

***The spiritual identity of women: Their contributions to a Social  
Work context in Aotearoa New Zealand***

A thesis presented in fulfilment of the requirements for the Degree of Doctor of  
Philosophy (PhD) (Indigenous Studies) at  
Te Whare Wānanga o Awanuiārangī, Whakatāne, New Zealand.



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Simmons-Hansen, 2015. *Dorothy's bird*. Acrylic, ink and foil on canvas

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### **Attestation of authorship**

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgement has been made.

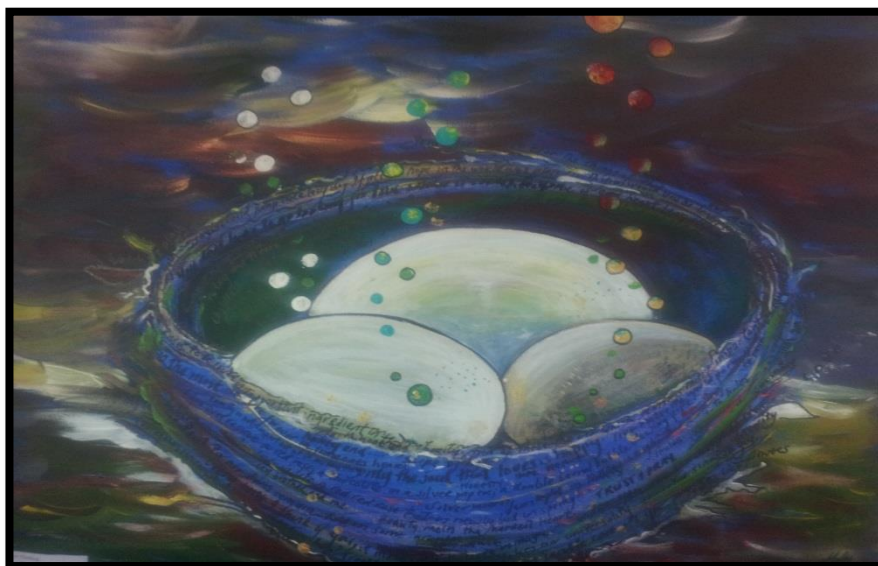
The thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

The thesis will be saved and stored at Te Whare Wānanga o Awanuiārangi and made available for future students and researchers to read and reference.

Merrill Simmons-Hansen

Date: 24 October 2017

## Dedication



*Figure D.1: Simmons-Hansen. 'Emerging' 2015. Acrylic, ink and foil on canvas.*

Poetry is where language obtains its greatest precision and richest suggestion ... The poem is the shape of words cut to evoke a world the reader can complete (O'Donohue, 2004, p. 80).

My central knowledge source for this work is not from books; it comes from relationships within these lands which sustained the life of my parents, their parents and all they cherished. I speak from this domain, my birthrite. This work is dedicated to all whom have known what it is to be unseen, or unheard. Being rendered as non-people, so the fiction of terra nullius pervades our everyday life and depletes our relationships to each other. This work is to evoke a world that those whom have yet to know what it is to be heard and what it is to hear themselves, may complete.

I dedicate this work to my parents John and Dorothy Simmons.

## Buiochas le Dia - In Appreciation – the Acknowledgements



*Photograph taken by the author in the Lochaber area of the  
Scottish Highlands  
Within the embrace of the mountain, bothy and landscape.*

My heartfelt appreciation and acknowledgment to all who shared of themselves so that this work can now be offered to the reader. It is in receiving, that I could find my words.

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women wisdom to community meeting and decision making (Winnipeg, Canada, 2013).

I acknowledge a further heroine Dr Ingrid Huygen and her work acknowledging the significance of spiritual and emotional intelligence and what this can be for Treaty partners, Tauwi as both the key and the space which opens in Te Tiriti o Waitangi (1840) based common good and mutual wellbeing.

Thank you to esteemed work colleague and friends Pirini Edwards and Jimi Burns for thoughtful guidance, to Mohan Lal, Te Wānanga o Aotearoa's (TWOA) librarian for a hearty response to calls for books and journals. I thank TWOA, as my employer for their support. I thank Dr Doris Kaua for blessing me with an eternal kindness, Dr Caterina Murphy and Dr Huhana Forsyth for your care and professional skills, patience and belief. You each have made a significant contribution to completion of this work.

And I remain grateful to the presence of animals, birds, fish and butterflies; these and three small dogs who called me to run on green grass and walk the estuary with them. This invitation amongst others provided important resources for this work. Through these, I came again into company of the land, the ancestors, the seasons and the gentle wisdom of butterflies. Here I understood the warm embrace of appreciation about my life. *Beannacht*.

## Abstract

This research explored the manner in which women know and manifest a legacy of knowledge within the Social Work environment. This knowledge found in Aotearoa is to acknowledge traditions or patterning of us as part of the living world: relationships to land, people and divinity. The broad focus for this research is of *Spirituality* as the pursuit of meaning making (Joyce, 2012, personal communication). That meaning making is just one of the things we do to inform identity. The central research question centred on the spiritual and emotional meaning for women here. This research has revealed a secret weaving of the contributions of both the personal and the rich cultural traditions and spirituality which powerfully connects some Māori and other women's lives (such as my own rich Irish Celtic heritage) through being here in Aotearoa. It is suggested that these cultural traditions remain marginalised through assumptions that fail to recognise spirituality. Similar assumptions may subjugate the realisation of social work practices expressed within cross-cultural relationships which can find new expression in this research; how women in Aotearoa relate to each other. The authors work practice has significantly developed alongside Māori resulting in the shared learning and experiences holding presence in this work. The findings of this research will contribute to further understandings of the concepts of spirit, shelter, and relationships and how the patterns of spirit absorbed and held in practice around our lives does not readily lend themselves to become named.

The work developed through initial conversations with women participants where their terms for their spirituality could be often shared for the first time. By speaking and being heard, women could then reflect on this experience, personally and culturally; the context of this experience reinforcing their Social Work practices. The methodology employed in this research combined women's voice (through interviews and focus groups), a review of literature and auto ethnography. These provided a vehicle to privilege spiritual practice, knowing and knowledge; knowledge and practices which can be often subjugated or minimised. Women expressed their personal and shared narratives and these formed a tool to explore the integration and inter-relationship of experiences along with an understanding which celebrates the reverence for the spirit of, and

in all things, the life force, and that light in the human face by which the universe recognises itself.

Initially there were 17 women participants who allowed their individual and collective voices to be heard through narrative discourses. Many furthered their initial contributions through the philosophical underpinning from notions of Appreciative Inquiry (AI), and recognition of Spiritual Orientation Inventories (SOI).

The findings were that each woman recognised her clear experience, her reflective theorising of knowledge around spirituality as valuable to her, and within her work and practice. Developing these opportunities for theorising through the research has revealed distinct attributes of spirituality discussed within an international context, along with interaction between some Māori women -and Celtic perspectives – both rich in oral history traditions. Together these serve to extend ‘voice(s)’ on the topic, continue to evolve contemporary feminism, and maintain that ceremony of praxis where subjugated knowledge may be recalled, recognised, be returned to emerging research perspectives. The findings brought forward implications for Social Work education, practice, and particularly supervision, and moreover in our human empowerment through the continuation of conversations on spirituality within the Social Work discipline.

Finally, recommendations for changes to practice are advanced as well as ideas for further future research such as the context of women’s realities and the validity of theorising in the workplace and in a Social Work discipline and its subsequent practices.

## Chapter 1: The Promise - An Introduction, Overview and Theories and Frameworks



*Figure 1.1: Simmons-Hansen (2014). 'Faith sleeping'. Acrylic, ink and foil on canvas; September 2015, Private collection*

### **Overview –Setting the context**

On a journey, it can be both lovely and helpful to have the company of a blessing. The more familiar Irish blessing “May the road rise to greet you” carries in it a spirit recognised, loved, and experienced, through the way this living world comes alive through my human journey. For example, I look deeply into the patterns held in this bird’s nest (Figure 1.1) and wonder about the creative heart which forms itself around life? As the researcher, it was through my spirituality that I discovered my love for secreted repetition, traditions, metaphor and experience(s) which highlight the threads that weave our lives within a grander wisdom. Through this I understand more intently how a birds nesting holds meaning rather than as an odd activity in amongst a haphazard assortment of grasses. I cherish the metaphors I find about my life. I convey these in the spiral tradition of the story form through this work as a Celtic formula of thought (O’Donohue, 1997) and so enable storied layers of meaning which nurture my soul. These too may serve to enliven the readers unique knowing.

Spiritualities as multiple layers become increasingly available through story and metaphor in this research which then enriches appreciation as to how we



human's make meaning, develop insights into power and its forms of authority and enhances moral imagination in action through our work.

This research sought to enable space for women social workers to aid in the human search for meaning through words, experiences, and shared stories and particularly spirituality. This harvests traditions by which we generate the shelter which inform our lives from within our lived days. It is an elemental truth that "without words we would be lost islands" (O'Donohue, 2004, p. 54). The selecting of words for our spirituality enables our awareness of our self, how we see and shape our world, a cultivation of our presence here through traditions with this living place and in our treatment of others. The unique attitude and practices by women, in their contributions to Social Work in Aotearoa New Zealand, is the focus of this study. As an active force itself, spirituality teases human understanding out from individualism. Through this research, there is opportunity to link our working experiences and understandings sensed within those active relationships within a living benevolent universe. When we miss these, then we may fail to meet an accountability held within this landscape of rhythms, and patterns. These are the rhythms and patterns through which we live and work.

That which is essential will remain invisible to the human eye (DeSaint Exupery, 1943). This research therefore seeks representation, words, images and metaphors to respectfully explore the manner in which we are held within the patterned activities and understandings of our being. The idea of the spiral relationship to understanding through storying, supports how women create meaning through their own sense making processes. The research interactions sought to support women within their cultural world view, narrative processes through which our words serve as a container and hold a symbiotic relationship with meaning (Tippet, 2016; Bishop & Glynn, 2000).

Māori, as people of this land, draw on words, their meaning, and the knowledge by which they exist, understanding their identity being possible through the embrace of Ranginui, the sky father and Papatūānuku, earth mother. Within a rich embrace of earth and sky so then elements of air, earth, fire, water, sensuously inform a rich spiritual technology. In these ways spirituality as

meaning holds significance to the researcher, of women in this study and the way we may speak of spirit within our everyday. This in essence is narrative learning. Narrative learning enables power sharing relationships, and its practice though the research is proposed to assist in the gathering of knowledge from inside one's self, one's experiences and one's interaction with others. It is the power of metaphoric images which were held in women's minds which generate actions around the principles of active giving, diverse arrival points, and deeper understandings

Metaphor is another form of narrative as a figure of speech from my Celtic tradition enables my drawing on rhetorical effect, identifying one thing to another, by mentioning another. Through assertion of one to another point, the comparison conveys understanding of either the mechanics of something or an insight into behavior. As the viewer we see, we feel into the 'object', something of our own experience or an emotion as in listening to particular music, or a painting in which we recognise not only that element represented but also something of ourselves. We become as if enchanted so we can see multiple time periods simultaneously. Metaphor has served the fuller communication of spiritual thought as it has served indigenous thought, sciences, and educational activities all which valued the 'metaphorical mind' (Cajete, 2000, see also Hart, 2009)). Here practices of sharing stories, lullaby, myths, symbols, conveys a 'formula of thought' which, like complex equations, can reveal much to another. It is through the idea of research being best supported by storying and restorying that we uncover the clear metaphor for seeing knowledge not as finite, static and complete, but constantly in a process of reformation (Bishop & Glynn, 2000). As the researcher, I offer to this work my world sustained in Irish Celtic people's reverence for the spirit of all things and for words. "Through our voices we bring out the sounds of the mountain beneath the soul" (O'Donohue, 1997, p. 13). Through sharing our words, we sustain what we call the world here for us.

That recognition of the context of words, and their culture legacies enabled essential qualities of women and their authentic identity and work (Estés, 1995). For just as I remain without shelter in any depersonalised, dispossessed social work profession how would the vulnerable find adequate recognition through depersonalised Social Services engagements. The research sought the words

whereby we personalise and remake everyday those orientations and ways we find substance in many maps and knowledge, in the daily pursuit of meaning. To pursue matters which I care most for is “of the greatest possible importance to the conduct of my life” (Schumacher, 1978, p. 9) and the means through which I/we daily recover recognise, re-engage with both meaning and spirit.

### *Introducing this Research*

This PhD research was developed within cultural regard for women and their words and spirit. The main themes and ideas in the first chapter are to acknowledge reflective deliberation giving space to the heart, mind, soul of women to allow ‘the touch’ occurring from trust, integrity and respect to occur between us in that sharing (Pohatu 2004). The participants were able to explore the over-arching research question which was: *how does she contribute her spiritual identity in a specific Social Work context in Aotearoa?*

It is important to note here spirituality informs what it is to be here in this place (Winitana, 2008). Through a critical review of literature, and utilising the methodology inclusive of auto ethnography as a practice, women participated into the work on *their* terms and often shared the unnamed gravitational fields which surround their lives (Whyte, 2015). They brought spiritual insight from direct experience or story. Through contributing on these terms, this meaning anchored knowing within the ground of our being. We were able to see ourselves as we have not been seen before.

This introductory chapter describes the context within which the research occurred, the background in which the profession of social work formed, and of spirituality within that context, including analysis both of control and also of the radical function of human presence. The theories and processes for the research are outlined. The major sections are: (i) the context locating Merrill (I) as *researcher*; (ii) the shape of the work ahead – that is the promise of a PhD thesis; and (iii) an overview of its seven chapters.

## **Context: Locating Merrill as ‘researcher’**

To begin within spirit as the context affirms the primary living presence of Māori of people of the land, iwi, hapū, and whānau in this place where the research occurred. This is where I locate myself within this thesis as a Celtic New Zealand woman, a non-Māori researcher and participant, a social work educator and practitioner. In this framework. My sense of identity therefore has fluidity in response to context, and I acknowledge my relationship to notions of Māori identity. What is particularly important to me as a Pākehā New Zealand is the notion of being a cutrually responsive Te Tiriti o Waitangi partner in both my professional life and my private/public one. The notions of partnership, protection and participation underpin my practice as a Social Work practitoner and educator.

Like other caring professions it maybe argued such as teaching and nursing, social work is socially constructed (Burr, 2003). It is a necessity that I consider dominant racial and gendered assumptions which if unchallenged are carried in research and in the social construction of social work in Aotearoa. These were paramount on a topic like spirituality where I specifically chose only to recruit women participants,

‘Whitened’ (or whiteness) privilege with political and structural arrogance carries a great poverty of reciprocity towards relationship within time, space, earth, people, her stories and the future state of the world (Leonardo, 2002). Ann Milne’s (2013) work starts colouring in these white privileged spaces as she challenges the status quo as follows:

“White spaces,” ... are anything you accept as “normal” for Māori – when it’s really not, any situation that prevents, or works against you being ‘Māori’ or who you are, and that requires you to ‘be’ someone else and leave your beliefs behind. White spaces are spaces that allow you to require less of yourself and that reinforce stereotypes and negative ideas about Māori. Most telling of all was the comment from a Māori student that goes straight to the root of the problem, ‘White spaces are everywhere,’ she said, ‘even in your head’.

(Milne, 2013, p.v)

Milne’s work after I read and digested it had profound insights and some of the issues in eduction paralled my own in social work. My experiences drew on my learning within white space yet finding little sustaining relationship and this

shaped my practice in a context that extends across three decades. I began to step into a different journey, one inwards, as I reconcile years, thought and heart-felt experiences. This process generates my reflections, that true to tradition in Celtic Ireland, each region has its own wise person. In Galway near Claddagh, she was named *Cailleach an Clochain*, or old woman of Clifden; her gift with wisdom held a way of linking the suffering and joy so these held a deeper unity from which people would integrate and engage courageously in their lives (O'Donohue, 1997, p. 238). This is a puzzling truth, "that we are made by what would break us", which can be the threshold on which the enigma and craft of recognizing relationship within which social work is formed (Tippet, 2016, p.13).

This context and the development of the research drew on the lens to spiritual knowledge as both customary, yet also able to be fresh. That this can be generated, reclaimed, remade, and remembered minute by minute. For through the context of the routine and ritual of everyday we also hold meaning around fragile lives lived through disenfranchisement, genocide, terror, and loss. The 'everyday' orientates us to meaning by simple steps, such as needing to rise to boil water for morning tea, to wake to the day light and surrender to night dreams.

While there are multiple ways of knowing spirituality and how others may see this, the aspects which I develop here begin in location of myself and the patterns around my being and working spaces. By introducing myself I develop this work through three lenses of sense making: (i) as a woman, (ii) as a research participant (within my own research utilising an auto ethnography method), and (iii) as a social work practitioner educator with well over 30 years experience in the field. I have also held positions of authority in terms of our registration board in the past. These lenses whilst enriching can also *problematise* my positioning as I have to locate which lens I am drawing upon when interpreting the data, and also recognise when one or more is paramount there is a sense that all three are still interplaying. This adds depth but also complexity to the work. Undertaking this study can add new knowledge to the field as there is a paucity of literature in Aotearoa New Zealand. Through these lenses I embody and am shaped by the historical and contemporary exchanges which both entangle me and call me home to authenticity, rawness and profound joy. These are essential orientations to meaning for me. These three lenses which shape what is seen, strengthen the manner for naming, selecting, considering, critiquing and evaluation, and add to

understanding the immediacy and those which I select as enduring parts within the larger landscape of my life and relationships.

While the goal of social life and social work is to enable potential through humanisation of the world, my experience is through myself/our self (or ourselves) of social processes, as forces working upon me/us and equally the way I/we work upon them. By reclaiming my/our language for the experiences, a woman may reclaim meaning, a support for their spirituality and so access potential to reflect upon those forces enabling transformation of the world (Spring, 1975). This recognition of spirituality called to mind formula or forms of power as personally and/or politically activating. Spirituality in its restorative capacities extended to contexts where people regain voice, the creativity enriched community and common good (Hawken, 2007). Royal (2007) draws creative and potential, social justice and cultural meanings, in a language which this thesis hopes to represent.

The structure in this thesis reflects the metaphorical mind and is underpinned by images and metaphors. Each chapter begins with an artefact or artwork. Many are my own photographs or even more personally my own paintings and artworks which for me best symbolise and characterise what the chapter is about. It is the promise in the nest which is acknowledgement of many embraces around human life and introduces the work (*Chapter 1 - The Promise* features the image of a nest). The bird (whose nest is featured) remains yet to be disclosed. The nest being usual for nourishing an egg evokes to the reader's mind that the research serves some promise or purpose.

*Chapter 2 is of Methodology and Methods*, the cover image here features Alice, my grandmother's beads. This is also a circle like the bird nest, and an encoded a silent text around our life. Through her touch on these beads, I recall Alice reflected on the nature of her world, her own truth as a legitimate way of knowing, and of her and her Claddagh people's formulas of thought. These beads were passed to me. As each wooden bead is strung together they collectively 'speak' and within the telling of this thesis point to the particular spiral or storying approach chosen for the work. That through storying as a familiar practice we may affirm the sacred and powerful nature of the focus in this research. Storying also will affirm the webs of belief wherein lie lifeways, and the ordering and

manifestation of human life through the narrative of the human voice (Gonzales, 2012).

*Chapter 3: featured The Kōhatu, the anchor stone.* Kaumatua (esteemed elders) understand the anchor stone was specifically left in this place and time for me and anchored the form of knowing, both published literature and embodied knowledge as threads for chapter 3 in the work. The kōhatu also serves the role anchoring fishing nets, so metaphorically this anchors formula of thought for the parameters for the thesis.

*The review of literature in Chapter 4, features the Celtic Banshee.* This marked a presence which spoke yet had no words. The Banshee, being a woman of sacred place. That place also speaks, educates, and informs the research within this literature.

*Chapter 5: Women's voices,* carried the painting featuring two mythological birds. As figurative presences they hover between branches, each other and air. This evocative metaphor is carried into the chapter which featured the participants' voices directly within this work. Just as we wonder at birds' abilities to flight so wonder is felt as necessary in order to listen to the participants. The inclusion of women's voice in the research is featured in oval shape –this is an imagery which expressed further than a sentence in a document of many sentences. Women spoke, just as the chapter features birds, capable of producing an egg. These were absent in the first chapter imagery.

*Chapter 6: Washing Lines and Wishing Wells,* calls on the formula of the everyday and narratives of resilience. The washing line being a symbol of perhaps endless hard labour in women's work and equally the 'washing line' being a connection across gender, class, cultural and societal experiences, as is the use of space in this work.

All that was clean becomes dirty. The act of washing is practical and political, for to clean and place a garment on a clothes line places something private to then being available to another's sight. Washing has been commonly completed through the ages, yet is is how it was done which has been a woman's way to speak back.

To place worn undergarments on the outside of the line is conveying something. Just as the chapter's title offers a conceptual metaphor and can convey the formula of resilience and of hope so the imagery of two birds being present, one feeding the other feature as a metaphoric imagery.

*Chapter 7: Dreaming Forward* presents Conclusions and Recommendations. Just as people recall their dreams of the past, it is in the art to imagine our future within a living communicating cosmos and living earth which requires the skill in dreaming our future. The metaphorical image here is of two birds caring for the nest containing two eggs while off centre another bird watches. This distracts us from complacency for societal and structural changes need attention in the recommendations which follow.

Explanation is now offered of the image used at the start of each chapter. The images at the front of each chapter offer an imagery, metaphor as a tool through which to examine and enriches the focus of each chapter

Metaphor, narrative theories, lament and mark a capacity within language where meaning becomes reclaimed, restoring an emotional spiritual intelligence to our daily lives (Burr, 2003; Huygen, 2007). This offers an appreciative rationale that applies to why the following section is both relevant and important too. Language is applied within the challenges and care extended within enduring relationships alongside people here. I acknowledge two embraces which attest to the inter-relationships of people of the land and later settlers. The first embrace resides an invitation to engage as The Treaty of Waitangi, 1840 and discover respect and integrity in partnership (Hotere-Barnes, 2015). For partnership to be possible for me, the processes require an openness to being a Treaty partner as a result of coming into relationships in this context. My consideration towards partnership simultaneously opens me to a second potential embrace, that journey out is only possible by inner deliberation into my Celtic ancestry.

These sources of meanings engage me. Because our histories, legacies are rarely a straight line (Ruwhiu, 1999) the meanings drawn within the Treaty of Waitangi can be embodied through various orientations including the welcome ceremony or pōwhiri. As the researcher, aspects of my experience in pōwhiri will be explored in the literature through my Celtic culture view as it contributes to the meaning of being here in this place and the meanings which may open to us. The



perspective of being one of a larger group of settler peoples to the Treaty partnership (1840), and the embrace of ancestry inform the researcher, the context and the research to be represented here. *How our stories may touch and developing shared stories where histories cross.*

Amongst iwi, communities, and work colleagues in Aotearoa there are as many diverse reasons about what it means to be here, as there are peoples. There are some agreed relationships, and various understandings which both *problematise* and enrich the nature, rights, and obligations associated with being in this country. These include those relationships within the Treaty of Waitangi (1840). This treaty understood both as a living entity and as an oral and written guide to the relationship established through the people of the land with the British Crown, to make way for subsequent settlers. Given my Celtic people's deliberation and practice of intentional gathering as being open to the divine, so within this Treaty I notice the discrete orientations by which peoples of this land, the tangata whenua as both iwi meaning people, tribe or the nation, and hapū as subtribe, and smaller whanau as extended family units (all sharing common ancestral waka or ancestor). These orientations inform their guardianship role with the people, the land, and the divine, status and identity and in modern day politics it was groups of iwi which challenged the Government in protecting lands and resources such as in 2004 Foreshore and Seabed debate. These thereby guided the researcher in relationships in Aotearoa (Human Rights Commission, 2012).

The broad focus for this research is of *Spirituality* as the pursuit of meaning making (Joyce, 2012, personal communication). That meaning making is just one of the things we do to inform identity and inform the shelter about our lives. To hold the formula of thought by which we hold our life meaning, are the human use of models, traditions, and patterns to assist us. The Treaty (1840) suggests an orientation to ritualise and so acknowledge what is sensed as spirit, mind, body, heart and place in order to survive also inform relationships between us each peoples of significance.

Kritek (2002) identified that culture offers a collective way to do and recognise or know the meaning held in things, while principles, agreed values and practices sustain and orientate cultural worlds in specific time periods and

circumstances. Here spirit enrich both the collective understanding and the individual meaning formed within embodied beliefs, shared concepts, theories, and collective practices. Therefore, the research design seeks recognition of a lens by which cultural spiritual and emotional intelligence enable being here (Huygen, 2007). This is about reclaiming from primary relationships, what may have become clouded. The people of this land consideration of and potential welcome here, in powhiri is drawn on in the research given participants in the research are Māori and non-Māori. Powhiri develops within place, practice and words. Our words are tools to communicate, to participate in what it is to be here and to best hear the heart in each other (Smith, 2014, personal communication).

This thesis demonstrates how the human reach occurs across space with words; within a self-selected group of women, Māori women and later settlers sharing moments where words may recover and enable some aspect of emotional and spiritual capacity and the manner in which we can bless our work through words. This awareness of meaning assists what had been missed in social workers support of their human integrity and on their journey of advocacy over both political control and financial subjugation.

When on a journey, it can be both lovely and helpful to have the company of a blessing and through these the living world comes alive to you through your journey. This PhD study was a journey requiring acknowledgment of blessings and their effects on relationships with the world. This is particularly the case where an awareness of blessings became stimulated when there is the blindness which comes with being too familiar with yourself and an associated blindness to the forces about us. These affect a fragmentation or estrangement from one's self and the legacies available to human life (O'Donohue, 1997). This is in effect a loneliness from one's spiritual wisdom and practice, and a colonisation as a old a force as human history (Jackson, 2007).

There is a purpose associated in being gifted wisdom or practice skills, that these are to be shared with all peoples, not held to one people (McDonald, 2017, personal communication). My mother's communities and the lands known as Claddagh, Ireland, has sheltered people for 6000 years (O'Dowd, 1993). The Irish peoples' knowledge and practice of Brehon lore had sustained the communities and guarded against offense which breaks community good

(Considine, 1995). These practices orientate my cultural knowing. One is the art of blessing, where words offers another way to be in the world, and in turn, opens us to what is undone in us (O'Donohue, 2004). It is the practice that when you are open you become capable to take someone into your heart. You have the power to bless them, which is to call the infinite about their life to enable them. These practices of blessing applied to me, feel as my skin. They inform my meaning making, my personal practice of standing to *speak*, spiritual enquiring, reflection and open me as does the powhiri into the research ahead. Powhiri is one manner for uncovers meaning as it calls my non-Māori attention and invites warm regard to the Māori world through its ritual of engagement.

For the uncovering of human meaning as spirituality, then my engagement in this research requires the act of *seasamh*, Gaelic for to stand mindfully acknowledging relationship. This too is a behavioural theoretical strategy employed by Māori in relationships which acknowledge mauri wellness states, and values or *takepu*. Through employing mindfulness here through *āta korero* (to communicate and speak with clarity, from quality preparation, a deliberation representation of that which is to be communicated) this can be likened to that same deliberate care given to the naming of a child or place and its meaning.

Through conscious naming so time becomes claimed to examine knowledge which otherwise can be diminished (Pohatu & Pohatu, n. d.). Words too not only describe what they say but also suggest what can never be said. That through these I would attest to the aspiration of being human in this land and what it is to stand and speak being non-Māori in *mihi* as part of powhiri. Royal (2012) identifies that such effort requires as much from non-Māori as from Māori.

For me to speak, then the Celtic cultural acknowledgment or blessing is that I stand to speak significantly in relationships of the Celtic wisdom. By being deliberately present in powhiri, and there addressing the question *whom am I?* This call to name and introduce myself, how my life connects to place, people, universe, calls back to me to what is complex and rich, the depth of knowing and legacy which moves deeply in me, and speaks to the art of living in rhythm here with soul, life, and the divine (O'Donohue, 1997). The world speaks back to me. Restoration of my relationships within powhiri as the wisdom of this place, trusting in what I learn and share is an acknowledgement that everything occurring

beneath the surface of our interactions exists because there is the wisdom and possibility of union, or love.

To listen with reflective deliberation, with patience and tolerance to the heart and essence of the women in the study, listen into that context in which she speaks, calls for conscious participation with all senses. Enduring wisdom becomes present with its behavioural and theoretical strategies to advance life. This listening recognised by Pohatu (2004) as *Āta* resides in Māori cultural definition. Interpretation of *Āta* and its potential deepenings and encouraging deliberation applied to this research on the nature of identity and work. *Āta* applied with *takepu*, values, engenders pursuit of wellbeing, *mauri* (Forsyth, 2017; Forsyth, 2006). For example, *Āta whakarongo*, activates a connection within which states of wellbeing or *mauri*, respect for *mana*, life force, values or *nga takepu* which humanises spirituality. *Āta mahi* is to work diligently in a manner appropriate to the task undertaken. To respect the cultural interface of being here, working out from my cultural definitions and interpretations towards or alongside Māori people and culture, it is non-Māori partners or fellow New Zealanders whom must start speaking with warmth and esteem about Māori culture and people, for not being Māori here requires intentional, deliberate reflection, moving with respect and integrity to honour to what it is to be here. To do this, then I require a spirituality. This research journey is offered for the intention of the restoration of *mana* individually, and at a cultural societal level (Royal, 2012).

The spirit, known as *wairua* informs the guardians here. People, land, knowledge and meaning remain carefully recognisable for this work. *Wairua* being as spirit as that in “the heart”, or for others who believe this is part of the “whole person” (Ryan, 1999, p. 158). The context or embrace supports a collective knowing, within which *wairua* may companion *mana* as an orientation to “integrity, charisma, prestige” (Ryan, 1999, p. 76), and these inform the emerging traditions and the human encounters in this country. Within my experiences these also attest to meaning where in the earth herself is held within the embrace; an embrace within which all human narratives are sustained and connected and so this also informed the research engagements (Wilkie, 2012, personal communication).

There is a fundamental respectful dynamic when considering spiritual capacity which draws people to communicate their past and present (Lillard & Jensen, 2003). We communicate who we are, and what we have done to pass on knowledge, values, behaviours, and the nature of reality without which new generations will have little to draw on. This work seeks to contribute to redressing losses and the fragmentation of human emotional and spiritual capacities. I notice my human orientation toward patterns within which recognition of beauty and kindness are akin in spirituality, and that the meaning held in kindness holds a tender *sistering* to the notion of mana, the life and integrity specific to and informing all and these interplay as lenses and dimensions which give recognition that life and relationships respond to a principled heartbeat. The principle of Whānaunga as activating the power in human life, to “bring forward surety of belonging to a body of people with a unique heritage” (Durie, 2014; Pohatu & Pohatu, n.d., p. 1). Those cultural and family practices become like a second skin around one’s life. That ... “the most important thing in the entire world is for people to be kind; this is love which is not only the sexual kind, but more significantly is the caring and compassion for others which is so terribly important” (D. Simmons, personal communication, 2015). These to me, are understood as a kindness and were essential to relationship or to the deliberation application of āta towards that second principle Āwhiowhio (outward flow between people and environment).

The second principle of Āwhiowhio as the outward flow of relationship between people and environment acknowledges that deep appreciation for the land as alive, the spirit of a place and the people. That while there is grace in the air, memory in the stone, fidelity in water, so we practice our spiritual heritage in order that our working lives are not numb.

Social workers’ terms and views on spirituality have additional implications beyond self to the people, their work to well-being and their awareness of other’s spirituality. Equally I have observed that spirituality may offer its grace, and mystery, to address the stress and emptiness apparent where spirit is no longer loved. My experience is how literally our mind becomes dull if it remains unvisited by spiritual images and thoughts with which our ancient world understood itself. That these too bring human sense into place in relationship to wellness as distinct from psychological coherence. To understand how women may know spiritual identity in work, the research was designed so the participants were invited, and

supported, to name their spirituality and identify it in their processes in social work. This required me to clearly locate myself within the research and this is discussed in the following section.

### **The *self* in the research**

The name given to me is *Merrill*, the name being a distant traveler which carries meaning forward to the present. One meaning from my family's Celtic language Gaelic, carried in Merrill is the meaning 'light on sea foam', or a presence in circumstances which may break us yet also a promise of hope. In further pursuit of meaning on a little spoken subject I have also placed the Methodology chapter early within the research structure. This includes insights developed through auto ethnography which informs the values, and methods selected in the work. These included naming the painful juxtaposition of being here and unseen, being professional and being committed to the empowerment of others (Hartman, 1992). Auto ethnography as one method, restored the way I find meaning with words. I am a woman social worker from the Celtic tradition; this tradition is one where we awaken at birth in the visible. In Celtic tradition, we respond to patterns held within the world's structure and come to know meaning. That landscape holds a legacy to insight whereby some of our struggle can be lifted by the light or beauty running within these experiences (O'Donohue, 2004). The research is both a personal and political study and as such has a particular positionality. "Many researchers seek to convey their positionalities to the reader by way of a positionality statement and, increasingly, researchers are including a positionality statement in their theses, dissertations or articles" (Slavin-Baden & Major, 2013, p. 73). Furthermore, Slavin-Baden & Major, 2013, p. 71) noted the following about researcher positionality:

Positionality emanates from personal stance. Positionality, however, is more narrowly defined than researcher stance in that it reflects the position a researcher has chosen to adopt *within* a given research study. Making positionality clear can provide the reader with the ability to determine whether preconceptions have unnecessarily influenced the results. Positionality means acknowledging and allowing a researcher to have a place in the research. Thus, to examine researcher positionality it is critical to locate researchers. Locating researchers requires that they continually interrogate their biases, beliefs, stances and perspectives.

I now foreground my own positionality within this thesis through exploring my own life history/herstory. My involvement in social work grew through my experiences of human life loss and death. This drew on regards for, and appreciation of, people and their relationships (International Federation of Social Work [IFSW], 2012).

Just as my family practice to create the basic garment called, the *gernsey* or jersey is understood as both physically and spiritually protective, so for me what matters is the appreciation of the unique living system of the worker and those knowledge and relationship systems of people in relationship to related living systems. The human presence offered some light which recognises, nourishes and validates the understanding in troubles (Durie, 2014). Through this relationship into this world, so we recognize an enduring capacity, an invisible embrace from kindness. Despite all which troubles our lives, our human hope seeks out and deliberates with that intimate kindness residing in the heart of everything, the gracious eye that does not seek its own service only. 'Kindness strikes resonance with the depths of your own heart; it also suggests that your vulnerability, though somehow exposed, is not taken advantage of; rather it becomes an occasion for dignity and empathy ... and opens opportunity for illuminating what is complex and rich in difference' (O'Donohue, 2008).

To begin with *myself* as a woman, my fundamental activity in deliberation and selection of words for my experiences, orientate what had been the thinned versions by which I had described my life (White, 2007). In my work, I often sat listening with people, recognising that same orientation in their words, values, purpose, and spirituality. These generated a humanising effect, a deliberation and kindness guiding the person in difficulty. To care, to offer consideration where we/they/I distinguish 'the real' in that way and made sense in a manner no other way can offer.

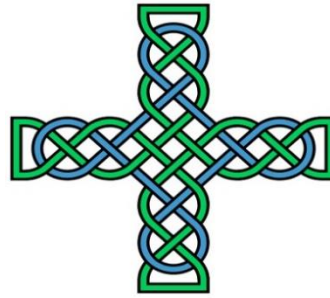
I understand I actively theorise for orientation and meaning. Through meaningful conversations, one with another in relationships, I notice that we loosen the notion of insular self, through increased sensitisation with each other. Our self is formed through deliberation with shared ideas, and in relationships with another. The research changed my surety; I became critically aware of the

current promotion of a depersonalised clinical professional in task focus, versus age old traditions of how we carry healing capacities through the empathic respectful self. I deliberated with personal cultural frameworks which informed 'Who am I', and became critical of the danger through racial assumptions embedded in research and social work education of repeating dominant stories and of permanency, in power structures which normalised within themselves their subjugation upon women. I understand that for me the daily claiming of my educator's role, is one of being worthy of the care for my own and others learning moments. That I actively address the dominance perpetuated through education and in particular, through white privilege (O'Connor, 2014).

To work then with 'who you are, begins in naming the consciousness by which 'I' am in the work. I draw from knowledge, hear a heartbeat and formulas carried in Gaelic Irish, where the metaphoric mind which opens to knowing and having voice becomes possible from being in the place of one's standing. That is, to speak, is because of these relationships which have gone before me and grown my life.

These are developed further in the literature chapters. As the researcher and a participant within the research, I have sought to represent this deliberation, and kindness which I found lingering in everyday experiences, and diagrams/models which speak to the reader of this world. From experiences of darning socks, supporting parents, observing the insects, animals and plants of our living world, to figures of *The Celtic Cross* (displayed in Figure 1.2 below) where traditions of care draw heart, place, relationships, purpose. That these are as deliberations and transformative possibility to redress human suffering. The researcher will revisit these figures in the analyses in the Discussion chapter. Through our words and those linked to established bodies of knowledge, so dimensions in which to surrender silence, to consider and to make sense of what we say, as data, occurs on multiple levels. My personal sense is enabled and my development of the following Figure 1.2 (over the page) illustrates the interactive self.





*Figure 1.2: Celtic Cross/Interactive Self. Explanation of the figure's form through the role and pace of each thread and equally these as the sum of the whole*

There remains an enigma embedded and conveyed through this figure, which served to problematise any of my attempts at a singular approach to self and the research. By acknowledging the presence of the enigma, this drew me to language my recognition of the living world and how the human struggle co exists and partners the other in a mutuality. This latter is a recognition of the relationship between wounding and enabling of knowing. That knowing as the synergy within the Celtic orientation of this world; “On the day when the weight deadens on your shoulders and you stumble, may the clay dance to balance you” (O’Donohue, 1997, p. 11). Orientation models, practices, and inventories are carried in images and metaphors which are both specific yet are universal to being human. Metaphor as image “constitutes an indispensable factor in language in its organic wholeness” (Ernst Cassirer, cited in Eisner, 1998, p. 121). The Celtic image conveys the mutuality in receiving and the wholeness such as the obligation of the receiver to the giver. The gift being my life is changed. Acknowledging obligation bought me closer to self-determination as an authenticity present in relationships and practices. I was aware of how orientations bring me into my obligations, which sustain one to not reduce all that you have (even) in the face of what you have lost (Hone, 2016). These may appear when examined through the manner of human services within managerial structures and offer significances, which are not to be dismissed. See Figures 1.3, 1.4.

Hierarchical discourse (act on all quads from the top down)

Positivist discourse.....

Positivist discourse.....

**Managerial**

**Professional**

Social services termed welfare and shaped as product for consumer; Social worker reframed as case manager and accountable to management

Welfare as service for client; Worker accountable to client and profession

Humanist discourse.....

Humanist discourse

**Market**

**Community**

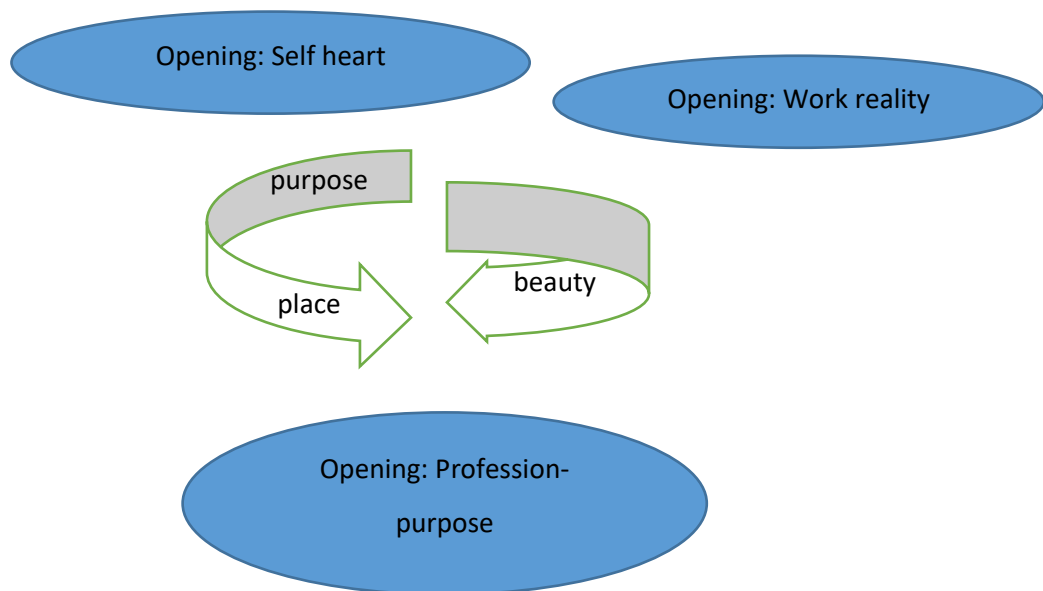
Welfare as commodity for customer; Worker as broker or entrepreneur accountable through customer choice.

Welfare as participation for the citizen; Worker as community enabler responsible to community through democratic decision making.

Anarchist discourse (act on all quads bottom down)

*Figure 1.3: Examining Competing Discourses of Human Services and Social Work (Ife, 1997, p. 56).*

In uncovering the competing discourses highlighted in Figure 1.3 one sees how social work is socially constructed. This enables awareness of power, and the social worker's human presence and curiosity about spiritual meaning. By inviting Artistic form, its presence then has place and recognition here; "congruent with the dynamic forms of our direct sensuous life; with for example works of art as projections of "felt life", as Henry James called it, into spatial, temporal, and poetic structures. They are images of feeling that formulate it for our conception. (Susanne Langer, cited in Eisner, 1998, p. 27). These can be aligned beside the 'real' world', that world of finite time and space which is normalised as the only one. The following Figure (1.4) gives imagery to such form, opening k/new spaces for the researcher in the developing work (Edwards, 2011).



*Figure 1.4 – Openings, recognition of the engagement where self, work, profession, place enables light, a spirit or beauty opening within and outwards to another (Simmons-Hansen, 2016)*

I developed this diagram in 2016 as I was trying to find a way to graphically represent my initial musings and conceptualisations of the interactions between self, the profession of social work and the notions of spirituality might connect.

My own thinking about what I was conceptualising is assisted when drawing diagrams, as these best exemplify a way of understanding and creating meaning and interpretation. Therefore, throughout this thesis I have provided these models as various frameworks and advanced organisers as a way to understand and make sense of the *data* which were at times co-constructed with my participants. That said in terms of data analysis and the next step of interpretations had to be my own in order to add new knowledge to the field as this is one of the hallmarks of a PhD thesis.

The interpretations needed to be reflexive and throughout the thesis I have added in *researcher reflections* by way of auto ethnographic entries which helped my thinking about and analysing of the literature and primary data. Examples of these will appear as text boxes to delineate them from the regular narratives.

In relation to the notion of reflexivity Slavin-Baden & Major (2013, p. 80) noted that reflexivity has become a common and almost expected practice. Furthermore, quoting the work of Greenbank (2003) they argue:

Users of both quantitative and qualitative methods all need to recognise the influence values on the research process. ... The inclusion of reflexive accounts and the acknowledgement that educational research cannot be value-free should be included in all forms of research ... researchers who do not include a reflexive account should be criticised.

(Greenbank, 2003: 798, cited in (Slavin-Baden & Major, 2013, p. 80).

This quotation though quite hard-hitting for me a researcher best encapsulated my understandings how this project was encased in values. The participants whilst all social worker practitioners and educators were not a homogenous group. I envisaged there may be a common language and shared values and had to question some of my own assumptions.

In making sense of my location within the research and my ways of knowing and understanding as a female social work educator, the work of Elliot Eisner, the infamous teacher educator and artist. For example, Eisner (1998, pp. 3-4) stated:

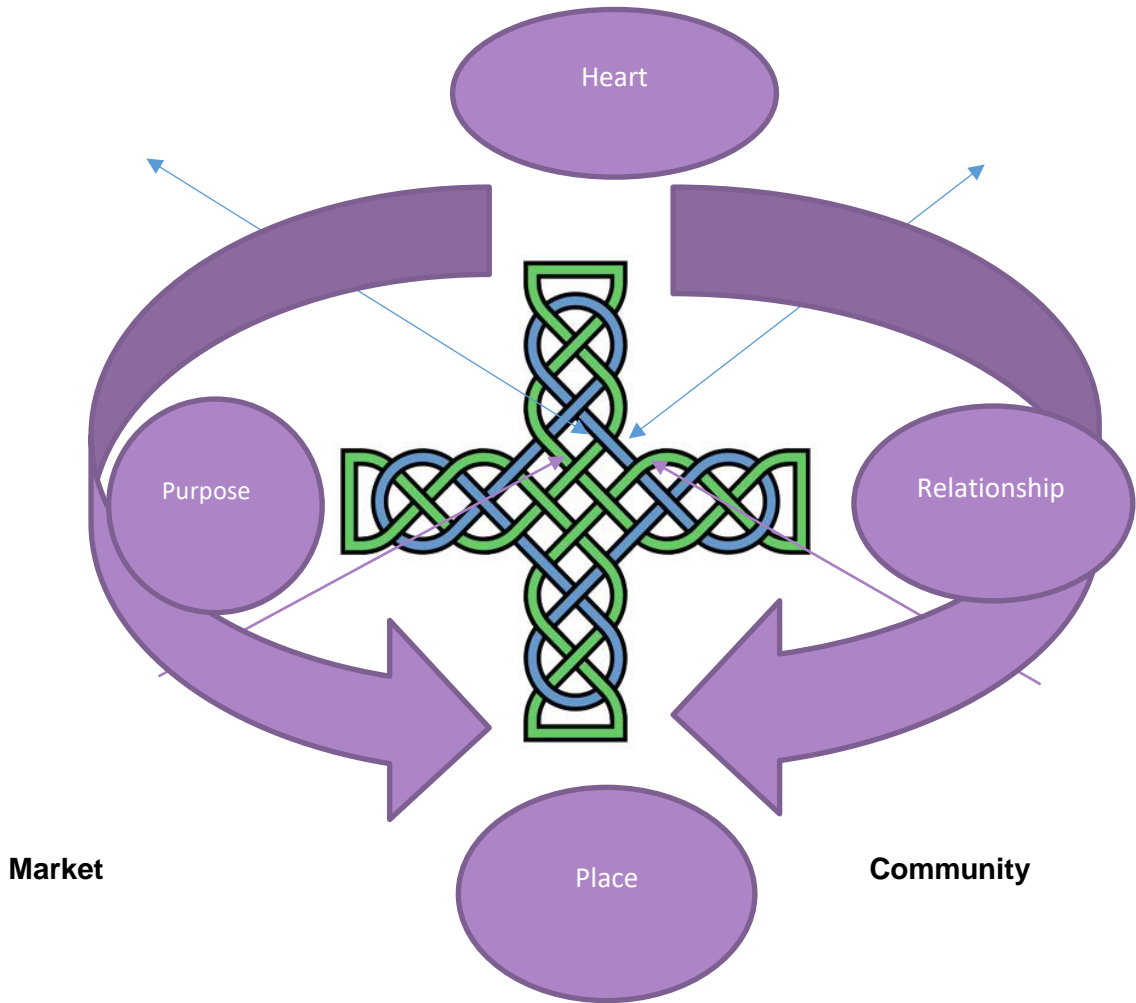
As the human researcher, I am undoubtedly here in the work. By an approach welcoming of human authenticity, so I make no apology for the personal tone that I hope comes through on these pages. Although my words (here), were prepared on a computer, they were created by a person. I want that to show. The reason for emphasizing voice and other topics is not to gussy up language so that it is “humanistic” or “artsy”; it is to serve epistemological interests. What we look for, as well as what we see and say, is influenced by the tools we know how to use and believe to be “appropriate” in recovering human value in work practices.

This quotation endorsed that the researcher’s human touch would hold a presence in any work. That this encapsulated for me how the essence of a person as a researcher brings the personal into the research. “For your work is to discover your world, then with all your heart give yourself to it” (Buddha, Gautama Buddha (c. 563 BCE/480 BCE – c. 483 BCE/400 BCE).). Developing my personal sense of these I combined Figures 1.2 and 1.3 into a fourth combining the Celtic Cross/Interactive Self, Openings, Competing discourses and social workplace model. Figure 1.5 shows this.

Social services termed welfare as a product of consumer. SW as case manager, accountable to management

Welfare as Service for client. Worker accountable to client and profession

**Managerial** - Hierarchical discourse (acts on all quads: top down) - **Professional**



Welfare as commodity for customer; Worker as broker or entrepreneur accountable through customer choice

Welfare as participation for citizen. Worker as community enabler-responsibility in democratic decisions making.

Anarchist discourse (acts on all: bottom up)

Figure 1.5: Interactive self (heart, place, reality, purpose/s), competing discourses (Ife, 1997, adapted).

Through combining the figures and adapting the Ife (1997) diagram by super-imposing the Celtic cross and other factors (in Figure 1.5), there is potential expression beyond positivist, humanistic to the lens in which our interactive self is accurately rounded, represented as ball shaped rather than a flatten page. That as human, we are actively engaged in and seeking its integrity, maintenance in moment by moment acts of self-determination in work. Eisner (1998) observes:

Just as “all of our scientific explanations and critical readings start from, embody, and imply some interpretive standpoint, conceptual framework, or theoretical perspective. The relevance and adequacy of our explanations can never be demonstrated with Platonic rigor or geometric necessity. (Not to mince matters, *episteme* was always too much to ask.) Instead, the operative question is, which of our propositions are rationally warranted, reasonable, or defensible – that is, well founded rather than groundless opinions, sound *doxai* rather than shaky ones?” (Toulmin, 1982, p. 115, cited in Eisner, 1998, p. 51).

The Eisner quotation influenced my thinking about a way of knowing and understanding, and my choice of methods too. Given I work in the social services and as a feminist educator, I was naturally drawn to qualitative methodology and methods which would best enhance the veracity of the research and seemed appropriate to the kaupapa.

So too is the reasoning: how then do these explanations, enrich, and enable our human experience? Spirit in the purpose of the research, and principles developed or deemed suitable by participants were to guide the research enactment. For this purpose, spirituality was defined as the pursuit of meaning. That this was either as a personal matter, or this, and as the legacy of cultural, environments, and even meaning and for some the meaning of God (Joyce, 2012). This recognition of spirit led to my declared positioning within the research which both contextualises and *problematizes* the process, as well as the material generated.

From the comprehension that a truly educated man or woman is one in touch with their centre (Marsden, 2003), it is trauma directly to me or through an ancestral wounding or recent neurological trauma that may fragment the whole by which one accesses humanity.

This drew my critique of the potential within my educational role, realising that education has enabled the production of compliant obedient populations. My potential role being to support women to notice the social and physical barriers imposed on them. By seeking to work in a respectful questioning process, to assist woman's relationship within any of her self-mortification so bearing with a potential moment where she releases herself further to the worth of her spiritual knowledge. This can include her realising societal denigration of the value afforded to the work which they engage within.

In the research itself, participant's recalled loss and shame, memory of trauma and historical wounding carried at a cellular level and was capable to be triggered by experiences perhaps recognised as transference or counter transference (Samuels, 2010) or Indigenous Intelligence being that animated energy which seeks human compassion and learning (Gonzales, 2012).

There occurred for me a pursuit of the women through their words, images. These drew memory to them and for me which both would hold and contain wounding; centre the primacy of indigenous language as it evokes spiritual literacy and had been banned, denigrated, thereby diminishing understanding. Cultural practices held this knowledge buried and waiting there intrinsically, in potential as if folded in the fabric of presence wherein spiritual guardians patiently awaited. These invisible embraces existed around my life and inform me in this work and remain points of ongoing deliberation into scientific emphasis on researcher neutrality verses research activating (*k*)new obligations to relationships in the researcher and how to write 'right' (Edwards, 2011; Nolan, 2005) .

Here my experience in research is informed in Celtic spirituality as a knowing which draws on the imagination towards an awareness of concept and experience of time. We recognise "presence and the celebration of nature (as) only possible because time (is as) a window on the eternal". "Time was never reduced to an achievement, (but) a time, (lens) for wonder" (O'Donohue, 1997, pp. 190-191). To become exposed to wonder required my sense of our self as human beings within time, not human 'doing to' time. This understanding shaped the choice to select a storying approach in which to convey this research, rather than through representing the work in a linear dictate only. That by attending to

relationship in time, as conveyed in strategies employed in powhiri, Āta korero mindfulness of being deliberate in gathering stories communicated bought my capacity in trauma beyond that of rapid clinical efficiency. As a social worker, I hold this knowing as human being in time and their meaning made through emerging story lines when alongside those in immediate loss, or long-time vulnerability. The notion of being in time, shaped how to share deep listening. That someone in pain, loss has ability to hear/know herself offered a unique light, insight.

The research engagements occurred across the year, and I experienced the annual circle of seasons as an invitation to the “deeper rhythm of human belonging, vulnerability, growth and diminishment” (O’Donoghue, 1997, p. 205). This wonder invited a deep level memory; to layered knowledge and organised relationships to be deliberated, understood and enriched. Through storying these relationships, awareness becomes possible to re inform, re-evaluate experience. Woman/women and her/their stories bought recognition of wellness within an entire ecology. The movement created between internalised, imagined and the lived contextual rich experiences, enable orientation and recovered dimensions of deeper understanding. Examples of orientation, provided in Figure 1.6 (situated on the next page) enriched human behaviours, and reflective patterns which may be noticed between self, knowledge, and other knowledge, and being available to the research process (Black, 2010).

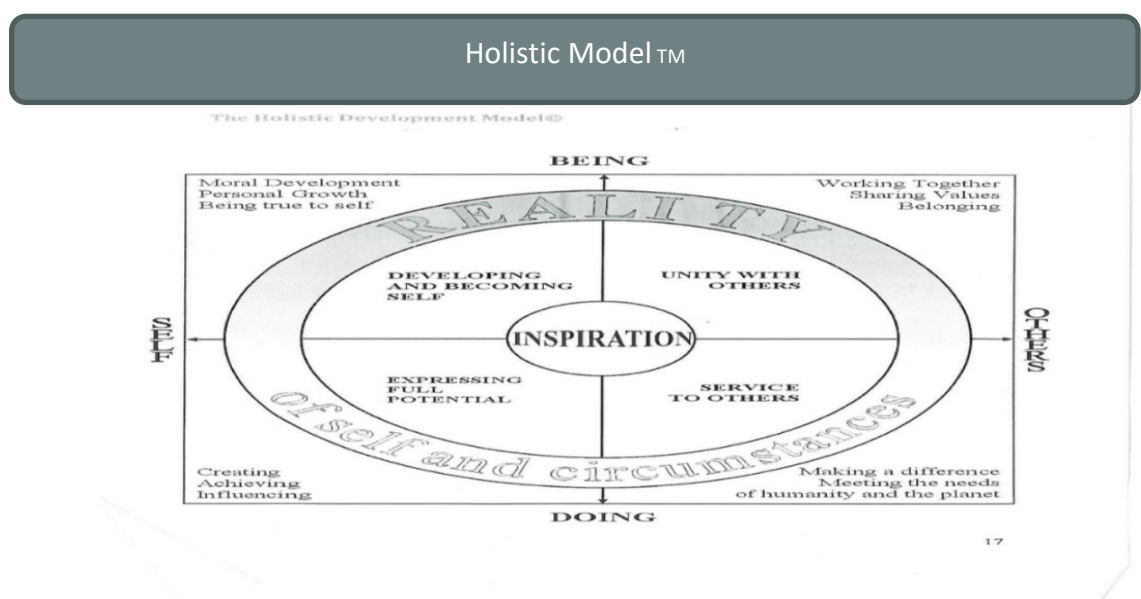


Figure 1.6: Holistic model. (Lips-Wiersma et al., 2011, p.17)



It is through the recognition and ongoing development of orientation models which enables our 'remembering' of what had been fragmented (Tuhiwai-Smith, 1999). Histories formed of cherished practices, built into ways we orientate our self to our integrity. Orientation models can assist each participant to take responsibility and enable acknowledgment of inspiration and realities. The Holistic model (Figure 1.6, places inspiration as central and that reality develops externally. When applied to Social Services, where human lives are recognised centrally and implicit in nature as within the lens offered as tangata whenua then the restoration between women and the feminine wilderness may also be centralised and inspired.

As a woman, grandmother, daughter, sister, partner, artist, explorer, I understand my own spirituality both through the world around me, my inner world, and the relationship with people and their/our purpose. I am an *insider* in the research through my journey through poverty, suffering, danger, loss, death and life. Yet I am also an *outsider* as a researcher working in intention and deliberation. Therefore, I am both an insider and outsider in the research and my working through these tensions shape this work (hooks, 1984, Tuhiwai-Smith, 1999).

#### *Initial ethical considerations*

Detailed consideration was given in this work to challenges that Aotearoa New Zealand poses as a small country with select numbers of social work settings and social work education providers, therefore care was needed in regards conventional research applications of Confidentiality, Privacy, and Consent. The principle of Whanaunga, and second principle of Āwhiowhio as the outward flow of relationship between people and environment, drew recognition anew (aknew) to identify, knowledge, social work research and social justice.

The researcher's intention being to enable a respectful and collaborative opportunity for women's voices to be invited, heard, collected and then analysed within this thesis developed both acknowledging of ANZASW Code of Ethics (2008) regarding research work with Confidentiality, Privacy, Consent and through warm regard for Whanaunga and Āwhiowhio.

These processes along with Te Whare Wānanga o Awanuiārangi's ethics requirements guided the research within an appreciation for a Participatory Ethics, one guided by Āta as deliberation (Pohatu, 2004; Forsyth, 2006). Underpinning this philosophy, a particular 'braving relationship' (Brown, 2016) was established which worked intentionally to acknowledge culture, interpretation, and guided values for responsibility within community for the greater good. This work proposes that through enabling responsibility to community (ANZASW Code, 2008) in a co-constructive approach, then each woman was able to 'stand up' and recognise herself through and in, the research. The deliberate inclusion of most participants' names as identifying features was consistent with the researcher's regard for each participant's wishes. In this instance 16 of the 17 participants chose to use their own name, whilst the other preferred the anonymity of a pseudonym.

As a principle-based approach this research was guided by a need to be responsive to participants and responsible with their narratives (korero), in a way not applicable to 'regular' studies in which ethical issues of participant's rights are paramount (Sheridan, 2009). With active buy-in and written consent from the women their preferences were to develop the research progression collectively and collegiality. There was an explicit desire to explore the research together as a cohort. No deception nor coercion of any kind occurred in the study and participants willingly agreed to be *co-creators* of the research and to be 'named' which I acknowledge is not standard practice in terms of ethics. This issue will be addressed more fully in Chapter 2. The next section provides an overview of the thesis as a whole.

### **The shape of the work ahead**

I understand there remains real concern that by the loss of our conscious respect for the divine, we reduce what it is to be human in any situation, especially in the care of those made most vulnerable (Gibson, 2010). The suggestion is that it is a symptom of the narcissistic kind where literal understanding of 'object constancy' is applied to all. This effect pounds us in an emptiness or separation from this world. Furthermore, we may feel in our work processes, an absence

which evicts that which constitutes our humanity. As cultural beings, the capacity we have to care for each other is dismissed.

This is at the expense of what we bring as finer relational qualities sacred to our self, work and to that which adds inner form to the healing in social service encounters (Samuels, 2010). To assist in uncovering these issues the following chapters are explained throughout this introduction.

1. *The Promise*: Overview and Introduction to Theories and Frameworks
2. Methodology and Methods  
Pre-amble One: Literature Overview
3. *Kōhatu. - Anchor Stone*: A Review of the Literature and Context
4. *Banshee: To Stand Beside* a Review of the Literature and Women Speaking

Pre-amble Two: *Home Fire* an Introduction to Findings, Discussions and Conclusions

5. *When I Hear Your Voice: Women's Voices*: Data and Findings
6. *Washing Lines and Wishing Wells*: The Discussion
7. *Dreaming Forward*: Conclusions and Recommendations.

## ***The Promise: Introduction***

### **The thesis structure**

The research focus begins detailing the context around our lives including the silence around working with and hearing each woman on her terms, for there is clearly difficulty for someone to speak if in the way they are approached their status is doubted. Examination of what silences and embraces life and work particularly for social justice social workers.

The Introduction gives context to how the study necessitates the recognition and sustenance between people and their spirituality. The naming is to support ways to work in the zone of people. "I can't say who I am unless you agree I am real" (Baraka, 1970, cited in Hartman, 1992, p. 483). This thesis is then developed through a review of the methodology, literature, the insight and analysis possible through the voices of women in individual interviews and focus groups, along with the context offered by the researcher's ethnography.

In this research, the auto ethnography practice served to bring into the methods what had been dismissed, inclusive of those invisible embraces of culture and spirit. For me culture can be an invisible embrace, an understanding which informs, orders and gives sense the collective way we do things. As a woman, mother, grandmother social work researcher and Celtic New Zealander these multiple lenses shape the centrality I give here to the Methodology chapter. This chapter is ordered prior to the literature review and to assist the organisation by which I apply, order and understand the developing research. This is not to state that metaphor and

### **RESEARCHER REFLECTION 1: AUTO ETHNOGRAPHY**

*Within any apparent haphazard grouping there resides multi-faceted branches, reminding the researcher of the briar or bramble bush of her childhood. While the bushes were sources of black juicy fruit for a three-week period of the year, through the remainder of the year these are dense, wide reaching thorn structure which inhibited access unless one was humbled, as a small animal or driven to be upon one's belly. Just so, for as I can locate myself in distinct cultures and ethnicities, gender, class, religious, abilities and age based grouping enabling my authenticity in any given moment, so too facets of culture may blind me. Rather than hiding in brambles, or the conflicted spaces which exist in and between cultural groupings through this work I hope to work within and with culture as point enabling minutes of self-determination, and as such informs both the personal and the collective identity*

image such as *the Celtic Cross* (Figure 1.2) never fully depict the delicacy by which we negotiate the brambles to which we may be subject.

Within the invisible and visible context of 'becoming' as well as 'being' belonging both to the future as much as the past drawing on narratives and views which inform how we live together (Hall, 1996, cited in Smith, 1994). This informs the Methodology chapter and centres this in the early part of the thesis unlike the usual structure of written research.

## *Chapter 2: Methodology and Methods*

To invite participation with women on a rarely discussed subject required care developing relationships where the power in storytelling and restoring ourselves can serve us to be in touch with what is central in our life.

The methodology for the research developed through relationship of deliberation and intention so women may speak on spirituality. While it is asserted that "our times are driven by the inestimable energies of the mechanical mind" (O'Donohue, 2004, p. 4) extraordinary spiritual orientation traditions remain within an enduring acknowledgment for values of the people and the land, iwi and hapū Māori as tangata whenua. When approached by the mechanical mind with its force, and focus, this then dominates the habits of gentleness and respect in the spoken version carried in the story telling. The philosophy informing the methodology sought that kindness, knowledge, and enduring knowing could become evident to each woman in the research and the researcher also.

The articulation of legacies of gentleness, wisdom is rarely either named or evident in social work literature (O'Donoghue, 2002) yet remain recognised inner resources available to ourselves and others. Perhaps we can only think of things which we have words or names for (Lips-Wiersma & Morris, 2011). "Words not only describe what they say but also suggest what can never be said" for there remains that hunger to be seen, to be heard as real in ways that matter, to recognise our lives within the invisible spiritual embrace around our lives (O'Donohue, 2003, p. 54). Names reside in collective and ancestral knowledge and on being called, move forward as a stream which flows beneath this world within which knowledge becomes available to that generation (Gonzales, 2012).

The enabling of women to speak attested to models of discourse analysis (and theory), narrative theory and within the work with women to provide a voice (Cram, 2010; Gilligan, 1982; Hart, 2009; Mikaere, 2003; Spender, 1980).

Deliberation of these insights began in internal deliberation for me, as the researcher to choose to negotiate meaning according to each participant. This assisted in internal awareness or auto ethnography, external articulation activated within individual interviews, critique of literature review and these applications into social work as enabling and deepened momentary insight, self-awareness, and choices including employment. These include a potential development marked by participants as being 'seen a-new', but also 'seeing anew' and that women's renewal must survive workplace and managerial philosophies.

As a participant within the research I negotiated how my personal meaning may be re-written in multiple ways, how unique experiences of circumstances, understandings are informed by unique cultural lenses. Informed by values held within the metaphoric mind to speak of one thing in a manner utilised to show the likeness, the analogy between them. That the ethics informed in the process of analysis and resultant understanding both, of the parts, and of the relationship across the particles of place, being, reality and heart (Figure 1.5). Therefore, meaning formed as if from an equation revealed in the marked patterns and beauty. This recognised then it is being available to inform my researcher relationships, my obligations for care for spaces open enough for narrative research learning sites (Pohatu, 2009).

By choosing appropriate frameworks and theories which enable unique expression, as a researcher I guide responsivity towards data and experiential learning, care for and recognition of knowledge, knowing, and experience shared, which ensures that what is valued endures and is treasured by becoming recognised and validated to be applied to current troubles. This is particularly through women in the research sharing, then it was proposed unique nature of an inner landscape of the human heart, the external understanding of relationship with in place, meaning of life, purpose and spirit becomes apparent and orientated for them (O'Donohue, 1997; Larsen, 2011, and Larsen & Rinkel, 2016; and Phillips, 2014)).

The primary methods utilised in this research were researcher awareness, (auto ethnography, written as reflexive researcher reflections in vibrant purple text boxes, like the one on page 31), inclusion of women in the research voices (as narratives through interviews and focus groups), and critical review of the literature. Brief definitions of key terms follow.

The narrative approach is the examination of stories and the way these stories are told hold both unique personal values and are of cultural general relevance. The narrative power relies on a person naming and therefore claiming their world. These narratives are also embedded in architecture, textile, and objects of human life (Epston, 1999).

Through shifting the lenses utilised in discourses, an application of a variant of appreciative inquiry informed the philosophy of a way of listening to, and working with, the participants, the literature, and auto ethnography. To appreciate is to engage within the philosophy which proposes that research involves respectful companioning and supporting the pursuit of what interests the participants. To appreciate the speaker and the inquiry process supports an enduring value of indigenous knowledge and offers much to the unfolding work (Cram, 2010)

Auto ethnography can be the daily momentary struggle and practice of remembering and the re-acclamation of personal experience in a deliberate dialogue between myself and that which I hold to matter (Durie, 2007; Wilson, 2008). Through attending to that which has otherwise remained unseen, this practice has significance in enabling also my deliberation as researcher in recognition of how women contribute to what has been unseen in the social work context.

The methodology as informed by auto ethnography, therefore includes consideration of Spiritual Orientation Inventories (SOI, Elkins, Hedsrom, Hughes, Leaf & Sauders, 1988), for identifying and aligning spiritual attributes (Joyce, 2012). These attributes include attention, devotion, insight and humility, along with the ability to recognise and enable the manifestation of spirit. The orientation inventories have enriched contemporary research by drawing attention to distinct attributes that sit in scholarly work internationally. These lenses recognise voice and integrity, and companion safe practice guidelines for cross-cultural research

(Cram, 2011; Drouin, 2002; Glynn, 2007; Smith, Smith, Boler, Kempton, Ormond, Ho-Chia & Waetford, 2002; Tuhiwai-Smith, 1999). Safe practice is inclusive of appreciating the participants' world view and the context of their lives.

The research design intended describing meaning, definitions and experience by giving 'voice' to individuals yet became 'collective' through interaction. The researcher as both an 'outsider' (as a researcher), and an 'insider' as a woman in the social work discipline, (hooks, 1984) sought to develop the work mindful of herself within subjective objective relationships and the potential insights which these positions may offer.

I have drawn on an Appreciative Inquiry philosophy (Cram, 2011) rather than specified practice phases usually involved in this method. Deliberating this Appreciative presence, and fullness, orientates myself, the research relationships enabling the methodological approach work through principles and a development sequences. This philosophy values the use of open ended questions to develop both 'stories' of the women, and at this point knowledge of the topic (Lips-Wiesma & Morris, 2011; Bird, 2000; Royal, 2002). This enabled that the discussions move people towards what they care/d about and what interested them. The women participants may possibly then experience 'tiaki (to be taken care of)' in their ways of being in the 'world' on their terms (Cooperrider, Whitney & Stavros, 2003; Scott Peck, 1997).

*In summary: The women's involvement was via interviews with myself as participant and as the researcher and with an invitation to a focus group. This developmental approach grew naming and claiming the authentic meanings with which women begin in the work and those arrived at by the women themselves. Subsequently intertwined the distinctions and commonalities formed from the researcher's auto ethnography and literature review (Chiu, Emblen, Van Hofwegen, Sawatzky, Meyerhoff, 2004; Edwards, 2011; Nash & Stewart), 2002; Royal, 2002).*

The researcher sought to address the main research question by exploring the following questions with each woman and then with the women collectively.



## **The Research Questions and Thesis/Chapter Overview**

The central question explored the following: *In what ways do women contribute spiritually to their own Social Work practice in Aotearoa/New Zealand?* This was explored with some of the following inquiry and sub-questions emerged according to the focus in which the participants pursued as a principle of Appreciative Inquiry (Cram, 2011).

Through this approach the researcher (*I*) and the participants followed what interested them, what formed and sustained *spirituality* for them and human existence. To be able to speak and be heard on one's own terms restores what and how we understand as real, valid for us, and is worthy to include in our work. The participants were recruited in response to an invitation flyer shared through the social work profession, and by words of mouth. These engagements began further a snow balling effect bringing women to want to contribute. Part of culture is the proportioning founded on the individual person as productive of, and crucial to, what is affirmed as spiritual identity.

The spiritual identity is applied here as that sum total within relationship to people, land, and the divine; spiritual practices as both an art and science of remembering (Shirres, 2007, personal communication). That a tension remained held between my own and each participant's personal gendered experience and the collective knowledge of cultural stories and the research was to expand and recognise these themes. If we cannot name these for ourselves, we are subjugated from knowledge that is empowering and significant. Sometimes, the only language left is that of the dominating discourses. To address this, Preamble One offers a brief overview of significant literature around the parameters of the study.

### *Pre-amble One: Literature Overview*

Through an appreciation of the readiness to recall heritage, traditions, healing, so ancestral, indigenous, feminist written and practice, living knowledge comes forward as embodied bodies of knowledge, or lived literature, and is recognised where people are ready (Gonzales, 2012). The research sought to work in these powerful legacies and published works. While literature and published work often records the stories of the strong and powerful (Tuhiwai-Smith, 1999; Drouin,

2002) through appreciative engagement and developing conversations. Women may attest to the care applied in our everyday struggle where spirit has life, around our lives, in work and therefore serving the research intention.

I consciously and deliberately embedded relevant and appropriate literature into each chapter. I decided upon this approach as I did not want a 'standard' thesis with either one to three stand-alone literature chapters. It seemed both logical and indeed necessary to place the literature in the context I was both introducing it and also drawing upon it to allow me to make my arguments where my *data* cohered or departed from it.

### *Chapter 3: The Kōhatu - Anchor Stone: A Review of the Literature and Context*

There is a long affirmed Celtic appreciation of words, and for the Irish this is that which offers illumination and shelter about our lives based on enduring respect for community and principles by which life is sustained. In my seeking recovery of family stories, I had returned to Claddagh streets and cottages in 2007. The physical places of birth and shelter of my great grandmother, my grandfather, uncles and aunts has remained a site of human community for over 6,000 years (O'Dowd, 1993). Although being demolished in 1930, the Claddagh village and its memory remain a library of Claddagh experience, practice and thought.

The local stone was gathered and blocked for walls against fierce winds. The wooden beams were saved from ancient trees and held up under thatched roofing which protected generations from the unknown. The local springs which had both provided water and were acknowledged residences of sacred deities, were now covered as sealed drains. The harbour's ample sardines supply had been carefully harvested both for food, bartering on the understanding their harvests interlinked to the larger sacred care for the balance of people and place. By listening to women's beliefs, practices and community regard, these embodied being, knowing, knowledge recognized as spiritual. This practice applied in the research, centralises local people's knowing which dominant versions of history distort and fail to record (Mullane, 2009).

Above Claddagh and around the nearby region of Connemara, peoples and the hillsides each remain home for the other, peoples, wheat, grasses, pools of water and ancient rock. It is said that in this place, people themselves give off

a light since this is how the universe recognises itself (O'Donohue, 1997). This is a way of seeing and of forming meaning which is seen as at odds to how contemporary vision is communicated. The local greeting invokes the old traditions, where blessing affected a pragmatic spirituality. The greeting being "May the face of the people be toward you". The Celtic culture attests to an ease of human access to spirituality, marked in collective songs, stories and life.

My cultural deliberation within the research drew enduring and feminist theory as my/our centre from which the work can emerge. I critiqued what silenced Indigenous and women valuing expressions. I explored the manmade world, noted the identified male agenda to subjugate women's knowledge and expression and the implications for women's resistance to be communicated in natural conversations and practices, which inform the care required when working with women in the study (Adams, 2012; Gilligan, 1982). I explored with women their stories of *spirituality* and its place in their relationships in social work.

This research work involved women social workers, and through their cross-cultural work (Hall, 2012), the bi-polarity framework (Ruwhiu, 1999, cited in Connolly, 2001) so to affirm what may be rarely spoken of, what may seem ordinary, everyday, and imperfect. In these interchanges, we sought to explore with care what is understood as part of our presence here. These inform the literature reviewed for the support of women recalling their words for spiritual meaning as the invisible embraces in their life (Larsen, 2011).

#### *Chapter 4: Banshee –To Stand Beside: A Review of the Literature and Women Speaking*

The work in bringing forward written and embodied knowledge serves recognition of our uniqueness and our humanity. The research draws on reclaiming words, stories and how these informed the research work. There is a way we support and understand our 'self' and others through sharing stories (Eni & Rowe, 2011; Epston, 1999; Estés, 1995). Storying practices carried individual experiences with heroism, healing, insight by voice into that of collectives being tested, values named are retold thereby supporting valued cultural spiritual traditions and knowledge. Hearing the stories of spirituality, the words ignite the potentiality of how one's life may be within this world for people and identity.

Knowledge within cultural ethnic communities protect and are inherent to their wellbeing. While the United Nations International Declaration on Rights of Indigenous Peoples (UNIDRIP, 2007) marked these as worthy of protection, the enduring nature of the connection of knowledge and people sustains spiritual longing as seen, heard as real. UNIDRIP (2007) Article 10 is specific in regards people's enduring relationship with place; Article 11, regards people and their practice of culture and in Article 12, regards practice of spiritual traditions.

Fundamental to these articles is that the knowledge lives through practice. It is in how we speak and talk and the way we understand our self within the world within spirit and landscape that in turn orientates or returns significant power in our lives (Mataira, 1995; Tuhiwai-Smith, 1995).

There is a power in storytelling and narrative whereby we restore our self. The opportunity to explore our spirituality has enabled the study's intention. Themes in the literature include women, voices and narratives, archetypes of spiritual identity, rituals, the findings have enabled understanding of the powerful ways we all must manage and negotiate the complexities of everyday action and the meaning of community good or social justice (Chandra, 1964). The research generates personal and professional conversations between women centered on engaging with what it is to be human, who can enable cultural and cross-cultural knowledge and the gifting forward of meaning to future generations (Putiputi O'Brien, kuia, Te Teko, personal communication, 1988; Kincheloe & Semali, 1999). These remained invisible embraces full of potentiality.

Women participant's contributions through their relationships to self-knowledge and self-expression is made available through the research. The methodology sought recognition of cultural patterns that shape belonging, the cultural overlays that reposition women, and the creativity of being in this land for the women participants in this study so enabling their terms to be in the world (Calder, 2011; Meyer, 2006; Morgan, 2013; NicCraith, 2012). The cross-cultural intent seeks to acknowledge spirituality within relationships and to add to women's stories through noticing and supporting their naming of their engagement in ways which may remain as yet unacknowledged (Bourdieu & Wacquant, 1992; Colquhoun, 2004; Winitana, 2008).

By listening within their knowing and experiences, knowledge of some tangata whenua involved this research were crucial developments of their knowledge of being Māori, their knowing, experiences possible within and distinct from the specific knowledge of a woman's hapū, iwi, clan and community. It is however for ease of reading this thesis the term Māori is used. Non-Māori is a term utilised to express recognition of ethnicity and cultural distinction of participants each with unique principles and values, that shape their world view. For ease of reading the term non-Māori is used here, or in any quotes where the speakers' self-descriptor is Pākehā or other ethnic legacy (Tauīwi), these will be acknowledged.

#### *Pre-amble Two: Home Fire: Findings, Discussions and Conclusions*

The study revealed how women saw this place and this landscape as something to be respected on its own term, which supports us to see in our self, in ways we had not been seen before. Within cultural ways of thinking there resides a power within words which is invited into the research and gives a light about what it is to be here. Some early Māori and those generations from them and from kin of whalers, shepherds, weavers who settled here draw our spiritual legacy into our lives, and shapes how we see and what it is that enabled our way of being within the world (Anglem, 2014, personal communication). By naming and speaking we re-story our self and restore our understanding of our selves. This leads to acknowledgment that rather than a single way of knowing, unique qualities are carried into social working practice through the women involved.

Stories enable gendered and culturally nuanced way of knowing (Bird, 2000; Gilligan, 1982; Mikaere, 2004). While social structures shaped gendered politics, moral debates, and the dominance of hard sciences over intuitive knowing, the research work sought to reclaim space where voice for women is celebrated (Bird, 2000; White, 2007).

### *Chapter 5: When I Hear Your Voice: Women's Voices, Data and Findings*

The participants, their gifts of co-creation in the emerging research story are offered to the reader for there is a raw power that can be held in these without interpretation. Through each woman's naming and activities, space became available to her to explore and redefine the nature of her life (Madison, 2010). Further through providing the opportunity for women to come together to speak on spirituality, embodied the shift in that which informs the private into the public; again, a passage where both abuse or damage can occur, while acts of authentic expression and the stirring of common good begin (Hawken, 2007). The participants' voice has been represented in the research writing in speech bubbles, for this imagery intentionally strengthens this deliberation and narrative. The fact that women's voices remain missing from local and international social work literature is of concern (Cooperrider, Whitney & Stavros 2003; Nash & Stewart (eds.), 2002; O'Donoghue, 2009). I argue that the situation for our Indigenous women practitioners remains particularly critical in regards tangata, people, whenua, the land and the divine. The research opportunity invites possibility for renewal in the challenge of our working lives and where racial injustice and patriarchal nature remains active (Mikaere, 2004).

### *Chapter 6: Washing Lines and Wishing Wells - Discussion*

In general, the findings developed the experience with women on their terms. This drew an exploration to the process in listening to what has been largely unexplored through the invitation to women to select into the work, to explore the focus of questions and the process which unfolds between us. The findings inclusive of increased self-determination, regained authenticity and theorising, increased commitment to others in this work are detailed further in the thesis. The findings reveal complimentary responses both back into the recorded material and also furthered previously reviewed literature.

### *Chapter 7: Dreaming Forward - Conclusions and Recommendations*

This brings the thesis to a summation of its findings; women did have much to say on spirituality and work. The women's experiences after speaking and being heard on their own terms, of wishing to present their words and that their names

are associated directly with their statements, to consider respect and trust in spirituality and social work, and to invite further women is developed in the outline here.

The potential focus of this study concerns how the women's identities may contribute to social work practices. The approach to sense making of the researcher as woman, researcher participant social work educator is to increase naming, selecting, considering, critiquing and evaluation of contribution to the work.

The role of women and how her voice is acknowledged within other specific areas of life; her evocation of relationship in greeting both the living and the dead as at funerals remain respected as unique and powerful contributions. The thesis seeks to support and record women and spirituality in work, and to generate further conversations and research by women. Furthering opportunities for women and voice at professional levels validated intelligence, self-determination and spirituality beyond those psycho-bureaucratic discourses which dominate social work (Cooperrider, Whitney & Stavros, 2003; O'Donoghue, 2009; Thompson, 1978). Voices of women and local voices are identified as currently missing from both local and international literature (Nash & Stewart, 2002). There are four positions drawn on to locate and justify this study.

Positions, which are identified as contributing to the marginalisation of *spirituality* at work such as social work, are briefly discussed here. *Spirituality* can be an infrequently identified form of knowledge informing a society of 'work' that can be positioned as 'secular'. Certainly, spirituality and religion have been equated with oppressive historical practices. An example is missionaries who can be seen as key in colonisation of indigenous people; hence spirituality and religion can become actively avoided in work (Drouin, 2002).

Those discourses that position gender within unequal or diminished power relationship may also act upon knowledge of spirituality and women, which may be particularly minimised (Mikaere, 2004). The broader definition of social work as a 'softer science' sits on the outside circles of that legitimacy claimed by the 'hard' sciences with their materialistic view of the world (Hugman, 2007). These positions both singularly and as interacting, position spiritual knowledge as

marginalised for women. These discourses act on and dominate women's voices in work.

Particular marginalising discourses embedded in work practices are examples of the 'one-way' written and spoken account of the work. The practice and usual version of the records of a meeting record a one-way action of the "professional acting upon the client" (White, 1999, p. 128). In not reviewing this process of recording, then the only voices heard, are those which reflect those of inflexible power position of scientific naturalism. Social work records serve then to communicate how the physical reality could appear as all that is (Hillman, 1997).

This recording process acts to fragment access to spirituality, discredit spirituality in that there is no acknowledgment of poetic insight on the human condition. These practices can position the woman on someone else's terms in her work world. Michael White describes the effect of this, as rendering 'thin' the context available where authentic humanity can be experienced. This may in turn shape the women workers' stories about themselves, their lives and work as 'it suspends our active participation' in 'acts of meaning' and of what social justice accountability may mean (White, 1999).

Spirituality carried immense wealth when acknowledging uniqueness, while relating to a conscious universe (Phillips, 2010) draws the body (work) as being within soul, and informs us that spirituality as 'wairua' is that capacity of being accountable to multiplicity of place, purpose and time. These are creative capacities that enable both the manifestation of knowledge, spirituality and the recognition of place to the formation of human knowing and knowledge (Meredith 1998; Phillips, 2010; St Catherine University, 2006). The place where you first tasted strawberries can be generated in memory whenever you eat any subsequent berry. There is a capacity within accountability once felt, which generates multiple sensory languages; to feel, see, taste, and to hear in resource when human kind is worn by the forces determined in the erosion of community (Chomsky, 2015). Spirituality is an intelligence enabling self-determination and vital to transformative social work choices (Jackson, 2011).

This research extended aspects unique to how women in Aotearoa relate to each other. Moana Jackson (celebrated Ngāti Kahungunu advocate for Treaty



settlement and Indigenous rights) asserts that to be Indigenous is to be in spirit (2011). That part of the responsibilities where self, land and divinity are known as a relationship centering the power to define and decide what is valuable. The tradition of intelligence and spiritual capacities emerges in indigenous knowledge and education, yet falls outside much of the literature in the Academy and Social Work Schools, yet interest and engage us (Mosha, in Kincheloe & Semali, 1999).

There are few other studies of spiritual identity, particularly from the point of view of the unique recognition of identity experienced in cross cultural research in Aotearoa. Ritchie (1992) termed these as the poignant linking of identity and destiny. O'Donoghue's work (2009) notes the capacity of local voices and the current silence. For our words carry something of the embrace, of Earth and Sky when we find meaning and to find meaning informs this practice of spirituality. Spirituality however may inform unique epistemological integration and the development of canons of knowledge available for further generations (Consedine, 2002; Meagher & Parton, 2004; Roy, 2005). These allow the integration of deeper dimensions of valued knowledge and thinking to enrich what had been isolated from workers' stories of their life (Lips-Wiersma, 2010; White, 2007).

A justification for the study as cross-cultural research is to extend work by exploring with women who are non-Māori and Māori, hapū, and iwi for this moment in time. Through attending to the voices of women, then meeting with them, the focus is to bear witness in a way which women as workers have not been commonly seen nor heard (Moore, 1992; Radner, 1993). Their/our speaking becomes a performative act which deliberately warms space in which to examine, or redefine the nature of our humanity and work in Aotearoa.

Negating women voices narrow societal attitudes which effect damage just as any insular and elitist nature of the framing of professional knowledge may also cut women off from the wild relationships, wider networks and external assistance available to them and their wellness (Estés, 1995; Stewart & Koeske, 2006). Unaddressed then these dynamics parallel those of the battered wife and her home represent a total institution within which she inhabits her life (Avni, 1991).

Through my experiences of this alongside participants, I noted the women's words and images. Both these factors enabled self-awareness and

expression of spiritual and emotional intelligence more effectively than words and logic could define. It is within our imagery, and metaphors that Huygen's (2007) focused meaning formed in relationship with the mystery of settler's lives and their perceived and felt connections in this landscape. This drew to the research, recognition for the capacity of the dream world where deliberation with spirit and legacies of values or takepu, and wellbeing or mauri may inform relationships and the formation of social justice here (Faulkner, 2011; Pohatu, 2004).

"People come to God (spirit), as cultural beings" (Hall, 2016, personal communication). Appreciation of culture and self, remain to shape how I as researcher-participant come to know and to experience this knowledge and also formed in recognising the impacts of trauma from colonisation and disconnections (Meyer, 2006). Through the marking of meaning in moments in the research engagement, warm regard for Māori knowledge (Royal, 2012), Āta enabling deliberation and intention (Pohatu, 2004), the invitation to partnership and inner journey (Brown, 2016), these methods are applied in the work alongside women enabling restoration of an appreciation of self, work and culture. Having support can change women's lives. The support sought to be available in this research relationship, this served itself as a way to restore women and identity, to share their narrative and to share what it is to be human by humanising the work itself, its value to participants and also to adding meaning in my social work education role.

That process of reflection, selection and critique drew focus about how various knowledge, knowing(s) and practices were previously misunderstood and dismissed in academics, and educational practice. There is significance here for women and community in that this occurs within the landscape of Aotearoa. Then if the relationship of both women and the land draws upon a sacred whakapapa, is there a stage where the recall of knowledge requires naming in an active remembering in the context of social and personal violence. The remembering as a cross cultural experience is not to be avoided (Mikaere, 2004; Tolich, 2002; Royal, 2002).

Understood together these relationships also evoke an invitation to responsibility and ethical considerations. There is additionally a cross cultural discipline to be drawn upon also in the researcher's professional Code of Ethics,

the Aotearoa New Zealand Association of Social Workers (ANZASW Code of Ethics, 2008).

### *Caveat and warning*

An explicit note is that this is **not** a **conventional** thesis. As the researcher, I have deliberately chosen to present the thesis in alternative ways following the advice of both supervisors whose own theses were not black type on white paper. As an outline and partial justification for these different ways of presenting the data, I do not to have one large literature review chapter, but have chosen to integrate the relevant literature within each chapter. Furthermore, I have also chosen to present the *findings* in interesting ways to convey the sense of authentic voices of each woman individually and also as women collectively. I insert my own ideas and experiences alongside those voices of the participants using auto ethnographic methods (in the purple text boxes, like the one on page 31), thus I am both the semi-detached researcher (*if one can ever be*), but also the author and researcher but subjective insider. This approach has long been done in feminist and qualitative research. This *insider* space has been well traversed in qualitative research, auto ethnography, auto biography and other research methods and I do not intend to justify my approach here, given the rich history of qualitative research and humanist and interpretative accounts of knowledge.

My musings, thoughts and conceptualisations may be in the form of observations and diary notes (researcher reflections) during fieldwork, and then incorporated in the data or alternatively, placed in the writing as a *narrative* to make sense of what I was reading, to assist in interpretations, or in some instances simply to outline my own experiences as a social work educator and practitioner, and where they cohered to either what was examined in the literature, or whether disclosed in interviews and focus groups..

In addition, as was noted in the overview I have included the artworks under each chapter as metaphors in image, so to draw them and utilise them in this way for communication of what remains unsaid. Each links to the contents of the chapter and as art work these also conveyed coded knowledge of estoteric and sacred matters. I begin each chapter in these ways but do not reveal my

reasons, rationales to explaining the artwork and metaphors to the end of each chapter to explain how I have used them in my conceptualisations, meanings and understandings. In supporting this stance Slavin-Baden and Major (2013, p. 454) argue that “[T]he use of figurative terms and imagery such as ... metaphor, is something that is also a useful means of interpreting data.”

The findings also draw on imagery in film (see attached CD-USB content). This data enriched the thesis by image and conceptual practices which links meaning across the constellation (Meyer, 2006). In the research, the richness became evident in the findings theme of rainbow, and trees, being seen by women as examples.

### *Examples of creative texts*

I now outline the contents in the text by Slavin-Baden and Major (2013) *Qualitative research: The essential guide to practice*, in which these authors draw on an array of scholars integrating art, poetry and other modes and forms of artistic communication to enliven the written word. The following is reproduced in the way in which it was presented in the text above.

In acknowledging a range of rethinking the traditional research report, and adding creativity and play into research (Slavin-Baden & Major, 2013, pp. 515) draw on a range of authors who have chosen to present their data in interesting ways. They begin by noting:

Some qualitative researchers follow the traditional format of a researcher report (indeed, in some of the research approaches it is generally accepted practice to do so). Other researchers have begun to rethink what counts as a ‘text’ and what it means in the context of qualitative research and thus have taken liberties with the traditional report format or have reacted against it. ... Higgs *et al.* (2009) [write the following]

a text is  
not just about writing  
rather it refers to  
the communication of meaning in many forms  
a text expresses experimental, emotional,  
biographical and cultural meanings  
and makes them open to interpretation  
(Higgs *et al.* 2009: 37)

Barone and Eisner (2011) have stated that researchers use a variety of written texts to present their research, some of which include poetry (Sullivan 2000), the novel (Coulter 2003; Dunlop 1999; Sellito 1991), the novella and short story (Kilbourne 1998), the ethnodrama (Saldaña and Wolcott 2001) and sonata form case study (Soniers and Rosiek 2000). Weaver-Hightower presents a researcher reflection, based on his use of comics to re-present research on pages 516-517.

Marcus Weaver-Hightower, University of North Dakota, USA:  
*Sequential art for qualitative research*. ... Readings and conclusion.

Much like other qualitative approaches, reporting research through sequential art seeks to represent – to voice – others' life worlds and the richness and diversity of human experience. Ultimately, I find, the arts-based, sequential art approach adds an ineffable 'something' beyond the textualization of experience. Seeing and showing images gives the researcher and readers more access, more sense to use, in coming to understand an experience. (Weaver-Hightower, 2013 in Slavin-Baden & Major, 2013, p. 517).

Researchers also have begun to experiment with a range of other media, such as music, dance, drama, images and verse, paintings and photographs (Higgs *et al.* 2009). Some of these are fixed in time and place, such as images or paintings. Others are deemed to exist as text only in the moment and temporally, such as dance and drama. Saldaña explains this point of view poetically.

This is not a performance text (Johnny Saldaña 2006)

This is not a performance text.

These are words written on printed paper

(or projected on a monitor

Depending upon your subscription format)

In poetic form

Published in a journal

This is a poem

This is not a performance text.

You are not hearing me

Speak these words aloud to you

As I recite them from memory.

You are not seeing me

On a raised platform

With bright lights focused

on my body.

You are not sitting down

In darkness

Watching me

Read or act or perform

You are reading a poem-

You are reading a printed artefact.

This is not a performance text.

Saldaña. J. This is not a performance text. *Qualitative Inquiry* 12 (6), 1091-8, copyright ©2006 by SAGE Publications. Reprinted by Permission of SAGE Publications. (Quoted in Slavin-Baden & Major, 2013, p. 518).

