to learn. However, in recent times authors have expanded on this definition by using the Bronfenbrenner ecological systems theory (Allen-Meares, 2010; Nash et al., 2005). This framework helped Māori social workers understand the relationship between individuals and the environments that they interact with.

Initially, the SWiS programme was launched in 1999 to 50 schools, with the first expansion in 2000, and then expanded to over 170 schools by 2001 (Belgrave et al., 2002; Chapman, 2010; Selby et al., 2011). SWiS was primarily delivered out to decile 1-3 primary and intermediate schools. Many of the families living in these communities, and those who were most in need, were predominately Māori and Pacific Island children

and whānau (Belgrave et al., 2002). SWiS is about improving outcomes for children who come from disadvantaged backgrounds and where achievement is a struggle in the learning environment. Māori and Pacific Island tamariki are more likely to be over-represented in poor educational outcomes when compared with non-Māori tamariki (Chapman, 2010; Smail, 2004).

Given that Māori whānau are still at the forefront of SWiS services (Chase-Letica, 2013; Roa, 2016) the appointment of Māori social workers has been supported by many researchers adopting a 'Māori for Māori' model. Supporting this view is the provision of more Māori providers to employ and manage SWiS contracts (English et al., 2011). This is not a new concept and was encouraged by the Pūao-te-Ata-tū (Daybreak) report presented to the Department of Social Welfare in 1986. The report exposed concerns between Māori and the state agencies dealing with tamariki and whānau (Chapman, 2010; Hollis-English, 2012).

The government has been accused of not just failing Māori communities, but of additional agendas of assimilation and both personal and institutional racism. Māori challenged the government to address these issues to increase prosperity for Māori across social class and cultural boundaries, and to develop a society where the values of all groups are of central importance, not just that of the dominant group (Chapman, 2010; Hollis-English, 2012). Pūao-te-Ata-tū noted the importance of Māori processes when working with whānau and represented the aims of Article two of the Treaty of Waitangi.

Strengthening families was also presented as part of the SWiS programme to ensure families have access to the appropriate support services (Dale, 2013). The SWiS model of practice is strength-based, therefore it fits in well with the objectives of the Strengthening Families programme. SWiS are the lead agent for this programme to co-ordinate the partnership networks of health, social and educational services to meet the needs of children, young people and families (Dale, 2013; Ministry of Social Development, 2014).

Participation in the SWiS programme is voluntary. The intention was that its voluntary nature would contribute to greater buy-in from families. It also has a strong commitment to early intervention and prevention of social, educational and health concerns. It is assumed that the whānau actively want to be committed to using the SWiS service to achieve positive change. Whānau can self-refer, or be referred by another agency, but they must have the consent of the whānau (Selby et al., 2011; Williams, 2010).

The social work programme aimed to enhance human well-being and assist in meeting the basic needs of all people, with special emphasis directed to empower people who are vulnerable, oppressed, and living in poverty. (Belgrave et al., 2002; English et al., 2011). This is done by employing a strengths-based and holistic approach that's child-focused, whānau centred and socially appropriate (ibid).

The definition of SWiS is social work practitioners who hold a degree in social work and are registered, or are working towards their registration, as prescribed by the Social Work Registration Act 2003. Section 6 (c) (i) (ii) of the Act also states that, "The board must be satisfied that the social worker is competent to work with Māori and other different ethnic and cultural groups" ("Social Workers Registration Act," 2003, p. 12).

Schools in low socio-economic communities are selected to engage the services of SWiS intervention. To employ a SWiS, schools and Kura require a total school roll of between 400 and 700 students, therefore schools will cluster across two or more schools (Hollis-English & Selby, 2014; Ministry of Social Development, 2016). As mentioned earlier, selected schools contain a high proportion of Māori and Pacific Island tamariki and families and these groups are a key target group of the programme (Belgrave et al., 2002; Hollis-English & Selby, 2014; Selby et al., 2011).

Social work in schools in Aotearoa New Zealand has quite a short history when compared to that of other countries (INSSW, 2001). A review of local and international literature identifies where SWiS are employed by social service agencies to work in schools within intervention programmes (Belgrave et al., 2002; Oranga Tamariki, 2020). However, how this occurs can vary across different countries. For example, in the United States, the school is the employer of the school social workers (Openshaw, 2008), and as such, they are guided by the school and do not work independently for tamariki and families (Belgrave et al., 2002). In these cases, SWiS are expected to work alongside schools, as an intervention and detection service, with the child as the primary client (Beddoe & de Haan, 2018). In addition, the school social workers may not be able to act as mediators between the school, child and whānau if the school is the employer.

In contrast, SWiS in New Zealand are not employed by schools but are employed by Non-Government Organisations (NGOs), social work services and iwi providers who maintain full responsibility for social workers in schools (Oranga Tamariki, 2020). The NGO model enables SWiS to concentrate and advocate for the child and family to develop rich and robust relationships, rather than focus on the school's objectives. Another advantage is that SWiS are supported by a community-based NGO that employs other social workers and has access and connections to community

members and services (Oranga Tamariki, 2020). These are credible social service and iwi providers (Selby et al., 2011) with a reputation of, “Strengths-based and whānau-focused practice” (Belgrave et al., 2002, p. 42). Again, different to SWiS in Aotearoa, Australian school social workers are potentially reliant on the enthusiasm of their respective State governments for funding, whereas New Zealand social workers in schools are fully funded under the SWiS government model (Barrett, 2014; Ministry of Social Development [MSD], 2015). Another point of distinction between the two nations is New Zealand SWiS are school-based (Belgrave et al., 2002; MSD, 2015), whereas Barrett’s (2014) study revealed approximately 50% of Australian school social workers are located outside of the school. This point is discussed further in the section *Partnership with Schools*.

The SWiS model of practice is based on an anti-discriminatory, culturally sensitive and responsive approach to Māori and other cultures and incorporates the Treaty of Waitangi principles of partnership, participation and protection (Belgrave & Dobbs, 2001; Ministry of Education Nga Kura O Aotearoa, 1997). To enhance children’s social and educational potential, it is important SWiS engage with various stakeholders, children, parents, principals, teachers, the community and statutory agencies (Belgrave et al., 2002; Education Review Office, 2019; English et al., 2011). More importantly, amongst all of the above processes, the position and inclusion of whānau in all cases are vital to producing a successful outcome. The following section looks more closely at this aspect.

Whānau

Whānau in the context of this study is a concept, as it involves various dimensions of meaning, interpretation and philosophy. For example, the whānau is a key source of Māori well-being and connectedness. Durie (2013) refers to whānau as a group of people who descend from a common ancestor, forming a genealogy link to whakapapa. Metge (1995) translated whānau as ‘family’, but in Māori, it is considered much more. To explain the integration of whānau, a common Māori phrase uses the metaphor of the harakeke (flax bush). ‘Kua tupu te pa harakeke’ is protected by the outer flax bush and Te rito or the centre of the harakeke is protected by the outer flax. Te rito represents the tamariki and the flax bush represents pakeke, adult whānau members (McLean & Gush, 2011; Metge, 1995; PThama et al., 2015; Turia, 2013). Metge (1995) further develops the view that:

“Māori uses the flax bush (te pa harakeke) as a favourite metaphor for the whānau group they call the whānau. They identify the rito in each

fan as a child (tamaiti), emerging from and protected by its parents (matua) on either side. This also symbolises that two whakapapa or genealogical lines of descent arise from the two parents. Like fans in the flax bush, parent-child families in the whānau share common roots and derives strength and stability as part of a larger collective. Like rito, tamariki are the hope of continuity...” they represent life’s yearning for itself – the future. Like the flax bush, the familial systems of whānau, hapu and iwi enter cycles of birth, death and regeneration. In this sense, new life is made possible by the old” (p. 266).

The survival of whānau Māori through centuries of western confrontation has seen greater numbers of Māori emerge into the new contemporary world. (Walker, 2013) states that the metaphor of pa harakeke implies that within whānau there will be security, safety and well-being of individuals and whānau, with each person supporting each other and securing their place in the whānau. These are traditional whakapapa terms and phrases protecting whakapapa; generations are regenerating. Particularly by honouring the tamariki as taonga and supporting the parents to be the best parents they can by keeping their focus on the core of the rito. Similarly, these words imply meeting the physical needs of members of whānau as well as the need of whānau to be nurtured mentally and spiritually

Summary and Thesis Outline

The purpose of this chapter was to introduce the research aims and provide background information relevant to the research topic, beginning with a discussion that examines the engagement process and relationship building that occurs between Māori SWiS and the whānau. Next, an overview of Māori social work and its history was highlighted, alongside the influence of the Treaty of Waitangi and ANZASW. This was followed by an examination of the role of Te Ao Māori inside social work practice, including the various Māori models.

Maori principles were defined and discussed regarding whakapapa, tikanga and whanaungatanga. The position and importance of the term whānau were defined within the context of this research. Lastly, the use of kaimahi perspectives regarding how SWiS work in conjunction with teachers to support tamariki was explored, as well as the complexities involved in liaison type relationships with support services that are crucial to producing successful outcomes for kaimahi and social workers’ whānau.

The following presents an overview of this thesis, which has been divided into six chapters.

The introduction chapter has set the scene for this research by introducing the research aims and the social worker in the research, and their motivation for undertaking this research. It then focuses on Māori social workers' and their practice within a Kaupapa Māori framework. This leads to a discussion of the history of social workers in school's programme that links to the treaty of Waitangi and Pūao te Ata tū and pushing back on colonisation.

Chapter two consists of a literature review, introducing SWiS in Aotearoa and examines international and local literature. It considers Māori social workers in schools and their introduction to the SWiS programme as well as Māori social work practice in Aotearoa. It entails networking, working collaboratively, advocating and the importance of working alongside teachers in schools and having the support of the principal. Further enriched by Kaupapa Māori concepts.

Chapter three outlines the research design, the methodology used to collect, collate, define and determine how the interviews were used in this research to present the theoretical perspectives of Māori centred and Kaupapa Māori research, the qualitative example, and methods such as the recruitment and selection criterion, the information collection and management process. Moreover, the analytical framework, which reveals the interpretive description and the thematic analysis, leads to large collections of data from a group to be analysed, with fine-tuning of the results. The ethical considerations tailored to this study are also considered in this chapter.

Chapter four presents the interview results that came from capturing the voices of the six kaimahi interviewed for this research that presented the six themes. It draws on the kaimahi profiles and their journey to social work, examining their responses for recurring themes that link back to the literature and highlighted areas that captured opportunities of Te Ao Māori frameworks. Primarily whakapapa and whanaungatanga were the foundation for relationships.

Chapter five draws on the discussion on the themes that arose from the results of chapter four. Thematic analysis is used to highlight the results presented and will draw on relevant literature to support the discussion.

Finally, the report concludes with Chapter six: which will give an overview of the report with a presentation of key points that came out of the research and recommendations.

Chapter 2: Literature Review

Me titiro ki nga wa o mua, rapua te mea kua ngaro

To search back in order to see the way forward

(Herewini, Wilson, & Peri, 1985 p. 2 cited in Māori Advisory Unit, 1985).

The above whakataukī highlights the importance of looking back when searching for direction. In research, this typically involves acknowledging not only the past but also learning from it in a way that allows a comprehensive story to be told from the perspective of those who have gone before us. The whakataukī continually wants people to return to the source—the mauri—to receive direction and knowledge to assist their development in a world that is constantly changing. It encompasses narratives foretold to allow the researcher to sieve through information so as to form a backdrop of existing knowledge that embellishes current and new research.

Introduction

The research aim of this thesis is to consider the experiences of Māori SWiS, specifically working alongside teachers to achieve positive outcomes for tamariki, whānau, and communities, and how they managed this process. This thesis will ultimately provide the answers to how kaimahi managed this process. The literature discussed in this chapter firstly reflects prominent areas of research, beginning with SWiS in Aotearoa New Zealand, that includes a comparative discussion of Aotearoa and other countries. Secondly, this review highlights past research that identifies with a Māori worldview and traditional Māori concepts that provide foundational principles for Māori SWiS in working relationships with tamariki, whānau, school, and community. Thirdly, Kaupapa Māori theory and Māori-centred approaches are discussed, followed by consideration of traditional and contemporary social work methods. The review identifies Tikanga practices that are important in the SWiS role and outlines the benefits of Māori social work in Aotearoa New Zealand to assist the development and growth of social work practice and theoretical skills. This review highlights key SWiS relationships with the school principal, the SWiS environment, and the school system, all critical components in a successful SWiS–school relationship. The final section of the review highlights pertinent literature that examines the importance of working collaboratively with other agencies and how this enables SWiS to advocate for children and families.

SWiS in Aotearoa New Zealand and overseas

Schools are often thought of as ideal locations for social workers to be active in their roles as schools typically represent the heart of a community, as well as providing a potential place to implement early intervention programmes (Selby & Field, 1999). However, it is important to note that the programmes that get delivered are shaped by the needs of the children in each whānau community. Having social workers in schools is not new, with some having been used in parts of North America as early as 1906 (English et al., 2011; Vollebregt, 2005). The Canadian government set up the residential schooling system for indigenous children (McBurney, 2015) that caused significant harm to indigenous children by removing them from their families, depriving the children of their ancestral languages and exposing many of them to neglectful and abusive practices. One of the legacies that remains today to the Canadian First Nation people is the emotional trauma that has permeated through all generations (Barnes et al., 2006; McBurney, 2015). These types of schools no longer exist; however, the legacy of assimilation for all indigenous peoples, including Māori, has led to many challenges, such as poverty, unaddressed health issues, racism, discrimination, and cultural and social discord (Allen-Meares & Montgomery, 2014; Berzin & O'Connor, 2010; Frey et al., 2012; Lee, 2012; McBurney, 2015). Therefore, indigenous social workers can empathise with these negative experiences and are ideally equipped to work with families.

The role of the school social worker needs to be defined. In the 1960s, unlike Aotearoa New Zealand, Both Canada and USA school social workers were scrutinised by the public schooling system, and social workers in North America began to use alternative approaches to deal with school issues and to challenge and examine how others perceived the role of social work (Allen-Meares, 2010). Furthermore, in the 1970s, social situations changed rapidly in North America, and the number of social workers grew, with more focus on family, community, and collaboration with others. A variety of studies from the past few decades pertaining to role interpretation and adaptation of social workers in schools found that the most important theme in most social work literature has been the search for a "Unifying conceptual framework useful for guiding practice" ((Vollebregt, 2005, p. 16). This helped New Zealand to access information on how social work was applied in schools overseas (Vollebregt, 2005). Many of these early intervention and prevention services that were linked to schools overseas were beneficial and were noted by New Zealand based organisations, who then adopted similar strategies (English et al., 2011; Nash et al., 2005; Vollebregt, 2005).

School social workers have a long history in North America. School social work began during the school year 1906–1907 in New York, Boston, Costin (1969) and

Chicago (McCullagh, 2000). These social workers were called 'visiting teachers' and not hired by the school system but worked for external agencies. In 1916 the focus changed from the individual child to interpret the whole child and their environment in and outside of school (Culbert, 1916). However, a gradual shift from the home and environment changed the focus back to the individual child's needs. This emerged from an American Association of Visiting Teachers publisher merging their journals into the new National Association of Social Workers bulletin and with that came the emergent field of practice. In other words, there was no differentiation between the practice of visiting teachers and social workers, so the mental hygiene movement of that time influenced the change.

The focus shifted in the 1950s from a person-environment to the whole person, as it was no longer presumed that the individual was the primary object of help (Constable, 2008). Consequently, theories evolved. Alderson (1974) highlighted four different models of school social work practice; (1) clinical model focused on changing students with social or emotional difficulties; (2) the school change model to change the environment and conditions of the school; (3) the community school model focused on the relationship of the school within its community, particularly in areas of low-socio-economic communities; and (4) the social interaction model that was more flexible and changed to suit the situation. Alderson's theory fundamentally looked at all four of these models which can be based on Bronfenbrenner's ecological systems theory that views the child's environment in the family, school and community as each affects and shapes the other to promote change (Constable, 2008). Further, the complexity of underlying social issues has also grown, with literature citing challenges relating to poverty, housing, unaddressed health needs, racism and discrimination (Allen-Meares & Montgomery, 2014; Berzin & O'Connor, 2010; Frey et al., 2012; Lee, 2012).

Improving the health and wellbeing of tamariki and young people is widely promoted both overseas and in New Zealand. The majority of the 31 countries who responded to the International Network School Social Work (INSSW) survey, New Zealand included, all worked with tamariki who presented with behaviour and emotional regulation, attendance and motivation, Maslow's basic needs and child protection issues (INSSW, 2001). Practice roles between the countries link together to include: group work, casework, preventative activities, home visits, counselling and consultation with other professionals. On the other hand, Agresta (2004) and Selby et al. (2011) found that the North American school social workers responded in "decreasing order with the following role activities: individual counselling, principal and teacher consultation, group counselling, making referrals, report writing, community outreach, and parent consultations" (p.10). However, in New Zealand, the Ministry of Social Development

considers that the role of SWiS is to fully engage with schools, deal with grief and loss issues, support parents and assist with whānau work or issues that are also considered to be important areas within the role (MSD, 2015; Selby, et.al. 2011).

There have been various programmes initiated by individual schools that focus on incorporating indigenous culture into schools, locally and internationally. Similarly, school social workers have participated in programmes either as facilitators or in supporting roles. However, as McBurney (2015) states, not much direction has been given to social workers who support First Nations students. She notes the interview findings with school social workers, participants illustrated a predominately white thinking background. While participants felt that maybe they should learn more about the history of the First Nation ideology, they never did. This particular finding has also occurred in other research, for example, (Canadian Association Social Work, 2002; Rymhs, 2008).

