

# Kaitiakitanga: A transformation of supervision

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## ABSTRACT

**INTRODUCTION:** This article explores Māori social work supervision in Aotearoa New Zealand, from cultural, iwi, hapā and whānau perspectives. It describes an emerging model of kaitiakitanga (supervision) entitled “He Maunga, He Tangata, He Tapu, He Kahu.”

**APPROACH:** It is based on the author’s experience and tribal relationships, and proposes a model reinterpreting the supervisory relationship by first re-examining the meanings of these relationships from a Māori perspective. It explains the rationale of the model in order to clarify its origins, principles, purpose, obligations and responsibilities in the field of kaitiakitanga (supervision). The nine principles discussed, along with four overarching themes identified within Te Ao Māori, reflect the importance of integrating customary practices in to achieve the best outcomes for the people we serve and work with.

**IMPLICATIONS:** These principles are crucial to the practice of kaimahi-a-iwi and kaitiakitanga, where it is important not only to care, protect, guide, teach, influence and encourage, but also to consider self-care, and develop safe and accountable practices for all people.

**KEYWORDS:** Supervision; cultural supervision; kaitiakitanga; kaitiaki; tiaki

Huianui te Maunga  
Te Wairoa Hōpūpū Hōnengenenge Matangi  
Rau te Awa,  
Takitimu, me Horouta ngā Waka,  
Ngāti Kahungunu ki Wairoa, Rongomai  
Wāhine, Rongowhakata ngā Iwi,  
Ngāti Apatari, Ngāti Kāhu, Ngāti Pāhauwera  
ngā Hapū,  
Kihitū te Marae,  
Te Rauhine me Hine Ringa ngā Whare  
Tipuna.  
Rewi Taimana Webber ōku Matua  
Te Paea Ahuriri O’Keefe ōku Whaea,  
Emma Webber-Dreadon ahau,  
Engari, kei Tauranga Moana ahau e noho  
ana ināianei.

Contemporary Māori Knowledge,  
Kaitiakitanga is such an example of this.  
(Emma Webber-Dreadon)

Historically, there have been many inequities, biases and prejudices to overcome in the practice of social work and in social work supervision for Māori in Aotearoa New Zealand. Through continued assimilation and colonisation, Māori have had to accept western methods of social work and supervision, methods which are often in conflict with traditional Māori practices. Regrettably, the prevalence of these historical western practices continues to be evident in the current dominance of Eurocentric education, philosophies and practices observed in almost all social

AOTEAROA  
NEW ZEALAND SOCIAL  
WORK 32(3), 68–79.

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Old Wisdom is New Wisdom,  
Traditional Māori Knowledge is

service organisations. Even with—and since—the advent of Puao-Te-Ata-Tū in 1988 (Department of Social Welfare, 1988), and the declared importance of Te Tiriti o Waitangi, there continues to be, by many, a fundamental ignorance of Māori processes.

With this article, I will explore social work supervision in Aotearoa New Zealand, addressing it from my Māori perspective. It has several discussion points about social work supervision, its transformation from a western perspective to a Māori perspective, and an emerging model of kaitiakitanga (supervision) titled “He Maunga, He Tangata, He Tapu, He Kahu.”

It begins with a *personal notion* that relates to the transformation of the word *supervision* and subsequently the transformation of supervisor, supervisee, client and social work. There is a brief discussion around the history of supervision, and a question: “What is cultural supervision?” Following this is a notion that explains the theoretical sphere of my developing model, and the rationale to clarify its origins, its principles, its purpose, its obligations and its responsibilities in the field of kaitiakitanga.

## Reinterpretation

The word *supervision* has never resonated with me. It seemed such a *severe* word, with a variation of meanings including to direct, command, order, control, instruct, and manage to name a few. Instead, I have chosen to use the word *kaitiakitanga* as description of a supervision relationship between the Kaitiaki and the Tiaki. It thereby became important for me to rangahau (research) “kaitiakitanga.” In doing so, I located Ahukaramu Charles Royal’s (2007) interpretation of kai-tiaki-tanga:

- *Te Kai* – We are the instrument of action
- *Tiaki* – To watch over, to care for, to conserve, to nurture, to protect
- *Kaitiaki* – Caretaker, protector, guardian

- *Tanga* – preservation, conservation and protection

I thereby elected to reinterpret not only supervision, supervisor, supervisee, but also social worker, client and social work (see below). Graham Smith describes such a reinterpretation (from a western perspective to a Māori perspective) as “transformative praxis, a Māori form of resistance against all acts, ideologies and forces, which attempt to subordinate Māori knowledge, Māori worldviews and Māori aspirations” (2003, p. 3). The transformation of these words within the construct of supervision must surely systematically advance them to a customary kaupapa Māori concept, because they are valuable components of effective kaupapa Māori supervision and to reposition them within kaitiakitanga purposely fits them within a Te Ao Māori framework.

