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TE PAA HARAKEKE

A framework for supervision

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Abstract

Te Paa Harakeke is a metaphor for protection of Māori culture, pūrākau, whenua and whānau wellbeing. It is a framework for protecting children and an allegory for working alongside whānau to achieve oranga-ā-whānau, and it nestles in a Kaupapa Māori and mātauranga Māori space. Watson (2017, 2020) applied Te Paa Harakeke as a model for research through unpacking 10 components to the research setting; these are rito, awhi rito, tūpuna, pakiaka, kōhatu, pakawhā, kakau, kōrari, ngā manu and whenua. This article applies Te Paa Harakeke specifically to social work supervision in Aotearoa, with the inclusion of 10 key mātāpono—mauri, karakia, tapu/noa, tikanga, mana, whanaungatanga, manaakitanga, tino rangatiratanga, ako and awhi. Te Paa Harakeke acknowledges te ao Māori in supervision spaces that have, in the past, been exclusionary of difference and "othered" those who were not considered mainstream. Kaupapa Māori supervision is necessary for Māori social workers to ensure they remain well in social work and do not suffer from "brown face burn-out", a term referring to kaimahi being overworked because they are Māori through cultural expectations and supplementary responsibilities placed on them within mainstream organisations.

Keywords

Māori social workers, supervision, Te Paa Harakeke

Introduction

This article discusses Te Paa Harakeke as a Kaupapa Māori model or framework of supervision practice in the social services in Aotearoa New Zealand. Below, a whakataukī regarding Te Paa Harakeke is offered and an explanation of the whakapapa of the whakataukī is presented, alongside a perspective of Te Paa Harakeke. Supervision in Aotearoa is charted, including the "othering" of non-mainstream supervision. Cultural supervision, bicultural supervision and Kaupapa Māori supervision are explored, with an emphasis on Kaupapa Māori supervision models. Current supervision practice guidelines in Aotearoa are divulged. The components of Te Paa Harakeke are revealed alongside the development and integration of the 10 mātāpono, and the relevance to the Kaupapa Māori supervision space is summarised.

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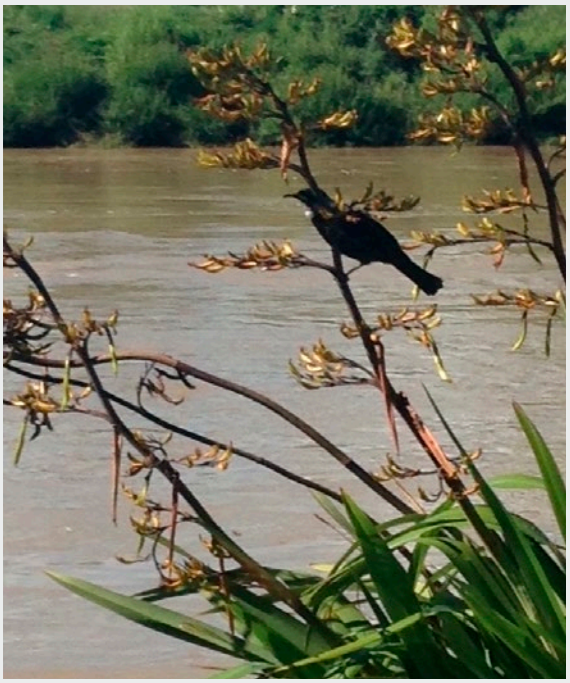

FIGURE 1 Photo of tui on Te Paa Harakeke beside Te awa o Manawatū (photo taken by Ange Watson)

Hutia te rito o te harakeke,
Kei whea te kōmako e kō?
Ka rere ki uta, ka rere ki tai.
Kī mai koe ki āu;
He aha te mea nui o te ao?
Māku e kī atu,
He tāngata, he tāngata, he tāngata!
Hutia te rito o te harakeke,
Kei whea te kōmako e kō?
Ka rere ki uta, ka rere ki tai.
Kī mai koe ki āu;
He aha te mea nui o te ao?
Māku e kī atu,
He tāngata, he tāngata, he tāngata!

If the heart of harakeke was removed, where will the bellbird sing?
It will fly inland; it will fly seawards.
If I was asked, what was the most important thing in the world.
I would be compelled to reply, It is people, it is people, it is people!

—Meri Ngāroto, Te Aupōuri

Te Paa Harakeke as a Kaupapa Māori supervision framework enables Māori social workers to be supervised by Māori supervisors using te ao Māori worldviews. In this context, Kaupapa Māori supervision is normalised and not othered, and the argument that all Māori social workers should receive Kaupapa Māori supervision to ensure they remain well and healthy in social work practice is applied.

