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The effectiveness of Kaupapa Māori theory in the Social Worker in Schools (SWiS) service

A research report in partial fulfilment of the requirements of the

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Abstract

The Social Worker in Schools (SWiS) programme first came out in 1999. The service now covers an estimated 673 schools in New Zealand, all of which are in low socio-economic communities ultimately resulting in high Māori and Pasifika representation. It's important that social workers in this field are responding appropriately to these communities. Kaupapa Māori theory (KMT) can inform a social workers practice when working with Māori whānau. This research offers a discussion about KMT in this service and it also argues that this theory is an essential aspect of social work provision in this context. A strong emphasis on whānaungatanga, whakapapa, and tikanga to guide the practice of all SWiS is offered as part of the findings and discussion. This report gains the insights of two social workers who are proficient users of KMT and their experiences and insights have been evaluated alongside already existing literature about KMT in SWiS. The findings show that KMT enables SWiS to connect to whānau they work with resulting in an instant rapport and relationship built upon trust and mutual understanding which provides positive outcomes for the whānau.

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Nga mihi maioha, Z

Contents

Chapter 1 - Introduction:

This chapter is an introduction to the research on the effectiveness of Kaupapa Māori Theory (KMT) in the Social Worker in Schools (SWiS) service. It begins with a description of the aims and objectives of this research as well as describing the content of this report. This is followed with the background of Māori social work development in Aotearoa New Zealand and then follows on to describe the SWiS role.

Aims and Objectives

Evaluating the effectiveness of KMT is the aim of this research. This will be achieved by answering the following questions: What is the relevance of KMT in SWiS? What KMT models and frameworks are practised in SWiS? How has KMT helped whānau in SWiS?

These objectives will be met firstly by a review of literature that identifies research undertaken about the use of KMT in SWiS. The methodology section discusses the theoretical underpinnings of this research report, data collection and analysis, procedures and ethical considerations. The chapters following discuss the findings from the interviews and an analysis of this will be offered. Finally, conclusions and recommendations will be offered.

Background

The process of colonisation started in New Zealand in the nineteenth century. This process was predicated on assumptions of racial, religious, cultural, and technological superiority (Walker R. , 2004). The Treaty of Waitangi (TTOW) was the founding document of New Zealand that emerged out of this tension but ultimately Māori came to be alienated resulting in a loss of land, social justice, equality, and self-determination. These impacts extended to the social welfare sector in New Zealand. Hollis (2005)

gives a comprehensive account of the social welfare sector and discusses New Zealand's political landscape from the 1930's-1970. In determining how Māori were impacted during the 1970's she writes "Even in the 1970's Māori had not yet received an acknowledgement from the government of their rights within New Zealand society" (p. 15). Adversely, Derby argued that a stronger commitment was made to bi-culturalism in Aotearoa adopting the idea that Māori and pakeha cultures could exist on equal terms (2014). In considering social work practice at that time, many authors write of the mono-cultural characteristics of the social services sector (Hollis, 2005). Rangitaawa (2015) points out that even with Māori support systems in place, the social welfare system of the day adopted a mono-cultural model of social work.

It was at this time (1970's and early 1980's) that Māori children were left in the care of non-Māori carers. In addition to this there seemed to be a lack of Māori social workers practising and a high number of Māori children and families on social work caseloads (Jackson, 1988). One of the most prolific developments of the 1980's was the revival of the Māori language which was done through the establishment of several kohanga reo, kura kaupapa Māori, and wananga throughout New Zealand. Another was the development of Puao-te-ata-tu – a ministerial report created to address the institutional racism that existed within state-appointed social services at the time.

Puao-te-ata-tu has been considered the report that initiated a change in social work practice in New Zealand. Recommendations were provided to the then called Department of Social Welfare (DSW) as well as helping them to recognise the routine practice of institutional racism. Many positive outcomes for Māori were achieved from this report including having Māori children viewed as part of a wider kin group, thus reaffirming hapū bonds and capitalising on collective strengths; directing resources towards strengthening kinship ties; and finally respecting and being sensitive to Māori

tradition (Ministerial Advisory Committee, 1988). The Children's, young persons and their families Act 1989 came into effect as a result of this report and the government tried to implement recommendations taken from Puao-te-ata-tu by introducing the Family group conference and Iwi social services. Many Māori social workers were also employed to work with Māori families, however, this potential has not fully come to fruition (Hollis, 2005).

Social Workers in Schools

The implementation of SWiS

The USA and Canada have had social workers practising in schools since 1906 (English, Selby, & Bell, 2011). The primary focus of school social workers is to address the social issues experienced by the student and/or their family. International authors as early as 1916 were attempting to define the role of school social workers as outlined by Culbert (1916):

> A social worker's role was interpreting to the school the child's out-of-school life; supplementing the teacher's knowledge of the child so that she may be able to teach the whole child assisting the school to know the life of the neighbourhood, in order that it may train the children to the life to which they look forward. Secondly, the visiting teacher interprets to parents the demands of the school and explains the particular demands and needs of the child. (p. 595)

This definition challenges the deficit theorising that was dominant at that time. Culbert (1916) advocates for a full view of the child's environment and argues that these factors can contribute to the child's ability to learn. More recently, authors have expanded on this definition in the form of the ecological systems theory (See Nash et al., 2005; Allen-Meares, 2010; Dupper, 2003; Bye & Alvarez, 2007). This framework helps school social workers understand the relationship between individuals and the environments that they interact with.

This primary focus is accompanied by two other objectives in the SWiS programme including networking/relationship building and preventative programmes (Chapman, 2010). This three-tiered approach aimed to address social issues including: poverty; abuse; and neglect that many Māori families experience. This was having a significant impact on the children's abilities to learn, and furthermore, teachers felt they did not have the resources or training to deal with these confronting circumstances in the classroom. The response to this was the implementation of the SWiS initiative (Gunther, 2011).

Literature suggests that this programme was introduced in 1999 to 50 schools with the first expansion in 2000, and later extended to more 170 schools by 2001 (Belgrave et al., 2002; Selby, English & Bell, 2011; Gunther, 2011; Chapman, 2010; de Vries, 2012). To date, SWiS reach an estimated 142,000 children through 673 decile 1-3 schools in New Zealand (Ministry of Social Development, 2016). These low decile communities are predominantly made up of Māori and Pasifika families (Belgrave et al., 2002; Chase-Letica, 2013; Selby et al., 2011; Chapman, 2010).

The initial report completed in 2002 is made up of both qualitative and quantitative methods of gathering data including case studies, record diaries, interviews and a mail survey that conveyed the strengths and weaknesses of the SWiS service. The report generated positive results such as 80% of services found SWiS useful and three-quarters of the referrals that were considered high-risk had been taken out of that category by the end of their SWiS intervention. Areas for development include staff retention, working in isolation, and a lack of infrastructure. This report provided a wealth of knowledge that underpinned the expansion of SWiS throughout New Zealand. Belgrave et al. (2002) note that it is only after a considerable period of time (5-10 years) that a fuller

impact evaluation can be considered (i.e. the sustainable change of the SWiS programme). Such evaluations have not been conducted.

SWiS today

Recent research implies that Māori and Pasifika families are still at the forefront of SWiS representation (Chase-Letica, 2013; Chapman, 2010). Many writers advocate for cross-cultural perspectives. The appointment of Māori and Pasifika social workers has been supported by many researchers adopting a 'Māori for Māori' or 'Samoan for Samoan' model. Supporting this view is the provision of more Māori and Pasifika providers to employ and manage SWiS contracts. English et al. (2011) identified the significance of Iwi providers insisting that they offer a premium when located within the tribal boundaries of their ancestors. Opposing this view is the notion that clients require the best qualified social workers regardless of their ethnicity.

