Te Whare Wānanga
o Awanuiārangi

WOMEN'S SPIRITUALITY IN SOCIAL WORK PRACTICE IN AOTEAROA NEW ZEALAND

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2025

A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Philosophy (Indigenous Studies), Te Whare Wānanga o Awanuiārangi

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Dedication

Figure D.1: 'Emerging' (Simmons-Hansen, 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). 'Words are events. They do things, change things. They transform speaker and hearer; they feed energy back and forward and amplify it. They feed understanding or emotion back and forth and amplify it' (Ursula Le Guin). [1] Paradoxically in seeking such human conversation this heightened my knowledge source for this work, not solely from books alone; rather it comes from relationships within these lands as living beings, land which sustained the life of my parents, their parents and all they cherish. These include that landscape, understood metaphorically is one which travels in us, through us. When I speak, I carry forth from this domain, my birth rite, and my responsibilities to these in my own life, and to respect these in the lives of others, human and the more than human. This work is dedicated to all whom have known what it is to be unseen, unheard, non-entities, those told they are never to amount to much. Just as the fiction of terra nullius pervaded our everyday life, depleted our relationships to each other and dismissed the spiritual wisdom of many, this work with words, extends an effort is to evoke a world where those who have yet to know what it is to be heard and to hear themselves, may be nourished, may be completed**.** As Halifax (cited by Jones, 2005) described Spirituality 'allows us to see through the eyes of innumerable beings' (pp 44-45) and therefore reconcile who we are and how we belong. I dedicate this work to my parents John Simmons (RIP) and Dorothy (nee Carrick) Simmons (RIP), and to my children.

[1] See Le Guin cited in The Marginalian, April 13th, 2024.

Admhāil - Acknowledgement

Image: Lochaber, Scottish Highlands. (Simmons-Hansen, 2007)

'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 learning alongside you that I could begin to find my words, as you found yours. I acknowledge the generous women in this study who trusted me with their stories. Thank you for you have made this study possible.

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My late and cherished social work colleague, and Elder amongst his peoples, Merito Tawhara encouraged that we all actively humanise institutions. This work offers a contribution to this wero, this challenge. Nga mihi nui kia koe.

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To the John O'Donohue Family Estate for permission to share the beauty of John's words; to Helena for assisting my Gaelic Irish pronunciation; to the company of the Grandmother Moon lodge for emotional nourishment to return women's wisdom to community meeting and decision making (Winnipeg, Canada, 2013); to local women's groups (you know who you are!). I acknowledge a further heroine Dr Ingrid Huygen and her work acknowledging the significance of spiritual and emotional intelligence and what this may bear on the Te Tiriti o Waitangi (1840) based wellbeing when courageous people share in courageous conversations.

Thank you to work colleague and friends Pirini Edwards, to Mohan Lal, Te Wānanga o Aotearoa's (TWoA) librarian for a hearty response to calls for books and journals, TWoA as my employer for their support. I thank Dr Doris Kaua, Dr Caterina Murphy, Dr Huhana Forsyth for both guidance and a cogent and constructively critical feedback. Thanks to, to Australian First Nations Dr Christine Fejo-King and her sister, to Professor Nathan Mathews. I apologise should I have missed anyone.

I remain grateful to the presence of the Spirit, as 'the grounding' which travels with me in this thesis across joyous and troubled times, and of three small dogs who called me frequently through the writing to come roll on green grass, stand in the wind, walk where the stingray caught the morning breeze with their wingspans touching glistening water's edge. In these moments we were home together. These literacies fed my heart and so 'spoke' into this work. May these touch you, the reader also. *Go ne`irii` an bo`thar leat* (may the road rise to meet you) and so – be blessed.

Abstract

This thesis examines women's spirituality in social work practices in Aotearoa - New Zealand. The recognition of spirituality in the work environment and the importance of spirituality in informing identity, brings forth legacies of meaning as groundings within which to inform the art and science of relationships fundamental to social work. In Aotearoa these hold significance for social justice work.

Social work as a profession recognises Te Tiriti o Waitangi (1840) as a foundation document: our obligations and respect for the land and within the sacred cosmos of Aotearoa is bound to te Tiriti which this thesis explores. The forms of spirituality in social workspaces are examined through autoethnography, narrative, conversations, literature reviewed, an interpretative qualitative study, that are all supported by imagery, metaphor, storying methods of Celtic methodology. The making of meaning, meaning systems, beliefs, hopes and goals of workers and communities and these cognitive existential perspectives enable ongoing meanings which need to be recognised, applied and endorsed in social work practise.

The research draws from a sample of seventeen ethnic women social workers through appreciative conversation, placing narratives alongside theories of doxy, feminist theories, narrative, Indigenous knowledge systems. Each are offered as a lens to the women's understandings of her spirituality within a social work context that includes their own challenges to spirituality. The thesis details how through these participants sensitive creative work and their enduring knowledge about human suffering today, findings reveal their fascinating inventiveness, beauty, hopes, and creative feminine spiritual traditions of care. As noted in the research, our words carry our culture, identity, spirituality to us, reinforcing our identity with humans and with others.

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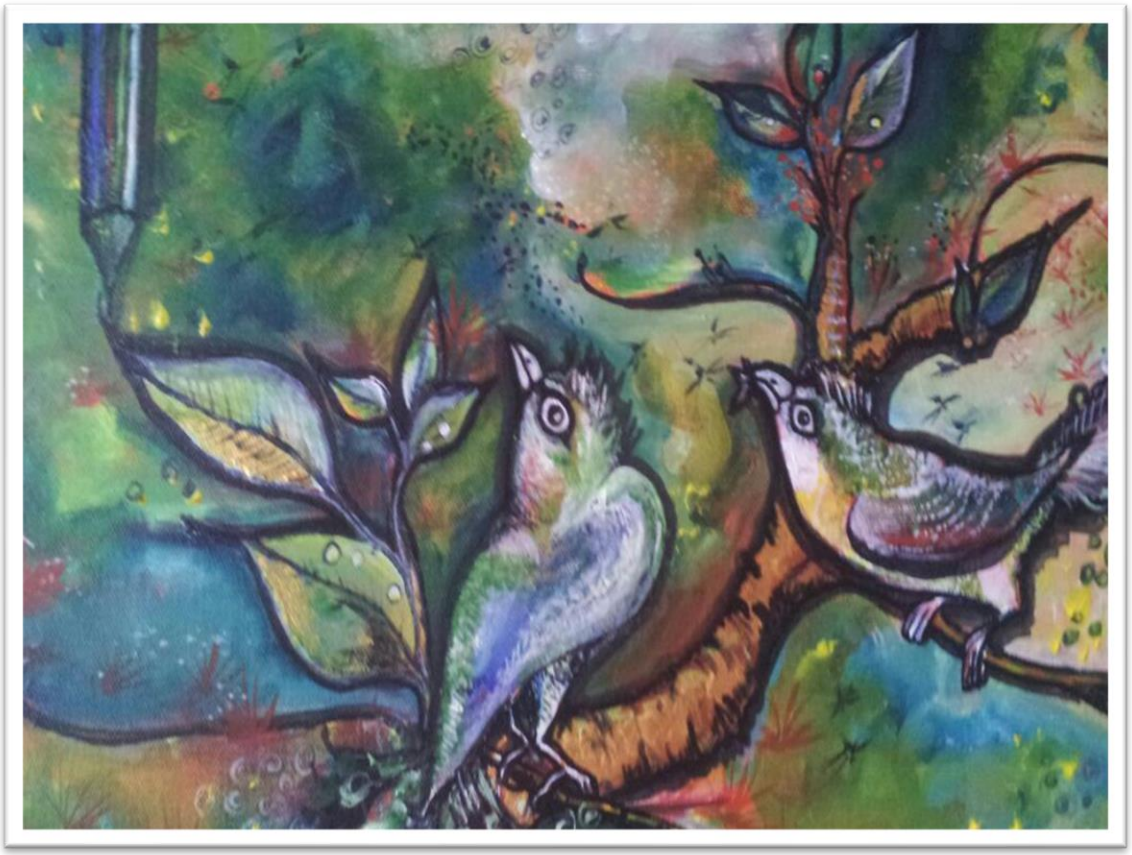

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Prologue

To stand here, I stand and recognize belonging amongst many living beings. In the North Island of Aotearoa (Te Ika o Maui) under the sacred spirit of the mountain known as Pirongia, of the people of the clouds and those who dwell there now, I was born. The powerful waters and fertile lands of the Waikato nourish the bones by which I grew. The Celtic peoples both of Irish Claddagh Carrick and those of Scottish clans of Fraser and Kennedy are my known iwi, *treibh* or my clan who found homes and shared their gifts and learnt with people of this land. My family kin are of Simons/Simmons – Hansen. My name is Merrill, gifted from my mother's Carrick clan meaning 'light on the water'. We are here in all that we are, through the embrace shared to us through Te Tiriti o Waitangi (1840) by Māori, people of these lands, the Tangata Whenua. Those of us who are not Tangata Whenua are people known as Tangata Te Tiriti, a term by which we have come to understand spirituality in synergic transformative possibilities.

Given this growing understanding of ourselves as Tangata te Tiriti, our worlds are premised on a shared descent that draws from our origin stories (Salmond, 2023, p. 233). Celtic people for example speak of worlds, such as the sacred spiritual, *spiroadālta*, ever present within the ordinary matters of Irish Catholic life, of the ancestral world and our contemporary existence, of human life on the earth and life forces underground. An awareness of these worlds awakens realities in which we inhabit differing ways of being as Celtic and Māori, spaces of both warm encounter, emergence, chaos, and uncertainty. Here, understanding may be incomplete, provisional, evolving. These are growth areas, ever emerging for the pursuit of meaning as is the definition of spirituality for this thesis.

Context. In my childhood Catholic working-class family, I grew as one individual amongst at times three generations who shared a two-bedroom workers cottage comfortably. I had little sense of lacking anything. That *spirituality* of Nature fed me, body, and soul, as our family rituals orientated me such as attending to spring for planting, utilising breath for evoking blessings. This time followed the Great Depression (1930), the Second World War (1945), that had forced many immigrants to come here to Aotearoa. My grandparents' siblings had been conscripted into the war effort and many lost their life: the voice of these

losses ‘wept’ a wounding into each subsequent generation because the trauma was never integrated, it continually colonised the present. Understandably there was a hunger to recover and recognise one’s belonging, to be restored by being within Nature, being held once more with the web of life, within ecosystems, a deep state of being. So, my family would walk the land, some days we walked for miles[2]. In this manner we spoke with the Earth, and in response the literal, mystical and metaphorical world of place sustained us, spoke with us, to us, in us. These are the worlds carried in our ‘myths’, our wisdom stories, and how acknowledging metaphor revealed relationship in two seemingly diverse objects or realities. These nourished me while I also felt the ongoing troubles in the larger biosphere, wars, environmental distress, suffering. Systemic trauma occured around us, and to a degree we adapted, we normalised these to find balance. While conscious of those injuries occurring in systems and cultural changes around our life, fundamental in the Celt knowledge is the skill in navigating paradox. Nature was us and yet disappearing.

As a child and then adult, in walking we would ‘talk’ with place, the pavement, pebbles, fallen acorns, grown trees. Time was spent listening to these, the flow of water, the life and spirit which comes in each season. Opening to these ‘beings’ as live, kept me alive. For here “the web of life is not just about connections with the rest of life, it is about support. When we genuinely belong to the whole of life we can relax and allow other forms of creation to help support us, instead of doing everything alone. It is a far more fulfilling way to live” (Hamilton, 2019, p.79). We knew elemental ritual engendering our reality and meaning; reality being our relationships, the significance of our respect, reciprocity; an application of responsiveness attested to the spaces between things, with necessary care should the intention be to bring closer relationships with meaning and ideas, as this research intends to. We gestated knowledge legacies from before our people were cleared off Scottish Irish land where we had been custodial caregivers for generations

In amongst some of my earliest memories in Aotearoa, I recall that I had been placed on the ground outside the family home. My becoming aware that I was now left without a human touch, I became conscious. I was claimed through

[2] Refer to writer’s: Arndt (2003), The *lost art of walking;* Colquhoun, (1999) *The art of walking upright;* Webber, (2008) W*alking the space between;* Weld & Appleton, (2008) *Walking in peoples worlds* for further on walking as metaphor.

the care of the Banshee[3] that day because “I am listening in a deeper way. Suddenly, my ancestors are behind me. Be still they say. Watch and listen. You are the result of the love of thousands” (Hogan, cited in Druid cast, 2/9/20). I became conscious of ancestries which depict a meaning of coming home to oneself, and how place, itself alive, in return receives me. In learning to listen, so these voices add to the research.

There remains for me great beauty in each of these relationships. Together they assist in my negotiating the Irish mysticism within my childhood Catholic education, these opened me to small miracles and alternities, the alternative world or universes than that in which we currently live (Black, 2010). As a people whose Scottish forebears lived through the Highland clearances, a repositioning resulted in our alienation from land, and as alien to the dominant imperialistic orientation. Ongoing meaning is found in pursuit of a decolonisation agenda including where alternitities emerge within words of appreciation and love and enable me to negotiate those colonising barriers which sought to justify, and rationalise divisions between myself, others, or spirituality and imagination engendering aspirations which can sensitively enable hopeful resilience in the work ahead alongside communities (Farrah, 2015).

These memories carry fingerprints of wounding. I as one woman of Celt heritage know the effects of colonization of this *spirituality* applied to Irish women through the Roman Church politics and how this suppression remains normalized within my contemporary social work where our human stories are flattened, dehumanized as Black, Indigenous and People of Color (BIPOC).[4] In flattening Celtic lore, plantations of introduced people were imposed on tribal lands, by Cromwell and King Henry VIII. These acts of imposition over interdependent independent Irish tribal order, followed earlier genocidal practices. The organized Anglican (Church of Ireland) religion attempts were to divide people from each other, people from local traditional landscapes and rupture them from an enduring life within the seasons and wild seas, mountain mists, waterways, so with Nature;

[3] Refer Butler, (2012,2013) for B**anshee** is one rarely seen spiritual being, one known to travel with certain Irish families. As a weeping or wailing figure she calls and cared for the sacred places of the Celtic world, the ground that travels in us, through us, and the imaginal. Banshee will assist community and clan with releasing the soul of the recent deceased be carried into the collective.

[4] See ‘*Together for Te Tiriti: A BIPOC Perspective*, 2024 for more information on Black, Indigenous, and People of Colour (BIPOC) speakers sharing their journeys with Te Tiriti o Waitangi and Te Ao Māori to strengthen understanding and build solidarity across our diverse communities our.actionstations.org.nz/events/together-for-te-tiriti 31/10/2024)

the sensibilities speak to *dùthchas*, ancestral land, family tradition, and hereditary qualities of an individual. *Dùthchas* cannot be translated to English for to do so like many Gaelic words robs them of their emotional energies. It is because of the dispossession from our traditional Irish and Scottish lands, words, traditions and life, my upbringing within Irish Catholic education, and my Tangata Te Tiriti position in society, that I have come to acknowledge *spirituality* in my life, a *spirituality* and lore that transcends beyond what colonisation frames as spirituality (Kearney, 2015). Spirituality informs me how I am in and of Nature, the wise biosphere.

Historical intention for division resulting in Northern Ireland Protestant and Southern Catholic 'troubles' is not a focus here, rather the ongoing genocide occurring at the micro level as violence against women's sensuality, sexuality, spirituality, and their role as matriarchal authorities. Researcher Sophie Strand (2022) notes the richness underlying mother-matriarch is not only of a 'single human mother or even a female'. 'Mother indicates a matriarchal, Nature based cosmology'. 'A Earth reverent, land-based way of being' that became 'murdered and subsumed into a solarized sun god pantheon' (2022, p. 23). This violence continues when Nature is disregarded.[5]

The violence and control perpetrated by the Church remains a weeping wounding, for on many levels the Church's ideology continues in imposition over women's intelligence, sensuality, spirituality; recently only male priests led the ritual mass services.[6] Scottish and Irish families continue to work then and would in my lifetime continue to work, care, and story to speak of the 'hold' of everything, together.

Celtic women in Scottish communities had their spiritual sensual authority challenged. Known as the hunt for Fife witches of Scotland, these brutal hunts resulted in the murder of many hundreds of women. Their land of Paisley, Glasgow, and Pittenween, Fife being my father's people's lands are some of many sites of terrorization and murder of women in Scottish 16th and 17th century motivated by politics of centralization of the Church. The intention being for

[5] See Strand, (2022, p.113) for the invitation to discontinue binaries through the thesis, further where 'matriarchy' v. 'patriarchy' does not assist. The disintegration of opposites enlivens a shared breath of everything described as 'penetrating, painfully, wildly alive'

[6] See Adamson (1980), *Hegemony and religion: a study of A Gramsci's political and cultural theory*. Berkley

implementing as normal, male control over diverse tribal communities. As these hunting's were publicly witnessed actions, then the ritual aspect of violence was perpetrated further; those forced to watch saw the public abuse of their spiritual wisdom carriers and care givers in these traditional societies, their past disinherited (Chakour, 2021).

To read the work ahead is to explore the alternities that I have faced, to test and reclaim back the communications as authentic, distinct from a sole colonising monologue which speaks only in one voice and disrupts any other voice that wants to be heard, a duality that is complex, As voices these alternitities are named in each chapter and discussed, at times in order to bring forth the old Celtic voice. For example, for Māori and Celtic mind, elements of nature are recognised to have spirit in them. Places are spirited, animals or elements can be specific spirited messengers.

There are spiritual matters to consider in certain seasons for when to act and times to rest. The contemporary notion of 'fairies at the bottom of a garden' become a colonisation of these magnificently potent Nature Spirits or Celtic gods from whom human alignment became seemingly fragmented (Butler, 2012, 2013). These, unseen, unnamed, became diminished when viewed by the dominance of dualities. Alternities affect orientation away from the dominance of one truth to enable spaces in-between where Indigenous knowledge sustains its relational weave as reality. The voice of my Celtic experience carries these other-than-human relationships which maintain the symmetry or relationships between gods, spirits, Earth, human personality, and culture. Seen as alternities these afford potentiality to the alignment of personal and cultural orientation as 'lifeways' (Pere, 1991). Consciousness of these freed energy for change.

The 'lifeway' in my research is the Celtic Banshee's. It is Banshee which calls to my *spirituality, who* required me to examine, recognise, and experience my lifeway, as her call generated a thread of recalling, reframing, rewording. I therefore reword, rewrite, reframe the possibilities in meanings, healing, and empowerment in my work. This is to subvert the subjugations which imperialism and modernity had normalised, rendered their single voice as a natural order of things. My experiences of spirituality became enriched in relationship to these lands, my work, and the presence recognised within the invitation to myself/my kin within Te Tiriti (1840).

My research begins with Banshee, because she, as a Celtic cultural guardian serves my allegiance to subverting orthodoxy, affirming a grounding or belonging from which to enable reciprocity. I seek alliance with those deeper rhythms of life, with the rhythms of this land that benevolently sustain long memories, those of the slow thoughts of time, how the land under the sky thinks slowly, where belonging is 'given to all who know they are part of The One' [7] (Willow, 2023).

It remains Banshee's purpose to enable human belief, myth, magic, custom, life of place, and heritage. Symbol, and craft offers language that balances knowledge, information, and welcomes imagination. Particular in the shock of grief and loss, the Banshee's sensitivity enables a soul filled cry which calls out to the weave of the universe. Her cry breaks any control over people exerted by the contemporary world, a temporary world which chiefly values what can be seen, touched, and claimed as a possession (Radner, 1993). Banshee's cry arises through her alignment with the natural world, calling us to those responsibility within the bones of long-ago ancestries, genetic, tribal/culture, place, and spiritual lineages.[8] Banshee is present within artistry as a bridge to the world of the soul (Blackie, 2016; Osho, 2020). Her cry as melody embodies memory, a manner to connect to people; her embodied beauty is tethered to the Otherworld (Rima Staines, 10th March Lecture, Worcester University, 2024).

Traditional Celtic or Brehon Law (Consedine,1995; Kearney, 2015) connected equitable justice for collective tribe living with other groups, particularly through practices avoiding injustice. However, the fragmentation of lifeways-pathways which accompanies colonisation (Tuhiwai Smith, 2012), affect how we currently hear and listen into the justice of sustaining relationships with the spiritual or Otherworld. For the physical world alone has been claimed through the last 200 years as solely the only, 'real' world'. Yet women did remember somehow that we are adrift from some purpose, and hunger for connections, that the Earth's soul too imagines us alive and seeks how each of us brings gifts necessary to the whole. For our imagination, dreams, and myths carrying theories and formula, and archetypes aiding our understanding of such gifts as also the

[7] See Hannah Willow, www.hannahwillow.com. *Hare In The Moon*, 12/04/2023.

[8] Refer to Blackie, 2023. In Hagitude online platform, becoming a good ancestor detailed discussion on her way of working with ancestry in these four categories (Worksheet accessed, June 2023. hagitude.org)

voice of the Earths soul, calling to us. Mythology is not human made. Rather, the Sufi, Māori, and Irish see land as living, and through the archetypes and myths shared by human there, the land herself speaks. Land remembers me. I remember and recognise her. In her "I am part of something [both] extricable, intricate and profound" (Hamilton, 2019, p.111).

What has developed over the time I have undertaken this research, is a recognition of the injustices towards Celtic people and as I live in Aotearoa New Zealand, of Māori too. In my endeavor to highlight injustice, to reclaim, rename, represent what colonization has destroyed / attempted to destroy, I have come to recognize different positions, different actors, different 'voices' that operate simultaneously in contestation to be heard. Those voices appear in each of the chapters that follow in the research. As noted previously, there is the Celtic voice, as one that conveys the existential wonder at our human condition. Second, the voice of authority, at times a dominant voice which silences the first. Third, there is the Narrative voice, a voice which carries spirituality and wairua through the stories of women participants in the research.

The Celtic voice and her development of words can be descriptive, how through the Irish Gaelic language we don't tell, rather we 'turn a song', 'spin' a story. She speaks, listens to herself, reflects and even corrects, so necessarily enlivens her practices. Through reflection, the shadow and the shelter of each other within which we live is sensed (Irish proverb, n. d). To acknowledge reflection and voice, to communicate such relationships in this work I draw through words, art, image, symbol, sound, and metaphor, specifically to explore Celtic beliefs in life in each, and how memories are carried to new generations. Each chapter begins with both image and a Celtic story poignant and relevant to each chapter's main points. These mark the researcher's presence in the work and companion the literature reviewed alongside participants engaging in conversations. Here the binding of Celtic narratives also talks back to the displacement of women and from those narratives this work offers a contribution to this age.

Each chapter begins with a image such as Banshee because it is through my imagery or artwork, that engagement drawing from an imaginal space of icons and representations traces the symmetry of people, Earth, nature, divinity and place, with its literacies (Eide et al., 2011; Shirres, 1997). These literacies are

conveyed through imagery and embedded within this work. Myth and story are vital threads in this work for like art they speak to places, doorways, the liminal spaces at the edges of society and culture, ‘one place and another, both metaphorical and real’. There is ‘the power of such art that comes from that place’ one “which people do recognise in some strange way. [These] speak truth to us in a similar nonlinear language which imagery speaks. ‘We need them more than we think we do because inside them are old maps back home.’’ “These are reins to taking charge of our own knowing” (Staines, 2024, personal communication).

I am a social worker, conveyed through the second voice. Social work is shaped by many generations of understanding before me in various practices of offering care or asserting control alongside those rendered vulnerable in society, at times by that society. Given social workers generally are called on when the scaffolding of meaning around people’s lives seems to have failed them, I recognize the significance in work relationships in being invited into learning with others and in maintaining an openness in meeting myself in the process. Responding to the call through the work continues my traditional Celtic meditative practices to relationships of service to Earth, self, others. Here I navigate the paradox in belonging and of change with practices of supplication of humility, acknowledgement and gratitude, practices of veneration such as blessing breath with the spirit in all things, and the practices of invocation add the skill to engage benign forces of the universe. These enabled meaning in my work role, alongside forty years of study, working and teaching as I also learnt with others. ‘I am in It’ as the Gaelic language names relationships within life which become lost and gradually disappear when only English is used.

As a Celtic woman and as a social worker guided by Tāngata Whenua, the third voice is Tangata Te Tiriti, one which emerges in recognition of and openness to live and work in engagement alongside Māori (Tangata Whenua) through New Zealand’s foundational document Te Tiriti o Waitangi (1840), (see Chapter 2). Such engagement by people of Te Tiriti emerging around this significant agreement between Tāngata Whenua and Tāngata Te Tiriti is a ‘learning with’ the acknowledged Māori authority in their lives and wellbeing.

Settler governments, Māori resistance and assertion that they never ceded sovereignty has been witnessed and acknowledged by people of Te Tiriti. It is as a Tiriti partner and subjected myself to colonizing ‘over cultures’, that I call

on humility, self-awareness including a willingness to experience one's cultural ancestral wounding and heal, and a willingness to see my privilege within a colonial system (Hübl, 2024). It is through the third voice that participants ideas about spirituality are heard.

The following thesis chapters acknowledge those traditions contributing to relationships respectful, reciprocal, and responsible for the spirit of the age. Irish writer Donohue[9] (2008, p.187) described how we 'live on the shoreline of the invisible'. Here how 'the spirit of a time is an incredibly subtle, yet hugely powerful force…[shaped by] the way you look at things [and to speak of these] is not simply a private matter…[but] actually and concretely affects what goes on…[for] there is a huge force field that opens when intention focuses… toward transformation'.

The work ahead explores with local women social workers their spirituality and what informs their embodiment of this in practice. Hence while there continues the creation of a fear towards clan women as embodying wild independent Nature based spirituality linking person to place, it is through words and practices remembered to return local people to locality, to guard sources of healing and wellbeing there.

I began this thesis just over a decade ago, although I have lived its content much longer, and as the necessary relationships for its completion have been revealed, I argue for the importance of spirituality born within the work environment consistent with Te Tiriti. That such spirituality is important in its form, in its sources of healing, in the grounding offered in terms of legacies and of belonging carried in spirituality within each person. Recognizing we are alive and uniquely formed in this grounding, enables such spiritualities of tenderness, humility and thoughtful care to reveal alternities (Black, 2010), to disclose unimagined possibilities in this age (Strand, 2022). I remember how my grandfather's feet tapped on the kitchen floorboards returned laughter and connections, soothing his suffering, his defiance and conveying hope.

Figure: 1.0. Banshee and Spirit bird

(Artist: Simmons-Hansen (2008))

Banshee is one rarely seen spiritual being, one known to travel with certain Irish families, and it is she who cared for the sacred places of the Celtic world, the ground that travels in us, through us, and the imaginal possibilities. As in the best of stories, enchanted beings such as the Banshee may provide the object, key or insight generating the recovery of that thread of recalling, reframing, rewording when I experience an isolated individualisation rather than a sense of belonging within life and her ecosphere.[10] For Banshee enchants time by disturbing individualised human ordering, that which separates human being from belonging. She encourages the echoes across present, past and future through the very DNA in my body. She emerges as mythology does from the soul of the world itself, a light that marks the threshold between worlds, and her cry aids access to softened darkness in me, to '*Seabhean*', a pathway through isolating fear to experiences of synergetic transmission with life itself. This Banshee embodies abilities as spirit to appear and move between the world's dimensions: the world above, the world below: the conscious and collective unconscious.

Banshee represents how within the shadow and shelter of each other, the people live, for she weaves, whispers, laments. She is felt at death, transitions places as the 'Holloway, a place out of time where those dwell' who are bound deeply with lore's. 'In these earthen pathway, time pauses, and ancient place held its breath'. 'In the canopy above forms a cathedral of branches lit with an ethereal glow' and her daemon or spirit guide stirs, 'part feather, bark, twigs, memories' (Willow, 2023).[11] Banshee's Spirit bird asks, do you know the ancient turn of these seasons, feel the wind in your soul, know the voices of your cousins: owl, stone, fern and water? Do you navigate your belonging with care, in listening to the wise world? For Banshee sustains an older mythical metaphoric representation of spiritual presence and propriety within the land, with prophetic edge. The elusive Banshee marks what is fragmented, the distance from inhumane ideologies to the language of thoughtful care which is alive and indicative of a divine authority in Aotearoa

[10] The world sum of all ecosystems

[11] See Hannah Willow, www.hannahwillow.com. The Way Back, 12/04/2023.

CHAPTER ONE

Spirituality and social work: Introduction to an auto-ethnological and interpretative study

1.1. Introduction. Walking and awakening our landscape

Walking the land and speaking with her has been an enduring Celtic people's way of learning and knowing humans and those 'more than human'. While I can describe the research location for this thesis as taking place in a large provincial city, Tauranga Moana, within the Bay of Plenty, on the North Island of Aotearoa New Zealand, alongside such given description 'there are many ways of naming different realities', 'different ways of being present' and recognition of 'in between [spaces, in which there] always [remains] a space of encounter and emergence' (Salmond, 2023, p. 1). The Celtic Banshee marks out ways of naming, being present, sustaining recognition of spirituality through this land as Tāngata Te Tiriti, and those theoretical and cultural conceptions which emerge from these.

In acknowledging land, the language being drawn upon is initially examined. To explore spirituality which for me is a literacy of Nature within me, my accessing a literacy of this interdependence can heal myself and our world, hence this thesis draws on practices of conveying differing realities, conveying in between spaces in a negotiation of and discovering of meaning. For "the contexts of both utterance and pre-existing knowledge are important both in saying, and in interpreting anything that is said" (Salmond, 2023 p.109).

Our origin stories shape our language. Given structures of contexts, languages and insights gained are varied there are spaces of "complex interactions between our interpretations, theirs and the real world" (Salmond, 2023, p.109). Here is 'encounter' and 'emergence', dynamics positioning human material and spiritual worlds and offering deeper awareness of the land and that she 'speaks'. These views can position spirituality as 'the fundamental personal experience' within an over culture 'that values personal experience as the only legitimate source of learning' (Balducci et al., 2001, p. 2). Rather, personal narratives enable revelation of deeper awareness and interaction, our interdependency is that which the material world needs

Spirituality emerging in this land is most usually referred to through the term ‘wairua’, that which weaves the universe together (Pere,1991). Wai (as water) and rua, (as two streams). I am shaped through the weave of these, as by my upbringing and background, my reading and listening to conversations. These form threads which weave and sustain alternitities, voices through the thesis, for my writing emerges from these realities, everyday places of reclaiming, engaging and acknowledging the generous hospitality of people amongst whom I stand.

To read the work ahead is to explore alternities (Black, 2010), to test and reclaim alternitities in intentional communication away from colonising monologue which speaks only in one voice and flattens astonishing revitalisation, to listen again to such as Celtic Indigenous knowledge which acknowledges inherent life and forms of voice, which challenges any dominance of one sole truth. As noted in the prologue there are three particular voices in this thesis: the voice of traditions such as the Celtic which experiences the world and all life as interrelated and alive; secondly, the authoritative at times orthodox voice where dominant power may assert control over the true narrative, inclusive of the voice of tradition affirming human existence such as the Celtic voice of histories long over written and dismissed through colonisation and imperialism; thirdly, the voice of narrative carries that experience includes spirituality, wairua as an acknowledged weave that sustains the universe, and therefore as proposed in the thesis refers equally to Te Tiriti, Article 4. These voices will be named in each chapter and discussed because as alternities if, unseen, unnamed, they became lost when viewed by the dominance of dualities. Alternities affect orientation away from the dominance of one truth to enable spaces in-between where Celtic practice and Indigenous knowledge sustains its relational weave as spiritual reality.

Relationship as reality is such that alternity rather than duality, becomes heard as asserted through the paramount Te Tiriti o Waitangi (1840), the founding agreement formed between the British Crown and first people of this land (Māori, Tāngata Whenua). Te Tiriti opened possibilities for subsequent settlers, specifically through being people of the Te Tiriti, (as Tāngata Te Tiriti). Te Tiriti clearly established that Tāngata Whenua retain independent governance and sovereignty over their lands, people and parallel freedom as practiced by British subjects. These are expressed in Te Tiriti’s three Articles. Te Tiriti parties in an oral agreement (termed Article 4) retain access to faiths, religions, treasured

spiritual practices such as languages, beliefs and healings. The stand from which I write is as Celtic Tangata Te Tiriti because Te Tiriti affords a map of meaning in living here with this land and people. The thesis focus is on spirituality as the pursuit of meaning particularly in social work. In social work it is the attention to the scaffold or weave which sustains human life and wider ecosystems, or purpose which had seemingly failed, and in which spirituality can be recognised as central (although for myself, largely unnamed).

I am interested in how the relationship with Te Tiriti has developed, one which requires my self-awareness as Tāngata Tiriti, and an appreciation of the qualities of each partner. For example, spirituality is implicit for Tāngata Whenua, in Te Tiriti (1840). This work is a call for the recovery of the spiritual recognition by Tāngata Te Tiriti, to enliven a synergy and literacy in working and enabling bicultural (two people's[12]), spaces of encounter (Salmond, 2023).

In forming Te Tiriti (1840) Articles, those generations before us did aspire to attend to both the immediate issues facing them and offer a mooring place for future generations. To recognise these spiritual mooring offered through mana, adds respect of a kinship of the spheres (Pere, 1991) and is required to navigate authenticity, to enter spaces of radical uncertainty[13] such add attending to and addressing requirements for Te Tiriti (1840) and so grow meaningful as two peoples/ bicultural society(ies). It is in this intent that I walk the land as a woman, a social work practitioner and educator, and it is fitting that I recognise and evidence my respect to such spaces alongside Tāngata Whenua (the people of these lands), within which this research is located and in which I am positioned.

These three 'voices' of tradition as in Celtic, Authoritative, and Narratives weave an extensive exploration of women's participants relationships and their spirituality as central to this thesis. The dimensions of spirituality and

[12] Refers to initially two peoples referred to Māori and the coloniser (British)contemporarily the space of the coloniser has been superseded by many other groups (for example, Tangata Te Tiriti).

[13]Refer to Yunkaporta, (2019)- Radical uncertainty is living as if you are a poet. A poet is someone who feels and writes about this feeling. Whenever you think, believe or you know, you're a lot of other people: but the moment you feel, you're nobody-but-yourself. To make that journey to you, or to me, we in social work are willing to bear uncertainty (as a poet does), to manage speaking, writing, living in expressing nobody-but-yourself in words and deeds. Poetry as an art is feeling — not knowing or believing or thinking and may be the way in which we courageously wage resistance using our best skills. Significant within Indigenous Thinking, is hope.

how these are understood and explored becomes visible in my acknowledging the context of ngā Tāngata Whenua[14] in pōwhiri[15] or welcome as one contextual body of practice knowledge of spirituality in orientation of people in this landscape, attesting significance to 'encounter and emergence' (Salmond, 2023, p. 1). This personal/cultural welcome encounter occurs in acknowledging Tāngata Whenua Māori, so wairua (two waters described by Pere,1991) is descriptive of *spirituality,*

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In English, *Spirituality* while broadly defined as the making of meaning in the world (Joyce, 2012; Chandra, 1964) companions meaning conveyed in Wairua because *Spirituality* is that which creates a "weave" that informs and binds together, life ways, belief systems, traditions, mythology, contemporary knowledge, and religious practices that recognise the specifics of this land and life here. Through the research, this weave may mobilise "the essential, tidal and conversational foundations of our identity" (Whyte, 2015, p. 233).

Through social work as authoritative knowledge, I experience how contemporary culture selects self-determination as a supreme determinant in any choice taken (Tarnas, 1993). Self-determination implies that a person feels free to choose the definition of spirituality that appears best to him or her for sharing in this research. However, the authoritative responsibility in social work requires my awareness of the sacrifice in order to choose. This locates the research topic beyond a 'right to know' to require some humility and care (Balducci et al., 2001).

While there is a paucity of literature in Aotearoa New Zealand that explicitly considers women's spirituality within social work practice, there are exceptions in creative works by Nash et al., (2002); Pihama (2001); Phillips (2014); Ruwhiu et al., (2005) and the reworked social work Code of Ethics for Aotearoa New Zealand Association of Social Workers, (2019). It is through these lenses that I embody and am shaped by the historical and contemporary exchanges occurring on this land, inclusive of the metaphoric and mystic which govern my/our growth of language and our acquisition of it. These affect what is seen and lived, strengthen the manner for naming, selecting, considering, critiquing, and evaluating that which I see as enduring parts within the larger

[14] See, Salmond (2023) for literal meanings as Tāngata Whenua (People), Whenua (land). Māori, a term meaning people of this land.

[15] Refer Durie, (2003) regarding Powhiri as ritual for welcome and opportunity to consider visitor's purpose.

landscape of my life and relationships. These inform my positionality and justification for writing both in mystical metaphorical, and narrative voices.

1.2. Ngā Tāngata Whenua, ngā Tāngata Tiaki; threading a landscape

Pere (1991) identified relationships patterns which inspires others to see and pursue the symmetry of their life, its spirituality, gifts, purpose as their wellness. She uncovers and shared life ways, traditional beliefs, contemporary religious traditions both personal, cultural, and infinite. In such a manner, spirituality as seen through faiths, beliefs, treasured practices such as languages, healing, I argue can be found in Te Tiriti signatories' intentions (1840) (Article 4), while it has been stated that what is most essential to relationships will remain invisible to the human eye (DeSaint Exupery, 1943).

I acknowledge that Māori as peoples of the land are visible to my eye, understood in this landscape. Here then lies the potential of cultured peoples as unique and as a collective presence 'we' speak, hear, are being as intertwined threads in the journey in how and what is shared. It could be argued that I represent these dynamics through the twined threads, of blue, of green (see Figure 1.1. p. 6).

Just as an Irish welcome is equally a call to a journey, so local pōwhiri in Aotearoa, welcomes visitors to potential for ongoing engagements. In this welcome our words can serve both as a container for each other's exploration, and hold a symbiotic relationship with meaning (Tippet, 2016; Bishop et al., 2000): I am called again to a deep grounding, my recognition of 'in between [spaces…] of encounter and emergence' (Salmond, 2023, p. 1). Equally as Ngā Tāngata Tiaki,[16] now people of the Tiriti, Tāngata te Tiriti (1840) I share having come into relationship at invitation alongside Māori as part of collectives, authoritative and narratively as one of Wānanga (or Māori Indigenous University) Social work. This experience of Wānanga bears significance to locate myself, as a container and an external structure, from within which the thesis also developed.

It is my intention to work through these ways that spirituality has meaning in significance to myself, in the company of Māori, of women in this study

[16] Tangata Tiaki, literally as people who support, nurture, care for aspirations of sovereignty of Maori

and the way I, participate. To participate with meaning and spirit is to attend existentially, thoughtfully and with warmth alongside people and local place (Jackson, 2011; Royal, 2012). I am guided, once more through imagining the vertical and horizontal planes of a Celtic Cross, as gifts in my experience of these as afforded me within Wānanga. Every subsequent step in my journey emerges from that initial weave.

For my Celtic mind, to be 'called' through pōwhiri[17] occurs in the manner which speaks both personally, ancestrally, culturally professionally, societally, existentially. I am entering a threshold: change occurs. There is an experience of a haunting in the welcome call, perhaps dissipation of any colonising notions occurring through women and her karanga (Peiwhehana, 2012). The call evokes my relatedness to the Banshee, one whose narrative and presence calls to the Otherworld, so deepens one's grounding. These existential dynamics then begin to speak with me. I can notice everything around me changes, grasses, trees, voices, people become animated, three dimensional, vibrant, exquisite; there is both a build-up of power and a vast awareness. Place itself speaks and our archetypical worlds comes sensitised to us as the numinous space are encountered. These extend the ground underfoot, a place to know and participate from.

As visitors are called, they potentially journey to relationship, a synergetic resonance with the caring role of Māori as kaitiaki, specific guardians at pōwhiri. I sense the Ngā Tāngata Whenua or home peoples authoritative care in intentional consideration in planning pōwhiri, to the requirements for wellbeing to Māori and visitor. For each are as simultaneously connected citizens, yet within unique governmental systems with diverse histories of faiths, spiritual knowledge, healing practices and treasures. If these are not considered, then that disregard may disable the welcome process. These diversities imagined as a line weaving, connecting, and separating, will be discussed further.

Through the calling, honouring those dead, followed by the shared speeches or korero, then an eventual hongi or sharing of breath, there is the joining in refreshments which are the elements of the Earth. Visitor and home people stand in a threshold of becoming known to each other (Powell, 2018).

[17] Pōwhiri, meaning a series of ritual encounters at specific time, place, with specific patterns of formalities as in speakers' engagement in a welcoming process extended by Māori Tangata Whenua iwi, guardian of specific land, mountains, waters, and life therein, to visitors. These can proceed important gatherings, hui, including tangihanga or funeral rites

Some exhilaration, practicalities, curiosity fuels exchanges of both home people and guests in how authority was shared, existential matters enriched or troubled, the care for narratives generated. After the pōwhiri closure or poroporoaki, each will attempt to live out those exchanges and subsequent agreements within a wider society (Barnes, 2013). Discoveries both for Ngā Tāngata Whenua and guests become anticipated in two embraces, two dynamic processes.

In the first embrace resides an invitation to engage in Te Tiriti and discover respect and integrity in partnership, remembering this place says Hotere-Barnes (2015) for that deepened ground from which a living partnership forms for me, the processes require an openness to being a reciprocal Te Tiriti partner as coming into relationships in these contexts, whilst also recognising the privilege I have in these settings. The second embrace, being that I am called to declare who I am and why I am here as Tāngata Te Tiriti (1840). Through mystical and metaphorical interpretative activities these can simultaneously open me/others to a second potential embrace, that journey outwards to live that authentically, being possible by inner existential journey into our layered legacies, our ancestries.