A search of the literature revealed the absence of statements that school social workers in both the USA and Australia were involved in running preventative programmes instead, they were often engaged with students who were labelled problematic and had to be fixed up (Lee, 2012; CASW, 2002). Accordingly, Lee (2012) highlighted that the pressure of attending to immediate crises and following occurrences inhibited social workers from working on less urgent duties such as preventative programmes. Also, the “requirements for social workers from the schools and employers was to focus on individual students with problems and their families, and teacher consultations”. (p. 567).

With the positive effects of the extension, full-time SWiS were introduced in New Zealand by the end of the twentieth century. The curriculum has been extended to include decile one to decile three primary and intermediate schools in Aotearoa New Zealand through a series of expansions. As previously mentioned, one full-time school social worker is assigned to schools with a population of four to seven hundred students. This also means that, particularly in urban and rural areas, schools should cluster together to obtain sufficient statistics to justify the hiring of full-time social workers (English, et al. 2011).

Māori Social Workers in Schools

The SWiS expansion evaluation was conducted in New Zealand in support of social workers being located in schools. They were placed in low socio-economic communities that were predominantly made up of Māori and Pasifika families (Belgrave et al., 2002; Chapman, 2010; Chase-Letica, 2013; Selby et. al., 2011). In addition to this,

the programme highlighted a high number of Māori tamariki and whānau on social work caseloads and a low number of Māori social workers in schools. The report also supported the increase of Māori SWiS suggesting that Māori communities desired more Māori social workers. Although whānau supported non-Māori organisations, they also found additional benefits with Māori social workers as they possessed similar values of connectivity through whakapapa and knowledge of whānau strengths (Chase-Letica, 2013). She notes also that whānau believes it is beneficial when they have Māori social workers who reflect the community in which they are working. This encouraged the development of employing Māori SWiS.

The curriculum included large participation of Māori practitioners with feedback from iwi providers. This meant that a Māori worldview had been incorporated into many SWiS programmes. As a result, this has been a strength of the programme that has produced different experiences than those of social workers in other countries (Hollis-English et al. 2011). As SWiS were community-based (Hollis-English & Selby, 2014; Selby et al., 2011), stated that they were accountable to the community, the organisation, to the tamariki and whānau and all the while supported by the elders of the area. The layering of responsibility and accountability brings a unique and interesting dimension to this service. Furthermore, Kaupapa Māori approaches reflect best practice when working with Māori as it embraces “Interdependence with their extended family” (Hollis-English, & Selby. 2014, p. 8). There are eighty-four Māori social services in the North Island with only sixteen Māori social services in the South Island.

Kaupapa Māori Theory

As an ever-evolving research and practice approach, Kaupapa Māori theory is an approach focused on Māori worldviews and aligned with Māori expectations for growth (Mane, 2009; Smith, 1997). Similarly, Durie (2012) notes that Kaupapa Māori is an accessible and flexible approach and is based on their understanding of their experiences, as different people have their own views of it. This research collects information from Māori researchers who have expertise in indigenous Māori knowledge from which Kaupapa Māori theories and ways emanate. This effectively lets Māori SWiS see how it can be interpreted and implemented in practice. Furthermore, according to Durie (2012) and Jackson (2015) a wide variety of interpretations simply reflect Māori worldviews, which vary depending on iwi, hapū, and whānau influence. For this reason, Māori social workers are informed by Kaupapa Māori theories of whakawhanaungatanga, whakapapa, manaaki and other concepts that social workers practice when working with whānau Māori.

Kaupapa Māori is a fully inclusive term that Māori employ to describe a Māori way of thinking and a Māori way of doing things (Walker et al., 2006). This is the approach used by Māori for Māori, which is and feels culturally appropriate, that takes seriously our Māori aspirations (Smith & Reid, 2000). Bishop (2003) discusses “The interaction and relationships that develop between people are patterns that draw on Māori ways of knowing and cultural aspirations, rather than those imposed from another culture” (p. 223). Hollis (2005) points out that these “Customs and patterns are structures of what is normal and developed ways of doing things for Māori people” (p. 29).

Roa (2016) and (Mead, 2003) maintain that kaupapa Māori is not a new phenomenon and insists that it has existed even before the signing of the Treaty of Waitangi. Māori practice models were maintained through a system of mana, tapu and noa. Along with being developed from a grassroots level, services that incorporate Māori knowledge and concepts have input and direction from whānau, hapū, and iwi. Kaupapa Māori pushes back on non-Māori control and domination, through Māori resistance and transformative praxis (Bishop & Glynn, 1999; Pihama et al., 2002). With this in mind Kaupapa Māori concepts are embedded in Māori culture and wellbeing through whakapapa, whanaungatanga, manaakitanga, tino rangatiratanga and taonga tuku iho values and systems (Pihama et al., 2002; Ruwhiu, 2006).

Māori traditional concepts have been used to progress Māori aspirations and as a foundation for the development, implementation and evaluation of current practice models within social service organisations (Mane, 2009; Royal, 2012). With this in mind, whanaungatanga sits at the forefront of social work practice and is closely linked to the concept of whakapapa. Making connections, building relationships and establishing trust is based on processes within Māori culture (Hollis-English, 2012; Pihama, 2012). In a working relationship with Māori, this mechanism is important to obtain buy-in from whānau and to be able to explore the impacting factors in their lives. (Belgrave, et al., 2002; Cram, Smith & Johnstone, 2003). Furthermore, whanaungatanga, whether one is consciously aware or not, is practiced daily as one inquires “No hea koe?” “Where are you from?”, before you ask “What’s your name?” (Hollis, 2005. p.32).

Whakapapa, according to Walker (2004) is an important concept that links genealogical and kinship networks within Māori whānau, hapū and iwi. It is fundamental to how, Murton (2012) and Roberts (2013) suggests, Māori interpret the world and gain an understanding of how things came to be and to make sense of it. This establishes a framework of Māori values and tikanga that Māori live by (Mead, 2003; Roberts & Fairweather, 2004; Royal, 2002). Furthermore, Māori values and ways of being (Hollis 2005) explains are significant as they reinforce cultural well-being and are vital for Māori

to thrive. This is particularly important as whakapapa informs relationships and is at the heart of who we are and what it should be like to be Māori (Pihama, 2001; Walker, 1993). Also, the significance of “whakapapa is to create and build layer upon layer, so there are multiple layers, a succession of ancestors, metaphors and interpretations that support Māori values and beliefs” (Cheung, 2008, p. 2; Te Rito, 2007, p. 1). These whakapapa layers form a connection from the beginning of time to the present and into the future (Pihama, 2001). This seeks to unlock the innovative potential of Māori social work practice methods and knowledge from their worldviews through words and deeds.

Manaaki comes from a Māori worldview that captivates a collective action of duties and responsibilities which come from a place of self-worth that everyone possesses. It is also classed as acts of providing hospitality that encompasses values such as generosity, kindness, and the responsibility to look after people, Marsden (2003); Metge (1995); (Roa & Tuaupiki, 2005); Taiaroa (2007), which forms the basis of an intended human relationship. The importance of the Māori worldview is also highlighted by Penetito (2010) who emphasises that:

“The world is considered value-bound (aroha, manaakitanga). We learn those values from the social world (whanaungatanga/kinship, tangihanga). We internalise them and they become part of us (whakapapa, reo). They cannot be set aside (mana/power and authority, tapu/sacred and prohibited). We come to know the social world as being essentially relativist and where multiple realities are the norm. Everyone has his/her own story to tell, and variation is the reality (tikanga)” (cited in Mathews, 2011, p.3).

This view of the world and the cultural ideas that make it up are central to how we each act and relate to others and the world around us.

Mana is a status bestowed upon people who have achieved or are doing great works to benefit their whānau, hapū and iwi. However, Ruwhiu (2006) reports that mana may also apply to an individual who has authority, influence, power and control over situations. For this reason, when performing assessments and interventions with whānau, social work practitioners must be conscious of mana (Ruwhiu, 2006). Accordingly, when working with whānau who have suffered from trauma, pain, grief and loss it is important that practitioners can apply mana-enhancing practices that can focus on their strengths to empower whānau. Thus, the term ‘manaakitanga’ is to encourage and support one’s mana regardless of their status (Roa & Tuaupiki, 2005, p. 3). In addition to this Ruwhiu et al. (2008) adds further definition:

“The depth of mana (respect) increases and decreases under certain conditions, is about power and prestige and is expressed in many forms, mana Atua, mana moana, etc. Mana is the outcome of living Māori qualities, values and beliefs such as aroha, utu, awhinatanga, etc, and is affected by changing environments; Mana is something that one needs to be aware of so as not to trample over, as the consequences are felt through the generations; mana although intangible is often a gauge of self-esteem and links to the kōrero about being the cultural adhesive that binds the Māori worldview together; mana can be enhanced, nurtured, strengthened and used to bless others” (p. 26).

For this thesis, understanding Kaupapa Māori is important since Māori have a unique worldview that conceptualises the values of research in a way that is not always expressed in a worldview that is not Māori (Hollis, 2005). This study was conducted using Kaupapa Māori theoretical research framework, which is regarded as the most appropriate approach in a, “By Māori for Māori cultural context that is relevant, meaningful, and acceptable to Māori kaimahi” (Smith, 2012, p. 185).

Māori SWiS Practice Methods

Belgrave et al. (2002) outlined that the practice of Māori social work had been at the forefront of the Aotearoa New Zealand SWiS service, and the following statement drew attention to this in their report:

“Māori and Pacific providers saw the importance of the shared cultural ground between social worker and client families, they also saw their practice as a means of recognising specifically Māori or Pacific approaches to practice” (p. 46).

The body of knowledge surrounding contemporary social work approaches is increasingly evolving, thanks to Māori theorists and practitioners. The Māori models of practices are closely connected to a wide variety of educational and health models and are often intertwined (Durie, 2001; Pihama, 2001; Pitama, 2003; Stanley, 2000). Similarly, many Māori models share common themes. These involve a holistic approach, metaphysical features, putting individuals in a collective context, referring to identity and cultural identity, and integrating a relationship with the environment, whether that be tangible or intangible (Durie, 2001; Pihama, 2001; Ruwhiu, 2006).

Te Whare Tapa Whā is a popular evaluation model used in the SWiS service, Durie (2001), and it has been extensively explored. It is a holistic wellbeing model that uses the four walls of a whare as a metaphor to determine the health of a person (Hollis-English, 2005; Roa, 2016; Roberts, 2020). Each wall regulates itself requiring the other three sides to promote good health (Durie, 1998; Ruwhiu, 2009; Ruwhiu, 2004). It is both a framework and metaphor for viewing a range of social and health domains important to Māori as a unified and holistic model.

The Poutama model of practice is another example that has similar views such as that of Te Whare Tapa Whā framework, and presents another paradigm of an intervention strategy for using a tikanga framework. Te Ahu Poata-Smith (1996, as cited in Hollis, 2005, p. 34) describes the Poutama model's fundamental principles as one of respect and commitment. In addition, he adds that this model is holistic in nature and integrates a spiritual component into kaimahi practice. This model is a stairway pattern that is typically used in whare whakairo with tukutuku (weaved lattice) panels on the walls and ceilings (decorated houses). The intent is that each step represents a series of intervention techniques to help the person achieve their goals. Stanley (2000) states that this consists of seven stages of working with whānau with the process beginning at:

- whanaungatanga, establishing and building connections
- tikanga, to give respect to the expertise of whānau knowledge
- whānau types recognise the different roles each member of the whānau plays – a reference to kaumatua
- cultural realities of the child and their whanau, and
- cultural relativism (p. 38).

The Poutama model practice has been used for a vast array of interventions such as in counselling and education, and in many cases are intertwined. Some of those methods are the Kura Kaupapa method, He Whakaora model, Tiramaroa model, He Purerangi model, Koranga model, and Aratohu model (Pitama, 2003, p. 22-31). In addition, Māori social workers have created Māori programmes by implementing existing Māori models of health developed by respected Māori Scholars, Sir Mason Durie, Dr Rose Pere, Dr Leonie Pihama and other esteemed Māori leaders, academics and researchers.

SWiS service echoes a commitment to the three principles set out in the Treaty of Waitangi; partnership, protection and participation. The following concepts are taken from Te Tiriti o Waitangi Preamble, Articles 1, 2 and 3. The partnership and security

principles represent the responsibility of the Crown to actively protect the interests of Māori and to ensure that Māori experience the same degree of well-being as that of non-Māori (Kingi, 2007). Similarly, the principle of participation is linked to the “principles of partnership and protection, as well as the tino rangatiratanga philosophy and the responsibility of ensuring Māori are involved in the delivery of healthcare” (Kingi, 2007, p. 17).

However, the Act was responsible for bringing in the latest collection of health reforms, and for Māori, this was the first piece of social policy legislation to contain direct references to the Treaty principles. As Kingi (2007) points out, this represents an important development in Aotearoa New Zealand history since previous links to Treaty principles were made in a general sense when defining laws and policies, rather than the Treaty itself, alongside direct links to the three principles (Kingi, 2007, p. 18). Hence, these three principles are implemented in social services, and SWiS use these concepts to guide their practice when working with whānau.

Partnership with Schools

Teachers play an important role in the SWiS programme, along with other agency workers. (Vollebregt, 2005) points out that teachers are typically able to recognise tamariki who are struggling with their schooling or who are experiencing some form of trauma. Therefore, problems can be detected early on, and teachers can speak to SWiS informally, or through potential referrals. As a result, SWiS can then address some of the social problems that influence the willingness of a student to learn. Therefore, having a social worker located in the school allows them to be able to intervene early, and the tamariki identified are less likely to fall further behind. This offers a gateway for educational professionals, according to Munford and Sanders (2016), to explore other ways to implement pedagogies that would lead to children's learning outcomes. In other words, this particular approach would allow teachers to focus on teaching, and social workers to enhance their daily practice of working alongside tamariki and whānau.

Given that SWiS operate from a space within the schools, it is very important to work in close unison with the principal, who holds an influential and authoritative position within the school. Along with being the school system's hierarchical boss, Bowen (2004) school leaders are having to manage the business of multiple agencies under the governance of the School Board of Trustees. This balance is crucial to the success and effectiveness of the SWiS programme (Thomas, 2015). Nash et al. (2001) agree on the importance of allocating time to a newly positioned SWiS in order to obtain a greater

understanding of how schools work and to establish relationships with principals, teachers, and other school staff. Tawhara (2007) and (Thomas, 2015) identified that communication and collaboration are high on the list for how principals can get the best out of the SWiS service. Selby and Field (1999) agree that SWiS need to communicate effectively and be aware of the school agenda. However, the findings of Tawhara (2007) research on school principals indicates that negative attitudes towards SWiS are linked to people not having a clear understanding of the SWiS role. Therefore, in a general sense, it is important for principals to inform associates about the role and what it entails. Here, the majority of literature reflects the SWiS social services provider as being responsible for ensuring that SWiS services within the school community are delivering appropriate outcomes for families and tamariki (Selby et al., 2011; Tawhara, 2007; Thomas, 2015).

Vollebregt (2005), states that due to its high prevalence in childhood, teachers are ill-equipped to deal with behavioural issues and the increasing truancy culture. As a consequence, it also influences those rational behaviours that cause an inability to learn. However, other workers, such as teacher aides, resource teachers learning behaviour (RTLB) and reading recovery teachers assist with the educational needs of the tamariki. Whereas SWiS work alongside the teacher to develop the well-being of both the tamariki and whānau (Kendall, 2016).

Nash et al. (2001) emphasise the importance of giving time to learn how schools function and to develop positive relationships with teachers and other school staff. Getting involved with school activities such as sports day, kapa haka, drama productions and being in the classroom further builds relationships with teachers and students. Jaquiere (2002) and Selby et al. (2011) both highlight how important it is to be visible at school and participate in school activities.

As mentioned in the introduction, the SWiS initiative is built on the Strengthening Families project ensuring better integration of health, social and educational services being provided to tamariki and whānau. The intention is for the relevant services to meet and talk about the issues the whānau are facing and how best to respond to the needs of families who face multiple challenges (Belgrave et al., 2002). If SWiS work collaboratively with other agencies, they can be instrumental in linking the school, whānau and communities. Kelly (2008), Openshaw (2008) and Selby et al. (2011) agree with this statement that by working in partnership with other agencies SWiS also become aware of what supports are available for whānau to link into. Furthermore, the environment plays an important role in SWiS practice, and it recognises that elements beyond the child and family influence the child's ability to learn (Roa, 2016).

International authors as early as 1916 attempted to define the role of social workers in schools as Culbert (1916), outlined;

“The SWiS role was to interpret to the school the child’s life outside-of-school; supplementing the teacher’s knowledge of the child so that s/he can teach the whole child, assisting the school to know the life of the neighbourhood, so that they may train the tamariki to the life to which they look forward” (p. 8).

With the positive effects of the extension, full-time SWiS were introduced in New Zealand by the end of the twentieth century. The curriculum has been extended to include decile one to decile three primary and intermediate schools in Aotearoa New Zealand through a series of expansions. One full-time school social worker is assigned to schools with a population of four to seven hundred students. This also means that, particularly in urban and rural areas, schools should cluster together to obtain sufficient statistics to justify the hiring of full-time social workers (English, et al., 2011).