Using these as examples and guided by the Nolan (2005) chapter, I took a leap of faith in presenting the thesis through art, photographs, text boxes of research(er) reflections and reflexivity, acknowledging whilst it might be unconventional in some sense it it gave an inanimate object *life*. I appreciate it might not be ever reader's cup of tea, but I am *Merrill*, artist, poet, photographer and creative thesis writer. I trust that these additions of text boxes and speech bubbles highlighting the important narratives from the participants will not be seen as frivolous distractions from the academic prose that is supposed to be involved writing in a scholarly fashion (especially a doctorate), but as a way to highlight the myriad of ways a thesis can be presented and *performed* (Nolan, 2005). The language I use is deliberate - as this is how I think and craft my words, in a florid style. *My supervisor Richard even refers to me as ethereal Merrill*. I write these thoughts and reflections partially as justifications and arguments for adopting a position(ality) for more creativity and for extending boundaries and scope of what a thesis should *look* like, and transposing this phrase I hope *you like the look of the book!*

Women are affected by the silencing that occurred through personal, structural and institutional practices; the effect reduces their ways of naming what is spiritual for them and in being ever present (Clare Murphy, 2011) authority on violence and effects on women). The intention is that this is not a prescriptive work, rather that the research processes valued cultural wisdom, and generated further opportunity to explore common good (Webber, 2008). The cross-cultural approach may explore cultural and cross-cultural opportunities for women in Aotearoa. Then the question whether this topic should be addressed, turns rather to when and how.

This study links to wider published work on spirituality and human authenticity, integrity and work, culture, environment, gender and ways of orientating our self in spirituality (Gibson, 2010; Nash & Stewart, 2002; Neeganagwedgin, 2013).

Spiritual Orientation Inventories (SOIs) are identified in the published materials, and are seen in examination and explanation of practices for many cultures (Joyce, 2012, personal communication, see also Elkins, Hedstrom, Hughes, Leaf & Sunders, 1988). The literature review revealed the absence of local women's voices on spiritual orientation, social work and on spirituality. This research engagement generated opportunity for women to consider, comment and add to the knowledge of spiritual and cultural bases, principles and associated values in which to critically consider the terrain of lives, work, through the voices that influence and interact here (Lips-Wiersma & Morris, 2011; O'Donoghue, 2002; Pohatu & Pohatu, 2007; Pohatu & Pohatu, 2010). To provide opportunity to experience and develop recognition of new knowledge alongside women, in their life, work and their profession is important work for the women to name and know their resources in their tasks in social care.

While culture matters in terms of identity, power and gender relationships by bridging what is rendered 'ordinary' and 'divine' (Bishop & Glynn, 2003; Seed-Pihama, 2005), I consider recovering gendered culture which serve as meaningful positions within which women may find k/new orientation and express freedom (Edwards, 2011; Huygen, 2007).

Spirituality may be seen also at the interface of those alienating differences between the way women in this research see themselves and the way they are perceived. *How does women's' spiritual identity contribute to a social work context in Aotearoa New Zealand?* By accessing the knowledge that became available through this PhD study, and in reflecting on this in the terms of its notions of insider outsider journeys (hooks, 1984), and as cross-cultural research, more women speak back and write back from those moments to generate ongoing conversations and further research of women by women. The potential is to return to women their own stories to contribute to the capacity in voice and the bequeathing of their stories to the next generation (Stirling, Furman, Benson, Canda & Cordelia, 2010).

Words are never just words; they promise much as words guide and mark the way we understand and experience the world just a nest enables an egg in its survival. Through the following Methodology chapter, these sources and lenses which assist the work are introduced. These inform what can seem to be

a seemingly non-negotiable briar bush of experiences, to discover protective patterning's about our lives, the depth of common work of sheltering new life unfolds. The promise remains to attest to those relationships around self, words and other matters in terms of the weave around spiritual identity, social work and the research study.

This research became a journey, to travel the distance, which I began to comprehend by returning and completing the thesis. Thus, in essence it was to close the loop or circle. In comprehending that journey, I also noted my relationships to the horizons travelled with me. Horizons helps me locate *myself*, therefore enabled my recognition and understanding through the synergy between my involvement in the practice of writing into this research and my engagement in the painting process and writing creative e.g. poetry.

By undertaking painting as a distraction sometimes from focusing on the writing of this thesis allowed me to *stand back* and *contemplate*, to use other parts of my brain e.g the left side that is not so logical, far more creative. These times away from the graft of writing provided much welcome relief, but also spurred on other ways to give *life* to the thesis, to make it colourful and accessible, whilst still maintain a high standard worthy of the eventual *tohu* that would be awarded once it was completed and examined and no doubt emendations made.

Painting, travel and photography related to my thesis was a lovely distraction on one level, but at another it provided an artistic outlet and way of being able to interpret both my own thinking and encapsulating a way of understanding and interpretation.

Painting and photography as artistic mediums enriched my awareness and critical reflection of experience/s and the symmetry to found between the parts, the research, researcher, participants, and processes. By drawing on my creative *self*, I found insight into writing and the research processes itself/themselves. This knowledge increased my sensitivity to recognise the authentic and meaningful motifs and artefacts in the work. The process of painting offered time to create away from writing – whilst still be actively thinking about the corpus of work that was my/our (I include here the participants as co-creators) collective thesis.

Artwork and writing, occurred in concurrency, and while at times separate, the activities helped strengthen the association between my thoughts as an artist



and my conceptualisation of myself, of processes around my life, and the research developing seemingly of its own volition. Over time, I would recognise within written work, unfolding relationships including the artwork and concomitant methods. These particularly drew forward for me how symbolism became more apparent and offered co-existing ways of *speaking* for me. The integration of art and other media thus interpreted my/ e.g Merrill's metaphorical way of seeing the world.

Metaphor as a figure of speech in which we make use of a word, phrase, or concept in its application to one object or action to which it is not literally applicable. A metaphoric image as something used as *representative* of something else. Therefore, this art is not presented here as isolated, nor only decorative. The art processes and images carried deeper levels of meaning as through metaphor into the research. This helped me also make sense of both chapter sequence/s and how and what would be gathered as *data and the important interpretation*.

I sense creativity has a life (a mauri, if you will), and this was expressed in the painting process. Distinct from the use of a keyboard at a computer where letters are pre-determined to inform structured text (black words on white paper), creativity revealed itself, in how paint rolled, split, evolved with colour and inks, and set on surfaces in patterns. Forms emerged and giddy joy was felt. This process I extend to the deliberate thinking, guiding and the engagement in collection of literature, seeking one, which pointed to another, acknowledging a *sistering* process, a snowballing storying to a degree in written work. The art formed through recognition in repetition of patterns, so dimensions appear as 'the real' art on flat surfaces.

Art provided a powerful magic. Within its patterns, artists carry hope of what can be, that we as humans may re-imagine our lives. In the research, I drew on art and photography, so to centre and convey metaphoric imagery in each chapter. There is a relationship representative in this art being both image as motif conveying symbolism and meaning and metaphor, doing the same. As this process evolved, the development of ideas became discoveries and ways to explore and interpret the *data* through concepts and meanings.

This way of *knowing* and *explaining* for some may be seen as not academic enough for a doctoral thesis, yet *I* wished to extend the boundaries of the stardisation of what a *conventional* this might look like. I wish to actively challenge this constraining way to *correctly* display data from participants prompted by the work of Nolan (2005) and others. I chose to display participant's authentic voices in speech bubbles rather than single-spaced indented paragraphs. This made the work more *alive* and visually appealing, yet to some it may be a bit too far and comic book like. I stand by this courageous position and do not intend to defend or engage with critique of this stylistic modern approach anymore at this juncture.

### ***Locating myself as 'insider' researcher***

*I am Merrill* a non-Māori (Pākehā) female doctoral student from two Māori tertiary institutions, one being Te Whare Wānanga o Awanuiāngi, the other being Te Wānanga o Aotearoa, where I am employed. I am a woman with forty years' practice experiences in social work and community advocacy, and I understand that my experiences are one contribution, a piece within a larger mosaic which draws on the relevancy of each human story, and our capacity to speak truth to power. Mikaere (2011b, p. 119) observes: 'When you think about it, there is nowhere else in the world that one can be Pākehā'. Whether the term remains forever linked to the shameful role of the oppressor or whether it can become a positive source of identity and pride is up to Pākehā themselves. All that is required from them is a leap of faith'. Colleagues remind me of this personal, and cultural leap/dance step:

[we] have to often get out of our own way. We must release our tendency to be the knower or to judge, advise, facilitate or interfere in a person's process. As these tendencies dissipate, what is left is a simple compassionate presence. ... The world can never have enough compassionate spaces; may we create them together.

(Emma Bickley 4/7/2016, personal communication)

In terms of my own identity within this thesis I am highly cognisant of the body of literature around multiple identities and the space of being sometimes in conflict between these roles and positions. For example, as an insider to the research yet the one who wrote it up as a credential e.g. PhD, I was mindful that I receive a qualification/tohu through the collective work and ideas of my participants and wanted to show this work as co-created and reciprocal. Doing auto ethnographic,

feminist research can be “profoundly destabilising for the researcher’s sense of identity and the attempt to inhabit and and reconcile dual identities as researcher and participant can take an emotional toll” (Ruane, 2017, p. 1). Furthermore, Ruane (2017, p. 1) noted:

Personal accounts portraying the messy, chaotic aspects of the research, have helped to create a new climate in which researchers can openly examine their identity conflicts and even recognise them as an integral part of this research.

Researchers as Fraser (2005, p. 4) and others have noted, and I quote at length here:

Most published research is presented as polished, systematic, error-free, illuminating and significant. Sections dedicated to limitations are often brief. Yet research is invariably complex, dynamic and unpredictable. Researchers are required to be responsive to the unexpected and the surprising and methodologies can be found to be ill-fitting to the enquiry at hand despite careful preparation. As educational research inevitably involves the study of people and ideas, the tools of analysis and data collection can enhance, detract or even miss capturing the essence of the subject of study. The subtle nuance and ambiguity of language and culture that inevitably emerge in human interaction affects research that attempts to capture what people mean, value and believe. Given all this complexity, education researchers use a myriad of approaches in an attempt to capture the nature of the enquiry of concern. Research questions change as the study evolves and feedback (or lack of) from participants and/or documents can alter substantially the direction of a study and the methodology adopted. ... Educational research suffers from a problem of familiarity as we struggle to surprise ourselves in landscapes we know all too well (McWilliam, 2004). [Delamont] warns about the seductions and traps of employing autobiography when it lapses into self-indulgence, and ethnography when it lapses into the Stockholm syndrome. ... Fieldnotes, journal entries and personal reflections feature in many of the papers in this special issue as we are invited into the personal worlds of the researchers dealing with the inevitable messiness and challenges in their respective fields of study. These provide unique and often highly revealing insights of much use to researchers grappling with similar problems (Yates, 2004). Such notes are seldom for public scrutiny yet contribute greatly to the behind-the-scenes feelings, observations, anxieties and delights of the researchers. ... The last three papers are by researchers who are doctoral students and teaching staff of tertiary institutions. They range in experience as teachers and as researchers and these aspects of their identities are revealed somewhat in their confessional narratives. Beverley Norsworthy takes the reader through the maze of her doctoral study, which changed direction in unexpected and unpredictable ways. As she points out, there is no preparation that inures or protects a researcher from such unpredictability and indeed, no preparation could or should

provide a buffer from what is the essence of the process, where the reality of research is uncovered in all its messy complexity. ... Self-reflection is a theme in Kirsten Petrie's paper as she outlines the subtle challenges inherent in the interview process. Again, no amount of careful reading about interviews and in-depth discussions in methods' classes fully prepares researchers for the intricacies of this temporal and interactive medium. ... For Christopher Schmidt, letting go is a central theme as he comes to terms with phenomenology and his role within this methodology. Journal entries and poetry feature and provide insights into his personal doubts and aspects of his professional training in order to fully immerse himself in a process that requires respect for not knowing. He comes to appreciate the way in which the methodology created, indeed demanded, that his study was a personal journey of engagement and discovery. ... This collection has not focused on tidy findings to any great extent (and readers may wish to contact authors for these) but, rather, has revealed what lies beneath the polished reports that comprise the published outcomes of most studies. What lies beneath are the raw tensions, doubts and struggles that comprise reflexivity.

Like the authors noted and quoted above this research was messy. I defiantly chose not to make it ordinary, or a *sanitised* end product which a *colourless* tome. I am Merrill, the artist, poet, creative writer and thinker, this is my thesis and koha back to the participants and wider Social Work community. The topic is about *spirituality*, for me as a feminist writing exploring this theme with other women in my profession, I simply could not be constrained by convention. The thesis as you will note reading it is a colourful and metaphorical journal I hope it ticks the accountability box for being worthy of a PhD, yet it is so much more. It is a co-construction, a collaboration, a labour of love and a thesis which displays my passion for my discipline.

Near the beginning of this chapter I provided descriptions of the metaphor and artworks displayed for each chapter, as as this one nears completion, as has the thesis itself, I have chosen to revisit these and put this first on in as a bookend here. *Chapter 1 has the nest*. While the image is formed from paint, there is a conceptual metaphor carried within the image; one is that deepen understanding requires a necessity for suspension of belief and move into disbelief, thence to freedom, possibilities. Within the ink, brushstrokes, there is not actual nest yet the painted nest remains perceived as a nest. That through this image speaking to the human mind (as a nest), so I recognised that potential resources could be around me. This affirmed what other researcher described as the snowballing effect- that one person interested will involve another, and then another. Applied

to the physical world, that one source drew me to another as literature, bodies of knowledge, analysis tools, care of women in engagement, care of myself, care of the stories shared. And applied to the research philosophy it has occurred to me, that loosening my certainty so I/we may see more throughout our lives- and experiences.

*This is not a black and white artefact*

It is a **colourful** exploration of *social worker women's lives and experiences*

They can never be ignored or dismissed

**Authentic voices displayed in a bubble – well a rectangle in this case**

My own

**reflections in radiant purple – causing no trouble? (I think not!)**

Art and photographs pointantly displayed

*Metaphors abound ... to explain the data to interpret and expound*

Read on gleefully, *smile* and enjoy (there's so much more to behold)

**Pause, and reflect, make you OWN interpretations**

*does it matter if they are not the same as MINE?*

I invite you into the secret world of **17** women – who proudly talked about *spirituality*

Those who shared and dared to speak back to **power**? To the **conventions!**

Fabulous and unexpected outcomes – **stop, look and breathe in the CD film**

*the movie and the dance* – *the colours and the honesty*

**This is not an ordinary thesis** – but is is *Merrill's* and her

co-conspirators *colourful* narratives

Read on, read on and please enjoy the experience

Be puzzled and delighted – but promise you will take time to muse along with me

Be challenged by the voices – are they what you expected?

**Enjoy the art, the poetry, the photos and the film**

Revell in the *narratives* – the collaborations and the ongoing friendships and *professional relationships*

**Challenge you own assumptions about how a thesis ought to be**

**This one ain't ordinary – and no apologies needed**

More to come, more to see, but there's a long journey ahead

We will come full circle together, but there will be deviations along the way

**I am Merrill creator of this body of work – evaluate it on its own merits**

Beware and be wary(??) of the pre-determined **boring** *dusty* and **crusty** out-moded theses of old

**Is this the way of the future? I hope so [And so does Richard!]**

Having outlined the contents and chapters and my position and location within the research before I turn- to the next chapter the chosen methodology and methods through which I collected and analysed the data I want to make a few points about why I chose to study at Te Whare Wānanga o Awanuiārangī and to put forward a case for arts-based research drawing on an array of international and local literature.

I chose to study at this institution because of the tikanga and alongside other creative people. I knew there would be scholars and practitioners deeply emmeshed in their cultural arts e.g. weaving, carving, whakro, wiata, kapa haka and other media. Using purakau and other methods our Māori colleagues embrace their ways of knowing and passing on intergenerational knowledge and connection. I expected that these cultural processes would be both embraced and embedded, and therefore in evidence in a lot of the doctorates and masters at the place. Sadly, that was not to be the case, with a few exceptions. I will be one of those exceptions even though I am non-Māori. This thesis is an artefact a taonga to be delivered back to the participants but also in the library for others to *discover ... to dare ... to dream ... and to enact a thesis* is unusual at this place but well advanced in other institutions especially amongst the creative industries and art and design faculties and schools.

This may be the first doctorate in TWWoA to display the 'data' in this *non-doctoral* way. I may be a Pākehā pioneer in an Indigenous space, but I know that others will follow. My challenge to other tauira and their kaiako as supervisors, and to School of Indigenous Graduate Studies and TWWoA leadership, embrace the change. Doctoral *journeys* as well and *outputs* and *outcomes* should be positive and one way to make this happen is through unleashing creativity and letting the painters, weavers, poets, writers, wiata composers, carvers, film makers, kapa haka performance artistes and others *fly* by incorporating their artefacts to be an integral component of a thesis! Now I outline some local and international literature for others to follow up upon to show I am not alone in *performing* a thesis this way.

The first is a recent book co-edited by Tina Engels-Schwartzpaul and Michael Peters (2013) entitled: *Of other thoughts: Non-traditional ways to the doctorate – a guidebook for candidates and supervisors*. Rotterdam, The

Netherlands: Sense Publishers. This volume contains 18 chapters including some by Aotearoa New Zealand Indigenous scholars Carl Mika and Shane Edwards.

As a Professor in Art and Design at AUT University Tina (A.-Chr) Engels-Schwarzpaul also wrote a paper (n.d). On Indigenising research at AUT Universty's School of Art + Design: A report on Experience. This 21-page report could be used as the basis for re-establishing Art and Design here at TWWoA.

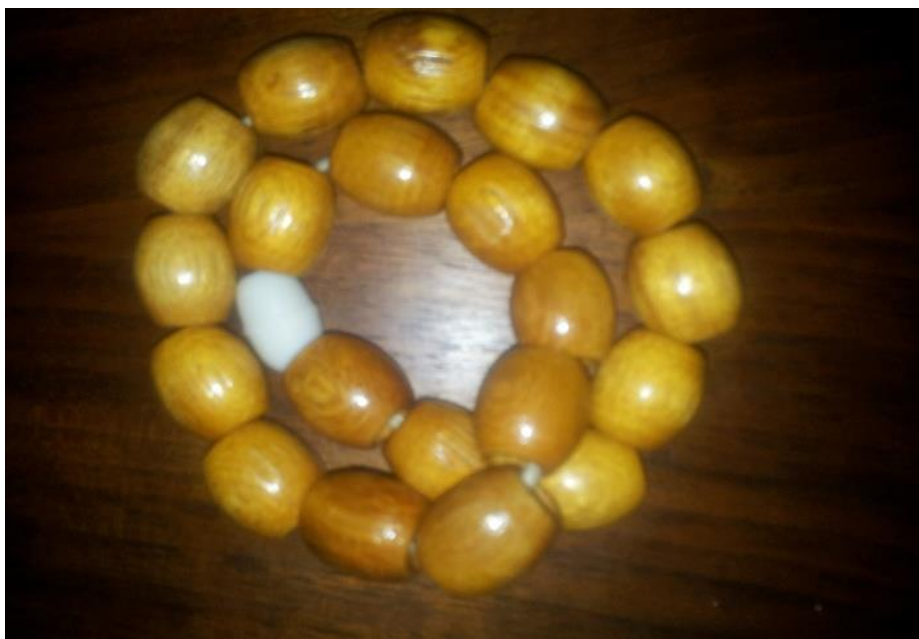
The remainder of this section of the thesis provides a list of 20 references to alternative presentation in doctoral work, to show this form of presenting visuals in theses is neither new, nor unusual in the creative industries. The full list of references appear both as Appendix 11 and also interspersed in the actual references. See for example Bell, 2008; Biggs & Büchler (n.d. x 2); Bourner, Bowden & Laing, 2001; Candin, 2000; Candy & Edmonds, 2010; Collinson, n.d.); Costley & Lester, 2011; Engels-Schwarzpaul, A.-Chr, (n.d), 2011; Engels-Schwarzpaul & Peters, 2013; Evans, Macauley, Pearson & Tregenza, 2003; Green, 2009; Hockey, 2007; Hoddell, Street & Wildblood, 2002; Laing & Brabazon, 2007; Newmann, 2005; Paltridge, Starfield, Ravelli & Nicholson, 2011; Park, 2005 and Yee, 2010).

### **Summary**

In this chapter I have provided the following: (i) setting the context in which the research was explored; (ii) locating myself within the research and my own positioning as *insider*; (iii) outlined the initial ethical considerations; (iv) provided an overview of the thesis (which I called the shape of the work ahead); (v) outlined the research question; (vii) noted a caveat, warning and challenge that this thesis is not ordinary, but is highly creative and approached differently with creativity at its core.

The chapter moves now to the Methodology and Methods.

## Chapter 2: Methodology and Methods



*Figure 2.1. These beads are those of my grandmother Alice, who would reflect on the nature of her world and her own truth. Her string of beads allowed her to name and know her moments in time and in this manner to claim her world which in totality exceeded any of our knowing and telling. Grandmother's practices speak to me and inform this work.*

Chapter Two carried the image of the beads from my Grandmother- a metaphor for me of the encoded legacies carried forward from generation to generation. I was curious how women came to know and recognised spirituality although rarely named in their lives. Legacies of women had served in my own life; could this be so for other women?

### **Overview**

The major focus of this thesis provides an understanding of particular women's spirituality in social work in Aotearoa. This chapter outlines the central issues and the approach taken to address these. The research questions centre on working with these women's agency in how they recognise, identify, respond to spirituality in their work space. Spirituality, and this in relationship to identity becomes the centre of both contestations and debate remains as pivotal in points of personal agency and struggle yet are rarely discussed.



This cover image Figure 2.1 features my grandmother's beads, just as within the telling of this thesis this metaphorical imagery of this string of beads point to the spiral or storying approach chosen for 'writing up', righting up the work.

For in this we affirm the role of kindness to enable the sacred and powerful nature of the focus in this research. The practice of storying affirms the webs of belief and the ordering and manifestation of human life sustained through the narrative of the human voice (Gonzales, 2012).

To enable this examination of personal and collective making of meaning the work develops with women in the research on spirituality, and therefore the nature of self in the world is informed by three qualitative points for the research amongst the varieties of methods available. These three points are auto ethnography as opportunity for self-reflection in regards the subject, review of literature available, this in engaging and sustaining women's direct participation and creativity within interview and focus groups. These also enable the researcher's subsequent identification of dominant and exceptional themes while working to enable the women's words to have direct presence through the research. The research questions were developed from Pre-Interview conversations with social workers in order to explore the topic.

### **Research Questions:**

- 1. How do women in the research contribute spiritually to their own social work practice in Aotearoa/New Zealand?*
- 2. What limitations, barriers, strengths, and awareness of spirituality inform these women, in their social work and the impact on the work context appear to the researcher?*

This chapter is structured into two parts: Part A: Is the research methodology with Figure 2.2 as a guide to interpretation of the interplay of the theoretical framework. Separate discussions expand the fields surrounding each. This is followed by Part B, detailing the methods and their employment in the work.

## **Part A: Research Methodology**

Sections in this part of the chapter include: (i) methodological and theoretical concepts; (ii) a brief overview of the specific methods employed; (iii) ethics; (iv) data collection and analysis; and finally (v) sense-making.

A research methodology is the plan which guides the analysis and practice taken in the research. This introduction discusses the main themes and ideas of this section. The chapter identifies the theoretical and methodology framework used in this thesis, the research question and how the researcher sought to answer it. Figures such as 2.2 indicate the relationships which inform this focus.

These relationships include the researcher's identification of the work, the social political, feminist, critical and indigenous theories inclusive of kaupapa Māori theory as implicit in the methods chosen. The methods of auto ethnography, interviews, focus groups, and how sense or data is supported in response to depth of dimensions are considered through using the model known as Te Whare Tapa Wha (Durie, 1982). These theoretical and methodology frameworks are chosen to enable and support women research participants in naming and knowing meaning through their words for their experiences.

### **Introduction to researcher relationship with Kaupapa Māori within the research theoretical framework**

Te Ao Māori (philosophy of Māori world, Kaupapa Māori is Māori focused by Māori for Māori as absolute self determination especially in the context of research and mātauranga Māori (esoteric and physical aspects) as active essences drawing together six inter woven principles for this world (Forsyth, 2017; Smith, 1997). These inform the researcher in clearly being non-Māori and cognisant of this determination, and yet work within self-determination through a developmental or snowball process engaging with the work, the participants, contexts, self, and developing as kindness or an appreciative philosophy as a Celtic practitioner. Appreciation as source or stream flowing beneath the work, inform the philosophy or tikanga, being here through common sense reflection between practice, source and context of knowledge particular to people, relationships, and their purpose in pursuit of wellness (Pohatu, 2004).

Smith (1997) summarised those within principles for hapū, iwi Māori; tino rangatiratanga (self-determination); Toanga tuku iho (the 'cultural aspiration' principles), Te Ao Māori ('cultural preferred pedagogy' principle); kia piki ake i nga raruraru o te kāinga (the 'socio economic' mediation principle); whānau (the extended family structure principle), and kaupapa (the 'collective philosophy' principle). "This leads to introduction around the researcher being both researcher and participant in the research, demonstrating this as clearly 'getting out of our own way'" (Bickley, 2016, personal communication).

### **Research/er participants**

This work is developed through three approaches to sense making as a woman, a research participant, and as a social work practitioner educator. These approaches enrich, problematise and can add new knowledge, and respect the active essence drawing together six inter-woven principles for this world (Forsyth, 2017; Smith, 1997).

In these I, as researcher and as participant, embody and am shaped by the historical and contemporary exchanges which both entangle me and inform me. These are orientations to meaning formed here through these three approaches. As lenses, they increased the manner for naming, selecting, considering themes, critiquing and evaluation, adding to understanding the immediacy and those which I select as enduring parts within the larger landscape of my life and relationships. In this sense then this work develops through acknowledgment of myself in a fluidity of multiple identities. These effect, and shape the thinking and undertaking of the research. I express this fluidity, as a responsivity of identity through a family imagery and as memories carried within by the Celtic cross (Figure 2.2). For this momentary expression also conveys the eternity of our identity for all the lines return to all others.

### **Critical theory, Feminism and voice**

The enclosed ringlet of beads in Figure 2.1, may be recognised as encoding a silent text whereby we live and gain life (Gonzales, 2012).

The mapping for my social worker identity may be recognised also through the imagery of the popular Irish River dance, where in resides enduring knowledge

for the orientation if another form of the cross. For the researcher, it is the arts of cultural life such as dance, which orientates the many tribes of grander descriptor of being Celtic peoples as both a collective, yet individually free to negotiate their identity in socio political cross roads of their lives (O'Dowd, 1993; Wuff, 2007). The individual dancer echoes political themes. Feminist theory advocates that the personal is indeed political. Political themes play out in the personal experiences of women.

In our use of rich personal image or metaphor, we make explicit that "we see the world as we are" (Anais Nis, n.d.). In our many exchanges, my supervisor invited me to add my words into the written work to enable my Celtic Irish world in its recognition. To write in this way, carried forward my deliberation and accountability which I had been listening for in women in the research. Then as I wrote, what had been felt the invisible, became visible and available to me. The rhythm in words, sounds made by the soles of Grandfather's dancing feet, tapping reverberation down the centuries.

I am from a matriarchial family structure (O'Dowd, 1993). We kicked out onto the earth that heartbeat, for example, in the *sean-no's*, an old-style dance or even the square dances imposed in an English attempt at Scottish revivalism. Through these there is a knowledge form, encoded in the foot beat, a co-respond and correspondence kind wisdom stirring knowing, medicine, healing and ceremony (Gonzales, 2012).

Memory sustains recall of rhythms and sounds which stir my recognition that we are part of a shimmering benevolent universe (Royal, 2002). Memory/ies are carried in the patterned dancer footsteps of structures where eerie light became left in deserted crib and bothy, the wooden emigration ships, and the distant cities of both America and Britain. I hear the sound made from feet beating on wooden platforms set up at cross roads where young people met, table tops and, barrel halves which could amplify the dancer's orientation between horizontal and vertical moves to the beat "of the Irish life- the rhythm of the dance" (Brennan, cited in Wuff, 2007). This offers also a heartbeat in which we live.

## Indigenous theories and research participants

As researcher, it is the meaning gauged by the woman, dancer, weaver, social worker is as spirituality, understood in a highly personalised nature (Joyce 2012; Lips-Wiersma, 2011). Therefore, in this work in my role as the researcher, I engage also a participant. This lens adds specific personal understanding of self and another. This insight brings the political dynamic of being both 'insider', 'outsider' to the work (hooks, 1984). I sought to be informed by these dynamics in the relationship of care, supervision, cultural advice, throughout the research. Through identifying these and the patterns or distinctions formed within and across each of the three methods inclusive of auto ethnography, so clarity can be generated and data formed and validated

Figures or images help orientate, enduring people in their world, and enable the reader in regards methodologies and methods utilised in this research. For example, the coding of knowledge is discovered in the specific way we live, cook, dance. The *Celtic Cross* expresses an orientation and serves to enable insight to what may be wounded in a people.

Figures/diagrams are developed in the interview and focus groups to carry the woman's stories. They offer openings to bring forward what had been dismissed, and offer knowledge between which correspondence and co-responsibility occur as a holistic epistemology, and to assist orientation of the reader into methodologies and forms of knowing, knowledge, and practice (Lips-Wiersma, 2011; Meyer, 2005; Ngata, 2016, personal communication)). While my main research question was how do woman social workers apply spirituality to themselves and their work in Aotearoa, there remains little published literature on the subject. I choose therefore to examine orientation practices, models and figures which carry knowledge in encoded form to protect it, and ensure its availability when required (Gonzales, 2012).

Indigenous knowledge systems, for myself as researcher, activate. These add appreciation and embrace the following: Indigenous intelligence (as the animating force which orders the universe), encoded knowledge (such as language as symbols which embed knowledge), multiple dimensions of knowledge (multiple levels of meaning and knowledge, as formula of thought where metaphoric sensitivity shapes understanding); place (where we make and

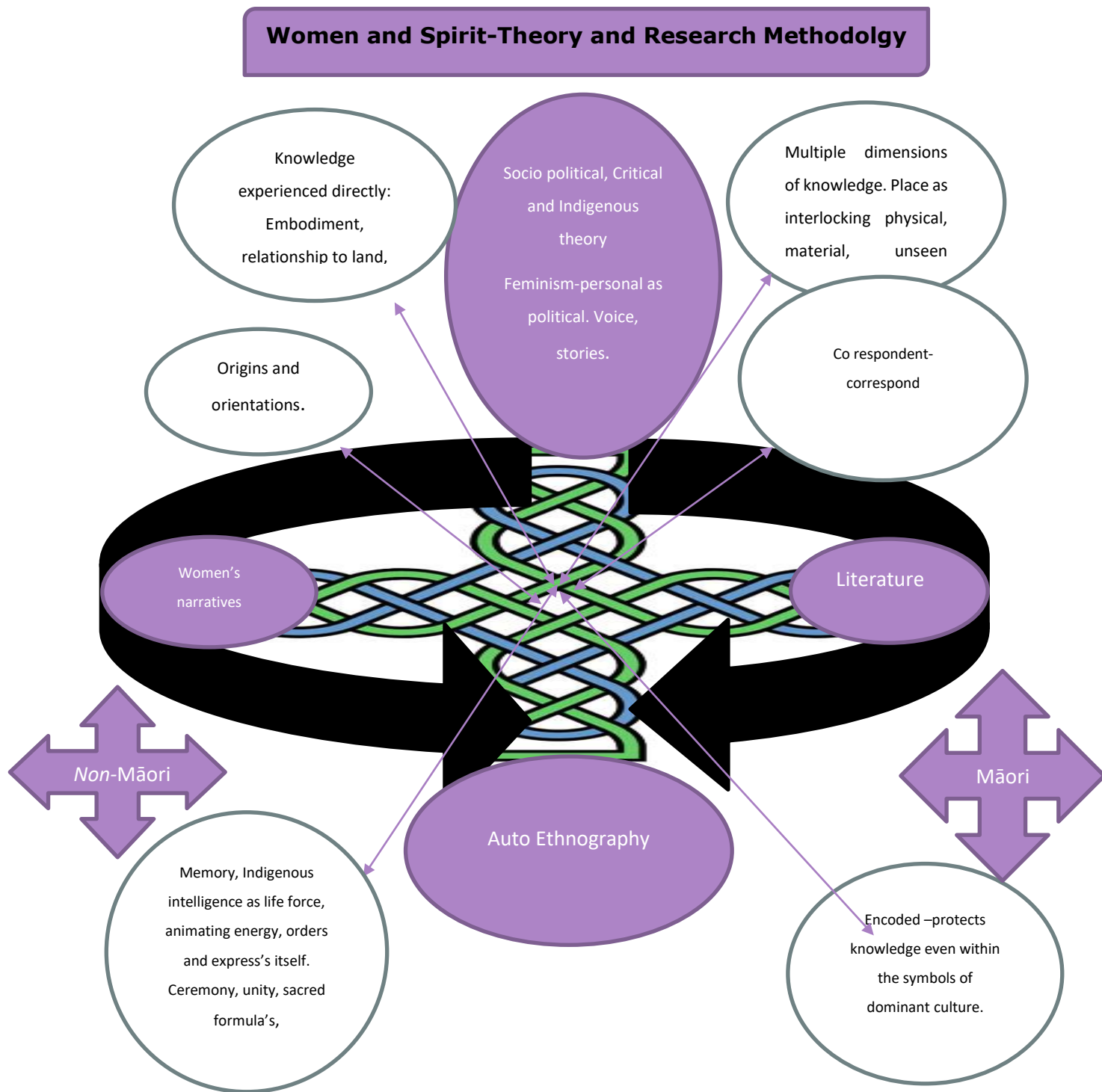
create meaning just as land creates our meaning itself as a living entity), origin and orientation, sacred formulas, ceremony as medicine. These explanations (include our attention to Elders and their direct experience in dream and sustained relationship with place). They include, embodiment (the human body is understood as a sacred geography), memory as carried in ceremony, cultural acts, physical objects and practices, and acknowledgment of memory as containing ancestral memory so acts of wounding which denigrate both the life and meaning of a people's continues in presence within a current generation (Gonzales, 2012). These orientate the researcher in the research.

## **Literature**

Literature and scholarly work guide what we do as researchers. The pieces which guided the methodology drew from feminist and indigenous writers, where critical appraisal is applied to male dominated versions of psychology, knowing, women's physiology, sexuality and reproductive freedoms, moral theorising, economic and political activities. Within these some kindness is applied by one human to another of the nature of human suffering. Together these inform the methodology through recognition of women, gender, and spiritual orientations (Belenky, McVickers, Clinchy & Mattuck Tarule, 1986; Gilligan, 1982).

The methodology is an arena that can therefore be enriched by scholarly work of women's, Māori, and indigenous writers so that ways of knowing that attest to each human voice may redress dominant discourses which act over to marginalise another in research. It is my experience in Aotearoa alongside Māori colleagues and communities, in co creating what is 'just' practice, that working with care alongside knowledge, language, culture over the past twenty years I acknowledge that it is essential to be cautionary about retrieving spaces for cross cultural conversations; that control and ownership remains with Māori (and women in particular) of their knowing, of Māori knowledge (Hotere-Barnes, 2015; Tuhiwai-Smith, 1999). To work as researcher requires me to attempt to think, to listen, to feel, "for an authentic understanding of an educational process or educational setting (as) one that reflects fairly the various perspectives of participants in that setting (Gubrium & Holstein, 1997). In fact, authenticity is a worthy goal for all educational research endeavours. The practice of storying

enables the narrative of this research. The following Figure (Figure. 2.2 below) seeks this representation.



*Figure 2.2. Overview of thesis methodology conveyed here in the green and blue threads which weave across, between, into and from each method. The methodology draw clearly from socio political, critical and indigenous theories.*

The figure of methodological development is proposed as most appropriate to see and hear, for the research question sought to offer opportunity for the words

and for the reality of women participants. The participant's experience of being heard may re-inform her development of meaning. The research then became a ceremonial space which invites women participants out of silence. In Figure 2.2 it is to the left and right and points beneath the cross which mark the methods to be employed in the research. These in turn draw and are informed by the methodologies featured in the top space over the cross.

As a model, this is extensive for the mixed methods of ethnography, interviews and focus group, and the review of literature allows the collection of rich human stories as data, inclusive of the real-life behaviours enabling of woman and her voice for her experience (Gilligan, 1982).

The researcher is aware of the dynamics of assumption where someone, or a group, had not been believed as wholly real and therefore that it is impossible for them to have a voice, and women and indigenous spiritual practices have been held in great fear. The methods in practice were those likely to align to the values of personal agency, self-determination, so that the making of meaning serves to enable further new spaces in which to speak. The women experiencing this space may find affect in their social, psychological, contextual, spiritual fields. These therefore matter in the methodology so to enable each woman.

Three major theoretical foci occupy the vertical position in Figure 2.2, two from indigenous and Māori worlds (Kaupapa Māori, and Indigenous knowledge as Red Medicine healing and ceremony). These both mark out related and inter-relating 'life ways', paths acknowledged as existing between living world and the individual, place, and experiences which occur. These occur through a series of interlinking webs, so the knowing of this world draws on the women participants relationships with surrounding elements- (see encircled factors). In application with women in interviews, the consideration of these elements served the work for recognition of and recovery of emotional, spiritual, and ancestral knowledge (Neeganagwedgin, 2013).

### **Methodological and theoretical concepts guiding the work**

There are certainly politics of power around the verification of all bodies of knowledge and consideration of critical theories became important to the focus of listening and hearing the women on spirituality in work. Epistemologies as the theories of knowledge which sit between what we believe and the truth of



something, and ontologies as the study of the nature of being, have not privileged subjective forms of knowing, experiencing in speaking one's truth. Speaking involves being heard, and experiencing one's truth and identity is contested by dominant power relationships (Simmons, 2007).

In order to be heard and to hear oneself, to participate in research within principles which sustain one's world, to contribute to rigour in public debate as a source of ideals for this society and its historical experience, the developing and contested space of Kaupapa Māori theories developed. Māori academics primarily engaged with their people in social sciences, were vitalised from experiences of political and cultural aspirations and activities through 1970s and 1980s. They developed a delineation of space, dynamics, values, principles and practices enabling of Māori being (Bishop, 1999). This was underpinned by Critical Theory (Friere, 1970), disclosed through the tool of structural analysis, so the social economic political factors which impact negatively on Māori wellbeing can be seen, heard, contested.

These tools enabled formation of Critical theory, and equally contested views of who may apply Kaupapa theory. There are many contested spaces. Various Māori academics state that non-Māori may not apply this, yet others state that non-Māori can by invitation with Māori, and by acknowledging its roots in Māori philosophy and concepts, legitimately use Kaupapa Māori theory to support developing indigenous Māori voices. This is a necessity in enabling socially just social work (Jackson, 2011).

I work within wānanga, a space providing unique teaching, learning, social, spiritual, and economic space which recognises Māori bodies of knowledge as equal in legitimacy to non-Māori theories and concepts. Because of who I am, as a family member who knows ethnic cleansing, racism and oppression first hand (Mullane, 2009; O'Dowd, 1993), my daily work is the care and recovery for enduring, indigenous and Māori knowledge.

I am also aware of myself as a Treaty partner (Huygen, 2007), and as kaiako/teacher/learner who was invited to work in wānanga. The invitation to engage in deliberate intention to reflect, consider, apply values in a manner enabling wellness, through Āta, to consider as an emerging question, 'Who am I?' become chosen as strategies that work best in the research and in my life.

There are feminist schools of thought which, from diverse socio-political contexts, serve women ways of seeing, doing, and participating in society (Cheynne, O'Brien & Belgrave, 2005). Equally, Indigenous knowledge (Gonzales, 2012; Meyer, 2010), Irish Catholic philosophical cultural thinking (Consedine, 2002; Consedine, 2015); draw forward cultural ways of knowing, doing, and being. My work here will develop within privileged spaces of cultural mentoring, in co construction/ co-respondency methods giving regard to language, identity, and the everyday politics of speaking.

In utilising these methods, the narrative theories/therapy critical analysis (White, 2007) place emphasis on reclaiming deep listening, suggesting that through storytelling we may engage, hear, enter another's experiences and feel what had been felt by another. These being revealed in the nature of the work and gifts passed on.

Relationships built between people, place, and legacies, inform and enrich human lives and our recognition of knowing what it is to be here. Within the privilege of safe relationships, I accept, at some point of faith that I/we are to be changed. Just as a point of faith guides Kaupapa Māori as by Māori for Māori; there is no recipe for this, other than the requirement to understand the context and circumstances, to be accountable to that which informs what is common to benefit all and that which is just and accountable.

The deliberation of by Māori for Māori, benefits self determination for Māori and too inform the aspiration of how I envisage enduring social work, peoples in pursuit of deliberation and determination. The principles of Common Good (Consedine, 2015), require insight and need to address the application of 'power over' usual in unquestioned application of epistemologies, ontologies, etc. As aspirations consistent with Nairn's suggestion (2002, p. 210, cited in Barnes, 2013, p. 12) "The descendants of the colonisers have different decolonisation tasks from the descendants of the colonised". That attention to colonisation is to attend to its structural presence through health, law, education and non-critiqued social work.

With others of my non-Māori practitioners, I hope I have done justice to Tangata Whenua Indigenous colleagues through explaining and outlining the important cultural theory that is Kaupapa Māori research. This acknowledgment

attests to an extraordinary potential arising within and for each in research as Māori and non-Māori collaborator's (Barnes, 2013).

## **Feminism**

Written and developed by predominantly female theorists (Greer, 1999; hooks, 1984; Radner, 1993), the body of feminist thought, along with its analysis, drew on personal experience as well as political. That gendered prejudice was and remains normalised through dominant social discourses which act on, or speak for, women from a manmade perspective. Men do actively use language to marginalise and undermine women and their self-determination (Adams, 2012).

For example, this bias is endorsed as 'natural' through sciences (medicine and psychology), structures such as law, education, and health. Mirrored in these dynamics are those utilised in racial discrimination. While I hold awareness of the similar dynamics, this does not endorse Pākehā understanding of feminism, nor affords my permission to speak for black, brown, coloured and ethnic minority women in the work. This is a cautionary point. Mikaere (2003) points to imbalance of gender relationships between Māori men and women as resulting from colonisation and of the unique recovery of responsibilities by descendants of colonised as distinct to coloniser.

The understanding that culture matters, is based on a feminist respect for seen and unseen aspects informing women's lives lived within enduring obligations and responsibilities including those with hapū, with kin, and this living earth (Meyer, 2010), to acknowledge how cultural traditions, interact to nourish and centre that which remains important (Tuhiwai Smith, 1999). The act of defining and working the methodology is to be from this centre, enabling each woman's knowledge, and supporting her relationships, to enable her active role within the research (Gilligan, 1982).

## **Critical theory**

Kaupapa Māori and the central place afforded to Feminist theories in the research methodology (Figure 2.2), are companioned by Critical theory. This theory orientated from an exploration of socialism, in the 'enlightenment period' of late nineteenth century Europe. Founded by male theorists, Marx and other contemporaries, those theories envisaged the working class as able to revolt

against the dominant class, landowners, and capitalists. The critical application of theory to power assist in enabling the tools of thought, language, analysis and challenge, the transformation of communities, societies and of cultures (Jackson, 2007; O'Connor, 2014).

Critical theory seeks critique, resistance, struggle and emancipation as central to the authenticity of the human condition in industrial and neoliberal society. These factors also feature in Kaupapa Māori by Māori for Māori being practiced, then in groups working in Feminist thought for women's sexual and reproductive freedoms.

Graham Smith's landmark work (in 1997, his PhD thesis) reflected on the dynamics in recovery, of what had been 'colonised': the process in conscientisation as uncovering of, and acknowledgment of, reality. This is associated with a psychological sense of how the reality shapes the mind, and consciousness. One notices the internalisation of the oppressor, both within and external to the oppressed. Here the intellectual mind considers, reflects, and may formulate questions as to the oppression as a 'natural state of reality'. Resistance thus develops within a sensed political community, an entity of 'us' distinct from/against the 'others'. Transformative praxis marks a third space, where a collective may reflect and collectively commence activities for sustained change. By support for people to recognise, represent and voice their beliefs, supportive stories may be heard. Alternative narratives, ones of liberation become recognised and in these those facets in which Kaupapa Māori, feminism and Critical theory align and inform the other.

### **Narrative theory**

Working within the narrative ethics, application "takes identity as its starting point" (Wilks, 2005, p. 1249). The ability to name one's world is noted as something of tremendous power.

Often for indigenous peoples, names which carry wisdom and meanings held within their lives yet have been appropriated, reduced and used against indigenous peoples, are reinterpreted to control them. "Whoever controls narrative has the means to control how we think and therefore our sense of place and/or displacement" (Peter Mataira, 2014, personal communication). The

literature on Narrative supports the researcher as I explored women and social work identity and society particularly through discourse theory (Epston, 1999). Those dominating discourses reflect the male orientated power structures in society which actively create some of the ways women in social work may interact within community or society (Burr, 2003; Gilligan, 1982; Mikaere, 2003). Social work narratives can also perpetuate stories of pathologies to explain and deny human loss and change, while attesting to human fragility, and may serve to remember our humanity (Consedine, 2015).

Each woman worker may negotiate her choices within dominant and transformative narratives. Her defining her social work marks her definition and responds into some part of her identity.

It can be usual in dominant narratives, to possibly consider relationships within a manmade system, yet avoid the relationship of ecology environment, and people. This loss reduces meaning and resources available to draw on for both worker and service.

Michael White (2007), a beloved narrative theorist had pioneered work with storytelling, personal conversation and discourse to reveal people as actors in the nature of one's life and troubles, and language as a tool to reimagine and recreate. White's critique placed the therapist/social worker as equally involved and effected by client relationships, taking the journey as a curious inquirer to the preferred narratives which both enrich, strengthen and problematise the context of social work engagement. The narratives deliberate and develop a consciousness of what it is to be human here, together (White, 2007) while tempering the power of professional and client.

Our words, and the stories we tell, and how stories shape us, all reflect the myriad of approaches which the methodologies seek to acknowledge whilst maintaining the nature of the relationship, or attempting to order what is disorderly (Bird, 2000).

The rich possibilities in reaching for new language perhaps of prose, image, and words created by humans in managing dissonance, mark how acts of resilience and even faith may enter further into the research (Mikaere, 2011). In the developing dissonance, while managing a researcher rigour of engagement, I note adjustment in emphasis perhaps onto distinct aspects of

questions, which can alter “substantially the direction of a study, and the methodology adopted” (Fraser, 2005, p. 3). As the researcher, I appreciate the need for openness to rationalise diverse approaches taken, and to any outcomes anticipated. These add opportunity to disengage in familiarity, and to notice the unexpected even our potential insanity, sensuality, our tentative and courageous contributions to the work. Through the researcher’s planned consideration of narratives, literature, and ethnography, these three methods as lenses heightened both what was unique and the universal in themes to inform the findings.

## **Part B Methods**

This section details the research methods and tools engaged in the thesis, the guide in which to conduct the study with respect of the integrity of the relationships, people, concepts, knowledge and more which are involved (Cleary, 2013).

The three methods of interview (and focus groups), literature, and auto ethnography also serve as a hologram, when each is examined by the other, to offer rigour to the validation and verification of data (Best & Kahn, 2006). These together enable understanding of the research material, which could be dismissed if seen in singularity. Similarly, consider the analogy of observing “photographs (which) only come alive with the stories and conversations that surface from viewing them” (Murphy, 2013, p. 67).

## **The methods in practice**

### *Care around women, their knowledge, ethics and power*

It is congruent to the discovery of meaning that the researcher sought to be overt as is possible within research. This section focuses in bringing the individuals core values, personal and professional information and knowledge to the research work.

I identify as a Celtic New Zealander. I am located here by this legacy. I hold dual New Zealand and Irish passports. Within this place to stand, I developed the research through engaging in the methods that serve and sustain my world views, so the intelligences of those participants as peoples of Aotearoa

New Zealander. These social and emotional intelligences inform our Te Tiriti based responsibilities (see Huygen, 2007). Through the methods, I do not experience either of world views of my own or others, as divergent but like Meredith (1998) acknowledge positions taken of identity, and draw on appreciating the spaces between, as rich in potential. Those appreciation principles within my own and another's world views do drive the cooperative factors which allow participation through this thesis. For example, these have a focus on both intelligence, and authenticity within the invitations, engagement, and processes to any closure. While no single theory or discipline holds ownership on the basis of women's identity, or of social work practice, I begin acknowledging ancestry and the manner where I am engaged in principles that shape my life. This developing foresight, and insight, enables a vitality and a benevolent presence being sensed (Seth, 2012). In this, we recognise that stream which flows beneath this world carries knowledge available to this generation (Gonzales, 2012), and so seek its freedom.

The Celtic blessing, "Ta agaidh an phobail ort": may the face of the people be towards you acknowledges you. These words have meaning. I recognise my ways of being in the Claddagh greeting. Evoking 'the face of the people being towards you' is a social and political act to see within the speaker way of 'being' and 'seeing' the world.

I recognise that reclaiming such a level of 'seeing', is also reclaiming deep listening and hearing as a personal and political act. By this, I affirm each participant, her words for her experiences, how her story links to wider stories, and so the research may 're-story' women in this research within their social work practice. In this way, I draw on the meaning of 'home' as where one stands in relationships. This is how I can tell you who I am. This includes examples of resistance, cultural practices that shape expressions and how they are heard in this society (Brown & Strega, 2005).

The meaning in these words connect to my experience, connect me into the work to return to the landscape its natural subjectivity, to be listened to and looked at with its own spirit. If I define experience within this, then the meanings, theories and practice lying within this may be safe.

For example, our Claddagh relationships weave the context of soul (anam), children (clan) and that 'unique light' shared in the universe from the human face. These relationships have inspired others to develop both in further conversations on spirituality, the film, women's theatre, research pieces, bring spirituality into their practice more mindfully and add to conversations with other women.

I am born from my mother's family, who are from Claddagh Ireland. My work is in New Zealand teaching the Bachelor of Biculturalism in Practice within Te Wananga o Aotearoa (TWOA) as an indigenous education provider. I am a mother, grandmother, trustee, artist, story teller, researcher and teacher. My work role involves facilitating learning opportunities with local social work students within the traditional shelter, ancestral marae for hapū across the Bay. Here hapū practices, ancestral song, stories shape the learning context. Newer settlers also are welcomed to share. I am keen to learn ways we also take care of ancestral and spiritual knowledge and the support for those working in the esoteric studies which are so important. My work and study is motivated by the intention to engage with appreciate care for the relationships I carry although there are many relationships I enter through the work.

My study within Te Whare Wānanga o Awanuiārangi, is a landmark educational facility caring for Indigenous knowledge and how this enables society. Natural to those whom understand and respect the power in work, I would want to work in ways supportive of notions of power, effectiveness, or prestige in all living things.

Named in the Pacific as 'mana', its close relationship to absolute authenticity, self-determination, may render any effort as beyond potential of Pāhekā. When someone shares deeply and honestly, their experiences, some principle of universal recognition becomes triggered; that the human specific is equally universal (Meyer, 2012). The research methods when combined served the formulations of themes. Within this work I had wanted to support women participants to speak and be heard in an empowering and appreciative way. This is my approach and honours factors which shape my experience which informs me here. Other social workers will have diverse understandings and develop



further their obligation within these that they must respect. That these guide the actions A, B, and C.

A. This work developed in a snow ball process (Pio, 2008). Snowball is a metaphor to illustrate the practice of how a particle engages and collects more duly increasing in size and volume. This approach is utilised in the invitation to social workers to share in the developing research and the gathering of literature. As the researcher, I am interested in people and communities, and how the world opens when people are passionate in working in the interface of purpose, social justice and spiritual orientation (Markova, 2000). For me to care for the participants knowing and naming their own terms to understand spirituality, was to attend to the principle for self-determination as tino rangatiratanga. This as a principle enacted by Āta from which the negotiation of how power imbalances through the research could and would occur (Bird, 2006). The participants naming their terms for the topic alongside the researcher enabled both to be aware and work in some appreciation for each other and maintain balance.

Rather than any forced approach, a snowball approach initiates recognition, association, and engagement with potential participants and bodies of knowledge (Pio, 2008). When hearing of the research one woman would invite another to make contact with the researcher. In addition, an invitation flyer was shared seeking women social work practitioners in the Bay of Plenty and was posted through the national social work professional publication in June 2012.

The stages of inquiring and then involving participants was as follows:

1. The pre-interview sheet mapped the participants understanding as understood pre-interview. (Appendix Five)
2. The interview process and construction of established and k/new knowledge by the active role of the participant and researcher in the exploration of interview transcripts and their editing so to centre the woman's meaning.
3. The tapes of the transcripts of the focus group engagement along with editing by each participant collectively constructed the terms of engagement.
4. The responses of all participants to the research question

The specific methods will be detailed shortly, within this chapter. An overview is now offered of the values, principles, and Ethics informing the work.

B. Participants received a full Information Sheet, Consent and Confidentiality sheets developed from templates from the Wānanga supporting the Doctorate. The Information Sheet is attached (see Appendix Two). The Consent and Confidentiality are also attached (Appendix Three).

A. The principles informing the research thesis within Te Whāre Wānanga o Awanuiārangi draw from those enabling of Māori and Indigenous research. The Ethics Proposal permission number was ERCA 12 012 MSH (see Appendix 2).

Ethics consideration was applied in the following ways. The participants' edited their own transcripts through interchange of script from conversations with researcher to each woman. The finalised scripts were bound and gifted to her. The researcher sought to paraphrase what had been stated in ways where the power play in relationship would be externalised, so process overtly developed between people: White calls this 'taking it back' (1997, p. 115). To 'externalise conversations' (Bird, 2000) is to draw attention to the contribution of the participants to the topic and to the listener's life. The authority to care, 'tiaki', finds expression in those 'felt' and spoken aspects which may be taken into the work after their interview.

These develop collaborative practice (Bird, 2006, p. 115) as suggested in White's work (2007) human beings seek definitional ceremonies, rituals where the world is renamed, reclaimed, and therefore revolutionises. As ways of operating within the research these ethical principles included Durie's (2014) work incorporating the following two principles which in practice aid the identified themes and the findings (Figure 2.3)

### **The whanaunga principle**

While each species is unique and has a unique mauri, there is none the less a relationship between all species within the natural world.

They are linked by time, interdependency and common needs' (Durie, 2014, oral delivery). For example, "the wagtail (small bird) tells me others are coming on this path" (Pam, 2012, interview)

## **The Āwhiowhio principle**

'Meaning comes from an outward (centrifugal) flow of energy. Life is best understood by the relationship that exists between people and between people and their environments' (Durie, 2014, oral delivery).

An example, "I find when I ask them (students) to tell me their name, how they got their names and what did their names mean? that the question, on 'the belonging' to someone was hard for them to accept. I said what about your mum, dad, sisters, brother, aunties, uncle's cousins, grandparent's; etc. It placed a new light on the situation. They never saw the sense of belonging. For those students, I was hoping that the links would give them a sense of belonging. I think exploring such journeys with the students, would bring some respect to the connection, which I think begins a link to their own spirit. Spirituality is a way of us opening that connection" (*to our belonging*) (Emma, 2012, interview, italics researcher clarification)

*Responses* From each response to the flyer and word of mouth, individual and pairs of women responded by email to the researcher. Each woman would then be introduced to the work and receive a detailed Information Sheet. (See Appendix Two).

A potential participant then could then self-select in by replying to the researcher by email. Her individual confidentiality and privacy sheets were shared and then signed and returned to the researcher.

Two women responded from outside the geographical area and were not within the criteria of being available finance to face meeting for the work. The women whom could be selected as participants were invited to make contact immediately and through the reaserch, and later to access any resources generated by the research. The researcher had no specific funding to enable this research work however a benefactor provided resources to enable additional interviews to form a documentary.

This then extended the initial research beyond the original proposal's ethical approval. An extension of ethics permission to include the filming women participants was sought and was approved in 2013.

Filmed interviews could then be offered and a further five would self-select in response to a second invitational flyer in the national social work publication. They resided across the North Island so interviews occurred mid-way through 2014. This was made possible through the generosity of a local family who made no claims on the work. The latter interviews occurred with a creative team, formed of the filmmaker, support team member, the participants and the researcher.

### *Individual Pre-Interviews*

Fifteen women responded to the request for initial interviews, and ten women met the locality criteria (the Bay of Plenty), and remained interested in being part of the research. Each woman received the Research Information sheet which outlined the research focus, the commitment sought from the women, the process, and the details of the Consent and Confidentiality sheets. (Confidentiality and Privacy Sheet - see Appendix Three). The sheets detailed the interviewee's ownership of her material, protection of identification of her identity, the use of pseudonym, her choice to withdraw from the research at any time by contacting the researcher of this intention. Each woman whom was filmed received access to her personalised film, could disagree or agree to this being included in a completed work, and was offered access to the completed thesis.

When the Consent and Confidentiality sheets were considered, signed and returned, the women were invited to complete a Pre-Interview Sheet (see Appendix Number 5). The researcher then focused on arranging interview schedules. Great care was taken particularly in the early correspondence around invitations, including forming the Information sheet.

As the researcher had some familiar knowledge of the participants and noted the limitations in email communication, inclusive language was applied to reduce an 'examination' approach. Rather a human personable appreciative approach was sought (Cram, 2010).

The researcher developed the work utilising inclusive language and open-ended questions. This early approach acknowledged communication across cultural identity, her personal uniqueness, and assured each woman was able to choose to specify how she could explore the topic (Forsyth, 2006; White, 2007). These drew on an appreciative focus to empower rather than presume each participant's in-capacity.

*The Pre-Interview Sheet* (see Appendix 5) had been pretested with three teaching social workers for its meaning and relevancy. These women in the research were of distinct hapū, and cultural identity. Their feedback, in oral and written form was shared with the researcher as were words and comments regarding language. These were incorporated in to the final sheet.

The Pre-Interview sheet was shared some weeks prior to the women beginning any interview so as the research participants, they could consider, name and develop the work in their words. In the exercise, their words could link to experiences which give meaning (Lips-Wiersma, et al., 2011). The Pre-interview sheet was sent electronically. Women in the research could then enlarge the question space or print off and write into the set pages. There was no presumption on the researcher's part of a correct manner to complete this, other than this offering an opportunity to build her consciousness of her language for what she knew and experienced. Three participants did not return the sheet and of these two indicated they had read the sheet in preparation before the interview.

This section details the preparation of participants, the application of an appreciative philosophy, literature specific in informing the interviews, interviews and researcher, interviews and kaupapa Māori research practice value of by Māori for Māori (Forsyth, 2017). This is followed by examination of the focus group process.

Following each woman's completion of the Consent and Confidentiality forms, the interviews were scheduled through July 2012 to August 2012. Each woman interviewed was employed in social work. To attend the interview required each woman to negotiate her employment needs, and then in negotiating these meetings co-ordinate suitable times for the researcher. As well also interviews were usually held at the meal breaks in participant's work day. In planning each interview, the researcher also scheduled time to transcribe the audio recorded interview, and return each transcript to each woman within a seven-day period.

*Interviews* Then each woman interviewed was invited by email to verbally follow her interview, consider her transcript record, check it, edit if required, and to return this draft to the researcher. The adjusted script would be saved as the true record both with the participant and researcher holding a copy. Details on

the Pre-interview Participants sheet also served the researcher to identify what would be a suitable context for the interview, according to each woman's needs.

The researcher assumed active care supporting the best interest of the participants so their needs for the environment of the interview were inquired of and supported. These, along with personal notions of privacy, confidentiality and culture were explicitly included as far as was possible (Munford & Sanders, 2011). Consideration also included the availability of heating, seating and space between researcher and participant. This consideration included the availability of natural or artificial lighting, flowers and food, provision of tactile materials for example beads or shells. In consideration for the participant's sense of privacy and self-determination, the invitation included detail of the physical and business context of the interview room setting. This included the likelihood of people utilising the floor and the specific interview room door had signage marking Privacy. The Pre-interview sheet information informed the researcher of the woman's needs, and of the hope that cultural and personal senses would be enabled through the developed shared experience in the research.

*Preparation* As preparation for meeting face to face, the researcher again reviewed the Pre-interview Participants sheet in which the information the participants had shared offered insight as to considering the requirement for the interview.

The insight was supported by an appreciative philosophy which assisted in the inquiry necessary at the early points of meeting each other and for developing the relationship during the interview itself. For example, during the first interview as the researcher, I noticed the interviewee and myself were overt in pausing, reflecting, and exploring how things felt between us as women colleagues, and then within the research relationship. This added dimension of reflection drew the newness of opportunity to share on spirituality to both our attention. This too formed the interview conversation. As a social worker, I would repeat people's terms to affirm and clarify that I had heard them.

This also is to begin to connect empathically. In the interview, this skill builds the creative experience of 'doing justice'. We connect, and both create what we speak of. The participants were heard and together we were working within their terms (Bird, 2000).

Consistent with the philosophy and principles of Appreciative practice (Cram, 2010) there were times within each interview when I as the researcher would lead inquiries, and equally many significant times when the interviewee could lead. This is evident in the later transcript of the interview (refer Janice transcript. 2012). Her experience in the interview also offers a source of knowledge about respect, and respect as mitigating across fields of power and revealing us anew, when we come together (Meredith,1998). Reference is made here to developments of fields of power, ascribed or agentic power (Murphy, 2013, personal communication).

Through these shared approaches with each woman, an appreciative companioning/inquiring was enabled which signified the heightened mindfulness distinguished in the state of *Āta* (Pohatu, 2004, 2009; O'Donohue, 1997). Women in the research could allude also to this state in appreciating what can seem indescribable, i.e. a perfume, lights about people, sensing spiritual forces in a room, or to notice a door open as though by itself. Deepened awareness affirms the capacities of the researcher and participants together to increase their language linked to their worlds: (this was developing the conversations in her words for spirituality as recorded in her Pre-Interview Participant sheet).

Within the access to knowledge and within the recollection and current experience of the participants along with care towards the process, an enduring manner was drawn into the work.

Following editing, the finalised copy of the interview transcript was sent back to the participant. Then the paper version was spiral bound and offered as a gift for each of the women. This gifting occurred in middle of the second year of the research as the researcher's time and money permitted.

*Context* This section discusses the context in which each participant is supported to speak and listen with other women in the focus group. The topic of spirituality had rarely been shared with others, and the focus was to appreciate the participants speaking on their own terms. To care for and support the best interest of other's though natural conversations would follow the participants' interest and remain constant with those principles of Appreciative Inquiry (Munford & Sanders, 2011).

### *Interviews and Focus Groups*

From the early stages of the research, focus on relationships drew on possibilities offered in the Information sheet. The invitation included the option for the woman could be invited to a focus group, after her individual interview. This invitation was made by the researcher to each woman, face to face and by e mail. Women in the research could opt out or in at this point and for some participants this became a practical matter. For some, the wider determinants around their family or other employment needs meant they could not attend.

The women in the research who responded to the invitation to the focus group met in October for November gathering. The venue was a popular city café in a quiet back room. As the researcher, I had considered venues which could be experienced by the women participants as neither overly private to possibly add to their discomfort, or too open to disorientate them from what was central for them. A venue which was open excessively to public gaze could distract and the women participants attending would be open to any potentially unwarranted public scrutiny.

Prior to the meeting the venue and time was stated. A group relationship contract was also sent out by the researcher as a draft framework prior to gathering. For the focus group agreement (see Appendix Seven).

When the women participants entered the wider café environment, they were greeted by the researcher and gathered in a quiet back room. A long table was marked aside for them displaying the researcher's surname and individual table settings were laid for each woman. A paper with the two focus group questions were tucked to the side of each setting unobtrusively and to be utilised as needed to assist conversation.

As the researcher, I transcribed the recorded session and returned the scripts within the week to the women participants.

The focus group's transcript was again read, reflected on by each woman, confirmed as accurate or was corrected by each woman. The edited work was returned to the researcher. The re-edited group transcript was sent back to those women, and a bound printed paper copy was gifted to those who were present



for the group. Those who attended the interview received their individual bound transcript only.

Since November 2013 to August 2016 five to seven of the women participants continued to meet and value their points of connection and mutual experiences (Bishop & Glynn, 2003). As 'above everything else, (*our*) word is an attempt to end isolation' (Colquhoun, 2008, italics are researcher's addition). In 2014 filming of 'Women and Spirit' began led by two of the initial participants and five further women, the researcher and a local film maker ([www.spirit-aotearoa](http://www.spirit-aotearoa)).

As a registered social worker, I am allocated State Registration number 1648 and this is a requirement of recognition in order that I am able to work in a learning teaching environment and reflect and apply from Aotearoa New Zealand Association Social Work (ANZASW) Code of Ethics (2008). This requires attention to the basis of human rights, self-determination, and acknowledgment of unique cultural, spiritual, intellectual, kindred, and emotional worlds. The care for relationships in which someone lives extends to protection of the greater good of community and environments. Within these I considered planning, the benefits for participants and the risks of the project. I covered planning should any risk emerge in the introduction paper and the Consent Confidentiality sheets.

In practice, this drew my appreciation to the setting, manner, needs of women participants whom were engaged with and the nature of their discussions, on a topic rarely if ever spoken of by them previously. While there are institutional requirements of importance, greater importance is that responsive to and with those most impacted on, women participants directly.

As a practitioner within an Indigenous University movement, I remain mindful of who has the power to name and define. It is important to name Ethics beyond any abstract form (such as a Code) into its contextual practice, be that its communication is in ancestral song, or proverb. As the researcher I am attentive to the presence of appreciation, the ethics of applying this insight to the context which humanises what we do together raising the questions, does this offer something to the research? (Cram, 2010). Does appreciation support recognition of potential flow within practices, networks of relationships among peoples, who discover they share a common correlation with, or cause and vision of what's possible (Wheatley & Frieze, 2006).

Significant for my consideration of ethics is that principle of Āta. Āta hold relationship to mauri, states of wellbeing and activates takepu values (Pohatu 2004), marking for Māori those reflective spaces, questions, appreciative insights which nourish potential of cross cultural engagement, and an openness for myself to hear what may have been unspoken previously (Mila-Schaaf, 2013; Pere, 2006). The methodologies and methods seek to acknowledge appreciation between people, their words and their integrity.

### **Auto ethnography**

Auto ethnography can be defined as the reflection which enables the connection of the autographical and the personal to the cultural, social, and political (Ellis, 2004). This attests that the writer has some awareness of her presence, and that these subjective experiences are explored within the context of the research. These places the human print in the work (Samuels, 1993). Through the auto ethnographical approach, the writer/researcher develops experience to inform the research and to enable cultural and cross-cultural understandings and spaces (Meredith, 1998).

Knowledge may lie outside of words, because names can be taken for another's purpose (Tuhiwai-Smith, 1999). Knowledge as wisdom, esoteric, and practice knowing may be encoded and known and thereby expressed in lived everyday practices.

These everyday practices contain the enduring knowledge which is its source (Gonzales, 2012). Auto ethnography as a particular reflective experience can deepen consciousness to the legacy about our lives, our intentional deliberation, careful movement and these enable insight, moving the reader between lived experiences, reflective capacities, and new actions. This in itself, deepened relationship to experience, and therefore enabled openness to discovery and potential access to meaning. These may be unnoticed previously between self, knowledge, and other's knowledge being available to research process (Black, 2010). Auto ethnography enables a 'remembering' of what had been fragmented through practice such as recognising and reclaiming words.

Social work practitioner's notice spiritual knowledge which is remaining unnamed and unrecognised yet is highly valued to the work (Appleton & Weld, 2008). Auto ethnography forms, not only as the act of autobiography 'to do', it

extends the involvement for reflective writing on both the known, the discovered, and the reclaimed. Hence, auto ethnography is both the process and product (Ellis, et al., 2011). As a research method for what is unnamed, auto ethnography is qualitative. This supports personal meaning in the work alongside personal and systemic analysis (Archer, 2003). This combination of methods responds back to insight cited in Hartman (1992) for women to say who they are, and that they are believed 'real'?

Through analysis the practices silencing spirituality as normalised by structure, agency and voice; when insight of this is applied to the personal experiences these heighten understanding of ways women speak and speak back into the structures which may seek control of them (Archer, 2003). This can highlight the researcher's awareness of her silencing and voice, and the principle of self-discovery and self determination alongside the participants. The auto ethnography is in essence autography (or anthropological writing) as an insider within the research. The writing included in this work is identified as the researcher's reflection, deliberation, and auto ethnographical

The participants in addition developed their own questions, answering from engaging amongst each other as the rhythms of relationship developed in the hour-long meeting. Given spirituality as understood is a highly personalised dynamic, then as the researcher, I am also a participant. This insight brings the political dynamic of being both 'insider', 'outsider' to the work and certainly within the focus group I shared my thoughts and experiences with each woman (hooks, 1984). As the researcher, I recorded and transcribed the text for all participants to edit and correct as they wished. When corrected, the transcripts were returned to the researcher for inclusion.

### **Focus Groups in Practice**

Defined as opportunity for the gathering of people to share on developing here through proposed question process on a theme-this approach seeks the individual and the dynamics between participants to generate further information (Brown, & Strega (eds.), 2005; Cleary, 2013; Cooperrider, & Srivastva, 1987). These two following questions were offered to the Focus group participants.

1. *Can you share how that experience was for you in talking, and reading your transcript on your sense of spirituality?*
2. *Are there implications (if any) for you in your work?*

### **'Data' Collection and Analysis**

In this phase of the research focus, I gathered Pre-interview feedback, transcripts from individual and group interviews to manage information gathering. The initial distribution for the research sought women, social workers, and those in the Bay of Plenty region for ease of access as the researcher had no access to sponsorship. This dictated process of selecting the initial numbers of ten women participants and the researcher in interview, and the location of eight women in the filmed work, *Women and Spirit*. This filmed development of a second cohort, informed the utility of offering filmed work on website. The transcript of interviews understood in the words each woman used informed the formation of data gathering against the key questions, which enabled the information gleaned to be analysed.

*Context of sharing stories, what is information, deliberation and cultural relationships* Cultural spaces are principled places for theorising and developing creativity for they sustain the survival of peoples. Creativity may well serve social workers, as here workers may generate wellbeing, endurance and connection. Traditionally these beliefs provoke the desire to explore, problem solve and protect the ties existing between place, people, and history (Butler, 2011). Belief is belief.

*Care of encounters* these encounters are expressed here and are expressed not to be proved either valid or invalid. Belief is to be acknowledged for both its beauty and mystery. My own beliefs being expressed can then be placed into the research context for myself and this work.

Indigenous discourse/s draws on the use of image, story and metaphor. This offers to the interview a visual bridge to the dualistic and binary distinctions in regards, the notion of 'other' and within which specific definitions can be developed (Mila-Schaaf, 2013). In this manner care is taken with collecting information as stories from the research interview, to be recorded word for word; the insight possible through metaphor is sought and words of image and poetry identified and recorded. Woman's expression expresses an individual

sovereignty, her basis for her order and collective living remain recorded within her expression. These remain therefore within her care and of the tribal responsibilities. The image which bridges the specific and local definitions, offer powerful communication tools and the appreciative care required in cross-cultural relationships. For example, negotiation over mutual enhancing shared spaces such as the 'commons' (specific land set aside and recognised for) enable cross-cultural, economic, social and spiritual space which drew on individual need and collective order, (Consedine,1995). For care is required when walking in another's world (Appleton & Weld, 2008).

*Names and power* People's own names hold power; the art of naming is what matters. Here as the measure of truth relevant to these methods. What is true endures as mana. This respects the cultural senses and brings us into this landscape as alive and divine (Shirres, 2007). Truth understood through the capacity within auto ethnography enables personal authenticity. By selecting, naming, and defining terms for their spiritual identity, honesty and ability is enabled to support the truthfulness for those involved. These points are anchored through narratives and formed collective stories, deliberate and connected to and of the spiritual life of each woman (Bird, 2000).

This space marked by names and reflection enabled the development of meaning and self-awareness in the writer/researcher (Ellis, Adams, Bochner, 2011). Recognition and responsibility to the order implicit in language may not easily convey the felt expression of connection, and spiritual oneness through a lens or approach usually selected only for the communication of romantic love (Walsh, 1999).

In literature writers acknowledge the depth in language wherein lies the communication of the presence of the soul or the human heart (being commonly identified as the 'seat' for love). Language points to the essential relationship of love, compassion, passion and pain within human experiences yet are not the experience itself (Smith, Tuhiwai-Smith, Boler, Kempton, Ormond, Ho-Chia & Waetford, 2002).

As an advocate for the researcher's skill to work with language, to externalise content in interviews where fields of power remain the women participant so activate and enable healing even within the research work (Bird,

2000). To restore, requires listening to how women participants wish to describe work either as a call to serve others, or as a cage for the human heart and soul (Moore, 1992; O'Donohue, 1997). While the alignment of the market place with nation state forges a powerful hegemonic dominance, which suppresses recognition of the aliveness within work, women and land (Roddick, 2001) then hearing the voices of women, their relationship draws upon remembering a sacred whakapapa (ancestry), and calls for rewriting our stories on women's terms.

The opportunity offered in interview and focus groups is to appreciate the added value created by coming together; that these offer opportunities which are not to be avoided (Mikaere, 2004; Tolich, 2002; Royal, 2002). To the researcher these relationships hold a unique responsibility in self-awareness, growth, and potential to share. Ethical attestation for cross-cultural work is informed within the professions Code of Ethics, the Aotearoa New Zealand Association of Social Workers (ANZASW Code of Ethics, 2008). (Further information is available at [www.anzasw.org.nz](http://www.anzasw.org.nz)).

As the profession to which I align my practice, the ANZASW Code developed within partnership of Tangata Whenua Social Workers, (TWSW) delineates research which must enable participant's self-determination, cultural knowledge and community empowerment. I sought this in regards gathering each woman's words, listening to her use of metaphor and image. These were gathered both as interim text, as transcripts stored on computer base with password access, and as enlivened by personal and esoterica being stated, then increased in availability for woman and the researcher's ongoing consideration which is "To articulate a relationship between one's personal interests and sense of significance and larger social concerns expressed in the works and lives of others" (Clandinin & Connely, 2000, p. 122).

By reflecting on the key points raised in the research questions, the women's responses in word, image, metaphor, the narratives and stories they formed in interview and focus group, these within the literature available, and the auto ethnography approach informed the analysis.

As the researcher involved in the act of sense making I used active codifying, through the process of gathering individual strands of material to

categories. The writing and recording of questions for forming the Pre-Interview sheet began the coding. Given the researcher sought not to generalise each woman's voice, but to generate opportunity to speak on spirituality, the material then became labelled around these question groups. Having grouped each woman's responses within the Pre-Interview questions on an Excel data sheet to enable grouping and reflecting, checking for understanding/interpretation by using the woman's direct expression and from within the lens of literature reviewed, I selected examples by discerning the major themes as outlined below. These were chosen in consideration of the spoken experience and the written record of the work, placing these against three random samples from the literature. This approach was steadily applied in application across the women's voice and the auto ethnography records were placed on Excel sheets enabling the researcher to identify key themes as reported in the Findings chapter. The approach previously described is illustrated below in Figure 2.3. A, B.

## Coming together

### A

*Literature* (three sources, examples are Estés (1995), Marsden (2003), Phillips (2010). A theme emerged of spirituality connecting humanity within a benevolent landscape.

*Auto ethnography* (three entries; working in being-knowing)

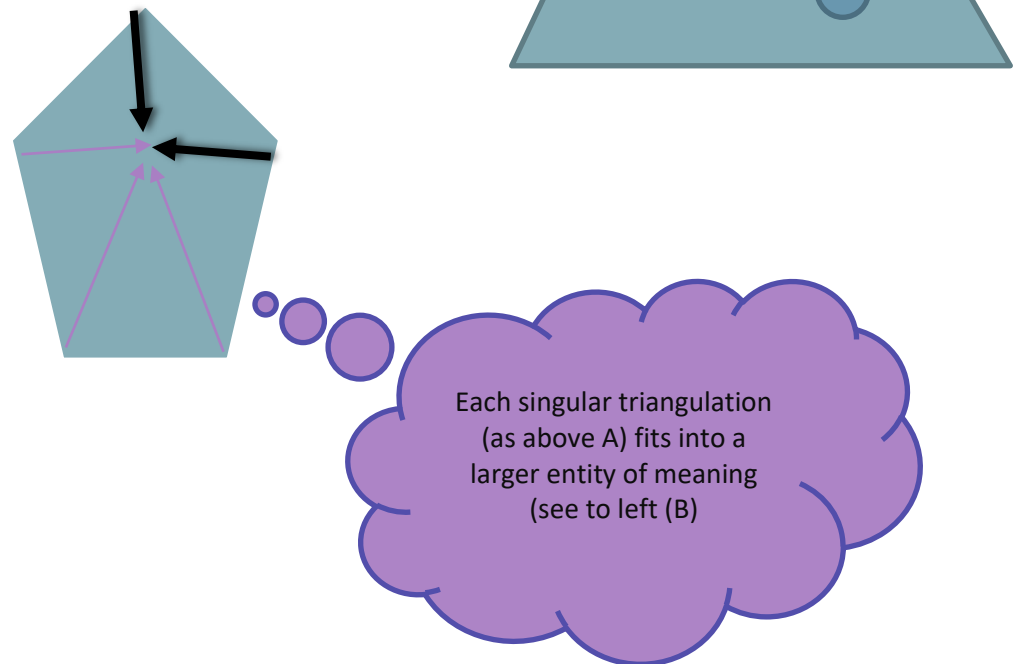
*Woman's voice* (three selections:

Emma - (rainbows stars and spirituality),

Pam - (water, bird, care of elderly)

Chrissie -(Greenstone, water, marae)

### B



*Figure 2.3 Research Approach. As each woman's voice is reflected on through the depth enabled by literature and auto ethnography (A), so a more comprehensive structure of knowledge is formed (B)*

## Sense making

By entering the process (known as thematic analysis); of identifying salient themes, recurring ideas and language, and patterns of belief that link people and settings together (Marshall & Rossman, 1999, p. 154), the recognition of that which is felt authentic and humane contributes to the extant theory as important.



Authenticity, as truth being understood through the capacity within auto ethnography, can enable personal authenticity. Ellis, Adams & Bochner (2011) name how mysterious attributes become more available to the consciousness. Nolan (2005) writes of how communication of what occurs, may be most significant by metaphor, image, prose, and speech bubbles. These included with the researcher’s sensibilities the *feelings* content when entering new and existing relationships of personal disclosures such as this research focus. By selecting, naming, and defining terms for their spiritual identity, honesty and ability is enabled to support the truthfulness for those involved. These points are anchored through narratives reflected on against three schemas selected within the literature that are connected to, and of, the spiritual life of women participants (Bird, 2000). Those schemas being intra personal, inter personal and woman and work.

The research interview, auto ethnography, and literature experienced, drew further patterns to be found –one patterning is in the following Table 2.1.

	Wairua	Hinengaro	Tinana	Whanau
Dimension 1	Dignity and Respect	Motivation	Mobility and pain	Communication
Dimension 2	Cultural Identity	Cognitive behaviour	Opportunity for enhanced health	Relationships
Dimension 3	Personal Contentment	Management of emotions and thinking	Mind and body links	Mutuality
Dimension 4	Spirituality-nonphysical experience	Understanding	Physical status	Health and social participation

*Table 2.1: Te Whāre Tapa Whā (Durie, 1982)*

In my being guided in applying this model of Te Whare Tapa Whā within the work, and considering dimension such as wairua, spirit and its implication to each horizontal element (see above), so a recovery occurred; this is recovery of words for how cultural identity sits around and with me (Mulqueeney, 2012;

Mustafa, 2006). Recognition of this also deepened my sense of personal contentment from recognition of how I sense nonphysical experience and the depths of kindness. I listened for these in the participants, and within narrative theory I drew attention respectfully to the dominant and then the exceptional themes which informed each woman's experience and thoughts. My hope is to speak warmly of those (Royal, 2012).

From talking with me and then speaking together, women's ideas developed. That this occurred confirmed community response to and women's ownership of the work to me as the researcher. Eventually through the offer of filming this also invited a new space, a space where disbelief was suspended. As a contemporary form of media, film making maintains a powerful grip within the cultural imagination of our western and eastern world. While language carried the vestiges of colonisation, in the creation of subject object divisions, opportunity for filming invited women participants into their metaphoric images. In summary, the impact of non-physical can be listed as three-fold.

1. The balance between those tensions within myself and the academic project, and how I read spirituality in relationships.
2. Any risk to the research rigour, by being one's own informant and being available to participants.
3. Taking the sensual phenomenological experience seriously and letting this 'intelligence' lead into relationship.

The entire methodology is designed to enable the effectiveness of these three points: interview (and focus groups), literature and auto ethnography. Each point is identified as adding rigour and triangulation. By applying a thematic appreciative analysis to these points, each woman and her relationship within patterns of an animate dynamic universe can be expressed. These patterns and new connections enable a renewal, insight within which human life comes into deep relevance (Meyer, 2005).

Each of the research questions focuses attention on participants' words for their experience.

The methods selected sought to enable how the participants discern and attune themselves and encourage participation on that which has been subjugated knowledge. Through this research I seek acknowledgment for the women, an intention which highlights the central desire in research and teaching for discovery of meaning as learning. Given little literature actually carried women's social work knowledge (O'Donoghue, 2002), it felt critical to enable voice, to enable women in the research to hear, tell, engage with their own and others' stories (Brown, 2010). This activity brings women's presence as performance forward and highlights the relevancy of context and knowledge in the research process to provide for questions to be addressed (Nolan, 2005). Through their being within the research conversations, the majority of the women participants requested that within the thesis the writer would retain their Christian name beside their contributions.

## **Summary**

The chapter's methodological approaches, theoretical frameworks and multiple methods identify the philosophy and plan within which the research work could develop a process respectful to the uncovering of what had been rarely discussed: women's experiences of spiritual identity. To support each woman and her voice, then the research participation experience would ideally be spirited practice (Munford & Sanders, 2011).

The methodology was selected to gather and centre women participants in their words for spirituality and its place in the context of social work in Aotearoa just as each of the beads form my grandmother's string. When spirituality becomes considered as part of the complex picture, the research questions provided contact to specific points which enabled both the personal and universal in responses (Meyer, 2005). The narrative approach utilised here is to centre women, to decolonise practices which talk for women, and to reframe contexts to be written by, rather than only about, people (Tuhiwai-Smith, 1997). That I can tell you who I am because you believe I am real! (adapted from Hartman, 1992). The next section of the thesis provides a Pre-Amble introducing the two literature review chapters.

## Pre-amble One: Literature Overview



*Figure P1.1. Carrick castle, Loch Goil, Argyll, Scotland (2007)  
photograph taken by the author.*

### **Overview**

I have deliberately chosen to have two literature review chapters, for the simple reason that there was too much literature which was relevant to the thesis for a single chapter.

I accessed the literature the most common way by doing electronic searches on Google Scholar and Proquest. I also utilised the libraries of both Te Wānanga o Aotearoa and Te Whāre Wananga o Awanuiārangi – for the physical holdings e.g. books. Having been a professional social worker for over four decades I also knew what documents there were in the public realm as well as those which rested with our professional associations and registration board.

This pre-amble provides an overview of the selection of theories and literature relevant to theory and methodologies which has informed this research. Indigenous knowledge receives, binds and seeks balance or wellness. Human acknowledgment of these universal patternings within our lives, pass into memory the insight, as Āta of those moments enriched and available to subsequent generations (Pohatu, 2004). Through reflection on attribution of theories names and their meanings, and those shaping literature, the reclamation

of such knowing which carries a patterning, can be remembered and associated wisdom can become available. For example, there are relationships and 'knowing' which come forward when we recall familial and ancestral place names. My mother's family surname is Carrick (in the Gaelic, meaning rock); this as a castle site (see Figure P1.1.), being later used as a Viking fort, then a 12<sup>th</sup> century castle, subsequently a 15<sup>th</sup> century tower house, and now an outer tower concealing a 21<sup>st</sup> century military installation (Figure P1.1). Within this Figure (P1.1), multiple dialogues remain. These dialogues are inclusive of people's attempts for imposition over, and also the enabling of cultural spirited shelter of place and people.

As buildings and place hold memory, so too do names, websites and people, embodying certain knowing. Opening and accessing these spaces can inform the lens and dimension available to enable meaning, and the experience of spiritual knowledge (Durie, 1982).

This research sought to work both with women social worker's words for their spirituality for that space and time, with a review of literature so forming a methodology to revere relationships, images, associations of people and places, that may have been unrecognised. These can offer the geomentality where memories are laid down, and knowledge lingers (Meyer, 2012). Appreciation towards the act of naming, and words, moves us further into our conscious consciousness, and unconsciousness is restored for greater meaning within the mana of our life, that of the divine, mana of the workplace (Pohatu, & Pohatu, no date; Shirres, 2007). Through woman's consideration of her meaning in memories, heritage, imprints, and terms for her spiritual identity, the researcher intended to enable appreciation of her words and the knowledge behind these. This research as a journey is enriched through ideas of space of time (wā) and place (wāhi) in which names as distant travellers, travel with implicit meanings in which to enable understanding of experience (Pohatu & Pohatu, n.d). A woman's practice can be spiritual (wairua) as this too informs her resilience and sustains that which endures (Farrag, 2015). The women who contributed to the research, energised within sharing their experiences, developing the film "Women and Spirit" which has been made available stored on the website so that the film, voices and further podcasts with related professional and spirituality could be made available (See CD thesis back cover or podcasts at the following website

[www.spirit-aotearoa.org.nz](http://www.spirit-aotearoa.org.nz).) N.B. the CD was sent to examiners as the website is no longer accessible.

This pre-amble is focused on the pursuit of literature and the recovery of meaning. Through attending to our words for our experiences, so values, practices, and theory become formed as bridges, bridges where we commit to fidelity through our words. These are lived as ancestral enduring and humane practices. Our words for our experiences offer radical healing practices in this age. We attest to our agency and through our words we enable a decolonising process and develop feminist and enduring critical analysis in this work (Belenky, McVickers, Clinchy & Mattuck Tarule, 1986).

Our words mark our care, hope and promises, and attributes that are spiritual in quality. Then we notice and live within unseen forces.

These forces are represented throughout the research through images of birds, and their dance across substance, branch, nest, and air. In our negotiation of our work relationships, we dance into the substance of our lives and out to what is also sacred. While I write here of spirit through principles, theories and practice of my culture, I make recognition that I am shaped by the significant bodies of Māori knowledge and practices, and these impact within this research space and place.

While these are conveyed here, I am not an authority regarding the world of Māori as the first (Indigenous) people of this place who maintain distinct insights over its wellbeing (Ruwhiu, 2001). As a guest, I recognise that human life exists and draws from these silent embraces which are endless sites of creativity and authenticity. We acknowledge how the sacred marked spiritual mystery, energetic knowledge, and practices which attest to and affirm our human relationships within this world. Words enrich us.

There is power in words for spiritual experience. The specific aim of this research was to explore how women participants through their spiritual identity contribute to a social work context in Aotearoa New Zealand. While traditional practice may work to offer some defined spiritual identity (Lowry, 2009; Markova, 2000; Meyer, 2005) it is hypothesised that through each woman's recognition of knowledge (knowing), orientation (being), and service (doing), a knowledge as distinct from academic theorising solely, becomes available. That this of itself can

be understood to possess unique life. The research aimed to return attention and consideration to various spiritual orientation models meaningful for this identification, identity and the appreciation of woman, and her voice and words for her experiences (NicCraith, 2012; White, 2007).

As the researcher, I am a practising social worker within Te Wānanga o Aotearoa, a provider of social work education within the recognition of Māori knowledge and practices as legitimate alongside other knowledge systems and world view.

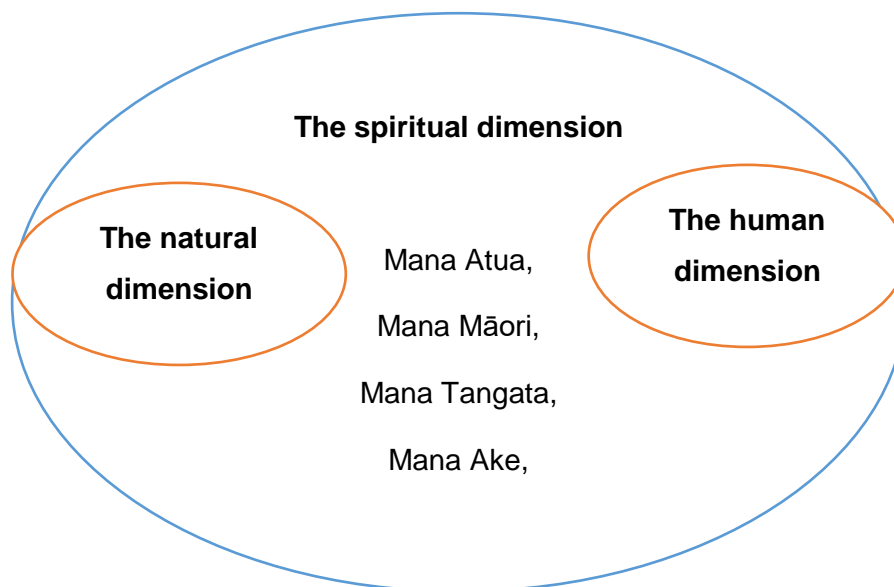
For myself, social work in Aotearoa and my personal and cultural accountability to spiritual meaning, requires recognition of mutual forces which colonise and those which sustain human authenticity. As critical consideration, these drew my deepened recognition for Māori and my own accountability to the life power, or mana in what is seen and unseen.

That for some Māori colleagues recognition of their relationship to their world, aligned towards that spiritual force which resides in all things. For some this is termed mana, an actualisation where power resides inherent within people, active power with the land, and the power within the spirit. These three, hold a kindred or sister relationship alongside each other. This accountability as kinship, rather than separated from each other mirrors a patterning recognised across the living world. When seen as a spiritual orientation, the three points are seen living in relatedness with each other and from this we too, become one with our spiritual powers (Shirres, 1997, 2007, personal communication). This brings to the literature the knowing of embodied knowledge; where meaning forms across knowing, being, and knowledge, a synergy of knowing or an inventory of capacities into the recognised literature (Meyer, 2012). These are defined as spiritual orientation inventories (Joyce, 2012).

Inventories form and define. Definitions serve as frameworks in words; frames within which we recognise a developing definition of spirituality in this work, and its synergy. Spirituality holds in itself, a capacity to orientate us here. The more we share then the more we become, so engendering relationships and the extension of the meanings women can hunger for in life (Mikaere, 2004). These aspects offered powerful counter points in which women in this research may reclaim ways to know identity, and how enduring spiritual knowledge may

be subjugated. Through this research, the definition of spirituality as pursuit of meaning, and orientation models, or inventories enables the recovery of secreted stories, in metaphor, code, overt description and practice to be shared.

The following section introduces spiritual dimensions and definition, control and human presence, these as formulation or theories and embodied literature which informed the development of the research, and offer hypothesis as to how the world works. As I align myself to the Māori conceptualisation, the following figure (P1.2) offers expression of related parts in which spirituality has form and contains and contributes to the whole.



*Figure P1.2: Analysis of various dimensions of reality with emphasis on interrelationships and the role and the function where mana serves to bind a Māori world view together and where potential shelter lingers while diverse realities are expressed for women in the research speaking together. (Ruwhiu, 1999, cited by Connolly, 2001, adapted).*

Spirituality as a knowledge, marks ways of knowing and practices of restoring oneself, manifesting an integrity and authenticity acknowledged as sustaining for social workers and the difficult work in relationships where loss of instinct, wounding, shame and subjugation have become normalized (Nash & Stewart, 2005). Social work is not an elevated profession in terms of status and power. Social work as a profession body holds claims to the possession of an expert knowledge, yet the Social Worker's Ethics (Aotearoa, New Zealand Association of Social Workers (ANZASW), Code of Ethics (2008) requires they manage their expertise so to enable human self-determination and the



community good. At the heart of the work, the social worker is required to critique and condemn power structures (and words) which dispossess people from their relationships, resources and legacies. Social workers have as a basis, the proposition to be aside of Church and State.

