Manawanui:

Illuminating Contemporary Meanings of Culturally Effective Social Work Supervision Practice in Te Taitokerau, Northland

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KARANGA

Te Ha o te Karanga -The Call of Sure, Quiet Strength

Ka rere te ha o te karanga

Ki runga koutou ngā Wāhine Māori

Ngā Wāhine tino tōanga

ko te tōanga whare tangata

ka rere te ha o Papatūānuku

Ke karanga ma te Wāhine

Te ha Wāhine toa

The call of sure, quiet strength goes out

Reaching every Māori woman

Women of priceless worth

The keepers of future generations

Mother Earth touches each one with

Her depths of self determination

A token of strength for all women

Women of enduring spirit

(Brown & Carlin, 1994, p. 7).

Figure 1. [1]Mural at Pehiaweri Marae Completed by Tikipunga High School Students, (n.d.). Pehiaweri Marae, Glenbervie, Whangarei, Te Taitokerau.

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[1] As per APA 6th Guidelines, photos taken by Eliza Wallace are cited by caption only. Images from other sources are cited as appropriate.

Figure 2. Mist on the Hokianga Harbour Entrance, Te Taitokerau, Northland, New Zealand.

He Karakia Timatanga

Whakataka te hau ki te uru,

Whakataka te hau ki te tonga.

Kia mākinakina ki uta,

Kia mātaratara ki tai.

E hī ake ana te atākura he tio,

he huka, he hauhunga.

Haumi e! Hui e! Tāiki e!

Get ready for the westerly,

And be prepared for the southerly.

It will be icy cold inland and icy cold on the shore.

May the dawn rise red-tipped on ice,

On snow, on frost.

Join! Gather! Intertwine!

DEDICATION

This thesis is dedicated to the life and memory of my mother

Lorraine Mary Diamond (nee Doyle)

6th November 1936 – 18th June 2012

Figure 3. Lorraine Diamond, wearing her Queens Service Medal, at Waitangi in the Bay of Islands at her investiture ceremony in 2004.

Mum is of Irish descent and came from Timaru in the South Island. After marrying Dad, Mum began her married life in the Hokianga in the 1950s. Mum explained to me that being new to the Hokianga she was 'taken under the wing' of local Kuia. After more than fifty years of living in the Hokianga Mum really did feel at home on local marae throughout the Hokianga, whilst always maintaining close ties to her family in Timaru.

In her lifetime Mum nurtured many young parents their babies and tamariki. She had the ability to show unconditional aroha and manaaki to many people from diverse backgrounds. Mum has been acknowledged for her community service in receiving a Queens Service Medal in 2004 for her commitment to others and to the community. She was and always will be my much loved, precious and cherished mother.

ACKNOWLEDGMENTS

I owe a special acknowledgment to Whaea Ripeka Walters who graciously agreed to be the cultural advisor from Te Taitokerau for this research. Her expertise and knowledge in te reo me ona tikanga has enhanced who I am as wāhine Māori and also the writings in this thesis - Ngā mihi nui Whaea. Alongside Whaea is Matua Hohepa Rudolph a respected kaumātua from Te Taitokerau - Ngā mihi nui Matua.

Thank you to our kaumātua, kuia and Māori scholars for sharing your knowledge which continues to enlighten people locally and across the globe. In particular, I would like to pay tribute to, Dr Patu Hohepa, Dr Hirini Moko Mead, Dr Mason Durie and Dr Rangimarie Turuki Pere whom to many Māori are some of our key foundational scholars that have influenced contemporary thinking and practices when working alongside Māori. Their collective publications have been instrumental in shaping this thesis. I am proud of the leadership our social work supervision researchers in Aotearoa have shown in the many journal articles and books that they have produced and contributed to, both nationally and internationally.

To my Principal Supervisor Dr Catherine Hughes, thank you for your guidance and unravelling what I could see and was trying to say. A special thank you for 'steadying the ship', teaching me well and supporting me to bring out the very best in this thesis - Ngā mihi nui Catherine.

Each time I wrote there were six wāhine who were at the forefront of my thinking and they were the participants of this research. Thank you for your contributions, without which this thesis would not have happened - you will always be very close to my heart. I hope that this thesis supports the kaupapa of who you are and your mahi; much aroha to you.

Finally, to my wonderfully supportive husband Michael Wallace, thank you for your patience, aroha and manaaki throughout this research and in our lives together. To my two sons Christopher and Wiremu Wallace, you will always be my greatest achievement.

No reira Tēnā Koutou, Tēnā Koutou, Mauri Ora Koutou Katoa!

Figure 4. Aroha, Paint on Toka.

ABSTRACT

This thesis is a cultural journey of interconnectivity between Te Ao Māori and social work supervision. Its main focus is to honour and validate tupuna or ancestral knowledge from Te Ao Māori and the pivotal role this plays in influencing social work supervision practice for Māori social workers and social workers who work alongside Māori clients. As such this thesis actively decolonises social work supervision by making available Te Ao Māori conceptual frameworks within which this thesis is situated. Through exploring Te Ao Māori frameworks, from the continual stream of Māori knowledge and the literature of Māori scholarship, foundational concepts for social work supervision practice are revealed. The embedding of Kaupapa Māori research principles and ethics means that the methodology of this thesis provides a supportive shelter for consciousness raising, critical dialogue, reflection on practice and for oral cultural narrative and whakapapa to be honoured. Social work supervision theory and practice is discussed from diverse social work perspectives and in doing so challenges contemporary 'norms'. This thesis contends that Te Ao Māori provides cultural pathways that unlock heightened holistic learning and support in supervision practice. For these reasons there is a proactive approach applied in this thesis to affirm Te Ao Māori in ways that develop social work supervision theory and practice to meet the cultural and professional goals and objectives of social workers in today's world.

Figure 5. The United Tribes Flag – He Whakaputanga, Rawene, Te Taitokerau, Northland, New Zealand.

He Whakaputanga 1835 - The Declaration of Māori Independence and Te Tiriti o Waitangi 1840 provide a blueprint for Māori aspirations as laid down from our tupuna. The process of redress for breaches of Te Tiriti o Waitangi against the Crown has brought the juggernaut known as the Waitangi Tribunal Hearings process to Te Taitokerau in recent years.

The mobilisation of whānau, hapū and iwi throughout Te Taitokerau in order to collect the many oral histories alone has been an enormous undertaking; spiritually, emotionally, culturally and physically. This mobilisation has occurred over generations and the numbers of participants would likely be unquantifiable due to the sheer size of the task and the duration of this lengthy process.

Hearing, seeing and feeling the deepest sense of loss and desire to honour the dreams of our tupuna has had a profound effect on many, both Māori and Pākehā.

While I was developing this thesis I sat and quietly wept while listening to the narratives from whanaunga presenting their claimants' evidence to the Waitangi Tribunal knowing the distances in time and energy they have committed to achieving justice as they recount the losses they have had to endure. I take heart in knowing there are a number of legacy measures the claimants are ensuring; Māori growth and development, accessibility to cultural resources and knowledge and the achievement of Māori aspirations. Above all else will be the enduring cultural legacy that will be passed on to mokopuna.

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GLOSSARY

Āe – in agreeance, yes

Aroha – love, compassion, empathy

Atua – gods

Awa – river

Hapū – subtribe

Hau Kāinga/ haukāinga – local people of the marae

Hohou te rongo/ hohourongo – to heal or to make peace

Hui – a gathering

Hui mate – ceremonial rites for the dead

Iwi – tribal affiliation

Ingoa – name

Kaiarahi – a guide

Kaikorero – speaker, speeches

Kaimahi Māori – Māori Social Worker/s

Kaitiaki – guardian

Karakia – prayer or chant

Karanga – to call or summons forward

Kaumātua – male elder

Kaupapa – purpose

Kaupapa Māori – Māori approaches

Kawanatanga – governance

Kia tīmatanga – the beginning

Koha – gift, offering

Kōrero – to speak

Koru – spiral shape, symbolising new life, growth and strength

Kuia – female elder

Kupu – a word

Mahi – work

Mana – pride, prestige

Manaaki – generosity, care for others

Manuhiri – visitors

Marae – courtyard in front of the wharenui

Mātauranga Māori – Māori knowledge

Matua – parent, uncle, father, also used as a term of respect

Maunga – mountain

Mihimihi – formal acknowledgments

Mokopuna – grandchild/grandchildren

Pākehā – New Zealander of European descent born in Aotearoa

Pepeha – connection to ancestors

Pōwhiri – welcome ceremony

Pūrākau – myth or legend

Taha – a part of

Taitamariki – teenager

Takahia – trample on

Take – issue/ concern

Tamariki – children

Tangata – a person

Tangata Whenua – indigenous people belonging to Aotearoa, New Zealand

Tauira – student

Tauiwi – someone born outside of Aotearoa, New Zealand

Tautoko – support

Tēina – younger sibling

Te Reo – Māori language

Te Taitokerau/ Taitokerau – Northland, North Auckland

Tikanga – Māori protocols

Tino Rangatiratanga – self-determination

Tohunga – to be an expert

Toka – stone

Tokotoko – Walking stick

Tōanga – treasure

Tuākana – elder sibling

Tupuna – ancestor, grandparent

Uaratanga – values

Wāhine – woman/women

Wairua – the non-physical, spirituality

Wananga – insitutions and places of cultural knowledge

Wero – challenge

Whaea – mother, aunty, also used as a term of respect

Whakaaro – thoughts

Whakamā – embarassement, shame

Whakapapa – genealogy

Whakatauki – proverbial sayings

Whakawātea – to free or let go

Whānau – immediate family

Whanaunga – relative

Whare – ancestral house

Wharekai – dining room

Wharenui – meeting house

TE POU TUATAHI: OPENINGS

I vividly recall "Kia Kaha Kia Maia Kia Manawanui" being expressed when in attendance at various Hui. Translated these words mean "to stand strong, to be steadfast and to be willing" (Māori Dictionary, n.d.). When those words are spoken, they give solace and strength in times of great need.

KIA TIMATANGA: The meaning of "Manawanui" and this social work supervision research

The word *Manawanui* means to "be steadfast, stout-hearted, tolerant, patient, unwavering, resolute, persistent, committed, dedicated, unswerving, staunch, dogged" (Māori Dictionary, n.d.). The reason *Manawanui* was selected by the researcher for the title of this research was due to the three kupu or words that are embedded within and appear as '*Mana*' '*Wā*' and '*Nui*'.

The interpretation and relevance of *Mana, Wā* and *Nui* for this research has been envisioned by the researcher and intertwines Te Ao Māori with social work supervision. The main reason for interpreting Manawanui in this way was to show to a certain extent how, with care and consideration, Te Ao Māori opens doorways of possibilities. The relevance to social work supervision was in accepting and responding to the context embedded within the "unique relationship" of the individual social work supervisor and social work supervisee (Davys & Beddoe, 2010, p. 60). This unique supervisory relationship is known as the supervision alliance (Davys & Beddoe, 2010).

Though simplistic in this reiteration, insight into the depth of the cultural meanings of *Mana, Wā* and *Nui,* adds complexity to their collective multi-layered understandings. For example, the principle of '*Mana*' requires the activation of respectful engagement between the social work supervisor and social work supervisee (Mead, 2016; Pohatu, 2004). The supervision process is said to be enacted within the "context of [that] relationship" (Kadushin & Harkness, 2014, p. 23). '*Wā*' signifies the respect that the social work profession accords to the 'place'

and 'space' of supervision (Pohatu, 2004) "as contrasted with many other professions" (Kadushin & Harkness, 2014, p. 35). '*Nui*' denotes the significance (Māori Dictionary, n.d.) of social work supervision as this practice relates to the "distinctive aspects of the [social work] profession" (Kadushin & Harkness, 2014, p. 35).

Situating this research geographically

This intimate study *Manawanui* nestles social work supervision within the shelter of Te Ao Māori and in the geographic region of Te Taitokerau or Northland, Aotearoa. A respected kaumātua and Māori scholar from Te Taitokerau, Doctor Patu Hohepa refers to cultural accounts or whakapapa korero[2] alongside historical accounts that document the sighting and settlement of Aotearoa by Kupe, the great Māori navigator (Hohepa, 2011). Kupe stayed for at least seventy years. In addition, colonial historical descriptions of the earliest contact with Pākehā have also transpired in Te Taitokerau (Hohepa, 2011).

Figure 6. Te Hokianga nui a Kupe -The Final Returning Place of Kupe. Te Taitokerau, Northland, New Zealand.

TE HA: The effervescence of potential

This current research explores the intricate meanings from Te Ao Māori that could provide "anchor points" for the measurement of the effective integration and application of cultural constructs in the activity of supervision practice (Sheafor,

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[2] "…from a Māori perspective the question is whether there is whakapapa to which the new event can be linked…" (Mead, 2016, p. 377).

2011, p. 30). This research draws upon mātauranga Māori to deliberately decolonise social work supervision methodologies. Accordingly, this study asks the following question: *What are the traditional epistemologies from Te Ao Māori that could inform and be integrated into a centralist position for contemporary social work supervision?*

Davys and Beddoe (2010 p. 18) state that professional supervision is "context dependent" and "context specific". Moreover, Davys and Beddoe (2010) explain that supervision research needs to define its particular terms of reference and that the context of social work supervision is determined by the researcher alongside professional and organisational contextual considerations. The objectives of this research are to provide the contextual landscape and key signposts of this supervision research, which are to;

1. explore Māori models or frameworks of social work supervision;
2. explore the whakapapa or history of cultural social work supervision frameworks;
3. identify values, principles and skills in relation to cultural social work supervision frameworks; and
4. identify key cultural concepts that could inform and enable a culturally effective framework for contemporary social work supervision environments, that could be utilised in monocultural supervision.

Research Method

The qualitative design of this study is the use of a single cross-sectional (Hämmig, & Bauer, 2013) one to one interview method. The exploratory nature of this method is said to uncover the "heart" of a meaning rather than the "truth" (Beddoe 2015, p. 166). Furthermore, the interview process affords a level of care and responsiveness to accommodate oral histories and narratives and is in tune with Kaupapa Māori philosophy (Mead, 2003.) Beddoe (2015, p. 166) says of qualitative designs that they afford flexibility in terms of the relationship between what is known or "pre-existing ideas" and new insights from practitioners. This was made possible with the use of semi standardised questions and open enquiry to cater for the development of ideas from the six participants (Sarantakos 1993, as cited in Eketone 2012). This study has used four key questions to further explore culturally effective social work supervision (Eketone, 2012) and gain an understanding of the

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six participants' experiences of social work supervision (Moorhouse, Hay & O'Donoghue, 2014).

The four key questions used for the study were;

1. *What should culturally effective social work supervision include?*
2. *Who should have access to culturally effective social work supervision?*
3. *Who should provide culturally effective social work supervision?*
4. *What are the skills, values and principles that could inform culturally effective social work supervision?*

Limitations of this research

This study aims to achieve cultural insights from Te Ao Māori or Māori worldview in relation to supervision in terms of gaining meaning from those insights. This study is not seeking to gain universal understanding but rather an individual understanding. The small number of participants means that the study is not representative of all social workers. This research was conducted in one region of Aotearoa, Te Taitokerau, and may, or may not, be applicable to other geographical areas. In addition, the Te Ao Māori concepts and contexts that are discussed in the findings may or may not be limited to particular hapū and iwi. The transferability will be in the meaning the research has for social workers (Moyle, 2014).

The intention of this research

The intention of this research is not to examine all facets of social work supervision practice in detail and does not purport to do so. The offering of this research is to highlight concepts from Te Ao Māori that enhance culturally effective social work supervision practice in contemporary Aotearoa.

Terminology and definitions

Social work supervision

Michael Carroll is referred to by Shohet (2011, p. 13) as a "senior statesman of supervision". Shohet (2011, p. 13), deferring to Carroll's interpretation of supervision, explains that supervision is "…learning from experience and that learning journey, like all journeys, is filled with insights, self-awareness, challenges and surprises". Tsui (2004) and Wonnacott (2011) believe that it is through a trusting supervision relationship that transformational shifts occur. This is achieved through the exchange of knowledge and skills between the supervisor and

supervisee. Furthermore, Tsui (2004) and Wonnacott (2011) suggest that having a trusting supervision relationship enables an authentic response to the diversity of the supervisees' clients. Wonnacott (2011, p. 14) surmises there is "a direct link between the quality of supervision and outcomes for service users".

Hawkins and Smith (2006, as cited in Hawkins & Shohet, 2012, p. 186) have written about their study of transformational supervision saying:

> In transformational supervision the intention is not for the person bringing the issue or case to leave with a new insight or a 'must do action list'; but rather to have experienced a 'felt shift' in the session, starting to think, feel and act differently about the situation they are concerned with. Our research shows that the chance of learning and change being transferred back into the live situation is much higher when this felt shift occurs than when people leave with good intentions.

A review of social work supervision definitions revealed a general consensus (Hawkins & Shohet, 2012; Howe & Gray, 2013; Davys & Beddoe, 2010) about the functional aspects of supervision. Hawkins and Shohet (2012) identified Kadushin's (1976) functions of supervision as focussing on the role of the supervisor (as cited in Hawkins & Shohet, 2012, p. 62). Proctor's (1988b) counselling perspective highlighted the skills and knowledge development of the supervisee (as cited in Hawkins & Shohet, 2012), while Hawkins and Smith (2006) considered the engagement process of both the supervisee and the supervisor (as cited in Hawkins & Shohet, 2012). Table one categorises Kadushin's (1976), Proctor's (1988b) and Hawkins and Smith's (2006) three key functions of supervision as they align with one another (as cited in Hawkins & Shohet, 2012). In addition, Davys and Beddoe (2010) suggested a fourth function, which is mediation. The mediation function applies to the supervisor mediating between the supervisee and key stakeholders.

Table 1

Three key functions of supervision

	1	2	3
Kadushin (1976)	Educational	Supportive	Administrative
Proctor (1988b)	Formative	Restorative	Normative
Hawkins & Smith (2006)	Developmental	Resourcing	Qualitative

Note: From Hawkins & Shohet, (2012, p. 62).

Hughes and Pengelly (1997, as cited in Davys & Beddoe, 2010) proposed the use of a triangulated model to illustrate the tensions that arise between the emphasis given to each of the three functions in supervision. Additionally, the findings from Tsui's (2005, p. 491) Hong Kong based supervision study suggested that social work supervision is not just "organizational and professional", rather it distinguishes between the "personal and cultural" functions of social work supervision.

Kaupapa Māori supervision models (Eruera, 2005), for example, Tangata Whenua (Lipsham, 2012), Tikanga based (Webber-Dreadon, 1999) and Bicultural (King, 2014) provide a doorway into traditional Te Ao Māori epistemologies. These Kaupapa Māori supervision models translate tikanga or protocols (Mead, 2003) and localised tribal kawa[3] (Eruera, 2005; Lipsham, 2012) to real life meaning when applied to social work supervision.

The literature review for this thesis will examine the history and the emergence of 'cultural' constructs in social work supervision internationally and locally. This review will include a discussion on professional supervision models and frameworks that have been co-constructed with Te Ao Māori concepts, values, principles and skills

Effective social work supervision

Effective supervision is not easy to define, nor is there a 'one size fits all' model, but rather more inclined toward a range of perspectives that could support the development of the supervision practitioner (Howe & Gray 2013). Additionally, Gray, Field and Brown's (2010 p. 74) position suggested that a supervisor can have well developed agreements, reviews and assessments of the supervisee's performance and case management, but it is culture "that embraces the intangible that makes all the difference".

The aspects or features that determine culturally effective social work supervision will be examined from an international and local perspective in the literature review for this thesis.

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[3] "But in addition, some practices or protocols may be called kawa. When this occurs the knowledge base is the tikanga Māori aspect and the practice of it is the kawa" (Mead, 2003, p. 8).

The role of the social work supervisor

The professional expectations attached to social work supervisor and supervisee roles for a social worker are outlined in the Aotearoa New Zealand Association of Social Work (ANZASW) (2015) Supervision Policy and the Social Workers Registration Board's (2015) Policy Statement for supervision. Kadushin and Harkness (2014, p. 11) explain the role of the social work supervisor in effecting change in social work practice with clients; "Supervisors do not directly offer service to the client but they do indirectly affect the level of service offered through their impact on the direct service supervisees".