Jaquiere (2002) explains that schools frequently lack resources, skills and time on their own to address a complex set of challenges that affect the capacity of tamariki to learn. Smail (2004) and Vollebregt (2005) accept that SWiS and the school are critical elements in creating successful partnerships to prevent fragmentation and allow early intervention and responsiveness to tamariki and their families. Selby et al. (2011), state that the beginning of SWiS is considered a constructive step in response to a social issue. Vollebregt (2005) also states that this allows organisations, schools, and societies to work collaboratively and in cooperation with each other in order to achieve the same goals for tamariki and whānau.

The Ecological theoretical systems theory

Bronfenbrenner (1986) ecological systems theory is a common theoretical model that has undergone several revisions and improvements to better serve whānau with whom social workers' work. In the context of social work, the ecological approach is robust because the social functioning of a developing person is seen to be closely related to their environment, in which the person is an inseparable part of the ecological system Hobbs (1980, cited in Pardeck, 1988, p. 134). More importantly, this perspective allows the social worker to address specific concerns and needs at various systemic levels, such as the individual, family, small group, and larger community (Hartman, 1979). Hence, utilising an ecological framework can effectively support the purpose and function of a SWiS role. For example, SWiS are typically in a unique position as they can see a child's holistic environment, alongside their existing supports and other factors,

which in turn, are known to influence a child's current health (Jaquier, Baskerville & Selby 2002 and Bronfenbrenner, 1986).

In daily practice, the school social worker serves as a point of contact for both the school and the whānau. The ecological approach is an effective lens through which to view school social work practice and to define intervention targets (Hartman, 1979). It focuses on the important systems and the individual's situations rather than on a single component. Therefore, emphasis is placed on the social process of interactions and transactions between students and their different environments. Furthermore, an ecological approach ensures that the social worker remains focused on influencing positive changes and outcomes in people, the environment, or both.

Considering the current context of social work practice, Siporin (1980, as cited in Pardeck 1988, p. 134) states that the ecological approach tends to be an extremely suitable technique for practice. Siporin goes on to state that the ecological viewpoint applies to social work practice in the following ways:

- 1) Focus is put on a complex wholistic approach that emphasises the individual and the sociocultural structures that surround them.
- 2) The social worker is encouraged to think in terms of parts and wholes to provide a plan.
- 3) It supports a varied system of practice.
- 4) When dealing with a client system, it aids with analysis and intervention at both micro and macro levels.
- 5) Emphasis is placed on care preparation and it allows the practitioner to focus on improving inter-systemic relationships.
- 6) Due to the multifaceted nature of potential issues, the practitioner can develop a broad and effective repertoire of evaluation and social work techniques.

As these points demonstrate, there are various ways in which the ecological approach creates a harmonious relationship between the person and the environment. This balance is essential in social work practice, as it aids in the continuity and openness of practice.

Conclusion

In summary, the literature identified that SWiS is an initiative that has been successfully implemented in some schools and in different countries and, depending on

the needs of the children and families, it has a slightly different emphasis on the programme delivered. Working with at-risk families in Aotearoa New Zealand, takes a holistic, strength-based optimistic approach. The literature also suggests that Māori constructs offer ways for social workers to engage with whānau that will result in positive results, as well as provide room for Māori whānau to feel that their perspectives are acknowledged and that they are engaged as whānau in social work practice environments.

Programs that incorporate Māori awareness and principles are among Kaupapa Māori traditions that have evolved and developed from whānau, hapū, and iwi, as well as community guidance at grassroots level, which is also evident in literature (Eketone, 2005; Hollis, 2005; Selby et al., 2011).

The key relationship between SWiS and principals was highlighted as a significant factor to achieve successful outcomes, as well as networking and working collaboratively with other agencies in order to advocate for children and families to ensure their needs were identified and met. Based on the literature review, four research questions have been developed that will guide the direction of this study. The questions have been constructed in a way that is aimed at exploring the role of Māori social workers in schools, as well as the relationships, building skills that they draw on to support whānau. As mentioned earlier, the main research questions that underpin this study are focused on

- 1) Looking at how Māori SWiS practice social work with tamariki and whānau.
- 2) Examining the role of Te Ao Māori in their social work practice
- 3) How SWiS work alongside teachers to support tamariki, and
- 4) Identifying what challenges kaimahi face in their practice.

The following chapter discusses the methodology utilised in this research. In particular, certain researchers and literature are highlighted as they have similar approaches to the research (Belgrave et al., 2002; Hollis, 2005; Selby et al., 2011). In addition, the following chapter will outline how the gathering of data and the analysis of these perspectives took place.

Chapter 3: Methodology

He iti rā he iti mapihi pounamu

I may be small but I am an ornament of greenstone

(Broughton, Reed & Karetu, 2012, p. 138)

This whakataukī draws on the ability to layer stories one upon another – fundamental for distributing knowledge values, protocols and worldviews. The tradition of imparting knowledge provides examples that guide the use of qualitative forms of research within this inquiry by using the process of hui, kōrero and kanohi ki te kanohi – to be in the present. This study's analytical approach reflects the vast body of research that continues to lead to social work practices of engagement.

Introduction

Methods of analysis are methods for investigating and understanding information. They act as the researcher's guidance and show the proper ways of approaching interest groups. Ideally, research methods should provide appropriate processes for testing hypotheses, which also take into consideration the protocols of the people being researched (Hollis, 2005). Nevertheless, when the researcher is engaged in the analysis, they must recognise these procedures as they are key to the end result. Therefore, the proper use of techniques enables the researcher to scan through the flow of recordings and explore the field of interest without disturbing the data of the subject examined.

This chapter outlines the methods that were chosen to collect, analyse and present the findings. The intention is to discuss how and why the research design was selected and how the qualitative data was analysed. Additionally, it explores the ethical issues that were apparent during the research, discusses the limitations of the project, and provides reflections on the research process.

Māori-centred research

Māori-centred research design purposefully allows knowledge to be explored, discussed and evaluated according to what is important to Māori. It includes Māori principles, behaviours and practices in the research study by placing Māori perspectives and philosophies at the centre of the research, with the aspiration of contributing to policies that promote them (Cunningham, 2000; Durie, 2001). Moyle (2014) states that Māori centred research requires Māori input at all levels of a research study, and (Lee,

2009; Pīhama et al., 2015; Smith, 2008; Wirihana, 2012) acknowledge oral traditions are part of a Māori-centred approach, conveyed over generations through pūrākau (storytelling), waiata, whakairo (carving), rāranga (weaving), oriori (lullabies) and pepeha (genealogical kōrero).

Given that the goal of this study is to tell the stories of Māori social workers in a manner that honours their realities and validates their experiences, by adopting a Māori centred research approach seemed fitting. In addition, to focus the research on Māori assumes Māori people, their language, and culture occupy the research in its entirety (Durie, 1997; Smith, 1999; Tomlins Jahnke, 2002) and ensures that when they emerge, it is aligned with Māori values, tikanga, and perspectives.

Research Design

Research design reflects the plan, structure and strategy of this research, which seeks to find answers to the research question (Grinnell & Unrau, 2014). In doing so, the researcher needed to locate the appropriate methodology to carry out this research, which is consistent with Chapman (2010), Selby et al. (2011), and Paki (2007) who all successfully used a qualitative approach as their preferred method in a New Zealand context. Consequently, this study has been able to capture a greater understanding of the participant's experiences within the field of SWiS. This was done by using semi-structured interviews with open-ended, pre-established questions, with six professionals who work as Māori SWiS. This approach was favoured because it effectively facilitated the voices of kaimahi, allowing them to be heard, and for others to reflect (Bishop, 1995; Paki, 2007; Patton, 2002). Here, Bishop notes that studies utilising these methods are likely to produce literature that engages the reader in similar reflections about their lived experiences in critical reflections that question assumptions about their approaches to research, or in the rethinking of their own interpretations of the research narratives (Bishop, 1995).

Methodological Process

Researchers from the social work discipline typically embark on projects that have originated from the area of their employment and have a high degree of relevance in their specialist area (Durie, 1994; Kieran et al., 2005; Smith & Cram, 1997; Walker, 1993). A researcher may also seek to design a research study by discussing options with other social work scholars and mentors, which then leads to further development and understanding of certain areas that are perceived as needed, or undiscovered from an academic point of view. For example, in this study, as a Māori researcher, I was

guided towards the topic of school-based 'Māori' social workers, as this was an area I wanted to explore further, and it was the place of employment that the researcher was involved in. Consequently, this topic area was both relevant and interesting and included subject areas such as history, policy and tino rangatiratanga.

Taylor (1993) emphasised the importance of selecting one or more supervisors that the researcher respects and has a rapport with so that the communication lines remain open throughout the entire research process. While this selection process was not an option for the researcher, two supervisors were chosen for their expertise and knowledge in the field of social work, as well as their ability to provide support and tautoko academic researchers.

Qualitative research

Qualitative research refers to a set of methods that have been identified as 'ideally appropriate' in the context of social science research by social researchers and theorists (Hollis, 2005, p. 41). To put it more simply, the techniques used are designed to regulate "what things 'exist' rather than how many of them there are" (Bogdan et al., 1975; Major & Savin-Baden, 2010; Smith & Manning, 1982, p. 4; Walker, 1993, p. 3).

Qualitative research was considered 'preferably suitable' for this study and was used to ensure that specific methods could be used. Nash et al. (2005) suggest some approaches, such as in-depth semi-structured interviews, as they align well with qualitative research principles. Interviews are also useful for gaining a deeper understanding of complex problems, as they allow for a multi-method approach that studies phenomena in their natural settings with how other people view them. In addition, Durie (2001), Patton and Patton (2002) highlight that qualitative methodology aims to analyse and make sense of a person's life and experiences, such as their emotions, behaviours, thinking processes, and feelings in their environment. As a result, interviews were used as a key method in this study, allowing the voices of the kaimahi to be heard. Quantitative research, on the other hand, aims to reach a larger sample group to obtain credible statistical results (Flick, 2018). In general, qualitative research is interpretive and naturalistic, focusing on meanings rather than numbers and quantity (Grinnell & Unrau, 2014).

As mentioned above, the decision to use a qualitative approach was made at the outset of this study to respect kaimahi and their stories while also correctly recording them. As a result, knowledge was transmitted orally, and the engagement that happened between two people allowed the connection to flourish (Bishop, 1996). The relationship

between the researcher and the kaimahi was important because as Māori, it is the most fundamental component of good communication (Bishop, 1995; Smith, 1999).

Bishop (1995) emphasises the importance of 'showing face,' as it establishes integrity and honesty. Similarly, Smith (2003) highlights that oral traditions and personal contact help people share information and build trust. If correct contact must be made, *kanohi ki te kanohi* implies that "people should meet face to face, one on one, so that no misunderstandings can occur" (Keegan, 2000, p. 1; O'Carroll, 2013, p. 5). As a result, collecting stories in this manner allows data to be analysed across topics and ensures the collection of 'rich' data is gathered (Nash, 2002; O'leary, 2004).

Kaupapa Māori

Māori have a distinctive perspective that characterises research principles in a way that is not always articulated in a non-Māori way, so acknowledging Kaupapa Māori was crucial for this research (Walker et al., 2006). Kaupapa Māori is an opportunity for Māori researchers to engage in dialogue in order to encourage and enforce research policies and practices for Māori, by Māori, and with Māori (Bishop, 2010; Pihama, 2010; Smith, 2012).

One of the common features of this research method, according to Eketone (2005) is that it does not explicitly state how to use Kaupapa Māori research. He claims that this has led to a number of criticisms of the theory, implying that what non-Māori researchers want is a more closely aligned checklist of 'do's and don'ts'. Smith (1999) adds that Kaupapa Māori approaches do not include "codes of conduct for researchers but tend to be prescribed for Māori in cultural terms" (p. 119). Nevertheless, in the context of this study, the closest a researcher has come to finding a checklist as described by Eketone is one by (Bevan-Brown, 1998). These include:

1. Māori research must be conducted within a Māori cultural framework. This means it must stem from a Māori worldview, be based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, *reo*, values and beliefs.
2. Research must be undertaken by people who have the necessary cultural skills (such as *Te Reo*) and they must conduct Māori research in terms of this Māori research expertise.
3. Māori research should be focused on areas of importance and concern to Māori people.

4. Māori research should result in some positive outcomes for Māori.
5. As much as possible, Māori research should involve the people being researched as active participants at all stages of the research process.
6. Māori research should empower those being researched.
7. Māori research should be controlled by Māori.
8. People involved in conducting Māori research should be accountable to the people they research in particular and to the Māori community in general.
9. Māori research should be of high quality and assessed by culturally appropriate methods.
10. The methods, measures and procedures used in Māori research must take full cognisance of Māori culture and preferences: Hui, Narrative, Collaborative, Whānau and Whakapapa (Bevan-Brown, 1998 as cited in Hollis, 2005, p.44).

The list above outlines ten criteria that can be used to guide Kaupapa Māori study, allowing Māori to apply their philosophies and beliefs in ways that strengthen their position as indigenous peoples in Aotearoa. These criteria have also been useful in guiding the way this research has been conducted within Māori settings. As a result, since it is embedded in tikanga and mātauranga Māori, it is the most culturally appropriate way to conduct this research.

Pōwhiri process

The following table outlines the key elements of the pōwhiri process that one will participate in as a member of the tangata whenua (hosts) and the other the manuhiri (visitors) waiting to be called into the whareniui (Foster, 2015, p. 27).

Te Pōwhiri	Welcome Ceremony
Tāngata whenua te manuhiri	Hosts and visitor
Huihuinga ki waho	Gathering outside the marae
Karanga/Karakia	Call / Incantations
Te wero	The challenge

Te hunga mate	Acknowledging the spirits of the living and the dead.
Haka pōwhiri	Welcome haka
Te maraenui ātea o Tumatauenga	The marae courtyard
Hongi	Greeting and sharing the breath of life
Kokohu/koha	Contributions
Whaikōrero	Formal opening speeches
Waiata	Songs and chants
Kai	Food and nourishment
Kōrerorero	Dialogue and discussion
Poroporoaki	Farewell speeches.

A pōwhiri brings two groups of people together, (researcher and the kaimahi) uniting them in whatever shared kaupapa they have gathered to address, and this is in respect to the mauri, mana, and tapū of people (Durie, 2003; Rata, 2012; Ruwhiu, 2001; Smith, 1999).

It was important to show manaaki (care and hospitality) and whanaungatanga (relationship building) during the first contact with kaimahi. The karanga (call) was made to Māori SWiS who may be interested in the research. The response was instantaneous. This researcher responded immediately to acknowledge their interest. Once the initial introduction was complete and kaimahi were willing to participate, an invitation to meet (kanohi ki te kanohi) was made. Upon arrival at the participant's venue (Hauora social services), greetings were made by way of hongiri and hariru (hugs). Koha was provided by way of mihimihi, ko wai au, ko wai koe. Karakia was offered with each participant opening their hui with a karakia timata.

Whaikōrero began with the reintroduction of the study. Each kaimahi received another copy of the information sheet orientating them to the information enclosed. The informed consent given was read and signed by all kaimahi, and the contents were discussed. A confidentiality consent form that highlighted the responsibility of the

researcher to the kaimahi information was discussed and signed by the researcher and was provided to each kaimahi at the end of each hui. The researcher offered the closing karakia. Kai and a gift were provided to each kaimahi for their time and participation which was much appreciated. Poroporoaki followed with a kōrero of appreciation of accepting the researcher and a waiata.

A pōwhiri method can be successful, as the above indicates. For example, many organizations use elements of tikanga/kawa (customs and protocols) such as karakia (prayers) and waiata (songs) in social work environments to help structure meetings and other formal encounters. Mihi whakatau and pōwhiri is a more formalised greeting, and such welcoming and introduction processes also now feature in the practices of many organisations. This case study will be discussed in more detail later on in the Māori ethics of this thesis.

Semi-structured interviews

The interviews were individual, informal and semi-structured with open-ended questions (see Appendix 4 for a list of interview questions). Semi-structured interviews ensured key questions were asked in each interview and allowed kaimahi to reflect on the same questions from their points of view (Patton, 2002). This method (semi-structured, in-depth interview with open-ended questions) was chosen as it provided participants with the opportunity to share and provide feedback, while in turn the researcher was allowed to explore themes and responses in a more in-depth manner when needed. In particular, the open-ended questions that were utilised were highly focused, which meant that time was spent wisely and effectively, allowing the researcher to quickly find answers to the participants' questions. Additionally, Patton and Patton (2002) state it allows participants to, "Respond in their own words and to express their perspectives" (p. 348). As a result, the researcher selected open-ended questions for these reasons, specifically to learn about the participant's viewpoints.

The prepared list of questions consisted of nine questions. A hard copy of the questions was given to kaimahi before the interview so that they could prepare, if they chose to. This allowed for a certain level of autonomy regarding any other kōrero that was significant to each kaimahi, who also set the pace of their interviews. Lastly, but equally as important, Grinnell Jr and Unrau (2005) state that this type of interview process is necessary to allow for the introduction of unanticipated answers from participants.

Equipment

Minor notes were handwritten by the researcher during each interview. However, audio recordings of the interviews were considered acceptable in order to accurately collect the interview data since it allowed the researcher to focus on the interview and to be fully involved in the discussions taking place. The kaimahi were engaged in one semi-structured interview captured on tape that allowed one to two hours of their time. The recordings were transcribed, and any material contained in the final report was returned for approval by the kaimahi and a release document signed.