Whakapapa of the whakataukī

The whakataukī presented above is about Te Paa Harakeke, and in Aotearoa, it is well known, especially the last three lines. Metge and Jones (1995) attributed this whakataukī to "a [wahine] rangatira whose relatives married her off to seal a peace but prevented her from having children. The saying is part lament, part warning" (p. 3). Peeni Henare (2016) outlined further that this wahine rangatira was from Te Aupōuri in the far north, and her name was Meri Ngāroto. Meri made the remark to her father, who was about to offer her to a rival tribe as a peace offering, knowing full well that she was unable to have children. Peaceful relations often involved the concept of hohou rongo, which "models a constructive means of conflict resolution without resorting to violence" (Florencio et al., 2022, p. 189). Meri was also aware that she would not be able to have children in this marriage, and the whakataukī speaks of her mamae and what she believes to be important in the world. If the harakeke plant dies then there will be no kōrari (flowers that produce nectar) and no nectar for the bellbird or tui—the birds will fly distractedly between the land and the sea, searching for somewhere to perch and feed. Metge and Jones (1995) further stated that "if the whānau ceases to produce and nurture children, it too will die. The saying concludes with the strongest affirmation of the value of people and thus of the whānau" (p. 4). The whakataukī speaks of all that is important in te ao Māori—the connection to te taiao; the environment, the link to health and wellbeing; oranga, hauora and mouri ora, tino rangatiratanga and wairua.

Tu Tama Wahine o Taranaki kaumātua kōrero regarding Te Paa Harakeke

Tu Tama Wahine (TTW) kaupapa is based on tikanga and values of te ao Māori; one of those values is Te Paa Harakeke, which relates to the reclamation and resurrection of our cultural and social descriptors. A kuia, Hinehau Millard, who Ria worked closely with in her mahi at TTW,

shared her pūrākau in relation to Te Paa Harakeke. The kōrero is about the marae and how Te Paa Harakeke surround the marae. The kuia described this as Te Paa Harakeke being a metaphor for protection of our culture, pūrākau, whānau wellbeing and whenua (H. Millard, personal communication, July 2017).

Explanation of Te Paa Harakeke

Te Paa Harakeke is a sacred plant. Māori have sometimes used the harakeke as a metaphor for whānau and often as a model of protection for children, and whānau structure and wellbeing (Metge, 1995; Pīhama et al., 2015; Turia, 2013; Watson, 2017, 2020). Melbourne (as cited in MENZA, n.d.) identified that the harakeke symbolises the unity of whānau and the importance of maintaining "close family connections, both between generations and among relations. The family of leaves remain within their cluster, just as people remain within their particular hapū or iwi." This denotes the close connection that whānau, hapū and iwi share. Further, the pakiaka of the harakeke are so entwined that they will stand or fall together (Metge & Jones, 1995).

The rito is the baby shoot in the middle of the whānau, and the awhi rito are the parent fronds that immediately encompass the rito. Surrounding this inner whānau are the tūpuna leaves.

Eruera and Ruwhiu (2016) highlighted the "tiaki mokopuna" principle in social work when using the analogy of the harakeke, and this principle "promotes the care, safety and protection of Māori children within extended whānau networks" (p. 2). The use of the harakeke as a support network ensures that all required supports are within the awhi rito and tūpuna fronds, be they whānau, community or service providers. Thus, the rito is supported and always protected.

Te Paa Harakeke descends from a te ao Māori framework that allows social workers, supervisors and researchers to utilise knowledge from their te ao Māori worldviews. Weavers hold much mōhiotanga regarding Te Paa Harakeke. Tikanga surrounds Te Paa Harakeke from before the seed can be planted to the harvesting of the rau. Some tikanga when harvesting the rau are not cutting the rau when it is raining, at night or when the kōrari is in bloom, cutting the rau at a certain downwards angle, and most importantly, "Waiho te whānau"—never ever cut the whānau in the middle (rito and awhi rito). When harvesting the leaves, only the tūpuna fronds are taken. If the whānau fronds in the middle of the plant are cut, the whole Te Paa Harakeke could die. Karakia