The following Figure: 1.1. I drew to help my thinking and offer further cultural orientation to a model of *spirituality,* because the reasonings carried through the Gaelic term, Seasamh- to stand carries obligations: I am, and I speak because I stand/ am held in relationship; the Figure: ***1.*** form express 'being held' through the symmetry, or role of each thread, and plane, both vertical and horizontal. There is an 'electrifying reciprocity' being held within the weave across planes, and equally these as the sum of the whole. The figure is sustained by its context; is both spiral in dimensions and, its vertical, and horizontal planes. The figure endured through the constancy of each functioning part and as is true to Celtic artistry. The figure mirrors Nature, for there are no end lines.

Figure: 1.1 Celtic Cross*: Simmons-Hansen (2015)*

In company with Figure 1.1, I draw on the context of myself, my words and imagery and that land speak. (Note, the figure is not framed, hence mystery, presence and our archetypes are signaled as not defined, rather ever emerging and enduring). For the Celt sees that words or names are agentic and interact with the knowledge within us. Words interact with us as travelers moving through time to assist in current troubles (Pohatu et al., Dec 2007). Additionally, Images offer a language for the enigma is that we cannot see what we cannot name (Cheetham, 2015). Epistemologically there are many ways to human knowing; for me Figure 1.1 possesses voice, for the figure formed as words and as image are both *speaking.* The emphasis in Figure 1.1 is on the symmetry, the weave within junctions of self, culture, infinity which inform, strengthen, and connect me here. The Celtic principle 'being here' is for symmetrical purposes, to avoid injustice, to discover together.

While my own grandchildren may cry and so my spiritual responsiveness is stirred, a circle or pattern which informs our personal, cultural and infinite intellegence claims Pere (1991) in coming into and understanding spiritual identity. I represented this in Figure 1.1 where threads inform each portion and the entire dimensions from a central weave. These travel into my professional practice. I hear the authority of other grandchildren within the discussion with parents, cousins, aunts, uncles, and grandparents whom I work alongside. Here I am a grandparent, parent, woman, and cultural being social worker, in a spiritual centre and at extremes of the emotional spiritual struggles for integrity.

In bringing these threads (above) together, I am reframing rewording, rewriting so speaking back to remember ancient *spirituality*; remember that we are 'Carrick',[18] belonging of Claddagh. Stone holds all that touched it, for stone possesses memory anchored in this land. This *spirituality* is like this stone, formed in elements from the earliest starburst marking those beginning of realms known and long forgotten. Stone is here at the crossing point of being present, stone is listening to the past as a threshold to the future. 'Stone is the ancestor of all. It is of the beginning and the timeless spirit that joins star to star and age to age. Out of stone comes life. We are of the stone and the stone is of us. Hold it close, feels

[18] See, O'Dowd, (1993) for more regarding families within traditional people of harbourside in Galway

its power. Hear its song and prepare to enter realms known but long forgotten…' (Brailsford, 1995, p. ix). Such reawakening to these existential realms are stirred for me through pōwhiri here. Awakening through voices of powhiri, I am awakened into seeking voice and practices which carry Tangata Te Tiriti values, principles forward into Te Tiriti informed social work and speak from those legacies of meaning, faith, healing, so enacts the partnership ascribed in Te Tiriti Article Four.

(i) My cultural background (The Celtic Voice, Voice One)

Kritek (2002) identified that culture offers a collective way to do and recognise meaning. Culture therefore is significant to this intent to gathering women's voices on their spirituality. Culture, as one plane in recognising meaning informs the significance afforded people, animate and inanimate lifeforms, principles, agreed values and practices which sustain and orientate cultural worlds in specific time periods and circumstances. Here spirituality can be understood as reciprocated with human culture, in the interconnection between biological, psychological, social and philosophy of human experience which enrich both the collective understanding of beliefs and practices, and the individual meaning formed within embodied beliefs.[19]

My cultural responsivity from Claddagh ways of knowing, blessing, speaking, weaves in authority to multiple insight in reimagining of home here, similar as the Sufi[20] tradition describes, how between the physical world of human senses and the intellect, sits the imaginal world. This 'home' world beckons existentially through these physical environments as grandfather's people's way of reading the new world (Aotearoa). This is the imaginal world of the psyche-spirit where our stories, our narratives are rooted: images flow forward, perhaps in dreams and art, to speak with us. Through these flow the bedrock knowledge which is sustaining of Celtic lineage, a container of connection and safety identified esteemed Scottish healer author academic Dr Maggie Bray (Nov 2024) speaking to women within 'weaving ancestral connection in contemporary times' podcast.

[19] Refer Burr, (2003) regarding recognition of narrative qualities of the 20th century commenced, those histories taught and shared would be reflective of those dominate forces in power structures within Aotearoa's society, endorsed in law, education, health services). For many, that our Claddagh stories, and imagery became photographed cultural art, our culture's perceived as endangered. Like fossil collections, 'our endangered histories' were noted by some philanthropic collectors last century, as oddities of a dying race.

[20] Refer to Muslim holy text, the Quran, and Sufi as a mystic body of organised religious practices within Islam

Sustaining these *spiritual* ways is grandfather's storying, accordion playing, lullaby, foods, dance. These evoke for me still the *ground* from which I came, the living Earth where spirit speaks to us within these things of the world (Hillman, as cited in Cheetham, 2015). I am linked therefore into the world's soul. This thesis through my Celtic roots explores too, my grandfather's story.

When I look up to both grandparents, and to the stars and the mysteries around us, I learnt almost simultaneously we know to feel for the neighbour next door (acknowledging their supporting us, or in need of support), sustaining these two tensions shape perhaps the greatest spiritual capacities of human being. The paradox in both looking to the stars and equally facing the needs of my neighbour, also brings me home to myself combining authority to act, reflection on what it is to be free, and responsible, and other narratives. These two tensions in looking outward and inward shape a way of being in the world, a metaphorical 'reading' of the world, at the centre of me, the intersection of two dimensions remains the heart which can perceive meaning. That centre conveys a presupposition that I have a courage to rise to what is demanded, to say 'yes'. Figure 1.1 expresses courage in practice.

(ii) My Professional background (Voice Two)

My authoritative social work background has revealed that it is with courage as part of my *spirituality,* which is required in acknowledging the painful paradox in the professional social worker's identity and role as noted by Canandian social worker, Gibson, (2010), and esteemed Australian Professor Jim Ife, (1997). I am a practitioner holding the Social Work title through community trust, through employment, a title deemed to confirm how I possess specific knowledge to inform my 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), goals of self determination, care for power and its potential misuse, so heightened responsibility to social justice.

My reading the world in these ways brings emphasis to the personal-cultural mindset of both gratitude and appreciative regard. I cannot outrun these shadows of power therefore I seek to afford these insights in my social work, to rework, reword. I bring the elements of identity, narratives, imagery, art, acknowledgment of paradox, so together they form the centre cross of horizontal and vertical lines in the model which I applied here to this research. These are important, because both the names of things, along with the importance of

naming, has become lost: it becomes harder to see something for which we have no words.[21] The thesis has become an exercise in the significance of one's words in the recollection of *spirituality* for it is our words which significantly enable the conversational foundations of our identity (Whyte, 2015). My social work remains in care for both necessity for and diversity of our conversational foundations.

(iii) Personal-cultural spirituality (Voice Three)

There exist simultaneously, personal spiritual alignments within many cultures. Perhaps these everyday cultural practices enable contemplation with meaning, enriching the modern construction of *spirituality* in holding to a faith and attesting to one's beliefs (Armstrong, 2011). I draw on the Celtic contemplation practice in my approach to writing, listening to narratives, imagery, or art, of reading the world and literature (Nolan, 2005). There remains rich spirituality which shape our wellbeing in listening into the wilderness, the land, the mythologies which exist close to the Earth and are released to us as we journey (Hillyer, 2020). Mysticism carried in linguistic knowledge systems remain as worlds; the people's beliefs, words and actions inform a personal-cultural spirituality which are introduced briefly here.

Spirituality for myself/my kin emerge in awareness which transcends within and outwardly to another, and as experienced in Te Tiriti these offer a distinction from others who address spirituality (Simmons-Hansen, 2016). These spaces stretch my sense of what is possible when reframed. I invite dialogical potential between reader and text, reader and colleagues, and ongoing reflection on the conversational aspects of identity and work (Shor & Freire, 1987).

The English term for spirituality forms from the Latin origin of the word, from 'spiritus', breath of life. This breath as context to 'life' indicates that which informs, enlivens the collective and individual being and draws on a transcendence sense in values such for self/others, the natural world and whatever is seen as the Ultimate, Source, and Being (Elkin et al., 1998). These ways of seeing and being carry our origin stories which must meld the authoritative voice and shape the social worker practice alongside Tāngata

[21] See, Macfarlane et al (2017) noted words and sight-how 'lost words', those no longer used to merit their place in a dictionary of meaning for children. These same lost words of the magical/ natural world of seed, tree, fern, mist. Just as that worded world outside of us becomes replaced by words of a virtual world; words such as 'blog', 'cut-and -paste', '100%' elevates the gap between the living Earth, enduring cultural values and today's children's lexicon

Whenua. Salmond (2023) describes how Māori would speak of the world and knowledge in similar interpretive dialogical approach. As all Māori genealogies' fold, layering knowledge, person, ancestry, and place, so "genealogy is traced back to Te Kore, the void. The darkness, the long night, the night with potential. Then a single drop of water forms" (p.17). Water and breathable air contain hydrogen. Curiously it is sharing the breath of life*, spiritus,* and authoritative insights through these pandemic decades which is questioned, for sharing 'breath' sharing of oxygen and healthy air affecting us all.

Why this 'breath' holds importance to spirituality can be seen through our Celtic practice to include a blessing breath to sustain those who one departs from. The breath link people and the primal kinship with the Earth, with "conscious benevolent energies"; the sharing of breath as both necessary to human wellbeing is deeply emotionally spiritually meaningful and sustains protective intelligence for us. The two significances here, being that the understanding of the human body and its need for breath as physical necessity, aligns with narratives where sensitivity to the breathing Earth, the capacity of breath as enabling of existential and 'sacred sight' and access to spiritual lineage (Inglis, 2021).

I wanted to guard against the patronising of exclusive spirituality, navigate beyond this in traditional Indigenous cultures, to enable emerging representations of spirit. For it is described that the sacred is at risk in every encounter (Sister Jean, 2015) so it is appropriate I explore the location of myself and application of the model (Figure 1.1) in the developing thesis work.

Each of us may relate to sacred sight either by ourselves or importantly through an Elder. An Elder, an oracle may assist our *spirituality* to locate our literacy, and how the land finds its way to talk to us. Unlike accepting an 'organised' religion, this reflective journey is a creative independent empowered approach which shuns dogma and embraces connective eclecticism. For as Mlcek (2016) counsels "we know about the spiritual links of Indigenous realities to all parts of the environment, and not just to the people ... what it means to be part of community/ies and everything that lives and breathes within that environment" (p. 230). Spirituality is recognised as affording such significant symmetry, personally; locating personal significance in a cultural space enables redress in how we may otherwise "rob ourselves of each other" (Lorde, 1984, p.

44). To hear social workers insight and practice of spirituality in their work therefore formed part of the importance of this study.

Here as Tāngata Te Tiriti (1840) should a sole notion of equality be interpreted to ‘become like me’ described Jones (as cited in Thompson et al., 2019), then the thesis process must acknowledge and explore structures with those ‘others’ who are usually omitted; that this required we work ‘appreciatively’ the hyphen usually allocated as in framing, fencing, ‘Māori – Pakeha’ insights. For by working the hyphen in an embodiment of being here asks something of me/us, to wake from isolation, to one who is participatory within new words and worlds. From my own instructions in Celtic matriarchal practices, that summoning informs my attending to critical analysis of social structures such as social service agencies (as in ‘who holds the power and why?’), which orientates me to counter political sectarianism. In the centre of Figure 1.1, space is present: space allows for the future through decisions and experiences of the moment.

1.3 Thesis Structure and Chapters

This research gathers understandings from a metaphysical philosophical perspective which Denzin et al., (2005) suggest is a transcendent investigation of spirituality and out of body experiences. Similarly, to imply that every human experience potentially can be involved in being set apart from the ordinary, ‘reserving it for something special in order to experience greater purpose or insights’ as a narrative existential voice (Balducci et al., 2001, p. 2).

I am interested in how the relationship with Te Tiriti has developed, the interest which requires my self-awareness as Tāngata te Tiriti, to be active in that awareness guided by an appreciation of the qualities of each partner. Hence the aim is to add insights into our knowledge as Tangata Te Tiriti. The thesis carries three voices, the existential philosophical voice as in the Celtic voice where my/our freedoms resides balanced with my/our responsibilities where Te Tiriti is invitational and aspirational, secondly the voice which register with formal authority as in a Registered professional social worker and researcher informed by Te Tiriti o Waitangi (1840), and the third of a narrative voice of spiritual experiences shared here where as Te Tiriti as a covenant residing in this land is recognised metaphorically and mythically in the work.

In considering the landscape outlined in this chapter, the following thesis is organised into eight chapters:

Chapter One Introduction (Image, 'Banshee and Spirit Bird') affords an opportunity for overt location of myself for the thesis, a personal exploration of *spirituality* and of values around spiritual sensitivity underpinning beliefs and intentions to work alongside the human condition. I identify the living landscape as space of encounter and emergence for *spirituality* as formed in many traditions and knowledge systems, as people of the land, are identified, and weave existential narrative expression alongside the social work orthodox authoritative voice in the thesis. Through the space of Te Tiriti (1840) as Tāngata Tiriti I explored the meaning of personal cultural spirituality in this place and that also which emerges through relationships and partnerships.

Chapter two (Image, 'Home Fires') focuses on literature that examines the stories of social justice, the positioning of social workers voices in Aotearoa, and examined notions of social work justice in growing capitalistic nation states. Themes identified in the chapter include Te Tiriti o Waitangi (1840) as visionary and as extending an invitation to belong. Conversely the chapter carries discussion which identifies the impact of trauma on human capacities, on time, culture, spirituality, and explores potential process to recognise and relate once more to the ground under foot, to belong.

Chapter three (Image, 'Banshee Light') examines literature as it relates specifically to what is meant by the question, Is there spirituality (and can women speak, and share on this)? The chapter explores the colonial space, one enabled by the prevalence given to orthodoxy and its relationship to normalising patriarchy, and associated hegemonies. The chapter examines contemporary language use and explores ways in which to speak and hear outside of orthodoxy.

Chapter four (Kōhatu - Anchor Stone) centres an interrogation of the Literature, Identity, Spirituality which explores literature of unique contribution, that *the mooring offered in our world* with literature focused on acknowledging Māori writers, their views on spirituality, its importance to these women, and to wahine lives. [22] Women wondered how can we name spirituality as we cope with

[22] See Pihama, (2001) further on Wahine, (in Te Reo, the Māori language, wahine, a descriptor of adult women).

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our own disappearance of voice on spirit? If this vanishing mitigates the conversational foundations of our identity, then these generate recommendations for further research.

Chapter five, (Image, 'Huia - Courting the Soul') develops the Methodology and Methods chapter. The work brings forward written and embodied knowledge on methods and methodology and how these informed the research work. There is a way we support and understand our 'self' and others through sharing stories (Eni et al., 2011; Epston, 1999; Estes, 1995). Chapter Five draws attention to engagement as means to address decolonisation, in the research to understand voice and practices beyond orthodoxy through working with Feminism, Narrative, Kaupapa Theory, Indigenous thought and the opportunity to recognise a Celtic methodology guiding the work.

Chapter six (Image, 'Cailleach greets Matariki - When I Hear Your Voice') shares Women's Voices in Data gathering, thematic analysis and findings. The participant gifts of co-creation in the emerging research story are offered in this chapter. Through women bringing their attention to spirituality in their work, this bought forward shadows, wounding. Wounding revealing spirituality as a complexity, evoking emotions both painful and joyous. The women together could hold these complexities within deepened space and slowed time to understand. These women could sit with that spirituality, listening, thoughtful, curious, together exploring hope and checking with each other their orientation for ongoing care.

Chapter seven (Image, 'Moth as Messenger') Washing Lines, Wishing Wells, Wedding Bells) is the findings discussion which developed the experience with each woman on her terms and work (Washing Lines) and formed the findings (Wishing Wells). This exploratory study to what has been largely unexplored, reveals joy (Wedding Bells) yet also extraordinary responses into material and furthered outcomes to previously reviewed literature.

Chapter eight in closing (Image, 'Her words are as Honey') is the offering in Dreaming Forward: Conclusions and Recommendations. This chapter brings the thesis to a summation of its findings. New knowledge is explored and the potential in social work with further recommendations for research work on the potential within spirituality. Applying a spirited/metaphoric lens to Te Tiriti (1840) offers much that we can learn.

This study is important. It seeks to develop further the research within its developmental framework, which reminds me of the patterning recognized in my grandfather's feet tapping out his resilience and his hope onto the floor.

Figure: 2.0. ***'Home fires**.' (Simmons-Hansen, 2009).*

Acrylic, ink and gold foil on canvas. Private collection

The imagery carried in ‘Home Fires’ (2.0) depicts birdlike figures in relationships entwined within myth, magic, stories of the land, and movements of space and time. These two figures particularly represent the British Crown and hapū Māori in Aotearoa. The figures are suspended in slowed moments, moments involved in the formulation of the Te Tiriti o Waitangi (1840) and which extend to today. The muted colouring and moments depicted also represent devastating years of betrayal by the Settler Government toward Māori from 1860 (and incrementally onwards). Through these human experiences of trauma, the impact on time itself, hence to degrees life and time ‘stands still’. For human experience of each other and time together become circular with the past, present and future held as a ‘slow time.’

Figure 2.0 represents this slow time. The suspended figures showing confusion, distress, and courage yet both figures are represented as birdlike for they/we remain capable to fly between the worlds into alternities, endless landscapes of shimmering benevolence (Royal, 2002), or ‘Other’ worlds, to recognise mutually fulfilling relationships. Between the edges of certainty and alternities can be a space where spiritual grace and meaning doubles around to find us and each other. These inform my understanding of spirituality through my experience and understanding of Te Tiriti which distinguishes where this research differs from others who have addressed spirituality within this land and life forms

Losing names, losing the terminologies for being present in moments, is a step in reducing respect for stories around land and life. “The way a whole community conducted it itself in relationships to the natural world [becomes] estranged from us and often this in many ways is because the relationships were conducted in a different language” (Campbell, in Hill, 2021, p.83). Through words and their orientation to sustaining human presence, we embody and speak back to the contestation over the very nature of the ground beneath our feet, the nature of belonging of Māori, non-Māori. The title of ‘home fires’ speaks of wahine, mana and women, with ground under their feet, keeping the home fires burning. (In Scottish Gaelic, we use *Ar Dachaigh*, meaning ‘our home’ and distinguishing ‘home’ from a physical structure).

CHAPTER TWO

Home fires burning: Room enough for women's spirituality

2.1 Introduction

This chapter examines the space for spirituality in social work. It does so by acknowledging how meaning is made by examining Māori history as the foundational and continuous history of Aotearoa New Zealand. This chapter encompasses the first voice and traditions both Celtic and Māori in the experience of being human, being spiritual within contexts of our histories. The dynamics of colonisation and settlement practices central to Aotearoa New Zealand's history, it's growth and maturation for the past 200 years has been shaped by orthodoxies such as uncritiqued colonisation, capitalism, patriarchal beliefs, and uncritiqued racism. As one intent of unlocking the secrets of a transcendent life coded beyond the orthodox, Te Tiriti (1840) is proposed in this thesis is one manner of holding presence through relationship, not disregarding multiple ways of presence, nor of spirituality(ies).Te Tiriti offers an orientation whereby people of Te Tiriti may recognise what to hold onto in learning with Māori (Bell, 2024). Beyond orthodox assumptions Te Tiriti enables a metaphoric - metaphysical[23] initiation to engage us implicit with that landscape within us, its significant and unique purpose.[24] Te Tiriti provides a "dual planning tradition (Māori planning and European planning)"' (Henry, in Hill, 2021, p115) and experiences here rntich my sense of spirituality.

Of importance to note however is Te Tiriti o Waitangi (1840) was formulated between the Indigenous peoples of the land, (Tāngata Whenua, Māori), and people of Te Tiriti (Tāngata te Tiriti). The establishment of a Treaty sought to affirm the recognition of peoples of first Nation authority in Aotearoa/New Zealand as British colonised these lands: such recognition

[23] Refer wwwmerriam-webster online dictionary further metaphysic's or metaphysical: of or relating to the transcendent or to a reality beyond what is perceptible to the senses. Metaphor is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy.

[24]Following Jackson, (2011) to engage in this initiation calls for a recognition beyond orthodoxy, requires some reinterpretation of the meaning of culture, identity, government, place, environment, economics, emotion, intellect, spirit, in a manner wherein each is re-understood in the Articles of Te Tiriti o Waitangi (1840). These include the Fourth Article, the addition to Te Tiriti now referred to as the fourth article. This article ensures that Māori and Pākehā alike have the freedom and protection to practise their religion, faith and cultural customs. (Foucault, 1997, 1980.power/knowledge)

continually emerges as ‘conversations’ with place, people and its spirits, a relational process for engaging people, place, and spirit and a written agreement of three Articles, and a Fourth one (oral).[25] The relationship of Te Tiriti o Waitangi and its importance to spirituality in social work is discussed further in this chapter as this underpins the understanding expected of a social worker, and her home fire, the heartbeat or fire at the hearth of her.

Socially just social work values relationships of respect and care, and these connections between people and across boundaries of meaning which continue to shape the course of Aotearoa New Zealand’s histories whilst acknowledging the devastation perpetrated in ongoing colonisation practices (Rowe, 2022). It is within these contexts that this thesis focuses on spiritualities, particularly though the pursuit of personal humane meaning and mutually fulfilling relationships that occur (Canda & Furman, 1999). Just as the landscapes which we live in shapes who we are, our belonging, identity, meanings, when we map those places, surroundings, and relationships formed there, we can see these formative influences more clearly (Blackie, 2022).

In mapping formulative influences I examined the notion of orthodoxy and argued that social workers working with spirituality are constrained largely because of orthodoxy, these are based on male norms and practices. However, in extending on that position in this chapter, I argue that the premises underpinning Te Tiriti o Waitangi (1840) and the Aotearoa Association of Social Workers (ANZASW) [26] Ethical code (2019) positions social work practice to be in place with the readiness for feminisation, feminisation by way of spiritualisation and as shaping social justice.

Chapter three examines women and spirituality, the opportunities for this in social work beyond orthodox constraints. This chapter examines spirituality in a different frame; social work through specific woman’s experiences alongside context of people and place, and which for social work is inclusive of the meaning

[25] See Waitangi Tribunal (2023) Articles -in brief 1) Kawangatanga - Self-governance, 2) tino rangatiratanga- absolute authentic and self-determination. 3) Tāngata Whenua - rights as all British subjects. 4) Protection of treasured customs faith and beliefs including language, healing arts. Specific meaning are overtly or covertly mis represented in translation by English speakers from English to Reo Māori. The Waitangi Tribunal (established in 1975) has the authority to define meaning, to date received 2000 complaints

[26]See Aotearoa Association of Social Workers (ANZASW, 2019) is a membership body for social workers, which maintains, reviews and updates the Social Work Code of Ethics, supports research, publications, interest groups, and works in a sistership with Tāngata Whenua Social Work Association (TWSWA). TWSWA maintains Māori bodies of practice. Many iwi Māori social workers in A/NZ are members of both organisations.

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possible through Te Tiriti o Waitangi (1840). Acknowledging these specific moments, the meanings made, the alternatives can be recognised, relished, encouraged within the daily work for social justice.

It is argued in this chapter that recognition for/of Te Tiriti o Waitangi (1840) can inform social work specificities in terms of people, place, politics, and meanings. I argue further that social work is essentially a call to initiate meaning and engage 'people' in the legacy of 'place' making. For me, Te Tiriti o Waitangi invites both the recovery and recognition of an inner belonging, one's faith and beliefs, as an expression of this recovery and recognition is an outer connection in place making. The thesis refers to these as attunement, (which is not Cartesian,[27] or Newtonian). [28] Attunement gives emphasis on recovering human sensory spiritual, emotional, and motor skills for the purpose of keeping track of our relationship with the world (Drury, 2011), just as the sound carried in drops of water falling lets Celtic fishermen know the state of ocean tides. Our task in keeping track of our relationship with the world is in examination of the words we use, and our experiences in responding to the worlds which these words reveal, to life's interdependencies with both human and 'more than human', to Te Tiriti.

Social work is commonly a practice profession peopled by women. Feminisation can transmit unique ways of turning up to moments and bearing into human life's beauty, rigour, and heartbreak. These words and the associated experiences offer an initiatory recognition of human meaning, deepened loss and belonging and associated responsibilities to human and non-human life on Mother Earth. Notions of a bi-polity paradigm, an alternity gaze, trauma, hurt, and how recovery using social work skills and its parameters linked to spirituality and women is a grounding for home fires, recovery and attunement in this chapter.

The meaningful art of 'keeping track' of our relationships includes for me/others, recognition that spirituality is relational, a reciprocal relationship which we may feel we have missed or fallen from. Drury (2011) explores relationships as sequential: we may move from tracking our relationships as attunement (a)

[27]See Blackie, (2016) re Cartesianism is the philosophical and scientific system of René Descartes and its subsequent development by other seventeenth century thinkers, alienated western cultured humans from the world by distinguishing separation of mind and bodily knowing. In brief, intellect as 'know that' verses relationships as 'know how'.

[28]See Blackie, (2016) further on western thought of Newton's influential contributions were primarily in physics and mathematics, his broad conception of the universe as being governed by rational and understandable laws laid the foundation for many strands of Enlightenment.

that I ‘know that’ being an intellectual tracking. Subsequently to attunement (b) to ‘know how’ as relational tracking. Attunement (c) becomes referred to here as ‘know from’, meaning tracking relationships by learning with, learning together. The notion of relationship attunement is explored in further detail in this chapter. However, attunement as the ability to learn with each other, involves capacities to be moved by each other in developing conversation, an energetic, spiritual, emotional physical attunement which brings the grounding of relationships through us (Drury cited in Shotter, 2008). Attunement (c) in particular has relevance as Tāngata Whenua and Tāngata te Tiriti exploring ‘learning with’ Te Tiriti o Waitangi (1840), itself described by some as a living covenant, today.

2.2 Te Tiriti o Waitangi (1840)

Te Tiriti (1840), both as an oral agreement of reciprocity and a document written in Te Reo Māori, was signed by the British Crown representative, Captain Hobson, (subsequently, the Settler government of Aotearoa) and the signatories of many hapū Māori (hapū, being extended whanau family groupings). Each signatory bought insights to interpreting Te Tiriti, which at times have been divisive because of different cultural, economic and philosophical views about the meaning of it, of living under an agreed order, and for some Settlers evoked a desire to destroy that order for their own advantage. For example, the orthodox colonial British view is represented as that the Earth is seen as a source of resources to be exploited to solely benefit humankind. An Indigenous Knowledge community view, such as Māori hapu understood Earth as Mother, the source into which human life with all life is intrinsically bound. For others whom may hold versions of both views, Te Tiriti was recognised as a covenant, missionary advice was wise, Te Tiriti offered a form of authority and protection from troublesome Europeans, or assisted choices in selling and buying land, trade and settlement “They had no idea that the [Settlement companies] British Government planned to bring settlers to the country in large numbers” (Orange, 1989, p. 34). That the Settler Government would replace the Crown, and redetermine the agreement to one partner’s advantage.

To that end, a second Treaty (in English) was also signed (by different signatories) which is not a translation of Te Tiriti o Waitangi. The main difference being that Māori did not cede their sovereignty in the Te Reo version but

supposedly did so in the English one). These differences in interpretation have seen Te Tiriti o Waitangi (1840) as a contested relationship, and as a written transcribed document with negotiations and intent still being challenged to this day through legal means (Bidois, 2012, 2013; Black, 2010; Consedine, 2001; Jackson, 2007, 2018; Orange 1989).

Both signatories however were mutually bound by their agreement to live here in a life: each signatory contributed to the ongoing interpretation and developmental formulation of Te Tiriti (1840) which sought to embed principles for hapū wellbeing and settler's freedoms within mutual responsibility, under the law. However, Te Tiriti as a working document for the most part was ignored by the settlers and government for the better part of 130 years until 1975 when the third Labour government passed the Treaty of Waitangi Act. The subsequent Tribunal could only look at claims arising after 1975, a position contested by Māori. "In 1985 the tribunal membership was expanded, and it was enabled to investigate claims referring back to 1840." (Orange,1989, p. 78)

Ways of seeing Te Tiriti (1840) would occur though humancentric, egocentric, opportunistic, philanthropic ways of seeing, 'lens' through which to interpret the world (Belich, 1986). Now it seems subsequent generations of the original Crown signatories, say that the British Settlers missed previous generations learning of the 'know-how' (or Attunement two), and so the ability to 'know from' as 'learning with' (Attunement three). Returning to tracking relationships as ways of checking reciprocity which sustained living partnerships as a social-emotional-spiritual-physical-intellectual ordering envisioned by those originally shaping Te Tiriti o Waitangi (1840) offers ways of re-membering.

Becoming aware of Te Tiriti (1840) and 'learning with' this experience, necessitates an examination (particularly by descendants of signatories') of purpose and offering of one's gift to the tasks of our times.[29] Descendants of Te Tiriti (1840) signatories, within Treaty workshops for example, renewed care for what was spiritual emotional intelligence[30] particular to Māori knowledge, to faith-

[29] Some (2019) has described how in a functioning society, initiation raises awareness of life's purpose, a personal mission that contributes to the well-being of the people and world. Finding one's purpose is the primary goal of initiation which teaches responsibility toward community, village, and culture. 'We must undergo initiation to discover what our gift is and how to share it', (Some, cited in (Blackie, 2019). People in the West (refer to the Doctrine of Discovery) have forgotten the pathways by which their various peoples were once indigenous, described as teachings seemingly misted out from conscious access and replaced by Newtonian perception (see footnote 4*).*

[30]See Sugarman, (2015) for further emotional intelligence, perception, understanding to manage and handle emotions. It involves your perception of others: how they feel, so you manage relationships more effectively.

based hapū, and settler societies here in Aotearoa (Goldman, 1995; Huygen, 2007). The profession of Social Work is involved in this initiatory task. As people necessarily concerned in the care for and of others and their worlds, these concerns also require both community and workers to engage in ongoing exploration into the meanings in discerning one's gift and purpose in shaping social relationships and thereby Te Tiriti o Waitangi (1840) informed social justice (ANZASW, Code of Ethics, 2019): For example, the initiation of 'Te Tiriti o Waitangi and its aspirations (to care), both on entry to social work and throughout our professional lives… includes knowledge and understanding of

1) our own ethnicity… 2) the Tāngata Whenua and Tauiwi histories of Aotearoa New Zealand…3) (by contributing in) dialogue and collaborative decision-making between Tāngata Whenua and Tauiwi…

Source. ANZASW Code of Ethics, (2019) exert, p. 6.

These words formed in conversations of this generation tasked to undertake conversations with people, place, spirit and serve to introduce attunement to such initiation (as in Chapter's Two, and Three). For without words, we tend not to see (Jenkinson, 2018). Words and our actions in everyday life attune and hold us to meanings. Words of respect for those faiths, belief's, identified in Te Tiriti (1840) nourish and develop these perceptions, cognitions, and a belonging in which to 'learn how', 'learn from', and 'learn with' (Drury, 2011): To learn these ways and to identify how we are shaped within historical philosophical paradigms, is to 'learn with' the words, thoughts, and the legacy for this generation (Ruwhiu, 1999). The Aotearoa Social Work (ANZASW, 2019) Ethics describes service to dialogue and collaborative decision making.

Thoughtful consideration and collaborative decision making applied to Social Work education today is to recognise factors which impact on people, therefore to their attunement to their cultural narrative and/or dialogue alongside people of this land. Those who access social services, may have lost meaning and shelter around their lives, lost personal legacies, become fragmented from literacies where they are implicit to place, been seduced from their own knowing by institutional power, societal privilege which unchallenged sustains contemporary forms of historical-philosophical exploitation (Ruwhiu,1999).

Exploitation[31] is evident through dismissal of Te Tiriti o Waitangi (1840) from the 1860's, when Māori became outnumbered. Settler regional Government had replaced some Māori authority in 1852: Judge Prendergast declared the Treaty 'null and void' as the Crown's understanding of Te Tiriti was purely as secular within an increasingly secular society. Damage has been made, for example when focus is only on written versions of Te Tiriti's (1840) details, rather than moving to any intention to become relational and responsive to each other to learn with (Attunement three, Drury, 2011). For 'how can I tell you who I am, if you do not believe I am real?' (Bakara, as cited in Hartman, 1992) is. To 'learn from' and 'with', is to acknowledge as a beginning, this attunement comes in relationship; sustaining relationships enables capacities to learn from another, to know one's reality and sustain openness to the unique reality(ies) of others.

Attunement as both an emotional spiritual intellectual literacy and language, carried those meanings of people, place and landscape interwoven, interdependent. This literacy held in native languages of people suffers badly in translations and this remains an issue today, for when you lose a language you lose the story which binds you to the land, to the meaning of Mother (Campbell, in Hill, 2021).

"The lack of language impedes a deep understanding of place history" states Campbell, 2021, p.82). Such impediment distracts attention from ways of learning with the land and people. Here in Aotearoa/New Zealand as in Ireland and Scotland, local people knew loss as trauma when military power would force local people off their lands upon which generations had found meaning and belonging. In acknowledgement, Te Tiriti o Waitangi Act, 1975, and the Waitangi Tribunal receives Māori request for redress. Ongoing orthodoxies continue today which divide human life from the natural world as that which could bring *place* under our nails, into our senses through our nose, our taste, on to our skin which

[31] See www. nzhistory.govt,files/document/the story-part 1. Described exploitation through the 1860s was a disastrous decade for Māori The Crown deliberately used armed force to drive through land purchases, crush Māori autonomy movements and confiscate land in the Waikato, Taranaki and other areas. For all practical purposes, the settler-dominated parliament and parliamentary governments effectively became "the Crown". However, Māori sense of a compact with the British Government and with the monarchy, as such, long persisted and still exists to some extent. Various institutions such as the Native Land Court, which was created by legislation in 1862, while claiming to give effect to Te Tiriti, contributed to the process of unravelling many of the safeguards of Te Tiriti. The Native Land Court was effectively established to assist in the colonisation of New Zealand by converting Māori land into an individual form of title, allowing ready sale to settlers. The individualised form of land title issued by the Court undermined tribal authority and allowed individual Māori to sell their interests piecemeal, making land easier to buy. The Crown itself compromised its position by becoming involved in increasingly dubious land purchases. Māori found they could not plead Te Tiriti in New Zealand courts in defence of their lands and waters. Formally, Te Tiriti was not part of domestic law; it was enforceable only to the extent that the Government chose to give it effect in statute (this is still the formal legal position).

will always tell us we are of the Earth. Our initial human relationship to 'place' has become renamed 'property' (Blackie, 2016, p. 294), thus we are lost to ourselves (adapted from King Tawhiao, n.d).The old vernacular had been the key to community relationship learning with and alongside plants, animals, stone, wind and watery places (Campbell, in Hill, 2021). The origin of literacies and words grew within these intimacies. I suggest Te Tiriti (1840) continues to invite me/us today to the work of re-membering such intimacies, belonging within the skin of this land.

2.3 Te Tiriti vision and identity: An enduring spiritual place to stand

The relationships between people and place continue to invite social workers to engage in communities so shape the course of Aotearoa New Zealand history, to value and assert such attunement.

(i) The Bi-Polity Paradigm and ecological systems

The Bi Polity Paradigm examines Aotearoa/ New Zealanders identity in contexts, inclusive of human losses, orthodox philisophies and inhumane politics. In order to extend understanding of human relationship as belonging within the skin of the world. The following examines paradigms (i) and gaze (ii) which when applied ,we may use to recognise identities, and attunements shaping belonging here.

Te Tiriti o Waitangi: A Bi-Polity Paradigm for Aotearoa

to understand the historical-philosophical dynamics and impact on relational history.

(Macro) Tāngata Whenua. (Macro) Tauiwi

Diverse realities (financial, political, legal) Diverse realities

(Meso)

Tāngata Whenua *as* iwi. Bicultural. New Zealander. English. Pacific. Others.

Māori realities (technical, organisational, ethical) Tauiwi realities

Multicultural engagement- a bi-polity paradigm emerges.

Figure: 2.1. ***Te Tiriti o Waitangi**: **A Bi-Polity Paradigm for Aotearoa** (Ruwhiu, 1999, in Connolly, 2001, p.22).*

The Bi-Polity Paradigm (Figure: 2.1) enables litearcy in imagery and words in order to render how human identity, ecological systems and cultural belonging lie shaped within historicial-philisophical dynamics. If those are unacknowledged, they as assumptions dominant the present, and shape a future. If these remain unacknowledged, are not made conscious then we fail to intergrate, process and release these emotional spiritual energies. When unrecognised, these as traumas have the effect of further collapsing our cognitive capacity to access words (Ruwhiu,1999 cited in Connolly, 2001, p. 22). Without words we fail to see.

Figure 2.1 demonstrates how relationships are impacted on by entwined historical philosophical threads. These interact as dynamics seen as both macro and meso paradigms, forming patterns (Bell, 2024). Spirituality, as the pursuit of meaning, can be examined through the living context of Māori history, the dynamics of varied colonisation inclusive of Settler colonisation, settlement practices and understanding of Te Tiriti (1840).[32]

Te Tiriti o Waitangi (1840): Reimagining a Bi-Polity Paradigm through The Alternity Gaze

The historical-philosophical dynamics, relational history, cultural identity and spirituality.

(Macro) Tāngata Whenua	–	Tauiwi/Settler
Diverse realities	-	Diverse realities.

(Meso) **A**) Tāngata Whenua *meanings and realities expressed, explored and navigated as Hapū, and patterned by emergence of Iwi, of faith-based lives as in Ratana, Catholic, Methodist, Muslim, etc, and as* Bicultural (as acknowledgment of two sovereign peoples in relationship), *the collective Aotearoa* New Zealander, *Māori, and/or* multicultural*.*

B) *The legacies recognised threading Settler's culture: Britons, Pacific, Asian, and faith communities explored in the Asia Pacific Rim. As weaving thread hold symbolism 'also associated with fate, storytelling, women's prophetic power and the umbilical cord that ties a child to the womb' (Barber 1996 cited in Staines 2023, p71), threading' (a term used here) involves insights to spaces where 'learning with' holds presence, alongside Tāngata Whenua with Te Tiriti basis.*

Figure: 2.2. ***Reimagined Bi-polity Framework:*** *Italics, researcher's addition (2022). (*Adapted from Ruwhiu, 1999, in Connolly, 2001, p. 22*)*

[32]See Bronfenbrenner, (1974) further for from an authoritative voice, a social work perspective of eco-systems theory, it can be examined at the macro, meso (relationships) and micro level of systems.

It is through Te Tiriti Articles that Māori and Settler people's literacy and words make evident social ordering, the absolute sovereignty of Māori, their lands and aspirations, which express a spiritual literacy based on uniqueness of each partner, and then ability to engage in mutually fulfilling relationships (Canda & Furman, 1999; Pohatu, 2004). For example, Article 1 Kawangatanga as Māori authority to self-govern, informing Article 2, Māori self-determination, navigating beyond dominant colonial narratives (existing at the macro systems level) by personal agency or privilege.

As narratives, these then impact at a meso level of systems (technical, organisational, ethical), which develop alongside those liberatory or prescriptive aspects available at that time. This paradigm's meso level raises notions of Bi-polity, meaning 'having two'. While 'Bi' has roots from Latin (meaning 'twice') into English, yet in contemporary use here, 'Bi - furthers the initiation of meanings through acknowledging and becoming shaped through the complexity, and ambiguities of Māori, Tāngata Whenua, and Tāngata te Tiriti individuals' and groupings with identity, gifts, and purpose manifesting in mutually fulfilling relationships. The macro level of the Bi-Polity Paradigm of Tāngata Whenua and Tangata Te Tiriti offer generalised and diverse cultural systems of identity and of meaning. As a paradigm, a pattern aligned to the literature in previously prescribed narratives of identity, then Bi-Polity offers a depiction of identity, a prism where light (identity in specific context) reflects off its multiple sides.

There is a subsequent level of 'multicultural' that proposes a third invitation to meaning and its dynamics in Figure 2.2. The initial assertion of 'bicultural' invites consideration of two groupings cultural identity and gifts as an agreement, the agreement serving mutual fulfilling relationships of Hapū/Iwi/ Māori realities offers a means and measure of survival (Durie, 2014). For living out diverse cultural templates requires learning our cultural narratives, those which guide one to walk the path that is right (Proverb, n.d). Hapū, Iwi Māori, hapū and Settlers, groups - such as Britons, Celtic, Asian, Pacifica, Australian, and those living wholly in hybridity, may use the term authenticity, self-determination, or doing what is truthful, right, compassionate, or bittersweet (Jones et al., (Eds), 2000; Meredith, 1998).

This bicultural paradigm offers examination of my/our particular words to initiate us to old/new thresholds that further the maturation of the last 200 years, perhaps (as this thesis suggests) the spaces for spirituality worded by women in

social work, to claim and recognise the place of their belonging. Thresholds opening to a sense of identity, of belonging, require us to imagine beyond orthodoxy, and engage in change through what Black (2010) refers to the Alternity Gaze. For while Te Tiriti o Waitangi (1840) has been misrepresented, the reason being trauma, perpetrated across 160 years, to awaken beyond the orthodox misrepresentation of Te Tiriti (1840) requires an envision of an alternative.