Tsui (2004) describes the social work supervisor role as overseeing the needs of the social work supervisee according to the requirements of the organisation, profession and professional. In turn, the social work supervisee is a reflection of their own degree of training, practice and competency. Some of the literature (Hawkins & Shohet, 2012; Davys & Beddoe, 2010; Shohet, 2011) proposes that a successful supervision alliance transcends a supervision contractual framework and that the contract is secondary to the supervisor and supervisee relationship which is an expression of the reciprocity of trust.

Situating the researcher

Figure 7. The Hokianga Harbour along the Omapere foreshore, Te Taitokerau, Northland, New Zealand.

No Hokianga ahau   *I come from the Hokianga*
Ko Hunoke te maunga,   *Hunoke is my mountain*
Ko Waiwhatawhata te awa,   *Waiwhatawhata is my river*

Ko Te Kai Waha te whare,
Ko Ngati Wharara te hapū,
Ko Ngāpuhi te iwi,
Ko Chris toku matua no nga Diamond
Ko Lorraine toku whaea no nga Doyle
Ko Michael Wallace toku hoa rangatira
Ko Christopher raua ko Wiremu toku tama timaiti
Ko Eliza Wallace toku ingoa

Te Kai Waha is my marae
Ngati Wharara is my sub-tribe
Ngāpuhi is my tribe
My father and mother are Chris and Lorraine Diamond
My husband is Michael Wallace
My sons are Christopher and Wiremu Wallace
My name is Eliza Wallace

Growing up

I was fortunate to have grown up in a small valley, Waiwhatawhata, in the South Hokianga, Te Taitokerau. I did not recognise at the time that I was immersed in Te Ao Māori, and that this paradigm was the cultural norm for our valley, whether Māori or Pākehā. We were in regular attendance at our marae, Te Kai Waha, for a number of reasons and occasions. I vividly recall sitting next to my whanaunga in the wharenui, listening and watching with awe to some of the great kaikorero or orators of the time.

The wharenui was packed when an orator of great presence and mana arrived at our marae. When this occurred, there were high expectations of the oratory that would unfold in due course. In this time, the orator held us in his hands so to speak, as we listened intently to his every word. As the Kaikorero spoke, the emotion he expressed and the connection made to tupuna made us inwardly and outwardly weep. Then, with a slight change of tone in his voice he would have us all seriously contemplating the politics of the day. In an instant, with the rise of his tokotoko and the nuances of Te Reo Māori and gesture he would have us roaring with laughter. This level of oratory was pure theatre underpinned with message and meaning. These experiences were a key part of my formative years that forever instilled Te Ao Māori into my sense of identity and belonging.

I believe my first realisation that Te Ao Māori was not the 'norm', and that there was another way of viewing the world, occurred when at the age of thirteen, I went to Queen Victoria Māori girls boarding school in Parnell, Auckland, during the 1970s. This was a culture shock for me in terms of moving from a small rural valley where everyone grew up knowing one another and were related. However, our cultural practices from home were present enough at boarding school to support my

induction into this new world. This was my first inclination that there was a world known as Te Ao Hurihuri, of which I was a part.

Kaiarahi: An external Māori supervisor

As a practising external supervisor or Kaiarahi of ten years working in Te Taitokerau, I have used a tikanga-based supervision model, which I believe is founded on mana (Ruwhiu, P. & Ruwhiu, L. 2005) is culturally safe (Wepa, 2015), and provides protection for Kaimahi to reflect on who they are as Māori and as social workers. I had been asked on many occasions to provide supervision for both Māori and Pākehā social workers and I had always declined Pākehā social workers requests for tikanga-based supervision which was normally accepted and very rarely questioned. My initial reservation about taking on Pākehā supervisees had been due to wanting to support Māori practitioners in our quest for Tino Rangatiratanga (Eruera, 2005) which I still support as a Māori practitioner.

However, one request pulled at my heart strings when I sensed that a 'wairua' need (Ruwhiu, P. & Ruwhiu L. 2005) for tikanga based supervision was the reason for one particular Pākehā social worker's supervision request. It was then that I decided to open the doors of my supervision practice, as have other Kaiarahi (King, 2014), to that particular Pākehā social worker who I felt would benefit from tikanga based supervision. There were other reasons that I considered this to be important. This social worker had mokopuna who were Māori and I recognised her as an experienced and a skilled social worker who worked primarily with Māori whānau. I supervised this particular social worker for three years and in that time we both grew as practitioners. This supervision alliance required us both to make a significant shift in our thinking about the practice of supervision. As a Kaiarahi I had to change my supervision approach and my supervisee had to let go of any preconceived ideas of what supervision should include.

The challenge I found myself involved in with my Pākehā supervisee was to be clear about what was required to create a platform for robust tikanga based critical reflection. The supervision model that was adopted was a distinct design in this situation, being driven by the Kaiarahi rather than the combination of supervisor and supervisee, which I would normally enlist when supporting Kaimahi Māori or Māori social workers in supervision. To explain this further, Māori supervisors and Māori supervisees will often instinctively integrate and observe the importance of

belonging to the collective of whānau, hapū and iwi. In this situation the Kaiarahi and Kaimahi Māori are often 'in tune' with one another, so to speak, when designing the kaupapa or purpose of their supervision.

Above all, this particular supervision model and design emphasised, first and foremost, a commitment to improving outcomes for mokopuna, tamariki, taitamariki and whānau who access social services and secondly, professional supervisee development. Furthermore, an important aspect of this supervision model was accountability to the collective of whānau, hapū and iwi.

As a Kaiarahi I journeyed well with my Pākehā supervisee and this positive supervision experience gave me the incentive to continue to explore the cultural design of social work supervision in Te Taitokerau. My Pākehā supervisee and I shared a new level of enlightenment and commitment to the teachings of Te Ao Māori. A few months had passed after our supervision contract had ended when I decided to conduct this research and I invited my Pākehā supervisee to be a participant and she agreed to do so. My reasoning for doing this was to provide the opportunity for her to share, from a Pākehā perspective, her experiences of social work supervision when working in predominately Māori social work settings, having a Kaiarahi as a supervisor and having tikanga based social work supervision.

The approach of this thesis

The approach of this thesis is based on the recognition of the possibilities and strengths within Te Ao Māori. The focus is on holistic wellbeing and pathways that are mana centric, and "that uphold the values underpinning tikanga for today's world" (The Māori Reference Group 2013-2018, p. 3). Kaupapa Māori research ethics and methodology are integral to this research in respecting tōanga tuku iho or treasures handed down from our ancestors (Smith, 2012). Mead and Grove (2001) describe the repossession and repositioning of cultural knowledge as not the discovery of new knowledge but rather the decolonisation of new knowledge to reclaim ancient familiarity of codes, signs and patterns that have been validated through generations. The approach that this research embraces supports Mead and Grove's (2001) perspective in terms of the recognition and validation of supervision practice models informed from a 'Māori paradigm' that is a tailored response to whānau, hapū and iwi, and that is 'non-prescriptive' (Ruwhiu, Ashby, Erueti, Halliday, Horne, & Paikea, 2009).

The structure of this thesis

Ngā Pou or The Pillars

The significance of Ngā Pou or The Pillars is twofold. Firstly, "*te whare tapu o Ngāpuhi (the sacred house of Ngāpuhi),* is supported by maunga or mountains which are, "likened to carved pillars" (Hohepa, 2011, p. 39) and is a description of the territory of Ngāpuhi. This is symbolic of some of the tribal affiliations that this thesis has, in addition to the "mutual protection and assistance people get from each other" (Kawharu & Pfeiffer, 2008, p. 97). Secondly, in recognising the progressive steps undertaken in this thesis, each pillar tells its own story and supports the other pillars; much like the carved pou in the many wharenui across Aotearoa.

Figure 8. Ngā Pou, Te Tii Marae, Paihia, Peiwhairangi, Bay of Islands, New Zealand.

The koru graphic at the beginning of each chapter symbolises the unravelling of knowledge that is boundless.

CHAPTER ONE: TE POU TUATAHI: OPENINGS

The introduction has laid the foundations for this research by first requesting the right for this research to 'stand,' to 'speak' and to be 'heard', by using Te Ha or 'to breathe' to personify the meaning behind this initial encounter. The situating of this research was described in two parts. Firstly, the terms of encounter (Pohatu, 2004) have been outlined by explaining the research question and objectives. Secondly, the terms of engagement (Pohatu, 2004) reviews the formative stages of the research by discussing the rationale behind why this study was undertaken, what aspects were considered, what features were recognised, what has been attempted, who the study is intended for, and also what the limitations of the research are. The use of pepeha (Mead & Grove, 2001) situates the researcher in the research which embeds the strength of maunga; that is

steadfast and timeless, and the power of awa; that when necessary finds ways around insurmountable objects, in addition to acknowledging the people to whom she belongs. The approach and structure of the thesis provides the bicultural lens and the pathway from which to navigate this thesis.

CHAPTER TWO: TE POU TUARUA: THE CENTRAL PILLAR
Te Pou Tuarua is the central pillar of this research and describes a Māori worldview, which entails a review of the literature. Mātauranga Māori based on customary whakapapa korero or oral narrative, Māori literary sources and evidence provided in the Waitangi Tribunal process are reviewed to identify and discuss the key concepts from Te Ao Māori.

It is of importance to note that of the ten Social Workers Registration Board (SWRB) Core Competence Standards; only core competence standard one is emphasised in The Social Workers Registration Act, 2003, Part 2, Sections 6 and 7 (NZ Government, 2003). Therefore, this core competence standard for registered social workers is of particular importance for the social work supervision alliance. Outlined in the SWRB core competence standard one (SWRB, n.d.); competence to practise social work with Māori, are Te Rangatiratanga, Te Whanaungatanga and Te Manaakitanga. The concepts of Rangatiratanga, Whanaungatanga and Manaakitanga are included as a part of the literature reviewed in this chapter.

CHAPTER THREE: TE POU TUATORU: THE SUPPORTING PILLAR
Te Ao Hurihuri, the changing world, reviews the literature internationally and locally in describing contemporary understandings of cultural social work supervision. A more recent supervision model which this research draws on, culturally effective social work supervision (Eketone, 2012), is included in this section of the literature review.

CHAPTER FOUR: TE POU TUAWHA: THE METHODOLOGY PILLAR
Te Pou Tuawha discusses the methodology of this research and is the backbone or the research framework upon which the findings rest. In this chapter, Kaupapa Māori research methodology is outlined and explained, embedded within which are Kaupapa Māori research ethics and principles. In addition, the process of the thematic analysis that was used to reveal the conceptual themes from Te Ao Māori that underpin culturally effective social work supervision will be discussed. The

participants of this research are also acknowledged by highlighting their social work practice and social work supervision experience.

CHAPTER FIVE: TE POU TUARIMA: THE FINDINGS PILLAR

Te Pou Tuarima identifies the results of the thematic analysis of culturally effective social work supervision based on the participants' transcripts. The conceptual themes and related sub themes referred to as conceptual keystones from Te Ao Māori are revealed and described in this chapter.

CHAPTER SIX: TE POU TUAONO: THE DISCUSSION PILLAR

Te Pou Tuaono unpacks and discusses the layers of the findings, uncovering the intricate and interrelated meanings behind the conceptual themes as they relate to culturally effective social work supervision, customary understandings from a Māori paradigm and social work supervision models of practice. The researcher's reflections are interwoven with the discussion which makes connections to Te Ao Māori and social work supervision models of practice.

CHAPTER SEVEN: TE POU TUAWHITU: KŌRERO WHAKAMUTANGA: CLOSINGS

Te Pou Tuawhitu suggests further areas of research to explore, makes recommendations and includes the researcher's closing reflections, signalling the 'letting go stage' or whakawātea process for this thesis.

Chapter summary

There are complexities associated with openings and for Māori these ensure linkage to the past, present and the future. The opening for this thesis was forecasted well before the first words were written and is a part of the cultural journey of Māori for most activities of this nature. This chapter is about establishing the opening of this thesis in order to develop the reader's thirst to know more about the meanings of 'culturally effective social work supervision' in today's world by laying the platform from which to begin. Chapter one also outlines the progressive steps this thesis takes that propels the reader along on a stream of critical reflection about worldviews and understandings of social work supervision. The connection to the next chapter begins the exploration of Te Ao Māori and the key concepts from this worldview that are an integral part of social work supervision practice.

TE POU TUARUA: TE AO MĀORI - THE CENTRAL PILLAR

"Culture is not a product like any other but rather expresses the attitude values and soul of a country. It is not traded away or forgotten" (Hohepa, 2011, p. 30).

KIA TIMATANGA: Te Tiriti o Waitangi 1840

In the heart-breaking reconciliatory crown process in seeking redress of the breaches of Te Tiriti o Waitangi, whānau, hapū and iwi are recalling their cultural knowledge as they journey back to life prior to the arrival of Pākehā in validating their claims to the Waitangi Tribunal. The written testimonies of Te Taitokerau hapū and iwi Wai claims and subsequent Waitangi Tribunal reports are referred to as technical evidence;

> Tribunal hearings can differ in the types of evidence that are presented. One of these is Ngā Korero Tuku Iho hearings, at which claimants present oral and traditional evidence in person. This kind of hearing focuses on tribal history. They are claimant-led and enable the Tribunal to hear traditional kōrero in an appropriate cultural context. Other types of hearing can include the hearing of technical evidence – usually research undertaken by professional researchers such as historians, and hearings where witnesses for claimant groups, such as Kaumātua, can present their evidence directly to the Tribunal. Usually hearings contain a mix of different types of evidence (Ministry of Justice, n.d.).

The Waitangi Tribunal technical evidence is held in repositories, with whānau, hapū, iwi and the Ministry of Justice. It is likely that this is the first time in Te Taitokerau history that a significant quantity of oral whakapapa is being shared and transcribed in this manner and is accessible to the claimants and wider hapū readership. Among the implications of the Waitangi Tribunal Hearings process is the value and importance this information has in strengthening the true sense of what Te Ao Māori means. Alongside the technical evidence from Te Taitokerau Iwi Waitangi Tribunal hearings, this chapter explores Te Ao Māori from Māori research, oral whakapapa, historical accounts, and literature.

He Tōanga Tuku Iho

In discussing the epistemology of Te Ao Māori, Sadler (2014) highlights reasons for the protection of cultural knowledge in terms of the sacredness of such knowledge in addition to providing guidance for its use;

> This entity called 'knowledge' is not something that can just be given away to all and sundry. But today you have access to knowledge if you have the resources that allow you to attend university. However, our elders and ancestors knew that knowledge was sacred, these treasures were indeed sacred. So the wananga protected this gift so that it would not be harmed or demeaned (Sadler, 2014, p. 147).

Sadler's (2014) thoughts about the care and protection of cultural knowledge is a common theme across local literature (Mead, 2003; Pere, 1982; Tate, 2012). This tends to suggest that enhanced cultural knowledge and learning places a greater emphasis on what may be taken as true and valid.

Te Reo Māori

Eruera (2005) and Ruwhiu, P. & Ruwhiu, L. (2005) add to Sadler's (2014) insight by signalling that the translation and interpretation of an oral language into another form or language may not carry the true meaning. Furthermore, Eruera (2005) and Ruwhiu, P. & Ruwhiu, L. (2005) stress that the mana endowed within Te Reo Māori is something that cannot be easily repackaged and exported. Pere (1982, p. 1) agrees, acknowledging that the reconstruction of cultural knowledge from Te Ao Māori into another language is fraught with "hermeneutic" or interpretative challenges.

Kawa - Tikanga

Definitive positioning as 'steadfast' is simplifying, as Rangihau (1992, p. 190) states, "Each tribe has its own history. And it's not the history that can be shared among others". Tribal contextual tones of kawa and tikanga illustrate this. Whereas this research is situated in Te Taitokerau and the tribal territories of the region, Māori literary sources and oral whakapapa draw attention to similarity and difference in kawa with iwi. For example, "Whiria - Te paiaka o te riri, Te kawa o Rāhiri", translated this means "Whiria – the taproots of strife, the law of Rāhiri" (Hohepa, 2011, p. 32). This adage refers to the renowned Te Taitokerau Ngāpuhi ancestor Rāhiri who set in place the laws of Ngāpuhi. This signifies a clear passage for Ngāpuhi and iwi throughout Aotearoa, who, as Rangihau (1992) states, will

recount their own histories that acknowledge their particular ways of knowing and doing.

Figure 9. Whiria, the Pā site of Rāhiri, Pakanae, South Hokianga, Te Taitokerau, Northland, New Zealand.

Te Ao Māori – The Māori Worldview

Royal 1999 (as cited in Eruera, 2005, p. 10) says, "All cultures have conceptions of the world which contain explanations of their experience of the world. These conceptions of life form what is termed the 'worldview' of a culture".

Marsden (2003 as cited in Marsden & Royal, 2003, p. 178) claims a holistic systems approach identifying the physical and spiritual systems and poses a "three-world view" which includes the actualisation of potential when articulating the meaning of a Māori worldview.

According to Durie, (2001); Hohepa, (2011); Marsden & Royal, (2003); and Sadler (2014), the Māori worldview is founded on the belief that atua and tupuna play a central role in inspiring and influencing the social structure by living through crucial ethics, principles and values for behaviour and actions. Karakia, prayers and incantations provide a valuable link to tupuna and atua, alongside pūrākau, narratives and place names which are also said to strengthen kinship ties (Hohepa, 2011). Walker (1992) refers to these as "myth message[s]" which are believed to enlighten future generations of the roles and responsibilities that kinship requires and the deep connection Māori have to the spiritual and natural world (Pere, 1982).

Ka'ai and Higgins (2004) regard the Māori worldview as all-inclusive and seamless in which people are inherently linked to everything that exists and to atua. However, the dimensions of spirituality are just as important as the dimensions of the physical

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(Pere, 1982). Whakapapa is primarily defined as genealogy (Durie 2001; Mead 2003; Ka'ai & Higgins 2004) and is likened to the genealogy glove that holds "taha wairua or spiritual aspects" and "taha kikokiko or physical aspects" together, (Ka'ai & Higgins, 2004, p. 13). Ka'ai and Higgins (2004) describe whakapapa as the catalyst that sparks inertia thereby breathing life into the multiplicity of Te Ao Māori.

Mātauranga Māori – Māori knowledge

The dynamism of Māori knowledge, according to Durie (2001), enables the objective analysis of the world around Māori and their space and place in it. Māori scholars such as Pere (1982); Marsden & Royal (2003); Tate (2012) and Sadler (2014) at the same time, agree that mātauranga Māori is the intellectual resource of its people and as such has a 'sacredness' attached, responding to the subjective nature of a people's values and belief systems.

Mead (2016) refers to mātauranga Māori as a never-ending lexicon, encompassing the extent and complexity of Māori cultural information which will continue to evolve, being intrinsic to its people, language and culture. Mātauranga Māori comprises all elements of Māori customary knowledge, contemporary knowledge and developmental knowledge. Hohepa (2011, p. 15) proposes that the process of colonisation is examined by the "theoretical, academic and philosophical framework" which includes mātauranga Māori, proposing that mātauranga Māori underscores traditional Māori history and the colonial history of Aotearoa.

The transference of mātauranga Māori is often determined by a 'readiness for learning' continuum in which "time", "stages in time" or "goal" fulfilment (Tate, 2012, p. 212) are integral to Māori realization, commonly referred to as "Mā te wā" (Tate, 2012, p. 211). With this pedagogical approach knowledge is imparted when the right time, place and space presents itself or in 'due course', or 'time will tell' which is not necessarily tied to modern ages and stages milestones[4] of readiness (Tate, 2012, p. 212). Pere (1982, p. 4) agrees, pointing out that "The emphasis of those elders responsible for our early childhood learning was not on setting up a formal system of what may be termed "states of knowledge" appropriate to a given age or class". Pere (1982, p. 51) confirms in Ako - her Monograph of customary

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[4] "Mokopuna experiencing traditional forms of Māori learning are encouraged to observe, interact and share the knowledge and skills of a range of people" (Pere, 1982, p. 51).

learning practices, that mokopuna are included in all customary activities, "from the cradle onwards". This exposure to different human interactions and settings builds individual and collective resilience and allows for the natural integration of concepts (Pere, 1982).