Inclusively, the following are their respective changes and responsibilities.

- *Kaitiakitanga* (supervision)—is a very specific instrument of action. Its role is valuable, crucial within social work, because it is an *action* to support, uphold and maintain responsible, trustworthy engagements between the Supervisor and social worker (Supervisee), to assist, guide, encourage and maintain *best social work practice* when working with clients and their whānau, hapū, iwi and or family.

Although, using the word *kaitiakitanga* instead of supervision is recent for me, it has a philosophical, scholarly and ethical position that emphasises and expresses the absolute worth of people, individually and collectively, and for me it represents a much more humanistic, sensitive, social and thoughtful approach than the word *supervision*.

- *Kaitiaki* (supervisor) whose role is to care, protect, guide, teach, influence and encourage the supervisee in their work. Additionally, it includes a

concentration on the “*how*”! How the Kaitiaki communicates, how the Kaitiaki carries out their role and how the Kaitiaki delivers the kaupapa “i hiringa a ia ki te mahi”—“she/he put their heart and soul into the work.”

- *Tiaki* (supervisee/social worker) whose role is to support, protect, guide, encourage and care for the people they serve—the tangata whaiora.
- *Tangata Whaiora* (client) those we “serve,” who need assistance, support and comfort.
- *Kaimahi-a-iwi* (social work) An action that concerns itself with individuals, whānau, families, groups and communities to improve, enhance and enrich the *mauri-ora* (wellbeing), and the restoration of social functioning and the overall health, not only for Māori tangata whaiora, but of all cultures.

### Responsibilities

- The *Kaitiaki* role and responsibility is firstly to the Tiaki, the Tangata Whaiora, and their whānau, hapū, iwi, and or family, and inclusively their own whānau, hapū, iwi.
- The *Tiaki* role is firstly to support, protect, guide and care for the people they serve – the tangata whaiora, their whānau, hapū, iwi and or family, and their own whānau, hapū, iwi and or families.
- The last responsibilities of the *Kaitiaki and Tiaki*, are to the profession of social work, and their places of employment.

Eruera (2005) contends that, kaitiakitanga, whilst not named or known as supervisory, is supervisory in nature. Inclusively it is my contention that kaitiakitanga is positioned as being a socially, heartfelt and humanistic approach, with concerns for the people, their physical, emotional and spiritual needs, their welfare, their values and their dignity

which do not fit neatly within many western supervision approaches and processes, because of kaitiakitanga’s adaptability, its application and its cultural differences. It is traditionally an intimate relationship between Māori, their environment and nature, based on the *care of all things* (Pohatu, 1995, 2008). It is deeply rooted and embedded within the multidimensional and complex systems of tikanga, which contributes to the effectiveness and efficient performance of the Tiaki, when working with tangata whaiora and their whānau or family. It is also a process that allows the Kaitiaki to understand and gain more in-depth insight to the Tiaki and his/her practice.

In 1990, the Anglican Archbishop, Whakahuihui Vercoe told the people present at the remembrances of the signing of Te Tiriti o Waitangi, including royalty, that “One hundred and fifty years ago, a compact was signed, a covenant was made between two people, but since the signing of Te Tiriti, our partners have marginalised us ... and they have not honoured Te Tiriti” (Phillips, 1990). To progress past such injustices, our Te Tiriti partners Pākehā, need to recognise and accept without ridicule, the value of kaupapa and tikanga Māori advancement, especially in the world of kaimahi-a-iwi and kaitiakitanga. When considering the development of these, they must be aligned with Māori worldviews that shift the focus from the past to the present, to the future and progress them to capture and recognise the value of kaupapa Māori.

