

THE ROLE OF SOCIAL WORKER AT NGĀTI AWA SOCIAL AND HEALTH SERVICES

by

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PRACTICUM REPORT SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF SOCIAL WORK

UNIVERSITY OF NORTHERN BRITISH COLUMBIA

May 2020

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Abstract

The intention of this practicum report is to provide a further understanding of the social worker's role at Ngāti Awa Social and Health Services in Whakatāne, New Zealand. Ngāti Awa Social and Health Services provided me with a unique learning opportunity to explore the importance of a Māori framework within their programs on a rotational basis such as: Iwi Social Services, Rangiatea (i.e. Teen Parent Unit), and Te Waipuna Ariki o Matangireia ECE (i.e. Early Child Education). This report will provide an emphasis and understanding of the importance of incorporating Māori culture, and teachings within their agency framework at Ngāti Awa Social and Health Services. This practicum was a unique venture to be included as part of the Cross-Cultural Indigenous Knowledge Exchange (CCIKE) program. The practicum was only possible with multiple organizations coming together to consult, collaborate, and communicate. The following organizations were involved: University of Northern British Columbia (UNBC), UNBC First Nations Department, Te Whare Wānanga o Awanuiārangi, UNBC Master of Social Work program, and Queen Elizabeth II Diamond Jubilee Scholarship. This practicum opportunity represented the first collaboration with the Master of Social Work program and the Māori organizations. This experience allowed me to set specific learning goals in the following areas: professional practice, education development, cultural competency, cross-cultural experience, the ability to challenge oneself (i.e. out of my own comfort zone), and be an active participant in cultural events. This report will include a detailed description of the agency, theoretical frameworks/model, observations, research, critical reflection, hands-on experience, and an understanding of how Māori integrated programming improves health outcomes for Māori Whānau.

Glossary

Hākari is a shared meal which often signifies the end of the pōwhiri.

Hapū refers to one's kinship group, clan, tribe, or subtribe.

Hongi is a traditional Māori greeting in New Zealand that consist of pressing one's nose and forehead together simultaneously with another person which is a symbolic show of unity. Māori refer to this greeting as the breath of life, that through this exchange one is no longer a manuhiri (i.e. visitor), but now tangata whenua, one of the people of the land.

Haka in the Māori culture is a ceremonial dance or challenge that is performed by a group that includes chanting with distinct characteristic such as: vigorous rhythmic movements (i.e. swaying, foot-stamping, slapping the chest and thighs), and fierce facial expressions,(i.e. bulging eyes and sticking out the tongue),

Iwi refers to one's extended kinship group, tribe, nation, people, nationality, and race, which is associated with large group of people that have come from both a common ancestor and a distinct territory.

Karanga is a ceremonial call to welcome visitors onto a marae and at the start of pōwhiri which includes the purpose of the occasion, addressing and greeting each other, the people they are representing, and paying tribute to the dead that includes ones that passed away recently.

Koha is a gift, present or offering that represents reciprocity during the pōwhiri.

Mana is a supernatural force in a person, place, or object that governs the following: prestige, authority, control, power, influences, status, spiritual power, and charisma.

Mauri is the life force or the essence of emotion that all beings or entities contain according to Māori beliefs.

Marae is a fenced-in complex that incorporated the carved meeting house (i.e. wharenui), with an open space in the front (i.e. marae atea) that is a sacred and communal place that belongs to a particular iwi (i.e. tribe), hapū (i.e. subtribe), or whanau (i.e. family). Māori across New Zealand often describe one's marae as tūrangawaewae- their place to stand and belong. Marae are used for a variety of different events, meetings, celebrations, funerals, educational workshops, and other important tribal events.

Pēpi refers to a baby

Rangatahi refers to young people or younger generation

Tamariki refers to child or children

Tikanga is a concept of following the Māori customary practices or behaviors correctly in regard to the following: procedure, customs, habit, lore, ways, code, meaning, plans, practices, conventions, and protocol.

Tuakana/tiena refers to the relationship between both an older (i.e. tuakana) person and a younger (i.e. teina) that focused on specifically teaching and learning in the Māori context

Te Aatakura is a culturally responsive model that values relationship-based teaching and learning to facilitate the overall education success of Māori Students.

Waiata is a song sung after each whaikōrero by the group the orator represents in which is common to hear the traditional waiata during a pōwhiri.

Whaikōrero is a formal speech conducted by men following a karanga during a pōwhiri, pohiri, and other gathering.

Whakapapa is an understanding of one's genealogy with a sense of obligation, reciprocity, and connectedness.

Whaea is a Māori word for mother.

Whenua refers to the people of the land.

Whānau is a Māori word for extended family.

Acknowledgements

Thank you to Ngāti Awa Social and Health Services in your willingness and unconditional trust to take me as an international practicum student in your various programs with children, youth, and families. I felt so honored to take part in your Māori integrating programs that provided me with valuable insights, knowledge, and lived experiences.

To Dr. Glen Schmidt, Practicum Supervisor, for his never-ending support and understanding of the challenges in my graduate studies. Glen has always given me the courage to persevere, and to take the small steps even when things in your life are overwhelming.

To my committee members: Dr. Susan Burke and Dr. Te Kani Kingi. Susan Burke has always supported me in my undergraduate and graduate studies. I have the utmost respect for Susan Burke as she has always challenged me in my studies to go beyond the surface to truly reach for more depth and understanding on the multiple social issues in our society. I would like to thank Dr. Te Kani Kingi for agreeing to be on my committee because without your support the Cross-Cultural Indigenous Knowledge Exchange (CCIKE) would have not been a possibility. I want to give a special thanks to Dr. Joanna Pierce for stepping in to be on my committee at a moment's notice and her commitment to ensure all students reach their educational success. To all my committee members, thank you for all your opinions, feedback, and insight into my research. All your input and insights were all valuable to my overall learning experience that I will bring with me into my practice with children, youth, and families.

To my family of choice, my mentor and lifelong friend, Eric Storey. During my time in care, I would like to thank you for your patience, unconditional support, and love. Without your guidance and support in my educational journey, I would not be where I am today. Thank you for always being that one person that was always in my corner and always believing in my dreams.

To the people and organizations that assisted me in securing a once in a lifetime practicum experience and making it a reality I would like to thank the following: University of Northern British

Columbia (UNBC), UNBC First Nation Department, Te Whare Wānanga o Awanuiārangi, UNBC Master of Social Work program and Queen Elizabeth II Diamond Jubilee Scholarship. I want to acknowledge the commitment Dr. Ross Hoffman in ensuring my practicum went ahead and help me navigate the process of securing an international placement because without his help this practicum would not have been a possibility. I would like to also acknowledge Dr. Agnes Pawlowska-Mainville for always being there for me from start to finish for Cross-Cultural Indigenous Knowledge Exchange (CCIKE) program. Dr. Agnes Pawlowska-Mainville provided continuous support, and guidance throughout my entire journey that made my practicum truly a success. Sandra Alton, I am grateful for you taking on the role as my MSW consultant for my practicum and always being a role model for me throughout my entire educational journey. I want to personally thank Jacqueline Thrupp from Te Whare Wānanga o Awanuiārangi in helping me get accustomed to Whakatāne, New Zealand. Jacqueline Thrupp is a phenomenal individual that went above and beyond in her role to enrich my overall practicum experience and helped me feel so welcomed in a new environment with new people. Hermarangi Carnegie from Whakatāne High School, she is a special person to me that I bonded with during my time in New Zealand. Hermarangi Carnegie, who I call whānau, shared so much of herself, and her culture. My experience with Hermarangi Carnegie inspired me to further my education, and to start to immerse more of myself into my own Indigenous roots. Devin Russell, the other CCIKE participant, I want to sincerely thank him for always supporting me in my educational journeys and his willingness to always challenging me to get ‘out of my comfort zone’ to fully immerse myself in this practicum experience; all the moments we have shared together will always be with me no matter where life leads the both of us.

Dedications

Special thanks to my son, Declan Mateo Elijah Severight, who inspired me to finish my graduate studies. Thank you, Declan, for all the laughter, smiles, and shared moments we have had together; this provided me with the strength to persevere for a better future not only for myself, but for the both of us as a family. I promise Declan to always love, cherish, and accept you unconditionally for the rest of my life.

I want to give a special dedication to the Lheidli T'enneh Traditional territory, where the University of Northern British Columbia (UNBC) campus is situated within. I want to personally thank UNBC and the Lheidli T'enneh Traditional territory for giving me the opportunity to learn and pursue higher education that will inform my social work practice for years to come. The value of the connections, relationships, and communities that I have established during my time at UNBC will always be fond memories to look back on while I enter the social work profession.

Chapter One: Introduction

I have always been interested in the social worker's role in an Indigenous integrated framework and the impact that culture has on the outcomes for people within the community. Sometimes the social work profession and Indigenous culture seemed like separate entities. However, through this practicum I learned that these two concepts can co-exist, and even thrive together to not only strengthen ourselves as social work practitioners, but also the people we are working with. This practicum was the first of its kind collaboration with University of Northern British Columbia Master of Social Work Department and the UNBC First Nation Department to be included in the Cross-Cultural Indigenous Knowledge Exchange (CCIKE) program. This practicum report describes my learning experience at Ngāti Awa Social and Health Services located in New Zealand, Whakatāne. I have had many opportunities to practice my skills as a social worker within my practicum at Ngāti Awa Social and Health Services. Despite having worked in different human services organizations that focused on Indigenous framework, this practicum opened my eyes to being more integrative of Indigenous culture when working with children, youth, and families. Specifically, this experience reinforced the importance of embracing and taking more of a role in my own cultural heritage, which in turn will make me a better social work practitioner. I approached my practicum at Ngāti Awa Social and Health Services with a curious mindset, willingness to learn, and to challenge myself to get 'out of my comfort zone'. In this placement, to maximize my overall learning experience, I was able to spend time in three programs on a rotational basis. I worked in the following programs: Iwi Social Services, Rangiatea (i.e. Teen Parent Unit), and Te Waipuna Ariki o Matangireia ECE (i.e. Early Child Education). In addition, Te Whare Wānanga o Awanuiārangi provided me with opportunities to learn more about the Māori culture in the following ways: job shadowing iwi workers from Whakatāne High School, attend the Whakatāne High School All Boys Cultural Camp, Marea Welcoming Ceremonies, Haka, and invitation to attend the Kupa Haka Competition, attended marea monthly fundraising events, visited

Whaeas (i.e. Pinika, Hema) own marea, and I received with numerous cultural teachings. Given this was a cross-cultural Indigenous knowledge exchange, I was also able to share about my Indigenous culture in Canada and the history. In my placement, I spent the majority of my time with children, youth, and families. Many of the people I worked with were dealing with time management problems, daily struggles being a teen parent, life-work balance, anxiety, sleep disorders, bullying, peer pressure from others, healthy/unhealthy relationships, domestic violence, and other challenges. While most of my time each week was spent in a different program on a rotational basis, I was given time to attend cultural events and other opportunities through the direction of Te Whare Wānanga o Awanuiārangi. In working with youth and families, I did take an active role in conducting face to face meetings under the supervision of the worker in charge of me those days. The youth and families were often facing multiple issues as stated above; I was encouraged to let them share their story and share some of my own similar experiences when I dealt with that situation. In all cases, I let people tell their stories and shared similar experiences from my own life, but I let them decide on their own course of action in their own life. In the beginning, the concept of sharing oneself made me question professional boundaries, but the other side of me felt this concept of sharing oneself comes naturally to me as it is what I do in my own culture in my own community. I was able to embrace this concept and I was able to build a strong rapport with children, youth, and families. I considered it to be an honor and a privilege to hear peoples' stories because being vulnerable to anyone is not easy, especially to someone new in their life. Listening actively and use of disclosure inspired me to integrate this in my everyday practice while reinforcing my passion of being a social worker.

This practicum report is comprised of five chapters, which have their own unique insights and perspectives into my experiences at Ngāti Awa Social and Health Services. In the first chapter, I will provide a description of my practicum, description of rotational programs, practicum learning goals, critical reflection of my social location, and previous social work experiences. In the second chapter, I will discuss theories, approaches, and practices that are relevant at Ngāti Awa Social and Health Services. In the third

chapter, I will review, discuss, and critically analyze academic literature relevant to my practicum. In the fourth chapter, I will discuss in depth the variety of different activities, tasks, and the learning acquired from my practicum experience. In the fifth chapter, I will relate these new experiences of the Ngāti Awa Social and Health Services to my future social work practice.

Geographic Context

Whakatane or Whakatāne, Māori pronunciation: [faka'ta:nɛ] is a town located in the eastern Bay of Plenty Region, New Zealand. The Whakatāne District is the territorial authority which oversees both the areas to the south and west of the town, but this excludes the enclave of Kawerau. As of 2018, Whakatāne had a population of 35,500, with New Zealand as a whole having a population of 4,882,500 (Stats NZ Tatauranga Aotearoa, 2018). According to Stats NZ Tatauranga Aotearoa (2018), there is an estimated Māori population of 744,800. The Māori population makes up 14.1% of New Zealand's overall population according to the 2013 New Zealand Census. Māori refers to the Indigenous people who are the original inhabitants of New Zealand prior to European contact. Indians and Aboriginal terminologies were used to classify Indigenous peoples of Canada into a singular group as per the Canada Constitution Act of 1982 and Indian Act of 1876 to refer to First Nation, Metis, and Inuit people. These terminologies were not representative of the diversity of the different tribes, cultures, languages, customs, traditions and ways of life for Indigenous people in Canada. The term Indigenous is now recognized by the Canadian government to represent the three Indigenous groups: First Nation, Metis, and Inuit. The term Indigenous is currently being used globally to describe people who are original inhabitants or the first people of any land. The understanding of the historical and political meaning of how terminology changes over time will give one a better understanding of other cultures. For the purpose of my practicum report, the terms Aboriginal and Indigenous will be used interchangeably when referring to First Nation, Metis, and Inuit peoples of Canada.