Ngā Aroro - Māori Concepts

Mead (2003) explains that Māori concepts emerge from background knowledge, for example, beliefs, ideas and Māori worldview. These tenets are consistent with the underlying validation of Māori history and contextual knowledge. Mead (2003) further adds that a number of ideas can have relevance to a concept, as do the principles and values associated with those ideas. Pere (1982, p. 8) writes that concepts need to be understood in their "living wholeness" as well as, "within life itself".

Describing the defining of concepts from Te Ao Māori as "extremely difficult" Ka'ai and Higgins (2004, p. 13) recognise that they are not viewed singularly due to innate interrelationships. The rationale behind this type of relationship as the cumulative customary knowledge, as Pere (1982) suggests, is because these concepts are intricately grafted from the same 'source meaning'; they therefore respond and intermingle with one another.

Giving due credit and consideration to concepts from Te Ao Māori that inform and are integrated into a Māori worldview is challenging for a number of reasons (Mead, 2003). As Mead (2003) explains, at times the reclamation of Māori knowledge due to the impact of colonisation and the suppression of knowledge can seem like the attaining of random pieces of information. When placed together, this information forms a part of a whole or a whole of a part, which then fits into the fuller picture; Mead (2003, p. 210), refers to this as the 'Humpty Dumpty Effect'.

Furthermore, Marsden and Royal (2003) suggest that aspects of Te Ao Māori may never be reclaimed in its true form. Mead (2003) adds that too brief a discussion of the concepts of Te Ao Māori would not do justice to the importance and richness of their meaning.

Foundational Concepts

This section of the literature review, identifies concepts from Te Ao Māori that are referred to in the literary sources as 'foundational', and are interchangeable with the descriptors 'basic' or 'key' concepts (Barlow, 1991; Marsden & Royal, 2003; Mead,

2016). The identification of the concepts in this literature review should not be considered a definitive or exhaustive list, but rather it shows a selection and those of particular relevance to this study.

 The literature of Māori scholars indicates that the determining of a concept as 'foundational' is generally dependant on the purpose and perspective taken. In saying this, there is a collective sense of agreement and certainty in spite of purpose or perspective. For example, the theological thesis of Tate (2012) examines concepts through the triad relationship with god (Atua), people (Tangata) and land (Whenua). Similarly, Marsden and Royal's (2003) basic concepts are applied to theological and philosophical contexts. Mead (2003) along with Barlow (1991), when writing about relationships and concepts, jointly focus on Tikanga, or "the set of beliefs associated with practices and procedures to follow in conducting affairs of a group or individual" (Mead, 2003, p. 12).

 Classification of concepts that originate from Te Ao Māori are numerous. Barlow (1991) identifies and discusses over seventy concepts with his bilingual interpretations. Authors will state that concepts are also considered values and may represent both. For example, Mead (2003) discusses 'mana' as a concept and a value, giving a sense of the experiential nature of Māori concepts whereby knowledge is melded inherently with customary and the practicalities of the day. Marsden and Royal (2003); Eruera (2005) and Mead (2003), say that values and principles are integrated to guide the reiteration of the concepts of Te Ao Māori, that is, evidence that certain values and principles embedded in customary cultural practices are present in contemporary contexts, for example, pōwhiri and hui mate.

The literature can refer to values and principles in the same vein or as two distinct entities, for example, as with tika and pono, (Mead 2003, p. 26). Marsden and Royal, (2003, p. 38) write that Māori values are encompassed in the understandings of "toanga". They consider that Māori values are encrypted with roles and responsibilities and categorise them into three main streams that are, "spiritual", "biological" and "psychological". Mead (2003, p. 26) contends that principles have different meanings to values, saying principles refer to standards of behaviour, are incorporated in all Māori values and relate to the appraisal of "cultural integrity".

Table two is a sample of the foundational concepts as identified and discussed in Māori literary sources. The information shows the depth and expanse of concepts

from Te Ao Māori which observe complex innate connections. These intrinsic connections are dependent according to the literature on the kaupapa or purpose and context.

Table 2

A sample of the foundational concepts from Te Ao Māori

Tate, (2012).	Mead, (2003).	Marsden & Royal, (2003).
Three foundational concepts that underpin everything: • Atua - *God* • Tangata - *People* • Whenua – *Land* Tate, (2012, pp.11, 38, 39). Ten other concepts: • Tapu – *(being & its relationships)* • Mana – *(spiritual power & authority)* • Pono – *(truth, integrity)* • Tika - (*right order, right response)* • Aroha – *(love, affection, & compassion)* • Tūranga – *(roles)* • Kaiwhakakapi tūranga – *(role players)* • Whakanoa – *(the act of violation of tapu and mana)* • Hohou rongo mana – *(principle & process whereby tapu & [mana] are restored)* • Te Wā – *(time, stages, goal, fulfilment)* Tate, (2012, pp. 11, 40).	Concepts also referred to as values that underpin cultural practices: • Tapu – *(state of being set apart)* • Mana – *(prestige)* • Noa – *(neutrality)* • Manaakitanga – *(hospitality)* • Take – *(cause)* • Utu – *(reciprocation)* • Ea – *(satisfaction)* Mead (2003, p. 13). Other concepts: • Tika – *(being correct)* • Pono – (*true or genuine)* Mead, (2003, p. 25).	Theological concepts: • Ihi – *(vital force or personal magnetism which, radiating from a person elicits in the beholder a response of awe & respect)* • Mana – *(spiritual authority & power as opposed to purely psychic & natural forces of ihi)* • Tapu – *(sacred and holy)* • Wehi – *(awe & fear in the presence of ihi of a person, or of the mana & tapu of gods)* Marsden & Royal (2003, pp. 3-7).

The concept of Rangatiratanga

General agreement on the definition of rangatiratanga is clear in the literature and is based around chieftainship and the responsibilities and features of leadership (Mead, 2003; Tate, 2012). Tate (2012, p. 290) defines rangatiratanga as the "quality and dimensions of chieftainship, leadership and nobility, identity, dignity, wellbeing, independence, and uniqueness" which encompasses the meanings found in the literature. Where there can be confusion is with the use of the term 'tino rangatiratanga' which has meanings that are connected to Māori self-determination, authority, control and determination, constitutional analysis, iwi and hapū tribal authority (Durie, 1994, 1998).

The literature shows that tino rangatiratanga and rangatiratanga are used interchangeably (Durie, 1994, 1998). The key difference in the term tino rangatiratanga is its undisputable links to the relationship of Māori and the State or the Crown. Much has been written and played out in the media about rangatiratanga, sovereignty, and kāwanatanga or governorship which is often viewed as the competing discourse (Durie, 1998; Marsden & Royal, 2003; Sadler, 2014).

Documentation of the use of the word "rangatiratanga" will make reference to the founding promises guaranteed with the covenants (Sadler, 2014, p. 173) of He Whakaputanga o te Rangatiratanga o Nu Tireni, 1835, and Te Tiriti o Waitangi, 1840. Rangatira or tribal leaders in this context were assured their customary authority, roles and responsibilities. The word rangatiratanga appears in both documents.

The 2012 Independent Report entitled, "Ngāpuhi speaks", commissioned by Ngāpuhi Kaumātua and Kuia for the Ngāpuhi Nui Tonu Waitangi Tribunal Claim, identifies rangatiratanga as a concept that is given to Rangatira or leaders (Network Waitangi Whangarei & Te Kawariki, 2012). As such, the hapū leader sets the path forward for the hapū membership. The mana or authority that is fused with the position of Rangatira needs to be endorsed by the hapū membership. Pere (1982) supports this, saying that the reputation and respect afforded to Rangatira was not due to their material possessions, but to their service to whānau, hapū and iwi.

Marsden and Royal (2003) acknowledge that Hone Heke cutting down the flagstaff at Kororareka in the Bay of Islands is the practice of the concept of rangatiratanga.

Meanwhile, Tate (2012) highlights the use of iwi rangatiratanga as an insurance that mātauranga Māori and Māori values are not adversely impacted upon. Māori self-determining markers are identified by Durie (1998) and Marsden & Royal (2003) as the broad aims of rangatiratanga, the goal of which is the actualisation of Māori potential in full measure.

The concept of Whanaungatanga

The literature reveals two distinct elements of the concept of whanaungatanga. Firstly, the preordained or predetermined aspect through the many things that bind people together such as whakapapa and relationships.[5] Secondly the self-identification aspect through one's choosing from the many groups to be a "part of, or form from their own kin-based groupings" (Hohepa, 2011, p. 41). Additionally, these kin groupings are not necessarily based on bloodlines.

Pere (1991) and Durie (1998) included whanaungatanga in their respective inter-relational health dimensions; Te Wheke (1991) and Te Whare Tapa Whā (1998). Durie (1998) and Pere (1991) in particular, challenged and alerted mainstream institutions and others to the significance of whanaungatanga or "the extended whānau similar to taha whānau" in interprofessional relationships with Māori (Durie, 1998, p. 74).

TE WHARE TAPA WHĀ
Maori Health Model I Hauora Maori

Taha Tinana   Taha Wairua   Taha Whānau   Taha Hinengaro

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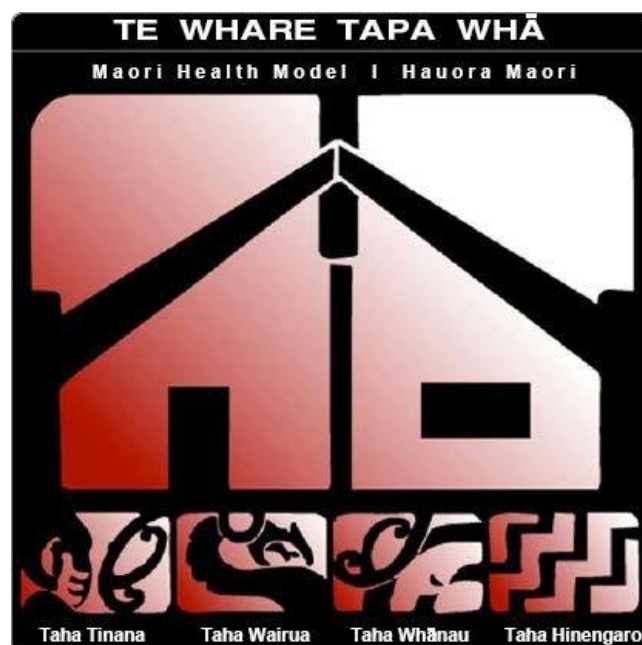
[5] Known as "karanga maha" (Network Waitangi & Te Kawariki, 2012, p. 31, Hohepa, 2011, p. 41)

Whanaungatanga involves the practices that bind and strengthen whānau relationships and an essential aspect of whanaungatanga is "aroha". The overall wellbeing of whānau is dependent on the scaffolding support provided by whanaungatanga. This was built on obligatory commitment to one another both between generations and between genders (Pere, 1982).

In providing the tribal or local positioning Mead (2003) writes that whakapapa is the essence of whanaungatanga and the exercise of reciprocity is the action of whanaungatanga. In these terms, reciprocity is an essential certainty of whanaungatanga and is one of its embedded customary principles. Pere (1991) on the other hand, locates a wider position, recognising global whanaungatanga as one of the eight dimensions in her Te Wheke model. In describing the concept of whanaungatanga, Pere (1991, p. 26) ties the meaning to "Extended family across the universe".
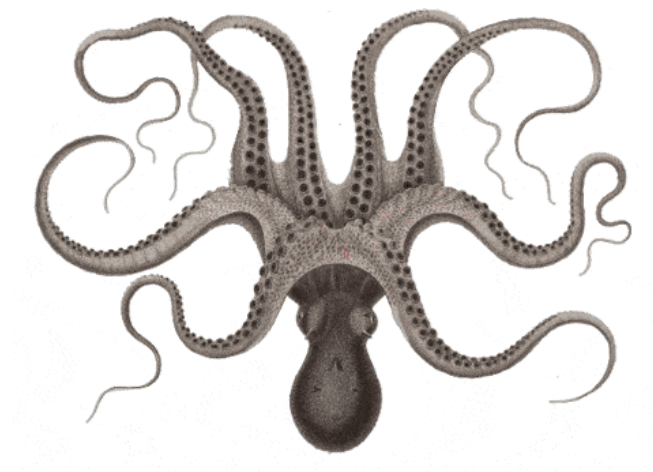
Durie (2001) includes whanaungatanga as one of the Māori concepts that is the basis of therapeutic healing through Māori centred approaches. Writing an analytic exposé, O'Carroll's (2013) article, exploring social networking, with the focus on being 'virtual' whanaungatanga, also identifies whanaungatanga as a customary Māori concept.

The in-depth writings of Tate (2012) discuss the dynamism of whanaungatanga which includes the challenges and the desired outcomes of whanaungatanga. Tate (2012) says that to enable the restoration of the sanctity and potentiality of whānau one must be active in their designated support role. Furthermore, these roles hold intrinsic responsibilities to other whānau members. "The Dynamics of Whanaungatanga" (Te Hiku o Te Ika Trust 1992, as cited in Piripi & Body, 2010, p. 37) is an early model of practice from Te Taitokerau that disseminated key concepts from Te Ao Māori with a focus on whānau relationships.

Tate (2012, p. 57) further articulates the preciseness of Māori notions of identity construction and whanaungatanga;

> In sum, the identity of each individual tangata is constituted by a network of whanaungatanga relationships that define the individual with great accuracy within his or her generation, assigning roles and linking him or her with earlier generations through whānau, hapū and iwi, these relationships are no mere 'add-ons', but constitute the individual in his or her very being. He or she is a social being through and through.

The concept of Manaakitanga

According to Reilly (2004, p. 68), manaaki is considered an important concept in Te Ao Māori as it conveys the spirit of unity through the collective efforts of kin. Manaaki signifies the belief in the cyclical practice of explicit kin centred actions of the 'giver' and the 'receiver', referred to as the notion of reciprocity.

Mead (2003) explains a key aspect of manaakitanga is the ability demonstrated to host manuhiri. There is an obligatory commitment placed on the provision of manaakitanga and the roles and responsibilities of the Hau Kāinga or the local people of the area are taken seriously. For example, the extent of manaakitanga included the provision of tribal delicacies to emphasize the warmth of a welcome and to especially honour manuhiri (Pere, 1982).

The outlay of manaaki is described by Pere (1982) as the collective responsibility of all those involved, where each person has an integral part to play. The evidence of a fully functional team of workers, both in the wharekai and wharenui on the marae is an example of this, where one person's role is considered no less important than any other's. Durie (2001, p. 82) says that manaakitanga is a primary concept when discussing the marae and that when used as an adjective the marae "denotes generosity".

Furthermore, Pere (1982) stresses that manaakitanga applies to all situations, whereby the benevolence shown to others, also occurs in times of conflict. The literature (Mead, 2003; Reilly 2004) supports the stance that Pere (1982) takes as it reveals that there are a number of examples or expressions of manaakitanga.

The examples of the workings of manaakitanga as explored and described by Mead (2003) and Reilly (2004) show the various settings and relationships where the concept of manaakitanga is integrated and practiced.

Table 3

The workings of the concept of Manaakitanga

Event or activity	Example or expression
Planning	"Months of preparation" is required for certain events to ensure that the hosts are satisfied "that their responsibility of providing manaakitanga is met" (Mead, 2003, p. 16).
Leadership	Demonstrations of manaaki from kinship groups to their Rangatira, "enhanced the mana of the leaders" and therefore of the kinship group (Reilly, 2004, p. 68).
Relationships	Tikanga are all reinforced by manaakitanga, especially in the care and consideration given to people. Manaakitanga is evidenced in the way people are treated and tended to (Mead, 2003).
Wider relationships	Manaaki is reciprocated between the Rangatira and their people. While this established strong sustainable bonds inwardly, it also signalled a cohesive unified group outwardly (Reilly, 2004).

According to the literature, the consequences for inadequate manaaki are significant. For example, any mistakes, errors or blunders will be carried by the host people for some time and the adequacy of manaakitanga is considered the ruling opinion rather than the outcome of the purpose of gathering (Mead, 2003).

Manaakitanga is commonly defined as hospitality (Mead, 2003; Higgins & Moorfield, 2004). Other authors however, also acknowledge that manaakitanga is a derivative of 'mana'. For example, Durie (2001, p. 111) describes manaakitanga as

a method, "whereby mana (power, authority) is translated into actions of generosity".

Pere (1982) associates manaakitanga to the concept of mana and when practiced in this sense can be a powerful driver that enables people to reframe their attitudes and behaviour towards individuals and groups. When manaaki is enacted from a mana-centric place of being this highlights the "finer qualities of people" as opposed to the finer qualities of material assets (Pere, 1982, p. 72). Consistent with Pere (1982), Mead (2003) says that the underlying premise of all tikanga is manaakitanga in terms of fostering relationships and being careful with how people are handled.

The customary knowledge embedded in the theological work of Tate (2012) takes the reader into a whole other spiritual realm as he proposes a framework linking manaakitanga to "Te mana o te whenua". Tate (2012 p. 95) skilfully and poignantly draws our attention to the ability of whenua[6] as an organic manaakitanga framework which generates, produces, nourishes, sustains and restores herself, by saying;

> By its *mana kawe i te riri, whenua* releases its forces against the neglect, mismanagement, and abuse by *tangata.* By its exercise of *manaakitanga, whenua* nourishes and sustains *te tapu i ngā mea hanga* (the *tapu* of all creatures and organisms), including *tangata,* that dwell on the *whenua* for their continued existence and survival.

Chapter Summary

Addressing the breaches of promises made to Māori is a part of the history of Māori iwi and this country, Aotearoa. The fissures of struggle will be in part filled by reclaiming the rightful status of Māori by a legacy promised being recognised, and with the aspirations of future generations being fulfilled.

The focus of this chapter has been on the interconnectedness of purpose from the collective perspectives of Māori. It is essential in this thesis that tupuna wisdom is acknowledged as being linked to conceptualising relationships. Collective knowledge for Māori is accessed from people, places, and sites of significance that are repositories of cumulative teaching and learning, such as found and experienced with kaikorero happening in wharenui. This is the domain of the art of oratory, that

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[6] Papatūānuku- "*Papatūānuku* (and thus whenua)…" (Tate, 2012, p. 71).

is, to speak with the purpose of tupuna at the forefront of the discussion or korero. This type of knowledge will likely be unheard anywhere else.

Māori academics allow a precious window into the world of Māori. Part of their role is to challenge how the Māori worldview is constructed by engaging in discussions that uphold and authenticate Te Ao Māori. Information about the intricacies of Māori concepts is part of the underlying nature of Māori knowledge and describes a framework that creates a foundation for interrelated relationships. For social work supervision to be culturally effective for Māori there needs to be an authentic reflection of their cultural identity present and Māori concepts are a part of this cultural identity.

The two worlds of Te Ao Māori and Te Ao Hurihuri can be likened to a centrifugal force or 'pseudo' force that both direct us forward into the future, as well as synchronously drawing us in, around and towards them as frames of reference. The next chapter explores Te Ao Hurihuri or the changing world as this relates to the changing nature of social work supervision.

TE POU TUATORU: TE AO HURIHURI - THE SUPPORTING PILLAR

"…Te Ao Hurihuri is framed as the ever-changing world. But the concept isn't solely about change, but also encapsulates the idea of a constant core that acts as an anchor to the change occurring around…" (Te Ao Hurihuri, 2015).

KIA TIMATANGA: The meaning of Te Ao Hurihuri for this research

Te Ao Hurihuri connects this research to the changing nature of social work supervision. In this chapter the literature is reviewed first, with a discussion on cultural competency. It then focusses on how customary concepts, knowledge, and skills from Te Ao Māori have been incorporated and/or advanced in contemporary social work supervision. This is followed with the cultural development trail of supervision in Aotearoa being explained, together with the broader aspects of cultural construction locally and in particular in the 1980's and 1990's. Recent governmental shifts that impact on the wider social work environment and the international cultural supervision context are included in the discussion. The literature review concludes with exploring a relatively new concept referred to as culturally effective social work supervision (Eketone, 2012) that this study is based on.