The profession therefore is able to witness discrete versions of the any generalising attempts to speak for all humanity as support for unique cultural and spiritual expressions in any all-encompassing version of a history of social wellbeing (ANZASW, 2008).

For Social Work, ethics proposes the promotion of circumstances which enable common good through affirming self-determination, and personal collective authority which sustains wellness (Consedine, 1995). Social workers' expertise is paradoxically acknowledgment application of personal insight, professional knowledge, wisdom and skills, while supporting and scaffolding others in self-determination and choices (O'Brien, 2015).

Perhaps there is an inherent cowardliness as to why contemporary social worker's do not speak up? Could the knowledge and information which currently informs social work effect a subjugation of voice and participation in their world (Hartman, 1992)? In this neoliberal climate where materialism seems emphasised over the skill and art in being here in this place, there occurs a demise of rich words to attest to human troubles, mystery and suffering for all apart from the mystic and poet. Further, because centralised State funding provides for most social work, then to speak could involve loss of one's employment. To speak could result in women in their profession incurring an element of subjugation. That subjugation extends to their spirituality being silenced and those invisible embraces being less regarded. By the addressing of their own subjugation, women social workers must necessarily address the power of the State and its role in legitimising truths. These can cost the worker through personal marginalisation from their professional community, reduced academic privilege, and employability (Roddick, 2001). This is well described by Foucault (1980, p. 93) for: "we are all subjugated to the production of truth through power and we cannot exercise power except through the production of truth". Human power as it became exerted across both fields of care and control is explored,

offering a texture informing practice and as an appreciative power is considered within this research.

### **Control and the human presence**

Our words hold implications in relationship to what it is to be here, our human presence so the divine and landscape can be understood as the delicate territory of the human heart (Oliver, 2005). The worker and community feel abstracted from awareness and history of the grander legacy witnessing, trials, miseries, isolation, subjugation and advocating for freedoms and human rights.

This research identifies the silencing of women and particularly advocates for their voices on knowledge of spirituality, on their terms, in their work through ancestral, feminist, indigenous literature and practice (Neeganagwedgin, 2013). This knowledge, when heard and recognised may renew the supportive and reflective qualities of women in the research and apply this deliberation within their work.

In any encounter, human care for the sacred marking spirit, remains also at risk if ignored (Sister Jean, in Radical Grace, 2013). In any unexamined social work interaction, the potential submission of another's expertise to the speaker's dominance, resides as a consequence. For example, Hartman's (1992) article on the search for subjugated knowledge draws our attention to the centralisation of the influence of the American Psychiatric Association 1980. The Association produced the *Diagnostic and Statistical Manual of Mental Disorders*, (American Psychiatric Association, 2014) which permeates and sustains a central position as an authority. This generates into local interactions. The central Nation State encounter shaped by the dominant discourse of funding draws the language of classification over the emotive communication with the effect of disempowering human suffering. Discourses which impose classifications such as diagnosis labelling, do not necessary serve the delicate care required for the human in pain.

The dominance given to diagnosis labelling when applied over the human presence subjugates the search for meaning in those who are troubled. Such labelling orientates people as clients. One effect is the thinning of the rich humane language which affects both work, the worker and clients. This is a form of colonisation on a level which is difficult to address and the process splinters how

wisdoms, indigenous ancestral and common sense for these are knowledges, is usually considered in assisting resolution of troubles.

Women, peoples of ethnic and tribal identifications, and the spiritual, have become invisible just as people have been forced away from their relationship with lands, spirit, society, mind, body and heart (Mikaere, 2004). Hartman's work (1992) exemplified that gender and homosexuality had become defined as a disease and how cruel inhumane treatment was normalised. These practices embodied discourses and informed the literature.

Without regard for each woman's own words for experience, the real access into the diversity of knowledge available has been reduced (Neeganagwedgin, 2013). Redress has been sought through the voice for those who are oppressed and silenced, speaking up and effecting positive structural supports (Bird, 2000). Homosexuality as one example is now depathologised yet the embedded assumptions of non-coloured, male heterosexual world views, remain close to the dominant values and narrative just under the surface of our working life (Greer, 1999). To explore women's voice on spiritual identity offers the opportunity to invite further women into naming their world as they understand this, and the invitation to name their/our spiritual identity in their work. I too, have been silenced and drew this knowing and experience to inform the insiderness and outsidersness.

There is a history whereby spirituality has been hostage to the authoritarian order imposed over people's lives in religion. Where religion served as a colonizing tool, injury had occurred to women participants and indigenous womens spirituality (Mikaere, 2003). Therefore, as insider (hooks, 1984), I as participant have worked not to define nor categorise what is the very heart and deeply felt being of many people's lives. As the researcher, outsider, this research is an attempt to enable women in the research to speak of self and for the research to witness this defining of self. To begin the work for what has become subjugated knowledge, I avoid specific defining for women participants of the topic but invite their recall of their terms, meanings gained from experiences.

Spirituality is described and practiced as the art and science of remembering (Chandra, 1964; Joyce, 2012, personal communication). To remember is to invite new knowledge to come forward. From the research then

the written work would remain, and women participants may wish eventually to record and add to the knowledge. While I am not the expert, my intention has been that the invitation to participants would facilitate and support the cocreation of knowledge and the pathways to support this including working from cultured, gendered, position and privilege (Radner,1993)

The discussion informed by literature review offered insight to the research engagement that the eye may be drawn to women social workers and their terms which is to be in the world in a manner which may not have been recognised previously (Rene, 2009). The review focused on beliefs held about speaking and women's negotiation in speaking, where complex areas of contemporary Western values and the values of Māori and indigenous peoples may appear disparate.

There is a danger in representing reality as a single story to relieve complexity (Adichie, 2009) .This research notices and works so to enable women whom wish to speak to contribute personally and according to their wish as identifiably in the study . In order to appreciate the complexity of this topic, consideration is applied to the cultural, political, social intrusion of colonisation and the double burden of its impact on women and Māori women (Mikaere, 2003), in that women in the research make sense of the dissonance about their life, and in this lies a source of resilience for choices available to their social work. These may lie in multiple possibilities through their mediation of spiritual identity in the interplay of western mystical, familiar as well as ancestral values and knowledge.

The disempowerment within colonisation is to move people from being in touch with their centre, their way of being and knowing their world (Jackson, 2011). Diverse opinions continue about our spiritual life: for example, when does the capacity for spirituality begin? What occurs to our common spirit when we know someone has taken their life, been imprisoned, rejected by or withdrawn from the world?

The emotional and spiritual intelligence strongly sought to enable partnership here (Huygen, 2007) leading this work to develop within feminist underpinnings (the personal is political, women are radically fully human) (hook, 1984), indigenous and ancestral knowledge (Meyer, 2012). Both underpin decolonising methodologies which are crucial to enable that which has barely

been discussed, this is women and spirituality as manifested in their work and therefore enable this to be shared.

## **Summary**

This pre-ambled introduced an overview of naming through words and the recognition of theories and experiences which recover meaning. Spirituality is described and practiced as the art and science of remembering (Chandra, 1964; Joyce, 2012, personal communication). Theories and literature, were selected for this research for their empowering and decolonising quality for the recovery of memory. The thesis itself is also presented in manner to express the deliberation, intentional search for meaning

This recognition can be located as radical activity, considered within a neoliberal climate that actively separates peoples from land, context, and spirit from life. To consider words for spirituality is to radicalise remembering, recall of meanings and life. This radical inquiry into dominant discourses addresses how we may recognise, and that we are here. The diverse material in the literature review is related to local and international published sources and practice authorities on the topic. Yet it is each woman's lived practice and experience as embodied literature which enriches the study to recognise contexts which support conversations rarely conveyed in a published format, yet are significant in informing these women's meaningful work practice knowledge.

The literature examining parameters for the research context now follows in two chapters: briefly entitled Kōhatu anchor stone for the work. Then a following chapter entitled Banshee – to stand beside, that explores literature developing the nature of spirituality and working within the red-hot zone of being present with women.

## Chapter 3: Kōhatu, the Anchor Stone: A Review of the Literature and Context



*Figure 3.1: Kōhatu, anchor stone*

### **Overview**

The photograph of the kohatu, an anchor stone (Chapter 3) evoked for me the awareness of being grounded to speak, and acknowledgment of multiple factors around other women speaking of their lives which reduce her being seen as real. The disbelief therefore inhibited a woman's ability to say whom she is. The deliberation of this 'visibility' in planning the research was crucial for developing meaningful research work where women could peak and experience the reality of identity as them self

Spirituality has been richly described as a "human quest for personal meaning and mutually fulfilling relationships among people, the non-human environment, and for some, God" (Canda & Furman, 1988, p. 243). The literature on spirit is developed within cultural gender grouping offering a lens which enables our knowing and understanding of this world, just as the Celtic dancer steps out an immediacy, and orientates and holds the many Celtic peoples as a fiercely individualist collective, free to negotiate their identity in socio political cross roads of their lives (Wuff, 2007).

Perhaps the greatest privilege we have in vocation and work is to be in relationships with others (Whyte, 2015). By recognition of the notion of motion where one particle gathering others to it as it rolls, so snowballing as a term identifies a fluidity in the researcher's use of self, and her embodied knowledge

to enable the work. Just so, was the gift to myself, of the kōhatu, (see image Figure 3.1), which served to enable and embody the food gathering traditions of the peoples of Te Rengarenga Pā situated near my home in Tauranga Moana in the Bay of Plenty Aotearoa. That the kōhatu too, may serve as a knowledge source, distinguishes it from literature published which recorded significant stories of that society's victors.

It is in search of literature, and the themes developed here which elevate belief systems, culture and relational dynamics, self-awareness and disclosure so to enable the crucial space for the voices of those subjugated to speak back (Hartman, 1992; Walters, 2006; Watson, 1965).

I understand this kōhatu which was gifted into my care carries obligations. Equally the presence of what is not cared for, examined, recognised and made conscious within the individual researcher from wider political and social discourses will maintain some presence. Through a mastery of speaking, and writing, intention which increases meaning can add to what it is to be here. Each of the literature pieces gathered here tell us something of the researcher and participants as people including the search for meanings and the societies behind them.

The purpose and overview of this chapter with its component parts explored reverence for spirit being indivisible from matter and involved both the personal and collective, and includes the actuality of planning and implementing this research and thesis work. As a force both conscious and unconscious spiritual expression may be best served in metaphor, that is spirit being understood as the anchor within the limitless correlative weaves, a cherished fishing net within which form the cosmological balance (Potiki & Shanks, 1999). This expressed not as sameness but 'A lo', being form and knowledge within which balance activates and holds form and presence (Elkington & Kereama, 2016, personal communication). As the researcher, this sense also informs the intentional deliberation with knowledge shared with me, knowledge which grew originally from the world of Māori.

The normalisation of enduring hegemonies and ideologies are held within the literature and practices concealing how they hold power. Liberalism and modernity as ideologies, conceal how they replace and subjugate human beings

through alienating them from specific knowledge. These ideologies carried in social normality processes embed a fault line which disinherits the specific representation of qualities of women's spirituality, just as unlimited materialism disinherits the cosmological balance is sustained (Elkington & Kereama, 2016 personal communication; Watson, 1965).

To enable communities who work in the recovery, renaming and remembering their terms for their entirety, this work privileges the subjective experience as embodied literature.

By examining this and published literature it is possible to examine dominant notions of power, the subjugation to which occurs through the social construction of reality (Burr, 2003; Edwards, 2011; Marsden, 2003).

In developing this work through relationship, and utilising a snow ball effect, this drew the researcher to social work networks both local national and international (International Federation of Social Work, Aotearoa New Zealand Association of Social Work). Here deepened deliberations occurred amongst people's indigenous knowledge forums (Second International Forum for Indigenous Voices in Social Work, 2013 Winnipeg, Canada; MAI Review), practice alongside hapū and iwi in the Bay of Plenty within marae at Te Whetu o Te Rangi, Welcome Bay; Kokohina, Te Teko), and within women's groups, families or whānau groups and in womens groups for ritual, conversations, advocacy, sharing and support.

By recognition of the integration in my own life story, so the research carries the recognitions of these themes snowballing within themes located in the literature. Exploring these has shaped the organisation of the chapter as a layered series of patterns, similar to stepping as into recognition through enacting the River dance upon the earth. There is a knowledge form, encoded in the foot beat, a co-respond and correspondence stirring knowing and medicine, healing and ceremony (Gonzales, 2012). Memory contains and sustains rhythms, sounds which stir recognition of what had previously been dismissed such as cultural legacies around appreciation to herstories, histories and how we are of a shimmering benevolent universe (Royal, 2002).

The following section outlines the central contents, the main themes and ideas of the chapter of literature in which the parameters of the research



occurred. This chapter is developed through the series of relationships which the researcher experienced in engaging within this work and particularly enriched through the lens offered by the metaphoric mind. These relationships reveal formula of thought which transmit spiritual knowledge and the pragmatic (cosmo-logic, Gonzales, 2012, preface). These are felt through the welcome, the powhiri, to inform practitioners to reflect on that experience, of the animating energy and order of cosmo-logic, and then on out into other social work settings. The major themes included in this chapter were: (i) neoliberalism and its effect on Social Workers and social work practices; and (ii) women in/and social work.

The limitless possibilities and recognition of spiritual identity formed through recovery of stories, experiences, traditions and connections in the context of social work in this place becomes deeply meaningful (Jackson, 2008). Like a kohatu principles an anchor, what we will live by and knowing these centres us. This knowing is embodied in literature which lives in the people's practices and outside of any academy. These principles also guided the context of the initial research planning and assisted the researcher in its delivery and development with women. For example, in the shaping the pre-interview questions (naire), so that the context of history will inform the ability to speak. My cultural knowing acknowledges the principle of kiatiaki, the guardianship, care with respect. To care and share supports and informed the engagement necessary for trust and self-disclosure as an essential set of elements in and through the research. Though the engaging in principles which support integrity, the practice of research becomes ceremony. This repeats the sacred spiral, forms of positions, energy, directions in which the cosmos becomes mirrored (Estés, 1995).

### **Social Work and Neoliberalism**

The pursuit of awareness informs the written and practice basis of social work (ANZASW, 2008, Code of Ethics). This is inclusive of an awareness of self being formed within land and spiritual identity and has significance to the work and research. In the context of pōwhiri as welcome and shared responsibility to that which is sacred, the individual and collective self informs the site of limitless possibilities; the confidence to know and importance within a given context can be tracked through the practice of 'tiaki', to take care of (Pohatu, 2003).

Acknowledgment given to the human self is named within the professions of surgery, nursing, counselling. This acknowledgment brings the literature to touch a “personal kind of politics ...” for these will play out in work and through the language available in workplaces for workers and clients (Samuels, 1993). It is through human subjectivity and ability to recognise the unseen, by which we evolve awareness of inter-relational characteristics such as projection, transference, and counter transference.

Samuel's (1993) work observes our accessibility into the at times, unseen embrace through the psycho therapists' concept of counter transference. As an imaginary world creates and is created by relationship then all relationships have the capacity to evoke this imaginal world. The Social Work relationship is no different. This work occurs between social and political worlds, as well as between religion and mysticism (Canda & Furman, 2010; Coholic, 2006).

People being both creators and creatures of this world respond also with the primal images through which we identify there; it is women's identification with wilderness which links her destiny and this land (Este, 1995). Samuels (1993) identified as a relational dynamic counter transference from emotion attributed from one object onto another.

Estés's work (1995) encouraged the pursuit of one's spiritual self, being formed in relationship within her wild spirited self. Her authenticity, her guardianship with the land and spirit here is essential for regaining the cosmological balance (Mikaere, 2004). Her voice speaks back to the imposition of changes imposed over people's relationship with spirituality. The archetype of 'wild woman' is to work against these forces (Estés, 1995). As 'wild woman' she must address the colonising discourse often embedded through neoliberalism management philosophy within the social service organisations in the western world (Samuels, 1993). The philosophy being embedded in the public service's culture had been developed as largely punitive towards the natural state of human authenticity and acceptance of the collective development of the common good (Consedine, 2015).

Over the last three decades the ideology of liberalism has come to dominate and normalise the determination of social function. It is a theoretical tradition promoting individual wellbeing, through reluctant affirmation of state

intervention. Liberalism has its roots in freedom in the market place, termed neoliberalism. Rather than people in 'tiaki', taking care of the wellness of land and divinity, liberalism recolonised through normalised assumptions of independent individuals as the non-indigenous male. Marketplace arrangements informed social contracts with others for social harmony. One further characteristic was the commodification of land and labour; of social democracy associated with a mixed economy, and some aspects of Keynesian economic management (Cheynne, O'Brien & Belgrave, 2005). Human wellbeing, immersed within the activities in taking care of the relationship between people, land and divinity are rendered largely unseen, unspoken, and unseemly alternatives to such dominant discourses.

It is the imaginative spirited leadership skill in written spoken work of practitioners, such as Pohatu (2003) and O'Donoghue, 2002) who note both the neoliberal and "other worlds defined by other languages, from science to psychology to economics to geography, each of which has its own domain and way of functioning, different from the law's. Through their lore, neoliberals encourage the *human pursuit* as a method to find a way to talk about the world of human experience, and the worlds thereby created by way of multiple human languages, in the places and language inspired *only through neoliberalism and imperialism*". "This always involves and process of translation that is inherently imperfect" (White, 2006, pp. 217-218 (italics are researcher's addition). Our translations must be more than written, and so we must consider even schooling and our children.

Neoliberalism divides learning opportunities also; rich rulers place their families into rich broad potentiality offered private schooling. Here security affords contemplation of arts, creative thinking, and hopefulness (O'Connor, 2014). The education practices offered through the State provided task focus, and conformity orientated training for the majority of citizens.

Under neoliberalism human distress is explained as a consequence of individual choice and poor personal responsibility. Questioning relating to the relationship between the personal and the collective, between the subjugation of knowledge which connects and builds on human knowledge and the damaging legacies left within society, remain unaddressed in their contribution to

widespread distress. Various voices in opposition have included The Pontifical Council for Justice and Peace, Unions, and Professional and Workers groups to the Trans Pacific Partnership Agreement (TPPA) as an instrument of neoliberal philosophy. A central condemnation is of the dehumanising proposed by economic liberalism where, in the idolising of the market, human wages and work conditions are reduced. This minimises focus on what enables human and community wellness but currently seen as the common good (Consedine, 2015, pp. 4-5).

I will refer here to my childhood as working-class Irish Catholic where the practice of critical analysis was located. Through the everyday greeting made this evident to acknowledge and inform each, and the collective of both obligation and responsibility “May the face of the people be towards you” (O’Donohue, 1997, p. 62).

This practice analysis then identified what was not essential to common good historically in Irish tribal cultural order. Critique was applied individually and collectively towards distraction through dumb idols, self-serving attributes, acquisitions through which the cost caused valued relationships to break down, and fabrication of the spirit within this living place (Consedine, 1995). Idolatry is the representation which treasured monetary gain over authority towards people, putting aside earth and divinity as greater reality (Little, Fowler, Coulson & Onions, 1993). Embedded in the analysis are these which recognise, reflect, inform and remake what is happening and which therefore inform the community good. Spirituality as a fundamental human capacity both elicited and enabled humanism in our work practice; spirituality defines the thinking around self, relationship and the understanding of our work relatedness to that good.

Being here is to be informed through the legacy carried in people, place divinity: each restores the others to kinship practice. This practice marks embedded knowledge. For example, through the practice of mindfulness of what it is in being the subject of violence and to care, to tiaki, is to respond kindly. The applied principle of kaitiakitanga informs experience and intention. Kaitiakitanga, as care and guide and feed wellness ascribed as essential to Māori cultural order, (Pohatu, 2004) is essential to good and sustainable Social Work practice. This is deliberately selected to inform and to frame the parameters of Social Work in this place and time in a manner which centres the thinking, peoples and relationships,

which lay within this (Tangata Whenua Voices in Social Work, December 2<sup>nd</sup>, 2015, Manurewa East Family Centre hui).

To 'take care of' as is 'tiaki' is to acknowledge ones own, and other relationships, in a manner which uplifts mana, and is not such as to perpetuate violence (Shirres, 2007, personal communication). By initially recognising and acknowledging the relationships then the work can occur. The experience affirms the full weight of that and of causing any further injuries directly. Through these actions we take care as a personal authority towards the essence of mana tangata, people, divinity, and this place (Shirres, 2007, personal communication). In our being and doing, our human life runs counter to the narrative of neoliberalism in that human presence is without effect and that control lies in the workings of a 'free market. This as an idol is to be worshiped.

Neoliberalism (Jackson, 2007) assumes it shapes the dominant narratives available to us. Through the everyday discourse which serves normalisation of, and idolisation for, the allusion that the free market controls everything. Neoliberalism offers an explicit example of a substitute for the human regard for the sacred and limitless potential, in which everything remains possible in our lives. For example, work relationships became subjected to a colonisation process. Here for example time is measured in hour blocks as finite units which workers become chained to, rather than time as moments of potentiality for transformation and healing through people connect with each other, with spirit, and place (Gonzales, 2012). The price being paid in the free market is of people being depleted with an erosion of ways we come to know and name our common good. The common good emerges from and marks a community enabled justice.

Through a specific cultural lens attributed to the Catholic Saint, St Thomas Aquinas, understanding the red hot zone of another being, and the common good as where social justice emerges, is within and across five community reflection and action points: a) Protection and support of the environment; b) Solidarity with those whom experience detrimental decisions; c) Subsidiarity in how those whom are empowered do not oppress those impoverished and vulnerable; d) Human rights are protected; e) Preference is afforded those whom are poor and oppressed in our communities. St Thomas Aquinas was born 1225 and died in 1274. He spent time in Italy and Monte Carlo as an adult in the Dominican order.

He was known as a theologian, a philosopher of faith and reason, and offered a life of spiritual service. Shirres points us to these five points as context or companion alongside the notion of mana and support for mauri in the Māori world (Shirres, 2007, personal communication)

There remain moral issues at the heart of common good, where justice intersects with work in the pursuit of people, purpose and relationship to wellbeing, (a definition of Social Work) therapy, theological and spirituality (Pohatu, 2004). Beneath the dominating discourse of the market there is resilience, which remains as an underground stream nourished through peoples practice and speaks back; so, wherever there is oppression, there is resistance as a way of saying 'this is who I am' (Heaney, 1982; Todd, Wade, & Renoux, 2007; Wade, 1997).

Spirituality is identified as culturally and gendered, and supports human possibility to see the world in certain and humane ways (Meyer, 2006). Through religious ordered spirituality, the sacred secular spirituality as in an alive and directly expressive form. How we think of and order spirituality both as the personal and to expression through the range of philosophies and models. These are inclusive of western and eastern centres, religious and ancestral knowledge. Each expression twines and even supports discourse positions within the economic and political aspects of society. Additionally, various schools of spiritual thought express themselves in relationship to sociology, psychology, education, ecology, feminism, gendered knowledge, creation stories and indigenous traditions (Hall, 2014).

Counter hegemonic discourse reveals both the misuse of power which decentres people in their lives, and invites human capacity to transform insight to foresight; in this "the trick is to know life is on your side" (Walsch, 2009). This centring is recognition of personal authority towards people, land and divinity, mana tangata, mana whenua and mana Atua restore endless potentiality (Potiki & Shanks, 1999).

The literature review now examines discourse politics and spirituality. This is followed by a specific focus on decolonising practice incorporating; the voice and the researcher, appreciation of being here, and of calling up knowledge, through a woman speaking of her practice of her authority within Social Work thus

enabling personal insight to identity, experience and the research parameters. The drawing on mana as personalised authority, then informed understanding of our authenticity. That as a stream underneath the market place, embodied knowledge as valued knowledge offers literature through which we can reclaim and heal our self, and from this, healing becomes possible through work and the profession of social work (Meyer, 2012). This leads the literature review to discourse politics.

### **Discourse politics and spirituality**

Mana is felt to reside in and be the most paramount consideration for people in Aotearoa (Ritchie, 1992). That eminent Māori lawyer and leader Moana Jackson described the principle of mana enhancing responsibilities in Social Work in his ten Principles (2014). That of manaaki will includes the worker having an understanding of hapū and iwi, with their self-determination being definitive in terms of the process of being here, and the pressures which may be unseen on their lives (Figure 3.2). This offers understanding of the invisible embraces about our cultural, and collective lives here.

As a basis to being here, the Te Tiriti o Waitangi 1840 is understood as a living entity (Emma Webber-Dreadon, 2011, personal conversation on Mitzi Nairn's writing) and offers an agreed discourse, as a code wherein resides a series of sites of identity negotiation and power relationships to be claimed. Te Tiriti forms threads recognisable in everyday conversations where positions are offered and can be potentially resisted. Through such conversation human identities are fashioned and equally social reality is reclaimed, remade and formed.

Just as bread must be remade every day so identity is both known, created, reclaimed, and at times is assumed (Leunig, 2004). Being here in Aotearoa required acknowledging the biggest challenge to come into relationship with the 'other' (O'Donohue, 1997).

In entering relationships in our life and work we draw to us the legacy of personalised authority as mana (Shirres, 2007, personal communication). Mauri, life force seeks wellness or connectivity (Pohatu, 2004). As a principle of Māori iwi, hapū, whānau, and cultural order, mauri ora can be understood as a way to talk about the world which enabled thinking in the research focussed towards

appreciative regard, wherein doors open the other and us. We redress discourses which are accepted and support certain power relationships which play out and are tied to social structures. Together these have informed social reality and how behaviours express those relationships felt and seen (Burr, 2003; Samuels, 1993).

Mauri ora informed by nga take pū, or principles, offer positioning's by which to see life choices, to understand diverse contexts wherein social worker's will speak back to their practice and theorising (Pohatu, 2004). The Social Work professional is endorsed and embedded in political discourse. Discourse normalises dominant power in society. These dynamics are considered as they inform an individual's relationship with what is authentic in spirituality, and shape 'how' certain knowledge is recognised. The principles available in being here elicit human agency and support the emergence and "call for a new language" which humanises social work practice (Samuels, 1993, p. 52; Tangata Whenua Voices in Social Work, December 2, 2015, Mangere East Family Centre Hui).

Those dominant discourses shape social work, and in context of 'modernisation', are examples of situated language (Burr, 2003). Situated language is utilised to set limits on conversations and the directions those conversations may develop. The important principle for social workers to find voice for their relationships, to 'tiaki' or care for the responsibility in humanising their profession. To convey the lived richness of practice and of experiential wisdom requires the ability to manage that which we are consciously unconscious of.

Through one orientation model common in social work, the Johari Window as a window image, showed matters we are aware of, those matters hidden which we are aware we are unaware of, those matters we are unaware we are unaware of, and then those matters which others are aware of. (The Johari Window, was developed Luft & Harrington Ingham, 1955). Our awareness increases when we open to others allowing feedback, when we are open hearted engaged with another. This is dialogical change. To form new ways to come into relationship with areas we may feel blind in, and the opportunity to externalise in conversation the topic or issues offers new relationships with old topics (Bird, 2000).



Pohatu (2009) attests to the potentiality of what can be known and is yet to be understood, through language and the reflective principle offered in as Āta, the āta here being evocation to slow, to care, and be gentle. Āta haere, evokes one to amble; āta noho, to live quietly. Āta as activation or orientation possible through the shifting regard for body, spirit, and earth all opens potentiality which neoliberalism suggest are closed to us.

Āta as activation, an intentional determination may through insight on this tool of insight. This is the Johari Window which also supported recognition of aspects of working experience, reviews process of employment and these impacting on mana as well as personal authority which we may become rendered blind from within.

The neoliberal discourse affects figurative blindness, termed a fragmentation which is recognised accompanying colonisation (Tuhiwai-Smith, 1997). This in effect is a disregard for the social support and common good towards hapū, iwi, family and kin as treasures, and to tino rangatiratanga as absolute authenticity (in the Articles 2, 4, of Te Tiriti (1840) (Yensen, Hague & McCrenor, 1989). Within the neo-liberal discourse which normalises the free market philosophy, Governmental Ministrys' currently review State provision for vulnerable children and their families in this country. The current term for the review is a modernisation' of Child Youth and Their Families Services (1989). Through application of a free market model and the insurance industry, the State role in such social responsibility is minimised whilst the individual is promoted. In the past sixty years this had been a generic socialistic to rather than a collective commitment to the provision of low cost heating, warm affordable housing, and free schooling (for example). Now a focus termed 'Problematizing' recognises only high risk vulnerable children and families which the State labels and monitors.

The problematising regard, in effect is a disregard for the mana of the primary kinship unit, whanau, and associated principles of whanaunga and āwhiowhio as mutual principles for wellbeing. These principles are the energies which protect environmental and spiritual dynamics and the central legacy of human life (Marsden, 2003). When these are dismissed, this reduces the

availability of means for equality and quality; and silences the human suffering as the price paid for idolatry (O'Brien, 2015).

Neoliberalism discourse conceals the manner in which it silences. Neoliberalism, reduces choice and privileges multinational corporations over people lives, often supplanting personal cultural integrity to its own purposes. The Trans Pacific Partnership Agreement (TPPA) is one example where neoliberalism reaches over the nature of sovereignty and democracy. The "TPPA negotiation are all about enriching the corporate elite of world capitalism ... involving blatant structural theft on a scale possibly unseen before ... In particular TPPA further disenfranchises... the poor and disadvantaged" (Refers to the Open Letter from the Catholic Workers to MPs in *The Common Good, No 73*. Pentecost, 2015, p. 4.)

The experience of disenfranchisement as an oppression is characterised by reduced ability for the oppressed, the poor and the disfranchised to name their experiences. The way we bring k/new language forward to explore the world of human experience and too humanise, requires an ongoing human search for new rich or thickened language in response to the limitation of situated language where we may only take a 'thin' or non-human discursive position. Mila-Schaaf (2013) describes the subjugation of the human capacity in being touched by another, to trading with what we imagine or image (idolise) the images we create other of each as a colonisation on human communication itself. Through being redefined, then those dominating discourses shape how we inevitably come to express and experience the world (Burr, 2003; White, 2007).

Discourses shape what are possibilities as well as what is deemed impossible so discourse can subjugate human personalised authority with spirituality. In analysis, one can attend to how the speaker is both subject to and active within discursive power. For "how *may* tell you who I am, *for it serves you to not believe that I am real*" (adapted from Hartman, 1995, p.483, citing Bakara; italics are the researcher's additions). To remember and name, humanises and draws spiritual identity into the work for common good places and social justice clearly in people's personal authority. Discourse which disorientated, oppressed and fragmented relationships continued to co-exist with the human agency 'to speak back' and denigrates the personal naming and assurity around some

aspect which can be as fragile as spirituality (Todd, Wade & Renoux, 2007). Literature in defining spirituality and discourse analysis follows.

*Defining Spirituality and care of defining* Within these schools of spiritual thought, diverse recognised practices of spirituality exist, such as being of service, or alternatively to withdraw from ones' society. Expressions of these practices range through individuals participating in a pathway of study, meditation, and asceticism through to the courage required for authentic living in the current age (Brown, 2010). Spirituality is identified through duty and/or faith informed practices (Armstrong, 2011). These practices may sit distinct within discourses provided by Hinduism, Bahai, Buddhism, Christianity (inclusive of Anglican, Presbyterian, Catholic, Mormon and others).

Spiritual sensitivity or intelligence is acknowledged as aligned to environmentalism, paganism and in knowledge systems such as animistic, and atheism (Stewart & Nash, 2002a). Spirituality has been identified by individuals seeking altered sensory perception, and is felt as a guide and comfort in human recovery. For example, a world recognised recovery program of Alcoholic Anonymous (The Twelve Steps program) draws on surrender to a higher power, identified as spirit where one's life is held in other contexts and not singularly being self-defined.

Through acknowledgment and speaking back in relationship to the first people of this land, spirit is recognised as indivisible and present within the mana in enacting tino rangatiratanga, and authenticity.

Mana as spirited power or life force is recognised for some residing equally in the enabling experiences of kinship relationship as in hapū tanga, and the inherent mana of mana wāhine or women (Jackson, 2007). Mysticism and transcendentalism also inform layers of spirituality, the parameters of knowledge and experiences to be shared sited first with birth status; known as the ariki with mana conferred. Mana holds a spiritual force as it also is accrued by the subsequent actions of this first born (Appleton & Weld, 2008; Armstrong, 2011; Durie, 2007). The identity into which we are born perhaps as older son for example, can hold some aspects predestined which we accept, surrender or resist (Noyes, 2015).

*Returning to Discourse analysis* the search about a forming identity through language draws the researcher's attention to the formation of the actual thesis. As a Celtic New Zealander, understood here as non-Māori I do not assume distinct world views are able to be conveyed fully in English. That conventional use of its expressive dimension in a thesis may fail to convey the emotional and the poetic dimensions clearly generated from individual Māori writers or iwi, hapū bodies of knowledge which enlighten the research (Hotere-Barnes, 2015). I will never completely be able to convey the world of another person.

As the researcher, my intention was to invite voice, communication and spiritual recognition while exploring how language also shapes us, and shapes what is possible and how we communicate (Abrams & Primack, 2011; Nolan, 2005). There remains richness in the spoken language, and in spirituality through conveying an experience where recognition of wonder which stirs the soul is key to accomplishing thinking and its expression for identity and authenticity (Bagocius, 2016; Fraser & Grootenboer, 2004).

This researcher is required to address the age-old agenda, which is to reposition children and women against their natural or own advantage and misrepresent them and their knowledge (Adams, 2012). The TPPA example, being developed in secret equally oppresses the advantages which enable human relationship and desire towards self-determination. For example, pesticide free, locally grown food. The processes maintained as common sense are those through which we are known and we experience being rendered real in relationship to earth, our ancestry and practices enabled the common good (Carter, 1998).

Myths and legends contain rich imagery and codes by which oppressed peoples speak back to oppression. Speaking back is to claim, reorder, and even re-indigenise tools used by the neoliberal empire such as religion (Gonzales, 2012). It is this ability of Irish Catholics mystics to make a choice to take and re-interpret Roman Catholicism as an example so bring to bear language within it to bring the human experience forward. Many of us maintained and sustained their holistic spiritual custom and enduring beliefs within their practices around the centrality of Church. The maintenance of keening at funeral is one example

(Radner, 1993). Such practices, and proverbs carry understanding which can be useful in present circumstances.

Within ones understanding, proverbs convey the patterned dimensions by which to consider how custom and legacy is active, able to move forward to this space and time. An example is: *He Kākano ahau I ruia mai I Rangiatea - I am a seed which was sewn in the heavens of Rangiatea*, that you will never be lost, for you are from the seeds of the ancestors', hence proverbs afford one anchor stone to remembering identity and its limitless potential. The above proverb seemed to carry or echo a code for what is known, and the mystery and possibilities felt in human life.

Traditions protect through codes, image, metaphor, and indigenous language, to communicate these elements, communicated within apparently coded material, and is also the position for the necessary respect for 'not knowing'. The literature review now discusses decolonising applications.

### **Decolonising applications**

Those forces of colonisation, which moves us from ourself and our spirituality, our identity personal and cultural, requires our deliberation and our orientation to what is authentic to us in our world. Human authenticity relies on, and attunes us, for relationship; "the eyes, the skin, the tongue, the ears and nostrils...where our bodies receive nourishment of otherness" (Abram, 1997, p. ix). There remains a flesh of language which if we taste, for example, mescaline the psycho active component in peyote cactus, weakens our assumed impartiality and renders our subjectivity to experience. This plant is a traditional part of the ceremonial work of the people of Mexico and North America (Abram, 1997, p. 61) and re orientates us to spirit

In peyote use, sound becomes colour. We experience the sound from the flute as rendered bluish green in colour, or our prayer shimmers as our self, held in the moment all golden yellow, then dissipates (Abram, 1997, p. 61). Trembling leaves on an Asplen tree are their delicate whisperings. In a local park, the Totara tree burst into flames; monarch butterflies suddenly swarm and flutter in the warm air before the approaching storm (Simmons-Hansen research note, 11/06/2015). My obligation and notion in indigenous research is to negotiate surrounding reality

as the shifting web of meanings available in gesture, temperature, words, and silence. For while relationship with another being is the biggest challenge for modern life (O'Donohue, 1997), for me "there was nothing *written* which helped me think about and frame what I wanted to do within my own cultural context" (Tuhiwai Smith, 2001, p. 97, italics, researcher's addition). This brought regard for embodied knowledge as literature for the research.

Within this pain of disorientation, subjugation, or colonisation can linger an appreciative capacity. This drew me to describe my being here as extraordinary. The courage is to be within this place where every part is known. The North Island is known as a fish; to live here is with optimism (Hotere-Barnes, 2015). Every part of these islands is known by personal names, rather than uninhabited places or fallow lands. This enabled a critical cultural notion to the researcher distinctive from the interpretation of space as 'vacuum' (empty).

People, and their opportunity to identify and orientate those essential elements of their cultural order, is to decolonise. Fragmentation is a characteristic accompanying colonisation. Fragmentation of memory, accountability, responsibilities to personal authority or mana to people, land and divinity (Shirres, 2007, personal communication; Tuhiwai-Smith, 1999).

Extending the values around natural spaces and wilderness as a vacuum, applied today, supports thinking which continues to subjugate, and rendered 'resting land' as waste. Women too are misunderstood as being empty vessels. One example is expressed in the manner that mythology which should not be understood only through a patriarchal lens (Kahukiwa & Grace, 1984). An original understanding of Hine ahu one (first woman) being she was created out of clay, however her essential elements were all supplied by various of Rangi and Papas children, and the legend does not identify them as male. Likewise, although her first breath was instigated by Tane, a male, her life essence come from IO who is neither male nor female (Forsyth, 2017). The interpretation that of Māori women being formed from clay and impregnated by the male creator conveys some structural power relationships where women are described and positioned as passive vessels. Women are empty and ready for receiving the active male seed. This idea of male power over women participants disturbs a rich creation of male

in balance with women, and the former came about through colonisation (Forsyth, 2017)

It is important to express male and female life force which co-exist in the same body or object so the life force or mauri can be understood by another, as not gendered (the reader may see full explanation in Tuhiwai-Smith, 2001, p. 171). This research work developed through the notion that women participants are fully human and are active in their agency, and can name their own Gods. That working with Māori it is by listening to their explanation of what is tino rangatiratanga, or authenticity for them. This requires of the researcher of an appreciation of the traditions of culture, and the art of speaking and listening (Mila-Schaaf, 2013).

In 1840 the settler community, lead predominantly by men also colonised through assumption of male privilege. This privilege was expressed in the sense women's psychology and spirit was seen being being tamed in roles where they were as domestic servants, mistresses and the wilderness required ploughing and cultivation to be productive (Abrams, 2011; Estés, 1995). The understanding of land was one which saw it as requiring mastery, and a view which benefited the Wakefield society intention for land. Land and the location of women as chattels within this colonising agenda were suggested as 'natural' discourses of the imperialist agenda. The dominant discourse assured they understood that they served to consolidate the British Empire. Male privilege was assured through intention to subvert women just as much as the colonist intent was in pursuit of and to accumulate and subjugate the land (Adams, 2012).

As discourses, colonisation which becomes perpetuate itself with in social structures such as law, education and welfare to further normalise and fragment how peoples may share common good, and may speak of the spirituality of this land. To address this required a capacity in research literature to inform the witnessing of restoration and where meaning is available only to those able to receive (Radner, 1993). Through maintaining indigenous language then this maintains some practice in the patterning of knowing, ways of speaking, sentence structure, and the enchantment or belief that our words create life (J. R. R. Tolkien cited by Zipes, 2000, pg.153). That our language conveys both what we are and where we come from (Jackson, 2007).

The fullest expression of human authenticity can be voiced, and this in relationship to spirituality can be brought to bear on those discourses currently dominant in shaping our society whilst concealing their misuse of the poor and the oppressed (Chomsky, 1994). Surrendering to violence and revenge leads to the death of the moral person; the desire to choose life on authentic grounds proves the catalyst which moves a victim to positive action (Consedine, 2015, citing Carmelites of Indianapolis, p. 12). Spirituality enables this orientation.

Through locating the research parameters, the researcher is noticing the 'not knowing' in how other social workers observed the lack of reference to their spirituality, and how to begin in the research is an invitation for them to recentre, to decolonise. Women in the research could bring forward knowledge that may be indigenous, enduring and which felt sacred and connected to the depth of being human and her struggles. Any outcome and process could be sought through co creative discussion drawing on indigenous templates as models of practice where women participants may be supported and recognised in their work setting (Pihama & Mara, 1994). The capacity in appreciative regard is to not know, to work in ways which help centre women participants in knowing or not knowing so as to invite the ceremony and redress the separation of relationships, language and culture, communication and action and how this act out on women through the research (Gilligan, 1982; Pohatu, 2009).

This section examined spirituality and how defining and understanding neoliberalism, and awakening critique of assumptions which works to colonise women from direct authentic within their spirituality through imposing another discourse and practice, enabled decolonising research. Analysis of these processes is now examined to seek to find ways to talk about the world of human experience and spirituality.

### **Coming into knowledge, knowing, being**

The truly educated man is one whom is in touch with his centre (Marsden, 2002). How can women, distinct from men, then come to recognise their centre, their authenticity which centres self-knowledge? To critique what counts as authentic knowledge may begin in forming one's self-identity within the pursuit of common good. Through the experience of struggle and community achievements we



return to the art of remembering what was fragmented and attest to the courage to be with what is (Shirres. 2007, personal communication) This drew earlier our attention to relationship as orientation in mana tangata - people, whenua - land, and atua - divine. Here there is marked an appreciation for the tradition of dreaming forward.

From the Royal Society of Scientists, Phillip Orme's work (National Radio, NZ, 23<sup>rd</sup> March, 2015) described the innate drive in humans to find patterns, and to remember the sense of something in relationship to another. For example, the human brain seeks patterns in music. Through musical enjoyment one appreciates order, and can predict what will happen musically.

Patterns enable human abilities to make sense of the world. These perceived patterns link human neurological processes and endorse any emotional charge. This charge is that where we flee when something frightens us; we will also protect and surrender our individual life when what we sense as the loss of truth and beauty is involved (Madison, 2010). We speak through our actions and our experiences therefore embody our learning, so we understand our neurological conditioning. Music is the heart beat mirroring a grander orientation. Music as a heart beat runs under the human order imposed on everyday life such as minutes, hours, days, calendar months. Music, provokes and reminds us of coming into knowledge, and our knowing 'Who am I?'

Music has a kinship to spirituality in its power and is used as a control in societies; where certain music, songs, practices are prohibited because of emotion they evoked. To witness a celebration at an Irish gathering for example, one is witnessing the suffering and the scars. It is also to witness patterns created through the dancer's feet restoring a collective authenticity (Madison, 2010). The eyes of colonising missionaries were blinded to the enduring wealth in Irish histories, arts, navigational care, wisdom and richness.

To be indigenous, to be the enduring, is to know how to respond to music which is to remember the rhythm in all things, the life force and their authentic relationship to place and knowledge. Music is as a form of spirituality, a literacy which goes to the back door of the human mind where beyond speech, emotions are stimulated. Emotions include those which we struggle to make tangible as these 'have no name' so are less able for us to become conscious of and able to

convey in the formal criteria of academic writing (Nolan, 2005). To name and recognise myself as the researcher is to centre my knowledge and to make overt how the researcher will have an imprint within the literature, community and eventual research methods.

### **Voice and the researcher**

To recognise the power in the human voice is to understand this recognition, to be seen, heard, may be fundamental to how a child is nourished in whom and how we are raised. To acknowledge this through my mother's family Claddagh greeting 'beannacht' is to acknowledge and enlivened those multiple relationships, which respond around our life. While those personal and collective human relationships are shaped by the context of experiences of colonisation, a process as old as human kind (Jackson, 2007), the gendered and national discourse normalise dominant stories. For example, women's stories and knowledge inclusive of their spirituality remains rarely recorded in social work in Aotearoa (Kahukiwa, & Grace, 1984; Mikaere, 2003; O Donoghue, 2009).

Dominant discourses normalise their ideologies and assume their centrality where by these are as seen the natural order of things, and so subjugate other ways in which we acknowledge our lives as part of this world (Burr, 2003; hooks, 1984; Clare, Sister 1880; Spender, 1980). Ideological discourses now shape how they are implemented in human life rather than principled policies "place more and more pressure on the least well off in our communities" (Considine, 2015, p. 5) Those privileged ideals become represented and repeated through media, art, education, law, publications, and religion. This research sought material on how women participants describe their spirituality on their terms (Gilligan, 1982) so required critical listening and hearing into new space, into our pain and /or rediscovery of gendered, indigenous and spiritual knowledge systems and coded images, metaphors, music and more (Gilligan & Furness, 2006).

There is a way to be here with the land, within which one cannot not enter an attuned state of perceptual possibility, as an appreciative inquiry (Cram, 2010) To be representative of indigenous understanding, is to be appreciative of the life of words and to highlight this the literature in this chapter is inclusive of both

published literature and lived experiences. For it is those experiences below my feet which speak with me being here, and which convey the seamlessness within which I am centred (Butler, 2011; Marsden, 2003). Experiences collected as stories carry knowing into knowledge where place become people, and people as place through the experience with each other (Irwin, 1999). The understanding of place and people becomes enabled through relationships (Pryor, 2003; Meyer, 2005). Walking on the Te Rengarenga pa site near my home, it is sensed through my feet that I experience and am drawn to appreciate the familiar and worn burrows on the land as places of peoples' gatherings. Nearby are piles of rounded stones, collected from the river beds some kilometres or miles away. They remain to commemorate a welcome at gatherings where decisions for the future, and reflections on the past, were made.

Underfoot I find an adze head, sharp formed from volcanic glass, made long before iron tools arrived. To be here, present, invited literacy with spirit, place or whenua, for as everything has spirit so all parts can speak to spirit (Jackson, 2007).

### *Being present*

The unique capacity for people to speak back to place, relationship, and institution, is to humanise, involving both spirit and self-determination (Carter, 1998). Every experience brings new opportunity for people, place, and divinity, to engage each in a fuller life of thought and imagination, feeling, "all with the object of achieving justice ... for this time ... with the knowledge that in the next experience, it will have to be done again" (White, 2006, pp. 217-218). These practices add to the context of the literature as being critical to dominant discourse enabling the art of human literacy and of agency (Merito Tawhara, 2011, personal communication). People assume traits by being within a particular place and positioned by discourses which they have effected by or occupied for a long time. Just as place acquired human traits, both co-create the location of the other (Zapf 2014, citing Cajete, 2000). Places and discourse interact with how we come to know; "It is more important we humanise institutions, then institutions institutionalise us" (Merito Tawhara, 2011).

The professional work context is shaped by the human presence just as the place in which social work occurs is recognised as supportive either of authenticity or displaces this occurring (Ife, 1997). Through this understanding, place and person are recognised as spiritual meaning; the human dynamic humanises place (Irwin, 1999; Kahukiwa & Grace, 1984; Meyer, 2005; Null, 2011; Tawhara, 2011; Walsch, 2009; Weldon, 2010). “Spirituality has got to be what you believe in, and if that’s what you believe then nobody else can take that away from you” (Neeganagwedini, citing Kanti) recognised indigenous, ancestral and spiritual researcher, 2013). Spirituality offers itself as a literacy in its patterns from which develop theories with which to understand our life and this world. Being here is to appreciate what it is, to be held within patterns and relationships.

Wharenui Milroy (2010) described how the search for patterns, or theories, through research amongst community involved “a practical approach to how you handled and dealt with things. You test what you think and use your experience to produce a result which fitted the context of community in which you worked in, because it had to have an application to that community” (p. 7). Rather than indigenous academics just beginning the development of theories in scholarship in understanding indigenous peoples being here whilst part of contemporary society (Tuhiwai Smith, 2001), I would argue that within whānau, family and kin communities contain and relay shared spiritual codes. This knowledge is available to those able to receive it.

Such indigenous knowledge is a living thing receding when people are not ready to care and that knowledge moves forward when subsequent generations are ready (Gonzales, 2012). I argue therefore the revalidation rather than the distortion of enduring people’s view, and this as a unique critique and appreciative framework. Appreciative regard attends to the equal elements or spaces of the lost ones, the murdered, the saddened and sick in community life, for these relate as ongoing thread just as Gonzales, (2012) indicates for body spirit place time, place and language where ceremony attests to loss held in the continuum of life. (Commas are deliberately not included so not to divide each equal important element in the previous sentence descriptor). Appreciative regard enables me within the invisibility within which I am not seen by another; within which I am kept as not ‘real’ and others work towards healing grief and trauma.

“What does it take for humans to live in our full humanity and allow others to live in their full dignity?” “Spirit is our ability to be deeply connected to something that is bigger than us... that is what makes our work powerful” (therefore) our work is equally about how our community organises and understands itself (Cullors-Brignac et al., 2015, [wwwBlacklivesMatter](http://www.BlacklivesMatter.org), narrative communication with Farrag, the spirituality of resilience, [onbeing.org](http://onbeing.org)). Drawing spiritual relationships can guide understanding for those working alongside people who have known violence in State welfare or its oppressive policing. These inform a radical healing, a will to survive which is spiritual. Here are the seeds of renewed insight which in turn transform cultures of oppositions, oppressive dynamics, and abuse. Such spiritual creativity dismantles martyr mentality, and the victim, rescuer, persecutor, relationship triangle by calling attention to oneself showing that radical healing requires working at wellness as an active part of the work.

Kennedy and Cram’s (2010) work on appreciative regard responds to the patterning or principles within which is absolute freedom and absolute responsibility to guide and support. This also is my anchor in this place in the world where I am never lost. I am the seed of my ancestry and on these terms, I am in this world.

Tuhiwai Smith (2001) addresses the possibility to reconcile what is current in human experience through her people re prioritising what had become fragmented by a process which accompanied colonisation. “What is important about the past with what is important about the present” (2001, p. 39).

This significance of the past, understanding its relating to the present moments, and the future in which that which is enabling peoples in support of their terms by which they understand their life in the world, so informs the common good. The demonstrated application and elicitation which humanises social practice, enabling the common purpose, is the principle in *kaitiakitanga*, taking care of, which is sought today when practicing social work and what is, when peoples, and assorted bodies of knowledge come together for relationship, when associated with Māori (Tangata Whenua Voices in Social Work, December 2, 2015, Mangere East Family Centre Hui). Dimensions to enable understanding are offered where, through the act of talking back to our experience and practice, this then being heard, we too experience hearing our self in the relationships, bodies

of knowledge and imposed and self-determined cultural patterns. We humanise how we are here by claiming individuality; as in every moment we engage in pursuit of meaning of empathy, trust, and associated daily acts of transformation (Hotere-Barnes, 2015).

This approach informed the research as opportunity for women participants to work alongside whānau and each other to locate and name their relationship with spirituality, authentic identity, this place and social work.

Through our active naming, so concepts and practices come forward, become available to consciousness, as distant travellers, and are significant to remembering (Pohatu & Pohatu, undated). In any research practice which does not focus on working alongside people within their worlds and words, then the activities perpetuate marginalisation in which we are subjugated and may have no easy response.

In a world without language developed by women for how they think, women could never find themselves. Listening alongside women participants I understand inhabiting space, turning up for the day, is a way of embodying words. In understanding their actions then, language is available to them for the enabling of life rather than their singularly being is seen as only caged and subjugated.

### **Calling on knowledge**

To call on knowledge in the gathering of literature, is an intentional deliberation and as such is a distinction of importance. For these are both appreciative acts being open to place and time to speak, and not only to classifying and legitimising knowledge into categories, so spiritual knowledge becomes abstracted and elite. The literature focus is no attempt to speak for all women but to companion the women participants for those moments in time and as best as possible. Again, as a de-colonising work, this is no attempt to set standards but rather invite further conversations and care for the specifics with spiritual matters which enable and protect the woman's stories and their qualities. The critical analysis applied to the literature seeks to identify and then redress imperialist reach. These discourses being ever present in the dynamic between colonisation and decolonisation, as co-existing circles as old as human kind (Jackson, 2011, personal communication). The research material is about the communication arts which

are required in gathering and its integrity checked in entering the research as ceremony - ancient lore guides researcher and participants in the trust and respect to serve together the work process and its ongoing circles of completion driven by the participants wish (Wilson, 2008).

The researcher's engagement then became placed into a state of enchantment as being necessary for the suspension of disbelief so we may hear anew. This is to question the legitimacy of rational explanation alone. Each woman's story conveys her moments in consciousness, her sense of order, her faith practices and beliefs. This hold meaning and matter. This is not a pursuit of only understanding but of the way social work and social workers may not understand the coercive power carried in the single prescription of time and space. For there are many who do not consciously know their cultural language yet recognise a horizon further than one can literally see.

To deliberate, care for, be intentional, informs Āta, associated mauri and mana. In speaking of these dimensions, is to intentionally regard these in experiences of quickening of identity in which spirit (or spirits) conveys some life-giving depth which speaks to them and which they too, had hungered for (White, 2007). The act of naming brings forward consciousness with which to pursue Āta, insight, to activate choices at deeper levels through practice (Pere, 1999; Pohatu, 2004, 2009).

This research potential extends the opportunities for women participants and their voice at a professional level and potentials for self-determination beyond those psycho bureaucratic discourses which dominate social work (Cooperrider Whitney & Stavros, 2003; Mosha, (1999) cited in Kinchole & Semali 1999, pp. 209-225; O'Donoghue, 2009; Thompson, 1978). By working with women, the research can contribute to enable socially just experiences applied to work. For example, in care for the sacred context for certain women, in evoking the unseen and seen in grief, tangihanga, so with care for the spiritual then the inclusion of womens voice in her social work identity can also hold life giving energy, generating new knowledge and re energise and humanise the act of work and identity (Pihama & Mara, 1994; Pere, 1999). Philosophy informing practices such as language, te ara reo, tikanga, right action, true speaking, compassionate common-sense can be recognised. That the deep attention to be true to self

through the intimate nature of spirituality, are what keeps us linked to each other (Heaney, 1996). By working within the personal nature of spirituality this enables women participants to speak, to be heard, and offer ways we might redress the on-going processes of colonisation (Herbert-Graves, 2013).

### **Discourse and voice**

The privilege both to speak and be heard enables personal and cultural identity sense, along with a synergy to one's social reality, for when we speak amongst others, we experience our self as real in the moment and we become that change (Burr, 2002; Durie, 2007). We enter the common good, being authentic together, reimagining our self and another, as the inauthentic fragmented other (Mila-Schaaf, 2013). This engagement in life requires recognition of emotional suffering and great courage to accept our life in its embrace with death (Scott-Peck, 1997). This restores human potentiality for engagement with suffering, illness, and of the nature of our life and loss.

Critical theories such as narrative, feminism and Kaupapa Māori activate or orientate knowledge and people who had been subjugated, while offering a critical lens to deconstruct the way subjugation of voice may be normalised. Critical theories respond to those subjugated supporting words for the silencing experiences and so enable revolutionary activity. The voice itself or practice of those subjugated, name and enable themselves in the struggle for social change. To work with kaupapa Māori triggers the emotional legacy as researcher, for to acknowledge those constructions of Māori knowledge in that moment is only possible to the degree of my own enlightenment, which is hard, challenging and painful work. While I am not Māori, that this full sense of feeling and thought will be sought by me for every moment with the object of trust, care, and achieving justice "not for all time, for this time" (White, 2006, pp.217-218). Through the careful context of hui process, women's voices "questioning the accounts of Māori society provided by men ... do not make us the same as white women" (Te Awekotuku, 1992, pp. 46-58). The invitation remains in the research, where to work caringly and carefully understanding that one story cannot be representative of all stories (Radner, 1993).



Spirit links human identity and clarifies ways of being in the world, which holds regards for the roots whereby we are here of the common good, and the coming into this knowledge became understood as one of ceremony. Research committed to social justice offers a way of returning to the community the providing of deep healing and the remembering of personal suffering and collective damage (Wilson, 2008).

We enter ceremony to remember our accountability through the act of sitting, working, witnessing struggle, sharing our tears and fatigue together, and engage in the wondering and re imaginings which becomes counter hegemonic. Women participants actively seek and engage in space where they can bring a blessed unrest to a disordered order (Hawken, 2007). The practices of local whānau and hapū seeking wholehearted living, mana as spiritual identity is being within a community standing up for protection of its environment (Coney, 2014; Hawkins, 2007). Local hapū and iwi addressed the damage in the Rena disaster (2011, Bay of Plenty).

Here a cargo ship had hit a reef just off the coast of Tauranga releasing oil, damaging life in the surrounds. The region is recognised as both as living entity, as a food basket and a treasured space. The practice work for the mana and mauri of the acknowledgment and restoration of relationships is detailed in the Mauri Report 16/06/2015. This is practice experience. As experience embodied in many local practitioners whose homes are along the coast, is carried in how they cleared beaches, rescued sea birds, buried dead marine life, and sat with their children and old people in grief. These spaces of sea life experiences stirred recall of associated experiences by women in the research and inform the research work with voice, practice, and their relationship to mana potentiality while within dominant discourse.

### **Women and Social Work**

The voices of women participants and their stories are identified as being currently missing from both local and international literature, which means the women participants and their knowledge is absent and fragmented from the literature which acknowledged human relationships (Stewart & Nash, 2002a). In juxtaposition with orthodox published work, people and practices of the Pacific

Rim acknowledge traditions of relationships which nourish spirit. Within either story telling, song, or everyday action, complex social, psychological, and economic traditions, affiliate people into wisdoms as practices and so guard against injustice occurring.

A discussion of four parameters for the study which locate and justify this study, are identified as contributing to the marginalisation of spirituality at work and are briefly discussed here in relationship to women social workers.

Initially spirituality, while noticed though the internal language of individual women, can be a less identified form of knowledge informing a profession and society where 'work' is strongly positioned as 'secular' rather than as service, or destiny (Samuels, 1993). Spirituality and religion have been equated with oppressive historical practices. For example missionaries in Aotearoa served as a key to the process of colonization hence spirituality and religion can become actively avoided in social work. Avoidance extends into repositioning a colonisation over a benevolent landscape where place and person interact (Royal, 2002).

The assumptions are of the isolated individual in an incidental environment similar to philosophy established by the free market. These discourses unchallenged disorientate the wisdoms whereby place is shaped by the presence of peoples, the person is as place; everything is understood in relationship neither singly secular nor solely spiritual (Zapf, 2014).

There are social discourses which re-position gender within unequal or diminished power relationships. Writers detail how these may sharply impact on Māori women and render them particularly minimised (Coney, 2014; Hall, 2014; Mikaere, 2003; Tuhiwai-Smith, 1999). For example, the broader definition of social work as a 'softer science sits on the outside circles of legitimacy claimed by the 'hard' sciences with their materialistic view of the world (Hugman, 2007). The position of gender in this profession is barely described. However other writers note how gender is also clearly missing in the country's health policies (Coney, 2014). It is the masculine form where "the truly educated person is one in touch with his centre" (Marsden, 2002).

Collectively these positions normalise assumptions that either singularly or collectively marginalise women, and subjugate spiritual knowledge. These discourses act on and dominate every woman's voice in their work.

The theories and the writing style to enable relationships between research and this scholarship and insights of practitioner has been noted. In social workers own practice experience, it is observed their individual voices silenced through the creation of 'professional' habits.

For example the 'one way' process of recording, when the only voice heard is of the inflexible power position of scientific naturalism (Bird, 2000; White, 2007). This particular marginalising discourse embedded in work practices is an example of the 'one-way' professional written and spoken account of the work. The practice and usual version of the records of a meeting record a one way action of the 'professional acting upon the client' which is far from the truth of what occurs between us (White, 1999, p. 128). The only 'record' of what occurred, communicate 'the physical reality is the only real reality' while simultaneously silencing other ways of 'knowing' relationship ?

This dynamic, being felt as silencing, reduces people's access to create justice in their relationships and perpetuates hegemonies (Gilligan, 1982; Glynn, 2007; Hillman, 1997; Mikaere, 2004). For example the social worker's recording practice also fragments access to spirituality or does discredit to spirituality, and positions those seeking help on someone else's terms in their world, in effect 'to render 'thin' the context available wherein people seek to matter significantly to each other (White, 2007). In turn this dynamic determines what is possible in workers' stories about themselves, their lives and work.

This section in the literature identified how by thinning the 'context' this then suspends our active participation' in 'acts of meaning' and therefore how our personal life connects into community and social justice ( Null, 2011; White, 1999, p. 129). Thinning acts as a social and professional process (Burr, 2003) and dehumanises human beings from naming experiences within their words.; in a thin descriptor, the kōhatu with which we began the chapter, is as a odd stone in a suburban garden and a human sneeze is incidental without meaning. There is meaning inhabiting a personal moment.

## **A personal moment**

The 'ti hei' moment is marked where the immediate sneeze and the ancient stir the heart beat of the universe (Pohatu, 2009). There are proverbs, as conceptual metaphors which identify each woman and her individual life along with the formula within one life contributes to our collective wellbeing. That there exists a purpose for individuals within each generation and depth of meaning to contribute towards this. As I hold my infant grandson wrapped within handcrafted blankets patterned from the hands of my great grandparent's knowledge of weave, those layers of woven knowing support this grandchild in this time and place.

If I trace the blanket's woven patterning with my finger tip or listen to our shared breathing, both he and myself are connected and equally we are unique within those grander textures and sounds of this universe. I wonder about that centre recognised by 'truly educated people' in touch with their centre (Marsden, 2002). Wakening, this grandson's cry, signals both to myself and the ancestors wherein the dynamic in a cultural capital is being called upon. He embodies authority; he activates this on his terms in his own way and time (Pohatu, 2009, adapted).

As this infant cries, so my responsiveness is stirred as a circle or pattern which informs our coming into and understanding spiritual identity. This understanding travels into my professional practice. I hear also the authority of those grandchildren within the discussion of parents and grandparents whom I work alongside. My personal moments link me as a grandparent, parent, human as both a spiritual centre and also at the extremes of the struggles for integrity. The relatedness of this experience as literature affords knowledge by insight which can add into the research as that aligned in mana which occurs between people, divinity and this place (Shirres, 2007).

### *Patterns layering around the research focus of Spirituality*

Moana Jackson (2008) describes how in one seeking knowledge this requires one to follow the thought where this may take you, both with risk and with imminent enlightenment. What are most meaningful are ways of expressing a pursuit in stories from experience in this land and the "stories which hold within the land the knowledge nurtured there" (Jackson, 2008, p. 28). The stories too, held in the

weave of my grandfather gersney, jersey, also tell of place and stories. Words hold capacity to render the invisible, visible. Women participants notice that when they speak, they also hear their voices patterning, and draw on knowledge which natures their relationship in their circumstances.

This research is to enable women participants in the recognition of the pattern in their lives and the echo to the past from noticing their practices, their holding power within the depth of their body and welding their power tempered by heart (Rene, 2009). To name and share spiritual identity supports women participants acting for themselves on these terms in their work. Spiritual identity has a correlation to power as it generates knowledge of ways of being and doing, and knowledge as a power (Foucault, 1980).

If a woman may identify her knowledge, she then renews k/new understanding of her power (Edwards, 2011). She may engage further through this lens into workplace policies, professional ethics, and relationships between individual and social structures as well as the environment with relevancy and depth of meaning. Spirituality informed work may enable her place of balance, contribution and manifestation of knowledge (Phillips, 2010; St Catherine University, 2006). Spirituality thrives in the complexity of sensing oneself as of this place, this conscious universe (Abram, 1997; Marsden, 2002; Meredith, 1998).

Traditional Indigenous cultures acknowledge womens particular capacities to translate and transform and to emancipate essences which arise within issues so then this invitation remains to each generation (Absolon, 2011). For example, the pioneering writing of social work graduate Carol Phillips (2010) describes the body (work) as being within soul, and spirituality as capacity of being accountable to multiple themes of place, purpose and time.

Knowledge lives through context. The shift between oral sharing of knowledge to the act of 'reading' alphabetic writing may decentre the context of tradition and knowledge (Abram, 1997; Brussat, & Brussat, 1996). Spiritual literacy is a practice wherein we are recognised and are actively connected in our world, to each other and nature as an experience in the work to link social work and spirituality for which there may be no words to substitute (Pere, 2012; Peiwhehana, 2012; Starhawk, 2004).

This world at times lies beyond words, when stories of suffering, hope, life, death, differences or commonality are gathered (Jones, 2012; Rofas, Montgomery & Tovar, 1983, p. 173). If this knowledge is called on, how then is being together best expressed to share and explore (Nolan 2005)? The generation of knowledge fuels the meaning and relevancy of social justice.

People have been described as hunters and gatherers of values (Heaney, 1996). This pursuit draws people together both within and across Māori and non-Māori communities as we seek shelter from that which threatens. There is haunting truth to be shared which is only possible for those whom may speak from how they are directly effected; our values, metaphor and images help us bridge the unique and harvest practical wisdoms for there is no single story (Adichie, 2009 TED talk).

Context provides everything for making meaning. Baskets of knowledge bought from the heavens, the ethereal, to the earth and as people searched within them, they found they contain “never ending beginnings; each basket was bottomless so there was no end to the knowledge we could extract when traditional knowledge could become new knowledge; ancient knowledge could be knowledge for all time and knowledge by its very nature should not limit the human mind, but rather be the guide on the journey ... the potential to infinity.

### **Applied practice and the focus of the research**

And if “we have confidence and trust in our own knowledge systems, then we can transverse the mindfields of anything, of religion and science, of intellect and passion, of reason and doubt ...” (Jackson, 2008, p. 29). This calls on kindness, a deliberation towards the profound orientation which is residing in all things (O’Donohue, 2008)

The ability of traditional knowledge survives as deliberation within kindness. Its limitless correlational potency can be heard. The traditional in the old Irish blessing evokes these: the sun will rise upon you, the road rises and supports your feet, the wind is only at your back, the rain falls gently on your fields and that your gods hold you in the palm of their hand. The metaphor, values, images within the blessing and stirred here can ‘bless’ through spirit if there is love enough which enables cultural, hapū, clan community legacies determination

and the relationship enabling in these circumstances and purposes (O'Donohue, 2004). Traditional knowledge and the centrality of purpose is highlighted in the practice of pōwhiri as care of people.

Pōwhiri provided the illustration through the researcher cultural view of processes which centre the care of people to their lives. In my welcome, through pōwhiri with tangata whenua of Tūhoe, we begin to name that context, and upholds the format which develops. From its beginning, through to its conclusion pōwhiri is marked by the attendance to what is seen and unseen. Through pōwhiri where the home peoples welcome, call, challenge, and make speeches, all of which attend to loss and presence, establish safety for relationships for both parties, and the bridge so provided space where two uniquenesses find a oneness. Pōwhiri provides the opportunity for the ritual or ceremony of hui, a collective encounter wherein there is evocation or prayer in recognition of the divine, the spirit and physical and emotional change which occur in coming together through words and emotion (Durie, 2007).

This is personal, how for each person entering hui, becomes open to the divine, can be changed by the words, emotion, spirit shared in the process. The challenge then remains for the peoples to sustain those experiences and changes in communities beyond the hui itself (Durie, 2007; Munford, & Sanders, 2011).

As the welcome to me as tangata Te Tiriti, spirit is overtly recognised in presence and in words shared. For the call onto the marae (ancestral home) has the principles of immediacy, passion and resilience: "I hear you; I hear me". The emotion carries the speakers' truths and their knowledge. These are shaped by recognition of patterns created by layering around the focus, spirituality and the context of the inquiry.

They speak to the mind and collective heart of others, and for me I understand the healing capacity held within socially just practice here. I would intend that these principles have guided the research and as a collaborative effort or dynamic outcome in the research, there is not an attempt to speak for anyone else.

Women supported other women to speak on a rarely discussed topic; their spirituality in their professional lives. In coming together in talk, literature records the experience or sense of a third presence or a spirit is potentially felt; from this

k/new space we may begin to see ourselves and each other freed from subjective objective relationship (Meredith, 1998). Being prepared to come into, and to live these changes out in our community had been identified through the ritual of welcome and being here (Durie, 2007; Pere, 2012). Being together and continuing women's talk has enabled subjugated cultural and gendered traditions that heal. Revisiting culture and the significance of cultural reproduction in language, then participants voice accompanying others becomes as meeting of an old friend in a new place (Sorrenson, 1986). Not to avoid, but rather to work with the focus of culture as a collective way of doing things, signals to each, the legacy of preferred ways of engaging.

Cultural principles constitute focus on relationship and layering as to what forms safe space for the research. Cultural models of practice such as Āta offer reminders of behaviour enabling mauri to be acknowledged (Forsyth, 2006). Writers attest to the dimensions which inform, challenge, help consideration being held in culture as a living force and sustained in a localised object, at times as a stone or kohatu so: Mauri as life is acknowledged within people, purpose and relationship which intensify perceptions, qualities of space effort and energy, respect and reciprocity, critique, transformation, planning and strategies (Pohatu, 2009). Mauri resides with takepu, values, and Āta (Pohatu, 2004).

Within this chapter the focus for the proposed research was carefully considered and distinguished by the welcome in coming to be here, in the Powhiri as ceremony. The literature attests to acknowledgment of a mauri understood in the history and philosophical investment which helps inform the lens by which women participants are sited in neoliberalism, and then practice in the social work setting (Null, 2011).

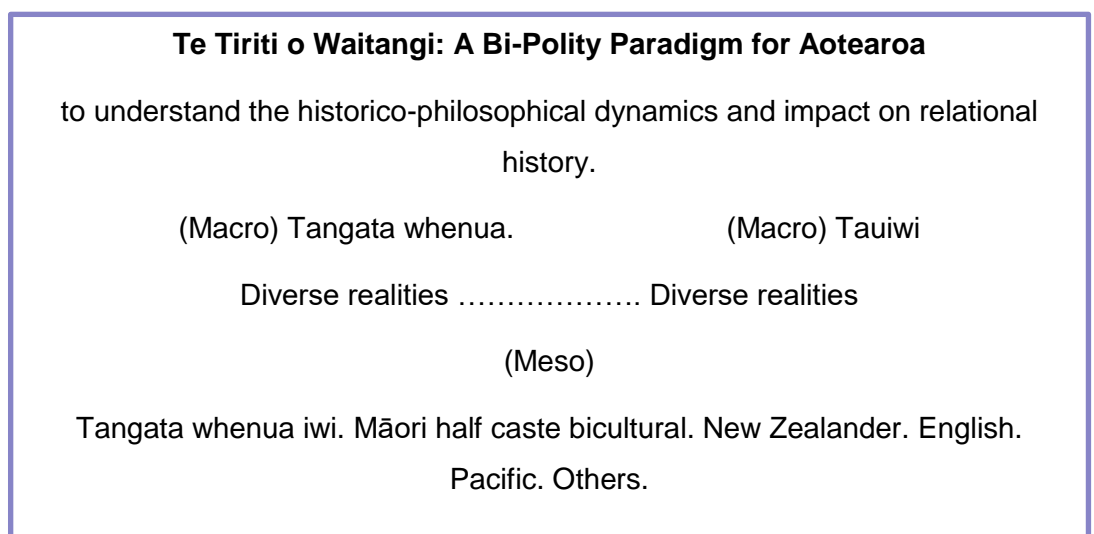
The positioning of women participants and spiritual identity being one of four parameters for this work (Nash & Stewart, 2002). A second is respect of indigenous women participants as carriers of knowing (Neeganagwedgin, 2013). The third parameter is to identify critical features affecting the traditional call and retention of women into social work, examining the institutionalisation of knowledge (and associated subjugation of different knowing) and how this is understood by or might inform Māori and non-Māori being in social work in Aotearoa (Hartman, 1997; O'Donoghue, 2009). The fourth parameter is the



relationships within either bicultural or cross cultural discipline where presumption for spirituality is a given collective aspiration not individual and can be drawn forward in deepened meaningfulness for the professional Code of Ethics, the Aotearoa New Zealand Association of Social Workers (ANZASW Code of Ethics, 2008). The women participants words may add into the Bi-Polity framework (Ruiwhui, 1999, in Connollyed.), 2001).

As the researcher, having grown through the Celtic tradition, as Irish Catholic, my understanding and experience is of histories as a living force, a privileged discourse and how in contemporary paradigms, individuals would locate words for their experiences. From noticing cultural religious legacies, I also experience contemporary paradigms which shape identity narratives; some of which are outlined in Figure 3.4 below, for we are really, only able to speak of that which we have words for and the relationships and resilience to incubate (Bird, 2000; White, 2007). Without words, we are not as near each other as we may imagine and the unknown conceals itself in silence (O'Donohue, 1997).

The following figure develops a pragmatic framework from which to consider multiple political and contested identity narratives, and bodies of knowledge, paradigms. The Treaty (1840) Figure 3.2 follows which shaped by recognition of patterns created by layering around the focus, spirituality. These assist the deliberation of the context of the research inquiry and the four parameters which follow.



*Figure 3.2 Bi-polity Framework: Meso and macro levels.*  
 (Ruwhiu, 1999, cited in Connolly, 2001).

Through the Bi-Polity framework (Figure 3.2), I experienced enrichment through the literature and drawing on how diverse realities enabled 'alterity' of gaze from fixed known identity into potentiality. By applying these in subsequent interviews, and through ongoing ethnography these offer insight to support participation and expression of the work (Ellis, 2004). Drawing on my human experience helped to shape the work as an insider, participant and outsider, researcher and enabled those insights previously unidentified of: how one representation of person, experience or perception of a home cannot stand in for another (McMasters, 2014; Mullane, 2009).

Careful attention supported women social workers to share through the telling of stories (Wilks, 2005) where spirituality was explored within each personality's uniqueness.

*Parameters* Four parameters for this research are formed by the stories of those using the social work services shared with workers, "and our reinterpretations and retelling of those form the warp and weft of our working life" (Wilks, 2005, p. 1249). Yet few stories exist of the analysis of the construction of professional practice and spiritual narrative to examine the ethical and moral dimension of the work that might strengthen the traditional weave between worker, work and justice. As the research begins women participants may continue explaining how their own narrative on spiritual understanding and to contribute to professional ethics, cohesion in the profession, address marginalisation and isolation of workers to enable the principles of common good by engendering communication and community (Huygen, 2007; Nash, & Stewart, 2002; O'Donoghue, 2009). The following briefly examines social work as a profession and leads to the conclusion.

### **The profession**

Social work as a profession is shaped by the political, economic and social context it is formed within (O'Donoghue, 2009). While there are ethical traditions informing the practice which arise from Kantian (duty over desire) and Utilitarian theorists (which holds the morally right course of action in any situation is the one which produces the greatest balance of benefits over harms for everyone affected). The practice in application of principlistic logic can produce 'technicist tendencies' (Van Heugten, 2011).

Work relationships and those broader ethical traditions of religious spirituality, feminist spirituality, ecological spirituality, and indigenous knowing have enriched the work context. These, with anti discriminatory and anti oppressive practices which arise within politics of identity and resistance, and women's moral imperative of care, produce practice relationships which do lessen the marginalisation however remain less documented (Gilligan, 1982). Yet the latter offers language into a value system which connects to wider narratives which can place a personal trouble in a grander context of discriminatory and oppressive structural disadvantage, or 'technicist tendency' of principlism (Fraser & Groolnbones, 2004; Nash, et al., 2005; Wilks, 2005).

There remains an ongoing search for language for the human experience, to come into the human understanding of another in the professions. An honouring of the sense of connection is carried on in the established work of poets, mystics, and spirit.

To support recognition and narratives of the invisible about our professional lives required both supportive context and climate in which the spiritual, or taha wairua is fostered and recognised (Fraser, 2014).

There are few other studies of spiritual identity in the profession, particularly from the point of view of the unique identity and possibilities in cross cultural research in Aotearoa. Ritchie (1992) termed these as the poignant linking of identity and destiny. By working within the narrative ethics, an application "takes identity as its starting point" (Wilks, 2005, p. 1249). Subsequently exploring spirituality in the professions may inform unique epistemological integration of ideas and the development of canons of knowledge available for further generations (Consedine, 2002; Meagher & Meyer, 2005; Mullane, 2009; Parton, 2004; Roy, 2005). In adding within the Bi-Polity framework (Ruwhiu, 1999, in Connolly, 2001 Figure 3.2) for example, these can allow the integration of deeper dimensions of valued knowledge and thinking to enrich what had been isolated from women worker's stories of their life's work (Lips-Wiersma, 2010; Myerhoff in White, 2007).

The literature within relationships of the participants may draw upon a sacred whakapapa nourished by our active remembering and so such relationships are not to be avoided (Absolon & Willett, 2005; Mikaere, 2004;

Tolich, 2002; Royal, 2002). These practice relationships equally inform personal and professional definitions of social justice, responsibility and ethics, recognition difficulty if you have no place to stand, and you are not seen as 'real' in the work. For further colonisation continues to "subjugate justice" (Hartman, 1992, citing Baraka 1971, p. 483; Mikaere,2003). While we actively care for the words which express our authenticity, our essence, and seek to honour those in expression, we also honour that ancestral link to the very rhythms of where we are from (Jackson, 2007).

### **Summary**

The literature reviewed was in two sections and the chapter shaped by recognition of patterns created by layering around the focus, spirituality and the context of the inquiry and the four parameters of the research. Through the orientation drawn in the pōwhiri, patterns of spiritual richness are acknowledged by arising in relationships and therefore understood as both a unique and universal sacred space, not as isolated. This approach is to represent an understanding of balance, a wider cosmological reality where human relationships occur is a limitless potentiality. The Celtic dance holds such beauty in the relationships of one part to another and each part to the whole. Through our human focus we are afforded a subjective approach which both demonstrates links with the context and the potential questions to be investigated in the research. The overall intention of the research was to examine women's voices on their experiences, and their insights for what forms, limits, and strenghtens their spirituality in the social work context. It is the active and passive subjugation of this knowledge which currently minimises women in their work and whole hearted living (Hartman,1992; Harvey, 2005; Hawken, 2007).

Through words and action, we share spirituality. Described as an anchor, this chapter focused on recognising and reconciling discursive positioning and power to build further opportunity for the human engagement on this research focus in social work and spiritual identity. These are reclaimed from discourses which separate personal responsibility and collective damaging, normalised within a neoliberal free market society (Consedine, 2015). Currently much threatens the common good and affects the context within which social work relationships become defined. Through the courage to be a wordsmith who paints

pictures with words and to learn to live with what is unseen and one's invisibility is to step into the tradition of working for social justice. As a basis, this is to be mana enhancing. To present one's thoughts and through this act assume personal authority, an act which is imaginative, creative and basically humanising.

So, words are as Atua, as gods. As a marking, a way of anchoring our patterning, knowing, knowledge, and the newness of being here, we are held in language and our curiosity for words may also be for our spiritual experience which both reveal and remind us. Words are alive, and as we actively seek language we innately appear to seek that which represents and humanises. The question as to whether this topic should be addressed, turns rather to when and how. The following chapter examines the review of literature which informed the work intent to be alongside women participants and their understanding of spirituality.

The following chapter provided the second literature which focused on spirituality and women's identity.

## Chapter 4: Banshee - To stand beside: Literature Review



*Figure 4.1. Simmons-Hansen, 2008. Banshee (banchee). Acrylic, ink and foil on canvas, Author's collection.*

### Overview

The Celtic Banshee is drawn above. She, Banshee is who cared for the barrow or sacred places. The Banshee imagery evoked for me the parallel concepts of taking care to notice and support woman to speak and her/mine being mindful of the legacies into which our stories link. On the Banshee's shoulder features a small mystical bird. The bird indicates a being able to move between the worlds Red is the dominant colour of this painting. The Banshee cares for the territory of both life here and the necessity of 'dying' to this life. She is wise, educated and in touch with her centre/life's centre. For me Banshee represents strong knowing women like those that were present in this study

The mystery and its coding around our lives here is both felt and acknowledged. The Celtic cross 'speaks' to remind or return me to that enduring culture where the embodiment in dance steps both brings one to the centre and simultaneously to get out of our own way to access foresight, insight and hindsight. By releasing "our tendency to be the knower or to judge (we) become simply the compassionate presence". The world can never have enough of the

quiet for compassionate spaces; “may we create them together”. (Emma Bickley 04/7/2016, personal communication). The patterned presence which interweaves across and between the self, personality, beliefs, culture and relationships and disclosure shape this section and can be found in the image above. This painting marks both the presence acknowledged within this literature review of the known and unknown by metaphoric imagery of the Celtic Banshee, a mysterious presence of one whom speaks yet has no words, and a silence which hears itself.

The Banshee as the woman of sacred place, is also the little washer woman of the clothing of those who were to die in battle. The following literature chosen to form a conversation which gives acknowledgement of the Banshee and how place speaks, and so informs this literature review (Pryor, 2003)

This chapter examined the literature informing what may be required in engagement with women participants, spiritual awareness, and what is possible through our words. For words are never only words but they can also prescribe what we may and may not, do. There may be something unique about how women participants in Aotearoa relate to this place as they do to each other (Winitana, 2008). For example, to speak of the banshee, fairy folk, or to find words for one’s spiritual experiences and self-disclosure can remain elusive or even problematic when within dictatorial work place settings and professional relationships (Walter, 2006). The banshee offers a something “that shows itself to the senses and something other than itself to the mind” (Augustine 1975, p. 86, retrieved 20/04/15). Then, its effect is a self-awakening, to see do I see through my personality or systems of beliefs?

To speak of these can enable discovery of unique attributes with which to generate more authentic relationships in social work, and relationships reveal more of the uniqueness of those present. As the bridge formed between these two it is through our words which if not recalled or written, then ideas can dissipate. It is the authority within our experience here which draws us to acknowledge the complexity of the heart and soul while human trust of words can allow us the “opportunity to stand beside the red-hot zone of another human being” (Colquhoun, 2004, p. 8). This red-hot zone is also graphically displayed in the picture which opens this chapter. The following examination of literature explores what it is to capture moments in experience before human doubt sets

in. These seek what is involved for those specific moments shared from women participants in social work here. Words bring life; through them we identify our meaning and knowledge from our experiences (Colquhoun, 2004). This review covers the main themes and ideas within the literature which informs the research with the participants'. These included: (i) spirituality identity and identity theories; (ii) women and intrapersonal account; (iii) women's spirituality and kinship; and (iv) women's spirituality and kinship.

Initially we examine what personal authority, mana, mauri life essence, and laws of tapu, or scared, may reside in the potency or invitation to that red-hot zone of another human being (Shirres, 1997). It is through the skills of engagement which have relevance to this research and social work, for the worker is a guest in someone's heart, memories, and life (Tuhiwai-Smith, 1999). Within Aotearoa and to understand oneself as a being embraced as a guest, signals in turn the principles of obligations and responsibilities which inform this engagement. Certainly, neoliberalism positions us as citizens of the world, meaning consumers in a market place where everything is available for a price. Yet much of human healing requires that we find personal and collective meaning through participation (Drennan cited in Consedine, 2015).

This chapter begins by locating specific interest through human relationship to spiritual knowledge. To begin in the act of deliberation, to activate by calling up knowledge, is to offer a critical understanding which regards knowledge and this in its faithful relationship with kindness and beauty to inform what it is to be human (O'Donohue, 2004). The chapter reviews practices of calling up our history/herstory, customs and practices which carry spirit and in which ancestry linger and speak. No part of life lives where the faithful relationship with the ancestry is not present. Spirits are the only ones' able to make whole what is written here (Gonzales, 2012). Calling up knowledge draws on appreciative regard. This centres the examination towards sensitivity in noticing the faithful relationships, the balance and wisdom in which our cosmology is sustained (Tippet, 2016). As close as how the milk joins tea in a cup or the sunlight caught on a stone wall. These ways remind me of an enduring safety, of how our lives are held in some constancy which appreciation acknowledges and can engage. Through this practice I understand a combination that enough of the old ways remain to bring us the insight of meaning on the topic.



I am sure the reader will know there is great power associated with naming the things which are precious to us. Often for indigenous peoples, names which they value due to wisdom and meanings within them, have been appropriated, reduced and used against them to control their narratives. “Whoever controls narrative has the means to control how we think and therefore our sense of place and/or displacement” (Peter Mataira, 2014, personal communication).

Significantly, Manulani Aluli-Meyer (2012) described that “I use indigenous as a synonym for ‘enduring patterns’ with regards to philosophy”, for the term “is really about best practice of a groups of people specific to a place, over time” (p. 32). The “practice of renewing relationships bring us into the cultural wealth of ancient sources (Meyer, 2012). Healer and midwife Gonzales (2012) notes, this “knowledge experienced with the whole of our being drawing on soul loss, relationship with the land and cultural and spiritual fragmentation” (p. 2). In listening with each woman’s words, her acts of naming inform her relationship in this world ... ‘and the world changes’. Have you noticed when we enter a room, the room changes (Meyer, 2012). This world, changes because ordinary people become activated about the love of their life (Markova, 2000).

The chapter reviews the synergy wherein each part is related to the other, these unique capacities being enabled in a cross-cultural analysis of the Principles of Rangatiratanga as an absolute self-determination (Jackson, 2014) and the researcher’s *Celtic Cross*. The engagement in research stimulates an enduring practise of coherence and that this changes everything (Meyer, 2012). Spiritual knowledge drawn from the person’s inner and outer world and then through its interchange, carried patterns of insight and healing. The research involved recollection of these relationships and supports the capacity in giving heart to the ‘search’ and so enlivens individuals and professional community. The hologram image enables this consideration and a fuller examination of this figure follows in the paragraph below.

Reference to one engaging in research relates also to holding the capacity of multiplicity: to remember, renew, recall, and to bring forth life. Distinct from a researcher’s singular focus of writing the work, a multiplicity of working in mind, is displayed, so body spirit can be conveyed as an image. If this concept is approached as a hologram (a three-dimensional photograph made with the aid

of a laser)? An original image is bathed in laser beam, then a second beam blended with this. The resultant interference pattern on developing film is then illuminated by a third laser beam and the three-dimensional image of the first object is rendered visible. The enduring pattern of the original remains, for should an image be divided, the full object can be seen. Small snippets contain the intact version of the original. Every part contains the information of the whole (Meyer citing the work of M. Talbot, *The Holographic Universe*, in Meyer, 2012, p. 35).

Through the literature search inclusive of the subjective experience of women, this research attempts then to begin to 'speak' in the social work field to highlight a legitimate body of knowledge. The following section explores spirituality as that which shows itself to our senses, something else to the mind, and the bridge of meaning formed between. This is followed by examination of spiritual identity, identity as part of coherency, imperialism, washing lines and faithful relationships. It is from within the everyday working life we invite participants' voices on their spirituality

### **The Invitation to Identify Spirituality**

Described as the 'human quest for personal meaning and mutually fulfilling relationships among people, the non-human environment, and for some, God' (Canada & Furman, 1988, p. 243) spirituality can be practiced through the art and science of remembering. To remember is to gather what has been dismembered. This often touches wounding and suffering, which inform the nature of our life here (Scott Peck, 1997). Suffering is held in the legacy of whom we are and how we are here. Regaining loss required human compassion, and tolerance. These are the unseen embraces which enrich the meaning we find to be here. For myself it is the Celtic Cross/Interactive Self. For explanation of the figure's form occurs through the unique role and pace of each thread and equally these as the sum of the whole. Being alone as an individual here and longing to belong serve part of an ancient invitation and obligation to others. I recognise the absolute integrity and vulnerability in my experience of what it is to be here (auto ethnography, 2013)

Negotiation of integrity and vulnerability serve as intentional invitation to respect an enigma embedded and conveyed through this Celtic figure. The

recognition of enigma, served to problematise any attempts at a singular approach to self and the research. By acknowledging the presence of the enigma, this drew me to consider metaphoric languaging where by my recognition of the living world and how the human struggle co exists and partner the other in a mutuality. This latter is a recognition of the relationship between wounding and enabling of knowing.

The metaphor constitutes an indispensable factor in language in its organic wholeness (Ernst Cassirer, cited in Eisner, 1998, p. 121). For myself, pōwhiri when understood metaphorically, evokes the manner peoples of diverse emotional and spiartaul background come into relationship where there is some experience of their entirety or wholeness here. By powhiri, as in Clan gathering, I understand we claim space outside of competing discourses which seek to define our self and social work. There in spiritual legacy, is an enduring human wholeness being enriched by principles of rangtiratanga (Jackson, 2014). The relationships between spirituality, humanity and absolute integrity operate as orientation or formulas whereby spirituality is enacted through those historical principles (of knowing at least something of a people's history), principles of whakapapa, whānau, of modesty, courage and empowerment.

Spirituality is not singularly the reserve of a certain identity, gender, age, religion, ideology, education, profession or ethnicity (Joyce, 2012, personal communication). As a social worker, relationships can be a key tool to enable an individual, and their community and society. Relationships in practice carry insights, lenses, and knowledge about meaning in regard to the specifics and also the entirety of one's life. This can become available to those suffering, and those whom love yet are abstracted from their connections. Spiritual identity also assists to sustain the worker's sense and congruence within their social work practice. The meaning gained and the resonance within experiences for each worker has the capacity to enrich and draw to them a rich context within their life (Lips-Wiersma et al., 2011).

The human capacity for relationship contains some legacy where connection to place, people, land, and universe as spirit, is potentially latent and subsequently activated (Marsden, 2003). For people of the Pacific Rim, an intrapersonal legacy is present in the rhythm in language which enables unique

bodies of knowledge and identity to be recognised (Meyer, 2005; Ruwhiu & Ruwhiu, 2005). For “the mountains have no voice - but when the wind blows, they speak in tongues” (Potiki & Shanks, 1999). To take responsibility in one’s experience and the power in naming those things which are most precious effects a remembering- the humanisation in this world (Mataira, 2014, personal communication). Wisdom may be found in revitalisation of the way we speak of our lives and the meanings which we cherish (Tippet, 2016).

This reference to the mutual change occurring between self and circumstances, or place is as also described in Identity Theory. The resonance between being human and experience are no less than the faithful relationship between mountain and wind; each are formed in the others embrace. The synergy and remembering, inform how it is to come to engage with women and their sharing experience and identity.

Shared ways of remembering, knowing and doing things, being as an outline of culture and identity (Kritek, 2002) are sustained yet are found distinct from personal identity. The boundaries of personal, gender and cultural identity enable individuals to inhabit a fluidity in identity, both personal, gendered, cultural, (and I estimate spiritual) (Mikaere, 2003, 2004). Women in the research would share personal insights, and deliberated on the ways spiritual legacies were made conscious to them through kin, familiar places, cultural ritual and even reawaken by their experiences in another’s cultural experience such as powhiri, noho marae overnight stay, and beloved lullabies.

The recognition of one’s identity as part of this legacy is a recognition of thinking where definitions are to be developed, difficult angles become recalled, remembered, considered from which to form balance (Pohatu, 2003). By finding words for our experiences, we form meaningfulness and create the bridge between what we believe to be natural and ordinary in our self and others, and the bigger question of how this makes life worthwhile (Lips-Wiersma et al., 2011). While some attest spirituality is numinous, nebulous, so then are rendered unrecognised by them, spirituality remains identified across human history as enabling remembering and meaning which anchor and inform human authenticity (Brown, 2010; Brown 2013; Check & Schutt, 2012; Marsden, 2003). This can enrich what is it to come into relationship as the red-hot zone of another human

being (Colquhoun, 2002, p. 8). There is further to wonder about in the 'how' individual women do draw on culture as a feature in the discussion around their communication. Imperialism had been examined as a silencer of the female voice however the experience of Māori and non-Māori in an Aotearoa context are very different. The pōwhiri can be understood as invitational to the metaphoric mind drew myself as participant - researcher towards principles of rangatiratanga and integrity (Jackson, 2014). The metaphor proffers an interesting cross-cultural image or concept and analysis. This is of real value here and perhaps throughout this thesis. Commonly a closing acknowledgment at the closing of first portion of the welcome is "Kua tangata whenua koutou", "we are all one". This too seemed a metaphoric concept. For to be come less strange, to be acknowledged as implicit to the universality in being human is spiritually powerful. The codes guiding the specificity of a person's cultural spiritual identity can be carried within that culture's language and practices (Hansen, 2016)

### **Spiritual identity and identity theory - the heart of the red-hot zone**

Authenticity, discussed here as resonance, is understood and formed through the weave between two broad strands of identity theory. Initially the first theory is of structural identity, the expression or potential of one's tino rangatiratanga (Carter, 1998). The potential being present in the invitation to mana whenua, mana tangata and mana Atua (Shirres, 1997, 2007).