Ngāti Awa Social and Health Services Practicum Setting

Te Rūnanga o Ngāti Awa was first established in 1989. Te Rūnanga o Ngāti Awa provided Whangai Services to Iwi. The organization continued to grow and gained approval to be an Iwi provider of health and social services, and the organization became the largest Māori provider in New Zealand, in the Eastern Bay of Plenty. In 1997, Te Rūnanga o Ngāti Awa merged both their social and health arms thus creating a comprehensive social and health services, which resulted in the organization being called Ngāti Awa Social and Health Services (NASH). NASH reverted to its given name which is, Ngāti Awa kaumātua, Te Tohu O Te Ora O Ngāti Awa (Elkington, 2016). This change was significant to acknowledge the organization's cultural and spiritual roots in providing services to the Iwi of Ngāti Awa but also the wider community. Ngāti Awa Social and Health Services continues to service Māori people with comprehensive social and health services, which benefit iwi and the wider community. Ngāti Awa Social and Health Services have several social and health programs, according to the New Zealand Government (2018). The programs are as follows: Whānau ora health promotion and prevention, Tamariki Ora, Nurse-led Kaupapa Māori – chronic disease, Family Start, Te Tawera – engaging priority families, Bay Facilitation Services, Sawmill Workers Against Poisons (SWAP), Aukati Kaipapa, Iwi Social Services, CAYAD – Community Action Youth Against Drugs, IYP – Incredible Years Parenting, Respiratory Management, Kuia/Koroua Oranga, Rangiatea (i.e. Teen Parent Unit), and Matangireia ECE.

Practicum Learning Goals:

In the Master of Social Work program, I spent 560 hours of my practicum hours at Ngāti Awa Social and Health Services under the supervision of Enid Ratahi-Pryor, Dr. Te Kani Kingi from Te Whare Wānanga o Awanuiārangi, and MSW consultant Sandra Alton. These extraordinary people agreed to support me in both my work and practice. This placement provided opportunity to not only grow on a personal level, but also on a professional level. This practicum placement helped me realize that the role of social worker and culture can be used simultaneously to heal oneself and the people one works with. My

learning goals were a bit more detailed and open ended for the fact that I wanted to allow room for new experience and undiscovered learning to occur. In many ways, my practicum and the partnerships established allowed for numerous learning opportunities to take place for me, which will be reflected in my five learning goals. Moreover, this cross-cultural knowledge exchange and the flexibility provided me with a once in a lifetime opportunity to learn and grow in my practicum placement that I would not have normally experienced in other practicum placements. My detailed learning goals can be found in Appendix A. In summary, here are the learning goals:

1) Increase understanding of the role of social workers using a Māori framework at Nga Awa Social & Health Services.

- Do I have a clear understanding of the role of social workers and culture?
- Do I have enough knowledge of the Māori culture, language, customs, and traditions to better my own practice?
- Do I understand the importance of integrating culture in my own social work practice in order to provide better outcomes for the people I work with?

2) Increase understanding of social workers and/or other professionals at Ngāti Awa Social and Health Services.

- Do I understand the importance interdisciplinary collaboration can have in the lives of children, youth, and families?
- Do I understand that communication, collaboration, and consultation is necessary for growth within ourselves and the people I work with?
- Do I understand that culture does have a significant impact in creating positive outcomes for Māori people?

3) Increase knowledge and skills to implement effective interventions at the individual, family, group, community, and policy levels for Māori people at NASH.

- What are the strengths and limitations of a cultural framework when providing services to Māori people?
- Do I reflectively take positive or negative feedback about my learning experience from my supervisor (Enid)?
- Do I take the initiative to engage in learning opportunities and research on integrating Māori culture into my practice?

4). Integrate self-care strategies to avoid culture shock, burnout, and stress within NASH and within my own life (i.e. professional and personally).

- Do I understand that self-care is important in my practice?
- Do I recognize the warning signs of stress and burnout in my life with an effective plan of action?
- Do I reach out to others on both a personal and professional level when I am struggling?

5). Increase my knowledge of Indigenous culture and language revitalization strategies and initiatives in New Zealand.

- Do I have a good grasp of the Māori culture and language revitalization efforts?
- Do I practice from an Indigenous framework or is there room for improvement?
- Do I understand the research and literature on the outcomes culture has on children, youth, and families?

Reflection as an Indigenous Social Worker

I am a 30-year-old Sioux man from Muskowekwan First Nation located in Saskatchewan, approximately 140 km northeast of Regina. As an Indigenous man, the Canadian government's previous policies to assimilate and oppress Indigenous peoples of Canada had a significant impact on my upbringing. Moreover, this also had an impact on my worldview as a social worker. In many ways, being Indigenous

and being a social worker did not seem compatible when working with children, youth, and families. In my previous frame of mind, I believed that to be a good social worker one had to ignore a side of themselves, which in my case was my cultural and Indigenous heritage. This impacted my worldview as an Indigenous social worker because to be professional I believed one must separate their personal and professional life, which goes against the Indigenous way of being. Within Indigenous teachings, culture and spirituality are intertwined and inseparable; one cannot exist without the other. As an Indigenous social worker, the same thing applies to one's own personal and professional lives because people learn from our elders' teachings and their own lived experiences. To restrict or deny a part of oneself makes it difficult to form genuine, authentic, and meaningful relationships with people in need. The Western view that setting boundaries and keeping people at arms length is necessary to make change conflicted with my own values as an Indigenous social worker. Many of these assumptions and expectations of a 'good social worker' will be threaded and integrated through the remainder of this practicum report.

Indigenous people of Canada experienced cultural genocide, assimilation, and oppression that continues to impact them to this day. The implementation of the Indian Residential School (IRS) System was established across Canada and in every province. Residential schools were operational between 1831 and 1996. It is estimated that over 150,000 Indigenous children were removed and separated from their families and communities to attend residential school. The last federally-run school closed in the late 1990s, which demonstrates that these events are not something of the past (Indigenous and Northern Affairs Canada, 2019). The federal government implemented an oppressive and disruptive policy that severely impacted Indigenous children, youth, and families. Residential schools were government-funded, church-run schools, established to assimilate Indigenous peoples into mainstream society in the hopes of 'killing' or 'removing' the Indian within them. Church personnel indoctrinated Indigenous children into Christian religion and the Euro-Canadian way of life. The Canadian government and the church assumed that Indigenous peoples were inferior, uncivilized, and primitive. The Truth and Reconciliation Committee

(2010) argued that there were two main objectives of residential schools: 1) Assimilate Indigenous peoples into mainstream society and 2) children from their way of life (i.e. families, homes, traditions, and cultures). In the 1920s, the Indian Act made attendance at residential schools mandatory for Indigenous children between the ages of 6-18 years, but children were also taken at younger ages. Indigenous children were forcibly taken from their homes, and from their family by either the Indian agents, priests, or police officers. The parents that refused the authority of the government were put in jail. However, many parents agreed to send their children to residential schools because the misinformation, as they were led to believe it would be a good choice for their children. The parents often had to deal with misinformation, racism, and lack of communication by Indian agents. Residential schools were often overcrowded, underfunded, poorly heated, and provided poor quality or unhealthy food, and inadequate sanitation. Today, Residential schools across Canada are either demolished, repurposed, or kept vacant to serve as a symbol (i.e. to never forget the horrors of the past). The tuberculosis outbreak for Indigenous peoples resulted in the high death rates of Indigenous children in residential schools with up to 8,000 deaths per 100,00 children. Up to 75 % of students discharged from residential schools died soon after returning home (Arnup, 2013). The Indigenous children were taken away and separated by long distances to attend the residential school. This had a significant impact on the child-parent relationship because it got to the point that the child and the parent(s) did not know one another. The impact this had on the Indigenous children is the loss of language, culture, identity, and pride. Families were only allowed to visit during specific times during the year. Indigenous children in these residential schools were forbidden to speak their Indigenous languages and practice their own traditional spirituality. The Indigenous children that broke the rules would receive severe punishments. It is common knowledge that many Indigenous children experienced severe abuse by clergy and members of the religious orders in these residential schools in the form of physical, emotional, mental, spiritual, and sexual abuse. It is important to note that not all Indigenous children had negative experiences in residential school, but the vast majority did experience one or more types of abuse. Indigenous children in residential

schools were often called by their number, not their name. These methods enforced by the church officials who ran the schools were de-humanizing, abusive, and caused long-lasting effects that will be felt for several generations. Many Indigenous families are still looking for their children and this has caused deep wounds that will never heal. It is important to note that to truly understand the present problems for Indigenous peoples, there has to be an understanding of the past as this enables people to move forward on their journey of healing. Indigenous peoples have been greatly impacted by assimilation, and colonization efforts by the Canadian government. Indigenous peoples have experienced trauma on all levels (i.e. micro, mezzo, and macro), and it is important to bring awareness to the historic past for Indigenous peoples, which can take several generations of healing for peoples and families. For reconciliation and decolonization to be effective, it is important that Indigenous peoples do not deny the past because the past informs the present and the future for Indigenous peoples (Strega & Esquao, 2009). In my social work journey, I have sought to gain a better understanding and correlation between the following: Canadian history, colonization, residential schools, the 60s scoop systemic racism, oppressive policies, and practices.

My social work practice focused primarily on the underling values, biases, and assumptions about decolonization and indigenization. Most of my family went through residential schools, and my own upbringing as a child of a residential school survivor and being an inter-generational survivor of residential schools inspired me to pursue the social work profession. My personal lived experience and upbringing helped me understand the trauma that First Nation, Metis, and Inuit people were forced to endure. Within my social work practice, I sought to implement the use of disclosure and use Indigenous culture when appropriate while working with people. During my placement, it was vital to my practice to broaden my understanding of Māori history, culture, traditions, language, and customs. To truly make a connection with Indigenous peoples of Canada and Māori people, it is important to come from a place of learning and willingness to ask questions.

Previous Social Work Practice

I have a passion of working towards a more welcoming and accepting society for all Indigenous people. The integration of Indigenous frameworks into my social work practice will have a significant impact on me as a social work practitioner. Previously I worked or had field education experience in a number of organizations that serve Indigenous people including: Bent Arrow, Creating Hope Society, Prince George Native Friendship Centre, Carrier Sekani Family Services/University Hospital of Northern British Columbia, Terra Centre, Catholic School Board, Pride Centre of Edmonton, Big Brothers Big Sisters of Edmonton, Salvation Army, and Innercity Youth Housing Project. I have had the opportunity to work with Indigenous people from all walks of life, and different stages of life. I quickly learned that this was the area of social work that I was most passionate about. My passion was working with Indigenous people and taking on an advocacy role/leadership position. Within my Indigenous teachings, one's life calling comes via the Creator and this message can come in many forms. My practicum experience at Ngāti Awa Social and Health Services gave me valuable experience of the important role social workers have when implementing a cultural framework regardless if one is Indigenous or non-Indigenous. Ngāti Awa Social and Health Services reinforced the idea that culture provides better outcomes for children, youth, and families. This practicum experience provided me with the opportunity to grow as a social work practitioner, but also reinforce my passion to connect with my own culture and to be a proud Indigenous social worker.

Chapter Two: Theoretical Orientation

In this practicum, I used approaches and practices specific to Ngāti Awa Social and Health Services. It was important for me to take on the position of learner because New Zealand is seen as the top pioneer in Indigenous culture and language revitalization efforts. This wealth of knowledge and this new experience enabled me to learn about different practices I have not come across in my social work journey.

The Social Work Modalities within Practice

The purpose of this chapter is to describe the approaches used at Ngāti Awa Social and Health Services as an International Student. Ngāti Awa Social and Health Services used two frameworks called Te Pou Mataaho and Strength-Based approach. In my practicum, I was able to draw on different approaches and practices drawing on the best aspects of each of the prevailing frameworks. For the purposes of this chapter, I will describe the multidisciplinary approaches that guide my practice at Ngāti Awa Social and Health Services: Te pou mataaho, strengths-based approach model, Indigenous framework, and medicine wheel teachings.

Te Pou Mataaho

Te Pou Mataaho is a strength-based framework that focuses on a person's cultural strengths, skills, abilities, resiliency, aids recovery, and empowerment. According to Ngāti Awa Social and Health Services (2019), Te Pou Mataaho incorporated four elements in this framework as follows:

- 1) *Te Pou o Tātaiwhakaheke* (i.e. knowledge and connection of oneself and others through the whakapapa)
- 2) *Te Pou o Hinetītama* (i.e. the connection between oneself and others through the whenua to one's place of identity)
- 3) *Te Pou Ihorangi o Papatūānuku* (i.e. providing cultural and spiritual connectedness of whānau)

4) *Te Pou Aotūroa o Wairaka* (i.e. the recognition of the world around us all included the positive and negatives that contribute to our overall development)

To achieve the fifth Pou, one must manifest all four Pou together simultaneously in perfect balance to achieve ultimate wellbeing which is called Te Pou Mataaho. Ngāti Awa Social and Health Services have been using the Te Pou Mataaho Framework for the last 10 years. The Te Pou Mataaho Framework provides a cultural lens and practice model that connects the following: whānau, hapū and Iwi of Ngāti Awa and Mataatua. In Ngāti Awa Social and Health Services, this cultural framework resonated with me because it reminded me of my Indigenous teachings and cultural frameworks in Canada. Given the benefits of Te Pou Mataaho, I embraced this framework while in my practicum setting.