An oral history is a qualitative approach for this study that offers narratives on in-depth knowledge that are best suited to this project. However, there are disadvantages to using interviews. For example, due to the expense of travel and time as a resource, sample sizes in qualitative research were typically smaller, and as a result, it was not possible to obtain a representative sample group (Sheppard, 2004). As mentioned by Galletta (2012) the selection of methods may be influenced by time, cost, proximity to sites and participants.

Additionally, the use of interviews in this study was guided by the principle of *whakawhanaungatanga*, where establishing relationships with kaimahi is critical to the interview process. Walsh-Mooney (2009) and Bishop (1995) both use the notion of *tikanga Māori* to emphasise the researcher's role and connection to the research project and research community. Here, Watson (2020); Pihama et al. (2015) and other Māori researchers agree that qualitative methods are well suited to Maori. Qualitative methods, according to Dyck and Kearns (1995) and Bryman (1988) promote a fairer dialogue in which power can be negotiated in ways that are not usually considered in quantitative approaches. However, multi-methods that include quantitative approaches are frequently used to 'serve' the needs of various qualitative studies. This means that a wide range of topics are discussed, from how the study is started to ownership, practice, and application of the research, as well as research design, implementation, and review activities (Pihama et al. 2015).

Thematic analysis

Thematic analysis is widely used and means to scrutinise, identify and interpret patterns to create meaning (themes) from layers of information received from the interviews (Strauss & Corbin, 1994). Research is also versatile in that the researcher can find significance in the concepts presented across all knowledge or concentrate on one concept in depth, if appropriate (Braun & Clarke, 2006; Rubin & Rubin, 1995; Ryan

& Bernard, 2003). In this research, the thematic analysis involved re-reading transcripts several times to assist the researcher in identifying rich and meaningful analytical data. When segments were located, the researcher then grouped responses according to the main themes that arose out of the interviews (Patton, 2002; Ritchie et al., 2013). The analysis is exciting, according to Rubin and Rubin (1995) and Braun and Clark (2006), as you find themes and ideas contained in your interviews. As a result, thematic analysis is the most effective method for capturing the nuances of meaning contained within a semantic data set. In qualitative research, it is also the most widely used method of analysis.

The collected qualitative data is studied and coded as a way of producing an evolving collection of categories and properties that match and are important to incorporate into a theory. As such, an open coding framework can be used to interpret the data received from the interviews thematically (Strauss & Corbin, 1994). For this study, a colour-coded system was used by the researcher to represent themes that stood out strongly, and where text was sorted into codes or categorises when evaluating the data. For example, the colour yellow was used when participants talked about life experiences from their world view, their identity, and how that related to being Māori and a social worker. Orange was used in this framework to show the relationship and interconnection between principles and themes; for example, whakapapa and identity reoccurred throughout the data set and became a strong contender for a theme. Alongside this, the colour-coding system showed how strongly some of these principles stood out in certain participant's conversations.

Once the interviews were transcribed, the data was compiled into six key themes. These themes originated from the interview questions, and included:

- 1) A Māori worldview
- 2) Influences to change
- 3) Māori social work practice including Māori and western approaches
- 4) Supervision and self-care
- 5) Relationships with school principal and teachers
- 6) Challenges for kaimahi.

The Massey University Human Ethics Process

In keeping with university policy, the first steps in the study process were Māori consultation and ethical approval. The Māori consultation consisted of reviewing a list of

basic research-related subjects, such as possible areas of interest or concern for Māori. The topics had already been deliberated by this Massey researcher and the process was straight forward with groups attending a presentation to seek out and discuss potential or chosen topics. Several ethical problems were highlighted and updated after the initial completion of the application for human ethics from Massey University. This process helped to better explain the study goals, the dynamics of the participants and any possible problems, as well as how to handle them or any other unforeseen problems that might arise. The application, for instance, highlighted that there was a chance of discomfort for participants and a plan was made to handle this possibility. In such an event, the decision was made to pause or terminate the interview and priority was given to making sure kaimahi had access to appropriate support. The Ethics Applications was fully approved in July 2018 Human Ethics Application Low-Risk SOA 03/08/18 see (Appendix 1).

Māori Ethics

Critical reflection offered an opportunity to broaden our understanding of the different ways in which tikanga functions within our research practices (Smith, 1999). For this purpose, the practices were based on a pōwhiri framework which the researcher used. In practice, Māori researchers must ensure that they help raise the mana of Māori (Bishop, 1997; Cram, 2001). Therefore, to help reflect on Kaupapa Māori research the following practices and principles were conducted that guided the research, ensuring that the researcher was on the right track and met her responsibilities. To do so, the researcher utilised a pōwhiri framework, which was a process employed for kanohi kitea, where each kaimahi confirmed their voluntary participation in this research. Also, as mentioned in the previous chapter pōwhiri framework was utilised as it brings two groups of people together, the mana whenua and the manuhiri Tāngata whenua me te manuhiri (the kaimahi and the researcher). Embedded within this pōwhiri framework are seven principles that are outlined by (Mead, 1996, p. 227) and supported by other Māori researchers (Bishop, 1995; Cram, 2001; Ruwhiu, 1995; Smith, 2012; Smith, 1999; Te Awekotuku, 1991).

- **Aroha ki te Tangata – Love and respect for people** – This enables people to define their own space and to meet on their terms. Cram (2001) describes the researchers as mediators of both space and power. Here, researchers must be capable of perceiving differentials that may exist between themselves and the participant to maintain the balance of power and equality. In this study, each kaimahi received the pānui via email to

review the research project information. They were also invited to raise any questions about the process before engaging with the researcher.

- **Kanohi ki te Kanohi – Meeting people face to face** – This is important for the further development of trust and relationships. Kanohi kitea recognises the value of face-to-face meetings with participants in developing confidence and relationships (Pipi et al., 2004; Smith, 1999). Kanohi ki te kanohi is an important method because it helps prospective participants assess whether or not they want to take part in the study.

This principle means that every attempt has been made to interact with kaimahi face-to-face. When the researcher attended a SWIS hui in Levin (2018), which was held on a marae, an example of kanohi ki te kanohi was evident. A pānui was introduced to potential participants during this hui. In retrospect, this was much more successful than sending an email. Mead (2003) explains that kanohi ki te kanohi gives mana to the kōrero. As such, communicating your thoughts and perspectives is the Māori way to stand by what you say and enables one to maintain their integrity and credibility.

- **Manaaki ki te tangata – Sharing, hosting, and being generous** – This value underpins a collaborative research strategy that enables knowledge to flow in and out. It also recognises the researcher as more than a data gatherer or observer, but a learner who seeks knowledge from others. Also, (Moeke-Maxwell et al., 2013, p. 197) state that manaaki facilitates the process of 'looking after people', of sharing results, and of bringing closure for a project. But not to a relationship, as this is something that is perceived as taonga and ongoing. Here, the researcher used the pōwhiri framework to take care of the holistic needs of the kaimahi.

The karanga (call) was made for kaimahi to participate in the research with the pānui attached in an email. This ensured that the information provided to kaimahi remained consistent and reliable when the researcher arrived. Kaimahi were informed of the dates to commence interviews and how long they would take. A karakia was shared at the beginning and end of each interview to acknowledge the wairua and to bring noa or informality as kai was shared during the kōrero. Here, the researcher needs to pay attention to any emotional aspect of the research and ensure the timelines of each interview. Kaimahi will then be presented

with a copy to read, make any changes, then accept their transcripts and will receive a copy of the study results.

- **Titiro, whakarongo** – Kōrero symbolises the process and the researcher's role, to observe, listen and learn, to develop a shared understanding, and to wait for an appropriate time to speak (Pipi et al., 2004). This helps to develop trust and show respect, which also builds on the relationship between the researcher and the kaimahi. The researcher should take the time to look and listen to several factors that have been identified by Pipi et al. as:

- seeing the narrative stories unfold in a way that allows the researcher to hear the participants voice, including the things they have said and not said
- being able to share in participants' moments of happiness and sadness
- having the ability to interpret data in a way that expresses meaning accurately and aids in the successful outcome of this study
- assisting research in relation to ensuring the quality and integrity of the study.

And the time to speak is:

- to affirm, to acknowledge, to support, to validate, to question, to challenge and to clarify (Pipi et al., 2004).

In this study, the researcher related to participants in different ways. For instance, for one kaimahi, the researcher was a whanaunga (whānau member), which meant that the level of sharing came from a place of whakapapa. However, we were all on equal grounding sharing similar aspirations, had knowledge of the field and the context in which they operated, and was one who kaimahi could challenge and question.

- **Kia tupato – Be cautious** – This suggests that tikanga is to be observed for participants to be willing to engage and accept the research to be undertaken. The tikanga principle of karakia, whakawhanaungatanga and whakapapa was applied during the interview to give kaimahi the opportunity to share their stories of 'Ko wai Au', which allows kaimahi to acknowledge their tupuna whānau, hapu and lwi as part of the process of imparting knowledge. Here, it is important to reiterate that information

shared by kaimahi was kept confidential and details of names, places of work, and locations are altered to protect their identity.

- **Kaua e takahia te mana o te tangata – Do not trample on people’s wairua.** This reflects mana or the dignity of the person, which must always be taken care of. The first contact with kaimahi occurred as a presentation in a marae setting, followed by email and phone conversations, as well as any consecutive follow-ups. Also, during these times, conscious efforts were made to ensure that kaimahi fully understood the contract and gave their consent willingly.
- **Kaua e mahaki – Do not flaunt your knowledge –** Kaua e mahaki is about sharing knowledge and utilising qualifications in a way that benefits the wider community. Here, the approach of the researcher was that of honouring the knowledge and wisdom that the research project brought to kaimahi. Overall, this principle speaks to sharing knowledge as a way of empowering processes. As such, this research views kaimahi as the expert on Māori social work in schools and sees the researcher as the facilitator of writing up the research document.

This was conducted through a mana enhancing framework where the tuakana-teina approach was adopted by the researcher.

Smith (1997) states that Kaupapa Māori is an advancing transformative hypothesis that can be understood through activities initiated by Māori, which connects to being kaupapa Māori and is an advancing transformative theory that can be understood by Māori-led practices that relate to being Māori, while also linking to Māori principles. While he developed kaupapa Māori theory within a framework of six principles, it complements but is not dependent on other theories. Furthermore, Pihama (2001) claims that Kaupapa Māori theory has its own position because it emerged from a different place in Aotearoa New Zealand and forms a different worldview. This is discussed further in the following section.

Reflections on the recruitment journey

The principle of tuakana-teina originated from whanaungatanga and ako (learn and teach). A significant part of whakawhanaungatanga is the tuakana/teina (older/younger) relationship, which is developed from the value of people, particularly with whānau, hapū and iwi. The term also comes from ako, which is a term used to learn and/or teach. In short, Walker (2012) states that these understandings reflect dual

positions, where you can weave between being a teacher and a learner depending on the mahi and the kaupapa. As the researcher, I would identify as the teina rather than the tuakana and I understand that this work does not depict that of an expert but rather a taura (student).

It was more fitting for me (as a researcher) to take the teina role rather than the tuakana position during this interview. Despite being a SWiS practitioner and being slightly older than the participants, the researcher was 'new' to the research process and how information was treated in this project. As a result, the underlying reasoning recognises the experts in this study as Māori social workers.

Durie (1994) states that a researcher who was comfortable in both cultures (Pākehā and Māori) was capable of standing back and applying the perspectives of sets of cultural values when evaluating Māori research needs. In this sense, the researcher was comfortable in all situations, both with participants that the researcher is already familiar with and in new situations. In the interviews, the researcher used the tuakana/teina technique, which allowed the kaimahi to direct the interview process by the use of a questionnaire. Overall, it is hoped that the input to Māori social workers in schools, supervisors employed in the social service field, kuia, kaumatua and other relevant groups would make an important contribution to this report in Aotearoa New Zealand. Also, the social work sector has the ability to reframe young people and whānau experiences in a way that empowers, advocates, motivates, communicates and promotes resilience.

Potential conflicts of interest

In consultation with Massey University School of Social Work and with the research supervisor, the decision was made to not interview work colleagues. A work colleague approached the researcher after expressing an interest in the researcher's topic and the researcher was to interview SWiS'. However, this research called for Māori SWiS, which the colleague was not. Another participant was found to be closely related to the researcher upon sharing her whakapapa, but, after further consideration and discussion with the supervisor, it was noted that there was a high likelihood of being whanaungatanga to many Māori, therefore the person was accepted and took part in the research as a participant.

Participant Selection and Recruitment

The researcher, with the aid of supervisors, decided who they would target for inclusion in the research project. Ideally, it was decided to focus on small groups of

people of six participants to ensure an in-depth knowledge base and manageability of the project. Active criteria for participant selection included:

- identify as Māori
- currently practising as a social worker
- two years' experience working in schools and/or
- currently still working with tamariki and whānau in the social, health or education sector.

Kaimahi was attracted to the study because of the researcher's previous contacts in Māori communities, through whānau and word of mouth. However, the researcher's presence at the SWiS Regional hui in Levin and the Te Rau Puawai social workers hui in Palmerston North was one of the key sources to gain access to participants. Additionally, the Māori social workers who attended those workshops were instrumental in obtaining the necessary sample. Furthermore, the information was conveyed in the form of kanohi kitea, or being the 'seen face' and talking to potential participants 'kanohi ki te kanohi' (Smith, 1999, p. 120). In total six participants were recruited via this hui.

Also, pānui was sent out via email to potential participants and other organisations whom had been contacted in the interim to discuss if their organisation would be interested, or if they had staff who might be interested in participating. Prompt replies were received from the managers stating they had staff who would do the interview. Managers then disbursed the pānui out to their Māori SWiS staff with a note attached asking if they were interested in participating or, if they had any questions, they could contact the researcher. In total, four participants were recruited via emails to organisations.

All participants were based in the lower North Island, with the furthest being in Taranaki. The participant criteria were outlined in the pānui and the information sheet. Initially, the study managed to successfully recruit eight participants both male and female. However, as the interviews commenced three participants became unavailable on the day of the prospective meeting venue. Nevertheless, another participant was found, with all six participants open and willing to participate in the research.

Study limitations

For this study six kaimahi were considered sufficient to interview, however, the data collection may have benefited from a slightly larger sample size by including tane kaimahi. The intention was to interview tane kaimahi as this may have provided a

different perspective of social work in schools, as well as given balance to an all mana wahine interviewee panel. However, according to Moyle (2014) it was also important to note that the goal of obtaining a level of personal, professional and cultural experience that resonated with other Māori social workers in terms of the context and perspectives obtained was effective in the field being explored. In addition, Moyle (2013) points out that a small sample of numbers does not detract from the value of the findings, as Māori centred research assumes that knowledge is complex, and a common understanding is not pursued by Māori.

Conclusion

During this study, the researcher (equipped with her worldview, values, experiences and interest in social work) embarked on a qualitative methodology journey. The use of Kaupapa Māori research design was used to obtain quality insights into Kaupapa Māori social work methods, producing positive results for whānau Māori. Six participants were recruited via purposive sampling and were involved in a semi-structured interview that aimed to collect in-depth 'rich' data. Thematic analysis was conducted with the data and organised to identify prominent themes, which in turn provided a deeper understanding of the issues. Ethical considerations were informed, and voluntary consent was obtained. At all times, confidentiality, avoidance of conflict of interest and cultural sensitivity was observed by the researcher. As well as tikanga practices of Aroha ki te Tangata (love and respect for people), Kanohi ki te Kanohi (Manaaki ki te tangata (sharing, hosting, and being generous), Titiro, whakarongo, Kia tupato, (be cautious), Kaua e takahia te mana o te tangata, Kaua e mahaki, (do not flaunt your knowledge).

Chapter 4: Results

Ehara taku toa, he takitāhi, he toa takitini

My success should not be bestowed onto me alone, as it was not individual success but the success of many

(Huata, 1921, p. 18)

The above whakataukī emphasises the collectivist nature of a Māori worldview, the importance of community and whānau. This way of life is seen in the concepts of whakawhanaungatanga, which encourages establishing and maintaining relationships emphasising the communal focus. The whakataukī links strongly to this research because the kaimahi are passionate about how they support whānau to make positive change. There is no greater achievement than to see whānau achieving greater independence and interdependence, confidence, and skills to succeed in their lives, awhi their tamariki whānau, hapū and iwi.

Introduction

This chapter presents the results from interviews with six experienced professional Māori SWiS. The in-depth information from an all mana wahine knowledge as current SWiS and their sharing of valuable and information-rich kōrero. A pōwhiri process was employed for kanohi kitea and each kaimahi confirmed their voluntary participation in this research. The karanga was made and accepted, begun and ended with a karakia, moving into the whaikōrero upholding key ethical processes of tapu and noa, tika and pono, as explained in the previous chapter.

All kaimahi interviewed for this research recited that education and training was an important influence that led to their work with whānau and allowed them to work in an area they loved.