These, remembered and practiced, enable a full sense of being human here manifested as identity. People live in structures. Social structures and institutions both inform and form people such as an identity as a woman and as a social worker.

The second strand in creating identity is cognitive identity theory. This is informed through recognition of one's inner self and how internal thinking shapes behaviours. This second theory companions Chomsky's work. Chomsky theorised human language and practice. He noted the individual has initially developed capacity for their internal language, I Language. They then develop their external or E language (Chomsky, 1974). Chomsky noted the point of view of political education, where the ability to speak from and of one self requires both development of an I and E language. For the freedom to speak is assumed to be

common sense, yet it's most formidable obstacle can be the minimised opportunity for internal awareness. While it may be hard to imagine a world without words, the freedom to be heard on the terms of which one is, and where one is in the world, appears a more elusive privilege (Adamson, 1980, p. 151, on Gramsci; Spender, 1980). To speak, and for the women participants to be heard on their terms, was the intention of this research.

Broader theorists for identity recognised the significance of individual and their words, and multiple ways in which to speak as 'many selves' (Winitana, 2008 citing William James, 1890). To social and social psychological theorists, the self is both shaped by society and the resulting behaviours generated in the individual. These notions are positioned both within the self, and that identity which is externally defined by 'society' and that 'self'. The complexities of being human and a person's diversities also challenge this approach (Meltzer, 1972) as there appeared no authentic and homogenised identity.

Subsequent theorists of human development privilege the thinking where identity forms through determinants, or mediates factors such as class, gender, ethnicity, family, parents and siblings (Wilmott, 1989). This applied to the recognition of the spiritual identity within social workers in Aotearoa. To consider the personality and its sequential development is a beginning. This personality then may have multiple voices depending on educational institutes and wānanga, supervision relationships, cultural and gendered fit of person and learning texts, workplaces and the congruence (or not) of the worker, and how wider cultural communities interact with the personality within their social work communities (Phillips, 2010). Consider how some hapū who curiously engage in wānanga as a unique and privileged space established within 'Māoricentric' educational setting and how these relationships may be enabling of identity; (Simmons-Hansen, 29/04/2016, researcher's fifteen year's employment there). For others, these new entities are merely buildings. These diverse bi polity of expressions actively alter the gaze of identity so these too can also emerge in the spiritual experience participants offer (Ruwhiu 1999, in Connolly, 2001).

Identity may be conceived as conveying a congruent self, yet simultaneously multifaceted. Identity as containing interdependency and interdependent capacities both reinforce and conflict within an individual to create

an identity salience (Markus, 1977). The probability of individual behaviours occurring with the expectations for how people perceive identity (Winitana, 2008). For example, an expectation that the oldest daughter of a local Church leader would lead the school choir and subsequently support her aging parents.

It is helpful to summarise identity theory and the formation of authenticity. The work of Samuels identified the ability to maintain one's identity within a society is more aptly seen as a mosaic of relative enduring patterns of behaviours and is shaped by two capacities: 1) awareness, and, 2) roles which support one's place in its network and patterns. For "you cannot break out of things you are unconscious of" (Samuels, 2011, personal communication). Ani Mikaere (2003, 2004) identified the subjugation of women and hapū, and iwi women in particular, occurs through neoliberal forces such as ongoing colonisation, imperialism, and patriarchy. It is significant that some women participants sustain their active meaning making in their lives. This enables the researcher's thinking as to how women participants either are theorising, checking experience for meaning, or knowing resilience, yet these essentials can be dismissed by assumptions of victimisation as the single stance. Resistance, as key for human identity and survival remains as expressing of the self (Wade, 1997).

The second identity theory develops through the individual's context: this is we do present different identity in different contexts. The individual will perhaps alter the expression of their identity so they fit with social situations and seek some integrity (Phillips, 2010).

Making meaning to 'fit' is both created through social discourses and the individual self-determination within this (Archer, 2003; Burr, 2003). Certainly, the co modification of social worker's education into current standard practice competencies offers examples which contribute further into dominant narratives of trained professional's rather than creative thinkers. In their individual personal and professional voice, however there is lack in ability to critically analysis State power (O'Connor, 2014; Groen, Coholic & Graham, 2012). This context is in reference here is to the statutory powers held within the State Qualifications Authority and the Social Workers Registration Board (SWRB) to determine practice in Social Work through education in Aotearoa.

These two theories can be taken as mutually woven strands, of structural identity theory and cognitive identity theory. The two manifests in behaviours where an individual expresses identity as congruent with their experience. The behaviours and thoughts of each respondent's contribution reflect her sense of spiritual identity, revealing shifting patterns, and difference in differing circumstances. These may be best expressed in her relationship towards the common good (Brah, 1992). The element of the spirit recognised in a woman's identity formation emerges from the expressions of what is most treasured in peoples of the indigenous world. Mauri, is the life force which is implicit in Kaupapa Māori theory. Just as life force, light is recognised in many indigenous communities. This force informs and forms insight, knowledge, law and custom which is developed from the understanding. This shaped how the world and interconnection of creation and identity were seen to have functioned (Consedine, 1995). For the understanding of identity, insight, lore, and community, inform how we each understand and arrive at what is spirit. These in relationship inform identity, part of how one understands one's part, and being, within community and common good.

Importantly this examination is not a definitive work on all spiritual identity. Rather it is aligned to serve the work whereby we come into the spiritual experience and that of another human being. In being with another person whom is experiencing the suffering of their body, then the worker witnesses what is. The witness offers awareness of struggle, search, loss, and marginalisation. The witnessing is to human potential; the enabling of the potential for spiritual identity and wellbeing in any human being (Vanier, 2015).

Those suffering to avoid being not isolated need to have options for preferential treatment and the presence of suffering informs the basis for social justice (refer St Thomas Aquinas, and common good, in Chapter 3).

Identity markers for people offers the means by which they recognise and powerfully affirm those synergies which sustain relationships with others. Markers help orientate our being part of the culture or institution as also marking our distinctiveness. Through this sense one's life touches the shelter of a grander meaning (Lips-Wiersma et al., 2011; Winitana, 2008). To convey this in written form draws poetry or sensuous literacy to the review. Poems had been utilised



by human beings to express their perception. For language develops in a more than human world (Abrams, 1996). Language remains the key in communication of identity, and of how we may recall or remember ourselves in the ways which bring us back into our self and outside an isolated self.

Already we express our identity through those practice and models selected, which are repeated to sustain meaning within our lives. There is a specific function of these, being termed Spiritual Orientation Inventories in international literature (Joyce, 2012, personal communication). These endure and attest to the relationship of spirit, place and people, and serve to recall human emotional and spiritual intelligence. For example, my experience in the welcome in powhiri is that one enters place and space through the welcome ceremony with tangata whenua (Huygen, 2007). People of the land bring visitors into relationship with their principled world. This orientation occurs through greetings, prayer, acknowledgments, touch, emotion, and food. Marking change, the ritual enables visitors and hosts to be prepared to live the change in the ongoing relationship (Durie, 2007). Preferred orientation models mark out the patterned steps as ritual or formula where we may come into relationship therefore we gather, are opened to the divine and become ready to be changed by each other (Durie, 2007). The divine is an expression of spiritual life force or mauri. This being in the universe and equally the life force in all things (Marsden, 2003).

To believe identity is standing solely in a physical World of Reason, then should we rationalise an event? “On the other hand, if I believe I am standing in a less tangible World of Balance represented by limitless correlative relationships, then I search for the connection between one event and another” (Potiki & Shanks, 1999, p. 9).

We sense and relate to spirit as sacred, valued, and potent in that we understand this specific experience or knowledge, touches all life. Esteemed kaumatua Marsden’s (2003) writings state the truly educated person is one who is in touch with his centre. This metaphor attests to the connection within the elements of universe and an enduring appreciation for people, place, and universal landscape (O’Donohue, 1997).

What is felt as sacred and connected in one’s work world? Meyer’s (2012) work draws attention to k/new science where a holographic summary of facets

which represent knowledge being seen together, represented and respond to, through their rich coherence, that red hot zone (Colquhoun, 2002). Those represented are a sample from Meyer's original table and these reproduced, hold relevancy to the researcher's experience and search.

Shane Edwards (2009) in his PhD thesis: *Titiro Whakamuri Kia Marama Ai Te Wao Nei Whakapapa Epistemologies and Maniapoto Māori Cultural Identities* substantively draws both making of knowledge and identity in substantive argument. Through the call for new language which represents such interweave, then Edwards created a word play on old (k)new - 'knew' marking insight as to what is new, enduring and known, and renewed in the process of rediscovery. Mystic, artist, storyteller, and academic Manulani Meyer described these as eternally present. The template of this work is represented in the figure 4.2 which follows on the next page.

This summary offers recognition for the connectedness of life force that correlates and exists in all three aspects of the life that resides in every indigenous culture. The three facets of the hologram representation illustrate spiritual identity as knowledge is also truly understandable when being appreciated as part of an entirety, a whole event, rather than accepting this only the thin representation. The list collated by Meyer orientates specific pieces to the whole.

This would occur through body, mind, spirit, through life science and knowledge. These insights locate terms and importance of a renewed language and a rich descriptive writing to inform the research enquiry. There resides simultaneity where one moment appears occurring in all parts of life, like echoes is recognised and communicated. In this research, this richness may better inform the relations which enable balance. These mark the limitless correlative relationships in both the cosmology and this land (Potiki & Shanks, 1999).

<b>Body</b>	<b>Mind</b>	<b>Spirit</b>	<b>(Source)</b>
Mana'oi'o	Mana'olana	Aloha	Hawaiian
Techne	Episteme	Phronesis	Aristotle
Objective	Subjective	Cultural	Karl Popper
Outside	Inside	Transpatial	Ken Wilber
Perception	Conceptualising	Remembering	Yoga Sutra
Mohio	Matauranga	Maramatanga	Māori
Instinct	Intelligence	Intuition	Hale Makua
Facts	Logic	Metaphor	Mike McCloskey
Hearing	Thought	Meditation	Buddhist
Tinana	Hinengaro	Wairua	Māori
Knowing	Knowledge	Understanding	Manu Aluli Meyer
Ways of Knowing	Ways of Being	Ways of Doing	Veronica Arbon
Voice	Thought	Silence	Rumi
Interpretation	Mythic Maturation	Gnostic Revival	Taupouri Tangaro
Measuring	Reflecting	Witnessing	Manu Aluli Meyer
<i>Presence- (sensing)</i>	<i>Singing</i>	<i>Accountability</i>	<i>CladdaghSimmons-Hansen</i>

*Figure 4.2: Holographic Summary of Indigenous/Quantum/Enduring Epistemology (Meyer, 2012, p. 32).*

While the depiction here is expressed in linear format due to the circumstances of ink on paper, these three columns can be experienced to be understood. These exist as a limitless correlative and dynamic interdependency. Meyer's work intends to access complexity, to access whole thinking and to be purposefully about cross disciplines awareness. The responsibility and response towards such balance brings limitless possible relationships, if we may bear living in this potency (Potiki & Shanks, 1999). The artist and poet presence, would traditionally communicate poetic richness as knowledge. A wisdom carried beyond a single tone, or image alone in action or singing, our action informs accountability and coherence through an oral tradition (Figure 4.2).

In summary, this section focused on spirituality, identity theories and cultural identity. This work sought to care warmly for Te Ao Māori throughout. It is well recognised that personal identity and cultural identity can be/are different (Forsyth, 2006). Consideration of one's sense of cultural identity would be very

relevant here yet has not been specified rather addressed. In this examination, the important of analysis of language is applied in application towards the wholeness of aspects of knowing, knowledge and understanding (Meyer, 2012). For bodies of knowledge are never just the parts. For unexamined language practice can subjugate certain knowing, a practice widely normalised either in practices of architecture, clothing, usual ways of speaking and writing. Each relate within dominant discourses. Through a critical appraisal so the subsequent exploration is applied to imperialism. Figure 4.2 acknowledged the synergy between body, mind, and spirit. In contrast, neoliberalism and imperialism fragmented mana as personal authority, with an impact which reduces common good (Tuhiwai-Smith, 1997). This developing examination may enable how the self and spiritual identity express and potentially develops responsibility in relating these situations.

The following examination of imperialism is to understand the impact of an on-going processes which effects fragmentation to wholeness in human life and the world. To notice fragmentation, we will remember an often-painful past, and particularly our “people’s responses to that pain” (Tuhiwai-Smith, 2001, p.146). Imperialism is now examined, and opportunity to break out of things you are now conscious of” (Samuels, 2011).

## **Imperialism**

Imperialism proposes one standard story. This story draws on discourses which support an ideology’s dominance in social and political life and conceal the reality of how inequity occurs within them (Burr, 2003). Imperialism utilises the tool of colonisation, a process as old as humanity. To colonise is to reorient people from innate relationships and to re orientate people and communities to the accumulative building of Empires (Adams, 2012; Jackson, 2011, personal communication). The theory of doxy is now explored as it affects women’s agency or inherent mana.

This process is perpetrated through the ‘doxy’, a state where the inequity which flows in our lives is normalised and unquestioned. Further details of this referenced theory of Pierre Bourdieu, Theory of Practice details the means by which the dominant class exercise effort to influence the doxy. One example is

the privilege afforded the male as an organising principle over women and freedom in their lives. Patriarchy is assumed as normal and much of society in Aotearoa had been reinterpreted to male privilege power analysis. Mikaere (2004) notes from early colonisation periods, to see only a man-made world within, in effect undermined the balancing and authority of Māori women specifically. Figure 4.3 illustrates the theory that Bourdieu created.

Universe of the undisputed doxy

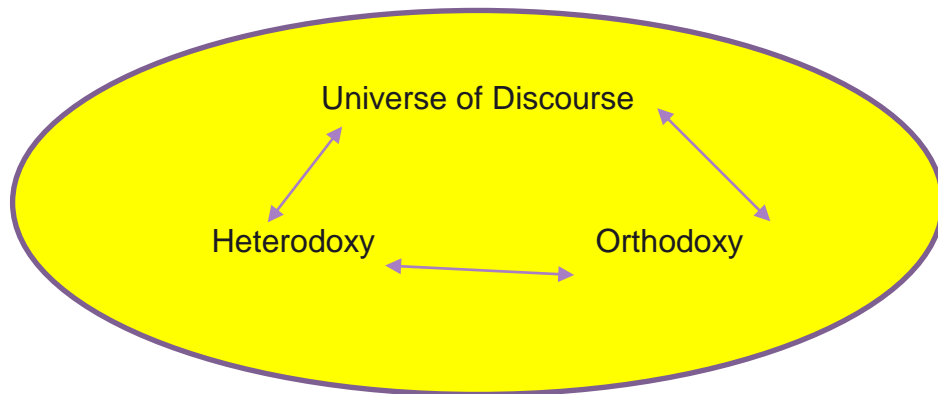


Figure 4.3: Doxy: Theory of practice. Adapted from

<http://rockytopberchot.blogspot.sg/2009/09/who-etoxxa-onthtmi> (25/062015)

A second stage in doxy is orthodoxy for here inequity is noticed. For example, noticing women, and in particular Māori women, and income, one sees they are paid less than other women and male counterparts (New Zealand Income Survey, Statistics New Zealand, April 2015). Given this is noted since 1970 there is however little commitment to address this inequity. Heterodoxy marks a further stage. Here the revelation around inequity results in commitment to take steps for change to develop for example, pay equity. Given economic power, the inequity from low or reduced wages placed women work at disadvantage in society.

With the state of heterodoxy awareness brings an exposure to the consciousness of loss, pain, suffering as for “what being dehumanised means for our cultural practices” (Tuhiwai–Smith, 2001, p. 146). Recollection is about coming into a type of reawakening and into a renewed community. “We heal, we get clear and we heal the work that is before us”; (*this is*) “an emancipatory

rationality” (Meyer, 2012, p. 32, italics are researcher’s addition). There remains the human capacity for drawing on memory and reflection of so current circumstances can inform change where structure, agency and voice lead to the reclamation of self (Archie, 2003; Eisner, 1998), and can include the recollection of the interdependency of all things.

Imperialism conceals the intent to subvert the human condition. Schools of thought from philosophy, political sciences, and spirituality regard the human authenticity, self-awareness and agency as constantly being formed and not usually taken for granted (Walters, 2006). People, relationships and engagement in these practices form the heart of creative social work. Creative practice remains at the heart of the daily defining and maintenance of social justice (Cheynne, O’Brien & Belgrave, 2005). To care for, remains at the heart of the ability to practice with Māori as hapū and iwi members within their world views (Tangata Whenua Voices in Social Work, December 2<sup>nd</sup>, 2015, Mangere East hui). At its heart, that which divides what is required to witness people’s experiences, will fail to stand “beside the red-hot zone of a human being”. The capacity to stand then is worthy to be examined (Colquhoun, 2002, p. 8; Caterina Murphy, 2015, personal communication).

Zizek (2008) describes, how words are never only words; they matter because they define the contours of what we can do. Certainly, the societies of Aotearoa display sensitivity to forms of harassment (fair treatment for all genders) while simultaneously collaborate in rendering unseen extreme violence such as a recognised on application on women and pay equity. Violence like imperialism influences, controls, coerces another person where their integrity or differences are violated (Zizek, 2008). To respond, interpret, and capture ones being in the world, is not simply “the oral account but ... the need to give testimony to and restore spirit ... to bring back into existence a world fragmented and dying” (Tuhiwai-Smith, 2001, p. 28).

Linda Tuhiwai-Smith’s emphasis on testimony, suggest the significant focus on speaker and listener involved in the regaining of voice into one’s inner world, and to theorists of identity (Markus, 1977). For this and ancestry, informs one to speak. Together speaker and listener may stop imagining the other and engage practices which humanise. The engaging in practices such as Āta

whakarongo, conveyed through the writings of Forsyth (2006) and Pohatu (2004) speak back into grander ideologies such as imperialism and those which normalise dehumanising ideologies such as racism (Adichie, 2009; Huygen, 2007; Mila-Schaaf, 2013). Through personal testimony and stories, these activities highlight the power in subjective experience and offer alternates for the dominant voices of history. These offer the discursive basis for social change (Burr, 2003). We cannot break free of what we are unconscious of (Samuels, 1999).

Spirituality broadly described as a consciousness informed by ancestral knowledge through which women participants are involved and are engaged in their world (Clare, 1880; Irwin, 1999; Kahukiwa & Grace, 1984; McIntosh, 2000-2001), can flow seemingly as a doxy beneath our everyday. Fragmentation which systemically 'reshape the world accompanies imperialism; this normalises the greed of empire building for the elite and acts out apparently natural divisions to remake life for their advantage only (Tuhiwai-Smith, 2002). To recognise spiritual identity is to attest to an enduring determination and source to speak back to oppression.

Having examined imperialism as doxy which conceals the degrees of slavery applied to human life, the literature is then examined on kinship. Again, the literature is sourced through a snowballing sampler approach, where the sense of wonder, appreciation and use of self as the tool, draws the researcher to explore more.

The snow ball descriptor is that the ball increases in size as it rolls down hill - the participant's number and diversity increases as attraction to the project is engaged (Morgan 2013, pp. 816-817). For while religion is a mystery you believe in, spirituality is a mystery you experience (Jesuit Priest, source unknown). Through experience, the order - reveals a purpose, patterns of intention, and these enable outcomes. The order being our touch with our centre (Marsden, 2003); the order being equally that layered knowledges remembered in whakapapa. An enchantment appears to the researcher, via the repeated patterns for certain outcomes, when listening within the practice of pepeha and mihi which unites legacies to the moment and purpose of the people gathered (Durie, 2007). This is embodied knowledge of narratives beyond the dominating

power in imperialism. These offered mindfulness into the research, or the order through which occurs, a type of enchantment and a positive coercive control (Simmons-Hansen, research note, 29/04/16).

Freire (1975) observed that to become mindful held its greatest significance when with others: "We cannot say that in the process of revolution someone liberates someone else; nor yet that someone liberates himself; rather that men in communion liberate each other" (p. 103). In this manner spirituality recognised within appreciation, returns significance of what is profoundly subjective and unique knowledge, its validity and universality (Meyer, 2005). Spiritual knowledge features as personal, as enduring, meaningful, and transformative (Meyer, 2011). In the everyday practices of women participants lies their active theorising about the nature of life. Thus, the next section outlines both the women's subject positioning in domesticity, as well as her aspirations for liberation.

### **Washing lines and wishing wells**

The subjective nature of spiritual knowledge becomes enabled through appreciative regard for faithful relationships (such as washing lines) which provide a tool for critical analysis (the number of pegs provided, line quality, weight of wet washing across suspension points, and more). Those too are faithful relationships, and can be understood in the way words of beauty join music and a group of people sing and sway as one (Kiros, 2004).

Appreciative regard brings us into the moment as people, it is appreciation of enduring interpretation for spirit as 'that which watches'. This is 'animus' which moves amongst us.

These offer critique to inform the writer's stance when working with identity. Through understanding a kindness opens in appreciation. "You answer with your life the questions that give it meaning" (Meyer, 2012, p. 31). Appreciative regard of itself engenders change.

An earlier example is described in Meyer's (2012) work, in identifying how both the inside and outside of life are ultimately connected; we simply walk in and the room changes (p. 31). The world changes because ordinary people become activated about the love of their life and this activity shaped a susceptibility to



appreciation of their life (citing Bodhi Searles, n.d). Appreciation as an energetic force enabled ways in which literature and historical materials previously not sourced, became apparent and available to the research. An appreciative approach was also applied in the gathering of participants' material (refer Methodology, Chapter 2).

The intent to restore expression of identity as distinct from the intention within neoliberalism. From this we recognise and claim to contribute to social justice, to the common good. Refer to previous citation. For St Thomas Aquinas held five foundations for social justice. These are inclusive of protection of the environment; solidarity for the disadvantaged; subsidiarity so the strong do not overpower those weakened; human rights; and preferential options for the poor and oppressed (cited in Catholic Workers letter to MPs, in Consedine, 2015, Vol. 73, Pentecostal, p. 5). The obligation when we each create a bond; is we will need each other. This is enduring and we will never be the same. This insight is made poignant for "to me you will always be absolute unique. And to you, I'll be absolutely unique" (Antoine De Saint-Exupery, 1943, p. 87).

In summary, to appreciate is to critically analyse and stand aside from discourses which fragment and reduce our lives. To see one's relationship to knowledge as spiritual informs the work for common good.

To address these, in spite of dominant discourse in society is to form skills and these are evident within Kaupapa Māori which as a critical theory holds legitimacy alongside European theories and further breathes life into human uniqueness (Pohatu, 2003). The humanising affect is to enable common good, and supports the naming of connections between one's inner and outer world and action needed for blessed unrest (Hawken, 2007). The personal, cultural, spiritual and societal insights that are formed and shared by women enable the meaning in their social work and justice (Bird, 2000).

### **Women –intrapersonal**

In drawing on what is felt, taught, as human spirituality being described as the art and science of remembering, required the claiming and reclaiming of language enriches the formation of and the recognition of an enduring spirited identity (Gonzales, 2012). The legacies of culture and gender for example are within and

around our lives, and also orientation or practice models. These are now introduced to the research literature. As a hologram, the lens offers an appreciative regard for relationship, patterns and the legacy which builds a sense of safety in this world, attesting to those faithful relationships, names which bring to the present spiritual thinking, attributes and the values to sustain and enable the human capacity to humanise (Pohatu, 2004; Tawhara, 2011). A woman's name can be held in a family memory, and carried forward as the names are passed onto the family's children. Names attest to faithful relationships, and as a space petitioned where awareness for the legacy between personal and nature, between mind and power, may both nurture her and enable her work (Downs, 2000). This subsequent section develops through focus on legacy and identity theory, women and visibility in cosmological balance, self and nature, the feminine divinity, local stories and Judeo Christianity reinterpreted. Legacy is now examined.

### **Legacy**

The accountability within legacy respects and responds to traditions, inclusive of virtues, principles such as devotion, courtesy, courage to speak of her consciousness (Cleary, 2013; Downs, 2000; Meyer, 2005). Legacy enables also the response in thinking, knowing and feeling where definitions are to be developed, difficult angles become able to be considered which inform balance and reshape our human relationships (Pohatu, 2003). These will be utilised in the research engagements both with women participants and in the insight possible through ethnography applied to the work.

By finding words for our experiences, we form meaningfulness, we create the bridge between what we believe to be natural and ordinary in our self and others and the bigger question of how this makes life worthwhile (Lips-Wiersma, et al., 2011). Spirituality as enabling to remembering, and of meaning by which our lives are understood as held in cosmic patterns, extends to our being within place as being with our nature. Spirituality is recognised as enabling comprehension, creativity, or fluidity to redress the effect of fragmentation.

Care is taken in the relatedness of parts of knowledge, knowing, understanding and our identity as 'no fixed thing' and from which to name our world (Spoonley, 2005). This space invited opportunity to remember and restore

relationship to place, peoples as well as the invisible embrace of time and the tentative invitation to explore.

Nature as this land offers itself as a metaphor of a people's intrapersonal identity as part of their responsibilities in a vision of the solid earth and the ethereal stars as both forming human chemistry. The example the people's responsibilities are in this world (Tūhoe tohunga, Hohepa Kereopa, 2012). These faithful relationships such as our taking breathe. The lungs engage with this 'invisible' legacy. This mirrors that benevolence which surrounds an individual's life. This connected human life in this shimmering landscape (Royal, 2002).

Across time artists, poets, lovers, and mystics, attribute women as inherently sacred, as personifying the divine (Hughes, 2010; Kahukiwa & Grace, 1984). Sacred refers to a) sacred as addressed, devoted to God and religious being sacred, b) connected or dealing with divinity, sacred things (*The Shorter Oxford Dictionary of Historical Principles*, 1973, p. 586). Women's bodies are represented through cultural arts on painting, sculptures as expressive of the aliveness and benevolence of the world as sacred (Hughes, 2010).

Attestations often depicted a woman's divinity, her distinct psychology, her artfully skill, and her contribution of power which sustained this world (Estés, 1995; Foucault, 1980; Gilligan, 1982). Through these testaments, appreciation stirs everything which preceded oneself.

That place of mana, as personalised authority towards people, land, and divinity, generates through itself an appreciation of beauty (Shirres, 1997). To care for, is to be touched by the world depths. To care returns to the inner landscape, relationships of safety, devotion, and love. Sharing appreciation through the singing of ancestral lullabies with a child for example, invited the beauty and tenderness in a depth of listening and speaking. These trigger, and attune the child and adult's inner self to cultural and gendered patterns, and mirror those relationships about us which we recognised as the Great Spirit (Hawken, 2007; Starhawk, 2004).

The intrapersonal through the English term of spirit, means 'to be aware'. This considers that which is aware and through which our life is held in a wider landscape and our minds are free (Royal, 2002; Starhawk, 2004). While imperialism conceals the truth of human life so it is still conditioned by slavery,

spirit triggers those relationships within the balance understood as the mind (taha hinengaro), the body (taha tinana), emotion and the extended family (taha whānau). This is a model for wellness termed, Te Whare Tapa Whā, (Durie, 1982). To the metaphoric mind, this perhaps reveals that formula as a spiritual orientation model which opens the way the universe works. The feminine 'hine' evident within taha hinengaro, holds power specifically manifests as the embrace within each element of the house. This knowledge is noted as possessing the capacity to retreat from the peoples in inhospitable times, and remains for when it is called upon for personal spiritual care and support (Gonzales, 2012). Spiritual Orientation Inventories (SOI) offer a literacy and sit as a descriptor list. These are a category of relationships in the owner's capacity to utilise. These confirm spirituality through the links made by SOI in international literature.

### **Spiritual Orientation Inventories**

Spiritual orientation enables human insight as inventories, models and practices. These offer personal support into cosmological insight. These models enable recollection and awareness where spirit informed a centrality in relationship to being here. The interpretations told in stories and mythologies privilege singularly the male hero (as in Maui stories. One local Bay of Plenty woman leader does question these masculine renditions of Maui as Friend or Foe? (Hinewirangi Kohu of Ngai Tamarawaho, *Tauranga Moana*, Kahungunu iwi's (2011)). For while dominating discourses speak over how women may understand themselves and their lives, the actual practices in women participants' lives and work remain sites of resistance and self-determination (Wade, 2007; Zizek, 2008)

As the developing self emerges within the Māori cosmology, Io marks the place before time and therefore the intrapersonal as the eight feminine elements originally maintained the balance of mana, and these are the inherent spiritual energy in all things within the cosmology (Kahukiwa, & Grace, 1984).

For the researcher, understanding of these elements within an individual inform the emergence of the unique self within the folds of time; that these are recognised through images of the tree of life (ydrassil) is offered also through Celtic and Nordic knowledge (Warwick, (Wol) Hansen, 2016, personal communication). It is through the folds, where are revealed by both visible and invisible points, male and female, creativity and conflict. Through the deliberation

of these, then new growth is possible. As Goddess of the Night, Hinenuitepo sought restoration of imbalance in her experience, through travelling to the underworld to support her children when they must pass from this life to the next. This ancestress remains to be called on. Hinenuitepo embodies endurance, benevolence, and her energies attest the potentiality released through the separation of Sky Father and Earth Mother. This too becomes present when space opens for peoples of unique cultural identity seeking to come into relationship (Meredith, 1988), and forms the pragmatic expression. This aligns to that description of limitless co relative relationships in which cosmological balance is found (Potiki & Shanks, 1999).

Traditional and enduring stories convey wisdom (Ruwhui & Ruwhiu, 2005). These remain fulfilled as they speak to the indivisible heart and soul, offering discovery of the process through which one's identity legacy is never complete (Christ, 1987; Chomsky, 1994; Epston, 1999; Weaver, 2002).

Acknowledgment of the spiritual orientation model suggested by Te Whare Tapa Whā (Durie, 1982) draws the singularity and the collective aspects of identity being evident and afforded a place to stand. These occur in simultaneous existence and are acknowledged (Refer to Figure 4.2). For how can I tell you ... "who I am, unless you agree I am real?" (*that I have worth*). (Baraka, cited in Hartman, 1992, p. 483, italics researcher's addition). To expose for this in the research, each woman must be enabled on my terms to be in this world, not just another's terms. When we talk, we tell stories. These add to traditional stories which are ongoing and they carry enduring ways in which wisdom is experienced as integrated into the heart of our being and acknowledged by which we are linked within life (Marsden, 2003; Ruwhui & Ruwhiu, 2005).

Importantly, writers of literature do reinforce neither the singular nor mutuality of relationships yet some acknowledge the way the internal world of each woman's body and land is conceived 'whole', and is progressively disabled by social, political and economic activity (Archer, 2003; Greer, 2000; Hall, 1996; Mikaere, 2004).

To claim the terms of one's significance through invitation is to tell ones' stories, dance, or sing ancestral laments, and these activities begin a gentle process where an individual may remake intrapersonal connections, and enact

their belonging within this place in Aotearoa and as part of kin (Calder, 2011; Mikaere, 2003, 2004; Neeganagwedgin, 2013; Radner, 1993).

It is in a woman's pragmatic expression in taking care of spirit in life, that she draws both from deep principles of social wellness and also the cultural recognition of an 'age' (Burr, 2003; Kannan, 2010; Mikaere, 2004; Metge, 1986; Murphy, 2010; Schirch, 2005). Spirituality has long offered shelter for meaning and courage and not entirely represented by worlds alone (Appleton & Weld, 2008; Armstrong, 2011; Bidois, 2012; Bishop, 1999; Carter, 1998). The intrapersonal identity can be sensed in the glimmer or the silence of infinity. This light is that being recognised as close to the new-born and the fragile elderly. This had been understood as the parent of the visible. To "be here is to be chosen", attesting the recognition where my life is touched by some faithful benevolence, some kindness (O Donohue, 2008, p. 186).

In only the last 4,000 years understanding of spirituality and the divine, have these terms translated through Europe and England, primarily as male (Hughes, 2013; Jones, 2012). The effect is explicit in many current religious practices where masculinity is privileged and women's contribution subjugated. For example, prior to the proliferation of the Judeo-Christianity term of the male 'God', women in many traditional cultures had enacted the spiritual in explicit relationship with the Divine. Those roles such as handmaidens, soothsayer, warrior, and priEstés expressed not only was she, She, but She was evident in and of everything (Hughes, 2013; Morgan, 2013; Mikaere, 2004).

The understanding of feminine as intrapersonal knowledge and how this informs identity, is also recognised as faithful relationships, and this enduring or indigenous knowledge holds the ability to recede to endure and return at the right time as a described is characteristic of indigenous knowledge (Cajete, 2000).

Its return through ceremony, dreams and their meanings, and deep exchange, means then this that knowledge survives. One's presence draws also through coded forms, such as Spiritual Orientation Inventories (SOI) and these too seem to enable recognition of this capacity in regional and in international literature. Spirit holds dimensions 'flowing under our lives' and in everyday acts.

Just as silence speaks and informs therapeutic conversation (Bird, 2010; Faulkner, 2011; Chiu, Emblen, Van Hofwegen, Sawatzky, Meyerhoff, 2004) so

the 'animus' 'that which thinks in us' derives from the word for wind as the air moving about us (Abram, 1997, p.238). Spiritual knowledge attuned as being a 'moving still", the movement of all things which give life" between self and others (Gonzales, 2012, p. 11). Spirituality offers an inner compass (Hanscombe, 2012; Wade, 1997) which locates the spiritual terms within the woman speaking of her world view. This approach informs ethics drawn as awakening consciousness of uniqueness and connection to pursue the purpose.

This approach centres and supports women, theories and models, and what and who honours, cares for, and owns these through the principles of the relationships that lie therein (Bird, 2000; Kennedy & Cram, 2010; Cram, 2010; Edwards, 2012; Smith, 1997).

Within the faithful relationships in the intrapersonal lies the manner through which we may 'know' simultaneously other moments both of the past, future, and present. Perhaps as a moment 'behind itself' ... (Merleau-Ponty, cited by Abram, 1997, p. 215). As "we recognise sections of a tree trunk that tell the story of its past and present age, so in a moment 'you can understand with absolute precision everything you are now living and have ever lived" (Hicks, 2006, p. 10). To feel is "to explore it, to be moved by it, to be imagined by it and to imagine moving between it and another frame". In essence this is the heart of healing ( Bird, 2000; Gibney, 2013, p. 33). Without these aspects conceived and worked with as a 'synergic whole', women participants can become progressively disabled by social, political and economic activity (Appleton & Weld, 2008; Mikaere, 2004; Schon, 1987). For a woman to speak and maintain possession of her 'voice' requires self-determination, agency and this self is visible in the cultural recognition of an 'age' (Archie; 2003; Greer, 2000; Kannan, 2010; Murphy, 2010; Spender, 1980). The expression of her identity is supported through theorists of feminism as well as traditional and indigenous knowledge (Neeganagwedgin, 2013).

In summary, spirituality, is being recognised as close and familiar as the earth remains because women will talk to it, just as we talk to our young people (Rita, Indigenous Grandmothers gathering, 2012). The nature of spiritual identity remains elusive, organic as an underground stream, holding a gendered and cultural nature or 'the skin' existing around identity which the research proposes

to invite women to the research to share. The literature review draws the intrapersonal forward, both in Chomsky's language theory, Spiritual Inventory Orientations, and the structures which interact with the intrapersonal in ways women in the research may think of spirituality, such as through religion, culture, gender. These form agency, from within which she considers and recognises what is herself, through these which call her as her identity markers (Said, 1993; Wong & Vinsky, 2009).

### **Women's spirituality and kinship**

This section examines literature and women's spirituality and kinship. Kinship being understood both as human kin and then the rich sense of our lives lived within this living responsive world. These are expressed here as follows:

Although modernity has convinced nearly all of us it generates the best of all possible ways of being human, to date at least it cannot succeed ... our bodies and our material surrounds are resistant. Just as our ordinary sensual phenomenological experience, still makes it meaningful to talk of 'sunrise', whatever we may acknowledge the objective truth to be, so we have far too many experiences of the aliveness of the world and the importance of a diversity of life, to fall in step completely with Cartesian modernity'. (Harvey, 2005, p. 207)

Spiritual practices as remembering, engender the deepened appreciation for experiences, when the self, being seen becomes recognised as authentic and wholehearted (Brown, 2010; Marsden, 2003; Meyer, 2005; Walsch, 2009; Weldon, 2010). Marsden details each human in appreciation, comes into the spell or the pattern of this centre which is intimately bound up in the destiny of this earth. Everything which touches an educated man matters deeply for this touches the earth.

The death of a loved animal, loss of plant species, embittered communities of peoples, melting ice caps all contain knowledge which to the educated person are worth caring about (Estés, 1995; Meyer, 2005). The spiritual exists specifically within the body of everyday working like a stream flowing beneath the modern construction of the world within which social work occurs and social workers live and serves as a thresh hold through which we cross and are rendered real; reading these as informing being 'real' (Freire, 1997b; Migiro,



2009; O'Donohue, 1998; Spretnak, 1997). To locate spirit in everyday life tests the notion of living spiritually.

A woman's spiritual identity can be developed within her kinship patterns as part of her terms of being in the world (Durie, 1985; Durie, 1995; Macedo in Kinchelo & Semali, 1999, p xi –xv; Mataira, 1995). Kinship drawn on here is from within a broad range of social, ethical, political and spiritual understandings as family, extended whānau and clan. Feminist studies and indigenous knowledge ascribe and recognize the primal kinship or relationship with the earth as one alive with 'conscious benevolent energies' (Marsden, 1979, cited by Royal, 2002, p. 25). It is we indeed, who do sing to each other as identified by Rita, Indigenous Grandmother's gathering, (2012).

The earth, being influenced in relationship with moon and sun denotes those threads evident between women through their menstrual cycle and the effect of the moon calendar. Women when alone on a sea of labouring, in a landscape which became not easily reached through reasoning alone have sought divinity for help and protection in her labour. Spirituality then broadens the self for the journeys through what is life giving, and then that which asks of us to die to all we thought we knew.

The socialisation of women and gender develops through her externalised relationship as part of kin and community (Gilligan, 1982). Here women's psychological socialisation enables her identity as gendered expectations for her sensitivity towards experience, supported in her enacting relationship responsibilities. Spender (1980) and Gilligan (1982) identified the psychological feminine gendered self becomes conditioned to observing other women participants and their partnership in relationships. This way offers both her model and her point of transformation from male psychology, specifically in how she understands communication and moral development.

When life and her identity is disabled to any degree, then these sites of resiliency provide a site for sustaining her humanity, and therefore her authenticity (Todd & Wade, 2007).

Socialisation interacts as process within those social, ethical, political and spiritual discourses which may both honour hapū and iwi women participants in some roles and actively fragment their relationships with others (Gilligan, 1982;

Marsden, 1979, cited by Royal, 2002, Mikaere, 2004). For example, the socialised accepted oppression in the use of bad behaviour, utilised to condemn violence outright as bad is “an ideological operation par excellence”; for this merely collaborates in the invisibility of fundamental forms of social violence (Zizek, 2008). The term does nothing to identify society’s active conditioning of males to disorient women in the research from the context of her environment (Adams, 2012). Then a woman’s individual agency may deliberate, define and decide her response, her expression of identity within the subjugation (Appleton & Weld, 2008; Jackson, 2011; Wade, 2007). For that which endures, speaks back and, we ignore this at our peril (Tuhiwai-Smith, 1997)

Women’s stories of spirit developed within a personal knowing of their individual identity and how and why they speak, and their mediation of those political, social, economical developments also shape how and if she may speak (Canfield &, Hansen, 2003; Cram, 2010; Eni & Rowe, 2011; St Catherine University of Social Work, 2006; Stewart, 1996, cited in Nash & Stewart, 2002). The E communication identified by Chomsky (1974) explores a theory in how the voice is developed. For many this theory of how the voice develops is inclusive the kinship of person amongst animals, plants, rivers. While “the inert letters on this page now speak to us!” (Adham, 1997, p. 131) so too does this place. To express spirit held within everyday practice in family culture is to ensure these are embedded through relationship, people, and purpose in pursuit of wellness. This embodiment is also a definition of Social Work (Pohatu, 2004).

Knowledge and identity becomes co created through an individual’s inclusion in everyday community activities. Through engaging in the way we do things and as the way we recognise ourself, includes crafts such as home making, weaving, cooking, and knitting. Taught by example and mentoring often at the home hearth, these activities enable the transmission of highly complex knowledge systems which resist reduction.

The learning of a craft, requires openness to the encoded knowledge of patience, perserverance and awareness which equally can co create self identity (Radner, 1993). In sitting as a child alongside my mother her example of picking up each stitch around a worn sock heel, so began an understanding applicable to the heart in being alongside someone on their terms to be in this world, a practice

valued in social work. Darning as craft invited me into being beside, and being there.

Crafts carry knowledge systems which offer ways of looking out at relationships, rather than splitting and dissecting inward. Through the passing on of crafts, an individual's capacity to see both as form, as well as pattern becomes magnified and applicable to engage in other relationships where complex and creative intimacy provide and enable some ways knowledge is passed on through gendered and cultural lens (Kaeppler,1993; Radner,1993).

Those age old crafts of gardening and other crafts are recognised as enabling spiritual insight with nature, the body of mother earth where seeds of hope and dreams rest. Gonzales (2012) suggests understanding of the body aligns with developing appreciation for the earth and the capacity of enabling 'sacred sight'(p 180). To see another human being enables recognition of a soulful texture, by which our coming into each other and sharing is experienced (Durie, 2007). That powerful expression occurs through the human love of the image, the metaphor which throws light for us to see onto what we had previously only imagined (Mila-Schaaf 2013). Through our human sensitivity to voice, sound is shaped by those patterns of kinship but also through formula's in which we humanise communication. This requires discarding trading in 'imagining the other', and gathering into the third space, the entity where we are faithful to children, soul, ancestry, traditions within which we are raised (Cajete, 2000).

Our unique voice becomes developed within family and shapes how each woman utilises tone, word emphasis, and the grammatic differences in language, so words help shape how we think and know (Bird, 2000; Said,1993; Angelou, 1986; Gilligan, 1982). The human resource that sense of 'otherness' which had been described as the deepest mystical task of modern society (O'Donohue, 1997; hooks, 1984).

It is through observing classroom studies, that educationalist Spender noted a distinctly different gender communication process occurring in groups. Where women utilise undisclosed protocols within those provided for the manmade understanding which tells the story on male terms when applied to language. The women's protocol enables them to make meaning through a woman centred process, and speak back (Spender, 1980). For example, by

listening and considering in a way that builds their understanding of relationship first, and this then allow woman to explore through a circular questioning process to clarify as necessary.

The skills applied to listening also shape how we think. Further, culture endorses the specific power conveyed in women's lament at a community member's death offers an affirmation of distinction.

At funeral and in grief, a woman's voice begins the irreversible and pre-ordained journey between the worlds, for here her voice holds such power it attains the quality of deeds (Radner, 1993). Cultural support for a woman's lament in this manner, seeks not to explain the world but to convey as closely as possible the way the world makes itself evident "to our direct, sensorial experience" for through the practice of lament, embodiment occurs of women, place, trees, sands, earth (Abram, 1997, p. 25 citing Husserl founder of Phenomenology; Null, 2011).

There remains some spirituality which is sensed primarily within our kinship that develops the spaces which are often unnamed in identity. Spaces such as each woman and their culture, the space between where we come into dimensions of identity depth through human relationship are that which we may lose when one of us kills another (Meredith, 1998). Through speaking and being heard on one's terms to be in the world, may come relief and necessity of becoming ordinary in one self and then potentially together (Jones, 2012; Munford & Sanders, 2011). Within the language, 'ka whakaMāoritia te Pāhekā?' 'Are the Europeans naturalised? (Jones, 2012), offers both the question and invitation. 'Have they become like us?', 'Have they stopped being strange?' "Do we understand them?' 'Do they understand us?' 'Are they now Māori (the term Māori meaning as ordinary)?' (Jones, citing Royal, 2012, p. 107). These statements point towards order, to the centre where creative and practical interpretation emerge on the folds of mystic maturation and gnostic revival identified by Taupouri Tangaro (Figure 4.2).

We each live in the kinship of preferred stories or narratives told about us and of others, or those we tell our self. Rather than this being minimised as "merely subjective" this is felt as key to human capacity as the self informs spiritual knowledge (Abram, 1997; Irwin, 1999). Our subjectivity holds such

important relationship towards the “fluid realm of direct experience” (Abram, 1997, p. 35) and can be that replaced by which may be ‘quantified and measured’ (Edwards, 2011). We become conditioned to underestimate the validity of direct experience, but are supported to give value to other ‘quantifiable and measurable scientific ‘facts’ (Abram, 1997, p. 34; Jones, 2012, p. 12).

While principles of Social Work, include those of rights and responsibilities of the individual to integrity and to self-determination (ANZASW Code of Ethics, 2008) this directs responsibilities also to address personal issues and those wider discourses which continues the subjugation.

There remains a further alienating concept affecting women participants and their personalised spirituality. This consists of the socialisation in thinking that the world outside of us ‘begins at the surface of the skin and this continues to pass as ‘common sense’ in major schools of modern psychology” (Spretnak, 1997, p. 77, in Jones, 2012, p. 12). This way of seeing the world represses cosmic empathy, “a psychic numbing we have now labelled normal” (Spretnak, 1997, p. 77).

The craft of voice and women’s led conversation, offer the active force resisting fragmentation for in a story’s construction are sediments accumulated by previous tellers of the story. The retelling of one’s spiritual knowledge as a story to kin serves to actively preserve ‘that coherence of one’s culture. Culture constructs how words can act to bind people to earthly landscapes as profound and place, specific (Abram, 1997, p. 181; Lowry, 2009). Our stories encapsulate culture, moral codes, values and even mischief coded within the collective norms around word use and speech patterns. These are some ways in which language transmits culture. Words therefore enable ways we relate in earthly localities, relational knowing which can be experienced as immanent.

Words themselves give voice, being heard to speak through those persons or elements who lives and work there, profoundly attest to balance of each to the whole, as in human social justice. Even though the patterning of a place, voice speaks, “I am the shadow covered mountain face, the suffering of rock by water, the burnt wood lands, and this single blue tipped nodding flower,” (Merrill Simmons Hansen, 2012, research note).

Within our stories, we cherish the metaphor, described as the most fertile power possessed by woman (Leslie, 2010). Just as Figure 4.2 locates relatedness of facts and body, logic and mind, and spirit so it is within the pattern of stories, meaning and spiritual that 'shelter' is regained, and retained.

*Within Stories-Metaphor* Metaphors are the fundamental voice which slips into familiar patterns of speech and communication. The metaphor holds a kinship to, and adds layering of complex and colour which serves a profound and social purpose (Gibbs, 1994). The craft of metaphor and simile connect and maintain complexity of truths, so maintaining and transmitting meaning within the group (Augsberger, 1992). For example, science shows metaphors activate the persons 'whole brain' (Gibbs, 1994). Metaphors bypass the usual circuits of thinking and being that resist change, and rationalize the status quo of women being heard in manmade models only (Hanson, 2013). Metaphorical speaking and retrospective thinking make something unfamiliar more accessible to human thinking process. For example, that a metaphor codes resilience applicable in the complexities of social worker's lives (Hanson, 2013). Generative metaphors carry seeds for the contemplative tradition and practices where eternity resides (see also Eisner, 1998).

Through individuals who create orderly systems of ideas about their selves can become ordinary through collective deliberation and the seamless relationship of the two becomes formed in 'facing the ultimate questions posed by life' (Marsden, 2003, p. 176). This metaphor holds an image for human ability to order, and therefore process increased individual and collective agency (Irwin, 1999). For to speak of her spiritual identity on her terms, is to understand her voice and experience has the status of being real. Her recognition of her metaphors also informs women participants in personal agency, meaning she may go forward by reflecting back so she is more assured in sharing her knowledge. Metaphors, as images have long served both the human community in that they extend human connection. They invite people to be moved by moments which flicker into life in each day ... such as an "unprepared second when you look ... and see death already beginning to loom" near you (O'Donohue, 2008, p. 191). The metaphor allows us closeness to the unseen parent of the visible.

Estés (1992) describes the relationship of women, spirit and psychic worlds as separated and marginalised by trivalising emotional truth, intuitive wisdom and instinctive self confidence. Emotional intelligence is how we collectively gaze at the world through a thousand eyes or a long term view (Adams, 2011; Estés, 1992). Just as in this view, the human search for knowledge either of personal meaning and its informing mutually fulfilling relationships between people, their natural environment, between religious people and the divine (Patel et al., 1998 described in Holloway et al., 2010; Thompson, 2010). The spiritual, enables a search for meaning and morally fulfilling relationships. Spirituality invites an ontological ground of deeper meaning within which the focus of social work is primarily focused on human integrity (Grainger, 1998).

In summary, this section reviewed cultural and kinship patterns which shape the nature of our life, our reality. Through these we acknowledge locally produced knowledge and the way cultural and spiritual connections are relevant (Ruwhiu & Ruwhiu, 2005). For our “world view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture” (Marsden, 2003, p. 178). As women, there remain questions to examine about the nature of our being able to be in an “ordinary” state with each other? The poignancy within the former becomes evident through examining the insight offered in Luther Junior’s statement (August 28<sup>th</sup> 1963) that our lives begin to end the day we become silent about meanings and the things that matter at the heart of us. This leads to the third theme of work in the review of literature, women and work.

### **Women and Work**

This examination is of spirituality for these women in their social work practice. Work may be understood either as a call to serve as either a role predestined by ancestors or one’s birth order such as older sister caring for aging parents. Paid work is distinct as a way to participate in the economy through earning money. Spiritual identities are furthered and forged through the orientation in negotiating of work settings, the worker and self-determination in that setting, and through the policy in work places.

Prescribed boundaries for the social worker's engagement such as codes and standards inform and interplay in any moment of our agentic choice in our expression of identity. These occurs within the daily contestation of knowledge and power which occur across role, gender, age and ethnicity (Consedine, 2002, p.44; Mikaere, 2004; Spoonley, cited in Lin, McCreanor, McIntosh & Teaiwa, 2005; Null, 2011). Traditional knowledge and spiritual traditions interweave within each woman's self-determination in work.

To fail the recognition of spirit when with women at work reduces how her creativity may be present in the work place serve to reduce her work day as her human cage (O'Donohue, 1997).

Her recognition of her spiritual capacity enables her presence, confidence and ability when working within the complexity of human relationship. A social worker's skills are particularly applicable where people struggle with relationship survival, development, and dignity (Aotearoa New Zealand Association of Social Workers (ANZASW), Code of Ethics, 2008; Mataira, 1995; Nash & Stewart, 2002). Her spiritual individual aspiration and her kinships and collective maturity, with her attendance to the principles of human rights and social justice are fundamental to how she may use self in social work (ANZASW Code of Ethics, 2008; Irwin, 1999).

How we each listen may be a capacity of our recognition that we bear with those burdened by the erosion of their very human identity. That how this inability to recognise full free humanity misinforms what is the common good, the active recreation daily of participation in democracy while common power of community becomes simultaneously eroded by the wilful accumulation of financial power (Chomsky, 2015).

### **Social Work Introduction**

Innate and spiritual terms of being in the work world alongside others inform woman's capacity in resilience and authenticity in work (Brown, 2006, 2013; Nash et al, 2005; Neef, 2013; Zizek, 2008). These may be as identity markers for how a woman in the research marks how she is herself while still being adaptable to change, and how she is freely able to maintain a non-judgemental attitude while facing aggression.



For women in the research to speak of their knowledge offers new material which can address some of the alienating differences between the way women social workers in this research see themselves and the way they are perceived (O'Donoghue, 2009; Tuhiwai-Smith, 1999; Smith, 2002). The profession's roots arise from the women's movement, the peace movements, environment movements, trade unions, movements to end racism. These rich traditions are currently in danger of being displaced in the modernistic project of making a profession (Bond, 1999, personal communication, Aotearoa N Z Association Counsellor's Conference, Ethics and difference workshop, Auckland; Ife, 1997; Samuels, 1993). The review will now examine spirituality and social work practice.

### **Social Work and Practice**

There lies a power in how we name, know and bring what is most precious to us such as spirituality to create the sacred or spiritual in work (Mataira, 2014, personal communication). To maintain control and to humanise these narratives is important. Those whom have the power to name through acts of conquest, control the narrative and this controls how we think as well as our displacement. For when our eyes are tired the world is tired also, when our vision is gone; "no part of the world can find you" (Whyte, 2014).

Contemporary social work practice draws from both the academic, field work experience and the dominant discourse of modernism which increasingly redefines the work through emphasis on work in social, psychological, or physical functioning. Modernism is the response within an industrial society to issues with notable characteristics of self-consciousness and irony concerning literary and social traditions. These impact on application through a managerial paradigm that is to recognise selected knowledge only for the Social Worker. As a consequence of these practices, community members in some degree of suffering, who turn to Social Work for support become dehumanised: even through the language offered as being 'consumers', 'clients', or providers. This discourse silences the human engagement, specifically for as the worker and her practice. The Social Work practice contexts (Figure 4.3) will offer an illustration of an overview of these consequences and their parent paradigms, effecting the work and worker. Aside from the humanitarian roots of care for all according to their human needs, the

hierarchical focus controls worksites through the major funding for social work arising from the nation state. This effect reaches into many social work quarters.

The voices of these women social workers on practice remain largely unrecorded and so appears to limit personal and professional development and the ability for new exploration into status, personal agency and the nature of social workers' education (O'Donoghue, 2009). Social work is socially constructed then the impact on how society constructs the work and how social workers may understand themselves, and recognise spirituality requires further examination. Figure 4.4 offers further explanation and an imagery or summary. To describe the main points illustrated within the table is to highlight explanation of the difference between a positivist and humanist approach (as lens for social work). Positivism by definition, draws attention to positivistic knowledge and is based on natural phenomena and their properties and relations as verified by the empirical sciences. This usually can be verified, and quantified. Humanism as a philosophical and ethical stance gives emphasis the value and agency of human beings. That as individuals and collectively this definition affirms men and women's ability to contribute to the meaning in their lives.

Hierarchical discourse (act on all quads from the top down)

<p><i>Positivist discourse</i>-----</p> <p><b>Managerial</b></p> <p>Social services termed welfare and shaped as product for consumer;</p> <p>Social worker reframed as case manager and accountable to management</p>	<p><i>Positivist discourse</i>-----</p> <p><b>Professional</b></p> <p>Welfare as service for client;</p> <p>Worker accountable to client and profession</p>
<p><i>Humanist discourse</i>-----</p> <p><b>Market</b></p> <p>Welfare as commodity for customer;</p> <p>Worker as broker or entrepreneur accountable through customer choice.</p>	<p><i>Humanist discourse</i></p> <p><b>Community</b></p> <p>Welfare as participation for the citizen;</p> <p>Worker as community enabler responsible to community through democratic decision making.</p>

Anarchist discourse (act on all quads bottom down)

Figure 4.4: Competing discourses of Human Services and Social Work (Adapted from Ife, 1997, p. 56).

It is by the use of human reasoning and ingenuity that life is enriched – human agency becomes opposed to singular submission without thought either to tradition and authority or unconscious acts of denigration, cruelty and brutality. These are important because as ideologies where power is concealed, they inform social sciences educators and can be unquestioned by social work practitioners. The table 4.4 links to this section *Social Work and Practice* by linking social work to this broader topic, which includes modernism.

### **Defining Social Work**

The literature explored these women participants and their Social Work identity, and society through discourse theory. Those dominating discourses reflect the male orientated power structures in society which all actively create some of the ways women in social work may interact within community or society (Burr, 2003; Gilligan, 1982; Mikaere, 2003). Each woman worker may make choices within these. Her act in defining her Social Work is her definition. Dominant narratives consider person and system yet avoid the ecology of people. This loss reduces meaning and resources available to draw on for worker and service user. Dominant narratives avoid richer expression, and shape the professional stance to not criticise authority or the damaged legacy in Aotearoa. (Brown, 2010; Tolle, 1948).

When women's voices are absent from naming and claiming experiences, then vocal silencing confused or reduced access to innate knowledge and its critical role to social wellness (Berger, & Luckmann, 1966). Stress, fatigue and exhaustion are readily identified as serious issues for the woman in the profession. These separate workers from living deeply in each day and this for those in most need (Meyer, 2005; van Heugten, 2011). Bearing this separation becomes a painful act through recognising emotional suffering for the human condition, worker and those seeking assistance (Scott Peck, 1997). With reduced ability to express overtly women's relationship to their unique knowledge system, the dominant discourse, of the State, Church and Justice define the contours of what we can do (Zizek, 2008). These everyday subtle acts of violence become normalised and how we do things.

The growth of imperialism and neoliberalism propose a market place model over the nature of much of society, where people are consumers, and providers are profit making businesses. Work that is provided to make a profit for the business has become common in social work.

While spiritual practices deepen and enabled acceptance of complexity, so spirituality is recognised as of importance in social relationship work which is under threat by bearing the weight where the most vulnerable intersect with dominant discourses (Gibson, 2010; Nash et al., 2005). The rituals, the sacred formula or Spiritual Orientation Inventories assist people to regain personal relationships which are understood as bodyspirittimeplace entirety (Gonzales, 2012; Neeganagwedgin, 2013). As a compass point, these orientate us within the legacy of ancestry as spirit (Gonzales, 2012).

Spiritual identity informs the context with which holistic understandings around work issues, self-care and being in this land survive (Calder, 2011; Nash et al, 2005; NicCraith, 2012; Spretnak, 1997) and speak of principles, development and traditions of the Pacific Rim (Bourdieu & Wacquant, 1992; Carter, 1998; Ka'ai et al., 2004; Metge 2010; Winitana, 2008). For example, supporting social workers in their ability to walk upright in very 'uneven landscapes' of power relationships often found in social work calls on courage (Colquhoun, 1999).

The very capacity in this work for courage, draws on the deepest integrity available when one is managing inequality (Kritek, 2002). The current social discourse subtly disregards another's humanity. That the human body holds memory and so can retain spiritual practice and activism, supports our 'doing justice'. That relationship practice 'speaks' back to oppression (Herman, 2008). Practice requires responsivity, openness, and humility. These must serve the principles of rangatiratanga, social work principles to remain humane (Jackson, 2014, personal communication; White, 2007).

Within the act of reclaiming other relationships can, and will, stir and evoke cultural remembering (Marsden, 2003). It can be a radical belief that women's presence and identity in work is significant to the whole. That her spirituality in her workplace offers both a protection and enable the energies utilised in the political work.

Spirit as sacred, as meaningful connection to the centre (Marsden, 2003) reaffirms the “order (*in which*) to speak to the world about what I have heard, I am not bound to step into the street. I remain standing in the door of my ancestral house’ (Buber, 1991, p. xv, italic is the researcher’s addition; King, 1999). To be heard on one term’s and to be in the world enables one’s understanding and reality. This experience both transforms and renews (Brown, 2013; Walker commenting in Tuhiwai-Smith, 1999). To see workplace activities as orientations and inventories mark women’s access to creativity. They are assured of transitions to an accessible underground stream, their spirituality which nourishes social work in spite of neoliberal settings (O’Donoghue, 2002).

Within prescribed circumstances, where solely technically trained people do not criticise authority, the value of becoming “firmly rooted in (*one’s*) own time, place, circumstance,” matters (Nash & Stewart, 2002, p. 73, italics are researcher’s addition; Tolle, 1948). An awareness of being here, involving complex and layered relationships draws appreciation of one’s and other’s spiritual story. Carried in these is analysis and resiliency, both complexities which enabled growth in personal and collective professional identity (White, 2007). The capacity in which sharing is possible of people, relationship, and purpose in pursuit of wellbeing defines the thinking around community good and justice. That these may be directly reclaimed and remade through daily reclamation in our social work (Pohatu, 2009).

Social work and social identity, therefore involves spirit both as an outer life’s purpose and an inner purpose as spirit and connection, humanity, work and those we work beside (Nash et al., 2005). On examination, it is also impossible to fail at one’s outer purpose of work while succeeding at an inner purpose through the outer journey as one of work becomes perfectly engaged within the social workers’ inner deepening of identity (Tolle, 1948). Gradually the outer becomes subservient to an inner purpose, a graceful softening and surrender as in faithful relationships we see about us. This research may add to these insights and models developed for how women participants make and understand their identity in Social Work in Aotearoa, and their negotiation of power and control existing outside of their person.

Social work in this nation is part of the international community, the International Federation of Social Workers (IFSW). Aotearoa New Zealand

Association of Social Work (ANZASW) is part of IFSW and develops with partner Tangata Whenua Social Work Association (TWSWA), which are a template for the Indigenous Social Worker's Committees internationally in IFSW Work. The mutual representation at IFSW required acknowledgment for indigenous and enduring knowledge forms. This orientation deliberately developed means to build belonging and cooperation. To share in image, metaphor and language which bridge unique cultural divides, and the experiences of colonisation. This occurs while enabling individual cultural self-determination in specific work settings. The Spiritual orientation models and images, link this work in international literature (Joyce, 2012, personal communication; Parton, 2004; Phillip, 2010; Seabourne, 2009; Wong & Vinsky, 2009).

Mason Durie clarifies his advocacy of those models which enable dimension within which Māori wellness becomes acknowledged. One such model is Te Whare Tapa Whā (1982) and there are other models or orientations incorporating Mauri and Āta which make explicit that the spiritual is integral. Either in focus on obedience to fore filling externalised rituals, and/or a profound introspective philosophical integration, spirituality can be overt in informing everyday work. This is equally noted and aligned with the profession's ethics (ANZASW, 2008; Wilks, 2005). The dimension understood from these orientation models enable the researcher in her ability to name what is cared most about, or what is most feared, and may well bring together what had been a tension between solitude and society, self and work. By supporting these women social workers to speak within their terms on spirituality and social work conversation may extend beyond the research to reinform some seamless connection with what is central in our lives (Archer, 2003; Bird, 2000; Burr, 2003; McMasters, 2014; Marsden, 2003; Peiwhairangi, 2012).

Without support for ones inner world and outer profession, it may take a long time to have something to say about one's terms to be in the world. It may take even longer to acquire the tools to express spiritual knowledge in one's work (Jackson, 2009). To look at common-sense practice and to critical analyse dynamics which specifically enable some women participants being open in addressing difficult topics involves considering more depth of voice and agency.

“Aunty and mothers practiced tikanga by always challenging its authenticity” (Peiwhehana, Ngāti Porou 2012). For within the hapū unique ways of women centred practice of huihui support the wellness of the group.

This practice of huihui enabled women in addressing important principles as aunties and mothers. “If circumstances changed (as they do) or if something did not fit or sound right, they talked about it” (Peiwhehana, 2012, p. 5).

In the practice of seeking common-sense through huihui, these women explored the relationships inclusive of both the seen and the unseen, where words weave between the parts and the whole. Through the practice of Mexican-Spanish women, Estés described the feminine coming together as enabling the participant’s ability to see not with two but with a thousand eyes (Estés, 1995). In workers orientated working communities Anahera Herbert-Graves describe the practice works best with principles of tika (that which is right), pono (true), aroha (compassionate love) present and in balance with each other (Herbert-Graves CEO Te Runga o Ngāti Kahu, 2012). In speaking together in huihui, these women drew together to ‘get it right’ suggesting our relationship within spirituality may be remade, and reclaimed daily.

Getting things right in order then we may relate by being both open eared and open eyed, required recognition of experiences of injustice. Retrieving human memory and direct experience generated personalised authority. This is that which restored the balance, or tikanga as common-sense. Personalised authority in mana to people, land, and divine serves the common good. This action draws on both personal and profession responsibility. If we give away these responsibilities in our working life, we fail to recognise a tideline which if forgotten leaves us stranded from our spiritual energies (O’Donohue, 1998; unnamed manuscript shared alongside M. A.Brendan, St Catherine University of Social Work, 2006)

In relation to spirituality and our work, to sharing together to get things right we actively enable knowledge of our selves. Generating this knowledge links to power to be ‘self’ and to work out as socially just social work. When for example, “we are subjugated to the production of truth through power and we cannot exercise power except through the production of truth” (Foucault, 1980, p.

93). In identifying this context we examine the presence of paradox in the helping profession.

### **Painful paradoxs and the profession of Social Work**

There are painful paradoxs in the professional social worker's identity and role (Gibson, 2010; Ife, 1997). A practitioner holding the Social Work title through community trust or employment is deemed to possess specific knowledge to inform her work. Yet there is a power with such expertise which "can disempower whānau, clients, and thus subvert the goals of our profession" (Hartman, 1992, p. 484). Perhaps every act of conscious learning requires the willingness to suffer an injury to what was one's self esteem. An analysis of this occurs through examining the structured hierarchical organisation for profession. For the growth of empires was gained by colluding with religion. A tool over relationship and community cohesion, was enabled by the Catholic Church's creation of the myth of an original sin. The flaw created by men, attributed its cause to women. Consequently, this privileged, normalised and enabled the illusion of male superiority. In the power aligned between Church and Nation State, women were then marginalised by being removed from social, economic, political and spiritual leadership (Adams, 2012). Women participants as partners, mothers, workers, had their unique physiology and psychology reinterpreted only on men's terms and on these terms, she proved confounding (Hughes, 2013).

Through the work of empire building is the modernistic production of a global unitary knowledge. This narrative perpetrated invisibility to the unique diverse voices. Then refocuses learning away from community to specialised education providers in a market model where Social Work schools gained profit or loss on trading information as units or commodities of knowledge with fee paying students (O'Donoghue, 2009). The modernistic project manufactures nuances of meaning, its evaluations and constantly shifting performance indicators requiring energies, which act to decentre older enduring practices of right, true, compassion and spiritual wisdoms critical to the heart of healing work. In moving the human markers of truth, rightness, compassion, traditional and spiritual knowledge becomes less accessible, unspoken, denigrated as naïve or marginalised. Such subjugation simultaneously silences women in the research,



and shadows ecological, ancestral, traditional contributions to social cohesion and social work (Gilligan, 1982; Marsden, 2003; Mikaere, 2004).

Yet how 'I can't say who I am unless you agree I'm real' (Hartman, 1992 citing Baraka, 1971). 'Knowledge is spirit - it is the life force connected to all other life forces' (Meyer, 2005, p. 50). In summary women in the research will have further voice both on the topic and the alienating difference between the way women workers in this research see themselves and in addressing the way they are perceived (Calder, 2011; O'Donoghue, 2009; Tuhiwai-Smith, 1999; Smith, 2002). This researcher's support alongside workers and with eliciting voice, requires her mindfulness, her respect for the complexities of enduring and indigeneous highly personal and sacred cultural knowledge, language and thinking. There will be aspects of this knowledge which will illude this researcher, however not to seek these out together reduces the potential in emancipatory depth and heart led deliberation in this work (Irwin, 1999; Pohatu, 2009; Tolich, 2002).

This researcher is active in local social work, being both a member of the national governance board for social work (Aotearoa New Zealand Association of Social Workers, ANZASW) and a social work educator in Wananga, where Māori bodies of knowledge are restored, centred, validated as are the more dominant western sciences based theories. Being mindful how the voices of these women in their work remain largely unrecorded, reduces what is available for students and practitioners own growth, development and education. Restorative action may support the care towards authenticity, the valuing of the sharing of spirituality which nourishes human insight into a workrole, the awareness of supervision and spirituality as naturally related, how to take care and to forming publications and discussion groups so as to add an emancipatory depth to the work (van Heugten, 2011; O'Donoghue, 2009).

## **Summary**

Published and embodied literature contest, problematise, and affirm, women's agency. The agency either in holding power within the depth of their body, practices which enable resilience, and these of potential ability in welding power tempered by heart (Rene, 2009). Spiritual identity holds a correlation to

knowledge, authenticity and therefore power. Spiritual knowledge affirms the human identity as valuable. Through this is generated personal authority, as knowledge and ways of doing for the common good (Foucault, 1980).

These identify how women in the research able to recognise a k/new understanding of her power and relationships within her world which become available to her (Edwards, 2011). Through these, workplace policies, professional ethics, relationships between individual and social structures and the environment may be appreciated anew.

Spirituality is recognised as the complexity of sensing oneself as part of a conscious universe and so informs what is at risk in every social work relationship, the acknowledgment of the sacred. As the pōwhiri invites me with others into transition and equally stillness because of the principles of rangatratanga (Jackson, 2014), so the Banshee, the spirit woman embodies, and the Celtic Cross represents those exploration of an identity within the weave and patterning across the parts to the whole. As specifics, and universalities so they enable the specific red hot zone of being in the company of a human being (Abram, 1997; Colquhoun, 2002; Marsden, 2002).

By inclusion of embodied literature, so the researcher includes sharing knowledge drawn in experience to the act of 'reading' alphabetic writing, offers new insights which decentre the context of tradition and knowledge (Abram, 1997; Brussat, & Brussat, 1996). Spiritual literacy can be a practice wherein we are recognised and are actively connected in our world, each other and nature. Such experiences and their philosophical understandings, may mark respect for mystery for there may be no words which substitute for direct experience (Pere, 2012; Peiwhehana, 2012; Starhawk, 2004). This statement leads to the second Pre-Ambles 2: *Home Fire* which will offer an overview of the following chapters, on Women Voices, the Findings chapter, and the Discussion and Conclusions chapters.

## Pre-amble 2: Findings, Discussions, Conclusions



*Figure P2.1. Simmons-Hansen, 2011. 'Home fire'. Acrylic, ink and gold foil on canvas, February-Private collection*

### Overview

This research sought to generate awareness of spirituality as the art and science of remembering (Joyce, 2012, personal communication). The approach to the research marks out what is sensed as true, known rather than plausible. Within what is true one sees 'the purpose, the reason behind all relationships' (Moore, 1998, p.126). To be liberated in this manner, is to sing this world alive (Blumenstein, 2012). These sentiments are conveyed in the image above, and earth us here by our Home fire.

This examination of the methodology serves a radical notion of women in the research as human beings and potentially able to generate knowledge on this focus. This research occurred through three points: by listening with women participants, through heightened focus, through auto ethnography and the literature reviewed both of parameters around the study and of women and spirit in work. The research findings emerge. Women through the research do have much to say on the research topic. These then form what motivates self-awareness or a grounding, also creates and reinforces an integrity and a self-determination in their social work.

How do these women social workers contribute their spiritual identity into the specific context of social work in Aotearoa? Attention across three qualitative points in the research seeks for the care of spirituality, which can be easily

dismissed should women, their identity and work be singularly examined only in the context of neoliberal lens or discourse. This Pre-amble introduces the findings discussion and conclusion in this work.

The women whom contributed in this study describe their spirituality as a trust and sensitivity to place. Women's knowledge, language, and skills in spirit enriches choices within many contexts because they held an understanding that the universe lives and communicates and for them how spirituality marked their life, choice and work holds and speaks into that entirety (Pohatu, 2004). This research marks these invisible embraces around each woman for this point in time.

The following Findings, Discussion and Conclusion chapters carries women's voice, for this apparently simple act is to acknowledge the speaker and affirms the act of hearing her. A woman's words express her knowledge, theories and models of how the world works. Most profoundly these reveal the intimacy in her being here.

The act of intimacy ignites what it is to be touched through women's life so this and Appreciative Inquiry effects change (Durie, 2007). Women's spirituality includes what counts as knowledge, how knowing one's spirituality in social work serves therapeutic relationships, professional obligations and self-determination. In speaking as researcher participant, I begin somehow naming something for which I had had no words. In speaking I found myself, and my identity. Here I become accountable to the way words bring me into touch with my centre, that unity of both physical and spiritual worlds, reasoning and beliefs (Roy, 2005).

Women in the research spoke together until they felt what was right, true, and connected empathically. We extended some conversations with family members, colleagues that is those we work alongside. These conversations continue still, and assume presence through the production of the documentary *Women and Spirit*, along with a website [www.spirit-aotearoa.org](http://www.spirit-aotearoa.org).

Women through the research spoke on that which had not been spoken on previously. Within the intentional focus of being alongside the researcher, and participants in this research it became recognised how and when a participant felt something, and that someone was alongside her. Our words acknowledge how human life threads within the rest of the world. Words supported how we

care, respect, and were together in this work, as a practice informing unity, balance and continuity in all life (Gonzales, 2015). In selecting the opportunity to centre the research within each woman's words, then her legacy in spirituality is activated. These bring forward theories, historical and contextual understandings that become available through the three points of the literature review, and auto ethnography.

The researcher accompanied each woman, and then the women participants speaking. It is noted that taking care of what participation may mean, what each participant's terms to be in the study were, so a renewed energetic function drawing both from the natural world was found touching on self-awareness, of the self in humanising workplaces. Spirituality suggesting a reshaped educational structure, social work supervision and spirituality, ethical practices around work drawing on spirituality with another, care in recognising human spiritual states and diagnosis of mental health states. Profoundly, both human development and response to respect and trust is required in any thought and activity where spirituality is overtly raised in context. Within such context our access to formulas of thought guides us because we are each other's harvest, hope, business and fidelity.

The following chapters develop from the direct inclusion of the women's voices, discussion of data and findings. These lead to the formulation of the recommendation chapter by drawing from the research process interviews, literature and auto ethnography. The women participants spoke of being heard, of being moved by reading their own voices as they had the transcript returned, or correcting what they read and discovering their voice this way. The data developed these themes recognised by the women, across the landscape of the literature, and analysis offered by this and the auto ethnography process so a world rarely seen became explicit to the researcher, yet carefully coded at times in metaphor, image, practices.

The significance of how to care for the unique aspects of both the individual and universal facets of spirituality in social work, the care for this knowledge, knowing and practice in educational settings which work with bodies of knowledge and practice in social work, and associated ethical insights are shared in the closing recommendation chapter.

## Summary

This research sought to ascertain what had been insufficiently accessible or unavailable between women in the workplace and to engage social workers who wish to share and through this re-authorise their working lives (Mikaere, 2004). Women whom participated had much to say. Their understanding of women within an embodied landscape drew forward how everything is alive and has spirit. There are kinships and protective qualities in this natural world. Women spoke of taking small steps in their connection with spirituality. For as children they had known connection with land, sea, as spirit and that this became disturbed through impositions of colonising messages through their growth to adult life (Huygen, 2007). Chapter 5 *Women's Voices* now shares in detail the women's own voices and *data* constituting the *findings*. Chapter 6 *Washing lines and Wishing wells* follows and the research findings are elaborated upon and analysed in more detail in the form of a *discussion* chapter. The Conclusion and Recommendations follow as Chapter 7 and this rounds out the research and its implications for the field, discipline and practices of social work.

## Chapter 5: When I hear your voice – Women’s voices, Data and Findings



Figure 5.1: Simmons-Hansen, 2009. 'In between the worlds'. Private collection.

*“My spirituality; it’s my belief; that base thing that sits inside of me that I call to”. “(It) is something I believe in; something quite strongly that is mine, but it is blended in from different forms of influence too” “So that’s different from other peoples”. “If I can know that quite strongly, (then) it informs me ... gives me something to come back to” (Janice, individual interview, 2012).*

Chapter Five features two mythological bird’s mid-air. These birds are not of this world, and bring a metaphoric imagery of the tensions in both being and speaking into what women found as their reality, identity and truth. Wonder is required. As each woman found her words so being listening to or witnessing her speak served as, as significantly to those moments for her as does the significance of time, air and space to enable these hovering birds.

### Overview

This is the ‘data’ chapter or in a traditional thesis the *findings* chapter. The women social workers who contributed to the research definitely do give voice to their spirituality. Just as we wonder as the metaphoric imagery whereby birds’ have ability to flight so wonder is felt as necessary to listen to the participants for they

inhabit their rich ways of knowing and being in work settings. Their knowledge on spirituality informs both their sense of identity/ities within the workplace/s in Aotearoa and supports pragmatic, radical, tikanga informed therapeutic choice/s when working and interacting alongside others. The women (as participants) describe their spirituality as a trust and sensitivity to place.

## **Introduction**

This chapter reports the data in an unusual and rather unconventional manner. I wanted the authentic voices of the women to stand out on the page, thus to honour them and their words, data in this chapter is displayed in speech bubbles and in coloured diagrams.

The chapter is thematised around the following points: (i) Overview of the process; (ii) legacy; (iii) relations, spirituality, kingship and legacy of whanau; (iv) appreciative spiritual; (v) participants responses; (vi) participants interview responses; (issues of triangulation; (vii) the Spiritual Orientation Inventories (SOI's); and Social Work, spirituality and meanings. These were the themes which were obvious in both all the data collected and cohere to the literature sections in chapter three and four.

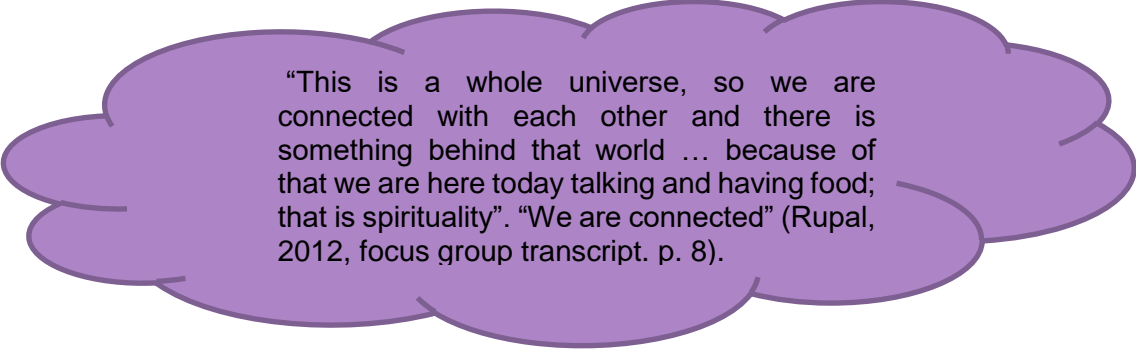
Women's knowledge, language, skills in spirit enriches choices within many contexts where they held an understanding that the universe lives and communicates (Pohatu, 2004). The image above marks these invisible embraces around each woman. Each woman's voice adds a chapter to a story. Through their sharing, they stir much, which is unseen: "I hear your voice sing the song of the birds". "Each note sending a shiver down my soul" (Mehta, 2013, Poem: Ode to Gaia). Through her body of knowledge is "the container for the spirit", (and) living text for principles or natural laws of place and time (Gonzales, 2012, p. xix).

In this research I sought to explore: *How do women in the research contribute their spiritual identity in a specific context of social work in Aotearoa?* To listen and hear what social workers thought of spiritual identity-making, the on-going participants and researcher's engagements aimed to restore what it is to *listen and hear*. We heard that:

This section introduces the main themes, the unique and the collective, the profile of participants, and how ideas snowballed in sequence to inform the



development of the chapter. We uncover how spiritual knowledge itself contextual, responded to and engaged within unique forms and each 'sung' to the other. This synergy connects body spirit place and time while many societal



"This is a whole universe, so we are connected with each other and there is something behind that world ... because of that we are here today talking and having food; that is spirituality". "We are connected" (Rupal, 2012, focus group transcript. p. 8).

relationships which sustain rites of renewal and healing knowledge had been subjugated. Gonzales (2012). We recognised voices for enduring healing practices. This remembering is to recollect and connect, relate and carry healing. This process for the participants spiralled around aspects and rarely occurred in a straight manner.

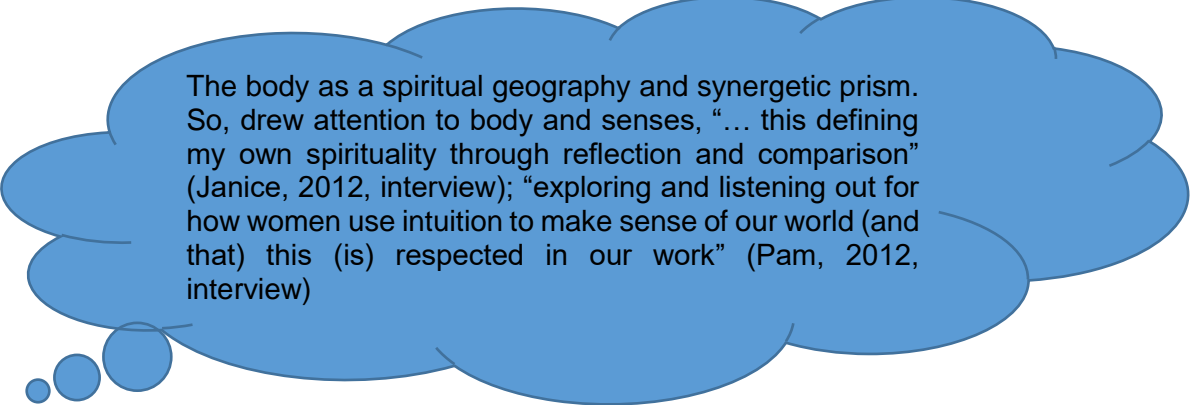
The participants' recognition of both active forces and the essence carried within, gave voice to indigenous, ancestral and spiritual knowledge residing in the everyday, sheltered feminine knowledge (Neeganagwedgin, 2013).

Honouring women's company through valuing this research community could attest and sustain what is sacred and what is spiritual. Within my community women participants chose to be together within work relationships. This community enabled the bearing though experience of tragedy, struggle and imperfections, to find words, to recognise resistance and comfort. Our participants' singular and collective experience/s can be understood as ceremony, a process which brings into our body a connective power. Through being together we are changed, we recognised openings where transitional space was entered. Here legacy is welcomed as old friends. Through speaking and being heard, a memory became created where each woman's stories are not dismissed. For talking and listening in this way ensures her continuity. I speak to keep my stories. In my story reside those whom I love. And in this I have become dangerous to those who falsify life.

Everyone had a distinct voice, just as a fingerprint uniquely marked where they have 'touched' this world. This gave magnitude to questions and answers: "What is possible in my practice?" "What is the thinking that shapes my practice,

and can I see its patterns and designs?” These link to Pohatu’s (2009) work with Āta as principle in practice, language and states of being (See Figure 2.3 in Chapter 2).

Each woman is listened to as she narrates her world. She explores the formulas of thought as forms of remembering. These forms transmit knowledge and honour these women’s specific responsibilities (Cajete, 2000). When women participants had been understood only within men’s life cycle then the effect on their self-image and on what communication had come to mean, necessitated some of her recognition of her solutions, which reconstruct scaffolding about her relationships to enable this work. This research is one attempt where women’s development and knowledge may become valued through being heard, by being seen as wholly female (Bird, 2000; Gilligan, 1982; hooks, 1984; Mikaere, 2004; Spender, 1980). That the body too is recognised as essential within a holistic scheme which includes and is spirit.



The body as a spiritual geography and synergetic prism. So, drew attention to body and senses, “... this defining my own spirituality through reflection and comparison” (Janice, 2012, interview); “exploring and listening out for how women use intuition to make sense of our world (and that) this (is) respected in our work” (Pam, 2012, interview)

Consideration had been applied to the researcher engaging with women to share on a topic rarely discussed. This shaped the research design and implementation to support social worker’s participation in creative and healing ways. By planning and taking steps daily in negotiation through both order and chaos, reintegrating experience and learnings in interconnected ways, assist in the unity, the underlie of the research work (Gonzales, 2012, p. xxiii). Achieving this interconnection drew on a co-creative approach which embraced narrative theory techniques. Techniques such as externalising conversations, definitional ceremonies, to enable and care for distinct outcomes outside of any which were assumed. The intention towards care, scaffold supportive notions and that the tender beginning of conversations supported each of the eleven in the original interviews. Care

generates energy and appreciation rejuvenating, renewed consciousness of words developed from the initial interview to further filmed work with six women.

At the time of completing the thesis writing, inquiries from staff within two Social Work schools extended their interest in the research, and a further two podcasts interviews from nurse and midwife professionals have been contributed. These are offered available to interested members of the public, families of participants, work colleagues, and students; [www.spirit-aotearoa.org](http://www.spirit-aotearoa.org) – our voices.

A wide grouping of women participants sustained interest in the rarely discussed topic of one's spirituality. Through the pre-interview and interview stages, the co-creative approach utilised the companioning principles of Appreciative approaches to develop relationships within each woman and her notions of spirituality. The process deepened the significance of trust and supported conversations also in practice where the negotiation of power in interdependence, independence, and insight occurred through the developing conversations (Bird, 2000; Caz, 2014, notes for filmed interview).

### **Overview Women and Process**

The following table (over the page) presents an overview of participants' along with general descriptors for the reader's understanding. As can be seen from the table above and my earlier comments in Chapter One regarding Ethics, all but one participant wanted to be known by their real names, the one person who opted for a pseudonym was Chrissie and she chose her own name. Thus 16 of the 17 participants (that is approximately 94%) explicitly gave this permission. Other trends from Table 5.1 are the age ranges of the 17 women from the youngest at 30 years old (Caz) and the two more senior social works Emma and Merrill in their 60s. In terms experience and work practice, it stands to reason that the youngest participant Caz and another Pam (aged in her 40s) had approximately 10 years work experience compared to Emma and Merrill with 35 and 30 respectively. The ethnic identity of the participants was vast covering several continents in terms of ancestry, with three identifying as Tanga Whenua (Māori). In terms of the women's collaboration in the research and their on-going commitment to it as can be seen in the interview column all 17 participants were interviewed; eight (almost half) were part of focus groups and a further eight

contributed their stories to the film which was both a by-product of the research and a fabulous unexpected *outcome* and tangible *output*.

*Table 5.1: Participants General Descriptors*

Name	Pseudrequest	Age appr.	Expr Work pract	Identification	Int	FG	Film
Rupal	No	40	10	West India-Hindi	Yes	Yes	Yes
Janice	No	48	25	Wairarapa, Wellington - Kiwi, English, Scottish	Yes	Yes	Yes
Cheryl	No	40	15	Irish Protestant, Catholic	Yes	Yes	-
Chrissie	Yes	40	15	English, Scottish, Canadian, Nga Puhi	Yes		
Emma	No	60	35	Ngāti Kahungunu, Rongomaiwahine Rongowhakaata.	Yes	Yes	-
Rose	No	40	10	Wairarapa (Masterton) English, Welsh, French	Yes	Yes	-
Pam	No	40	10	Aryshire traders, Yetholm Gypsy, Romany, Cymru, Welsh	Yes	-	-
Reona	No	40	15	Christian- Wahine toa	Yes	-	-
Carole	No	40	10	Scottish, Welsh Christian	Yes	Yes	-
Suzi	No	50	20	Germany, Austrian, Romania	Yes	Yes	-
Merrill	No	62	30	Claddagh, Glasgow, New Zealander	Yes	Yes	-
Heidi	No	30	10	Papua New Guinea, New Zealand, Scottish, English, Jewish	Yes	-	Yes
Pikiteora	No	40	15	Patea & Ratana Pa. Ngāti Rarua. Ngāti Tuwharetoa	Yes	-	Yes
Rachel	No	40	15	-	Yes	-	Yes
Wendy	No	55	20	-	Yes	-	Yes
Caz	No	30	10	Scotland, New Zealand	Yes	-	Yes
Helen	No	55	30	-	Yes		Yes

The explicit use of participant's names was covered in the opening chapter, and is elaborated upon in more detail later in in this chapter, in the Ethics section.

The women's participation through sharing words and presence, enabled the opportunity to share so as to externalise spirituality, and to identify issues situated by particular ways of speaking through the concepts formed as external and between ourselves. We brought forward ways of seeing such as the personal so this can be explored between us, and how the increased consciousness raised her choices. Externalising conversations offer spaces of 'possibility' for the creation of knowledge between us (Bird, 2000; Gilligan, 1982). Women participants drew on objects, image, symbols, and principles where memories and knowledge resided. Each woman supported and enabled the meanings she found formed. Through speaking, her experiences became apparent, multifaceted, intellectual, rational, and sensually where neither time, space nor created thing can touch (O'Donohue, 2007). These represent the rich coherence of that red-hot zone where body mind and spirit meet (Colquhoun, 2004; Meyer, 2012). Women characterised resulting social work practice as being both "magically hard, sad, sometimes scary and even fun ... it's about maintaining hope ... that others can learn to speak their truth" (Rachel, 2014, pre-interview notes for film). "Spirituality is what gives meaning to life" (Caz, 2014, notes for film).

The chapter's structure happened in the following order of how the processes of the methods were sequenced: (i) the development within the flow of the pre-interview, (ii) the actual interviews, and (iii) the focus groups. As an overview, the process developed through invitation of participants in reflection on when spirituality was first present or recognised by her so her recall of this legacy and relational context may then support her in the research.

The chapter develops detail in Section 5.1: appreciative philosophy. Sections 5.2 and 5.3: Context specific and the pre-interview engagement. Section 5.4: Participants' voice/s in the interviews. Sections 5.5 and 5.6: Focus group responses. Section 5.7: Focus group transcript/s and women participants and data. Section 5.8A and B: Exploring trust. Section 5.9: Triangulation of voice, literature, auto ethnography (a sample). Sections 5.10A and B: Women's knowledge; relationships through ancestry and dance. Section 5.11: A discussion of the Spiritual Orientation Inventories. Section 5.12: Social work and meaningful work. The summary of findings concludes this chapter.

In beginning of deliberation as to the researcher's role to gather these findings to carry the women's direct expression to the work, I drew intention a work in the ritual of attending to spirit for highlighting what they also bring to the work. Spirit will make whole the stories which had been shared: that through the telling, validation, acceptance, and restoration may occur for her. This too in what occurred when dignity is shredded from peoples who are homeless and seek shelter. To honour that enough is left from the old ways which then may speak in this work. For "this knowledge is experienced with the whole of our being" (Gonzales, 2012, p. xvii); "(as that) that guides my life" (Caz, 2014, notes for film interview).

Engagement in this research drew on some engagement in ceremony, either of personal recognition and enduring knowledge in religious or cultural to witness participants and develop recognition for local women in their practice. Those powerful linkages between voice, the art of speaking, and the participant's terms to be in the social work world had been missing (O'Donoghue, 2002). Through the act of naming, then what had been an invisible embrace of spirituality which sustains recognition of sources of compassion, serenity and hope became visible.

There is a life force, or presence felt through the process which we used. Following the individual interview each participant was invited to meet other women participants in a focus group. Here a woman could talk, reflect, describe herself and her work and so having been heard she is witnessed. She too described the animating life force restored through her as being at the centre of her process, and her regard for her words and identity as real. *My* noticing and managing the emerging processes as the researcher was to ask open ended questions, to listen and clarify. This was to support how opportunity opened for each woman to consider her experience as this was uncovered by her through this shared process. By attending to her, that third presence served in a synergetic way to guide the wholeness in the work and to guide me as the researcher. I was interested in how these spiritual principles contain values which promote care for the force in all life and may enrich the life of social work practice (Meyer, 2012). This lead to examination of the legacy surrounding each woman.