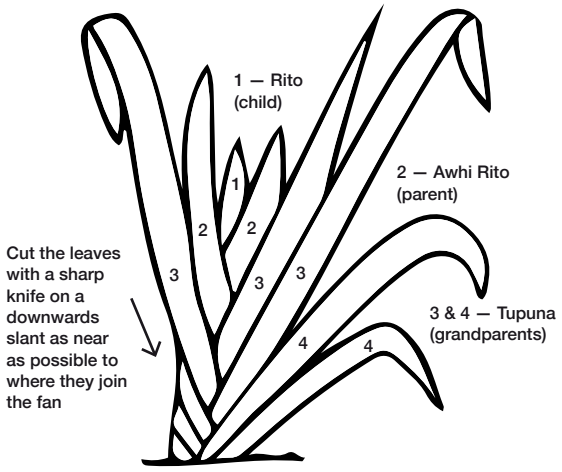

FIGURE 2 The whānau of Te Paa Harakeke
Note. From "Harakeke", by Christchurch City Libraries, n.d. (https://my.christchurchcitylibraries.com/harakeke/)

are used at different times, for example, when planting or harvesting the harakeke. Applying this concept to the supervision practice space ensures that tikanga is adhered to and followed when working alongside whānau Māori, and particularly for Māori social workers.

Supervision in Aotearoa

Supervision in Aotearoa has historically been monocultural, Western and focused on a Pākehā worldview (Elkington, 2014; O'Donoghue, 2010). There has been little cultural empathy and it has been an unsafe space for Māori—for supervisors, supervisees and whānau Māori with whom social workers work alongside. This was the case because dominant culture models and worldviews often prevail. Elkington (2014) asked how monocultural values and beliefs contribute to ineffective social service delivery, particularly when faced by high statistics of Māori service use (p. 72). Encapsulated in this patai is the notion that monocultural values and beliefs are in fact contributing to ineffective delivery of social services because Māori continue to be overrepresented in negative statistics as high users of services in every sector of society, including health, education, mental health, corrections and child protection. General stream supervision in Aotearoa has othered cultural, bicultural and Kaupapa Māori supervision and discounted their use for clinical or professional supervision (Elkington, 2014). Currently, Aotearoa is in a transitional space because the social services Oranga Tamariki, health, mental health and corrections

are undergoing huge change due to the current coalition government policies.

Current supervision practice guidelines from professional bodies and organisations

In Aotearoa, supervision guidelines are outlined in the Social Workers Registration Board (SWRB, n.d.-b) competencies and Code of Conduct, the Aotearoa New Zealand Association of Social Workers (ANZASW, 2023) Ngā Tikanga Matatika (Code of Ethics), and organisational/agency policies, protocols and procedures. Principle 2 of the Social Workers Registration Board Code of Conduct respects the status of Māori as tangata whenua and requires supervisors to "undertake supervision in a way that is culturally relevant if the supervisee is Māori" (SWRB, n.d.-a). It is not the case in Aotearoa that all supervisors are competent to meet these criteria. This article considers cultural, bicultural and Kaupapa Māori supervision next.

Cultural supervision

Cultural supervision in Aotearoa is a new construct that emerged in the late 1980s and 1990s as an innovative practice; it grew out of a need for those working alongside Māori to become culturally aware and have cultural competence. Dianne Wepa's (2005) work on cultural safety in nursing was a driving force in assisting nurses to become more culturally aware and culturally competent. Elkington (2014) stated that cultural supervision would address "Māori cultural issues in professional practice by those non-Māori for whom Māori culture might be an issue" (p. 71). Eketone (2012) outlined the primary focus of cultural supervision as ensuring staff and client safety and stated that non-Māori need cultural supervision to certify that they are practising safely. Originally, cultural supervision had a focus on ensuring that practitioners who lacked competency in Māori cultural practice were held accountable for their practice (Elkington, 2014). However, Eketone (2012) outlined that the focus of cultural supervision is not working alongside Māori culture specifically but working alongside any culture that is different from our own; consequently, supervision could be focused on such aspects as gender, class, education or religion. Therefore, cultural supervision is focused on general culture and, in the broadest context, aspects of identity such as gender, sexuality, faith and spirituality, political beliefs and education, and not just on ethnicity. Wallace (2019) highlighted that cultural supervision seems to have prospered in the past 20 years in New Zealand, and cultural supervision models have grown; however, cultural supervision seems more focused on competencies in social work than Indigenous accountability systems, for example, by iwi and hapū. Tervalon and Murray (1998) introduced a new idea over 20 years ago: that cultural humility may be more important than becoming "competent" in cultures. Cultural competence has been associated with tokenism and seen as a tick-box competency exercise (Abell et al., 2015), and the call has been made for cultural competence to be replaced with cultural humility (Abell et al., 2015; Greene-Moton & Minkler, 2020; Tervalon & Murray, 1998). However, Danso (2018) argued that cultural humility itself has received much criticism and that cultural competence can further develop as a transformational instrument for social work.

Bicultural/te Tiriti o Waitangi supervision may be a better term to describe what used to be coined cultural supervision.