With the resurgence of Te Reo Māori language and the heightening realisation of the importance of tribal identity and whakapapa, it is important for Kaitiaki and Tiaki to recognise this. But, while this vocation may well be undertaken for philosophical reasons, “there is also a serious obligation to move from ‘theory to applied practice’, if we as Māori want to positively shape our destiny, and that of the people ‘whom we serve’ (Webber-Dreadon, 2018 np). Te Ao Māori is the *core source*

of Māoridom, revealing many traditional values and concepts that can be translated into theories of practice and provide practical tools for Tiaki and Kaitiaki in their work. It is these that will ensure positive development if Tiaki and Kaitiaki potential is to be realised

If kaitiakitanga is to be effective for the Kaitiaki and Tiaki here in Aotearoa New Zealand, it needs to be positive, practical, constructive, educative, reflective and empowering, with a tikanga Māori base—taking into account that tikanga is derived from the word *tika* (Mead, 2003), regarded as the proper, correct and right procedures, with protocols specifying the right way of doing things, underpinned by core values and principles governed by Māori politically, socially and spiritually.

As Māori, we need to consider Māori frameworks within kaimahi-a-iwi and kaitiakitanga that have common themes influenced by Māori values, Māori philosophies and Māori aspirations. These starting points are from Māori cultural paradigms and theories, supported by Māori cultural traditions and gifts that our tīpuna have passed down to us through time. In addition, there are those published Māori writers such as Leland Ruwhiu (1995, 2005, 2013), Wheturangi Walsh-Tapiata (Walsh-Tapiata & Webster, 2004), Moana Eruera (2005, 2012), Jacquelyn Elkington (2014), Anaru Eketone (2012), Lisa King (2014), Sharlene Davis (Thomas & Davis, 2005), Awhina Hollis-English (2017) and the late John Bradley (see for example, Bradley, Bradley, & Jacob, 1999), to name a few, who have all made contributions to kaitiakitanga: “he taonga tuku iho.”

### History of supervision in Aotearoa New Zealand

Prior to the 1960s, supervision was not necessarily seen as a valued tool of social work practice in Aotearoa, New Zealand but, in the late 1960s, the then New Zealand Association of Social Workers (NZASW),

now named Aotearoa New Zealand Association of Social Workers (ANZASW) undertook extensive work on supervision. Between 1973 and 1985 the Association, in conjunction with the New Zealand Social Work Training Council, did further work, but there was little written about supervision until 1994, when five articles regarding supervision were published in the ANZASW Review (1994, Volume 6, 5/6). Four years later, in 1998, Kieran O’Donoghue, published *Supervising Social Workers, A Practical Handbook*. Since then there has been a resurgence of articles about supervision and issues associated with supervision in Aotearoa New Zealand, supported by the ANZASW, which describes supervision as being:

A process in which the supervisor; enables, guides and facilitates the social worker(s) in meeting certain organisational, professional and personal objectives. These objectives are “professional competence, accountable and safe practice, continuing professional development, education and support. Supervision should be an open, honest and transparent process. (ANZASW, 2015)

In addition, Beddoe and Davys (1994) defined supervision as being much more client centred, rather than administrative (i.e., recording, reviews, reports etc.), line supervision or managerial (accountability to the employing organisation), with the focus being more on developing the supervisee’s skills than dealing with the emotional personal content of a supervisee’s work.

*But do these words have the same innate, or a “deeper heart” meaning in comparison to kaitiakitanga?*

Unfortunately, in my experience, there are very few non-Māori supervisors and managers who have or can provide the type of supervision needed when working with our Māori people here in Aotearoa New Zealand through bicultural or kaupapa

Māori kaitiakitanga. This I believe is due to their colonial bias (Webber-Dreadon, 1999). It seems many are not interested in wanting to gain more in-depth knowledge of kaupapa or tikanga Māori.

### What is cultural supervision—a Pākehā concept?

In Aotearoa New Zealand, the term *cultural social work or cultural supervision*, over many years has been (and continues to be) explained by many, to meet the cultural needs of Māori but, in my opinion, it is part of a mainstream colonial *afterthought*. In my Māori world, there is no such a thing as cultural social work or supervision. A suggested rightful term perhaps could be kaupapa or tikanga Māori social work or supervision, and more recently, kaitiakitanga. My vision in relation to this kaupapa is to bring about a change in attitude and understanding as to what is cultural supervision and what it is not!