(ii) Recognition of meaning making, social work and of Alternity Gaze

The word 'Alternity' 'acts' as a verb. Alternity then *alters that which* orientates, hence, to *alter* the viewers sensitivity beyond presumptions of one's solitary and fixed identity. Through The 'Alternity' gaze, an access to an increased perception is proposed to recognition of identity, meanings, and spirituality. The Gaze generate 'alternatives' to that which we may perceive through our orthodox or usual gaze, claims Black (2010)[33] hence enables the recognition of markers of personal/ cultural spirituality as a philosophical/ecological/mystical/faith based/ancestral relational awareness. The Alternity Gaze[34] offers opportunity for recognition of these with one's culture, at times a difficult task as this requires going against the grain of orthodox dominance (Black, 2010).

Given social workers navigate such increasingly complex frameworks of human life, the ability to access personal meaning more freely, to experience mutually fulfilling relationships draws on capacities/literacies of creativity and imagination, enabled by the Alternity Gaze (Black, 2010). Imaginative approaches offer alternative worlds other than the imposition of a single orthodox story within which we are to live and work. Social Work research increasing bring to consciousness how human lives can be/ are inclusive of environmental and or faith-based spirituality. While forty years of neo-liberalism values applied to health and social services has an engineering effect over our literacies and what we sense, sits impact on human 'organisations where domineering managerial styles enforce a culture of compliance, silence, disengage a demoralised acquiescent

[33]See Black, (2010) For this study, while located in Aotearoa New Zealand, explores with a particular group of New Zealanders, how Pākehā people of Te Tiriti (1840) who are members of the dominant group, may come to recognise themselves as being cultural, to name themselves culturally, and to mark aspects of their culture. The contribution that recognising culture makes to a decolonisation agenda is also explored.

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workforce' (Bedisloe, (Ed), ANZASW, in her call for Papers: Dissent and Social work, 11/11/2021).

The Alternity Gaze contributes to a growing body of literature from members of dominant groups, who are developing a discourse to explore and make visible their cultural or raced (whiteness) positions of power and privilege (Black, 2010).

One form of time is utilised also by those who assume they are dominant. Utilisation of the Alternity Gaze can shift one into relational awareness to time, as what was, what is, and what could be. These become accessible through one's imagination. For example, the etymological roots for 'imaginative' reside in Middle English and Old French of 1548. The wording - *imaginari,* (meaning to envision something which is missing or not known with certainty) to take into one's head is to engage an 'Alternity' Gaze which is imaginative in this sense: to envision possibilities of alternatives universes of meaning, where Tāngata Whenua unquestionably are grounded, simultaneously they inhabit diverse historical philosophical paradigms as Iwi Māori, as Hapū and Whanau, as citizens, as urban and rural Māori. Celts have utilised imagination to subvert orthodox, to enable the grounding that travels in and through us (Whyte, 2018)

While this thesis does not intend to precisely link spirituality between 'being cultural' (the way we do things) and a decolonisation agenda, some social workers already name strategies to support decolonisation and do challenge assumptions of Pākehā dominance. These include recognising practices and values that are perpetuated through colonisation, in particular skin colour, egalitarianism, assimilation and superiority. Black (2010) admits, work with recognising Māori as Tāngata Whenua (first people of the land) and Te Tiriti o Waitangi (1840) relationships informed by its articles link spirituality as meaningful to actions in this place, of taking up the challenge to seek justice through striving to deal with past wrongs and to engage in equitable relationships with Māori.[35]

The Alternity Gaze with the Bi-Polity Paradigm offer words by which to navigate identity and, that with this risk, to understand ourselves differently. We

[35]Refer (Tippet, 2022, p. 1, italic author's addition). Is this the place for moral courage? "Workers may quietly practice yet not speak deeply about the life of the spirit, about theology and faith and moral imagination, [*in social work. could women social workers*] draw out voices of lived wisdom, complex goodness and civilizational calling in a way that would rivet and nourish a muscular, reality-based hope - right alongside the rupture that is dominant [*in]* this young century?"

risk ourselves in (k)new spaces of relational consciousness, (refer to Figure 2.2, p. 27).

Figure 2.2 examines the attunements (Drury, 2011), particularly attunement three, learning from by recognition of place, experiences and emerging relationships, learning what is meaningful - spiritual, subsequently meaningful for sovereignty and constitutional changes in Aotearoa. This figure assists the thesis rationalising in this matter of spiritualities, where intelligence and identity though opening to the possibilities of participatory knowledge, so lessen the monological (Drury, 2011) and draws connectivity of individuals within relational significances to our life's purpose and gifts – the manner each person "in work (is) attempting to keep the conversation alive with the core mystery of what makes us make" (Whyte, 2018, p .245). To learn from engagement dialogue or reading "stretches and grounds us - word by word", (Tippett, as cited in Popova et al., 2018, p. 182).

What successors of each signatory to Te Tiriti (1840) bring likewise, tests the alchemy of another person's unfolding story. Spirituality as the pursuit of meaning draws us to alternative understanding of the significance of cultures shaping us, so recognising oneself as a cultural being that does not necessitate entitled ability to subjugate or humiliation (abject humiliation through an initial sense of decentring an entitled certainty of dominance about one's position in the world). Equally recognition opens possibilities for new ways to engage in intercultural relationships where participation, rather than being in control is valued (Drury, 2011). When we learn from engagement with our cultural understandings, the engagements stretch us out beyond orthodoxy to that which resides deeply there, the mythologies, archetypes, storied paradigms which come forward to this generation to assist in the troubles and tasks which they face.

Culture requires that we grow. In learning our cultural stories, walking the cultural path that is right (Tapsell, 2021) so reside values which afford guidance and enable our Initiatory journeys through an apparent impasse.

Through the art of telling and retelling of our cultural stories we may come to recognise these as both rational and as a sensuous awakening, these rich horizons where words and imagery speak from our dreams. The old ways and stories do not become lonely, we live into them, humanise them, reimagine the stories and can apply their wisdoms right where we are. This is to redress the unconsciousness which currently condemns our social work world through words

to ‘outcomes’, ‘competencies’, and ‘competition’ reduce us “to an imaginative poverty of the worst kind” (Whyte, 2018, p. 244). Tools left for us in re-membering, in literacies recovered, in Alternities, and as analysis of Bi Polity(ies) are applied.

Trauma, time, culture, spirituality and hurt

This section focus is on understanding trauma, in terms of access to cultural spirituality and Te Tiriti partners. Initially, the previous section located room enough for the spiritual as personal/cultural at minimum, and as Te Tiriti o Waitangi (1840) invited re-membering this literacy, and care of this for another. Te Tiriti guides how I/we make our belonging here to place, with each another.

To be human is to be spiritual (Durie, 1982; Frankl, 1984; Pere,1991). ‘An expression of the noetic dimension is what Frankl called the “will of meaning”, the basic motivational structure of the individual as a human being. Meaning in Frankl’s (1946) understanding is self-transcending and therefore spiritual. It is oriented towards the world, and its objective values. The concept of “person”, (another central concept in Frankl’s anthropology), integrates the somatic, the psychic and the noetic thus building the proposed anthropological unity’ (Hefti et al., 2016, p 25). The following section examines meaning of:

(i) trauma, language, listening and women,

(*ii*) Initiation and understanding, the secreted power of language,

(*iii)* Listening skills into questions of Te Tiriti (1840): Wahine, Mana, Women (1840),

(*iv)* Wahine space, kaupapa Māori, sphere of influence and harmony,

(*v*) Mana and peoples of the Pacific,

(*vi*) Women in the body of place, and the invitation of Te Tiriti (1840).

Meaning making is spiritual (Frankl, 1946). The following examines capacities for meaning when we suffer trauma.

(i) Trauma, language, listening, and women

When people experience deep hurt, associated pain disorientates us; we are reduced from aspiration or cognitive access to moral imagination and

emotional intelligence, lessened to engage or live fully in Te Tiriti o Waitangi (1840) invitation (Denson et al., 2008). However, when wounded people who disagree within themselves and with each other recognise space and time, which is safe enough to come together with a goal of gaining a better understanding of why others believe what they do, good things come of that according to O'Tuama, (2020). The intention to gain better understanding, must have priority over arriving at agreements (Rata et al 2008; Rene, 2009).

To gain better understanding bears alignment to attunements, so the literacy by which to 'learn from, learn with' (Drury, 2011) in regard the way trauma impacts on identity and how aspects of that identity *inhabits and shape what is* 'time' (Kissling, 2018, podcast; italics authors addition). Importantly, unspoken or dismissed disclosures sit in the human construction of identity, and the human body through emotions sited there, for example, years of denial or dismissal of one's language, culture, hopes, has left indescribable trauma and misunderstanding of Te Tiriti (1840) partners, Tangata Whenua and Tangata Te Tiriti. As a Te Tiriti partner ,when we don't understand this trauma context, we can be dismissive of understanding how any single injury could ache into forever. Words, alongside an emotional spiritual litearcy which were otherwise capable of assisting in initiation for recovery, become diminished, people emotionally frozen, some fossilized. Similarly so does our attunement to time/space which when fossilized reduces the ways in which we perhaps the listener or speaker, can no longer can know and make anew our belonging to place and space:

> "*Working in conflict mediation I learned that time passes differently for different people. Someone who has perpetuated a trauma might think the trauma was way in the past, because it was a year ago, half a lifetime ago. Someone who has lived with the impact of that trauma may not see this as "past…" "The past might be now, now and now. Unaddressed trauma is not packaged away, often occurring again and again. This is as true for individuals as it is for populations*" (Ó Tuama, 2020, p. 1).

I argue that unrecognised trauma led to human misunderstanding, and misrepresentation of Te Tiriti o Waitangi (1840) enacted further trauma in which 'the benevolent shimmering landscape' which Royal claims (2002) became described as 'misted' away from clear perception and subsequently reducing how I/we belong here (Huygen, 2007). Huygen describes her work particularly with Settler people's experiences (people referred to today as Tangata Te Tiriti).

(ii) Initiation and understanding through the secreted power of language

Engagement with relationships in 'learning from.' (Drury, 2011) require that the successors of a perpetrator of trauma comes into the art of listening. In listening deeply, one can hold self-care and care for another's hearing into their words and their meaning, the disclosures of trauma; deepening listening now begin access into the wisdom of language for right relationships. In the root, or home of sound or the word which we have selected for a particular thing, this releases an intuition about its vitality and ongoing importance. Working to understand the words which others have chosen is part of a social workers insight to unique lexicons of words and their power, these enabling dialogical progression of unique insights and potentially shared meaning (Pohatu et al., 2007).

To learn from language is to be open to include space enough for the process of increasing understanding, the process of 'learning from'. This deep listening is not passive nor an end to an inquiry. Rather deepened listening allows increasing understanding, an invitation or initiation where engagement leads into a deepening spiral where to 'learn from', 'learning with' enables many co-creative conversations. The way we regard language, how we use specific language for specific meaning, knowledge, analysis, and action all inform the responsibility to thoughtful care: to care as a citizen, neighbour, folklore maker and social scientist (Wal-Kimmerer, 2015). We continue to bind new folk stories to place, to engage with its archetypes, to keep the land and the soul of the world alive (Blackie, 2022).

Orthodoxy has affected and colonised much of the human art of language and communication, shifting/disorientating the complexity in what it is in being human and selecting rich language options, reducing this to approximate a stick figure on an alien thin landscape or simply conversation becomes reduced solely to an economic transaction (White, 1999). For once communication is restored, or *'humansized'*, everything is possible (Hanh, 2020), enabling access to world we only initially had imagined, for it is beyond what is evident to the senses.

In applying 'learning from', we social workers come to recognise three insights:

1) what we think is not necessarily what is accurate.

2) to let the person, we think has injured us/another know we are suffering. Then, would they help us understand why they said or acted as they did?

3) to listen to another's response, so try to gain perception of our incorrect initial assumption or the others wrong perceptions.

To listen deeply requires acknowledging human consciousness, that as we interact with our words consciously, we deepen the argument for being alive, (O'Tuama, 2018). We are willingly engaged with the senses, to the sacred found in everything, everybody, learning from and attuning our stories, weaving ourselves into place here (Blackie, 2018). To learn from where our feet are planted, from our body as the closest form of land to each of us, hence our emotions of our past can become integrated, released by being recognised in those relationships of care in the present moment (Hübl, 2025).

To 'learn from', 'learn with' in these ways informs Te Tiriti, as the ceremony performed by people to keep both this land and people healthy. Land itself as living, moves to fulfil its meaning, for the story of land does not stop any time with any people (Blackie, 2022). New migrants will 're-story' their tales in with their experiences with these landscapes. Their stories and meanings will be somewhat different than those of the original people. This responsibility is moment by moment commitment to the work of our lives, enabled by some radical truth released to us through words and their meanings. We can engage with each other hence our embodiment speaks, our words deepen understanding, perhaps deepen capacity in reflect. to move to forgiveness and reconciliation beyond orthodoxy dictates. These together set imaginative aspirations alive in Aotearoa today, while surely the aspirations of Te Tiriti o Waitangi (1840) signatories were recognised as imaginative.

This recognition acts as a complex motion, as is every arc of history and transformation. Our history is like this, far from being conveyed as a single story of land as solely personal property, the responsibility to listen deeply to Te Tiriti (1840) aspirations in a manner which draws pragmatic moral imagination alongside the human work of identity, meaning, purpose, transformation, and wholeness. This work is to see physical and imaginative layering of landscape, and for the conscious feeling for words to communicate which has never felt more relevant than now.

That feeling for words can bridge the humanities and sciences can enable human community and institutions into dialogue, this is the work of words. Termed 'right work' which calls on the right relationships to that endeavour, for by these pursuits we find a 'home' in this world which sustains us (Whyte, 2015). This is the social work, seen where unique separate (rather than divided) spheres of interest and spheres of relationship intertwine. These intertwined inform and story Te Tiriti (1840) informed aspiration of justice as the maintenance of Ea - to be balanced/satisfied (Jackson, 12/5/2022, Maniapoto).

Listening and hearing reclaimed extends the human senses to hear, to centre oneself imaginatively within the dialogue and as part of the world. The stories which shape the art of telling and listening, offer ways that companion hard sciences alongside spiritual-cultural mythologies; each offer their cosmology to us for this work.[36]

(iii) Listening and re-membering.

Listening reclaimed to include 'learning from' Drury, 2011) becomes a form of living into many intertwined questions evolved within Te Tiriti o Waitangi (1840), inclusive of 'what it means to be human', the responsibility of our cultural identity(ies), our responsibilities and obligations to place, peoples, and to the 'Other world', legacies to worlds understood as traveling in us and working through us. The work of re-membering, of recognition of personal identity and its means of my/our spiritual awareness, simultaneously ignites recovery of one's relationship to culture, a knowledge system through which one's roots form belonging to place and landscape (Black, 2010). There is a mutual work developing through the land, land which cares that you show up and want relationships (Blackie, 2022).[37]

Multiple problems arising in the orthodox crafted space, (where our humans' sense is displaced from those of our Earth/Mother). To be here in this

[36] See Tarnas (1993) for further on hard sciences utilise maths explicitly to find meaning; soft sciences collect empirical data, experience supporting or countering a proposition. Cultural mythologies and traditional stories hold significance to a people and offer moral or imaginative explanations of a phenomenon, such as that of the current pandemic, hence are enduring data beyond single stories told of human life

[37] See Durie, (2011) extending how Orthodoxy constantly attempts to capture people's reality through its Doctrine of Discovery, Orthodox acceptance of the imposition of a Georgian calendar, and in the construction of 24-hour time passing as if in competition with life rather than cooperation, perpetrates influence. It is plausible too, that as a living being, Te Tiriti o Waitangi (1840) enabling separate spheres of influence as Tāngata Whenua, people of the land, of the third relationship sphere of learning from each other through Te Tiriti (1840).

place, requires our spiritualities and moral values as unique spheres to which I/ we are obligated, responsible and informed. In these human capabilities reside the ceremonies, the ways we keep land, archetypes, Gods and Te Tiriti o Waitangi (1840) alive. This work itself will reciprocate, sharing renewed meaning for today's circumstances, environmental, social currency, hope to workers. For 'things which don't shift are dead' (Marmon Silko, as cited in Blackie, 2022).

These recognitions contribute to our capacity to be conscious of spiritual meanings and how meanings which inform the present are the impact of past on the present. Each Te Tiriti (1840) partner drawing from imaginal mythological resources and bringing these to present tasks. Imagination has been etymologically defined previously as the presentation of what human's feel is missing. Te Tiriti o Waitangi (1840) (seen through the Alternity Gaze (Black, 2010)) can appear imaginatively as a metaphor, a widening lens and invitation to ways of understanding the original participants world and those in which Te Tiriti (1840) sits today as historical philosophical contexts (Leslie, 2010).

As a body of meaning enriched by accessing imaginative and moral possibility, Te Tiriti (1840) remains a practice invitation. That indivisible concept of spirit as a link communicating between mind, body emotion, people and landscapes of this and other worlds, suggest Te Tiriti (1840) requires more of us relationally for satisfying relationships, so draws us to each other, and the Otherworld comes closer (developed further in Chapter Five).

Through deepened listening I/we are alive to the resonance of Te Tiriti o Waitangi (1840), that morality by which to acknowledge trauma, loss, to work to remedy damage and from which to live a social cultural justice beyond the 19th century context of musket wars, land grabs, and alcohol fuelled disharmony (Belich, 1986). The initial signatories surely wished to change the deteriorating relationship between people with the land, so agreed to this pathway which bound the old ways to reimage the future. Recognition of these Articles certainly is to wrestle with damaging orthodox notions of conquest and self-service but demonstrates something most First Nations people do every day, which is to show respectful understanding of language and cultural differences (Crawford, 2010).

Listening brings me/us closer to the unique insights and ways by which women, wahine Māori understand further meanings as examined in the next section.

(iv) Wahine space, kaupapa Māori, sphere of influence and harmony

Unique deepened spaces become inhabited and claimed by wahine, by Māori women who take control of where women's stories can be told', defined, shaped. Listening into Wahine spaces are inclusive of 'theoretical space', spaces wherein She remains poignant heroines of herstories (Pihama, 2007). She embodies the ability to 'be' with space, to deepen time shared with another. This Wahine space ripe in mythology and its magic (Kahukiwa et al., 1984).

Wahine in this embodiment creates separate spheres of influence and occurs within the context of kaupapa through which emerges a process of holding firmly, inhabiting, embodying the fundamental foundation of being wahine here. Her wahine identity space has remained available for her, a sphere for She is fundamental to the fabric of the universe (Marsden, 2003). In upholding the mana Māori, women in kaupapa Māori framework embody this acknowledgment (Pihama, 2007) and are a means for sensuous communication, one that activates and invigorates the traditions of belonging where identity is very clear. For example, through their pepeha[38] that grounds people and place together (Elder, 2022). Her pepeha ignites that divine warmth, the shimmering benevolent life that comes out of the Earth itself. She is of the ancestors, of the life within an ancestral marae, meeting place (Royal, 2002), and that clearly articulate the struggle away from orthodoxy, patriarchy, racism (Adam, 2012). Listening with her, so I understand the significance where women recover balance, or 'Ea', [39] in order that harmony, in all forms of justice (describes esteemed kaumatua, and lawyer Dr Moana Jackson (2022, in Maniapoto). Wahine in this form, clearly attests to kaupapa Māori which has existed before and predates all living beings. Kaupapa is embedded in her cultural being and together stirs the world into life.

Deepened listening through conceptualising these relationship of kaupapa Māori, (which embrace those living and dead), embraces the balance coexisting across male and female principles, knowledge and form, individual and group identity, then these conceptual relationships inform these women and their stories and practices of meaning. Kaupapa initiate her belonging through whakapapa, and as she speaks, she carries forward ancestral links and bodies

[38] Pepeha-usually oral recitation of ancestral lineage (paternal/ maternal lines descent from a common waka (ancestral canoe), whenua (land), knowledge system, ancestor. Lineage encompasses destiny, experiences, knowledge, gifts, realms both past, present and future.

[39] See Jackson, (12/5/2022, Maniapoto) Learning with to inform maintenance of Ea - to be balanced/satisfied).

of knowledge carried there. Her gift and life purpose is bound there by a tikanga, a wisdom which connects the spirit of all. Here I decern the balance of all, the 'Ea', the grounding for social justice (described by Moana Jackson, 2022) for social justice calls as a daily invitation, an aspiration and key to her social practice. Deepened listening enlivens what was previously unseen by the senses.

(v) Mana and peoples of the Pacific

Given the significance of what may seem unseen, that which for Māori academic and kaumatua Taina Pohatu this includes the world of balance, (and acknowledges potentiality from which no one is lost) Jackson(2022), described mana, a potentiality of such significance as that prestigious regard of Māori alongside Pacific people towards mana, the unseen: recognisable for within this space they are never alone.[40] The life force known as Mana exists beyond Imperialism (that with no social consciousness (Adams, 2012)), and beyond 'patriarchy (itself) as a form of domination which does not serve people [nor] the planet' (Te Awa (ed), 2021, January, p. 19)).

Mana, as prestige, authority, control, power, influence, status, spiritual power, charisma - it is mana which goes hand in hand with tapu (sacred state), as one affecting the other. 'Since authority is a spiritual gift delegated by the Atua, man / women remain the agent, never the source of mana' (Te Aka Dictionary, 2022, n. p). Acknowledging this literacy for mana is to access worlds beyond what was available to the seven human senses: to access what Western knowledge terms 'metaphysical', so to be responsive within the weave of the universe.

It is mana which sustains the most significant acknowledgment amongst peoples in the Pacific rim. This awareness of mana asserts wahine, and women centred space, for mana asserts one's attunement in which to remain sensitive, self-aware, to 'learn from' the world around and within, so to deepen one's understanding alongside another being(s) (Drury, 2011). To learn of spirituality by this attunement generate sense in which to navigate a personal/cultural identification while sustaining equal mindfulness of another's world. Women as

[40] Refer to nzhistory.govt.nz for numerous examples of women creating transformative spaces for their living authenticity and for others: Dame Whina Cooper 1895 – 1994) was a respected kuia (Māori elder), who worked for many years for the rights of her people and particularly end of movement of land from Māori), Mai Chen, Helen Clark, Lydia Ko, Georgina Beyer, Te Paea Hinerangi, Dame Anne Salmond, Dame Mira Szaszy, Dame Sylvia Cartwright, Hinematioro (Hinematioro was a woman of high standing, of mana, beauty, among the East Coast peoples from Whāngārā to Ūawa (Tolaga Bay), about the time that James Cook first visited New Zealand, in 1769 (Teara.govt)), Dame Valarie Adams, Nurul Shamrul, and more….

healthy, inventive, and fierce, each woman as agent of mana inhabits her world through her applying feminine moral responsibility her relational consciousness (Belenky et al., 1986; Berger et al., 1991; Blackie, 2016; Estés, 1995).

Listening into the authority implicit in mana supports women navigating her spaces beyond orthodoxy: for the orthodox of medicine tells us that the human body is a machine, an orthodox church sees that the (female) body is a sin, an orthodox philosopher describes the human body as solely a servant of mental processes, and it is the orthodox market which reports how the human (female) body is 'big business' and that the Indigenous (female) body as even 'bigger' business.

Conversely with deepened listening, I hear how women's bodies speak and would assert "listen to me. I am a supreme gift of the Divine…Love, Celebration, The pleasure of God" (Cowley, 2013, p. 99). Her spirituality does not start with self rather emerges from learning from one's personal responsibilities intertwined and informing personal/collective response (me/we). Orthodoxy places emphasis on what one does, one's sturdy efforts, vigorous resolutions emerge as a macho approach to Spiritual life.[41] Women however described spirituality distinctly differently.

Mana remains essential as a literacy of this Pacific rim and aids my/our ability to recognise and address the fragmentation of the spiritual emotional heritage by which we discover we are connected.[42] To recognise oneself in the places of ancestors and their knowledge, mountains, the waters, and the ancient homeplace. As I listen women speak so she /we are literally calling home, bringing home, to herself. In this action she is shaping relationships within time and space, remembering a divine feeling emanating from places, the lives lived there which dreamed her/us alive, and through these love of Mother Earth. These steps of deep listening and re -membering in turn call to 'be true to the love within you'

[41] See B Manning, (1990. American Macho Spirituality, May 30th reading, John 5:44, in Ragamuffin Bible, NY. This approach transfers the legend of the self-made man from the economic sphere to the spiritual sphere.

[42]See Estés, (2012), italics authors addition This research work is to enlarge opportunity for recognition and recovery of women's stories, obligations, and responsibilities, and those which we may feel we have fallen from. This is the recovery of meaning making which weaves our lives into ancestral mythologies, to recognise gifts handed to us from those before us. 'The old ones are yet traveling underground and overland toward us: *Have you sensed Hine nui te po- guardian enabling humans in the underworld*? *Branwen from The Welsh Triads*, La Vidente, the Seer; La Que Sabe, the Knowing Woman; the Lifter of Curses?

(Milne cited by Elder, 2020, p 75), to journey beyond what we have currently experienced.[43]

(vi) Women, body and place, and the invitation of Te Tiriti (1840)

Being receptive to mana here, assists my recognition of personal cultural spirituality and sharing these realisations enriches the spaces for meaning making to return to communities with skills and hope I recognise how through recounting her personal story, for Māori this may be her pepeha - ancestral line and knowledges, offers opportunity for her acknowledgment of matrilineal lines, of restoring a balance, masculine by a feminisation wherein women recognise their agency and skills. Her words both provide ground for her, she is real, heard, and her words also weave together myriad layers, cultures, mythologies, histories/herstories through which she/we may see connections between her/us, the specificities of her/our own becoming or identity(ies) in this place. There is the literacy of this place in Te Tiriti (1840) which responds to emotional spiritual intelligence and which linger to guide us in social work in this generation.

I propose one of the task for Tangata o Te Tiriti social workers, and for myself, is to deepen understanding of self, of self- belonging when learning with another through the invitation of Te Tiriti o Waitangi (1840). This invites one task for this generation to redress the fragmented relationship of past generations which dismissed Te Tiriti (1840), at the price of their own ancestral spiritual heritage. When women can respond and share experiences on spirituality and meaning, so too they may recognise those historical philosophical realities around her wellbeing.

In recognition of her way to inhabit space and time so each woman may recognise a centring which is fresh and paradoxically, is age old. This holism born through her words and practices is her *los bultos*, her bundles of healing, medicine, stories, and songs: she carries her bundles as the archetype Woman[44], carrying all the traditional mending tools of craft, dance, sign, and symbols.

[43] See Matamua, (2020) Further we are currently in Aotearoa/ New Zealand entering Te Iwi o Matariki, the Pleiades star cluster, or the eyes of God. In this cluster, it is the Matariki star rising which touches human life and activities in unique time and space of a celestial calendar that exists outside the Georgian calendar

[44] See Estes, (1995) for archetype Woman as a healthy woman, described as much like a wolf-robust, inventive, loyal and fierce. Separation from her wildish nature causes a woman to become meagre, ghostly, anxious about leaping, fearful to create new life. She is the essence of the female soul. No matter how many times she is cut back, called unsafe, dangerous, useless, or mad, she rises through the psyche regardless.

In acknowledgment of how we are each shaped by the way things are done to the female, through law, education, and religion and that these attempt to work over women's self-determination, to reduce for example, women and children as under a male head of the house (Bates, 2020). These misogynist beliefs became expressed beyond women's bodies and minds for Mikaere adds (2004) being applied further normalise the exploitative regards of the Earth herself. These misinterpretations extended through the patriarchal religions to further the idea of a masculinity supremacy of a single Father God outside of the traditions of respect for balance, (the masculine supremacy being justified in solely literal readings of Biblical stories, the Muslim Quran, and other books of wisdoms. According to Armstrong (2011) these are also employed in social, economic, political and organizational systems. Such misogyny is I suggest, equally present in any solely literal readings of Te Tiriti o Waitangi (1840). Change is also to be seen.[45] For we recognise a world just beyond our senses.

Significantly each woman's individuality is gifting something wonderful into the world that was not there before. Her body for example, is also key for that serves to reproduce, endure, and thrive (Adichie, 2009). For example, in her capacity to grow a child. Today, when Orthodoxy proposes individuals count for little, still in her daily life an individual woman may claim space in a manner that counts for everything meaningful and so spiritual for those she relates with and is responsible to. It is She who brings food and warmth for dependants; She weaves healing and social connections through the old stories, lullaby's, which She passes on. These activities in every woman generate meanings which link her life here and add to the stories of that place, the layers of place and people's mythologies.

The intention remains for speaking with women through relationships with the maintenance of 'her' women centred spaces, that each woman may best explore her experiences, her meaning, her making of theories, and herself

[45]Refer Te Awa Tupuna Act (2017). This specific recognition which occurs in the context of Aotearoa offers a grounding of women centred spaces, this in relationship to the elements of place, its mythologies, peoples, and stories inform these interactions. A significant lower North Island waterway, the Whanganui River is now seen and endorsed within New Zealand law. The legal recognition for the entity of Whanganui River is as the living being; the river is acknowledged and recognised with the same legal rights as its people, the river shares its name, intrinsic strength, beauty, and spiritual values with the people through Law, Te Awa Tupuna Act (2017). The land in which Te Tiriti was formed shares intrinsic strength, beauty and spiritual values with its peoples

(perhaps, in that order) in social work would appear significant in the professional work with people vulnerable from their usual support, faith, family or belief systems. This begins as a responsible focus.

Women centred processes applied in the research literature and methodology, suggests Aotearoa New Zealand women challenge the usual patriarchal eurocentrism in social interaction, law, health, and education al institutions (Gilligan 1982; Spender,1980). She lives in that balance existing between how one lives out one's knowing, and how knowledge arises in relationship to the attention placed on that experience. For example, just as the pull of the wind at a woman's household washing, the moon's cycle as it waxes and wanes as does each woman's body becomes orientated monthly through some level of acknowledgment of 'the unseen' as in earth orbit movements in this planetary system. Within such evident truths, can a woman social worker tell who she is if she is surrounded by orthodox belief that her body functions are to be hidden, she and the manner her world works are not real? There remains great power of women, supported in women centred spaces is to address that trauma which occurs through social processes which separate her psychology from her spirit. For example, the power imposed on her body by systems which pathologize her menstruation cycles, reproduction, childbirth, menopause, her moral reasoning, and her maturation (Coney, 2014; Gilligan, 1982).

Further, the specifics in women resistance and her agency to endure should not be overlooked (Wade, 1997) for while there continues a diminishment of women through the 'taken for granted' views of dismissal of the feminine and in living on the earth (Blackie, 2019). Many women continue daily to live authentically, and weave this into their Te Tiriti o Waitangi (1840) informed lives.

As a woman social worker, I too practice creating spaces rich enough in which to care, wonder and enchant. Women colleagues explore resonance of meaning found through being with the places where her feet are planted. (Blackie, 2018). Her understanding formed in archetypes that travel through her, with her and reveal themselves in her landscape.[46] A woman calls to visitors a welcome,

[46] Blackie, (2019) for example, suggest ground moves through us. At the local estuary's, we hear the heron cry, and she is the Crone mother. Archetypes recognised as pre-existent forms of collective unconscious or of the otherworld (see also Hillyer, 2016; Ott, 2011). The archetype of Crone carries all ancestral seed and the relationships of seed, growth, life, death, release. The Crone carries to us relational ethical reasoning the ability to see with more than 2 eyes, so too She is related forms as Mother and Maid (see also Belenky et al., 1986).

comforts and settles the dying. It is me/we who carry her bundles for healing, through us, it is She who lives and remains listening out for other's authenticity, self-determination, citizenship, spiritual treasures for we are part of the conversation the land is having with all life (Blackie, 2020).[47]

Women centred space and spirituality holds further significance. In initiating and integrating women into their capacity to be, to love, to seek their gifts and purpose which benefits society (Ott, 2011). That women's spiritual theorising would significantly benefit and renew masculine orientated philosophies and politics in social work and in Te Tiriti o Waitangi (1840) invitations which requires of us, our fundamental humanism, our cultural meaning making capacity. It is through our capacity for love, and our decision to act lovingly in the world that we find hope for the future. To claim place and voice in the struggle for social justice, we must first claim love as a basis for social work' (Finn, 2010, p. 206).

One form of love informs 'learning from' claims Dury (as cited in 2.1, pp. 56-57, Attunement three, 2011) [48] its acknowledgment as the tikanga, or philosophical basis, I argue 'to learn from' is to acknowledge and care for discrete identity spheres which are required to return balance to Te Tiriti o Waitangi (1840) work. The unique necessarily separate cultural spheres of influence 1) Tāngata Whenua, 2) Tāngata Te Tiriti (1840) can be the potential for the relationship sphere for New Zealanders (Jackson, 2022). As a living being, Te Tiriti o Waitangi (1840) enables the third relationship sphere of learning from each other through Te Tiriti (1840). The life force within these lands, the mauri, which is understood as not gendered but present in "respectful relationships" (Tuhiwai Smith, 2012, p. 171).

With respect, Māori women actions do assert she has not ceded the sacred relationship of mauri within her life, her sovereign humanity, agency, her feminine Gods, her spirituality, which are necessary for balance. These contribute to living into Te Tiriti o Waitangi (1840). Women of Te Tiriti (1840) speak of living into Te Tiriti (1840) by recognise the meaning in that moment

[47] Refer Blackie, (2020A) of a Myth retold by Celtic mythopoetic, Blackie. (Cave at the end of the world). This begins in a cave far away, inside the old Woman of the world. She weaves away at a tapestry in the cave, a work as beautiful as the world has ever seen. She must also attend from time to time to a large pot in which steadily boils all the healing herbs while a Crow sees the weaving and picks at any glowing and *shinning* thread of the tapestry. Shortly when the old Woman returns, she sees the weave as now a tangled collection of discarded twisted threads. She picks a thread up which she is fond of, one thread especially beautiful, and before long she is beginning weaving the tapestry once more. The Crow and her both know if she finished the tapestry, then the

[48] See Drury, 2011. *Wittgenstein and the Tikanga of Psychotherapy*. Also Barlow, (1991), *Tikanga whakaaroa* Oxford.

transmitted between her, people and place, the meaning which roots her here, the colonisation practices and her tasks here which will inform any legacy for subsequent generations. Yet constantly women are left aside of conversation and with less professional space to share her practice. Significant is that each woman's acts of personal agency, would also rarely be in published literature. (Gilligan, 1982; Wade, 1997) yet can mark out her ways to explore meaning. Further, the parameters which bring ground under her feet for spirituality, the social work ethic regarding Te Tiriti o Waitangi (1840) follow. Of course, the necessary critique is offered also, that Te Tiriti even if identified will continue to be read with ongoing colonial repercussions. Those repercussions which separate people from Mother, Earth, an interdependent identity, spiritual traditions, life. Te Tiriti is proposed in guiding foundation for the realisation of spirituality in this research and thesis, while the writer acknowledges any unguarded critique may still render this only within colonial values; land as owned by and ownership rights bought and sold, rather than people and legacies are delicate spiritual linkage with land. This last section leads to the close of chapter two.

2.5 Ground under her feet

Earlier in the chapter, spirituality is defined as the pursuit of humane meaning and personally fulfilling relationships (Canda et al., 1999), a definition which requires recognition of the interplay of trauma over people's meanings and land. These alongside 'learning with' Te Tiriti (1840) as visionary orientation and offer a pragmatic moral guide to aid knowing the ground under our feet, and learning from that (Drury, 2011).

Te Tiriti o Waitangi (1840) informs human relationships and connections across time and is a feature in the landscape which shapes who we are, our belonging and the ground we walk. The requirement too, is to carefully define what is our human identity, our likeness, and how we do live or wish to live. Accepting these is to equally accept that there are fundamental different ways to experience the world for each human culture has its own way of doing that, (Crawford, 2010). Therefore, each social worker experiences and understands

the world, and navigates the features in their landscape is to increase understanding of some of these cultural personal distinctions. [49]

(i) Activating understanding

Blackie (2018) described the necessity for an activated understanding, that the engendering of meaning through a human life which is curious, creative, poetic, increases understanding of the landscape, a ground we are to 'learn from' the ground on which we stand. A focus on the exploration with women social workers and their words for their context of belonging in Aotearoa New Zealand, will heighten insights and practices in which to see and live with imaginal mythopoetic understanding. This is to bring forward the mythologies and stories of moral guidance (termed 'mythopoetic practice') which requires not only drawing on the old ways but bringing those premises of life alive with relevance to today's issues. For any culture mythologies [50] which do not grow, become stagnant. Mythopoetic practice brings the spirit world abundance into this world in a manner which contributes to wellbeing, harmony, balance as 'in so doing all the influences that one feels are personified as much as is possible, so that one can see herself or himself as being interrelated with everything across the universe". (Pere, 1991, p. 12).

Blackie (2016) terms this looking and living with mythical eyes, effecting a remythologising of our places and a restoration of hope through relationship with place.[51] Just as old stories, legends, or 'fairy tales', tell us how land nourished all, these mythologies also tell us that, land as a living being was equally cherished and cared for by the people. In examining the remythologising work extended to this thesis work with women in social work, spirituality, and Te Tiriti (1840), we consider practice parameters in Aotearoa/New Zealand. Parameters inform ways to see enlivening the ground for the work here.

[49]See Chapter Four which examines the literature on personal cultural aspects further.

[50]See Pere (1991) regarding proverbs, legends, stories histories and particular knowledges contain hidden meanings. These and their symbolic references hold meaning and transmit values and beliefs for those who understand the mythology and the cultural or ethnic group to whom they belong.

[51] See Blackie, 2020, The Voice of the Wells: Earth centred spirituality, and the Oracular tradition/ on medicine festival June, m.youtube.com 2/07/2022).It is women In Irish tradition, who initiate where change is to happen

(ii) Recognition of parameters for social work, Te Tiriti and spirituality

Women's exploration of ways informed by Te Tiriti o Waitangi (1840) as techniques, orientations, beliefs, can be bound, formed and tested by "reinterpretations and retelling, a weaving together practice and reflection. These form the warp and weft of our working life" (Wilks, 2005, p. 1249)[52] in examining and 'learning from' the ground under our feet (Drury, 2011). These 'learning from' ways mediate spirituality, the human world and the Otherworld are examined through the following four parameters (Griffith et al., 2002; Groen, et al., 2012).

The first parameter is of an awareness of assumptions which perpetrate all social worker's professional practice as involving familiarity with the spiritual worlds, the assumption that each worker maintains her spirituality in a manner to companion principled or value based ways with the spirituality of peoples of that land and align with the profession's ethics (ANZASW, 2019).[53]

Following this is a second parameter: Social workers attuned consciousness develops the ethical and moral dimensions of our local based work which is 'learnt from' people, place, relationships (Drury, 2011), learnt from values of Māori [54] deepening understanding of oneself.

The third parameter is one of consciousness (Griffith et al., 2002; Groen et al., 2012). Consciousness is inclusive of practice engagements where discrimination based on race and actively divisive of peoples, principled beliefs and spiritual practices, requires constant reorientation by the social worker in order to recognise the ground beneath her feet, its stories, the traumas, and Te Tiriti (1840) vision.

The fourth parameter forms around recognition that each worker is engaged in processes of maturation in 'learning from' the complexity of the ever evolving current world in which being seen, heard, contributing and belonging

[52] See Biblical writings inform this as taking on the role of a servant, humble oneself, to become obedient (Philippians 2:7).

[53]Refer to Sinclair & Chochinov's work (2012) on examining briefly practices encompassing spirituality for multi disciplinary teams of which social work is one, is recognised in with SACR-D tool. This pneumonic of SACR-D offers as follows: S – self-awareness (the initial parameter identified earlier in this section), A – assessing the patient, C – compassionate presence, R – referring for additional spiritual support, and D – dialogue. SACR-D is presented as a clinical framework to effectively communicate with patients about their existential and spiritual needs.

[54]See Black, (2010) Values which include pono -honesty, open heartedness, the curiousity to understand one can (or must) learn from others0.

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remain a conversational reality shaping identity; 'what it is to be here', and this within tide lines, forest life, sunrise and set, and stories.

The role of these four parameters is to place emphasis on insight and practices of 'learning from' each other (Drury, 2011). The understanding of these parameters strengthens analysis, creativity and meaning in engaging in encounters which inform wellbeing and justice necessarily reclaimed through the work learning with each other and the places where we stand (Griffith et al., 2002; Groen, et al., 2012).

In terms of Te Tiriti o Waitangi (1840) the four parameters call to living out Te Tiriti (1840) because these parameters redress ideologies which dismiss spirituality, enable the principles of common good, and cultural wellbeing reclaimed from misted relationship to land and landscapes (Huygen, 2007; Nash et al., 2005; O'Donoghue, 2009).

To not engage within the parameters is an abdication of professional responsibility, agency and soul, for to care for that spirituality so deeply alive in this place (Jenkinson, 2020), is to translate what is incomprehensible to what we are. It is through symbols, through story, in communication with human and non human life around us, that Te Tiriti (1840) calls people to populate, inhabit, reimagine meaningful lives here.[55]

Some philosophers see Te Tiriti (1840) as envisioned from people of our past for this time, being an archetypal proposition[56] of a people's integrity and moral right to exist and to live in authenticity in relationships; as a navigation guide in respect for mana and spiritual protection (Mataira, 2000). As a feature of this envisioned landscape, Te Tiriti (1840) potential recognisable and reclaimable in everyday conversations, community life, in one's work, further assist reimagining ourselves through innovative reform (Pohatu, 2003).

Therefore, Te Tiriti (1840) is a landscape for manifesting our destiny (Dyer, 2011) requiring imaginative courage. The imaginative courage of how Te Tiriti o Waitangi (1840) can be practiced can be 'to dream ourselves forward' as

[55] Refer Prof. Paul Tapsell (Te Arawa, Tainui) described the archetypical grounded life of Māori through kāinga and whenua remain significant in storying humanity back into balance with the universe. It is kāinga's meaning for Māori, as the 'fundamental genealogical ordered relationships of belonging', 'symbolic statement of mana over surrounding whenua', 'ambilineal kinship and descent', 'of dynamic organisation' (2021.p 7).