Bicultural/te Tiriti o Waitangi supervision

In Aotearoa, bicultural supervision encompasses te Tiriti o Waitangi partners—tangata whenua and tangata Tiriti. Elkington (2014) suggested that it allows the two cultures to develop competency with each other in order to collaborate successfully and that it must include a "shared space where tauiwi are open to acceptance, challenge and negotiation of their own values in partner relationships with tangata whenua" (p. 67). Lisa King (2014) presented a bicultural supervision model of practice called KIAORA. Kōrerorero, ira atua–ira tangata, ako, oranga, rangatiratanga and āhurutanga are pou that are fundamental to King's KIAORA model. The pou are the epitome of te ao Māori. Together they represent mana-enhancing practices in supervision spaces whereby reciprocal relationships are encouraged. King (2014) herself is grounded in a Māori worldview; although her bicultural model respects cultural diversity, she strongly indicates that her interest is providing supervision to kaimahi Māori.

Elkington (2014) raised the point that within the supervision forum historically there has been no "acknowledgement of accountability to ngā atua (supreme forces), ki nga whānau (immediate and extended family), hapū (subtribe groupings), iwi (tribal groupings) or to tikanga-a-iwi (embracing difference among tribes). Nor are tribal worldviews considered for accountability measures as possible preferred codes of ethics" (p. 70). She presents another patai to ponder, "Are Māori interests, needs and preferences represented

in supervision? Whose voice is represented?" (p. 70). This patai leads us into the Kaupapa Māori space of supervision.

Kaupapa Māori supervision

Eruera (2012) highlighted that Māori worldviews are distinctive in comparison with other cultures and form the basis for Kaupapa Māori supervision. Kaupapa Māori supervision is a form of tino rangatiratanga and mana motuhake that empowers Māori supervisees through having a Māori supervisor. It is a space where te ao Māori worldviews and practices are normalised. It is a space and place that grows Māori resilience, it is a culturally "safe space" for Māori and it pursues wellbeing. It is a space that provides cleansing, healing and rejuvenation. Kaupapa Māori supervision recognises that supervision can happen in alternative spaces in te taiao (Walsh-Tapiata & Webster, 2004). This could involve sitting or walking beside bodies of water (awa, moana or roto), being on marae, visiting historical places of significance, or being in the ngahere or on the maunga. Elkington (2015) discussed kaumātua supervision as an exclusive form of supervision that is important for Māori practitioners because kaumātua bring their varied lived experiences and knowledge. Elkington (2015) questions how kaumātua supervision may be more effectively recognised and acknowledged. P. T. O. Ruwhiu et al. (2008) discussed mana tangata supervision as an emancipation journey through heart mahi for healers. Wallace (2019) outlined that there are many models of Kaupapa Māori supervision.

Models of Kaupapa Māori supervision

Literature by Māori writers of Kaupapa Māori supervision has emerged. The approaches discussed include Awhiowhio (Webber-Dreardon, 1999), Kaitiakitanga (Webber-Dreardon, 2020), Ngā Mahi Wakakoi (Eruera & Ruwhiu, 2021), He Kōrero Kōrari (Eruera, 2005, 2012), Āta (Lipsham, 2012) Ngā Aroro (Wallace, 2019), Pakiwaitara (Elkington, 2015), Hoki ki tōu maunga (Murray, 2012) and many others.

Similarities among these Kaupapa Māori models are that they are grounded in te taiao, focus on oranga/mouri ora, focus on wairua and are "for Māori, by Māori, with Māori" (tino rangatiratanga). Te Paa Harakeke as a Kaupapa Māori supervision model of practice encompasses all these elements.

Te Paa Harakeke as a Kaupapa Māori supervision model of practice

The use of Te Paa Harakeke as a Kaupapa Māori model of supervision practice is outlined in this section. First, the 10 components of Te Paa Harakeke are defined and connected to supervision practice. Following this, the values of Te Paa Harakeke are delineated and then linked to the practice of supervision.

The components of Te Paa Harakeke

Watson (2017, 2020), in a research model, identified 10 components to Te Paa Harakeke—rito (baby), awhi rito (parents), tūpuna (grandparent fronds), pakiaka, kōhatu (for drainage), pakawhā, kakau, kōrari, whenua and ngā manu.