The need for supportive providers is crucial for SWiS to be successful. Many principals consider that schools are more appropriate employers because they have better access to the social workers (English, Selby, & Bell, 2011). Although Collier (2014) argues that NGO's provide two critical advantages that aren't offered by schools. Firstly, providers are knowledgeable and reputable in social service provision and therefore have better access to resources, programmes, knowledge, and contacts in the community; and secondly that many SWiS are spread amongst more than one school which could result in a debate about which school would employ and manage that SWiS worker. This is not an issue when a SWiS is employed by an NGO.

Preventative programmes have continued to grow and evolve through the expansion of SWiS. English et al. (2011) express sentiments in regards to the impressive variety of programmes designed to increase self-esteem, provide high school transition support,

grief and loss counselling, and promote better relationships at school (i.e. anti-bullying) to name a few. Hollis-English & Selby (2014) echo these perspectives but declares a shift in focus from school programmes to more family-focused interventions, particularly in the most recent expansion.

Chapter 2 - Literature Review:

Introduction:

For this report, qualitative research explores the positive aspects of SWiS highlighting the successful use of strength-based practice, cross-cultural perspectives, and successful implementation of this programme with Māori providers (English et al., 2011; Chapman, 2010; Chase-letica, 2013). Official state-generated reports (see Belgrave, et al., 2002) that are grounded in both statistics and qualitative methods offer dialogue around some of the tension for SWiS including isolation, relationship management between various stakeholders, and recruitment difficulties. Existing studies reflect a need for more emphasis on the role of SWiS with Māori whānau and the ways that practitioners engage with these clients/whānau (Chapman, 2010; Collier, 2014; Mason, 1998; English et al., 2011; Hollis-English, and Selby, 2014; Pihama, 2001; Smith, 2003). KMT and SWiS respectively have extensive literature and this is what the review is based on.

In this chapter an exploration of what KMT is will be offered (see Pihama, 2001; Smith, 2003). The second and final section of this chapter describes and analyses how KMT is currently used in SWiS including discussion of Māori models of practice that are used.

Kaupapa Māori theory

Kaupapa Māori – A brief historical context

Matauranga Māori was not always viewed as an academic theory; however, KMT's pertinence to theory is substantial as explained by Pihama (2001). Kaupapa Māori (KM) itself is a body of knowledge that is accumulated by the experiences through history, of Māori people. Nepe (1991) traces the origins of Kaupapa Māori knowledge back to Io-Matua-Kore (The creator) where the gift of Matauranga Māori is given to Tane (Māori God of the forest) in the three kete (baskets) of knowledge: te kete tuauri (basket of darkness); te kete tuatea (basket of light); and te kete aronui (basket of pursuit). Both Nepe (1991) and Pihama (2001) assert that it is through these kete that knowledge of the celestial and earthly realms is passed through generations in a

complex educational system, evidencing maintained systems of educational development and transmission.

KM is not a new phenomenon. Walker (1996) argues that KM existed long before the signing of Aotearoa New Zealand's founding document, the Treaty of Waitangi, but it was in the 1980's when the term KMT was coined. The Treaty, therefore, is important to KMT because it is principles outlined in the Māori version of the Treaty that underpins a theoretical space for KMT in New Zealand (Pihama, 2001; IRI, 2000; Walker, 1996). An example of this is the use of the word kawanatanga used in the Māori version of the Treaty of Waitangi (TOW) instead of the phrase mana-whenua (customary authority exercised by a tribe or sub-tribe). Walker contends that if mana-whenua was used, the Chiefs that signed the Treaty in 1840 would have a better idea of what they were signing for and probably would not have signed.

Smith (1997) has been considered somewhat of a revolutionist when it comes to KMT and it was he who helped to have KMT expand into the academy and particularly into the education sector in Aotearoa New Zealand. In this process, he opened a space that was counter-hegemonic in Māori academic writing with the aim of this being transformative for Māori. In his doctoral thesis, Smith (1997) advocates for the following in order for KMT to be transformative for Māori:

- It needs to be perceived as useful for the transformation of Māori conditions. (I.e. practical)
- It is the person selecting the particular theory that needs to assess its relevance and effectiveness (i.e. taking ownership for the use of the theory used)
- It needs to be transformative because typical hegemonic interventions do not appear to work in indigenous contexts
- It needs to recognise that the homogenising position of seeing ‘struggle' as a single issue is not helpful for Māori and therefore needs to be adaptable to develop transforming strategies
- It needs to be accountable to the community

Kaupapa Māori theory

Kaupapa Māori theorists have identified the ways in which KMT can be best understood. In an article of KMT evaluation Kerr (2012) presents the views of KM theorists including Smith

(1997), Pihama (2001), and Walker (1996). She identifies six principles in relation to KMT including: the control principle (Tino rangatiratanga – Self-determination); the challenge principle – power relationships that assert resistance against hegemonic dominance; the culture principle – Māori values and systems are given full recognition – Also referred to as "Taonga tuku iho" (Smith G. , 1997); the connection principle – kinship ties and communal structures; the change principle – KMT is embedded in the belief that it must be transformative for Māori; and the credibility principle – encompasses the idea of professional competence alongside credibility and integrity of research.

KMT and methodologies contribute to a broader struggle against colonisation. Pihama (2010) insists that KMT is generally informed by indigenous underpinnings and it is, therefore, Māori that control KMT. The struggle that was spoken of refers to the constant endeavour that Māori have in trying to assert tino rangatiratanga and mana-whenua. This is in direct opposition to the perspectives of theorist that advocate for theories that are grounded in western constructs and not cultural frameworks. Both of these have their merits respectively and whilst they can seem (and are) from different world views, KM theorists argue that there is an interception that seems paradoxical but compelling. This interception lies in KMT. As explained by Pihama (2010) growth has occurred in relation to KMT and there is now a body of literature that supports engagement of KMT within all sectors of the community. She continues on to explain how Māori ancestors are theorist in their own right having navigated the seas, this country, building waka, and the like. Acknowledging this expertise in the realm of theory sees KMT as an effective framework when working with Māori.

Kaupapa Māori theory in the Social Worker in School Service

Effectiveness in the SWiS service

In the context of this report, it's crucial to understand the definition of "effectiveness". Effectiveness has been literally translated as producing the intended or expected result. Belgrave et al. (2002) support this interpretation and characterises this effectiveness by highlighting that SWiS assist families in achieving sustainable change, although at the time of

this report they were not able to ascertain whether this had been achieved over a significant period of time. Consequently, several researchers have attempted to evaluate the role of SWiS and by doing so help to explain what is meant by effectiveness. Belgrave has been at the forefront of this research and more recently English et al. (2011) among others have added to the growing repertoire of studies, journal articles, and books regarding SWiS working with Māori families. All authors (listed here and otherwise) highlight a few critical points that help practitioners to know that their work with Māori whānau is effective. Firstly, the relationship with Māori families is most important; secondly, SWiS practitioners should work at the pace of the whānau; thirdly, going above and beyond in the SWiS role proves to be effective; and finally, an appropriate closure of the working relationship helps to encourage ongoing success for that family.