Kaimahi profiles

Firstly, kaimahi profiles are introduced, outlining their professional backgrounds and the life experiences that guided them into the world of social work. Accordingly, SWiS bring a diverse range of professional and personal experiences, skills, and expertise to their work with tamariki in the classroom (Selby, et al., 2011). The kaimahi in this research identified as Māori with whakapapa connections to a variety of hapū and iwi around Aotearoa New Zealand. Five kaimahi worked within the lower North Island region and the other in the central North Island. All kaimahi had more than two years'

experience in the field of social work. Five kaimahi had worked as a SWiS for two or more years and one had been in the position for one year. All kaimahi worked in a Non-Government Organisation (NGO), four in Kaupapa Māori social services. All participants, except one, had their Bachelor of Social Work (BSW) degree, with one other kaimahi still in the process of completing her final year of a BSW. Two of the kaimahi were enrolled in post-graduate qualifications. Of the six kaimahi, two were registered, and the other four kaimahi were working towards their registration. The kaimahi perspectives and voices are highlighted in italics, and they are identified in Māori numerical order: Tahi, Rua, Toru, Whā, Rima, and Ono.

It is not uncommon for Māori to be employed in roles that involved helping others, and this means the role has become professionalised by legislation and it is now a requirement to hold a Bachelor of Social Work Degree to work with whānau. However, other qualifications are recognised by the Social Work Registration Board, such as Potuarongo Toiora whānau, Ngā Poutoko Whakarara Oranga – Bachelor of Bicultural Social Work that came out Te Wānanga o Raukawa and Te Wānanga o Aotearoa.

All kaimahi interviewed for this research recited that education and training was an important influence to work with their whānau and allowed them to work in an area they loved.

Key Themes

Six key themes emerged as a result of the thematic analysis. The first theme explored the Māori world view and traditional concepts used by Māori SWiS to support a predominantly whānau Māori community. The second theme looked at the influences that have led to improvements in Māori practice methods. Theme three premised on methods of practice originating from Māori philosophy, exploring ways in which Māori and non-Māori whānau work and how Māori awareness affected the practice of social work. Theme four explored how kaimahi accessed various forms of supervision and the importance of practicing self-care. Theme five considers the working relationship with teachers and other professionals to bring about health and wellbeing for tamariki and whānau. Theme six focused on the challenges faced by SWiS, such as dual roles, partnerships, accountability and cultural boundary issues.

Theme One: A Māori Worldview

All six kaimahi identified that a Māori worldview grounded them in their personal and professional lives.

“I see all tamariki that we work for in our whānau, that we are all mokopuna of iwi and mokopuna are so precious, and I just know that because I am a mokopuna to a kuia, and when I become a kuia then the love I see – the love of my Mum and how she is with my tamariki is a different nanny. Nanny/mokopuna aroha is the same as how I feel working as a social worker in schools, that the mokopuna that I get on my caseload, not the whānau and so that’s how I see it, so I don’t change who I am.” Rua.

Having a Māori identity played a key role in how these SWiS’ saw themselves and, in many ways, their identity brought a deeper sense of obligation and purpose to their mahi. This is illustrated in the following comments:

“I’m passionate and I’m Māori working for Māori, for our Māori tamariki.” Rua.

“My tūpuna are always there.” Toru.

“My upbringing and the influence of my parents, and whānau have helped me to be the person I am.” Rima.

“Aroha ki te tangata and this thing we call ‘tika and pono’. I see those concepts and values being displayed by my mother, my uncle and the whānau.” Ono.

Although not all kaimahi had whakapapa back to their region of work, it did not deter them from seeking out who they were and where they belonged within their whānau, hapū and iwi. In addition, practice from the kaimahi perspective included acknowledging the mana of the tribal area in which they worked. However, kaimahi agreed that many Māori may struggle with ‘identity’ and the challenges that come with it. For one kaimahi, although her Māori identity was important, it did not necessarily come easy, as kaimahi Whā shared:

“I was brought up Māori, then moved away for a while, and since returning I struggle with my own identity.”

This comment demonstrates that a Māori worldview was still utilised by this kaimahi, even though she sometimes felt it was difficult to connect with her own identity.

All kaimahi described how tikanga Māori practices such as whakapapa, whanaungatanga, manaakitanga and kawa were all fundamental concepts in their lives and practices as SWiS. They viewed it as critical to their relationships with whānau as well as their approach to the organisational environment. The kaimahi said that their

ability to build connections and relationships were very important when working with whānau Māori. Rua and Rima mentioned how whānau responded well when they know the connection is enhanced, enabling kaimahi to work more successfully with the whānau.

“I don’t delve into the work straight away; we do the whakapapa connection and everything like that first. I think one of the good things was that because I have lived here in the community, I can connect up with who’s who in the area. Furthermore, it is likely that the whānau I do meet I already know them, or I know their parents.” Rima.

“First and foremost, my framework will always be whakawhanaungatanga, ko wai au, ko wai koe. It’s about relationship building before anything else.” Rima

“It was great building those relationships and putting the time and effort into making whānau strong.” Tahī

“Whilst you go through the usual introductions, who are you, where you from, me sharing my whakapapa and they share theirs. It’s building relationships.” Rua

All Kaimahi felt strongly that relationships were at the forefront of SWiS minds when making connections at various levels in order to function effectively. In doing so they fulfil a responsibility of complimenting Te Ao Māori worldview within their role as SWiS (see theme three further down for more discussion).

While whanaungatanga explains how relationships are built by social workers, whakapapa has always been the essence of such connections. Kaimahi understands that connections can be made more easily by way of whakapapa. All kaimahi agree they need to have a sense of who they are and where they come from and whakapapa is a way to establish rapport.

“Out of mana and respect, I let whānau know where I’m from, I share my pepeha and then hand it over to them to see if they have anything they want to share about themselves.” Toru

Building relationships and creating cultural links through whakapapa is an important ritual for developing rapport and can be a tool for whānau to embark on a journey of self-discovery to reconnect with whānau to use whānau as a network for positive change. In the following statements the kaimahi emphasised this:

“If whānau want to connect back to their marae, or to find their whānau roots, I will do that journey with them, I will manaaki, but only when they are ready, and that’s usually when I will call on the marae to seek help for the whānau.” Tahi

“My role is predominately working with Māori and connecting them back to the whenua, this can be difficult because half of the whānau don’t know where they come from. Fortnightly team meetings are a space to present a whānau case and feedback is received.” Whā

Kaimahi described tikanga as a way to explain how values are implemented in the real world. The following example is about organisational processes and refers to a method of recognising and describing a Māori way of doing things through tikanga. One kaimahi was asked if there was ever a conflict of interest when engaging with whānau, she disagreed and commented that she had:

“A tikanga framework and, since I work from a tikanga tuku iho framework I believe that we can work with our people and our whānau. Utilising concepts of manaakitanga, tika and pono to restore, empower and inspire our people to make positive changes in their wellbeing.”
Ono

Kaimahi identified using Māori models of practice that were whānau centred:

“Concepts of tikanga are weaved throughout Te Whare Tapa Whā that has been my grounding to work with whānau, and it is driven at their pace and solution focus with them, who have the say in everything from start to finish, assessments, goals the whole lot, it’s driven by whānau.” Tahi

“If a referral comes in and the whānau won’t sign the consent form because they don’t like the social worker, well kei te pai tena ... it is what it is, but where to next? Look at other supports external to the SWiS I still awhi this whānau...it is aroha.” Rua.

Tikanga can assist with setting practice boundaries, kawa focuses on the correct way to conduct things and karakia is the ritual of incantation, and this is done to keep people safe:

I always call on my tūpuna, I give them the respect that they deserve at the beginning of the day and again at the end. I always think it’s like a debrief with them first, before I debrief with myself.” Toru.

Karakia are used for a number of purposes, “including major rituals, the child, war parties, and the deceased, as well as minor rituals that include those for the weather, sickness and daily activities” (Moorfield, 2005, p. 60).

Theme two: Influences to Change

All kaimahi stated that their kuia, koroua, or whānau influenced their learning and supported them to further develop their skills as social workers.

“Ko atu i te tautoko me awahi ngā whānau katoa, ngā tangata. My kōtiro kōrero; You are always there to help others, whether it’s whānau, people in the community you have taken people in. Go and study social work, it is what you love.” Toru

In addition, Rua was viewed as having particular skills and personality traits that were considered acceptable for the field of social work:

“I returned to Aotearoa and worked for a Māori Health organisation working in whānau ora and social work. It was some eight years later that I got tapped on the shoulder to fill a SWiS position. The SWiS service expanded when the Hauora got the full contract to deliver SWiS for our region. I believe we got it because some of the practices I was doing in Te Ao Māori did not align with what the other organisation was doing, and we got it!” Rua

Each kaimahi described a sense of service to the community from an early age that was later expressed in their work as kaimahi. They were all parents before they became social workers and they brought with them their values and beliefs that grew out of life experiences that emphasised the importance of whānau, hapū and iwi.

The kaimahi spoke about how values were ‘passed down’ and how they used those values and beliefs in their practice based on their worldviews, how they were raised, what they encountered and learned in their lives, and how that translated into their practice. Kaimahi Rua discussed her childhood experiences:

“Life experiences have been huge, born into a gang whānau, my Dad the gang leader, and so I know about the struggle and I know about domestic violence – I knew from a young age about suicide, having witnessed this and cutting from others and so I’ve seen a lot; I’ve used it as a strength-based model to help me in my practice. So, bringing all that – all the bias wrapped into that has shaped me into who I am today.” Rua

Kaimahi Rima also shared the influential impact her whānau had on her, which was shared by all other kaimahi:

“I am influenced by my upbringing from my parents, my whānau, and my extended whānau, who have shaped me into the person I am today. With my kaimahi potae on and I visit a whānau whare for the first time, it is not up to me to assume – I am guided by the whānau.”

Rima

Kaimahi were consciously aware of their own experiences of trauma and cultural disconnections that put them on familiar grounds to that of the whānau with whom they worked. The retelling of the story can be challenging for some, but can also be mana enhancing for others and whānau. All kaimahi working in mainstream organisations were supported by their manager to implement Māori models and cultural frameworks to support their social work practice of working with whānau.

Theme three: Māori social work practice including Māori and Western approaches.

All kaimahi said they followed practice frameworks focused on Māori philosophy and theory. The kaimahi discussed their perspective on Te Whare Tapa Whā and its holistic view of a person in the SWiS service and while undertaking assessments.

“I am whānau driven and Te Whare Tapa Whā has always been my grounding and the process flows and driven at the pace of the whānau, it is solution-focused – they have the say in everything from start to finish, assessments, goals the whole lot. It's driven by the whānau.”

Tahi.

“The framework I use I try to practice holistically. Te Whare Tapa Whā allows this to occur with the kids, parents and teachers. I use all my senses and use the spiritual realm around that too and that helps.”

Toro.

Kaimahi used several practice models, but the concept behind their use was that they were evidenced by a Māori worldview, as demonstrated in the following:

“I use various Māori models of practice, with Te Whare Tapa Whā being one of those, and I'm strong with the awhiowhio model as well. But lately, I have been doing my framework called 'Raranga', the importance around that is how we all interweave, how we interconnect, it flows and there's no stop and it's not prescriptive.” Rima.

One kaimahi was captivated by the organisation's stance of calling themselves an Article 3 organisation based on the Treaty of Waitangi regarding the provision of partnership between Māori and non-Māori.

“This organisation bases itself on article three of the Treaty of Waitangi. The frameworks that we have in place are so broad that I can bring my whānau ora kaupapa into it – I can bring personal values and beliefs into the framework as well as introduce other models. Advocacy is a requisite for social work. SWiS kaimahi hold regular hui with schools and other professionals to discuss events that have happened in the school and community. It is disappointing to hear talk about one of my whānau. I don’t know where they got their information from, it’s like they plucked it out of the sky! Since I worked with the whānau I was able to provide up-to-date information on the wellbeing of the whānau and the father, who was the talk of the table.” Ono.

“My role as SWiS is about creating that space for understandings to occur, and it’s going to be a core part of what I do as SWiS is to generate that space between teachers, whānau and myself, for whānau to have honest and respectful discussions about what the issues or whatever the concerns are.” Ono

“An example being the principal wanting to have a hui with the father and the grandparents of the child who I am working with – it was my job to bring together father and grandparents, but bring the father into meeting first, then allow the father to present that kōrero back to the grandparents – this would then give the father confidence as a father and give him that reaffirming to the grandparents that he is the Dad, and allow him the opportunity to communicate that plan back to the grandparents, as opposed to let’s all get together at the table straight away, only because of the relationship dynamics of the grandparents do it this way – father does it this way and there is going to come a time when grandparents will be able to help, but it’s how we support those grandparents in directing where that help would be best needed for their mokopuna.” Ono

Similarly, another kaimahi stated:

“Whānau ora is a powerful tool that restores, empowers, and inspires whānau to make positive changes in their wellbeing, and the whānau will decide how that will look.” Rua

As the quote above shows, using Māori models in practice allows these kaimahi to embody social work from a Māori perspective. Spirituality, healing, and holistic practice are all emphasised in these models.

“I built the framework named ‘Maui’, and it is a framework that I have gifted back to our Māori Iwi Social Services for our social services team to use.” Rua.

What has emerged with all kaimahi in their respective organisations is that they are supported to promote and implement their Māori models of practice, and for those kaimahi who work for non-Māori organisations the foundation of their organisation is based on a treaty partnership between Māori and non-Māori.

In addition, kaimahi draw on knowledge from western social work models, this enriched practice and empowered kaimahi to utilise their indigenous identity as a resource for others; clients, colleagues and the organisations where they work. In her practice, Rima aligns Te Whare Tapa Whā model of practice with Bronfenbrenner’s Ecological systems theory and Strengths-based, Response-based practice. The emphasis is on a therapeutic approach.

“One of the key things is strength-based, but also a response-based practice framework which is not new, but the language around it is new. Our kaiwhakahaere is big on the therapeutic approach. Then there is the Bronfenbrenner systems theory that we can re-adapt into the therapeutic intervention.” Rima

“We are role modelled by our senior management staff to not [focus on] deficiency, look at where we can go and do a lot of that therapeutic work ourselves with the whānau.” Rima.

As the last quote by Rima highlights, the role of kaimahi is complex and it is important to have an awareness of all of the different issues that might arise. Therefore, having regular supervision is crucial to social work practice.

All SWiS were satisfied with the delivery of preventative programmes. For the most part, SWiS programmes were developed in response to perceived needs within the school, and in the hope that the intervention would help the child in a way to prevent continued SWiS involvement. As such, SWiS adapted many of these programmes to

accommodate the needs and specifications of Māori and non-Māori. For example, kaimahi can tailor the programme for what is presenting right now, i.e., grief and loss based on resilience for boys, to facilitating programmes that are fun and based on social skills and building relationships.

The following programme was set within the context of a Māori worldview based on traditional Māori values and customs as the following explains:

“Our holiday programme is Kaupapa Māori, Mana kotiro first week and Mana tane second week. The pōwhiri framework at the beginning and end. Workshops are run for kotiro safety, hygiene, nutrition, exercise, cooking, artwork, kapa haka, waiata, mihimihi, pepeha. And the second week it’s the boys turn with the girls staying on to help out at the back ... just as the boys did.” Rua

Another participant described a programme that takes tamariki into a farm setting to work with horses. This promotes positive ways to express anger and helped the tamariki gain confidence by participating in activities they have not experienced before.

“We are given the opportunity to take our tamariki and whānau to the ‘Reins’ horse therapy programme which is particularly effective with tamariki and troubled young people. Horses respond to child interaction when words of encouragement are used to coax them to do something.” Rima.

All interventions provide opportunities for tamariki and families to learn new skills, develop others, have new experiences, and spend time together. Most programmes take a holistic approach, anticipating gains in physical, psychological, spiritual and social health, enabling positive skills for tamariki and the whānau.

“Aroha ki te aroha is the basis for advocacy. We get the funds and doing the programmes, are we reaching the need, how do we get the tamariki in to access these programmes and parents to consent to it?”

Rua

“Our aroha is to bring them in and their aroha ki te aroha is to take part and participate, and to get what they need in order to have it work for them.” Rua

Kaimahi is involved in designing, planning and facilitating a number of programmes and believe this has a positive influence on how effective kaimahi are in enhancing social and educational opportunities and outcomes.

“We get personal development in areas that we identify are the trends, whether it's anger management, bullying, grief and loss, and so we bring it back to the team and run further programmes based on these trends.” Rua

The kōreo above highlights the advantage for SWiS the ability to develop and promote programmes. This allows them to have the opportunity to be creative and unique in the design, facilitation, and support of these programmes (Selby et al., 2011).

Theme four: Supervision and Self-Care

All kaimahi acknowledged that supervision was an integral part of maintaining culturally safe practice, both formal and informal supervision was used by participants to reinforce as well as to evaluate their practice. All had access to cultural supervision if they chose. One kaimahi said:

“I have supervision every week, even just talking to my whānau helps, as long as there is confidentiality.” Ono

“Sometimes we work from home, but I would prefer not to as the team leader prefers kaimahi to come back to the tari (office) just so that we can get some mana enhancing kōrero, catch up on caseloads, and kaimahi are to make no visits on these days.” Rua.

For most kaimahi, the process of supervision was a positive, beneficial experience. It enabled kaimahi to reflect on the practice and move on. Rua highlighted that, as a team leader, she gives positive feedback to her team, knowing that it is tough out in the field:

*“You are great for our tamariki, you are a taonga, don't ever forget that when someone says to you ‘f*** you,’ just remember you are qualified, trained and specialised in this area ... and you have people that will support you.” Rua.*

The pressures put on Kaimahi to help people through difficult situations can lead to high levels of stress and burnout. Some kaimahi spoke about how it helped them to take care of their own needs and practice self-care.

“He tenei he whakatauki ‘he aha te ana nui o Te Ao maku e ke ake he tangata he tangata he tangata’. My head was always thinking about people and their well-being, I had to learn to shut off and it wasn't easy, but I learnt.” Toru.