### Kaupapa Whakaroa (theory) – an emerging model

*Consider theory in a Pākehā world and consider theory in a Māori world.*

Ngata's *English–Māori Dictionary* (1996) enlightens us that *kaupapa whakaroa* is the Māori term for theory. While these words are simple, they are scholarly and sophisticated because they offer a practice framework that is positioned within Te Ao Māori, the receptacle and proprietor of all Māori words, terms and expressions. It is, therefore, my contention that there is not just one theory in a Māori world, there are many which make up *kimikimihia kaupapa whakaroa* or in Pākehā terms *eclectic theories*. They don't follow one entity or system, but rather an assortment of different entities, because Māori words are adaptable and variable with a whakapapa that is responsive and dependent on the context and how they are used. Hollis-English (2017) asserted that Māori-centred theory is developed out of a metaphysical and

theoretical view and, as such, *kimikimihia kaupapa whakaroa*, in its varying forms, is the foundation theory of my emerging model "He Maunga, He Tangata, He Tapu, He Kahu," because it has many different entities and mediums within it, which suggests that Māori articulation is the source of theory in my Māori world.

It is important to note that Māori *coming out of the shadows* are continuously developing new and different theories and models of practice, as we claim back our own kaimahi-a-iwi and kaitiakitanga methodologies (Eruera, 2005). Academically, the development of Māori theories and models of practice in kaimahi-a-iwi and kaitiakitanga have grown, but there are still many racial and tribal barriers to overcome. There is so much depth and detailed meaning in a word far beyond *tino rangatiratanga*, and *kimikimihia kaupapa whakaroa* which are only minute parts of the transformation of the Pākehā context of theory, because there is a clear intent that is grounded in Māori cultural frameworks and history. It is a collective of customary approaches that draws out the innate gifts of Māori that set out the obligations and responsibilities within kaimahi-a-iwi and kaitiakitanga, because its main concern is the well-being of others (Pohatu, 2004). While there might be few set, practical frameworks, there are many informed guiding principles that are grounded in Māori philosophies and values based on traditional Māori worldviews and Māori knowledge that are powerful tools for the transformation of kaitiakitanga. Māori have an ancestral relationship with kaitiakitanga, which is not only about the wellbeing of people, but also about the wellbeing of the environment and the whenua, and protecting it for the future of all people.

### Origins of an emerging model

As I have already published a supervision model, *He Taonga Mo Matou Tipuna, An Indigenous Approach to Social Work*



*Supervision'* – *Te Āwhiowhio* (Webber-Dreadon, 1999), I found it very difficult to create another model of supervision, let alone kaitiakitanga. My thoughts were very conflicted. I kept returning to the Āwhiowhio and perhaps even updating it, until the day I met Jodie Owens, with whom I had worked with at Te Wānanga o Aotearoa many years ago. I explained my conflicting thoughts to her, and she took me on a ten-minute journey, and out of our conversation came "*He Maunga He Tangata, He Tapu, He Kahu*". I am ever grateful for those ten minutes she spared me.

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through a *passionate, subjective approach*. That is more likely to lead to a goal (Marsden, 1992)

### The beginning and reality of an emerging model

To give further context to the model, I want to do it first through an experience of travelling to my whenua.

#### Driving on to Ngāmotu – Kihitū – my whenua



#### "MERE TE HUIA" HE TOHU

As I look down from the road upon the hill  
I see Ngāmotu - Ngāmotu our whenua,  
Stark, beautiful and barren,  
Embraced by the hills to the west, and to the  
north,  
Caressed by the Pacific Ocean to the east  
and,  
Edged by the ever-flowing Wairoa  
Hōpūpūhōnege Ma Tangi Rau River to  
the south.

As I travel down the gravel road,  
On my way to the Marae and the Urupā,

I feel your presence everywhere.  
Resting, watchful and ever present

I look to the right as I travel down that road,  
And there I see you, resting below Huianui,  
under the totara tree,  
Wrapped in the korowai of Papatūānuku,  
earth mother,  
Overseen by Ranginui, Sky Father.  
Resting, watchful and ever present

I see you, gazing out over the whenua,  
The whenua of Ngāmotu  
The whenua where there was once a thriving  
community,  
Now a whenua stark, bold and barren,  
Overflowing with its corsages of blackberries  
and gorse,  
And a few derelict houses  
Where are the people Moko?  
I she asks,  
Where are the people?  
Scattered e kui,



Figure 1. Source: Emma Webber-Dreadon.