## **Legacy**

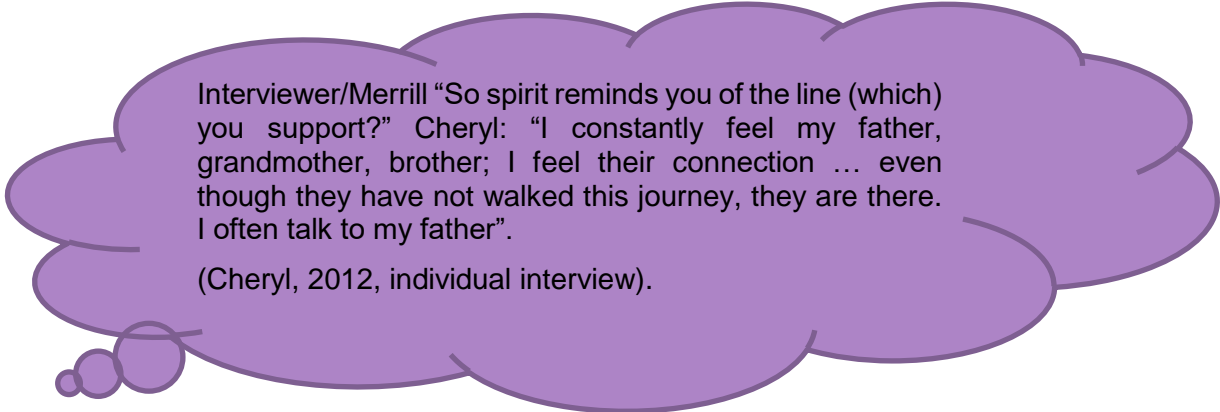
Through the individual interview/s, then focus group/s the developing narratives brought implications for each woman's life and her thoughts to her engagement in social work. Particular women participants named that they recognised this shared process demanded that sufficient trust and respect is required to enable knowledge to be named and explored. Participant's described how opportunity to speak generated their knowledge. This knowledge em/powered those women with renewed authority. This applied in women's spiritual practice, their wellbeing, and opportunities within work and to their environment (Foucault, 1997). This insight is coupled with the participant's awareness of spirituality being both a source and simultaneously that inherent energy in all life. The logic proposed affirmed women's spiritual identity as common-sense expression of humanity (Abram, 1997).

That which is common rather than as stagnant, provided an active force where correlative possibilities open. That appreciative gaze placed upon it, offered recognition of the light imbued in all things, as the mana or sacred fire (Barlow, 1991). It is the Celtic view where the human face offers light wherein this universe recognises itself (O'Donohue, 1997). The various expression shared by women from traditions of hapū, iwi Māori, Scottish, and Indian acknowledge their words addressed to an ordered universe, where all life has relationship one to another. That work here is to restore connection where the legacy of peoples is troubled within the principle of balance, a balance which occurred across and within the uniqueness of male and female. When a participant's voiced, principles which sustained the order, manaaki-to care and support; tino rangaitiranga-integrity; whakapapa-legacy; karma as consequence, all informed the developing work (Rupal, 2014 film interview).

## **Relationship, spirituality, kinship, the legacy of whānau**

In beginning the interview, women participants brought notions to the engagement generated from their family consideration, both of the questions on the Pre-Participants sheet, and conversations themselves stimulated by the questions. Within Carole's interview (2012, individual interview), she sought advice, support and comment as she queried her sister.

Another participant Janice, described how her consideration of tasks in this sheet stimulated her discussions with others. Four participants choose not to write but rather to give voice to these within their interview.



Interviewer/Merrill “So spirit reminds you of the line (which) you support?” Cheryl: “I constantly feel my father, grandmother, brother; I feel their connection ... even though they have not walked this journey, they are there. I often talk to my father”.

(Cheryl, 2012, individual interview).

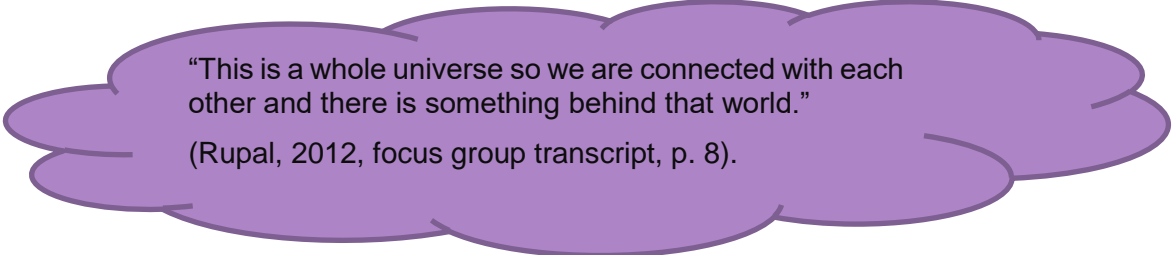
Certainly, in the responsibilities of social workers, the principle of Whakapapa as relational, informs the principle which recognises that every wider kin group, whānau is to be cared for as it is generating the practices which mokopuna, grandchildren would experience, that whakapapa of balance are sustained for legacy (Jackson, 2014, personal communication). This involves responding in working to a diversity of realities (Ruwhiu, 1999), so the analysis and application of appreciation for the lives, circumstances and situations of those whom the social worker is engaged with is crucial. Those pathways in the Celtic world, are ssalso those which require my attention are where secreted knowledge resides (O’Donoghue, 1997).

The questions in the sheet and interview were to draw the research focus to knowledge which women participants held and which linked to the key research questions in ways which enabled and respected the participant. Each woman’s voice conveys her subtle ways of knowing, in distinction from any notion of singular theological knowledge and at times knowledge emerging from her experience of touch, listening, and becoming changed by this engagement (Durie, 2007). Each woman clearly utilises intellect and reasoning through an intuitive thoughtful way of coming to know the legacy of people, this living earth, this benevolent landscape (Nicols, [www.thegentleartofknowing.co.nz](http://www.thegentleartofknowing.co.nz), retrieved 22 May, 2013).

Through Appreciative listening applied to voice, with its metaphor and images, the distinction of tone and meter stirred the listener. Understanding sustains its particular significance, and as linkage between past, with the present



and future. In Celtic Ireland, it is women and their voice which evoke the unseen worlds significant at times of grief (Radner, 1993). Here too, there is specific knowledge about the hapū, iwi Māori world, the natural order of the universe and the relationship of all living things within that overarching principle of balance (Barlow, 1991; Mikaere, 2000). Through the researcher attending, the research relationships scaffolding her exploration follows woman's interest.



"This is a whole universe so we are connected with each other and there is something behind that world."

(Rupal, 2012, focus group transcript, p. 8).

Attending to the knowledge held in her voice, became of increasing interest to the woman herself, perhaps more so after she received her interview in transcript form. Appreciative philosophy supports her in her heightened sensitivity which enables the researcher in companionship alongside the participant. Appreciative regards were applied to the literature and the art of auto ethnography so then the combined insights could inform the research topic.

The sections which follow present each woman's response for the Pre-Interview Sheet and then within the interview itself replicate the same questions. Through this approach representation begins centred around the woman's direct words for the research. If her replies were paraphrased, then these expressions are bracketed. Pre-Interview questions and the interviews developed to the same schema to both endorse and support the woman, from which the emerging work may also develop unexpected areas of knowing.

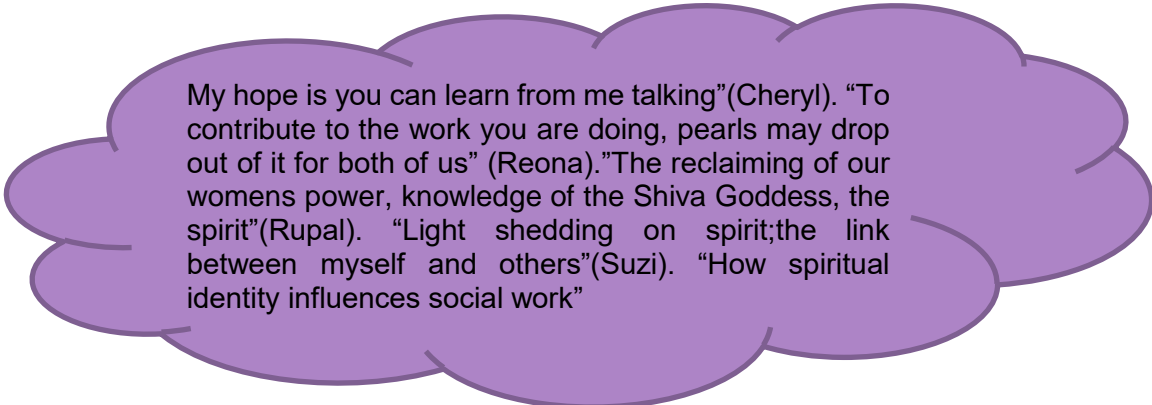
The researcher's/Merrill's commitment to repeat key phrases is to companion participants in both directly conveying hearing her knowledge, and her experience. The felt emotion carries through this written representation from the interview. These retain the sense of 'spaciousness' of previously unshared knowledge. And then knowledge of this nature will only come forward where receptivity is felt (Gonzales, 2012). Each woman's written transcript from her recorded interview is returned to her, as keeper of the knowledge she could edit and adjust in order that she felt present, evident in the words she developed her

work within. This lead to examination of appreciation as philosophy and this enrichment into the context into which women participants spoke.

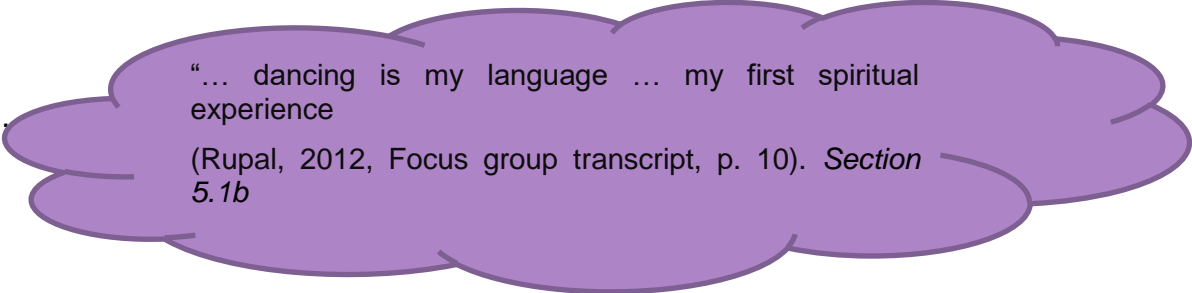
Spiritual knowledge and appreciation, or gratitude, being the study of knowledge, truth, the meaning and the nature of life adds access to enduring power present within human life became for to be here is to be chosen (O'Donohue, 1999). For example, the principles of appreciative care support women participants to pursue what interests them. Mapped more simply by the Principles of Appreciative Philosophy these included: The *constructionist* principle; the *simultaneity* principle, the *poetic* principle - (our choice determines our discovery); the *anticipatory* principle and the *positive* principle (positive questions lead to positive change) (Cram, 2010).

### **Appreciative principles as a way of conveying spirituality**

The constructionist process in the research is that pursuit as itself is reality formed within the language available to each woman. The valued rituals of encounter follows this principle therefore reality becomes socially constructed as through a marae visit where visitors are facilitated through traditions of the Pacific. In the research relationship negotiation of interest, terms of the engagement, the necessity of trust, respect, patience by the acknowledgement of histories and willingness to engage in curious insight, was as Āta. Within our exchange through words, a k/new presence slowly languages its form. As through engaging in a dance where the dancer and the dance space develop and within these one may explore (Pohatu, 2004). Rather than a singular focus in the philosophy of valuing women participants it is possible to map relationships of personal and cultural respect, which enable the woman in previously unspoken aspects of her working life.



My hope is you can learn from me talking”(Cheryl). “To contribute to the work you are doing, pearls may drop out of it for both of us” (Reona).”The reclaiming of our womens power, knowledge of the Shiva Goddess, the spirit”(Rupal). “Light shedding on spirit;the link between myself and others”(Suzi). “How spiritual identity influences social work”




“... dancing is my language ... my first spiritual experience

(Rupal, 2012, Focus group transcript, p. 10). *Section 5.1b*

These excerpts are from the transcripts in individual interviews, completed in 2012. These bring in the physical, as even through dance, societies endorse women’s particular practice knowledge as authoritative status

The synergy in dance is also felt in the interplay occurring across correspondence, co-resonant principles within Appreciate Inquiry (AI). This expression is one open to change. Change began when a question was asked and at early stages of interviews these occur as a checking in “is there anything we need to do, or say, to begin?” As appreciative philosophy develops there is a mapping from the basis of valuing and enabling the quality of relationships, there is a developed capacity in relationship for disclosure of what may be difficult to begin to name (Cram, 2010, p. 5). For women participants secrets, hidden stories, are as raw edged rocks pressed under ones skin (Estés, 1995). The relief available in appreciative questioning, changed and developed what and how we can speak. These change what had been secreted, opening them by speaking of them, reflecting and writing another ending, looking at one’s part in it, and even honouring the attributes gained in enduring the silence, part of pain and wisdom.



There was something in me that was woken up”

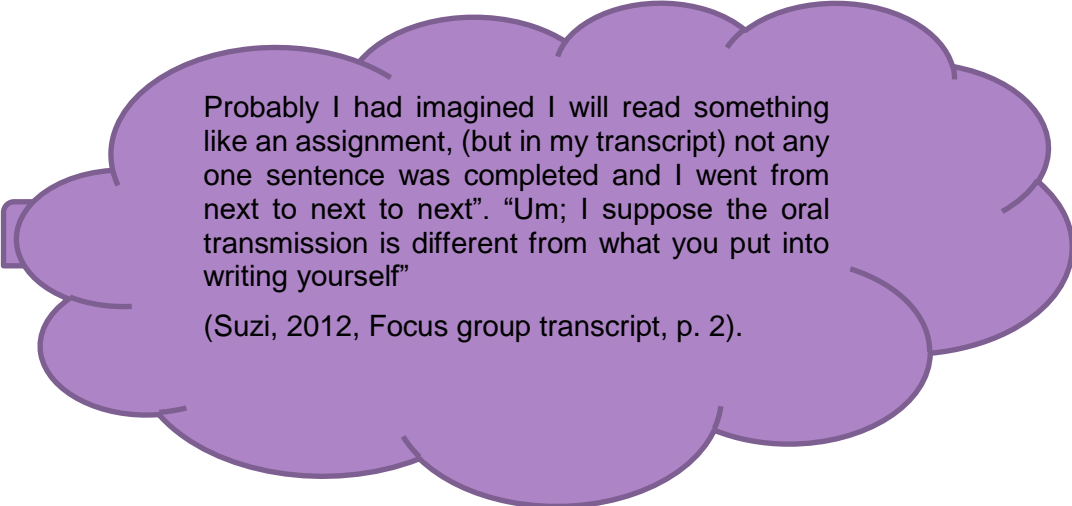
(Carole, 2012, interview group)

During the interview process, a second *simultaneous* principle developed through the exchange of checking in with the participants: “How does this feel?” “How are you in this conversation interview?” I engaged in the interview accordingly to support each woman interviewed, seeking that she remained and could speak within her terms for being spiritual. Some surprise responsibilities occurred, for example. The dynamic where once an aspect is named, the woman

became accountable to it; previously “when unspoken, then the word remains accountable to you” (Cheryl, 2012, personal communication)

There is a third appreciative mapping principle which draws poetics by determining that our choice of study determines what we discover. In Appreciative philosophy, bringing out the best in people thus includes a woman’s expression of her spirituality, as a state of being neither right nor wrong but the essential need to bring to bear whom we are, as we humanise what and where we practice (Tawhara, 2011). Stories, images, myths are formula of thought; with them we humanise. With these, our authentic human qualities remain central to our humanity, our common good, shape how our being here, so our practice then informs theory. Formulas of thought assist in orientating human openness to recognise states of ‘not knowing’; by asking questions which are open ended- “tell me more”... the participants are supported selecting, defining, exemplifying as we transit the unpredictability of working with people. This approach, is congruently modelled back to the researcher who asked before the focus group “I am wondering how we begin?” In response Emma, prompts: “Read the cards you gave us when we came in” (reading from an affirmation card (2012).

As the *researcher*, I had initially met with all the women, yet became aware of my own self-consciousness in the task in coming with the women into the group. This being my experience, I sought direction. The participants then led out preferred patterns or ways within which the newly forming focus group felt able to name experiences within which to build ‘being together’. Suzi stated she was both encouraged while also recognising her tension. “If you just accept me as I am, in time I will become calm again” (Suzi). Suzi named her expectation and dis-orientation in reviewing her transcript:



Probably I had imagined I will read something like an assignment, (but in my transcript) not any one sentence was completed and I went from next to next to next”. “Um; I suppose the oral transmission is different from what you put into writing yourself”

(Suzi, 2012, Focus group transcript, p. 2).

This leads to the principle of our image of the future shaping how we experience the present. This fourth principle is this *anticipatory* principle. This principle becomes evident through each woman coming to name her terms for her spiritual identity when this had been barely named previously, or she may have been derided for, or once named will be held accountable to. The pre-interview sheet drew women participants to name words and shape the thinking used for their spirituality both past, present and future in relationship to social work and social Justice. Through naming their words for spirituality women engagement can be seen as the Discovery stage of appreciative practice philosophy (Cram, 2010). This Discovery stage followed the Dreaming stage.

*“What is your hope in your participation?”*

Merrill (Researcher Reflection: 2)

Through the pre-interview sheet, the women participants named what was in their past, present, and image of the future as they reflected both on any early sense of spirituality, and their current experience/s. Her words informed her experiences and aspirations. The naming of these shaped how the stages of Design develop.

The shaping of Design influences what can be considered in the Delivery (Destiny) phase of Appreciative Inquiry. Each woman in choosing these words brings forward an image of her future which has some rootage in the present space. There was a deliberate care in her choosing words, and delicacy in pursuing wellbeing, *mauri ora*. In the interviews themselves the researcher/Merrill and participants deliberated in responses, at times choosing to stay in silence, and then generated interchanges where present words carried some anticipation of the future.

Stories and metaphor shared also illustrated the knowledge which these women lived, and that which is known as part of their daily life, that is how we speak to come to know we are (Couture, 2013; Stavros & Torres, 2005). This principle supports the fifth principle.

The fifth principle is the *positive* principle noting where positive questions lead to positive change. Pohatu (2009) identified the power of language that enables words rich in transformative possibilities. Here a core element in integrity just as within my grandson's cry, lies his question. "Do you feel my cry?" "Come to me that my life is maintained!" Auto ethnography 2013). As adults, we too call also for that authenticity and that connection between ourselves, and this earth (Szasz, 1972)

The philosophy and practice of appreciation attests to centring and mapping the potential, the 'mauri' at the heart of people. Appreciation is itself a language which conveys gratitude, a deep connectedness capable to touch both one's centre and itself as centre of the universe. Appreciative philosophy applied guided the methodology and enriched how and what women in the research say. The appreciative approach connected the work into international work such as the Indigenous Grandmothers whom advocate the practice of appreciation as an outward synergy that sings the world alive. Traditional and indigenous cultures place value on a mindful practice such as appreciative care; a principle in such practices as the power in naming, being central to human life and enabling the choices which then become available to us (Pohatu & Pohatu, undated).

### **Participant's responses**

The original eleven participants in the initial interviews spoke of their spiritual identity through describing their experiences of spirit. The interviews enabled exploration of their unique stories so views of spirit and spiritual identity were offered along with the being together as itself adding to the research. Through practices of appreciation one engaged with the unseen context around relationship.

Appreciation and respect remain important aspects of social work (Refer Aotearoa Association of Social Workers [ANZASW] Code of Ethics, 2008). When each woman shared her experiences either in interview or focus group, her contribution, its recognition by her supported the developing context, openings in to which she could be comfortable existing inside the vast space of uncertainty as the feminine.

This ability enabled my access to my own vulnerability. When in this state, heightened emotion made possible that capacity in vulnerability which supported

an increased receptivity allowing the entry to the divine. Spears (2014) relates how vulnerability and receptivity enabled human capacity in bearing change, drawing that capacity through the feminine and masculine balance. For example, the recognition in which an individual required outward access to social space (feminine), or activity (masculinity) (Spears, 2014, citing Osho). Women's receptivity had been described as embodied in the experience of her surrender to menstrual loss every 28 days. This hormonal reality being one space in which woman function and work.

To express the feminine receptivity as strength, is "to be with what is" (Quaker prayer, n.d.). These inform her capacity when working alongside homeless communities in empty buildings, bus seats, and rusting cars left in isolated spaces. While the worker seeks presence with another human being, the worker's appreciation of each individual's dignity required attention both to current issues such as access to dry clothing, and the potential issues in how choices now lead to extensive change (Simmons-Hansen, 2014, auto ethnography). This is an appreciation by which understanding arises of everything in relationships. Appreciative philosophy attests to the wellbeing and congruence of the human at the centre of any relationship or purpose. Through the capacity enabled within appreciation, a profundity in spiritual knowledge enables human sensing their life within the benevolent and communicative universe. That this moment is "when the road rises beneath your feet" (Irish Blessing, n.d.).

The appreciative principles support the richness of language that enable women to speak on this topic. The principles develop as women in the research to come together and enact naming how the layered knowledge informs their work. Naming through the focus group lead to interest in participants developing both a documentary and website.

Further to this, more women offered their stories: refer [www.spirit-aotearoa.org-our-voices](http://www.spirit-aotearoa.org-our-voices) and podcasts. Through noticing how ritual or ceremony enabled the participants to examine with intimacy what may have been little spoken of so ceremony also appeared to contain the conversations and enabled the sharing into some closure. There is power in this people and place as part of the atmosphere which moves all things.

## **Participants in their interviews**

The following section offers the women's responses to specific research questions. With respect for each woman, the work conveys the creative manner in which women in the research addressed the questions and brought themselves forward in the study, and themselves in the work context. (Refer to the Participant Pre-Interview, interview sheet, question 4 in Appendices). Characteristics of empathy, personal power as well as immediacy were highlighted and appreciated between women through the interview and trust is particularly identified as essential in this relationship. Participants recognised trust in themselves and their body-spirit-place-time foundations where passion, connection, and authentic expression becomes possible (Carter, 1985; Gonzales, 2012).

Social working often occurs alongside those restricted in access to trust and respect. These being withdrawn from their terms to be in the world and to social resources (Kritek, 2002). The resultant silencing and losses are identified in the participant's experiences of profound pain, wounding and isolation in participants and clients exploring their responsibility overtly with their colleagues.

The following portion of the chapter makes use of sectioning to focus on words and dimensions opened within the women's voices for the reader's consideration. After locating themselves by family, kinships, briefly in Section 5.5, Section 5.6 give insight of the women in the focus group and broaden reference to the focus group questions. Through this insight as identified from the women's experience within the research section 5.7 conveys insight of shared knowledge developed together and included the joy in discussion of learning and practice, issues, challenges, self-care, insights, and implications.

Sections 5.8A and B identified trust in interviews and amongst those of the group. This enabled conversation extending to the intergenerational transmission of this knowledge. Section 5.9 considered voice, literature, auto ethnography and development of points for further reflection. Sections 5.10A and B convey the work within spirituality in relationship to dance, the earth, voice, and ancestry. Section 5.11 acknowledges many spiritual orientation inventories. In concluding Section 5.12 shares voices considering spirituality and social work.



## **Initial Findings: Answering the questions – 4.1-4.14 Oneself, accountabilities and responsibilities**

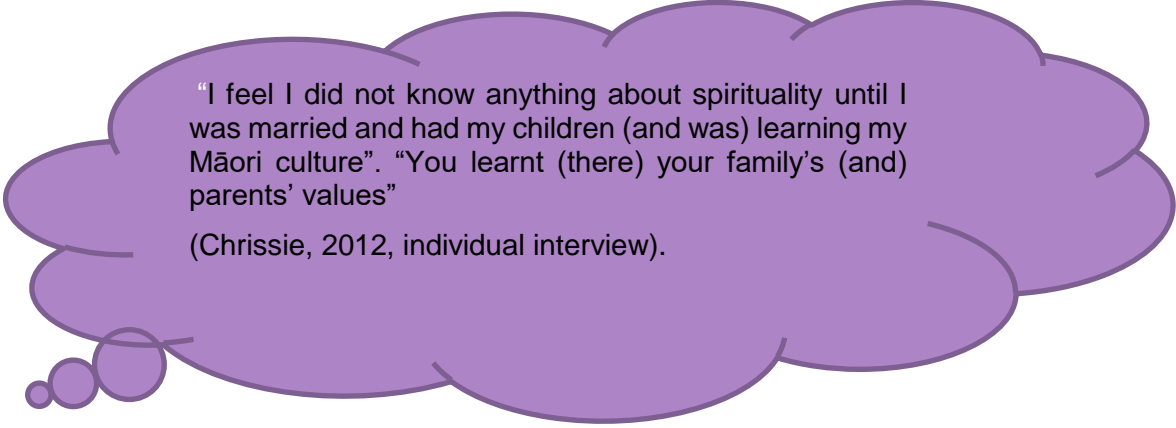
Participant's responses in the identification of kin, whānau hapū within the Pre-Interview Sheet 2 (see Appendices) (presented in Table 5.1) informs the sections 5.2 and 5.3 which follow. Women in the research identified their kin, whānau grouping inclusive of Ngā Puhi and significant iwi located particularly as/from the northern region, North Island, from Wairarapa, Wellington and as Kiwi, as English, Scottish, Canadian, Ayrshire traders, Yetholm Gypsy, Romany, Cymru, Welsh, West Indian, Germany, Austrian, Romania, European, French, Glasgow, Claddagh and Cockney (within the sound of London tower bells). The participant's developed their religious cultural embrace which extended across Ratana, Hindi, Buddhist, Presbyterian, Catholic, and Irish Protestant in their interview.

Sources of support became named, and available should these be needed for the research itself (See Appendices). In women participants naming their spiritual support as available either in or all family, husband, parents, partner, friends, wider ethnic cultural community, the Catholic Church, broad spirituality of Christian faith, their supervisor but also the relationship to and experience in the sea, treasured possessions or taonga, prayer, and music and how these bring them into their meaning.

While one cannot always directly write about spirit as direct approaches necessitate its dissipation. By discussing practices and their resourcefulness, the skill in getting going and keeping going, practices sustained the rhythm of achievement and survival, the ground of convicted action, of self-esteem and credibility to one's self and to others (Heaney, 1996).

Women's voices clearly inform questions and answers. Questions 4.1 sequenced through to 4.13 and answers are conveyed in the participant's words, images, and metaphors. The context/s within which these arise are companioned by the researcher in relation to literature sources and auto ethnography. Seen within these prisms or narratives, shared aspects, tensions and contradictions which they can contain remain noted.

*Question 4.1: Within whānau, hapū, kin and family with its responsibilities, when was spirituality most present for you and how does it affect what you do?*

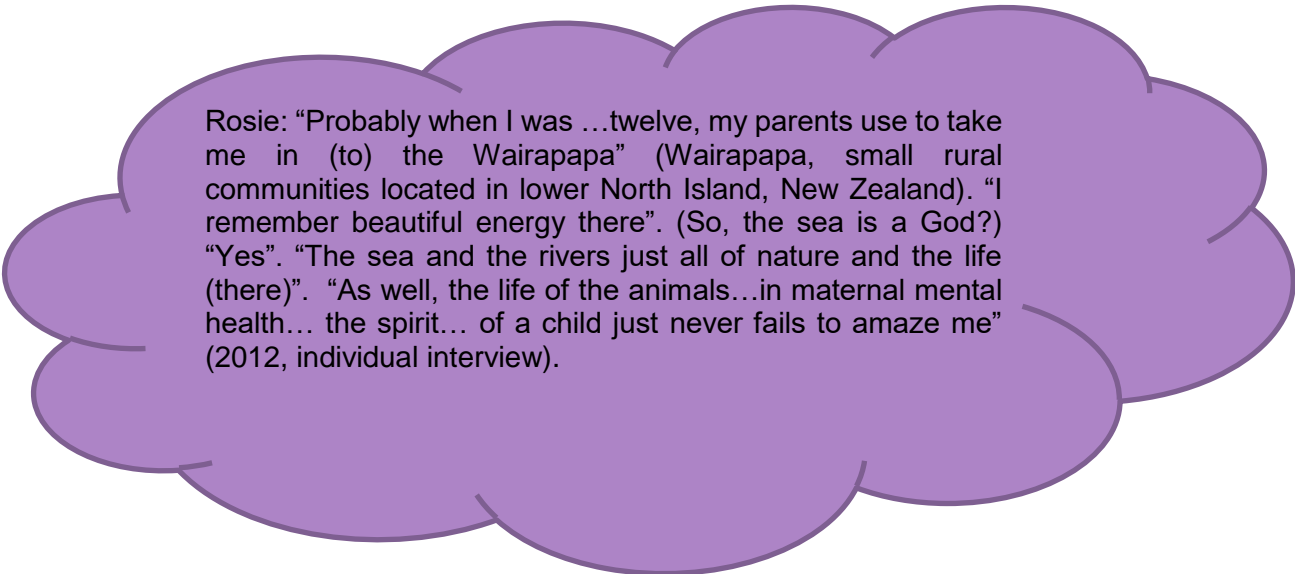


“I feel I did not know anything about spirituality until I was married and had my children (and was) learning my Māori culture”. “You learnt (there) your family’s (and) parents’ values”

(Chrissie, 2012, individual interview).

Each women’s expression drew awareness of the ebb and flow in the current of lives where present and absence configure time and space. There remains the force called spirit, which cannot be subtracted from anything. Women participants drew on enduring capacity of spirit through relationship with her body, kindred, with her treasured object which are equally the wholeness of this earth all of which enabled her. Through practices, objects, ancestry, migration and immigration stories, trade and social roles, her belonging and/or disconnection to hapū/iwi or social groupings, so the impact in terms of the composition of body-spirit-place-time continuum was felt apparent to the research participants. Her recall of her knowing linked to her assertion, her self-determination towards her life and to the earth as mother (Gonzales, 2012; Harvey, 2005; Marsden, 2003; Meyer, 2012).

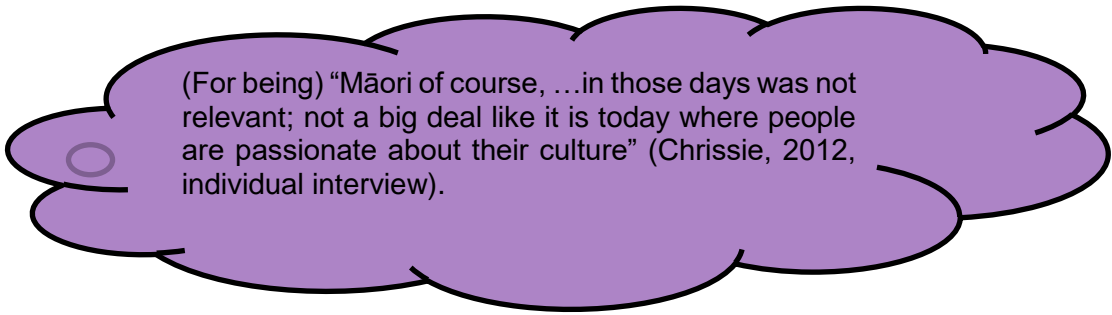
Questions are numbered here as per the Interview Schedule from Questions 4.1 to 4.14. *Question 4.2: How does spirituality shape, inform how you are in life?*



Rosie: “Probably when I was ...twelve, my parents use to take me in (to) the Wairapapa” (Wairapapa, small rural communities located in lower North Island, New Zealand). “I remember beautiful energy there”. (So, the sea is a God?) “Yes”. “The sea and the rivers just all of nature and the life (there)”. “As well, the life of the animals...in maternal mental health... the spirit... of a child just never fails to amaze me” (2012, individual interview).

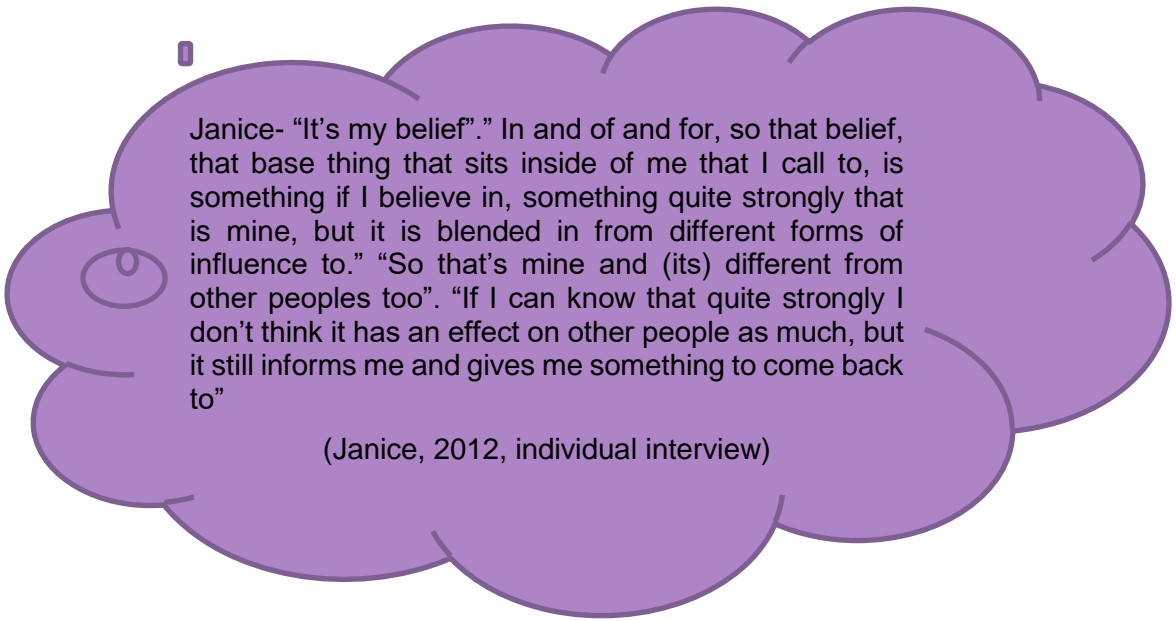
This recall of these experiences involved shared points. These included a sense of time, insights gained in experience which grow one's spirituality, intimacy as belonging plus the experience of being seen and/or is heard. Through understanding the interconnectedness of life, the tenderness extended to where all life is acknowledged, as related. This is knowledge which holds healing on many levels (Gonzales, 2012) and that nothing is truly lost or forgotten. To share spirituality became the ultimate home coming and meaning added to memory.

Early memories include the spirituality as her consciousness of being here, being within the way we live, where spirit also offers a secret 'elsewhere' which holds all which seems to have left one's life. Here a sense of emerging fullness, recognised either as patterns, awareness, connection with land, religion, animals, in homes, and in culture became evident.



(For being) "Māori of course, ...in those days was not relevant; not a big deal like it is today where people are passionate about their culture" (Chrissie, 2012, individual interview).

*Question 4.3. "What are the benefits this makes possible in your relationship with others?"*



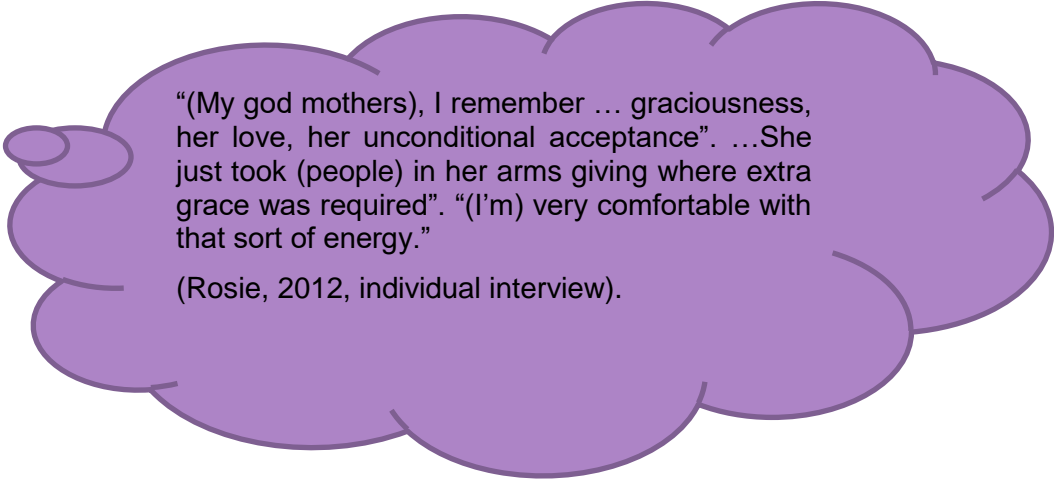
Janice- "It's my belief". In and of and for, so that belief, that base thing that sits inside of me that I call to, is something if I believe in, something quite strongly that is mine, but it is blended in from different forms of influence to." "So that's mine and (its) different from other peoples too". "If I can know that quite strongly I don't think it has an effect on other people as much, but it still informs me and gives me something to come back to"

(Janice, 2012, individual interview)

The benefits are explored in being courageous, generous to that fully alive state and personal authority in the world. To think and act, is to 'speak' back while experiencing a secular thinking of life and of work resonant with expressions of tino rangatiratanga (Carter, 1998). The benefit is being generous here, within the 'sore of grief', a place which opens the image of 'a well of presence' connected to all things, by a 'seamless presence'. A key contact point where relationship began with social workers is where people's usual coping skills had failed them. This can be a place the individual or whānau experienced loss, humiliation, problem saturation and the tidal lines in what it is in being human here. This is not a sanitised notion of human life, fuelling women participants in their work to hold out on front lines where to be human is some exposure and expected to be tender with the essential should their longevity be subjugated or defining their capacity in the moment appear impossible.

The women's spiritual practice supported them as the subject in their working lives. In a climate where the recognition of authentic experience challenges a process set in the erosion of human relationships, spirituality helped women participants to be truly present. "You can never challenge someone whom is truly present" for they deepen possibility (Pohatu, 2015.).

*Questions 4.4 & 4.5: How does spirituality assist you to go forward in your life? How does it affect what you think and draw upon?*



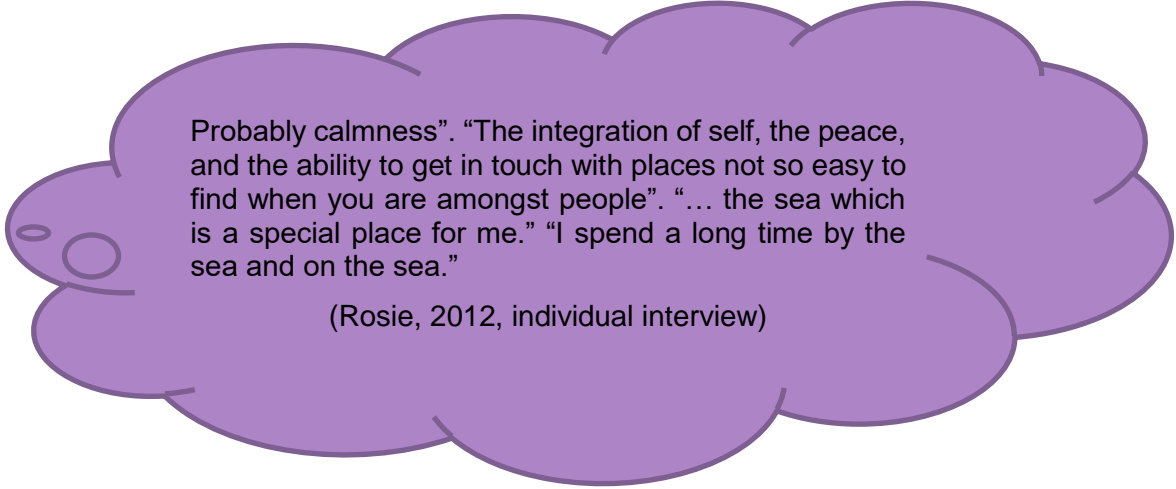
"(My god mothers), I remember ... graciousness, her love, her unconditional acceptance". ...She just took (people) in her arms giving where extra grace was required". "(I'm) very comfortable with that sort of energy."

(Rosie, 2012, individual interview).

Spirituality as a practice both enabled the acceptance and respect of women's mystery, our humanity, ways of being and thinking which do not add a falseness either in insincere statement, or actions. It engendered meaning and therefore acknowledgement of world views, ways of seeing a landscape which people inhabit and where their authenticity forms. For example, as someone's health declines, then their moments, and what makes this worth living, comes into focus.

The skill then is to listen, and so met and guide the person in choices to support their priorities. The person realises their capacity to be more fully human. The worker companions in a deeply intimate tryst into what is fully authentic, gendered, cultural, and informed. While women in the research also expressed deliberation following pain in addressing this question, their experience of speaking motivated their wish to be more open, freer, to use or draw on spirituality as added dimensions to the work.

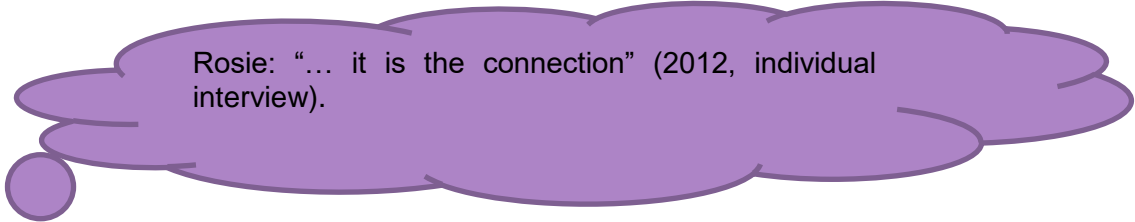
*Question 4.6: Is there anything small you would do to enhance its benefit to you?*



Probably calmness". "The integration of self, the peace, and the ability to get in touch with places not so easy to find when you are amongst people". "... the sea which is a special place for me." "I spend a long time by the sea and on the sea."

(Rosie, 2012, individual interview)

Researcher– "This leads me to my question is spirit both within and outside of you?"



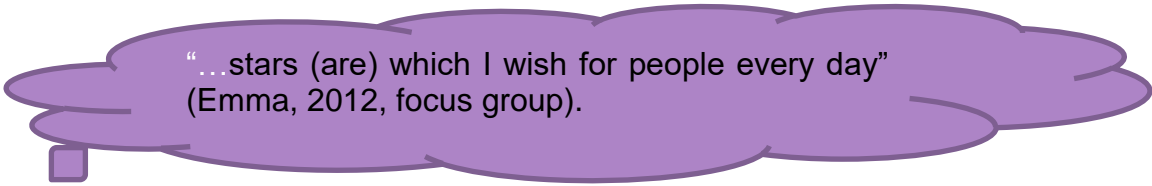
Rosie: "... it is the connection" (2012, individual interview).

Here Rosie drew her awareness where her maintenance of an inner life included holding her confidence and this was declared equally in her work

practice. This later exteriority was nourished by the touch of loved ones, loved objects, trusted family, friends and work colleagues as well as landscape such as the coast and elemental world such as the sea. When within nature we bring our body into its natural rhythm, and into the middle of a great prayer (O'Donohue, 1998). To enhance her being and thinking in social work, the worker's sensitivity to an acknowledgement of the 'spiritual scaffolding' as it applied also to the relationship about and within people's lives. Such sensitivity engendered others to recognise their own spirituality as that which invigorated, activated identity and potentiality.

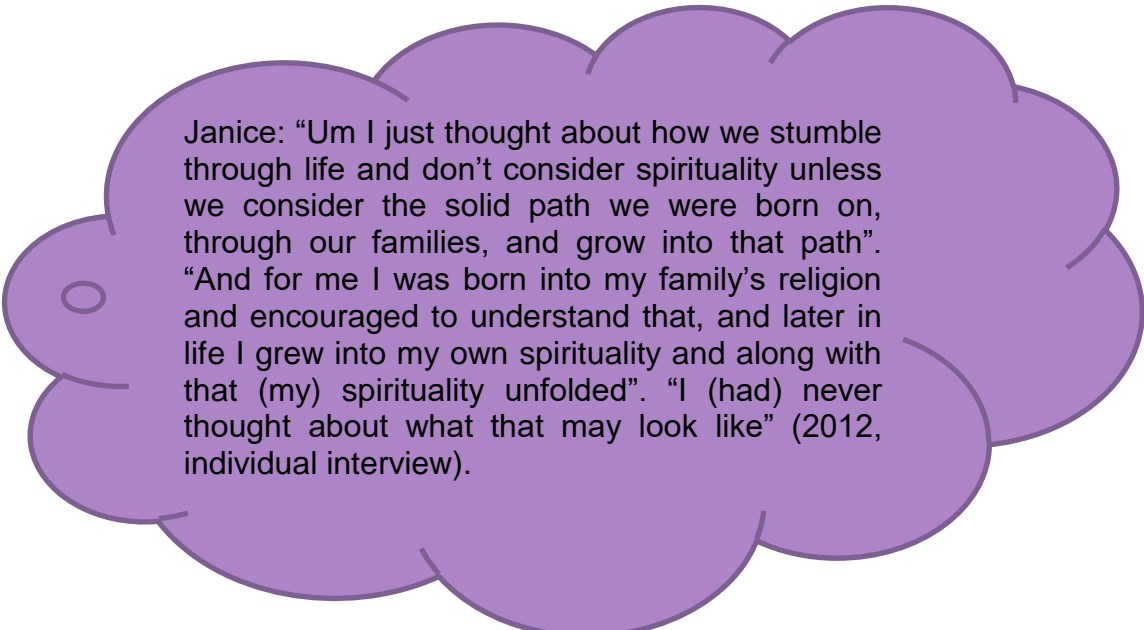
*Question 4.7: How you have been able to maintain a connection with spirituality?*

Women participants named this connection both as unconscious and at the heart of their valued relationship and communicated in karakia, prayer, music, touch of cherished objects, the care and teachings of parents, significant people and places as all assisting knowing and maintaining spirituality. These hold capacity to move forward to assist in the current moment, names having a legacy as distant travellers (Pohatu, & Pohatu, undated). Developing this through group conversations, a woman named awareness of her renewed attention and practice into the call of a day, to the bird, tree, and its life, the metaphor offered through stars and this universe, and how through choice of words, experience was shared.



"...stars (are) which I wish for people every day"  
(Emma, 2012, focus group).

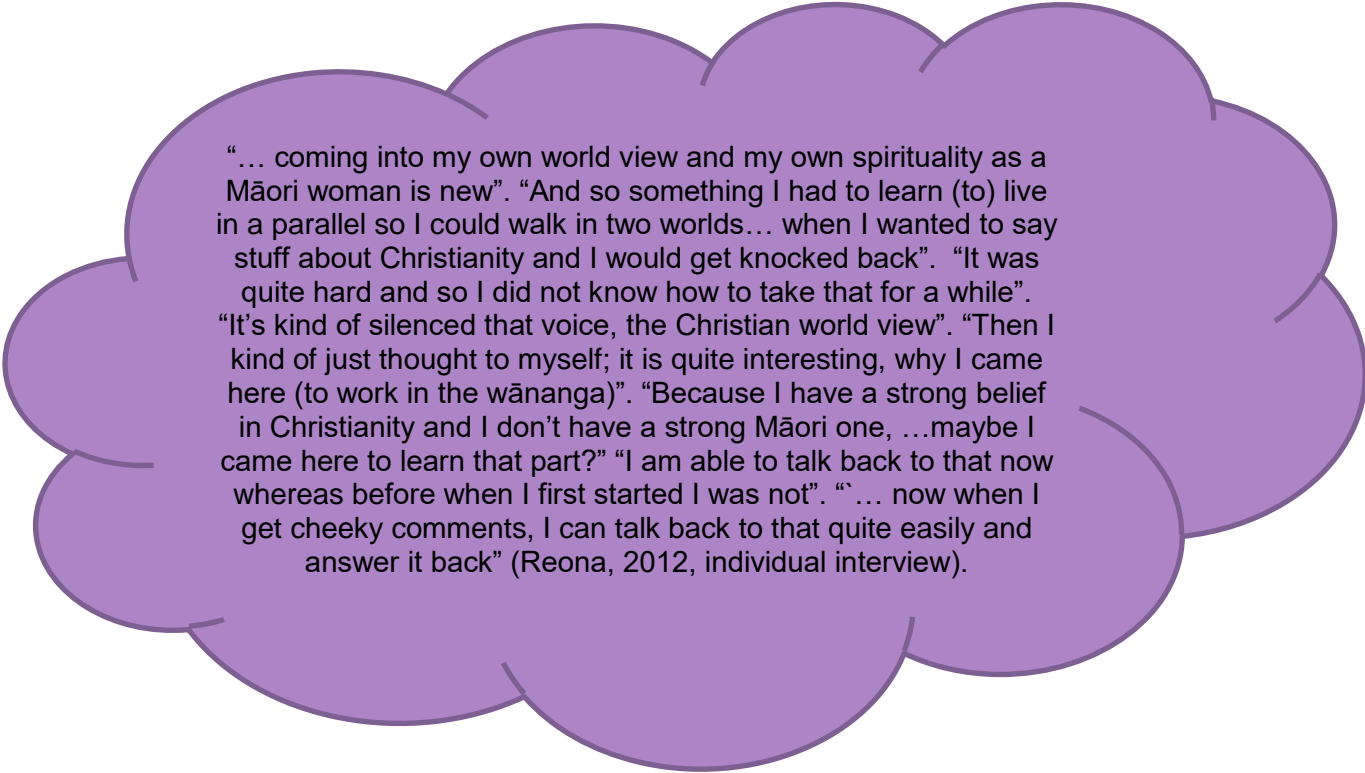
*Question 4.8: What are the benefits this has made possible in your work context?*



Janice: “Um I just thought about how we stumble through life and don’t consider spirituality unless we consider the solid path we were born on, through our families, and grow into that path”. “And for me I was born into my family’s religion and encouraged to understand that, and later in life I grew into my own spirituality and along with that (my) spirituality unfolded”. “I (had) never thought about what that may look like” (2012, individual interview).

The benefits included authenticity, a power awakened, that experience of one’s life held within a ‘seamless presence’, neither resistance nor oppression for participants spoke from their mindfulness of the damage done by religious zeal. Women participants distinguished the significance in their consideration of how naming their spirituality would be invited overtly into social work practice/s, what that may mean for others and the potential for the issues which they faced (Heidi, 2014, film interview). Attention to the primacy of another’s thinking, what they see as their progress, their self-determination and development but also care to not disorientate someone’s journey yet maintain their authenticity

*Question 4.9: Have there been times in your working life where you may have experienced separation from spirituality? What steps did you utilize to generate or maintain this relationship?*

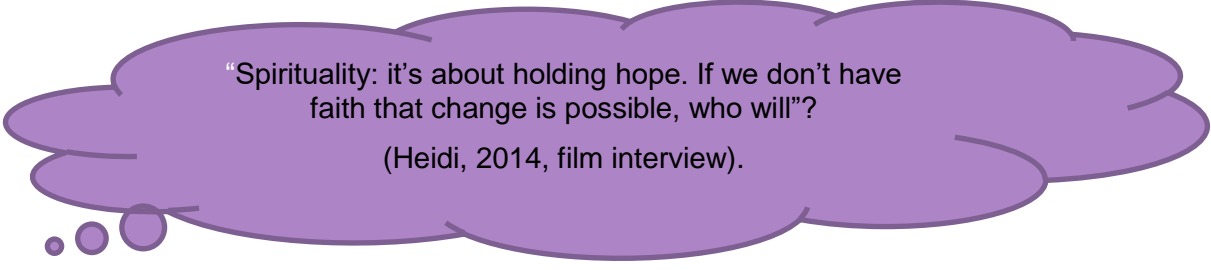


“... coming into my own world view and my own spirituality as a Māori woman is new”. “And so something I had to learn (to) live in a parallel so I could walk in two worlds... when I wanted to say stuff about Christianity and I would get knocked back”. “It was quite hard and so I did not know how to take that for a while”. “It’s kind of silenced that voice, the Christian world view”. “Then I kind of just thought to myself; it is quite interesting, why I came here (to work in the wānanga)”. “Because I have a strong belief in Christianity and I don’t have a strong Māori one, ...maybe I came here to learn that part?” “I am able to talk back to that now whereas before when I first started I was not”. “... now when I get cheeky comments, I can talk back to that quite easily and answer it back” (Reona, 2012, individual interview).

Limits to one’s own spirituality were identified as declared spirituality in the example of receiving another’s uncomfortable response. The effect is a prohibition towards the speaker’s which contribute to some loss of confidence and to the warmth of soul. To communicate is to access to and language identity, as spiritual wellness redressed monopolising thinking loaded with brittle words. Limits also exist in working with others with no heart for the what happens with the person, their dignity and worth, whom they engage with? To maintain and generate relationships of wholehearted living involved women participants in various practices of self-care, inclusive of being within nature, prayer, meditative practices, reading and the care shared when with grandchildren.

*Question 4.10: Thoughts about what was sustaining about spirituality over your working years?” (For example, a sensitivity to ‘hope)?*

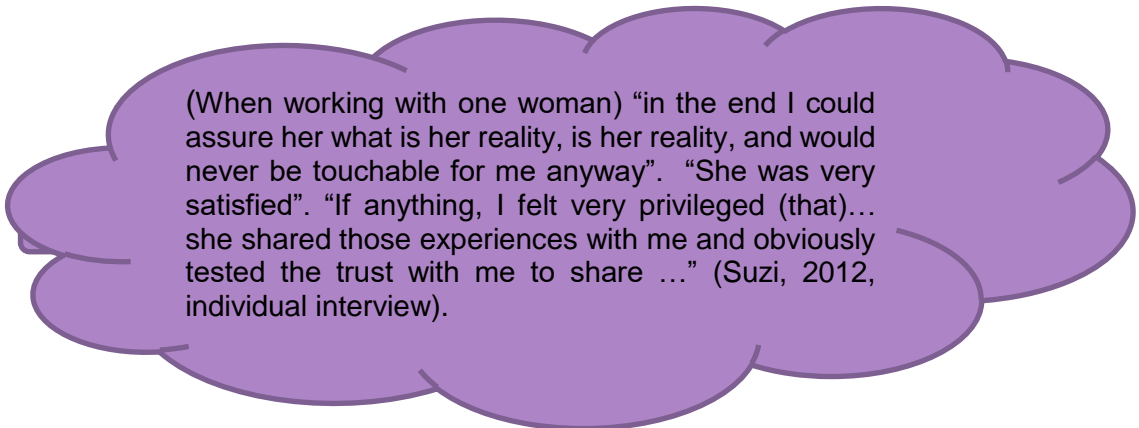




“Spirituality: it’s about holding hope. If we don’t have faith that change is possible, who will?”  
(Heidi, 2014, film interview).

This participant made sense of how they came into knowledge and thinking and that which sustained their sense of connection through insight. This seemed to support them to move through their world within opportunities to enact that knowledge. To see experience as sustaining draws from a spiritual acknowledgement that the world is as alive as you and I, but in a different form. Women participants identified their ‘belonging’ within that life which embraced everything at that point.

*Question 4.11: If so, what (sort of hope) were sustaining of spirituality and resilience for you in social work?*



(When working with one woman) “in the end I could assure her what is her reality, is her reality, and would never be touchable for me anyway”. “She was very satisfied”. “If anything, I felt very privileged (that)... she shared those experiences with me and obviously tested the trust with me to share ...” (Suzi, 2012, individual interview).

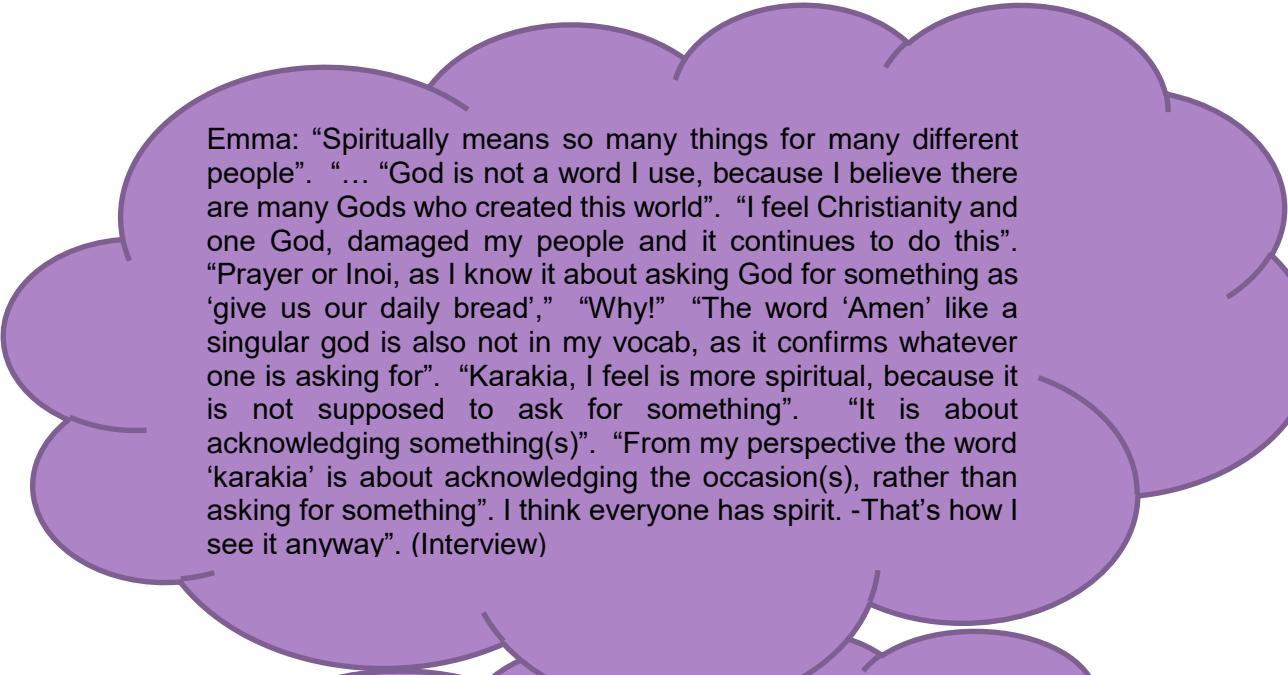
The women in the research actively identified respect as necessary in spirit sustained with heart. This respect could code what is loved, cared for as true and right reinforced with words, language, images and metaphor such as rainbow and stars. With every conflict or agony shared and being heard, there appears some seed, capacity, or substance ‘evergreen’ which lay in a moment. Hope experienced in working with youth whom would trust enough to gain new skills. The shared human touch on a glassed security window. While each woman sought actions of integrity according to her religious and familial expectations, she also described crossing spiritual thresholds where her distinct critique,

challenge and worth seemed developed. These were significant in self-determination. Companionship of others in times of challenge and difference also developed and asserted her capacity in spirit.

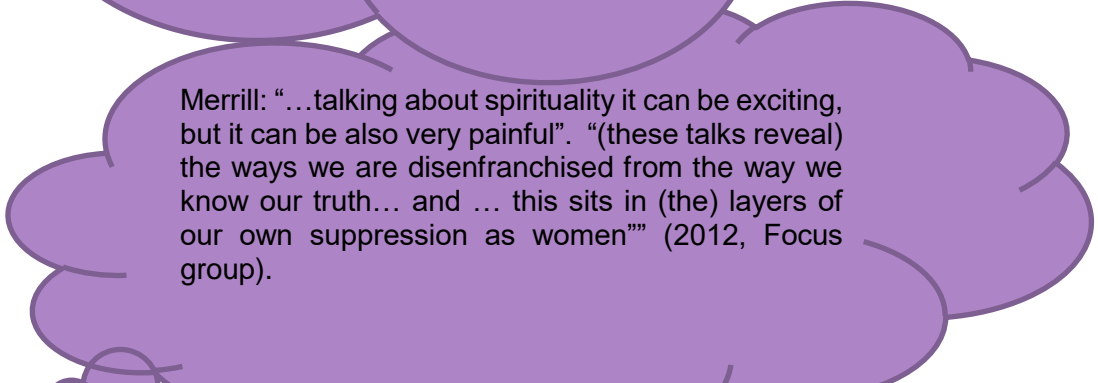
*Question 4.12: How did you know not to be resigned to any diminishment in your knowledge and work life, or been significantly affected by other women and the Aotearoa setting?*

When seen collectively the significance for each woman's recognition of self-determination spiritually, learnt through experiences of loss, her consciousness, the capacity to engage in 'seamless presence' was supported either through in family, ancestral marae, food gathering, prayer and experiences with the language. Being in these relationships where a legacy of deep emotional knowledge renewed her, drew from a spiritual source. The concept is not singular or linear, for just as 'Great Spirit is more intimate to me than I am to myself' or the paradox in as 'God becomes and God un becomes' (Meister Eckhart, undated).

*Question 4.13: To describe your understandings of how spirituality informs you in the social work profession; at what point did you become clear of what relevance spirituality is? How did you achieve this? "Does this link with your position on justice, injustice?"*



Emma: "Spiritually means so many things for many different people". "... God is not a word I use, because I believe there are many Gods who created this world". "I feel Christianity and one God, damaged my people and it continues to do this". "Prayer or Inoi, as I know it about asking God for something as 'give us our daily bread'," "Why!" "The word 'Amen' like a singular god is also not in my vocab, as it confirms whatever one is asking for". "Karakia, I feel is more spiritual, because it is not supposed to ask for something". "It is about acknowledging something(s)". "From my perspective the word 'karakia' is about acknowledging the occasion(s), rather than asking for something". I think everyone has spirit. -That's how I see it anyway". (Interview)



Merrill: "...talking about spirituality it can be exciting, but it can be also very painful". "(these talks reveal) the ways we are disenfranchised from the way we know our truth... and ... this sits in (the) layers of our own suppression as women"" (2012, Focus group).


Spirituality is an area, or knowledge, or relationship, which has in a circumstance certain boundary, marking it outside everyday life and its order. Tāpu practices express many meanings associated with wellbeing and this within power and influence from the gods. Just as the gods are diverse, there is good tāpu and there is also bad tāpu, negative as noa (Barlow, 1991). Capacities within tāpu do support our own unique knowing. The human capacity to choose what power or tāpu applied to the research on spiritual identity for social work has roots both in social control, and in care for the common good, Attention to social justice lay at the heart of consideration for social workers. Fundamental to the profession is that principle of personal authority to care, which informed analysis of the nature of our lives, and principled engagement in circumstances and situations of those with whom the social worker is engaged (O'Brien, 2015).

Through sharing words and space here, the principle of Manaakitanga included an appreciative understanding of women participants of hapū and iwi. That their deeply intimate expressions of authenticity along with recognition of the pressures, seen and those that are unseen to the *researcher*. The circular nature of conversation served as reservoirs of and realisation of internal power. When engaging with whānau as a social worker, the capacity of the Principle of Modesty applied where one is in a position of power and authority, so approach with modesty, humility and respect (Jackson, 2014, personal communication). The feminine expression of receptivity, is a *felt* quality in the work. Humility when working with the recognition of imagery (in Hindi culture that a downward pointing open hand, communicated the meaning you have nothing to fear) and meanings carried in metaphor became shared and included (Emma, Rupal, 2012, individual interview).

Understanding of spirituality following an initial focus group, where women participants uncovered what were their own shared meanings, and shared between each woman, informed the meanings of social justice and therein holds relevance to social work. The feedback from these experiences of interviews through inviting a summation at concluding the meeting, are consistent with each woman being seen, having her words from which to share, rather than working out through in a blur of loss. Women participants experienced their identity or presence and this knowledge being as real.

The women's recognition of spirituality and social justice drew stories of their engagement with people at their pace, to face what was important at this stage of their life. Spirituality as a force is adaptable, empowering and at times expressed a gentle quality as in an open palm held to a glass divide to support a distressed psychotic patient or caring to inquire and assist in a last meal for a dying patient. Here actions renew the capacity and speak for those while excluded from the world 'return' as gracious passionate spirited subjects in their lives.

*Question 4.14: Is there further matters you would like to add about your work and spirituality?" "If so, what is that, and how has that been sustaining for you"*

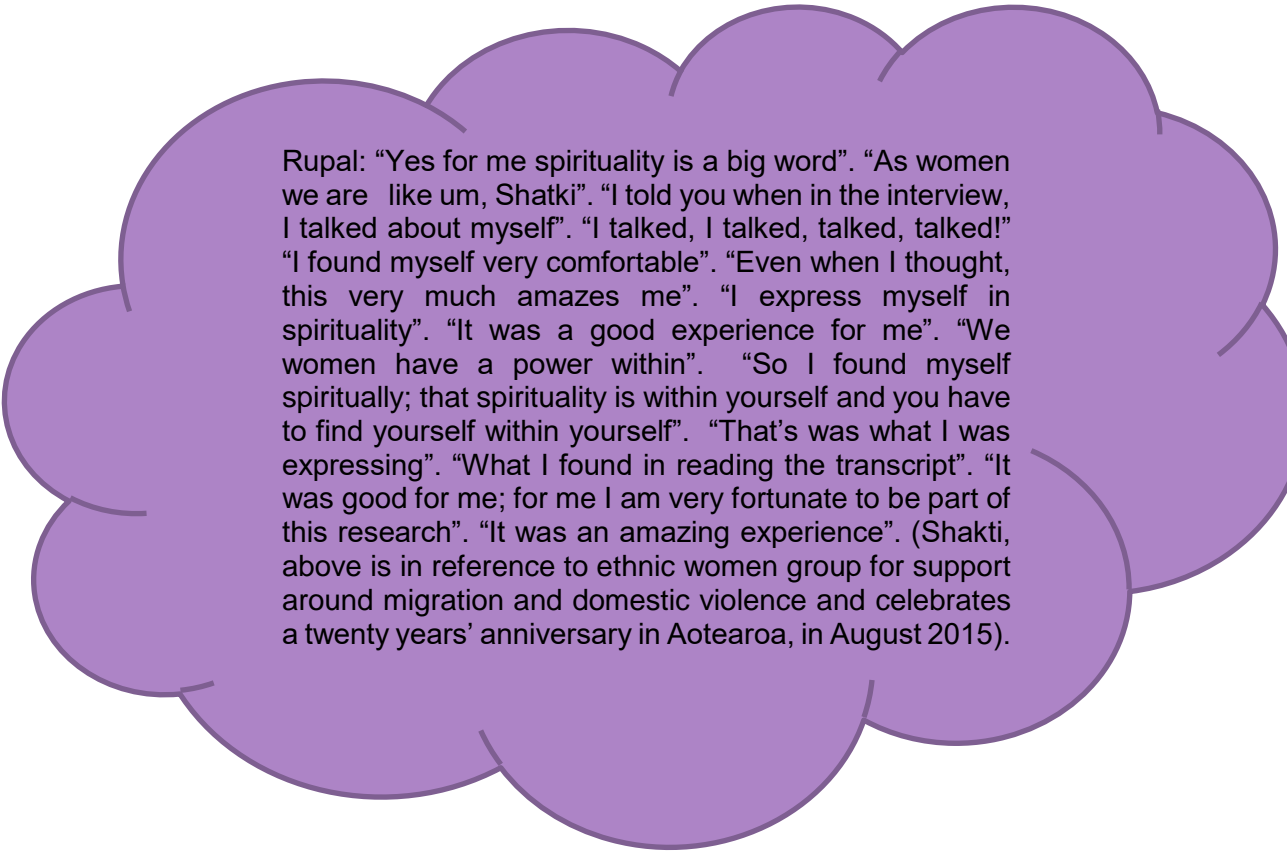


To uplift people in their own integrity and in their destiny;  
this passion uplifts my life (Interviews, 2012)

There remains a felt quality in the work. This occurred for example, between Emma and myself. We arrived at the recognition around imagery and a mystic metaphor which Emma had referred to as Uenuku, rainbow. The named meaning then contained within this word, gradually formed itself, revealed itself for Emma outside of my knowing. For when her insight was named, then this as a source of knowledge appeared as empowering and confirmed understanding. Emma had commenced her participation in the research "to see if I am spiritual" (Emma, 2012, individual interview).

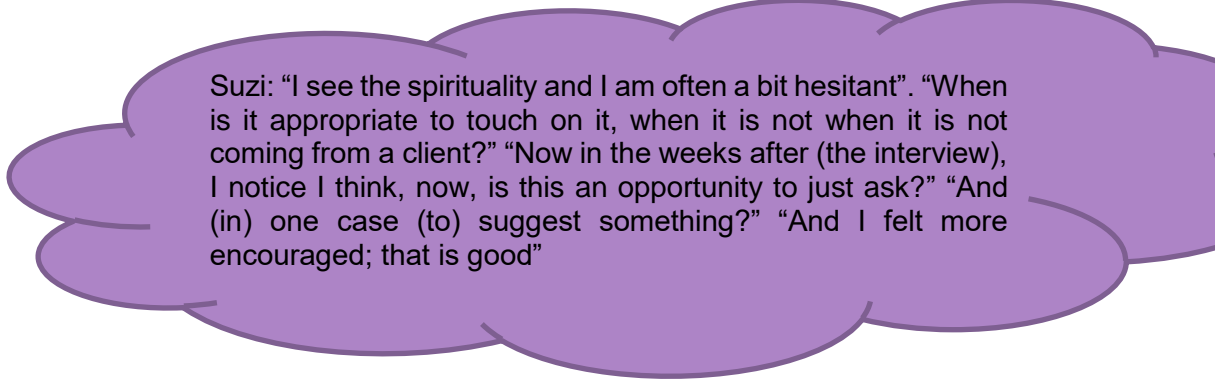
### **The focus groups responses**

Merrill: *Can you share how that experience was for you in talking, and reading your transcript on your sense of spirituality?*



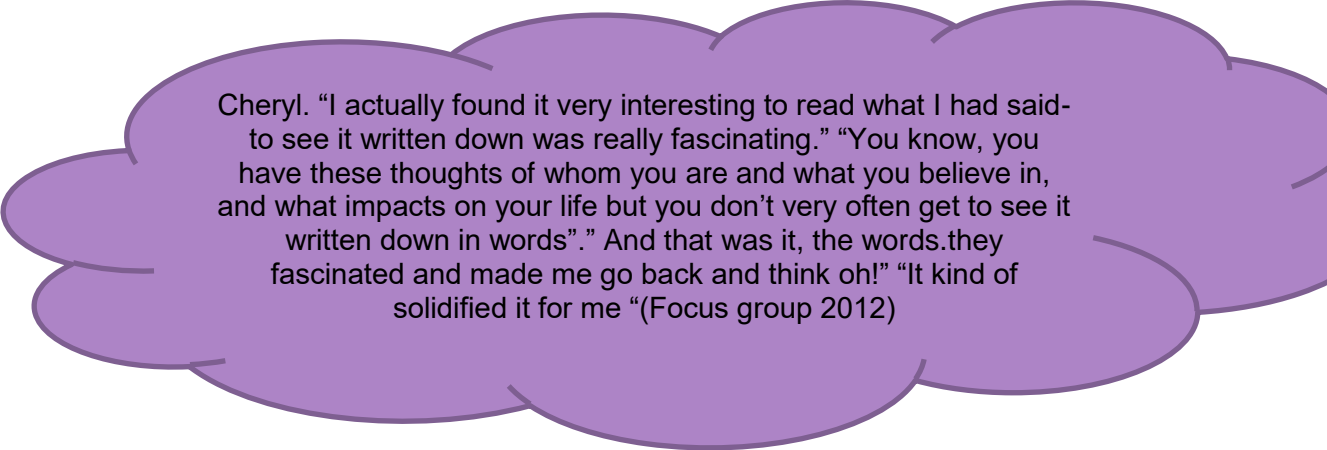
Rupal: "Yes for me spirituality is a big word". "As women we are like um, Shatki". "I told you when in the interview, I talked about myself". "I talked, I talked, talked, talked!" "I found myself very comfortable". "Even when I thought, this very much amazes me". "I express myself in spirituality". "It was a good experience for me". "We women have a power within". "So I found myself spiritually; that spirituality is within yourself and you have to find yourself within yourself". "That's was what I was expressing". "What I found in reading the transcript". "It was good for me; for me I am very fortunate to be part of this research". "It was an amazing experience". (Shakti, above is in reference to ethnic women group for support around migration and domestic violence and celebrates a twenty years' anniversary in Aotearoa, in August 2015).

*Merrill: Are there implications (if any) for you in your work?*



Suzi: "I see the spirituality and I am often a bit hesitant". "When is it appropriate to touch on it, when it is not when it is not coming from a client?" "Now in the weeks after (the interview), I notice I think, now, is this an opportunity to just ask?" "And (in) one case (to) suggest something?" "And I felt more encouraged; that is good"

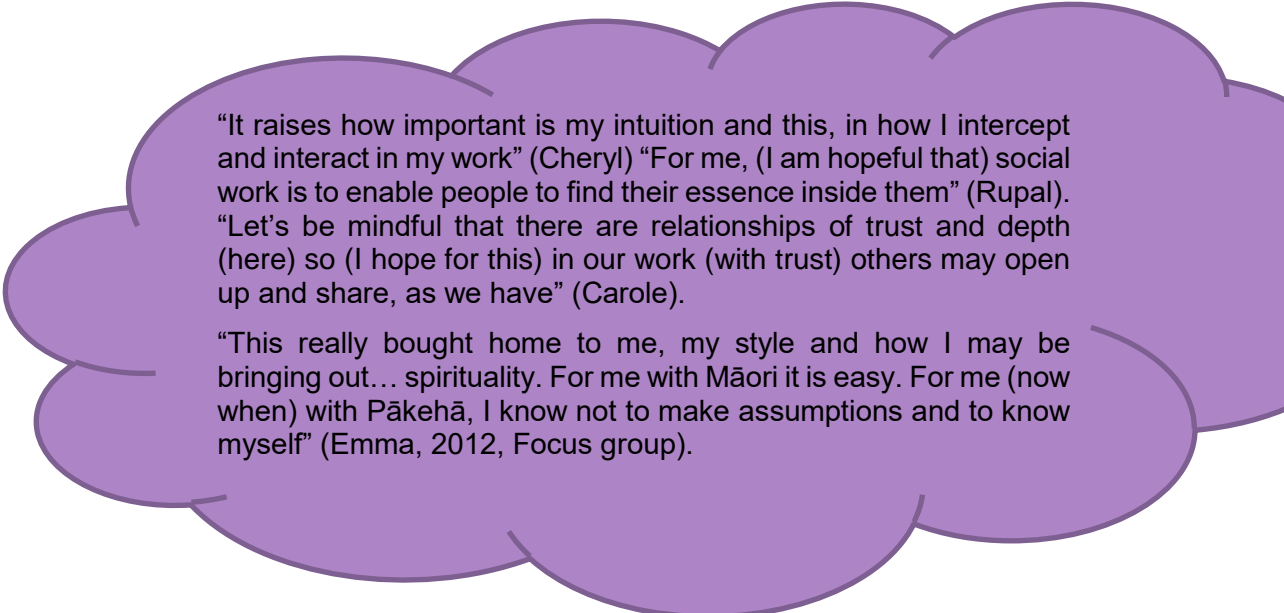
*Merrill: So, I wonder if there was any sense of an 'echoing' of your own voices when you saw your transcripts come back to you from your interview? I am interested in whether you heard and saw yourself in a way you had not before?" "I am interested if that had any resonance for you?"*



Cheryl. "I actually found it very interesting to read what I had said- to see it written down was really fascinating." "You know, you have these thoughts of whom you are and what you believe in, and what impacts on your life but you don't very often get to see it written down in words". And that was it, the words. they fascinated and made me go back and think oh!" "It kind of solidified it for me" (Focus group 2012)

In their responses, the participants extended the two questions proposed by the researcher, as follows. In amongst the focus group conversation, woman's statements and disclosure were shared. For example, "This experience gave weight to noticing moments, the where dimension of spaciousness was possible, to... witness with you (of you)" (Merrill, 2012, Focus group).

The individuals held an experience of hope, some expectation, experience, or image that a desired goal can be achieved. In application, the research experience would support the women participants having such expectation or hope in their work for:



"It raises how important is my intuition and this, in how I intercept and interact in my work" (Cheryl) "For me, (I am hopeful that) social work is to enable people to find their essence inside them" (Rupal). "Let's be mindful that there are relationships of trust and depth (here) so (I hope for this) in our work (with trust) others may open up and share, as we have" (Carole).

"This really bought home to me, my style and how I may be bringing out... spirituality. For me with Māori it is easy. For me (now when) with Pākehā, I know not to make assumptions and to know myself" (Emma, 2012, Focus group).

## **Talking together and sharing a rich tradition of voice and theorising**

Through this section the representation of the portion of feedback of women participant's voices links to the research question (Research question g); *Is there something unique related to circumstances, location, and/or personal understanding that occurs for these women and occurs in this research?* The women 'participants connection to spirit is named and established so developing these through shared stories as a process which generated knowledge. These develop the experience of learning together of 'what spirituality is for them' and willingness to examine spirituality in the application of any strengths and limits towards their work is explored. In the focus group, an individual story emerges in the telling within a group. This is supported in its development to inform the foundation of a collective through a culture of authenticity and connection as workers.

This question on considering the effects of the interview raised the knowledge and validated each woman, as 'what occurs between us (as a group)?' By working in the focus group meeting in the participant's words, offered moments of insight back into the first individual interview, which usually follow great period of silencing. Understandably there was a sense of disorientation recognised by the women participants (2012, Focus group).

The group formation required trust and the researcher being worthy of carrying that trust. While participants could not know 'how', in coming together, individuals would form together and develop this, as the researcher I did 'not presume to know'. There is a mystery necessary in how the group may wish to find authenticity in meeting face to face. This as the 'the disorientation stage' is recognised and named in a mystic journey (Nicols, 2013) (2012, Focus group transcript, p. 1). The subsequent patterns in engagement are now represented through points in the group discussion where sharing, recognition, and responsibility are named. The following section draws together how emerging and potential data resulted in the women participants exploring together.

Suzi named her expectation and dis orientation she had felt in reviewing her transcript... an expectation for ...her spoken words would look as ordered ... like a written assignment (Suzi, 2012, Group transcript, p. 2).

“talking brings us into a moment, opens spiritual space and capacity in our world for us. Though we practice, act and live in spirit, ... speaking of this may open more for us”; “words open spaces and form a thread that connects to the inner self, and there is a beauty, a value, a preciousness, ...a valuing (Merrill, 2012, interview)

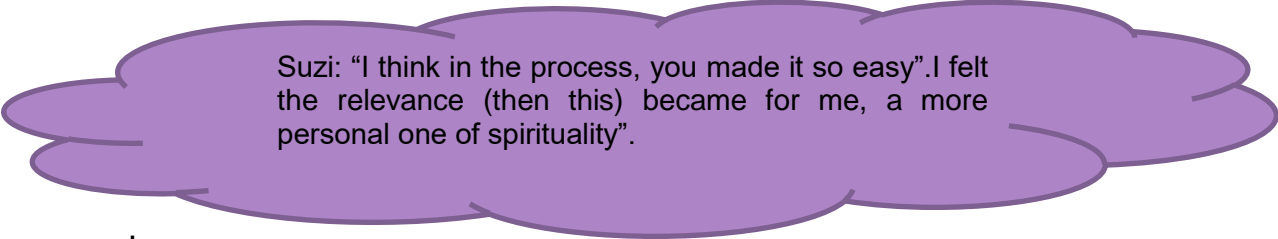
“So, spirituality does move and can be shaped by where you are in your life”. “It moves and develops and is impacted on by other people that come into your life” (Cheryl, 2012, Focus group transcript, p. 8).

Women participants actively hypothesised in exploring correspondence with co-respondent, experience and identity. Those aspects of enduring identity associated with sustained relationship with a specific place, elements of landscape and appropriate relationships inclusive of recognition, responsibility and trust. These are now developed. Correspondence is understood in relationship to entities, the appreciation of connectedness in place, time, rather than seemingly random unrelated factors (Gonzales, 2012; Meyer, 2012). This served the nature of these enduring relationships (Gonzales, 2012). Here are some of the responses:

Rosie: (Deep chuckling). “Ah, I think because I have a strong sense of spirit, this is something I try to bring into my work anyway”. “And like you were saying, like trying to find what do people connect with on a deeper level, if that is not spiritual as for me?” “It affirms that what I am doing is good”. “I do that anyway”. “I try to find that out in my work. what spirit is to people”.

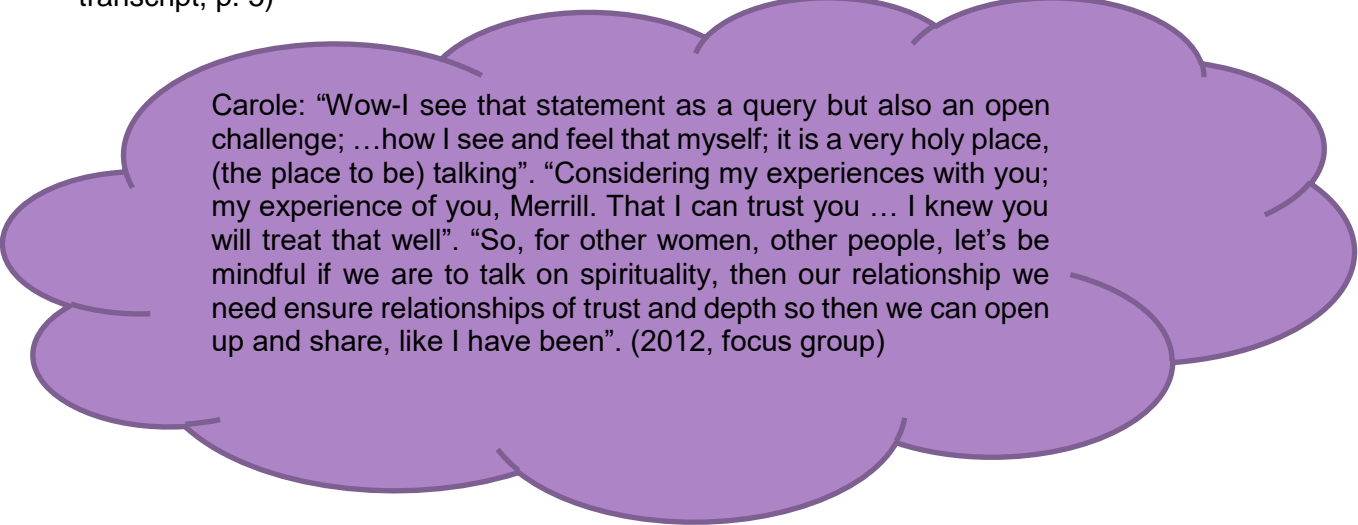
Merrill: “And, ... for me the power of being present together with you, ... was a significant to me as the interview; words ...experience... the honour or the opportunity of sharing your story”. “I will never forget those moments... for they are so real”





Suzi: "I think in the process, you made it so easy". I felt the relevance (then this) became for me, a more personal one of spirituality".

Merrill: "Do we as women have any responsibility to pass this on to younger women, personally, or as an ethnic heritage which they may also value?" (2012, focus group transcript, p. 5)



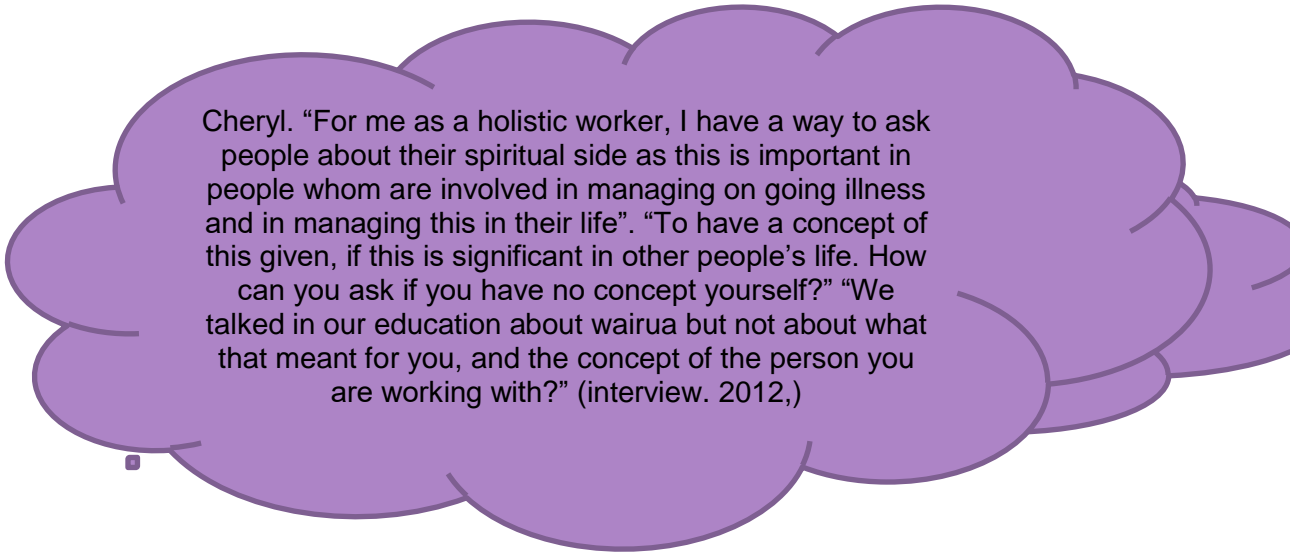
Carole: "Wow-I see that statement as a query but also an open challenge; ...how I see and feel that myself; it is a very holy place, (the place to be) talking". "Considering my experiences with you; my experience of you, Merrill. That I can trust you ... I knew you will treat that well". "So, for other women, other people, let's be mindful if we are to talk on spirituality, then our relationship we need ensure relationships of trust and depth so then we can open up and share, like I have been". (2012, focus group)

The women participants shared their insights, in that they recognised that social work can be that of people making and how we bring to this ourselves, our patterns from family, from assumption which affect us as group members and build consciousness. This includes what a person has control of and that she has influence over groups. That a fundamental aspect of human work is being human within communities of people.

The research offered a context within which occurred a process or development in relation to women's knowledge of spirituality (2012, Focus group, p. 4). Each woman developed her knowledge, through sharing and practice within her sense of what is right, true, loving and bearable. That these assist as discrete and humane qualities, not a formulaic talking within the group ("talking ... is a very holy place" (Carole, 2012). To be engaged in the act of being together proved important and located or embodied experiences which sustain these women's knowledge and human recollection.

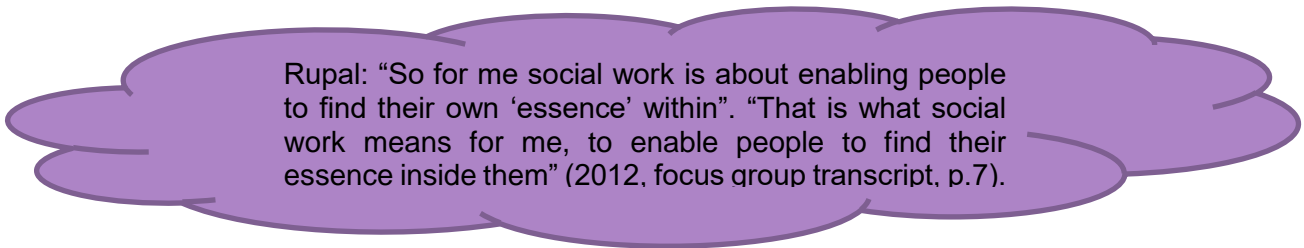
Through the stages and qualities in the group process as identified by Nicols (2013) such as to attend to the gathering of transcripts, where qualities conveying heartfelt connection and this resonance which touches another's life. Through the poetic, a companioning appreciation drew sound resonance around women participants being together and the trust shared. Poetry is actually gifted to women as a cultural craft or ancestry lament. An example is the poem 'The Ode to Gaia' gifted to women participants (focus group, 2012). Through the sharing and gifting which occurring in the interviews and group, a storytelling craft offered fresh ways to tell what can be hard truths and redemptive stories: "I hear your voice, sing the song of the birds" (so) "each note sending a shiver down my soul" (Metha, 2012). Enriched language would convey the rhymed beat which lay deep beneath the everyday talk (Heaney, 1996), laying bare cultural and gendered codes which orient our lives, our neurology and these within whakapapa, legacy, and authenticity.

### **Women explore trust**



Cheryl. "For me as a holistic worker, I have a way to ask people about their spiritual side as this is important in people whom are involved in managing on going illness and in managing this in their life". "To have a concept of this given, if this is significant in other people's life. How can you ask if you have no concept yourself?" "We talked in our education about wairua but not about what that meant for you, and the concept of the person you are working with?" (interview. 2012,)

Merrill: "... *and you described teaching meditation with that purpose?*"



Rupal: "So for me social work is about enabling people to find their own 'essence' within". "That is what social work means for me, to enable people to find their essence inside them" (2012, focus group transcript, p.7).

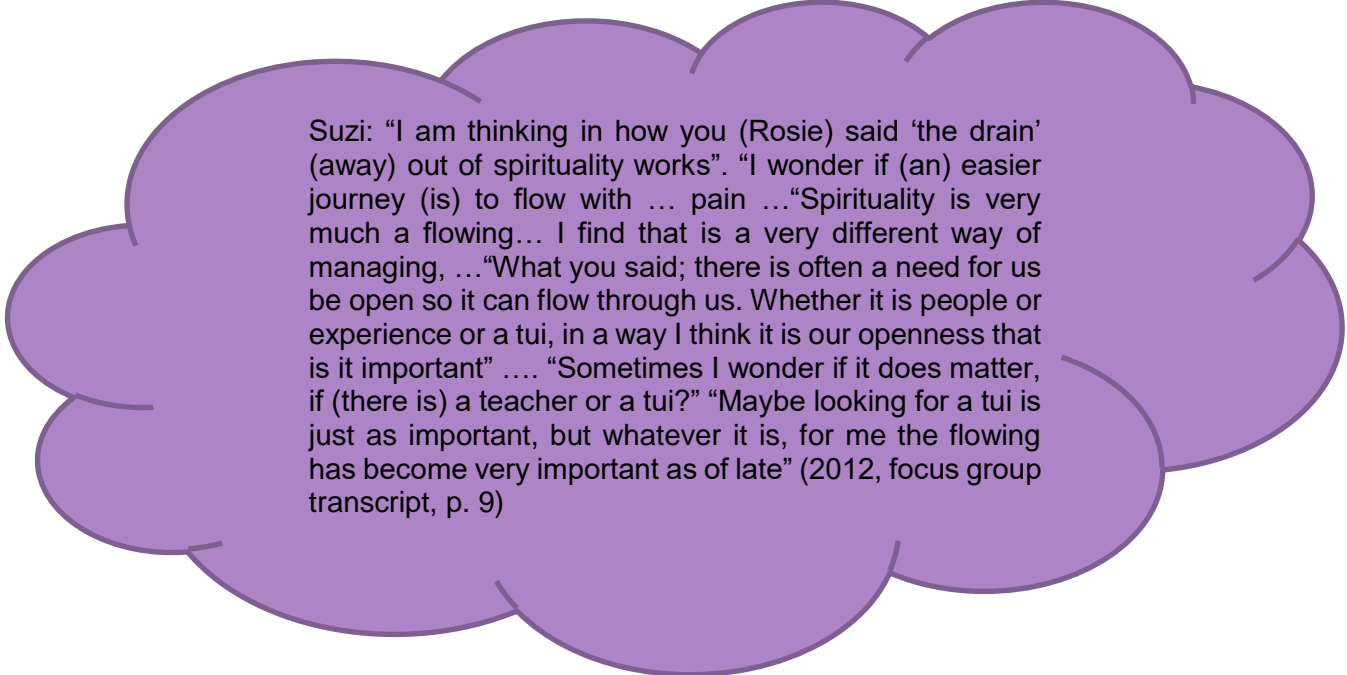
Merrill: *“So I sometimes wonder about women’s ‘self-less ness’ and if we may become invisible to ourselves if we don’t have conversation to know our self, or if we don’t have meditative practices or prayer groups, journaling, or whatever it is that you do”. “Some spoke to me of (spirituality being alive in) walking on the land, being on marae”. “This research is to pull together women’s points of view at a certain point in time”.*

Rosie: *“Even in the type of work (which) we do there is a ...pull against your spirituality”. “Constantly being aware as this may drain away from your spirituality because of the pain and dysfunction”. “I walk to work ... past kowhai (tree) and ...bird, (the) tui”. “This is something I have always done, and when I walk... I let go the pain and the troubles”. “When I am home I am back to who I am”. “(This is) my way of re centre myself”. “This is by nature, being in the outdoors and so on” (2012, focus group transcript, p. 8).*

As the *researcher* and as a participant, my development of trust in spirituality is in regard for this topic as deep interest and as a source of creativity. For me this enables hope and appreciation in difficult and challenging work with others. The experiences which are shared have deepened this meaning Trust holds significance for experience changes the way I recognise and am accountable within the legacy that formed me, these women participants and these experiences. Participant’s speak of their enablement through trust in the group and in themselves in interview. This would enable their recognition of spirit all around them, such as through their body and their environment. The conversations serve to bring this to the research findings and follow the principles of Appreciative Inquiry.