Cultural competency and working with Māori

Sue 2006 (as cited in Mlcek 2014, p. 1985) identifies four components of cultural competency as awareness of personal norms, principles and prejudices about human behaviour, understanding cultural worldviews, the development of suitable intervening practices, and understanding the impact of wider social forces. According to McKinney (2006, as cited in Scerra, 2012, p. 79) cultural competency means having a "greater understanding of the other culture" by acquiring enabling skills.

The Social Workers Registration Board (SWRB) (2017) Core competence standards, competency one; to practise social work with Māori, advances the

competency for social workers to work responsively with Māori. The platform used to do this identifies five key areas of importance, including having knowledge of Te Tiriti o Waitangi/The Treaty of Waitangi and Te Reo me ona Tikanga (Māori language and practices). The Aotearoa New Zealand Association of Social Workers (ANZASW) (2014) Practice Standard Two concurs and also acknowledges that social workers need to understand not only the four Articles of Te Tiriti o Waitangi, but also eight aspects of practice to demonstrate social worker competency to work with Māori.

The measures of 'competency' specifically about working with Māori are diverse and include the social worker's ability to use culture specific values, skills, principles and models of practice. Inherent in social work education around 'culture' is the need for an analysis that acknowledges structural, community and personal systems (Thompson, 2006) and the historical context of the impact of colonisation in Aotearoa (Smith, 2012). There is also a strong indication for measurement instruments such as guidelines or frameworks to guide, facilitate and evaluate the quality of cultural reflection in supervision (Elkington, 2014; Eketone, 2012; Eruera, 2012; O'Donoghue & Tsui, 2012).

Early bicultural social work supervision models in Aotearoa

The readings indicate that the study of social work supervision knowledge, theory, training and practices in Aotearoa has been primarily sourced and shaped from monocultural frameworks and perspectives (Webber-Dreadon, 1999; Eruera, 2007; Elkington, 2014; Beddoe & Davys, 2016).

O'Donoghue and Tsui (2012) reviewed the development of social work supervision in Aotearoa. They commented about the noteworthy appearance of a bicultural social work supervision model in 1985. This Bicultural Model of Social Work and Social Work Supervision was an addition to the New Zealand Social Work Training Council (NZSWTC) (1985), Supervision Resource Package. The NZSWTC clearly state their bicultural approach to supervision: "Social work training and education programmes, at all levels, must cease to undermine things Māori and place those values and attitudes pertaining to things Māori as of equal importance and concern" (NZSWTC, 1985, p. 79). This is also borne out in the supervision literature such as O' Donoghue and Tsui, 2012; Elkington, 2014; and King, 2014.

Running parallel to early bicultural social work supervision development the 1980's and 1990's were said to be the periods when the ongoing impacts of colonisation and the breaches of Te Tiriti o Waitangi obligations came to the forefront of social work policy (Beddoe & Randal, 1994; Wepa, 2015). For example, in 1984, the New Zealand Association of Social Workers (NZASW) proposed a bicultural code of ethics and in 1986 the NZASW conference divided into "two caucuses" (Beddoe & Randal, 1994, p. 23). Early bicultural supervision models challenged Non-Māori managers and supervisors to have an emphasis on "the concepts of whanaungatanga (relationships), "mana" (respect) and "rangatiratanga" (leadership) in the supervision of Māori staff and practice with Māori clients" (O'Donoghue & Tsui, 2012, p. 9).

The theme of growing partnerships and relationships with Māori was underpinned by the growing consciousness in society in general of the broader injustices that were occurring and impacting on Māori due to breaches of Te Tiriti o Waitangi. The need to reflect an authentic cultural identity are said to have been influential in changes to the NZASW (Beddoe & Randal, 1994). Additionally, ministerial reviews such as Puao-Te-Ata-Tu 1988, and the Ministerial Review of the Children Young Persons and their Families Act 1989, (as cited in Beddoe & Randal, 1994, p. 25) highlighted the institutional racism and disparities for Māori that existed within governmental structures which included the then Department of Social Welfare (now known as the Ministry for Social Development).

Beddoe and Randal's (1994, p. 21) chapter about the Professional Association of social workers in New Zealand (NZASW) acknowledged the 1980s and 1990s as being a time of facing, "… the development and articulation of a Māori perspective in social work (and the resulting challenge to what has been an essentially Pakeha organisation) …" reinforced the sense that a substantive professional social work response to working with Māori and being an active Treaty partner was gaining momentum. At the same time the 1980s experienced a growth in managerialism with a greater focus on "accountability and performance management", which changed the style of social work supervision, "to ensuring compliance practice audit and task completion" (Wonnacott, 2011, p. 16).

Contemporary bicultural social work supervision

Definitions of bicultural social work supervision in contemporary Aotearoa settings show a range of individual and professional perspectives. Contemporary models and ideas generally remain firm in fostering equitable bicultural partnerships within social work supervision, in addition to repositioning the power differential that may exist in partnerships. Reviewing exemplars of what are essentially Treaty-based, Aotearoa bicultural models and approaches to supervision, the tenuous balance in achieving equitable bicultural supervision partnerships is evident. Undoubtedly, discussions about biculturalism and the striving for equality for Māori will have underlying currents of injustices to Māori.

The emerging KIAORA bicultural supervision model illustrates this, to a certain extent, by being accepting of non-Māori supervision features if cognisant with Te Ao Māori. The proviso being that there are no "colonising tendencies…" suggesting the underlying awareness and justification for shared, in every sense of the word, partnering responsibilities (King, 2014, p. 23). Elkington (2014) says that bicultural social work supervision may mean that this space supports the idea that two cultures will determine and generate their own meanings and understandings of relationships. However, Elkington (2014) also suggests that there is a fine balance between the omnipresence of underlying power and control, with enabling genuine discussion about the values attached to the bicultural partnership.

The review of the Ministry for Vulnerable Children Oranga Tamariki (MVCOT) (2015) supervision policy for Lead Professionals (non-governmental and governmental agencies) working with Children Teams (The Children's Action Plan, 2012) shows a concerted effort to outlining supervision requirements and responsibilities attached to intersectoral and interdepartmental scenarios. In the role as Lead Professionals, bicultural supervision sits within the broader context of being a cultural supervision option in ensuring, "safe, accountable and culturally responsive practices" and "…[a] critical part of the professional process in ensuring positive outcomes for Māori engaged in the Children's Teams services" (MVCOT, 2015, p. 6).

Echoing the theme of redressing bicultural partnering responsibilities and commitments reflected in King's (2014) and Elkington's (2014) discussions, the MVCOT's (2015) notable admission of whose responsibility 'culturally responsive'

practice serves reinforces this. For example, MVCOT's (2015, p. 7) succinct definition of bicultural supervision, states; "Bicultural supervision- for Tauiwi (all those who are not Māori) working with Māori to support culturally responsive practices".

Tangata Whenua approaches to social work supervision

Culturally appropriate and responsive approaches to support Tangata Whenua 'wellbeing' came into the fore in the health sector with Te Whare Tapa Whā (Durie, 1998) and Te Wheke (Pere, 1991). It is a testament to those early models that they are still referred to, utilised, and have in some cases, been successfully adapted to accommodate current realities of 'wellness' for Tangata Whenua (Wepa, 2015). Webber-Dreadon's (1999, p. 7) Tangata Whenua approach to social work supervision is another early social work supervision model that laid the foundation for recognising a truly Tangata Whenua pedagogy known as "He Taonga Mo o Matou Tipuna - A gift handed down by our ancestors". Webber-Dreadon (1999) says that while there were a number of social work supervision models, there was a dearth of supervision models written to specifically support Tangata Whenua social workers.

Webber-Dreadon's (1999) Tangata Whenua supervision approach, in one aspect, contributed to O'Donoghue and Tsui's (2012) ideas, normalising the access of cultural expertise external from the social service organisation. Such cultural expertise would not be viewed as tokenistic 'outsider- type' cultural advisors. Webber-Dreadon (1999) says that while these key roles may need to be accessed outside the supervisory triad of the agency, supervisee and supervisor, Kaumātua and Kuia are positioned as an integral 'dimension' within a Tangata Whenua three-dimensional supervision approach. Additionally, Webber-Dreadon's (1999, p. 9) Tangata Whenua social work supervision framework, Awhiowhio, resonates with tikanga processes of pōwhiri, as well as acknowledging key concepts in Te Ao Māori such as whanaungatanga and whakapapa.

Contemporary Tangata Whenua supervision

Like Webber-Dreadon's (1999) Awhiowhio model, contemporary Tangata Whenua supervision approaches centralise Te Ao Māori as an epistemological source and practice, which included cultural care and protection for mātauranga Māori. Murray (2012) and Lipsham (2012) showcase the paradigmatically appropriate 'ways of

knowing' and 'ways of doing' as applied to Tangata Whenua social work supervision. In many ways both approaches have a duality of contemporality and innovation by having accountability visibly aligned to customary Te Ao Māori conceptual and practice knowledge. For example, Murray's (2012, p. 3) "Hiki ki tōu maunga kia purea ai e koe ki ngā hau o Tāwhirimātea" connection to the concept of whakataukī, whakapapa, in essence identity and belonging, alongside Lipsham's (2012) incorporation of Āta (Pohatu, 2004) as a reflective tool. Lipsham (2012, p. 31) writes of Āta that this framework is "underpinned by, whakapapa (geneo[a]logy), waiata (song), whānau (family) wairuatanga (spirituality)". The Takepu or Principles embedded within the Āta framework are viewed as a script for "preferred ways for others to engage with Māori" (Lipsham, 2012, p. 33).

Eruera (2007) asserts that Tangata Whenua and Kaupapa Māori supervision are used interchangeably and are defined in a number of ways. The meanings of Tangata Whenua and Kaupapa Māori social work supervision are a reflection of the whakapapa or history of the development of, "…tangata whenua practice, models and approaches" (Eruera, 2007, p. 144). In her "He Kōrero Kōrari", a Kaupapa Māori supervision framework, Eruera (2005) draws upon Te Ao Māori values, knowledge, concepts, principles and skills to weave together the complexity of customary constructs, for example, karakia, manaakitanga, tapu and mana. She later points out that while there are apparent themes, there are challenges that are entwined in "summarising a particularly diverse and evolving culture" (Kaahukura Enterprises, 2007, p. 57).

Tangata Whenua and Kaupapa Māori social work supervision, in many respects, compels 'a coming of age' for the practice of social work supervision, declaring and signifying a long overdue professional maturity of the "indigenous position within Aotearoa as being unique with the obligations under Te Tiriti o Waitangi" (Eruera, 2007, p. 145). In addition, Eruera agrees that forward thinking in supervision requires the revealing of the theoretical and practice knowledge from Te Ao Māori. More recently, Elkington (2014, p. 67) suggests that Kaupapa Māori social work supervision is specialised and for this reason clarifies the practitioners for whom this supervision is most suitable, for example, practitioners who "…. practice well, based in values of Kaupapa Māori". As well, the literature highlights that Aotearoa

is the global leader in specialised indigenous supervision methods (Scerra, 2012; Elkington, 2014; Beddoe & Davys, 2016).

Redefining cultural social work supervision

From an international perspective, Tsui and Ho (1997) were early proponents of social work supervision being embedded in the "overarching environment" of culture (also cited in Kadushin & Harkness (2014), p. 28). Beddoe and Davys (2016) describe the notion of cultural supervision as being a recent development in social work supervision.

Elkington (2014) considers that the rise of cultural supervision in the early part of the twenty first century in Aotearoa was triggered by concerns about cultural safety in the health sector. Culturally safe practice involves the practitioner meeting the cultural needs of service users and is determined by the actual experience of service users (Wepa, 2015).

Influenced by the wider cultural context of the social work supervision agency, the literature shows that there are a range of descriptors of cultural supervision, which illustrates the diversity and similarities of meanings. Table four identifies descriptions of cultural social work supervision as discussed in different social work settings. The last section of the table describes cultural supervision from a cross-cultural (Eketone, 2012) viewpoint or where supervision occurs with people not of the same culture.

Table 4

Social work descriptions of cultural social work supervision

Cultural supervision descriptions.	Explanations of cultural supervision.
Cultural- • Awareness • Sensitivity • Safety • Audit • Assessment • Evaluation • Support • Monitoring (Su'a-Hawkins & Mafile'o, 2004).	Pacifika Cultural Supervision: A sharing process between Pacific Islands supervisor and supervisee, facilitated by the supervisor to provide healing, encouragement and challenges to the supervisee to enhance the personal, cultural and professional self (Auatagavaia, 2000, as cited in Eketone, 2012, p. 22).
Cultural- • Accountability	**Statutory Cultural Supervision in Aotearoa:**

• Development • Responsiveness • Effectiveness (MTVCOT, n.d.).	Cultural supervision is about both cultural accountability and cultural development. It is essential to ensure that the aspirations of all cultures are respected and explored within the supervisory relationship and that services are delivered through culturally responsive, effective and acceptable practices (MTVCOT, Oranga Tamariki Practice Centre, n.d.).
Cultural- • Harmony and compromise • Authority and benevolence • Collective interests before individual interests (Tsui, 2004, p. 491).	**Hong Kong Social Work Supervision:** …the functions of social work supervision in Hong Kong are not only organizational and professional but also personal and cultural (Tsui, 2004, p. 491).
Cultural- • Miscommunication • Misunderstanding • Collisions • Reciprocity (Connolly, Crichton-Hill, & Ward, 2005, p. 85).	**Child protection**: Supervision has been conceptualised as consisting of three facets which are interrelated: supervisor, child protection practitioner and child or family. The three facets of the supervisory system are interrelated, and so the supervisory process influences the work with families and vice versa. Additionally, each facet brings to the supervisory process its unique cultural identities (Connolly, Crichton-Hill, & Ward, 2005, p. 84).

The challenges of cultural social work supervision in Aotearoa

The literature reveals that the term cultural supervision is a contentious area in social work supervision and "not universally accepted" (Scerra, 2012, p. 78). Elkington (2014) highlights what cultural supervision is not, for example, a quick fix approach to practitioner cultural fragility. Elkington's (2014, p. 66) discussion points out that cultural supervision has been framed around achieving competency of the social worker and therefore "defined by competency rather than by culture". Eruera (2007 p. 145) agrees, saying that while cultural supervision acknowledges that culture sits within the context of supervision, "it is not specific about the indigenous position of Māori within Aotearoa".

The potential to be an 'add on' in comparison to professional or clinical supervision (Elkington, 2014) and to be viewed as the 'poor cousin', so to speak, to essentially western supervision perspectives (Scerra, 2012) is an ongoing discourse of cultural

supervision. The assumption that professional supervision is immersed in the cultural context foci of the 'place and space' that social workers occupy, would suggest that cultural paradigms inform the central 'make-up' of professional social work supervision (Elkington, 2014). However, this appears not to be the case and this proposition will take time to resonate with all social work supervision activity particularly within governmental perspectives. For example, as the MVCOT statement of the position of cultural supervision indicates, "Cultural supervision does not replace professional supervision" (MVCOT, n.d.).

A constant theme is the limited access to cultural supervision due to a number of reasons (Hollis-English, 2012; Eketone, 2012; Moorhouse, Hay & O'Donoghue, 2014). An example is the lack of sufficient numbers of supervisors having an amalgamation of tikanga knowledge (knowledge in Māori practices and protocols) and social work knowledge (Eketone, 2012; Hollis-English 2012). Alongside this is the concern about the quality of cultural supervision that is available (Elkington, 2014).

An emphasis on the positioning of cultural supervision and the need for guidelines is also a recurring theme (Moorhouse, Hay, & O'Donoghue, 2014; Elkington, 2014; O' Donoghue & Tsui, 2011). Another significant aspect is the resourcing of social work supervision, that is, Māori social workers advocating that cultural supervision is necessary for all social workers working with Māori especially those working in the justice and health sectors. Furthermore, there are inevitable inherent tensions of being accountable to both mainstream and Māori systems, if values and principles require realignment (Eketone, 2012; Hollis-English, 2012; Moorhouse, Hay, & O'Donoghue, 2014).

Aspects of effective supervision which enhance social workers' experiences
Munford & Welsh-Tapiata (2001) suggest that the interface of the client and social worker is where transformational learning occurs. Davys & Beddoe (2010) describe the value of supervision as being a mirror of the social worker and client context. Creating effective cultural supervision that enhances positive outcomes for social workers requires the supervisor and social worker to be conscious of how the values, principles and skills provide safe and meaningful participation in supervision. An area of interest raised is in enabling social workers to embrace cultural supervision. Tsui (2005) asserts that the supervisor and supervisee have the

understanding of what the profession, agency and client/s needs are in terms of effective supervision.

Gray, Field, and Brown (2010, p. 12) say that achieving effectiveness is determined by the social work context of the "team" and service users, alongside meeting social service outcomes. Gray, Field, and Brown (2010) go on to say that achieving social service outcomes depends on the capacity of solving problems in social work activities, including supervision. They emphasize that the effectiveness of line management is critical, as well as the commitment of social workers to the concept of effective social work supervision. The literature agrees that some ideal and appropriate evaluative criteria for effective supervision generally and for culturally effective supervision is needed (Davys & Beddoe, 2010; Elkington, 2014; Eketone, 2012; O'Donoghue & Tsui, 2011).

Scerra (2012) reviewed ways that all supervisors (Aboriginal and Non-Aboriginal) could provide effective supervision to Aboriginal practitioners in Australia. The focus was primarily on effective supervision models of practice and the education required to achieve this. Scerra highlighted the following considerations for the development of an effective supervision model:

- "The development of cultural competency";
- "The creation of reflective space that is relevant and meaningful";
- "Culturally inclusive" settings; and
- Adaptation of supervision approaches to acknowledge professional and "cultural needs" (Scerra, 2012, p. 82).

One international framework that has been developed and promoted to review effective social work supervision is the Skills for Care and the Children's Workforce Development Council (SCWDC) (2007), "Providing effective supervision" framework. The SCWDC (2007) was informed by the need to meet the United Kingdom's National Occupational Standard requirements. This developmental tool outlines the competency measures that are required to ensure that best practice standards, effective professional relationships, and sound professional decision making is achieved founded in the belief that effective supervision "needs to combine a performance management approach" (SCWDC, 2007, p. 3). The underlying premise that this approach supports, "a dynamic, empowering and enabling supervisory relationship" (SCWDC, 2007, p. 3) is

somewhat perplexing, when directed from key performance indicators. However, the SCWDC (2007) operates in the heavily legislative environment of interdisciplinary and multidisciplinary children's social welfare and care which reflects the mandatory environment of this area of social work. Nonetheless, the functions of critical reflection and the strengths of supervision are highlighted, with anti-discriminatory practice a part of the tool, as outlined in "Element 1.3, Develop, maintain and review practice and performance through supervision" (SCWDC, 2007, p. 13). However, dedicated guidance on achieving culturally effective supervision within the SCWDC is missing.

Culturally effective social work supervision

Eketone (2012, p. 27) describes cultural supervision as being; "cross-cultural", "culturally appropriate", "culturally competent", and "culturally effective". Culturally effective supervision "is where the purpose is to support, educate and to protect the worker, looking at the environment and their practice so that they in turn work in an appropriate and safe way with the client" (Eketone, 2012, p. 27).

In the case where culturally effective social work supervision is informed by Kaupapa Māori methods, Eketone (2012) suggests that then includes culturally effective social work supervision as an approach that is encompassed within Kaupapa Māori supervision. He adds that a key difference of culturally effective social work supervision is in the function of this type of supervision, having more of an emphasis on the spiritual and cultural protection of the supervisee, the supervisee's agency and the client.

There are a number of meanings for 'effective' social work supervision and that education, training and professional development is vital in order to achieve this (Scerra, 2012). The achievement of effective supervision for indigenous staff also relates to better staff retention, and the use of "appropriate and effective" (Scerra, 2012, p. 77) indigenous supervision models have been recognised as reducing burn-out for indigenous workers (McKenna, Thom, Howard, & Williams, 2008 as cited in Scerra, 2012, p. 77).