Strength-Based Approach Model

This strength-based approach focuses on an individual's strengths, self-determination, and resiliencies. This approach focuses more on the inherent capabilities of individuals than on the deficits. Strength-based approach is person driven to help people realize their own desired outcomes. This approach allows for people to effect change in themselves as they are the agent of change, not the social work practitioner. It is important as social workers to avoid labelling people. The social work practitioner's role is to provide guidance and support to people rather than jumping to fixing the problem for people. Moreover, self-reflection improves one's ability to problem solve and come up with effective solutions that are meaningful to them. According to Oliver and Charles (2015), strength-based practice in the social work profession requires the belief in a person's capacity, commitment to identify, build on the person's strengths, and a person's ability to empower themselves.

Indigenous Framework and Medicine Wheel Teachings

The Indigenous framework is holistic, healing, and strengthens one's connection to all things. The Indigenous way of life focuses on the culture, language, customs, traditions, relationships, elders' teachings, and walking the red road. The idea of separating the Indigenous way of life and being a social work

practitioner is illogical; it inhabits one's ability to be balanced within the circle in body, mind, and soul. To be an effective social work practitioner, it is vital that individuals strive to be their own authentic self where one's work life and Indigenous culture can coexist to help those in need. One of the Indigenous frameworks that resonates with me as a social work practitioner is the Indigenous Code of Ethics (Northern College, 2019) as stated below:

- 1) Every morning and night give thanks to the Creator for the life one has as every day is a gift. Seek the courage, strength, and determination to be a better person.
- 2) Showing all living and non-living things with respect.
- 3) Respect both the wisdom given and received as wisdom it meant to be shared.
- 4) Always strive to be truthful
- 5) Treat all people with honor, and consideration.
- 6) The understanding the hurt of one person, is also the hurt of all. To honor of one also is the honor of all.
- 7) Treat all people including strangers and outsiders with kindness
- 8) All races of this world come from the Creator and that we must respect all people.
- 9) True happiness comes from dedicating our lives to the services of others that includes ourselves, others, family, community and society.
- 10) Understanding of the importance of moderation, and the balance in all things.
- 11) Awareness of things that lead to well-being but also those things that lead to destruction.
- 12) Listen to the guidance of yourself and the Creator. Guidance and support can come in many forms: prayers, dreams, elder's teachings, actions or words of Elders and friends.

The Medicine Wheel framework is an important Indigenous framework in the social work profession when working with First Nation, Inuit, and Metis peoples. However, it is important to note this framework is not widely accepted as a one size fits all approach for all Indigenous peoples of Canada; Indigenous culture varies between nations. The Medicine Wheel is not universal for all Indigenous people

of Canada that is important to note. Social work practitioners need to be aware that over generalizing Indigenous peoples of Canada into a singular homogenous category is problematic because all Indigenous nations have different cultures, languages, beliefs, traditions, and customs. Social work practitioners must recognize the inherent diversity that exists with Indigenous peoples of Canada and seek to incorporate the cultural framework that is specific to the person's individual nation on a case by case basis. For the purposes of this paper, the Indigenous and Medicine Wheel Teachings framework is specifically tailored to my own upbringing as an Indigenous man; These teachings helped guide my social work practice at Ngāti Awa Social and Health Services. The Medicine Wheel focuses on the Indigenous way of life, insight in the world around us, and provides a sense of guidance in achieving wholeness (Roberts, Harper Bull, & Heideman, 1998). The Medicine Wheel is made up of four separate quadrants: physical, emotional, mental, and spiritual. The circle has no beginning, and no ending; when an individual sits in the circle no one is ahead, above, or behind because everyone is together and everyone is equal. For an individual to be balanced within the circle, this person must focus on and nurture all these elements simultaneously. When an individual comes out of balance, people experience a state of imbalance. This imbalance within the circle causes chaos in a person's life and may lead to disease, ill-health, disorders, unwellness, dysfunction in one's life, and trauma (The Permanente Journal, 2019). Social work practitioners can help individuals find out where imbalance occurred and take the necessary steps to achieve balance within the circle. The Medicine Wheel and its teachings can help connect Indigenous people to their culture, and language and culture. This Indigenous framework provides connection and healing from a decolonized framework to provide better health outcomes for Indigenous peoples of Canada.

Chapter Three: Literature Review

The purpose of this literature review is to discuss relevant research that pertains to my practice at Ngāti Awa Social and Health Services. During my time with Ngāti Awa Social and Health Services, I researched a variety of topics that informed my practice such as: social worker's code of ethics, cultural competency, and cultural humility. It is important to note that each of these topics profoundly impacted my work at Ngati Awa Social and Health Service in micro, macro, and mezzo ways. This literature review mainly focuses on the concepts above that informed my practicum experience: Professional ethics, cross-cultural practice, the Indigenous approach to personal & professional roles, the importance of culture in healing, learning, and growing, the importance of elders and teachers, the strengths-based approach, burnout, and self care.

Professional Ethics

Social work practitioners work with people who are marginalized and oppressed and because of this it is vital that professionals adhere to professional ethics within their practice. Professional ethics are important in the social work field because it helps keep social workers accountable for their actions, but more importantly protects the most vulnerable people in our society from any further harm. Social work practitioners are guided by the Canadian Association of Social Workers (CASW) Code of Ethics (2005) when working with people from diverse backgrounds. The CASW (2008) has six core values closely connected to the original language used in the CASW documents for the purposes of remaining true to the document's intent. I will discuss the CASW six core values that governed my social work practice at Ngāti Awa Social and Health Services as stated below:

Value 1. Respect for the Inherent Dignity and Worth of Person: Social work is founded on a long-standing commitment to respect the inherent dignity and individual worth of all persons. When required by law to override a client's wishes, social workers take care to use the minimum coercion required. Social

workers recognize and respect the diversity of Canadian society, taking into account the breadth of differences that exist among individuals, families, groups and communities. Social workers uphold the human rights of individuals and groups as expressed in The Canadian Charter of Rights and Freedoms (1982) and the United Nations Universal Declaration of Human Rights (1948).

Social work practitioners need to respect the inherent dignity, unique worth and capabilities of all people regardless of ethnicity. Social workers need to uphold the uprightness of all people and to recognize that every person has a right to self-determination. Social work practitioners need to be respectful of the diversity of individuals in our society but also safeguard the rights of individuals that have their own set of beliefs and culture.

Value 2. Pursuit of Social Justice: Social workers believe in the obligation of people, individually and collectively, to provide resources, services and opportunities for the overall benefit of humanity and to afford them protection from harm. Social workers promote social fairness and the equitable distribution of resources, and act to reduce barriers and expand choice for all persons, with special regard for those who are marginalized, disadvantaged, vulnerable, and/or have exceptional needs. Social workers oppose prejudice and discrimination against any person or group of persons, on any grounds, and specifically challenge views and actions that stereotype particular persons or groups.

Social worker practitioners should always strive to pursue social justice and help people in need. Social workers are committed to upholding the rights of people to have access to the basic human necessities in society. For those people that are not able to access fair and equitable resources as social workers we must be willing to advocate for people. Social workers will advocate against unlawful practices, and challenge injustices in society for those that are vulnerable, disadvantaged, and marginalized. Social workers will serve the interest of all people in society, not the select few.

Value 3. Service to Humanity: The social work profession upholds service in the interests of others, consistent with social justice, as a core professional objective. In professional practice, social workers

balance individual needs, and rights and freedoms with collective interests in the service of humanity. When acting in a professional capacity, social workers place professional service

The needs of others will take priority over self interest when social work practitioners are acting in a professional manner and capacity. Social workers are in a position of power, but it is important to use one's power and authority in a responsible way for the betterment of people, community, and society. Social worker must strive to be able to promote social justice and encourage social progress for a better tomorrow. Social workers will use their knowledge, theories, approaches, and practice to help people resolve conflict.

Value 4. Integrity in Professional Practice: Social workers demonstrate respect for the profession's purpose, values and ethical principles relevant to their field of practice. Social workers maintain a high level of professional conduct by acting honestly and responsibly, and promoting the values of the profession. Social workers strive for impartiality in their professional practice, and refrain from imposing their personal values, views and preferences on clients. It is the responsibility of social workers to establish the tenor of their professional relationship with clients, and others to whom they have a professional duty, and to maintain professional boundaries. As individuals, social workers take care in their actions to not bring the reputation of the profession into disrepute. An essential element of integrity in professional practice is ethical accountability based on this Code of Ethics, the IFSW International Declaration of Ethical Principles of Social Work, and other relevant provincial/territorial standards and guidelines. Where conflicts exist with respect to these sources of ethical guidance, social workers are encouraged to seek advice, including consultation with their regulatory body.

The adherence of social workers to the priorities openness, honesty, reliability, diligence, and transparency in practice with the people we are working with is important. Social workers will also establish appropriate boundaries with the people and ensure that these relationships are beneficial to meet the needs of people. Social workers will adhere to values and ethical principles of the social work profession including other associated professional affiliations.

Value 5. Confidentiality in Professional Practice: A cornerstone of professional social work relationships is confidentiality with respect to all matters associated with professional services to clients. Social workers demonstrate respect for the trust and confidence placed in them by clients, communities and other professionals by protecting the privacy of client information and respecting the client's right to control when or whether this information will be shared with third parties. Social workers only disclose confidential information to other parties (including family members) with the informed consent of clients, clients' legally authorized representatives or when required by law or court order. The general expectation that social workers will keep information confidential does not apply when disclosure is necessary to prevent serious, foreseeable and imminent harm to a client or others. In all instances, social workers disclose the least amount of confidential information necessary to achieve the desired purpose.

Social workers will adhere to confidentiality, trust, and confidence of the people they work with. Social workers will respect the person's right to confidentiality. However, social workers are obligated to break confidentiality under the following conditions: a person is a risk of physical harm to others or themselves and court of law requirement (i.e. court order). Social workers will be open, transparent, and honest when presenting the limits to confidentiality that apply to one's professional practice.

Value 6. Competence in Professional Practice: Social workers respect a client's right to competent social worker services. Social workers analyze the nature of social needs and problems, and encourage innovative, effective strategies and techniques to meet both new and existing needs and, where possible, contribute to the knowledge base of the profession. Social workers have a responsibility to maintain professional proficiency, to continually strive to increase their professional knowledge and skills, and to apply new knowledge in practice commensurate with their level of professional education, skill and competency, seeking consultation and supervision as appropriate.

It is important that social workers strive to provide the highest quality of services to the people we work with and that we take the necessary professional training to enhance our practice. Social workers will

be committed to ongoing professional development on a personal and professional level that will enhance their ability to serve humanity. Social workers will engage in committees, research, and organizing training to further serve one's own society.

Cross-Cultural Practice

Cross-cultural practice in the social work profession is about providing the best quality of care to people from diverse ethnic backgrounds. Cross cultural practice involves one's own journey into a new environment, area of learning, and practice. Social work practitioners engaging in cross-cultural practice will from time to time make mistakes and have misunderstandings. It is important as social workers to not get discouraged when mistakes happen but learn from them. In many ways, social workers must take on the role of a learner by learning from their experience and moving forward. Social workers using a cross cultural approach must be able to identify important terminology to meet the needs of the people they work with. There are a few cross-cultural practice terminologies that are important to address which are cultural competence, cultural humility, and cultural safety as noted below:

1) Cultural Competence: Cultural competence in the social work profession is one's ability to understand, communicate, and reflect on our practice across culture. Cultural competency focusses not on just the process, but the end result (Ngo, 2008). On an individual level, social workers need to be culturally competent in their worldviews, attitudes, skills, and knowledge when working with people from diverse backgrounds. On an organization level cultural competency must demonstrate the following: cultural training, cultural sensitivity, planning, monitoring, evaluation, and organizational change to respond to change in diverse communities. The end result of cultural competency is that the social workers will practice in unity with culturally diverse populations and communities. According to Cross, Barzon, Dennis, and Isaac (1989), the cultural competence continuum demonstrates the multi-stage development model of how an organization moves towards being culturally competent:

1. *Cultural Destructiveness*: Purposeful denial or outlawing cultural groups
2. *Cultural Incapacity*: Inability to deal with cultural diversity, but a willingness to accept their existence elsewhere
3. *Cultural Blindness*: Universality of needs and services
4. *Cultural Pre-Competence*: add-on programs and services for cultural groups
5. *Cultural Competence*: Integration of cultural diversity in all aspects of the organizational structures and functions.

The social worker's role is to not just focus on cultural competence within their practice, but also with the people they work with and their employing organization. In this cultural competence continuum, people and organizations may vary. It is our role as social workers to advocate and make changes on levels to help move towards more inclusive and welcoming environments for people of all cultural backgrounds.

2) *Cultural Humility*: Cultural Humility is not a simple course to be taken but rather a long process. Cultural humility is described as a continuous process of being open-minded, self-aware, egoless, supportive to others and critically self-reflection (Rosen, McCall & Goodkind, 2017). Cultural humility involves a total transformation of one's overall perspective and way of life instead of focusing on singular aspects of culture. It is important to note that social workers work with marginalized groups in society, but many social workers are privileged and may not have experienced social exclusion. Social workers need to be able to use a cultural humility perspective to understand people that been oppressed, marginalized, and discriminated against. Social workers using cultural humility within a larger framework will explore all aspects of oppression, power, and privilege.

3) *Cultural Safety*: The goal of cultural safety is that all people should feel accepted, respected, and safe. Cultural safety in social work means that people should feel safe from racism and discrimination within the health services field. Social work practitioners can help people from diverse ethnic backgrounds to

draw on the following: their own strengths, identity, culture, and community (Rosen, McCall & Goodkind, 2017).