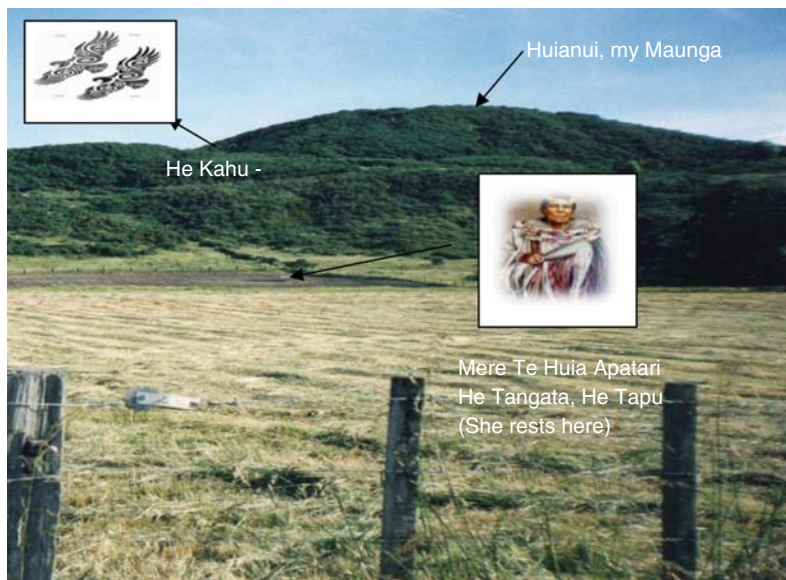


Figure 2. Source: Emma Webber-Dreadon.

Scattered like the seeds of grass, into the wind,  
To the four corners of the earth, I say.

Why, she asks why?  
Look at the whenua Moko,  
It is lonely she says,  
I am lonely she says

I cry

I have positioned my emerging model on my whenua, utilising my maunga as the anchor, my Great Great Grandmother as *he tangata*, and by her resting on the whenua, she makes it *tapu*, and the *kāhu* (the hawk) as the kaitiaki of this model. It was these entities that facilitated the foundation of my emerging model, that began with an exploration of my imagination, as I reconstructed my historical reality into a model of kaitiakitanga, inspired by my maunga Huianui, my kuia Mere Te Huia Apatari and the *kāhu* (harrier hawk), after which my hapū is named–Ngāti Kāhu.

The following simplistic imaginarily artistic sketch (Pic 1) is set on the whenua of Ngāmotu, (also known as Kihitū), across the river from the township of Wairoa, at the mouth of the Te Wairoa Hōpūpū Hōnengenenge Matangi Rau river. The maunga is a representation of Huianui, my maunga, and at her feet my Great Great Grandmother, Mere Te Huia Apatari (nee Hukinga), rests under a totara tree planted by my maternal Grandfather in 1946. She was a sub-lieutenant of Te Kooti, and her role was to guard the entrance to the Wairoa-Wairoa Hōpūpū Hōnengenenge -Matangi Rau river, to stop the marauding tribes from going up the river to plunder the many Pa set on the river. She represents “*he tāngata – the people,*” and her final resting place represents “*he tapu – the sacredness not only of the whenua but also the occasion of kaitiakitanga.*” The *kāhu* not only represents the Kaitiaki, but it also represents the Tiaki, the Tangata Whaiora and their whānau.

The *kāhu* (hawk) is very significant to me, because everywhere I go, it follows me,

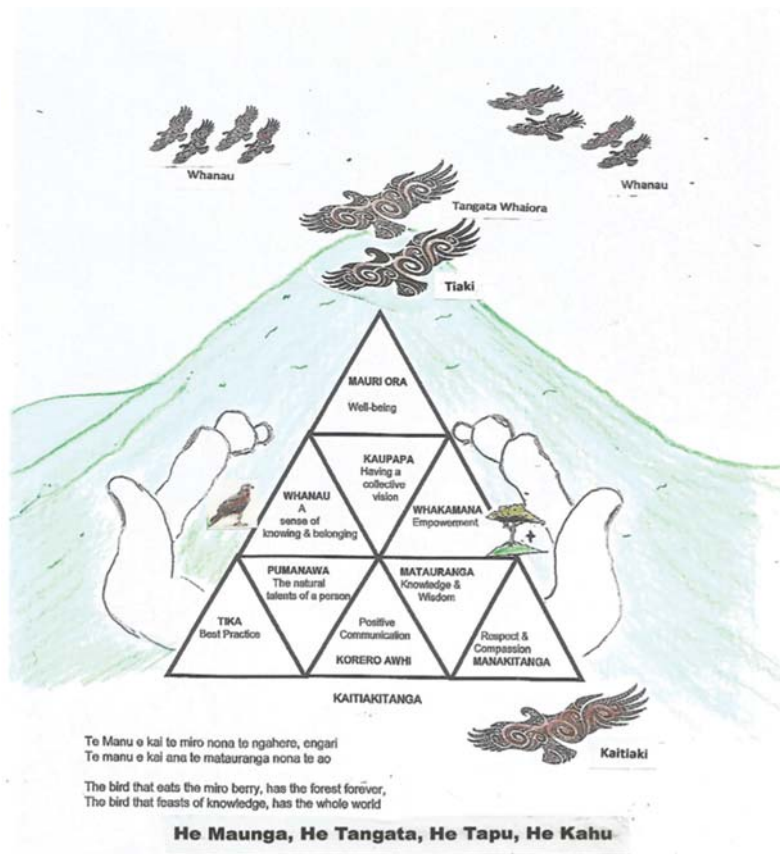


Figure 3. Source: Emma Webber-Dreadon.