[56] See Mataira, K (2000). *Archetypes and the unthought: the projection of the Kings Court in NZ television media.* University of Waikato PhD thesis Exploration of Te Tiriti (1840) as an archetype.

did predecessors. I assert that Te Tiriti (1840) initial orientation was based on assumptions both parties were conscious of obligations of “fundamental genealogical ordered relationship of belonging” and living to principles inherent is ‘living forward’ (Tapsell, 2021, p. 7).

The mythologies as stories which we live in and which live through us, both challenge and tease us that we take risks to understand a (k)new presence of balance and order which refreshes our lives (Edwards, 2011). The mythologies draw on power for ‘learning from’ each other (Drury, 2011).

The practice of ‘learning from’ ‘learning with’ will be a spiralling journey and one best understood twofold; one journey that must be taken outwardly to where we connect with the others, acknowledging mana with openness. That openness is extensive only in so far as we have made that secondary journey, which is within ourselves (Black, 2010).

Then together that which becomes possible informs harmony and balance (Lin, 2018b), the home fire[57]. Mastery of these dimensions can be found through people who know their stories, the ground on which they learn. There are professional stories which carry care, duties [58] which guide us. These professional stories have roots in human stories and our mythologies, here resides a power both unique and collective which informs how we share, care, our construction of professional duty and the duty towards care where trauma has been inflicted and remains present.

When sharing stories of the massacre of Tāngata Whenua people by people of the colonising Empire, it is how these stories are silenced or shared and received which are significant as ‘learning from’ and ‘know from’ moments (Drury,2011). In those moments, within the silence, within the emotional absorption, emerges the ability to listen, and the regard to listen shapes the future (Roa, cited in Kidman et al., 2022). ‘In telling others our story, (paradoxically) we give them voice, a way of forming a different kind of relationship with their

[57]See Lin, (2008b) regarding the Irish Connemara greeting, ‘may the face of the people be towards you’ extends greeting within dynamic organising principles of social, political, economic, spiritual, identity and constructions of justice-balance, embedded in authority and responsivity to the lands entwined within the Otherworld.

[58] See Zizek, (2008). Violence. London, UK further on duty of care. A note to highlight that duty of care is in acknowledging post Delta Covid, the expansion of misogyny in online hate speech, the exponential growth in violent language towards women, children, cultures and class on internet platforms. These promote transphobic and dehumanising beliefs, turning cultural stories to vilify women National Council of Women NZCW 1 July online host Sue Kedgley, panellists: Sarah Templeton, Mihingarangi Forbes, Alison Mau, Kate Hannah (Researcher). See also, Zizek, (2008). Violence. London, UK. Profile books.

forebears, to enter into those stories and it won't be easy for some…But in the end, it gives their ancestors back to them' (Kidman, as cited in Kidman et al., 2022, p. 146). We listen for this ground, upon which our shelter of meaning forms.

Some of those listening, will know their ancestors were part of the massacres in Aotearoa New Zealand, the invasion on Māori hapū, iwi, settler peoples. Here through sharing stories, a metamorphosis of emotions become revealed, reflected upon, enabling a developing understanding. Roa (as cited in Kidman, et al., 2020, p. 146) described how he would give such listeners a hug, after relaying activities of the massacre and genocide to his peoples. "I share my mana with you, …to share the mana… [Everyone can walk away with head held high]. It's important because if we continue to harbour trauma. If it stays with us, then we can't get anything done."[59]

2.6 Concluding Summary

This Chapter on the literature notes the space for spirituality in social work as claimed by women in the context of their place of belonging in Aotearoa/ New Zealand. It has examined some of Māori history, Te Tiriti - the Treaty of Waitangi (1840), colonisation, the influences of settlement by non-Māori, trauma and hurt unfolding. It discussed the role and mana of women along with exploring how women social workers are challenged to fulfil Te Tiriti obligations and work towards recovery. The literature identified possibilities with the research question.

Amongst other Aotearoa based writers who identify spirituality, it is the engagement with Te Tiriti, spirituality and these literacies of this place which make this research work distinct, and as a spirituality which orientate me as the researcher here, in Aotearoa. Perhaps the grander quest remains to identify and add to literature which will render the world whole again (Blackie, 23rd June 2022). Do women share their spirituality in social work in Aotearoa New Zealand? If so, then how? The questions seek to understand what underlines a duty of care for social work women. This chapter examined potential space for spirituality in a context that can be claimed by women social workers and their place of belonging

[59] Refer A E Johnson, On Being 13th June 2021, further on the potential to 'learn from'/'know from' and recognise the gift in mana it is important to distinguish care of mana with notions of hope as a guiding principle. Hope assumes that the outcome will be good. That cannot be a given. Rather each person's duty of care enables the amount of 'how much possibility remains.'

in Aotearoa New Zealand, the parameters around their duty of care. The increased explicit cultural and narrative approaches for spirituality (ANZASW Code of Ethics 2019) (evident changes between 2013 version to 2019) give language and so enable innovative practices.[60] However within Aotearoa the work towards Te Tiriti o Waitangi (1840) remains as the poignant linking of identity and destiny (Ritchie,1992). By working within the narrative ethics, which is in application "takes identity as its starting point" (Wilks, 2005, p. 1249), subsequently spirituality, deepening unique epistemological integration of ideas of balance and social justice, illuminate knowledge potentially available for further generations (Consedine, 2002; Meagher et al., 2004; Mullane, 2009; Parton, 2004; Roy, 2005).

[60]Refer Dulwich Centre, for Innovative Kaupapa/ Narrative; Restorative Justice(Dulwich Centre.com.au.

Figure: 3.0. 'Banshee light'. (Simmons-Hansen, 2008).

Acrylic, on canvas, Author's collection

Words and images (such as Figure 3.0) may mark the path which we have travelled. These may help us see what we can miss, for our recognition of fantasy and fears create an expectation of our everyday reality. It is through journal entries, alongside paintings, poetic musings and diary entries that as the researcher, I drew on active imagination (imagination being one of the greatest contributions Dr Carl Jung (1875 – 1961) also provided to the field of psychology).

Prof G. Smith (2012) exclaimed this significance of this skill, for if we do not imagine ourselves differently how will we develop a different society? During these study and imaginative activities, I came into direct contact with the power and depth of Soul and so of spirit. This interaction fundamentally changed my life through enriched legacies, and attention to thoughtful care evident in cultural icons and archetypes along with stories they tell which emerge from this land. For through imaginative art, I accessed places, thresholds and doorways to the Otherworld 'which people do recognise in some strange way' (Staines, 2024).

There are few publications on recovering one's cultural responsibility to imagination, and that these are spiritually sensitive work (Stirling, et al., 2010); yet for me, the Banshee resides in spirituality linking the human and Otherworld; She is enchantment. she stories an animistic world where identity is held within legacies of spiritual responsibilities. She enlightens this place, this space, her peoples and the wild.

Currently we struggle to appreciate that we live surrounded by other living beings such as viruses. If viruses overwhelm our beings, we term this a pandemic. [61] Humans seek meaning, to understand and to belong in an associated uncertainty. As perhaps one mooring in anxiety I recognise The Celtic Banshee (above) as guardian with that willingness of previous generations to labour with the issues they face (Jenkinson, 2021). Banshees cry disturbs complacency which destroy identity recognised in tradition of value based, responsible living. Such values consider the invitation in Te Tiriti o Waitangi (1840) to imagine ourselves differently. So, we may develop as a different society.

[61]See Blackie, (2016) for etymological origins of 'pandemic' is multiple deities lost to human relationships, to the soul of the world. The Banshee with bird, Figure: 3.0, childlike yet thoughtful and unassuming. Light falls on her from her ancestral lines. She faces into that modern problem of disenchantment which renders a world without the divine and the associated consequences (Asprem, 2010).

CHAPTER THREE

Literature – Social work context – Banshee light

3.1 Introduction

This chapter reviews literature related to the social work context, examining in particular the literature about spirituality to identify how spirituality is supported or silenced in social work. The chapter examines and critiques the 'orthodox voice', the normalised 'taken for grantedness', the doxy of what social work is about, and seeks further the voice of reimagined social work woven through the traditions carried through workers and which often are unrecognised. First, the literature engages with the colonial space contributing to social work services that contributes to perpetuating ongoing Imperialist's narratives in social work. Second, this chapter examines the influence of orthodoxy on the associations of social work (Aotearoa New Zealand Association of Social Work, (ANZASW), Tāngata Whenua Social Work Association (TWSWA) and the International Federation of Social Work (IFSW). This process examines the 'taken for granted' and accepted professional position and issues arising perhaps as defence systems, when practitioners and communities recognise and dare to speak of spirituality as enabling transformative possibilities.

Social work can be defined as a human quest to attend to the age-old question, 'What ails you'? Social workers study systems of meaning around wellbeing, and distress which arise in the experience of individual and collective hurt, cultures where individual collective belonging is made, theoretical systems of psychology, sociology, philosophies, behavioural sciences, practices of arts, health, and development. These systems proffer awareness of the human conditions, (within contexts) and the power of narratives to identify how social and individual lives enable or disable this quest for the self-Self in relationships with others and with the living world.

Within these narratives of human spirituality are "human quest[s] for personal meaning and mutually fulfilling relationships among people, the non-human environment, and for some, God" (Canda & Furman, 1999, p. 243). A spirituality serves as meniscus, a 'skin' mindful of contexts embracing our singular and collective body. However, this thesis argues that only with the orthodox context of social work, this reduces room for spirituality: there is no knowing the

manner of where one belongs in the world or who one is, for seemingly the doxy controls that environment (Didion, 2005; Wall-Kimmerer, 2015).

In challenging orthodox views this thesis further argues that recognising and naming spirituality within social work permits understanding, examination and reasonings of one's meaning with one's people, the Earth, Nature, the world of emotion and intellect, Gods, and the Otherworld, (our *mundus imaginalis or* imaginal world), which have been the source for people to access wisdom, soul guides, archetypes, energies, and beings. That spirituality informed for Māori and land. Land was understood and held collectively under customary rights based on values, managed by tribes through rights of whakapapa, successful occupation, land use and use of resources, and were not transferable. For my Irish kin, we position land as the body of meaning within which one lived, knew, understood identity, recognised tradition and thrived (Henry, in Hill, 2021). The meaning recognised in land was also recognised as emotional spiritual social enrichments and were described by western world theologian and philosophers Corban and Hillman (as cited in Cheetham, 2015), Indigenous theorist (Meyer, 2012) and Aotearoa writers such as Consedine (2004), Pihama (2001), and those of the Pacific (Milan-Schaff, 2013). Trees, rocks, rivers, moors embodied wisdoms, and in recognising spirituality in the land I knew a scaffolding of these connections as meaning in my life; I knew to listen to the stories that bind and protect it as One.

Social workers are called to attend to circumstances where everything that had made sense, seemingly 'break' and anxiety awakens. This attendance requires recognition of how we engage with change, space, time, trauma to rebuild community. While these can be less resourced relationships, yet these often develop from a mutual and personal hunger for seeking meaning, self-awareness, self-actualisation. Such rich emotive narratives of 'claimed spaces' potentially renews our belonging to each other and this earth (Ai et al., 2004).

3.2 The Colonial space

(i) Imperialism and colonial ideology

The imposition of a British empire ordering was imposed over local people's lives within their lands through invasive colonisation and the stealth of Imperialism, and the empire ideological order created and sustained (through

theories and practices relating to patriarchy and racism for example) was insidious (Roy, 2005; Smith,1994). This was entrenched through waves of colonisation here in Aotearoa New Zealand throughout the 19th and 20th centuries.

Imperialism's hierarchical norms acted on people and their relationship with each other. Imperialism did not lend itself then (nor today) to easily allow alternative ways of knowing, to debate the logic and sciences underlying empire building. This desire was to build British economic, social, cultural, and political structures in Aotearoa. This was complicitly imposed through English schooling structure, English language shaping lessons, religious, legal, and charitable aid shaped and enabled occupation and shift of ownership of land, waters, forests, to settler individuals and communities: this effected the shift in previously meaningful relationship to land to a diminishing orientation to place as a living entity, with associated loss of identity, family traditions, qualities of an individual (Campbell, in Hill, 2021). Personal traumas were mirrored in structural and cultural ecosystems, trauma being an intelligent response as part of us and beyond us.[62]

From the interrelatedness with land as a map of meaning to dismissing land so "every tradition we had is gone. all the words are gone. A sense of survival is gone…". "We had a great sense from our father that the land was part of you…[previously] that you had to give it a rest…you had to work with nature, not against it" (Campbell, in Hill 2021, p.87). This connectivity conveyed the voice of the Earth, and enabled mutual respect in this inter connectivity amongst peoples.

According to Bellich (1986) much disorientation extended also through the imposition of order by force and through the seductive availability of guns to use that power to divide people from land, and meaning. These practices and the thinking that guided them, collectively enabled undermining of Māori tribal people's traditional responses to personal social problems informed by unique cultural understanding and lore. This further undermined understandings that included social-economic wisdom in relationship to the earth, the interplay informing wellbeing as simultaneously affecting spiritual, emotional, intellectual, social, and physical attachment to the land.

It was 1962 in Otago (early colonial city in the South Island of New Zealand) that religious leaders from the then current Aid Societies (such as

[62] Refer Thomas Hübl, (2024). Attune. Practicing Interdependence to heal our trauma- and our world. Sounds True

Salvation Army, Methodist, Presbyterian, and Catholic) gathered. The intent was to seek meaning by which they considered their capacity to "help people with the aid of appropriate social services, to resolve, to mitigate personal social problems which they [the people] were unable to do successfully without such help" (ANZASW, 1962, Digital History, p. 228). Thus, social work took some of its form from Christianity and drew recognition in the humanities. Later, Charitable Aid Boards (1885-1920) were set up under the Hospital Act, (1885), bringing about hospital based social workers (Hanlen, 2013).

How social work as a profession emerged within the colonial space, is important to recognize, to understand where we have arrived at today. This review is enabled through recording the direct words, wisdoms, and experiences of the local peoples, as they understood themselves outside and within settler culture.[63] Smith (2012) argues that colonisation is accompanied by multiple fragmentations affecting that which is potentially possible, undermining the synergy of living systems. The imperialistic ideological context aligned with assumptions and beliefs held by many missionaries, teachers, workers in Aid Societies, and damage was to Māori in part caused through ignorance, or intent (Bishop et al., 2003). The trauma carried in settlers (and Māori) is seen in the governing architecture. Westminster law, English as dominant language, the delineation of deserving (widow, widower) and undeserving poor (single women lead families, drunkards, philanderers).

For example, while the Settler society grew with increased population numbers from the mid-19th century, such competition for land gained footing in the implant of towns, farms, so the Empire's structures were normalised and imposed in the New Zealand landscape. This footing based on individual land ownership, supported through laws of land titles, was particularly active in suppressing many local people's collective abilities in living out their way of life, values, social order, economies of affection, restoration and spirituality (Consedine, 2002).

In reflecting upon this literature, any work today in decolonising this imposed order required of social workers, an orientation less as 'help', through a

[63] See Adams, (2012), Rangihau (1986) both gathering stories of the targeted 'helped peoples' which eventually formed a research documents. Puao Te Ata Tu, Day Break, (1986), enabled social problems and causes to become visible and identified. but which has largely been created in societal and structural inequity and injustice.

professional dominance over another, but rather to listen, respect and enable recollection, so the synergy for meanings, for partnership, interdependency, and independence. While the debate of the balance in care and control, the ordering of knowledges in our world has become an argument, often forming from oppositional positions as occurs at this moment of writing. Yet it is respect for peoples and this land which draws on moment-by-moment exploration of relationship possibility to reinform the work, workers, community, and profession (Fejo-King, 2012; Jackson, 2011). However, consideration of this respect can become a compliance tool, circled by ongoing discrimination and prejudice, according to Webber-Dreadon, (2021). Imperialism and colonisation as ideologies continues to dissuade and fight against the power of local articulation and local meaning of people and place and even describes local peoples as 'dying'.

While Canda (2002) Canda and Furman (2010) as American social work practitioners, advocate today for the recognition of spirituality in social work, because spirituality remains largely undeclared within orthodoxy decree, there seems little space for spirituality. As a result, colonisation remains insidious, confusing, intangible, and often unrecognised in social practices, because although colonization is violent and works to undermine local people's relationship to their world (including their spiritual work), that 'nature' about colonisation is unstated (Watters, 2011).

(ii) Sciences and Matauranga Māori

Science-based knowledge systems imposed on professions, represented the secondary waves of colonisation. Waitoki (2021) identified how scholars of psychology, humanities, behavioural sciences privilege only one view of science, a western Imperialistic neo liberal view. Sciences continue the imposition of a single story, for instance, in the case of diagnosis tool of psychology applied in this country: it asserts dominance through monocultural approaches. Its unchecked privilege continues "to colonise Māori and other Indigenous peoples." (Waitoki, 2021, p. 1)

The overwhelming evidence that perpetrates singularly only a rational sciences dominance, signals the normalisation of logic because professions favour the rational sciences, setting the rules about what counts as science, where it can be taught, learned, published, or funded (Tuhiwai Smith, 2012). In the reasoned or hard sciences of external tangibles, there appears little room for

spirituality as a felt, sensed synergy, or more often unique personal based knowing, and associated power of imaginative skill.

The dominance given to contemporary science has become a tool tied to Imperialism and global expansion (Waitoki, 2021). Significant to the recognition and privileging of this scientific knowledge system is the lack of possible comprehension of local people's sciences, wellness practices and technologies. For example, in Aotearoa, Mātauranga (a traditional concept of knowing and knowledge practiced pre-European contact) is also visible within traditions of the larger ecology and peoples of the Pacific, Africa, the Americas, Greenland, and the Arctic circle, all of whom existed in their relationship with their own Indigenous sciences and their philosophies, astronomy and healings. ''If New Zealand intends for future citizens to understand the world, they also need to know about hegemonies, racism, Islamophobia, and the forces that use science to oppress some peoples and privilege others'' (Waitoki, 2021, p. 2).

That oppression extends to dismissing any room for spirituality of settler peoples, and that which informs an enchanting of belonging within local place.

Contemporary social work practice and associated ethical codes had predominately been, and continued to be, shaped by psychology, a science, yet has begun to assert that people remain well when alongside their personal, cultural, societal meaning and wellbeing (ANZASW, 2019). Trauma and historical distresses however remain unaddressed, thus individuals struggled to bring consciousness to insight of this. Insights enables a process of fluidity, choices to the mind and spirit which release bodily freeing of energy to engage differently or with alternitities, consciously, distinctly applied in living here (Black, 2010).

Trauma remains sustained in legal, social, and political practices which accelerated post Te Tiriti o Waitangi, (1840). Today when not informed by the lore of local people, then the dominance of imperialism as apparently normal and unquestioned, colonisation with its production of a capitalist Nation State, seems orthodox. Rarely questioned, these colonising ideologies continue an ongoing destruction and exclusion. According to Jackson (Personal communication, 2020) these dynamics further work to deprive Māori people of the right to be at home in Aotearoa. To be without a home is to be without a skin of belonging: invasions were accomplished, with various forms of disorientation from warfare to seduction, and promises to Indigenous peoples remain disregarded (Tuhiwai Smith, 2012).

(iii) Social work profession

Social work ethics in Aotearoa New Zealand, necessitates social workers engagement in daily activism, whilst employed within the dominant structural power of an imperialist shaped society; in services shaped by capitalism under neo-liberal philosophies (Consedine et al., 2001). Neo-liberalism perpetrates its ideology, elevating a story of capitalists right to free markets, over local people's lore and boundaries. A business with abstract economic profit as sole indicators of success, dismissal of cost to community and resource depletion, enabled by language, its development or loss (Chomsky, 1974, 2015). However, the social work profession must face a centralised neo-liberal nation state, whose very structure authorises each workers' registration within the profession and funds the services provided (Corrigan,1999).

Within New Zealand, State funding goes to social service agencies employing registered social workers, and perhaps any attempts of workers speaking truth to state power I question whether it becomes too significantly dangerous as a liaison? After all, the industrialised State controls the profession through its meeting funding contract requirements from the taxpayer's purse. The sole recognition is of capitalism, of racism effects derision of social emotional cultural spiritual capital in the local guardianship of land and customs where spirit is known. The normalisation of excess greed, shaping economic, religious, and political systems, requires spirited social workers with capacities and cultural care, within the work to be done.

There is paradox in social work as a registered profession. Sugarman (2015) considers this as a threat, with the creation of a modernistic project of neo-liberal thinking, the creation of a professional body, the responsibility of the Registration body and equally that positional power of professional title, creating a domination over unique individuals. While social work may be less able to challenge the state ideologies of neo-liberalism, colonization, and Imperialism it still has responsibilities to protect the interest of the public and society's wellbeing.

Because social work's foundation is built on colonisation and imperialism, each profession holds a positional status in social structures. A position which in turn privileges sectors of society by the distribution of social resources. The resources include social ease, access to financial wealth, secure housing, meaningful employment, and access to controls of subsequent allocation beyond these spheres of privilege. The state hierarchical dominance

structure is key in the replication of disadvantages for the dispossessed. This hierarchy increasing working middle classes and welfare recipients; those that form very focus of social work services (Jackson, 2007; O'Connor, 2014; Sugarman, 2015). As a State registered profession, do workers articulate this inequality, and how can they include the topic of spirituality as empowerment options, to inform a society of inequality? (Coholic, 2006).

Within the social work profession, a focus for troubles or issues, can be placed on individual fault, leading to personal social problems. This 'individual blame mentality' according to Leonardo (2002) and Sugarman (2015) is supported also by global perspectives rendering normal the ongoing exploitation of local human life and earth resources. Human wellness is redefined as a product or commodity, on a physical, intellectual level, with an individual's return to productive employment, as its success measure. This 'norm' unchallenged, enables capitalism to continue, in endless exploitation of masses of peoples as employees, whilst people positioned within ownership of employing institutions live affluent privileged lives. Social work under neoliberalism is now positioned to deliver 'relief' to the middle and working-class poor, the disenfranchised bulk of populations in a hierarchical shaped society where the few at the top are privileged (Sugarman, 2015).

Still, the profession's ethics draw on an imaginal circular communal structure of individuals in communities engaged for spirited transformation, a Te Tiriti aspiration. Certainly, while this adds tensions, it also invites possibilities.

(*iv) To reintroduce* (*re-member*) *spirituality and wellbeing*

To examine spirituality and wellbeing, and to be open to that proposition requires detailed examination of that which suppresses space for spirituality in the first place, the alienation of self and others, and consideration also of the stories of people, land, an embodied self. Critique of ideologies residing within structures of our everyday lives as outlined previously sustain imposed colonised social order. This requires each of us to attend to our life choices mindfully. The normalized ideologies in imperialism encourage accepting 'its' story of imposition as orthodox, that capitalism is 'the normal' (with its ideological partners of racism and of patriarchy). That position needs to be challenged. Unfortunately, these ideological assumptions together reside in the community, in mindsets and in our linguistics as tools by which we are encouraged to see and hear (Burr, 2003).

Through social work much of delivered human support and caring occurs through how social work is preformed and that performative delivery remains largely unseen, while any numbers of tasks are accounted for (Sugarman, 2015). Similarly, unseen are the breakdown of systems around human and planetary life, which results from the imperialistic drive for constant harvesting of outcome not performative/process, harvesting ecological systems, with small regard for how the performance accounts for the imbalances created (Monbiot, 2013, 2017).

The loss of word, sight, sounds, or witness disrupts balance which had sustained each species wellbeing on the lands, a disruption evident in the growth of zoonic origin diseases, disease spread to humans from differing animal origin species inclusive of the Avian Flu, the Swine Flu, Covid 19. Within the devastation of previous balance and its control, so too is the undervaluing of human care, of humane social work; work that is commonly belittled and described ‘as women’s work’. This harbours however the greatest privilege we have in a vocation, as to be returned to our lives in relationships with others (Whyte, 2015), to learn with.

Impressions of isolation can shape human mindset, and the sole western Imperialistic style male individual hero is perpetrated in Imperialistic agendas yet no longer serve to represent how we are held present in the world, amongst related populations, species, and in pursuit of meaning (Monbiot, 2017).

Without balance, the spiritual becomes disregarded, and relationships occur in a wasteland. Indigenous and Traditional societies hold close regards for spirit interwoven in image, place, animal, plant, insect, light, for human understanding engenders unique synergetic engagements where people and place are seen as reciprocal, responsive to each (O’Donohue,1998; Webber-Dreadon, 2012). These as Te Tirit informed invitations invite new engagements.

If aspects of enduring and Indigenous traditions can find sustenance outside of imperialist reach, does this aspect of the world still exist as we live it today? Can we live out our spiritual meaning in the personal/profession actions which we take in our social work practice, our enchantment of the world? I argue that spirituality helps anchor accountable practice. While literature points us into spaces from which to contest hard science (as the single answer), it also points us to retrieve Asian Pacific and Western traditions of spirituality.

Three traditional patterns from western scholars draw on esoteric mystery, doctrinal faith, and rationality philosophical approaches to the work of hearing the paramount question: “where does it (life) hurt?” For example, Austrian psychotherapist defined spirituality in arts, the practice of painting, drawing, dance (Jung as cited in De Laszlo,1959, Sabini, 2002). Are our practices ones which bring western esotericism back onto the earth, into its local roots within bodies of people and the land? Social work, predominately informed by science has begun returning to working with the arts, in therapeutic restorative practices, where these forms of spirituality hold relevancy.

This discussion arising from the literature, about the colonial space, Imperialism, and neo-liberalism suggests that there is pressure to solely attend to orthodoxy, resulting in little room for spirituality. The ongoing dissipation of local people’s grounding in place, in their daily life and knowledge pathways to spirituality, (by assumed uncontested norms) requires priority insight within social work as a profession, and for workers and community to develop and uphold.

3.3 Orthodoxy

(i) Various forms of doxy

Within the histories and writers shaping social work in Aotearoa, New Zealand, there were critical thinkers who identified imperialism and associated dominant ideas about social justice and social work such as Lainey Cowan, Merv Hancock, Dr Mary Nash; John Dunlop, Dr Leyland Ruwhiu. They understood that discourses (such as religious, educational, and legal), supported Imperialistic dominance in social and political life and concealed the reality of how inequity occurs within them (Burr, 2003). Imperialism grows as it utilises the tools of colonisation, itself a process as old as humanity (Jackson, 2011).

Colonisation occurs through the reorienting of people from their Indigenous enduring relationships of meaning, inclusive of spirituality, to accumulate resources in building and sustaining an Empire (Adams, 2012; Jackson, 2011, personal communication).

A people blinded may be easily mislead for we fail to see what we cannot find words for (Jenkinson, 2015). Colonisation became an orthodox way of thinking and doing that proposed its orthodoxy has pervaded Indigenous ways.

An orthodox process is perpetrated through the ‘doxy’, a state where the inequity which flows in our lives is normalised and unquestioned. Pierre Bourdieu’s Theory of Practice (1977) detail how the dominated class or colonising agent, exercise effort to influence this doxy. Influence occurs in how we perceive, we are able/disabled to engage, in the world through (a) habitus or perception, (b) social spiritual emotional intellectual physical capital, or engagement, (c) and field, or the world as we envisage it.

An example of orthodoxy is the norm of an often-solitary male leader with privilege who has become an organising principle in employment, particularly in the social services. While dominant male management of women workers affects perceptions and freedoms in their practice lives and possibly, this also effects how we all understand their world (Coholic, 2006).

In this example, the male principle mirrors a wider social ordering of patriarchy as largely uncontested and so is assumed as normal. When women attempt to challenge this ‘natural state’ the consequences for them can be devastating. Additionally, the State based society in Aotearoa New Zealand had become reinterpreted as in male dominated hierarchies, rather than as communal circles of consultative decision making, gender sharing in leadership approaches and emerging feminist philosophy. Mikaere (2004) notes from early colonisation that this British form of male dominance had in effect undermined the authority of Māori women and their wisdoms.

A second stage in doxy is orthodoxy. Here inequity is noticed but ignored. For example, noticing women and Māori women are paid less than male counterparts (Ministry for Women, 26/02/2022) has been noted, since 1970 yet little substantive change to address this inequity has occurred. Perception of inequality is low as pay rates are largely private matters, the field of influence perceived as women are unable to engage to change their world or having less agency or words. Any collective engagement has been further dissipated by individualised employment contracts with individual social workers.

Heterodoxy marks a further stage wherein the revelation around the example of pay inequity results in people perceiving, naming, and claiming steps for change. Women’s economic rights are now acknowledged in policy, and engages practices to seek equal economic rights, but increased costs of living rising in the past forty years has placed women in work at increasing disadvantage. With the state of heterodoxy, there is an altered awareness which

exposes the consciousness of women and Māori women losses, pain, suffering and "what being dehumanised means for our cultural practices" (Tuhiwai – Smith, 2001, p. 146) including loss of names for places of healing herbs, medicines.

Awareness of pain can lead to deepened enquiry, to be with that pain in relationship to self, non-human beings, the earth, the stories of life and so belonging. While sharing enables communication, meaningful communication enables community, which in turn builds economies of affection, a type of reawakening and potentially a renewed community as depicted in Figure 2.1. "We heal, we get clear, and we heal the work that is before us"; [*this is*] "an emancipatory rationality" (Meyer, 2012, p. 32).

These emancipatory rationales can change structure, agency, voice, claims Archie (2003) around the interdependency of life. Words enable us to bring the articulation of our personhood back into our lives, the land, so to see grander landscapes.

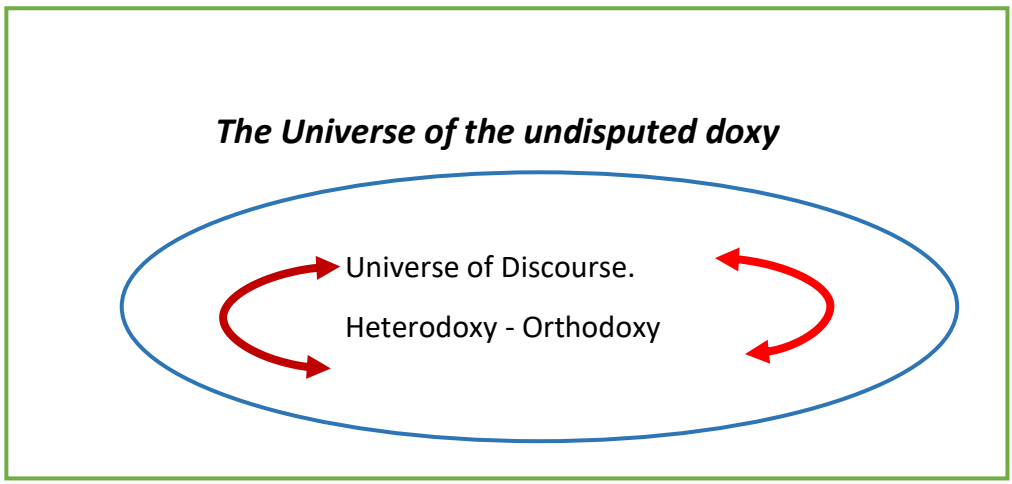

Figure 3.1 ***Doxy: Theory of Practice*** *(adapted from Bourdieu,1977)*

http://rockytopberchot.blogspot.sg/2009/o9/who*-et-doxa-ont.html*
(accessed 25/06/2015)

Figure 3.1 demonstrates the previous points where word defined the ideas available to us (which are themselves contained within what is orthodox or variances (heterodoxy)) can maintain the set of 'natural' ideas within that universe's discourse (Smithies, 2012). The word 'male' and an unquestioned privilege supported in extensive employment in legal, health, education ordering,

is an example. The social worker engages with these fields with their orientation to orthodoxy.

Bourdieu's (1977) focus on 'habitus' is relevant here as a specific theory which reveals to social sciences that social agents (people) develop strategies which are adapted to the structures of the social worlds that they inhabit. The silencing of spirituality results from social structures. Structures endorse the unconsciousness of agency of person, their pain, and their strategies, so conceal the subversion of power over the human condition. This orientates 'inequality as normal', and the ability to create change remains beyond us. This ideology works to conceal human needs to both belong and to emancipate (Friere, 1970).

From Bourdieu's theory (1977) exploring perception, agency, and ability to move from heterodoxy and orthodoxy to schools of thought of philosophy, political sciences, spirituality has relationships to human identity in considering authenticity, self-awareness, and a drive for mastery. The drive of human identity is both to locate its state, to explore a dynamic development to constantly 'become' informed as to 'self,' to being open to information and sensation between people, relationships, and engagement, therefore, to inform creative humanitarian social work.

The artistic in human choice is applied in social work practice tests as Bourdieu (1977) framed as orthodox- heterodoxies dualities. These require of the worker their daily defining and exploring socially just social work, so extending to undisputed doxy even to quiet self-reflection, cultural considerations, or enchantments beyond the profession's embeddedness in orthodoxy and its inequalities (Cheynne, et al., 2005).

The conscious worker therefore enacts the legacy of care and spirited practice at the heart of transformative practice competencies, to practice within locality, alongside local peoples and with Māori (Tāngata Whenua Social Work, December 2nd, 2015, Personal communication). However, orthodoxy and heterodoxy perpetrate assumptions that they contain all available knowledge. Three subcategories carrying potential paradoxes to contest the containment of 'all available knowledge' are now examined: a) Institutions, and b) principles as they relate to social work and spirituality, c) challenge to orthodoxy.

(ii) Institutions

Within Aotearoa New Zealand Associations of Social Worker's there are social work institutions. These include Aotearoa New Zealand Association of Social Workers (ANZASW) (established 1964) and the Tāngata Whenua [64] Association of Social Workers (TWASW, 2000). The ANZASW, as the Professional Association, promotes social work, offers training for social work practice, publishes research, connects membership, offers indemnity insurance, and provides the Ethical Code for practice competencies. It is the Social Work Registration Board (SWRB) who assesses these competencies to protect the public from incompetencies attributed to social workers.

A document published by New Zealand Government, Department of Social Welfare, named Puao Te Ata Tu,1986, was a result of accusations of racism within the Department. A Royal Commission investigating social policy visited a large number of maraes throughout the country. At a conference meeting (New Zealand Association of Social Workers, August 1986, Turangawaewae Marae, Hamilton) (1962, Digital History, Nash) the Association restructured itself as a result of the document Puao Te Ata Tu,1986. The social workers engaged with the necessity of respecting local indigenous people's mastery to define local problems, local wisdoms and spiritualities, to consult and guide social worker's responses. Practices changed to draw on the care required in relationships within local people's values and needs, (including their place implicit in a biosphere.) The child welfare legislation was changed to include Family Group Conferences to explore options, before a child was taken into state care. This marked major shifts in the way the association of social workers operated, including its name.

Within ANZASW members had been a co-partnership model of governance and decision making supporting the work of Tāngata Te Tiriti [65], Tāngata Whenua. [66] The Tāngata Whenua Takawaenga o Aotearoa[67] informing policy, direction informing decisions made aligned with lore, principles in Te Tiriti

[64]See Tāngata Whenua Association of Social Workers - People of the land and social work practitioners.

[65] See Jackson, (2011) Tāngata Whenua te Tiriti (1840) People of Settlers, people of the Te Tiriti Waitangi (1840)

[66] See (Jackson cited by Ngarewi Packer, 8/02/22, p.4). Tāngata Whenua - people of this land

[67] See ANZASW 2019). Tāngata Whenua Takawaenga -Social workers of the land mediate within ANZASW

(1840). Some of the ANZASW Takawaenga members, also belong within the TWASW, the Association caring for Māori frameworks and growth.

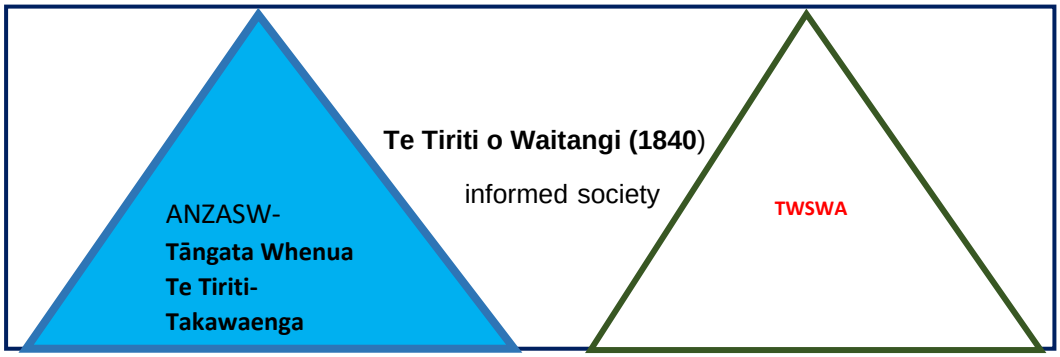

Figure 3.2. ***Social work Associations**, ANZASW and TWSWA (Simmons-Hansen, 2023)*

These association groupings are expressions of heterodoxy (even undisputed doxy), a necessary development from experiences of orthodoxy through the work contributed to Puao Te Ata Tu (1986). [68] Significant too, are the partnerships in which these Associations are shaped, through attending to experiences of pain, silencing and offence within colonising processes (orthodoxy). The paradox being in attending to experiences of pain changes occur between people; by stepping back from confines of an institution the rewarding grouping of largely women and their power exists by which to enable new possibilities between us and within resourcefulness of local communities.

(ii) Principles, practice (and ethics) may yet be reclaimed

As noted in Chapter One, social life and social work had been and is still shaped under forms of power, particularly those which impose single ways in selecting, naming and weaving predominately to the British Westminster system of law and order, which perpetuates pervasive racism and silencing of local knowledge and often local restorative processes. Within social work the Puao Te Ata Tu -the Day Break research (1986) (led by women social workers, encouraged by Tuhoe elder esteemed John Rangihau), resulted in highlighting the prevalence of personal structural and institutional racism (see report at Ministry of Social Development, 1988). The report raised words, so defining this, and these enabled personal awareness, ongoing education on racism, and worked at structural changes, such as inclusion of many hapū and iwi in social

[68] The research from gathering stories of the targeted 'helped peoples' which eventually formed a document Puao Te Ata Tu, Day Break, (1986), enabled social problems and causes to become visible and identified (Adams, 2012) but which has largely created structural disadvantage

services. These changes were all to address the diminishment occurring through social services. Each Association however still seeks to enable and attend to the articulation of workers personal-cultural meaning, to the pursuit of meaning, morals and values based in and through the work and hold hope that such understanding reaches the people as that blaze of hope and emancipation.

These Associations are bound by laws of the country, with members accountable to their Ethical Code (ANZASW, 2019), which is regularly revised by non-Māori and Māori social workers. Yet what is legal is clearly not always ethically principled. Both associations (ANZASW, TWSWA) assert principles of human authenticity, tino rangatiratanga, so work in the necessary navigation of law and lore towards that intent of emancipatory relations. These ethics inform the practice competencies of the now state regulated profession.

The Social Workers Registration Act was extended to include protection of the title 'social worker' as applicable to those registered with the Board and social workers with an annual practising certificate (Feb 27th, 2021, https://swrb.govt.nz). The Social Workers Registration Board have their own Code – Code of Conduct, different from, but still informed by ANZASW Code of Ethics. Therefore, being recognised by government laws, as a regulated profession, the profession is expected to conduct itself to protect the public's interest.

The Social Workers Registration Board has the power to set up Disciplinary Tribunals and hear complaints. The emphasis on the public's best interests can override serving the interest of the profession for a regulated profession accepts the authority of the state regulatory body to do so. This brings requirements for qualifications, and competencies, because the State is one where orthodoxy order is embodied. The necessarily local, wild, and creative roots of unique spiritualities (alive within Bourdieu's (1977) universe of undisputed doxy) may be less easily recognised or valued by the authority. However, the primary function of regulated social work profession is the protection of the public (Balthazard, 2016).

As both Associations aspire to uphold the ethical commitment to human self-actualisation, human authenticity, and give recognition of how control and protection robs life of vitality and rhythm, these Associations have created unique

spaces where we must live and work in a threshold of risk and trust once more (O'Donoghue, 2002).

For 'risk' is to be present in such a life with its risks and invitations. Equally it is difficult to find courage to trust when working alongside people repetitively deeply wounded. The Associations aspiration of professional principled capacities guiding human behaviours in practice is the necessary navigation of capacities for 'presence' in risk, law, and ethics. To navigate risk is to give words for the values, the wording for recognition of the workers guardianship care for significant and spiritual relationships through application of the following eight values in principle, practice, and ethics. These values are specified and so to be acknowledged in the demonstrated practice competencies of the Social Workers Association's Code of Ethics:

1) Relationships of rangatiratanga and a valuing of cultural identity. This means the acknowledgement of people's right to make decisions and decide ways in which health-wellbeing would be provided for them;

2) Self-determination and empowerment. That implicit in rangatiratanga is absolute sovereignty, the ability to live authentic and make decisions associated with one integrity, age, faith, gender identity, cultural legacies for example;

3) Mānaakitanga, recognising and supporting mana of others in actions of uplifting another, caring and sharing;

4) Whanaungatanga, is evident in mana enhancing relationships, and working in the responsibility and obligation of knowing ones belonging amongst human and non-human life;

5) Aroha, supporting mutual relationships for wellbeing. The skill of empathy and compassion in engagement, assessment, action, and reflective cycles;

6) Kotahitanga, working for solidarity, collective action while challenging injustices;

7) Mātātoa, the moral courage in situations of uncertainty and challenge so calling up what we are and may become to each other, and;

8) Wairuatanga, in being here within spiritual emotional physical and psychological aspects of wellbeing [*Te Tiriti informed, researchers' addition*]. (ANZASW Code of Ethics, 2019, pp.10-14).

These values inform what can be seen and so worded, heightening the beliefs and behaviours with which to navigate risk, stabilising and humanising social work

practice outside of orthodoxy within Aotearoa, to humanise institutions of social work. These words act to 'humanise' the role of social work to affirm a manner for people to be met where they are, to be supported to begin to speak and gain their understanding, and to take charge of their lives in the context of their values aligned with the intent that 'these should not cause harm to others' (ANZASW, 2019, p. 3). If the social work profession is defined predominantly by the dominant orthodox view (rather than its value informed practice), does this infer limitations on its registered status in protecting the publics spirituality and wellbeing?