By the end of the week sometimes the team is hammered. So, every Friday we have tikanga training for all staff. This is where we talk together about everything. How is everything with your whānau? Can we do anything to support you? How are you feeling? How is your leave? Do you need a rest?." Rua.

"It's compulsory for SWiS to get clinical supervision, because that's where you can just go blah! ... there could be some raru against someone, or I don't like the manager, or that one gets on my nerves...."
Rua.

The kaimahi views highlight the importance of a supportive work environment and good self-care to communicate links with supervisors, colleagues and friends, to provide the necessary support and stimulation by asking relevant questions, giving supportive comments and suggestions.

Theme five: Relationships with school Principal and teachers

The SWiS model in schools are sites for social work intervention; a place where the social worker has access to tamariki and whānau. Kaimahi discussed that a successful SWiS service meant that social workers would need to establish strong working partnerships with school professionals. The kaimahi said:

"Working with the principals and teachers is bringing that whole support structure around this whānau. I'm professional and it is important to keep those relationships strong." Tahi.

The presence of SWiS gave the teachers another avenue, other than the principal, to take their concerns to. Kaimahi felt that;

"Teachers were trying to be everything, teacher, parent and counsellor, as well as provide social work lessons in their classroom. As social workers, we take a lot of stress off the teacher and schools." Toru

Bridging and networking' extended beyond the school to assist whānau. The complexity of whānau means that interaction with several agencies is required. The SWiS kaimahi can help bridge the gap between agencies so it doesn't deter the whānau from addressing the health and wellbeing needs of their child and themselves. Ono reported that:

“We are the voices for the tamariki and their whānau. We play an important role in bridging those communication gaps between the school and other agencies.” Ono

All kaimahi agreed that SWiS were effective in the schools, working alongside teachers to support tamariki. Communication between the school, whānau and other services was of importance. They are Māori SWiS who can connect with tamariki, build relationships, trust and make a difference to the school community.

All kaimahi replied equally and indicated that the goal was to enhance the educational outcomes for children.

“I will sit with the teacher and Resource Teacher Learning Behaviour (RTL), viewing a child's Individual Education Plan (IEP) if s/he erupts in his classroom. Teachers at my schools can see that I am not just a social worker, but I'm really invested in the education for this child to do well.” Rua.

In addition to building relationships with the whānau, Tahi also highlighted the importance of developing relationships with the government, the schools and the principals.

“Working with the principals, the teachers, the whole lot, it's bringing that whole support structure around this whānau. I'm professional and keeping those relationships strong, whether they have been fractured to begin with or not. I make sure I can bring it together one way or another ... it's massive the relationships we create, those that we form because it's a different dynamic when working with schools, they're all different. Whānau are different and communities are different.” Tahi

All participants felt that working with whānau was a prominent role performed by SWiS, one that alleviated a great deal of burden and time from the classroom teachers' busy schedules.

Another aspect of SWiS practice involves referrals. Here, the principal or teacher can refer a whānau to the SWiS service as long as the whānau have been made aware of the concerns for the referral. This is then followed by a visit to meet with the whānau to kōrero, whereby consent is agreed upon.

“We have what's called a request for service, we don't have referrals. We are given the responsibility to look after our direct intake from

schools, whānau, and the rest is given to our supervisor who does the intake.” Rima.

“If I get a child referred to me, I will go to the school, as there is a process. Consent of whānau, but first of all the principal will give me a heads up.” Toru.

“Our kaiwhakahaere (manager) doesn’t like referrals, because anyone can fill out a referral, and the whānau don’t know and are not advised of it.” Rima.

Sometimes the referral process is problematic, especially when teachers try to refer without the consent of the parents. This can occur when whānau are hard to reach by phone and/or are not engaging with the school. This issue is discussed in more depth in the discussion chapter.

Some parents are wary of the SWiS role and are reluctant to trust the service. However, kaimahi feel that they can change some of those perspectives as they work differently and with a different focus. The kaimahi state that:

“Referrals come via the teachers. Sometimes these referrals have no consent, and I say ‘Oh look, I haven’t got consent from this whānau. Could you follow up and ask if they would mind if our social worker gave you a call.’ And see if we can get some buy-in that way.” Ono.

“The referral process is emailed to our reception and then goes to the allocation team, who then decides whether they are to be accepted. Strength, Difficulties Questionnaire (SDQ) form must be attached, otherwise referral is not actioned.” Wha

All kaimahi spoke about generating space for understandings to occur and for teachers, whānau and other services to link together to think about what some of those core concerns might be. Special Education Needs Co-Ordinator (SENCO), Public Health Nurse (PHN), and (RTLb), will meet to brainstorm strategies and to share how things are going. Kaimahi shared the process in her school:

“It is a place where we come together to find out what is happening and who does the work belong to. Is it SWiS, is it learning, is it RTLb or is it health?”

“Meetings are made with parents to inform them there is a concern with their child and SENCO is working with the child to help with what’s going on. Transparency is of utmost importance.” Rima

A collaboration of the education, health and social professionals is important to address the needs of the child, it is a team effort and promotes the wellbeing of working within a holistic way.

Theme 6: Challenges for Kaimahi

This section explores the challenges kaimahi encountered on an ongoing basis, by trying to maintain the social work identity without other social workers close by when in a multi-disciplinary environment.

Rua stated that, "It can be difficult when people lack the understanding of social work processes"

While Toru commented that, "Sometimes the schools think that they own us because they want a social worker in each school, so they can have us 24/7" Toru

Mana is enhanced and diminished through actions and words. Ono identified a lack of respect for whānau as educational practitioners engage in kōrero of assumptions.

"Teachers and principals, when they are quick to assume that this is what's happening in the whānau, and they don't even know, but they're quick to say, no, that child doesn't even know its father ... then you find that's it not even true 'OMG'." Ono.

"Making assumptions, judgments on families and parents and their tamariki, which I have found common across the schools that I have worked with so far." Wha.

All kaimahi cited similar common concerns about why whānau needed to access the SWiS service. Kaimahi spoke about the

"Lack of funding, lack of resources for classroom supports – the need for therapeutic work, and the other is trying to keep up and try to support whānau who are having to move from their housing situation, particularly when tamariki are doing so well at their school that a move would be detrimental for them." Rima

While other kaimahi said:

"Teachers have to be way more informed and way more educated now because of the types of tamariki going into the schools. A lot of the tamariki are not presenting themselves as being capable to engage,

being capable to learn, so those are extra responsibilities inside of the school environment.” Ono

Kaimahi acknowledged that the concerns were typically with the whānau, as a whole, rather than with the tamariki themselves, but the issues impeded the ability of the child to participate in school.

“I like to think that I get on with the teachers. It does get challenging sometimes because we are all trying to support one whānau – sometimes the whānau can play us off on each other, but if we are clever enough, we don’t let that happen.” Toru

It was projected that while some:

“Whānau like the idea of having some support, but they only want that support to go so far.” Tahi

“Families are aware that I make notifications to OT, so if a child discloses an incident, I am mandated to report the incident to OT.”

Rima

Kaimahi also spoke of the

“Lack of understanding of our processes to using the social worker as a scapegoat. My caseload is full, so don’t be sending me any more referrals. Where’s the quality of taking on 20 something cases and you’re burnt out? Rua

She also made reference to,

“only having two weeks left of school and a referral hits your desk – how inconsistent is that going to be when they are going on six weeks holiday? Rua

In addition, she also linked this to having,

“A lack of social workers on the ground.” Rua

There are a few different factors that participants have reflected on, including how kaimahi are unable to work in teams with their peers and are at times put in situations involving significant professional, emotional, and physical danger. In addition to this, there is the impact of case workload to consider, which is elaborated further in the discussion chapter.

Conclusion

The goal of this chapter was to present the findings of six Māori SWiS (kaimahi) who were interviewed for this research, presenting their voices in the themes that emerged from the interviews. The main themes were categorised under six themes which were based on predominantly Māori, but also non-Māori cultural constructs in their practice. Specifically, the importance of whanaungatanga and whakapapa to build relationships with whānau. In their practice, kaimahi used a set of Māori cultural constructs. In particular, it provided the foundation for the work to come, kaimahi spoke of the importance of establishing an open, genuine partnership with whānau.

Additionally, Te Whare Tapa Whā and Te Reo Māori were important instruments used by the SWiS as well. Te Whare Tapa Whā and Te Reo Māori were also important tools used by the SWiS. Kaimahi emphasised the importance of personal ideals and principles originating from their childhood by drawing attention to events that were largely positive, while others saw kaimahi grow stronger through self-care strategies. A summary of these findings in relation to the previous literature will be discussed in the next chapter.

Chapter 5: Analysis and Discussion

He iti noa ana, na te aroha
the smallness of self, given with love
(Kāretu, 1974, cited in Mead & Grove, 2001, p. 13)

Allowing the sun's rays to seep through the gaps of kapua to warm the hinengaro of tangata whenua to draw strength to the narratives of the day. Knowledge shared, whether small or great, does not bother the receiver as it bears the sweetness and passion of the orators.

Introduction

This research explored the views and practices of Māori SWiS working alongside teachers to support tamariki. An overview of the themes found from the interviews with six Māori SWiS is provided in this chapter and these themes are explored against the body of literature available. The research included making sense of what people said, searching for themes, tying together and linking what was said in one place with what was said in another place (Patton, 2002). Key discussion points were drawn out and highlighted as important research outcomes. Identical topics were covered, however, the topic raised more issues.

Māori social work practice including Māori and Western approaches

It is important to note that there are two competitive worldviews in Aotearoa New Zealand, Te Ao Māori and Te Ao Pākehā (Hollis, 2005). Notably, Māori SWiS are actively exploring new and complex ideas about their practice and can use both Māori and non-Māori theories, such as strength-based, task-centred and solution-focused approaches, which can take an 'eclectic' approach (Hollis-English, 2012). SWiS service has always been at the forefront of Māori social work practice. This was evidenced by the Māori SWiS interviewed in this research. Belgrave et al. (2002) drew attention to this in their report, noting that, "Māori providers saw the importance of shared cultural ground between social worker and whānau and the use of Māori approaches to practice". Selby et al. (2011) agreed that with Māori, whakawhanaungatanga was also pushed to the front of social work practice. This helped kaimahi to develop a rapport with whānau that resulted in sustainable change. In addition, Selby et al. (2011) promote the use of tikanga when collaborating with Māori whānau as a basis for acceptable procedures and practice. This concept is supported through the development of the Māori social work

practice tools that are more popular within the SWiS service, particularly by the Iwi based providers that prioritise cultural competency employee development.

The practice of Māori social work was built on a strong basis of indigenous knowledge, theories and values. These theories may be used to validate the practice of social work and to develop and improve SWiS-whānau interaction (Hollis-English, 2015). The kaimahi in this research used Māori modalities and focused their practice on “whakawhanaungatanga, whakapapa, tikanga (wairuatanga and aroha), which are all fundamental aspects of Māori social work” (Hollis, 2005, p. 83). Furthermore, she explains that whakawhanaungatanga could be described as consistent with the notion of networks that social workers use to be more effective within the community. Research by Hollis (2005) stated that, “Maori social workers maintain networks with other organisations and community groups, but the relationship with whānau is respectfully preserved by living and existing in the same geographical region as them. Therefore, in this research whakawhanaungatanga is more than the maintaining of networks”.

This was reinforced by Rima, “*Since I have lived in the community, I can connect with those whānau who live here.*” Belgrave et al. (2002) highlight that, “Social workers who were from the community had a major advantage in knowing the community resources that were available” (p.96). Most of the kaimahi interviewed lived within close proximity to their SWiS community and reaped the benefits of being the seen face in the community. Accordingly, Belgrave et al. (2002), reported that social workers appointed from outside had to build these relationships and spend a significant amount of time to become known (p.96). Nonetheless, it was seen as having the potential to create a strong community connection with statutory and other services after doing so (Belgrave, 2002). The specifications of the SWiS role are to develop successful working relationships with a variety of other professionals, as well as whānau. Therefore, they are then able to know who to contact and how to access the best service for the whānau. (Belgrave et al., 2002; English et al., 2011; Thomas, 2015; Nash et al., 2001; Selby et al. 2011) confirmed that living a long time in a community can be seen as a strength because of knowledge built up which can benefit present and future generations (p. 26). If kaimahi Rima sees a child somewhere that she thinks is unusual, or too late to be out, then she will contact the whānau to let them know, so they won’t worry.

What sets Māori social work theories apart from the others is that they come from a place of Mātauranga Māori. This is noted in the literature review supporting Māori social workers drawing cultural practices from Te Ao Māori (Hollis-English, 2012, 2015; Ruwhiu, 2016). Additionally, as Mātauranga Māori embodies all branches of ‘Māori knowledge, past, present and future’, kaimahi agreed that Māori principles were

important to, “Guiding their integrated practice frameworks when working with Māori” Campbell-Knowles (2012, as cited in Matenga, 2015, p. 44). Notably, Hollis agreed that social workers identified with tikanga as the guiding process to their practice in the format of the pōwhiri framework, moving from a state of tapu to noa, and whanaungatanga being the guiding model of engagement. Kaimahi used both western and Māori modalities and focused their practice on strength-based practice, task centred and solution-focused by utilising Te Whare Tapa Whā model as the foundation to guide a number of practice frameworks (Durie, 1998; Pitama et al., 2007). This links to the results chapter where concepts such as Te Whare Tapa Whā are described as the, “working tools for social workers, as kaimahi created models of their own, formed from their interaction with society” (Hollis-English, 2005, p. 89). This assumes that these models consist of a mixture of tikanga Māori and organisational practices that have been improved by kaimahi to fit their approach to working with tamariki and whānau.

In addition, Pitama (2003) stated that Māori social work practitioners are increasingly growing the body of knowledge about contemporary methods in social work. These, “Social work practices are connected to a vast range of educational and health practices and in many cases are intertwined” (Pitama, 2003, pp. 22-31). Hollis-English (2012) states that Māori social workers connect to Te Ao Māori, and that Te Tiriti o Waitangi is the basis for Māori social work, given that Māori philosophy and practice of social work, ‘Is an ever-changing, multifaceted body of knowledge that Māori writers and theorists are constantly developing” (p. 22). Some such practices used by kaimahi were the Awhiowhio model, Te Wheke, the Poutama model and the Pōwhiri framework. While this list is not exhaustive, many other models are being reviewed and utilised by kaimahi to design their models to target audiences specific for tamariki and whānau and enhance intervention programmes. These models draw on, “whakawhanaungatanga, honouring relationships to tikanga that give respect to the knowledge of the whānau, kaumatua and the cultural realities of the child” (Stanley, 2000, p. 38). The consequences for social workers and organisations where kaimahi implement Māori practices is that they should be able to do so freely and safely from their Māori worldview, even in non-Māori organisations, and whānau can expect this also. Kaimahi who worked for a non-Māori organisation reflected on those Māori values, that welcomed whānau, the tamariki and partners to the range of activities available which further enhanced those relationships. These kaimahi who were interviewed and worked for non-Māori organisations expressed that this was the case for them.

The choice to work for a particular non-Māori organisation for one kaimahi was that their views of Te Tiriti o Waitangi resonated with that of her own. For example, a

final point to emerge from the findings was Article three guarantees that Māori can retain their tino rangatiratanga (Durie, 2011). However, other recent research literature state further work is required, with Hollis (2005, p. 100) stating that an, “Array of neo-liberal” approaches used by governments since the 1980s, “Have caused difficulties for Māori social workers to work from a Māori worldview”. Watson (2017) highlighted that the, “Reality is that Māori and Pākehā view the world differently and work differently” (p. 81). She further highlights that perhaps the point is for non-Māori to, "Believe in Te Ao Māori constructs" and to let their legitimacy to work occur with whānau Māori. This would involve a true Te Tiriti o Waitangi partnership with Te Aō Pākehā.

Relationships with school principals and teachers – a collaboration of services

While the SWiS kaimahi acknowledged the need to develop and maintain both school and community relationships, the principal and the provider are the relationships that have the greatest effect on SWiS' ability to practice successfully. This was also noted in Durie, (2001, 2003); Eruera (2005); Mead, (2003); Nash et al. (2001); Selby et al. (2011) and Tawhara, (2016) Thomas, (2015) and Roa, (2006) who all said this in their research that, for Māori, relationships have always been of great importance.

The principle of whanaungatanga stems from traditional Māori relationships that contribute to a shared understanding of duties, obligations and accountability (Selby et al. 2011; Stanley, 2000). The connections with the school are just as important. Nash et al. (2001) emphasised the importance of spending time establishing and building good working relationships with teachers and other school personnel. All kaimahi also recognised the value of good communication as a key component to those relationships within the education sector. Kaimahi pointed out that in each school, relationships were built, and they created and formed these partnerships. To successfully partner with schools, Selby and Field (1999) agreed that efficient communication was a trait that was described as a necessity for SWiS, along with a thorough understanding of the school environment. All kaimahi have said that whanaungatanga, building relationships and maintaining those relationships is what they do every day at home, school or in the community.