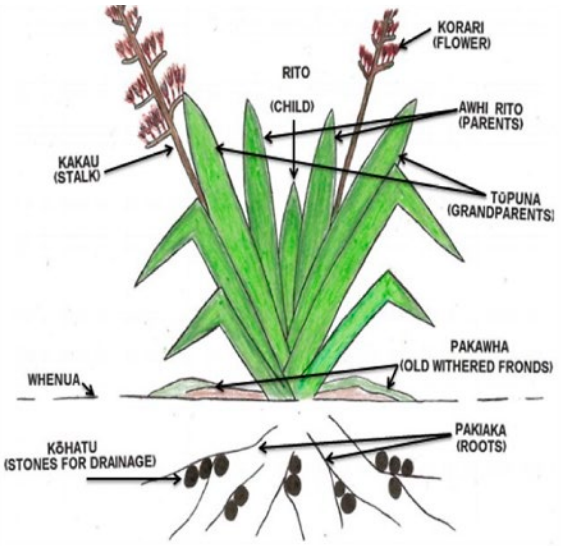

FIGURE 3 Components of Te Paa Harakeke (diagram by Hinemoana Watson-Pitcher)

The significance of these components to the super-vision space is outlined further .

1. *Rito.* In Te Paa Harakeke model the rito is the pēpi. The rito needs to be nurtured and protected. In the supervision process, the rito is the supervisee.
2. *Awhi rito.* In the supervision space, the awhi rito is the supervisor and can also represent the supervisee's whānau and any other close whānau members the rito identifies.
3. *Tūpuna* represent extended whānau, hapū, iwi and organisations (including managers and colleagues) of the rito. Tūpuna can also include social work professional bodies (e.g. ANZASW, SWRB, Tangata Whenua Social Workers Association), the tertiary education institutions where supervisees have trained, and policies and laws that guide Aotearoa social work practice.

4. *Pakiaka* epitomise the supervisee's worldview, values and beliefs, grounding and foundation. These may include religion, cultural views and fundamental beliefs held by the supervisee. It is also imperative that the awhi rito working with the supervisee is aware of the supervisee's pakiaka, as well as their own pakiaka, and how they may be similar or different, and what the implications of difference will be for their practice alongside the supervisee.
5. *Kōhatu* denote the ethics or boundaries, dual roles and accountabilities, and conflicting cultural tensions that supervisees face. The kōhatu sit in the root system and because the pakiaka hold our fundamental values, beliefs and worldviews, it is here we face our biggest challenges and ethical dilemmas.
6. *Pakawhā* are the old fronds that begin to change colour and start to fall away from the plant as they age, eventually falling back to the whenua to replenish the earth surrounding the plant. They embody the experiences of the supervisee—positive and negative—and recognise that all experiences hold learning. Mā te hē, ka tika! (Give it a go and learn from your mistakes!)
7. *Kakau* symbolises the methods used by the supervisor with the supervisee and methods used in the supervisee's work alongside clients and whānau.
8. *Kōrari* are the flowers that grow from the kakau. These include the outcomes and learnings from supervision and from mahi alongside clients or whānau.
9. *Ngā manu*. Tui and kōmako are the birds that come to partake of the nectar of the kōrari. They represent the people who will feed off the kōrari, the people who will be affected by the positive experiences and interactions, such as clients, whānau, other practitioners, social work students and lecturers.
10. *Whenua* is the land where Te Paa Harakeke nestles. This is the connection to te taiao and Papatūānuku and our whakapapa in the Māori creation story. In the supervision context, it represents how the supervisee grounds themselves in te taiao—the significance of bodies of water (awa, roto and moana), maunga and ngahere. We are replenished and revitalised in te taiao. It is important that people have the chance to return to their ūkaipō to be rejuvenated and replenished. Te Paa Harakeke does not exist independently of the environment. The whenua also represents the conditions that can influence or slow down the growth of the plant. Detrimental conditions that may inhibit and limit the growth of Te Paa Harakeke are boggy soil or other plants or trees being overbearing. In supervision, conditions can be identified as impeding the supervisee. We can frame the questions "What does Te Paa Harakeke require in order for it to grow and be healthy?" and "What does the supervisee require in order for them to grow and be healthy in their social work practice?" Te Paa Harakeke does not grow by itself, and supervisees do not practise alone—a network of support surrounds them to ensure they are safe and have healthy practice.

When Te Paa Harakeke is used as a supervision model of practice, the supervisee becomes the rito and the supervisor becomes the awhi rito. Hence, for the rest of this article, the supervisee is referred to as rito and the supervisor as the awhi rito.

Te ao Māori values intertwined in Te Paa Harakeke and the relevance to supervision

Te Paa Harakeke as a supervision model weaves together the traditional knowledge of the past with the present and the future (Eruera, 2005). Our tūpuna shared their knowledge from the past with their whānau, particularly with the rito. This is the transmission of knowledge and happens through events on marae, for example, tangihanga, where many stories are told while in the kitchen, doing the hāngī and preparing the kai, as well as on the paepae and in the wharenui. Te ao Māori values are the tools that allow this transmission of knowledge to happen.