The relevance of KMT in SWiS

The SWiS provision with Māori families is implied throughout this review. At an international level, indigenous social work practice has always been (and continues to be) a topic of academic debate. Mel Gray, John Coates, and Michael Bird are well known for their publications on indigenous social work advocating for practitioners to adopt a more cross-cultural and diverse practice and move on from homogenous social work practice (See Gray, Coates, & Bird, 2008; and Gray, Coates, Bird, & Hetherington, 2013). In Australia Briskman (2014) promotes a human rights approach to social work in Australia asserting that by doing so the strengths of indigenous communities may be recognised, acknowledged and facilitated. Both authors make points that are pertinent to social work in New Zealand. Māori whānau and communities will flourish and be more independent when cross-cultural perspectives and universal human rights are adopted into practice (English et al., 2011; Chapman, 2010, Chase-Letica, 2013, Belgrave et al, 2002, Post, 2013).

At local levels, Puao-te-ata-tu is the report that highlighted the oppressive nature of mainstream policies that perceived cultural identity as part of the issue with social work in New Zealand. Belgrave et al. (2002) add further dialogue around this expressing that policy at the time

advocated for cultural assimilation to rid the country of the poor social and economic status among Māori. In contrast to these views are those that place emphasis on the need for Māori cultural perspectives. Montgomery (2009) recognises the Māori world view in her thesis advocating for Māori children to be placed with Māori caregivers. Mackay (1995) and Sorrenson (1996) examine the relationship of The Treaty of Waitangi in relation to the health and wellbeing of Māori. In all research conducted around Māori and social work practice, the need for culturally appropriate practice is a well-documented theme.

What KMT models and frameworks are currently practised in SWiS?

Māori social work practice has always been at the forefront of the SWiS service. Belgrave et al. (2002) draw attention to this in their report stating:

> Not only did Māori providers see importance in the shared cultural ground between social worker and client families, they also saw their practice as a means of recognising specifically Māori or Pacific approaches to practice. (p. 46)

Popular KMT frameworks and models that are used have been mentioned by many authors including Chapman (2010) and Chase-Letica (2013). They discuss the importance of Māori concepts such as whakapapa – the genealogical link and kinship networks within Māori whānau, hapū, and iwi (Walker R. , 2004) Whānaungatanga is also at the forefront of social work practice with Māori (English, Selby, & Bell, 2011). This helps practitioners to build a rapport with whānau that in turn results in sustainable change. Chase-Letica (2013) advocates for the use of tikanga as a basis for appropriate procedures and practice when working with Māori whānau. This concept is supported through the development of the Māori social work practice tools that are becoming more popular within the SWiS service, particularly with Iwi providers.

Te whare tapa wha (TWTW) and Te Wheke have been widely researched and are both popular assessment models in the SWiS service. They are similar in that they determine a holistic view of a person, however, their approach to this is slightly different. TWTW compares a person's wellbeing to that of a house with four walls, each requiring the other three sides to promote

good health (Durie, 1998). Te Wheke is presented as an Octopus with eight tentacles, four of which are found in TWTW, and an additional four including Mauri (Life force); Mana ake (Unique identity); Haa a koro ma, a kui ma (Breath of life from ancestors); and whatumanawa (Emotions) (Ministry of Health, 2015).

Many SWiS find great satisfaction in the delivery of preventative programmes. For the vast majority of SWiS, these programmes derive from identified needs within the school or as a means of preventing ongoing SWiS involvement. As such, many programmes have been tailored to suit the needs and requirements of Māori as described by Selby, English and Bell (2011). They provide a database of programmes that are designed to reach a multitude of children that are both of Māori and non-Māori descent. The benefit of these programmes lies within the use of KMT. This includes the use of Māori traditional weaponry, music, Māori art and waka ama giving added value to cultural connections in this service.

Conclusion

There is no denying that SWiS play an important part of New Zealand social services landscape moving forward. The unique nature of SWiS as a field of social work practice continues to develop and evolve as more and more workers acquire further skills and knowledge through their own social work provision. It is imperative to recognise the growing trend of research that is highlighting the need for more culturally appropriate practices within the social work profession. This review of literature supports this perspective and aims to have this determined further through qualitative methods in later chapters.

Chapter 3 - Methodology

Introduction

This research aims to determine the effectiveness of KMT within the SWiS service. This is taken from the perspective of two social workers working in the SWiS service. KMT has been employed for the methodology of this research for three significant reasons: Firstly, a discussion of the effectiveness of KMT is offered and therefore KMT as a methodology aligns with this; secondly, Māori whānau are high users of the SWiS service; and finally, the researcher is of Māori descent and considered appropriate to conduct such research. The significance of these points are encapsulated by Pihama, Cram, and Walker (2002) who state that "Kaupapa Māori capture Māori desires to affirm Māori cultural philosophies and practices" (p. 30). Having KMT to guide this research process is essential to ensure that the needs of Māori are acknowledged and met, and this aligns with the qualitative nature of this report, and the use of Pūrākau, all of which are examined in this chapter.

Qualitative Research

Qualitative methods of research that are most relevant in this report include in-depth, open-ended interviews; direct observations; and written communications (Patton, 2015). Qualitative methods have been described as ways of studying people by learning how they understand their situations and account for their behaviour (Richards, 2015). O'Leary (2014) brings to light the need for qualitative methods of gathering data to be robust in order to maintain research integrity. For credibility in this research report, the following techniques have been employed: Member checking – checking the interpretation of information and phenomena with the participants; and full explanation of methods – providing methodological detail so that the report is auditable and/or reproducible.

Theoretical Framework – Kaupapa Māori theory

This research is guided by KMT. This chapter details how it is relevant to the methodology and research design of this project. Acknowledging Māori knowledge is necessary for this research as Māori have a unique worldview that conceptualises research principles in a way that is not often articulated in a mainstream worldview. Ultimately, this research is intended to be beneficial for Māori; therefore the Māori worldview is to be respected whilst holding true to the fundamental ethos of research.

Embedded in tikanga and mātauranga Māori, kaupapa Māori research guides the behaviour and actions of the researcher – especially in Māori environments (Hollis, 2005). Kaupapa Māori methods of research, therefore, inform this process at two levels. Firstly, at a practical level, for example, potential interviewees are offered kai, the process of whakatau and/or karakia which underpins a process of whānaungatanga (relationship/rapport building) that is necessary when researching Māori.

Secondly, and perhaps more pertinent is acknowledging a much bigger discussion of colonisation within this context. Smith (2012) is renowned for her discussions of research with indigenous people and writes of the ways in which imperialism is embedded in disciplines of knowledge and provides strategies to enable Māori to reclaim control of Māori knowledge. She is firm in her belief of the "by Māori for Māori" (Smith L. T., 2012, p. 185) model of research that is apparent in this report.

Pūrākau

John C Moorefield (2016) is well known for his resources of te reo Māori and has defined pūrākau as an ancient legend or story-telling. Pūrākau contain the narratives that outline our philosophical thoughts, processes, worldviews and epistemological constructs (Lee, 2009). Whilst various authors have written about the exclusive nature

of research that is emerged from ideologies of imperialism and colonialism (Smith 2012), Lee's perspective of Pūrākau is that they should not only be protected but treated as a way of teaching anthological Māori literature (2009).

Smith (2012) reviews a collection of 25 research projects, all of which have been completed by and with indigenous communities (with both indigenous and conventional research methods). He claims that both the story teller and the story itself "connect the past with the future, one generation with the other, the land with the people and the people with the story" (p. 145).