4) *Cultural Awareness*: Cultural awareness is about recognizing the differences and similarities that exist between cultures. Social work practitioners can use cultural awareness to learn about the histories that impacted Indigenous Peoples of Canada or other ethnic groups around the world. Developing cultural awareness can only occur when social workers take an active role in learning about the ethnic group's history. Social workers must recognize that the past influences the future and that understanding peoples' history can be beneficial in charting a path forward with the people one serves (Northern Health Indigenous Health, 2020).

5) *Cultural Sensitivity*: Social workers using cultural sensitivity begin with recognizing the influence of their own culture and acknowledging their persona biases. Cultural sensitivity is not about treating everyone the same but rather approaching people with cultural awareness, cultural humility, and cultural safety. Social workers will use cultural sensitivity to act respectfully to meet the needs of diverse people and communities (Northern Health Indigenous Health, 2020).

Anti-Racist and Anti-Oppressive Social Work

The Anti-racism approach helps social workers work with diverse people and communities. It allows for social workers to assess and intervene in the lives of people in a culturally specific and culturally sensitive way. The anti-racist approach is a strategic approach to address oppression in all forms in our society (Across Boundaries, 2009). Social workers using the anti-racism approach can explore how people are affected in the following ways: social inequalities, oppression, stereotypes, racism, discrimination, and prejudices. The anti-racism approach can be an effective tool for social workers to understand the impact racism has on areas of housing, employment, and education. The anti-racism approach can provide learning for social workers to avoid over generalizing about a person's culture and seek to understand that life experiences are more complex. Social workers will be able to explore the invisible privileges afforded to

people from the majority background. Social workers are in a position of power to make change and can combat social inequalities and injustices in society. Social workers must be able to examine the effects of racism has on people and the ethnic minority communities. Social workers must not only address the culture of a person but understand the effects of racism on both the individual and their community. Social workers that ignore this can be harmful when providing services to ethnic people and their communities.

Anti-oppressive approach: Anti-oppressive social work practice helps address equity and social justice on all levels: micro, macro, and mezzo. The challenges of anti-oppressive practice are the recognition of multiple ways that oppression can affect the lives of people and communities. The oppressor (i.e. main dominant group) will oppress people in society that are marginalized and disadvantaged. Racial and other ethnic groups do not receive the same quality of care compared to those that are part of the dominant group in society. People that are oppressed in society will often encounter racism, discrimination, and prejudice. Social workers using an anti-oppressive approach will often address multiple forms of oppression that may occur simultaneously with the people we are working with. Anti-oppressive social work is a necessary strategy to combating systemic oppression and helping people empower themselves to overcome challenges (Strier & Binyamin, 2014). Social workers will continue to advocate for social change to address systemic inequalities and injustices.

Multi-cultural Social Work

Multicultural social work is important when working with people from diverse ethnic backgrounds. The multicultural approach provides social workers with a balance between understanding cultural differences and the sociopolitical dimensions in our society. Multicultural awareness can help professionals reflect on their practice to ensure they are meeting the needs of diverse people in a culturally competent and culturally sensitive way. The multicultural social work approach puts a significant emphasis on understanding the following: cultural diversity, the need for acceptance, the appreciation of different

cultures, understanding the dynamics of cultural diversity, and the interactions in work with people (Sanders, 1980). The multicultural approach provides professionals with the opportunity to learn about themselves and different cultures, languages, and groups. Multicultural learning can occur in both formal and informal settings that can cause immediate and ongoing learning. The multicultural approach provides professionals with the opportunity to read, learn, and socialize with people from diverse backgrounds: race, ethnicity, language, culture, gender, sexual orientation, ability, religion, and socioeconomic status (Marsh, 2004). Social work practitioners learn best from knowing people's reality firsthand. Social workers that learn from working with diverse communities can engage in multicultural competencies in everyday practice. Cultural competency is important in social work practice because it helps reduce the social distance, opens a pathway to dialogue, and positive cross-communication. Social workers using cultural competency build on these values: respect, empathy, and understanding.

Power Imbalance and Power Differences

Power imbalances and power differences are inescapable in the social work profession. However, the power dynamics in the social work profession are important to ensure the safety of the most vulnerable people in our society. Power imbalances are unavoidable in the social work profession because social workers will always be in a position of authority with the people they are working with. The power differences of social workers are greater compared to the people that are vulnerable and marginalized. Understanding the value and the impact of this power differential is vital in the core process of ethical awareness. Social work practitioners must acknowledge that people they serve are unusually susceptible to harm, confusion, and exploitation; social workers or other people in authority can positively or negatively influence people. Social workers can use the power differential in a positive way by setting boundaries to allow for growth and change to occur for people. According to Jo Rowlands (2008), these approaches lessen the power differential by drawing on the different power theories below:

Power-over approach: People using a power over approach will often use force, coercion, control, manipulation, and domination over another person or group. The belief that some people have power and some people have not is evident in this approach. People that are marginalized, oppressed, and disadvantaged are often the people being taken advantage of in a society. Social work practitioners will steer away from this approach because it is oppressive, non-inclusive, and discriminatory. Social work practitioners must not forget this approach but rather learn from it; Many diverse people and communities are still being impacted by the power over approach in our society and around the world.

Power-with Approach: Power-with approach recognizes the importance of shared power that is established through collaboration, and relationships. Power-with is built on the foundation of respect, mutual support, solidarity, shared power, collaborative decision-making, and empowerment. Social work uses this approach more frequently because it allows communication between groups and it also leads to collective action for change.

Power within: This approach refers to people's own self work, self-knowledge, and respecting others self differences. Power within allows for people to acknowledge their own inherent strengths and the ability to empower themselves to make their own difference. Social work practitioners must be able to nurture individuals (i.e. power with, power to and power within) and allow individuals to recognize the inherent power within themselves.

The Importance of Boundary Setting within the Social Work Profession

The power dynamics in the social work profession make it important to set boundaries to ensure the safety of the most vulnerable people in our society. Social workers will often navigate the overlap between the personal and the professional which makes boundary setting essential in the social work profession. In the social worker-client relationship, there will always be a power differential. Therefore, social workers must be willing to implement and adhere to setting professional boundaries. Professional boundaries are

necessary to keep the social worker accountable for their actions, but also ensure the safety of the people we serve. According to Peterson (1992) as cited in Dietz and Thompson (2004), professional boundaries are limits that allow for safe connection and collaboration. Establishing professional boundaries is a necessary part of the social work profession. It ensures that people will not be taken advantage of and helps avoid exploitation from occurring. Social workers need to be aware that our relationship with people we work with is an unequal one and any decisions made are in the best interest of the people. Social workers that do not provide proper boundary setting with people may cross boundaries in an inappropriate or unethical way; cross-boundaries may happen intentionally or unintentionally with social work practitioners. Social workers are one of the first people of contact for vulnerable people and the act of helping could result in unwanted feelings to emerge. This is important that social workers establish clear boundaries from the beginning of the relationship, middle, and the ending of the relationship. The CASW Code of Ethics (2005) in value 4, principle 3 states the following, “social workers establish appropriate boundaries in relationships with clients and ensure that the relationship services the needs of clients” (p. 7). This is necessary that both professionals and people we work with have a clear understanding of professional boundaries and the limitations.

Traditional Social Work Practice

Social work practitioners must be willing to adapt and change their practice to include more traditional approaches when working with diverse people. Traditional social work uses modern theories to inform professional practice; professionals using traditional social work will draw on a multitude of different of approaches, theories, and practice. It is important to note that there is no one size fits all or universal approach that works with people from diverse ethnic backgrounds; social work practitioners must be willing to use a multitude of different approaches that are culturally relevant, culturally sensitive, and incorporate culturally specific knowledge that meets the needs of the people and community. There are a

few traditional indigenous approaches that can be useful to social workers in their professional and professionals' roles below:

1) Indigenization: Indigenization is the process of bringing together both ways of knowing (i.e. Western system and Indigenous system). However, the goal of Indigenization is not to merge the two ways of knowing into one and it is also not about favoring one over the other. Indigenization is the recognition that both systems have distinct knowledge systems to teach one another and to help people come to understand and appreciate one another. Social work practitioners using an indigenization approach when working with diverse people should consider the following: knowledge should arise from within the culture, reflective of local behaviors and practices, interpreted using a local frame of reference, locally culturally relevant, and context-specific problems (Antoine, Mason, Mason, Palahicky, Rodriguez, BC Open Textbook Project, & BCcampus, 2018). The Indigenization process is using both ways of knowing from each system to create open dialogue, communication, and solve problems that are culturally specific. Indigenization helps social work practitioners to normalize the Indigenous ways of knowing, but more importantly helps transform spaces, places, people, and hearts.

2) Decolonization: Decolonization approach is about the deconstructing of colonial ideologies that perpetuate the following: superiority and privilege of western ideologies, problematizing dominant discourses, and addressing the imbalance of power dynamics. More importantly, decolonization is about valuing, respecting, and revitalizing Indigenous ways of knowing. Decolonization is necessary in shifting the social work practitioner frame of reference to be more Indigenous-focused and culturally specific in the following way: reflect on arriving at such knowledge, consideration to change one's worldview of Indigenous peoples (i.e. misconceptions, prejudices, assumptions). Decolonization approach allows social work practitioners to engage in reflective practice of Indigenous peoples. Social workers using an decolonization approach will be inclusive of the following: individual's culture, the importance

relationships and communities have on Indigenous peoples (Antoine, Mason, Mason, Palahicky, Rodriguez, BC Open Textbook Project, & BCcampus, 2018).

3) Reconciliation: Reconciliation is about recognizing and addressing the past wrongs done to Indigenous Peoples of Canada by making amends and improving relationships (i.e. between Indigenous and Indigenous peoples) for a better tomorrow. Reconciliation is not just an Indigenous problem; it must involve all of us according to Chief Justice Murray Sinclair who chaired the Truth and Reconciliation Commission. Reconciliation between Indigenous and non-Indigenous people is about paving a path forward to repairing the relationship as follows: apologizing, acknowledgement of trauma inflicted, reconciliation efforts implemented, rebuilding trust, building rapport with one another, appreciation of each other's ways of knowing, taking concrete action, and a positive relationship moving forward from here on out (Antoine, Mason, Mason, Palahicky, Rodriguez, BC Open Textbook Project, & BCcampus, 2018). Reconciliation is about creating a new relationship between non-Indigenous peoples and Indigenous peoples of Canada.

The Importance of Culture in Healing, Learning, and Growing

The importance of culture can have positive impact on people to heal, grow, and learn. Many Indigenous cultures around the world have recognized the importance of acknowledging the mind, body, emotions, and the spirit. In the social work profession, culture is often overlooked as there may be other issues that become more of a priority. However, there needs to be a shift in the social work profession to ensure we are meeting the cultural needs of people we serve. In many ways culture plays a significant role for people to examine who we are, where we come from, and where we belong. People can belong to multiple cultures and it is applicable to all people regardless of racial or ethnic background. Culture is fluid and heterogenous; culture varies from people, communities and cultures. The emphasis is on the overall health of a person, not on their deficits or issues impacting an individual. Culture is intertwined in people's core identities and it has the capacity for marvelous transformation to occur. Culture plays a significant role in helping people heal, learn, and grow both on internal and external levels. Social work practitioners often

overlooked the importance of culture with the people they work with because it was often viewed as a secondary problem that could be addressed at another moment in time. Social work practitioners may not realize the lack of cultural integration with people may lead to both short and long-term effects. Traditional cultural practices can seek to make things whole such as the people, the culture, and the community (Morgan & Freeman, 2009). People that connect with people from the same cultural background can assist in promoting and maintaining resiliency. The importance culture can have in someone's life is it gives them a sense of belonging, cultural connectedness, and safety.

The Important Role of Indigenous Elders

Elders have a crucial role in many diverse cultures around the world. Social work practitioners must be able to recognize the role elders have in the lives of people. It is important to note that the term elder may vary between cultures, but elders play a significant role within all cultures around the world. Indigenous elders can import cultural knowledge and guidance to the next generations. Elders help provide nourishment, guidance, and support for people of all ages. Elders and teachers can impart to people their culture, language, traditions, customs, values, and lessons. Elders are the heart of cultural existence in many Indigenous communities in Canada. Elders share their Indigenous ways of knowing to the next generation of young people with their stories, songs, teachings, and wisdoms. Elders are people that are respected and cherished in their community that have gained a wealth of knowledge throughout their lifetime. Elders are people who strive to set a good example for others and have contributed to the betterment of others. The term of being an elder is not exclusively used for people of old age, but more importantly one's own commitment to their culture; the people that make a substantial commitment to their culture and cultural events are often given the title of elder within their community. Within Indigenous Peoples of Canada, men and women can become elders regardless of age if they possess the following qualities (Manitoba Education and Youth, 2003):

1) *Respect*: The elder has the respect and recognition of both their family and their community.

2) *Walk the Talk*: The elder will teach by example, to the people and the community. The elder is committed to their Indigenous culture and passing on their cultural knowledge to the next generation of young people.

3) *Life Experience and Cultural Practice*: The elder has gained his or her cultural practice through life experiences.

4) *Patience*: Elders must be willing to be patient, humble, and kind to all people. Culture is something that only can be taught over one's lifetime.

Strengths-Based Approach

The strengths-based approach in social work assists professionals in helping people to empower themselves and their community which is necessary for growth to occur. The strengths-based approach allows people to be aware of the resources and supports to help them find their own solutions to their own problems. The focus of this approach is not to focus on the problem but rather focus on a person's inherent strengths and necessary supports around that person. Dennis Saleebey (2000) outlines five crucial elements to the strengths-based approach for social work practitioners:

1) *Believe the person and believe in the person*: Social work practitioners are encouraged by their own experience and the experience of others to be cautious of the people they serve. Social workers may be weary of the possibility of being manipulated or lied to by the people they are serving. The two most powerful tools using the strengths-based approach are believing the client and believing in the client. People that have had professionals in their life are highly sensitive to a professional's communication and body language. People can easily recognize if a professional is being authentic, genuine, and truly believes in them. Professionals that do not believe and believe in the person will have difficulty connecting with people

and struggle to build rapport with people. However, professionals that are able to truly believe in the people will be able to connect with people right away and be able to work to empowering a person in all areas of their life.

