Bicultural Social Work

FREDA

5th December 2007
Ko au (who am I?)

Ko Ingarangi raua ko Ranana nga turangawaewae
   England and London are the places I come from
Ko Whanganui-a-Tara toku kainga
   Wellington is my home
Ko Ronald Adamson toku matua tane
   Ron Adamson is my father
Ko Joan Cowdrey toku whaea
   Joan Cowdrey is my mother
Ko Katharine raua ko Jessica aku tamahine
   My daughters are Katharine and Jessica
Ko social work toku mahi
   I am a social worker
Ko Carole Adamson ahau
   I am Carole Adamson
Tena koutou, tena koutou, tena koutou katoa
   Greetings, everyone
Locating myself

• Hybrid cultural identity
• English social work training
• Practice experience in England and Aotearoa New Zealand
• Aotearoa New Zealand academic experience
• Migrant perspective on bicultural practice
Maori are tangata whenua (people of the land) the indigenous people

Tauiwi (people from elsewhere) are settlers, all of whom have arrived within the last 200 years

Pakeha is the common term for Europeans
Ngā rohe iwi Māori
Ngā rohe motuhake o ngā iwi tokomaha o Aotearoa

Aotearoa
New Zealand

No hea: Te Pukapuka Houanga Whaimana o Aotearoa.
Te Tiriti o Waitangi
(The Treaty of Waitangi)

• “Founding document” signed in 1840 between Governor Hobson and rangatira (chiefs) of several Maori iwi (tribes)
• Aimed at imposing law on unruly settlers
• Outlined proper relationship between the Crown and the tribes
• Principles of the Treaty are enshrined in law and embedded in social work practice
Bicultural practice

• Bicultural relationships in a Treaty environment are therefore underpinned by a political understanding of the relationship between two peoples and cultures

• Important here are issues of power, autonomy and control over knowledge, processes and decision making
But Aotearoa New Zealand is a multicultural society...
The shape of bicultural social work

• Nevertheless the relational imperative in New Zealand social work is a bicultural one

• It has at its core the issues of how we treat people, how and whom we consult, how decision-making is conducted, the configuration of the organisations delivering services, and the legislative and policy environment in which we work
Examples

Of person to person practice:

• Emphasis on greeting, introduction, hospitality; whakawhanaungatanga; karakia (prayer); waiata (song); Maori terms (eg tangata whaiora)

• Consultation, hui, power-sharing, Strengths perspectives, ‘airing and naming’ issues, non-colonising stance

• Use of Maori models of practice within ‘mainstream’ social work & social work education, eg Te Whare Tapa Wha; Family Group conferences; restorative justice
Te Whare Tapa Wha (the four walls of the house)

• Maori social relations and conceptualisations of wellbeing are holistic

• Wellbeing is not compartmentalised in the way that it has been articulated Western positivist science

• Synergy with Strengths based, Recovery-focused, constructivist and ecological perspectives
E rere kau ana, mai te kahui maunga ki tangaroa, Ko au te awa ko te awa ko au.

From the gathering place of the mountains to the sea, I am the river and the river is me.
Te Whare Tapa Wha: an example of an indigenous framework
Examples

Of the configuration of organisations and teams:

• Culture-specific child protection teams in some urban areas
• Kaumatua and kuia (male & female elders) in situ
• Iwi and hapu-run, state-funded organisations delivering health services within a rohe
• Maori arms to ‘mainstream’ organisations
• A structural analysis dimension to biculturalism
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Examples

Of the legislative and policy environment:

- Requirement to consult with iwi
- Social Work registration
- Maori representation at all levels of government, ministry and organisational activity
- Adoption of some tangata whenua models of practice within national policy frameworks, eg Child Protection Framework; Youth Suicide Prevention Strategy
- Ethics and research are mindful of taking a non-colonising stance
Social work registration

• Competence as well as qualification based
• Competence to work with Maori
The NZ child protection framework
Care and Protection practice framework
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Phases of work

Principles and perspectives

Practice triggers
If I were to ask you a question
What is the most important thing in the world?
What would your answer be?

What is the most important thing in the world?
It is people, it is people, it is people.