Emma: *“Interesting!” “Yes a change has happened for me... I am able to talk with (bird)... and see the flowers and whenua” .... I heard a call (from) a tui. It is like I feel greeted”. “And they say ‘Good morning Em, in their singing”. (focus group, 2012)*

An insight of co-respondent and correspondence, those layers between turf and sea breeze. Seeing and being in spirit, (later Emma described these birds are mediators between the worlds)'. "There are different understandings with different people". "Later that day, I too had stood under the trees; their leaves talking ... saying it is ok" (Simmons-Hansen, 2015, auto ethnography).

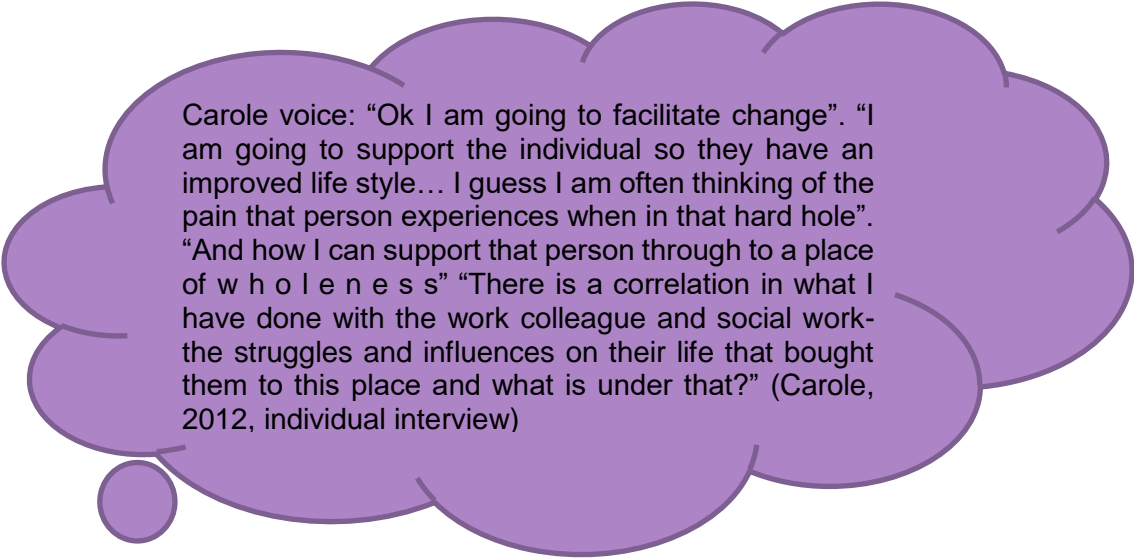


Suzi: "I am thinking in how you (Rosie) said 'the drain' (away) out of spirituality works". "I wonder if (an) easier journey (is) to flow with ... pain ..." "Spirituality is very much a flowing... I find that is a very different way of managing, ..." "What you said; there is often a need for us be open so it can flow through us. Whether it is people or experience or a tui, in a way I think it is our openness that is it important" .... "Sometimes I wonder if it does matter, if (there is) a teacher or a tui?" "Maybe looking for a tui is just as important, but whatever it is, for me the flowing has become very important as of late" (2012, focus group transcript, p. 9)

### **Triangulation linking voice, literature and auto ethnography**

The research drew attention to women participants and knowledge on her spiritual identity, her terms to be in the world and in the research. The following three points are a representation of triangulation or the prism effect created within women's voices, the insight of auto ethnography, and literature (Meyer, 2012).

These added rigour to inform both what women knew, how to listen and hear the women's voices, and this within the research questions to elevate relevant sources with published work on spirituality. These three points offered critique where connections and differences arose. as a synergy adding patterning into the research.



Carole voice: "Ok I am going to facilitate change". "I am going to support the individual so they have an improved life style... I guess I am often thinking of the pain that person experiences when in that hard hole". "And how I can support that person through to a place of w h o l e n e s s" "There is a correlation in what I have done with the work colleague and social work- the struggles and influences on their life that brought them to this place and what is under that?" (Carole, 2012, individual interview)

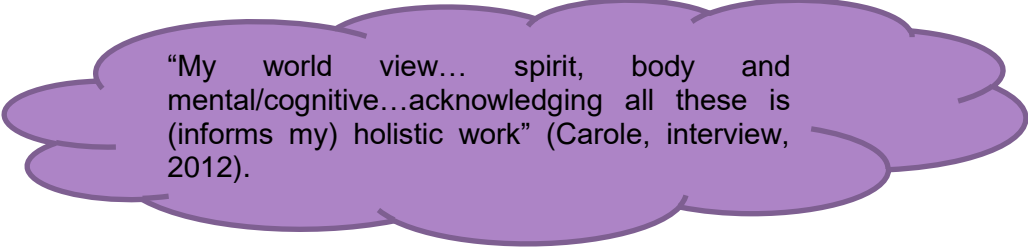
The narrative of struggle is extended in the depiction of other thesis writers: While adults recalled where they as children experienced connection to the land and sea of Aotearoa, in time this had become subjugated as though a white mist of society's colonising messages (Huygen, 2007, p.169, citing Otepoti research groups).

Through the auto ethnography process developing my recall of vulnerability and by relating this to the unconscious and collective journey of change (Huygen, 2007, p. 169) so I see the uneasy unconscious journeys "weaving in and out of consciousness". This offers insight where feelings may be recognised as doorway to spirit. The role of imagery (in Carole's insight on multiple existing realities of loss and gain, in the w h o l e (light) and the hole (loss)) enabled the human expression to the work.

This sample represents how the triangulation of methods, sensitisation to and capacity to deepen engagement and possibilities as spirituality is a rarely discussed dimension of social work. The literature sources were randomly selected against a sample in one of the eleven participant's interview and auto ethnography entry.

Considering the random selection of literature along with representing a sample of insight gained by auto ethnography enabled the critiques within the methods; "Did we follow the interest of the participant, for example?" These are essential, if the research were to address the everyday violence of 'imag(in)ing' women participants rather than working within their terms of references and knowledge (Mila-Schaaf, 2013). The importance to unearth and support (k)new

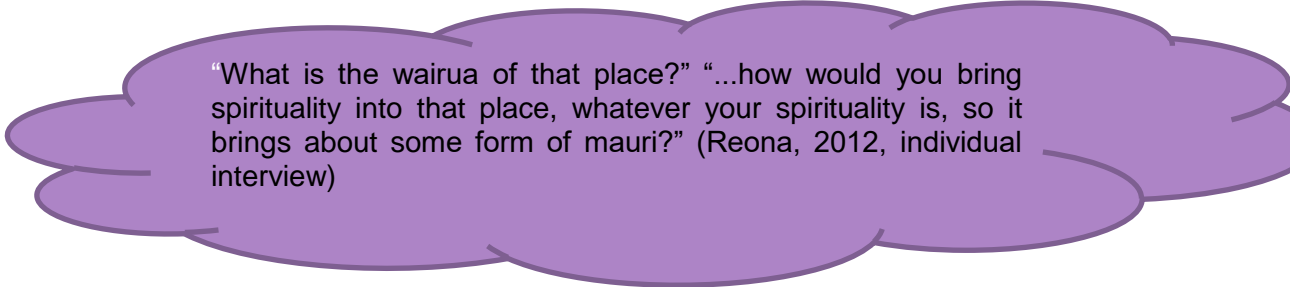
understanding (Edwards,2009) for social workers as practitioners to have a greater ability to understand themselves and their clients tenderly.



“My world view... spirit, body and mental/cognitive...acknowledging all these is (informs my) holistic work” (Carole, interview, 2012).

There remain many sequences where literature, participant and ethnography combined to add depth beyond the brief of the thesis. Understood in a prism effect, the points of touch on participant’s voice, literature, and auto ethnography are where the overt link can be made to a broader context within the specific work context. The exercise is heightened by the appreciative characteristics, generated through the interview, auto ethnography, along with the participant’s willingness to be seen and remaining willing to contribute after the research.

Through appreciative regard rather than drudgery to the engagements, enhancing the wild nature or seeing through a ‘thousand eyes’. These enabled the way we construct issues, the way we respond, and think (Brown, 2010; Estés, 1992; Herbert-Graves, 2012). One participant Reona, acknowledged how her spirituality is served with her capacity amongst students as a community of people, for they are going to be caring for people seeking services, and for the organisation they are going to be going into.



“What is the wairua of that place?” “...how would you bring spirituality into that place, whatever your spirituality is, so it brings about some form of mauri?” (Reona, 2012, individual interview)

Through the research each woman drew on how she supported herself in spiritual knowledge, to draw balance around herself in the soil of her reality. Then the research process supported each woman to recognise ways of knowing which

may not come immediately from published books, to recognise the intergenerational transmission of knowledge gifted through her and which may be built on to bequeath to others.

Behind spirituality lie our theories and realities. When we talk we start to be mindful and more aware of these and the hunger of what remains unrecognised so this work offers one response to such deafness. Chrissie expressed her hurt in not being seen as 'real', as an indigenous woman in spite of her face, her name and this affected her voice as a social worker (2012, individual interview). She experienced deep pain being judged by work colleagues' expectation of her skin colour not being dark enough. Chrissie's recall of her parent's practices, her experiences of receiving respect at times of personal loss enabled her personal valuing her life as wāhine, mother, grandmother and community member (Glynn, 2007). It was amongst local and visiting iwi Māori, where Chrissie worked, where recognition of the legacy carried in her surname engendered support and informed her knowledge and practice of social justice which she subsequently sought. Chrissie worked in an active role considering care of whakapapa. Whakapapa is the oral records, where layered knowledge and context informs identity in working relationships, for a name records the 'passage of wairua' (Carter, 1998).

#### *Resiliency, relationships to ancestry, dance*

One pertinent aspect of voice here is its reach across each participant's contribution. There are ways that enable her relationships within diverse bodies of spiritual knowledge. For we possess the capacity to choose, from the sacred good, or the bad, the negative (Barlow, 1991). Either for example by being in dance then this 'space' formed 'her place' of resiliency for one participant within the research. See below the conversation from this participant following attending the initial focus group (Rupal, e mail, Feb 17, 2013). Other participants drew on connection by the sense of kinship.

Family members who have passed on, powerfully inform many participants and the knowledge available to her and their memory inform resiliency, and cultural accountability within her work. Women participants spoke of their resiliency in relationship such as attending to environment, plants, and the birds (2012, Focus group transcript). To support how one is recognised and

recognisable in the shelter of whakapapa, the layers of knowledge and legacy of ancestry where one enters the recognition of the profound connection of our human life within the landscape of other beings (Lowry, 2009; O Donohue, 2007).

Through the following Section 5.12A the narrative interweaves (again as a prism effect) across the art of dance as a vehicle for woman's spiritual knowing, earth and voice. Section 5.12B and C draws on voice and ancestry.

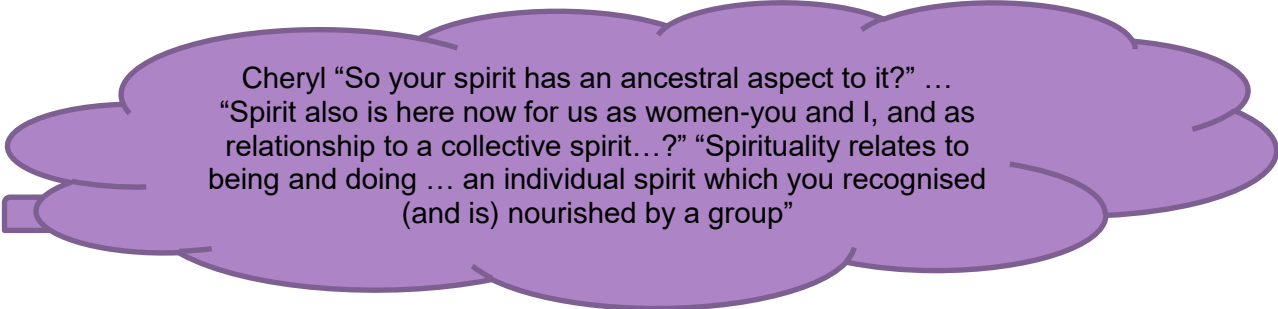
Prayer is an activity; (where) an evocation occurs.

*"Mother, bear upon Thyself the beat of my feet. Let the dance be reassertion of the harmony of man with god an act of faith in his invincible creative spirit"* (Rupal, 2012, personal communication).

For how can I negate my ancestry when the ancestors live and breathe in me?"  
"When I am because they were and because I am, they are (Anon)

Fifteen of seventeen participants, named their ancestry and/or their patterns on coming to Aotearoa. Ancestral relationship profoundly companioning identity and spirit and Moana Jackson (celebrated Ngāti Kahungunu advocate for Treaty settlement and indigenous rights) describes that to be indigenous is to be in spirit. This is a relationship centring the power to define and decide what is valuable. A woman's voice explores how she understands her contribution in the Aotearoa context. Here people of the land and those of indigenous rights are acknowledged, just as a pot comes into creation through life breathed into 'clay' (Jackson, personal communication, September 1<sup>st</sup> 2011).

Women's spiritual identity contributed in the context of social work turning up each day to sustain the collective experience and pass meaning to the moments shared. Interview with Cheryl (2012, individual interview, p.10).



Cheryl "So your spirit has an ancestral aspect to it?" ...  
"Spirit also is here now for us as women-you and I, and as relationship to a collective spirit...?" "Spirituality relates to being and doing ... an individual spirit which you recognised (and is) nourished by a group"



Carter (1998) noted that for her to be Māori, one has whakapapa. This “records the passage of our wairua” (p. 263). Wairua is of divine origins, its meaning being partially understood in the English word ‘soul’ and ‘spirit’. Wairua can communicate to spirit. When people as living matter meet, then there occurs also a meeting of tāpu, the sacred, in this connection. Should a woman be only seen as physical, just as the land only seen as secular, part of her struggle is to claim her spirit and in this overcome the singular physical analysis placed on her life (Durie, 2007; Marsden, 2002; Mikaere, 2004). Within the research where women participants in social work discuss spiritual identity, the women participants chose to inform this work and contribute although following the hour of the interview. Each woman would know she too will return to the everyday violence of the workplace as secular, and her being imagined as someone else and something else. These discourses decentre and reduce her identity and her access to her knowing (hooks, 1984).

The quality of fluidity in spiritual identity is expressed through the research (e.g. Pam, 2012, individual interview). This offered recognition of that fluid capacity which was enabling of connectivity across parts of what seem separate, disassociated, or secular. Spirit holds a transformative quality; as fluidity in water so conversations served as sacred pools to hold in trust votive offerings and transmit offering between world of man and Gods (Kennedy & Cram, 2010; Pryor 2003).

These qualities in wairua enable each woman in her capacity, skill and tolerance while she negotiates ambiguity and developing endurance and integrity. These qualities remain worthy of further study.

This research develops the radical notion affirming women are human, (an affirmation attributed to Marie Shear in 1986.

Source: Feminism 101 red letter press 27/8/2007 feminism101 <http://www.redletterpress.org/feminism101.html>access 20/7/2015). Through participants’ reflection and words shared, then the harvest is ...to me you are now “absolutely unique and to you, I’ll be absolutely unique” (De Saint-Exupery, 2010, p. 87). Through words a bond is created, and orientation declared

## Spiritual Orientation Inventories

Certainly, tools deliberated, models tested and adapted, and Spiritual Orientation Inventories sourced, all enabled the weighting given to practices of being, speaking and talking to what would otherwise prescribe women in another person's words. Noticing women participants acts of everyday resistance by calling these small acts of living (Wade, 1997) adds narrative values in this research which too are about naming, small acts of living. By valuing loud powerful stories and quieter forming ones which are not shared, each woman came into her sense of value. She is more confident of her formation and expression of knowledge. Through her speaking and sharing, a bond is created around naming and recognising the self.

Respect for the capability for an individual to draw the qualities of language was offered in a Spiritual Inventory model. The Holistic model was offered for participants who wish to notice what can be diminished in their experience, and thereby find their words for the experience. Their wording enriches voice on the topic, heightening their orientation practices. Women in the research had identified swimming, gathering seafood, darning a sock, prayer and inoi, walking. These opportunities to link woman's words to her experiences support her knowledge and ways of thinking to be shared (Lips Wiersma, et al., 2011). Devoid of words, a woman becomes caged, tricked, lost to her nature, and her '*los bultos*' bundle of healing and meaning (Estés, 1995). Through the research experience of identifying what had been unseen bundles, so a woman enriched the spiritual dimension of self, relationships, and social work. To see the holiness so ... you chose a language, a gratitude, ... a feeling which ... nurtures the soul; for to choose a language, is to choose that world. (Rabbi Harold Kushner, source unknown).

Poetic expression provided words where richness resides for the expression of spiritual orientation tools. Awareness of experience of sufficiency is not an amount. This experience, opens the context where 'being' is her declaration there is enough, and 'we are enough'. Brown, 2010, p. 83). Graceful and esteemed kuia, elder Mitzi Nairn (2010) shared how images inform how she thought. Her example is "the world in my head". As a Spiritual Orientation Inventory (see Elkins, et al., 1988), this significant tool assists in working for peace and justice

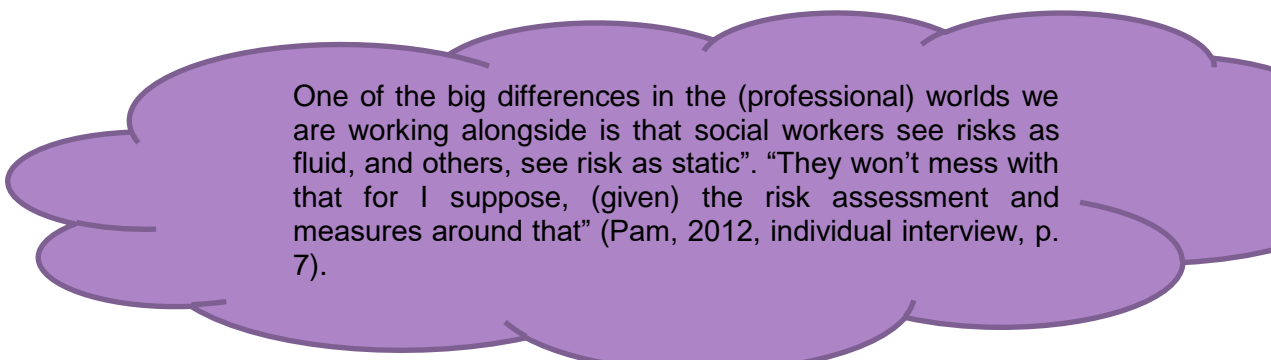
formed in her everyday actions around practice experience and meaning (Brown, 2010; Nairn, 2010).

“Creating peoples (in) free non-oppressed creative life, (means) we are looking at justice and peace. Peace can only happen in the context of justice and we are looking at the freedom of the natural world, the planet, to be itself, so ...in my world, in my head, everything has the right to its being in some way and that freedom of humanity can only work if we are taking care of each other and the planet in a just and fair way – a peaceful way”. (Mitzi Nairn, 2010, interview AWEA Education for Social Justice). Interview with J. Margaret).

Significant work occurs around the ways women in the research made connections. Making those connections begins in being able to name how you are in the world on your terms. This experience realised, produced an empathy necessary in engaging with people in what was understood and experienced as meaningful work. The discovery, that social work enables meaning developed through the commitment of practitioners to develop their unique gifts the utilising of one’s gifts generates positive growth, connection and joy (Brown, 2010).

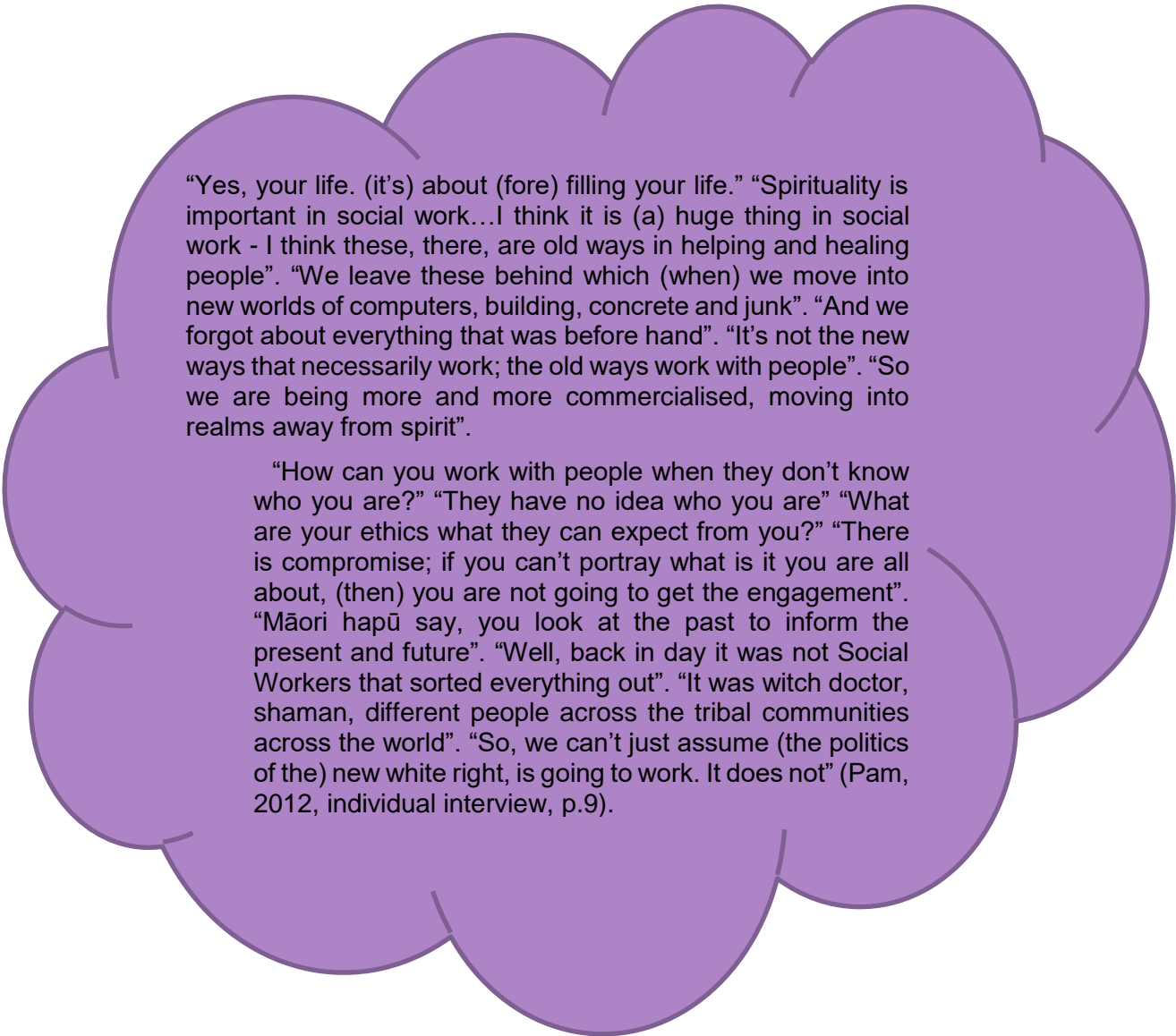
“Sharing our gifts and talents with the world is the most powerful source of connection with God” (Brown, 2010, p. 112). And “like our gifts and talents, meaning is unique to each one of us” (Brown, 2010, p. 112). Women participants share their gifts in understanding of definitions of social work and spirituality which follows:

### **Social work, spirituality and meaning**



One of the big differences in the (professional) worlds we are working alongside is that social workers see risks as fluid, and others, see risk as static”. “They won’t mess with that for I suppose, (given) the risk assessment and measures around that” (Pam, 2012, individual interview, p. 7).

*“(Social work) is relationships”. “Yes, the environment, those you work alongside, it’s holistically”. “It’s what is important to them”. “If you don’t know what important to them there is not much point really”. “You really need to know to think: to think what might work alongside them-or ‘how (this insight may) get them to move”.*



“Yes, your life. (it’s) about (fore) filling your life.” “Spirituality is important in social work...I think it is (a) huge thing in social work - I think these, there, are old ways in helping and healing people”. “We leave these behind which (when) we move into new worlds of computers, building, concrete and junk”. “And we forgot about everything that was before hand”. “It’s not the new ways that necessarily work; the old ways work with people”. “So we are being more and more commercialised, moving into realms away from spirit”.

“How can you work with people when they don’t know who you are?” “They have no idea who you are” “What are your ethics what they can expect from you?” “There is compromise; if you can’t portray what is it you are all about, (then) you are not going to get the engagement”. “Māori hapū say, you look at the past to inform the present and future”. “Well, back in day it was not Social Workers that sorted everything out”. “It was witch doctor, shaman, different people across the tribal communities across the world”. “So, we can’t just assume (the politics of the) new white right, is going to work. It does not” (Pam, 2012, individual interview, p.9).

Working in social work within Aotearoa can produce increasing pressure for the worker to act as an agent of the State, while this agency increasingly abstains from its welfare provision obligations. The wisdom required where broken despair informed human journeys rather than need be sanitised. State registered Social Workers are required to be mindful of how human dignity, self-worth, and self-determination remain the profession’s ethical underpinning (ANZASW, 2008, Code of Ethics). A worker must be conscious of these dynamics in work (Ife, 1997). Negotiation is essential for insight, self-determination and critique of the care and control functions of social work. “These (*tensions*) continue to be challenging within the social work place culture, practices and personality differences” (Simmons-Hansen, 2013). The workplace particularly after 9/11, mirrors the neoliberal reaches, justified as the war of terror through

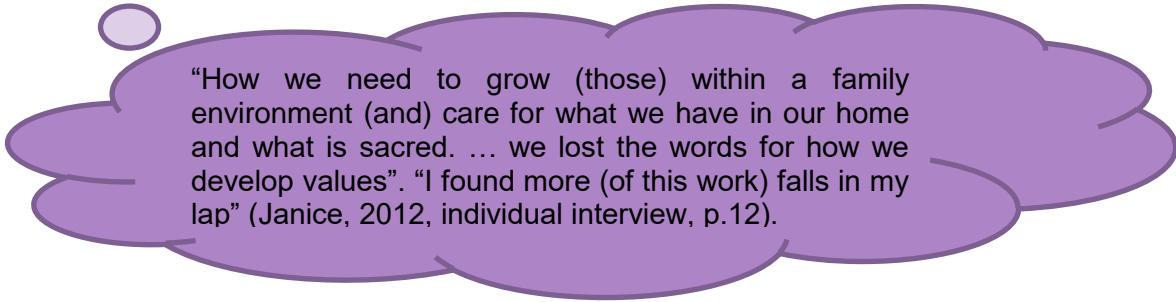
work place settings. Here that nonlinear war into human relationships troubles the nature of professionals, of Social Work within its commitment to self-determination and authenticity (Finch & McKendrick, 2015).

The Social Work ethics draw on principles of personal choice, human rights and self-determination, simultaneously while a unilateral warfare is normalised under a rhetoric of law and order, freedom, and choice (Finch & McKendrick, 2015). These words have fragmented from their original context so they now exist without the committed practice of humanitarian ethics. Neoliberalism and conservatism flourish in a culture of wide uncritical acceptance of complex issues and effect a fragmentation of open discussion, as to what and where the enemy actually lurks. “When public champions, as media only represent complex matters in dichotomous ways, then the meaning of good must be restored by community, by the people” (Simmons-Hansen, 2012-2015, auto ethnography). People and community remain each other’s work for we are each other’s bond. The pursuit of our wellbeing, require principles of integrity and this respectfulness at its core (Pohatu, 2003).

How these principles inform the new and insidious tasks identified for the social worker, such as to detect those whom pose a risk to neoliberal views, and those in a work place who question. “these risks lie in the ongoing Regulation” of the title Social Worker which enact over “its humanistic ethics; to hold the mandated title, Registered Social Worker so one must meet standards set by the State (Simmons-Hansen, 2012-2015, auto ethnography).

Through the power to name and to define their identity, work and wellbeing, spiritual knowledge fuels meaning within what is social work and how social justice would appear as critical in this work of restoring people to relationships within the stream which flows beneath our lives.

## Summary on experience, data, discussion and emerging findings



“How we need to grow (those) within a family environment (and) care for what we have in our home and what is sacred. ... we lost the words for how we develop values”. “I found more (of this work) falls in my lap” (Janice, 2012, individual interview, p.12).

The responses to the question, do social workers contribute their spiritual identity to a specific work context in Aotearoa? is fruitful. These were personally and professionally significant engendered ways in which women participants inhabited their working lives, maintained identity, practice, companionship and care. Each woman's answers gave magnitude to the questions. “What of this is possible in my practice?” The women demonstrated principles enacted; Āta which enables possibility through its reflective capacity, practice, language and states of being’ (Pohatu, 2009). A woman speaks, is heard, and sees the spiritual thinking which shapes her practice, the patterns and designs. These lead to regard of spiritual identity and knowledge as an entirety in workplaces. This rather than a single thread or a thin representation (Wade, 2007).

Some participants contributed whilst aware of some brokenness between themselves and their work. They still sought to speak. It is no easy matter when the predominate language use privileges masculine experience of the world (Adams, 2012). Freud questioned how or if a woman's life was masked from his understanding? (Gilligan, 1982). The version of his story shaped by Dr Sigmund Freud, and psychological and psychoanalytical theory, had been one which centred a male world view as normal. He actively failed to recognise the feminine as a unique power.

She struggled, was reduced and distorted against his version of the male norm. This Freudian thinking still pervades modern health, psychology, social sciences theory and practices. Certainly, indigenous peoples, and some feminists relocate women's health within the persons relationships, their capacities for deliberation and intentional care for, ancestral, innate, and via spiritual knowledge. Women's knowledge can remain coded, for there remain evenings when in looking up at the moon and in the experience of its roundness, words

cannot communicate the experience felt (Hansen, 2016, personal communication). There remains in these peoples and place the resonance of traditions of the peoples of Aotearoa and the Pacific Rim.

In closing, this chapter carried women's voices as data each for its own value. Her recognition of her voice as valid awoke a wonder, and her story with others enabled a context which mirrored and responded through literature and insights gained in auto ethnography. For through the participant's recognition of her naming so too she described being awoken to an ancestral legacy. Her words do evoke distant travellers, knowledge carried forward with support (Pohatu & Pohatu, undated). While mists may cover our childhood appreciation for connection and value, by woman being heard on her terms and in trust, she develops conversations which both reveal and change us. We test our knowledge within various power and gender continuums which impact on our life, and those relationships through which work unfolds. These discoveries are now extended through the following chapter which discuss and both legitimise, and problematise, the contribution of women's voice, spirituality and work.

## Chapter 6. Washing Lines and Wishing Wells - Discussion



Figure 6.1. Simmons-Hansen, (2015). *Heart Song*. Acrylic Ink and foil on canvas.  
Author's collection.

*“Nothing is more important than how you’re experiencing life...What else is there?”  
“Nothing is more sacred to you than how you experience You, as an expression of  
life. What else is there?” (Walsh, 2009, p. 21)*

### Overview

“My hope is to have spirituality come alive for me and to have it in my heart and thinking” “...to have conversations about spirituality (and) ...that social work could be influenced by women’s identities as spiritual beings” (Carole, 2012, individual interview). “Seeking meaning ... connects one to the power of intention” (Dwyer, 2011), to recognise patterns within words, and experiences which reveal the loss and offer opportunity to regain a woman’s inner work personal life and psychic processes (Estés, 1995). Through words we both become reduced, sometimes erased, and then restored (Bickley, 2016, personal communication). As conveyed through the imagery above, it is within the patterning conveyed by the shapes and space (Figure 6.1) wherein we begin to recognise an entity, come to remember or regain appreciation of our life landscape as benevolence (Royal, 2002).

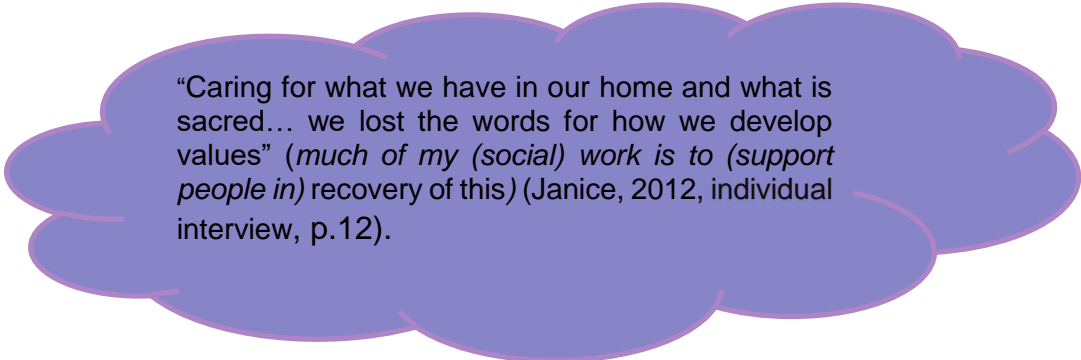


Any loss of meaning produces drudgery, felt in a woman's work of attending to washing lines, but this does not subsume. Every woman also carries some memory, some image as her wishing well. As the Celtic researcher, I experienced women named some reclamation from the research. Her words awakened her contribution in singing this world alive (Blumensten, 2012). Through the seventeen interviews, showing of the filmed work, two podcasts, the review of literature and auto ethnography, support for her knowing of spirit through mythologies, song, instinct meaning, careful guarding of ones inner life as ritual then became conscious having been intentional sought. We recognised how poetic prose which enables the world where possibility can exist , then be explored and so enable healing. For fantasy and poetic arts reconstruct our relationship within spatial temporary time, that within the research engagements, time would be suspended. This enabled women participants remembering what seemed alienated as that which opens into "the Old Wild Mother in land, river", (Estés, 1995, p. 414). Chapter 6 Washing Lines and Wishing Wells calls on the formula of the everyday and narratives of resilience; the washing line being a symbol of women's work and equally connection both gender wise, class wise both cultural and societal. Washing carried on a line; how this is done has in times been one of the ways women participants speak back. The words introduce conceptual metaphor. They conveyed the formula of resilience and of hope. Just so the imagery is of two birds holding presence and feeding the other feature as a literal metaphor.

For a "voice can carry a world towards you" (O'Donohue, 2004, p. 74). Each participant's initial goal, was to speak. How these experiences charged these women's awareness, self-care, their situation and what is next for them both in the workplace and profession provided findings which are explored here. These womens' experiences represented multiple ways of knowing and their poetic language recovered fantasy tales within which we each may restore(y) lives. As part of the research myself, I offer three approaches to sense making in the chapter: being woman, research participant, and social work practitioner/ educator. None of these were completely separate. Just as in the Irish River dance there is an unseen yet understood stream beneath and informing the body of dancers, the music's beat, the space between the movements. That these flow, informed the total transformative beauty of the experience. I give into this chapter

what I think these mean by acknowledging the patternings which come together for me.

Many days begin with household chores: mending, washing, kitchen dishes. As I began to seek the focus on this work I see the basket containing 'clothing to be repaired' (2014, Auto ethnography). Collecting clothing, I check the older threads for durability. This act held an appropriateness for my attention to this chapter. Within the familiar and worn threads of my life I draw together meaning. By carefully placed care, or stitching into exhausted places I check and ensure my integrity and a garment's ongoing life. Appropriately, this chapter examines the research's main theme and ideas. For the Celtic imagination knows all parts in a day contain meaning, as a day itself is a sacred entity which hold us (O'Donohue, 1997). The words form the research conversations. Words drew women's awareness to the familiar and into capacities previously unseen such as the example, where spirituality as their philosophy, orientation, and analysis. The personal held our linkage beyond the elements of our knowing, experiences and knowledge, into our appreciation of nature and an acknowledgment of Spiritual as the invisible embrace of values, hope and appreciation felt around human life.




"Caring for what we have in our home and what is sacred... we lost the words for how we develop values" (*much of my (social) work is to (support people in) recovery of this*) (Janice, 2012, individual interview, p.12).

Through recognition, a dimness lifted, so that we felt the gravitational forces around our lives, the grander text of spirit as traditional and enduring. We name for ourselves what had been mind, body and spirit system more often obscured if approached by a scholar's abstraction. The researcher drew on cultural and individual practices, the seeking of spiritual meaning with intention which connects one's intention in work, beyond drudgery into the potential available in human life (Dwyer, 2011; Royal, 2002).

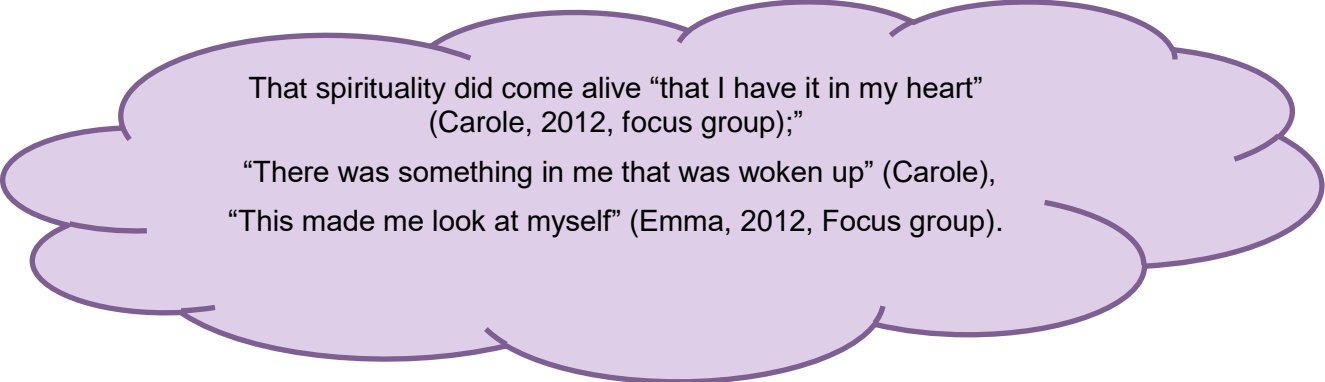
Spirituality as an active force moving between soul and this world itself, drew participants to appreciation, critique, how their stories aligned with kindred, and enduring, indigenous, or traditional learning. The literature reviewed extended to knowledge both published, verbalised, and practiced, to provide the fine thread of previously subjugated materials, in which women participants did respond. When we are conscious of these gravitational fields about us, “we ... learn to reconnect with ourselves so we can stand for something which is greater than ourselves” (Markova, 2000, p.14). One of the manner these natural perceptions can occur, is the practice tradition of mothers, and aunties, in teaching daughters by bringing them into acknowledgment, learning, consciousness of the passages from child, maiden, woman, and crone (Estés,1995). In their work in community, the capacities of social workers in understanding the spirited nature of these journeys beyond, focus only on psycho-physical social development. These can be transformative as relayed in the simple statement that spirit is always with them, for by the recall of loved ones whom have passed, we can feel their love and support for us in the moments and the issues we face

Through this chapter’s discussion, the themes of the findings are gathered through the participant’s voice, literature and auto ethnography. This chapter conveys those findings around these workers’ identity, hopes and actions. These acts of speaking being an enactment of what it is which we speak. By speaking we draw on the body and so perform a dissertation in/between research and political spaces (Nolan, 2005). As each woman is seen and heard, she described her momentary joy, as her message is passed to that moment (Pohatu, 2015, personal communication). Her words enable crucial negotiation of meaning, authenticity and work (Pohatu & Pohatu, undated). The spirit brings into her work, aspects the mind cannot, the enlarged landscape and purpose about her life. This is that which endures in ancestry, traditions, hope and appreciation, where the parts enabled the whole and best understood as a holographic effect (Meyer, 2012). It is the light falling across all which allowed insight – Āta (Refer Chapter 2, Figure 2.4).



By our naming, (so) we become accountable  
(Cheryl, 2012, interview).

The discussion and findings emerge from the research questions and conversations. The women's knowledge was reclaimed as heard for her voice was valued alongside literature and auto ethnographic aspects of the methods. Participants' thoughts, reflections and insights are outlined and honoured in this section. In practice, the notions of spirituality reviewed in the literature review chapters did come out in the voices of the participants and the opening of self which as the researcher participants I understood as enabled by our work (Figure 1.4; Figure 1.5).



That spirituality did come alive "that I have it in my heart"  
(Carole, 2012, focus group);

"There was something in me that was woken up" (Carole),

"This made me look at myself" (Emma, 2012, Focus group).

Women participants identified what had been closed off, her tender relationships receded through wounding, and her deception, that she is culturally rejected, unreal, or "weird" (Pam, 2012, interview). Her recognition of wounding did not make each woman less. From that wounding, participants described healing for herself and her world. For the broken are perfectly placed to heal this world (Rumi, unknown date). Experiences of abuse, and inner disconnection generated some fear of intimacy about one's self and trust becomes potentially projected outward in our relationship experience (Samuels, 1993). Anything unconscious will be acted out at work. The invitation extended to find words and share as women in professional bodies is to reclaim the ways we perceive the world, and are within it.

Individual interviews and a focus group were shared by Cheryl, Chrissie, Emma, Pam, Reona, Emma, Rose, Suzi, Pam, Janice, and Merrill in 2012. The filmed work, *Women and Spirit* developed with Rachel, Rupal, Wendy, Helen, Heidi, Janice, Pikiteora and Caz through 2013. Two additional podcasts were contributed to through 2015 from a nurse and midwife, moved by the original women social workers and interested in sharing.

For “even when pressured by the most distorted cultural and psychic messages, even with a predator loose in the culture or in the personal psyche, she still hears original wild instructions” (Estés, 1995, p.436). So, it can be that to outsmart the predator, a woman does what enables women participants to survive. The women’s statements are understood as complete in themselves. The voices are considered here in the context provided by both literature, and auto ethnography and further findings are highlighted. Women participants did share their spiritual identity in the specific context of their work in Aotearoa and offered their discoveries for other women and for the research thesis. These connections and delineations are the themes which follow:

- i.* Woman, identity and metaphor
- ii.* Appreciative care as practice knowledge in the work.
- iii.* Spirituality travelling within other bodies of knowledge
- iv.* Can Spirituality save Social Work?
- v.* Spirit and positive emotion.

The resultant action: the researcher and the work

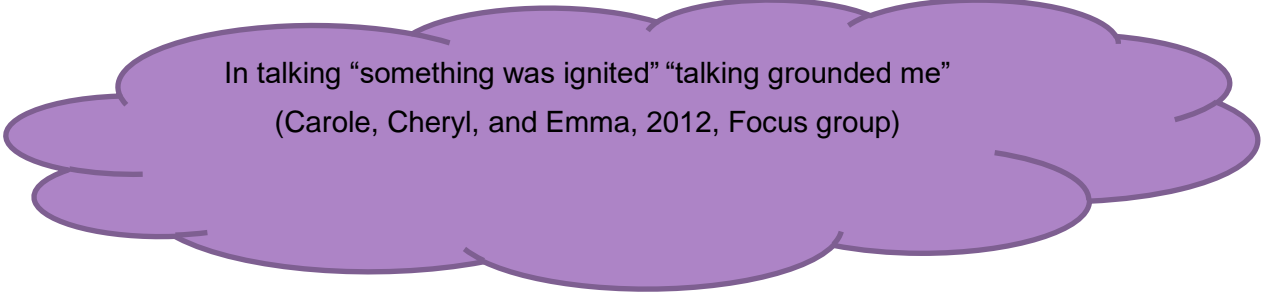
- vi.* The women developing the work, the website, film, community involvement.
- vii.* Spirituality and practice: Academy, recognition and care.
- viii.* Toward recommendations

### **Woman: Identity, metaphor and image**

The findings are illuminated, given spirit is what I as research/ participant sensed as a light people are hungry for. Through the act of a woman speaking and exploring her knowing, she drew on metaphoric image or wonder tales, that through her voice and interview she/we structured the construction of interdependencies of time and space (Zipes, 2000). One element was the women recognisant of the supernatural, as the magical patterned in their everyday (recalling her poutamu, greenstone, Chrissie, 2012, interview.). Such magical presence is, as a whole universe, or is reduced into one potent part.

Spiritual tales then recalled, are enacted in a living magical world detached from our own in space and time, yet anchored in reality, to bridge personal specific boundaries to enable women participants to communicate where her knowledge remains safe, and coded, represented with integrity. She names a

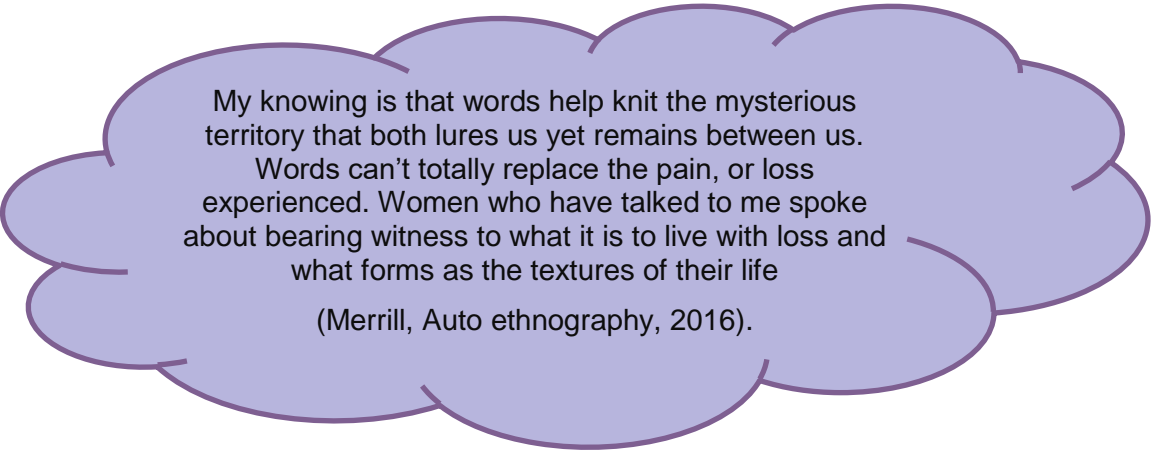
Primary world, her own real world, and that of a Secondary world both sacred, magical and spiritual. In her communication of this, her use of generative metaphors, sayings which tend to juxtapose two words in evocative ways which 'unstick' social systems. For example: 'sustainable development'.



In talking "something was ignited" "talking grounded me"  
(Carole, Cheryl, and Emma, 2012, Focus group)

True to fantasy tales, these spiritual conversations combined "Primary and Secondary worlds with its own geography, history, and natural laws" which enable her to understand herself, just as in a fantasy an individual understands an animal's language. (Zipes, 2000, p.152). This is a space where there is the suspension of disbelief. To share in these moments, became recognised by each woman as expressive, rich and consistent with her meaning and identity. In "women's process of learning the underworld, it is a psychic fact that ...giving birth to a beautiful thing, something mean will also arise...something jealous, ... disdainful" (Estés, 1995, p. 437).

The experience of moments of authenticity enabled participants to develop further conversations with family, colleagues, workplaces and be aware of that cultural legacy which carried forth the shadow world.



My knowing is that words help knit the mysterious territory that both lures us yet remains between us. Words can't totally replace the pain, or loss experienced. Women who have talked to me spoke about bearing witness to what it is to live with loss and what forms as the textures of their life  
(Merrill, Auto ethnography, 2016).

These women participants identified how naming their spirituality provided support relationally, physically, and emotionally. There emerged increased meaning they located through their spiritual senses enabling each woman's practical and philosophically integration. Their discovery marked the meaning of these moments, k/new spaces where a magic patterning was found (Wendy, 2014, filmed work). An extraordinary life emerged from change in human insight (Dwyer, 2009) and this is applicable when alongside those troubled and in situations where there may be no answers (Didion, 2005; Donnelly, 1981). Words guided the women participants to meaning when what is felt as nothingness can in time reveal wisdom. These were those gravitational fields external to and internalised to each participant (Durie, 2014).

As the researcher and practitioner educator, my own understanding is those openings form from self and purpose, work and place and beauty (Figure 1.4). It is certainly our cultural sense by which worlds become revealed and available to us. Through metaphor and within prose, these patterned tensions between beat and stillness provoke that metronome which ticks profoundly beneath everyday talk and tease our unconsciousness (Heaney, 1996). Indigenous enduring languages such as Scottish Gaelic, Yetholm Gypsy, Romney, Cymru, Welsh, and Te Reo Māori, when spoken evoke entire worlds rendered invisible previously. Worlds where wisdom, traditions, and practices, remain for consideration of current issues which we face. The act of bringing her words to her experiences allows women's previously unspoken spiritual practices to become more overt for her. The birth or revelation of new ideas can cause dispiriting, as power must shift-and fatigued women participants bear much of the brunt for daily duties and their wholeness in this.

Each participant's sharing and reflection on these, informed her ongoing identification of herself, community and her work. These clearly deliberated ways of each woman and her way of being in the world (Spender, 1980; Gilligan, 1982; Spoonley, 2005). The effect or revelation of the experience in being listened to, when shared in focus groups drew attention to women participants being heard on their terms, and recognition of spaces for this increased expression, freed thinking and action within her context of Social Work and life.

"It's how I work; it cannot be any other way" (Helen, 2014, film)

To be listened to as an experience, strengthened many participants resolve to talk and listen, to support the focus with colleagues, family, and to hear them. This resolve developed capacity to wonder on the richness of ways of being in the world. Being attentive in this manner, required women participants to remain connected as each other explored meaning within ancient and old traditions, knowledge carried in the caring root of humane social work practice (O'Donoghue, 2002). To talk in their metaphor, serves to remind women's expression of what made sense and this in the experience of being heard was to embody and inhabit this authenticity (Madison, 2014). Through the incorporation and interrogation of metaphor further developed the specific communication in response to earth's elements. The metaphor image of water crossed cultures (Rosie, Pam, Janice) and we became the metaphor which we loved the most.

Rosie- Wairarapa (Masterton) English, Welsh, French
Pam-Aryshire traders, Yetholm Gypsy, Romany, Cymru, Welsh
Janice- Wairarapa, Wellington - Kiwi, English, Scottish

Further when speaking together, women re-dressed a fragmentation which mist's access to collective ancestry potentially addressing these dynamics of women participants as the underworld. Through her metaphor woman speaks into her value, her inner work rather than her or this being worthless, dirty, and unclean.

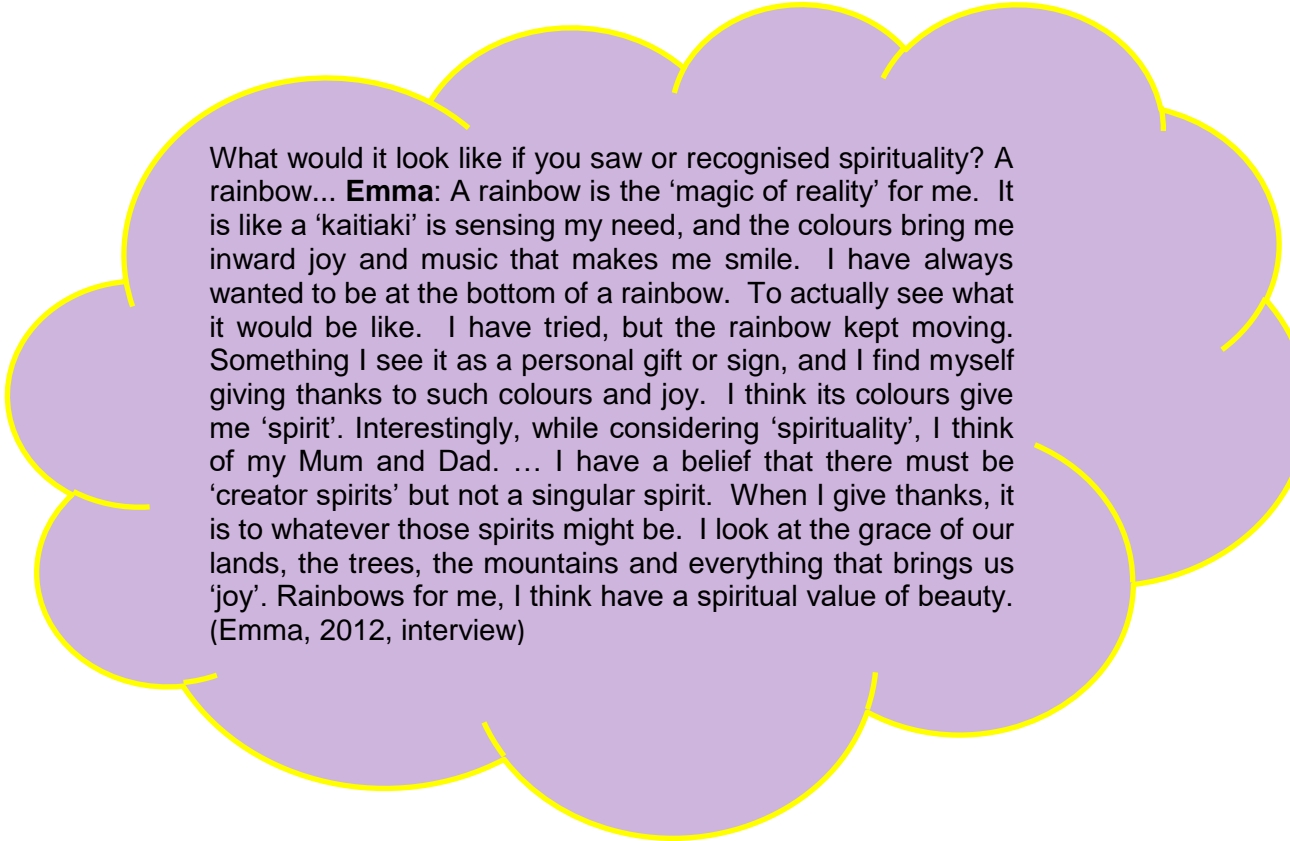
For this skill to work "in different spaces and bringing myself into that", remains generally unrecognised (Janice, 2012, individual interview).

The metaphor often attributed in women by cultures also utilised veiling practices which separated her world, work, in but not of, the world of men. Within the 'veiled space' of talking together, comparative discussion around language and Māori and non-Māori participants reveal interesting ideas and at times very different perspectives and experiences between the participants. However, women participants identified of walking on the earth, a 'veiling' ritual for both her walking meditatively on entering work and leaving. It is suggested that we rely particularly on the metaphor carried in stories as our bodies change and age. It is through the story that we express a love of life, our involvement with people,



and the world where we held presence, visibility, discovering significant meanings (Meyerhoff, 2007).

Imagery metaphor such as when women spoke of water and conceptual imagery (women participants spoke of their relationship with trees, flowers, bare branches) enabled the sharing meaning in terms of attending and perceiving.



What would it look like if you saw or recognised spirituality? A rainbow... **Emma:** A rainbow is the 'magic of reality' for me. It is like a 'kaitiaki' is sensing my need, and the colours bring me inward joy and music that makes me smile. I have always wanted to be at the bottom of a rainbow. To actually see what it would be like. I have tried, but the rainbow kept moving. Something I see it as a personal gift or sign, and I find myself giving thanks to such colours and joy. I think its colours give me 'spirit'. Interestingly, while considering 'spirituality', I think of my Mum and Dad. ... I have a belief that there must be 'creator spirits' but not a singular spirit. When I give thanks, it is to whatever those spirits might be. I look at the grace of our lands, the trees, the mountains and everything that brings us 'joy'. Rainbows for me, I think have a spiritual value of beauty. (Emma, 2012, interview)

The consideration of the metaphor and stories offered a reflexive method wherein while human life has confines and limitations such as time, the women participants reach beyond present frontiers to the source which may have been less visible. Each woman is the interpreter of her story of spirituality yet her use of metaphor communicated beyond intrapersonal meaning and entwined cultural and human legacies so these existed alongside her world of social work. She negotiated through her awareness of her strengths and weakness around spirituality.

Emma spoke through her metaphor of stars and of the rainbow, becoming seemingly lost at times as she listened to her story. For while the story is always circular, it carried the potential for the listener transformation in each story resides the story of the world (Meyerhoff, 2007). In these ways, the researcher proposes that these women's actions connect the earthly, the human, and the divine. This

too being of the word *blessing* in its original *bledsian*, meaning to express with blood where the force of life is sustained. Emma later describes that transformation by her increased awareness of beauty around her, in that she too was spiritually active and understood that through her experience.

Participants described a renewed sense of self; they spoke and heard from the edges of what had ever been shared. The poetic expression conveys what is rude, worn raw in being discovered a(k)new anew (Edwards, 2011, August). This new weaving requiring falling out of and coming into renewed self-identity, and can mark an ability to understand the nature of change and to change yourself so to engage in self-determination. Even when the original circumstance is “rendered not just merely different ... but altered radically ... and impossible to return to” (Walsh, 2009, p. 16).

Spirit meaning enabled women in the research to reach further into workplace moments than through the mind alone. It is also about claiming space to do so, to critique and act. Cheryl, and Rose (2012, individual interviews) suggest such intention when alongside people at thresholds of birth and death, where intention effects what meaning that future which comes through us, will hold (Dwyer, 2009). This is the proposition; as we think so we are. Birthing can be a complex site of entering an underworld, where matriarchal lights of hope along with gems which burst from frustration, loss and despair. These period of wandering leads us to a deepened attention and capacity for the poignancy of the body and the wild world. Patterning marked woman’s labour in endurance, appreciation, fortitude and patience, for she felt these just as the loved of her family were recognisable as spiritual qualities or attributes. Just as by her labour, a birthing mother is released to the power in and equally the fragility around life so our metaphors place us in unique ways, together.

Women participants in their review of their early experience of spirituality described feeling the effect of loved ones whom continue each day to bless them with love and prayer. While some see a light, others sense immeasurable gifts as if from friends of their heart. “In these times of greed and externality, there is such unusual beauty in having friends who practice profound faithfulness to us” ...there are often lonesome frontiers we could never endure...without the inner sheltering offered to us by these friends” (O’Donohue, 2008, p. 210). The effect of

compassionate love as that benevolence kindness also included the form of (and role of) eros. This affection of sensual sexuality having space within social work became evident in the eurythmic almost hypnotic spirituality within the rich tapestry of the film, and podcasts from the research.

In living a life that each woman recognised as faithful to its integrity, the gift of these friends appears immeasurable. Describing recognition of children, of child birth experiences, as where place opens into the very real potential of death, so that these alter our usual gaze (Bidois, 2012) and we have experienced a tenderness towards the new born, evidencing a type of magic or patterning across generations as old as humankind. The patterning enable access also into an opening across what can be experienced as physical into spiritual legacies. For when we see tiny toes, curled fingers, bruised heads, and sweet scents, there is triggered an invisible embrace as old as this world. This embrace marks various exchanges, particularly through which one life may be offered for another. These are those openings through which heritage and legacy is passed (O'Donohue, 2003). Through such openings, we find we are less individual but have reformed as parents, aunties, uncles, grandparents. We are changed by what we witness and how we speak of this.

To speak is part of acting out the knowledge of where one comes from and is to become conscious of how the duties and care in one's outer daily work life are the care of the inner spiritual integrity (Moore, 1992). As in the interview, the images in filmed experience express's these participants' unique and universal focus, the centre as the most powerful aspect for a practitioner (Sophronia Smith, 2014, personal correspondence). As the researcher participant, these moments of deepened insight held implication for employment choices should elitist and insular framing of professional knowledge exist only to cut women participants off from their own knowing (Avni, 1991).

There are unseen elements of an embrace in which we are changed for through our bodies we enact how identity authentic in this moment and this now extends, across previously defined public private spaces (Madison, 2014). This experience and those of others which I witnessed supports my self-awareness, as felt and caught, rather than taught. By the research opportunity, as enabling participants in naming their thoughts and feelings, identity is affirmed, and some



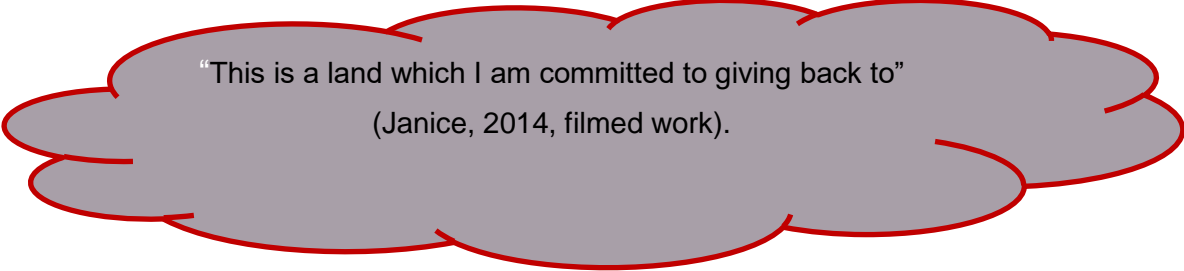
That, “(to) dance is my fundamental language (my prayer)” (Rupal, 2012, interview).

“Spirit is gentle, it is (in my) listening with a suicidal youth until he sees the relationship in the parts of his life, and names his hopefulness as restored” (Chrissie, 2012, interview).

group identity emerges being understood a unique to a whole group. Through their practice of identity in new ways in their work, the women as a group are changed. This offered an invisible element into practice, elements which remain largely unaccounted for in reports of transformational work.

The desire we hold as human to that deep kindness residing in the heart of all life (O'Donohue, 1997). Kindness holds its presence which you can find in patterning, in beauty's presence became evident through the participant's imagery such as ecological, traditions, or ancestry, as her enduring technologies protected in this context, in the legacy of the ideas and the science of her people (Cajete, 2000). For the vanished place where these remain is memory. In the research moments women participants harvest from a secret place; for “without memory, you would not be who you are” (O'Donohue, 2003, p. 211).

Through these acts of memory and self-disclosure we increased what is available for the public self and its work amongst peoples. When each woman spoke, her re-collection is drawn on in this experience where she is real (Hartman, 1992). In our stories, we carry the technologies of understanding which lie in our relationships to metaphor, image, values as for stones, loved gifts, water source and more. Resonances of experiences live within things as within us, something which gained memory of who we are and why we are here. A legacy between our own story and the stories held within this earth. I am the river; the river is me.



“This is a land which I am committed to giving back to”  
(Janice, 2014, filmed work).

Through metaphor, technologies are marked which linger within names, images, as models as cultural and family legacy (Meyer, 2012). For example, when considering the understanding aligned with literature and the auto ethnographic exercises, participant Carole's (2012, individual interview) recollections of her experiences of disconnect and resurrection, aligned with how human original connection became misted by colonisation (Huygen, 2007). Women participants spoke also of imagery as the imagery of w-h-o l-e and hole which extended another facet of technology to express the entirety of what was originally identified (Nolan, 2005; Madison, 2014). Metaphor and image stir the unconscious vulnerable part of self, lessening dualistic thinking to enable what is known to the self, what is unknown to self, what is known to others, and what is unknown to others. This teaches the woman also about death as well as qualities needed for her development and whole survival here. She is conscious of ego and self-awareness, and spirit role in orientation images, (one model often recognised in raising self-awareness in social work is termed the Johari Window, (Luft, 1969)).

To have metaphor and imagery remained important to each participant, and in representing the written version of the research experience. These serve the manner to recognise, develop and claim identity. For there are traps, and each woman will need to distinguish her relationship to the female body of knowledge. In old traditions, it through the ritual of human sacrifice of a female deer; that eating the meat and wearing the skin was to belong and become that creature "a ritual of woman since time and beyond" (Estés, 1995, p. 444).

Women participants spoke of her spiritual knowledge within what was known as informed identity, and within her practice of social work. In speaking, her drew on being and knowing in the understanding of her body, her experience as well as what she knew of the land as being more than physical. For through each woman's understanding, she formulated her response within the human suffering within her field of work.

Her responses while critical, did not substitute for medical science, clinical skills, resource provision but enabled her integration of integrity and human presence, compassion, care, trust and hope (Refer to Caz, Heidi, Helen, Rachel, Pam, Pikiteora, and Wendy, 2013, Filmed work on CD). As the Celtic woman

participant, the integrity of each fine fibre are essential to the integrity of thread and finished garment; that in the research the flow in the metaphor and image carry what may have been unnamed into the weave which holds this world together (O'Donohue, 2003). As I recover my words so I recovered my world. I also recover relationships

When we speak and we hear our self, this awakens our knowing of who we are, and this within the ways the living world invite us into its invisible rhythm. I am invited into the power of intentional connection with a legacy which reveals to me the world. The beautiful interview moments exist at the edges of what is known, precisely because there is nothing to lose and everything to give away (Turner, cited in O'Donohue, 2003, p. 38). We are complete, for what is known as broken in us also is perfectly placed in its truth to heal what is equally broken in this world (Rumi, unknown date). This human faithfulness towards kindness is one which values or acknowledge the capacities in mystery, infinity, the dignity of silence and stillness (O'Donohue, 1997).

By drawing on, and trusting image and metaphor which arose, energies in the work become visible which are "so profound, words cannot wrap around them" (Gonzales, 2012, p.16). Carole states that her transcript accuracy was secondary because she drew intention to trust and respect therefore intent for spirituality in the interview engagement (2012, Focus group), to learn trust both towards oneself, and extended outward offers experiences of being cared for. These held significance to (Carole 2012, focus group) in imagining a different world of care; "to imagine us as different people in the world (is) where there lie different possibilities" ... (Smith, 2012, personal communication, September 10<sup>th</sup>, adapted).

### **Imagination and Metaphors**

Through engagement imagination and metaphor, women in the research drew those transformational elements including generative metaphors to the findings. One metaphor generated was 'intuitive knowingness'.

This could affirm how a participant's feelings act as her knowledge system, which carried her legacy of wisdoms, perhaps in code. Collectively many participants had accepted a shared metaphor. I remain exploring the proposal

that pōwhiri also served as a personal and cross-cultural metaphor to communicate in two ways to her, and of this knowledge in an overt manner through a shared ritual. Participants, while exploring their spirituality, named their personal recognition of coming alongside or within the world of tangata whenua in pōwhiri, and of this experience igniting the communication of their ancestry within them. This is no attempt to speak for all Māori but only to offer my understanding. It is the metaphor which serves to cross the relationship of belief in the nature of reality, and a woman's ontology related to her understanding. The metaphor retains knowledge of how there resides a layered context connecting one's self and one's centre so these "solidified me" (Rupal, 2012, focus group). Metaphor serves how in fantasy space exists where time is temporarily suspended, and codes carry meaning to guide relationship and situation. These support "a temporary state of enchantment where possibility resides. As soon as suspension of disbelief is disturbed...art has failed (Tolkien cited by Zipes, 2000, p.153).

Metaphorical codes are identified to signal an individual's internal awareness and through its sharing generated and created ways of being in the world (Radner, 1993). These being felt authentic mark meaningful places for further research. It is women participants talking together which generated shared forms of knowledge which enabled power through the assertion of itself in every grain or word (Foucault, 1977). Generative metaphors as words, revealed powerful answers both personal and professional, to issues experienced within the social systems in which the participants worked. The metaphoric expressions served the context of listening to each woman's voice and enabling power. Power as psychological, spiritual, emotional and contextual for herself and relation in her action in being with others. By speaking and being heard, the sense of women was experienced as solid, real (context being identified by Murphy, detail of power in Process Orientated Psychology. (Personal communication, 2013).

The communicative quality of the metaphor enabled a vibrant relatedness as within kin, where social connection and cohesion formed knowledge and spirit is felt. The metaphor communicated through image, metaphor, so "that which is near and close" sat alongside her access to her knowing, as a cosmo logic (Gonzales, 2012, p.16).

The women participants expressed care with regards to their words, metaphors and renewed knowledge of self, and therefore how to work with spiritual inquiry of another's spirituality. This knowledge named, can be easily rendered as a form of wealth, yet can also exist where the power of knowledge and wellness of relationship sustained each other. For "knowledge linked to power, not only assumes the authority of 'the (real) truth', but has the power to make itself true" (Foucault, 1977, p. 27). The women communicated clearly their sense a correspondent ethic between relationship and responsibility through the joy felt within their interdependence within the focus group (Suzi, 2012, Focus group) and clearly that spirituality was not for an agenda of proselytising.

Women participants reflected over the social work profession's and social work workplaces failure to acknowledge the rich distinction of each worker's spiritual resources as being merely to support the unchallenged assumption of reality as a single mode of 'social experience and interpretation' (Gilligan, 1982, p.173). As a woman, I reflected on being held by this assumption which silences women while her words can enable resistance and resilience and enabled self-care. The example modelled by care, does communicate complex and multiple level relationships where each woman's practice of connectivity and also served her as the point of reality, and extended her ability to question and contribute. The following figures depict my own consideration as how an awareness develops. As a process, this being provocatively as Real, these represent emerging understanding as *Living Re(a)lationship Prism*, Figure 6.2 which follows. As a sequenced figure, this is informed both by participants' words, literature, and the auto ethnography to develop through the format: A, B, C.

Through reflection on their interviews, women participants described an increased sense of joy, confidence in support of their articulation into spiritual knowledge and active social work. Such transformation is akin to development spiritually, for participants in different philosophies as being seen a-new, seeing anew, and re-newing relationship (Carole, 2012, individual interview). The knowledge connects the meaning made by each inward to their identity, and externally to all life. The knowledge, knowing which is sensed as total time re written, and sensed by unique cultural lenses as knowledge previously unseen, became seen and marked patterns available to inform relationships in any time, place, kaupapa (Pohatu, 2009). These insights grew through women participants



sharing as women and in a manner which orients the inner landscape of the human heart and how we can dig deep into understanding of our life's relationship within this place. The re(al)ationship as those openings (Figure 1.4) where (k)new orientation emerges in which to inform our life, purpose and spirit (Edwards, 2011; O'Donohue, 1997).

**A.** In an early stage of consciousness of one's spirituality, there was an awareness of overwhelming chaos, recognised as what I don't know, or not knowing. This necessary place from where 'we step into a larger space of our self and this world'. Often characterised in terms of being over whelmed, the stage where I may feel alone, and vulnerable-yet I recognise how darkness also heals. Being here, deepening my familiarity with the internal world, and where I see my life as part of an older trajectory. I step aside from traps, from my ego ensnared self to touch fuller growth (Estes, 1992; Simmons-Hansen, 2013)

**B.** The women and I became conscious of 'extraordinary' God experiences. Teachers, either as a bird or tree, or incidents become understood as sources of knowledge for us. We come into relationship with guidance, learning and development patterns; magical thinking by which we recognise as 'everything is there at the time we need it'. We enter into the mystery of paradox. To know is also to 'not know' just as to look into darkness gradually I distinguish form in the silence. We became conscious that world /spirit is all around us. We understand the 'word' as the living world, an overwhelming peace which listens to the connectedness of everything; is this the embrace of the Celtic goddess of darkness, Brigid, or Tuatha Dé Danann?

**C.** Here lies a "kind of magic" (Wendy, 2014 Filmed interview)., into places which open and the world rushed in. where we recognise memories side by side (total time) Here is a peace that emerges with simplicity, freedom lightness and enhanced sense of humour. We have a knowing without words. There is awareness that the foundation or basis of the universe is love. Which touches all life, human life and lands (Estes, 1992). Separation from spirit becomes an illusion (Simmons-Hansen, 2013, auto ethnography).

*Figure 6.2. The Living Re(a)lationship Prism: A.B.C.*

*Inspiration in application of intention deliberation.* The researcher has described the dynamics of *Āta*, our inight activated in deliberation, in intentional, in careful movement towards a beneficial purpose (Pohatu, 2004), so the power of intentionality calls to my life and serves at times as more effectively than rational logic could define. Emma's simultaneous recall where the rainbow god, and her love of star glitter gave her a new meaning of spirituality (in 2012, individual interview). Figure 6.3 develops these findings from my experience.

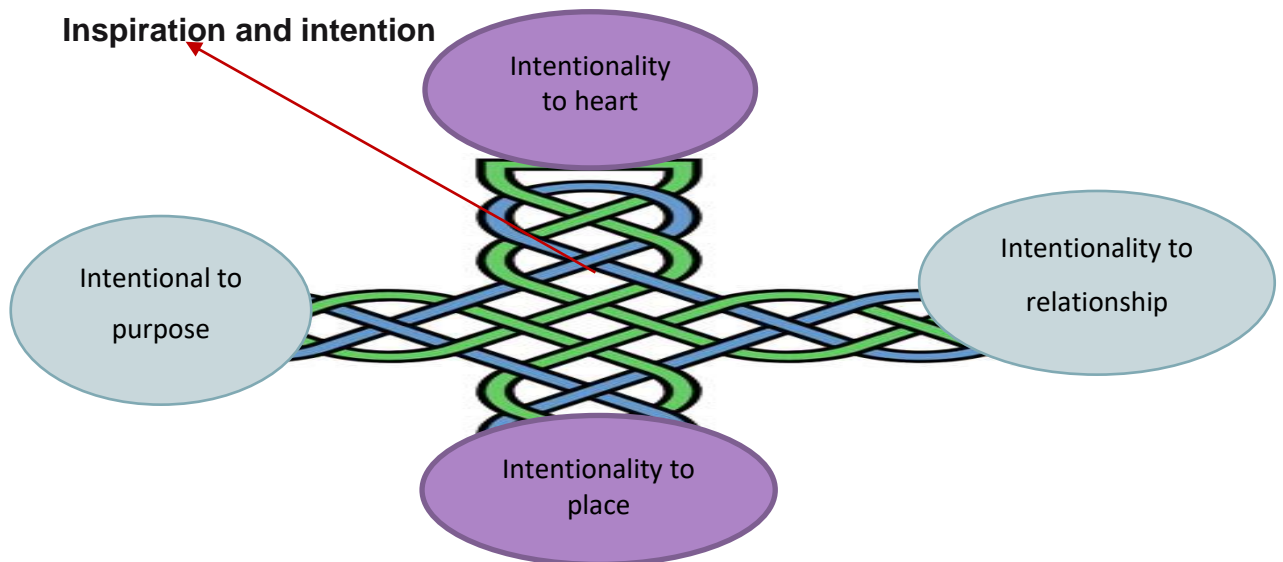


Figure 6.3: *The Celtic cross. Explanation: the figure is formed through each thread and equally the sum of the whole.*

As a Celtic woman and educator, four themes were present in the research and these are conveyed within the image above. These are as follows:

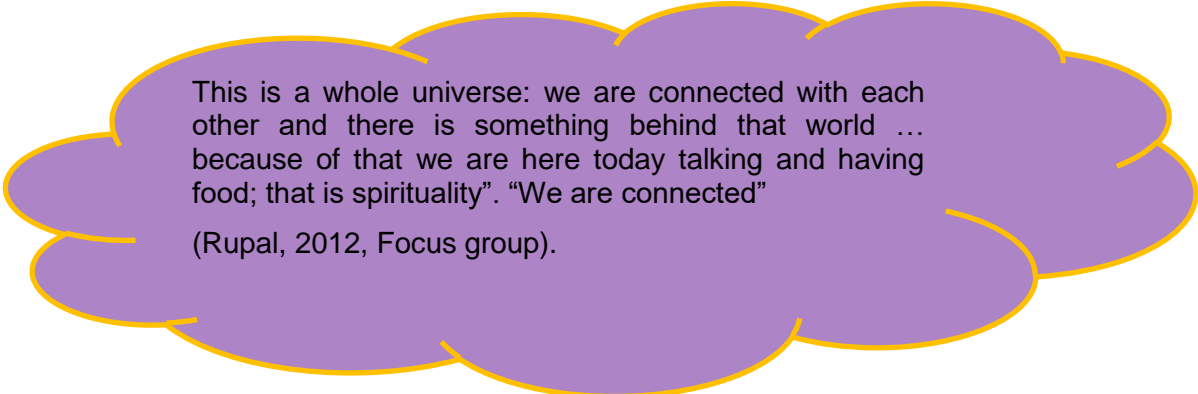
1 - *Heart* - in Gaelic as *croí* conveyed women's committed acts of courage, which of necessity activate and maintain the heart of relationships.

2 - *Relationships* – the skill in coming into the threads where another lives. Spiritual intelligence is recognised both as a connection and equally marks the capacity to note unique distinctions, for the spaces between the threads enable the grander weave (Wilson, 2008).

3 - *Place* –as metaphor, the cross marks touch with multiple experience, one's centre and total time. Equally that the centre 'sings' to the parts within the universe. This conveys peoples and experiences taken in and cherished by me. In social work that I do not get over some people rather I cherish them through my being here.

4 - *Purpose* - the weave formed from the integrity of each thread is required in terms of the individual woman speaking of her spiritual centre, her reality.

For myself, the image expressed the holograph: spirit, body, mind, knowing, knowledge, offer congruence to how I experienced that I, and possibly these women participants understood and described themselves, and how I understood the research through their company. The metaphor enabled my own and others relationship imaginatively in a manner discrete from more usual cross-cultural narratives.



This is a whole universe: we are connected with each other and there is something behind that world ... because of that we are here today talking and having food; that is spirituality". "We are connected"

(Rupal, 2012, Focus group).

Huygen's (2007) work focused through an image drawn on from childhood, of being in landscape and these now as remnants in a dream world, inform understanding of coming together and of social justice here (Faulkner, 2011). This is the work to discover your world, then with all your heart give yourself to it (Buddha, n. d). By focus on heart, purpose, place, relationship, so through imagination I noted a connection with a greater power of intention, a larger synergy in this universe. Emma, one participant, had seen this through the metaphor of ebony and ivory, a piano keyboard (Hall, 2012).

Questions remained for the participants, and amongst the queries for ongoing deliberations were "do many workers however fail to respond to the significance of the spiritual just as they may fail authenticity and the mystery of being human and wounded here?" If further women are supported to recognise and are listened to, then their intentional application to be available to those they work alongside in words, metaphor, images, maps of meaning, experiences would enrich her comprehension of her identity, authenticity, and work (O'Donohue, 2003). This leads to the second theme in the findings.

## **The power of appreciative care**

Women participants identified their knowledge of spiritual meaning formed in relationship through their appreciation for the meaning found in the visible and the invisible world.

The identification included appreciative trust of self. For “we do not see things as they are, we see things as we are” (Anaïs Nin, undated). Through this research, what we may have come to mistake as our identity, may trouble the magic and medicine carried in the archetype Wild Woman, just as a river which flows in spite of being denigrated as beneath the manmade surface of society. This proffers a fundamental humanising act, to ask what it is to be authentic, humane, and women in the profession of social work. These reflections and analysis must continue to problematise and enrich appreciation for the human construction of profession, clients, service and to also re-examine deeper profound needs which come through the doorways of social services seeking shelter, comfort, belonging, and meaning. Through a care for multiple truths from which students may make sense of their world, appreciative intention connects the power to care as an enduring centre. This enabled analysis about the agenda behind neoliberalism for me as a social work educator (Finch, & McKendrick, 2015). Appreciation as an enduring knowledge associated with spirituality offers layering of meaning to momentary choices, steps taken where we acknowledge loss, find a pathway and legacy stirs around our life.

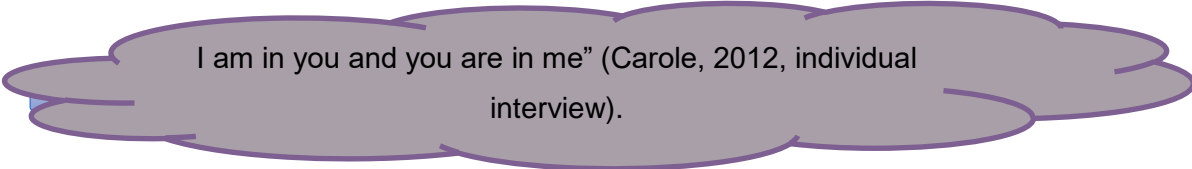
The basis of appreciation can form working from one’s self outwards and applied in these findings. For it is when “you understand where you come from, that you can understand you belong to this world” (Anon). Through naming what is, to be in touch with one’s centre, so this centre opens one to appreciate how everything has voice. Either the bird call, the arched tree branch, water droplets; all spoke powerfully, when the participants shared together. Their sensitivity and practice of appreciative care when with another drew a further basis in being here and working out of practice through which the deeper, the more I attend to the soul the more I come to harvest an inheritance either in birth or death. In this interpretation, as to the women in the research and their personal spiritual identity, cultural identity which can be understood as created from the soul, moves to engage in the world. Spirit then carries the experience gathered there

back to the soul world as a mutual enrichment. This too is the order seen in nature: the butterfly's need for nectar and flowering plants for fertilisation (Estés, 1995). In the Celtic interpretation and deliberation, the spirit is created from the soul is just as the physical face becomes shaped by process from this world; spirit moves to engage in the world and then carries the experience gathered there back to the soul world as mutual enrichment. This order too occurs in nature: between the butterfly need for nectar and flowering plants need for fertilisation (Estés, 1995).

In some of the literature and some women's attempts to know soul, the meaning they had known of spirit assisted, in that it becomes 'languaged' capabilities in which to build insight on one subject from obtuse angles. Spirit, recognised in Jungian psychology, is distinguished from an ego which exists within a woman as her psyche. Ego is usually not sensitive so will roughly grab for the surface of that 'soul' which then appears to disappear. It can be only through reflection on spirit, as this is for each of us that we may come across the 'geography' of profound landscapes. These can be where loss, dying, and the nature of death are negotiated and sustained in landscapes rich in spirit. Here rather than our ego self being seduced by the scant versions of human identity, wealth becomes recognised and evocated as our birth rite in our work (White, 2007).

Appreciation creatively illuminated the internal landscape of women's lives. "Imagination awakens the inner eye" (O'Donohue, 2003, p.145), to the gaze of alterity outside of dualistic concepts of life and human identity (Bidois, 2012). With seeing through an appreciative regard so a light into a benevolent landscape in which lies space where we deeply know time, and our connection. For the research, spirit in the space, time, kinship restored womens knowing, that of being synergistically and how we remember and are authentic to this in personal and our cultural identity. Estés described how a woman's soul must have been subservient to her ego, (the ego must succeed in stealing the soul, and 'She' rekind this relationship). A woman attended to her development of identity, and develops boundaries and how to be in the world; "the things of the outer life" (Estés, 1995, p. 272). Then a woman can see further, instinctively, wisely, creatively. When she is devoid from this expression of her wild self, her impulse and relationship with wilderness, she becomes disorientated from knowledge,

wisdoms and healing bundles carried with her (Estés, 1995). Orientation by opportunity for speaking in the research assisted clarity, enabled the suspension of women's disbelief of the rich bundles of healing to enable the social work relationships. Spirituality deepened us.



I am in you and you are in me" (Carole, 2012, individual interview).

Appreciation for where the art in listening also enabled women letting the 'here' reach out and 'lead me' (Bourgeault, 2001 cited in Nicols, 2013.p. 22). Estés writes of the union or mutual presence of opposites, being ego and soul as productive work (1995). For women in the research remained active fashioning herspirit from her ego experiences flesh, tears, blood and bones and assisted by words in this research.

From European myths and stories, it is woman's spirit, her soul, along with the egos intrusion, together produces the spirit child; spirit child inherits dual heritage of world and soul. This is one who may carry messages back and forth between the worlds and carry wisdom which serves her healing. As the researcher, I also saw themes; the weave formed from women, words and the silent spaces left between which all carry wisdom by which to appreciate the fullness of life here.

Working within the research conversations, the appreciative regard can give acknowledgment of these alignments for woman and their development, and these congruent with personal value, personality and meaning. Women participants spoke too of how these are gained and regained through one's service or work (Lips-Wiersma et al., 2011). It is the human ear that can hold an appreciative relationship to language because instinctively we provide metaphor swchich carry in them unique bodies of knowledge recognised as meaningful to our life (Meyer, 2005). Being aware of, and having respect for identity as part of social structures, enable the sense of qualities of spirituality and leaves no (wo)man an island (brackets, researchers addition). Our internal cognitions in relationship to universal external structures are evoked (Chomsky, 1974).

Appreciation orientates my being here, letting this centre reach out and lead me to engendered woman and the related trust. This enabled her unique way of contributing to work and offered her the grounding, within a spirit felt working life where she and others become changed by the embraced possible in this place (Durie, 2007). The findings generated through Appreciative philosophy in interview, focus group discussion and the film making, were of deep relevance to women and stimulated creative practice such as women participants and the film, the website [www.spirit-aotearoa.org](http://www.spirit-aotearoa.org) and pod casts for other professional women. While there are still many cultural restrictions placed over woman's creativity impulses, her working too hard, too long, also exhausts a woman's relationship to hearing her soul, as does holding her grudges. As perhaps when a guardian calls, or the rising of the soul, the *Cailleach an Clochain* or old woman of Clifden, the 'Old One', together with the filmed work offer unique contributions to the findings. It may be a client, or her spirit child who heard the Old One.

Responding to that call can reveal much about the soul's protection, how this may be lost by the ego to be recognised in value by its rediscovery. Here lie the seeds where I recognise, then reclaim activism and social change.

The sense to appreciate draws sensitivity to a deep kindness in all things and what I give back to myself when I forgive. This and the recovery of kindness and care addressed in moments for as women participants shared across gender, class; care will change us in those moments in what and how we see each other and our self through this. These moments offered redress to the separation of people, stories and landscape of this place and recover the emotional and spiritual intelligence essential to meaningful partnership here (Huygen, 2007; Meredith, 1998).

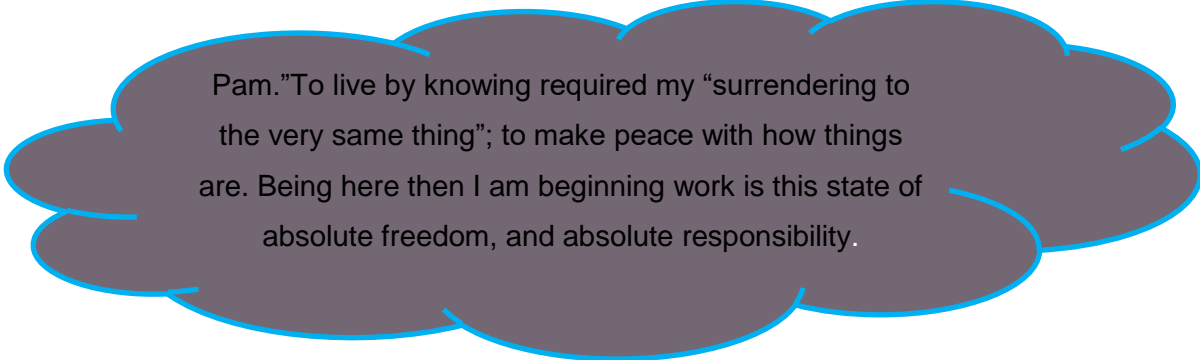
It is terms such as 'cross-cultural' which communicate the awareness of cultures, and an indication of respect for cultural uniqueness. Culture offered women participants the legacy in which appreciative critique delineate and enabled recognition of venerated spaces and preferred ways of relating within individual and collective culture. Given we need to learn to reconnect to our self in order than we may stand for something greater where we recover those disconnected, and the unloved aspects both in our own and perhaps more easily see them in another's actions, (Samuels, 1993). Appreciative critique examines

dominant discourses rather than support the projection of inner disconnection onto others manifesting appreciation as the power of one's wholeness recognised as that gaze of alterity (Bidois, 2012). Some of the women participants struggled with a weight in what it is to be authentic as Māori. That this occurred in the space of religion, faiths. Practices of indigeneity alterity troubled the normalisation of subject and object relationships positioning woman as the passive victim, women as an outsider in a man-made world (Adams, 2012; hooks, 1984). Women participants spoke of their actions in returning to their sources of learning through the spiritual journey into the world, facing our vulnerability and our complex identity roles and returning these to the soul for enrichment, for fuel in facing the unknown.

Appreciative practice added rigour to the relationship as real, humane; intelligence, aliveness is spontaneity, "It ...openness, it is vulnerability". "It is impartiality". "It is the courage to function without conclusions" (adapted from Osho, 1999 cited in Spears, 2014) which of necessity teases the ordering of contemporary social work place.

This work is not an attempt to speak for all women, but to attend to that "life ... where light can unfold its scriptures of colour" (O'Donohue, 2003, p. 84).

Appreciative critique of knowledge and power, the discussion of limitations or barriers to women's spirituality in work, drew attention to their relationships and how they sensed their being here as a place of resilience and resistance (Wade, 2007). Being here, began deliberate dialogue with the idea, dialogue with others' knowing, or the dialogue within her experience with the world (adapted from Meyer, 2005, p. 52). For example, one participant places her open palm on a glass door to engage with a distressed man. He followed and places his palm there and without words, they begin calming, containing. As the fear and anxiety became contained, he too could rationalise and agree to receive the care offered him (Pam, 2012, individual interview).



Pam."To live by knowing required my "surrendering to the very same thing"; to make peace with how things are. Being here then I am beginning work is this state of absolute freedom, and absolute responsibility.



Spirituality enabled me to make peace with very little, knowing very little about love, about others about how life should be". So "not knowing a thing, (I could) walk with gentle knees, ready to drop to them, at any moment that Life dictates it". To "keep an empty hand so it can be bought to your heart when a grief arrives" (Walsh, 2009, p.104).

One distinct finding is how appreciation generates itself in the responses by each woman in formulating her world. Her developed notions of spiritual identity find familiarity and form, so become understood and appreciated within any or all emotional, social, physical, biological, political and economic spirituality. This may be the family crib, the shelter at a water line between sea and coastline, the aunties whom may mark the edge between her family matriarch and that person into which she will grow into.

Comprehensive understanding had been recognised as crucial in supporting women's ongoing wellness and societal capacity for balance (Gilligan, 1982; Hall, 2014; Mikaere, 2004; Spender, 1980) while the components were also aspects of individual identity and wellbeing (Gilligan, 1982, p. 198). In this context, appreciative understanding both "turned the key to turn the door, and (that) we saw how space shaped us" (Meyer, 2005, p. 51). Appreciative philosophy draws us to us and heals the notion that we are separate, disconnected from our living universe. The energy within appreciative care made explicit each life is held as layered knowledge, knowing by which the world is itself actively engaged with its people. When we know where we come from, then we know we belong to the world (anon).

In summary, the findings arise within Appreciative Inquiry and hold relevance to the women and to the researcher. The research question focused findings that became generated within the Appreciative Inquiry approach through discussions. Appreciation appears a traditional knowledge tool to appreciate a relevance to everything engaged through the research relationship, both overtly and covertly. The research experience therefore would increase participants' acknowledgment for the expansive universal, yet highly personalized nature of spirituality in their life and work. Within a personal level, women named their values which in turn generated relevance and spirituality. In appreciative valuing of participation, this offer ways for women participants to see and experience the diverse data, to recognise their contribution into this work where there are few related publications on the topic. The appreciative focus

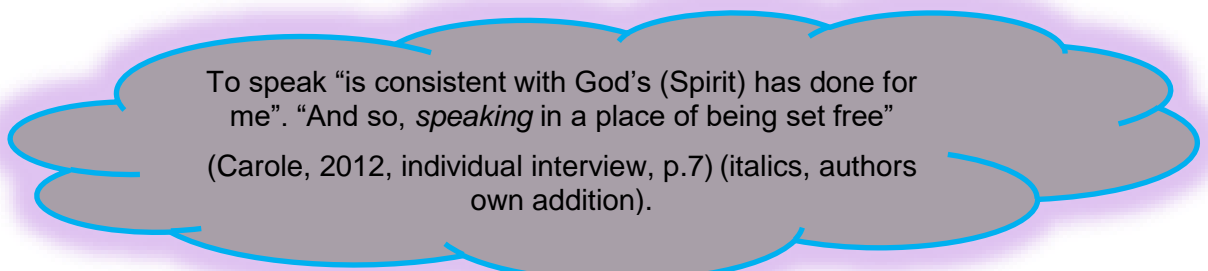
enabled recognition of elements previously unconnected, to now be understood as linked. Being made real because they came from women and shared as through the website and published thesis. These would inform each woman checking on how and what she said, and support her further conversation.