As a research tool, Bishop (1994) suggests that storytelling enables the story-teller to remain in control of the interview and that this method helps researcher to identify the diversities of truth. He also conveys that indigenous communities become the story that is a collection of individual stories, ever changing through the lives of the people who share the life of that community.

Expressing our traditional stories opens conversation to a much bigger process of decolonisation (Lee, 2009; Smith, 2012). In discussing the concept of story-telling within this context, Koukkanen (2000) concurs by highlighting that stories play an integral part of all indigenous socieities. These stories assert who indigenous people are and acknowledges history, ancestors, worldviews, and values for everyday survival.

Indigenous researchers are more often using storytelling methods of gathering data such as the life-history method (Caspi, et al., 1996) to ensure that contemporary lives are heard and documented whilst rejuvenating traditional modes of storytelling in contemporary ways.

Research design

This methodology assumes that participants in this report will respond better to qualitative techniques through telling their stories. Richards (2015) critical examination of conducting interviews is both a welcomed and necessary perspective. She advocates for a multiple methods approach in order to view the research project in different ways and satisfy the rigour of research. To ensure that validity and reliability in this research, O'Leary (2014) offers the following strategies: Acknowledging and managing subjectivities – remaining neutral and ensuring transparency; Capturing authenticity – where the participant describes the deep structure of the phenomenon in a manner that is true to the experience; Approaching methods with consistency; establishing relevant and appropriate arguments; and ensuring audibility – that is, seeking a full account of methods to allow readers to see how and why the researcher arrived at their conclusions.

Sample

This research report required the stories of two SWiS workers that have extensive experience in using KMT. It was important that participants were able to speak about their experiences in using KMT. The added feature of an Iwi organisation was not part of the sample group selection criteria but offers a premium because the organisation has a kaupapa Māori framework that underpins all practice of all staff that are employed.

Participant recruitment

The tool that was employed to recruit participants is known as purposive sampling (Patton, 2015). This tool was used to purposely select candidates based on qualities, information, knowledge, and experience. Patton (2015) suggests that nothing better highlights the contrast of qualitative and quantitative methods than the logics that underpin sampling approaches explaining that quantitative methods are often larger,

more random samples whereas qualitative enquiry typically focuses on smaller, more focused groups/individuals. The small sample group is an acknowledged limitation however, the voices of these relevant individuals adds to current research available.

Semi-structured interviews

It was important in this research that it is the voices of the participants that are heard. Richards (2015) describes interviewing as both ordinary and extraordinary. This because it's as normal as a conversation with a friend and extraordinary because it can be very intrusive. Furthermore, the researcher can learn something new and/or the interviewee can give information that they would not have previously considered giving to a stranger. Both Richards (2015) and O'Leary (2014) suggest that novice researchers do more listening than talking. In this report a structured list of questions was used, however, the researcher merely facilitated discussion in the interviews so that the true essence of the participant's experience could be gauged.

Storage and Collection of data

Stokes (1985) has been referred to in order to guide the data collection process. She supports the practice of kanohi ki te kanohi (face to face). This was not an uncommon practice for the researcher and therefore a process of whānaungatanga with the organisation occurred over several meetings. The researcher had a knowledge of their own pēpēha to establish connections with the Tangata Whenua. Equally as important is the need to formulate a plan to collect, manage, store, and retrieve data (Miles & Huberman, 1994). After negotiating interview times and venues, the interviews were completed using a digital recording device. They were then transcribed by the researcher. The significance of the researcher transcribing lies with the sensitive nature of the oral account of Māori phenomenon and knowledge. It was important that the

translations (i.e. translations from Māori to English) that were conceptualised in the interviews were reflected in the printed form of this research (Stokes, 1985) which is why the researcher opted not to employ the services of an independent transcriber.

Once the interviews were transcribed they were returned to the participants for amendments, additions or deletions. The final transcripts and audio files were stored with the supervisor for this research and will remain in their responsibility for five years where they will dispose of all data after this time as agreed by the participants and the research ethics committee at Massey University. The researcher will contact the supervisor as required if they are to retrieve any transcripts and/or audio files for the purposes of checking authenticity. Whilst Richards (2015) advocates for the storage of records with computer software that is now available to researchers, the above storage process of data will be sufficient of a report this size.

Data Analysis

An open coding process has been adopted to thematically analyse the data retrieved from the interviews (Strauss & Corbin, 1994). Thematic analysis is flexible in that the researcher can find meaning in the ideas offered across all data or focus on one particular idea in great detail (Braun & Clarke, 2012). From this technique, the researcher was able to determine potential categories by breaking down the raw data to help manage the information more effectively. From here a process of 'research audit trail' was undertaken. Audit trail enables readers to trace through researchers logic and determine whether the study's findings may be a platform for further inquiry (Carcary, 2009). Referring to Trochim (2006) activates a mechanism known as axial coding that is applicable when inductive reasoning with research. This process allowed the researcher to cross reference and relate codes (i.e. categories and concepts) to each other

(D'Cruz & Jones, 2014) in an attempt to see a full picture of whether KMT frameworks and models are effective in the SWiS service.

Limitation and bias

This study is small in scale and therefore small in participants. Only two were interviewed limiting empirical results to a mere few however, it should be noted also that the findings of this research will likely correspond with other SWiS social workers that use KMT. Results will be critically compared to that of the aforementioned literature to either substantiate or discredit the claims of the researcher. With the most recent expansion of the SWiS service, it's even more imperative that studies of the effectiveness of KMT in the SWiS service be taken into account. This study will provide a starting point for that to happen.

The researcher is of Māori descent and acknowledges an intentional bias in this research, again adopting a 'by Māori for Māori' approach (Smith L. T., 2012). Stokes (1985) also encourages this practice as the researcher will find it easier to establish contact and creditability. Whilst a positivist approach would question this bias advocating for more objectivity in the data collection phase of the research (Crowther & Lancaster, 2008), Kaupapa Māori research is rigidly concerned with the wellbeing of Māori and how the research contributes to the transformation of the lives of Māori.

There is a lack of research surrounding KMT and SWiS. The existing research doesn't extensively examine the use of Māori models of practice. This presents a challenge for the researcher as considering the Māori models of practice in SWiS is essential in this research, however, there is extensive literature concerning the use of Māori models of practice that is transferable to other contexts including SWiS.

This research considers only Māori service users and Māori approaches in the SWiS service. This excludes all other cultures that use the SWiS service including Pasifika families that are also considered a target group for the SWiS service (Chapman, 2010).

Ethical Considerations

The ethical standards for the researcher are most important because of the potential that lies in this report for Māori. Indigenous perspectives argue the need for Māori research to be completed and controlled by Māori. As illustrated by Gibbs (2005) Māori are owners of their own their cultural and intellectual property.

The ethical considerations for this research report were considered by staff and peers in March 2016 after which a full ethics application was submitted to the Massey University Human Ethics Committee and full approval was granted on the 7th of June 2016 (appendix 1). Once approval was granted, the researcher provided the organisation with an information sheet (appendix 2). Upon accepting the invitation, understanding, and accepting the conditions outlined on the consent forms the interviews took place as negotiated with each individual (appendix 3). Finally, after the interviews and transcriptions were completed, an authority to release the transcripts were viewed and signed on a voluntary basis by the SWiS workers.

Regarding all ethical issues pertaining to this research report, it is primarily the responsibility of the researcher to ensure that all standards are adhered to. Whilst this research will be submitted to Massey University in order to fulfil the requirements of a Masters qualification, the researcher is ultimately accountable to those researched, and not the tertiary institute (Denzin & Lincoln, 2011).