2) Affirming and showing interest in the person's point of view: Social workers must be able to be invested in people's narratives and stories that people bring to us. Social workers will truly understand a person when we allow people to share stories about themselves to get a better sense of who the person is on all levels: emotional, mental, physical, and spiritual. Social workers tend to move to problem-solving, but one of the most profound skills a social worker can possess is being able to truly listen and understand a person. The use of silence can be just as profound as words spoken.

3) Discover peoples' dreams, hopes, and visions: Social workers can help encourage people to focus on their hopes, dreams, and visions. Social workers must be able to not just think in the short-term of helping people, but also look at the long-term for overall success. Sometimes as social workers we tend to focus less on peoples' hopes and dreams, but rather focus on issues affecting them in the present. People need the opportunity to have hopes, dreams, and visions to give them the strength to persevere over the obstacles that are impacting them in the present. The strengths-based approach recognizes the importance that hope provides people in believing in a positive future for themselves. The strengths-based approach helps people recognize their own hopes, promise, and potential. Optimism and hope are necessary to the strengths-based approach; it allows people to believe in the possibility of change and to envision a life of endless possibilities.

4) The recognition of a person's assets, reserves, resources, and capacities: Social workers need to help people realize that they have inherent strengths within themselves. Social workers can assist people in connecting with resources, capacities, and support system within their life. When one is dealing with many obstacles and barriers in their life, sometimes one cannot recognize the inherent strengths and supports

around them; people tend to focus more on the deficits in their life, but often ignore the positive attributes in their life. Social workers need to help empower people to use their personal and environmental strengths to overcome any challenges in their life. Transformative change can occur in the lives of people and communities when professionals focus on the following: identification of inherent strengths of everyone (i.e. people and community) and mobilizing available resources (i.e. assets, wisdom, and knowledge).

5) Healing, Self-righting, and wisdom within or around a person: The role of a social worker is to provide short-term support when people are dealing with problems in their life and long-term support only when necessary. Social work must be able to draw on a person's own support system for healing, guidance, and support. Social workers may feel they are the 'expert' and 'professional' in a person's life. However, it is vital that social workers recognize that healing and wisdom can be more impactful when it comes from a person's natural support system. Healing can occur not just from external sources, but also from internal sources. Healing is about looking at the whole person (i.e. body, mind, and spirit); people all have the ability to regenerate but also endure challenges that shows everyone possesses resiliency within themselves.

Burnout and Self Care

Burnout in the social work profession can be detrimental to not only social workers, but the people we are working with. Burnout occurs to social workers when they are exposed to prolonged physical and emotional stress related to one's own work with people. Burn out symptoms can be a direct result of stress in these forms below:

1) Compassion fatigue: Compassion fatigue refers to the emotional and physical exhaustion of a professional which decreases one's ability to empathize with others.

2) Secondary trauma: Secondary traumatic stress is caused by emotional duress from hearing people's firsthand trauma on an ongoing basis and the professional are impacted by others trauma which can mimic symptoms of post-traumatic stress disorder (PTSD).

3) Vicarious trauma: Vicarious traumatization is the transformation that occurs within the professional when they have engaged with people that have had traumatic experience. The professional that have been exposed to other people's traumatic traumas overtime will have a dramatic impact on the professional own practice.

Self Care: Social workers are at an increased risk of burn out because we tend to put others first and ourselves last when it comes to self-care. Self care and our wellness as social workers are the responsibility of ourselves. It is crucial for social workers to implement self-care strategies for themselves because we have a responsibility to provide high quality services to the following: the people we serve, co-workers, supervisors, organization and the broader society.

The critical component to the social work profession is to practice self-care to help prevent and manage the adverse effects burnout can have on professionals (Willis & Molina, 2019). This chapter provided a brief overview of literature that is relevant to the practicum I completed. In the next chapter I will describe the various activities and learning that I experienced while in the practicum.

Chapter Four: Activities, Tasks, and Learning

Despite my previous experience in various Indigenous agencies in Canada; I learnt that there is so much I need to learn about my own culture and that of others around the world. This realization came from the tremendous growth and learning opportunities at Ngāti Awa Social and Health Services. As their first international social work student, Ngāti Awa Social and Health Services created a new student position that was fast-paced, active, but also flexible. My experiences at Ngāti Awa Social and Health Services exposed me to situations that were out of my comfort zone and challenged me to be an active participant in order to maximize my overall learning experience. These experiences helped me gain a better understanding of the Māori people, culture, language, customs, traditions, values, and their way of life. This enabled me to critically reflect on my own cultural heritage, but also enhance my critical thinking and self-reflective practices. Throughout my placement, I had numerous opportunities to talk with supervisors from the different programs to discuss insights, challenges, receive feedback, discuss my relative strengths and weaknesses in my practice. There was also an exchange from supervisors and staff about the learning opportunity they receive from me during my time in my practicum; This in many ways is the essence of the cross-cultural indigenous knowledge exchange (CCIKE) program which is about the mutual learning that occurs on both sides. For me this was a fundamental piece of my practicum: the information sharing between both cultures and between peoples. Being Indigenous myself, I noticed the striking similarities that existed for Indigenous peoples of Canada and the Māori. This resonated with me as we shared a lot of the same cultural values that I could identify with and this helped me in my practicum and understanding the Māori culture. For the purposes of this chapter, I will discuss my activities, tasks, and learning experiences in terms of the three programs including a description of each program that I attended on a rotational basis

Social Workers in Schools (SWIS)

SWIS (Social Workers in Schools) provides services to the following core schools (Ngati Awa Social & Health Services, 2018): Allandale, James Street, Te Teko, Whakatāne Intermediate, Edgecumbe, Paroa, Murupa Area, St. Joseph's Matata, and Te Mahoe. SWIS works with children in elementary school. The majority of referrals made to SWIS from the parents for their children were focused on behavior and anger issues. SWIS recognized that anger and behaviour problems are symptoms of the wider issues affecting the whanau and tamariki. The SWIS program has four full-time social workers that provide services to children in all the schools above and provide home visitation with the child's family. In this program, it is important to note that addressing any issues is not a singular event or focused on one individual, but rather bring the entire family is brought together to assist them in developing their own solutions. Whanau may be resistance to stating the actual reasons for referral to the SWIS program that may result in SWIS intervention being involved longer with the tamariki and the Whanau. SWIS's primary focus is to build on the resiliencies of the tamariki/rangatahi and whanau.

Task 1. Karakia: Students and staff were all expected to participate in Karakia every morning in welcoming the dawn and more importantly connect with the Māori culture. Karakia refers to prayers or incantations used in all aspects of life, but in its true essence it is ritual chants invoking spiritual guidance and support. Karakia entailed the singing of Māori songs, which was different every morning and each song had their different dance choreography. Karakia also incorporated a blend of Haka. Haka is a ceremonial dance or challenge in Māori culture used by both men and women that involves using the entire body in vigorous rhythmic movements that include fierce facial expression, swaying, slapping the chest, and thighs. In karakia, men and women had specific and exclusive parts that I learnt. This in the beginning was a challenging task because I did not know the Māori language, the songs, or dances. It felt daunting to be a beginner, and at times I felt like the outsider looking in. More importantly, the fear of offending the staff if I were to mess up on any aspects of the karikia was difficult to overcome. The vigorous rhythmic movements and singing in Māori was challenging as my body, mind, and soul had to be working in unity. This was

especially challenging trying to learn this, but also be in rhythm with everyone. There were times I tripped, fell, and mispronounced words, but it did not stop me from doing karikia every morning. I was determined to give it my all every morning, despite any mistakes or missteps taken. The staff always applauded my effort of participating, asking questions, and willingness to give it my all in karakia. The kindness, and support from the staff reinforced for me that learning culture and language is a life-long process that cannot be learnt overnight. In many ways, social work practitioners often work with people and we encourage them to get out of their comfort zone to make a change in their own life. Change cannot happen overnight, as one must first address the obstacles, fears, or biases that affect the determination to make a change within one's life.

Task 2. Referrals, Documentation and Home Visits: In working with children, and youth in the different schools in Whakatāne. I learned about providing clear, precise, and proper documentation procedures. All staff members were expected to type up their case notes of client meetings and put it on their online database. The referrals to the SWIS were from either the school or parents. These referrals were made to give additional support to the child(ren) and upon receiving the referral a new file would be created. SWIS (Social Workers in Schools) often had a waitlist for children as there are limited SWIS to provide services to children, and youth. I would assist with creating files and case notes writing while the SWIS met with families. The home visits would occur with either the parents, the children, or both. During home visits, the SWIS would discuss the challenges impacting the family that often lead to case note writing and referrals to community resources. The SWIS would often follow-up with community resources in a timely manner to help address the multiple issues impacting the family. The SWIS often meet with the parents and the child(ren) separately or together whether that is in the parents' home or in the child's school. SWIS recognizes that children, and youth may be more open about their feelings and challenges when the parental unit is not in the same room. Confidentiality and building rapport are essential when working with both children and their parents. In my practicum, there was flexibility to perform the following SWIS tasks:

referrals, case note writing, and conducting home visits under supervision. I learnt quickly in note writing about the importance of being concise and to the point when going on home visitation with families. This allowed me to further my counselling skills with both children and their parents. The SWIS providing supervision would jump in on occasion to mention specific community supports because I was still learning about the available resources and supports in Whakatāne.

Te Rangiata Teen Parent Unit

Te Rangiata Teen Parent Unit collaborates with Whakatāne High School that helps support young mothers in completing their high school diploma and future educational aspirations. This program helps promote opportunities for young mothers and their whanau in both the short-term and long-term goals. There are staff members in the unit that allow the young mothers to be close to their baby to alleviate stress while still being in a classroom setting completing their educational requirements. Te Rangiata Teen Parent Unit has two part-time high school teachers that have alternating schedule and each teacher has specific subjects they are only allowed to teach. The mother would have to wait on specific days to get assistance on their module work for the teacher that teaches a specific academic subject (i.e. math, science, english, and social). While the mothers wait that they would work on other module work in their other subject until they were able to meet with the specific instructor that specializes in the subject that they need assistance with. Ngāti Awa Social and Health Services staff at the teen parent unit recognizes the importance in offering the program because the staff are able to see the tremendous growth in pēpi but also the young mothers striving to complete their education. Te Rangiata Teen Parent Unit collaborates with Te Waipuna Ariki o Matangireia in providing transportation for the young mothers and their children that further symbolizes the importance of having the teen parent unit.

Task 1. Taking the initiative and being proactive: In the teen parent unit, there was some reluctance to accept a male international student because of young mothers and their experience of domestic violence from their partners. There were no male staff in the teen parent unit. I understood the reasoning for this, but

I recognize the importance of positive male role models in one's life. At every opportunity, I continued to ask to be placed in Te Rangiatea Teen Parent Unit which started out with going to the program once a week with the approval of all the young mothers in the program. My role in the program was to help prepare lunch with the young mothers, connect with the young mothers, and to help watch their babies while the young mothers focused on their schoolwork. However, overtime the supervisor of this program started to see my interaction with the women and with their young children and she invited me to come to her program anytime I was available. The supervisor of the teen parent unit confronted me near the end of my practicum to tell me that I was the main reason she hired a male teacher for her program because she saw the positive impact of having a male role model and how nurturing I was with the young mothers' children. This caught me off guard because I was not expecting any praise or significant changes to an entire program. I have learnt that the power of human connection not only challenges stereotypes but can make long-lasting change. Sometimes the biggest learning can occur when one least expects it.

Te Waipuna Ariki o Matangireia ECE

Te Wapina Ariki o Matangireia is an early childhood centre that they focuses primarily on Māori participation in education. Young mothers can access services through the teen parent unit soon after their child is born and staff will also assist in transitioning the baby at the age of birth to six months to Te Waipuna Ariki o Matangireia. This rewarding collaboration between Te Rangiatea Teen Parent Unit and Te Wapina Ariki o Matangireia helps track the growth of not just pēpi but the mother while she strives for higher education.

Task 1. Participate, Interact and Learn: Te Wapina Ariki o Matangireia is an early childhood centre that focuses primarily in their programming with children as follows: the Māori culture, traditions, customs and story telling was integrated within all programming with the children. That every opportunity to learn about the Māori culture was not forced, but rather happened organically and sometimes spontaneously when the children engaged in their own play activities. My role was to participate, interact, and play with the

child(ren) throughout the day. The Māori integrating programming in Te Wapina Ariki o Matangireia was impressive in that child(ren) so young knew the Māori culture, language, traditions, and customs. Being Indigenous myself, there was little to no Indigenous-based programming for children, youth, and adults in Edmonton. It was inspiring to see that Māori culture is valued as important in New Zealand, especially Māori language, which is one of the three national languages in New Zealand. Near the end of the practicum, one staff offered me a compliment. This staff expressed that when I explain rules of games to the children and during the games I did not get upset at the children when they did not follow the rules. I explained to him that the most important thing for children is to play, participate, and have fun with their peers that rules are more of a guideline and children will learn the rules organically overtime. This staff explained that he has never seen so many children engaged in play and that he struggled with games with the children when they were not following the rules. Furthermore, he explained that he learnt so much from me and he will be implementing this with the children from now on. I learnt from this experience that I want to learn more about my Indigenous culture for myself, my child(ren), my community, my practice, and the next generation of young people. My elders teaching is to share our culture, and gifts with people to help future generation to thrive and flourish. Te Wapina Ariki o Matangireia phrase that resonates with me that states “He taonga te mokopuna, kia whaangaia, kia tipu kia-a child is a treasure, to be nurtured, to grow, to flourish” (Ngati Awa Social & Health Services, 2018, p. 61). This demonstrates the importance of valuing our young people on all levels: micro, mezzo, and macro.