All the kaimahi perceived that SWiS played a very supportive role within the school community. Working with whānau and home linking was identified as the most prominent role performed by the kaimahi, one that alleviated a great deal of burden and time from the classroom teachers' busy schedules. The presence of the SWiS kaimahi in the school gave the classroom teachers another avenue, other than the principal, for

discussing and referring to their concerns. Due to the large classes and the behavioural maintenance component of teaching, problems with students are often noticed but not able to be dealt with. Kaimahi being based in schools allow the teacher to refer quickly and know the case will be followed up. This enables the school to reach tamariki that may have previously fallen through the system. Jacquery (2002) also considers this element an advantage in his discussion of the SWiS workers' counselling role. He indicates that the presence of a neutral person in the school, who is not a teacher or authority figure, but a professional, makes a big difference for the tamariki.

All the kaimahi noticed that as part of the school, the tamariki readily welcomed the SWiS worker and that many of the kids felt relaxed approaching them even if it was just to say 'Hello.' Kaimahi Rua suggested that the high profile and varied nature of the SWiS position in their school may have given rise to this ready acceptance. In addition, kaimahi run preventive services, attending school assemblies, school trips and camps for schools. These results were consistent with the literature of English et al. (2011) and Jaquery (2002), both of which state that when SWiS kaimahi are readily recognized and available, an increase in self-referrals occurs.

Selby et al. (2011) responded that the two significant elements of the SWiS program were early intervention and accessibility. The voluntary nature of the SWiS program facilitated the generation of a specific style of service delivery. For example, it provided kaimahi with the opportunity to provide advocacy, access to resources, skill development and referral specialist services for tamariki with specialised needs, or families under stress, to create strong networks with the numerous agencies and organizations that provide community health, education or welfare services.

Māori Worldview

The ideological approach from a Māori worldview is to understand that kaimahi identified their Māori worldview through cultural and ethnic identity through being Māori, through whānau, hapū and iwi affiliations and recognised their Māori worldview as their pou, their grounding and their foundations. Kaimahi commented,

"I am influenced from my upbringing to rise each day to sustain my well-being and my taha wairua, and that of my whānau whom I meet each day." Rima

Kaimahi discussed their Māori worldview forms the basis in which to engage in meaningful relationships and that space for Māori principles and ways of doing things that comes from Te Aō Māori. Those Māori worldviews include whanaungatanga,

whakapapa, tikanga and kawa. ((Hollis-English, 2005; Hollis-English, 2012; Ruwhiu, 1995; Walsh-Mooney, 2009; Walsh-Tapiata, 2004).

Whakawhanaungatanga

The study of whānau is a fundamental principle that underpins Kaupapa Māori research narratives that include principles of cultural aspirations and practises. Whānau is a Maori term that means ‘family’ (Metge, 1995). Other similar terms include whanaunga (relative), whanaungatanga, (relationships), whakawhanaungatanga (the processing of establishing relationships) and whakapapa (the means of establishing relationships) (Bishop, 1995, p.226).

Most kaimahi commented that when interacting with Māori and non-Māori whānau, the first items they use are Māori rituals related to encounters or engagement with other people, particularly those involving whakapapa and whakawhanaungatanga. It was clear that the kaimahi needed to develop relationships with the whānau before any kind of substantive action could take place in order to function effectively with the whānau. This is in considerable contrast to non-Māori methods of building relationships which, according to Schoech, states, “Usually would have a beginning, middle and end phase” (as cited in Matenga, 2017, p. 40). For example, this contrast was evident in interviews when kaimahi reflected on non-Māori professionals. In short, they felt that the social worker and client were engaged in a working relationship that typically ended once the client was deemed well. Matenga (2017) and Selby et al. (2011) commented that the lack of resources would increase pressure on social workers due to high caseloads, time constraints and staffing issues. Such practices emphasised a preference for brief intervention or quick assessments (Appleby & Phillips, 2013; Hollis-English, 2005; Moyle, 2014; Selby et al., 2011).

Kaimahi were concerned that this would mean that whakawhanaungatanga would be neglected. In addition, Mead (2016) emphasises that it is inappropriate to expect Māori whānau to divulge personal information without paying due respect to kawa concerning manaakitanga and whakawhanaungatanga. Furthermore, the theoretical approach from a Māori point of view is that after whakawhanaungatanga is formed with whānau through whakapapa and making connections, those relationships continue (Hollis-English, 2012). Similarly, Cram et al. (2003) state that having the ability to build good relationships opens the opportunity for whānau to feel safe to talk about their issues in a way that endorses strategies for their whānau circumstances. Here, an analysis of kaimahi perspectives regarding whakawhanaungatanga showed an emphasis on the importance of building relationships with whānau Māori. Two kaimahi in this research

worked for a non-Māori organisation – they both agreed they were encouraged to practice from their Te Ao Māori framework.

Whakapapa

Whakapapa has provided a framework for Māori social work practices. This suggests that the concept of a Māori collective (whānau, hapū and iwi) aids whānau in feeling connected with a sense of belonging. As Ruwhiu et al. (2008) proposed, the idea of whānau is both new and old, allowing for multiple tracking and recording that captures more accurately the complexity of whānau whakapapa. What is particularly interesting about the outcome of this research is that it has helped to deepen understanding and continues to support the concept of whānau relationships.

All kaimahi stressed the importance of making whānau feel relaxed by establishing relationships and building confidence before navigating whānau problems. Hence, the significance of meeting whānau in a position where they feel comfortable; this was emphasised by kaimahi Rua stating, *“If they don’t want you at their house, then let them choose a place where they feel comfortable and safe to share their stories.”* Appleby and Phillips (2013, as cited in Matenga 2017) state this is a culturally appropriate practice with Māori, as many social service agencies come with a stigma that can discourage whānau from attending appointments. Notably, in the research conducted for this thesis, all kaimahi felt that it was crucial to be able to find alternative locations as an opportunity to further build trust and whakapapa connections with whānau, such as their marae, or wherever they feel comfortable, to allow whakawhanaungatanga. This was also noted in Moyle’s (2014) research.

Tikanga - Kawa

Tikanga and kawa were recognised as essential features by all kaimahi to guide their practice with Māori. Both principles bring Māori knowledge into action where tikanga requires the development of traditions and kawa as the right way of doing things (Mead, 2003; Ruwhiu, 2008). Furthermore, Mead (2003) describes tikanga Māori as “Māori ethics of right or wrong”, and defines tikanga as a “set of moral judgments governing suitable ways of behaving in daily life” (p. 6). Kaimahi stated that tikanga training was held at their weekly hauora hui held every Friday and this filled their kete up, ready for the coming week. Additionally, Durie (1994) clarifies that tikanga is versatile and open-ended where, depending on conditions, it can be reinterpreted. Kawa, however, is set and bound by unbreakable laws and primarily applies to procedure and protocol. This aligned with Rima who staunchly practiced her kawa but chooses not to put her kawa on

whānau in their own home, and this approach has been working successfully. When manuhiri joins the marae of another iwi, it is based on the expressions of marae protocols, it is recognised that the kawa or rules of tangata whenua apply (Hollis-English, 2005). Therefore, it is from their understanding of the concepts underpinning tikanga and kawa that prevails when engaged in the domain of tangata whenua.

As mentioned earlier in this section, both past research and the kaimahi involved in this study brought about a new enthusiasm, kaimahi hold a position of influence demonstrated in their approaches to the practice of Māori theories. They all presented a high level of awareness concerning how Māori perspectives are implemented in social work practice. Whakawhanaungatanga and whakapapa were recognised throughout the Māori worldview in that they prepared the way toward getting to know the whānau. Furthermore, this included a wide range of factors, especially those centred around how kaimahi engage with whānau, build relationships, cope with workload pressure, utilise tikanga and kawa within their social work practice.

Personal and Professional calling

Māori social workers learn and respect the tikanga passed down to them by their elders. Therefore, it is not surprising then that kaimahi were directed towards social work by professionals, friends and whānau members. One kaimahi was born and raised in a gang whānau, was surrounded by many struggles and endured a childhood of domestic violence, impacted by suicide. Whilst this kaimahi witnessed many abusive behaviours, she reflected that school was her safe space. Radak (2016) noted that unstable and challenging whānau members can influence individuals to rebel against their upbringing, or that an atmosphere can lead to problematic behaviours (p. 74). Social work came much later for this kaimahi when she was able to manage and cope better with all her issues. Whereas another kaimahi stated that her work as parent help at her children's school was noticed by the principal who told her she would make a great social worker.

One notable feature of this section was that all kaimahi were experienced in social work before becoming SWiS. It emerges that the importance of their whānau was reflected in the values they brought to their work. Accordingly, kaimahi discussed the reality of Māori over-representation in the low socio-economic strata of society as they too reported experiencing similar situations and working to improve living standards within their whānau and communities. Kaimahi explains,

“I want to make a difference to our whānau. I love seeing outcomes and changes occur in their lives – I understand because I have been on that waka too”. Rua

It is for this reason, carrying the love of the mahi and whānau, it is therefore not unusual for kaimahi to work long hours. Whakawhanaungatanga is not a 9 to 5 job, it is 24 hours, seven days a week. Kaimahi who work and live in their community, also become actively involved in their community. It comes with watching out for tamariki who are out late and notifying their whānau, knowing which whānau need extra support and providing that awahi which may not come between the hours of nine to five Monday to Friday. Whānau knows who you are, and they trust you. In her research, Moyle (2014, p. 57) notes that work continues for social workers due to, "Cultural expectations and additional responsibilities due to being Māori".

The kaimahi in this research shared that it is important to take care of yourself, then you will be able to take care of the whānau. There are many limitations, staff shortages, lack of funding as well as isolation which, if not managed, can increase pressure on social workers. On reflection kaimahi Rua, agreed that SWiS need to meet regularly in a safe place and manaaki each other. Social workers are not always popular with some whānau and it is vital not to keep the raru within, but to share the burden, to talk about what's going on, accept it, and accept vulnerability. Rua explains that, *“This is why we are reminded when we meet regularly every Friday that we are taonga.”* Supervision allowed kaimahi the opportunity to take time to think about what they did, or did not do. Therefore, it is important for kaimahi to take care of themselves with supervision and other self-care strategies. For some, this meant eating well, having enough sleep, exercising and spending time with mokopuna. Watson (2017, p. 96) documents facets of self-care: understanding what makes you well and do the things that keep you healthy, being gentle with yourself, be confident in yourself, and have respect for yourself. Furthermore, it is important for kaimahi to receive appropriate supervision and to choose their supervisors, if they can do so (Aotearoa New Association of Social Workers, 2021; Beddoe, 2016). This is because the social work mahi is complicated and puts demands on the worker, kaimahi need to have access to quality supervision. Additionally, whānau, kaumatua and kuia were described by kaimahi as sources of support for themselves in providing Te Ao Māori supervision.

Whakawhanaungatanga has been mentioned throughout this research by the literature and by the Māori SWiS from this research. It is the driving force to interact with others and it is no different when it comes to self-care, as social workers all engage and participate in peer, cultural and clinical supervision and professional development. One

of the key themes that came through is that self-care is an experience of growth, that kaimahi will come out from the other side, with a strong probability that it will become a lived experience that has strengthened the practice of kaimahi.

Challenges for kaimahi

While there was much about the SWiS programme that the kaimahi acknowledged and considered valuable, they were able to identify problems that created tensions on the continuity of service. One source of tension for kaimahi was the suggestion that principals preferred SWiS to be employed by the schools. This was evident in some schools, who questioned present employment conditions, believing that the program's current structure limited its potential, and desired SWiS to be used more in schools rather than channelled back to the service provider (Belgrave & Dobbs 2001; Selby et al., 2011; Williams, 2010). Kaimahi Toru further explained that principals would like to have her 24/7 and reminds the school that she doesn't work for the school but supports the school, tamariki and whānau along with the other designated schools under her cluster. Furthermore, the employment of SWiS outside the schools was met with a degree of discomfort and hesitation by some of the stakeholders and there has been an ongoing discussion about the advantages and disadvantages of school boards of trustees being the employer.

Under these conditions, Belgrave et al. (2002) and Selby et al. (2011) suggest that the transfer of SWiS power to the school does not necessarily guarantee improved service continuity. Social service providers hire a number of social service practitioners who are in a stronger position than schools to fill gaps as people leave. This includes social workers. Individual schools providing services will further isolate social workers from their practice, which is already an issue in the programme. It also raises questions about schools' ability to offer the level of supervision and support that a social service provider is required to provide for social workers (Belgrave et al., 2002). After all, the drawback of having social workers hired directly by schools would be the risk of separating social workers from having access to the wraparound programs available by a provider of social services.

For whānau, who have been in the welfare and social care agencies system for many years, it is not uncommon to have lost trust in many of the agencies that offer services (Selby et al., 2011). The consensus view of kaimahi highlighted that some parents felt wary or suspicious of the motives of the SWiS worker and the school, and were reluctant to trust the service. A misconception that confuses SWiS kaimahi with that of Ministry for Children Oranga Tamariki with legislative powers, an integration

barrier identified by both (Belgrave & Dobbs, 2001; Hollis-English & Selby, 2014) largely created the stigma. Incidentally, Belgrave and Dobbs (2001) indicated that although providers have used various methods to resolve this barrier, confidence must eventually be restored through SWiS professionalism, confidentiality guarantees and the voluntary nature of the service. However, this makes it more difficult when surrounded by the existence of stigma towards marginalised whānau who are socioeconomically disadvantaged. Kaimahi highlighted the frustration when principals and teachers made judgments and assumptions of what is going on in a home only to find that it is untrue. A non-judgmental attitude is essential when building relationships. The experiences of some whānau who feel that the school or social service agency that may judge them also create those barriers.

Conclusion

This chapter incorporated a discussion to make meaning of the findings, as they relate to the literature in terms of the experiences of Māori social workers in schools working alongside teachers to support tamariki. The social workers' insight and expertise shared, is informed on their many years of practice as well as their life experiences. For new Māori social work practitioners starting in the position of SWiS, this knowledge may be helpful. It can also give non-Māori social workers who work together as peers and those who work with whānau a fresh perspective. The chapter evidenced a depth of knowledge in tikanga practices that all social workers used in their delivery to schools, regardless of being employed by Māori or non-Māori providers. In particular, the importance of whakawhanaungatanga (relationships) was a recurring theme throughout the interviews and literature. The concepts that were considered important for Māori social workers provided a framework to consider when working in a non-Māori organisation. There were many similarities between the literature and what the kaimahi identified as being important considerations when working with teachers, tamariki, whānau and the community. Overall, this study provides an awareness of the knowledge and comprehension of what informs and supports the practice of Māori social workers in schools. The next chapter concludes this research by answering the research questions, outlining the limitations and strengths of this study, the implications for practice and identifying the scope for further research.

Chapter 6: Conclusion

Mā te whiritahi ka whakatutuki ai ngā pūmanawa ā tāngata

Together weaving the realisation of potential

(Matthews, 2011, p. 2)

In recognition of the many researchers who have put together an abundance of written narratives so that others may pick off the tree of knowledge to further expand and add to rangahau Māori.

Introduction

This chapter will summarise the key findings of the research, the implications of these findings and make recommendations for future practice and further research.

A reflection of the research is provided, as well as limitations to the research and future considerations are also discussed.

The research was driven by four questions:

1. How does SWiS practice social work with tamariki and whānau?
2. What is the role of Te Ao Māori in social work practice?
3. How do SWiS work alongside teachers to support tamariki?
4. What are the challenges facing SWiS.

Summary of research of aims

The aim of this thesis was to canvas the experiences and views of Māori social workers in school. Specifically, the research explored the interface between the social worker, tamariki, whānau and the school environment and investigated their working relationships.

For this study, the methodological approach adopted was a Kaupapa Māori approach, employing qualitative methods. This design was chosen as a Kaupapa Māori framework ensured the adoption by a Māori for Māori philosophy, for the benefit of Māori. This positions Māori experiences, interests and concerns at the centre of the research project (Bishop, 1995; Durie, 2003). One on one, kanohi ki te kanohi, semi-structured, open and in-depth interviews, were effective methods by which the voices of the six kaimahi were made visible in an important field of social work practice. The research approach was open and evolving, where themes and issues were captured and built

upon. The overall purpose of the research was to assist those who work in the areas of social work, Māori social workers, and others helping, and education professionals by providing them with insights and recommendations about the value of having social workers in schools.

Key findings

The key findings from this research are disclosed in this section. The following highlights each of the main research questions and the findings that aid in providing answers to them. Additionally, the implications associated with each of the findings is discussed in brief but were elaborated on in the analysis and discussion chapter above.

(a) How does Māori SWiS practice social work with tamariki and whānau?

The findings from this research suggest that Māori knowledge and concepts provide an important tool for Māori SWiS when working with Māori whānau. Kaimahi identified tikanga as the guiding mechanism of their practice, such as that of the marae powhiri process shifting from a state of tapu to noa and whanaungatanga as the guiding model of interaction. Kaimahi explained how they used a variety of methods to improve their practice, including Te Whare Tapa Wha framework as the foundation for directing a variety of Te Ao Māori practice frameworks, which in turn are focused on strength-based, task-centred, and solution-focused practices. These frameworks are further informed by models of practices such as Te Awhiowhio, Te Wheke, and Te Poutama, as well as the pōwhiri process framework, were some of the kaimahi practice methods. Although this is not a comprehensive list, kaimahi continue to review and implement a variety of other frameworks in order to develop their models that aid in improving intervention programs, as well as address audiences unique to tamariki and whānau. Overall, these findings show that the various models being utilised by kaimahi reflect similar principles based on whakawhanaungatanga, honouring relationships, kanohi ki te kanohi and tikanga that honour the child, and the whānau.