Summary

It is anticipated that through this methodology, the aims and goals of this research can be achieved effectively and efficiently whilst adhering to KMT. The research

guidelines and underpinning theories have been discussed in this chapter, with the objective of producing a useful way for the researcher to interact with the participants and gain valuable knowledge through this process.

Chapter 4 - Findings Chapter

This chapter brings the voices of the participants to the forefront of this report. Participant (B) had several more years' experience than that of participant (A), but both have similar attitudes towards the success of the SWiS service and the effectiveness of KMT with Māori whānau. Both participants were of Māori descent and both worked for an iwi organisation.

The themes that emerged from the interviews are:

1. Making connections
2. The importance of genealogical links
3. The use of KMT in SWiS
4. The challenges and satisfactions of working alongside Māori in SWiS

Many morsels of perceptions and emotional drawstrings were discovered throughout the transcription process like diamonds found in the rough and through this, it became clear that KMT was not only a theory that the SWiS drew upon to inform practice but a way of life articulated through KMT in a particular context. Both participants strongly resonated with the whānau they worked with as Participant (B) eloquently states "I am them, I'm no different, I'm exactly like them". Both participants understood the potential that lay in each of the whānau they worked with and felt a strong sense of satisfaction in helping to cultivate that potential. It is within this realm that KMT is particularly effective in SWiS.

Theme 1: Making connections

Participants felt strongly that the SWiS service is not able to be successful without building relationships and connections with the whānau first. Both participants were asked how they engage with a whānau for the first time. Both SWiS state that the importance of the relationship is paramount because this sets the foundation for any social work that might take place moving forward.

You go through the usual introductions , who you are, where you're from….I usually let them know who I am, my whakapapa, and learn theirs if they want to divulge it because I think that's the first stage of it [working with whānau]……building a relationship, before going into anything else. (Participant B)

Participant A believes that to build a relationship is about empowering whānau and building trust asserting that whānau won't work with you without it. They align this whānaungatanga process with the pōwhiri (formal welcome) process on the marae.

It's the pōwhiri part on the marae….You don't just walk in and say 'here's my referral' and in terms of the karanga, that's the first phone call. My arrival to the doorstep is how I'm greeted into the home and my response to their greeting is me making the connection. Then the whakanoa process comes when I say 'I'll come back tomorrow' and then we'll have a cup of tea……You need to make them feel at ease and comfortable. (Participant A)

As a male, one participant conveys the dynamics they encounter when working with both males and females. For safety reasons, this SWiS uses his female colleagues to support him when working with solo mothers. And when working with challenging males, they explain the advantage they have in being male and having the ability to relate to males and overcome barriers with them.

In addition to building a relationship with the whānau, Participant A highlights the importance of having a relationship with the community, the schools, and especially the principals. Admitting that there can sometimes be challenges in knowing the role of schools, principals and their respective SWiS and how that dynamic works, Participant A provides strategies to overcome this tension.

Every school has their own character. I think one of the things to overcome this [tension] is to always say hello to the principal first and then have morning tea or lunch

with the staff to build those relationships. For me, the last year has been about building those relationships and understandings…I enjoy it. (Participant A)

From these testimonials, it's clear that the relationship is at the forefront of the SWiS workers' minds when making connections at different levels. In so doing, they fulfil a cultural obligation that is expressed in KMT.

Theme 2: The importance of genealogical links

Whilst whānaungatanga is a verb that describes how social workers build relationships, whakapapa is often the substance of that term. That is to say that both interviewees understand that a connection is more easily made with whakapapa, even if in a vague way. Both SWiS state that SWiS need to have a sense of who they are and where they come from. For Participant A whakapapa is a useful way to establish a rapport.

Coming from this area I don't know the parents here, but I knew their parents and their grandparents……so that whakapapa or relationship is there. (Participant A)

Whakapapa is about going back to your roots…..Like if I went up to Area A, they know their whole history. They're living and breathing it. And you find a lot of Area B do exactly the same. Especially the ones I've been working within Area C. They all know their whakapapa. And because I'm knowledgeable with the tribes in this area, as Māori, it's easy to make connections. So when a person says "what tribe are you from" you're already making connections because you say "oh, where are you from, and who's your whānau"? (Participant B)

The participant's consonance to whānaungatanga and whakapapa partly comes courtesy of being employed by an iwi organisation. For the two SWiS, they are part of a unique working environment that requires all staff to be trained and experienced in the use of their own unique theoretical framework. This practice was outlined by both participants and they indicate that this theory conveys the significance of whakapapa and turangawaewae. When working with a

whānau, they refer to this framework to facilitate a process of becoming more intricately connected to who they are as Māori.

> *I suppose because I am Māori and whānau are a big part of my life, my upbringing, my marae connections and all that stuff, it's all part of what I'm looking for when I'm working with people……Do they have connections with their marae? And what is their family life like? And to me, whānau, hapū, and iwi play a major part of my whole life so if I'm working with a family, that's what I want to know….What is their family life about? Is it as connected as mine? And if it isn't, how can we fill the gaps to help them? And what can we do to help make them whole again? (Participant B)*

In discussing these two initial themes, it was challenging for the researcher to separate the two because they initially seemed to be the same concept. Upon writing this chapter it is clear that there are two very separate concepts, although both draw strong resonance to KMT. The first is about enabling Māori whānau to connect with their SWiS so that they can work together, whilst the other is linked to a deeper realm of belonging and seeing ones-self as a whole.

Theme 3: The use of Kaupapa Māori theory in Social Worker in Schools

As discussed previously, being employed by an Iwi organisation offers a premium that isn't always offered in mainstream social service providers. That is the practice framework and theories that SWiS are offered with an Iwi organisation (Hollis-English & Selby, 2014). In addition to this, both participants are acutely aware of KMT that are used in their services. In particular, the SWiS workers discussed their knowledge of Te Whare Tapa Wha and its holistic view of a person that is useful in the SWiS service, particularly when conducting assessments.

> *Te Whare tapa wha (Te taha tinana, te taha hinengaro, te taha wairua, and te taha whānau) are all components that give us a holistic way of working and I work to employ those. They are all entrenched in me from my upbringing, my parents, my grandparents. (Participant A)*

In terms of the term KMT, both participants declared that this is a term that has been used in an academic space. Both believe that this is not a term that is commonly used in SWiS, although Participant A has an understanding of it and was able to articulate it well.

> *Kaupapa Māori means it has a purpose for Māori. Theory is that it is somebody's idea. Practice means putting it to work. So to me, I have already got that KMT practice because I'm doing it on a daily basis….And I'm living it. This is why I love it here because we start with a karakia every day….something that my mother and my kuia used to do. (Participant A)*

Whilst both SWiS identify a lack of knowledge of the term KMT, their knowledge of the intricacies is far from not knowing. Furthermore, the practice of the theories come second nature to both SWiS that were interviewed.

> *I can't do this mahi without it [KMT]. I wouldn't be the social worker I am without that. I can learn all the theories (strength based, and so many other theories – but they are all singular)….KMT is holistic….and it is without having to think about it because if we get all four components right, the whānau will be right. (Participant A)*

Theme 4: The challenges and satisfactions of working alongside Māori in SWiS

The participants have reported differing views of the challenges faced in SWiS although both had a similar outlook on the various positive aspects of the SWiS service.

Participants reported that working with SWiS is extremely satisfying both in the way they help Māori whānau and in terms of working from a Kaupapa Māori perspective as part of their work culture in an Iwi organisation. Previous quotes outline the practice of karakia, waiata and other Māori practices as part of the work culture. This is one example of satisfaction expressed by Participant A. In discussing other satisfying aspects of this service they say that working with the children at a young age helps them to implement change before becoming youth.