Whakatāne High School

Whakatāne High School have been in operation for 99 years as a co-education public school that supports over 950 students (Whakatane High School, 2020). Whakatāne High School is a secondary school providing education to students from years 9 to 13. Whakatāne High is in the Bay of Plenty Region near Ohope Beach. Whakatāne students have four terms but dates vary every year: term 1 Jan 30-April 12, term 2 April 29 to July 5, term 3 July 22-Sept 27 and term 4 October 14-December 10. Whakatāne High School

students wear uniforms year-round that promote respect, pride, and responsibility. This allows for students to focus on the most important aspect of going to school which is to focus on their education and academic success. Whakatāne High School has on-site student supports that include the following: a specialist careers program, professional counselor, health clinic staffed by a qualified nurse, weekly visits from a doctor to the school, Te Aataakura qualified teachers to support Tikanga, Tuakana/Teina Student leadership program and special needs program. The Whakatāne High School has an international student program that offers education to 35 international students yearly and they welcome students from all over the world. They have international high school students that come from all over Europe, Asia, and America. These students stay with approved host families that often consider these students like their own children.

Task 1. Learning about Māori Culture and Participation: Ngāti Awa Social and Health Services was flexible in my learning experience in that Te Whare Wānanga o Awanuiārangi was able to get me job shadowing opportunities at Whakatāne High School. The vice principal, and the other teachers from Whakatāne High School invited me to two cultural camps where we would spend three nights sleeping in a Marae. The purpose of the cultural camp was to provide training in health and fitness for select boys that are in danger of not getting all their high school requirements completed. Prior to camp, the boys were taught about the cultural protocols of when they arrive at the Marae before, during, and after. The vice principal talked about the Marae, cultural pōwhiri protocols (i.e. karanga, whaikōrero, waiata, koha, hongi, and hākari), participation in all activities, and being respectful as our ancestors walk with us when we are at the Marae (Te Aka Online Māori Dictionary, 2020). For many of these youth this was their first time on a Marae that I was not alone in the experience which included the cultural protocols. The pōwhiri from start to finish was all done in Māori language which immersed me in the experience even though I could not understand what was being said. However, the gestures, body language, speeches, and songs conveyed their meaning in a genuine way that was easily understood through the entire pōwhiri process (i.e. karanga, whaikōrero, waiata, koha, hongi, and hākari). This experience resonated with me as an Indigenous man as

many of the cultural protocols were similar to Indigenous culture in Canada that enticed me to learn more about the Māori culture, language, traditions, and stories. It reminded me of my reserve, tipi teachings, the medicine wheel, and the Indigenous stories. However, the hongi, the traditional Māori greeting of pressing one's nose and forehead together simultaneously with another person, took me a bit outside my comfort zone. It took some time getting use to because I was worried about hurting someone accidentally, offending someone by accident, and getting that intimate with someone in a formal first meeting was a bit overwhelming. However, I was able to get more comfortable the more I participated in cultural events and the more I learnt about the history of hongi. During my time at camp, I participated in the youth activities such as: daily classroom learning, haka, movies, working out, daily chores, swimming, boot-camp, guest speakers (i.e. consent, leadership, and education), and meal preparation. I took on the position of a learner and being able to be curious and ask questions. Some of the boys I noticed would shy away from Māori activities. For some of these boys, this was the first time participating in Māori activities or being at a marae. Through this trip, I gravitated towards these students that were slightly struggling in this regard as I was also new to this myself. I would actively engage in conversation with these youth and encourage them to participate as a way of relationship building. One activity that stood out for me is doing the haka and singing the various movements. This one boy that I built a relationship with did not want to go to do the haka. I told him that this would be my first time, and that we should do this together as a sign of solidarity to support one another. I used humor with him to encourage him to participate saying I probably make the most mistakes because I cannot sing Māori and I will probably fall over trying to do the haka which I definitely did a few times. We both did the haka together and attempted the singing with the vigorous movements. The haka experience for me was challenging but amazing. The ability to be in total sync with everyone includes the vigorous movements, choreography, singing, and being aware of the facial expression throughout is no easy task. The haka required me to totally commit my body, soul, and mind. In speaking with the other boys after the haka, no matter how good they were they were always modest about their own

abilities and they were always striving to improve themselves. The haka is not something that can be learnt in a day, that is something one learns over time. This reminds me of my elder teachings growing up that culture is taught in pieces and one spends an entire lifetime learning about their culture. This boy that I encouraged to participate in the haka told me he had so much fun and he thanked me for encouraging him to go because he was going to opt out of it. Sometimes the smallest of gestures can make the biggest difference in the lives of people.

Task 2. Kapa Haka Mataatua Regionals preparation: I was fortunate to be invited by Whakatāne High School to attend the Kapa Haka Mataatua Regionals. I was able to attend the Whakatāne student practice during school hours and after school hours while the students prepared for the Kapa Haka Mataatua Regionals. The strength, perseverance, and cultural pride shown by all the students while they practiced their haka was remarkable. I was able to assist with set up, meal preparation, and clean up after every time we met for practice. It felt like that every person had their own role, and no one role was better than the other because when one succeeded then we all succeeded and vice versa. The whaea would describe haka as a way to bring people together, to stand tall, unite, and move together. The students had to commit themselves fully to the haka and pay close attention to detail. This attention to detail is especially important during the finals. The Kapa Haka Mataatua Regionals were assessing each team on the following: the overall haka performance, creativity, leadership, facial expression, movements, rhythm, unity, the traditional props use, and the integration of these props. Whakatāne students value the words of teachers in my experience but more so with their whaea. Whaea is a word in Māori that means mother often given to teachers that are seen in high regard and have a strong relationship with the students. This resonates with me as it reminds me about the value that Indigenous people in Canada have for their elders and that people listens when an elder speaks. In my practicum experience, I felt a strong connection with one of the teachers at Whakatāne High School named Hermarangi Carnegie who is a special person to me that I call whaea. I

learnt in this experience that relationship-building is vital as a social work practitioner when working with children, youth, and families. The bonds with me have long-lasting effects not only on the people we work with, but also those in a professional role. Hermarangi Carnegie would tell me that students that have graduated will still call her whaea, and students would keep in touch with her to give her status updates about their lives. In the social work profession there is clear code of ethics that requires us to separate our professional and personal lives when working with people. In New Zealand, this separation does not occur and professionals continue to maintain the deep relationship with students long-term as these students consider their whaea their mother and/or family.

Chapter Five: Implications for Practice

My practicum placement at Ngāti Awa Social and Health Services provided me with significant insights on both a personal and professional level when working with diverse peoples. It challenged my worldview, biases, and perspectives but more importantly I learned the significance that culture has in the lives of people. It helped me realize that culture should be integrated in all aspects of one's life at both a personal and professional level. To truly understand the implications of one's future practice, it is crucial to explore the challenges faced in one practicum experience and one's ability to overcome these challenges. In this chapter I will discuss the following as it relates to my practicum experience and future social work practice: the personal and the professional, culture shock, burn out, and self-care strategies.

The Personal and Professional

The separation of the personal and the professional is a complicated process that has many facets. To some extent the separation of the personal and professional in the social worker is essential. This helps professionals be accountable for their actions and to help avoid vulnerable people from being exploited. Social workers are governed by the code of ethics called the Canadian Association of Social Workers (2005) that guides our ethical practice as social workers. In addition, all social workers need to be registered with the social work association specific to their province and adhere to the ethical requirements of a social worker. There is ethical committee that oversees all complaints and unlawful practice of social workers, which can result in disciplinary actions against any social worker. The CASW Code of Ethics is essential in the social work profession but it should be used as a guideline while using modern day social work approaches with people. I have learnt it is impossible to separate the personal and the professional from one another as they are both intrinsically interconnected with one another. The blurring of lines between the professional, and the people we serve can have detrimental consequences that may lead to exploitation of the most vulnerable people in our society. On the other hand, social workers trying to strictly keep the

personal and professional separate is also problematic; this separation can make social workers appear to the people they serve as being unauthentic, uncaring, and inhuman. Social work practitioners need to use more traditional approaches that sharply draw boundaries, but also encourages culture and build rapport with the people we work with. The integration of multiple approaches that draw on human connection, culture, and building rapport is essential in the social work profession. The traditional social work approaches that I use when working with diverse people and cultures are as follows: Anti-racist, anti-oppressive multi-cultural, indigenous teachings, Indigenization, decolonization, and reconciliation approaches. In my experience, there is not a one size fits all approach when working with diverse people, cultures, and communities. It is vital in the social work profession to use multiple theories, approaches, and practices; social workers need to tailor their practice specifically to that person, and community. All people, and communities vary from one another so that as social workers we cannot use the same approaches when working with diverse people. In the social work profession theories, approaches, and practices are constantly changing and evolving. It is vital that social workers continue their professional educational development to meet the everchanging needs of people. Learning does not stop when one finishes school, it is a lifelong process. Social work approaches that were once revolutionary can become outdated, and may be oppressive to people we serve; it is important that social workers learn from the past approaches but also be willing to adapt and incorporate new approaches.

Culture Shock

This practicum experience was a once in a lifetime opportunity, but it also came with some challenges as well: Culture shock being one of the prevalent obstacles I experienced while in my practicum at Ngāti Awa Social and Health Services. Prior to going to New Zealand, I was aware that culture shock would happen to me, but I didn't realize the extent to which it would occur. Culture shock refers to the struggle of being in a new cultural environment and the loss of one's familiar environment which may lead to psychological and physiological reactions (Winkelman, 1994). Some of the psychological and

physiological reactions that I experienced during my time there were as follows: extreme homesickness, feelings of helplessness/dependency, isolation, depression, the sudden development of allergies (i.e. Hay Fever), sleeping, and eating disturbances. Culture shock is a normal experience that can happen to anyone and it is nothing to be ashamed of when one needs to ask for support. Social workers need to be aware that culture shock can happen in one's home country and abroad for a variety of reasons. Social workers work with people that may not have a cultural connection to their heritage, customs, language, beliefs, and tradition. It is important to understand that culture shock can happen anywhere, and it takes time for people to embrace their own culture or another culture. Culture shock can affect anyone at a personal and professional level. There are four stages of culture shock below and I will provide a brief description with my own experience (Winkelman, 1994):

1) The Honeymoon or Tourist Phase: Honeymoon phase is one's excitement for people to experience a new place, culture, and experiences. This was my first time being able to travel abroad and the honeymoon stage lasted awhile because of all the new places, peoples, and culture. Te Whare Wānanga o Awanuiārangi also helped with the transition to Whakatāne by inviting me to all of the different events that helped me feel welcomed and supported.

2) The Crises or culture shock phase: The crises phase is often referred to as culture shock which can happen upon arrival or it can be delayed but generally develops for people between a few weeks to a month. In my experience, I started to feel culture shock after the first month. There were times I felt extreme homesickness, isolated, helplessness/dependency, sleeping/eating disturbances, unwillingness to be social with others, and lack of energy. These feelings would happen separately or simultaneously during my time in New Zealand. It noticed these feelings would emerge more frequently during the times that I pushed out of my comfort zone and I was expected to participate in new experiences because I was worried, I would offend the Māori people in some way. I was fortunate to have another cross-cultural Indigenous knowledge exchange (CCIKE) participant to be there for me as a support during my culture shock phase because he

always encouraged me to take part in activities and events. Although the challenge with that was we both experienced culture shock at different times, which made it difficult to relate to these feelings with one another and caused some external conflict to arise.

3) *The adjustment, reorientation, and gradual recovery phase*: The adjustment phase refers to learning how to adapt to the new cultural environment. Te Whare Wānanga o Awanuiārangi, Whakatāne High School and Ngāti Awa Social and Health Services were crucial in the adjustment phase. The multiple people from all these organizations gave me the ability to adapt in the following ways: opportunities to travel, meet new people, take part in cultural events, and weekly check ins. Despite my feelings during the culture shock phase there were always people wanting to hear from me and encouraging me to take part in all of their events. The feeling of belonging and connection with others was crucial in adjusting to my time in my practicum.

4) *The Adaption, resolution, and acculturation phase*: The adaptation phase involves full adaptation to the new environment, new culture, and resolution of one's own problems. This happened mid-way for me as the more I put myself out there by meeting new people and taking part in cultural events the more comfortable I became. The more I learnt about the Māori culture, the more it resonated with me as an Indigenous man. The feelings experienced during the culture shock phase were still there to some degree but not as prevalent and all consuming.

Burn-Out Rates

Social workers have a significantly high burnout and turnover rate in every field. Burnout is chronic stress over time that can impair the human service workers' effectiveness in providing quality supports to people (Lloyd & Chenoweth, 2002). Burnout occurs for professionals when one is exposed to stress and vicarious trauma for extended periods of time which begins to impact one's practice. In speaking with some of the staff I found out some interesting information about the high turnover rates and the low rates of long-term staff. The Ngāti Awa Social and Health Services' staff would tend to move to higher paid positions in

other organizations. It was interesting to hear from the staff the positives of staying with this organization. The main reason to stay with Ngāti Awa Social and Health Services was the importance of actively participating in cultural practices on a daily basis (i.e. karakia). Staff spoke highly about being able to engage in cultural practices of the karakia every morning and being able to use their culture with their work with their people which is often overlooked in many non-profit organizations in Whakatāne, New Zealand. As Ngāti Awa Social and Health Services first international social work student, I had to create my own support system and engage in my own process of critical reflection. The concept of burnout is not unique to the social work profession because it can happen to any professional in the human service field when working with people that are marginalized and at risk. I learnt that burn-out occurs when professionals do not take the necessary time for self-care and critical reflection. As social practitioners, it is vital to be aware of burn-out rates at one's organization and the reasons for retention of workers as this is crucial for long-term success.