reassuring me that my kuia is watching over me, and it is what always draws me back to my whenua, the whenua of Ngamotu, my maunga, my kuia and my whānau and hapū. It reminds me, “I am the people and the people are me,” and we need each other.

“He Maunga. He Tangata, He Tapu, He Kahu” positioned on the maunga within the representation of my hands, are set to honour Kaitiakitanga. At the base, sits the Kaitiaki (Supervisor) watching the Tiaki (Supervisee) farewell the Tangata Whaiora (Client), and his/her whānau as they leave for their home with mauri ora.

Noticeably, there are nine triangular sectors and within each of them is a takepū (principle) that is intended to guide the Kaitiaki and Tiaki through a kaitiakitanga session. Inclusively, there is a beginning, “He Karakia Timatanga” and an ending, “He Karakia Whakamutunga.” These are the spiritual and safe (ahurutanga) pathways for, during, and at the completion of, kaitiakitanga.

In considering and using ngā takepū (principles) in Table 1, and their valued actions, it is essential that they be aligned with Te Ao Māori, because they shift the focus in practice from the past, to the present, and on to the future, i.e., Kaitiaki (past), to Tiaki (present), to Tangata Whaiora (future). Doing this involves the need to capture and recognise the value of kaupapa Māori advancement.

Additionally, the triangular sectors hold a wrap-around action of self-care. Whilst this is often regarded as a personal responsibility, it is also the role of the Kaitiaki to encourage self-care, because kaimahi-a-iwi can be a pathway to mental, emotional and physical exhaustion causing burnout. Being with nature is but one natural and practical activity that assists self-care and mauri-ora, for both the Tiaki and Kaitiaki, because it helps them to maintain hope in the midst of suffering.

### *Reflective learning*

An important part of this framework is reflective learning which promotes deeper learning and questions. It is an extension of critical thinking. It assists us to question practice; this includes stepping back from what we have done, or are doing, to analyse a situation, and looking at how it might or will improve social work practice, with a human element. It makes learning a more conscious process to find things out that one might not have thought of before, or how one would do it differently next time: to frame and reframe one’s social work practice for the future. Reflective learning is something that we consciously focus on

Table 1. *The Principles of Kaitiakitanga*

<b>Kōrero Awhi:</b> (Positive Communication) Kanohi ki te kanohi contact is central and critical to kaitiakitanga – It is inclusive of karakia, mihimihi, open and trusting communication, planning of session, encouraging ‘best practice’ of the Tiaki, throughout kaitiakitanga.
<b>Tika:</b> (Best Practice) The Kaitiaki must remember that the Tiaki are the experts of themselves, thus it is important that the Kaitiaki encourages the Tiaki to bring their ‘whole selves’ to kaitiakitanga, and to build on their knowledge.
<b>Manaakitanga:</b> (Respect and Compassion) It is important for the Kaitiaki to always act with respect, compassion and aroha – Even perhaps consider a tuākana–teina relationship and provide a safe and supportive environment. Most of all, be honest.
<b>Kaupapa:</b> (Having a Collective Vision) It is important for the Kaitiaki to always encourage the Tiaki to have a collective vision for themselves and the tangata whaiora that they serve.
<b>Pūmanawa:</b> (Natural Talents) As a Kaitiaki, always try to locate, explore and encourage the natural talents of the Tiaki, so that they in turn will encourage the pūmanawa of the tangata whaiora.
<b>Whakamana:</b> (Empowerment) The Kaitiaki must always try to empower the Tiaki, so that they will do the same for the tangata whaiora.
<b>Whānau:</b> (A Sense of Belonging) The Kaitiaki encourage and assist the Tiaki to always know who they are, who they belong to and who belongs to them, so that they can awhi, encourage and assist the Tangata Whaiora to locate themselves. This is an important part of kaimahi-a-iwi.
<b>Mātauranga:</b> (Knowledge and Wisdom) The Kaitiaki must always consider and encourage the knowledge and wisdom of the Tiaki, so it may come forth more, and then the Tiaki can do likewise with the Tangata Whaiora.
<b>Mauri Ora:</b> (Well-being) At the completion of each and any session, the Tiaki must leave with a sense of mauri ora, and this can be passed on by the Tiaki to the Tangata Whaiora.



in order to improve aspects of the lives of tangata whaiora. In doing so, we explore and examine situations to assist us to understand and make sense of our own practice experiences and how we work or want to work as Tiaki and Kaitiaki.