Participant B reflects on preventative programmes that are a part of the SWiS' brief recounting various times that they have seen progress in a child or a family. One notable programme was a mau-rakau programme where Participant B expresses pride with a group of young tama (boys).

> *I think we did a bloody good job with those boys. I think it was excellent, so that epitomises everything I'm trying to do in introducing them to more people, good people, that help our boys experience different learnings and korero. In terms of what we saw and experienced, it was great. What I also loved was that every time those boys saw me, they acknowledged me. If any of them are walking past, they always acknowledge me, and to me, that's a good thing for them to learn. (Participant B)*

Both participants report that working with Māori is encouraging. Participant A states that they "find working with any Māori whānau satisfying", particularly when they see a change in their circumstances because they contributed to that. They also recall working with many whānau that have changed perceptions of the term "social worker". In particular, they claim that many whānau perceptions moved from "taking children off them" to "working alongside them".

Where satisfaction in this service is vast, one participant expressed concern about lack of fathers that engage with the SWiS service. They speak highly of many male role models that they have worked with in the past and have found a lack of male leadership in the homes of many Māori whānau. This particular SWiS also finds that there is a lack of local services in the communities that they work in.

> *The challenging thing for me is not seeing our fathers, dads….It's a challenge. Some of it is also that a lot of our whānau have a history of mental illness, and are difficult in terms of the trust or mistrust, their mental state, and maybe their drug use (Participant A)*

Participant B doesn't see any challenges in working with Māori. They allude to this conclusion based on their perceived position in this service stating that "I don't see any challenges because I am them, I'm no different, I'm exactly like them".

Summary

This chapter brings to light the voices of the participants. It is noted that KMT is of great importance for both SWiS that were interviewed. In measuring the effectiveness of SWiS, the participants have reported the necessity of this theory arguing that they can't do this work without it. Both have expressed their thoughts about how they use it on a daily basis, and how this has been supported through their parenting organisation. Particular mention of the importance of whakapapa and whānaungatanga is important to note in this chapter. These findings will now be discussed in relation to literature found in earlier chapters.

Chapter 5 - Discussion Chapter

Rationale for this chapter

The chapter interweaves the literature and the insights that have been gained from the research participants. This will be analysed as defined by Patton (2002) and used to explain if KMT is, in fact, effective in the SWiS service. These discussions will form the report's recommendations and draw other conclusions. Themes to be considered in this chapter include the importance of building relationships in the SWiS service; the significance of whakapapa; the relevance of KMT and tikanga in SWiS is crucial; Māori models of practice in the SWiS service; and the effectiveness of KMT in SWiS.

The importance of building relationships in the SWiS service

For Māori, relationships have always been of great importance. The concept of whānaungatanga derives from traditional Māori relationships that represent an introduction to a mutual understanding of roles, responsibilities and accountability. The pōwhiri process is symbolic of this. Two parties are brought together for a common purpose (i.e. tangi, wedding or other hui) and the pōwhiri process is how this relationship is established. In Drury's article of the pōwhiri poutama model, he observes that we haven't fully taken full advantage of this process when working with Māori (2007). He explains that before manuhiri come into the waharoa on the marae, they are considered tapu until such time that they come onto the marae atea when they become noa.

The SWiS service doesn't require a formal pōwhiri process with every client, however, an understanding of a whānaungatanga process determines a working relationship with Māor. Participant A likens meeting a whānau for the first time to the pōwhiri process. For them, the initial meeting with a whānau was entering their home as manuhiri, just as manuhiri enter the waharoa on the marae. The SWiS considered themselves to be tapu (restricted in terms of their intervention) until the end of the initial meeting and the whānau felt comfortable with their presence in the home. In this instance, refreshments were offered to Participant A which was

symbolic of a mutual understanding of their working relationship. The issues that SWiS are expected to deal with are often complex and confronting (English, Selby, & Bell, 2011) so establishing a good relationship offers an investment from the client which stimulates sustainable change.

The relationships involved with SWiS go beyond the whānau. Just as important are the relationships with the school. Schools are the meeting point for many whānau that utilise the SWiS service (Chapman, 2010). Schools that have strongly supported SWiS in the past have noted that SWiS have been involved with extra-curricular activities and school functions (Belgrave, et al., 2002). Both SWiS that were interviewed fulfilled their role as SWiS differently. One SWiS was solely responsible for a cluster of schools and built a relationship with all schools over time whilst the other shared all 8 other schools with 2 other SWiS collectively sharing the responsibility and aligning the social worker with the client regardless of the school. With both approaches mentioned here, the relationships with schools need to be solid as declared by Belgave, et al. (2002). Chapman (2010) concurs noting that having SWiS presence in schools also allows teachers to complete their jobs more effectively.

Similar to the previous two points, relationships with the community are equally significant. This has not always been easy for SWiS. As Belgrave (2002) reports, a change in attitudes from schools and outside services started when SWiS provided an outward sign that families were willing to work towards fulfilling potential.

The significance of whakapapa in the SWiS service

Culturally competent practice is a very important part social work practice, especially because social workers are always likely to be working for the interests of marginalised groups (Bye & Alvarez, 2007). For Māori whānau, this means connecting with their own whānau, hapū and iwi. English et al., (2011) state that whakapapa connections enable the SWiS to build relationships and make progress with the whānau. Both participants that were interviewed agree with this statement. One said that they may not necessarily know the person, but being from the area they work in, they knew which whānau that client came from which helped them check for

connections. This enhanced a sense of belonging and breaks down relationship barriers and allows the social worker and client develop a mutual understanding of why they have been brought together.

This practice is underpinned by the belief that one is able to identify genealogical strengths and abilities through their whakapapa links. Collins (2011) completed a Master's thesis that looks at the experience of 6 Māori individuals who were involved in the then named "closed stranger adoptions". She is adamant that in addition to dealing with the difficulty of trying to find birth parents, Māori have the added burden of not having any prior knowledge of who they are as Māori, their whakapapa, and their sense of belonging often resulting in their personal identity being brought into question. Collins' research and this report find commonplace in the value of whakapapa. Ultimately Māori respond better when they have a sense of who they are and where they come from (Belgrave et al., 2002; Chase-Letica, 2013; Chapman, 2010; Collier, 2014; English et al., 2011).

The relevance of KMT and tikanga in SWiS is crucial;

KMT is what underpins work with Māori whānau. English et al. (2011) highlight this in their book as a success factor when discussing five Iwi providers that have KMT as an underpinning framework for their organisation. They assert that iwi providers have the unique benefit of linking genealogically to the tribal area and community.

Māori are high service users of the SWiS service (Belgrave et al., 2002; Chapman, 2010). Both social workers that were interviewed agree that KMT is a critical success factor for the service. In discussing the relevance of KMT in the SWiS service, Participant A (who at the time of this interview had 99% Māori caseload) states "I can't do this mahi without KMT, I wouldn't be the social worker I am without it". Participant B reported that they serviced 100% of Māori clients. This is in large part because SWiS are only offered to decile 1-3 schools which are made up of Māori and Pasifika families.

Māori models of practice in the SWiS service

Debates about SWiS workers are based on the competency level of the SWiS as many have been employed by agencies without any formal qualification. There's no substitute for a formal social work qualification and registration, but Belgrave et al. (2002) examined case studies from SWiS where whānau saw greater advantage from their SWiS when they were Māori due to a greater sense of empathy and an understanding of whānau strengths. This has been qualified through the use of Māori models of practice and tikanga.