Self-care strategies

The implementation of self-care strategies is vital in the social work profession for both the professional and the people we are working with. The lack of follow through on self-care can be detrimental as it will have a direct impact on the social worker's ability to work with people either directly or indirectly. During my practicum, self-care was difficult because I was in a new environment with unfamiliar people. There is a common saying that home is where the heart belongs but home for me was too far away to be a possibility. My friends, family, places, and things that made me at home will no longer be accessible to me. Despite understanding the cycle of culture shock can have on an individual that it is totally different when one experiences it for themselves. Culture shock did have a profound impact on me initially in my practicum. The other CCIKE participant and the self-care strategies implementations helped assist me to acclimate to living in New Zealand. Sometimes, as social workers we want to be professionals and we are not phased by any challenges or obstacles. However, I realized in my practicum quite early on that no

matter who that person or their background that people all need help from time to time. Self care is the most important aspect in the social work profession because it promotes overall well being and without the social worker there would be no service to people that need them. Social workers must be aware that they are taking the necessary time for themselves and follow through on their self-care strategies which will improve their practice when working with people. Communication and willingness to ask for help was crucial in my practicum experience as it helped me reach out for supports when I needed them from: Te Whare Wānanga o Awanuiārangi, Whakatāne High School and Ngāti Awa Social and Health Services. I learnt that as professionals we can lean on each other for support and help one another when we are struggles. That it is not a sign of weakness to ask for help, but a sign of strength. It is important as social workers to walk the talk as we encourage people, we work with to have the courage to know when to reach out for support.

Conclusion

My once in a life-time experience at Ngāti Awa Social and Health Services has significantly impacted me on all levels: emotional, mental, physical, and spiritual. This practicum experience will have a long-lasting impact on me in my future practice as a social work practitioner. This cross-cultural Indigenous knowledge exchange helped me reconnect with my culture, grow, and learn more practical skills. This practicum experience reinforced the importance of self-care strategies and self-reflective practices that will only strengthen my own future social work practice. Ngāti Awa Social and Health Services assisted me in fulfilling my own objectives as a social work practitioner such as: working with Māori and non- Māori people, counselling, assessment and intake, and shadow opportunities for Indigenous Language revitalization efforts in New Zealand. This practicum taught me about the importance culture has on improving outcomes for the Māori people and the positive outcomes that culture has in the social work profession. Culture and social work do not have to operate independently from one another; culture can be integrated into social work practice to heal and connect with people from all walks of life. I feel privileged to be welcomed and treated so well as their first international social work student; I also feel honored by all

the people I met that shared their stories and culture with me that enriched my learning as a social worker. This placement reinforced my passion working with First Nation, Metis, and Inuit peoples, but further prepared me to use my learning from New Zealand and implement this into my future practice as a social worker. My experience in my practicum reminded me that there is still a lot to learn about the social work profession and the diverse cultures that exist around the world. As an Indigenous man, I have a role to learn more about my culture, and to share my gifts with the next generation of young people to keep our culture alive. Overall, my experience with Indigenous people of Canada and Māori has taught me that culture plays a significant role in health outcomes for people. Indigenous culture and social work practice are not separate identities that one must compartmentalize when time arises, but rather integrate it whenever possible and appropriate with people to help build a sense of connection and identity. As an Indigenous man, I remain passionate about working with Indigenous peoples including those from all cultures. This experience strengthens my resolve to be more culturally focused, and to use cultural frameworks when working with diverse people. In conclusion, a quote inspired by Oprah Winfrey (Mahlum Architects INC, 2020) truly captures my essence as a social worker and my experience at Ngāti Awa Social and Health Services:

It is not about reaching one's destination that is most important, it's the journey to the destination that is truly significant. It is the small steps, the little victories, the new experiences and the people we encountered along one's path that will lead a person to even greater meaning.

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APPENDIX A: Learning Contract

Learning Goals	Objectives and Activities to Reach Goals	Monitoring/Evaluation Criteria
<p>1). Increase understanding of the role of social workers using an Māori framework at Nga Awa Social & Health Services</p> <p>Do I have a clear understanding of the role of a social workers and culture?</p> <p>Do I have enough knowledge of the Māori culture, language, custom, and traditions to better my own praxis?</p> <p>Do I understanding of the importance of integrating culture in my own social work praxis in order to provide better outcomes for the people I work with?</p>	<p>I will demonstrate an understanding of Nga Awa Social & Health Services programs using a Māori framework.</p> <p>I will read, review, and understand NASH policies.</p> <p>I will gain a better understanding of the cultural framework used in NASH for children, youth, and families. Student will gain a deeper understand of the importance of cultural competency in theory and practice.</p>	<p>I will provide journal entries to track my practicum experiences.</p> <p>I will read all up on all relevant literature on current approached, practices, and theories of each program.</p> <p>On a rotational basis, I will Job shadow Nga Awa Social & Health Services programs that use Māori framework specifically to their demographic clientele.</p>
<p>2) Increase my knowledge and skills for effective interdisciplinary collaboration through a cultural lens.</p> <p>Do I understand the importance of interdisciplinary collaboration can have in the lives of children, youth, and families?</p> <p>Do I understand that communication, collaboration, and consultation is necessary for growth within ourselves and the people I work with?</p>	<p>I will demonstrate the ability to engage, participate and communicate with co-workers and supervisors.</p> <p>I will take an active role in learning more of the Māori culture, traditions, customs, beliefs and the way of life.</p>	<p>I will journal daily my experience in practicum.</p> <p>I will participate in multidisciplinary meetings when appropriate at NASH. Student will witness, record and be an active participant in cultural activities at NASH.</p>

Do I understand that culture does have a significant impact in creating positive outcomes for Māori people?		
<p>3) Increase knowledge and skills to implement effective interventions at the individual, family, group, community, and policy levels for Māori people at NASH.</p> <p>What are the strengths and limitations of cultural framework when providing services to Māori people?</p> <p>Do I reflectively take positive or negative feedback about my learning experience from my supervisor (Enid Ratahi-Pryor)?</p> <p>Do I take the initiative to engage in learning opportunities and research on integrating Māori culture in one's practice?</p>	<p>I will learn how social workers and/or other community professions engage with clients and families. In addition, student will gain knowledge into what issues Māori people are experiencing.</p> <p>I will gain further insight of the role social workers and other professionals do to advocate for their Māori clients in Whakatāne .</p> <p>I will gain further knowledge and skills about the parameters of social workers and other professionals conducting intervention in NASH programs. I will gain insight on the issues and challenges that Māori people experience in accessing health services in the region.</p>	<p>I will journal my practicum experiences in regards to: strengths, limitations, and obstacles</p> <p>I will engage in discussions with NASH supervisor Enid on a weekly basis to debrief on my learning, and to critical reflect on my experience. I will also engage in discussion with my practicum supervisor Te Kani Kingi and my MSW consultant Sandra Alton bi-weekly in person, via videoconference or phone call.</p> <p>I will read literature on NASH's practices, philosophies, and framework that inform their programs.</p> <p>I will explore relevant literature on Māori culture and language revitalization that I will document in my final report. I will explore the use of Māori framework used within NASH program with children, youth, and families. Document my findings in my final practicum report.</p>
<p>4) Integrate self-care strategies to avoid culture shock, burnout, and stress within NASH and within my own life (i.e. professional and personally).</p>	<p>I will engage in critical reflection before, during, and after contact with clients and their families.</p> <p>I will be willing to ask questions and take on the role of the learner. In addition, I will actively engage and</p>	<p>I will engage in critical reflection conversations with NASH co-workers, NASH supervisor (Enid), practicum supervisor (Te Kani Kingi), and MSW consultant (Sandra Alton). I will also engage with Te Whare Wānanga o Awanuiārangi staff and First</p>

<p>Do I understand that self-care is important in my practice?</p> <p>Do I recognize the warning signs of stress and burnout in my life with effective plan of action?</p> <p>Do I reach out to others on both a personal and professional level when I am struggling?</p>	<p>participate in activities expected of him within NASH programs.</p> <p>I will engage with Te Whare Wānanga o Awanuiārangi staff and First Nation Department at UNBC on a regular basis. This will help avoid culture shock, stress and burnout of being in a new environment.</p>	<p>Nation Department at UNBC (i.e. Ross Hoffman).</p> <p>I will journal my experiences of documenting my self-care (i.e. traveling, meetings, cultural events, sightseeing, hiking, etc).</p>
<p>5) Increase my knowledge of Indigenous culture and language revitalization strategies and initiatives in New Zealand.</p> <p>Do I have a good grasp of the Māori culture and language revitalization efforts?</p> <p>Do I practice from an Indigenous framework or is there room for improvement?</p> <p>Do I understand the research and literature on the outcomes culture has on children, youth, and families?</p>	<p>I will go on agency visits and/or shadow visits to learn about language and culture revitalization efforts in New Zealand.</p> <p>I will research online relevant articles, journals and books on Indigenous culture and language revitalization.</p> <p>I will meet with Te Whare Wānanga o Awanuiārangi professors and community professionals that focus on Indigenous culture and language revitalization.</p> <p>I will consult and arrange agency visit and/or day visit of Indigenous culture and language revitalization initiatives with Te Kani Kingi and the Te Whare Wānanga o Awanuiārangi staff.</p>	<p>I will journal my experience of the importance of Māori culture impacts the quality life of children, youth and families.</p> <p>I will gain a better understanding how Māori culture plays a significant part in improving health outcomes for Māori people.</p> <p>I will include my findings from my agency visits and meetings with professors in my final report.</p>

APPENDIX B: Organization Work Experience & Supervision Contract



ORGANISATION WORK EXPERIENCE & SUPERVISION CONTRACT

BETWEEN

Ngati Awa Social & Health Services Trust & Te Whare Wananga o Awanuiarangi

Aims of Experience: To provide opportunity for learning through work experience within an indigenous environment. This may include and depending upon the background and qualification of the supervisee, practice situations within the areas of social work, health service delivery and early childhood education curriculum.

Goals of experience: To ensure that the supervisee receives adequate monitoring, support, supervision and coaching, in order to achieve maximum experience and exposure to the organisation, its culture and delivery of services to whanau, hapū and Iwi.

To ensure that the supervisee provides an excellent and timely service to colleagues, whanau consumers and Te Whare Wananga o Awanuiarangi.

To uphold relevant professional Code of Ethics / Code of Conduct / Policies and Procedures, in relation to colleagues and whanau consumers.

To provide time for reflection on the supervisee's practice and the emotional impact of the work.

Professional development is discussed and areas of learning identified .

To provide, regular and constructive feedback on work undertaken.

Other supervision arrangements: NASH oversight and supervision will not replace any other supervision provided by Te Whare Wananga o Awanuiarangi. NASH Supervisor will meet with Supervisee on a weekly basis to ensure all the supervisee needs are being met and the outcomes of the placement with the NASH organisation are being achieved.

NASH supervisor should meet no less than fortnightly with the external agency responsible for the placement.

Frequency of supervision: Te Whare Wananga o Awanuiarangi Supervision will be no less than fortnightly but more often if required.

Availability: Both the Te Whare Wananga o Awanuiarangi and NASH supervisors will be available by negotiation between supervisee and supervisor

Location: Supervision for NASH supervisor will take place on the NASH site. Te Whare Wananga supervision can also be carried out at the NASH site should this be appropriate.

Length: Up to one hour per session.

Conditions of Supervision:

- Supervision will be uninterrupted.
- An agenda will be set at the beginning of the session.
- The focus of supervision will be on professional issues but personal issues may need to be acknowledged in relation to their impact on the worker.

Supervisees expectations of Supervisor:

- The supervisor will provide supportive supervision.
- The supervisor will provide the supervisee with information of the supervision process.
- The supervisor is prepared for supervision.
- The supervisory relationship is a safe forum for open, honest communication where differences of opinion/areas of conflict can be discussed and worked through.
- Confidentiality will be observed.
- Areas of concern will be discussed with the supervisee. Any information or concerns taken out of supervision will be done with supervisee knowledge.
- The supervisee will be aware of and have access to any records kept by the supervisor.

Supervisor's Expectations of Supervisee:

- The supervisee will have knowledge of NASH policies, procedures, codes of ethics and conduct
- The supervisee will have knowledge of the contract between Ngati Awa Social & Health Services Trust and Te Whare Wananga o Awanuiarangi.
- The supervisee will come to supervision prepared with material to discuss.
- That the supervisor may from time to time bring issues of topics for discussion.
- The supervisory relationship is a safe forum for open, honest communication where differences of opinion/areas of conflict can be discussed and worked through.
- The supervisee is open to constructive feedback.
- That confidentiality in respect to matters brought to supervision is observed.
- **THE NASH SUPERVISOR WILL NOT BE RESPONSIBLE FOR ANY ACTIONS TAKEN BY THE SUPERVISEE IN THE WORKPLACE.**

General Expectations:

- That supervision sessions are provided within a culturally safe environment ensuring positive strength based feedback and discussion at all times.
- Supervision sessions will be negotiated and begin at the agreed time.
- That wherever possible a minimum of 24 hours will be given for any appointment that cannot be kept. In the event that the supervisor is not informed, the supervisor may charge the agreed fee for service.