*There can be no expectation that things will get better today*

“Inequality is really unprecedented; (and) the effect of the concentration of wealth is to yield concentration of power. This is extremely unjust in itself (Chomsky, 2015, filmed interview). As a woman in social work practice I consider the recovery and recognition of hope as intentionality while in the work place context of duties, attendance, analysis, and more, does sustain meaningful relationships and practice. These link to a renewed theme of human spirituality and work

### **Care for this knowledge and work**

“A serious vocational calling demands a constant attention to the unknown gravitational fields that surround us and from which we recharge ourselves as if to breath from an atmosphere of possibility itself” (Whyte, 2015). Each participant’s response to spirituality appears to stir that gravitational field which both connected her to the world and conveyed her sensitivities and self-care. This type of engagement is life changing, and where woman began to commit to increased awareness, willing engaging in collective action (film work, gatherings, conversations), and her increased agency or activism as understood in her terms within her work.



To speak “is consistent with God’s (Spirit) has done for me”. “And so, *speaking* in a place of being set free” (Carole, 2012, individual interview, p.7) (italics, authors own addition).

The deep relationship which was felt occurred across features of spirituality as meaning becomes appreciatively expressed in the mystic’s acknowledgement of the mystery of our being here, of how human life is formed with those elements that inform all life, that legacy and its acknowledgment enabled empathy towards unique human circumstance and various bodies of knowledge. Spirituality informs the human engagement both of social worker and

communities in the pursuit of wellbeing, of mauri ora; where how we bring our qualities means we humanise place and time (Pohatu, 2004). The opportunity where spirituality was recognized and shared being itself as one body of knowledge with living connection to all other, is identified by women in the study, related to their context and offered this to the researcher. These elements of human connection along with literature sources and ethnographic insights to previously subjugated experiences, knowing and knowledge.

Significant is the context of care offered to me by Māori women leaders which bought me into appreciation for them and for the spirit in this place both for this specific research and in sustained community work across thirty years. Those women were inclusive of Putiputi O'Brien, of Māori Women's Welfare League, First Māori Nurse, kuia at marae and communities around TeTeko and Erina (Girl) Ata, of Te Whānau Te Apanui, Tuhoē and social work kaiako and practitioner. These also include Emma Webber Dreadon, Ngāti Kahungunu, Rongomaiwahine, Rongowhakaata, published author and life member Aotearoa Association of Social Workers; Marama Furlong, kuia at te Kōti Rangatahi o Tauranga Moana, kaiako Te Wananga O Aotearoa, author Tatari Tautoko Tauawhi: A Māori language reading tutoring programme, and friend to many. These relationships as an entire world, became so much part of how I know myself. These became central to the meaning in my life and therefore the key informing current commitments and ongoing interests. Together we have shared fiercely in study and work gatherings on marae, this being the university holding wisdom and practice knowledge essential in informing Social Justice work in Aotearoa. Within the Celtic spirit, the esoteric shelter for enduring relationships remains with indigenous people as the shelter for people are crib, or bothy. This will be developed later in the chapter.

Working and caring for spirituality required care of the human being and the care for the origins in which their life/our lives exists. While spirituality can be felt as a constant companion within which qualities, moments, are discovered, recovered, remade in that moment of place and time. Each participant spoke of her daily commitment to how she was and the desire to continue this

I had so much to say" (Rupal, 2012, interview)

engagement. Through the opportunity to name her spirituality with intent, keys which lay dormant in herself, ourselves, our discoveries of what matters and how, became resonant and valued.

Through the experiences affirming their emotional truth, intuitive wisdom, and an instinctive self-awareness, participants offered invitations into how Social Work schools can be active in acknowledging and supporting women. This would extend to their need for respect, trust, within which to study as well as informing work. That this wealth when recognised can enable those facing mortality, meaning, loss of intimacy and belonging (Carole & Suzi, 2012, Focus group). Social Work schools specific focus could consider the nature of these, and its capacity in developing the care of spirituality across subjects such as management, human development and political theories such as socialism, capitalism and feminism; community development, and relationships of contemporary knowledge to enduring and indigenous peoples here. Spirituality in supervision practices, counselling, career development was considered and offers analysis applicable to understanding these topics. Useful questions included:

What would be words, and/or experiences of spirituality for you?"

"How would your spirituality be recognisable to you today?"

"How or what is necessary for you to sustain spirituality in your work alongside another person's spirituality, or their disregard of this?"

Social Work schools within the context of Universities, Polytechnics, Institutes of Technology, Wānanga, predominately are separate from other Schools of specialised knowledge and philosophies, of arts, sciences, environmental study, anthropology, and histories. In these, an isolating nature of social work can appear evident, so there may be little, if any, cross over between students and knowledge within each speciality. The measures in place for assessing success rely predominantly on individual student responsibility to their meaning. Spirituality informed the pursuit of wider and managing a complexity of meanings. Students who choose to include spirituality could inquire why classroom compliance is easier behaviour for tutors and accepted as contributing to the marking progress.

Students struggling with justice matters in their class and community (student poverty, high student loans, large class sizes, and whom offer critical appraisal of the reconstruction of Social Work through neo-liberalistic State administration over education) likely experience some distress when in classrooms and appear conflictual to the ordered class process. That trust had enabled the actual exploration of these powerful conversations in the research itself, leads to the nature of common good as a site for social work and social justice. Potentially these can lead to key experience within small supported groupings of students in the classroom (Finch & McKendrick, 2015).

Those models which enable our examination of the care and control aspect in social work (Figure 1.3, Examining competing discourses in Human Services, after Ife, 1997) assist me to uncover the manner power is played out and redefined in distinct quadrants such as the professions practice and classroom work. When examined in the context of history and colonisation the potential misuse of spirituality through missionising agendas requires care around power, and related values which motivate people regarding spirituality in workplace authenticity and self-determination.

That there may be a journey by which we recognise the spiritual for our self, a journey which can be deeply personal and intimate in nature (Heaney, 1996). How institutions respond can be distinct from the personal response. Here drawing on unique expressions of spirituality depends on each personal student, and staff member's response. These personal voices may direct further change in how the institution or academy needs to atone for, and redress past abuses in perhaps some ritual, public statement followed by restorative practices. It is us, people who must however daily turn up for life, must remake trust, respect, and care so the nature of our culture is sustained as authentic to us here. Through the research, a key finding was that practices of trust and respect remain critical. These are crucial for beginning to find and sustain one's terms within which we understand our spiritual legacy and can counter any individualistic practice value for competitive class behaviours.

Within the research and words shared, the attention shifts to beauty within words which offered previously unseen doorways into unseen worlds of work and spirit. For example, women's conversations conveyed their care for how to

honour responsibility when working to companion or engaged spiritual knowledge and resources of another. This care, became marked when focused on recall of traditions of deep thinking and practice which supported her relationships as ever ready sources (Pohatu, 2004). Our cultural and personal messages as matters which concern us became highlighted and informed a powerful evocation for relationships by words. For to name meaning and its value to me in the moment, “that’s the message you pass to this moment” (Pohatu, 2015, personal communication). It is that we speak to moments in word and action and so “we sing this world alive” (Blumensten, 2012).

Through appreciation of the nature of purpose, meaning and work, participants described their engagements with the living breathing relationship to power. Here the power within women participants and knowledge of their spirituality embeds and underpins what it is to be authentic. This is recognised as they see themselves for the first time, and this perhaps as indigenous creative practitioners. Each woman resolved to draw and energise from both the shared research moments and that obligation to share what is transformative. This ‘being here’ required women’s trust in letting ‘the moments’ reach out and lead to possibilities in relationship to her practices as sensitive to engagement, or gentleness as part of courageous leadership, or ‘women theatre, or engaging other professionals in sharing on the subject.

From experience from the women’s sessions (interview and focus group), so insight as to the ways the women participants understood themselves, in written and film work added to these woman’s terms of seeing herself in the world, and her being seen. Her community’s practice of ‘ways of knowing’ and ‘being’ in the world, informed her renewed social wellbeing (Cooperrider & Srivastva, 1987; Dixon, 2002; Gilligan, 1982). Her practice of work evidenced made her valuing engagement possible; her attending, the power of a human face in support of other workers, those whom are the lonely, the hungry and subjugated. Her actions troubled the social political effect of capitalism being only essentially exploitative, and advantageous of another to service isolated individuals (Hawken, 2007). The participant’s actions speak of her daily effort to harvest essential humanising skills, yet her practice stories remain un-recognised.

The diminishment continued when increased authority is afforded Social Service agencies endorsed by the Nation State, a State which remain faceless, and cannot return an appreciative gaze. The growing irresponsibility for attending to human troubles, homelessness, poverty, suicide and unemployment as the consequence of dwindling State policies of care, troubles those whom hunger to be recognised (Colquhoun, 2004).

With appreciation, the research experience found participants were strengthened in awareness where the new spaces became recognised through shared conversations (2012) (Edwards, 2011). The appreciative approach enabled the unique aspect of each participant to be heard across and within that context of women participants as individuals, and cultural identities. Sitting together, naming and valuing spiritual and emotional experiences enabled self-awareness, which stimulated new understanding, personal and relational rebalance or self-care, and attest to this earth as this shimmering context (Royal, 2002; Marsden 2003).

The social worker's self-care influences their work. She experiences herself as real, in these moments because she sees herself, her values, and what she cares most for in her work-. What is possible should a wider supportive validation of humanity occurring where spirituality as key to self-care, had the opportunity to be named and shared across professions and workplaces? A potentiality emerged from these finding and is worth additional study following viewing the file, then the development of podcasts which feature currently on the website ([www.spirit-aotearoa.org](http://www.spirit-aotearoa.org)). *[N.B. this site is no longer active]*. The site now includes experiences of a nurse, midwife and the intention is to log other women's working knowledge there also. Contacts have been made by Social Work school staff and supportive postings occur as associated site postings are updated through Face book and other social media. This would enable women participants in expression, and the fundamental activity of taking back control of what is valued by them in their working life. Taking the film media to serve their worth on their terms and encourage further women to share. Rather than media being a tool of dominating narratives over women's lives, the women's resistance claimed and reclaimed knowledge. In my experience, these made sense as linking working experiences and understandings sensed within those active relationships; then we see our authenticity in that shimmering landscape of

rhythm and patterns. As a doorway which opens both inwardly and outwardly. Some life changing insights on authenticity, meaning and intention are now explored.

### **Spirituality, positive emotions, and Social Work: A Discussion**

Social work as an enabling community determination at grass roots, as witness to the nature of human suffering and development, as worthwhile meaningful employment had been recognised as endangered - the worker as many profession's, experiences being adrift in the role of controller and carer, in a sea of an apparent endless number of referrals. It is easy to become exhausted. There is sense that how can one manage within human conditions where there may be no known answers. Furthermore, the social service agency State or investor funding requires measures in terms of outcome indicators, key performances, and short-term interventions all the while our humanity is responding to our self and others in the complex mysteries of the human condition. Funders cannot see sustained change for their reduced levels of funding, workers feel disrespected, dehumanised and so withdraw from what seemed a mine field. Perhaps we have got it wrong?

The dynamics, as either to care, appreciate, or respect, which are named experienced within the research triggered something. Spirituality was named and developed. Spirituality carries within it capacity for acknowledging mystery, human development, suffering and its role, the privilege of earning trust and service confirm our life embedded in all life (Mikaere, 2011). Spirituality has long offered still places while all things change. For research inquiry the action of appreciation, could not have occurred without respect. This and acceptance of a trust within a community of some mutual acknowledgment, highlights trust in unique relationships to the collective and individual. From the new horizons gained wherein I come to appreciate and inform my sense as woman, research participant and Social Work educator which are drawn on here (Cram, 2010).

To locate oneself involves the danger in remembering who and what we are as human (Tawhara, 2011). Stepping up to responsibility, spiritual and emotional knowledge is sought for the creation of balance personally, between people and in communities in Aotearoa (Huygens, 2007; Simmons-Hansen, 2013, auto ethnography). Stepping up begins in a place to stand. If I attend



enough to care, so I will add my meaning to what is held in memory in a moment and these too add to the legacy or patterning available for others.

This work dares to attest that value lies in our own position and through our voice. Through searching for words as the women in this research did, the presence of the depth in legacy surrounding our identity validated the unique and collective spiritual knowledge available to women. We were changed by this experience, joyful and empowered to return to work and listen and support others. We heard the poetic voice, which is not common in conversations however which carefully connects our lives. Words are primary social work tools and are best uncaged to express and understand human life. These become narratives worth reclaiming. Recognition and reclamation of our relationship spirituality, authentic identity, leads our lens to democracy, activism, to contend with the concentration of financial and political power and self-serving intention.

There is a largely untapped human power which comes forward when meaning is given to a moment. As a woman social worker, it is this finding which affirms my care with language; which reminded and provided refreshment in connection, companionship, and courage to be with what is. That I bring to work the heart to feel and share, to support and reflect and encourage when a (k) new step is taken by someone managing their troubles. The social worker can wisely seek to come into relationship beyond the usual reach of language use which objectifies the other. By my practice to language the richer context restores ways I may bring myself forward in the legacy of kin, community, ownership and representation. These connections carried the imprint of my being here, my location and of my accountability into the way I am in the work (Absolon & Willett, 2005). In this self-awareness, I also can attest to others processes in naming their lives, troubles, and potential solutions. I remain curious also if the synergy (heart, purpose, relationship and place) do not enable inspiration. Indications are, this incongruence was not evident in the work so far.

Through the women's acknowledging their spiritual identity then the capacities in those who share their lives or work with them, or seek social services becomes enabled. The worker is able to be intentionally humane in the work, connected to their own freedom and with this, then the obligation towards supporting others authenticity. For "if you have come to help me, you are wasting

your time. If you have come because your liberation is bound up in mine, then let us work together” (Watson, 1965). For spirituality connected to intentionality enable the redemptive moment possible in social work (Gibson, 2010). Here is a capacity to enable the reclamation of connections, relationships, traditions and respect so everyday choices recover authenticity in practice. To respect humane processes required some regard for the integrity of another. Social worker’s attention to language intentionally would communicate the human fingerprint, and an accurate representation of moments shared, and consider generalised authority over entire fields of study (Simmons-Hansen, 2013, auto ethnography).

Managing these complexities by the broadening and building of ourselves and others through our work, enabled our thinking, built skills and so developed our resources. This upward spiral of emotion and spirit fuelled the processes which drains. Spirituality generates soothing supporting knowledge which supported us to sustain changes. We focus and are nourished by this which we recognise and what affirms us (Cram, 2010).

Figure 6.4 follows as developed from the strategic work uncovered through *The Art of War* (Auckland Women’s Centre March 11, 2015). Through this representation those characteristics of psychopathic behaviours, as can be expressed in work behaviours are linked as a hologram formed also of spiritual traits and working spiritually. The relationship to the research is through the worker being aware and strategic of herself, and in her work place dynamics. She can maintain her spirituality as a resource for herself and social work.



Figure 6.4: *Uncovering the Power in Poetic living* (adapted from Greene, 2007)

*The Art of War* as a poetic tool required poetic analysis. As research, it is rich poetics provided opportunity in recognition, naming, the openings (as in

Figure 1.4, page 20) enabled by working spiritually. Then to consider strategies, planning, and care for spirituality both personally, and this within the profession and the Academy. Her care with naming spirituality for each woman, enabled her reflection and so potentially positive relationships in specifically six areas of her life (Fredrickson, 2009). These areas extend and change how we see the world, taking back our imposition over it and rather seek to understand and work within a living wisdom where change is certain.

How we saw and recognise shaped our thinking patterns and actions. As the researcher participant through my development of expression I recover those dimensions Fredrickson (2009) details. These six areas which develop: positive relationships extend curiosity; human creativity in being open to new experiences. These develop opportunity for involvement, and emersion in the world. Within this research opportunity in developing words, theories, practices draw intentionally on the positive agency of participation. While these engaged women, I too experienced the sense of being cared for, and with others being cared enough together to open to diverse and previously unimagined encounters, and therein offering further learning and theorising opportunities.

Through the research, the women participants noticed how their personal activities and those in work roles nourished what felt as 'spirituality identity' for them.

Through receiving their transcripts and seeing and feeling their statements this interaction both communicated care for them, in the research, whilst the script asserted their reality. The unique learning in speaking, reading, and reflection would embed the woman's patterns at that time, for most participants shared their joy and recognition about their power in poetic living (Greene, 2007). Subsequent group work developed those and encouraged their activity in ways which continued to interest and enrich them. When applied in social work, there are the six relationships in sequence from the act to name, claim, enable knowledge experience and understanding alongside another.

The action to note areas of life which had remained *un-named* enabled each woman in pursuit of her meaning in her life. This engenders positive emotion which sustains quality work. Knowing, her authority then sustains what these social workers recognised and cared for, as their authentic self, or mana (Shirres,

2007). Perhaps in coming into care, there is the acknowledgment to be at home in the legacy which nourished us and those we care and support? To remain in some semblance of home, throughout experiences of heart break, sorrow, can enable a maturity from which we never return: we are never what we were, before the experience.

The findings are as dynamic as the topic; perhaps the real gratitude or appreciation for this connection into our lives. "Life is an energy that feeds on itself" (Walsch, 2009, p. 224). Appreciation engenders appreciative and positive thinking about a present event. It is lovely to be in the company of appreciative people. Appreciation energises one's present experiences and sets the way the future comes through us. The participants expanded viewpoint however is beyond mind alone, and includes a perspective far beyond which sets in motion choices of life and how they are going to live. We find the path again right at our window "(for) we had what we needed from the beginning and in the end, we have returned to its essence, an essence which we could not understand until we had undertaken the journey" (Whyte, 2015, pp. 112-115). An opening occurs where energies release through the portals of our everyday. Our words enabled an inheritance where we understand how our work supports us having been a "full participant in the conversation of life and work" (Whyte, 2015, August 8<sup>th</sup>, poem Consolations). This can be proposed as significant in crossing of space and time as men launching rockets out to the moon.

As the researcher and a participant, I see women coming forward by naming their practice and occupying this place of knowing and accountability. The following theme examines how the meaning and intent which developed and was recognised between women, informed their work.

### **Resultant action - The women in the work**

These findings give central emphasis on voice and each woman. To hear women, the actions required were to respect aspect of deep cultures of traditional stories and their practices. Women's narratives conveyed fluidly knowledge and each woman's words reflect variables while containing universally valued knowledge, principles, values in layers within words, sentences and stories. There is a sense that to create response to that living aspect in spirituality as a living force, through

language which enabled the participants' recognition as true of their relationships within the natural world, inclusive of their Primary and Secondary world where belief must be suspended so potential choice becomes recognisable to offer transformation. The art of social work therefore serves to extend choice beyond rational explanation alone.

To care for spirituality appears to involve awareness of and care for those multiple relationships to the living and invisible embraces. One of these relationships is that around beauty; beauty as multiple forms of what is felt as authentic, true, valued and which lifts and nourishes the human senses. Beauty has associated relationships to imagination and creativity. These served the character of how women participants would be supported to express and understood themselves, and enriched how they were represented, and how they wanted to include other women in participate. (refer to website [spirit-aotearoa.org](http://spirit-aotearoa.org)). Clearly women participants sought opportunity to be able to share so to explore what felt real, true for them. They did want to be able to support others to speak, and engendered the podcasts.

The opportunity to speak, held dimensions for restoring women participants and their words, as a healing in being seen and creating meaning through relationship (Bird, 2000).

Another relationship is the manner of sharing, to care or uplift as expression of generosity and this enabled deep sharing on this rarely discussed topic. This as aloha or love, mahio Hawiana expression and conveys a time of deliberation and intentional affection experienced between the women participants furthered the possibilities in the work together. The experience of connected relationship would appear to enable the inclusion of five additional participants in the film, and two further in podcasts attached to the website. Participants then identified that the website was to be available to students in Social Work schools. That perhaps the filmed topic could be accessed by young students, and more women to consider as they studied. These contributions and generosity enabled unexpected depths, developing from the initial interviews and film. The generosity with words and her images conveyed glimpses, whispers of a world outside of corruption, of humane communication and focused attention which restores to the heart of all longing: "while we are here, what is it we are

absent from?’ (O’Donohue, 1998, p. 382). Beauty and generosity sustains a heartbeat under everyday use of words and stimulates the unconscious part of our minds (Heaney, 1996).

Through the filming production, a participant found opportunity to begin to speak, to be heard, for her to hear her words and review her image on her spirituality for the first time often, enabled recognition of herself. This validation of her reality was checked by her control over her place in the process. She could withdraw or refuse her name to the work. One woman alone chooses a pseudonym and reflected this may be best for her, given the nature of her closed working community. That one’s name may inform her recognition of her centre (Marsden, 2004), is a specific which is a universal recognition of identity. Women’s confidence of and access to their words for experience, generates hypothesis and furthers knowledge about spirit and their work. The participants each demonstrated spiritual literacy, as the means with which they recognize power and critique oppressive experience. Having a heart for people involved working from being ‘one’ party within a relationship. That respect guided the way to work to develop from within and not to override the parts or entire vibrancy of the relationship.

This is spirituality applied in noticing place, time, and how this context can enable purpose, by remaining curious, checking the steps of another in recognition, distinguishing and applying self to that purpose.

These findings support the notion that the power of being heard offered powerful processes. Each woman spoke of her spirit to the detail which had not been spoken of before (Weld & Appleton, 2008) (Carole, 2012, Focus group). Sound as contextual, the difference between two water droplets holds the significance for the listener. These being shared as significant to the speaker and the listener bridged specificities in cultural identity in that moment therefore individual specificities at times informed a universal acknowledgment.

Where we become (k)new we are also able to be known (Edwards, 2011). The names we draw on bring knowledge, evoke the legacies of distant travelers to be available to our present-day issues (Pohatu & Pohatu, n.d). Spirituality is enabled when understood within a legacy, a capacity as one which renewed spaces. One space is the Bi-Polity paradigm of the worker as aware and strategic

from working within her spirituality which too drew to her that legacy which resourced her in her work. The sacred where spirit is at risk in all encounters, is to be cared for tenderly when working in another so this too can be seen, and may be drawn on. These when viewed within indigenous and poetic analysis (Ruiwhui, (1999, in Connolly, 2001) and a bi polity do offer (k) new understandings (Bidois, 2012). It is the call by Professor Smith to image us as different people, calls on new language which enables what is possible between us.

What is possible is that emotional and spiritual intelligence is necessary for viable partnership here (Huygen,2007). What is partnership? Jackson identifies principles of rangatiratanga (2014, personal communication) practiced in claiming daily space to be human here, enable the capacity as being spiritual, as enduring knowledge which we may each bring to bear in each situation. The principles draw from history where principled choices were forged to enable the potential for relationships (Consedine, 1995). That all peoples formed from whakapapa brings every person as understood as part of wider whānau, and kindred group. This is expressed the principle of Kaitiaki as guardianship as an orientation of world values.

Here one enables the connection of one person to their world, entirety through assisting, guiding, and support says lawyer Moana Jackson (2014). These being specifically ten principles. The connection of principles for these concepts of the world of Māori being of rangatiratanga, absolute authenticity and integrity, which activated human potential in relationship to the world. When working through this research I sensed from my participation informs the weave (heart, relationship, place, purpose) which is connection to my world. It was the articulation of authenticity for myself, of this in the *Celtic Cross* which served here alongside Moana Jackson's (2014) principles. A k/new light began to be felt in communication cross cultural and its spiritual and emotional intelligence potential to be recognised, to draw women together through their profession in social work (Edwards, 2009).

The power of intentional and inspiration woven across the Rangatiratanga principles and women in the research in relationships of social work (Jackson, 2014, personal communication; Ihimaera, cited in Carter, 1998) each orientate

and enrich woman, researcher participant, and social work educator practitioner. Should these be developed further each woman may add to relationship building models across cultural work. The act of naming is to recover memories of what becomes clouded as does our legacy with land and people (Huygen, 2007). Jacksons calls for the principle of history, of knowing something of people's stories (Jackson, 2014, personal communication).

Social work places draw on models to guide practice pathways. Orientation models are what women know, understand and applied for spirituality. Sharing their awareness of these orientate me into empathy and an enabled capacity alongside another. Perhaps through experiences which heightened self-awareness, so too an increased awareness of the complexities around voice, personal authority, actions to actively reclaim ancestry, knowledge, and context around an individual's reality. To enable and care evokes the principle of Manaaki (Jackson, 2014, personal communication). That we are guest in each other's lives, hearts, worlds, and memories (Tangata Whenua Voices in Social Work, 2015 December, Hui). With principles of Rangatiratangawe return awareness of each others history. Listening with regards begins a care for another person's history and legacy while enriching wider landscapes where we may reimagine that which is 'alternity'. How care with these informs my capability to see another (Bidois, 2012). Alternity offers possibilities through the damage of singular dualistic thinking, or a bi polity.

One fundamental consideration of applying principles of rangatiratanga, in this 'middle ground' produced further findings of significance. These findings as learning were powerfully bought forward when a participant responded to a question in an early stage in the interview: When asked, "Do you draw on spirituality to enable you in social work practice?" (2012, individual interview), Emma's reply would not be hers alone but of her peoples, Ngāti Kahungunu, Rongomaiwahine, Rongowhakaata. Emma's choice of words marked her meaning. That Emma came into the research bravely "to see if I am spiritual" and wanting to see just where her words lead her knowledge of this identity and its presence in her work. Emma conveyed such depth into her eventual interview drawing on whakapapa, layered knowledge and identity, that this held teaching moments drew "on condition that we liberate ourselves from our inner despots, we are the most poetic being, the newest, the most virgin in the world" (Cixous,



1997 cited by O'Donohue, 2003, p. 74). Sharing with care for history, care, legacy, also informs the layering around acknowledging spirituality. That which is advocated by prophets whom in particular led local Māori hapū, and iwi, either as faith healer, leaders, and land right advocates. While not directly acknowledged in participant's recollections for this work, I am aware of one example of the beloved prophet from Tūhoe of Rua Kenana (1869-1937).

Appreciative philosophy is truly spiritual inquiry where by regarding the quality of and in every life form, then nothing is inconsequential. In this, appreciative inquiry developed poetic regard for how words on being heard, and ignite a reimagining involving who each woman is, what is work and relationship, away from shackles applied by unquestioned assumption, and assumed relevance's made by the researcher. Appreciative care acknowledges the regard for the wounded human, through injuries which reduce us to the place beyond words, to loss beyond any reasoning to continue to live. Appreciation denotes regard for emotional meaning that may be harvested in any journey though loss and into what is recognized as human wholeness.

Words too, being appreciated, then return to act upon participants and bridge that possibility of middle ground in 'cross cultural' work (Meredith, 1998). Words spoken, and then heard, then enticed participants to maintain their terms to be engaged and pursue their terms of being in the world through conversation. Our words deepened the research, and evoked care and connection within that force which we seek, and which seek us. The legacy as a consequence is felt between humans and all living things. The research engendered opportunity for women to name how they may be, how they may imagine and experience spiritual personal and cultural identity. We uncovered how spirituality being named and recognised enabled depth in the familial and workplace conversations and drew clarity in her work.

Spirituality as a philosophical approach to practice, can enable our critique of contemporary capitalist society because it enables social work practice alternatives to heighten the value in human acts of caring. These are alternative practice options within the social work duty or function. The human capacity to care, stirs that connection between one's life, ancestry and knowledge, and whakapapa as history. I am responding to that heart beat beneath my life and

another's, and as an intention or meaning, this attracts further life (Dwyer, 2009). Perhaps understood best, through the connection of every living thing in the life of whakapapa resides the knowledge of how all aspects of the natural world are held in relationship, invisible embraces which are inherently sacred. These laws guide human relationships in these relationships for through them we are connected to the collective, universality. Mikaere (2011) develops laws from tāpu, to the broader cultural technologies. For her people, the legacy in whakapapa operates as a way to see, and hear. Various spiritual philosophies inform the victimised survivor, and heroic warrior being a lens which determines the way in which we view the nature of our lives and the world. When these are understood as implicitly connected, then within this legacy, lay a gifted capacity to assist understanding of our present circumstances (Pohatu & Potatu, undated). Under these abilities we may bring to our care in the work which we are engaged in, and to the partnership and belonging, or longing to be that motivates us here (Huygen, 2007).

Through listening and forming this written thesis for the research there is the value dynamic, a requirement to become that which I speak of, write of, to set right, for the shelter of the bothy being our ancestral family home, embodies the technology formed and available for me. Here I begin and I understand my end as one circle in time.

Seen from this shelter, my life is both the home center of specificities and the far reaches of universality. The enduring technologies serve my participation through this research, recognize enduring legacy, in analysis and enrichment of the findings.

Under the bothy thatched roofing, held by reused and ancient roofing timbers, stretches the ribs of my humble ancestry; I am not of a people whom were written of, by or for. Claddagh have been declared by others as a dying race as in the writing of Irish academic Mullane (2009). Yet under the roofing, I look up to rafters and take in their entirety. In spite of Claddagh being relegated as Irish laborers and family's practices being rarely spoken of in Aotearoa, perhaps due to the effort to just survive here, my grandfather carried childhood dream, wounds, a concertina, his dance steps, and the Gaelic greeting which evoked the ever presence of Spirit, as Mary, Jesus and Joseph (Dia dhuit). He could tap

dance on a surface the size of a handkerchief. We did not arrive in the five first ships of the privileged whom came here, and whom words were privileged as the history but my grandmother arrived alone with two children, tuberculosis in her leg, and immediately went into T B confinement. The children, being now without family were placed into an orphanage. Perhaps through those moments of being so very alone here, knowing the “darkness ...helped us recognize “anything or anyone which does not bring us alive is too small ...” (Whyte, 2015, pp. 112-115, adapted).

Laying on the swept floor within the bothy itself, I could look up to the reused wood rafters of oak or beech; hear the nightly prayer marked in the ashes of the fireplace to the Trinity to keep home and heart safe and warm for family and welcoming to visitors. These ancient technologies form an invisible embrace which shelter and continue to afford meaning to my life. Under the wooden rafters, lay the swept packed dirt floor. A severed goose wing sat alongside the central fireplace and served to clear the area around the peat fire. The surrounding plastered and limed walls carry the hand prints of other generations just as the textiles for beds, seat and window were spun woolen cloth. Each thread either of cloth, wall, roof, fire, informs the life force of home carried the story of being here, as connection within unwavering principles and true time. These are the ways we do things, and know things.

The bothy offered a metaphor for a personal insight into a cultural body of knowledge. As the human dwelling, this contains one single window through which the view is a measured view outward into a magnificent whole. This window coaxed the viewer to come to know the meaning behind specific and intimate patterns of an entire prism formed by light, mist, shadow stone, lichen, reeds, and the sound from the roaring coast line, as they fall across the window view. That the ocean speaks though the shift and tumble of each of the stones on the beach, so emotional and spiritual intelligence inform our lives as connected. These inform all individuals here as blessed, and held also within their legacy both ancestral and enduring knowledge, whakapapa, and kin. It is through sensitivity towards our own and anothers metaphors used in workplace reflection and communication which may carry spiritual and emotional resources when usual coping skills may fail us. In one sense, metaphor restories spirit into work.

By having an opportunity to read their thoughts through their journals, women participants experienced the knowing carried in their words. Just as the way we engage with a story teller's enchantment (from the Latin, *incantare*), a woman is touched by her way of constructing the world. As she reads she is both being carried into this world and is equally attentive to her relationship to her text, checking over the relationship between her authenticity and that. Is there something which needs to change? What is correct? It is the aforementioned dual themes which deepened a sense of self

A resultant action of women activating the research by their words, then enabled women in their work. The reading of transcripts also offered the metaphor narrative. We would recognise a threshold or a doorway. Through the words, I find a tiny aperture through which I can enter into the particulars in my life and there, find a story about how I understand the world. It is in those particulars which enabled my meaning so I become aware of my mind's capacity to connect through the localised subject and to the universal (distinct from the general) (Parks, 2011). My reading of another participant's transcript enables me to follow the person and enter their way of forming the world. Through the impressions which remain with me, I came into a time which is not linear but memorial as total time. The term "Total time" gives acknowledgment to human experience of retaining events side by side in memory, not separated as in linear time. And therefore, the effects of reading transcript allowed myself and fellow participants to come closer to a 'total' time adding depth to social work (Parks, 2011)

Metaphor awareness developed co-operatively, the speaker and or listener with potential to notice metaphor, and develop its gifts in externalising conversations. These shared developed conversations enable mastery and imagining different ways to be; mastery for the person seeking understanding, and for the worker in addressing the pathologising power which can be normalised in professional client care (Bird, 2000).

The thresholds apparent from reading total transcripts enabled a journey to occur in total time, a home coming. For a participant, her words evoked her attentiveness to her orientation, her sense of the natural world, place, her/our bodies.

Her orientation enables her remapping what is possible. She and we become orientated in an internal geography. Much of the participants' words describe her process or orientation where she comes into her unique place of knowing and being known. (Winterson, 2011).

An emotional and spiritual intelligence is offered by the words women in work shared. For the researcher as participant these could form a shelter of meaning over and through the research findings formed between women, researcher and their words. Woman political and personal facets which were made conscious as her identity. Just as the metaphor of a bothy window called the viewer to come to know the interplay and the meaning formed in that world view, so the personal lived experience narratives of each woman inform the interplay and any possible wholeness in the work. This approach offered readdress to all decentring contexts outside the interview conversations which implement male superiority and entitlement (Adams, 2012). This enables women in the research to think we have at our disposal the biggest thing in the universe, to reimagine self - ourselves. We enter the relationship bringing with us the legacy of self, principles, theories, orientation for our work as healing and spiritual practice, as holders of hope.

## **Analysis**

We have considered the Bi Polity framework, wider philosophies where human development and spirituality occur, characteristic possible through the appreciative poetic analysis. The hapū and iwi Māori concepts sustain their world. As the researcher, I sought to mark the care for the authenticity and integrity of spiritual, human and natural dimensions through frameworks both outside of, and through knowledge of my own (Ruwhiu, 1999). The Celtic world is sustained by an enduring philosophy which enables understanding of the order(ary). Here we find recognition of (k)new knowledge that the everyday ordered metric beat of a melody which shifts us into the eternal presence of song-time (Heaney, in Thomson, 2000, p. xiv). These speak to the unconscious parts of our minds. We respond to the call to be here as emotional, and spiritual (Huygen, 2007). The invitation to be here as the researcher is to respond to the beat felt beneath my conscious minds, and the question as to develop consciously unconsciousness for usefulness in social work (Luft, 1955) That occurs for the researcher through

the potential of the women in the research and colleagues in work offering insights as a collective. Being invited within traditions of Māori colleagues and community within the marae as the university, enabled my awareness of what for Māori may be an entire connected universe which exists here. Further and personally often unrecognised intuitive legacy wisdom guided me. For women in the research their comments feature (italics) in the figure below.

Table 6.1: *Te Whare Tapa Whā*, (Durie, 1982) in application.

	Wairua	Hinengaro	Tinana	Whānau
Dimension 1	Dignity and Respect <i>Unique identity</i>	Motivation <i>Degrees of dependency/independency</i>	Mobility and pain	Communication <i>"Innovative"</i>
Dimension 2	Cultural Identity <i>"Talking grounded me"</i>	Cognitive Behaviour <i>Innovative</i>	Opportunity for health; <i>listening to garden stories of the old people,</i>	Relationships <i>Māori perspective</i> <i>Ancestral and indigenous perspectives</i>
Dimension 3	Personal Contentment <i>"I belong here"- "I learnt not to judge"</i>	Management of emotions and thinking <i>Uniqueness, self determination</i>	Mind and Body links. <i>Unique identity</i>	Mutuality <i>Humour</i>
Dimension 4	Spirituality- <i>Holy Spirit</i>	Understanding <i>Spirit, heart.</i>	Physical health status <i>"you have ignited something"</i>	Social Participation

The experiences described and provoked cross the parts and interconnect, as does the universe. While understanding may be ascribed by Durie, the women participant's responses are in italics. Briefly Durie's figure was formed to guide non-Māori understanding (1982). The figure's component aspects include Taha wairua which indicates the spiritual. Manawa, kēhua, wairua-spirit. Wairua points to attitude spirit soul in this context. Wairua hihiko is of the innovative. Wairua Māori centralised the Te Ao Māori perspective. Wairua motuhake indicates the character of unique identity. Wairua nēnene points to the synergy in humour. Wairua pīnono shows an attitude of dependency. Wairua Tapu-informs us of the capacity of Holy Spirit. Mana motuhake can be understood

as uniqueness, self-determination. Whakamana shows us that which authorise, and empower. Whakamā can indicate the valuing of the role of the shy personality, and how we may learn through erosion of mana. The model above is generally drawn from those elements of Te Whare Tapa Whā, (Durie, 1982). The annotation in italics mark the participants' experiences.

### *Spiritual and emotional meanings for women from the research in their practice work*

From their experience within the research work the descriptions by women participants quickly linked to their being enabled in their statements and discoveries which could lead to enabling others in their work practice, specifically to speak and be heard. Women participants spoke of joy recognising through hearing and reading their words of a unique identity, themselves. That this released their greater sense of dependency and interdependency, and an engagement with communication innovation through their trust in the researcher, researcher - participant, and participants with each other, to hear themselves. The subsequent work developed and this was considered across a phase of the figure, marked 1) the four tangents of Whare Tapa Whā, Durie (1982). In the developed phase (marked as the 4<sup>th</sup> dimension on the figure) significance was named as something has changed, that sense named as Holy Spirit, as Heart lead to the theme of woman's spirituality and her practice. These clearly are experiences described from women in the work, and the writer makes no claim to speak for all Māori.

### **Spirituality and practice**

The women in this research drew on her spirituality informing the philosophy by which she as a social worker is supported along with the combination of supervision relationships, professional association and her Code of Ethics. While she will hold a philosophy, a social worker must negotiate management styles and understand the agency in which she may work. Through the participant's engagement and reflective conversation on what interested her, these then supported the reflexive research approach which guided the personal and collective process for women (Belenky, McVickers, Clinchy, Mattuck Tarule,

1986; Bourdieu & Metge, 1986; Rifkin, 2009; Zepke, Nugent & Leach (eds.), 2003).

The impact of the Appreciative Inquiry to the findings engender through a kindness empowered in the women participants as each explored and named how they live close to their instinctive self which draws on their lives and the life of the earth (Este, 1995). It is critical then through the research women were not to become less (Abram, 1997; Durie, 2007; Faulkner, 2011; Gibney, 2013; hooks, 1984; Royal, 2002).

Her social work practice carried those connections which link a woman to traditions, to her practices of care such as listening pass surface noise to hear some deep intent, bearing witness, passive resistance and celebration. These are some questions which arose in this context:

How can social workers be supported in the nature of spiritual knowledge? Who holds knowledge and are there permission which we need to seek if we speak of this? If spirituality was aligned to a programme within an Academy or Wānanga would the holistic relationship nature of body mind and spirit be supported for each student? These coupled with the appreciation that knowledge generated within reflective discussion, considered with the structural separation usual around knowledge, and streams in Academic disciplines. Are there supports for ongoing study on spirituality in professions? Who is there to live spirituality so to support women, students, and staff to keep this knowledge in its integrity, alive for this and future generations.

Human beings are hunters and gathers of values (Heaney, 1996). We understand spiritual knowledge can be coded and carried values, principles, deeper meanings to whom are ready to receive those (Gonzales, 2012). To speak of spirituality is to identify the primary connection of all life with this living force, and the cosmological connections within which each woman worked from (Mikaere, 2004). A woman has a role to establish her creative territory, find her relationships, her 'pack' and to be in one's body with certainty and pride (Este; 1995, 1997) while in her life work. To be able to maintain such authenticity, what are the responsibilities of the workplace in a key role to support this embodied reality of women social workers?



Philosopher, healer, storyteller, Dr Estés suggested all women keep relationship with instinct (1995). This being recognised as the 'wild' instinctive portion of their nature, also termed the 'real'. Here we are passionate about life. That we protest if a tree is being needlessly being felled, or an indigenous language being lost. Can it be our work is to embody passion as a human quality and humanise what it is to be people, professionals, teachers, learners in Academies and Wānanga? Are these environments devoid from the earth wilderness, which speaks when a worker thundered in the face of injustice (Estés, 1995). It is within the capacity of the professional to recognise what is required to be woman friendly and never tamed (Coney, 2014). Women participants identified similar views on women and social work. The call to effect change required her to recognise patriarchy and inequality, and to offer creative, numinous, by contributing to individual and community wellness in both her paid and unpaid work.

Estés appreciated that no act of social justice occurs without those acts being informed within personal body, spirit, place, time and wildness. Our common good is risked in any separation of these. While wilderness flourishes outside of us, this remains significant as the wild connection identified between women, earth, and spirit. There is a basic depiction of the genuine nature of women and spirit of the wilderness. The archetype of Wild Woman speaks for the features of the invisible, where what is for our common good is both a moral and practical matter at risk. She speaks in protection of the living environment where wilderness represents a centrality to women wellness. Estés (1995) work, attests to a wider sense of humanity and the repression of women. This also informs intention for a solidarity for the vulnerable, subsidiarity to those rendered poor and weak, protection of basic human rights, and preferential options for those rendered poor and oppressed (Consedine, 2015). The intention for solidarity for women participants and those made vulnerable enable and recognise what it is to be truly human and require the eight feminine elements; elements which whisper, shift, shake and form the cosmology, and whom many will not hear (Grace & Kahukiwa, 1994).

Through their words, women participants took the insight to name a moments value and then this is the message they will pass to the moment and to memory because here the past may be righted and re-inform the future (Metge,

2010; Webber-Dreadon, 2012). Spirituality enables critical analysis which is required to address the universal knowledge attributed to universities, institutes and wānanga then these will be places for future generations to attend to the universality of that specific human purpose that is to know who I am and why I am here.

The findings are now linked to recommendations, discussed briefly here, and developed in detail in the final chapter.

### **Towards a Conclusion**

By taking time for her care for her words and images, each woman drew further to share in the research experience, an experience enabling her to recognise herself on her terms and equally to experience being respected, trusted, and able to ponder the respectful navigation of these in her work practice.

The opportunity of pondering, intentional, deliberation did enable opportunity where shared engendered openings, where beauty had presence in the interviews. Women participants named their joy and empowerment so their words identified resources which come forward to enrich any decision to be made (Pohatu, 2015).

The research opportunity invited further contexts where women and relationship may be listened to and understood and this is ongoing in the website ([www.spirit-aotearoa.org](http://www.spirit-aotearoa.org)). The joy and energy generated by these conversations, have implication in enabled enrichment and care when with people and in ways they could engage with their spirituality in their times of need, loss, illness, and change (Spender, 1980). Words, lead to awareness of those invitations which exist from our engagement with this living world and bring a philosophy alive by which we enrich our self and everyday choices (Marsden, 2003). From my social work lens, the women's social work is as an expression of themselves and expression for their spirituality and a vehicle for their wellness in difficult times. By contributing in their wise work, they enabled the individual life and community good, so by this privilege they too were nourished.

This research explored women participant's voices and Social Work. The women participants describe shared experience of practice, through word, symbol and metaphor. Their deliberation and engagement formed the weave

between threads of one's personal life, the call to growth in professional life and the care to come to understand spirituality as profound an understanding as our experience with the earth. This thesis is not an attempt to duplicate her spirituality since each woman remains the centre for how *beliefs, experience, ideas, relationship (practice)* fit together. My understanding as a Celtic woman, researcher participant, social work educator grew intentional and honoured.

## **Summary**

Speaking and sharing on spirituality requires remembering, and this as a daily activity restores and re stories life. Jackson calls to the Ten Principles (2014), and the Celtic Cross served here for myself. Social work is informed by science and arts. As a woman, researcher participant, social work educator practitioner I shared that appreciation of the meaning found in spirituality which bring these two further into relationships.

Through the findings, participants renewed valued relationship to their identity as women, workers and supported the creative imagining needed in what is possible between us (Smith, 2012, personal communication, September 10<sup>th</sup>). The women's words when shared, transformed their sense of self, enriched other participants and engendered the healing possible in holistic social work. I could say every experience has some effect on identity, shaping what is the substance of our self. Our conversations confront this fact.

Through our speaking listening, we define and claim what is worth living for and what we may let go of (Meyerhoff, 2007). What is life? What is most meaningful for us? What have we yet to more fully value? When people suffer from a shock to their rational mind, the effect is a psychogenic syndrome or in Victorian time, termed as a swoon. Treatment occurs through being spoken to and reassured until your words connect and they revive. Spirituality has long been recognised in its transformative capacity in human troubles, and its sourcing worlds which connect intra personally, interpersonally, environmental and historically. Spirituality may enable the profession and society by attesting to the means where disbelief can be suspended and reason how spiritual truths enable wellbeing. The findings of this study reawaken our responses and our philosophies to both what occurs outside of us as within us; how we and this world live. I became changed by sharing. In this change I witnessed women participants

reimagined, where the community is then reimagined, as are professions, democracy, and common good. The recommendations conclude this work and are detailed in the following chapter.

## Chapter 7: Conclusions and Recommendations

### - Dreaming forward



Figure 7.1: Simmons-Hansen, 2015. *Matters of Tika, Pono, and Aroha*. Acrylic, ink and foil on canvas. Private collection.

“For while the tale of how we suffer and how we are delighted and how we may triumph is never new; it always must be heard”. “There isn’t any other tale to tell”. “It’s the only light we’ve got in all this darkness. (Markova, 2000, p. 107, citing Baldwin).

#### Overview

This concluding chapter is a space for reflection on the research experience inclusive of relationships formed and the works contributions to shaping myself, the women, and communities. The image above of one bird watching from off centre the industry of others marks the space for both delight and suffering. That our human experiences need be heard. The image above is a metaphor for words as light, as shelter against what is unknown. The image represents also the mastery required; this being of balance, poise, and sensitivity of fragility and therein has significance as a metaphor for the dynamics and ethics involved in the trust required for this work. These are described here.

In our use of rich personal image or conceptual metaphor we make explicit that “we see the world as we are” (Anais Nis, n.d). This chapter is titled Dreaming Forward. Just as people wonder over component parts of their dreams of the past, these parts in relationship to the overall structure can be, by imagining that our future exists within a living communicating cosmos. This requires the skill in dreaming our future. The metaphorical image is of two birds caring for the nest containing two eggs, linking this work into the future. Slightly off centre to this

image across two canvases' there is another bird watching. This marks the societal and structural changes which the recommendations will identify as requiring consideration for the restoration of mana individually, and at a cultural societal level (Royal, 2012).

To write, carried forward my accountability which I had been listening for in women participants in the research. As I wrote what had been felt, but invisible became visible and available to me.

The rhythm in words, sounds made by the soles of Grandfather's dancing feet, tapping reverberation down the centuries. He danced horizontally and vertically, orientated as in the *Celtic Cross*. We kicked out onto the earth that heartbeat. There is a knowledge form, an appreciative kindness encoded through the foot beat, a co-respond and correspondence stirring knowing and medicine, healing and ceremony (Gonzales, 2012) just as the snowballing process drew one participant to another, and drew a woman to her words by which she recognised she too is real. Drawing on the presence of self as purpose, also drew relationship to literature sources, for as the spiritual sense of self in place and time, guides how we recognise self, cultural values and legacy, the very wealth which remains at risk in every encounter (Sister Jean in *Radical Grace*, 2013). Even how we find that within the broken in every day, there may be concealed a deeper unity. We choose into an entire world when we choose to listen with care to another person. Should we fail to acknowledge spirituality within our listening we limit and silence understanding, values and theories about how the world works.

This work reveals that the social worker's consciousness of her spiritual identity and how these enable her prediction, interpretation and explanations in the world but also strengthen that agentic sense of herself and that which guides community activism. Attending with intention reveals an attempt every day to see the face of Spirit, and to even in the worst circumstances engage the depth in the human spirit with which to mediate dissonance and develop life.

Through women recounting their experiences, they explored a legacy where ancestry and culture informed her recognition of herself and her work practices. This adds to the body of knowledge available to the care of those in the profession. This research generated opportunity to perceive that space within

which these participant's lives became seen, felt, and rediscovered. The research experience/s animated these unquiet senses informed by the review of literature, an auto ethnographic process, and each woman's terms for her spirituality. These are the ways the research enabled new knowledge for consideration.

The research discussion awakened profound and playful knowing, and a lens to experience previously un-described and rarely shared.

The women participants had much to say; and through their engendered insight being shared the very nature of this world opened to us as participants and researcher. The experiences themselves changed us and we spoke of enacting those changes out in the world. This chapter examines the conclusion and recommendations occurring in the meanings formed, and community regained moment by moment. Emphasis is given on human meaning and summation of the universe as connected; the enduring accountability no less identifiable than life giving qualities of water or memory held in the form of stone. These understanding were enabled through an appreciative philosophy by which knowledge is revealed anew/knew (Edwards, 2011).

In the overview of the study, spirituality is recognised as implicit to identity in Aotearoa through the meaning formed as people of this land and peoples of Te Tiriti o Waitangi (1840). That spiritual component in all life, the spiritual beliefs as extended in pōwhiri inform also the metaphoric meaning conveyed in the present moment and therefore the creation of the next. Every day, in every way the sacred loiters. Every day we remake on personal and in a collective manner, what it is to be here and speak back to larger discourses on our body, mind and heart. Just as the meanings formed through word and practice activate each other, as physical bodies attract each other, so these experiences inform the human search for meaning and the application and theory in work. These together inform the spiritual.

Through the research opportunity, enriched effects became noted so hearing her words having the effect to enable her, to "solidify me" (Carole, 2012, focus group). This immediate effect transformed the moments. Is this then how the future comes through me, as distinct from the future coming to me (Walsch, 2009)? This presence which she bought to the exchange, these meanings and their significance became further available to her knowing, and knowledge which

had been subjugated, uncomfortable, or dismissed previously. The participants boldly engaged in further relationships with spirituality in whānau, family and their place of work. This chapter explores the conclusions arising in the work, weakness, questions for further research, and original contributions as results. Spirituality is rarely named in New Zealand Social Work. This research activity sought to support women participants in invitation to contribute on what had not been spoken of previously by them as it informed their work. Curiously spirituality has informed the traditions, practices and philosophies which enabled human resilience in the worst circumstances. This applies to the increased subjugation and this impact on society, social justice and the nature and contribution of human work (Chomsky, 2015; Farrag, 2015). Within these impacts, the challenge to find our words, inhabit our identity and humanise our work place lingers. That here the embrace between people and spirit in every encounter, can be at stake for we remake, reclaim recognise our relationships in what we bring and are to every moment of every day. Through this research some of these unspoken personal, cultural and historical dimensions of our society became named and explored. Women practitioners willingly made available their experiences as stories. Their voices activated previously subjugated and unseen gravitational fields around much of their lives and these contribute and enable spirituality orientation resources to be explicit within social work and to the profession. These are developed in the body of this chapter.

Spirituality is described as the “human quest for personal meaning and mutually fulfilling relationships among people, the non-human environment, and for some, God” (Canda et al, 1988, p. 243). This informed the parameter for the main themes and ideas in this, the final chapter. Within our histories which shape us, lie collectively shadows which reduce our search for meaning and mutual fulfilment just as what is conscious enables our reclamation (Samuels, 2010). Naming our spirituality provoked the remembering of insight of the entirety of self, community, ancestry and legacies, for our words enabled a language of possibilities to arise (Neeganagwedgin, 2013; Smith, 2012).


To remember has a potential for recollection of great pain and wounding. From wounding so scar tissue forms the strongest tissue in the human body. Like scars, narratives in the present moment invite strong stories to be continued.



These run underneath and extended the meaning of women's life and work (Markova, 2000).

To ignore these women's voices, is to sustain the relational turn in social work narratives and practice towards "conformism, and hypocrisy" where by "clinicians" may feel less regard for their inner knowing (Samuels, 2010, p. 207). To respond to the call to humanise work and radicalise human life remains as part of a spiritual capacity for a blessed unrest (Hawken, 2007). The women participants responded in acknowledgment of meaning in how they spoke, considered and acted. Their voices demonstrate power and enables identity. Their orientation occurred in practices which were mindful, reflecting and selecting words by which they relate within spirituality so sharing opened worlds about us. By words and practices which connect to the spiritual world, we enable traditions into our identity, relationships, problem solving and empower community wellbeing. This special sort of knowledge carries healing, and creative capacities to problem solving.

Through the research, opportunity, space and time was made available to women engaged in social work, to consciously accord attention to, and speak of, spirituality. Their disclosure drew profound contexts in which their knowledge, knowing and spirit co exists both within the context of hapū, iwi Māori, traditional, religious, ancestral, indigenous, feminist, and environmental bodies of knowledge. Greater availability of meaning making was enabled by returning and recollecting on the nature of spirit in one's family, whānau, land, community, and dreams.



Spirituality does inform identity; "it's the way we do things; it's how space is created for our authenticity" (Pikiteoria, 2014, filmed interview)

This spirit of identity guided these women in workplace encounters and orientate how we humanise work places, institutions, and care for the places in which work occurred (Tawhara, 2011). The background of the research and the key questions are now explored briefly, from which the recommendations are developed across four themes.

The chapter and its themes are organised in the following way.

*The Background*

*Theme 1: The invitation*

*Theme 2: Women's theories in this place*

*Theme 3: Spirituality and recreation of Social Work*

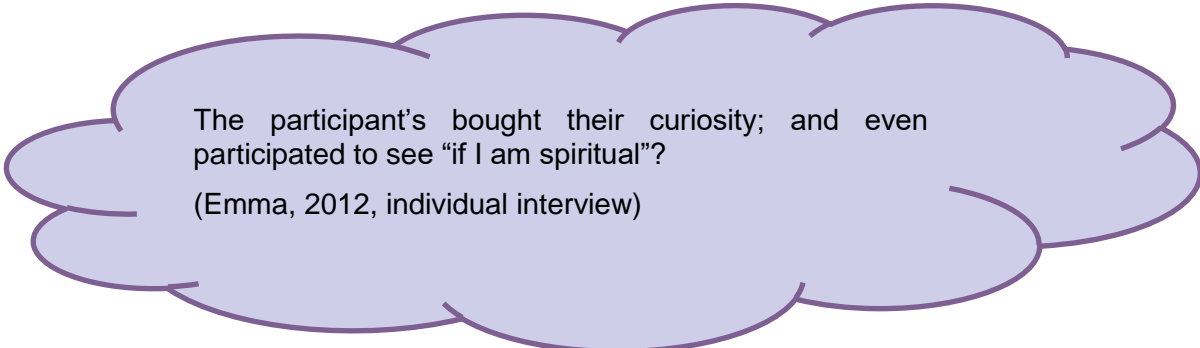
*Theme 4: Understanding strengths and limitations, further research, and original contributions.*

*Summary*

*The Conclusion*

## **The Background**

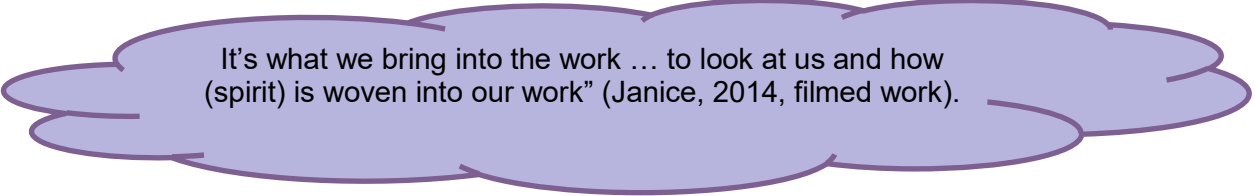
Women participants self-selected into the work which explored the question: *Do women contribute their spiritual identity in a specific context of Social Work in Aotearoa? If so how?* The women voices, the literature and an auto ethnography process informed the findings and generated recommendations.



The participant's bought their curiosity; and even participated to see "if I am spiritual"?

(Emma, 2012, individual interview)

Women participants drew attention to the joy they encountered through reflection between finding their words for their spirituality and the development of meaning. One indication of identifying in and to the research being all, bar one participant, wished for their names to be included alongside their understanding, and if involved, then in the film. There appears a valued connection of those words to their experiences through the research opportunity, to ongoing reflection and their developing work alongside others. This offered new appreciation of relationships inclusive of spirit.

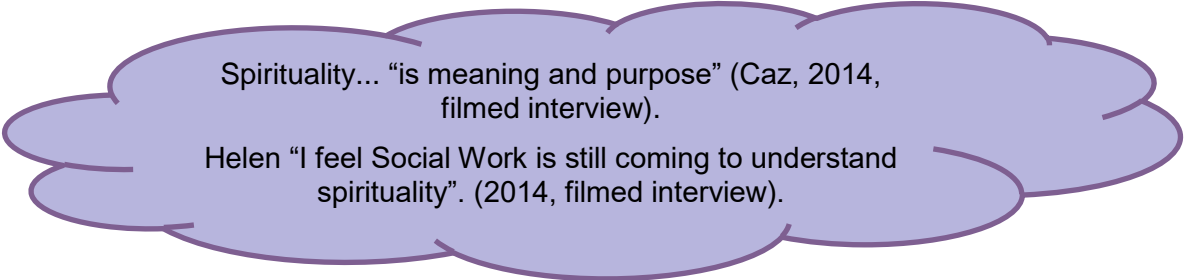


It's what we bring into the work ... to look at us and how (spirit) is woven into our work" (Janice, 2014, filmed work).

Within the name, professional, is the verb to 'profess' one's faith publically (*Oxford English Dictionary of Historical Principles*, 1993, p. 1680). This faith requires recognition of meaning and strength. For when we can no longer change a situation our survival becomes determined by our seeking meaning there (Frankl, 1946). This recognition of meaning is to become accountable. Accountable to the sacred embrace in which your life exists, to an inner world where the relationship to this self is mutually recorded in the benevolence of the landscape (Marsden, 2003; Royal, 2002).

Participant's explored the manner in which they found their spiritual orientation either in solitude, support of others or in the meaning made in their work circumstances. In writing, reflecting and discussion, the nature of this knowledge itself became available to us. This is knowledge equally of us, for us, as much as of itself. This knowledge speaks of what is central in these lives and what it is to be here. The sweet relationships through which life is sustained where central human values, practitioner education and practice competency generate meaning and inform good (Schön, 1987).

Part of the literature reviewed included the unseen forces which impacts on human vocation. These include the historical foundations of Aotearoa and how loss fragmented identity, splintered the connection into one's legacy or collective memory. To engage in remembering, re naming, re centring contributed into the wholeness of community, (Tuhiwai-Smith, 1999). For while participants recognised spirituality, they saw that "we do not have really good words for spirituality" although this is what "transcends the day to day".

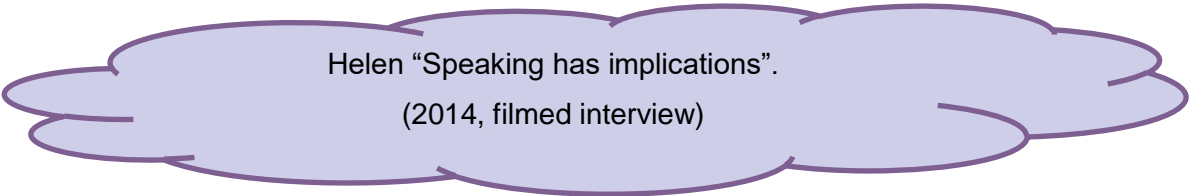


Spirituality... "is meaning and purpose" (Caz, 2014, filmed interview).

Helen "I feel Social Work is still coming to understand spirituality". (2014, filmed interview).

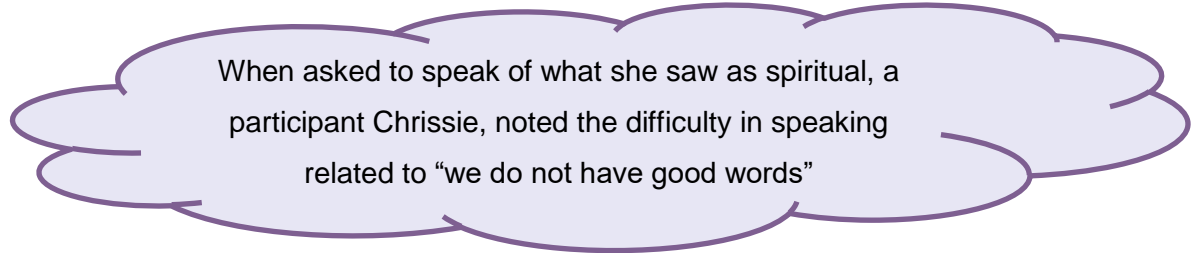
Women participants explored and demonstrate through words and actions, the rejuvenating capacities in how spirituality supports the relationships within the internal and external world promote mutually fulfilling relationships and their sense of self.

The participants' understandings generated new knowledge through this research. This requires awareness in the social worker's capability to accept both the known and the mystery around a human life, and the capacity to bear the moments witness alongside the body's finality and the mind. Workers sensitivity to three dynamics: the internalisation of wounding either personally, workplace dynamics, through colonisation; the role of nature as implicit to human community; and the personal as political, to enable voice and insight into principles of what is beneficial in spite of work place dictates.



Helen "Speaking has implications".  
(2014, filmed interview)

Social work can be understood arising in response to human problems in everyday living where clearly social work is socially constructed (O'Donoghue, 2002). Social worker's expertise is "in gaining a thorough and sensitive understanding" of what are termed 'ordinary' matters (Opie, 1995). 'Ordinary' can convey a value descriptor which renders these sensitive complexities, reduced rather than the specific and everyday moments as where the sacred indeed resides and lingers (Royal, 2002). These are transformative, rich and distinct from the language of everyday subjugation which we bear (Chomsky, 2015). Diminished value to the ordinary, family, kindred, land, and personal meaning diminishes identity, status". These are at stake in social work encounters.



When asked to speak of what she saw as spiritual, a participant Chrissie, noted the difficulty in speaking related to "we do not have good words"

Through being in place and moments, various participants recognised relationships where the spirit in a place aligned for transformation. How we know when “a horse will balk at a jump and may know that which is a risk there” (Pam, 2012, individual interview). To notice the ordinary company of a small native bird, the fantail during work for her words of meaning in life and death. The fantail whose presence can be indicative of the likelihood of visitors and of death (Janice, 2014, filmed interview).

In the background of transformation, these women participants had struggled for textured words to speak as women and in social work. The research supported opportunity in those moments for their deepened knowledge (Hartman, 1992; O’Donoghue, 2009). This added to attesting to knowledge around four questions which shape the present and that transformation where the future comes through them. These are: who they really are, where they are, what they are doing here, and the purpose in this life? (Walsh, 2009). That reaching to speak, they redress process’s which rendered these women’s lives as reduced or controlled. The potential of her self-determination became recognised and available to her. Just as one sees a living tree is not the flattened sheets of paper on which words are written of spirit so the women’s awareness related to their commitment to social transformation. Then this commitment became explicit through their social work.

Spiritual and social work in practice involve both art and science to enable human potential. Participants had each at some point made a clear choice into philosophies of care belief systems by which their thoughts, words, and actions are valuing of identity, of self in differing perspectives such as relationships, personality, self-awareness within their work and as orientation to their authentic identity (Walters, 2006). In shared discussion following individual interviews, women participants noted how principles, values and ethics were required for the emerging sharing of their awareness and a kindness was felt amongst those present-as researcher I felt changed by the experiences with another. These changes felt by participants include openness to practising and developing authentic respect, trust and integrity as kindred when working explicitly with spirituality as a resource within their own and another’s life. Women participants noticed their willingness for discussion, and a resilience for agreement on reflective guidelines around spirituality and work.

Through our values, we seek to support and enable work in vital human thresholds of suffering and what is and what can be. That it is possible here to imagine ways where we care, which engendered respect and trust, is to acknowledge our creative capacities especially in troubled circumstances. Through the threshold in suffering, creativity draws our imagining because here beauty is represented in age old patterning arises and carries healing (O'Donohue, 2003).

Through the worker drawing on the spiritual alongside a person in pain, so the troubled individual understandings become their active creation. Their spirituality with long legacies within indigenous, ancestral and spiritual knowledge, adding dimensions of healing which may be sources outside of the symptoms of the primary illness (Neeganagwedgin, 2013). To uncover these is to daily seek to decolonizing identity, workplace methodologies, and to critique any single application of knowledge, positivism, empiricism, to inform our best

“Speaking has implications” (Helen, 2014, filmed interview).

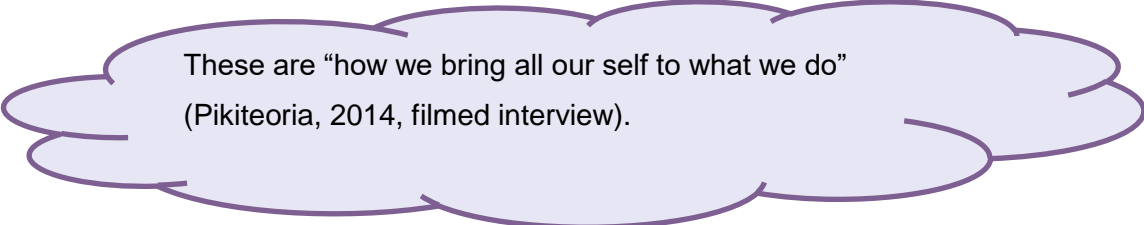
Attention to the human relationship to silence and sound, draws us into our “woundedness as one of the places where normal words and descriptions break down” (O'Donohue, 2003, p. 180). With opportunity to locate that sacred embrace with human words, we may recognise loss as an opening into a higher level of understanding; understanding which releases us to a grander legacy of who we are, and of our purpose (Walsch, 2009). For example, in working amongst people of the street, homeless, frightened, and recovering human beings, I too survived by begging. By coming to acceptance of these conditions, then a wealth of connections became available to me. Compassion, care, courage, these all regenerate meanings. I learnt no longer to resist change rather recognise it and listen to its gifts for the soul is contained in the voice. (anonymous).

‘What you resist persists’. “What you look at disappears” (Walsh, 2009, p. 229). This means the illusionary form of the nature of our life, shifts from what we imagined, to what it actually is. Actual truth can be significantly more bearable than the Imagined.

Through recognising the personal terms for naming spirituality, we drew our experiential awareness and an appreciative regard which triggered the potentiality within the remembering process itself. This focus restored and guided the practitioners in their stories, and interplayed in renewed notions of self, status, resilience, and empathy which in turn informed their social work. These orientations can be seen depicted through the holographic depiction of body, mind and spirituality (Meyer, 2012). Women participants drew on a pragmatic manner to inform their work, as they spoke of spirituality in framing problems, implementation then improvisation become “all necessary to mediate the use in practice of applied science and technique” (Schön, 1987, p. 2457). A woman’s spiritual insights spoke to and shaped her practice. These offer the design where one’s life and others are developed as an entirety, not only as a single thread in a work.

Women (The participants in the study) continued to test their hypothesis and knowledge following their research interview, exploring through the power and gender continuum around them, and the relationships through which their work life unfolds. “What does this mean, and what does spiritual connection in your work look like?” If the taboo to name spirituality was not so, how would the women, and their social work practice function competently? There may be no right answers or standard procedures? By inviting spirituality to be named, this then became theorised, set and shaped with culture, an invisible force around human encounter. These theories sustain the fundamental sets of beliefs which both shape both the framework of this culture, inform its values, analysis and shared meanings (Pam, 2012, individual interview). These serve the individuals notion of communication, and the collective survival and sense making of their world.

Perhaps “we are much more in need of stripping off, than adding on” (Markova, 2000, p. 89). Having been heard by others, participants found and made meaning in a profoundly personal, cultural and structural manner because in this sense words enable an arrival at meaning, that home where what is our human specificity are also our universality (Meyer, 2005). The individual voice enables the depth of personal experience as a truth, rightness, and empathy regenerating culture, work, and our relationship in place and time. Strangely rather than progressing by improvement and acquisition of more culture or skills,



These are “how we bring all our self to what we do”  
(Pikiteoria, 2014, filmed interview).

the women participants identified that capacity in spiritual insight enabled our vulnerability to be with what is. These themes around the personal, cultural, and structural, are developed further through this chapter for these inform the research.

The research provided for opportunity to locate words for the participants experience and recollection of place, including their development across childhood and adulthood. The naming of these drew participant’s attention to spiritual identity as their integrity, to be drawn on, and distinct from any tendency to separate factors of spirit out from context. This is found in the literature, expressed here in text as a unity, embodied in this written text as body-spirit-place-time, this integrity which faithfully remains available to be drawn on (Gonzales, 2012). Women participants and their relationship in this landscape, affirmed them in specificities of their identity and life while equally attested to their universal value. Each woman recognised she carried her wisdoms for the journey (Estés, 1995; Meyer, 2005), and her sensuality enabled her power within the workplace practice so to enable self-care, and for substance to contribute in ways unique to each woman.

Human recognition of spiritualities can be coded and necessarily protected. Partially through image, cultural and conceptual metaphor and personal practices such as of prose so the sublime is conveyed as a wealth, integrity and a pragmatic patterning to guide human life (Radical Grace, 2013). Four themes for recommendations are now developed. These are: The invitation; Women’s theorising this place; Spirituality and the recreation of social work; strengths, limits, original contributions, and the potential of further research.

### **Theme 1: The Invitation**

The research engagement sought personal meaning, drawn by each woman’s voice, meaning and purpose, the heart of her identity. Through the invitation to engage with women in the research, numerous aspects of the world became alive



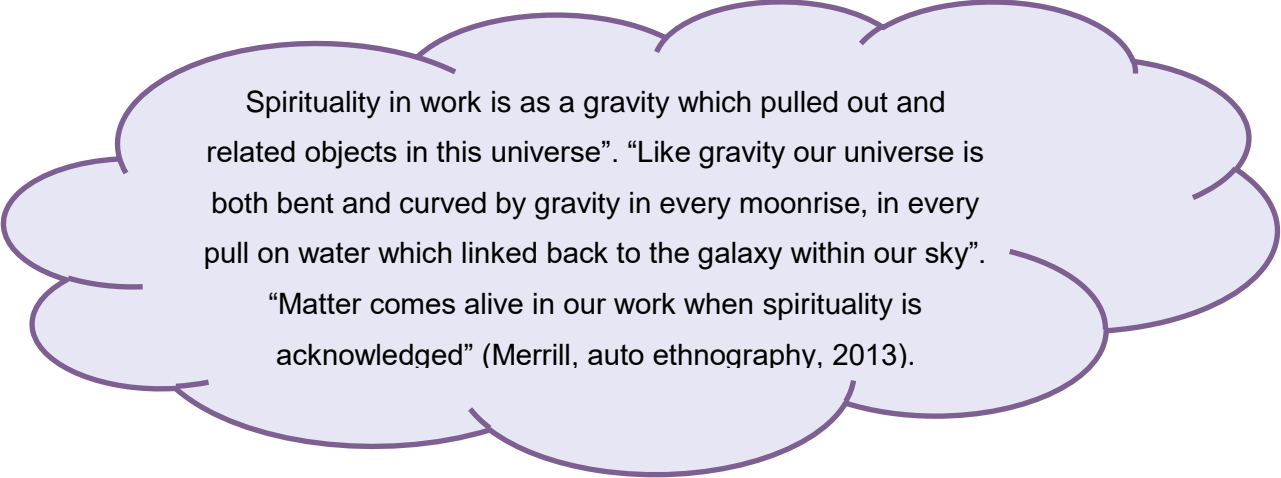
and inform the recommendations. This engagement opened relationships “larger and more powerful than anything we fear” (Markova, 2000, p. 69). The specific invitation opened engagement where women participants felt heard, so rendered real in what they shared. Their words were as the porohita or centre whereby they access their spirituality and that system of ideas, which related congruently with the earth (Moka, 2013`, personal communication). Such opening being active, draw parts into and across relationships just as through our sense the human self, warmed and pattered in the nature of the world (Marsden, 2003). For as is conveyed in Serbian insight, it is we whom are made of stars. (Serbian proverb, n. d.)

Just as the example, the element of hydrogen which is in all life became formed through the first starburst so hydrogen forms our physical bodies. The root of the word, disaster means a star coming apart. For human severe illness is shattering of life, is as if someone bombed the way forward.

The uncovering of starburst relationships, between the shadow thrown from suicide and the meaning of any action from friends left behind, the relationship of parts and the whole served both the theorist and the practice to become energised. There remain invitations in spirituality where living wisdom is a source from which social work discussion may be enriched, and decisions and lives transformed. When women participants spoke, openings being experienced where the world rushed in and a rich appreciation became felt anew. She calls on blessings and so the regions of her destiny awaken (O’Donohue, 2008). Time behaves uniquely when blessing is evoked.

This invitation called for attention to spirit within encounters in social work. Principles of Rangatiratanga served in bringing one’s attendance alongside another human in distress (Jackson, 2014). Principles invite workers to recognise that opening in what is shared into the soul and the gradual retrieval of that individuals living wisdom which enables life (for example in the Celtic Cross, Figure 1.5, Simmons-Hansen, 2016). Here the fit of both the moment and life purpose also becomes perceptible (Pere, 2006). Rather than social work remaining expressed as function and task, it is through stories such as Dr Pere’s narrative where that sense of centre, identity or place, where openness to ‘magical moments’ unlock the legacy and unique attributes that is oneself

(Walters,2006). These locate also the deep healing which can source the roots or nature of social work within a benevolent landscape (Royal, 2002).



Spirituality in work is as a gravity which pulled out and related objects in this universe". "Like gravity our universe is both bent and curved by gravity in every moonrise, in every pull on water which linked back to the galaxy within our sky".

"Matter comes alive in our work when spirituality is acknowledged" (Merrill, auto ethnography, 2013).

Through the innovative work of Durie (1982, 2014) so an increase in words is available to acknowledge the implicit presence in all of the spiritual, enlivening relationships across mind, body, kin, land; hinengaro, tinana, whānau, and whenua. These inform the cloudy relationships through which person, culture and structures are more clearly heard by participants (Durie, 1982; Thompson, 2010). For example, as women participants spoke and reflected on their words and work, they experienced their encouragement and encouraged more women to speak, participate in filmed work (on DVD) and a further two professional women wished to share their interviews on the developed website. The application of Appreciative philosophy generated principle which shape participation and furthered features for developing understanding such as the role of kindness in social work. One feature is the cultural attention towards states of pōrangī, the human condition described as maniac in clinical diagnosis. A characteristic in this state can be increased access to mystic insight, or shamanic - special knowledge in mediation with the spirit world (Baker & Floersch, 2010). These are features which can inform healing and invite insight of the present circumstances and its people, so stepping into legacies distinct from those which primarily pathologise (Hansen, 2016, personal communication; Ngata, 2016 citing David Lukoff 1985, p. 156).

Here too is an invitation to remain curious. The participants' curiosity to be open to themselves supported their openness to others. "I learnt not to presume"

(Emma, 2012, focus group). And here we learnt what it is to care, for conscious care offers a place for shared ethics to emerge, and from where practice may inform theory. It is the humanising qualities which restore the touch with what belongs to man/ woman and her work (Keet, 2011). Spiritual capacity has cultivated humanity as a power alongside and with another human being in the pursuit of meaning, which enriches rather than perpetrates practices of power over another and mutual disorientation.

The invitation to humanise professional practice is the consciousness to profess how an individual's life and work can enrich each other and this place. This practice altered the usually "one way" map of explaining one's work within human services. The invitation inspired unique insights for these women participants in research and drew foremost one amongst other features; the art in introducing, building and enabling mutual dialogue when 'trust' has been unfamiliar or destroyed in another. A characteristic experience of spirituality as a sense of fluidity became available.

Each woman in her part in research began an active role in listening, learning and transformation from recognising meaning in her stories, then extending care and respect when alongside another person's meaning. These experiences appear to draw on principles of integrity and respect which filter and decolonise any assumptions which disorientate or subjugate another.

The invitation is to enable and attest to the sacred within encounter requires my attention to ways in which we engaged in speaking, listening, and caring for our self and others. This highlights a comprehensive recommendation of steps; which involve peace, hospitality, community, land, awareness, presence, rhythms, and lifetimes. By recognition and living out the value and legacy for our self, then capacities reside within conversations whereby daily we rebirth spiritual dimensions. We invite reclamation of respective conversation which had, been utilised to disturb and undermine women participants and spirit (Adam, 2012). To imagine, is to stimulate how to develop and hear the spiritual, as well as the emotional intelligence through which we may draw on to inform the context of being here together (Huygen, 2007). Recognition of these can enable and develop practice which is humanizing and therefore spiritual. That recognition of much of this remains incomprehensible when addressed only by

the many ongoing projects to regulate social work in Aotearoa, daily acts which subjugate indigenous people and normalise the economic and social impoverishment for greater portions of the population. Rather, through the gaze of alterity we may bear testimony to being human (Bidois, 2012).

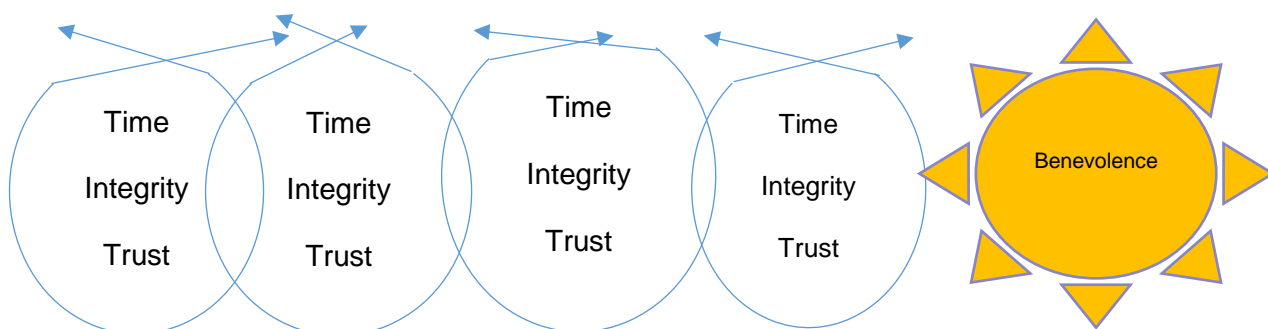
Developing theories, or knowing of spirituality, can be complimentary with our mastery of language and how our words express the details of moving wonderful, compelling, courageous experiences (Bagocius, 2016). The invitation to take care for our words can bring us into openings where the universe rushes in, and push through the “ordinary cover ...which we (had) put on things” (O’Donohue, 2003, p. 180). This invitation engendered further pursuit by women participants and their relationships to words; to relational, psychological and spiritual knowledge which addressed the colonising discourses or shell which had formed over her (Gilligan, 1982; Huygen, 2007). The following Figure 7.2 Initiations into practices which push back master discourses. These provide orientation through Celtic significance to trust and light cast from our application of human kindness.

This enables a subtle understanding available in relationships and therefore our social work, insights which become possible and distinct from those of the ‘neon light’ approach little respect for the mystery unfolding around human life. The Celt understanding invites a mutuality of care for soul/spirit; is understood as forming in two connecting facets. One side faces one’s life, and the other faces infinity (Mesiter Eckhart cited in O’Donohue, 2008).

**The Invitation** – alternatively the lore of ‘You attract what you give’ (Nuku, 2016).

Work - Women - Work - Women - Work - Women – Work - Women

Figure 7.2: *Renewed meanings for the power in kindness, self, work, landscapes time,*



An invitation to trust opened enduring legacies; for some participants, these were previously unrecognised landscapes. The light in kindness builds trust, lighting benevolence and meaning to women participants personally and those dimensions between people as unique cultural beings as within Te Tiriti O Waitangi (1840). The significance of kindness serves the anatomy of trust (Brown, 2016). This anatomy formed from personal clear boundaries, reliability, accountability, sharing, confidence, non-judgment, emotional spiritual intelligence enabling personal reciprocity, and courage for generosity (integrity, termed Braving). Women's examples mirror Carroll's insights are useful here Carroll, (2001, pp. 77-78, See Appendix 9) noted:

*When human beings work with trust enough to use themselves as the main focus of their work, they infuse themselves into it, they become it (timeless). It is them at work, not just work being done by them. Their work changes from being a job, ... to becoming an integrity or extension of themselves, of who they are... The spirituality of (this trust); it's what people are, how they view life and how landscapes and the Universe lives.*

This exploration of words orients an access to alternative states of consciousness which women participants shared through the research. The invitation is how we may speak outside Heglian dialect, master or slave, winner loser, and recognise our humanity (Bidois, 2012). In a post structural world, words have a degree of fluidity which served the deepening orientation to women's terms for their spirituality. For language has long held codes which transport people from one world to the next. Consider the feminine role in funeral rites, leading through the moteatea or lament for those experiencing the transitions of loss, death, grief, thence to a fully told life.

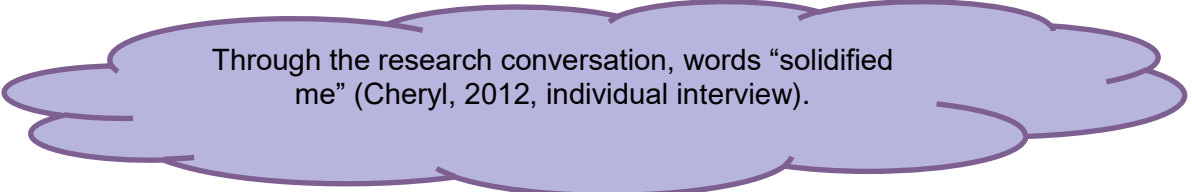
Through relocating our words and work practices, then we may restore the sacred wisdom where conversations serve as sites for the naming, claiming and transference of enduring knowing. These words decolonise practices which act upon us (Meyer, 2012). We respond to the wonder carried in poetics where we recognise how through our limitlessness, we may upend prescriptive conspiracies of what it may mean to be human. In locating new words for our experience so openings are experienced where the universe responds. It is how each participant reclaims their practice in Social Work where we support recognition of who we are as humans here, and what can be possible. That in

every moment remain invitations to practices of kindness and kinship which when engaged nourish life in unimaginable ways, and are necessary for the healthy flourishing of this place (Hawken, 2007). That the genre of the magical narrative has sustained itself independent of the patriarchal world yet carries storied possibilities, understanding from poetic fantasy and world where wonders dwell. These temporary states of enchantment, carried through stories parallel the real world where there reside concerns with time, space, and causality. The spirited stories welcome and carry coded knowledge that serve purpose and enable the marvellous to aid in our human healing.

We each have ancestry and sacred practices which sustained ways we maintained our autonomy and histories (Hat-Artichoker, 2015). To recommend the reclamation of conversations and story sharing in the workplace serves to redress the pervasive culture which thins the sacred. As advocates the professional social workers can mediate the way an industrial model of social services frames narratives in terms of consumer, client, service delivery, outputs, yet these alone and unexamined failing the expression of our full humanity (White, 2007).

These words within only a neoliberal discourse, fail the sacred which resides in humanity in the nature of mana and dignity of those we work for, what is at stake in the loss of human encounters, stories, legacy and value, and risks the ongoing denial of that seedbed whereby social movements rise and redress injustice (Hawken, 2007).

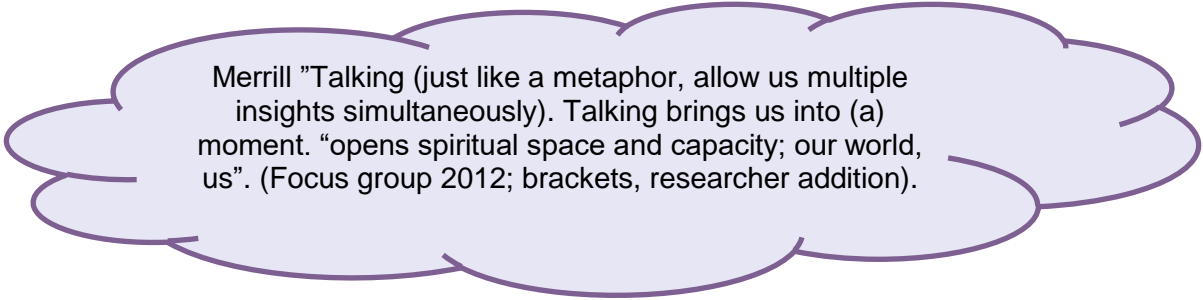
Our human value of words and symbols, house some recognition of what is at stake. For through attending to ways to listen to conceptual and imagery metaphor, these treasured items code and protect the sacred in our lives. Her selection and application of words, images, metaphor being both personal, cultural and structural, became available to her as equally her political acts (Berger, 1966; Bird, 2000; hooks, 1984).



Through the research conversation, words “solidified me” (Cheryl, 2012, individual interview).

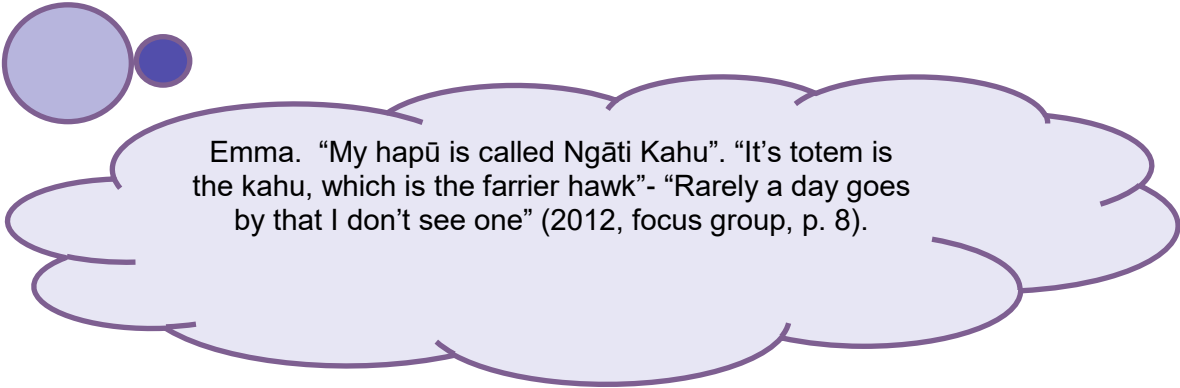
These people, places, objects, engendered the sacred as the appreciation for that which exists within our lives and the life of this place, marked by participants through awareness of birds, trees, and place, songs as old as this earth.

The recognition of invitation attends to that unknown “gravitational field from which we recharge ourselves”, and is “an atmosphere of possibility” (Whyte, 2015). While “this hardly comes out in the context of social work” (interview, 2012) our speaking redressed any limiting potentiality and supports a manifesto of hope.



Merrill “Talking (just like a metaphor, allow us multiple insights simultaneously). Talking brings us into (a) moment. “opens spiritual space and capacity; our world, us”. (Focus group 2012; brackets, researcher addition).

It is within the legacy of names, described as where we receive gifts through the names we hear every day (Pohatu & Pohatu, n.d). In the place and time in which women in the research shared these gifts of names and metaphors were understood and developed and how these enroled around how our life and this land responds:



Emma. “My hapū is called Ngāti Kahu”. “It’s totem is the kahu, which is the farrier hawk”- “Rarely a day goes by that I don’t see one” (2012, focus group, p. 8).

Through the appreciation for place, as a site for endless invitation into conversation and provides an opportunity where the practices that renew people, professions and society became apparent. Metaphors called us to recognise our self and others; the transformative power blossoms within the word. By naming we mark the value of moments which are the memory which will be carried on (Pohatu, 2015, personal communication). Therein lies the alchemy. The fact of

human suffering and death is unsettling yet there a few other ways to live in compassion and generosity.

## **Recommendations**

1 - By recognising the transformative power within how and what we speak of and that which is being heard, these personal and political acts enable spiritual awareness which reclaim anew every day the power of wonder in our work practice. Conversations where respect and trust are present, privilege opportunity to find and craft words. The conversation experience brings us into occupying place, teaching us distinctly from any publication of academic papers. These energised these women, and the world responded. As women participants following our conversations for the research, we described how we both saw ourself and each other in a unique light, and how we were lifted in our work commitment through this.

2 - The personal, collective and cultural consultation can inform principles, practices and guidelines where spirituality companions social work. The social work profession recognises, profess to and safeguard that which is at stake in Māori, ancestral, indigenous, feminist and Pacific spiritual traditions. Through emerging within the values of the personal, the community and the professions bodies of knowledge enable learning and development relevant to the many settings in which women work (Fraser, 2014). The profession's accountability to human practitioners and their communities of origin occur through these partnerships. These need to withstand challenges to survival, exploration, convinced action so the guarantee of credibility in one's life to our profound humane self and others, our orientation to be and reflect our identity and authenticity (Heaney, 1996). Both the means and measure of individual identity, and these informing collective common good belongs to human community, as do those capacities of respect, and trust to care for spirituality.

This section discussed the invitation for spirituality to sustain the "underground part of the self (identity) as verified and the verifying element in (one's) make up". Its invitation is to endurable paths ... into and through experience involving "being true ... to your own solitude, true to your own secret



knowledge” (Heaney, 1996, speech notes). As people who seek values it is language of beauty, practice, prose, poetry, and lament which hold a singular power to “persuade the vulnerable part of our consciousness” to live fully (Heaney, 1996). It is the ‘I’ which marks how a word changes into a world.

## **Theme 2: Women’s theories in this research**

Through the research women participants demonstrated active theorising and how this as enabled, informed authentic self as distinct from the prescription the world may have for them. As women, we theorised our encounters. In doing this together we enabled a greater recognition of spiritual meaning and practices which are enabling women being in workplaces. To meet there, we may then uncover creative transformative potential. These encounters supported identity, insight, and courage to engage in one’s life (O’Donohue, 1997). This theorising enabled problem solving. Communicating this required care for some self-awareness, informed intuition, and the resulting practice. Women’s theories evidenced their access to alternative states of consciousness, such as that of the gaze of alterity. Here acknowledgment of key features and the relationship across parts enriched analysis, and step us outside of master discourses of opposing dualities (Bagocius, 2016). Theories became practiced by exploration, though models or orientation inventories and these and invitations for her to remember the wild instinctive ways she drew on to live life on her terms (Estés, 1995).

To assist theorising, one orientation practice offered for non-Māori is Te Whare Tapa Whā (Durie, 1982) which served to enable words for spirit. Briefly to orientate the reader, I share warmly what is shared with me. That four elements inform the source of wellbeing which can enable other cultural groups into a Māori world view where uniqueness is acknowledged in each whanau, hapu, iwi. By recognising these elements as unique and related, the guidance offered generated the appreciation of process and outcome (Durie, 1982). The element of wairua, being translated as spirit, engendered the relationship of each element as did participants words for their spirituality.

As the women shared, their understanding had been significantly heightened through their experiences returning to the legacies of kin, whānau, land clan and nature. That spiritual theorising is also enabled by culture as our

human senses have been culturally shaped (Meyer, 2012). Theories arise within cultural collective intelligence and one personal world view is therefore not always applicable to others understanding (Huygen, 2007). The theorising around one theme in the research conversations, for example in the taking of one's' life, termed suicide, can be understood in one cultural norm as expressing absolute integrity, and alternatively as absolute selfishness/self centredness. That for women participants, what was shared as true and right, tika and pono, involved remaining true to one's identity, one's life, and simultaneously retaining empathy toward how and the circumstances of another's world and of the choices available therein (Appleton & Weld, 2008). Oddly enough, it is that intimate deeply personal knowledge that links us most vitally and keeps us most reliably connected to one another" (Heaney, 1996, public speech).