Houkamau & Sibley (2011) highlight the complexity of measuring Māori wellbeing in terms of personal and national well-being. However, increasing cultural effectiveness has contributed positive outcomes for Māori whānau and their communities. Furthermore, cultural effectiveness needs to be considered by social

workers and their supervisors, in relation to the different aspects of culture that can support positive outcomes for the diverse realities of Māori (Eketone, 2012; Stanley, 2000), for example, "younger urban Māori social workers" (Eketone, 2012, p. 29).

Frameworks of culturally effective social work supervision

Eketone (2012) suggests that effective social work supervisors understand the necessity to provide the opportunity to reflect on ways of working with Māori to increase social worker confidence and to ensure safe practice. In outlining a framework of culturally effective supervision which is conducive to the supervision needs of Māori social workers, Eketone (2012, p. 28) describes culturally effective social work supervision as having three functions which are; education, support, and protection. Included in all three is the "Wairua dimension" which is described as "…dealing with client issues where the worker finds themselves out of their depth…".

The prescribed organisational and professional supervision approach needs to be adapted in order to meet the diverse professional and cultural requirements of social workers. Effective cultural supervision should be considered an aspect of professional supervision as opposed to an "additional component" (Scerra, 2012, p. 82).

Embarking on culturally effective social work supervision

Both Scerra (2012) and Eketone (2012) view the sourcing of supervisors with appropriate cultural practice knowledge and understanding of the inappropriate use of cultural models as significant concerns. Scerra (2012) agrees with Eketone (2012) that "inconsistency" is also a factor which hinders professional development and has an impact on supervision practice. Furthermore, the review conducted by the Jaanimili, an Aboriginal Advisory Group, highlighted "the need for better appreciation of models for the supervision of Aboriginal staff" (Scerra, 2012, p. 77).

Scerra (2012) suggests there is limited research about supervision approaches that are specifically designed to meet the needs of indigenous social workers, however acknowledges that Aotearoa is one of the few countries that shows leadership in this area. There are difficulties in resourcing culturally effective supervisors, which is a real concern, and one which has implications for service providers, in particular

social work service delivery, as well as supervision. Further enquiry and ongoing review into strengthening cultural capabilities for social workers, both Māori and Non-Māori, is also recognised as being needed (O'Donoghue & Tsui, 2011; Hollis-English, 2012; Eketone, 2012).

Chapter summary

The continued evolution of cultural social work supervision in Aotearoa reflects, in many ways, what is happening in society. This chapter identified the emergence of a cultural identity that is uniquely indigenous to Aotearoa. What started out as a political movement over sovereignty issues has also developed into a special area of supervision known as Kaupapa Māori supervision which is based on mātauranga Māori supervision.

With the flourishing of receptiveness to cultural supervision models comes the awareness of the need to ensure the respectful accessibility to Te Ao Māori. At the same time, to be truly authentic, Māori practices need to be fully enabled to be effective. This of course causes tensions in regards to whose view is informing how mātauranga Māori and customary practices are being affirmed and validated in social work supervision. There is much to learn still about how to achieve cultural expression in social supervision. Eketone's (2012) functions of culturally effective supervision raises further enquiry as to what determines culturally effective social work supervision.

This chapter has discussed the evolution of cultural supervision that has occurred in Aotearoa and in doing so has laid the foundation for further exploration of what culturally effective social work supervision means, which is outlined in the next chapter.

CHAPTER FOUR

TE POU TUAWHA: THE METHODOLOGY PILLAR

"Our traditional account is focussed on in this history but if relevant, what we know from investigations by various sciences is added" (Hohepa, 2011, p. 79).

KIA TIMATANGA: "He hakamana i te tangata - giving confidence to know what to do", (R. Walters, personal communication, November 3, 2016).

This chapter outlines and describes the method, ethics and principles used for this research. The methodology used provided a robust research framework. This is not to forget that on a human level relationships are involved and special care and consideration is required above all else.

Prior to undertaking this research, appropriate approval was needed by kaumātua and kuia from Te Taitokerau. Without their approval the researcher would not have progressed this research proposal any further. The consultation process with kaumātua took approximately three months during which time three hui with a kaumātua were organised to enable discussion and reflection about the implications of this research. The consultation process and guidance from kaumātua and the inclusion of a te reo me ona tikanga expert enabled essential connections being made, which includes the wairua dimension of this research.

Participant background information

In respect of the Kaupapa Māori research principle, "Aroha ki te tangata (a respect for people you are working with)" (Moyle, 2014, p. 31) and confidentiality, the participants of this study are identified by an abbreviated pseudonym. Six participants were purposefully selected for this research; three social work supervisees and three social work supervisors. Four identified as Māori, with two having mixed heritage. One participant identified as Pākehā and one as a New Zealander. At the time when the participant interviews were conducted all six participants were Social Workers Registration Board (SWRB) registered and holding current practicing certificates. Five participants also had professional

membership with the Aotearoa New Zealand Association of Social Work (ANZASW). Two participants were employed by non-governmental organisations and another two participants by statutory organisations. Two participants had their own individual private practices. The iwi affiliations of the participants include Te Taitokerau iwi and iwi from across Aotearoa. All of the participants reside and work in Te Taitokerau and all the participants were female.

The practice experience of the participants is broad and includes having been involved in the following aspects of social work; community development, youth justice, care and protection, residential social work, social work education, teen parenting, violence prevention, the provision of supervision, working with older people, and health.

Methodology

An enquiry that seeks to understand cultural epistemologies from Te Ao Māori requires a two-pronged approach. Underpinning this study are the key principles of Kaupapa Māori methodology (Mead, 1996, as cited in Mooney, 2012, p. 52) which have illuminated the way forward for this study from its inception to completion. The qualitative design of this research is the use of a one to one, semi-structured interview method.

This research has used four base questions (see Appendix 1, 'Participant Interview Questions') to further explore culturally effective social work supervision (Eketone, 2012) and gain an understanding of the participants' experience of supervision (Moorhouse, Hay & O'Donoghue, 2014). The questions have been formulated around gaining information about background in social work, demographics, knowledge, feelings, values and opinion (Patton, 2015). These base interview questions were pretested, reviewed and amended in relation to ambiguity, confusion or other issues highlighted in the pilot testing (Moyle, 2014).

Purposeful sampling

Purposeful sampling was used in this study and included social workers who are members of the professional bodies, SWRB and or ANZASW, and residing or working in Te Taitokerau, Northland. The researcher utilised existing supervisory networks through the ANZASW to call for expressions of interest to participate in the study (see Appendix 2, 'A Call for Research Participants') and adhered to the ANZASW guidelines in this regard. This process was utilised to access potential

participants as it had been used previously in terms of social work research and offered the researcher access to various databases including those related to social work supervisors.

The selection criteria for the participants of this research required social workers to; be currently engaged in a supervision relationship as a social work supervisee or supervisor; hold registration with the SWRB and or professional membership with the ANZASW; and at the time of the research be working within a social work role in Te Taitokerau, Northland. In terms of new social work graduates, they needed to have at least two years of social work practice experience and have been attending social work supervision regularly, that is, at least one hour per month for six months; in addition to having provisional membership with the SWRB and or the ANZASW. This was to ensure new social work graduates had adequate social work and social work supervision knowledge and experience for this study.

Seven social workers expressed an interest in being participants of this research. Of the seven expressions of interest, six participants were selected to be interviewed as a social work supervisor or supervisee, following the expression of interest to participate in the study. The six that were selected for interview were chosen because they met the selection criteria.

While the participants are all female and a fuller gender analysis is necessary alongside this research, of particular importance is the research space that this research created for a uniquely wāhine Māori perspective to be appreciated and heard as four of the six participants identified as Māori.

In view of the mandatory requirements that are inherent in professional social work memberships, particularly in terms of demonstrating ability to work with Māori, (SWRB, 2017) and access to regular supervision (SWRB, 2017), professional membership was a necessary criterion. Additionally, professional membership as a criterion rather than employment with an agency would keep the focus on the social workers as opposed to an organisation. This would also mean that agency permission to participate in the study would not be necessary (Moyle, 2014).

The interview processes

The participant interviews were conducted on the following dates with the respective pseudonym of the participant beside each of those dates:

1. 29th July 2016 - SW1.
2. 2nd August 2016 - SUP1.
3. 5th August 2016 - ICW.
4. 2nd September 2016 - SW3.
5. 5th September 2016 - SUP2.
6. 9th September 2016 - SUP3.

The Interview followed 'The Interview Guidelines' (see Appendix 3). In addition, the interviews were approximately an hour long. The interviews began with karakia, mihimihi and whanaungatanga, or the pōwhiri process (Mead, 2016), and closed with karakia and then the sharing of kai in keeping with tradition rituals of encounter and engagement (Mead, 2016).

If background information was not disclosed in the pōwhiri phase the interviewee was asked background questions such as describing their supervision experience and the frequency of their supervision to clarify that type of information. As the interview drew to a close the interviewee was invited to add any further feedback or comments. The interviewer and interviewee debriefed after the interview and general notes taken as to any perceptions of the interview or emerging themes or areas of importance that came to note (Patton, 2015).

Thematic analysis

This analysis process involves encapsulating themes that were shared in the interview transcripts. Justification of the theme is supported with the inclusion of direct quotes (Abell & Myers, as cited in Mooney, 2012, p. 53). A thematic analysis is a method that both identifies and notices emerging "patterns" or themes (Mooney, 2012, p. 53). While this study has a small sample group, when a theme is identified or shared across the sample group, then the theme can be justified with more credibility.

Themes were established using both inductive and deductive approaches (Patton, 2015). The inductive approach reviewed and coded the emerging themes directly from the content of the data information from the participants' transcripts. The deductive approach reviewed and coded the themes identified by recognised foundational Te Ao Māori concepts (Research Groups, n.d.). Underlying justification of themes was related to existing themes from the review of the literature (Mooney, 2012).

An enquiry into themes enabled the transformation of the raw data into a closer understanding of their true meaning (Beddoe, 2015). The thematic analysis from the participants' narratives and the literature would inform an initial 'developmental conceptual framework' (Adamson, Beddoe, and Davys 2014). The emerging developmental conceptual framework for culturally effective supervision would advance Eketone's (2012) suggested framework describing the functions of culturally effective supervision for Māori.

Visual mind-mapping

To strengthen the review of the emerging themes for the manual sorting method which was used for this research, the "How to use thematic analysis" tool was introduced ("Thematic Analysis, n.d.). The stages of the generation of initial codes, searching for themes, the review of themes, and the defining and naming of themes, were used in this study. The emergent themes for each question were colour coded by manually highlighting text on the transcripts. In searching for the broader themes, visual mind mapping was used (see page 45).

The visual mind mapping method colour coded the data from the participants' transcripts. The researcher used this mind mapping method to identify interrelationships to assist in searching for the broader themes. The connections made to the purple code represented data that was directly related to Te Ao Māori; the green code represented the emergence of a concept from Te Ao Māori; the yellow code represented values, principles and skills practices from Te Ao Māori; and the grey code represented methods used from Te Ao Māori. The deconstruction and reconstruction of the data involved categorising findings and conclusions and "integration of concepts" identified from the literature review (O'Leary, 2011, as cited in Moyle, 2014 p. 35).

VISUAL MIND MAPPING

Step 2 Q4 What are the skills, values and methods that inform culturally effective social work supervision?
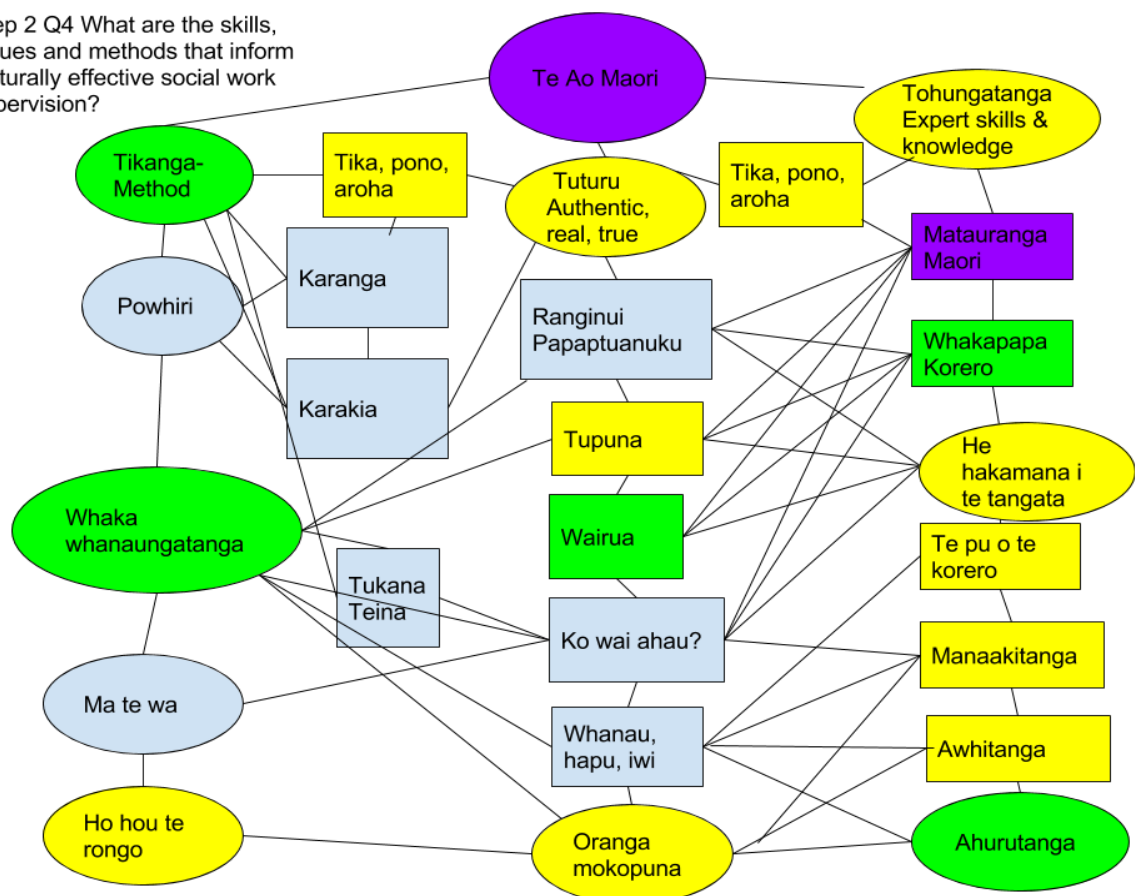
Whakawhanaungatanga Roopu

As Elkington (2014, p. 72) states, frameworks that examine Kaupapa Māori philosophy and theory need to use an appropriate Kaupapa Māori methodology to ensure correct interpretation and "analysis for appropriate development". This study utilises a Whakawhanaungatanga Roopu or a Research Advisory Group which included a te reo me ona tikanga specialist from Te Taitokerau and the research supervisor attached to this study. The admission of a cultural expert was necessary to ensure accuracy in interpretation and the appropriate use of te reo me ona tikanga. The Whakawhanaungatanga Roopu (Roopu) was utilised to provide a safe space for the researcher to critically reflect on issues or concerns, and amongst this was the need to minimise the potential risks to "insider" knowledge in terms of bias and lack of objectivity (Smith 2006, as cited in Moyle 2014, p. 33). This Roopu guided and supported the study in a way that ensured cultural, ethical, legal and moral responsibilities were embodied within the research (Ruwhiu, Ashby, Erueti, Halliday, Horne & Paikea, 2009). A Roopu agreement was discussed and agreed

upon which recognises the platform to work from in terms of areas of expertise and the function of the Roopu. In keeping with the principle of "Aroha ki te tangata (a respect of people)" (Moyle, 2014, p. 31), it was necessary for the participants to be informed of the Roopu and the conditions and terms of the agreement with the Roopu.

The positioning of the Māori researcher

The positioning of the Māori researcher is significant in Kaupapa Māori research and is said to bring intrinsic biases (Cunningham, 1998, Smith, 1999, Bell, 2006, Hollis & Hollis-English, 2012, as cited in Moyle, 2014, p. 36). In addition, the researcher acknowledges the experience and knowledge she has on the topic of cultural supervision and the power differential that this positions the participants of the study. The researcher's transparency and accountability required the use of critical reflection for the duration of the study, including accessing the Roopu. Access to the Roopu was through the researcher being proactive in scheduling regular contact rather than on a needs basis to ensure transparency and accountability.

Ethical considerations

In Aotearoa, and particularly with regards to Māori, the context of research ethics is said to encompass more than consent, with particular awareness around confidentiality (Te Awekotuku, 1991, as cited in Moyle, 2014, p. 31). Mead's (1996, as cited in Moyle, 2014, p. 31) research ethical principles have been acknowledged by Māori researchers (Te Awekotuku, 1991, Bishop, 1996, Ruwhiu, 1999, Cram & Bishop, 2005, Mihaere, 2007, as cited in Moyle, 2014, p. 31) as having identified obligatory responsibilities and essential elements and aspects for researchers. These responsibilities have been successfully used in other studies (Ruwhiu, Ashby, Erueti, Halliday, Horne & Paikea, 2009; Moyle, 2014; Hollis-English, 2012).

The following explains the application of those ethical research principles to this study:

1. "Aroha ki te tangata (a respect for people…)" (Moyle, 2014, p. 31). This principle requires the researcher to be conscious of the social construction of people's views and acknowledge the diverse nature of the participants' realities (Moyle, 2014). This entrusts the researcher to care for

the participants' information appropriately and to inform the participants of the processes that their information will go through as part of the research project from data collection to the dissemination of the findings. For example, in order to keep the ownership of the information with the participants the interview transcripts were returned to the participants, reviewed and amended by request with the permission of the participants if required (Moyle, 2014). The participants' guidelines for amendments included a timeframe of two weeks to be completed with a follow up hui if necessary.

2. "Kanohi kitea (the seen face)" (Moyle, 2014, p. 32), that is - to present yourself to people face to face.
   This principle requires the researcher to meet participants face to face. This builds rapport and trust; person to person. The emotional intent, body language and subtleties of wairua (spiritual dimension) come into play and is said to authenticate the ritual of engagement or the interview, that is, to, "…provide more positions of reflection that help guarantee standards, quality, space and boundaries as defined by Te Ao Māori" (Pohatu, 2004, p. 8).

3. "Titiro, whakarongo, kōrero (Look, and listen first: Speak later)" (Moyle, 2014, p. 32).
   This principle refers to the art and science of the interview process. The researcher is the humble observer of the participant in that they watch and wait with patience and humility for cues to proceed or to speak. This intent observation and listening is said to open the researcher to the offerings of the participant (Moyle, 2014).

4. "Manaaki ki te tangata (Be generous in sharing with and hosting people)" (Moyle, 2014, p. 32).
   This principle refers to the concept of manaakitanga and the care taken with the participants. For example, the place for the interview may be in the participant's home. Again, the accountability to the participants features here. For example, the interview transcripts will be reviewed by the participants to ensure accuracy. This would involve information about the Whakawhanaungatanga Roopu with regards to the members and their areas

of expertise being made available to the participants and the agreement in terms of the space the Whakawhanaungatanga Roopu occupies within this research. In addition, the sharing of kai will also be an aspect of the interview process and in keeping with traditional rituals of engagement (Moyle, 2014; Mead, 2003).

5. "Kaua e takahia te mana o te tangata (Do not trample over the *mana* of people)" (Moyle, 2014, p. 32).
Mead (2003) describes *'mana'* as a principle of *tikanga*, (customary practices and protocols), that denotes inherent respect for people. This requires a clear platform for participant engagement in the research which would include the 'Participant Information Sheet' (see Appendix 5) and the 'Participant Consent Form' (see Appendix 6). Activating the 'mana-principle' (Mead, 2003) on the researcher's part will ensure that this research will be beneficial for individuals, communities and whānau, hapū and iwi, and cause "no harm" (Berryman, SooHoo, & Nevin, 2013, p. 9). Creating a foundation for a relationship based on respect and mana provided the opportunity for taōnga tuku iho, to be shared by the participants. Founded in the belief in the principle of "Kaua e takahia te mana o te tangata (do not trample over the *mana* of people)" (Moyle, 2014, p. 33) any of the data which may have unintentionally identified the participants or whānau remains within the transcripts of the participants' interviews.