### Questions

We cannot disagree about the importance of questions within kaitiakitanga, but the questions must reflect Māori values and beliefs, because they are a principled craft

Table 2. KAITIAKITANGA PĀ TAI

KARAKIA TIMATANGA	WHAKAARO HURITAO (Reflections)
<b>1. WHITIWHITI KORERO (CONTRACT)</b>	What would you like to work on today? – list. What would you like to work on first?
<b>2. TAKE (KEY ISSUE/S)</b> Identify key issues and priorities	What is the take (key issue)? (take away the word - problem) What have you done about it so far?
<b>3. WHANAUNGATANGA (BUILDING A RELATIONSHIP)</b> Consider the ethnicity or tribal connection of the Tangata Whaiora	How did you make the connection with the Tangata Whaiora? Where do they come from i.e., Whānau, hapū, iwi links? Where is the Family from?
<b>4. WARIU – TIA (ASSESSMENT) INTERVENTION &amp; PLANNING</b> Analyse the situation and choose what to do?	What have you thought of to do so far? What have you done so far? What are you thinking of doing? How can you help them reach their goal? How will you know when the Tangata Whaiora has reached their goal—if at all?
<b>5. WHAKAAROHANGA: CONSIDERATIONS</b>	Would you do anything differently or What do you want to do differently?
<b>6. TIKANGA (ETHICS) AHURUTANGA (SAFETY)</b> What ideally should happen?	Are there any ethical or safety issues here? What do you need to do? What should happen? What is the 'tika and pono' thing to do?
<b>7. WHAKATAKOTO (STRATEGIES)</b> Applying new techniques.	Are there any other strategies you could use to assist the tangata whaiora reach their goal? How will you know this strategy will or has worked? If it doesn't work, what will you do?
<b>8. THEORY</b>	What theory are you applying?
<b>9. PARALLEL process: (TRANSFERENCE)</b> Dynamics of Kaimahi & Tangata Whaiora	What's going on for <b>you</b> so far? Has it happened before? What did you do about it then? Does the Tangata Whaiora or the 'take' remind you of anyone or anything from your past, or your whānau? Have you been in a situation like this before? Have you tried to deal with this before?
<b>10. AKORANGA HOU (NEW LEARNING)</b>	What have you learnt from this? Can you apply this new learning to this case? Now you have learnt this, how might you do it differently?
<b>11. WHAKAMUTUNGA (CONCLUSION)</b>	How will you know if you have achieved the goals you planned? How will I know you have achieved these? Did you talk to the Tangata Whaiora about how they feel? Do you think we have finished working on this take?
<b>Tiaki Evaluation:</b>	Tell me of a 'proud' moment you have had recently! How was this session for you?
<b>KARAKIA WHAKAMUTUNGA</b>	<b>NEXT APPOINTMENT</b>

of kaitiakitanga. The constant framing and re-framing of the questions should not only be an attempt to find answers, but also for the Tiaki to seek new knowledge, thoughts, positioning and direction, to determine more positive pathways, growth, motivations and advancement for the tangata whaiora. Along with listening, they are essential tools of the Kaitiaki. The art is in how you ask the questions.

Allyson Davys provided a set of supervision questions in her teaching (“101 Questions”), later published in Davys and Beddoe (2010), which are pertinent to western supervision. With some adjustments they could fit other cultures and approaches including Kaitiakitanga. However, such an adjustment needs to focus on the Tiaki, their qualities, their culture, their nature, and their creativeness. The following Kaitiakitanga Pātai, Table 2, is a set of questions that can be asked in a session.

### The philosophy of kaitiakitanga

Carroll (2000) enjoined us to believe that the spirituality of kaitiakitanga draws a distinction between *functional* kaitiakitanga and the *philosophy* of kaitiakitanga. He maintained that functional supervision is something that is done, like applied balanced techniques, strategies and methods that are used for a purpose, but the philosophy of kaitiakitanga focuses on the being of people and the meaning that kaitiakitanga has for us, almost before anything is done. It is an ongoing extension of our lives that contributes to a philosophy of kaitiakitanga for Māori, as the basis from which to build a kaitiakitanga framework and explore functional supervision techniques.