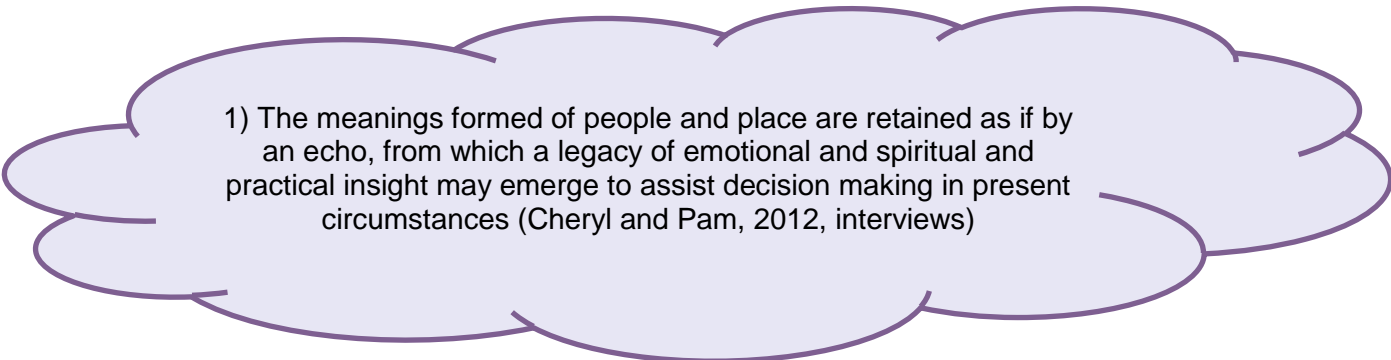
This relationship of the individual to their life remains a key feature in the creation of theory here. Within an individual each element, to that relationship between elements and to the whole, required careful choice with words and required at times poetic language which is represented in this work as the knowledge carried that is outside of our rational sentence constructions. These offered insights by which to acknowledge the nature of human experiences, poetics, and the images role when supporting shared understanding or to locate spiritual resources by which to address current issues.

The spiritual orientation, Te Whare Tapa Wha, affirmed again the relatedness of parts to experiences (Durie, 1982) and engendered language towards enriched passionate identification of forces inclusive of spirit, by these being rendered previously indescribable when held within a singular application of Hegelian dialectics (Bidois, 2012). The metaphor in the shared knowledge also offered orientation to k/new ways of being together and seeing ourselves.

Theory, associated orientation models, conceptual metaphor and representational images, appear also to generally code, and carry values and guidelines within their formation. For example, that care for one part is as critical as care for the entire model and theory. To return to my suggestion of the metaphor of the hui process following pōwhiri, here values are expressed, inhabited and have continuity. The values expressed in acknowledgment, coming together, to touch and settle safely leading to the development of the talking

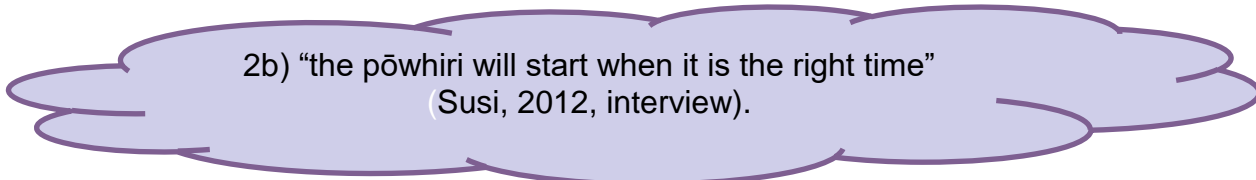
around matters concerning both, then the extension of settling is the care taken to ensure diverse views are acknowledged and therefore much mana is recognised (Ritchie, 1992). The values immersed in recognition of whanaungatanga stirs appreciation itself, arguably as a value based theory. Appreciation as a philosophy is examined subsequently in this chapter.

Theories enable our review, as hypothesis which may reveal a kindness in the way the world works. Women participants would utilise theories which orientate them to the felt content and common bonds around experiences and these then as patterns within their universe. These theories carried wealth and treasured wisdom which moved us. Some are briefly described as follows:



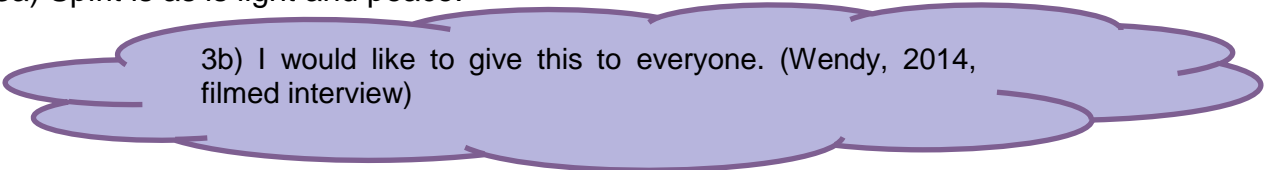
1) The meanings formed of people and place are retained as if by an echo, from which a legacy of emotional and spiritual and practical insight may emerge to assist decision making in present circumstances (Cheryl and Pam, 2012, interviews)

2a) That place/time dynamics held a quality of knowing:



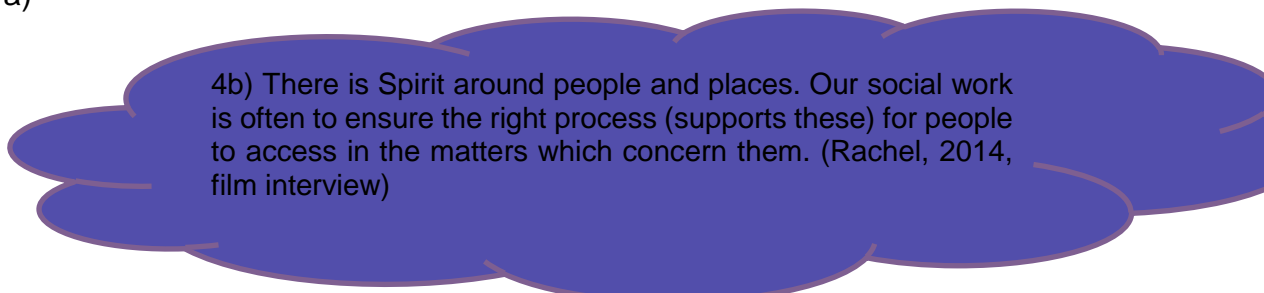
2b) "the pōwhiri will start when it is the right time"  
(Susi, 2012, interview).

3a) Spirit is as is light and peace:



3b) I would like to give this to everyone. (Wendy, 2014, filmed interview)

4a)



4b) There is Spirit around people and places. Our social work is often to ensure the right process (supports these) for people to access in the matters which concern them. (Rachel, 2014, film interview)


Theories assist ways of speaking and thinking. When a woman heard these, then this effected change by participants in the work. Bidois (2013) referred to such change as requiring knowing identity outside the politics of difference. Through developing our awareness drawing on our poetic words, mythologies, metaphors and practice, we bring forward imagined and known legacy which enables deeper access to theories, and models, as resources valuable in difficult decisions. To share theories, which deepen theorising because we have carefully developed relationships, then we sought the practice which acknowledges manawairua, the spirit around all things (Ritchie, 1992), the invisible embrace revealed itself in new and k/new awareness of human pathos (Edwards, 2011).

A woman may theorise by attending to a single aspect which possesses inherent mana related to the other. Just as seeing the “wag tail (bird) on the road” indicated the arrival of travellers or visitors (Pam, 2012, interview); or an aspect felt in one work moment stirred memory for “I still feel my father with me” (Cheryl, 2012, interview). Opportunities to theorise orientated practice deepened capacity for wisdom and understanding. Is this the way we come to know, that we sing this world alive (Blumensten, 2012)? To recognise and speak to our unique insight and across these that our connectivity restores the practice of puta noa, defined as meaning when our life is done well, then we will know harmonious balance (Ritchie, 1992).

Women in this research described feeling heard and so theorised their belonging within a locality: earth, fire, air, and water became named as part also of heritage, ancestry, and the knowledge which they brought to identity and therefore with work alongside place and people. Through recognising such associations participants spoke of their increased motivation to understand, and support others making their connections and theories. The association informed and developed Appreciative philosophy which when applied then this enabled further theorising as engendering depth. To be appreciative brings validity to sensory experience and knowledge (Meyer, 2005). This study becomes poetic, appreciative of the playful use of metaphor and image. This sense of ‘appreciative thanks’ throws a distinct light into this world suiting working with language where meaning is located in time, past, present, and future time and time as also one entirety.

To approach the theorising of appreciative philosophy, drew on a deepened capacity of the people within the research. This enabled the development of previously unimagined dimensions. These included developing courageous conversation with family/whānau, invitation to and the development of filming of 'Women and Spirit', a website development and associated podcasts. These added to the accomplishment of new ways to speak about who we are, by language/s, symbols and images. This involved a reorientation of utilising the media as a tool for each woman's expression. This bought a depth of beauty which served in the reclamation of purpose and passion. As participants spoke and heard themselves, their experience triggered the way further women participants could articulate into recognition the veils of manifestation of spirit and theory. Within those moments, the desire to pass on to the world, that which is loved (began). This being that opening, "where the world passes into you" (Markova, 2000, p. 75). Following their speaking, women participants responded, recognising themselves in a renewed (k)new unique manner (Edwards, 2011). Some of these insights and understandings passed onto their work. There was change recorded through the experience in being with each other.

This research opportunity extended outwards and inwards, any delineation or line in the sand around spirit, women participants and work. These interchanges furthered the initial experiences from which woman can formulate and develop the dimensions in their words. With being shared, what had been a private world opened, and a universe passes into you. The world is alive, speaks and we come to know ourselves yet as if for the first time (Absolon, 2011; Abram, 1997).



Something occurring in me was woken up"  
(Carole, 2012, interview)

Spiritual orientation models support the theorist's ability to recognise, reflect, care for what had remained unspoken and been most cared for (Lips-Wiersma & Morris, 2011). Freire (1990) demonstrated how we learn things about the world by our ability to read its context. It is through acting and changing the

world about me 'the transformation of the world is done by us while it makes and remakes us' (Freire, 1990).

The participants' active knowledge making and care for spirit, has regards for their work with the human mind, body, and kinship. The recommendation which follows about the care around spirituality equally can be an invitation for each to sustain our human authenticity. Authenticity orientates the construction of social work as congruent to community values, common survival, and social good to alleviate the pressure on social work toward social control. "This is how it works. It cannot be any other way "(Helen, 2014, film interview)

### **Recommendations and Discoveries**

1 - Women participants actively theorise. The care for spirituality contains wisdoms, manifested as bundles of healing on many levels and draws acknowledgement to, and is best cared for by the individual, collectives or both cultural, gendered traditions. That these fundamental would be acknowledged for the support for spiritual theorising in social work places and schools. Women participants actively theorised and generated knowledge which served as their orientation or navigational tools. These inform the way we hone into key values in any circumstance. Participants drew on theory and associated models to assess their actions and their authenticity. That ongoing opportunity to name experience and meaning harvested, linked to women being heard, being stronger together, and to offer further on other knowledge systems, knowing and experiences relevant to them. This added its benefit in their working life (Gonzales, 2012). Spirituality sustained the hunger for expression of the invisible, such as wonder, joy, hope, which have presence and shape our everyday lives (Bagocius, 2016). This extends to community wellness. and the humane presence alongside a person in troubles (Gibson, 2010).

2 - Theorising involved creativity. This aspect of spirituality in social work would be more explicitly linked in the patterns in work with others and can also require resources necessary to upend what it means to be human (Bagocius, 2016). The support of women's theorisation on spirituality into practice through institutions of education and work will require insight around the construction of knowledge in social work, the subjugation of knowledge in the interface of class, gender and ethnic intolerance and how social control are sustained in social structures.

The women's spiritual and emotional intelligence as a creativity enables ways in which women participants wish to be seen by each other in ways we are not usually depicted. Spirituality in this sense saves women participants and women as social workers from the narrowness of a neoliberal frame away from individualised competitiveness and dualistic dialectic.

3 - Theorising became possible when the use of metaphors, images can mark out values, principles and some bodies of knowledge. Metaphor developed and deepened the way women participants were clear and theorised with the work they do (Meyer, 2012)

4 - Further research would enrich further theorising so to include the experiences of children, men, the elderly and those receiving social work services. Questions such as "How they understood spirituality being involved?", and "Specific like the measures and implication of this experience as spirituality being enabling or not?" These would heighten how aspects of personal spirituality cannot be separated from the person.

Theories of spirituality enriched the women participants in discussion of the humane making sense of their world. These contribute to creativity in verifying and as verified of each woman, enabled them in holistic relationship and workplaces, professional practice, women participants and responsivity to activism and unionism, to family/work and this interface and community. This leads to recommendations around the relationship of spirituality as women participants understood this and their social work

### **Theme 3: Social Work and Spirituality**

Social worker's in this research had shared beliefs, knowledge, and practices, which drew on ancestral and indigenous knowledge systems which informed their personal meaning and supported their practice. The participants sustained these practices while working within dominant forces upon the profession such as neoliberalism. Social work is socially constructed (O'Donoghue, 2002). As social networks and the social capital which sustains communities become eroded, then Social Worker's and Social Work becomes troubled at its very foundations so feelings of uncertainty, crisis of faith become felt beneath the everyday functioning (Gibson, 2010). Four points on the nature of the crisis were evidenced in participants' experiences.

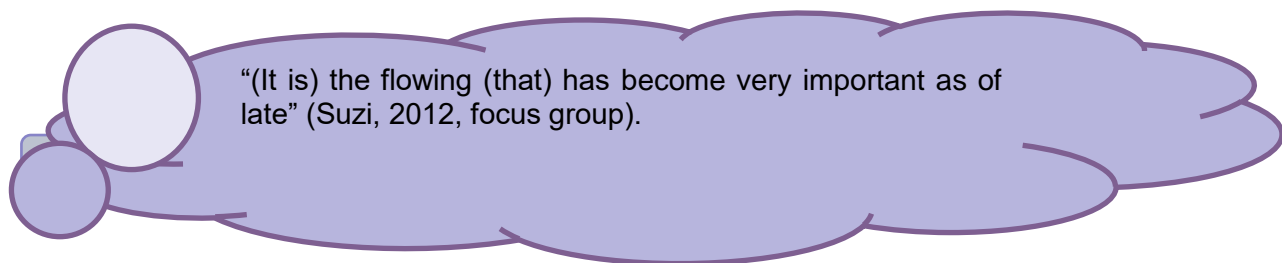
These points of crisis being: a) the greater emphasis on external control imposed over their commitment to advocate for people such as those in poverty or the mental health services of district health services; b) the sole value of Social Work as outcome focus (was the patient discharged in timely manner?), c) the arts of consideration and engagement become primarily reduced to focus on physical measures (such as technical competency and management of tasks), and lastly, d) the diverse philosophical basis to social work and the professions historical exclusion of women participants are equally two crises (Gibson, 2010; and Pam and Suzi, 2012, interviews). Spirituality in its deeply personal intimate nature served the women participants in enabling their self-awareness, and broadening their analysis of work relationship within that legacy in that relationship as appreciative of people, place, knowledge. These sustained their work.

There is remarkably an individualised application in practice of social work which also bore tensions into the research. Briefly, tension identified between two points of practice, care and control, and the exertion between these points by anarchical and hierarchical management. These tensions exert themselves in each practitioner - agency interaction (Ife, 1997). When reflecting on how then to negotiate these complexities, participant social workers drew on words, conceptual metaphor, and/ or images which conveyed their values and bought them into the red-hot zone of being with others. Women participants commonly recognised these through their access to ancestral legacy, professional principles and practice standards (ANZASW, 2012). Their individual spirituality informed the meaning found in particular experiences and how matters were enabled or understood by them in their work relationships. These practices standards emerge as consistent with enabling their relevancy within the professional Code of Ethics (ANZASW 2008). Social Work competencies are detailed as required in the Registration of Social Workers Act (2003) and by these they attest and annually renew their practice status for Registered Social Work practice certification. Certification is one form of attestation, however the women participants recollection of personal relations, political initiatives, required risk and truth to both themselves and the world, and some previous skin for the unseen around their life. Their pursuit of clarity is enabled by verse or prose which function



“as a metronome that ticks beneath the pace of everyday talk” (Heaney, 1982, public speech).

Perhaps within the desire for enabling social worker’s skills then, the human capacity for sharing curiosity, brings a powerful and largely previously undescribed capacity in work (Manson, 2015). This humane curiosity increased woman participant insights both to gauge herself and to build capacity working alongside another’s spirituality. She worked through repeating names, models, drawing on her awareness, her modelling and sustaining that fluidity wherein she assesses potential action giving rise to “the risk and truth to yourselves and the world before you” (Heaney, 1996), as stages which weave a comprehension, these orientate her engagement and relationship.



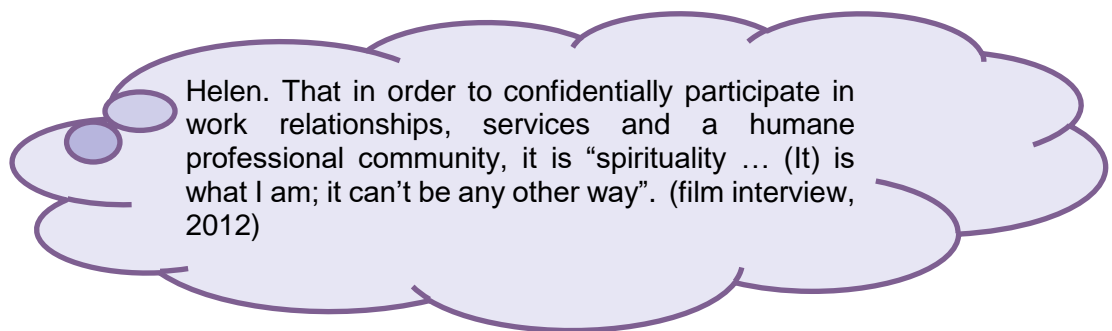
That capacity for reflection on one’s self in the work, how one engages in the flow and openness within and between peoples, increases the likelihood these social workers will co create processes. Here we can reimagine what is possible in what troubles another. These capacities less described and yet remain worth maximising, particularly when scientific knowledge has become the chief measure of social work. Curiosity is kindred to what becomes possible when we listen with each other and together we become that opening where new knowing emerges, nourishes people and profession (Manson, 2015).

For these social worker’s, spirituality spoken of as being the legacy of the personal and to varying degrees of the cultural identity and the self, just as the texture of our skin and organs and is not only an external aspect to them. Valuing their experience, thoughts, beliefs, supported an awareness of those complexities acting from the outside on the social workers principled text, through these intimate and personal natures. These engender the nature of our humanity and our abilities, abilities that extend to imbue and cultivate attributes of compassion and provide indescribable connections which touch and attend to the human being in pathos. These focus on capacity to be with colleagues through

potential victimisation and to care for them. Each woman's spiritual orientations enabled her awareness of and access to language and her expressive ability to reach beyond closed knowledge systems, judgments which normalise and render people isolated and vulnerable (Gibson, 2010).

These capacities effect a silencing and effects a separation of the self and knowledge systems where professional knowledge is created. Five themes had emerged which include structural issues which embed the inclusion and exclusion of worker's stories and social equitable practices as worthy of focused research (Gibson, 2010; O'Donoghue, 2009). Initially one is of social work origins being rooted in the spirit of social action. Yet in its struggle to be aligned as a profession, the profession turns from human faithfulness to succumb to institutional restraints. These restraints limit the vision of each social worker and normalise convention rather than rejuvenate awareness to negotiate and sustain humane relationships.

The social workers participating in the research took the opportunity to recognise their negotiation of ways to remain resilience and resistance. These served exceptionally in facing institutional power (Roy, 2005). They noted the need for further women colleagues to be supported and heard and that it is necessary to develop support for conversation by some development of ethical guidelines and support for women.



Heaney's (1982) relationship to poetic verse as ticking beneath everyday talk serves to persuade us to feel that which is open or vulnerable in us. To feel, persuade, influence, so that we may understand our self and become ordinary to each other. Participants remembered and recognised some the fragmentation to accessing that which flows beneath our everyday. Feeling beyond that which fragments us, assists the participants to be prepared to be changed and to live that state of change out in the greater community (Durie, 2007). Dimensions of

changes opened, through the themes of conversations related to social relationship, social justice and blessed unrest, through this research (Hawken, 2007).

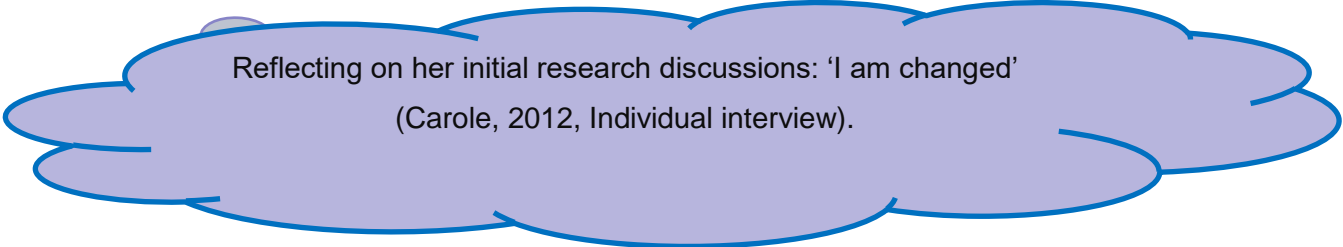
Through an appreciation of the interplay of parts, personal (P), cultural, (C), structural (S), what had been unseen or dimensions previously dismissed, may be understood where that the reality of our self and what is sacred, every day, became both deeply experienced and seen (Berger & Luckman, 1991; Thompson, 2010). Rather than one sole rendition of a reality being taken for granted, spirituality is often the common-sense interpretation of reality. Where we bring human needs in relationships as unarguable starting points where conversation is the ways of maintaining, negotiating, and recognising subjective reality (Berger in Berger & Luckham, 1991).

The recommendations include increased endorsement and capacity for social work studies inclusive of the role of the mystic healer, which emerges within traditions informed by indigenous, ancestral spiritual, esoteric knowledge. That as the keepers of this knowledge, these enrich social workers' meaning and accountability and express significances in empowerment. The student social worker, being related to and understood as part of the living landscape and as a central text, humanises institutions more so than institutions to institutionalise people (Tawhara, 2011, personal communication).

Religious and spiritual dimensions of culture structure human senses, recognition of our experiences and how we understand beliefs, values, behaviours and the nature of wounding and illness. Professional culture attests to an agreed pattern which inform what is social work practice competency, all the while working within ever more culturally diverse and, as yet to be understood environments (Nash & Stewart, 2002). If our theory of social work is physical, fixed, then we miss much including that gaze of alterity (Bidois, 2012). That human ability to imagine new identities and self-determination is to consider the role of mystery in our life, and enigmas yet to release their fruit (Canda & Furman 1999, cited in Ruwhiu & Ruwhiu, 2005).

The recommendation for time to reflect, locate and find words for experience carried recognition for personal, social and emotional agency. Implications for spiritual recognition arise in economics, political, and social

qualities of life, qualities which challenge the nature and our notion of identity and so must reach into the structures required for professionals, educational institutes, and religious accountabilities.



Reflecting on her initial research discussions: 'I am changed'  
(Carole, 2012, Individual interview).

Women participants experience how through them, reciprocity was awakened in their use of words and in ways they work. We become accountable to our words once they are spoken and we name and mark our recognition of those personal, cultural and structural factors within which we work. We humanise by holding our presence moment by moment with the distressed, confused, the strong and in this way, we “(re)claim love” daily and so engage within the veil of beauty, compassion, appreciation possible through being ourselves in social work (Finn, 2010).

Speaking on spirituality is also related to developing moral courage and by this to seek to master fear, to feel for others and their growth and to care deeply for authenticity (Kritek, 2002). The dominant discourses of our society will not only attempt to shape how we understand our identity, but orientate also our thoughts and emotions. For the very structure of our society can be understood as the skin on our consciousness and while the order present in these discourses is socially and culturally constructed, they do not stop at the surface of our skins. Through the order(ary) reside potential patterns which in application as positive coercive pressure seeks transformative outcomes as a type of enchantment that can be activated through many everyday patterned actions. Applying a credit card in a money machine produces cash. A kind word softens a hostile face and begins the bridging across an identity, longing and belonging. For as with gravity, sound, light, so potential enchantments penetrate, envelop and holds us even although we rarely are conscious of these (Berger, 1966; Marsden, 2003). By women's active relationship with spirituality in social work so daily meaning is reclaimed by which to maintain themselves within this world. That alongside our

curiosity, courage and mindfulness being required every day, so too language and expression must remain available to us and each other to enable mastery both of theory, and our terms in being here. Perhaps we come the metaphor we can love.

## **Recommendations**

1 - Recommendation for opportunity for women participants to bring forward spirituality in a manner respectful of her to support insights being appropriately available to communities of interest. This requires an acknowledgment of the role of kindness towards the metaphor, concepts and legacies in which spirit is nourished. This in application in communities would companion the development of guidelines for spirit and work as sources engendering personal agency and community wellbeing.

2 - The recommendations involved education, the consultation and development of values, principles, guidelines around academic, social and clinical practice areas in support of workers' ability to speak of their intimacy of spiritual knowledge into their work settings. With this, the care for the development and recognition of frameworks of spiritual awareness within school, workplace and profession

3 - Further research is required in formulating the mix of circumstances, curiosity, imagination, which motivate the means to extend spiritual and esoteric meaning, knowledge and practice within education and the workplace settings. Spirituality centralised how central personal relationships are. How identity and cultural sense may add a dimension of insight and partnerships which speak within current power relations such as those common in education and professions. These current relationships may be contrary to those values of communities in which social work serve and the communities whom best care for their spirituality.

4 - Further research within men's communities, gay, lesbian, religious environmental and ethnic cultures, children, and the older community along with their practices are opportunities proposed to be developed from this study. The recommendation is to highlight humanising pedagogy, in communication, arts, in educational practices where we are open to hear each other. These relate further to be utilised a basis by which to address the troubles which emerge in any

blindness to the quality of everyday living, human development and mastery in being here (Keet, 2011; Opie, 1995).

5 - Recommendation extends for the care of and development of personal awareness and access to principles, values that these internalised align to informing Social Work ethics and guidelines and include caring for the intimate and personal nature of spirituality in Social Work education. Approaches would address exclusion, extend invitation for meaning alongside lesbian, gay, transgender and indigenous ontology (the nature of being) and epistemologies (the origins, nature, methods and limitations of human knowledge) and support ways these inform Social Work setting.

Briefly these changes would require education facilities and profession institutes to endorse and enable supportive practice for staff, schools, and student's spirituality. The pedagogy would express mutually reflective relationships between staff and academy heads, and student, seeking how student and staff may enable cooperative learning opportunities. These relationships would broaden opportunistic ways by which to draw together services, teaching practices, care for the community and environment. The value of care for relationships would seek expression at both micro level and macro level in high level moral and ethical reasoning and cooperation.

The recommendations embody ongoing challenges to epistemic justice where race, religion gender, class, abilities, displace experiences of equity and access to participation and resources for those most vulnerable. The profession is active in critiquing knowledge and power yet its professional privilege is recognised in the ways social structure endorse academic education over other forms of learning, and can be neutral when necessary social unrest hungers for positive change. Consider the necessary unrest and challenges required to racism, and to resist recent efforts to override national self-determination or sovereignty as demonstrated by global corporative control (in TPPA protest; Hawken, 2007).

Further, social work academic planning and resourcing educators understand the limitations within a professional curriculum which often lack in how to enable students in the art of self-awareness, manifesting an openness while they work within complex, unstable, uncertain and conflicting worlds of

practice (Schön, 1987). To integrate spirituality in educational design and in a teaching learning pedagogy, research evidenced that the curriculum is negotiated with the learner. Then the pedagogy may hold a deep relevance to the worker and their worlds (Fraser, 2000).

With competent teachers, the learner may develop with such depth that the meanings developed effect their world view, and the sense of them self as agentic, enabled. Practice learning is assessed through emphasis on students learning with others and alongside mentors whose knowledge is enriched with wisdom, knowledge, and intuition. Our need to close the distance between ourselves and those whose professions such as social work, is that which we most need to understand (Hanson, 2013; Schön, 1987). This is now developed.

This recommendation does not to propose one standard lesson template through which to 'teach' spirituality in social work. The lecturer role when understood as kaiako supports others to develop their learning. This may mean to enable opportunity for individual and group reflective practice which supports process's which staff and students experience as enabling spiritual self-awareness and this informing their craft. By attuning practice competency and knowledge to an emphasis around working out from the legitimate knowing or centring the self in practice, a subsequent relational orientation takes place. This work to recover or discover what is true, authentic spirituality for the individual can be enabled by the Spirituality Inventories Orientation (Durie, 1982; Lips-Wiersma, & Morris, 2011).

These recommendations follow that through opportunity for woman's speaking, curiosity as to her own and other's, stories become shared, so both the ordinary and the lovely previously unexamined spaces become available to assist in the possibilities in identity and work as yet unimagined. For to imagine us as different people in the world where there lie different possibilities ... in a language of possibility ... there will be a way out of colonialism (Smith, 2012, personal communication, September 10<sup>th</sup>, adapted). One possibility on attending to unexamined spaces in closing the distance between our self and that of the profession is the potential in social cohesion freeing the social and emotional intelligence to be named and available to live well here (Huygen, 2007).

Spiritual and emotional intelligence formed in the experience of telling became increased in availability to build social work, and understand the range of philosophies which inform the profession at any given time.

#### **Theme 4: Understandings**

The opportunity to speak through the research extended a personal and political authority on being here and in how the world comes through you. By naming one's relationship within and to spirituality, this developed an opening where the world responded. Such an exchange of energy is one which we recognise and understand how each of us enable human community beyond a secular application where money alone would never satisfy the human and value to be seen, to be heard, to be held (Appleton & Weld, 2008). Through each woman and her developing understanding in claiming and checking her relationships within moment by moment basis dominant narratives were pushed back enough so enabling openings where discovering our self, our spirituality and our identity resound to the other. These remain worthy to include in consideration of the growing gap between our self and our profession (Schön, 1987). Through listening so the feeling of hearing one self and being open to another, generates the opening where experience emerge of (k)new knowledge personally, and culturally the legacy recognised and from which we as workers had been undermined. These inform powerful ways in which to speak into, reclaim and participate within the profession (Gibson, 2010).

Through the researcher witnessing women participants work on her terms within workplace criteria and professional memberships (Wade, 2007) so her understanding and appreciation of her identity informed her practice and how she sustained that in her workplace. She enacted *manatangata*, her respect of herself and others. This enabled her status and *mana*, her place to stand where spirit has footing, her ongoing ability to know the value of belonging, speaking and listening to engender community (Ritchie, 1992). This concept developed the role of the personal in the professional to address those gaps identified earlier (Schön, 1987).

Building relationships develops understandings of personal spirituality, the awareness and language for respect towards life or status, *mana* and how



workers may share this within multidisciplinary teams. The principle may be associated with manatangata, where mana has been acknowledged as the most significant matter in “the whole Polynesian world” (Ritchie, 1992, p. 55). Mana is described as of significance to the women, their work and the understanding of these for the balance required in society as a whole.

How mana, to which status is attributed, is assumed, earned, or damaged in work relationship has still to be explored further apart from studies of workplace bullying (van Heugten, 2011). The fullness of mana warrants further study as does the capacities of kindness which enable legacies to unfurl

The full care for spirit as understood within each worker’s term is therefore significant to these recommendations. That understanding keeps her unique spirituality warm and orientated in application to her practice work and how and when a social worker would record a discussion of their own and others spirituality needs care? Is such esteemed and personal experiences and knowledge suitable for and able to be valued in case notes of social work? To record or not remains a decision which requires consideration amongst all involved. Can spirituality and knowing be adequately written down and conveyed respectfully in usual Social Service clinical language? What does this clinical approach do to the nature of melody, metaphor, and verse as the metronome that ticks below the everyday talk and return values to human consciousness? (Heaney, 1982). Should these legacies harvested from the mystery, deep wounding, and nature of a human life then be shared with another worker, and if so what are the criteria in how this is discussed and completed?

Spirituality as active, capable in pursuing its own life, is as a sacred matter, an ancestral matter. If understood as a treasure, this then required the social work community capacity to care appropriately for this knowledge. Calling on this dimension is to work, and invites careful moral and ethical matters being recognised, and language applied to consider these points. This takes time, team work and will not be possible if forced within a time collapsed work force, where the high denial of these matters had been normalised. To enable any discussions, the philosophical appreciation for the way we speak, hear, and language is required. To dismiss one of these aspects is to be aware that we dismiss all. Workplaces which embrace relationships with scholarship, formed in practice,

knowledge making inclusive of experiential forms, broaden social theories and may heighten what is often dismissed in professions and what it is to be human here. To contribute here is to enrich understanding of the world we live in, to enhance previously subjugated practices, supporting retrieval of those silenced. To recognise this level of loss, amongst people and a profession can be uncomfortable work

We had become real to each other through connecting and sharing words, actions, and time (Durie, 2007). Our words and stories may misrepresent our encounter, the status of others, and mislead our meaning making. Our cultural identity is something we each are. This is the legacy I bring forward, an enduring tradition shared with others in response to that ticking below the surface of talk. Here I suggest we are connected together in this place of spirit where it is possible we are as ordinary as each other (Jones, 2012).

Through coming to understand more of identity and authenticity, we become consciously available within and to our lives, lives connected in many ways to all living things. “Just as the good of the whole is the end of each part” this is the sum of those conditions of social life which allow social groups and their members’ through ready access to their own fulfilment. We are more enabled to inhabit what is genuine and nourishes human life (Consedine, 2015, p. 3).

As we speak so we more readily consider the impacts of the choices made, and the interconnection of these. One voice and comment tend not to liberate. Huge parallels exist with access to our spirituality and the redress of patriarchy and sustainability. All kinds of oppression equally damage the oppressor as they damage the oppressed. These understandings inform the following recommendations. The recommendation is that awareness and support in workplaces enables opportunity where spirituality may be acknowledged, supported, sung and named in social worker’s life, in practice, self-care, and work. Primarily by developing caring conversations around this focus so opportunity to understand is increased. Understanding enabled extends the connection and the collective capacity in workplaces in unique and diverse manners (Hawken, 2007). These in effect can increase authentic identity, the

sustainability of the worker, the meaning of the work and the community, and increasingly personalise the institution of professions.

This section developed understanding of spirituality as an appreciative force which supports and enables the creative relationships between people, place and spirituality or the divine (Shirres, 2007).

These recommendations identified spirituality as lens in acknowledging humanity, place and through this sensitivity the openness which is not vacant. There is agreement of unique forms of knowledge, inclusive of the tale which is poetic. And this idea is developed further in the work because the elements of the poetic and wonderful, has been previous largely undeveloped in social work stories. These magical feminine narratives reside independent of the patriarchal world. They carry storied understanding from rich legacies of both poetic fantasy and wonder which sits parallel to the real world's claim on social work being only measured in time, space, and causality. That coded knowledge resides in tales of length and motifs that serve an enchanting purpose where the marvellous exists to aid our choices for healing and we accept patterns of transformation and magic in life. In sharing their experience these women participants theorise how worlds work together and note also where their own or others suspension of belief becomes disturbed.

The participant's stories carry subversion of their credibility with the worker's necessitation for the preservation of belief and of imagination as essential to spiritual growth. Through the neoliberal age, the partnership between the 'real' world and the world of imagination have become subtle, disorientated mirroring the fragmentation which shadows people and processes of colonisation. Our worlds for our experiences become more elusive, passages between less distinguished, and "hesitation is amplified" (Zipes, 2000, p..154).

Through the women participant's creativity in work so their self-care becomes enabled through the opportunity for this inclusion of women and spirituality as more than one reality or truth. Spirituality as an entire way the world works, holds significance to enable the human need for transportation to possibility. This world serves the humanisation of Social Work, and spirituality will enable understandings as a personal culturally. These have been presented to generate new insight and rely on relationship to the other and to principles within

which we interact. Principles are specific to personal engagements and are consistent with social yearning. Principles such as the seeking of protection and enhancement of the environment, the principles of subsidiary, of solidarity, of protection of Human Rights, and preferential care for those made vulnerable through decisions made around them (Consedine, 2015, pp. 4-5).

Spirituality while related to that authority is being as close to the grass roots as possible such as the women participants in daily practice. As the women participants, we become capable of realising we authorise our existence, how “we connect or don’t, to the whole” (Markova, 2000, p. 125).

The findings developed the human capacity to create life through metaphor; these imbue the participants’ stories and signal the multiple dimensions of human life which perhaps, words alone cannot say. As a social worker described applying her experience in Social Work, one participant expressed how both a common good is recognised, through negotiation of indisputable points from which we and those receiving social work maintain, and negotiate our subjective reality (Berger & Luckham, 1991). Her spiritual orientation assisted at the point where the participant selected words, then the communication developed across intimate bonds between individual aspirations, collective maturity and deep sense of spirit in nature. New navigated territories beckoned from each conversation in this entire research study.

This thesis supported process and extended discussion through spirituality as resources enabling the workers’ negotiation of these two themes; where women manage the impact in by bearing their humanity in workplaces, and the capacity to speak and act, in spite of the dominating process around them (Gilligan, 1982, Roy, 2005; Wade, 1997). The women participants gifted their experiences. In these moments, it seemed we were as ordinary, trusted, and trustworthy to each other.



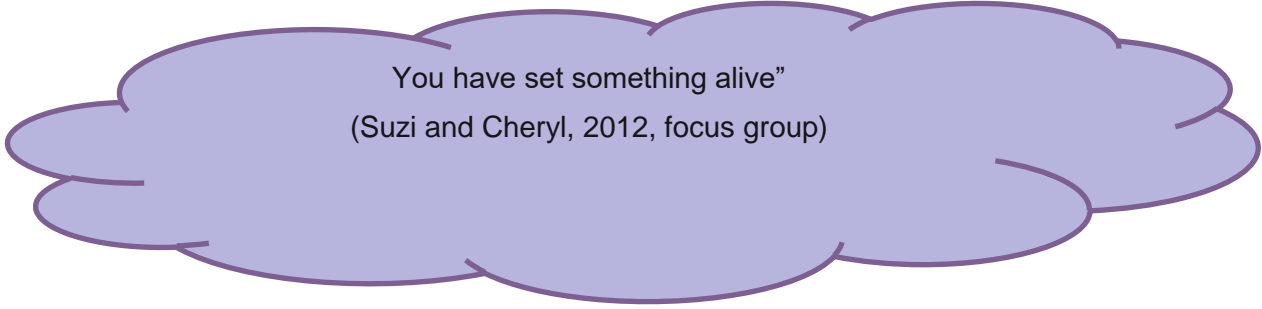
“I trust you” which open the inner journey to “*I trust me*”.

(Merrill, Auto ethnography, 2014:

Researcher Reflection: 3).

While this personal human presence actively untidies and even challenges any global pressure for a unitary knowledge, this enriches thinking in what had become sodden social growth, and misuse of the earth. There were deep old habits of hiding or minimising spiritual knowledge.

Women participants grew committed to find new approaches to these challenges to ensure we participate together where personal cultural and structural dimension intersect; our voice serves as key to unlock the door (Berger, 1966; Thompson, 2010).



You have set something alive"  
(Suzi and Cheryl, 2012, focus group)

Through taking the risk “we keep that which is the thing in us which loves and the things it loves ... alive and ... passed on” (Markova, 2000, p. 61). This love borne amongst unique environmental positions, genealogical lines, an oral culture and accountability to nature and for Indigeneity (Royal, 2007).

### **Recommendations**

This research developed a rare precious knowledge and energy within our lives through which we became seen and saw each other uniquely rather than differently or ‘othered’ (Bidois, 2012). The resulting gaze of alterity can support and enable just regard to such work of women participants and spirit, and offers valued attestation to the women who shared their insight. Through sharing within the acts formed in vulnerability and trust you the reader receive the women’s invitation to share in these encounters within your capacity to wonder about the spirituality around your life. This invitation as an enduring strength is in how each woman named her world, and so activated mana, the dignity of what lies between us as authentic, sacred, and as part of the wider earth and natural order. This strength is understood through these experiences which enable what it is to appreciate humanity. To appreciate the capacity to humanise is to stimulate mauri in its activities from passivity to an active state which respond with and to the gravitational field which surrounds human life. Appreciation enables access into

the very benevolence within which human life exists (Royal, 2002). For it is understood, Spirit, rather than being far away, remains at work through the everyday aspect of our lives quietly forming and deepening the alchemy that is termed soul (O Donohue, 1998).

### **The strengths and limitations of the thesis and further research**

This work develops the notion that there are ways to work with people's ways of knowing the world and working within co-creative means add meaning and empower identity across and within peoples work and lives. The human relationships explored here, add to literature in that these women's ways of thinking and doing are not defined only on male terms (Gilligan, 1982; Spender, 1980). In the strengths in the four recommendations there remains opportunity which extends the original research application in areas within ethics, power sharing, and pursuit of common liberation (Cram, 2010).

Women participants felt heard on a topic which they had rarely if ever shared with other people and this strength emerged from the research. This adds to Social Work education. The use of self in practice combines knowledge, values, skills, and aspects of personal self, traits, beliefs systems, life and cultural experiences (Dewane, 2006, cited by Walters, 2006) It is the participant's self, whom contributed and owned their work and built further participation through the artistic expression of film, podcast, and website. There was no one single story that provided insight here rather multiple possibilities and realities became recognisable. These multiple narratives, could be seen as a weakness, should each woman and her world be not valued. Spirituality as kindred to fantasy accepts more than one reality and more than one truth. This uncovers capacities where peoples in social work education acknowledge that the work must build within the personal self along with its outward orientations, wherein resides the art of cherishing each student's unique attributes which enable the construction of relationships and the construction of social work.

Social work is socially constructed. It is the authenticity of social strength, which remains in the manner that each part holds unique qualities which also relate to the whole. This research adds the power in authentic self to the literature of social work, and the highlighting of methods which supports women sharing by

building safe conversations, and opportunity for the listening with each other. The latter is a powerhouse for constructing theories and practices for spirituality parallel to academic publications. The knowledge produced seems unlikely to be formulated in another way.

As the researcher and a participant within it, I have sought to represent why women participants came together wanting to share, and grow their knowing and knowledge. We worked sharing our everyday experiences, and speaking with diagrams/models which speak to the reader of this world. From experiences of darning socks, supporting parents, observing the insects, animals and plants of our living world, to figures of images of The *Celtic Cross* where traditions of care draw heart, place, relationships, purpose and transformative possibility to redress human suffering signal the power in metaphoric image and concepts to finding and speaking of ourself(ves) anew.

Through our women's words, these linked to established bodies of knowledge and so dimensions in which to surrender silence, to consider and to make sense of what we say, as data, occurs on multiple levels. This research opportunity to develop my personal sense of being, enabled my development of this. The figure of the *Celtic Cross* illustrates my experience of the interactive self, The Celtic Cross/Interactive Self being an explanation of the figure's form through the role and pace of each thread and equally these as the sum of the whole. There remains an enigma embedded and conveyed through this figure, which served to problematise any of my attempts at a singular approach to self and the research. It is through my acknowledging the presence of this enigma, how this drew me to language my recognition of the living world which I remake every day, like one makes meaning of truth, and so this assist the human struggle to co-exist and partner the other in a mutuality. This latter is a recognition of the relationship between wounding and enabling of knowing and lies at the heart of the relational work in social work.

This drew my capacity to work with unknowns, with what mystics term the mystery around human life. The application of the Principles of Rangatiratanga enabled significance into listening into women participants within cross cultural reference and development of metaphoric thinking and spirituality. The professional capacity is therefore, to hold a fluid sense of what can be, when one

honours the moment with someone. To walk with a saucer of water and support someone else to do the same with their life. That knowing, fits for me in the synergy within the Celtic orientation of this world; “On the day when the weight deadens on your shoulders and you stumble, may the clay dance to balance you” (O’Donohue, 1997, p.11). I imagine that source of kindness that flows from those people either dead or living, whose care for us surround our lives.

They may see us in ways we could never, and bless our way. Folk arts affirm the power in a curse carried to a person’s life. So too the women’s work attests to the blessing evoked to uplift another in a trouble. “It seems when a person finds him (her)self in extremis and gathers his(her) mind and calls out, something comes awake in the highest regions of destiny.” (O’Donohue, 2008, p. 212).

Cultural practices, and family arts carry our Spiritual Orientations models, practices, and inventories, either in images, words, or metaphors which are both specific yet are universal to being human. It is our metaphor which as image “constitutes an indispensable factor in language in its organic wholeness” (Ernst Cassirer, cited in Eisner, 1998, p. 121). The Celtic image conveys the mutuality in receiving and the wholeness such as obligation of the receiver to the giver. The gift being my life is changed. Acknowledging obligation brought me closer to self-determination as an authenticity present in relationships and practices. I was aware of how orientations bring me into my obligations, which sustain one to not reduce all that you have (even) in the face of what you have lost (Hone, 2016). This brings me to return to my Social Work education with some openness, some readiness to engage where folk are at, to be courageous in not presuming the knowing of someone else’s life. This involves acknowledging the arts, how these feed into moral imagination and courageous creativity by which to companion wisely those whom only see darkness, or to uncover human troubles. The thinking which creates the problem, cannot provide its remedy. Spirituality offers a different way to think, if we can speak of this then we may be able to live and work differently, with compassion, and valuing of wisdom.

It is in these ways that the research has enriched my curiosity in spirituality, in belief systems and the human search for meaning. This curiosity involves my critical concern for the interplay of discrete forms of power and authority, likewise



the relevance of moral imagination to a social work as the art of walking people home, (home to their meaning). To have been immersed in such experiences as the research offered assists my resistance particularly to pathologising and prescriptive approaches to the work where people had become the frozen moments at which they are most broken and fragile in their human life span.

My insights of personal and political awareness enrich my wish to attend to the humanising of engagements, to attend to the relational arts in the work, and the support for people to name, explore and resource in their terms, the troubles they experience. This allows me to step back and to contribute to the field of work in a way uniquely reflective of my identity and values. Like the participants say, something has been awoken. I am not left however delusional of the power structures which women participants face. That these women speak in a different voice, out into man made language, call for changes.

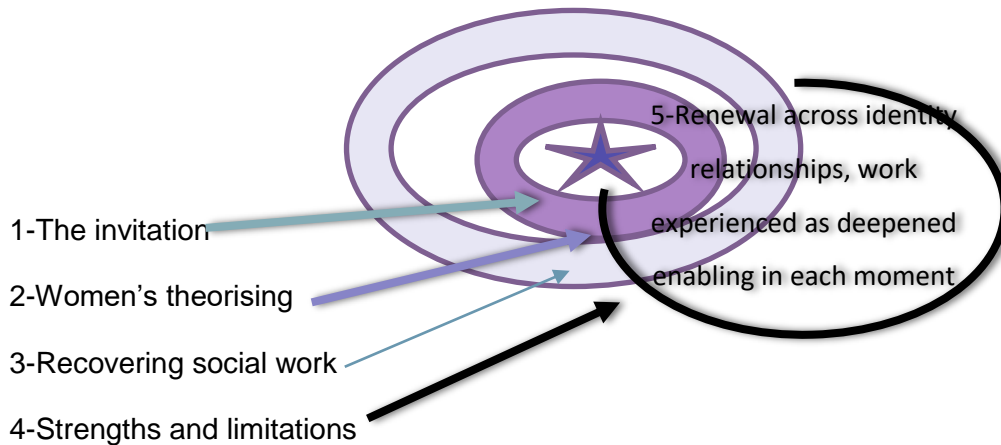
There are certainly both strengths and limitations in this work; perhaps these are extremes of the same thread in the context of humanity? The respect and care towards woman's relationship within the specifics of how she understands her spirituality, whilst also affirming the universal nature of spirituality are understood from this research. Respect of these suggests any researcher applies a non-prescriptive approach so peoples are supported in the uniquely humane capacity to live and work with their spirituality. The research affirms and strengthens work by which supportive spaces and relationships enable one's words, images, for women participants and knowledge. Spiritual orientations models can be an equally a strengthening tool, yet easily could become circumscribed therefore becoming as a cage on another's knowing and focus on obedience over self-determination, inhibiting an emerging sense of identity through openness to experiences of one's own.

The essence within which self-determination is forged remain a key tenant or central point for spirited social work as a humanising profession and practice art. In a neoliberal work place, these social workers and participants describe their substantive mandate which attest to both the enduring landscape of human society and being in the contemporary issues being faced. While we may see illness caused by waste poured into local waterways, we equally recognise that the earth's misuse as a grand sewage system. We see how we are part of its

larger body that we too, feel, see, taste, and are both its sweetness and suffer its demise. We are it. My attention therefore in a class room social work role is to attest to these outward/inward gazes and responsibilities; asking introspective questions, pausing and guiding student's connection to the day, hour, season, weather, and political setting and community activities.

When working in lecture theatres, I support women moving and taking up conversational style spaces to assist their theorising and knowledge, to value being together so gathering within their/our emotional and spiritual intelligence. That in my practice, when I am attending alongside another's or our own distress, rather than maintaining subtle but callous indifference, I recognise that pain or fear does not stay. Another face becomes recognised. Here we uncover a deeper love for our life, others, our world, and our undebatable relatedness with all life. Certainly, in such circumstances there is nothing as dangerous to a singular version of history, as wild women (Estés, 1995).

In anticipation of the challenge which may come to the research topic and any findings, the researcher drew on the inclusion of literature specifically on the spiritual orientation models or inventories. These formed from local and overseas sources as validated bodies of knowledge uniquely relate to the pursuit of authenticity, meaning and mindfulness in holistic employment. These further the creative research others will want to develop on these topics (Lips-Wiersma & Morris, 2011). The Celtic mind understands we are as a body without a head, without spirit. Our work is to ensure the sensitivity to social, relational process's which supports people to access these matters which concern them. (Rachel, 2014, film interview). Figure 7.3 follows over the page.



*Figure 7.3. Five findings; four findings which extends the imagery and the relationship uncovered between each part and of spirituality and social work as parallel The fifth, as renewal.*

### **Further research**

Appreciative philosophy which responds to the mana and relationships which connects people, land, spirituality as meaningful, when applied to further research can enable recall of that which became clouded around each childhood life and the recovered emotional and spiritual contribution which affect the collective whole (Huygen, 2007). This work contributes therefore into Huygens (2007) thesis recommendation for the emotional and spiritual knowledge required for partnership and transformation here in Aotearoa.

### *A short story*

*There are age-old questions, such as the connection across that individual spirit and the collective. What happens to the spirit of us all when someone takes their life? For when we die we depart this world and we leave our body. It is our "body (which) holds a world that death stops"; "death is the end of a world". "It unravels a unique geography of feeling, tenderness, creativity, doubt and sorrow; it all comes apart like a piece of knitting unravelling, stitch by stitch" (O'Donohue, 2003, p. 198). What of those universes of potential life ways, which end when I die?*

*It is death which takes us into stillness beyond words. Almost every day in busy health services, a parent will sit carrying an unborn and dead child. The neoliberal words such as “let’s tidy you up” cannot reach her loss somewhere within the hub where the universe silently turns on itself. About her a busy medical/surgical team engaged in the business of saving lives, and are often not so easy working alongside death. Older human traditions tell us that there is an embrace which is age old and available for her and will carry to her, some recognition of that landscape, secure in enough meaning for her to begin to leave her heart, the part of herself so deeply her – her baby. To manage this, she will need to find freedom from hospital functioning, the glare of neon lighting and disinfectants. She may benefit and access that opening through coming within an empathic human gaze Then perhaps she may enter the eternal benevolent landscape, find a safe place which will hold her child, and all her related hopes and love. Then she must make a painful journey back to this world through surgery into relationships which will often fail the fullness of the human condition.*

*She has travelled through loss and change. She must hold this knowing while speaking as though she is only living on the surface of things*

*(Merrill, auto ethnography, 2012, Researcher Reflection: 4).*

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Within the stories shared with us, we are called to locate the knowing that ticks beneath every day such as the recognition of knowledge and skills which remain in unexpected death, assisted death, and suicide. As research development, there is much to be cared for, and shared for social work practice. This research requires social work responses to the spiritual and cultural webbing which nourish how we know, and how we know where death knows life. To live life fully is to know death and to recognise the small deaths which seemingly go unnoticed yet occur for us through mindless moments, illness, loss of innocence and hope, loss our being endured from physical accidents. The attention also to

the resilience of human beings within such losses, requires a social worker's mastery of supportive theories, language skills, awareness of states of self as both professional and vulnerable into the competence. The competence particularly suitable for recognition of the spiritual cultural webbing around the individual spiritual experience and within psychotic disorders, and psychotic episodes where mysticism also holds companioning characteristics (Ngata, 2016, citing Lukoff 1985).

### **Original contributions from the research**

The outcomes from the research are many and varied and I believe original contributions have been made through the following:

1. New knowledge has been added to the dearth of literature exploring women's ways of knowing and exploring *spirituality* as Social Workers.
2. In keeping with my Celtic heritage, a new model was created to explore and explain the data in terms of the methodology and methods. The *Celtic Cross* as portrayed in Figure 1.5 (page 18) supports the humanising presence in the institutionalisation of Social Work by explaining the active role of self-determination as a key contribution as a professional Social Worker.
3. New artefacts such as the film (on the CD) and podcasts provided additional support both to the research, and emanating from it. As such they provide different ways to look at and interpret both the research questions and the data from the interviews and focus group.
4. Through conducting this research, I was transformed as both a researcher and Social Worker educator and practitioner. Furthermore, as the data from the 17 participants has shown in Chapters Five and Six the research was able to capture both the hearts and minds, and indeed *spirit(ualities)* of the women participants through initiating, developing and thereby creating spaces to continue the interactions and dialogue beyond the original timeframes and intentions of the research. The women stories signal their

voice and as a conceptual metaphor so washing hung on a line signals to a neighborhood.

5. It is my hope that presenting the data in different ways in this thesis and inspired by the work of Kathleen Nolan (2005), has not been a distraction, but exactly the opposite and enriches any single functional application of social worker's competencies. It was also always the intention to make the thesis more readable, interactive and alive with the application of speech bubbles and diagrams, rather than only the construction of black type on white spaces. This both attempts to challenge the status quo in terms of standard PhD theses presentation, and to colour in the white spaces (see Milne, 2013).

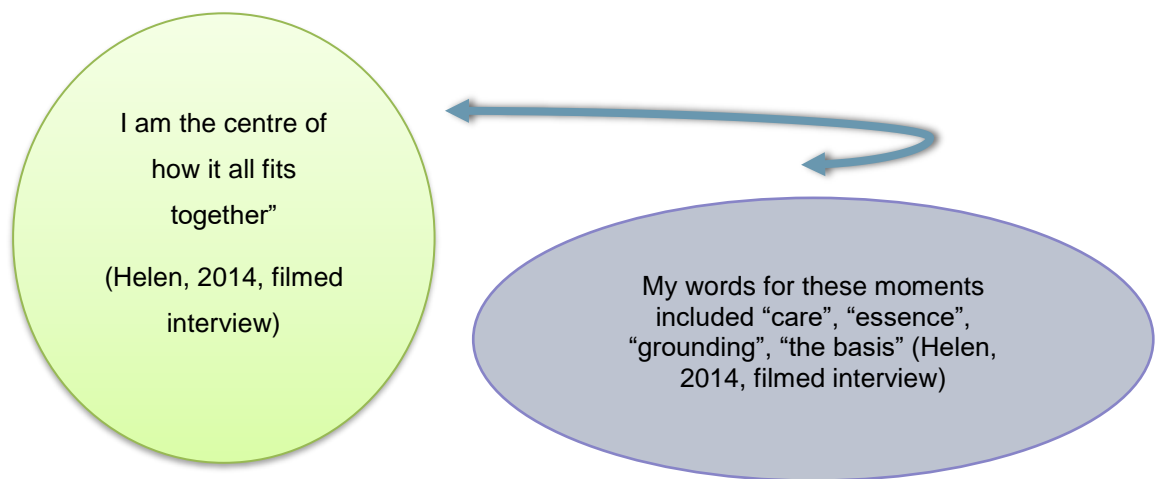
As noted above and throughout the thesis, the website has been developed and it is intended to allow the secure storage and ready access to the podcasts as a living repository for these women participants and their individual story as well as their collective stories. These are an additional resource available for students and others interested in this research endeavour. Through the women participants gathering and hearing themselves, they grew communities, such as women's theatre, and a specific Facebook page. Moreover, each woman herself, serves as guardian for ongoing support, creative opportunities, access to workshops and articles for the future, thus it is both an organic and ongoing project.

There remained an original impact which is true to the philosophical underpinning of Appreciative Inquiry – that the women participants were activated from the experiences of speaking and sharing.

From the initial research application, the approach continued to consciously accord value as women participants wanting to share together and invite further women to this work through the podcasts, and to the website. Furthermore, as noted earlier a film was also an unexpected outcome from the research by two participants whom shared with five more women. The copy of the USB/CD carrying this artistic endeavour as imagery metaphor is provided in a sleeve at the back of this thesis. This film needs to be viewed as part of the PhD research as it adds both depth and breadth which although partially covered by the

authentic words of the 17 participating women, and does so in a totally different manner. It is anticipated that the viewing of the film by the examiners of this work will inspire and move them in ways that could not be captured by words on the pages of the thesis alone.

The co-creation of knowledge and authentic exploration of social worker's dialogues and responses to the research questions both individually and collectively continued to emit both unimagined life and triggered a responsibility or responsibility of researcher and participant's mindfulness when working with others; mindfulness inclusive of ethical care and the guardianship towards their spirituality within a community of people. This too, then is an opening where the universe rushes in.



That attention to the participatory ethics in this work, aligned to the metaphor of the Celtic River Dance. That / as the researcher at times lead, as participant I spoke and shared, and at other opportunities the women participants themselves would lead. This is true too of the process of the internal world in questioning and trying to make sense of the complex notion of *spiritualities*. As the years have passed from that time of the initial interviews, the participants wish to sustain their contribution in retaining their name by their words in the work.

I would maintain that the sacred notions and those informing multiple spiritualities are always at stake of undernourishment in my daily life, however through the conducting of this research the opportunities to name and claim spirituality and its legacies were presented and reflected on by all the participants. Each woman's unique terms brought her spiritual knowledge overtly into her

attention, and brought into her practice the qualities of spirituality in ways which she then shared with family and her workplace colleagues.

All human relationships embody notions of power (Murphy, 2013, personal communication). Coercive power as both positive and negative in social work as any profession or human construction, has presence in the work as a human enterprise. As the researcher, my/our positive intention to enable voice, can influence what appears as transformation and that the work intended through supporting opportunity to talk, would enable participation in growth, share words which support someone through the loss of a loved one. Coercive power as negative would be when applied with the intention to close down another's life choices, ignore the women's determination to remain named by their words. It is perhaps the power to enable workers to experience shared moments which allow their value of self and their specific stories to more greatly inform the contemporary construction of social work with its tensions both in enabling individual self-determination and the responsibility to greater community wellbeing (ANZASW, 2008).

To be compassionate is to be spiritual, to sustain the enduring meaning of justice and mercy through understanding these belong to community and women participants knowing themselves in legacy of community therefore restore enduring traditions. Their recovery served to rebalance, decolonise and actively personalise everyday moments within which much power resides (Murphy, 2011). For too long, attitudes have normalised spirituality as unnatural, and therefore unusual for the workplace.

Just as through the placement in this written work of widened spaced paragraphs, spirituality signals its sacred place within practice, literature and experiences. We see expressions of everyday life being continued in the daily hanging of clothing on the washing line. Yet spirituality has long been enabling of our authentic humanity, our feminine development, and as the first Chapter's image of the nest, was understood conveying a unique nurturing capacity so spirituality carries the language for transformation.



## Conclusions

The research findings locate that meaning is generated in the opportunity to name spiritual identity in these women's social work in Aotearoa. Rather than tolerating confusion, the research participants courageously spoke out and so something became awake, time behaved differently. Curiously something deepened developing conversational moments. The participants' each showed movement through fear and doubt to faith, from some instability then to a creative trust in their relationship with their living world and engagement in this ground spring which creativity enriched their life. Within the conversations, a ceremony of respect grew through the trust and respect being experienced. Spirituality was named often for the first time. While we drew on our words for our spiritual experiences, we bought also that which is broken in our lives, and the journey to legacies of ancestral and enduring knowledge. Within women's language for spirituality possibilities became apparent.

Through their engagement women participants uncovered the way they inhabit the present moments of human suffering, and how that as a courageous presence shaped how the future would be. In their conversations, the experience of being heard, and of them hearing themselves, then encouraged the participants to imagine, and add the unique textures of spirited listening into their social work practice. By working imaginatively then it became more possible that we become deeply informed of the heartbeat beneath our life. How these possibilities become probable occurs in the ancient practice of speaking into our storylines to offer a way out of our perpetual positioning in neoliberalism, so the work day ceases being as a cage, and so we see within colonisation (Smith, 2012, personal communication).

Spiritual meaning marked moments where our words attest to our humanity and to that which is passed on in time. This research continued to hold implications for human identity in institutions. This informed the validation of knowledge informing social work practice and supervision and how spirituality can seem an untapped resource in the work place. This written form of the research sought to convey the heartbeat, the experiences and deep discoveries companioning the formula of ideas which relate congruently with the earth (Moka, 2013, personal communication). The women's voices when reflected on at this

closure in the research seem as a constellation. This constellation breathing into itself across starlit points being of identity, cultural communities and this earth. Within these starlit points there exists a living embrace in that these women participants shared how they sustain and ferment that which we individually recognise and collectively attest to, as our *spirit(ualities)*.

Does this matter? Of course, for in an age where what appears broken, then is pathologised and traded, these women social workers of spirit attest to the presence of the constellations of perpetual meaning. Spirituality authenticated human lives, resourced and enabled insights and the care of the belonging which resides within and between us.

I return to the art, the poetry, the photographs and colour that make up this research, named a thesis. I acknowledge this is no ordinary work, well what doctoral thesis is? I confess I have pushed both myself, my supervisors and TWWoA's own unstated conventions in undertaking this thesis. The research, its production and construction (*performance* as Nolan, 2005) contended has transformed me and the work in the following ways. Spirituality allows the fullness of myself to be present and also to develop. Spirituality supported my work with the women participant's as spirituality allowed for dreams an, hopes. Sprituality informed the fragile yet evolving narratives of social work practices and social justice issues through requiring engagments of authenticity as people within the texture of our lives .That my authenticity is nothing greater to offer.The image which follows invites the reader to recollect their meaningfulness, where spirituality traces relationships of purpose, and magic, just as the metaphorical image below proposes. I believe I have answered the research questions and issues which underpinned this study and hope that it has both intrigued and confronted readers to create more works that are intellectually rigourous yet still beautiful to embrace.

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<sup>1</sup> There should be a reference to the works of Rumi, Jalal ad-Din Muhammad, Persian Poet, Jurist and Islamic scholar and Theologian (1207-1273). I have put it in here, but I cannot say I have experienced personal communications with this author as he died some nearly 850 years ago.



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## Appendix 1



*Figure Appendix 1: St Bride - Brigit of Kildare. (Retrieved 08/10/2015 google image).*

Nau Mai Haere Mai - November 2013.

This is an Invitation to you and colleagues to consider participating in an Interview and or documentary; Women Social workers speaking on spirituality and social work practice. Are you interested? Do you wonder how so much appears to have been discussed and written down about social work yet local knowledge and women's knowledge appears to not be included? Here is a chance for you and your social work friend's voices, ideas, experiences.

This documentary concept developed as a creative outcome from women involved in an original research project which involved listening to their views, writing their views and experiences up for them to read - and generating discussions. The filming addition has ethical approval under PhD research criteria of Te Whare Wānanga Awanuiārangi-Whakatāne. If you would like to add to the discussion using your experience and insights, then registering your interest. From our gathering names of those interested you can be part of a developing conversation in negotiation with the researcher, documentary producer and film crew. You will receive forms, and also a pre-interview sheet to consider over the annual Christmas New Year break. As we are currently seeking funding sources for expenses for this small to mid-range film, we want to let you know we may be limited in terms of access to you however we are intending to be creative about working with as many women social workers as possible, and in ways that respect you and what you share. Time commitment would likely to be four hours at maximum. The 2014 year is planned for filming and times suiting you. Any work produced will pass your previewing so you consent to what is represented; your right to privacy and confidentiality will be respected. This respect includes your right to withdraw at any time. If this idea catches your eye, and you would like to discuss this further, feel free to e mail me. The producer, crew and I look forward to hearing from you –

Nga mihi nui-

Merrill

Merrill Simmons Hansen. Merwolh@live.com

*Registered SW. ANZASW*

## Appendix 2



School of Indigenous Graduate Studies

Rongo-o-Awa

Domain Rd

Whakatāne

*The spiritual identity of women: Their contributions to a Social Work context in Aotearoa New Zealand*

### INFORMATION SHEET

#### RESEARCHERS INFORMATION

Researcher:

Merrill Simmons Hansen

PhD student

[Merrill.Simmons-Hansen@twoa.ac.nz](mailto:Merrill.Simmons-Hansen@twoa.ac.nz)

Ph. 07 5578235

P.O. Box 13363

Tauranga Moana.

Supervisor 1: Dr Te Tuhi Robust - Te Whare Wānanga O Awanuiārangi.

Supervisor 2: Dr Margaret Wilkie, Te Whare Wānanga O Awanuiārangi.

Consultant: Dr Clare Murphy, Graduate Queensland University Australia.

#### ***Nau Mai Haere Mai***

The aim of this research is to explore how professional women contribute their spiritual identities in a work context. This is to reflect the women's voices in relation to their perceptions, appreciation, and application of the notion of spiritual identity in Aotearoa context. The context selected is that of social work. (\*The heart of this work is informed by recognition that rather than the title, *Māori*, the research works in recognition of hapū, iwi members with unique kawa and tikanga – for ease of reading this application however the term *Māori* is used). (Women of ethnic difference or *non-Māori* is a term utilised to express recognition of ethnicity and cultural distinction of women participants, each with unique principles and values that shape their world view; for ease of reading this application however the term *non-Māori* is used here).

A snow-balling process in relationships will inform how participants are invited to engage in this project. Participants are invited further into the research through reading this information sheet (or we can have a discussion if you prefer) before accepting and consenting to participating. There will be three exercises then offered to you; one is to complete a pre-interview sheet, and then attend an interview which are ways the researcher and film maker may work from your knowledge; If possible we may meet and talk in a focus group with other women. Funding for travel is still being sourced and there may be other practical concerns which require negotiation for women to participate.

Following the first two activities, you will receive the copies of your filmed piece; any of the women in the focus group discussion will be sent as their filmed section. The initial exercises are anticipated to be within a six-month period (Jan - June). You are welcome to correspond with the researcher by e-mail or letter; you are welcome to make any changes to your own interview, and keep those and also to advise the researcher that the facts, details, intent are accurately recorded (or not, and to have changes made). Any identifying material will be removed from these filmed transcripts however you are welcome to ask for your Christian name to be used with your statements. There is option also to use a pseudonym. It is possible that we may ask you for an additional interview; this may also be an opportunity requested by you as the participant also. There is a consent form and we will talk to be clear about confidentiality, anonymity, and privacy and respect. While the research findings are not intending to claim authority to speak for all women social workers, nor generalise, they invite ongoing work on these themes in the researcher life, in your own practice, in scholarship on social work. It is envisioned the research is safe, empowering and affirming for you. I would like the development of the Project to be accurate and meaningful to you. A key element in the focus group is that natural conversations through the researcher drawing on Appreciative Inquiry, is reflection on care of status, turangawaewae (where spirit has footing), manaaki (accountability- to care and share), and other values that may be raised as themes by those participants involved. The themes come to life through the primary direction and involvement of the women themselves. This approach values the wisdom and knowledge of participants; this is to weave a story and share what is meant to be shared at the gathering (allowing for unfolding of an interpretation of the world that may be quite different from anything the researcher knows to be true and may in fact contradict the researcher's understanding of the order of things in the world).

This study involves no more than minimal risk to you as a participant. Other social work community members might perceive comments made by the participant negatively, so that some risk of being estranged by other members of the community, might potentially exist. You as a research participant can decide if you want to participate in an interview or not, focus group or not. They can also decide whether you want to answer a particular question or not. You may also state your wish for confidentiality or not. You are able and welcome to make any changes to the material from the interview or group work which relate to your words. The researcher will identify that each of us have responsibility for self-care, and also will support you to access any spiritual and cultural mentors that you identify, should any unforeseen risk arise as a result of the conversations.

## **PROJECT PROCEDURES**

The project procedure draws on gathering themes from the pre-interview sheet, the interview exercise, and any focus group which you will be invited to engage within. Copies of her own materials (as the pre-interview sheet, the interview exercise) are returned to each woman; if eventuating, the focus group will be filmed and her section returned to each woman. Then the primary researcher with film maker will work so materials can be thematically grouped, and coded. While being formatted, materials are to be kept in a locked cabinet for this purpose and on computer hard drive with a 'pass word only 'access. The early interview stages form thematic findings of this research project will be used and published in a doctoral thesis by the researcher at the Te Whare o Awanuiārangi in Whakatāne. The second filmed focus is a creative activity arising from the conversations with original community of women. These social workers were moved to be creative, and so invite others to share on spirituality in social work. The themes only and parts of the findings may be presented at conferences in the future and may inform other social work research. Your confidentiality will be maintained; if you do wish to share comments within any released or published work you have an option to attribute your Christian name to this; however other identifiers (address, work place) will not be published. The wish to remain anonymous, to use a pseudonym or not, will be absolutely respected. You as a participant may wish to have their words attributed to yourself in the doctoral thesis will also have their wishes honoured. Furthermore, participants of the film will have the option to see a copy of the film before a final draft is submitted. Once the final film is completed the researcher will offer access to a copy to all those participants involved in this second focus. Care is taken with respect of cultural knowledge, wisdoms, which may be arise in the Project.

## **PARTICIPANT'S INVOLVEMENT**

The research process begins with the participants working in three relationships: one is to complete a participant's pre-interview sheet, then an interview exercise, and then possibly option of a focus group. The pre-interview sheet may take 30-60 minutes, the interview may take 60 minutes, the focus group is estimated at occurring within 120 minutes (equally may take time as is needed and desired by the interviewees). Participation in the focus group is an activity with breaks being available, access to refreshment. It is envisioned that a September date will be negotiated for the focus group. The venue will be held at an agreed site (possibly away from actual work sites) and wherever you, the participant feels most comfortable. The emphasis in all exercises is to respect you as the participant and the nature of your own way of 'knowing'. The material from the three exercises will be maintained securely and confidentially (as data) for five years; annually contact will be made with you to update our contact information. You will be invited to receive a copy of the final thesis, or film.

## **PARTICIPANT'S RIGHTS**

Participation is voluntary, and participants may choose to decline to participate, decline to answer any particular questions, or withdraw from the study at any time. Participants may ask questions about the study at any time during participation. Furthermore, participants may choose to remain anonymous and request this particularly for a particular comment which they may make but want to keep private about whom said this. If the participant wishes to have their words attributed to them in the documentary they

will have their wishes honoured. As participants, you have the right to ask for the film tape to be turned off at any time during the interview. Completion and return of the questionnaire implies consent. You as the participant, have the right to decline to answer any particular question that may be posed to you. As a participant, can see a copy of the film before a final draft is submitted and once the documentary is completed can receive an electronic copy. Access to support to deal with adverse physical or psychological risks is considered minimal, however support is available; this primarily can be with your identified mentors, or supervisory relationships, cultural or spiritual community or through access to a counsellor where this is requested. Only the researcher, film maker, the members of her doctoral committee, and her thesis advisors will have access to the data. The researcher will ensure that her advisors and members of the committee are informed about the confidentiality of records, and that they may not use the gathered information without the researcher's and the Wānanga's Ethics Research Committee's consent. From the eventuality of the focus group work, you as a participant should be aware that your responses will be 'seen' by other women in the group. You will be invited to contribute with the other women, to the establishing of confidentiality and privacy at the commencement of the group.

### **PROJECT CONTACTS**

If you have any additional questions later on, or might want to add something you feel is crucial to the study please do not hesitate to contact either myself or my supervisor. I am contacted at work hours at 07 5578235 or Merwolh@slingshot.co.nz. My supervisor is Dr Margaret Wilkie (Ngāti Porou, Ngapuhi).

### **ETHICS RESEARCH COMMITTEE APPROVAL STATEMENT**

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Research Committee, ERCA # 12/012 MSH. If you have any concerns about the conduct of this research, please contact the primary supervisor.

Contact Details for Ethics Research Committee Chairperson:

Professor Lyn Carter

Chairperson

Ethics Research Committee

Te Whare Wānanga o Awanuiārangi

[lyn.carter@wananga.ac.nz](mailto:lyn.carter@wananga.ac.nz)

#### **Postal address:**

Private Bag 1006

Whakatane

#### **Courier address:**

Cnr of Domain Rd and Francis St

Whakatane

Nga mihi nui

Nga mihi manaaki

*Merrill*

Merrill Simmons Hansen: ANZASW, Registered SW.



## Appendix 3



### 1 INTERVIEW and FILMING AGREEMENT

Te Whare Wānanga o Awanuiārangi

Francis Street, Whakatāne

(Addition Ethics Approval)

Film development-for 'How does women's' spiritual identity contribute to a Social Work context in Aotearoa New Zealand

#### **CONSENT FORM**

This Consent Form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being filmed. Delete one

I agree/do not agree to any group work being audio taped. Delete one

I do not want to / want to remain anonymous. Delete one

If you would like to be anonymous would you like a pseudonym? Circle yes/no.

If yes, please select one and write it here.

I agree to participate in this study under conditions set out in the Information Sheet, and I may withdraw my consent at any given time and material featuring my image and voice. Circle yes/ no

Signature:

---

Date: \_\_\_\_\_

Full name –printed:



## 2 FILMING - THE CONFIDENTIALITY AGREEMENT

*How does women's' spiritual identity contribute to a Social Work context in Aotearoa New Zealand?*

### CONFIDENTIALITY AGREEMENT

I \_\_\_\_\_

(Full Name –printed) agree to keep confidential all information concerning the project,

Signature: \_\_\_\_\_

Date: \_\_\_\_\_ Full name –printed:

\_\_\_\_\_

—

Researcher

Film maker

**Appendix 4**  
**Ethics Approval Letter**

**AWANUIĀRANGI**

indigenous-university 27 June 2012

Merrill Simmons Hansen  
114b Fourteenth Ave  
TAURANGA MOANA 3112

Email: [Merrill.Simmons-Hansen@twoa.ac.nz](mailto:Merrill.Simmons-Hansen@twoa.ac.nz)

RE: ETHICS APPROVAL - ERCA 12 012 MSH

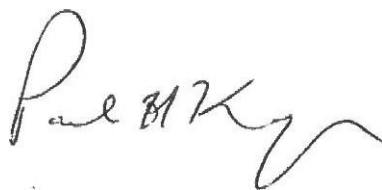
Tēnā koe Merrill

On Monday, 18 June 2012, the Te Whare Wānanga o Awanuiārangi Ethics Committee met to consider your application. We are pleased to inform you that your application was approved.

Please quote your ethics research application number (ERCA 12 012 MSH) on all documentation for distribution.

The Ethics Research committee wishes you well in your research.

Nāku noa, na



Associate Professor Dr Paul Kaye for Chairperson —

Ethics Research Committee cc: Dr Margaret Wilkie [Margaret.Wilkie@wananga.ac.nz](mailto:Margaret.Wilkie@wananga.ac.nz)

WHAKATĀNE

13 Domain Road

Private Bag 1006

Whakatāne 3158

New Zealand

Telephone: 07 307 1467

TĀMAKI (MT ALBERT)

Entry 1, Building B

95 Carrington Road

Mt Albert

PO Box 44031

Point Chevalier

TE TAITOKERAU (WHANGAREI)

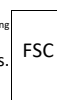
Raumanga Campus

Whart the practice o Awanuiārangi: mar-aged ind'genous•forests by specifying

Whangarei 0148

Telephone: 09 470 3555

[www.wananga.ac.nz](http://www.wananga.ac.nz)



Te  
Chain of Custody (sustainable) paper

university

## Appendix 5

### Pre-Interview questions

Nau Mai Haere Mai. A warm hello! Thank you for considering working with me on a consultative research piece for women in social work and how spiritual identity contributes to their work. To help us in the research, would you please complete this initial sheet? I suggest you open up the document 'spaces' to write as little or as much as you wish. Enjoy.

#### *Address*

*Your contact e mail so that the researcher may contact you.*

#### *Phone*

#### *Cell phone-*

*Please identify your kin, family, whānau, hapū iwi?*

*What are your hopes in contribution to this research?*

*If you would require support as a result of being in the research who could support you?*

*Are they currently available to you?*

*What words do you use for your spirituality?*

*Where have you got your knowledge about spirituality?*

*Please share how family, and caregiver, teachers, church community, etc may have enabled spiritual awareness for you?*

*What are your earliest memories of spirituality?*

*What is your adult experience of spirituality?*

*Is there a particular place of belonging for you that you can name?*

*Would you explain this relationship further?*

*How does spirituality link to you in social work in your understanding?*

*What are the limits to spirituality at work?*

*What are the barriers to spirituality at work?*

*What are the strengths to spirituality at work?*

*What can you tell me about applying spirituality in your work?*

*What can you tell me about the limits, barriers, strengths when you work*

*alongside other women in Aotearoa?*

*How does your spirituality inform you in how you understand yourself and work?*

*What is your view on spirituality and being a woman in Aotearoa?*

*What is your view on being a woman in Social Work in Aotearoa?*

*How would you describe Social Work?*

*Nga mihi nui, Nga mihi manaaki -Thank you sincerely. Please return the sheet to researcher*

Merrill Simmons Hansen, PhD Student. E MAIL: [Merrill.Simmons-Hansen@twoa.ac.nz](mailto:Merrill.Simmons-Hansen@twoa.ac.nz)

## Appendix 6

*Potential Questions-developing Appreciative qualities: A worksheet building our words for enriching descriptors of 'being' 'doing' within a woman's life*

### 1) **You in whānau, hapū, kin and family with its responsibility**

When was spirituality most present for you and show does it affect what you do?

How does spirituality shape or inform or hold, how you are in life?

When did this start?

What are the benefits this may make possible in your relationship with others?

How does it assist you going forward in your life?

How does it affect what you think and draw upon?

### 2) **Building on words that link relationships with self and with others**

How have you been able to maintain a connection with spirituality?

What are the benefits this has made possible in your work?

Have there been times in your working life where you have experienced separation from spirituality?

What steps if any did you utilise to generate or maintain this relationship?

### 3). **Inspiration: exploring recall of experiences of what has been particularly sustaining of spirituality for you**

Thoughts about what was sustaining over your working life? Perhaps a sensitivity to hope, kindness, empathy (or your word)?

If so was there a sort of hope (etc) which sustained spirituality and resilience for you in Social Work?

How did you know not to be resigned to any diminishment in your knowledge and work life?

Are there times this has been significantly affected by other women and the Aotearoa setting?

### 4). **To describe your understandings of how spirituality informs you in Social Work professions, in justice, within the balance/reality of self, and circumstances**

At what point did you become clear of what relevance spirituality is?

Do you know how you achieved this? Does this say anything about your position on justice and injustice?

Are there any further matters which you would like to add about work and spirituality? If so what is that, and how has it been sustaining of you?

## Appendix 7

### ***Focus Group Agreement***

How does women's' spiritual identity contribute to a Social Work context in Aotearoa New Zealand?

*The purpose of this research is to explore with women, how the notion of spiritual identities is understood and its place in our work, our mahi, as Māori and Non-Māori professional women in an Aotearoa work context.*

For the study and the group work you are asked to consider and contribute to the following:

To Respect (Te whakakoha rangatiratanga) - to value difference and encourage discussion ('confronting is for 'issues' not people).

To use anti discriminatory language.

To work together and share knowledge thoughts feelings; care of mana ki te tangata (to up lift status by manaaki, to care and share).

Responsibilities-Give yourself permission to learn from your experiences and opinions-personalise the learning.

Confidentiality (Kaitiakitanga) - be responsible for what you share and the circumstances in which you share.

Expectation (Mauri Ora)-That you practice self-care. Take a break when you need to. Participate to your uppermost, be committed to managing time.

*Adapted from the work by Cheryl Appleton (n.d.)*

## Appendix 8

### INVITE TO FILM OPENING

Nau mai Haere mai

A warm invitation to the opening screening of the documentary 'Women and Spirit'. This project developed with local women social workers. After their initial interviews, some of the women involved wanted to invite further opportunities to talk with other women, and to also show their stories. The film's initial screening, is followed by its launch on the website [www.spirit-aotearoa.org](http://www.spirit-aotearoa.org).

Local poet, artist and producer Dhaivat Mehta and his family have made this film possible. To celebrate with you, we hired a 60 seat theatre and wanted you to come. You are welcome to bring interested partners – (just let us know numbers for seating purposes).

We would love to see you at Rialto-in Tauranga on the 27<sup>th</sup> September, 2015. This is a Sunday. We start at 5.30pm so come a little earlier to get settled. Finger food is provided; drinks (wine, beers, teas, coffee, juices) are available to purchase.

Spiritual garb most welcomed.

RSVP for numbers

[merwolh@slingshot.co.nz](mailto:merwolh@slingshot.co.nz)

Kind wishes - Merrill and the Creative team, Rupal, Dhaivat, and women.



## Appendix 9

### Invitations- Irish Blessings

A) Irish Blessing; the invitation/blessing where kindness, ethical distinctions of warmth, consideration drew a distinct light forward which enabled enduring legacies.

Go n-éirí an bóthar leat

Go raibh an ghaoth go brách ag do chúl

Go lonraí an ghrian go te ar d'aghaidh

Go dtite an bháisteach go mín ar do pháirceanna

Agus go mbuailimid le chéile arís,

Go gcoinní Dia i mbos A láimhe thú.

May the road rise to meet you

May the wind be always at your back

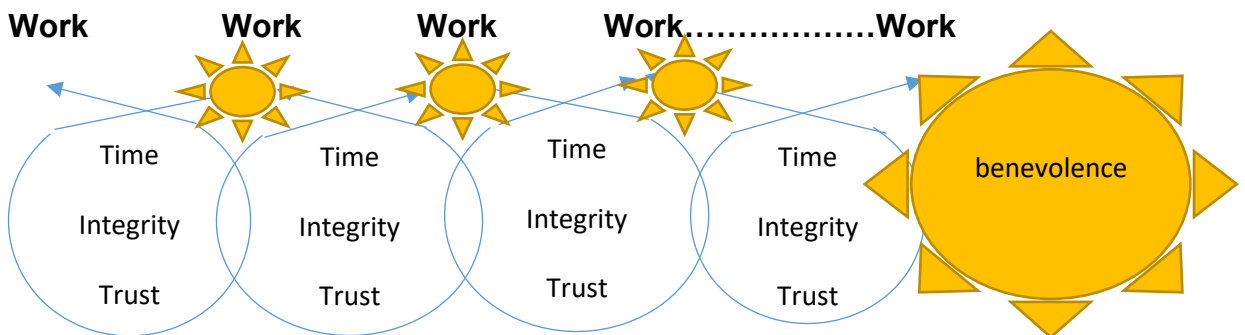
May the sun shine warm upon your face,

The rains fall soft upon your fields

And until we meet again

May God hold you in the hollow of His hand. (Author unknown)

**B) The Invitation** - meaning opening k(new) benevolence in landscapes.



An invitation to trust had appeared which drew together delight in self and identity- *I can't expect from others what I don't give to myself*. If I don't love myself how can I expect others to trust me when I tell them I love them? (Brown,2016). Spirituality in practice mirrored the anatomy of Braving practice (see C). Within the research, trust is named as experienced. This deepened opportunity for personal meaning and also the dimension between cultures Māori and non Māori, and enabled leadership into shared kindness. Trust effected the landscape where time lives; a present moment became seen within recognition of and access to enduring knowledge, knowing, practice. 1) **Personal integrity** was required to get out of one's own way; to engage in an invitation to reliability, an accountability, 'to share with you', 'to share with me' to support something grander. Trust in this research sustains a capacity cross culturally which added to usual thin narratives of ethnic cultural distress. The figure proposes that research process enabled counter narratives of meaning distinct to dominating stories (White, 2007). Here women Māori and non-Māori were revealing of themselves in new ways. 2) **Trust** was named to make this meaning possible. 3) **Time** appeared to behave differently within some examples of trust, meaning and work and carried unique healing. Time became understood as circular in nature in this context - the future (a young social worker) stepped into the present with a grieving mature patient struggling with their collapsing cognitive capacities (present) and connects in a way which hold that person through the effects of a past to trust, and accept help (to accept medication would alleviate some distress around his head injuries sustained in domestic use violence) (Pam, 2012, interview).

Other examples worthy of future study; from Emma's reflections after her naming her spirituality (2012, focus group). "I have learnt not to presume" (or judge). As she observed future non Māori social workers struggle for words for their holistic identity (their present). Emma's willingness for being trust worthy (Brown, 2013, 2016) enabled moments of restoration with those whom had been hurt. That kindness can reveal those dimensions of the personal and infinite.

### **C- The Anatomy of Trust** (Brown,2016, retrieved 17<sup>th</sup> August)

<http://www.supersoul.tv/supersoul-sessions/the-anatomy-of-trust/>

#### **BRAVING**

B = Boundaries –respecting yours and having my own

R = Reliability, being both reliable and authentic (real)

A = Accountability –I own my mistake, apologise, and make amends

V = Vault: what I share with you, you will hold in confidence (and I do the same with you!); no gossiping; respect confidentiality

I = Integrity –choosing courage over comfort; choosing what's right over what's fun, easy or fast; practising my values, not only just professing my values

N = Non-judgement & reciprocity, offering *and* asking for help. Not thinking less of myself for needing help, otherwise I'll judge others for asking me for help

G = Generosity –believing the best in the other even when they disappoint me (vs. being a victim)

**Self-trust** –being/ doing the above with myself! Judging myself reduces trust in myself. *Just as not respecting 'candlelight' thrown from kindness, so a neon light does not respect how darkness holds its own light which opens dimensions to see. Kindness as a light reveals the mutual dimensions of the self and the infinite (Meister Eckhart, cited in O'Donohue, 2008). This becomes available in the..." practise of self-love, self-respect, counting on myself". "I can't expect from others what I don't give to myself. If I don't love myself how can I expect others to trust me when I tell them I love them?"*

African proverb: "Be wary of a naked man offering you a shirt!"

If I have difficulty trusting others, first ask myself: *how do I treat myself?* "We can't ask people to give to us something that we do not believe we are *worthy* of receiving. I know I am worthy of receiving when I trust myself above anyone

else.

(Note: Italics indicate the researcher's adaptation of the work of Brown (2016; and Meister Eckhart cited in O'Donohue, 2008)"

## Appendix 10

**Glossary Māori** (*While multiple meanings can be carried in a word, these meanings represent the researcher's intention within this particular research context*)

*Ao Māori*: The Māori world.

*Aotearoa*: New Zealand the land of the long white cloud.

*Aroha*: as empathy, compassionate love

*Ariki*: as an esteemed recognition with mana sited in being first born, associated status and responsibilities

*Āta*: as heightened mindfulness timeliness and carefulness

*Atua*: as divinity(ies)

*Au*: self

*Āwhiowhio*: tumultuous as in a storm

*Harirū*: a transliteration of a handshake, and step in the powhiri process where in occurs a potential spiritual exchange

*Hapū Māori*: a collection of whānau groupings, shared common blood, identity and practices

*Hapū tanga*: as enabling of experiences, the ways we do things

*Hinengaro*: as noun convey mind and thought

*Hongi*: physical pressing of noses, and an exchange of breath, giving life

*Huihui*: gathering

*Iwi Māori*: Māori tribe

*Kaitiaki*: as guardianship

*Kākano*: seed

*Karakia*: prayer or incantation

*Kaupapa*: purpose and/or philosophy recognised as a collective

*Kaupapa Māori*: philosophy of Māori world view

*Kēhua*: spirit or white ghost

*Kia piki ake I nga raruraru o te kāinga*, the mediation principle for whanau

*Kaiako*: teacher

*Kōhatu*: anchor stone

*Kotahitanga*: oneness and unity

*Mana*: integrity, charisma, prestige and pride

*Manawairua*: the spirit around all things

*Manaaki*: to care and share

*Mana tangata*: respect of oneself and others

*Marae*: a physical communal space which can include a dining room, meeting house, toilet facilities and other buildings. Used for a wide variety of purposes.

*Mātauranga Māori*: Maori knowledge

*Mauri*: as life principle

*Mihi*: to greet

*Mokopuna*: meaning grandchildren

*Motuhake*: authenticity and cultural integrity

*Nēnene*: meaning humour

*Ngāti Kahungunu Iwi*: peoples of ancestral waka and lands of East Coast of Wairoa

*Noa*: the state of being free from tapu

*Pākehā*: as non-Māori, or from European origin

*Papatūānuku*: earth mother

*Pono*: meaning as right

*Pōwhiri*: traditional Māori welcome ceremony

*Putā noa*: as meaning when our life is done well, then we will know harmonious balance

*Rangatiratanga*: Māori sovereignty

*Ranginui*: the sky father

*Takepū*: or principles underpinning a people's enduring way of life

*Tangata whenua*: as literally 'people' and 'land'

*Tangihanga*: traditional Māori death ceremony

*Taonga tuku iho*: the treasures handed down by ancestors

*Tapu*: holiness and associated spiritual care or restrictions

*Tauīwi*: Māori term for collective of non-Māori people in Aotearoa

Te Tiriti o Waitangi: The Treaty of Waitangi, 1840

*Te Whare Tapa Wha*" literally as the four walls of the house of the people's wellness (Durie, 1982)

*Te Whare Wānanga o Awanuiārangi*: a tertiary education institution based on Māori philosophies, values and practices.

*Tiaki*: to care

*Tika*: truth

*Tikanga*: philosophy and practices

*Tinana*: as body

*Tino rangatiratanga*: self determination

*Tūhoe*: Ngāe Tūhoe inland Māori tribe people of the mist, and self-proclaimed nation

*Wāhine*: woman

*Wānanga*: a unique Māori teaching learning social, spiritual, and economic space

*Wairua*: spirit

*Whakapapa*: genealogical connections and lineage

*Whakamā*: shame and/or shyness

*Whakamana*: the process of elevating the mana of a person

*Whaka Māoritia*: process of making Māori being as ordinary.

*Whānau*: the extended unit inclusive of children, biological parents, grandparents.

*Whanaunga*: blood relative

*Whenua*: land

A special thanks to my mentor Dr Mei Winitana for assistance for this important glossary.

**Glossary Gaelic-Celtic** (*the meanings represent the researcher's in this context*)

*An Cladach*: term of Claddagh, denotes guardians of the place Corrib River.

*Anam*: denotes soul.

*Banshee*: as woman of the sacred places, fairies.

*Beannacht*: as both greeting and blessing to acknowledge relationships.

*Bothy*: being term of small dwelling traditionally formed of stone or local material, with thatch roof and single window-as a metaphor indicates the shelter of meaning.

*Cailleach an Clochain*: or old woman of Clifden-one carrying wisdom.

*Claddagh*: locates community and peoples located within the 6,000 year old place of human habitation by the Corrib River mouth, Western Ireland.

*Clan*: means literally children, descriptor for connected family grouping and at time distinguished by matriarchal lines rather than patriarchal only.

*Cara*: meaning friend as 'Without a soul friend I am as a body without a head'.

*Crib*: describes a small single roomed dwelling formed of the local natural materials.

*Croi*: denotes the heart.

*Gernsey*: meaning knitted woolen garment or jersey.

*Kin*: attested to a sistering, brothering relationship, a connection sacred and ordinary.

*Seasamh*: stand.

*Ta agaidh an phobail ort*: a greeting means 'may the face of the people be to you.'

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