While the social work area has sought to engage with spirituality, the perception of the pervasive impact of the orthodox in Imperialism remains an undisputed use of power in institutions of religion, education, and law which impacts on the social work arena. This becomes an uncontested ideology to minimise the recognition of unique and spiritual relationships of Māori to unique place, land, meanings held in their practice and stories. Through the ANZASW Code (2019) the eight values (above) afford aspirations to the worker in practice to address heterodoxy and orthodoxy. Certainly, these eight values point to that imaginal undisputed doxy of social, emotional, spiritual, intellectual, environmental, economic and shelter resources, the specific grounding of spirit as meaningful belonging aspired and aligned to Articles of The Te Tiriti (1840).

For example, in social work practice, the seventh value, Mātātoa, calls on spirituality in workers to inhabit their moral courage in situations of uncertainty and challenge. Hence, the act of calling up what we are and may become to each other. Along with the eighth value, Wairuatanga, what it is be here with spiritual emotional physical and psychological aspects of wellbeing? For instance, social work in the Covid pandemics required moral courage in uncertainty, inclusive of the meaning in our values and beliefs to read reality in the light of that guidance, and Te Tiriti (1840). Rather than ignore facts of conflictual views of viruses and the care of vulnerable peoples, spiritual wisdom permits an open mind, the skill to readjust when it is necessary for change, to learn with and care for others.

The eight values are aspirational guides for specific practice-based social work which call to the dynamic occurring through behaviours of social workers and the communities they work within, to social work practice narratives, and to attention to knowledges both of Māori and non-Māori peoples and histories as assertion, of unique cultural shelter, order, and spaces (Clandinin & Connelly,

2000). These values humanise social work and necessarily orientate the work into its local roots. Can spirituality be found in an orthodox profession without aspirational ethics, values, and exceptional spirited workers?

For workers to speak openly of specific recognition of the eight value of Wairuatanga (ANZASW, 2019) as a unique cultural space, can guide spiritual wellbeing (Pere, 1991).

These spaces are maintained by beliefs, cultural identity and its practices, and assertions in the language of each social worker's practice, as in value one and two. The values aligned to a guiding whakatauki (ANZASW 2019, Code) which exhorts workers to explore power authority and prestige. These words bring forward dynamics recognised and understood in terms of what is happening for social workers and their community. Social workers practising these values, specifically values six and seven by being responsive of Te Tiriti (1840) based society, while manging their work structure. As this whakatauki describes[69] together these eight values assert unique power, authority and prestige as unique cultural spaces which enable spiritual wellbeing beside those who become fragmented, unrecognised, dismissed. These values, when embodied enliven life beyond orthodoxy.

(iii) The challenge to orthodoxy

Specified in the ANZASW Ethical Code (2019) is the assertion that the social work profession promotes social change, assists in problem solving in human relationships and supports the empowerment and liberation of people to enhance well-being. The definition of spirituality is understood as conveying both personal and mutually fulfilling wellbeing, by the terms of 'empowerment' and 'liberation' (ANZASW Code, 2019). Both words convey an emotive 'imaginal' form engaging aspiration informing the enchantment of lives through that spirituality potential embedded in values of social work.

Social workers work alongside people who are exhausted and cornered by overwhelming shame, distress, injury, rage, guilt, while living amongst diverse hostile environments. Currently while Covid 19 spreads across multiple

[69] Refer to Leland Ruwhiu, his father, Pirihi Te Ohaki Ruwhiu (ANZASW Code, 2019, p. 5) Te mana whakaratarata te iwi whānui hei hāpai ngā mahi whakaharatau.

environments, social workers are expected to manage with courage in circumstances of ambiguity, uncertainty, and bring insight and understanding within relationships where reducing resources add to challenging ever changing circumstances.

The ANZASW call is that together we belong to the environment, people, the seen and unseen worlds as a landscape of possibilities, of complexities once more. In the dominance of Bourdieu's (1977) orthodoxy, pathways to wellness for worker, client and community remain conditional. Social workers must mediate regulatory matters of being correct, must navigate what is correct, for what is lawful is not necessarily right nor ethical for suppressed people, so needs aspire to and locate local meaning, personal and cultural legacies for developing the form of the work to be done.

Through engaging in a daily art of opening to heterodoxy, (and the potential in pursuit of spiritual sensitive practices), we find questions arise which can be openings into a new conversation (O'Tuama, 2017). For example, principles of human rights and social justice are asserted as fundamental to social work (ANZASW, 2019; Human rights commission, 2006, 2009, 2012), the social worker's engagement in human wellbeing, defined as "spiritual, emotional, psychological, and physical, of self and others" in ANZASW, (2019, p.14). This seems to assume ready recollection, ease with imagery and language for what wellness may mean and for the spirituality in wellbeing. This requires attention to the work of our generation, the human quest for personal meaning and mutually fulfilling relationship.

As a new conversation, ANZASW social work has tended to not specify or avoid wording the spiritual aspect of human wellbeing and that of our environment, although Tāngata Whenua Social Work Association is committed to Tāngata Whenua practices. This infrequent articulation and marginalisation of the meaning of interdependencies and the impact of other people and living entities upon the local context, can be subsumed by assuming these were alike for all people or should be if they were not (Dominelli, 2012).

Local and "indigenous practices have offered and continue to offer understanding' applicable for local peoples and local social workers 'in practice today" (Dominelli, 2012, p.196). People are known to place, and the collective is reflective also of, its individuals.

These understandings emerge through that close sensitive relationship between peoples, the spiritual realm and the living physical environment, and allow a way of seeing and reading the world and living within this knowledge. Indigenous practice exists through that pursuit of meaning in 'the local'. This being grown in localities familiar and cared for as one's body, gives a grounding to being, a 'rootedness' for people within and as the local, holds a synergy into what is seen as universal (Pere, 1991).

Place meaning both a particular point, and/or space, allocated or designated for the dweller. The 'local' is place, yet paradoxically may transcend space and time, in location linking current day practices with those of ancestors with successors (Gonzales, 2012). These enact a dynamic, one which respects biodiversity, preserves life enhancing traditions, enables resilience and adapts to change and threat. Bruyere (2010) describes this as a [allocated-designated belonging to] pathway where the human journey is enabled by attending to and "picking up what was left by the trail" enabling wellness as messages left by the ancestors for those generations who follow (cited in Dominelli, 2012, p. 196).

For example, a Kōhatu, can mark local allocated understanding on a pathway left from those who lived here before this generation. This indicates a dynamic where a legacy of willingness of those before us becomes coded, perhaps held in the Earth, and available for subsequent generations. These codes and practices may 'speak' of the love and attention subsequent generations deserve (Radner, 1993).

Social work as a 'values; and 'knowledge' informed profession, has certainly come through a background of misuse of its authority, work being shaped within colonising empire building cultures and ongoing uncritiqued capitalist philosophies. Yet social workers remain, as solitary witness to horror of such a nature to be virtually incomprehensible to many within orthodox society. To attend and witness horror representing shadowed behaviours of people and communities, can require a contribution of spiritual presence, a capacity of sensitivity by attending to and listening into horror.

Further questions arise: what of spiritual sensitivity in *re-feminising* profession with people and the land? Social work remains largely at risk of remaining a significant tool of ongoing orthodoxy profoundly because it is a State Registered profession, and the State's political oscillations make it recalcitrate in its Te Tiriti obligations. The Social Workers Registration board currently defines

the profession as capable of ‘socially just’ relationships, yet workers need daily critique of States coercive control, and how social work ethics may guide their navigation of its invisible walls and create a whole person entrapment; these tensions shape the profession.

Indigenous authors Aranga et al., (2008) argue that Indigenous institutions must always challenge dominant commonly held notions about what constitutes Indigenous to enable Indigenous Knowledge transmission in culturally relevant ways. That ‘cultural common good’ is contextual to the stories, practice and meaning held in local place and its community human and non-human. The context defines what practices. That pursuit of good or authentic meaning as an absolute freedom involves not solely the victim but the oppressor freeing themselves. Could spirituality as the pursuit of mutually fulfilling relationships (Canda et al., 1999).

Assist the challenging, relevancy and freedom for “the great humanistic and historical task of the oppressed: to liberate themselves and their oppressors as well?” (Friere, 1970). This author states “the oppressors, who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves” (p. 2). There however is a language in the way pain opens us up which reveals a possibility for courage in uncertainty, distinct from that power that which itself ‘springs from the weakness of the oppressed (and) will be sufficiently strong to free both’ (Friere, 1970, p. 2).

Words enable ‘sight’, the acknowledgement of wounding inflicted on communities robbed of self-confidence self-knowledge, each other, and their ancestral and imaginal roots (Jenkinson, 2018). Women particularly suffered the witch wound, perhaps for many an internalised form of social anxiety (Chakour, 2021). Hence, the work of assertion occurs in exploring, testing, and pursuing meanings around self, culture, society, and so seeing the enduring relationships outside of what orthodoxy prescribes can perhaps nourish some intergenerational healing (Postlethwaite, 2016; Rooney, 2005; Tuhiwai -Smith 1999).

As Royal (2002) notes, one may discover themselves in a shimmering benevolent landscape. In a such shimmering alive and benevolent landscape, human benevolence in belonging there becomes possible through the generation’s work to develop some common sense for the specifics of personal and cultural living. To turn up to the local landscape and to be local is to be

courageous. Living/working with such uncertainties of belonging, has for many people become clouded according to Huygen, (2007).

How to live with one's neighbours generously, to attend work authentically, to address dominant orthodox structures intent to inhibit access to cultural continuity for people, to place, and shared purpose (Meyer, 2006).

Within orthodoxy institutions of religion, law, and education resides the silenced knowledges, and the secreted knowledge of what we fear most to name: spirituality, sensuality, and forms of accumulated power such as money (Samuels, 2010).

Sensuality, spirituality, sex, sexual abuse remains highly shadowed matters which orthodox does not wish to be seen. As Adams (2012) and Samuels (1993, 2010) argue, such positioning becomes the understated, unwritten normality. Accepted, that creates the 'status quo.'

To be human is to feel pain. Pain becomes shockingly unpalatable to a smooth-running orthodoxy, for cries of pain, wretchedness or despair challenge the universe of doxy, inclusive of the foundations of trust we place in collective responsibility. The capacity of collective unionism as one foci of responsibility were once the single force able to hold global corporations accountable (Chomsky, 2015; Coates, 2004). Speaking up remain essential to the pursuit of meaning.

3.4 The examination of language

The aspirational aspect of social work remains a solely socially constructed profession and constrained by dominance (as demonstrated by Bourdieu's (1977) heterodoxy-orthodoxy). Social work constructed through the dominant narratives of empire building remains aligned with the powerful forces of racism, and patriarchy, where individual effort and sole achievement are values of the 'male hero.'

(i) The power of words

Without our words we fail to see issues and possibilities and these issues erode collective commitment for example, The Te Tiriti o Waitangi (1840)

aspirations and the associated aspirational orientation in national and professional constitutions (ANZASW, 2012; Jackson, personal communication, 2020; Oldfield et al., 2017). Particularly heightened in the taken for granted language, are narratives of divisions of people by economics rich and poor, employees as functional or dysfunctional, and there is no tribute to spiritual-emotional capital, to human economies of affection and love of creative Otherworld's. This disenchantment has been taken for granted as ordinary in much of our work and felt in the language commonly utilised by workers (Aspren, n. d).

One social work challenge is for language that supports rich enduring undisputed linguistics by which depth in relationships are built, the cooperating necessary for that capacity to operationalise the profession's awareness of language (Cooper et al., 2018).

Are workers able to find renewing languages where they may build practice models congruent with these words for their spiritual emotional and psychological wellbeing? (ANZASW Code, 2019).

Without these conversational and reflective spaces, how do social workers practice deepen conversations or bear wellness into life beyond the construction built over this shimmering benevolent landscape? (Royal, 2002). The important work of engendering vital conversations provides the ground to begin then an important pursuit for words of personal and structural equality (O'Tuama, 2018). What was felt as 'only private pain' may be personally recognised, worded, then examined within broader hierarchical social economic policies: being worded inequality comes with opportunity to consider changes both structural and societal. Recognition may reveal the pain as significance as trauma. The ache of trauma locks time so the past ache is 'here' in this moment (O'Tuama, 2018).

As trauma and the re-enacted histories of imperialism, capitalism, and colonisation can be caried through unexamined, non-articulated social work practices. The person who is the worker can be silenced when seeking to speak on inequalities caused at structural and political levels. Yet the profession has yet to navigate creating structural changes in society that justifies inequalities. On examination much social work literature is exempt in how local women's 'work' and practice stories are valued, (valued in being communicated where sharing engenders some shared solidarity). Local stories which carry local knowledge and

the values within are distinct from the emphasis currently particularly on an academic presentation of written published work.

To redress the 'taken for granted' professional position, is then the act of searching for our words for our relationships within and with local knowledge may be painful, provoke others, yet with support will enable increased recognition of personal agency. Speaking and being heard as a woman is seen as real in her work: How can I tell you who I am, if you do not believe that I am real? (Bakara cited in Hartman,1992).

Women in conversations constantly test, examine, theorise find reality through local conversations, together access to local wisdom, insights, and angles to consider collective responsibilities (Belenky et al., 1986). The subsequent question is 'Are women in conversation seen as relevant to the social work profession?' Clearly meanings and issues arise when workers dare to speak of and explore spirituality as practice, yet as undisputed doxy offer possibilities.

Speaking and exploring words beyond taken for granted concepts enable imaginative work, care for integrating a sense of soul and of beauty into leadership and enrich imagination about the people with whom we work (Heaney, 1982, 1986). Words enable a personification of the other worlds, women, land, water, wind, microbe, mineral, plant, insect, animal, and sky. There too is a concept of a soul and a soul friend, which is not beyond the brief of social workers duty, to care. The role of spirituality mediating each human life allow what had been unexamined to become available for thought and confirming practice (Lorde, 1977). It is the human imagination which enables work within parallel worlds which turn and flow in immense possibilities (Whyte, 2014). These enable hope to be recognised in the world, new beginnings where life may make a footing.

Our personal search daily for words such as those of spirituality, bring us into taking the imaginative journey into parallel worlds and to speak of those revelations (Bird, 2000). It can be possible, even essential, that words of spirituality and spirited leadership engender movements to counter the disenfranchise process currently experienced by individual workers (Gibson, 2012). These communities form as an example of seeking public articulation against global corporations acting over local people (for example the Transpacific Partnership Agreement, in The Open Letter from the Catholic Workers to Members of Parliament, in The Common Good, Pentecost, 2015, 3, p. 4) noted that words lead us to see the unseen and enable transformative possibilities.

Reclaiming our words also connects personal -cultural beings, and professionals into opportunity for locating a soul friend, and/or kindred community. Does a community voice offer truth in speaking out into uneven power relationships, as the key task of social work (Kritek, 2002)? Words orientate us into the moments where we live, signalling our engagement as we are moved from this second to that which is said Whyte (2014). Shared meaning enable the rebuilding of previously isolated individuals' relationships to become within communities, to address inequalities in the face of pain. Loss of words and the 'taken for granted narratives' silences us, our access to spirituality meaningfulness, and how we belong in a profession that aspires to support human emancipation.

Burr (2003) describes the powerful act of speaking that enables meaningful narratives for the ongoing social construction of human identity and societies. That act is born from profound vulnerability, a courageous inhabiting of space as women, our turning up to attend to the issues of our generation and the meaning available for the next generation. As social work theorist can we too, be metaphysics: our wording bridges from the known to unknown, as seemingly new narratives emerge. These may test, undermine parts of or an entire dominating narrative which have been concealing how power is misused to normalise and silence spirituality. Metaphysics is the branch of philosophy, and we began in first being present, open, respectful, curious and engaging thoughtfully in asking and receiving questions.

The patriarchal imagery or mythology creates a hierarchical social structure, headed by male authority, masculine reasoning (Spender, 1980), a structure which is itself vulnerable to sterility, because of that imbalance of a male principle alone (Blackie, 2016). Can social workers speak out from their grounding to place, values, ANZASW (2019) ethics, personal-cultural spirituality into a hierarchy universe of undisputed doxy beyond patriarchal structures? Its aspirations are the daily necessity of finding one's place here, and the skill of working together to navigate with authenticity under hierarchical authoritarian power for community and with community.

Moving beyond the 'taken for granted narrative', within the ANZASW Code of Ethics that guides social workers, for example, would enable space to negotiate sensitive detailed care for those most disenfranchised from society so that men, women, and children can be heard, cared for, and flourish. As Hyslop

(2018) noted, we as social workers need to get real by finding our words about dominant forces such as colonisation and challenge capitalism, imperialism, racism. That human struggles can be caused by these structures and social systems, rather than fixed, as an individual's fault. Do we work with spirituality in social work by finding and exploring forces such as colonisation which maintains silencing people? (Kvarfordt et al., 2017).

In examining the profession's position of its 'taken for granted' language, is to step away and outside of orthodoxy. Orthodoxy of language is one of men's language of the forms of men's personal and systemic undermining of women, which continue to subjugate women through forms of violence perpetrated by patriarchy and racism (Adams, 2012). The addressing of these subjugations would set into action, analysis to and pursuit of meaning of what it is to know the manner of where one belongs in the world and who one is here (Wall-Kimmerer, 2015). Is my/our sense of being 'here' yet silenced around our spiritual meanings?

Recognised as relational research strategies (including those of the very nature of being or relational ontologies), are axiology, the valued words and knowing sustained within peoples of that space and place. Recognition of orthodoxy and its subjugation, means that as the researcher my relation to knowledge itself "is and must be different" (Hall, 2016, p. 94) to sustain that relational weave. I am speaking of both Elders in my people and Māori who gifted me paths to knowledge in practice which sustained forgiveness and sought healing into a community easily fuelled by prejudice and alienation. I was a young social worker in orthodoxy of State orientated Welfare State while rife with racism, and yet an age of possibilities. The research informing Puao Te Ata Tu (The Day Break, 1986) emerged recognising Māori as authentic in administering to their kin and Te Tiriti informed, yet practices dispossessing Māori remained unchecked.[70]

I worked to declare this in the thesis prologue (Introduction), in this literature search and by inclusion of a broad universe of knowledge expressions. It is through naming our world, and a recovery of knowledges held in legacies we can recognise ourselves within the place of 'belonging'; we humans belong in a shimmering benevolent landscape (Royal, 2002).

[70] Henry (in Ross 2021, p.107) noted the positioning of State planning continues against this backdrop pf Indigenous oppression which disenfranchised and dispossessed Māori as people of the land, from the lands

Words bring recognition to what was mislaid, and mis represented. Recognition of the imaginal assist us to release events or interactions from literal understandings to place these in a metaphorical and mythical appreciation. By the coming to see through an outer experience to the deeper mythical reality that lies within the experiences, so we come into deeper alignment with the world soul. Simultaneously we come to our experiences and our purpose (Blackie, 2016).

As Plotinus Hellenistic (n.d.) once allegedly summarised, to attend to the principle of the soul in a complex cosmology is our task to awaken another way of seeing which everyone has, but few use. I agree with that point made by Plotinus Hellenistic (n.d.) that current societies and our profession has struggled with the unique engagement with principles of soul, that distinction from traditional knowledges or urban Māori, for neoliberal societies finding spirituality when such knowledge had been deemed inferior, is troubled. The search for language to convey human spiritual experiences when one has fallen beyond culture must turn in some humility to indigenous and feminist thought. These value relationships of respect, regard, reciprocity, and authenticity, so critique and argue that the context of a woman social worker's' voice as does her body, remains valid to her spiritual knowing and knowledge, that she can speak beyond the 'taken for granted', common accepted professional position (Ensler, 2016; Mikaere, 2011b).

Madison (2014) and Blackie (2016) for example, extend significance to the female body in the power of meaning making, that recognition of her body is as a place of knowledge, and resilience. The guardianship role of the feminine (in the land), and embodiment of the personal as grounded theory play out in belonging and meaning, beyond taken for granted orthodoxy (Brown, 2016).

Feminist playwright Ensler (2016) affirms the socio-economic physicality of women's bodies. Women do find true contentment in recognition of the lives we already lead although contentment resides beyond patriarchy. Brown (2006, 2016) and Mikaere (2011b) describes the colonising myths, stories, voices that seeks separation of the feminine from body of them/us and this body of knowing from this world. Ensler (2016) argues that knowing this body is the most exciting aspect of being alive right now, however, there is still work to be done. The personal embodied, and the feminisation of socio-political context in social work on how we come to know mitigate orthodox framing of this age of freedom.

Psychotherapy theorists for example Williams (2012) describes human cultures as living systems, While the literature validates how the nature of women, and listening to her body of stories, her subjective experience and meaning, personal belief systems must mediate orthodoxy around social work. orthodoxy inclusive of religious, faith based and environmental practices, culture, self-awareness and development, ancestry, continues to be a basis for the masculine alone. To extend language and the gender of the speaker of words can anchor the fresh notion of meaning which continues as an important human task (Jenkinson, 2018; McKernan, 2005; Walters, 2006; Watson, 1965).

Sociologies, psychologies, mythologies are such systems formed spherically within consciousness, practices, knowledges, literature, and relationship with spiritual imaginal worlds (Blackie, 2018). Without consciousness of the practice, knowledges, literature of a culture's spiritual or imaginal world, social workers would minimise the spirituality of relationship here, the community's spirituality, and the spirituality of their own. These reduce the tremendous capacity of relationship within this world. Referred to as 'world soul', the anima mundi Blackie (2016); and Rene (2009) understood spirituality, in that the world's soul offered help through daemons, angels, birds, insects, and ancestral guardians which carry guidance from the imaginal to the human world. Blackie (2018) describes the current importance of human activity in uncovering relationships with the imaginal world, thereby cultivating relationship with all living there (animus imaginalis). Not understanding representations of the worlds soul results in less ability (and resistance) to see others access these rich resources, admit Bird (2006) and Blackie (2016) are less widened 'communion' as economies of affection. Without recognition of such economies of affection, I suggest many social workers could not access creative flexibility to meet needs of communities and work.

3.5 Listening and Speaking: Other Voices

Acknowledgment of words and imagery in the social work profession recovery of spirituality, requires consideration of and sensitivity to the speaker, and the reclaimation of human literacy. As argued previously, orthodoxy proclaims one story and in doing so destroys diversity.The colonising by orthodox as argued previously, has impacted to such an extent that decolonisation is

required to give attention to diverse current emerging unique storys, to notice practices, those written and embodied literature rooted in this lands soul and soil, to attend particularily to local people. What we think we know as spiritual traditions (at the roots of many peoples) is formed through loss and disenfranchisement.

Local womens' voices on spirituality are missing in the literature. In our Pacific context, where practice awareness carries implicit acknowledgment to spirituality of land and local peoples, Matariki (the Pleiades) signals the Māori New Year and its acknowledgement, insights, reflections, and associated customs offer rich spiritual basis for what it is to here.[71] These enrich experiences for spirituality as practices they describe relationships occuring across, and within.

Practice possibilities lie in the further development of Aotearoa's local histories to be shared and understood in each school locality through conversations. The local storying form an implicit part of the school curriculum and shapes the conversational foundations of our identities. From 2022 these conversations require recognition of diverse spiritual knowledges from sources of the particular school, local iwi, and from the students and kindred in reforming meaning in what it is to be here. These are opportunities to reclaim voices previously disenfranschised from histories, and herstories.

Localized enactments of learning, serve also to reclaim the arts of listening and speaking in community, which requires a courageous creative ability to follow the thought of where this 'may take you'! This, is 'to risk' or contravene our current assumptions, yet holds the potential of imminent enlightment (Jackson, 2008). What are most valued and meaningful in those ways of following through thinking and knowledge on spirituality, are the "stories from within the land that includes the knowledge nutured there." (Jackson, 2007, p. 28)

Literacy (meaning an ability both to speak, be heard, and read meaning), requires multual decolonising applications to free beyond an established universe. Percieved agency to engage with a universe of undisputed doxy (Bourdieu, 1977) is to acknowedge unique ways of being and seeing, and the world formed by how we live out that understanding. The ANZASW Code (2019) attests to that potenial in valuing cultual identity, personal uniqueness and these values embodied in our participatory communications. However, such literacy

[71]Refer to early celebrations in 2022, Aotearoa New Zealand will celebrate Matariki with a public holiday.

reclaimed also requires appreciations of the metaphor, when a word applied to an action is not literally applicable.

Here spirit becomes understood as the numinous anchor (see Figure 3.0), in limitless correlative waves, a cherished fishing net within which the cosmological balance is formed (Ivie, 2017; Potiki et al., 1999). This differs from seeing 'balance' only possible through the dominance perpetrated over a hierarchy on those beneath a sole hierarchical 'Father'.

Literacy reclaimed enables diverse spiritual worlds to be heightened in value, and evident simultaneously in how we occupy spaces just as Māori *live* at the interface within the space of Te Ao Māori (the world of Māori) and the wider world (te ao whanui, te ao whanau) (Durie, 2003).

To particularly bring old concepts recognised anew, as (k)new language (in which to explore human experience), locates body itself as spiritual and knowledgeable. The body enacts and occupies personal way of knowing, the human body(ies) humanise and brings spirituality within the roots of local people's stories (Edwards, 2011; Furlong, personal communication, 2019; Pihama, 2001). Recovered literacy and knowledges as in (k)new ancestral knowledge is discovered anew in new circumstances. Ongoing human search for rich ways of speaking, addresses the limitation of situated language where we may only take a 'thin' or non-human discursive position in seeking words for spirit, for how we are here.

Mila-Schaaf (2013) describes a colonisation of the very nature of our listening and hearing, of our communication as reduced partially through the Imperialist ideology to 'trading' in what we imagine of another. Through this process participants perpetrate colonisation. These reduced 'communication' acts further the Imperialist colonisation process where we listen to answer, rather than listen to hear (Bird, 2006; Jenkinson, 2020).

To listen to hear matters, creating a rebalance in the world of form and knowledge (Elkington et al., Personal communication 2016). Reclaimed listening can mark new spaces alongside another's world and this to the imaginal, the Otherworld. Listening to understand enables a ritual space claiming back from orthodoxy, potentially imparting healing, divine grace, wellbeing (O'Tuama, 2017).

Listening reclaimed aids our wellbeing and 'hearing' thrives in the paradox that there remains no single uncontested interpretation of words (El Fadl, cited in Armstrong, 2011). Orthodoxy has no capacity to hold paradox when two differing opinions collide. Orthodoxy's literal interpretation imposes false security in a constantly changing world. Rather meanings thrive on pluralistic readings, levels of subtlety and worded nuances so human minds remain open, alive and spirituality remains relevant (Armstrong, 2011) all of which orthodoxy ignores.

For example, listening to women and her words, her rewording, her redefined spiritual meaning enables her to be understood in life. She in turn is alive in a unique spirited manner, therefore more open to sustain herself in challenging dominating discourses and experiences the world within its complexities, problems, and solutions (Burr, 2003; Ellis, 2004; White, 2007). However, women's spoken word and influence currently need navigate many hierarchies to effect changes especially those created by patriarchy.

As non-Māori I do not assume to recognise meanings held in the stories and practices of Māori and others, I speak from a non-Māori perspective: as Celtic we understand that it is through the human face that the universe may see itself argues O'Donoghue (1997) that reaching beyond conventional use of English expressive dimensions, conveys the emotional and the poetic aspects clearly generated from individuals, Māori writers or iwi, hapū, cultural bodies of knowledge which enlighten the research (Hotere-Barnes, 2015). While I will never completely be able to convey the world of another person, there remains richness in the spoken language. For example, the language of the spirituality conveys an experience where recognition of wonder stirs the soul and is key to enabling rich thinking and its expression for identity and authenticity (Bagocius, 2016; Fraser et al., 2004).

3.6 Summary and Preparation for the work ahead

I have sensed how I live at the edges of worlds, where orthodoxy disenchants words for my/our lives, yet do we see what is lost to us? My being at a loss for meaning and working within emotional, spiritual, physical, intellectual pain hungers for measures of reconciliation. Reconciliation perhaps finds it greatest potential on the margins of orthodox thinking. The marginal land between

assurance and uncertainty is where ambiguity and complexity are richest. In those margins are places where we find ourselves, where we are vulnerable but equally providing us a space where orthodoxy and dominance does not reside (Bird, 2006; Pihama, 2017).

Marginal places are equally where we can stand with each other trying to shelter what was vulnerable in ourselves. These margins signalled the potential for new relationship spaces, marginal lands rather than wastelands or empty, potentially personifying a possibility earlier unseen. Even as a relationship space itself understood to possess an entity, a spiritual grace which doubles round to find us hiding from the responsibilities of care for another (Corrymeela, 2020).

Sacred spiritual responsibilities and moral possibilities for myself would linger in the social work territories of marginal environments of human engagement unclaimed by orthodoxy. Yet orthodoxy is where power is increasingly brutally played only for the intent of a global economy (Sasen, 2014). Uplifting human spirituality in reconciling risk in a society which normalises disenchantment (Asprem, n.d), is to risk the significance of our authentic humanity. To not attend to these undermines how we may be fully present, spiritually aware so the relationships are not fraught; that we are ordinary together (Jones, 2012). Figure (3.3.) draws together the our foci points examined in this chapter:

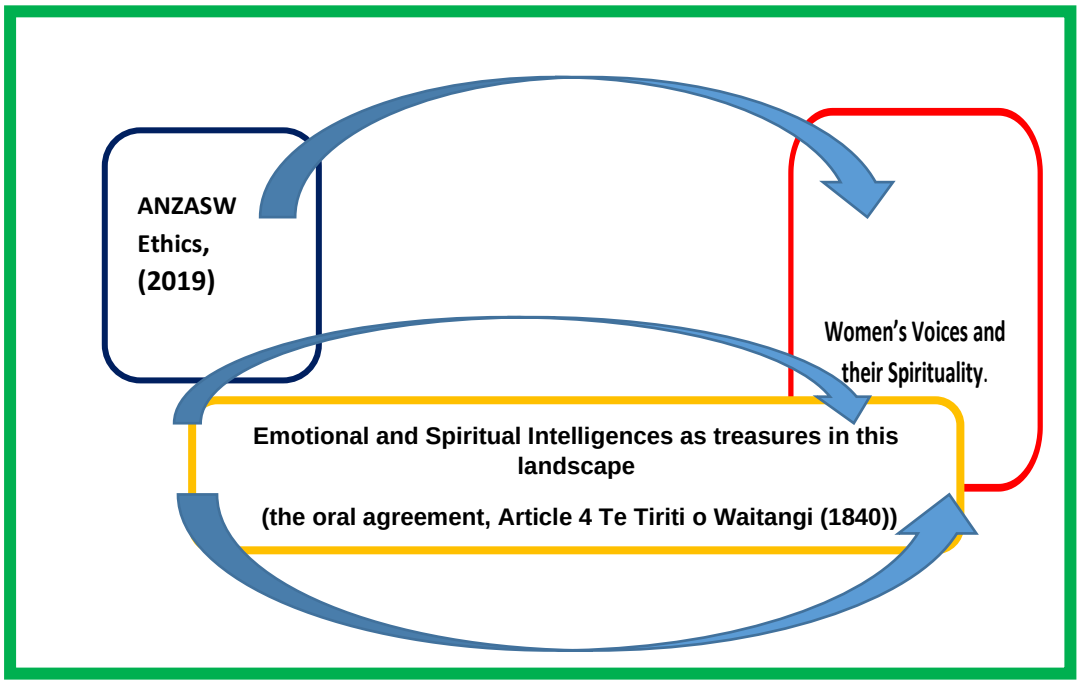

Figure 3.3 ***Spirituality rooted in this land****. The figure identifies three focus parameters for the literature review, Women's Spirituality, Identity and Social Work. (Source, Simmons-Hansen, 2018).*

The Figure: 3.3 signifies reawakening towards spirituality and words, guides the personal but also stirs the ancestral cultural legacies and spirituality significance to social work, as they are rooted in local stories and those of Te Tiriti o Waitangi (1840). This figure and the interplay of each of the foci (above) further enables the recognition of personal cultural stories, lost words within spirituality's and their significance to social workers empowerment in Aotearoa (Boler, 1999).

The literature generally informs social work practices to be open and respectful to understanding of people, to be born fresh (Lin, 2018). To be aware of our sacred belonging, generates the "enchantment that being fully fresh, is to be present in the world" (Blackie, 2018, p. 28).

However, colleagues within the social work profession rarely speak of springing out from such spirituality. Indeed, I wonder if a worker does fail to represent the global destruction of human life, livelihoods, water, air quality, plant, bird, animal. These may not be 'seen' or represented well using those usual terms in social work, of poverty and inequality. These become discernible through freshness towards ambiguities, complexity and remain worthy of our comprehension and inclusion. To ignore is to collude with and extend such extreme forms of violence, of expulsion, as to render the damage done as virtually imperceivable, beyond perception (Sassen, 2014). These experiences then are rendered beyond understanding, and so humans become captured by unconsciousness, seemingly buried in doxy aligned with personal, cultural, spiritual and ecological traumas.

As Chapter Two indicated Te Tiriti o Waitangi (1840) is an invitation to embrace principles to protect against damage being done against each other, principles of inclusion, of emotional intelligence, of acknowledgment of the authority of Māori and the land, of mana. Embedded in Te Tiriti are acknowledged forms of sacred treasures, those carrying spiritual power by which meanings are found in contexts of landscapes, of beliefs, faiths, of wellbeing, and practice ways in which meanings are both made, recognised, sustained. Metaphorically, as benevolences these also are within us. Their voices remain in song, lament, icon, image, embodiment.

It is Te Tiriti (1840) which remains an essential tool to counter imperialism, colonial ideology, science, social work institutions, for these are applied within Te Tiriti (1840) as a systemic thinking, an awareness of my/our

place in the world, in landscapes populated by many species. Here is space for spirituality. In our generation, certainly there is ongoing discovery of this systemic approach in the unexpected, in effect a spiritual, dynamic, shifting, nuanced, contextual way to see the complexity of environments - worlds - my world, your world, and all of what that these might mean (Mitchell-Wikitera, personal communication, 2018).

Te Tiriti (1840) marks the lore as principles, strongly linked to the human world, to the social work profession, institutions, ethics and skills influenced by orthodoxy, as previously mentioned. These invite us to the privilege of being seen, being granted the light of another, "completes a journey, impossible to accomplish alone" (Whyte, 2015, p. 74). This dynamic sustains beyond orthodoxy, sees the 'song coiling across the land, its sounds carried in my mouth – "That land which has not forgotten us, always travels with us, in us" (Inglis, 2021, personal communication).

To sustain oneself beyond orthodoxy might be like gaining consciousness, a technique applied in addiction therapy or developing resistance to peer pressure, sustaining motivation, and awareness that 'we are not the kind of object which will break' (Macey, in Van Elk McCain, 2020, p. 262).

This recognition orientates spirituality into the local context, serving as a reality check, an accountability, a source of authority, potential inspiration, and joy, and as an offering of depth in factors informing common wellbeing both for workers and for enrich communities in which they serve. Significant thought and care are necessary. As noted by Canda et al., (2010) these need to be:

(1) caution that this movement can become competitive;
(2) acknowledge and accept uniqueness, in mutual openness to experience of commonality – universality;
(3) acknowledge human centrism;
(4) consider the planet.

The challenging of entitlement is one way to address usual narratives of social work and its professional somewhat undetermined position around spirituality. This is to trouble a universe of doxy (Bourdieu, 1977), for words make it possible to see spirituality, practices and associated traps of 'entitlement, supremacy and other forms of oppression' (de Saxe et al., 2021, p. 4).

To elicit a mythical imaginal skill, to see beyond the surface of life, to listen with a local people's unique mythologies and of necessity appreciate poetic identity crucial to people's wellbeing. This enables how singularly and potentially collectively we bridge into the Otherworld (Blackie, 2018). Within appreciative care of the spirituality of a locality, orthodox is dismissed because 'local' does matter when the 'local' is seen and treasured, it will 'distort' the orthodox story of human entitlement, progressing disturbance of a landscape and its sacred balance (Cullors-Brignac, 2010; Cullors et al., 2015).

Within the 'local' resides the protector, the witness of people and storylines which acknowledges viability that pushes back on orthodoxy, creating the ground that can travel with us, in us, and where belonging is understood. Such belonging is inherent in the imaginative image and in language which is born within these alternitities (Black, 2010) language which conveys our interdependency within and as part of life. Banshee Light (Figure 3.0) nourishes the home fires, the enduring heart for women's spirituality assist literacy for this life.

The following Chapter four examines understandings of spirituality as the starting point, an anchor of ongoing critical perspective grounding spirited justice in this place.[72] The chapter engages with relationships by investigating areas that map the significant currency of mana, identity and authenticity, relationships with the divine and ecology of the soul. The next chapter ends with the challenges of neo-liberalism in social work.

[72] See Gerger,1998; Weber & Carter, 2003 for as Te Tiriti (1840) itself is embodiment of philosophies which people hold, these are proposed to become social emotional structures within which the values of present and subsequent generations can be freshly experienced and recognised.

Figure 4.0: Kōhatu – Anchor Stone. (Simmons-Hansen, 2000, photo)

There is an acknowledged living presence held in kōhatu which remains beside me as I write, a gifted anchor stone (Figure 4.0) from the local marae whose people have been long dispersed by military wars and land confiscations by a settler Government. Like the kōhatu, all stones are shaped by experiences, and they hold stories. In my Celtic understanding one story is that as an element which emerged from the land, the kōhatu marks the covenant which resides here, Te Tiriti o Waitangi (1840). Kōhatu as a living being, 'speaks' of covenant renewing understandings with an imaginative power which may travel through time and enrich knowledge for both a place-based spirituality and potentially spiritually nourishing social work (Pohatu et al., 2007, December).

The Celtic mind recognises how it is in stone that the old stories of the Earth's linger (certainly stories known by kin of its northern hemisphere), where people knew particularly about stones with a naturally occurring hole through them (Pryor, 2003, 2014). These were termed 'hag stones', hag as the esteemed wisdom keeper. If you look through that hole with one eye and kept your remaining eye closed, you will see right through the veil and on into the 'Otherworld'. The hag stone serves to bring wisdom to this generation for the tasks which they face.

CHAPTER FOUR

Identity, through spirituality. The moorings offered in our world

4.1. Introduction

I am a Celtic woman and now one well wrinkled. I explore walking these lands as more than property but as a mapping of people, stories, a place rich in a spirit of affinity which marks belonging here for land flows through me, is in me and I am in it. I am enlivened by how stories with the land moor us, enable affinity for place or situation and therefore each other, as a recognition which is spiritually meaningful. The literature and language used here is of curiosity, transformative.

The literature examines relationships that apply to spirituality and social work. It examines mana in terms of mapping, attending, systems, identity, and authenticity and working language that enables learning through enchantment as it relates to Mana Tāngata Whenua, Mana Whenua, Mana Atua. This chapter considers ecology of the soul, and how the natural and human dimensions relate to the spiritual dimension, personal cultural and bicultural presence in social work. This chapter also represents the third voice.

The study of humanities and of Indigenous cultural knowledge marks out for us the significance of human relationships with fellow humans alongside non-human populations of the living world. If people are not well informed of such relationships, how can they then make wise decisions for society, human economics, and politics? How can they sustain human life alongside that of the environment? (Opie, 2019). This chapter examines literature specific to reengaging with relationships of meaning beyond the prescriptions of orthodoxy.

(i)Mapping relationships of meaning

In Aotearoa New Zealand, the mapping to relationships (as left by previous generations), involves recognition of mana in all life, described as the divine authority, or power (Pere, 1991). This knowledge recognises how care with implicit mana enriches relationship awareness, heightening the significance of each unique life form. These recognitions and acknowledgments engage further in ‘learning with’ others (Drury, 2011). To ‘learn with’ another engages us in

opportunity to explore a 'reimagined landscape,'[73] an invitation conveyed in Te Tiriti (1840); (Smith, 2011, personal communication). This landscape draws me to further the visceral recovery of our legacies and mooring envisioned within it.

To recognise mana is to admit every unique leaf, insect, fish, bird, animal has the same divine right as a person; each has divine value (Pere, 1991). Through recognition of mana as one of many legacies carried in spiritual knowledge and language traditions, also comes the recognition of energies such as charisma, which enchant and attract.[74] Mana, while recognised in Aotearoa, inspired devotion, and social cohesion has poignant value and orientation especially at times of great emotional spiritual inequity (Pere, 1991; Wilkinson et al., 2009). Mana applied generates that enormity of spiritual emotional recognition, does mark the longing for something not quite seen, yet when comprehended, is highly transformative as inherent value is seen (Jenkinson, 2015). With an experiencing of personal mana acknowledged, it is less easy for me to disassociate from body, relationships, wisdoms, to perpetuate fear (Hübl, 2024).

As Chapter three argued, orthodoxy minimises human spiritual dignity threatening mana. People working within Te Tiriti workshops lamented the loss of their connection to their spiritual emotional intellegent. This had become 'misted' for them (Huygen, 2007). Yet still, many of this generation work for connection, justice and authentic cultural cohesion.

Over one hundred and eighty years on from conceiving the initial Te Tiriti (1840), descendants work to assert mana in practice, as kotahitanga – collectivity and rangatiriatanga - self care and care. To learn this assertion involves manaakitanga, or never loosing compassion and kindness for all perspectives while maintaining one's own beliefs and boundaries (Larsen, 2022; Ruwhiu, 2021, 2022). Manaakitanga in particular, will be the focus through this chapter as this sustains an authentic belonging of all in Aotearoa and aids in ongoing conversational foundations of identity here (Henare,1988).