Within the contexts of kaitiakitanga and tikanga Māori, there are many consortiums that indicate that Māori have an extraordinary social infrastructure that supports kaimahi-a-iwi and kaitiakitanga from a mātauranga Māori perspective, because Māori have a way of knowing that deepens understanding. Māori Marsden

contends that Māori knowledge is the understanding of everything visible or invisible that exists across the universe. This includes all Māori knowledge systems, and ways of knowing and doing, which he defined as wisdom (Marsden, 1988) and it is these that guide the social relationship between the Kaitiaki and Tiaki, but also guide the use of the principles that are set on the maunga. Having the aptitude and skill to apply all the principles within a kaitiakitanga session is a challenge within itself and to do this, it is important that the Kaitiaki and Tiaki identify their own knowledge and understanding of tikanga and its customs at the beginning of the kaitiakitanga relationship, with the simplest question perhaps being, “What do you know about tikanga Māori?”

There is no strict pattern in the use of the principles except for mauri ora which is the most practical and should not be used until last, as it is the outcome that the Kaitiaki and Tiaki ought to be aiming for when using the model. The focus of kaimahi-a-iwi and kaitiakitanga is always for the best outcomes, and while there are challenges in applying tikanga within kaitiakitanga, we first need to understand how to action the traditional concepts and principles. Mātauranga Māori provides that value and belief which forms the ethics and principles of kaitiakitanga, because they govern the responsibilities to include customary practice and values since these help explain and enlighten us about different spaces and aspects of the world around us—they provide an insight into different perspectives about knowledge and knowing (Royal, 2007). Māori have a fondness for trying to understand the connections and relationships between all things human and non-human, the visible and invisible (Marsden, 1988), which is in direct contrast to western thinking because they are always trying to seek knowledge and understanding by a close and deep examination of something or someone in isolation first. For example, “What does it,

that he/she do? What is it for?" While Te Ao Māori, tikanga and Mātauranga Māori hold on to their value, because this enables new creativity—one that honours and treasures the past, responds appropriately to the present and challenges, and enables the creation of new possibilities and new knowledge for the future.

"He Maunga He Tangata, He Tapu, He Kahu" provides me with the medium of *taku manawa* (from my heart) as the Kaitiaki, so as to deliberate the nine triangular principles with the four overarching themes identified within Te Ao Māori (the maunga, the kuia, he tapu, he kāhu), because they reflect the importance of integrating customary practices as a professional to achieve the best outcomes for the people we serve and work with and for. The principles are imperative in the practice of kaimahi-a-iwi and kaitiakitanga, where it is important not only to care, protect, guide, teach, influence and encourage, but to also consider self-care, and develop safe and accountable practices for all people. We all require inner depth Māori cultural perspectives to ensure the development of best practice for the Tiaki which, in turn, will eventually interrelate with the Tangata Whaiora, their whānau, hapū and iwi to bring about mauri ora for all.

### In Conclusion

Whilst this paper has been a challenge for me, my tribal constructs, my whenua and whakapapa have played a significant role, because my personal, ethical and professional identities stem from my whakapapa. Using my own maunga, my kuia, and the kāhu as starting points in the development of this model of practice has given me the courage to explore new philosophies and concepts which I had never thought of doing before. It has opened a whole new kaitiakitanga pathway for me, and to use such a humanist and valued approach with the Tiaki must, in turn, allow reflective connections of belonging. When communicated with the Tangata

Whaiora, they also learn who they are, who they belong to and who belongs to them. A pathway to move forward more positively.

I feel that, during this journey, I have been embraced by the kāhu, my kaitiaki, which has led me each step of the way. My moemoea for this aromatawai is that it will contribute to kaupapa Māori supervision so that those who follow will discover their own pathways to open the doors of Te Ao Māori and grow their own Māori world of kaitiakitanga.

Whether it be written, sung, carved, danced, drawn or chanted, it is hoped that globally, indigenous people are encouraged to celebrate their traditional beliefs, knowledge and approaches as the unique gift they have to offer the world. (Thomas & Davis, 2005 p. 196)

*Nō reira, Tēnā Koutou, Tēnā Koutou, Mauri Ora Tātou Katoa.*

Accepted 7 September 2020

Published 3 November 2020

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