6. "Kia tupato (Be cautious)" (Moyle, 2014, p. 32).
This principle relates to the safety of the participants and the researcher, including working through the processes of confidentiality (see Appendix 4, Participant confidentiality agreement). Correspondingly, the safety of the researcher is ensured in terms of adhering to ethical, legal, and moral obligations of the research (Moyle, 2014); for example, Unitec Research Ethic Committee requirements, Kaupapa Māori Principles, SWRB and ANZASW Codes of Conduct and Practice Standards. In addition, the acknowledgement of the researcher's 'Inside Status' (Moyle, 2014) which has been discussed under the heading of "Positioning of the Māori researcher" in this chapter.

7. "Kaua e māhaki (Do not flaunt your knowledge)" (Moyle, 2014, p. 33).

This refers to the researcher being aware of the impact of power, status and 'control over information' that research has embedded within its processes particularly in terms of indigenous peoples. Notwithstanding the impact the research can have on people's lives, this principle acknowledges and protects diverse perspectives of participants. It provides them a safe space to reflect and formulate their ideas and in the process learn about themselves and their world (Moyle, 2014). The researcher will be mindful not to promote her own expertise so as not to minimise the expertise of the participants.

Dissemination of the research information

The dissemination of the research information was discussed with the participants and due consideration given to institutional requirements, professional responsibilities and whānau, hapū and iwi obligations. This research recognises the Kaupapa Māori research principle of "Kaua e takahia te mana o te tangata (do not trample over the *mana* of people)" (Moyle, 2014, p. 32) in terms of the ownership of information. In order to respect the place where this research was undertaken the findings are inherently a part of the whānau, hapū and iwi of Te Taitokerau. It is the researcher's view that the pursuit of knowledge, enhanced learning, and cultural enrichment requires humility, and for this reason, some of the oral whakapapa korero may not have been included in the written words for this thesis. In doing so, the participants' mana remains intact within their transcripts. This is consistent and gives preference to the principle of mana, which this research embodies.

Chapter summary

The diverse realities of Māori are contextually driven by cultural, social and political forces. The critique of Māori experience to use their own Kaupapa Māori research framework resonates and is discussed by numerous Māori and indigenous researchers. It has been argued by Māori and indigenous researchers, that the analysis of colonisation and the role that research has played and continues to play in relation to either re-colonise or de-colonise, needs to be objectively and subjectively taken into account. It is with this in mind that a methodology that resists and disrupts the objectification of the people and practices from Te Ao Māori was required for this research. This takes care and consideration to a whole other level of responsibility particularly as it was the researcher's people who have had

their experiences reviewed and studied countless times throughout the history of Aotearoa, as has been the experience of indigenous people globally.

The next chapter continues the theme of objectivity and from whose perspectives 'objectivity' is informed, which, in this case, are the research participants who selected their own pseudonyms for this research. In addition, the findings shed light on the experiences of culturally effective social work supervision from the experiences of the participants of this research, and moreover, for some of the determinants that have enabled culturally effective social work supervision to occur.

TE POU TUARIMA:TE PU O TE KORERO: THE FINDINGS PILLAR

" *Whakaaro* [is] *not just ideas or thoughts, whakaaro doesn't stand alone, whakaaro is based on values such as taha wairua, aroha, manaakitanga, whakaaro doesnt stand alone...The manaaki is in our whakaaro"*. (R. Walters, personal communication, November 3, 2016).

KIA TIMATANGA: The meaning of, 'Te pu o te korero', for this research.

It was during one hui with the te reo me ona tikanga expert for this research that the name for this chapter "Te pu o te kōrero" came about. In terms of the description and connection to this research, "Te pu o te kōrero'" literally translated means "the guts of the conversation" (R. Walters, personal communication, November 3, 2016). This phrase is also known as 'pūkōrero' (Māori Dictionary n.d.) which means to speak from a well-informed position. Moreover, this phrase reveals the nature of the main study which is the exploration of Te Ao Māori conceptual themes of culturally effective social work supervision (CESWS) through the narrative of the participants' knowledge, practice and insight of their social work supervision.

The format for this chapter

The following paragraphs outline the primary conceptual themes from Te Ao Māori that have emerged from the analyses of the participants' transcripts. In the next paragraph, subthemes, referred to as 'conceptual keystones', have been identified which are associated with the preceding conceptual theme.

Theme: Tuatahi: Whanaungatanga

This conceptual theme captured the participants' understanding of 'relationships' that connected them to whānau, clients, peers and their relationship with their supervisor. The two conceptual keystones that the participants attributed to the concept of whanaungatanga were whānau and whakapapa.

All the participants worked from a collaborative practice base and were familiar with the customary practice of whanaungatanga. Furthermore, participants said that the practice of whanaungatanga or whakawhanaungatanga is significant to their social work practice with whānau, clients and with their wider relationships. ICW expresses this as she talks about her work:

> and that [clients] *um* [are] *whakamā to go to counsellors or don't necessarily have relationships with* [their] *outside people and and that's where our relationship gets strong is that we spend a lot of time um just building relationships I guess, and supporting them to build relationships around themselves and their whānau.*

SW1 agrees, acknowledging a real need to address the context of whānau relationships, emphasising the rationale for this argument:

> *A high percentage of our whānau are Māori you know um and at this time current time there's a lot of our Māori whānau are in difficult relationships and situations and I think that's a lot to do with what's happening in our society.*

Like ICW, SW1 highlights that in her view, while she may be involved with working alongside a number of agencies who are involved with her clients, her work "*always* [has] *been whānau focused*".

Whanaungatanga featured when determining what participants required to support them individually, culturally, and professionally. For example, SW1 discusses the value of a supervisor being able to "*identify the barriers and issues between organisations when practicing and working with Māori*". Giving a practice example of being in a situation with "*school teachers or principals who do not have a view* [understanding] *of our Māori whānau*", which required her "*supervisor to help me to help them* [school teachers and principals] *to understand*".

Conceptual keystone: Whānau

This next section focusses on SW3's reflections of whakawhanaungatanga in relation to her selecting a supervisor that has a close association to her own whānau. SW3 offers a personal account of the highs and lows of her work and her relationship with her supervisor:

> *I know him though um… relationships within our own whānau he's always been around and I just knew he knew me… knew things about me just through things we we you know, you get in a conversation with him and he gets quite deep with the conversations.*

SW3 explains how her supervisor has an in-depth understanding of who she is: *"but you know at that time I really needed somebody that understood who I was"*, because he *"knew that or knew our family well"*. Due to this relationship, he was considered as being able to *"just helped to make make it easier for me to just talk about how I was feeling at the time rather than having to explain things as I went through it"*. SW3 describes the impact this has had on her personally: *"he actually meets my needs at the times that I do use him"*, insisting that:

> *sometimes it's* [he's] *just been around you know some tough decisions* [that] *have to be made about my family so and needing just someone outside of all- all the other stuff that I carry around in my head so um that's been it's been a really good thing for me to have up my sleeve because the work it does it gets really hard some days.*

SW3 continues to reveal the contribution her supervisor has made to her supervision by knowing her whānau:

> *when I have my cultural supervision he knows about the losses and the gains within our whole whānau um of all the successes I suppose and then when you start talking about something they've already they have some knowledge of it so it's not hard for them to see or to get you to think further that* [about] *where - where I've got to um and it's being able to just sort of push me a little bit further to understand myself better I suppose.*

The following narrative is an emotional and painful experience that SW3 shares of why she sought CESWS:

> *when I'm caring for these children as much as they're not mine, they are mine so when - when one of them gets hurt I need to think about why yeah what did I do, what did I not do but it was more than that it was like a it was a mother you know blaming myself that she actually got hurt and all this sort of stuff so yeah I went through um a bit of a hard time with that one cos I couldn't sort of get myself past it so I just yeah I was encouraged to seek EAP[7] through the job and it's like I went I went, I tried it and I....yeah it was really it was really hard and it was like really clinical type you know so what*[s] *happened in your life that makes you feel like that and it's like "what are you talking about?" You know I just didn't get what she was talking about so it was like oh I can't do this one so yeah I went and seen someone that I know that was able to help me.*

SW3 describes the significance that a culturally supportive whānau environment enables for her in supervision:

> *but I can sit amongst my own whānau and yeah everybody gets it so it's about having somebody that understands that so - so that when*

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[7] EAP refers to the Employee Assistance Programme.

you're having a conversation you're not spending half the time explaining it or trying to explain it and you just can't um and that's why I choose to pick up some cultural supervision for myself from someone that knows my whānau who knows me.

SW3 adds: *"yeah our EAP has a list of people, it's like, choose one, it's like yeah no it doesn't work like that"*.

Conceptual keystone: Whakapapa

Participants acknowledged whakapapa, with SUP3 suggesting that: "*I think whakapapa* [is] *a strong thing if you know the whakapapa and the families that are within…the iwi*". SUP3 indicates that whakapapa plays a significant role in understanding the intricacies of relationships. For example, SW3 states: "*Māori staff that are dealing with Māori clients, mokopuna, you know that whole understanding around whakapapa and whanaungatanga is huge and if you don't really understand it you can you know you make the work a lot harder for yourself*".

ICW sums up why whakapapa dialogue belongs in the space of supervision:

> *I think that that* [whakapapa] *is something that would be really helpful um to be able to have kōrero about in supervision um being able to connect our whānau verbally with them is always a way to get into a relationship that um makes life a little bit easier.*

A supervisor's confidence in knowing their own whakapapa was recognised by SW1 as an important attribute of a supervisor. In addition, SW1 says that with her supervisor: *"I can go oh you know this whānau and he can whakapapa and he understands the haukāinga so they* [supervisor] *gotta have a sound knowledge of that"*.

In the following example, speaking from her role as a supervisor being connected by whakapapa, enabled a supervisee she was supervising, to validate her sense of who she was as Māori when this was tested by others. SUP3 describes how a supervisee: "*was really upset, you know about she's not a Māori cos she can't speak the Reo"*. SUP3 reflected on this with her supervisee and asked the supervisee the following question: "*what makes you a Māori?"* The supervisee answered: "*well I connect here"*. SUP3 validates this saying: "*yes you whakapapa you're Māori, nobody can say you're not* [Māori]".

SW1 speaks of her own personal journey in understanding whakapapa:

at some stages I struggled with mine yeah so um they [supervisors] *just had a really good sense of identity which was important for me especially when I'm working with whānau so that helped me grow in my identity as who I was as a social worker, who I am as a Māori woman.*

Theme Tuarua: Tapu - Mana

The seamless relationship of tapu and mana as a conceptual theme identifies the benchmark of what being in a CESWS relationship entails in terms of maintaining culturally safe and culturally ethical supervision practice. SUP3 is conscious of the significance that 'tapu' and 'mana' play in maintaining respectful boundaries which is integral in CESWS saying: "*having that belief that everybody has a tapu and mana you know so it's not violating* [violated] *even in in supervision*". Further stressing, "*to make sure that they're not* [supervisor and supervisee], *you know* [you don't] *takahia* [trample on] *the mana* [of people]".

SW1 shares a moving reflection and the sense of healing for her in having a cultural space provided in supervision to unpack her concerns about ensuring she upheld the mana of her clients:

> *I didn't want to trample on anybody's mana. I didn't want to but I felt really aroha for them at the same time um and when we* [with her supervisor] *had our kōrero about that and um and what he bought back to me was you know, it's about maintaining people's dignity yeah, um and as long as we* [are] *offering it not for show but for* [because] *we really* [mean] *it's* [from] *the* [a place of] *aroha and... compassion yeah um there was no intent of harm yeah yeah um but for him*[her supervisor] *to talk me through that you know um that take* [issue] *was a healing for me that I could go away cause I was really hurt at the time.*

Theme Tuatoru: Tika, Pono, Aroha

Together, tika, pono, and aroha, as a conceptual theme invokes the fulfilment of heartfelt and real expectations of the participants when reviewing their CESWS. As a supervisor, SUP2 explains this further: "*I think, um I'm tika in what I do, pono in what I say and I guess those three words, tika, pono, aroha that is who I am and that's not just, that's - that's with everyone and people you know, people can see that*".

SUP2 shares the implications of tika, pono and aroha in supervision practice:

> *And um I think yeah I think those three words sum it up and I think that people that want that for supervision who want to be loved and respected and treated and* [with] *honesty and I think they will come to people like me.*

SUP3 views her practice as a supervisor as including the practice of tika, pono and aroha as she openly shares:

> *that's my priority on what I believe supervision should be about you know but and even with you know being tika Āe [yes], I'm all for you know putting things right and also to be honest I find that that's the main thing with your supervisee and supervisor you know to have that um good relationship where you can trust and actually bring up stuff that maybe uncomfortable you know or safety issues um yeah.*

The realities of tika, pono and aroha once activated is explained as follows by SUP3:

> *you know if you've built a name or if your integrity is right the people will let you know who are the good workers and that and just like her [person's name identified] you know she um married somebody from here and yet she loved the people and she was committed in everything she did for the people of Ngāpuhi...*

Theme Tuawha: Manaakitanga

This conceptual theme recognises the participants' various learning and teaching experiences that have been supported and refined in CESWS. Each of the examples shared by the participants have been grouped together to highlight certain methods that are occurring within CESWS which reflect the evolving nature of social work practice.

According to the participants, the bivalve of cultural knowledge and skills is integrated through Kaupapa Māori methods. SUP1 explains: *"I can have an understanding of models and things and it's from those models you get a deeper understanding"*. SUP3 identifies and explains why specific models of practice are important in CESWS:

> *well even like the hospital they're [their] model is - is um Te Whare Tapa Wha so we - we [the supervisor and supervisee] talk a lot about that how do they [supervisee] you know [how they] apply that with their whānau that they work with and some of them [supervisee's] aren't quite sure what that is even though that's what they're [supervisee's are] supposed to be working with um so it's being able to talk through you know like in a case and that they would discuss and we [supervisee and supervisor] would apply either that or the DOW [Dynamics of Whanaungatanga] the best way to meet that whānau as Māori.*

SUP3 utilises Te Whare Tapa Wha: *"for my self-care plan for the one's [supervisee's]"*. The understanding of the Dynamics of Whanaungatanga, SUP3 suggests, strengthens restorative opportunities: *"you know you can enter into*

hohourongo [healing] *so and then you can use different role models ah*[and] *role players and that so you know there's it's just the big it's a wide thing* [Dynamics of Whanaungatanga] *that you can use. I love it"*.

SW1 is conscious of the deeper cultural meaning of certain stages of her supervision process when she discusses the *"pōwhiri process"* that is a part of her CESWS. SW1 notices that the issue referred to as the *'laying the take* [issue] *on the table",* which, once this occurs then progresses on to: *"discussing that* [the take or issue]", which then smooths the way for *"you know* [the supervisee] *come*[s] *to some healing"*. SW1 shares the progressive steps of pōwhiri in which she takes part during her CESWS which involves: *"you know the karanga just calling us* [supervisor and supervisee] *together which happens in a very I'm not saying a unique style but we're always we have that kōrero* [discussion] *well before we even meet* [for supervision]".

SW1 describes what this phase of the pōwhiri process signifies to her that: *"my supervisor's very humbling which I love he's very humbling so I always use um it's always the pōwhiri process so we so when we come together we have the kōrero before we even come together"*.

According to SUP1, the supervision space that a CESWS supervision process affords the supervisor and supervisee *"doesn't mean you* [supervisor] *provide everything and all the advice but it's actually, I think, getting them* [supervisee] *to consider or wonder what else they* [supervisee] *might need to know and where they need to go"*. SUP1 continues saying: *"it's almost like I* [supervisor] *was giving permission for those things to be raised"*. SUP1 explains how as a supervisor she enables this to happen: *"servant leadership is where you provide leadership but in a way no one* [supervisee's] *knows your* [supervisor] *doing it so you're doing it from behind"*. SUP1 also *"ask*[s] *deliberate questions",* to enable the supervisee to *"get the full picture in order for them to to help them tell their story"*. In addition, SUP3 states:

> *reflections as well every six months, is it working for us? You know, um yeah and um they write up what they think or where we're at at* [in]*supervision, whether they're happy with it, whether they believe there might need to be changes or something added so it gives them that choice too.*

SUP2 reflects on her supervision practice as providing:

Tautoko them[supervisee] *or follow them or support them in every way that I* [supervisor] *can um and I I just yeah and as I get to know the person I get to know what is culturally important and effective for them* [supervisee] *and they* [supervisee] *you know, I allow them to show me* [supervisor].

SUP2's approach is similar to SUP1 saying that*: "they* [supervisee] *will show me their way and they will show me what's important"*. SUP1 adds that as a supervisor: *"always bring it back to where, what is happening with the client"*.

SW1, on the other hand, surmises that when choosing a supervisor: *"it's really important that you get someone who not only needs to understand the organisation that you work for and someone who can really listen to the person you are"*. SW1 provides an example of what she is meaning: *"I don't want somebody* [supervisor] *to say here's the practice, I want somebody to say who are you and um what is your beliefs and values, where do you come from, what did you used to do when things happened"*, explaining that *"as Māori we did things differently"*.

Understanding the workings of *"tuākana tēina and how that works"* is important to SW1 because:

> *we don't want to go into whānau and tread on anybody's toes* [if] *we don't have that understanding of how it* [tuākana and tēina] *works for whānau and their roles and responsibilities when we* [may] *be talking to the wrong people yeah you know we might be sent to talk to a mother but the one we might have to talk to is the Kuia.*

Theme Tuarima: Wairuatanga

The awareness and exploration of the aspects of wairuatanga was profound for those participants that were attuned to wairuatanga. This often compelled their need to seek CESWS, SW3 goes as far to suggest that if her wairua is affected: *"depending on how bad things get it can be quite debilitating you actually can't do anything"*.

There are two specific aspects of wairua that emerged from participants' descriptions about why they need to take concerns about their wairua to CESWS as SW3 expands upon the first:

> *that wairua stuff cos we don't um yeah although like for me I don't try and push it on anybody else but I can I sort of can feel that yeah actually I'm starting to feel a little bit and it goes home with me um it's not something I can turn off um and when it starts effecting* [her] *at*

home then I start thinking oh shoot I actually need to do something now.

Secondly, SW1 says: "*What I love about* [it] *is that your Wairua heals when it comes out of cultural supervision*", comparatively adding that: "*yeah yeah not always* [the same] *with clinical* [supervision] *cause you gotta come out with tasks*". SW1 discusses her supervision needs in relation to her wairua: "*there's got to be that spiritual aspect that Wairua aspect so with our with my cultural supervision*". SW1 reflects more adding: "*so we have karakia to me in Māori* [there] *is a deeper sense*", in the meaning of karakia, which involves: "*karakia to the atua to the whenua to the tūpuna to the awa*".

Theme Tuaono: Rangatiratanga

This conceptual theme, rangatiratanga, encapsulates the participants CESWS design by privileging the inquirer into the participants' unique CESWS sessions which are encompassed in the spectrum of Te Ao Māori. A number of examples of rangatiratanga have already been included throughout the findings section. Additional exemplars of how the participants' CESWS is shaped by methods, practices, and values that are informed by Te Ao Māori are included under this theme.

Kaupapa Māori

ICW identifies as Pākehā and has accessed external cultural supervision with social work supervisors who are Māori. ICW recognises: "*a kaupapa Māori of um a - a format*", such as including: "*having karakia at the beginning*", as necessary part of her supervision and: "*working through Māori models of practice*".

Te Tiriti o Waitangi

SUP3 identifies "*Te Tiriti* [Te Tiriti o Waitangi]" as having a part to play in meeting the needs of clients, in addition to "*the supervisee as well you know um ensuring that they have you know are able to access the appropriate things to meet their needs as well*". ICW considers the loss of whenua as a part of her social work practice and supervision as she considers the following:

> *Māori are already in grieving um due to um things that have happened with whenua and um so even though we see all this grievance on top it's just a layer upon layer and underneath there's a really - really deep layer and that is about land and that's something that I don't have a lot of understanding about so that having somebody*

[supervisor] *to talk to about that deep - deep grief is um something that's really helpful.*

Tikanga

SUP3's analysis included finding "*it really difficult when I started working for* [iwi identified] *you know and cos I wasn't used to going on marae and and um so that was a challenge for me working through - through all that*". SUP3 then goes on to reflect on the importance of tikanga: *"and actually stepping out of my comfort zone and working with Māori, I grew up with Māori but yeah it was actually um coming under the tikanga stuff that I, I felt challenging and yet I found it really rewarding"*.