[73]See Chapter Two, and Blackie, (2023) for landscape is alive there in in Aotearoa where it is noted Te Tiriti (1840) as a feature of this landscape. That a form of text is a landscape-A central puzzle for modern readers is also in the Welsh narratives The Four Branches of Mabinogi (the writing seen as an icon of the land itself). Alfred Siewers, n.d. Bucknell University. Charles Royal, 2002 has also described words are a textural 'shimmering landscape' linked to the narratives of land in which human may know themself - the 'worldscape'.

[74] See Dictionary.Cambridge.org, adaption on Charisma-compelling charm or control, inspiring devotion; in a charismatic leader this quality may dominate others unless leaders are not open to others contribution.

Manaakitanga, underpins traditions of social spiritual capital and expresses a literacy inviting spiritual emotional emphasis. To care with thoughtfulness, enables and sustains an inclusive society suggests Opie, (2019). Recognition of manaaki offers a basis for developing the character of the society we seek. In the neglect of manaaki then almost everything becomes affected, (life expectancy, illiteracy, moral suffering,[75] racism), resulting in inequities which undermine society. (Dennis, 2022; Wilkinson et al., 2009).

One understanding is Te Tiriti as one template drawn up by French Catholic Bishop Pompellier, at Waitangi in February 1840 in which was intended to be a fourth clause of Te Tiriti - the Treaty. According to Wright, (2019, p. 102) "although it was not part of the signed document but a function of the efforts that the Catholic and Church of England missions were making". It was acknowledged that Māori custom, religion, faith, and spirituality were held as treasure, and for each participant were to remain the responsibility of each signatory. Mana, when care with spirit is particularly elevated as the sacred, implicit in the term kawangatanga in Te Tiriti, particularly for northern tribes (Orange, 1989). In the Pacific, and within Aotearoa, the legacy of mana offers a map to spirituality as manaaki, to up lift or apply care. While spirit may be unseen, rather sensed, it is by mana in action (manaakitanga), that people are alerted to thoughtful care for the inclusion of all (Larsen, 2022; Ruwhiu, 2022). Mana is a tool gifted from the Ancients of this place. To recognise one's mana, and that of other peoples through beliefs and boundaries, remains the orientation in this chapter. Otherwise, efforts to reimagine my/ourselves here, remain fractured. This fragmentation ripples onto subsequent generations, an illiteracy where we fall from the stories which empower us into 'great patriarchal religions. For those men who spoke for their misogynistic gods systematically rewrote our stories' (Blackie, 2016, p. 369).

Canda and Furman (2000) suggest that recovering human life through mana and spirituality occurs through the "human quest for personal meaning and mutually fulfilling relationships", relationship among "people, the non-human environment, and for some, God" (p. 243). Therefore, this chapter draws upon sources of Indigenous and western knowledges, of art and sciences, human life

[75]See Dr Shelia Dennis described moral suffering: Moral distress - recognition and discerning of a moral issue but one cannot act; Moral injury - one is wounded as a witness in a morally toxic act (think workplace workloads); Moral outrage -as ones expression of rage or concern to others who violate moral integrity of your own or others; Moral apathy - as suffering internally so one's outrage is inward and one's defences are shielding oneself from further engagement. ('wellbeing' delivery, 2022, 4th Bullying Prevention Conference, 11, 12 July).

and stories, experiences, faiths and beliefs. This comprehensive approach is informed by the nature of lives here in Aotearoa (Tuhiwai Smith, 2012; Scott Peck, 1997).

This approach with mana attests to local and specific knowledge because local acknowledgment of local stories and experiences remains crucial to counter globalising narratives applied to the nature of human spirituality. When local people explore human spirituality (through their words, beliefs, values, traditional knowledges, and practices), their findings clarified the relevance of that spiritual intelligence, in social political relationships and in consideration for environmental wellbeing (Ritchie, 2001).

The structure of this Chapter engages with relationships by investigating areas through the following five sequences in the following sections.

4.2 Mana enabling

By the mapping recognised through the significant currency of mana where all life is imbued with spiritual power. Specifically, through these three interwoven spheres: Mana Tāngata Whenua – mana and people; Mana Whenua – mana and land where we are rooted; Mana Atua – man and deities. As practical, local ways these moor us while infinitely resourced (Pere, 1991). Through mana there occurs an enchantment infusing the human capacities to sense the world as related, mysteriously connected, woven within and without my living being. The recognition applied then unfolding in renewing form through relationships, and even partnerships in Te Tiriti (1840). The challenge is to feel for what the uniqueness of mana in each relationship, for each partner means (Pere, 1991).

4.3 An Ecology of the Soul

Mana: Attending to mana maps out for people an identification of spiritual responsibilities here. Therefore, an examination follows of an ecology where mana and the soul; soul, in a Western world view enriches identity and responsibilities and interrogates how psychic- spirit and matter are one and the

same thing. These ‘speak’ in synchronicities, which point us towards (k)new relationships[76] (Edwards, 2009).

4.4 Culture as an evolving system

To lay out for those following, by an examination of mana’s enrichment of individuals alongside their cultural collectives brings forward to the thesis knowledge, capacities, and dynamics. Mapping also can add ways of noticing where the working parts of collectives, no longer function positively, and begin to fracture. These fractured points can be places where new deities emerge. Cracks effect collectives such through ageism, racism, injustice and greed, yet can paradoxically become experiential places into which human culture will find new meaning. This is relevant to the thesis assisting the researcher alongside participants beliefs, values, and reasoning of how their world works.

4.5 Identity and authenticity

Recognition of mana woven alongside contemporary Western human identity theories and knowledge systems offer further orientation points or mapping.[77] Identity and the formation of spiritual identity proposes a congruent process, one developing individuals’ relationship to their authenticity, and absolute authenticity (or ‘tino rangatiratanga’ (Carter, 1998)). Perhaps these are more aptly pictured as a mosaic of relative enduring patterns of behaviours (Samuels, 2011). The behaviour being shaped by two capacities, initially, self-awareness, and, secondly, in roles which support one’s place in social-emotional-intellectual-spiritual networks and patterns.

Humans may undergo wrestling with what is unknown, for “you cannot break out of things you are unconscious of” (Samuels, 2011, personal communication). To wrestle with theories on culture and identity is to grow, to seek consciousness of care, to embody the mana or authority to enable ‘learning with’

[76]Refer Edwards, (2011) for the recovery and recognition of ‘old knowledge’ anew, and as offering something.

[77]See Ruwhiu (23rd Sept 2022,) Fanning the fire of change-delivery on reframing Oranga Tamariki (Child Welfare) Social Work scopes of practices-Tamaki Makaurau ANZASW AGM Meeting)

life. (Drury, 2011). Challenges ignorance and to even address entitlement in the very structures of society [78] Further, theorists identify mana and identity relationships as necessary to orientate women in a gruelling and daily negotiation of neoliberal forces such as ongoing colonisation, imperialism, and patriarchy (Awatere, 1984), and make active the making of meaning in a collective notion of 'women's lives' (Ensler, 2016; Seay, 2018; Todd et al, 2004).

Profound relationships recognised within Māori theorising 'embrace our living and dead, life and death, history and development, relationship male and female, individual and group… power relations of the purely Māori metaphysical base and Māori societal relationships.' (Nepe, 1991, as cited in Pihama 2001, p. 79).

Remain of significance to identity, identify selfhood, and spiritual agency and this land. The significance of identity formed in 'learning with' and from her culture, learning of this place, within the universe, places mana as of enduring significance (Belenky, et al., 1986; O'Donoghue, 1997). These bridge the mapping in the chapter of spirituality, enlivened through mana, an ecological approach, culture, and identity knowledges. Therefore, literacy and the recognition of our identity and that of the world though language is explored as follows.

4.6 Working language

Importantly words emerge out of my understanding of my place in the world, and sustain that understanding, at times as a separated being. If I fall from language which describes such beauty of how "the wisdom of mountains know that they anchor the forest, fungi, fern, that sustains the animals", describes Cornwall's artist and poet Hannah Willow[79], then an examination is necessary into the kinds of language to connect the mapping tool, mana, in acknowledging the unseen world, the Otherworld, human world, work worlds. For words moor us as literate responsible people. To examine mana in socially just social work requires clarifying an examination of social work as an orthodox construct, its ideals focused Human Rights narratives regarding discrimination (2009), one's

[78]See (Jackson cited by D. Ngarewi Packer, New Zealand Herald 8/02/22, p.4) for more on consciousness of authenticity enables congruency with Mana Tāngata Whenua, Mana Whenua, Mana Atua, authenticity as ground from which 'the rightness … from people accepting their obligations to another'.

[79] Refer https://www.hannahwillow.com/about-me

individual and cultural rights, the emphasis on self-determination. These assert paradoxical spaces within the profession's focus meeting these as basis needs. Through the language of mana applied to an isolated, isolating sense of self opportunity for growth in consciousness of the connectivity; through opportunity to experience being in my body which carries the genetic blocks of my ancestry, and within this opportunity to build trust and mutual respect for the total ancestral legacy of another. Mana allows for my extended consciousness beyond orthodox criteria, to acknowledge for me the harm perpetrated through my life and lineage, and for my consideration of the role of forgiveness. As one piece of justice, the inherent mana of all life and its balance is crucial to recognising social justice in social work (Hyslop, 2018; Larsen, 2022). I would add these remain central in the necessary language of stories that bind and protect as in the sacred sovereignty[80] by which the Te Tiriti o Waitangi (1840) continues to speak in our lives (Orange, 1989). This sequencing enables a breadth and depth of material which leads to the next chapter, methodology.

4.2. Mana, enabling our enchantment and mooring

In introducing mana, this is more fully described as the divine power, spiritual life force, energy, authority, or healing power that permeates the universe (Pere,1991). As part of and within the universe, I draw on recognition of mana as enabling humans to be described as existing through relationships of mana with all other life forms. Recognition of literacy as that of mana, therefore, are a necessity in order to be able to learn of my human interdependence with other life forms. So, through all our sense of disconnect and disenchantment, we remain inherently connected in relationships and belong at a subatomic level (Eslick, 2022).

Mana as a treasured literacy represents 'learning with' Māori for treasured beliefs are identified in Article 4 in Te Tiriti. Mana emerges within the intention to value these relationships, and the capacities to learn from and with human and non-human. The use of the term 'mana' is a local term, so mana

[80] Refer www.waikato.ac.nz 4/9/2022, for Te Tiriti (1840), (Māori version), sovereignty has no direct translation in Māori, hence the term, kawangatanga, a covenant with Atua, whereby iwi ruler held power over their own lands and people, was used. There was no central ruler over the country. Te kawangatanga katoa offered the British Queen a central governorship within which kawangatanga would flourish, so too would people.

communicates the intention not to colonise human and non-human by control, rather to work within the local language and identifiers of local people. I am 'in and of the fabric of undoing' (Strand, 2022, p. 60). I walk willing to learn from the resonance of mana in the necessity of finding my orientation within this land for recognition of mana is as a gift; its resonance enchants life. Mana enlivens awareness and appreciation of the gifts of connected human life (see Appendix 12. p. 342).

A concise model reducing the expansion of Appendices 12, Te Aorangi (Pere,1991) follows. To simplify, Figure 4.1 is a visual aid and literacy conveying the circular context in which mana is sustained, exists, interacts through mana, mauri, wairua in human life, and exists beyond the frame of human thought.

Te Aorangi (the universe) [81]

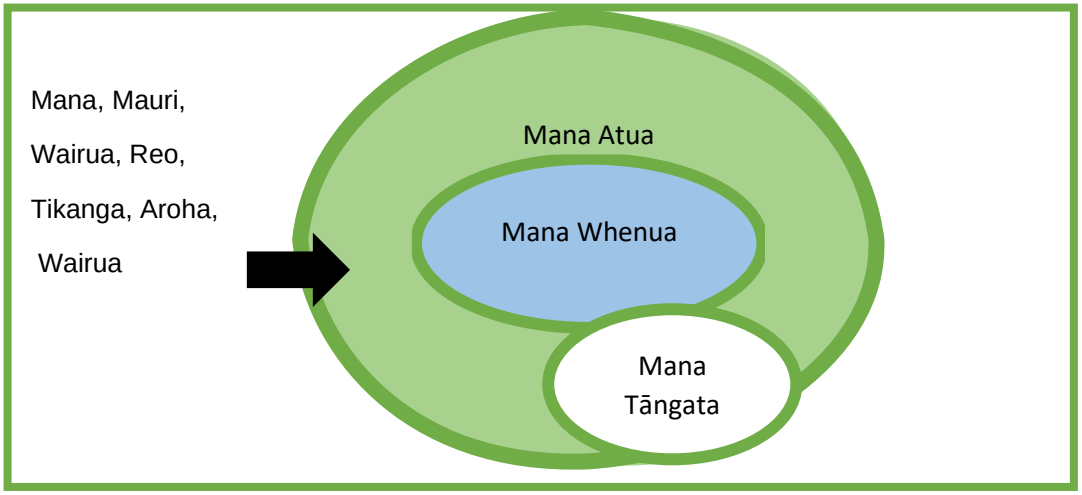

Figure: 4.1. adapted Dr. Rangimarie Turuki (Rose) Pere (1991). Te Aorangi (the universe). Māori educational framework or model

Pere, (1991) model illustrates the complexity of mana as it aligns to energies within Te Ao Māori, the world of Māori. Te Aorangi offered schema, and literacy to acknowledge the energy forms or synergies within the world of Māori,

[81]. See Pere (1991, p 14). Succinctly Mana is a acknowledgment beyond a literal translation from the Māori language and is recognised in multiple forms as it arises through mana atua, divine right from AIO Mātua (or spiritual parents). Mana is the psychic influence, control, energy, prestige, power, authority which every individual has in their absolute uniqueness. For Te Aorangi holds 3, meanings -1) The vault of Heaven,2) World in the sky, 3) Land of heaven. Aroha- compassionate love, Tikanga -, philosophy, Te Reo, Māori language, Mauri - life force, Wairua -literally as two streams (also spirit.

between multiple parts of self, which also extend to land culture, universe. To consider mana as acknowledgment of divine power, authority, spirit adds depth in ways by which we consciously theorise and listen and speak of and to spirituality(ies). Mana assists in attending to my/our tasks of becoming who we were born to be, our individuation in times of cultural change (Cambray, 2022a; Jung, 1960), to bring this into the enchantment in the world and social work. Through enchantment, I/we engage in the deeper challenge of individualization[82], as a self-formed restoring wholeness with the soul of the world. For I/we are in and of this fabric of remembering, and conscious.

Seeking to engage this model extends Mana Tangata - the human personal, Mana Whenua - the being/belonging we inhabit which returns to the ground under our feet, and Mana Atua - as infinite capacities for Māori and non-Māori. Infinite capacities and dimensions of manaaki are evident in how one considers and expresses kindness, compassion, acknowledgement of damage, acceptance of grievances done, restorative action or utu, forgiveness or reducing mana in withholding forgiveness. Manaaki interacts with ones wairuatanga (spirituality), tinana (the body), hinengaro (the mind), and whanaungatanga (the extended family and integrity and prestige of the individual), mauri, as the life principle within an individual, and whatumanawa, the expression of feelings. Mana examples a central mapping tool and literacy for spirituality in attending yet-to-be named aspects beyond orthodoxy, 'alternitives' (Black, 2010). Mana enables literacy to those seeking to acknowledge spirituality within social work engagements, for the aspects of mana hold multiple importance. Rather than reaching for social justice to be given, mana can enable me to find the seeds for justice beside me/us: amongst presence of myself with those around us. Again, the challenge is to feel for, or to gauge what this means within social work.

While Pere (1991) attested that everyone has mana atua (being recognised through their ancestry, tupuna), these are therefore guardians, 'gods', deities rich in guidance for them. There is an expression of absolute authenticity or tino rangatiratanga (Carter, 1998), along with appreciative assertion in living out that authentic identity as gifted by Atua, deity, ancestry. It is everyday

[82] Refer to Jung, 1960, cited in Blackie. (Oct 2022) In a 2nd half of human life, to grow in the person we were always meant to become, according to ancient moral traditions -to foster soul growth.

consciousness of and for mana which sustains and orientates my human identity 'to be true', 'to do what is right', for to align actions to the responsibilities in nourishing one's belonging here as guided by Kuia Putiputi O' Brien, Māori Women's Welfare League, Eastern Bay of Plenty District Nurse, through our earlier work years. The recognition of mana exerts a nourishment, enchantment, an interchange generated as both an appreciation and recognition in which we stand true and learn from each other. In elaborating on Pere's model (Figure 4.1.) the following section examines those various ways that mana is viewed, explored, and understood.

(i)Mana Tāngata and the enchantment in learning from mana.

Mana Tāngata, to feel for what Te Reo Māori language convey means is to personally 'learn from' mana, as Māori, as Tangata Te Tiriti. For me, across seventy years, this is to open to another, to 'learn with and from' which can extend to developing extraordinary recognition which is threefold. Initially, recognition which is personal; secondly, as human within a landscape as the ground underfoot, and culturally; thirdly, is a recognition in an understanding with deities, the Otherworld or infinity. Mana informs the recognition of each human being as unique, gifted, as is all life forms. Acknowledgment of this kinship means losing human entitlement over life, turning from the thinking which enabled gross exploitation (Wall-Kimmerer, 2015). Therein, arises an enchantment exerted through learning 'from' and learning 'with' these kinships (Drury, 2011).

Mana contains the literacy of poetics for poetry rises when we need fresh words to recall the mystery of ourselves and reach across to the mystery of each other. The English, 'enchantment' marks recognition of the human capacities to sense the world as related, mysteriously connected (Cambray, 2022a). Enchantment is also enacted through human capacities to be powerfully influenced by another person, life form, or object, either by an appeal (for example, that each human has a destiny to discover), and a delight (as in discovery of one's gifts fulfils their belonging) (Merriam-Webster Thesaurus, 10/07/2022; Some, as cited in Blackie, 2018) .[83] Enchantment draws us to be conscious of spiritual identity and

[83]See both Tippet, OnBeing weekly 25th June 2022) and Edmonds, (2012). Enchantments in the language of poetry. 'Poetry rises when we need fresh words to recall the mystery of ourselves and reach across to the mystery of each other. I did not guess at the existential challenges, and how these …would make the question of what it means to be human inextricable from the question of who we will be to each other.

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its relationships, and importantly, to learn from these. Enchantment can also be experienced as ways which brings the ground of our lives under our feet (as mana whenua), or experience of qualities enlivened in forms of love, our arts, poetry experiences. Through the external world we acknowledge the richness of this grounding, so appreciate and acknowledge the mana of the first people here, of the land and within this landscape resides deities that interact with our lives, as do the bones and gender of our body and ancestry according to Doka (2006). Enchantment however emerges within Settler language, and we hunger for words which connect. Mana may offer this.

Within the specifics of the local human life lies wisdom for a larger and potential cohesion, a sum of potential magnified when working together (Brown, 2010). Royal (2002) offers a shimmering benevolent landscape wherein we see each other as creative partners in this enchantment. Together we rebuild when we reconnect not as a single hero/heroine's journey. Rather a post heroine story through taking an experience together (Frost, 2010). Here we earn the respect of history and transform this chaos into a beautiful cosmos (Eslick, 2022; Jenkinson, 2018).

Feeling for mana and/or enchantment guides the meaning within spiritual literacy enabling insight and momentary experiences into the thinking which grounded Te Tiriti (1840) in localised and equitable justice (Consedine, 2001, 2015). These moments offer alternitities beyond orthodoxy.

It is the recognition of mana which is described as the most significant currency of Pacific Rim people's lives (Ritchie, 2001), a belonging which acknowledges how one's spirituality has footing and informs potentially, behaviours of absolute integrity. Mana informed moments, practice and narratives speak back to the histories of colonisation which continue to devastate Aotearoa (ANZASW Ethics, 2019). Mana for my social work orientates that profound presence and care which connects people: 'What bought you into being and how does the gift from your belonging serve as your responsibility back into the world?' For mana as authoritative divine power emerges to speak with us, through us. Without mana, without enchantment in words, I/we had tended not to see beyond the crippling of orthodoxy[84] (Jenkinson, 2015). Mana Tāngata activates the

[84]See Burr, (2003) & Burkholder, (2016) regarding the struggle many people describe they cannot see and feel they have fallen from the stories of meaningful lives, from the capacities not just to tell stories, but to live in the stories they tell and to bring fullness to stories, and those envisioned in Te Tiriti (1840).

evolving pursuit of wellbeing through people locating and reinforming themselves within the context of their legacies and spirited intelligences invigorating the actualisation of Te Tiriti (1840) here (Huygen, 2007).

Our collective evolution is never linear, rather a circumambulator evolution of the individualised self through turns in relationship, moments of mana, of enchantment (Jung, 1928). Recognition of this place in a sphere, Mana Tāngata experienced as a 'charmed' way of belonging, takes us beyond orthodoxy, to a degree of delight. Delight itself enchants and engenders appreciative gratitude; delight shared by individuals who recognise mana; therefore, Mana Tāngata grows authentically enacted in the moral resilience of people here and of this land (whenua). In Gaelic language and sentence context, a term for enchantment, '*draíochtach'.* Gaelic for *e*steem is expressed across 22 terms (in Scottish Gaelic relating context as land, people, self: **'***mheas, onóir',* held in esteem, in honour.

(ii)Mana Tāngata and Mana Whenua

It is Mana Whenua as the second sphere (of Te Aorangi, Pere,1991) where in knowing and recognition is engendered for there are different kinds of reality, groundings, or landscape. I have been shown how the mana of the whenua, of land, can serve as a metaphor whereby we see ourselves as part of the shimmering benevolent landscape of Royal (2002). By Irish kind I see land in multiple forms, the underworld embodying fairy folk and/or shadows of myself, and underground where ancestral bones lie is as the Soul of the world itself (Zipes, 2000). For me to feel for what this means in my social work engagements is to acknowledge that significance of these recognitions, and the loss of many individuals from their human legacies, ancestry, and of the associated hopes.

For Tangata Whenua, mana whenua is not without psychic influence (Pere, 1991). The power and authority recognised within the person, also through mana whenua[85] stimulates engagements and make possible an ability in 'learning with and from' the land, acknowledging the stories held in the places in which we live. Learning with the bird and insect life, offer up a shimmering benevolent life and landscape which itself, responds to human life (Drury, 2011; Royal, 2002).

[85]See Burr, (2003) & Burkholder, (2016) regarding the struggle many people describe they cannot see and feel they have fallen from the stories of meaningful lives, from the capacities not just to tell stories, but to live in the stories they tell and to bring fullness to stories, and those envisioned in Te Tiriti (1840).

Through such exchanges we come through mana whenua to the touch of the infinite, as implicit as the ground underfoot. The structure of these exchanges also informs the nature of our psychic Otherworld, and our deities journeying with us, my sense of self (Jung, 1960). Just as mana informs how we sense our own human body, so mana whenua as mountain, forest, waterways, solitary raindrop all offer literacy enlarging a consciousness of an agentic landscape where archetype as image, character, motif speak (Blackie, 2022).[86]

Jungian philosopher (1960,1967) described an archetype as one carries great power. They unlock imagination, convey instructions which assist human journeys in complexities. Jung saw archetypes speak to the personal unconscious of a collective unconscious (psychic substrata); they bridge the personal and universal/infinite. In this archetypical space, theorists do not split subject and object rather understand that psyche and matter interact, so form the profound landscape[87] where 'as a society people are going to have to live in their *spiritual emotional stories* more deeply if we are to find a basis for a unified loving community' offered Dixon, (2002).

With Pere (1991) as with Jung's theorising (1960,1967)[88] we see new landscape where the psyche and matter are the same thing. In attending to mana whenua, the physicality of the world calls for our crucial listening and learning. This calls me back to my body, with and not separate from the wider biosphere of living bodies. It is in locating [*the body of being*] here, [*which informs our]* identity (Ensler, 2016, italics author's addition). Mana whenua guides spirit into the body of the

[86]See Blackie (20220 for Archetypes: Old Wise Man, Great Mother, Child, Witch, Hero, Trickster. Motifs include creation. Situations include Battle (good and evil), underworld, death and rebirth.

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[87]Refer to Dixon (2022) citing Platinga how enough of the old ways point to landscapes, whenua, a garden which the Hebrew describes as landscape of goodness or Shalom. Shalom marks human life, deities, creation all in joyful harmony. 'Shalom breaking' is damaging the way things ought to be, the fabric of life embodied in land and human agency. Mana and its agency occur 'if I forgive, I build shalom'; 'if I react, I break the fabric of life.

[88]Refer Jung, (1930) and his work, and with analysis responding to symbols and the collective unconscious-Significant to his insights were a clients dream of a beetle, a scarab like beetle at the clinic window and bringing this to her, so heightening the woman's awareness to help break the woman from her overly rationalistic world-view and connect her dream world to her waking life– a fundamental revelation in Jungian Psychology.

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agentic responsive world where the spiritual seeks material manifestation (Royal, 2012).[89]

(iii) Mana Atua

For some people, the term *'infinity'* marks the language to the Otherworld, 'the Soul of the Earth' (Pere, 1991). Infinity as ''that in all, so too Mana Atua marks the symmetry between people, divinity and this landscape or place (Shirres, 2007). While Infinity and divinity embrace all, divinity is described as specifically accessed for Māori women (mana wahine) by two specific orientations: 1) by te ara uwha o Tahu (the heavenly female path of Tahu[90]); 2) through her relationship with her primal parent Papatūānuku (the Earth other, and creator of all life[91]). Together these signify the unique esteem and significance of the feminine, of mana Atua, female deities (Sharman, 2019; Te Ara Encyclopaedia, 2021).

Women certainly have particularly represented the relationship with the divine in many cultures (Barring, 2022) and as the channel directly with the Spirit worlds and Otherworld. This role being represented by the feminine archetype, 'She'. She[92] generously enables human life, aligning human wellbeing (Mana Tāngata) with the wellbeing of land, (Mana Whenua), and one's gods/deities; these form relationships which do not break. However, spirituality's relevance to current troubles and to social work is clear and current (Armstrong, 2014; Pere,1991). She, the archetype She, is active in social justice in social work which requires the courage and experience of women and older women to 'learn from' and speak of

[89] See Blackie, (2018). Spirituality as in a covenant; people's culture and commitment to social justice with the landscape of the Earth is in examples, initiated by the traditional form of a marriage; a King as guardian of his people's social structure is wedded to the land to acknowledging and protecting the sacredness of Earth the people's wellbeing.

[90]Hākui: Women of Kāi Tahu, Otago Museum, May 2016. The genealogies of an individual are the threads of ancestral lives.

[91] See teara/govt.nz (11/07/22). Whare Tāngata Whenua (house of people). Māori refer to women as Te Whare Tāngata Whenua (The House of Humanity), recognising the vital roles women play in providing life and nurturing future generations. Women are respected for their ability to create life, so they are treated with the same consideration as Papatūānuku, the creator of all life. Terms associated with Te Whare Tāngata Whenua are synonymous with the land. Whenua means both placenta and land, and the afterbirth was buried, binding people to their source of life, physically through women and spiritually to the land

[92]See Gonzales, (2012). For example, Archetypal Great Mother-She, gifts gravity, photosynthesis, blood flow in our bodies. Rarely through the past 200 years have humans responded in kind with a generous gratitude to the Earth.

what they ‘learnt with’ in relationships (Drury, 2011). That is, to speak out where inequity and cruelty is normalised, to acknowledge balance (Lamott, 2017),[93] further given the ethics underpinning social work here to seek learning with others as keys to Te Tiriti (1840) work today. For through her mana, She engenders the necessary courage in which I may move from my arrogance to understanding.

By reimagining myself/ourselves and considering those around us in mana enhancing possibilities so a whole person approach enlivens social work practice and add necessary reflective qualities to the research work (Belenky et al.,1986; Shorters, 2022). This reflective approach builds towards a “continuous act of becoming” individually and socially. Termed, becoming ambicultural is additional spiritual literacy emphasising the “process of learning and growing”, the capacity and willingness to be ‘expansive and inclusive’ (Chew, 2014, p. 2). This is approach encapsulates a power so profound in virtue, it’s fulfilment is that in which the universe shall become a cosmos (Ku cited by Chew, 2014)

Chen (2014) describes ambicultural, the state of ‘becoming’ involves learning, and growing in a willingness to be expansive towards what it is to generate responsible living in relation to each other. Rather than defining lines of separation Chen’s literacy adds to Blacks (2010) alternities or small ‘miracles’ where worlds, universes, lands, guardians, gods of this place in which we live open to us between the assertion of unchanging worlds of our orthodoxies. Opening to spirituality enables a literacy into the power through ambiculture, one which invites us into expansive landscapes of respect for one’s beliefs while maintaining an openness towards other perspectives. Exploration of spirit and how we may see and speak of ‘miracles’/alternitives and engage in these for an expanded ecology of identity, spirituality and soul is depicted in section 4.3.

4.3. An ecology of the soul

With literacies such as mana (Pere, 1991), ambiculture (Chen,2014) and alternitities (Black, 2010) I may engage consciously where spirituality assists people to engage in the issues which this generation faces. Previously (4.2), the

[93]Refer Hugman R. (2007) Spirited Practices-Preface The spirited courageous redress to the cruelty and inequity experienced by numerous young Māori in State care last century in the Matike Mai Aotearoa report (Waitoa, 2021) proposed constitutional transformation, in which emphasis on the significance of Mana Tāngata Whenua, Mana Whenua, Mana Atua, guide any management/ governance systems. To draw on courage and enchantment, are not always easy, yet are always possible (Gilbert, 2015) in working the matters in front of us, Te Tiriti (1840).

chapter examined the manner in which mana may be understood in this place, an approach which reinforms the way we recognise, speak and story spirituality, identity, and our responsibilities. Through enough care with literacy and language so spirituality and responsibilities is understood in the Celtic world as they are in Aotearoa, as rich with purpose, gifted within the ground or legacy which travels through us, in us (Heaney, 1996). These inform an ecology of spirit and that identified as Soul.

The language for processes informing human development and identity as one crafting human authenticity are varied, for the process by which people grow into their most authentic self as they journey to elderhood (Wilson, 2001; Jung, as cited in Blackie, 2022). An example as 'how do I be me, in a culture which despises [my] aging?' (Duffy, 2022, personal communication). Individuation, an opening out to relationships shaped by people, the Earth, its climatic changes, and understandings of this too known as 'Soul'[94] involves accepting a mystery. For we enter the unknown where the recognition of and literacy for mooring places for the spiritual nature intwined through human life, are required more than ever. To know spirituality, recognise a synergy with another's spirit, can align to soul and soul growth, which for some colleagues means to achieve one's potential (Jung, 1960), the self-realisation of being also 'the whole'.

Such an understanding as of a 'soul' becomes bound with the idea of development as accessing a future life. This is a human belief that within some part of my identity, is in a continued existence after my physical death. Soul also indicates access to a transformative collective, to the ultimate animating principles which people utilise to think and feel out into these worlds yet are not bound or constrained by the body, rather do express Soulful ecology which pervades human life. The pervasion is informed also by an environmental awareness, as an action of a divine force, mana and prestige[95] (LaDuke, 2005; Williams, 2012).

[94]See C Hindle, https://www.learning-mind.com/what-is-a-soul/-retreived (18/11/2024). The soul is the "driver" in the body. It is the roohu or spirit or atma, the presence of which makes the physical body alive (The word "soul" in the Bible is a translation of the Hebrew word *ne'phesh* and the Greek word *psy·khe'.* The Hebrew word literally means "a creature that breathes," and the Greek word means "a living being." * The soul, then, is the entire creature, not something inside that survives the death of the body. Source-www.jw.org/en/bible teachings (31/07/2022).

[95]See Jenkinson, (2022) and further it is with the prestige of daemons, the gods, who guide the transmission of a holistic ecology in what is carefully written here (Gonzales, 2012) and learning these further enriches the coherent moorings of this generation. Ref also Chiu, Emblen, Van Hofwegen, Sawatzky,& Meyerhoff(2004)

Philosophers of Western esoterism thought do recognise human spirituality as both the human personal and cultural capacity (De Laszlo, 1959), therefore the human soul existed as a conduit of identity's core values. Soul then is both a unique individual spiritual possession, and part of something larger (personal-cultural-ecological-infinite), party to this Earth. As a spiritual largess, similarly, expressed by Aboriginal Nations people in how a country has soul; people describe the soul or spirit of trees and that the world itself possesses soul (Canfield et al., 2003. These were noted as we spoke to Jungian teacher Cambray, (2022) and visiting Aboriginal Elder Dr Fredrickson, (2012). To work with an ecology of soul, which is to recognise spirit, the spheres of Mana Tāngata, Mana Whenua, Mana Atua, here in Aotearoa (Pere 1991). For our lives are understood as interwoven in land, deities, as soulful ecology as part of Soul.

To navigate this ecology, to recognise our individual soul's contribution in today's cultural social economic movements, requires curiosity and discovery. To continually expand is a vital process of engaging in mana, in definition, "affirmation, revision, and soul growth which also are the life process of a healthy society itself" (Warren, 1975, n. p.). There is a 'mutuality' occurring between words, worlds, and society, forming the 'matter' (as cited in ecological-sociological) of how we live.[96] Are isolated beings returning home?

Just as our literacy, my words moor me/us to meaning, so the necessary identification of oneself and understanding of our human and divine circumstances, and ecology remain dynamics shaping us. Human life is thereby recognised as being part of a metaphysical[97] ecology (Potiki et al.,1999). The Soul of this ecology can be experienced as a resonance, no less than the faithful relationship between mountain and wind, each are formed in the other's embrace. These draw together equally personal, gender and cultural notions of our identity 'learnt from' the places and relationships which we opened to and which we are part of. These engender values guiding human participation as a means to 'learn with' and 'from', aligned with uncovering Te Tiriti (1840) and the ecology indicated in its articles. When described as an ecology, these guide human openness, to

[96] See Griffiths, (2022), Review-Our vision for liberation, in Te Awa, pg 29For to be people *here* is about creating an ethics that is rooted in fighting for justice through an unapologetic commitment to justice, truth telling, dignity and freedom, no matter what part of the world you are in (italics addition).

[97]See Potiki et al., (1999) for Metaphysics as the branch of philosophy that studies the fundamental nature of reality, the first principles of being, identity and change, space and time, causality, etc.

seek how mana may be acknowledged as knowledge, language and practice in these circumstances.

I can have access to choice when I am conscious. Without language I am unconscious (Adams, 2012). Knowledge, which is made conscious, which is recognised enriches understanding of my/our society(ies). Courage to acknowledge mana calls to a Te Tiriti informed (Article 4), and an ecological practice because this recognition is a call to re-engage with one's gifts, to accept enchanting wholistic language for 'defining' human living here (Pere,1991; Royal, 2002). These understandings shape the character of our society, an understanding such as time. For to step out of capitalist and colonising notions for example, is to consider time other than by the notion of Gregorian calendar. Rather than time speeding through our fingers, and progress is measured as proceeding forward, time within the local Matariki (Peilades) open star cluster, orientates human life within local systems of time, seasons with their aligned social activities and cultural agrarian organisation, all recognised through the ecology of divine spirituality, as wairuatanga as guided by visiting Professor Rangi Matamua, (2020).

Understanding and conscious recognition of mana and myself brings myself/ourselves within an ecology as a rich and many layered world[98] (Blackie, 2018), rather than the orthodox concept of human life lived by following laws, ethics, religious rules which in effect diminish the diversity of spirituality as an ecological perspective. Recognition however through local people's stories of manaakitanga, learning with associated healing powers of plants and connecting with these and the land together, becomes particularly important as people age (Asprem, n.d; Blackie, 2022). Making crafts, balms, tinctures, and foods from the land also ties us to the Earth, to remember where we come from and belong. There remains "a link between human imagination and the imagination of the land

[98]Refer Jackson, (2011) & Kannan, (2010). This Matariki calendar process draws on the previous chapter (3) where the 'Alternity' gaze (Black, 2010) and the Bi-Polity paradigm (Ruwhiu, 2001 enable communication on human identity in a local context. It is here that I advocate that Royals' (2002) spirituality extends to a paradigm, a landscape of relationships stretched back to the first atom, and forward to the final place of star dust. Pere's (1991) links these spheres. Here local conversations of how one will recognise and respond knowing from acknowledging stars, seasons, authentic/true to living here in Aotearoa point to further extensive transformations both social, economic, political.

itself' [99] " (Blackie, 2022, p.153) just as this work reflects my spirituality in relationship to Te Tiriti (1840) where the land and her people are living identities.

To inhabit what the orthodox modern world terms 'the ecological mind' marks a threshold where one feels that no part of life lacks the faithful relationship with the ancestors who dreamed today into life (Gonzales, 2012). It is our relationships which do "that all-important work of weaving ourselves into being, and weaving ourselves into greater consciousness of the beautiful, animate world around us" (Blackie, 2022, p 153).

Our relationships are places of emerging cultural knowledge, a cultural dynamic animate ecosystem. Relationships offer guidance in how we find and recognise our mooring today, just as the storm wind from out at sea call us to turn and return to the shore in our boat. Human cultures also provide collective agreement of understandings and are now examined.

4.4. Culture as evolving

Just as spirituality is important to human relationship with pursuing meaning in life, so too is culture. Culture, when explored as a collective dynamic creates something greater than the parts (Jung, 1967). Cultural knowledge adds to a collective way of seeing, being and doing (Kritek, 2002; Pere,1991b). Culture as a collective serves also for its individuals as a check of their values/culture's values against new ideas, knowledge, and experience; the values being born from the necessity, joy and honour in coming together in those moments in time. Language gives us literacies in which to explore these as cultural beings, particularly the languages of Indigenous knowledge systems and their literacies.

New forms of cultural life emerge and can counter orthodoxy, in leading people to see what engenders our humanity, when recognised as held within a shimmering landscape (Royal, 2002). Cultural capacities need to include other ways to look at reality. Cultural identity can be seen renewed through that culture's engagement with social categorizations and the intersectionality of these: gender,

[99] Refer Blackie, (2022, p.164). The Cailleach, an old woman archetype, teaches us the importance of the language of the natural world, the other-than-humans who inhabit it because she is held in the wider flow of life, and fully enmeshed in it.

ethnicities, class. These create interdependent overlapping systems of discrimination or disadvantages which require cultural awareness for the collective's ability to care for those groupings who are vulnerable through differences. In the intersectionality, are also potential new spiritualities of identity narratives and new cultures (Akomolate et al., 2022). Within the intersections of any cultural norms, new life is emerging, waiting to be found in cracks which open human assumptions and material discarded from dominant cultural stories.[100]

(i) Paying attention to society's fringes and cracks

For example, recognizing human development in evolving cultural life and renewed meaning requires some attention to previously unrecognized ways, perhaps through language mispronunciations, or those inhabiting disabling bodies and minds? (Akomolate et al., 2022). Understood through mana as divine power in all life, so previously unvalued forms of life emerge to meet the world, and what they offer may generate new life. Life's role is to ensure Life itself.

In an example of a culturally sited African people[101] who greet their world as one offering constant gifts and playful surprises, rather than these people imposing a 'corrective' ordering on their world through words, they greet mispronunciation as one manner by which their world expresses new ways of life for itself (Akomolate et al., 2022 Sept). The cultural engagement of people, land, gods are understood as constantly exploring 'itself', thereby this collective possesses the recognition of spirituality which informs them by their openness to Life, to change.[102] Just as an openness to mana, the divine power, authority, within people and cultures conceiving of Te Tiriti of Waitangi (1840) offers a new form of life here. Through the languages utilized there, so voices could be present based on Māori iwi/hapū – as cultural guidance, as participants and contributors

[100] See Abrams, et al J.R. (2011) in relevance to the thesis in assisting women participants to speak of experiences rarely shared, and to enable their insights to be heard, and shared ('there was something in me that was woken', participant) Carole, 2012).

[101] Refer to podcast B. Akomolate, Sept 7th (in Akomolate & Strand, SAND, (2022).

[102]Strand, (2022) in Science and Non Duality (SAND) refers to ancient Western god Titan Kronos (in Greek mythology) who eats a stone-as this is indigestible, he vomits up a new Olympian pantheon of gods. In contemporary society many people find themselves unwell, positioned in layers of shared horrors (child poverty, homelessness, illnesses, worry) These are unpalatable. Does this indigestion around horror also bode the arrival of new gods?

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alongside Tāngata Te Tiriti[103] (people of Te Tiriti,1840) (Julian Wilcox with H Williams, Radio NZ,27th Aug 2022); Wilcox et al., (2002).

The beauty in our cultural languages guided by manaakitanga, offered connection, and the sight of an emerging life form. One new life form embodied in Aotearoa is a bicultural identification. Royal (2002) witnesses new forms of life in his depiction of a 'shimmering benevolent landscape'. Metaphorical perhaps but not disrespectful of new life. Bicultural understood as steps in 'conscious acts of becoming' ambicultural, a 'willingness to learn and grow' (Chew, 2014, p. 2) offers new alternities, possibilities, a woven process of developing trust formed as a hybrid of Te Tiriti partners while each sustains uniqueness. The interplay of mana and idealism carried in bicultural, (two cultural streams which at times find mutual meeting points, then diverge once more.) These bicultural moorings are examined.

(*ii) Bicultural moorings*

Bicultural has been a widely referenced term and informs aspirations of Te Tiriti (1840) justice emerging while within limits of orthodox social work processes (Ruwhiu, 2001). The bicultural process offers a justice orientation specifically to social workers, and social work often occurs in the opportunities emerging within cracks and confines of an orthodox society. While 'bi' indicates 'between two asserted identities' here, the bicultural identification asserts the invocation of Te Tiriti (1840), the "responsible support for all in the partnership' which we all take on as people in Aotearoa" (Ruwhiu, 2001, p. 160). Responsible as in respect 'with', not authority 'over'. Bicultural in pure forms again affirms the care and thought required for expressing manaakitanga in practice; the kindness and compassion for all perspectives while retaining our beliefs and boundaries (Larsen et al., 2016). Language to speak between and into culture, matters here.