The 10 te ao Māori values (mātāpono) that are presented in this section are mauri, karakia, tapu/noa, tikanga, mana, whanaungatanga, manaakitanga, tino rangatiratanga, ako and awhi.

1. *Mauri* is the first level of engagement and is about understanding the different mood levels and the way these moods may impact engagement in supervision. Being in a space of light will encourage effective engagement. In contrast, being in a dark space will require the skills of the awhi rito to uplift the mood to bring about change. It is important for the awhi rito to understand their own level of mauri, alongside the mauri of the rito, and ensure that processes for adjustment will happen. An example of this is when a rito had a heavy workload and personal issues going on at home, and was in a dark place (mauri noho). The decision was made to reinvigorate an actual māra, and the awhi rito and the rito went and bought plants and compost and worked in the māra. As they worked together in the māra, a notable shift in the mauri of the rito happened, and the

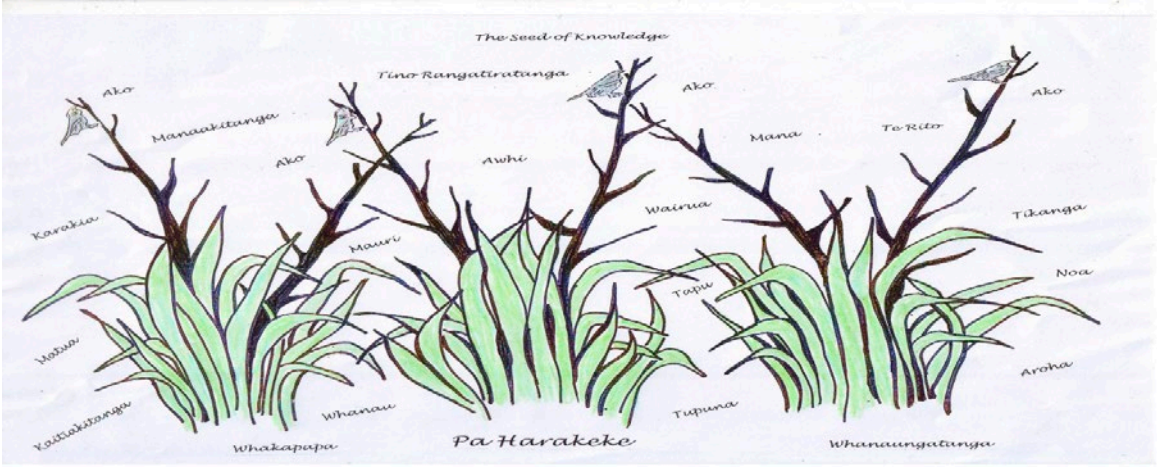

FIGURE 4 Ngā mātāpono o Te Paa Harakeke (diagram by Ria Julian)

kōrero flowed. This mahi in the māra was uplifting and brought about change in the mood, which opened the wairua and allowed it to flow. The rito was now in a state of mauri oho and mauri ora.

2. *Karakia*. Within the space of supervision, karakia sets the tone for the session. Karakia helps to create safe space—āhurutanga—for the rito and the awhi rito. Karakia usually happens at the beginning and ending of supervision, and may be required throughout the session. Karakia assists in bringing calm to the space. At the end of supervision, it is important to clear the space to leave any raru or hara behind so that the rito can leave the session feeling weightless and lifted.
3. *Tapu/Noa*. Tapu sets boundaries to ensure safety. Supervision is a tapu space where sharing of stories is confidential and not discussed outside of the supervision (unless safety is compromised). This highlights the importance of karakia in this space to transition into a state of tapu and then back to a state of noa. Kai and drink are often used to support these transitions between states.

The aspects of mauri, tapu/noa and karakia within the supervision space enable the awhi rito to guide the rito through states of mauri and allow for whakawātea (when needed), cleansing, healing and rejuvenation.