Mātauranga Māori

As a Pākehā social worker ICW utilises cultural supervision and believes that CESWS provision should be delivered by Māori supervisors and specifies what she is meaning: "*um Māori who - who um have their inner um understanding of what being Māori really means*". ICW reviews why this is important: *"and that they're able to um verbalise that to whoever their* [they are] *supervising cause it's not always easy for people to understand somebody else's culture um and appreciate the values that come from within that"*.

SW3 echoes similar thoughts to ICW when referring to her supervisor as having an understanding of the pedagogies embedded within Te Ao Māori and in meeting her supervision needs:

> *the supervisor should have some knowledge of tikanga um but the whole concept of Māori, Māoridom um I have conversations occasionally with people that aren't Māori and they don't seem to understand what I think* [as Māori] *or where my thought patterns are coming from or my beliefs because they're they weren't raised the same way.*

Tohu

A social work qualification referred to as a tohu is seen as important for a supervisor by ICW: "*the person that gives um cultural supervision should most definitely have that social work tohu but not just have it, um have walked through that, have experience in that*".

Te Reo Māori

ICW understands that:

the - the um reo up here is quite different and to be able to um speak that accurately, correctly and to have some understanding of um some of the terminology that is used in Taitokerau, I think that that is something that would be really helpful um to be able to have kōrero about in supervision.

Uaratanga[8]

ICW's explanation of what informs her CESWS involves the inclusion of fundamental values, for example: "*I guess it's like going into a Marae, the um values that come from a Marae um the being able to um do the karakia*".

Whakataukī

The use of whakataukī, for ICW has been useful as she explains how this has been utilised in CESWS: "doing whakataukī um and - and relating that to um either myself personally or māhī that I'd being [be] doing".

Tohunga

SUP3 suggests supervisees utilise: "*personal preference*" in terms of selecting a CESWS supervisor, going one step further by saying "*that you know they* [supervisee's] *have a tohunga that they might like to go to* [for supervision]".

Chapter summary

This chapter has provided the findings for this research in relation to the conceptual themes from Te Ao Māori that informs culturally effective social work supervision. The conceptual themes reflect an all-embracing range of Māori concepts which underlie Te Ao Māori knowledge and practices. The interrelated nature of the conceptual themes in Te Ao Māori means that the themes interlock, which is needed to harness their collective potential.

Giving voice to the range of cultural experience within the participants' own supervision framework, the examination of the conceptual themes therefore recognises the underpinning notion of affirming Te Ao Māori. The next chapter goes further into the layers of the conceptual themes and discusses their in-depth meanings and application in social work supervision.

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[8] Uaratanga means values.

TE POU TUAONO: WHAKAWHITIWHITI KŌRERO: THE DISCUSSION PILLAR

"There are different stages to kōrero. When we share kōrero we should share with care, relaying meaningful kōrero…". (R. Walters, personal communication, November 3, 2016).

KIA TIMATANGA

Whakawhitiwhiti kōrero involves offering the discoveries found within the findings of this study. Interwoven within the whakawhitiwhiti kōrero are the researcher's reflections referred to as; 'Ngā whakaaro hurihuringā' which are intertwined with the literature review.

Discussion from the findings

This study set out to walk alongside social work supervision research and highlight what social workers think culturally effective social work supervision means to them. While this study does that to a point, it is more accurate to say that it is through reclaiming the participants' voices that a better understanding of culturally effective supervision is revealed.

The participants' narratives showed that there is a culture of hope and possibility happening within supervision settings which is informed by mātauranga Māori. In addition, it appears that when there is space to reflect, created by Te Ao Māori, implications for deep learning occurred. For example, the capacity for culturally informed dialogue in supervision revealed moments of personal, professional and cultural healing for the participants.

Striving for cultural integrity tended to be the driver behind the participants' supervision expectations and they described their experience of supervision with their own cultural understandings and practices in mind, in addition to professional requirements of cultural competency. An underlying cultural constant in their supervision was the distinctive heartbeat of concepts from Te Ao Māori which softly vibrated through their shared cultural meanings and ideals.

Focussing on particular individual concepts that arose from the findings is a challenge when concepts are interwoven in Te Ao Māori frameworks (Ka'ai & Higgins, 2004). This is because concepts of this nature are interrelated and interconnected. Similar to previous applied research described in the literature (Tate, 2012; Marsden & Royal, 2003), the intention here in this thesis is to highlight a collection of concepts that are informed from a social work supervision practice perspective. Concepts from Te Ao Māori have the possibility of framing culturally effective social work supervision models of practice and are the foundational knowledge capsules for an evolving culture (Mead, 2003; Eruera, 2005).

Whanaungatanga

Figure 12. Whanaungatanga, the joining of hands, to illustrate the need to work together.

The degree of importance the participants placed on the concept of whanaungatanga when working with their clients seemed to amplify the practice of this concept in supervision. This aligns with the theme within the literature that affirms whanaungatanga. Exemplars of this concept are present in early culture specific health (Durie, 1998) and education (Pere, 1982) frameworks of working with Māori. Whanaungatanga is also apparent in social work supervision reiterations such as the Awhiowhio social work supervision model (Webber-Dreadon, 1999) and more recent tangata whenua supervision models, Kōrero Kōrari (Eruera, 2007); "Hoki ki tōu maunga kia purea ai e koe ki ngā hau o Tāwhirimātea" (Murray, 2012, p. 3), and Ata method and practice tool in supervision (Lipsham, 2012).

All the participants used their professional and/or cultural acumen to determine who they wanted a professional supervision relationship with. Additionally, running parallel to this in 'real time' was the underlying enactment of whanaungatanga between some of the supervisors and supervisees. In particular, one participant generated an understanding of what this meant in her supervision which highlighted the customary practice of whanaungatanga occurring naturally in supervision between herself and her supervisor. At the same time this particular 'whanaungatanga constructed supervisory relationship' enabled critical reflection and professional learning to occur.

Scerra (2012) makes note of the complexity of kinship networks that indigenous workers find themselves in and the challenges of navigating the personal-self and the professional-self that this presents. However, from a cultural paradigm for Māori, the roles and responsibilities for the role-players within whanaungatanga are said to be encoded and or self-determined (Hohepa, 2011). In addition, Pere (1982) advocates that whānau ora or whānau wellness is achieved through the obligatory responsibilities that operate within whānau relationships. Durie (2001) and Tate (2012) further acknowledge the restorative qualities that the process of whanaungatanga enables. The inherent contributions that the practice of whanaungatanga makes to maintain the supportive functions of whānau relationships highlight the possible enabling features this concept has in social work supervision practice.

The participants' narratives resonate with the sentiments of Davys and Beddoe (2010) in terms of social work supervision being contextually determined. This is clear in terms of achieving culturally effective supervision and the practice of whanaungatanga which was generally correlated with the participants' own values, beliefs and practices of whanaungatanga.

The scope of values shared included values apparent in marae settings, professional cultural safety, and the upholding of human dignity. What becomes apparent is the pivotal role that supervision plays when the personal, professional and cultural aspects of the supervisees' lives intersect with the client-practice context (Davys & Beddoe, 2010).

Ngā whakaaro hurihuringā: Whakapapa and Tupuna legacies

A cultural tool that was identified in terms of benefit for the supervisee, both personally and when working with whānau, is in understanding relationships determined by whakapapa. As previously mentioned in the literature review, Sadler (2014) stated that whakapapa is a whānau method of analysis. Tate (2012, p. 57) confirms that the understanding of whakapapa has "great accuracy" in pinpointing direct and extended relationships in addition to providing information about an individual's place in a whānau and their role, for example, Tuākana or Tēina. Furthermore, whakapapa methods have been utilised in supervision models. For example, Webber-Dreadon (1999) has included whakapapa korero in her Awhiowhio supervision model, and Murray's (2012) reclamation of a whakapapa rich supervision model that has a focus on identity and belonging entwined in one's pepeha.

It is plausible that supervision constructed around whanaungatanga ties with the added opportunities to explore whakapapa connections could enhance social work supervision practice and in particular the support function (Eketone, 2012). The literature suggests that the type of scrutiny the 'whanaungatanga-constructed' frameworks which involve whakapapa provides is particularly useful when considering authentic cultural support pathways and the part that influential whānau role models play in people's lives (Hohepa, 2011). For example, the supervisor may be aware of the legacy of the supervisee's tupuna, the aspirations of the supervisee's whānau and the role the supervisee plays within these. As well, a whanaungatanga-constructed supervision framework provides an orally informed virtual narrative about the supervisee's intergenerational whānau support continuum channelled by whakapapa.

Ngā whakaaro hurihuringā: Whānau members as supervisors

Webber-Dreadon's (1999) three-dimensional approach to cultural supervision acknowledges the cultural role that kaumātua and kuia have in a cultural supervision setting and in particular as expert holders of cultural knowledge. An area of consideration that was raised in the very early stages of unravelling the conceptual themes of this study was 'whānau-founded' supervision. This came about by way of two participants having supervisors who had existing whanaungatanga relationships with the participants. Certainly, the practice of the Tuākana-Tēina roles attests to the older sibling responsibilities to the younger

sibling (Thomas & Davis, 2005). The proposal of the professional supervision relationship being founded upon whānau-based grounds is contentious because of the professional stand on what constitutes a professional relationship (SWRB, 2017). In this study, alongside a cross-disciplinary supervision relationship is the co-creation of whānau accountabilities (Pere, 1982; Tate, 2012). That is the notion of whānau-founded objectivity which is incumbent in the practice of whānau reciprocity and potentially having an underlying presence in supervision through whanaungatanga ties.

Mana and Tapu

The adherence of tapu and mana involves having a consciousness of the sacredness of 'being' (Tate, 2012; Mead 2003). In the supervision setting the ability to know how to overcome highly sensitive and complex practice situations is often at the forefront of the administrative (Kadushin, 1976, as cited in Hawkins & Shohet, 2012, p. 62) or qualitative (Hawkins & Smith, 2006, as cited in Hawkins & Shohet, 2012) functions of supervision.

Critical cultural assessment methods are present in a myriad of approaches and frameworks, (Marsden & Royal, 2003; Thompson, 2006; Tate, 2012). The duality in terms of the awareness around the protection of a person's mana and the possibility of the transgression of a person's mana, expressed in the concepts of mana and tapu, provoked deliberate levels of critical reflection for participants. Similarly, with the Ata framework, Pohatu (2004) provides a comprehensive staircase reflection pathway. Ata both challenges and supports the practitioner to reflect on the meanings for certain actions in relation to their practice approach. Embedded within the Ata framework are key concepts such as whanaungatanga, mana, whakapapa, tika, pono and aroha that align with the conceptual undertones of this study.

Ngā whakaaro hurihuringā: Ethical cultural supervision triads

In some ways the familiarity of ethical principles in the professional social worker's practice can become so ingrained they could be overlooked as pivotal reflection points in critical supervision reflection. Reflecting on the ethical principles occurring regardless of the situation should be an integral part of supervision (SWRB, 2015). When searching for the connection between the concepts for this study, the unconscious bias that tika, pono and aroha would be embedded within the

nuances of supervision practice was assumed. What was uncovered was, in fact, the conscious use of this triad as a self-reflection model and as a supervision assessment tool. For example, the 'tika-pono-aroha triad supervision approach' provoked a succinct practice response for two of the participants. These responses related to the individual nature of the tika-pono-aroha triad as well as in the collective sense. The way this triad was utilised in supervision seemed to ground the participant in their practice and simultaneously act as a cultural ethical triad with which to touch base. It is worth accentuating tika, pono and aroha and revisiting ways that this conceptual triad can be integrated at various critical reflection phases in the social work supervision space.

Manaakitanga

Figure 13. Manaakitanga, the weaving together of the strands of harakeke (flax), to illustrate the potential to create and achieve when people are supported.

Pere, (1982) and Durie, (2001), amongst others, state that mana is said to be at the heart of manaakitanga. Manaakitanga has the capacity to turn a cultural experience into an enriching framework of engagement (Pere, 1982; Mead, 2003). Manaakitanga asks us to support others and also to receive support (Pere, 1982). The participants identified a number of the supportive methods used as actual supervision models of practice, which tended to mirror social work practice models. The 'Dynamics of Whanaungatanga' (Tate & Peri 1992, as cited in Piripi & Body, 2010) is based on tupuna teachings of the workings of tapu and mana, and when practiced within whānau relationships requires the activation of safety, protection, and respectful engagement with whānau members. In social work supervision practice, participants discussed the importance of not transgressing the mana of the

supervision relationship, or in other words, the supervisor and supervisee are respectful to each other in all of their discussions. In addition, Durie's (1998) 'Te Whare Tapa Whā' model of practice with the four dimensions of wellness was seen as both a method of assessment in social work practice and in social work supervision practice.

The fully functioning manaakitanga supervision framework could be effective in accommodating the educational, supportive and protective elements of supervision (Eketone, 2012). There is another element of manaakitanga which encompasses the various cultural skills that are needed to manaaki others. A manaakitanga framework requires skills that are in-tune with holistic cultural supervision requirements. Examples of this occurring as part of the normal process of social work supervision were clearly identified by the participants who regarded their supervisors as having skills that were receptive to the wellbeing of their wairua (Pere, 1982; Mead, 2003).

Ngā whakaaro hurihuringā: The craft of healing in supervision

There was one skill set that resonated as being effective in terms of having the ability to smooth the way to focusing on the cultural sense of self. The expression of hohourongo (Tate, 2012), or the process of healing, was the journey the participants travelled in understanding their own cultural identity. The supervision process had a significant part in the reclamation of their cultural identity for the participants. The metaphorical analogy of Papatuanuku or Mother Earth's own self- sustaining restorative response (Tate, 2012) paints a vivid picture of a similar effect this type of healing response had for the participants in terms of creating the ability to sustain self-healing. Underwritten in the deep layers of grief are the impacts of colonisation (Smith, 2012; Elkington, 2014) as was articulated by one participant. The reconciliatory process of the Waitangi Tribunal (Ministry of Justice, n.d.) has gone some way in acknowledging the wrongs of the past in Aotearoa. Providing supervision opportunities for healing, especially for the needs of Tangata Whenua social workers and their responses to the breaches of Te Tiriti o Waitangi, should be a consideration. The signs indicate that social work supervision is not there yet in terms of acknowledging the deep layers of grief that the loss of whenua and Te Reo Māori that Tangata Whenua social workers carry with them in their own personal and professional lives and which they possibly recognise in their Māori clients.

Wairuatanga

Figure 14. Wairuatanga, Paint on Toka.

The literature states that the physical dimension has an intrinsic link to the spiritual realm in Te Ao Māori (Marsden & Royal, 2003; Mead, 2016). Rituals of encounter and engagement (Pohatu, 2004) in supervision will, in effect, bring the spiritual nature of concepts to the forefront of relationships (Mead, 2003). In addition, underlying signposts of the presence of wairua within day to day practice situations was discussed with the participants. What surfaced from participants about their place for wairua in supervision was how incapacitating it was when a person's wairua was impacted because of very difficult and complex practice situations. Two of the participants in particular described the effects of this as their wairua being in an 'upset' form, which then impacted on their ability to function normally in their everyday lives.

Ngā whakaaro hurihuringā: Finding a 'settling space' for wairua in supervision
Effective supervision requires the creation of wairua space in supervision. The method commonly used to do this is karakia. One of the participants explained that it is the deep meaning behind the karakia that enabled her wairua story to surface. Karakia are used for a number of occasions and some are for general use, no matter the occasion (Hohepa, 2011). Karakia for supervision will have a quality of its own and will be mindful of the supervisory relationship and those people, past and present, that supervision supports. According to one participant, a wairuatanga approach to supervision exists prior to the supervision session. This participant described how, before the beginning of supervision, the meaning behind the chosen karakia for supervision was discussed, clarified and reflected upon with their supervisor.

The exploration of wairuatanga can be a stumbling block for those unfamiliar with how to provide an appropriate space in supervision to acknowledge the wairua dimension. Aside from karakia there are wairuatanga signposts providing opportunities to explore wairua, for example, wairua is inscribed in pepeha (Murray, 2012) and runs through whakapapa korero (Webber-Dreadon, 1999).

Certainly, cultural integrity needs to be retained, and the desire to be respectful of wairuatanga is ever present. In the same breath wairua speaks to us in our everyday thoughts and actions; it is a concept that all Māori are aware of and occurs naturally. Culturally competent and aware supervisors will acknowledge the existence and presence of wairua, which can enhance supervision and enable wairua to flow through into the processes of supervision.

Rangatiratanga

Figure 15. Hikoi to the Waitangi Treaty Grounds, Waitangi Day, Te Taitokerau, Northland, New Zealand, 2015.

Mead (2003) amongst others, noted that the significance of this conceptual finding as the validation of a uniquely Te Ao Māori presence. Rangatiratanga being actively sought to achieve culturally effective social work supervision practice was described by the participants in a number of ways. For example, in the use of Māori models of practice, incorporating Māori values and principles, comprehending Māori rapport building, utilising Māori stories of creation and participating in Māori belief systems. The repository of this knowledge was openly accessed and expressed through te reo Māori me ona tikanga.

As well as effectively responding to the broad spectrum of cultural realities of the supervisee who is Māori, and Māori whānau that they are working alongside, the findings do suggest that within a cultural pathway, that 'cultural space' could be available and accessible for supervisees who may not identify as Māori but who do however, understand and practice Māori concepts, values (Elkington, 2014) and beliefs.

Rangatiratanga models of supervision unlock their frames of reference from within the practices of Te Ao Māori (Hohepa, 2011). Te Tiriti o Waitangi partnering relationships (Eruera, 2005; Elkington, 2014; King, 2014) are inherent in the supervision terrain of Aotearoa. A number of authors have acknowledged that internationally, indigenous supervision research is led by researchers in Aotearoa (Scerra, 2012; Elkington, 2014; Beddoe & Davys, 2016). Eruera (2005) identified the position Aotearoa holds in terms of defining uniquely Tangata Whenua approaches to supervision. The works of Māori scholarship, such as that utilised by Murray (2012) and Pohatu (2004) are methods that have been passed down and evolved through the generations to plant the seeds for further supervision exploration. This is also what the concept of rangatiratanga involves, that is, protecting and advancing the future interests of social work supervision (Tate, 2012).

The 'collective' critique by whānau and hapū is a part of the notion of rangatiratanga (Pere, 1982). This thesis will undergo whānau, hapū analysis by cultural experts because this is expected within the notion of collective accountability of rangatiratanga for Māori (Pere, 1982). Furthermore, the concept of rangatiratanga encompasses the responsibility of protecting mātauranga Māori (Tate, 2012) and this has been clearly articulated and strengthened by rangatiratanga proponents within supervision discussion and research such as Eruera (2005) and Elkington (2014).

Ngā whakaaro hurihuringā: Futureproofing rangatiratanga in supervision
From the participants sharing of their supervision knowledge and practice it becomes evident that striving to achieve culturally effective social work supervision permits the supervision design to be self-determining. As the reclamation of indigenous knowledge unfolds the prospects of cultural innovation open. Education and learning is the key that unlocks knowledge and supervision is a place where

transformative cultural learning can occur. Supervision practice needs to keep pace with the changing nature of social work and be present on the global agenda by ensuring that we are always cognisant of the need to review our social work practice frameworks. In addition, we need to ensure that we are proactive about protecting the unique space of social work supervision as determined by social workers.

There are very few words that can adequately express the meaning of reconnecting to one's cultural identity and the reclamation of your cultural self through self-determination. Space created within the sanctity of supervision that can provide the opportunity for rangatiratanga to thrive, can also trigger a healing response. Rangatiratanga in supervision provides doorways to future cultural enrichment and, as previously articulated in the literature review, aside from achieving professional competencies, supervision must be about the realisation of Māori aspirations and potential.