- **CONFIDENTIALITY MAY BE BROKEN IF EITHER PARTY IDENTIFIES RISK TO SELF OR OTHERS.
IT IS EXPECTED THAT IF CONFIDENTIALITY WERE TO BE BROKEN, THE SUPERVISOR / SUPERVISEE WOULD BE INFORMED BEFORE ANY ACTION TOOK PLACE.**

SUPERVISION CONTRACT BETWEEN

Supervisee Name: Christopher Severight

Supervisor Name: Enid Ratahi-Pryor

This contract is to clarify our accountability and expectations of each other within the supervisory relationship.

Definition of Supervision:

Professional supervision is a formally arranged process that enables a supervisee to work to the best of their ability. It is a relationship which has as its aim, to meet certain organisational, professional and personal objectives, which include; competent, accountable practice, continuing professional development and personal support.

The supervisor and the supervisee are responsible for informing each other about their training experience, values, skills, and their specific expectations and requirements of supervision and the supervision relationship.

Generally, administrative supervision will be provided within the agency and educative / developmental and supportive supervision will be the focus of external supervision.

External supervision is based on identified learning objectives – ideally in consultation with supervisor, supervisee and agency. These learning objectives / goals may be included in the performance management and review system of the agency.

Structure of Supervision:

The structure of supervision will be based on a process which allows the supervisee;

- To reflect on practice through the negotiation of goals for the session.
- Exploration, analysis and evaluation of presented material.
- Setting goals, established from outcomes of discussed matters.
- Feedback.
- Negotiation of next session.

General Expectations:

1. The supervision will be negotiated and begin at the agreed time. That where ever possible a minimum of 24 hour's notice will be given for any appointment that cannot be kept by either party. (Un kept appointments without notice to the supervisor will be invoiced for unless there are exceptional and unforeseen circumstances)
2. Both supervisor and supervisee will respect confidentiality of the session. **Confidentiality may be broken if either party identifies risk to self or others. It is expected that if confidentiality were to be broken, the supervisor or supervisee will inform each other before any action was taken.**
3. Primary responsibility for presenting material rests with the supervisee.
4. Both supervisor and supervisee will prepare adequately for supervision.

5. Each session will have a mutually agreed agenda and there will be a brief evaluation at the end of each session.
6. The period of supervision will not be interrupted.
7. Personal issues will be dealt with in so far as they affect the supervisee's work. The primary responsibility to raise these rests with the supervisee.
8. The supervisor will maintain a supervision record for the purposes of supervision. The record is only available to the supervisor and supervisee.
9. Should supervision be considered unsatisfactory by either party, appropriate steps are to be taken to resolve issues, beginning with either party communicating dissatisfaction to each other.

Expectations of Supervisor:

- Inquire into the way the supervisee learns best in order to help them achieve their learning goals.
- Consider with the supervisee what her/his learning goals are to help find ways to achieve them.
- Support supervisee with situations and exposure to service delivery that will provide the supervisee with learning outcomes
- To use their knowledge and skills in ways that is helpful to the supervisee.
- To assist the supervisee with self-evaluation aspects of work place Performance Appraisal.
- Bring attention to the supervisee any concerns discussed in supervision and are not rectified.
- Keeping up to date with best practice to develop staff including and supporting training needs, giving resources/reference material etc.
- Inform the supervisee of any concerns in respect to their work practice, in particular the impact of personal issues on work performance.
- Management may from time to time, request an assessment of the supervisee's professional development and commitment to the supervision process.

Expectations of Supervisee:

- Attend all arranged supervision sessions
- To come prepared for supervision by identifying issues and areas of concern.
- To follow through on mutually agreed outcomes within agreed time frames.
- To clarify their learning objectives and the way they learn best.
- Raise any conflicts that arise between external supervision and management with both supervisor and management.
- Consult the supervisor in work they find difficult.
- Be prepared to share freely.

Conflict Resolution: The supervisor and supervisee will discuss any conflict and attempt to resolve this within the supervision forum. If there is no resolution the organisation reserve the right to withdraw from the contract.

Fee for Service:

The fee for service will be NO COST plus GST. An account will be forwarded by the supervisor to Ngati Awa Social & Health Services Trust.

Review:

This contract will be reviewed between, the supervisee and supervisor in twelve months' time or at any other time by request of either party.

Ending the Contract:

In the event that either party wish to end this contract or is unable or unwilling to maintain the contract, reasonable notice will be given.

Contract Signatories

Te Whare Wananga o Awanuiarangi Representative:



Date: 30/05/17

Name: VAUGHAN BIDOIS

Supervisor: Enid Ratahi-Pryor Date: 30/05/17

Te Tohu o Te Ora o Ngati Awa

Name: Enid Ratahi-Pryor

Supervisee: Christopher Severight Date: 30/05/17

Name: Christopher Severight

Contract Review Date:

APPENDIX C: Cross-Cultural Knowledge Exchange (CCIKE) Program Acceptance Letter



Christopher Severight
Prince George, BC

March 4, 2016

Dear Christopher:

Congratulations! We are delighted to inform you that you have been accepted to participate in the Cross-Cultural Knowledge Exchange (CCIKE) Program in New Zealand!

The CCIKE Selection Committee has selected you as a Queen Elizabeth II Scholar and will provide you with a \$7200.00CDN towards travel, accommodation and living expenses while abroad. The funds will be released to you upon proof of purchase of a return airline ticket to New Zealand as well as the submission of required documentation (please see below). If finances are an issue, we will purchase the ticket for you through these funds. The length of time in New Zealand must be a minimum of 90 days, so please arrange your travel accordingly.

Please note however, that since your planned internship in Aotearoa is one year ahead of time and since you are applying as a graduate student, the internship is pending a GPA above 3.0 for the three terms prior to your travel, as well as a letter of support from your supervisor.

Please consult our website www.unbc.ca/ccike for helpful links about passports, visiting New Zealand and other travel measures. We have also attached to this letter an Emergency Contact Information Sheet for the CCIKE Program for you to keep handy while travelling. We also strongly encourage you to contact Dr. Tina Fraser at Tina.Fraser@unbc.ca, a Māori scholar here at UNBC for a discussion about cultural protocols and advice on working in a local Māori context.

Please provide us with the following to help begin preparing you for your departure and scholarship:

1. Complete the Canadian Scholar Pre-departure form (will be provided to you prior to your travel)
2. Photocopy of your travel health insurance
3. Copy of your itinerary/ticket
4. Emergency contact information in Canada, and abroad
5. A photocopy of your passport identification page
6. QES Scholar Narrative Report prior to your return back to Canada. Your acceptance into the program may also signify presenting to other students on your experience as well as providing a written reflection for promotional purposes.

We would like to take this opportunity to congratulate you on this achievement and wish you success and a wonderful time in Aotearoa!

Sincerely,

Drs. Ross Hoffman and Agnes Pawlowska-Mainville
Department of First Nations Studies, UNBC
3333 University Way, Prince George, BC V2N 4Z9

**UNBC Emergency Contact Information
Cross-Cultural Knowledge Exchange (CCIKE) Program**

First Nations Studies

University of Northern British Columbia
3333 University Way
Prince George, BC
V2N 4Z9
Canada Telephone: 1-250-969-5445
E-mail: gina.macdonald@unbc.ca
Website : <http://www.unbc.ca/first-nations-studies>

Program Co-Directors at FNST:

Dr. Ross Hoffman
250-960-5242
Ross.Hoffman@unbc.ca

Dr. Agnes Pawlowska-Mainville:

250-960-5434
mainville@unbc.ca
UNBC International Education Office: 250-960-5858

Program Partners at Te Whare Wānanga o Awanuiārangi:

Annemarie Gillies: Annemarie.Gillies@wananga.ac.nz

Emergency Consular Services for Canadians Abroad

E-mail: sos@international.gc.ca
Website : www.travel.gc.ca/emergencies
Telephone to Government of Canada: +1 613 996 8885 (toll free)

Wellington-High Commission of Canada

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New Zealand Postal Address: Address P.O. Box 8047, Wellington 6143
New Zealand Phone: +64 (04)473 9577 and Fax: +64 (04) 471 2082
E-mail: wlgtn@international.gc.ca and Website: www.newzealand.gc.ca , [Twitter@CanHCNZ](https://twitter.com/CanHCNZ)

Passport Canada: <http://www.passport.gc.ca/index.aspx?lang=eng>

Bon Voyage, but.. : Essential Information for Canadian Travelers:

<http://travel.gc.ca/docs/publications/bvb-eng.pdf>

Well on Your Way: A Canadian Guide to Healthy Travel Abroad:

http://travel.gc.ca/docs/publications/bon_depart-on_your_way-eng.pdf

APPENDIX D: Working Holiday Visa

WORK VISA

WORKING HOLIDAY SCHEME

Name: Christopher Vincent Jay Severight
 Client Number: 61556118
 Application Number: 15331516

Dear Christopher Vincent Jay Severight

Work visa under a Working Holiday Scheme

I am pleased to inform you that your application for a work visa under a Working Holiday Scheme has been approved.

Your work visa

Details of your work visa are at the bottom of this letter. Your work visa enables you to travel to and enter New Zealand before 24/11/2017. The travel conditions on your visa allow you to re-enter New Zealand multiple times after first entry.

Your working holiday will activate on the first day you enter New Zealand. You should therefore travel to New Zealand only when you are ready to start your working holiday.

You must leave New Zealand before your work visa expires. If you wish to extend your stay in New Zealand, you will need to apply for another type of visa. If you were granted a work visa for 12 months under the United Kingdom Working Holiday Scheme, you may apply for the balance of 11 months under this scheme.

Conditions of your work visa

It is important that you read the conditions on your work visa carefully as well as the instructions below:

You must have evidence of funds for your maintenance in New Zealand and if you do not have an onward or return ticket, evidence of further funds for the purchase of this ticket.

You may also be asked to provide evidence of any other conditions that you were required to meet as part of the working holiday scheme under which you submitted your application.

You must not remain in New Zealand after your visa expires

You must hold a valid visa at all times while you are in New Zealand. If you do not hold a valid visa you will be in New Zealand unlawfully and you will be liable for deportation. If you do not leave voluntarily before you are served with a deportation order you will face a prohibition period preventing your return to New Zealand in the future.

Employment in New Zealand

When you find a job in New Zealand, you must show your work visa to your employer as evidence that you have permission to work in New Zealand. Your employer can verify the details of your visa online using VisaView. With your consent, other people or organisations such as health care providers or travel

agents can verify the details of your visa using the Visa Verification Service. See www.immigration.govt.nz/visaview.

We may also e-mail you with information on temporary employment opportunities in New Zealand. The following website includes information that may assist you in finding and applying for jobs <https://www.newzealandnow.govt.nz/work-in-nz/finding-work/finding-applying-for-jobs>. You can find employment information including New Zealand minimum employment rights at www.employment.govt.nz/starting-employment.

Tax obligations while working in New Zealand

If you are going to work or open a bank account in New Zealand you will need an IRD number for tax purposes. You can download the IRD number application - non-resident/offshore individual form (IR742) from www.ird.govt.nz. The form has information on what supporting documentation you need to provide.

Travelling in New Zealand

Many visitors choose to drive while in New Zealand, however driving in New Zealand can be very different to driving in your own country. We drive on the left-hand side of the road, some of our roads are narrow, windy and have loose gravel, and it's not unusual to see sheep or cattle on roads in rural areas. You need to give yourself plenty of time to reach your destination, and to understand New Zealand road rules and signs.

Even if you have driven in other countries, it's important to understand our rules for driving in New Zealand before you get behind the wheel. Visit www.drivesafe.org.nz for the key things to consider when planning your trip and as you make your journey around the country.

If you are planning to camp in New Zealand please adhere to local regulations. Information on where to camp can be found at i-SITE Visitor Centres, the www.camping.org.nz website and on various apps available to visitors. Failure to comply with local rules may result in a \$200 fine.

Contact us

If you have any queries about your work visa, you can telephone our Immigration Contact Centre in New Zealand on 0508 55 88 55 or +64 9 914 4100 if you are outside New Zealand. You can also [contact us online](#) and quote the client number recorded at the top of this letter.

Yours sincerely,

Working Holiday Team

25 November 2016

New Zealand Work Visa Approval

Application Number **15331516**

Your New Zealand Work Visa under the Working Holiday Scheme has been approved.

Work Visa details – Working Holiday Scheme

Applicant: Christopher Vincent Jay Severight

Gender: Male

Client number: 61556118

Nationality: CA

The start date of your visa is: 24 November 2016

You must arrive in New Zealand before: 24/11/2017

The number of times you may enter New Zealand using this visa is: Multiple

The last date you may travel to New Zealand is:

Your visa expires and you must leave New Zealand on or before:

The conditions of your visa: Visa valid for further travel for 12 month(s) from first arrival.

This visa expires 12 month(s) after first arrival. Stay subject to grant of entry permission. You must leave before visa expiry or face deportation. Return/onward ticket not required. The holder may work as part of a Working Holiday Scheme in any employment except permanent employment. The holder shall not study for more than 6 months in total.

PRINT THIS DOCUMENT AND CARRY IT WITH YOUR PASSPORT AT ALL TIMES

The details above reflect the electronic record of your visa. A visa label is not required in your passport. It is an offence under the Immigration Act 2009 to alter this letter.

Please check the above visa details match your passport before you travel. Contact INZ immediately if there are any errors. If you get a new passport while this visa is still valid, you must apply to transfer your visa to your new passport.

You may be asked to show this letter when you check in for your flight to New Zealand and/or when you arrive at the New Zealand border. If you cannot show this letter, the airline may not let you board or you may be delayed when entering New Zealand.