Kaimahi highlighted the importance of their worldview when performing their social work roles, with most having found a way to work successfully in both Māori and Pākehā worlds. For example, kaimahi brought with them their values and beliefs to the social work profession, and the majority acknowledged that they grew up in similar circumstances to the whānau they worked with. Additionally, some reported experiencing poverty and domestic violence which resulted in an increased sense of empathy for whānau in similar situations, striving to improve their living standards.

The above findings emphasise the benefit of kaimahi practicing either from a Māori worldview, or those who are employed by non-Maori organisations. Regarding the latter, all kaimahi who worked for a Pākehā organisation stated that they were encouraged to incorporate their lived experiences of Te Ao Māori into their social work practice. However, this raises the issue of appropriate training in Te Ao Māori for both Māori and non-Maori social workers, especially given the high number of Māori clientele that social workers engage with. Furthermore, a training programme such as this is to be designed and conducted by qualified people.

(b) What is the role of Te Ao Māori in their social work practice?

Here, answers from participants highlighted issues such as socioeconomic status, lack of children's excitement to learn, and lack of support for the whānau as important factors. All these factors are seen as influential to tamariki progressive learning and were the primary characteristics that school social workers were looking to change. Notably, the central function of the SWiS programme is to work holistically and from a strengths-based perspective. It is also important to establish relationships that provide support for tamariki and their whānau, and this was made clear in the kaimahi feedback. In particular, they expressed that much of the inventory of social work they conducted would not have been possible without solid and robust whakawhanaungatanga/relationships with the school principal and teachers. The kaimahi in both Māori and non-Māori workplaces registered overwhelmingly positive experiences. They all felt supported by the organisation and were encouraged to use Te Ao Māori concepts among colleagues and whānau. The implications of these findings demonstrate how complex social work practice are due to the critical nature of establishing effective relationships with all people (whānau, schools, principals, government services, health agencies, etc.) involved in the process of trying to create positive outcomes for whānau.

In this research, the kaimahi shared that it was important for them to take care of themselves so that they could continue taking care of the whānau. Additionally, kaimahi mentioned several limitations such as a shortage of resources, lack of support, and isolation that increased pressure on their workloads if not managed. Here, some kaimahi suggested that SWiS should start meeting in a safe place regularly and manaaki each other. One of the disadvantages of social work relates to how social workers may not always be popular with the whānau. Consequently, kaimahi stressed that it was important not to keep the raru inside, but to share the responsibility by speaking about what was happening, recognising it, and embracing those moments of vulnerability.

These reflections were also aligned with their thoughts around peer supervision. In addition, kaimahi agreed that reliable, high-quality, and adequate supervision was essential as it helped them to grow and develop their practice skills and knowledge.

(c) How do SWiS work alongside teachers to support tamariki?

When working with principals and teachers to help tamariki and their families change their situations, all kaimahi mentioned having a positive experience. For example, kaimahi agreed on the importance of cultivating positive working relationships with teachers and principals, as these relationships, if ignored, would have a direct effect on how their roles and work with tamariki functioned. The involvement of SWiS also gave teachers another forum to bring up any tamariki-related problems that needed to be investigated further. A kaimahi daily practice included working with individual tamariki, their families, and other social service providers who had a stake in the outcome. They also played a crucial role in aiding families by facilitating and advocating for them, with schools and other formal bodies that often make struggling families feel powerless (e.g. statutory agencies such as Oranga Tamariki and/or Police).

Working alongside teachers highlights crucial relationship factors that social workers must consider in order to practice successfully in schools. Here, all kaimahi agreed that building relationships, being physically present in the school, and running programmes were extremely important for meeting the needs of principals, teachers and tamariki. However, having good knowledge of the services available to assist tamariki and whānau was also vital. In short, this finding highlights how critical it is for social workers to have an in-depth understanding of their roles and the liaising services. In practice, it also means that teachers who would typically become involved in external activities and other intervention plans, do not need to. Rather, kaimahi reflected on how teachers had more time to commit to their teaching practice, which was focused on building up the resilience of the tamariki to participate in their learning.

(d) What are the challenges for kaimahi in their practice?

The research literature revealed challenges regarding the SWiS programme's ownership, which directly affects how kaimahi practice as social workers. At present, SWiS programmes function under NGO employment models. While the NGO employment model is suited for kaimahi, it is also suggested that schools would prefer to employ their social workers in schools which, according to Belgrave and Dobbs (2001) and Belgrave et al. (2002), does not guarantee improved service continuity and may limit social workers ability to practice in their environment. Kaimahi have stated they had good

relationships with their school principals, but this research also suggests that some principals may be pushing back and not making themselves available to attend SWiS cluster meetings. However, as kaimahi Tahi pointed out, building relationships may be less difficult if SWiS were school-based and not based at service provider offices. Additionally, kaimahi implied that it would be more effective for schools to be included in the management of the SWiS clusters and continue to provide SWiS through independent, experienced and external social service providers. This may encourage more principals to attend these cluster meetings, as kaimahi had difficulty with getting their principals to attend due to their workload.

Another challenge that kaimahi encountered when working with whānau was a sense of caution and stigma that surrounded the name 'social worker'. The general feeling among some whānau was that the name was linked to the statutory body of CYFs, currently known as Oranga Tamariki, and that the experiences they or their whānau encountered when dealing with statutory social workers would result in the removal of tamariki from their parental care. Therefore, it is important that kaimahi maintain an awareness of the emotional impact their roles may have on clientele, and to manaaki the family by patiently listening, talking, and providing cultural supports of Mauri ora wellbeing. Consequently, these findings reveal importance for kaimahi regarding the need for excellent communication skills when ensuring whānau they are not there to remove tamariki, but rather to contribute to their solutions.

Research reflections, limitations

The research has reached its final destination. It has been a journey of reflection on the research question, thus critiquing the value of Māori social workers in schools. The research phase was a journey, full of peaks and lows, but my dedication to and interest in the subject never ceased to uplift and educate me as the researcher.

This research was a reflection of my journey to social work, with many drop-ins for example working for other service providers along the way to building my worldview of Te Ao Māori as well as that of practice. It presented the kaimahi as skilled practitioners who had been in social work positions for many years and all kaimahi were parents before they became social workers. It showed they were respectful of their whānau ties and obligations to the wider community. They also understood that the whānau is the centre and the ngākau (heart) of the whānau, hapū and iwi. The kaimahi understood how important whānau were and the principles they brought to their work reflected this. In hindsight, the influence of this was born from life experiences that stressed the importance of caring for whānau, hapū and iwi.

It is recognised that much information gathered from this research has been valuable, as it has drawn on the lived experiences, knowledge and wisdom of six kaimahi. However, there are also some potential limitations worthy of mention. For example, one limitation could be linked to the age grouping of kaimahi, where all kaimahi were over 40 years of age. Hence, kaimahi perspectives from younger age groups have not been accounted for in this study; but would be useful for future research to focus on. Another limitation includes the gender imbalance across kaimahi, where no tane were interviewed in this study. However, it is important to note that, initially, two male kaimahi were agreeable to be interviewed, but circumstances changed and therefore it left a gap of no representation to gauge their social work practice.

Recommendations

SWiS has built a reputation for being a very valuable service in New Zealand for Māori.

The following recommendations are presented:

1. Firstly, that external cultural supervision be offered to all Māori social workers.
2. Further research needs to be carried out to explore mana tane (male) SWiS and their practice.
3. The social worker in schools should be school-based, as this allows early intervention and further builds whānaungatanga with principals and teachers.
4. The key stakeholders of the SWiS programme (contract provider and school authorities) have a clear understanding of the theoretical practices of the programme relating to the function and role of the SWiS.

Final thoughts

The journey was both personal and professional in nature, with the intention of proving to myself that I can write and complete a thesis. Also, to provide a resource to the growing body of Kaupapa Māori research about the practice of social workers in schools in Aotearoa New Zealand. Hopefully this research will encourage and excite SWiS who are currently working within the role, to continue their good work of working alongside teachers to make a difference in the lives and wellbeing of tamariki and whānau.

GLOSSARY

This glossary depicts Māori to English words that are loosely translated and does not show all alternative meanings.

aroha	to love, feel pity for feel compassion
atua	ancestor with continuing influence, deity
haka	to dance, to perform, preparing for warfare
hapu	kinship group or pregnancy
hauora	healthy well-being
hinengaro	mind, thought, intellect
ngakau	heart
iwi	extended kinship group, tribe
kai	food, meal
kaikaranga	woman who performs a ceremonial call
kaimahi	worker, particular social/community
karakia	prayer
karanga	ceremonial call at a pōwhiri
kaumatua	tribal leader
mana	prestige, influential, status
manuhiri	guest, visitor
Māori	Indigenous people/person
marae	front of the wharenuī
matua	father, parent, uncle
mauri	life force
mokopuna	grandchild, descendant
noa	unrestricted, common
rangatiratanga	chieftainship, sovereignty
ranginui	father sky
tamariki	children

tane	male, men
tangata whenua	people of the land, indigenous group
taonga	gift, special treasures
tapu	restricted, sacred, forbidden
te reo Māori	the language of Māori
tikanga	correct procedures, customs
tino rangatiratanga	self determination
tūpuna	ancestors, grandparents
tūpuna wahine	female ancestors
wahine	female, woman
waiata	song(s)
wairua	spirit, quintessence, soul
whaikōreo	to make a speech, orator
whakapapa	genealogy, heritage, lineage
whakatāuki	Māori proverb
whānau	family unit
whānaungatanga	relationship, connections
whare	house, home

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APPENDICES

Appendix 1: Human Ethics

Date: 26 May 2018

Dear Gipsy Pirika

Re: Ethics Notification - **4000019583 - The experiences from Maori social workers in schools (SWIS) working alongside teachers to support tamariki.**

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 Professor Craig Johnson, Director - Ethics, telephone 06 3569099 ext 85271, 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



Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 951 6841; 06 95106840
E humanethics@massey.ac.nz; animalethics@massey.ac.nz; gtc@massey.ac.nz

Appendix 2: Letter to agency

To Organisations

This year I am undertaking research for my dissertation as partial fulfilment for my Master of Social Work. My research is on the health and wellbeing of whānau, hapū and iwi.

I am interested in *“What are the experiences from Māori Social Workers in Schools working alongside teachers to support tamariki coming from families who have complex needs?”*. I am currently recruiting SWIS who work or have worked (within the last two years), within the community schools of their rohe.

More specifically I am interested in

- how Māori SWiS engage with principals and teachers and whānau utilising tikanga Māori?
- I want to explore how the use of Māori models and frameworks add to increased engagement and positive outcomes with tamariki, school and whānau and families.

What will be involved?

You will be asked to participate in a one-hour kanohi ki te kanohi interview. Your responses will be confidential, and you will not be identifiable in the research report.

Possible benefits of taking part in this study:

Your expertise of knowledge will assist to produce future best practice guidelines/frameworks for Social Workers In schools working alongside teachers whānau and other professionals.

For further information:

Please contact the researcher:

Gipsy Pirika

Email: [REDACTED]

Phone: [REDACTED]

Ethics approval for this research was gained from the School of Health and Social Sciences, Massey University, Palmerston North, 30/6/18.

Appendix 3: Information Sheet

The experiences of Māori social workers in schools working alongside teachers to support tamariki.

He tina ki runga, he tāmōre ki raro

Contentment above firmly rooted below – Knowledge of our whakapapa prepares us for the challenges of life.

Ko wai au?

I te taha kuia
Ko Taranaki te maunga
Ko Waiongana te awa
Ko Tokomaru te waka
Ko Mururauapatu te whare
Ko Puketapu te hapū
Ko Te Atiawa rangatira te iwi
Ko Ana Kopu Pirika

I te taha papa
Ko Pipitarawai te maunga
Ko Mangatukarewa te awa
Ko Tokomaru te waka
Ko Whakamaharatanga te marae rāua ko
Kopinga-Moriori marae
Ko Ngati Mutunga raua ko Moriori te
rangatira ngā iwi.
Ko Charles Namu Pirika

Ko Terry Gipsy Pirika, most people know me by Gipsy, and I am studying part-time and working full time. I am a Mum of two tamariki, my 28-year-old tama and 26-year-old tamahine with four ataahua mokopuna. I take care of our Mum who will be 88 this year – she is well. Our father has only just passed away and she misses him terribly. I also have six sisters and one brother. We are all in our 50s now and what a journey it has been! I think we are still quite close.

I currently work as a SWiS for a Non-Government social services. I work with children and young people who are caught in situations of disadvantage that affects their educational opportunity and development. Education I believe is the key to progress – so whānau can adapt to the economic framework of Aotearoa to provide tamariki with the high level of skills and adaptability needed to meet the challenges of the future.

My role as a SWiS is to build strong trusting relationships with tamariki, whānau, school environment and the community to connect tamariki to the various supports that will assist them better with their education and ease of living situations.

Interview Process

The research is informed by Kaupapa Māori theory and this is reflected in the interview process through use of karakia, followed by whakawhanaungatanga (introduction). A koha will be provided to each participant as a gesture of aroha for their time and expertise of knowledge.

The intention is to recruit six - eight current or past Māori SWiS who have at least two years' experience and work in the Lower North Island region. Interviews will be kanoahi ki te kanoahi (face to face) that will be audio recorded and transcribed verbatim.

More specifically I am interested in:

- Investigating how Māori SWiS engage with the principal, teacher's, tamariki and their whānau utilising tikanga Māori;
- exploring how the use of Māori models and frameworks add to increased engagement and positive outcomes with tamariki, school and whānau and families.

Participant Involvement

As a potential participant you are under no obligation to accept this invitation. You will be invited to participate in a single audio taped interview, which will take approximately up to one hour. The interview questions will be provided to you prior to the interview, and interviews will be arranged at a time and place convenient to you.

You will have the opportunity to review your transcriptions before it is included in the research report. Brief direct quotations from the interview transcripts may be included in the final research report.

During the research, transcripts interviews notes and audiotapes will be stored in a locked filing cabinet accessible only to myself. Following successful completion of the examination process of my research report, all written paper data will be shredded, any electronically stored data, including draft reports, back up discs etc.' will be deleted and the interview audiotapes wiped clean. A summary of the final research project report will be made available to you and a full report provided should you request a copy. It is anticipated that the interview will take up to 1.5 hours, time will also be needed to review the transcript.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- Decline to participate
- Refuse to answer any particular questions
- Withdraw from the study at any time
- Ask any questions about the study at any time during participation
- Be given access to a summary of the findings of the study when it is concluded.

Low Risk Statement

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

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher, please contact A/Prof Tracy Rile, Acting Director, Research Ethics, telephone 06 356 9099 ext 84408, email humanethic@massey.ac.nz.

Supervisors

I am conducting this research in partial fulfillment of my MSW degree through Massey University. This information sheet is an explanation of and an invitation for you to participate in my research project. My supervisors for this project are Awhina English and Hannah Mooney.

Contact Details:

Terry Gipsy Pirika

[Redacted]
[Redacted]
[Redacted]

Phone: [Redacted]

Awhina English & Hannah Mooney
School of Social Work
Massey University
Private Bag 11-222
Palmerston North
A.English@massey.ac.nz
H.A.Mooney@massey.ac.nz
0800Massey

Appendix 4: Interview Schedule

The experiences of Māori social workers in schools working alongside teachers to support tamariki.

Participant: Background Information:

- Tane/Wahine Toa - Age Range: any
- Iwi, Hapū and Marae Affiliation
- Tertiary Education
- What type of services and positions have you worked for in the past?
- How do you know SWiS is enhancing child/young people, education and whānau wellbeing?

Questions

1. How did you become a social worker?
2. What are the effects of poverty on the environment and outcomes of tamariki, school and whānau and families?
3. Tell me about how you understand your framework and how you apply it to practice – what does it look like? Is it beneficial?
4. How does your values, beliefs and life experiences contribute your practice?
5. Can you share some of your experiences and stories?
 - a. how long have you been at your particular schools?
 - b. What age were the children/young people you were involved with?
 - c. How were the children referred?
 - d. How were the parent's / caregivers involved?
 - e. What other agencies did you involve and how did this occur?
6. What are some challenges across the school sector?

7. In many cases, client involvement goes beyond just the child at school. What percentage of your time is spent working with?
 - a) The child
 - b) The family
 - c) The school networks
 - d) The community
 - e) Other community agencies
 - f) On administration
8. How effective do you feel SWiS are in terms of enhancing social and educational opportunities and outcomes?
9. What are the challenges across the school sector?

Appendix 5: Confidentiality Agreement

*The experiences of Māori social workers in schools working
alongside teachers to support tamariki.*

I Terry Gipsy Pirika..... (Full Name - printed)

agree to keep confidential all information concerning the project

Signature: **Date:**

Appendix 6: Participant Consent Form

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

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

I wish/do not wish to have my recordings returned to me

I agree to participate in this study under the conditions set out in the Information Sheet

I have the right to;

- decline to answer any particular question
- withdraw from the study up until you sign the release transcript form
- ask any questions about the study at any time during participation
- provide information on the understanding that your name will not be used unless you give permission to the researcher
- asked for the audiotape to be turned off anytime during interview
- be given access to a summary of the project findings when it is concluded

Signature:

Date:

.....

Full Name: - printed

.....

Appendix 7: Authority for the release of transcripts

The experiences of Māori social workers in schools working alongside teachers to support tamariki.

Authority for the Release of Transcripts

(This form will be held for a period of 5 years)

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

I agree that the edited transcript and extracts from this may be used in reports and publications by the Researcher Terry Gipsy Pirika arising from the research.

Signature: _____

Date: _____

Full Name: - printed _____