These remain Te Tiriti (1840) learnings which are enriched by bicultural theoretical knowledge, practice wisdom. These remain explorations for Māori and Tāngata Te Tiriti (1840) in opportunities to engage, and as an engagement not

[103] See (Ruwhiu,(2001, p159-160).Five points in realigning Treaty, Te Tiriti (1840) imbalance in social work- A) realigning helping services to meet needs of Māori by legitimising Māori conceptual theoretical and practical wisdom grounding social work action; B) overtly, that non-Māori participate fully as Treaty partners, to consider cultural appropriate ways the influence of their culture on cross cultural work. C) Te Tiriti (1840) is formed in a 'interrelated and verbally interactive world', where a key principle in healing is both spoken words and what words or deed may be silenced. D) Māori whanau hapū iwi are self-managing regarding decision making and the worker is to see into whanau potentiality re mana enhancing decisions. E) The study curriculum for social work is to be grounded in Te Tiriti (1840).

sated by one person's view but enlivened in openness to learn (Drury, 2011). An openness to learn draws on a respect for one's beliefs and the expansion of this for others' beliefs, both human and more than human of which we are part.

(iii) Respect

In cultural traditions, it is usual for respect to inform the mana, the language and practices of care for specific spiritual expressions accompanied by a set of restrictions. There are cultural groupings "social obligation and rules" (Ruwhiu, 2001, p. 164).

These practices may shift across time and social formations, yet also sustain traditions of healing principles, metaphysic- philosophical thinking which stabilize and remain of importance in the growth of cultures (Ruwhiu, 2001, p.165). Patterson's (1992) as cited in Ruwhiu (2011) described the value laden aspect of cultural spirituality specifically for Māori. For example, that embodied practice knowledge of wairuatanga[104]based on respect for mana in all. Traditions which recognize wairua, sustain checks and balance in language, philosophy, life force as in Te Aorangi (Pere, 1991).

In application of the knowledge and understanding of respect inclusive of mana, when understood as divine power, there is nothing which really dies but life passes into different states of being; as my Celtic assertion, my experience is that mana is within the care and thought guiding practice of respect of spiritual expression includes thought for new emerging life forms deities, formed from the care and struggles in that which had passed. Renewed insights are described by those engaging in activating Te Tiriti (1840), insights of emotional wisdom and personal responsibilities. These emerge through tasks taken on by Tāngata Whenua and Tāngata te Tiriti (Te Tiriti 1840). Respect also is necessary where trauma is held, individual experience their alienation from collectives, where 'loss of human voice' and presence has been and continues to be a result of systematic, prolonged, sustained attacks (Ignatiev, 2008). Attacks which have caused loss, fractured human access to understand complexity and threaten my awareness of responsibilities to another person, because that 'ecosystem' reflects me. Within

[104] Refer to Pere, (n d). Noun: spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri. To some, the wairua resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any part of the body. The wairua begins its existence when the eyes form in the foetus and is immortal. During life, the wairua may leave the body for brief periods during dreams. The wairua has the power to warn the individual of impending danger through visions and dreams. Also Te Aka Māori dictionary online, (retrieved 25/07/2022). Wairua: simply formed from, 'wai'-water of ra- 'ra' as the divine sun.

Aotearoa context, many descendants have lost the traditional languages of the signatories' cultural roots in which they had once practiced respect, and embodied wisdoms of care attested to in thought by those who formed Te Tiriti's (1840) framework (Canda, 1998; Stewart et al., 2006).

The revival and commitment of language of care and respect as carried for Māori in Reo Māori has stirred respect, and gratitude by which access to cultural knowledge carried therein (Wilson, 2008. Deepening respect too for the wisdom carried in epistemology, examining linguistic roots, bodies of knowledge, identities, ancestry, predictions, subverted secreted aspects, which become recognized and made conscious (Meyer, 2005; Ruwhiu et al., 2005). [105]These are all ways to recover cultural voice.[106] [107]

(iv)Being here – grounded presence and mana

That synergy stirred in being 'here' in these moments, informed by one's individualization, cultural authenticity and bicultural integrity is to care so to embody both a sensitivity to the ground underfoot, and the values, the tikanga or philosophy. To practice within thought to care even for what is perhaps not comprehended fully, equally informs our human abilities in 'learning with' others (Drury, 2011). Such care draws on sensitivity to personal - cultural impulses, awareness kindred to 'learning with' others. Sensitivity evident through the dynamics of shifting a 'isolated' human exceptionalism to understanding myself/ourselves as aligned, together, independent and authentic (Ruwhiu, 2001). Kinship deepens through my/our sensitivity to care, and with reciprocal obligations to the land and community these weave 'us' as a new life form. The weaving of

[105]See Potiki et al., (1999). In this manner the relationship of knowledge, identity, and place here are seen as vitally connected (Zapf, 2014); for "the mountains have no voice - but when the wind blows, they speak in tongues".

[106] See P Mataira, (2014, personal communication) The language available to many of us is shaped within the dominant literacy of dualities as competitive. The revivals of non-pluralistic readings, acknowledgement of complexity, nuances regarding the Identity, interpersonal and transpersonal self, is communicated through traditional local language. Through Reo Māori, self is nested as '**au**', then as 'us' within 'whan**au**,' and wider whanau groupings 'our' within 'hapū'; the responsibility is one's action of maintaining relationships or 'whakawhan**au**ngatanga'. The Reo enable literacy which bring us into relationships, that renders whole 'and balance people with fellow species.

[107] See Blackie, (2022, p.38) and Ruwhiu, (2001, p.162). As people find the cultural meaning and values in the stories which hold them, they heal (). Healing understood in the native traditions of England and Ireland where human capacity for uncertainty remains a natural condition of existence beyond orthodoxy. Uncertainty involves a 'love of ambiguity, and explicit comfort in 'not knowing', for there was the gateway to the Otherworld (Blackie, 2022, p38). Tools which reduce rational intellectualism, and expand perceptions, are those of the paradox, riddle, enigma, which generate bewilderment, humility to sit with obscurity, which in time can pierce the veil between this and the Otherworld (Ruwhiu).

fibers remains a foundational technology of Indigenous cultures. In Figure 4.2, the imagery expresses sensitivity to mana, to ensure the distinction and mutuality weave. Tāngata Whenua as guardians, and Tāngata Te Tiriti (1840) shape learning to attend to care for words and worlds.

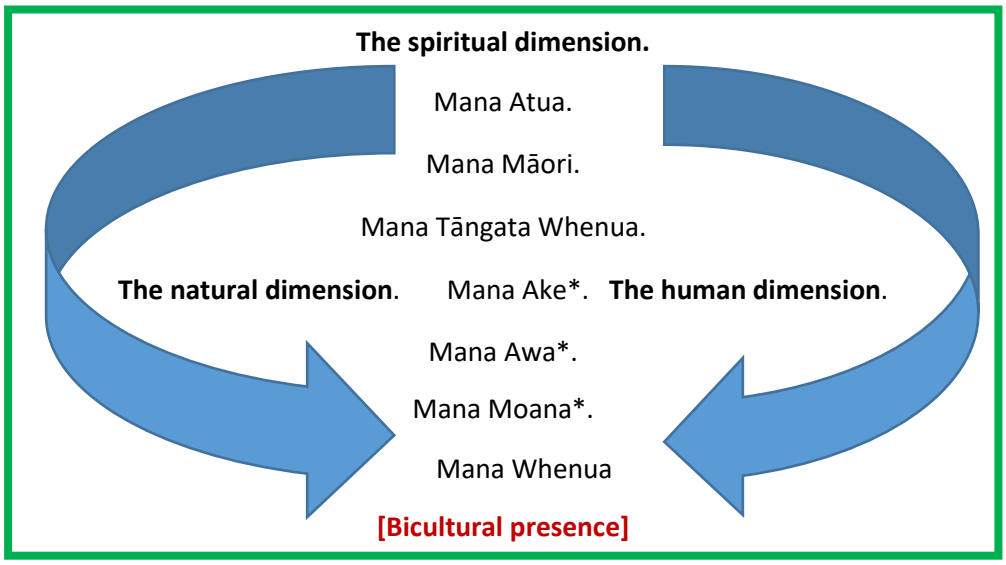

Figure: 4.2. A Māori world view informed by mana. [108] *(Ruwhiu, 2001, p. 161). Red – Author's addition*

Figure 4.2 is representation of the weave across various dimensions of reality. Here 'learning from' the role and function of mana informed a Māori world view. Mana which informs respectful relationships to the natural dimensions remains congruent with the multiple presences of spiritual meaning found there. Free from hyperbole, and to bring a grounded wholehearted engagement in our lives, bicultural people of bi polity, authentic and worth, remain a well-received cultural idea (Brown, 2010; Phillips, 2014). To become of this place, grounded, so 'grounded' theory builds on being present, attending with the world learning with the world (Brown, 2010; Drury, 2011). Through shared stories, I hear. Through my tears, I become softened and move o living out in that deepened state here.

(v) Grounded theory - exploring spiritual meaning

To reiterate, section four - Mana Tāngata in Pere (1991) imbues human life as meaningful, enchantable and provides the mapping through this chapter. The human sense of personal meaning drives grounded theory; grounded

[108] * See ANZASW Code of Ethics, (2019) for definitions: Mana Moana - utilised to describe people of the Pacific, orators, poets in advocating for environmental and social advocacy; Mana Awa - spiritual authority and prestige of the river, Mana Ake – descriptive, of a 'stronger tomorrow'. Importantly Tāngata Whenua Te Tiriti (1840) may source their meanings * for participation in this metaphorical weave.

meaning to gather from the context of recognising one's authentic experiences. Human presence holds worth, and engages our learning with and from experiences, so bringing recognition to 'the landscape' under one's feet. Human life becomes equally understood within metaphoric landscapes. These landscapes offer patterns and themes in grounded theory, from within which to generate data, to bear witness, to inhabit and activate responsibilities; to see where difficult perspectives may be named, recalled, remembered, considered. As human identity centres this grounded process, speaking then of spirituality with mana as literacy of this place, draws some balance/imbalance between an individual's role and their responsibilities (Pohatu, 2003), balance/imbalance of iwi, hapu and Settler cultural communities, and engenders awe (Keltner, 2023).

To belong, being grounded here within a literacy of spirituality in this land, with mana does support my difficult engagement of imbalance at times; my experiencing and understanding why there are the effect of which are shame, guilt. When a human is grounded, in a balanced state, people feel natural, authentic, and life is ordinary alongside others (Jones, 2012). For manaaki is sustaining presence in action, sustaining voice in action, in care in recognition that people are divinely empowered, balanced or imbalanced; therefore, human care for mana when with people of situations of difficulty requires great generosity of spirit. Generosity is present when people are learning from the process of listening, acknowledging, taking responsibility, correcting, guiding, and grounding their interchange with empathy (Elder, 2022; Riftin, 2009). Grounded theory offers validation for social workers to speak up in their social work body, this 'fit' or not with their experiences of practice, and as a profession.

When we are authentic and experienced as diverse yet cultural people, this insight highlights a crack, a space perhaps permitting new gods and new life forms to be present and recognised. These meanings make a personal and cultural life worthwhile (Lips-Wiersma et al., 2011). In a disenchanted world where spirituality has been described as both nebulous, or as a token recognition of culture. It is through the grounding of authentic, personal, and cultural orientation practice, that we moor our human spiritual experiences. These remain crucial in meanings which originate in local people, local cultures (Brown, 2010; Brown 2013; Check et al., 2012; Marsden, 2003). These orientations signal too, that enough of the old ways endure to offer signposts for today.

The understanding of culture includes how these are different cultural processes for Māori and non-Māori, and these are not necessarily simultaneously experienced (Phillips, 2014).[109] The practice of traditional ways (as in pōwhiri for Māori), inform the metaphoric mind of cultural respect: to care for a guest within the shelter offered of rangatiratanga, authenticity and integrity (Jackson, 2014). Hence pōwhiri can be described as a 'grounded theory' here, offering maintenance of spiritually sensitive practice and crucial to bicultural relationships, and socially just social work. This draws on a synergy in being here, that knowledge of Grounded theory. (This theory is used also to gather, offer analysis as to the weave created through the data gathered from participants).

(vii) Culture practices and grounded process

The pōwhiri process for Māori and visitors signals the centrality in acknowledging how 'history talks'. [110] This practice attests to the relational pattern for hapū, iwi Māori knowledge, allowing a safe encounter in which occurs a grounding with hosts for visitors here. The performance of cultural knowledge follows from an understanding of the roles and obligations. Roles and obligation of host, visitor, not only literal but again metaphorical. One belongs in the role of visitor or host within the pōwhiri moments, and equally through pōwhiri, obligations become changed to become woven braids with others there and grounded within aspects of guardianship for mana and encircling aspects, (see Figure 4.2) beyond the pōwhiri itself (Royal, 2002, 2012). [111]

[109]Refer to Cowley, (1993) developing a commonly an acknowledgment at the closing of first portion of the pōwhiri welcome is "Kua Tāngata Whenua koutou", "we are all one" can seem a metaphoric concept, the welcoming in and mediating definitions of Us, We, Ours. These convey both vividity, and equally in the face of increased complexities, inclusive understanding of what is meant for the leaps in developed consciousness termed Transpersonal Social work (A note to be crucially important to equally give context to the politics of how this statement 'we are all one' has served to be used against Māori also throughout history. 'He iwi Kotahi tatou' phrase used at the signing of Te Tiriti, Te Tiriti o Waitangi (1840) which has been used by the right political thinkers to suggest Māori are separatists in their approach and their rights to rangatiratanga.

[110] Refer to Durie (2007), and Seth, (2025) expanding counselling, and Powhiri as a cultural process and a complex system marked in thresholds: exploring speaker-responder), accepting an opening to the divine. Initially in the call to come together, there is a challenge, giftings, welcome speeches, and further sequenced actions.

[110] See O Donohue, (1997) expression, that to be here is to be blessed; To live blessed, is in turn to bless (Powhiri is a blessing in performed spirited expressions of identity, a culturally conscious social practice and an opportunity always for restorative storytelling).

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Recognition of cultural identity and navigating these remains at our crossroads of identity; how do I speak about myself, how to speak about others, how do I address a group whether I belong to it or not in a dignified manner, how do I acknowledge the structural burdens of a group without amplifying those above the dignity nor identity of the group? These remain the conversational foundations of our world (O'Tuama, 2022). Conversations inform action and words which sustain Tāngata Whenua, and Tāngata Te Tiriti (1840), are those embracing oneself in a world-of-many-worlds through mana.

4.5. Identity and authenticity

Identity and the formation of spiritual identity proposes a congruent process, one developing individuals' relationship to their authenticity, an absolute authenticity (or 'tino rangatiratanga' (Carter, 1998). Authenticity - self-determination is saliant to Te Tiriti (1840) Articles: a woman's authenticity expresses her freedom in moments of individualisation within complex cultures and social structures. Perhaps these are aptly pictured as a mosaic of relative enduring patterns of behaviours (Samuels, 2011). The behaviour being shaped by two capacities, initially, self-awareness, and second, in roles which support one's place in social-emotional-intellectual-spiritual networks and patterns.

Human life does involve developmental stages, periods of mysterious wrestling with what is unknown, for "you cannot break out of things you are unconscious of" advises senior Jungian theorist Dr Samuels, (2011). To wrestle with theories on culture and identity is to grow, to seek consciousness of care, to embody the mana or authority to enable 'learning with' life (Drury, 2011). This is to occupy space which challenges ignorance and to address entitlement in the very structures of society. [112]

The collective cultural recognition of authenticity remains varied. Mikaere (2003, 2004) identified her mana through a conscious wrestling with dissonance on authenticity. She recognises each women's abilities require her to compromise at times, particularly in the circumstances of her survival. The idea

[112]See Jackson cited by D. Ngarewi Packer, New Zealand Herald 8/02/22, p.4). Our consciousness of authenticity enables congruency with Mana Tāngata Whenua, Mana Whenua, Mana Atua, authenticity as ground from which 'the rightness … from people accepting their obligations to another'.

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of authenticity was problematic as it leaves some women feeling like they will never fully 'live up' to other's assumptions about what is authentic or not, spiritual, or not, (*fully Māori or not)* (Mikaere, 2003-italics, authors addition). Aotearoa scholar, Bell (1996), identifies authenticity as paramount to her tino rangatiratanga, her power; that her work continues to be to bring the ripest elemental language forward restoring herstory and identity (Spender, 1995; Te Awekotuku, 1992). Blacks (2020) work on 'alternitities' opens these prescriptions

Further, theorists identify mana and identity relationships as necessary to orientate women in a gruelling and daily negotiation of neoliberal forces such as ongoing colonisation, imperialism, and patriarchy (Awatere, 1984, in challenging male dominance over wahine Māori), in make active the social forms making of meaning in the collective of 'women's lives' (Ensler, 2016; Seay, 2018). To actively theorise with others, to check her experiences for meaning, check her actions against her authenticity, explore resistance and resilience inform key expressions of the spiritual spirited self, for the authentic self.[113] (Wade, 1997).

Spirituality, as informing human identity, remains in Indigenous theory as that which attends to the long view, beyond a physical world of reason. For "… 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 et al.,1999, p. 9). Such profound relationships recognised within Māori theorising 'embrace our living and dead, life and death, history and development, relationship male and female, individual and group… power relations of the purely Māori metaphysical base and Māori societal relationships' Nepe (1991) as cited in Pihama, (2001, p. 79) remain of significance to identity, informs one's initiation to identify selfhood, and spiritual agency with this land. The significance of identity learning with and from her culture, learning

[113]Refer Gilbert, (2015) exploring the authentic woman inhabits the quality of being true, real, so necessarily presents her authenticity differently in different contexts. In contextual spaces where spirit is recognised do affect her expression of self and spirit. [113]In ancient Greek, a descriptor applied to a heightened human happiness, 'endaimonia' which meant 'well daemoned' or cared for by divine spirit guides). This descriptor of Identity and the individual align to a second identity theory from western world theorists which recognises such well spirited self through the specificity of context. In diverse contexts the making of meaning aligned to her navigation of authenticity, an affirmation of her identity is actively created both through social discourses impacting on the individual, her well daemoned relationships, and her individual self-determination within this (see Archer, 2003; Burr, 2003)[113]. The context however where patriarchal discourses have systematically rewritten women's stories and shaped centralised social structures such as Westminster Law, Religion and State, which all act on women and Māori women severely (see also O'Connor, 2014; Groen, et al., 2012; Te Awekotuku, 1992). These contexts remain for her navigation as mana enabling.

of this place, within the universe, places mana as of enduring significance (Belenky et al., 1986; O'Donoghue, 1997).

These bridge the mapping in the chapter of spirituality, enlivened through mana, an ecological approach, culture, and co existing identity knowledge systems. Therefore, literacy and the recognition of our identity and that of the world through language is explored as follows.

4.6. Languages to bridge loneliness and Spirit

Literature on mana, alternitities, ambiculture, and imagery have provided language and mapping points in human experiences, experiential knowledge, intuitive 'knowing' in working with people, nature, culture, deities. Hawaiian academic Meyer (2012) depicts such 'knowing' through the faceted experiences of body, heart, spirit, (a holographic summary -see Table A). These facets are identified as a) Body- b) Mind- c) Spirit- yet collectively represent multiple experiences, knowledges and beliefs which inform identity.

Body	**Mind**	**Spirit**	**(Source)**
Mana'oi'o	Mana'olana	Aloha	Hawaiian
Techne	Episteme	Phronesis	Aristotle
Mohio	Matauranga	Maramatanga	Māori
Hearing	Thought	Meditation	Buddhist
Tinana	Hinengaro	Wairua	Māori
Knowing	Knowledge	Understanding	Manu Aluli Meyer
Voice	Thought	Silence	Rumi
Interpretation	Mythic Maturation	Gnostic Revival	Taupouri Tangaro

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Table A: *Holographic Summary of Indigenous/Quantum/Enduring Epistemology. Abridged, Meyer, 2012, p. 329 (This figure is a sample of the original)*

Through Table A, Meyer both names and represents the diverse making of knowledge from cultural alternities (Black, 2010), facets of mind, body, and spirit. The hologram being recognised as a substantive identity, see Table A (Meyer, p. 127) also offers one sample to assist in the recognition of language by which we engage to identify the self, cultural being, infinite being or Soul. As the ranges of cultural philosophical knowing, these are represented not as contesting dualities, rather represent the synergies of one facet to another. As a holographic representation, read as a dynamic approach, the hologram conveys capacities required in being present with another along with thoughtful care for responsibilities and obligations to belong here in Aotearoa (Colquhoun, 2004). The hologram reveals worlds-in-worlds.

Meyer's work offers us also a renewing of language scope of imagery. Such imagery is a renewal of an older way yet will be required for work by professionals in representing their recognition of mana when these practices are abstract, or not grounded within local people, place, stories. [114]Table 4.1 offers words as visual metaphors, unique yet orientations which invite the three facets of the hologram representation adding capacities to people fragmented spiritual or cultural knowledge. Spiritual identity forms through one's knowledge, knowing and experience. Each facet adds to the compilation (Table 4.1) through the interweave of one with another. In effect, the facets of Body Mind Spirit and Source promote insight of knowledge as limitlessly interdependent. Table 4.1 promotes 'unorthodox' rendering of words beyond constraint, either neoliberal, patriarchal, colonial; spiritual is represented holistically, meaningful, and embedded in local peoples' cultural practice orientations.[115] It is through their words and symbols (as instrumentalities) people codify their experiences, practice orientation, map territory of their spiritual experiences (Arrien, 1997).

[114]See Edwards, 2009). In a word play on how our familiar known knowledge becomes re-recognised, so adding insight is acknowledged and termed (k)new - 'knew'. This word denotes the insight to what is new, enduring, known, and renewing in the process of its rediscovery

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[115] See Meyer (2005 ,2006, 2010, 2012) developed form of Table 4.1 so represents each unique facet, itself as an entirety, equally in an interactive holism; the resonance in each of an embrace which enables the other. While the depiction here is expressed in linear format due to the circumstances of ink on paper, these exist as a limitless correlative and dynamic interdependency of identity. Meyer's work intends to enable practitioners to access complexity, to access whole thinking, and be purposefully about working with identity within cross disciplines awareness. To understand life's aspects which remains as close as how the milk joins tea in a cup; that enough of many of our old ways remain to further insight on speaking of spirituality topic (see also Fejo-King, 2013). Similarly, Cajete (1999) reference to Native science-and the significant natural laws of interdependence

The depiction in the hologram also bridges the unique personal to enable simultaneous access to personal within a cultural balance. These aid understandings around spiritual tasks, self-care and the cultural knowing enabled by being in this land (Calder, 2011; Nash et al., 2005; NicCraith, 2012; Spretnak, 1997). The effect for the thesis is one enriching language by which women social workers may name their relationships to the spiritual in their work and world. Thesis is about argument. This chapter is about literature, so link this back to the intent of the literature findings.

4.7. Enriched language, enchanting neo - liberalism and a profession

To be heard on one's terms, is to be heard in the world and is enabling of one's understanding, identity and relationship with reality. This essential and important experience is termed the Soul's code[116] (Hillman,1997b) and as a code carries messages which transform and renew (Brown, 2013; Walker in Tuhiwai - Smith, 1999). Authentic identity navigated as individualisation of culture, religion, gender, brings richness which informs personal and collective human moorings to spirituality here, Modernistic standardization in social services equally need be accountable to these ways and as important for human to humanise institutions and their work, so warned Kaumatua Merito Tawhara, Lecturer Social work Waiareki Technical Institute, and Tuwharetoa ki Kawerau, (2011).

The ideological and principled call is for social workers to practice with upmost respect particularly when they are with vulnerable people, those at the edges of their experiences, resources, and knowledge; Workers are asked to draw on the deepest integrity available when managing alongside others experiencing such trauma, and inequality (ANZASW, 2019; Kritek, 2002; Wilkinson et al., 2010). It is however the orthodoxy of professional practice, to divide the worker as objective; objective, to be abstract and outside of others and place (Herman, 2008). It is humanitarian and Indigenous theorists who however emphasize, that it is only with worker's qualities of authenticity, congruence, unconditional positive regard, and accurate empathy, that trust and respect (mana affirming presence) stir any possible engagement with and so recovery in victims

[116] Hillman's 1997 book, The Soul's Code: In Search of Character and Calling, outlines what he calls the "acorn theory" of the soul. This theory states that all people already hold the potential for the unique possibilities inside themselves, much as an acorn holds the pattern for an oak tree.

(Carl R. Rogers, from web.cortland.ed, 20/9/2022; Marsden, 2003). [117] These qualities require the subjective capacities of workers mind-body-spirit grounding them.

Language which may bridge knowledge, knowing, and experience (Table A), as for important navigation of mind-body-spirit needs mediate an orthodox world of professional standards, regulations, alliances and residue colonisation (Elkington et al 2020). To assist the decolonisation practices, the language of recent revised publication of ANZASW Code of Ethics (2019) is a code which emerges from human rights narratives This has modernistic and romantic origins, in response following World War 2, and yet has been recent enriched by the value-based language of kaupapa Māori. These understanding bring forward social workers as people, grounded in place/culture, the role of Wairuatanga to come forward in social work and underpin practice competencies.

Can social workers[118]engagement with mana as a literacy and language enable enriched relationships within which to work for Te Tiriti (1840) informed work given these Articles in form the social work ethics? Certainly, in emotive response, to recognise individual and collective belonging in a shimmering benevolent landscape stirs my profound desire to understand more through the wounded lineage which I/we come from? (Nash et al., 2005; Royal, 2002). Further, 'How can a *social worker* know who *they* are when *they* do not know where *they* come from?' (Salmond,1976, italics adapted). This research seeks to add orientation whereby mana can be explored as an invitation to enchantment from old traditions. That old knowledge made new (knew) enables people here to recognise spirit, and those synergies within the soul's code and its ecology. As a profession, each social worker congruence, positive regard and accurate

[117] I propose the radical belief that each social worker women's spirited identity in her social work is significant to the whole aspiration for social justice; that her spirituality enchants the mana residing in her workplace, offers protection to working with people reimagining life, mana and spirituality gathers us into its dreams around people, tasks and the land, and readies the worker for the ongoing political work in living out Te Tiriti of Waitangi (1840)

[118]Refer Nash et al., (2002, p.73, italics are researcher's addition. "Can professionals' function beyond their technical training and criticise structures of authority which paradoxically underpin their own professions discourse", while 'accountable to their spiritual identity, and becoming "firmly rooted in (one's) own time, place, circumstance,"). How in a profession, authentic individuals engage to deepen, and involve spirit/spirituality? The social worker's key relationship tools remain her words; words and meanings and these draw together two sources; meanings learnt from an outer life's purpose, and meanings learnt from inner purpose of one as spirit (also refer Drury, 2011; Shotter, 2022). These enable engaging in a vortex with another(s) and do not inhibit volatility shaping engagement for social work of necessity is clearly not 'a production line' endeavour, rather emerges from localised humanity, from agency, social workers circumstances which enable creative work. Refer to significant rethinking social work; critical practice model, Professor J Ife (1997)

empathy, offers ‘languages’ towards meaning for the work of aiding spiritual resources to personal social distress, enacting Te Tiriti (1840) partnerships[119] (Cheetam, 2015).

4.8. Summary

This fourth chapter examined literature focused on mana as enabling recognition of spirituality particularly in Aotearoa. As a metaphorical faceted insight, mana recognised enables the art in ‘learning with’ others (Drury, 2011). Through elevating mana, a literacy towards care rather than division for personal, for cultural knowledge, landscape, identity theories and knowing-knowledge systems, inspire language which brings us to learn with each other. The invitation of meaning resides in regards Te Tiriti of Waitangi (1840) and our work (Drury, 2011).

There is great power associated with naming the things which are precious and that orientate us; for to recognise how mana is articulated and framed through words is important in language and conflicts. Considering and naming spirituality here opens much which I as Tāngata Te Tiriti (1840) may seemingly have lost from myself. My people describe their vulnerability when without spiritual moorings (Huygen, 2007; Mataira, 1995). So, perhaps I as Celtic woman wrinkled, and walking, recognise that there is a tremendous potential in recognising this well, that initial recognition or hunger for learning with this place and peoples here (Jenkinson, 2018) orientates my capacity to come into that relationship invited through Te Tiriti o Waitangi (1840).

The following chapter, Methodology and Methods develops what it is to listen, hear, interpret and understand, as participant, and as the researcher, with local women social worker’s naming their spirituality, and experiences with those they work alongside, learn with, and from.

[119] As one sphere of Pere’s work (1991) on examination, it is also impossible to fail at one’s outer purpose of work while succeeding at an inner purpose; it is through the outer journey as one of work, this becomes perfectly engaged within the social workers’ inner deepening of identity. Refer Tolle, (1948,1997) for gradually the outer journey becomes subservient to an inner deepening purpose, a graceful softening and surrender occurs as in faithful relationships we see about us, for ‘no other world but this one…no meaning, but what we find here... (further expressed in Orr, American poet, n.d.).

Figure: 5.0. 'Huia - Courting the Soul'.

(Simmons-Hansen, 2020).

Acrylic Ink on canvas, Author's collection.

Huia, a sacred bird, inhabits remembered narratives which weave words and people with the Earth. Local human memories have words that include the recall of the Huia, a beautiful bird, revered, representative of mana. The Huia (Figure 5.0) was last sighted in the 1960's yet remains as an essence in the landscape, significant to place, belonging, and spiritual relationships.

It was my Grandmother Alice Carrick, a beloved matriarch who journeyed here by ship in 1929, who on arrival had her two daughters placed in State care, who nursed herself through TB of the bone secretly who cleaned wealthier people's homes in order to regain care of her children once more. Alice had described to her grandchildren to look at how 'everything holds an order and order is in everything' (1995). Our memories and sense still of Huia, remains one recognition of human knowing which draws on remembering the order of things; how human memory and stories sustains an enduring love for this bird. Human memory recognised as being part of the web of life of Earth itself, and how our memories carry stories of the Earth as agentic, dreaming its Soul and us, alive, and in a manner enriching of our cultural remembering (Faulkner, 2011), a courting of the soul.

Celtic knowledge draws on sacred role held by birds, such as Huia, to sustain this remembered ordering to enchant and so enact the ongoing courtship of people both in imaginings of the ground beneath their feet, how they belong, who they are, their wisdoms, and memories. The importance being to recognise, so know the 'ground under our feet', to engage words, images, symbols, practices, imaginings, memories. As humans fail to see what we cannot word, so attending to the mystery of birds such as Huia we nourish opportunity to explore the memory of universe and its order, the role of wairua and visions unlocking the world as 'interpenetrative experiences of awe', as a powerful 'polyphony of aliveness' (Strand, 2022, p135). Huia songs remain in this place, and as ground underfoot.

CHAPTER FIVE

Courting the Soul. Methodology and methods

5.1. Introduction. Methodologies that inform the research

Critical theory is utilised in this research drawing on aspects informed by Feminism, Kaupapa Māori, Indigenous Knowledge systems - Celtic methodology, Narrative – purakau and storytelling (Neeganagwedgin, 2013). These theoretical approaches (as focuses of human thought) are not separated from myth, emotion or marvel, but do offer insight into the human condition and it is through the application of Critical theories in this work, we seek to critique societies structural barriers (Oxhandler et al., 2017), to see oppression, and understand orthodoxy as noted in Chapter's Two and Three.

This thesis also argues that recognising and naming spirituality as implicit within mana informed exchanges in social work enables recognition, examination and deepened reasoning of meaning of oneself with one's people, the Earth, Nature, the world of emotion and intellect, Gods, and Otherworld(s). The Otherworld(s) (the *mundus imaginalis or* imaginal world) has been the source for people across time for insights, relationships, soul guides, beings, and sources for meaning when as humans we suffer loss.[120] Meanings inform ways of being and practices which orientate me in the interdependent nature of belonging here.

The main points from each theoretical approach as named previously, are examined as methodology. This thesis takes a decolonising position in centring the understanding applied in the research methods through a Celtic perspective, which carries raw intangible yearning for home, for connection as one of many tribal peoples. The grounding of a Celtic Irish world emerges as imaginative, for this is a courageous subversion of imposition over everyday life. This subversion necessarily enables myself the researcher, to sustain a Celtic consciousness as a weaver of words as research remains the struggle for

[120]See Jenkinson, (2015, pp.112-113). Recognition of and learning how to suffer (loss) is how 'you make meaning from what seems as random, chaotic, pointless', 'meaning comes from this kind of wrestling; you're living your way of life wrestles, the way life has of being itself: this is how meaning is made'.

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decolonisation (Whyte, 2015). Thus, Celtic is the lens through which methodology is viewed.

This research occurs in Aotearoa New Zealand. It is pertinent then to consider the framing for the decolonising struggle for Māori of Aotearoa New Zealand in research as fivefold:

1). An ‘awakening’ and ‘realisation’ of critical consciousness, reimagining the world’;

2). Reimagining the world and the agentic positioning of Māori as Māori in alternatives realities within that world.

3). The ways these ‘differing ideas’ and ‘social categories’ intersect, interact, come together;

4). Navigating ‘unstable movements’, and;

5). Recognising ‘structures shaped in the underlying code of imperialism’ (Smith, 2012, p.187).

These five steps in my/our decolonising struggles ‘frame’ the dimensions possible for this research and have made powerful contributions to and can work for Indigenous communities (Smith, 2012, p. 200). These dimensions and the power inherent therein, have invited an awakening to and recognition of heritages, spiritual treasures and faiths of many peoples here, the weave of life and ‘what it is to be here’. By engaging in the narratives of peoples for their world (as for example the Celtic world), we embody that literacy in which we are never alone here. Our languages emerge from relationships in the natural world. Our call to action becomes enabled in the necessary exploration of the conversational nature of realities. These draw on Smith’s (2012) points above, as in awakened critical consciousness. These frame realities which exist between human and equally non-human worlds.

Importantly, these conversational narratives inform “re writing and re righting our position in history”, to tell our own story. “For our words enable our world”, …“and restore a spirit, to bring back into existence a world fragmented and dying” (Smith, 2012, pp. 29-30). For example, ‘naming’ gives voice and form to experiences and understanding both of who we are and what is important to us,

our communities and work (DuPuis, 2018). To attend to these purposes requires attention to the significant struggle between 'the interests and knowing of the West and interest and knowing of the Other' (Smith, 1999, p. 2).

DuPuis, (2018) described decolonisation as a remembering process, a process requiring development of traditional culturally appropriate, Indigenous research paradigms. The recovered paradigms assist in 'centring our concerns and world views and then coming to understand theory and research from our own perspectives and for our own purposes' (Smith, 2012, p. 41).

Western research methods alone cannot fully employ the intricate coding and symbols when working with human and more than human communities. Rather, in calling for a broadening sense of intentionality, an appreciative care, courage, attention, vulnerability enriches the interchange between what we think of as 'us' and the 'Other world'.

The Celtic methodology employed in this research seeks to return us to the body of me/you/us, an experience of richer conversation of being in the world through bringing these women's words and experiences into the research (Whyte, 2015). This reclamation informs an ongoing process of enfranchisement through attention to what these research participants focused on which brings them to life and how that life itself, then speaks through the research as allies, even as the 'ground beneath our feet'. Through these Celtic processes, we personally and culturally inhabit and enable spaces for intelligences, ideas, social categories and tendencies to intersect that widen possibilities of suffrage, an enriched personhood and self determination to all in a manner which respect the weave of human life with the more than human, and the 'Other world' (Bridle, 2022, p. 268).

This chapter's focus therefore centred these concerns as methodologies, (Part A) which are then applied through the research methods (Part B), as follows:

Part A.

5.2. Feminism and theories.

5.3. Kaupapa Māori Theory.

5.4. Indigenous Knowledge Systems; Celtic methodology.

5.5. Narrative theory. Discussion – Celtic narrative.

5.6. A paradox. Insider/outsider and ways of knowing.

Part B.

5.7. Methods. The work for the weave to occur of women voices, literature review and autoethnography.

Given the focus of this research the explanation of each theory begins framed within a broad Feminist approach.

5.2. Feminism and Feminist Theories

Feminism and its theories continue to question existing structures and whether these are creating barriers for woman as do the matriarchal lineage of Celtic Claddagh [121] perspectives. Feminist theories extend feminism into theoretical or philosophical discourse in a manner which heighten the collective critical lens; one recognition is of forms of power and how these privilege an adult human male supremacy (Adams, 2012). Societal disempowerment of women is a focus of predominantly female theorists (Greer, 1999; hooks, 1984; Radner, 1993), including Celtic women. Their thinking develops a series of insights and actions which advances women's rights to and access of personal, cultural, and societal forms of empowerment. The advancements thereby negate disempowerment and enable decolonisation. In this thesis we seek how women's voice may engage her spiritual world[122] and support a community of practice.

Cram (2010) refers to an Appreciative regard informs relationship practices throughout the research interactions, for voice is enabled in relationships of trust and respect. Appreciative regard is respectful dynamics wherein a woman's theories and reflections can be spoken, challenged, tested and formed by her. Appreciative regard further calls on attending to, cocreating, holding space where the women participants remember, recall. This regard required thought in principles of courage, attention, imaginative vulnerability. These principles form and inform the threads of the Celtic methodology, as a woven cloth formed in

[121] See O'Dowd, (1993) Claddagh (in Irish meaning shore) is a distinct landscape and peoples at the mouth of the Corib River Galway, Ireland

116 See Smith, (2012) for in recognising women's spirituality, this thesis works through the guidance of Feminist theories which when applied to this research enable recognition of the context where women social workers seek to function. Then within a predominance of orthodoxy, particular women workers respond to opportunities to engage in the questions and concerns of their lives of 'what is spiritual'. Women can reveal the theories and meanings which lie behind her spirituality. For our research conversations reveal women who never or rarely discussed their spirituality, nor sought to explore with other women within a high trust environment, have engaged. Her experience of being heard with appreciative regard, offered a context whereby different ideas, events, and historical moments, intersect, interact, even come together.

moments when women heard their words and awakened to ‘that action *which* has to occur’ (Smith, 2012, p. 187).

Feminism will confirm that woman’s voice matters. Individually her speaking informs her experience to know she is real – that she can tell the stories of her life, of her professional work in her manner and her name if she desires to do so (Bakara, cited in Hartman,1992). Her speaking presumes hearing. By speaking we collectively acknowledge and animate the personhood of the listener, we manifest each other into persons. ‘We transform things into beings ‘(Bridle, 2022, p.173), a transformation consistent with the specific moral reasoning of women which elevates decision making to sustain relationships (Gilligan,1982: Spender,1980).

As a result, relatedness and relationship awareness embraces the recognition of ‘self’ within a web of interrelated points. Gilligan (1982) described how women utilise a distinctive ethical moral reasoning which develops through her ‘learning with’ an interrelatedness of both her arriving at, and the impact of her decisions on the kin and community around her. Her moral reasoning aligns to her recognition of life as not a singular personal state but rather as constantly ‘becoming together’ through relationship with an entirety. Cram (2010) indicated that creative consideration is where women (as human beings) possess all forms of human empowerment, where mana is respected and its recognition simultaneously touches both personal, cultural and infinite (Pere,1991). In my own experience, implicit to Kaupapa Māori, spiritual richness remains woven through and emerges alongside people and the philosophy(ies) of this land.

5.3. Kaupapa Māori Theory

Graham Smith (1995, p. 247) identifies Kaupapa Māori Theory as providing a forum from which Māori can strive to articulate their own identity, reality and experience, to find their own inner truth, their tino rangatiratanga in Te Ao Māori, the Māori world. ‘Kaupapa’ carries the meaning of Te Ao, the world where ‘all are together’. We are the embodiment of relationships.

Kaupapa Māori research and evaluation has been undertaken by Māori for Māori, and is informed by tikanga Māori, Māori ways of knowing and doing

things. These include the elevation of custom as in karakia and inoi[123], prayer, a time calendar guided by Matariki[124], Māori language in reo Māori in lament, rongo or healing. In terms of relationships Kaupapa Māori reaches beyond meaning, time and space, where capacities to learn with others are explored (in regard to this thesis). The reo offers Māori the sounds which hold resonance in relationship with this land and belonging as a grounding place.

In assessing and collecting materials (which benefit community) in this research, the Kaupapa Māori framework is sustained through valuing relationships. Relationship of trust, mutual respect, reciprocity and whanaungatanga[125]; then engage power and process wisdom which arise implicit to these relationships (Cram, 2010; Marsden, 2003; Smith, 1997) In the researcher's narrative, (autoethnography) the distinction, is not an abstraction on relationships and their potential (as in more usual in contemporary 'hard' sciences where research occurs from and in the 2-positioning offered: researcher and subject). My daily experience draws on the insights held in Kaupapa as one which is acknowledging and nourishing relationships which engender co creative processes.[126]

The capacity to 'learn with' is engendered, required and indeed necessary says Cram (2010) and Drury (2011) and so too, experiences of time and space become changed through an attention, an appreciative regard then shaping the engagement. Time itself falls out of a Georgian calendar system; the 3 days termed by Irish as 'Days out of Time', or Australian Nations 'Dream time', that timelessness where humans inhabit and imagine different ways of being benefiting the collective (as at All Souls, Halloween, Solstices). Celtic methodology expresses its symbolic understanding of time beyond time where relationships extend to liminal places. As an underground microbial web

[123] Refer to inoi, at website, https://www.reomaorimai.co.nz/blogs/news/karakia, for at Reo Māori Mai we differentiate between karakia and inoi. We use the term inoi to refer to prayer (often Christian) in te reo Māori, with karakia being used where the kupu (words) are referring to general concepts, atua Māori, te taiao and other non-religious content.

[124]Matamua, (2022) re Matariki known also as Pleiades star cluster which guides direction under 10 atua, gods, for seasons of activity, (crop planting, hunting, collecting foods, rest and storytelling.