Conclusions

The integration and application of the practice of the Te Ao Māori concepts of rangatiratanga, whanaungatanga and manaakitanga is occurring in social work supervision in Aotearoa. These concepts along with others identified in this study are a part of the developmental Te Ao Māori conceptual framework of culturally effective social work supervision (Eruera, 2005; Eketone, 2012; Lipsham, 2012; Murray, 2012; Elkington, 2014; King, 2014).

The function of rangatiratanga in culturally effective social work supervision prioritises cultural identity while the fundamental supervision task is discovering and enhancing the cultural identity of the supervisee's professional and cultural sense of self.

The function of whanaungatanga in culturally effective social work supervision is to enable and progress enduring cultural relationships, while the fundamental supervision task is to foster reciprocal relationships within professional and cultural contexts.

The function of manaakitanga in culturally effective social work supervision is to encourage support based on collective notions of care and support, while the

primary supervision task is to enable self-sustaining support within professional and cultural contexts.

There is no intention for the research findings to be prescriptive in nature and in fact this would be the opposite to what culturally effective supervision embodies (Eketone, 2012). For example, culturally effective social work supervision includes the promotion of a number of cultural constructs and concepts from Te Ao Māori that may not align strictly with professional guidelines and policies. In addition, the knowledge and skills that are required to support culturally effective social work supervision are partially determined by the supervisee seeking a culturally effective supervision contract. Furthermore, culturally effective social work supervision places a greater emphasis on the cultural phenomena that are occurring for the supervisee in their practice context, and within the supervisee and supervisor relationship.

The transference of the concepts from Te Ao Māori is left to those involved in seeking culturally effective social work supervision and their own cultural determinants. In saying this, as the wise Rose Pere (1982) says, we have more similarities than differences and the fluidity of Te Ao Māori concepts provides a number of conceptual possibilities to be further explored.

TE POU TUAWHITU: KŌRERO WHAKAMUTANGA: CLOSINGS

"He ao, he ao, he ao tea roa.
A cloud, a cloud, a long white cloud"
(Aotearoa, 1966).

KIA TIMATANGA: The whakawātea process for this thesis

This last chapter draws together the final weave, which ties the recommendations, areas of concern, future research and the researcher's final reflections into each other, signalling the closing phase for this thesis. The whakawātea process for this thesis is a combination of acknowledging the times shared and of the letting go of the thesis. The times shared are a celebration of both achieving the kaupapa of the thesis and of the discussions undertaken alongside acknowledging those people who have journeyed together for this thesis. The letting go part is the sadness felt as the physical bonds or closeness to the kaupapa of this thesis is drawing to an end. However, in saying this, the spiritual connection remains. The stage of the whakawātea known as the 'handing over' is relevant to this thesis as this means that others will now have the opportunity to review and reflect on this thesis.

The participants' recommendations and areas of concern

The participants of this research were given an opportunity to make recommendations and also to express any concerns they had relating to social work supervision. The recommendations from the participants fell into three categories; social work supervision practice, social work practice and social work supervision education. As the researcher of this thesis I tautoko the participants' views, which I shared with them.

In terms of social work supervision practice the participants strongly supported social workers seeking supervisors that met their needs. This included engaging with supervisors that may not have a social work qualification but who do have a wealth of knowledge and expertise in other fields, for example, Te Ao Māori, counselling, and healing. Social workers having access to different types of

Kaupapa Māori supervision and cultural supervision were seen as having an opportunity to better serve the needs of the whānau that the social workers work alongside. For both social work and supervision practice, being culturally informed and responsive was viewed as a necessity for all social workers and supervisors rather than as an option.

For social work supervision educators, the participants suggested that all social workers should have training or education in Kaupapa Māori supervision models of practice in addition to bicultural and cultural supervision. One participant also saw a need to demonstrate how cultural supervision has supported Pākehā social workers.

The areas of concern raised by the participants in terms of social work supervision focussed on levels of competency when working alongside Māori. Participants felt that in the push to achieve the SWRB standards of competency assessment of such competency has been reduced to a 'tick box' exercise. The participants considered the resourcing of supervision a priority in terms of the provision of supervision for social workers which was viewed as being more politically and resource driven. In addition, because of these types of administrative constraints, this then compromised the organisation's capacity to provide sufficient resource to support supervisee's accessing culturally effective social work supervision.

Generally the participants were passionate about the need for a better appreciation of the different types of bicultural, cultural and Kaupapa Māori supervision approaches that were available for social workers to access. This, in part, was related to the need to maintain social worker competency when working with Māori and to ensure that reflection on appropriate ways to work alongside Māori are available in supervision.

Areas for further exploration

This thesis has revealed areas for further exploration in terms of culturally effective social work supervision which link to social work supervision research, in particular to the provision of culturally effective social work supervision. This could have an effect on the development of social work supervision policy.

A gap in the research of social work supervision is the evaluation of culturally effective social work supervision that is informed by whānau, hapū and iwi. In

order to gauge the effectiveness of social work supervision when working alongside Māori a wider evaluation is required that includes input from whānau, hapū and iwi.

An area of interest that could provide avenues of potential supervisory support for social workers involves exploring the strengths and limitations of supervision provided by non-registered social work supervisors. This would add understanding to the meaning and implications of cultural cross disciplinary social work supervision. Further enquiry into how cultural effectiveness is measured in social supervision would ensure that supervision is evaluated and developed based on the supervision goals of the supervisee.

Culturally effective social work supervision theory informed by Te Ao Māori acknowledges the position of Māori in Aotearoa. That acknowledgement is explicit in Te Tiriti o Waitangi which recognises and validates Te Ao Māori. This does not mean that western theories are to be rejected. It does however, question the assumption that western perspectives can adequately define Māori theory and methods. Māori social work supervision researchers need to be supported to critique and analyse culturally defined supervision based on mātauranga Māori.

There are many more concepts from Te Ao Māori to be examined, reflection upon, and considered. The concepts that have been explored in this thesis are interwoven with these and it could be argued that each concept is a model of practice and a theory in its own right.

Creating space in social work supervision for Te Ao Māori is not entirely about the professional requirements of supervision. Implicit is the co-creation of cultural space between the supervisor and the supervisee which includes recognising wairuatanga. Validating the expressions of wairua in supervision needs further discussion in order for this cultural entity to be understood and affirmed appropriately.

Te Ao Māori conceptual frameworks have been utilised by a range of Māori social work supervisors and Māori academics. Conceptual frameworks provide clear avenues for development and change. Te Ao Māori is informed by mātauranga Māori and Māori customary practices. It could be argued that because the social and cultural context of Te Ao Māori is unique to Aotearoa, this would tend to validate its use in the context of supervision in Aotearoa. Further inquiry into the positioning of

Te Ao Māori is recommended to understand the depth of knowledge, its limitations, and its application to social work supervision within Aotearoa.

The researcher also recommends that social work supervision policy be reviewed in terms of enabling customary practices in social work supervision to be affirmed in culturally authentic ways.

The decolonisation of social work supervision requires the revival of practises like whanaungatanga, whkapapa and rangatiratanga. Social work supervision enlightened by Te Ao Māori has distinct viewpoints. Some perspectives use the term Kaupapa Māori supervision while others use culturally defined terms of supervision. The assumption that these points of view are working against one another should not be taken. Understanding the many doorways into Te Ao Māori for supervision is a relatively recent area of research which is evolving and needs time to grow and develop so that opportunities can be fully understood and ideas unlocked.

Ngā Whakaaro Hurihuringā: Closing reflections

This thesis is the affirmation and validation of social work supervision. In terms of the context of Aotearoa, our indigenous models of supervision practice are recognised as ground breaking and Aotearoa is acknowledged as demonstrating global leadership in this specialist area of social work supervision. It is because of this that I often reflect on the contribution and impact that our Aotearoa indigenous supervision models have made in the global sense and search for their presence locally.

As a Kaiarahi, finding ways in supervision to be more culturally effective has often meant providing a protective buffer to steady a state of imbalance for my Māori supervisees' physical and spiritual wellbeing by providing culturally robust learning environments that offer support for supervisees to reclaim their cultural identity and to be culturally adept.

As a wāhine Māori the search to find supervision models of practice that I can identify with has always been a priority for me. This is partially through not 'hearing' and 'seeing' my culture surrounding me in my everyday work and also because of my desire and need to know who I am and to practice with cultural integrity.

This thesis has taken me to places and situations that I had not planned on. It has required of me to show courage and explore new ideas with patience and cultural humility. This experience has opened new learning pathways for me to enjoy and also allowed me to be closer to my whānau. This particular journey has enabled me to focus and reflect on being Māori and to reclaim more of my cultural identity. This thesis has both challenged and enlightened me. Each word I wrote was written with care and consideration, particularly with such a significant part being encompassed by Te Ao Māori. In this respect I have been blessed and fortunate to have my own special cultural kaitiaki to guide me each step of the way.

My hope is that the findings of this thesis contribute to indigenous supervision research and it sparks a desire in social work supervision researchers to discover ways to open pathways for Te Ao Māori to grow and prosper in today's world. I do want to leave this wero to the many tauira or students that I have shared my time with and ask them to step up to take social work supervision to where it needs to be for our people.

It is heartening that Māori writings from Māori perspectives are emerging and flourishing which include valuable information about Māori customary knowledge and practice. Enabling the holistic rejuvenation of wellbeing within supervision is a goal for us all to achieve and the emergence of conceptual themes for Te Ao Māori is an acknowledgment of the path that tupuna have laid for us to achieve this. It is from this base that the social work supervision relationships are established in Aotearoa. In fact, our koha, or contribution to one another, is to reach out and support each other in all of our relationships. The tohu or signs are that this is a time of our tupuna and their teachings to shine. It is also a time of change and new pathways; our place in this time is to validate the past and look forward to the warmth of possibilities.

Kia kaha, kia maia, kia manawanui!

No reira, Tēnā Koutou, Tēnā Koutou, Mauri Ora Tātou Katoa.

Figure 16. Hokianga Harbour Heads Rock Formation, Te Taitokerau, Northland, New Zealand.

He whakataukī whakamutunga**.**

He toka tumoana,

Ka tū, ka tū, ka tū.

Ahakoa i āwhātia mai te rangi

Whakapākākātia i te whitinga o tē ra,

Te toka tūmoana

Ka tū, ka tū, ka tū.

The rock stands in the sea

Stands, stands, stands.

Although the weather may be stormy

And the rock may be roasted by the sun,

The rock stands in the sea

Stands, stands, stands

(Kawharu & Pfeiffer, 2008, p. 76).

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PARTICIPANT INTERVIEW QUESTIONS

Research Title: Manawanui:

Illuminating contemporary meanings of culturally effective social work supervision practice in Te Taitokerau/Northland.

Participant Name:

Contact Details:

For this study are you participating as a social work supervisor or social work supervisee?

Please describe your experience of social work supervision.

Please describe your field/s of practice.

Please describe your current role.

What professional membership/s do you hold?

How would you describe your ethnicity?

As either a social work supervisor or a supervisee as you have previously identified, please describe;

What should culturally effective social work supervision include?

Who should have access to culturally effective social work supervision?

Who should provide culturally effective social work supervision?

What are the skills, values and methods that could inform culturally effective social work supervision?

Have you got any other comments to add?

Thank you for your time.

 Mauri Ora.

Researcher Contact Details:

Eliza Wallace
E-Mail: elizawallace@xtra.co.nz
Telephone: 021711291
Postal Address:
PO Box 123,
Maungatapere 0152

If you have any queries, concerns or complaints about the conduct of this study please contact the researcher or:

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UREC REGISTRATION NUMBER: 2016-1032

This study has been approved by the UNITEC Research Ethics Committee from **18.5.2016 to 18.5.2017**. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 8551). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

APPENDIX 2

A CALL FOR RESEARCH PARTICIPATION

Manawanui: illuminating contemporary meanings of culturally effective social work supervision practice in Te Taitokerau/Northland.

Kia ora,

I am undertaking research for a Master's Degree in Applied Practice and Social Work at Unitec in Auckland. I am seeking social workers who are currently engaged in a supervision relationship either as a social work supervisor or social work supervisee who hold registration with the Social Workers Registration Board (SWRB) and **or** professional membership with the Aotearoa New Zealand Association of Social Workers (ANZASW). Participants in the research can be either a supervisor or a supervisee in the supervision relationship, and who are currently working within a social work role in Northland/Te Taitokerau. New graduates would require at least 2 years of social work practice experience and have been attending social work supervision regularly, that is, at least one hour per month for six months, have provisional membership with the SWRB and **or** ANZASW, to ensure adequate social work experience and supervision for this study.

The aim of this study is to identify, explore and record the ways in which participants of social work supervision engage in culturally effective supervision. Culturally effective supervision is defined, for the purposes of this research as; being where the participants of social work supervision, the supervisor and the supervisee, explore culturally responsive ways of working alongside Māori in practice.

I wish to invite participants to a semi structured interview to discuss their experiences, views and values regarding culturally effective social work supervision and to identify skills and methods which they use in their practice of culturally effective social work supervision.

If you are interested in participating in this research please contact me: elizawallace@xtra.co.nz and I will send you more detailed information.

Thank You
Eliza Wallace

Researcher Contact Details:
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Telephone: 021711291
Postal Address:
PO Box 123,
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If you have any queries, concerns or complaints about the conduct of this study please contact the researcher or:

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APPENDIX 3 THE INTERVIEW GUIDELINES

Ten Interview Principles and Skills, (Patton, (2015) p. 428).

Interview Principles & Skills
1. Use open ended questions- invite meaningful, in-depth responses.
2. Be Clear- focused, answerable questions.
3. Listen- attend to responses with care
4. Probe when needed- clarify when required.
5. Observe- watch the interviewee, adapt if appropriate.
6. Empathy & neutrality- non-judgmental approach- show support.
7. Transitions- guide the interviewee through the process.
8. Distinguish- questioning involves descriptive questions, interpretation 7 judgments. Also take note of emotions, attitudes & behaviour
9. Be prepared for the unexpected- be flexible & responsive.
10. Be present- be attentive & interested in the interview.

PARTICIPANT CONFIDENTIALITY AGREEMENT

Research Project Title: Manawanui:

Illuminating contemporary meanings of culturally effective social work supervision practice in Te Taitokerau/Northland.

Participant's Name:

Phone number:

Email:

I _____ *(full name – please print)*

Agree to treat in absolute confidence, all information that I become aware of during the course of participation in the above research project. I agree to respect the privacy of those involved and will not divulge in any form, information with regard to any participating person or institution and agree to not retain or copy any information involving the above project.

I am aware that I can be held legally liable for any breach of this confidentiality agreement and for any harm incurred by individuals or organisations involved, should information be disclosed.

Signature: …………………………………………………….   Date: ………………………………………………

Researcher Contact Details:
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APPENDIXS

Unitec
Institute of Technology
TE WHARE WĀNANGA O WAIRAKA

PARTICIPANT INFORMATION SHEET

Project Title:

Manawanui:

Illuminating contemporary meanings of culturally effective social work supervision practice in Te **Taitokerau/ Northland.**

I am undertaking research for a Master's Degree in Applied Practice and Social Work at Unitec in Auckland. I am seeking social workers who are currently engaged in a supervision relationship either as a social work supervisor or social work supervisee who hold registration with the Social Workers Registration Board {SWRB) and **or** professional membership with the Aotearoa New Zealand Association of Social Workers {ANZASW). Participants in the research can be either a supervisor or a supervisee in the supervision relationship, and are currently working within a social work role in Northland/re Taitokerau. New graduates would require at least 2 years social work practice experience and have been attending social work supervision regularly, that is, at least one hour per month for six months, have provisional membership with the SWRB and or ANZASW, to ensure adequate social work experience and supervision for this study.

The aim of this study is to identify, explore and record the ways in which participant: of social work supervision engage in culturally effective supervision. Culturally effective supervision is defined, for the purposes of this research as being; where the participants of social supervision, the supervisor and the supervisee, explore culturally responsive ways of working alongside Maori in practice.

Involvement of research participants: participation in an interview:
I wish to invite participants to a semi structured interview to discuss their experiences, views and values regarding culturally effective social work supervision and to identify skills and methods which they may use in their practice of culturally effective social work supervision.
Interviews will be conducted by the researcher. It is anticipated that this interview will take approximately 60 minutes and will be conducted by the researcher (Eliza Wallace) at a venue convenient to you. The interview will focus on the principles, concepts, values and methods used in culturally effective social work supervision.

Participant Consent Form

Research Project Title:

Manawanui: illuminating contemporary meanings of culturally effective social work supervision practice in Te Taitokerau/Northland.

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this research project should I chose not to participate and may withdraw at any time prior to the completion of the research project.

I understand that everything I say is confidential and none of the information I give wil identify me and that the only persons who will know what I have said will be the researchers and their supervisor. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 10 years.

I understand that my discussion with the researcher will be taped and transcribed.

I understand that I can see the finished research document.

I have had time to consider everything and I give my consent to be a part of thi project.

Participant Name: …………………………………………………………......

Participant Signature: …………………………………………………   *Date: …………………………*

Project Researcher: …………………………………………….   *Date: …………………………*

APPENDIX 7

Eliza Wallace
P .O Box 123
Postal Delivery Centre
Maungatapere
Whangarei 0152

21.7.16

Dear Eliza,

Your file number for this application: **2016-1032**
Title: **Manawanui: illuminating contemporary meanings of culturally effective social.
work supervision practice.**

Your application for an amendment to the above ethics application has been
reviewed by the Unitec Research Ethics Committee (UREC) and has been approved for
the following period:

Start date: 27.6.16
Finish date: 18.5.17

Please note that:
1.   The above dates must be referred to on the information AND consent forms given to
      allparticipants.

2.   You must inform UREC, in advance, of any ethically-relevant deviation in the
      project.This may require additional approval.

You may now commence your research according to the protocols approved by UREC. We wish
you every success with your project.

Yours sincerely,

Nigel Adams
Deputy Chair, UREC

cc: Jamie Mannion
Cynthia Almeida

APPENDIX 8

Eliza Wallace
P .0 Box 123
Postal Delivery Centre
Maungatapere
Whangarei 0152

18.5.16

Dear Eliza,

Your file number for this application: **2016-1032**
Title: **Manawanui: illuminating contemporary meanings of culturally effective social.
work supervision practice.**

Your application for ethics approval has been reviewed by the Unitec Research Ethics
Committee (UREC) and has been approved for the following period:

Start date: 18.5.16
Finish date: 18.5.17

Please note that:

1.   The above dates must be referred to on the information AND consent forms given to
       allparticipants.

2.   You must inform UREC, in advance, of any ethically-relevant deviation in the
       project.This may require additional approval.

You may now commence your research according to the protocols approved by UREC. We wish
you every success with your project.

Yours sincerely,

Sara Donaghey
Deputy Chair, UREC

cc: Jamie Mannion
Cynthia Almeida

Full **name of author**: .. *{.(/__q . / 1.__/j ,.0(q(/ate*

ORCID number (Optional): ....

Full title of thesis/dis::e tJ?n/res arch project ('the work')

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Year of presentation: .. ./ /.*f*········. . .…… .... ……

Principal SUpervlsor: .*'/Jr.. e/ /JJ.ℓ....&.?6#..*

Associate Supervisor: ... *l?f.d.....Jf.t:J#.tf.r* .....

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Signature of author ....
Date: .*.5 ,...J*.... ....
......

DECLARATION

Name of candidate: Eliza Wallace

This Thesis entitled: **Manawanui: illuminating contemporary meanings of culturally effective social work supervision practice in Te Taitokerau, Northland.**

is submitted in partial fulfillment for the requirements for the Unitec degree of
Master of Applied Practice

Principal Supervisor: Associate Professor Catherine Hughes.

Associate Supervisor/s: Ripeka Walters.

Candidate's declaration
I confirm that:

- This Thesis/Dissertation/Research Project represents my own work;

- The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.

- Research for this work has been conducted in accordance with the Unitec Research Ethics Committee Policy and Procedures, and has fulfilled any requirements set for this project by the Unitec Research Ethics Committee.
  Research Ethics Committee Approval Number: 2016-1032

Candidate Signature: *Wallace*   Date: 8.2.18

Student number: 1457790