MANAWANUI:
Indigenous relationships co-creating sacred spaces, an expression of social work supervision from Te Taitokerau, Aotearoa, New Zealand.
Manawanui: the unique place of indigenous ways of knowing and being within social work supervision, (Wallace, 2018).

Aotearoa New Zealand Shows Global leadership:

“strongest literature was from Aotearoa New Zealand around models of supervision” for indigenous social workers. (Scerra, 2012).

No Hokianga ahau,
Ko Hunoke te maunga,
Ko Waiwhatawhata te awa,
Ko Te Kai Waha te whare,
Ko Ngatiwharara tōku hapū,
Ko Ngāpuhi tōku iwi,
Ko Eliza Wallace tōku ingoa,
No reira, Tēnā Koutou, Tēnā Koutou, Tēnā Koutou Katoa.
Te Taitokerau – Northland:

Aotearoa – New Zealand:
Research Methodology:

Distinct, Purposeful, Indigenous.

Semi Standardised Questions, Open Enquiry.

Care and Responsiveness to Indigenous Philosophy of Oral Histories/Narratives/Story Telling.

Thematic Analysis of Indigenous Concepts (Māori Worldview/ Te Ao Māori).
The Participants:

Senior Social Work Practitioners, Living & Working in Te Taitokerau.

3x Supervisors, 3x Supervisees.

2x Statutory Social Workers, 2x Community Social Workers, 2x Private Practice.

4x Māori, 2x Mixed Heritage.
Kaupapa Māori Research Ethics and Principles:

Aroha ki te tangata (respect for people).
Entrusts the researcher to care for the participants’ information.

Kanohi kitea (face to face).
Attention given to emotional intent, body language and subtleties of wairua (spiritual dimension).

Titiro, whakarongo, kōrero (look, listen, speak).
The researcher is the humble observer.

Kaua e mahaki (humility).
The impact of power, status and ‘control over information’ particularly in terms of indigenous peoples.
Visual Mind Mapping of the Conceptual Themes:

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

- Tikanga-Method
  - Powhiri
    - Karanga
    - Karakia
  - Whaka whanaungatanga
    - Ma te wa
      - Ho hou te rongo
    - Tukana Teina
      - Wairua
      - Ko wai ahau?
    - Whanau, hapu, iwi
      - Oranga mokopuna
        - Awhitanga
        - Ahurutanga
  - Tuturu Authentic, real, true
    - Tika, pono, aroha
  - Te Ao Maori
    - Tikanga, pono, aroha
  - Tohungatanga Expert skills & knowledge
    - Matauranga Maori
    - Whakapapa Korero
    - He hakama i te tangata
    - Te pu o te korero
    - Manaakitanga
    - Awhitanga
Underlying Currents of Injustices to Indigenous People are Ever-Present:

The Participants Narratives:

A Supervision Culture of Hope & Possibility

Informed by Indigenous Knowledge of Sacred Space Practices.
Ancestral Knowledge Capsules:

‘Anchor Points’ Creating Sacred Space Supervision Practice.

Ngā Pou, Te Tii Marae, Paihia, Peiwhairangi, Bay of Islands, New Zealand.
Unlocking Sacred Space Practice in Social Work Supervision:

Opening the cultural imprint attached to relationships. (Whanaungatanga)

Drawing upon collective ways of caring & supporting one another. (Manaakitanga)

Reflecting on genealogy and ancestral legacies. (Whakapapa Korero)

Inviting the existence & presence of spirituality (Wairuatanga).

Offering space to openly reclaim cultural identity (Rangatiratanga).
Sacred space supervision practice:

Provides opportunities for Cultural Identity to be Reclaimed.


For Deep Learning To Happen.

Triggers a Healing Response.
Scared Space Supervision Practice Is:

Self-Determining.

Emphasis is on the Cultural Phenomena:
Occurring in the Social Practice Context, &
within the Supervisee & Supervisor Relationship.

There Needs to be:
An Authentic Reflection of Indigenous Cultural Knowledge & Practice Present.
help[ed] me grow in my identity as who I was as a social worker, who I am as a Māori woman. (SW1)

it’s being able to just sort of push me a little bit further to understand myself better. (SW3)

it’s almost like I [supervisor] was giving permission for those things to be raised. (SUP1)

I get to know the person I get to know what is culturally important and effective for them [supervisee]. (Sup2)

you know you can enter into hohourongo [healing]…(SUP3)

Māori are already in grieving due to things that have happened with whenua [land] and so even though we see all this grievance on top it’s just a layer upon layer and underneath. (ICW)
References:


Permanent link to Research Bank record:
http://hdl.handle.net/10652/4192

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

No Reira Tēnā Koutou, Tēnā Koutou, Tēnā Koutou, Mauri Ora Tātou Katoa.
Ngā Mihi Nui -
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