4. *Tikanga* is about correct and ethical practice. In the supervision space, it is essential to set boundaries and limitations and to outline the roles and responsibilities of both parties. This is often done with a written contract; however, it is more than a written contract. Tikanga encompasses principles of respect for each other and acting with integrity. In te ao Māori, the signposts for tikanga are often marked using tika, pono and aroha, and in social work practice and supervision, they can be guides for practising ethically.
5. *Mana* is the retention of self-respect and recognition of each other's mana-enhancing practice to retain that mana. Te Mahi Whakamana is mana-enhancing theory and practice (L. Ruwhiu, 2016) that has grown out of te ao Māori practices and allows tangata whenua to embrace their Māori identity (P. Ruwhiu, 2019). Whakamana te tangata is believing in what the rito is saying while critically reflecting and challenging them in mana-enhancing ways. Tending to the mana of the rito, as well as your own mana (as an awhi rito) in the process, is essential in the supervision space to uplift and maintain everyone's mana, including the whānau with whom the rito works alongside. Te Mahi Whakamana is about applying a Māori spirit, a Māori heart, a Māori soul, a Māori mind and a Māori critical eye (P. T. O. Ruwhiu et al., 2008).
6. *Whanaungatanga* is about making connections, building rapport and trust, and relationship building. Whakapapa is included in this process. Eruera (2012) reinforced the importance of whakapapa as "a tool for engagement and rapport building between supervisor and supervisee by exchanging information about tribal links, whānau relationships and significant landmarks" (p. 13). It is important to know about the growing up experiences of the rito and how these may impact their practice, and where they are placed in their whānau of origin (mātāmua, pōtiki, tamaiti waenganui, huatahi, tuakana-teina). Where is their whenua and where are they from? If they are not on their own whenua, how does this impact the rito? How often do they go home? It can be isolating and unsettling for people being away

from their whenua, whānau, hapū and iwi. This can also give the rito a good understanding and empathy for whānau with whom they work alongside who are also having these issues. For them to work effectively with others, it is important that rito know who they are, where they are from and how their own journey impacts their mahi.

7. *Manaakitanga* encompasses the concept of manaaki ki te tangata, taking care of people. It is the responsibility of the awhi rito to manaaki—care for and grow the rito in the supervision space, listen without judgement and not take over the space. Giving time and space to the rito allows them to share openly. If the awhi rito takes over, the rito is likely to step back and not share, and nothing is resolved.
8. *Tino rangatiratanga* connects to all values. It is about self-determination and providing the space for the rito to make their own choices and decisions, rather than choices and decisions being made for them. This transfers into the practice of the rito, where they work in partnership with whānau to bring about positive change. An example of this is when a rito came from a patriarchal, hierarchical, dominant organisation into a space of a Kaupapa Māori organisation and initially struggled in this different environment. The rito identified in the supervision space that they found this difference challenging and were considering whether it was the right "fit" for them. The awhi rito spent more time with the rito, helping them to learn to listen, focus and move forward. This was done by allowing the rito to explore their own values and find where the fit in the organisation was, thus enabling them to work things through for themselves and become self-determining. This is an example of the awhi rito guiding, nurturing and empowering the rito to come to their own decision.

Whanaungatanga, manaakitanga and rangatiratanga have been broken down explicitly to the supervision space in this section. In the social work domain, these three pou are connected to SWRB Competency 1 (SWRB, n.d.-b) and the ANZASW Code of Ethics (ANZASW, n.d.).

9. *Ako* provides the opportunities for mutual learning between the awhi rito and the rito. In the supervision relationship, the awhi rito is the learner as well as the teacher, just as the rito is the teacher as well as the learner. Although the awhi rito brings different knowledge and skills to the supervision space, they are continually learning alongside the rito because the rito has input into developing the awhi rito thinking, ways of working and models of practice. It is a reciprocal relationship that requires a sharing of ideas, knowledge skills and experience. This ties in with the tuakana-teina model of practice whereby the relationship is about mutual learning. This also connects with awhi.
10. *Awhi* is the support networking aspect of supervision. The awhi rito encourages the rito, promoting good practice, helping them to believe in themselves, supporting rito taha hinengaro, taha tinana (through hugs, pats on the back, hongi, hariru, kisses), taha wairua and taha whānau. It is important that all taha are in balance and the awhi rito can provide guidance to ensure this happens. If the taha are not in balance, the rito will not thrive and will struggle in their mahi.

The inclusion of these 10 mātāpono in Te Paa Harakeke allows the Kaupapa Māori supervision space to be focused exclusively on issues relevant to Māori social workers and supervisors. There is often no place in social work where this can happen; therefore, Kaupapa Māori supervision is imperative for Māori social workers. It is also important that Māori social workers remain well and healthy in social work, particularly in light of "brown face burn-out" (Hollis-English, 2012, 2016; Moyle, 2014), which is the result of kaimahi Māori being overworked because of the cultural expectations and extra responsibilities placed on them, especially in mainstream organisations.

Conclusion

This article has argued that Te Paa Harakeke is a Kaupapa Māori model that can be used seamlessly in the social service supervision space. The model enables rito to be supervised by awhi rito in a Kaupapa Māori and mātauranga Māori space. Supervision in Aotearoa—including cultural supervision, bicultural/te Tiriti o Waitangi supervision and, particularly, Kaupapa Māori supervision—has been discussed. As a supervision model, Te Paa Harakeke consists of 10 components: rito, awhi rito, tūpuna, pakiaka, kōhatu, pakawhā, kakau, kōrari, whenua and ngā manu. The further development of Te Paa Harakeke model includes the 10 te ao Māori values of mauri, karakia, tapu/noa, tikanga, mana, whanaungatanga, manaakitanga, tino rangatiratanga, ako and awhi. The development of these mātāpono specifically within the Kaupapa Māori supervision space has been highlighted and explained. Te Paa Harakeke as a Kaupapa Māori supervision framework allows Māori social workers to be supervised by Māori supervisors utilising te ao Māori worldviews.