Whakapapa and whānaungatanga have been mentioned in previous chapters by many authors and by the research participants. In addition to these concepts, Te whare tapa wha has been identified as a "go to" model when working with Māori. Participant A resonates with this model as their own life is a product of using such a holistic model. The holistic nature of this model is useful for both the social worker and client. As a model of practice, clients are able to identify their own strengths and areas for development in a user-friendly way. In particular te taha whānau resonates with many clients as the whānau is an integral part of their identity (Durie, 1998). For the practitioner, this model doubles as an effective assessment tool that provides tangible information when considering interventions.

Te Wheke has been used by the Ministry of Health and other agencies including SWiS (Chase-Letica, 2013). Both participants make mention of Te wheke in relation to Māori models that they know are used in the SWiS service, although neither confirmed that they themselves have used this model. Whilst similar to the TWTW model, this model has the additional aspects of health and wellbeing represented through the tentacles of te wheke (the octopus). This model is significant because the tentacles represent all the interweaving strands as discussed earlier. This model was considered traditional Māori health until the introduction of western methods of treatment (Ministry of Health, 2015).

Other models of practice have been discussed in details previously, however, KMT is also concerned with traditional Māori concepts. Both SWiS draw reassurance in knowing that they have KM knowledge to draw upon when necessary. This includes te reo Māori and tikanga,

both of which English et al. (2011) explains are gifts handed down from our tupuna (ancestors) that are inseparable as they need each other to be adequately understood. Participant A cautions against making assumptions that all Māori speak te reo or are proficient in tikanga Māori. They state "that just because they are Māori, it doesn't mean that they have been brought up Māori" (Participant A). As a social worker, part of their role is to evaluate any given client's knowledge base and how to best approach the client in future meetings. Both participants expressed that because they have grown up Māori, they have a knowledge of Kaupapa Māori practices that regularly get used in the SWiS service including karakia, waiata, manaakitanga, and kotahitanga.

As a three-tiered approach to social work, SWiS is unique with the use of preventative programmes. Participant B has a strong testimony of preventative programmes. They recite various programmes that they have conducted in the 16 years that they have been in SWiS and say that the programmes show children that the world is their oyster. English et al. (2011) insist that programmes are an attractive aspect of the SWiS role. They also provide an abundance of programmes, many that are Kaupapa Māori driven. For example, the Mana tane, and mana kotiro programmes are to empower boys and girls; toihoukura gives groups opportunity to be immersed in Māori visual art and design; mahi manaaki is designed to help the whānau in their home. Many of these are based on Māori values and are aimed to get whānau reconnected with traditional skills and customs. Participant B also ran a Mau rakau programme last year which they claim was very successful as it was run with other organisations and utilised a Māori art form that happens to address the many social issues that young Māori boys can face such as a loss of identity, mana, aroha and respect for themselves.

The effectiveness of KMT in SWiS.

Effectiveness in the SWiS service is measured by the change in the whānau that use the service (Belgrave, et al., 2002). Similarly, for the participants of this report, success and satisfaction are measured by the progress that they have seen in the whānau. Participant A specifically says that it's especially satisfying to see a change in attitudes from not only the child but the parents.

Where parents saw the social worker as confronting and negative, they now see social workers as someone that wants to help them. For Participant B who is a strong advocate for preventative programmes, effectiveness comes in the form of seeing past service users and identifying how they have grown and progressed as a young person. Research on SWiS highlights the experience of one SWiS who says that effectiveness comes when the whānau says they don't need them anymore. Reported successes for Māori whānau that use SWiS include: parents fulfilling their roles and responsibilities; accessing resources themselves without participation from the SWiS; becoming more involved with their child's education; having strengthened relationships with their whānau, hapū, and iwi; having an increased knowledge of their history and background and contributing to their communities (English, Selby, & Bell, 2011).

Some SWiS service users don't have a change in their circumstances. Whether this is because of a lack of KMT in the intervention is unknown, but both SWiS in this report have affirmed that getting in the door is half of the battle of social work, and therefore breaking down barriers is a success factor for them. Both participants agree that when you leave a home, and the whānau appears to be happy, this is an effective use of KMT because of the connection they have.

Summary

There are many factors relating to the literature which the two interviewees identified as having an impact on the effectiveness of KMT in SWiS. The use of tikanga and kawa has helped to shape the way a SWiS engages with the whānau; whānaungatanga – has enabled SWiS to find commonalities and connections with their whānau that they work for; whakapapa gives a deeper, more spiritual connection to the whānau and surrounding landmarks including awa (river) and maunga (mountains); te reo Māori enables SWiS to converse in the language when they are required to; Māori values guide practice and inform preventative programmes. This research promotes the use of KMT in SWiS and argues that KMT should be considered an essential theory for all SWiS.

Chapter 6 – Conclusion and recommendations

The significance of this report lies in its explanation of two integral things about KMT. Firstly, KMT is Māori knowledge that has a historical context and meaning that is central when working with Māori whānau. This includes tikanga Māori, kawa, and all Māori concepts that shape what it means to be (and what it means to work with) Māori. Much emphasis is placed on KMT because it acknowledges a history of marginalisation, colonisation and oppression of Māori knowledge in the past. Even more eye-opening is the resurgence of Māori knowledge and custom's in New Zealand that came in the 1980's along with other changes as New Zealand's political and social landscape began to shift. Secondly, KMT is extremely useful in the SWiS service because Māori people use the service often. Both SWiS literature and the SWiS from this report confirm this fact.

The findings and literature affirm without doubt that KMT is, in fact, effective in the SWiS service. The themes that came from these findings include: Whānaungatanga is an important skill that all SWiS need to relate, interact, and effectively work with whānau; Whakapapa enables SWiS to unify with the genealogical landmarks of the area and therefore the people they work with; Māori models of practice are well and truly effective in SWiS as they provide a holistic perspective of the person and alienates the practice of compartmentalising whānau and individuals; these models of practice have been well documented and are easily accessible to all SWiS; and finally that using KMT helps whānau fulfil their collective potential.

Recommendations:

As SWiS has grown a reputation of becoming a very useful service for Māori in New Zealand, the following recommendations are offered:

1. Firstly it is recommended that a review of the first SWiS competency take place. This competency is currently concerned with building relationships. It is recommended that more emphasis of KMT be given to this competency given the high number of Māori that use the service. This researcher believes that the incorporation of whānaungatanga

in this context is an appropriate substitute. Whilst whānaungatanga aligns with building relationships, KMT acknowledges a deeper understanding of how this is done (i.e. pōwhiri process). It is proven through this research that this is an important aspect of the SWiS service when working with Māori. Furthermore, whānaungatanga is transferable to other service users that are not of Māori descent.

2. Recommendation two is that the second SWiS competency is amended to highlight KMT. Whilst SWiS not only work with Māori, research shows a high percentage of service users are of Māori descent, and therefore the cultural skills needed in SWiS should be reflective of this. There is currently no acknowledgement of KMT in this competency. This would also align with current social work registration competencies.
3. The third recommendation is that all SWiS providers acknowledge a need to professionally develop SWiS to be more KMT proficient. Whilst all social workers provide a wealth of knowledge and skills to their role as SWiS, not all are comfortable using KMT in their social work practice. This researcher argues that providers have a role is supporting SWiS to fulfil this obligation.
4. A fourth recommendation is in regards to further research. It is recommended that further research is completed to see how KMT can be acknowledged as a SW theory in New Zealand in relativity to its mainstream counterparts. This report offers a starting conversation for this further research to happen.

Final thoughts:

SWiS research highlights significant impact in New Zealand's social service space. Whilst SWiS provision has Māori and Pasifika at the forefront of service, it's important that the sector is responding appropriately. This report offers one strategy that supports this ambition. The SWiS three-pronged approach to social work is useful, having KMT to inform these processes enhances these practices.

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Glossary of Kupu Māori

Definitions for kupu Māori were sourced from the online Te Aka Māori-English Dictionary (maoridictionary.co.nz). The kupu that have **(*)** have been contextualised for this report.

Hui	Meeting or gathering
Io Matua Kore*	the Creator
Kawanatanga*	Government
Mahi	Work
Mana-whenua*	Authority over land
Manuhiri	Visitors
Marae-atea	Courtyard
Matauranga Maori*	Maori knowledge
Noa	Safe
Pōwhiri/Pōhiri	Formal welcome
Pūrākau	Story-telling or story
Tane*	God of the forest
Tangi	Funeral
Taonga-tuku-iho*	Gifts handed down from ancestors
Tapu	Sacred
Te-kete-aronui*	Basket of pursuit
Te-kete-tuatea*	Basket of light
Te-kete-tuauri*	Basket of darkness
Tikanga	Protocol
Tino rangatiratanga*	Complete Sovereignty
Waharoa	Narrow gate at the opening of the marae
Whakapapa	Genealogy
Whanaungatanga	Relationship building

Appendices

Appendix 1 – Ethics approval

MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA
UNIVERSITY OF NEW ZEALAND

Date: 07 June 2016

Dear Zane Roa

Re: Ethics Notification - **NOR 16/20 - How effective is Kaupapa Maori Theory in the Social Worker in Schools (SWiS) service?**

Thank you for the above application that was considered by the Massey University Human Ethics Committee: **Human Ethics Northern Committee** at their meeting held on **Friday, 3 June, 2016**.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

BJ Finch

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

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

Appendix 2 – Information Sheet

MASSEY UNIVERSITY
COLLEGE OF HEALTH
TE KURA HAUORA TANGATA

How effective is Kaupapa Maori Theory (KMT) in the Social Worker in Schools (SWiS) service?

Information Sheet for managers and team leaders

Tena koe,

I would firstly like to thank you for considering the invitation to participate in this research. My name is Zane Roa and I am undertaking a research project in order to complete a Masters of applied social work at Massey University, Palmerston North. I also work in the field of addictions and mental health. For this project I am in the capacity of a student and my research interest is Social Workers in Schools. I would like to speak with SWiS and hear their experiences of using Kaupapa Maori Theory with Maori whanau. I have compiled a list of organisations that hold SWiS contracts and potentially have practitioners that utilise KMT (or tikanga) in their practice framework. Whilst you have been selected from this list, the SWiS worker and/or the organisations that hold SWiS contracts are not the focus of this research report. I am writing to several organisations from this list to find four SWiS who would like to participate in my project. If there are more than four social workers who would like to be involved in this research then I would select the first four that are willing to participate and are available for an interview in June or July.

I have enclosed an information pack for you to give to the SWiS if you decide to accept this invitation. The SWiS worker will then be able to contact me directly if they are interested in participating and I would arrange a date and time to conduct an interview.

Involvement with this project would require approximately three hours from each social worker: half hour to read the information pack, up to one and a half hours to conduct the interview, and then a further hour to read the transcribed interview and/or make any amendments as needed. There is a possibility of these three hours taking place during the working day. The interviews would be conducted in a safe, secure, and neutral environment, although if acceptable by yourself and the SWiS, the interviews could also be conducted in the SWiS's respective offices. Signed consent would be obtained by the social worker before the interview commences and only after all the information and questions in the research have been explained. The interview will be audio recorded and during the writing up of the report the audio file and transcript of the interview, along with the consent form, will be securely stored in a locked filing cabinet at the office of the supervisor of this research for five years after the research has been completed. At the end of the research the audio file and transcript will be destroyed or returned to the participant if requested. The consent form will be destroyed and any information that could potentially identify participants, agencies, or geographical location will be removed from the transcript and will not be used in the report. The interviews from the social workers significantly contribute to the project. A copy of the researchers report will be sent to the participating social workers.

Te Kunenga ki Pūrehuroa

School of Social Work
Private Bag 11 222, Palmerston North, New Zealand T +64 6 356 9099 www.massey.ac.nz

You are under no obligation to support this invitation to the SWiS workers in your agency. If your support is offered, the SWiS workers are under no obligation to accept this invitation to participate in this research. The social worker will have the opportunity to:

1. Decline to participate
2. Have a person of their choice with them during the interview if they choose to
3. Decline to answer any questions
4. Ask any questions at any time during their participation
5. Ask for the audio tape to be turned off anytime during the interview
6. Provide information on the understanding that their name, the name and location of the agency and any other potentially identifying information will not be used.
7. Withdraw from the research at any time up until written consent is given to authorise use of their reviewed transcript.

My supervisor for this project is Dr Awhina English from the School of Social Services at Massey University. Awhina can be contacted on (06) 356 9099 ext 83503 or by email: A.English@massey.ac.nz.

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application 16/20. If you have any concerns about the conduct of this research, please contact Dr Andrew Chrystall, Chair, Massey University Human Ethics Committee: Northern, telephone 09 414 0800 ext 43317 email humanethicsnorth@massey.ac.nz.

If you decide not to pass the information pack onto the SWiS social worker, can you contact me in whichever way is easiest for you so that I am aware that you have considered this information and I can approach another agency. My email address is: zaneroa@windowslive.com or I can be phoned/texted on 021 2855 111. If you would rather reply by post, I have included a self-addressed, stamped envelope.

Thank you for your consideration and please feel free to contact me for any further discussion.

Nga mihi

Zane Roa

Student, Master of applied social work

Massey University, Palmerston North

Appendix 3 – Interview schedule

How effective is Kaupapa maori theory in the Social worker in schools service?

Interview questions

1. Can you please tell me about yourself?
    a. Where are you from? (pepeha/whakapapa)
    b. Why have you chosen social work as your profession?
    c. Do you have any interests, hobbies, pets, family?

2. Can you please tell me a little bit about your role?
    a. How long have you been in the SWiS service?
    b. How many schools are you responsible for? (Or how many students)
    c. How are you finding the role?

3. How have Maori whanau come to use your service?

4. What would you say are the main things you keep in mind when working with these families and/or considering their needs?

5. With your experience so far, what are the things that you find most satisfying about working with Maori whanau? What would you say are the most challenging?

6. Can you tell me about any particular ways you work with Maori and their whanau?
    a. What is most useful about using them?
    b. Are there any practical or ethical challenges in using them?

7. Considering other professionals you network and liaise with, what do you want them to know about the Maori whanau you work with?

8. Have you heard of Kaupapa Maori Theory?
    a. Yes – Where did you hear about it and in what context? What do you know about it?
    b. No – What do you think Kaupapa Maori Theory is?

9. Based on what you know about Kaupapa Maori theory, would you say it plays any part of your social work practice?
    a. Yes – Can you please give an example of how Kaupapa Maori theory has shaped your practice with Maori whanau? How did that knowledge/use of KMT actually help you in your role as a SWiS?
    b. No – Can you please give an example of when you have used tikanga or Maori models of practice in your work with Maori whanau?