In this context, Kaupapa Māori supervision is normalised and certainly not othered. All Māori social workers should be receiving Kaupapa Māori supervision to ensure they remain well and healthy in the mahi of social work and that they do not suffer brown face burn-out.

Glossary

āhurutanga	warmth, comfort, safe space
ako	learning, study, teaching
Aotearoa	New Zealand
aroha	kindness, affection, love, compassion
awa	river
awhi	to embrace, hug
awhi rito	leaves that embrace the centre shoot of the harakeke
hāngī	earth oven; food cooked in an earth oven
hapū	subtribe
hara	wrongdoing
harakeke	New Zealand flax
hariru	to shake hands
hauora	health, vigour
hinengaro	mind, thought, intellect
hongi	pressing noses in greeting
huatahi	only child
hohou rongo	to make peace
ira atua	supernatural life
ira tangata	human element
iwi	tribe
kai	food
kaimahi	worker, employee, staff
kakau	stalk, stem
karakia	prayer; chants and incantations
kaumātua	elder
kaupapa	topic, basis; guiding principles
Kaupapa Māori	Māori approach, Māori agenda, Māori principles, Māori ideology
kōhatu	stone, rock
kōmako	bellbird
kōrari	flower stem of the flax
kōrero	speak, talk, discuss; discussion
kōrerorero	dialogue, conversation, discussion, chat
kuia	female elder
mahi	work
mamae	ache, pain, injury, wound
mana	prestige, status, authority, influence, integrity; honour, respect
manaaki	to support, take care of
manaakitanga	showing respect, generosity and care for others
mana motuhake	autonomy, independence, authority
manu	bird
māra	garden
marae	tribal meeting grounds
mātāmua	first-born, eldest
mātāpono	principle, value
mātauranga Māori	Māori knowledge handed down by ancestors
maunga, mounga	mountain
mauri	life principle, life force, vital essence
moana	sea
mōhiotanga	knowledge, knowing, understanding
mokopuna	grandchild
mouri	life principle, vital essence, special nature, a material symbol of a life principle, source of emotions
ngahere	bush, forest
noa	not sacrosanct, having no restrictions/prohibitions; free from tapu
noho	to sit, stay, remain
oho	wake up, waken
ora	life, health, vitality
oranga	health, wellbeing
oranga-ā-whānau	family health and wellbeing
paa harakeke	flax bush, generations
paepae	front threshold of meeting house
pakawhā	withered leaf (of flax or fern)
Pākehā	a person of predominantly European descent
pakiaka	roots
Papatūānuku	Earth Mother
patai	question
pēpi	baby
pono	truth, honesty
pōtiki	youngest child
pou	post, pillar, support
pūrākau	ancient legend, story
rangatira	chief (male or female)

rangatiratanga	self-determination, autonomy, the right of Māori te be self-determining
raru	problem, trouble, conflict
rau	frond leaves
rito	centre shoot, young centre leaf of the harakeke, new harakeke shoot
roto	lake
taha	side, part
taiao	natural world, environment
tamaiti	child
tangata Tiriti	people of the Treaty
tangata whenua	people of the land
tangihanga	funeral, rites for the dead
tapu	sacrosanct, prohibited, protected, restricted
tauiwi	foreigner, European, non-Māori, colonist
te ao Māori	the Māori world or Māori worldview
teina	younger brother (of a male), younger sister (of a female)
te Tiriti o Waitangi	the Treaty of Waitangi
tiaki	looking after, protection, safeguarding
tika	truth, correctness, directness, justice, fairness, righteousness, right
tikanga	customs and practices
tinana	physical
tino rangatiratanga	self-governing; having absolute independence and autonomy
tuakana	elder brother (of a male), elder sister (of a female)
tui	parson bird
tūpuna	grandparent
ūkaipō	place of origin where our whakapapa is nurtured
waenganui	middle
wairua	spirit, soul; attitude
whakamana	endorsement, confirmation
whakapapa	genealogy
whakataukī	proverb
whakawātea	clearing, freeing, expunging, purging, removal
whānau	family; nuclear/extended family
whanaungatanga	relationship, kinship, sense of family connection
wharenui	meeting house
whenua	land

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