[125]See Smith, (1997) for Whanaungatanga, is the process of establishing meaningful, reciprocal and whānau or family-like relationships through cultural respect, connectedness, and engagement. Manaakitanga describes sharing, hosting and being generous.

[126]See Strand (2022) names perhaps this as 'interstitial thinking', the connective tissue that thinks not through individuation nor binary rather is celebrating continuity and collaboration.

companioning a forested Kaupapa Māori, spirituality historically through women restored the balance between general cohesion and distinctions.

The work in Kaupapa Māori elevates the ability to 'learn with'. That openness to learn centralised the thesis researcher's intent to engage with mana, so to recognise enchantment as inherent local divinity and that as spirituality is a power recognised and worked with in the research itself. The principles of Kaupapa Māori (Smith, 1997) engender these collective accountable practices (here particular to this research), to check who and how each woman participant may themselves name, frame and claim responsibilities for her reality and legacies, and ensure these remain in that speaker's care (Tuhiwai Smith, 2012).[127] Kaupapa Māori localises spirituality.

The following Figure 5. 1, highlights various means to check being and doing within Kaupapa community and the research, the recognition of relationship principles in practice of respect, care, the making of meaning. These are to highlight the enactment of thoughtful care, of cultural sensitivity to learn with human and-more-than-human as a collective principle.These include and guide the need for sensitivity and feeling to care for Māori and participants in how questions were spoken, shared, developed, explored

Smith's (1997) principles which sustain wellbeing for hapū iwi Māori applied within social care work

Tino rangatiratanga *(self-determination) - are there words which you use for spirituality?*

Taonga tuku iho ***(the 'cultural aspiration' principles****), -in the research as "what do you hope for?"*

Te Ao Māori *('cultural preferred pedagogy' principle in face to face).*

Kia piki ake i ngā raruraru o te kāinga ***(the 'socio economic' mediation principle),*** *respect and care so co creating as our process.*

Whānau *(the extended family structure principle)-drawing forward whanau names and knowledge.*

Kaupapa ***(collective principle****)-women together, women spaces****.***

Figure: 5.1. **Honouring principles**. Author, Prof. Smith, G. (1997). *From The development of Kaupapa Māori; Theory and praxis*. *Unpublished PhD. thesis. Faculty of Education, University of Auckland,*

[127] See Whyte, (2015) for discussion on thought and human care in language presence, guidance to work within Kaupapa Māori has elevated and normalised mana in that acknowledgment of that transcendence beyond our physical world, how mana as eminent in the physical world in all its changing forms. This informs how we inhabit our moments, our vulnerability together for as we live so we disappear. Mana immanent gives emphasis to the physicality of human life and spirituality where vulnerability and aloneness affect us; that women as particular conduits of these spiritual powers, and authorities of the divine, are called to speak (see also Pere 1991; Pihama, 2001). That cultural preferred pedagogy is of presence face to face which is sought in the research conversations.

Kaupapa Māori is infused with wairuatanga, with mana as the personal, cultural, infinite divinity which permeates all, joining phenomena and people challenging orthodox constructs, acknowledging the intersection and interaction of faiths and their structure on local consciousness (Royal, 2002). This is the sacred bought into being by multiple gods, goddesses, and a divine creator (Pere,1991). This relational awareness, this joining, a life force, wairua, mana, soul in turn forms the soul of the world. Kaupapa remakes relationship, therefore, remakes us in return.

Figure 5.1 conveys principles for the development of Kaupapa Māori to enable the capacity of participant's spiritual knowledge in 'becoming more together'. Applying these principles *(Tino Rangatiratanga, are there words for your spirituality?*) enables a regard which stirs cultural aspirations (*Taonga tuku iho)* a critical consciousness emerging from courage, attention, imaginative vulnerability. The extended principles applied relate to this thesis work in Aotearoa where relationships of partnership develop within the guardianship of people and philosophy of this place.[128]

This thoughtful care of mana, manaaki is a form of generosity so extending how as the researcher's Celtic informed methodology serves one's 'letting ego self alone' so serves the focus on 'learning with' each other woman's voice and meanings (Drury, 2011). These face to face, collective principles bring the two research methodologies aligned, alive, expansive, and sustained through the research. Finding her life through her voice and self-determination remains applicable for social workers cultural skills as professionals who seek to be active in 'learning with' others and upskilling in meeting the spiritual needs of patients both Māori and non-Māori, family, spiritual leader, chaplains. The research experiences therefore in this manner contribute renewal to whanau, kin, community.

To speak and reflect on relationships through Kaupapa Māori theory involves the location of oneself in the body (personal and collective, as in whakawhaungatanga) and the body of this place. Courage, curiosity, and imaginative vulnerability are required in discovering 'Who am I here?' to bridge from silencing, the pain of being lost to one's spiritual world and so oneself, to

[128] See Heaney (1996) particularly for Irish insights on spiritual heritage, being understood as the ground which travels through them, under them.

discover presence and find grounding for the thesis in the local people and places. As the researcher, there has been a common sense of fragmentation from people's spiritual emotional knowledges, a fear of or an incompetency to work with spiritual needs of others, a lack of interprofessional education around spirituality such as in loss and death in Aotearoa, and/or lack of attention or ease with their own cultural spirituality (Baldacchino, 2015; Blackie, 2022; Egan et al., 2011). Kaupapa Māori theory challenges this, presses beyond what is normalised as orthodoxy: Kaupapa does so acknowledging how meaning is made through examining the living context of Māori history and its invitation to 'become more together'. Kaupapa Māori theory is therefore central and critical to this research, and it gives voice to Te Ao Māori principles, to mana, so sustaining the world of Tāngata Whenua (Māori people of the land) and Tāngata Te Tiriti o Waitangi (1840) (people of the Treaty).

5.4. Indigenous Knowledge Systems: Celtic Methodology

(i) The journey to engage a Celtic methodology

Through this thesis work I contemplated Celtic cultural stories, and narratives in the methodology. I grew up outside the particular Claddagh community in Aotearoa New Zealand; being beside my mother, it was clear that she could not speak kindly of 'Irish' (her term) ways of life. I knew of some effects of her early life on her and her sisters, traumas, State care, grinding poverty, land clearances, emotional and economic depressions. Similar patterning of disconnection silenced my father, yet their silence spoke. I remained patient in listening into my parents' world. To understand necessitated my critical consciousness, one awakened further when with Elders who would sit by the fireside, mending clothes and talking. Critical consciousness also required that I inhabited forms of imaginative vulnerability as a child in listening to Elder's narratives and reflections in understanding our place in the world. With these understandings, we understood 'who we are here'. Together we sought new forms of community (Obrist, as cited in Bridle, 2022).

Through listening and recognising the way ideas and social constructions interact and intersect, listening to knowledge in its various forms, these experiences shaped the methodology engaged with in this research. The intention

is to understand and orientate a Celtic knowing as a methodology to bring 'who we are here' into this practice.

The methodology as Indigenous (Celtic) connects the way in which I, the researcher engaged consciously, that by this presence I am enabled to hear story and the manner that may connect to one's spiritual heritage[129]. Through courageous attention, and imaginative explanation, these can serve contemporary communities and their social workers.[130]

Considering then the oral history/ herstories shared amongst Celtic Claddagh communities, I applied a reflective process linking my life (of 70 years) utilising Auto ethnography alongside insights with Irish mythologies which highlight wider tribal communities broadly known as 'the Celtic tribes' (Gantz, 1981). The stories shared of life beside my parents, grandparents, cousins, and the grounding from the revered Irish Catholic Church both darkened and offered language of an ecstatic life. As Gudynas, as cited in Bridle (2022) describes, reflective processes enrich seeing and being outside of Western philosophies. My reflections are influenced by Western critiques of capitalism over the last 30 years especially feminist thought and environmentalism within which our Celtic heritage and presence is rendered not an imagined past. The Celtic methodology contributes critical consciousness, elevates the necessity of humans as imaginative, vulnerable, rather than arrogant in engagement with the world, so offer "a [*lived]* synthesis of historical ideals with a progressive contemporary politics" (Gudynas, in Bridle (2022), p. 268).

The development of this Celtic Methodology utilised here has enabled the researcher in acknowledging beyond structures shaped by imperialism, an awakening from slumbers of orthodoxy, a reimaging of possibilities which attends equally to the 'ways in which different ideas, social categories and tendencies intersect' in Aotearoa, New Zealand (Smith, p.187). The Celtic methodology arise from traditional people's adaptive practices alongside another for the restoration of imbalance, injustice. Celtic restorative practices, termed *the 'Thing'* (Ireland, and

[129]See Blackie, 2022) regarding the Celtic imaginative skills in critical thinking, and consciousness are currently not well served in written impressions. Those written are formed by visitors observing the community as outsiders (hooks,1984); in texts such as Catholic World, (1886), and Ulster Journal of Archelogy, (1954).

[130] The Celtic imaginative skills in critical thinking, and consciousness are currently not well served in written impressions. Those written are formed by visitors observing the community as outsiders (hooks,1984); in texts such as Catholic World, (1886), and Ulster Journal of Archelogy, (1954).

Danmark) call our recognition that spirit work is not an irresponsible freedom from today's troubles but rather embedded practices to guide how disparate ideas, *may* come together as an agentic 'becoming together'. These relational appreciations are featured in The Celtic Cross (Figure 5.2), for example, is an acknowledgment of the specific, the recognition towards our bodies held in relationship within a local, specific place, local also in these relationships as part of our broader communities, human and nonhuman.

However, such understandings are conveyed in contemporary law here in Aotearoa, such as the accommodation of Crown law to Māori cosmologies as the life acknowledged for the Whanganui River,[131] discernible also in the Book of Kells (illuminated manuscript held now in Trinity College Dublin, late 8th century), a significant Christian monastic document, yet the Book's illuminators equally acknowledge Celtic god-deities[132] for its stylised narratives expressions honouring a balance of cosmologies, people, legal structures, faiths, even technologies (Bridle, 2022). Differing ideas can align to benefit communities.

Continuing the Celtic and Māori arts of storytelling in Aotearoa, these remain cultural treasures and provide an accepted evidence-based research method (Smith, 1997). Storying does affect reflective processes (see Autoethnography, p. 176). The art of Celtic-Claddagh storytelling with my grandparents enabled consolidation and construction of family/clan contextual knowledge. As an orally based engagement, story sharing served also those often silenced, women and Māori women (Lee-Morgan, 2019), the research participants.[133]

The Celtic methodology is sensitive to storying, to reimagining 'landscapes' of understanding where new forms of community emerge. That 'new

[131] See Mika, Jet al. (2021). Te Awa Tupua: peace, justice and sustainability through Indigenous tourism, *Journal of Sustainable Tourism*, *30*(2–3), 637–657. https://doi.org/10.1080/09669582.2021.1912056

[132]See Blackie, (2022) on Celtic cosmology as illusive, magic, rich in imaginary worlds, and affirming birth - mortality, genealogy, complex teachings as neither one approach is devoid of the other. Emphasis in this research methods are on continuing storytelling, a practice aligned to Celtic world, to local kaupapa Māori conveyance of lessons, knowing, knowledge, and healings. Storytelling responds to feminist consideration of the personal as political and the validity of centring other voices rather than unquestioned privileging of a dominant man-made story.

[133]See Edwards work (2011) extending my thoughts on her pursuit of information, wisdom, identity knowledge, authenticity, ancestry, and how she as one of a culture's people, is to belong. The challenge to the thesis is to best convey not only what will be said but what each participant thought about what they said, described, and did. Through the reflective process so making my own, the researcher's identity and orientation overt, so conveyed my Celtic recognition of feeling and knowing others (human and more-than-human), the 'becoming-together' embracing reality - fantasy with an acknowledgment of both. Engaging with these requires navigation of and abilities in creating k/new forms of community). It draws on words also as imageries.

‘landscape’ wherein new concepts are revealed, concepts of justice, equality, and the nonhuman ecology of which we are part (Bridle, 2022). For as stated, the imaginative Celtic mind sees the ‘landscape’ which travels in us through us states Heaney (1996) where story, place, and people, each act on, come together and shapes the other.

Aotearoa scholar Royal (2002) described ‘landscape’ as shimmering benevolence. By utilising this Celtic methodology diverse forms of storytelling in which participants belong, inform, shape, weave, renew our relationship with ‘landscape’, a ‘belonging scape’ to better understand place and contemporary events, occurs within ‘their historical and colonial contexts’ (Cavino, as cited in Lee Morgan, et al. 2019, p. 91).

To be alongside dominant heteronormative narratives, yet in a manner which can thicken less noticed or subjugated themes and highlight our potential to negotiate and to heal.[134] The following Figure (5.2) indicates A) women’s voice bought forward by supporting courage, attention, imaginative vulnerability in order that they are understood. (A) is aligned horizontally with (B). B) marks the role of Auto ethnography. (C) of Literature reviewed, and (D) that spirituality in this place, which is alive through her, the ground underfoot in her truth to the actual givens of her life (Heaney,1996). B and C inform the thoughtful care, manaakitanga applied in the Aotearoa locality where a woman can speak of her experiences. The opportunity to hear and take in her words and descriptive practices, assist her to recognise and know who she is. Figure 5.2 follows.

127. See Blackie, (2023) and O’Donohue, (2008) how the land remains and offers ground for multiple relationships. The manner of my literacy is a critical consciousness seeing multiple relationships beyond the Claddagh village of my grandfathers (now demolished); seeing and hearing how the old ways still live in the people. My parents, and grandparents remain mindful of the Otherworld, *Side,* where faery folk, the gods remain in waterways, springs, mounds, burrows, animals, insects, and particular trees. These folk are of magic. People learn to respect faery privacy, not to enter sacred spaces uninvited. For these knowledges are carried in communication of an awareness to notice disturbances in balance, draws strongly on the literacy of the metaphor to best convey this illusive real landscape. The Celtic mind understands literacy both in our spoken words as agentic and fuelling the art of dreaming forward as in Celtic blessings. The tradition of blessing may address any harm to people leaving and then on re-entering the home on their return. My parents and Elders teaching was that we bless ourselves before and after meals, and before sleeping; that whatever would torment or diminish us, it is the wholeness which we acknowledged in these blessings that will retore us. ‘To invoke a blessing is to call some of that wholeness upon a person’ (O’Donohue, 2008, p. 199). There is an agentic property also in metaphor, for its use both protects the illusive nature of faery folk, elves, the *tuathghinte,* while conveying respect as a blessing’s quality on our lives lived between these worlds.

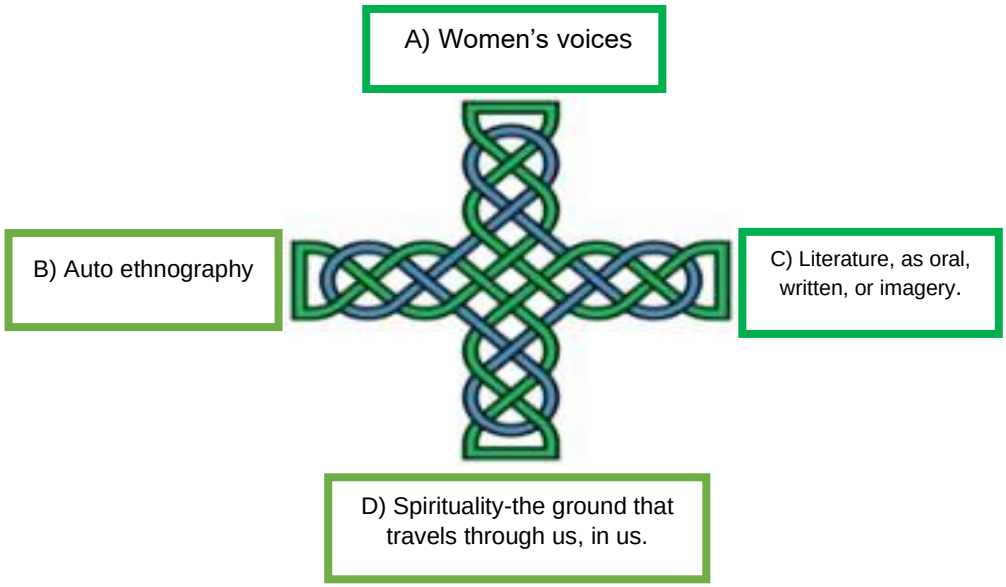

Figure: 5.2. ***Celtic Cross*** *(a Icovellavana) outlines the inter relatedness that informed the methodology employed in this research practice (Simmons-Hansen, 2022)*

The figure is still not framed in a box. Rather this methodology also symbolises relationships by woven threading leading into Nature, with no end point and outside of structures coded by imperialism. As a 'women crafted space' here is where ideas, concepts intersect and engage in renewing ways (Smith, 2012). These enable the necessary reimaging of the world and our place therein, to belong together, to encounter and build sustaining solid relationships within the research conversations and as outcomes.[135]

The importance of the ability to name our world with our associated theories and model within this world, is to remain safe. (Tuhiwai Smith, 2012). To speak is to craft and give light to stories which are overshadowed by dominance. Through necessary recovery of associated practices, of deepened listening,

128. see Figure: 5.2, (p. 138). Each A) B) C) D) as worlds are reached by reflection, thinking, action and words. In the Chapter One of the thesis, I placed the Celtic Cross as a reflective way of being. The figure has vertical and horizontal lines, or threads, and a weave which has no end just as Nature has no end. Through the horizontal lines, I convey that dimension of an Over world where the current Irish human population resides, and the vertical line indicating the 'Other world' where Tuatha De'Danann reside. Tuath D'e being a supernatural race, in Irish mythology (perhaps pre-Christian deities driven into an underworld? Both thread dimensions which point equally to the conscious and collective unconscious mind. The threads interact, so create and enable Celtic spirituality and the world view applied here as the researcher, my presence, within the research. Just as family members possessed abilities to sense items apparently lost from this world and call them forward to here (vertical thread [seeking] engaging with the object [horizontal thread]) so I recognise a Celtic literacy with words and worlds remain ever present. These literacies do inform me, the researcher. It is through the researchers' reflective processes such as 'Blessing breath' alignment with Autoethnography, to support my congruence in the narrative and conversational work. The reflective work is explored as the practice Celtic narrative and then Autoethnography.

hearing, repeating words to clarify express's recovery of human care.[136] For in everything the courtship *of spirit*, remains at risk (Weld et al., 2008). My understanding of Celtic narrative is an appreciative care for words. Amongst diverse tribes meaning is contextual, nuanced not monolithic, hence listening with care is applied to these methods to enable each woman's meaning.

Celtic narratives draw on a kinship within place, hence, to care. Care is to listen and acknowledge the kindness deep inside all things. 'It presides everywhere often in the places we least expect' (O'Donohue, 2008, p. 184). Just as sunlight colours diffuse and ignite a previous darkened mountain scape with 'warmth', 'benevolence', a kindness. Care remains in my grandmother's narrative practice for she would inhale a full breath around her grandchildren before they turned towards their day. That breath is taken to nourish and protect, continues the Celtic literacy as a 'blessing breath.'

Blessing breath is a Celtic literacy and significant for imagination. That literacy practice is often an oral practice, for a range of blessings are learnt by heart and handed from generation to the next to be applied with refined sense of occasion. It is customary for Celtic people to engage with such which are understood as both a politeness and as surety of dignity in the development of engagement (O'Donohue, 2008). Certainly, blessings as practices applied in every step of the research, for an act of kindness is to indicate that participants are seen, heard. An occasion becomes one of dignity and appreciative regard.[137] Therefore, the blessing breath as a literacy may reinform an appreciative regard for words, connect women, the work and return us to participants' relationships with landscape, its natural subjectivity, a land itself which seeks to be listened to and looked at.

Importantly, the Celtic narrative applied in this research regards interiority: landscapes being those of heart mind, spirit, and geography for where identity is never homogeneous, rather best imagined in some vulnerability as are Natures forms. Form becomes alive within contexts, in relationships of historical phrases,

129. See Brown et al., (2005). I draw on the respect of knowledge and practice of care as the way we recognise our authentic belonging to this place. People see you, and so does place itself, which responds to a people being at 'home' in relationships. For then I can tell you who I am, for I am real.

[137]Refer O'Donohue, (2008, p 196). The Irish greeting, Dia dhuit, "God to you", the response Dia's Muire Dhuit, "God and Mary to you" is offered to shore up against that 'continuous undertow of possibility'; these breaths 'usher us towards the grace we need').

reasons and rates which lie beyond this thesis writer's brief (Mills, 1995, as cited in DuPuis, 2018). It is through developing Figure 5.2 that I evidence the tradition of imagined possibilities, which an outsider may not access nor understand. 'There is meaning behind every action and understanding in the people observing the actions, which will be missed by others' (DuPuis, 2018, p. 93). The researcher's identity and experience exist and are accountable within this Celtic methodology and its methods, then the meanings, theories and practice lying within this may be safe (Tuhiwai Smith, 2012).[138]

Similarly, this work of research relationships developed not as monolithic, but rather within a spoken dynamic woven process. How, when a participant (a thread) engages voice, this draws attraction, more (threads), by which the research weave increases in size and volume, enlarging size as does a rolling snowball.[139] The weaving process approach is utilised in the invitation to the developing research, in the sharing of participants, the gathering of literature; this process is also experienced in how the world opens when people are passionate in working in the interface of purpose, social justice, and spiritual orientation (Markova, 2000).

To care with thought, to manaaki, to bless, and accept the unfolding weaving process involved my inhabiting an attentive vulnerability to the participants authority of knowing and naming their own terms to understand spirituality, their self-determination and authenticity. The content around such authenticity is the principle in which the negotiation of power imbalances through the research could and would occur (Bird, 2006). The Autoethnography - Celtic reflective process, supports this intention, stimulated through action, reflection, theorising.

(ii) Together, Celtic Reflective - Oral Narrative and Auto ethnography

As an awareness raising, reimagining tool of Celtic methodology, the art of stories [140] passed on, poems, mythologies, fairy tales sit beside Auto

[138]. Refer to teaching wananga as alive, an embodied being, I experience how I learn by the ways we take care of ancestral and spiritual knowledge. This study itself is processed within Te Whare Wānanga o Awanuiārangi (TWWoA), a landmark educational facility caring for Indigenous knowledge and how this enables societies to develop and advance. These guide the actions employed in my approach to the Ethics in practice research. These actions are explained further.

[139] See researcher, Pio (2008) for dynamics as snowballing process in study with Indian Asian women, Aotearoa.

[140]Refer Blackie, (2023, The Art of Enchantment May 13th Folk tales are classed as oral narratives, subgroups, poems, ballads, legend, mythology (carries the sacred), fables, fairy tales.

ethnography as reflective practices which enable the connection of the autographical and the personal to the cultural, spiritual, social, and political worlds and so enables shared narratives (Ellis, 2004). Speaking, listening, writing, and reflective practices enable awareness of the human fingerprint in the work. (Samuels, 1993). And attest to the interplay of authority, self-determination, cultural aspiration principles, courage and so much more (Smith, 1997).

Termed auto ethnographical, the application of attention to the reflective approach enables states of critical consciousness raising in the struggle for decolonisation and Indigenous Research paradigms. Here, these enable overt Narratives in 'bringing forward' words and concepts of 'structure', of 'movement or disturbance', ways differences 'intersect', 'reimaging the world', the 'position as Māori', of 'becoming together' in alternative reimagining's. When 'heightened', these then companion, tease, and enrich the spiritual and emotional knowledge and practices of participants which are shared (Smith, 2012, p. 187).

These words enable 'insight' of what I may otherwise fail to see, for when great significance is afforded focus, so thoughtful care, cultural and cross-cultural understandings/alternities have emerged (Black, 2010).

While cultural knowledge, words and names can be taken for another's purpose. (Tuhiwai Smith, 1999). Spiritual wisdom practice may be hidden in plain sight, carried in lived everyday processes (Gonzales, 2012). Auto ethnography as a reflective subjective experience deepens consciousness of how in everyday, researcher and participants receive diverse interconnections, sensations and ideas which can reveal storied heritages carried on unrecognised in the practices in human lives. Through intentional deliberation and reflections, these insights offer a synthesis beyond orthodox frameworks around our lives (Ivie, 2017).

Auto ethnography further deepens specific cultural identity, and connection within universal matters (McLiveen, 2008; Pere,1991). These enable the development of relationship practices from insights previously unnoticed in cross cultural research to enable rich sources of self-knowledge, of listening into other's knowledge, so enabling this research process (Black, 2010; Bridle, 2022). A 'remembering' of what had been fragmented, a reclamation of symbols, words and experiences being deepened, become recognisable (Tuhiwai Smith, 2012). Auto ethnography forms not only as the act of autobiography 'to do', but it extends the involvement for reflective writing on both the known, the discovered, and the

subjective reclaiming. Hence, auto ethnography is both the relational process and arriving at results, or product (Ellis et al., 2011).

As a reflective Celtic research method for what is minimised, unnamed, Auto ethnography offers qualitative discoveries. This supports personal meaning in the work alongside personal[141] and systemic analysis (Archer, 2003) as located in the Celtic methodology here. This combination of methodologies responds back to insight, cited in Hartman (1992), for women to say who they are, and that they are believed to be 'real.' [142]

To redress the subjugating violence of colonisation, so women speak into the structures which may seek control of them (Archer, 2003). This 'speaking back' into structures of imperialist codes which silenced her draw principles of self-discovery, authority, authenticity, and self-determination for each participants. As Auto ethnography is autography (or anthropological writing), the remembering of these principles enable recognition and responses to voice aiding the research exploration respectfully through process of navigating balance from imbalance[143]. In this sense, the autoethnography aligns to Narrative reclaimed. Just as the Celtic methodology is reclaimed as a 'bringing together', a 'becoming-together' rather than a 'problem solved.'[144]

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[141]See Ellis (2012). Most participants chose their names to go with their words into the written work**.** Personal names hold power. The art of naming and storying is what matters). These afford respect for the individual/cultural senses and can bring us into this landscape as alive and divine (Shirres, 2007). Spaces, recognised as marked by names and reflection enabled the development of meaning and self-awareness in the writer/researcher (see also Ellis, et al., 2011).

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[142] Refer Bird, (2000). The researcher's advocates for women's skills with language, to externalise content in narratives where fields of power remain overt in order for the participants to activate. enable healing, self and work within the research work). To remember, restore, requires listening to how participants wish to describe work itself either as a call to serve others, or as a cage over the soul (refer also Moore,1992, 1998; O'Donohue, 1997). To name fields of power which suppress the aliveness within work, women and land became possible (refer Roddick, 2001) particularly in hearing her voice, her tentative then surety about naming herself; her exploration of spirituality becomes increasingly available to her, and so understood. Her words would draw forward often from her past, so grounding her present and rewriting her stories on her terms**.**

[143]See hooks, (1984) regarding women, agency and language; given spirituality as understood is a highly personalised dynamic, as the researcher, I am also a participant. This insight brings the political dynamic of being both 'insider' / 'outsider' to the work and I shared my thoughts and experiences with each woman as we spoke together). As the researcher, I recorded and transcribed the text for all participants to consider. When corrected to participants satisfaction, the focus group transcripts were returned for the research for the sense making. the data, and to assist her re balance after sharing.

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[144]Refer Jenkinson, (Sept 2021, http://orphanwisdom.com) 'This relating does differ from 'if we imagine that the differences between us are problems to solve?

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5.5. Narrative theory, Celtic methodology

Celtic methodolgy's imaginative grounding draws on many traditions of narrative, and in this contemporary age companions Narrative theory and practices which "takes identity as its starting point" (Wilks, 2005, p. 1249). Where an ability to inhabit, access and examine one experiences, is to speak for one's experiences. The importance of Narrative is the ability for individuals to name one's world; the ability to name and know the spiritual within this world is powerful in the "small true moments that become your life" (Jenkinson, 2015, p. 108).

Narrative theorists seek to work with language so highlighting minimised, forgotten words, to rename, rephrase, to enabling k/new space previously dismissed (Edwards, 2011). Specific sounds and languages enable the opportunity for people to tell their story in their own way beyond dominant social discourses; to speak of belonging. In areas of work where women's voices are subdued, Narrative is a powerful tool to reimage herself.

Narrative literature supports the researcher to explore with women by emphasising specific concepts in their words particularly through application of contemporary Narrative's discourse theory (Epston, 1999) and assists decolonisation processes. If we fail to name, we fail to see (Jenkinson, 2015). For example, by selecting discourse themes shared through each participant's words, to pause, name and together explore these offers a highlighted use of those words, (termed 'thickening'). Significant words from the participant are identified as meaningful. These then are explored for the thesis through the associated review of literature and guided by the auto ethnographic process.

It is within Celtic and Narrative methodologies, that rather than an attempt to impose order over histories of disorder [145] admits Bird (2000) or set words which claim to speak for all women, this approach supports individuals' words and experiences where alternitities are seen and valid. Alternitities offer potential revealing the dynamics of spirituality, where new life may emerge (Black, 2010). The reframing can add 'thickening' as one powerful tool for

[145]Refer to Smith, G., (1997); White, (2007) for Narrative is deliberately developed as a consciousness of what it is to be human here, and insider belonging to the world not an outsider, and together). Being heard, "you turn fear into joy, you receive something that living; that goes inside you because it becomes your own" (also Yo-Yo Ma, 2018, podcast).

remaking identity stories shared by women outside of solely orthodox defined processes of linear time and competing claims on space. These processes reframe what was minimised, so propose a unique contribution (initially to women), then to the data and which informs the findings. For each participant who seeks to identify her words for her spirituality, it is the words for her experience which afford connections between her intelligent consciousness and her belonging within the natural world. Women's words form that which enable her to recognise herself and reflect on myriads of dominating discourses around seeking to speak for her (White, 2007).

As Celtic methodology draws on imaginative grounding so Narrative also seeks rich possibilities in reaching for (k)new language[146]. For example, while managing a researcher's rigour of engagement, I noted adjustment in participants' emphasis towards distinct aspects of questions, which can alter "substantially the direction of a study" (Fraser, 2005, p. 3).

Celtic methodology guides my own presence, as the researcher in the need for my openness here to critique diverse approaches taken, to navigate ethically, be open to any patterning and outcomes which are unanticipated. Together, these add opportunity to disengage in familiarity, to notice the unexpected and our tentative and courageous contributions to the work. This called me to notice my silencing, the impact of social political silencing imposed on family/whanau/clan/environment, the genocidal silencing endorsed in the broader community and society(for example, as occurred in Fife, Scotland in witch burnings between 1563 and 1763,[147] to historical and contemporary invasions of the Urewera, (the Tuhoe Raids).[148]The devastation aches in its resonance in generations which came before and will come after me.

To speak of what had been silenced is to recover how women's lives matter, how where she lives has heightened significance in terms of place. Through thickening what was dismissed, decentring sole appreciation for 'man', women's communities, non-human populations, and landscape are equally teachers to 'learn with' (Drury, 2011).

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[146] See Oliver, Mary. Owls and Other Fantasies 2006) (p.58"…Penguin Random House) to think again of dangerous and noble things. I want to be light and frolicsome. I want to be improbable beautiful and afraid of nothing, as though I had wings**."***). A*lso, regarding recovering memory as in K/ew, see S. Ewards, (2011).

[147] Refer to https://www.scotsman.com/heritage-and-retro/heritage/the-story-of-scotlands-last-witch-burning-2472020

[148] Refer to https://www.renews.co.nz/the-tuhoe-raids-an-explainer

‘We learn of ourselves in deserts, wild coasts, built up cityscapes, which all reveal something of us, our patterning and potential’ (Blackie, 2022, p. 75). ‘Learning with’ these however is more than just knowing ‘the ecology and physical features of the landscape, it is to know its folk lore, … stories made visible in the features of the land’ (Blackie, 2022, p. 76). How the world may not exist, but place does.

To speak is to bring forward names and their current stories. An local example is Cameron Road as the central road into Tauranga city, Aotearoa New Zealand, on which local people travel daily. The road is named after a British General Duncan Cameron,[149] whose assault on unarmed Māori people was responsible for killing and injuring men, women, and children in early 1864. Despite his shocking breach of battle ethics, Cameron’s name remains unchecked in the city which expands around it. Just as names carry forward meaning described Pohatu et al., (2007), the name of ‘Cameron,’ if left uncritiqued continues to name the world by the oppressor’s cruelty, normalise the land wars, and the ongoing colonisation processes which divide, and rule (Mikaere et al., 2018).

In terms of Narrative theory, within Celtic methodology, the thesis’s critical points orientate language and the focus points of each women’s experiences. Narrative has enabled insight into women’s positioning in their social work context redressing patriarchal assumptions normalised through orthodoxy. For example, women’s conversations reveal theories and worlds which lie within her words and inform her work and are less acknowledged as professional (but personal) than published academic articles are. However, are academic works easily accessed by women in ways of considering and sharing her practice? Perhaps these opportunities come through her work in conversations, in Narrative theories as practice offers however access to the gathering of sound, voice, and extend the imagining of who women can be to each other. Through each woman empowerment in examining spirituality in the living context of Māori history,

[149] Refer to Conflict focus/mediation, Augsberger, D.W. (1992) and consider local stories, Cameron and his troops had been defeated by local Māori skill, expertise and who technically won at Pukehinahina, Gate Pa. Tauranga. By breaching all agreed rules for conflict formed on notions of sovereignty, self-determination and Christian ideals negotiated earlier between the opposing sides, and also taking advantage of intertribal deceit, Cameron led a surprise attack on unarmed Māori. Māori had been recovering from the earlier battle. The battle had devastating consequence for local Māori land ownership, and a sense of the worth of Te Tiriti o Waitangi (1840).

through Te Tiriti o Waitangi (1840) as that covenant in this land (Durie, 1985, 1989), so she lives more fully. Narrative heightening her consciousness of lost words, her recovery of previously 'misted landscapes' of belonging stated Huygen (2007) and language enough for 'belonging together' while uplifting Māori needs (Durie 1995, 2001, 2007).

5.6. Paradox, Celtic methodology, Insider/outsider participation

The knowledge systems and theories of Celtic methodology, Feminist, Kaupapa Māori, Indigenous, and Narrative heighten that legacy which travel through these women, in these women (Hart, 2009; Hart et al., 1977). As the landscape in which we live, so cultural social political spiritual beliefs, ideas and structures interact, intersect, and develop form. Social political forces such as colonisation, diminish or affirm beliefs formed by culture, and can reinform us of belonging and whether a human being has entitlement to groupings, an 'insider'. Someone seen however as an outsider to a group, can be viewed as possessing less authority and so power within the group; insiders formed by what informed that group have authority and the power in recognition as part of belonging with others there (Joyce, 2012; Lips-Wiersma et al., 2011).

An enduring 'new' manner emerges when considering 'ideas and social categories which interact' and may come together as a solidarity and an ability to reimage the world, from imperialistic agenda's claims Tuhiwai Smith (2012). This is rather than oppose the entity, mana, divine power of the 'other'. A Celtic notion of solidarity draws on imaginative action, 'because *solidarity* in a practice of care for one another … in resisting the desire to *divide from,* plan, produce, and solve' for another. 'These *planning practices* arise from a corporate and technological thinking which binds us to oppositional world views and binary choices' such as 'us' and 'them'. 'Active *imaginative* practice care resists certitude and conclusions' (Bridle, 2022, p. 280).

Celtic methodology promotes care, where the researcher as a 'weaver of words' is 'listening with', 'mitigating', 'repairing', 'collaboration, consensus' (Bridle, 2022), 'learning with' engaging in encounters, not assumptions (Drury, 2012).

In my role as the researcher, I work within the Celtic sense of solidarity especially to share the experiences of navigating insider/outsider positioning through experience, literature reviewed and auto ethnography entries. To bring the political dynamic of being both 'insider' and 'outsider' to the work (hooks, 1984), yet sustaining vulnerability, openness to how learning happens when we are stretched. A 'waking up' occurs for 'when one person works, everyone works' (Napan, 2023, personal communication)[150] the co-creative 'learning together' practice is how we find ourselves anew.

(i) Invitational Potential

An Invitational Potential as a format for engagement "incorporates the thinking and applications of earlier generations' recognition of the 'domains' and 'understandings' beyond the realms of people" (Pohatu, 2003, p. 9). Where the world responds in extraordinary ways. Royal (2002) describes where all life is connected; an intricate interdependent web and one of beauty described local wahine practitioner Belbin, (2015) commenting on the work. Where we find ourselves gazing in raw wonder at the world and each other (when we have not been previously seen as real or worthy or of mana), then this is transformative. Through these moments there is more than the singularity, 'you', 'me', rather an 'us', together. Appendices 12, Te Aorangi gives emphasis to relatedness (Pere, 1991).

To turn to that invitation, through the Celtic methodology, (which is relational), I engaged within an enlivened human presence, a 'love of ambiguity as one 'gateway to the Otherworld' (Blackie, 2022, p. 38).[151] The Celtic imagination envisions extraordinary potential arising within and for each participant as Māori and non-Māori encountering another in that engagement (Barnes, 2013). Through applying raw imaginative audacity, the Invitation and its potential has furthered learning with participants belonging.

[150]Refer Napan's insights regarding spirituality in supervision, (2023) to these dynamics include relationships of care through supervision and Cultural Elders, to acknowledge 'care as a dynamic approach to encounter to perceiving sound, imagery, dreams, experiences, words, the process, and how the data is received and analysed. It is the business of 'waking us up' to the tremendous nature of our life in this world and universe (also refer Pere,1991).

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[151]See Pohatu, (2003) -Kaupapa Māori, as valid alongside rational intellectualism acknowledging and expanding perceptions such as the paradox, riddle, enigma, require humility to sit with obscurity to pierce the veil between this and the Otherworld. We recognize this piercing also as an opening between the worlds. It is difficult to challenge someone who is present in this manner in this threshold space. That enlivened or an enchanted presence brings socio political cultural spiritual factors to bear through each woman's body into the research.

The Celtic methodology, Kaupapa Māori, and Feminist and Indigenous theories elevate approaches of working and learning alongside others. That 'Potential' as a co-creative approach to sense making of our work here by enriching, problematising, add knowledge to the research process by drawing together inter-woven principles for this world[152] (Forsyth, 2006, 2017; Smith, 1997). For example, in listening to the Earth, we hear stories held there, stories of the cricket call in the scent of fallen wood, the stories of people of this place and their gods, and the deities and gods we bring with us, in us. These bring us to ground here in place, in our body and kinships (Blackie, 2018). Ensler argues that the grounding in body and the land is significant, particularly for women, whose feminist principles are expressed here:

> 'The more people get plugged back into their bodies, into each other, the more impossible it will be for us to be dominated and occupied. I think that's really the work right now, in our daily lives are we connecting in every single respect with ourselves and everything around us?' (Ensler, 2016, podcast).

Ensler's words highlight that invitation to deepen understanding towards women participants, her people, land, deities, her responsibilities and rights. These practices of solidarity support her deeply radical performance in exploration of voice, and her socio-political environment (Madison, 2010). Her personal knowledge of her embodiment[153] becomes political (Radner, 1993), like woven threads She knows it 'is bound fast by a thousand invisible cords that cannot be broken to everything else in the universe' (Bridle, 2022, as cited in Muir, p. 314).

[152] See O'Donohue, (2012) on the intention to search (research), is an activity which enacts on participants and acts also on the researcher. The intention to search required honest attitudes[152] refer (Black, 2010), capacities for richness and complexity, to thoughtfully care for unique ways in being human, to humanise this research (Brown, 2006). Remembering and reimagining involves access beyond academic stringency although this has enabled the research with information and inspiration, access to Celtic arts of imagination, song, symbol and prayer/reflection/blessing breath (O'Donohue,2012).

[153] Refer Yo-Yo Ma,https://t.co/FA1hD1T8R6 (2018, podcast); O'Dowd, (1993)The partially forgotten rhythm of words and sounds made by the soles of my grieving Irish Grandfather's dancing feet on kitchen lino, tapping reverberation, "telling stories, giving narrative, giving meaning to something coded." The world co-responds, and the correspondence of wisdom stirs Grandfathers ancestral medicine. This relates human authenticity, these methodologies, and the choice of methods. Key also is belonging inside one's world, and to be there on one's terms.

This concludes Part A, research methodology and the theoretical framework (Figure 5.2). Part B details the methods and their employment in this work, as the gathering of voices, as fibres, then threading and weaving.

5.7. Part B. Methods

The research questions sought to explore such symmetries which enable women's voices to be heard through their responses to these questions. These questions follow:

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? (see Appendix 5, p. 341)

The gathering of qualitative data is thematically analysed, interpreted and woven in a circle of understandings whilst synthesised with the literature and understood through '*Icovellavna,'* a Celtic knot. The findings offered women's contribution to these questions in their social work practice. The recommendations for further research unfold in the later chapters in this thesis.

Interpretive philosophy is associated with the social sciences with a focus on understanding and describing what spirituality meant and what the participants gave to the study. The participants constructed their own interpretations of the questions, and their reality (Engel & Shut, 2005). This aided in the construction of the findings (Brown, 2016; Charmaz, 2000).

The principles of feminist research based on feminist theory, was drawn upon, aimed at improving the daily lives of women, women social workers. Feminist theory is based on the premise that women can be oppressed, often marginalized, hence potentially disorientated from their spiritual knowledge (Eni et al., 2011; Epston, 1999; Estes,1995). Therefore, the relationship between the researcher and the women participants researched is based on collaboration, co-operation, care, and respect.

As feminist research recognises an open presence of the researcher, in the design of this thesis, I have introduced chapters through an imagery to locate my thinking for the work ahead (Estes, 1995, 2013). Through the mortal membrane of paint, pen, I engage with images which seek recognition from a collective liminal space, space where rational and other worlds come closer together that are included in this thesis: I am a spiritual being, enchanted by the world, and through locating sensitivity to experience, belief or faith, through image or words, I ponder about colleagues and communities, should their sensitivity to spirituality be supported and enabled further. At first these constructs of spirituality led to tools to enable the research.

The recognition of the spiritual and the act of setting oneself or a thing precious, treasured, as distinct from the usual matters of our life, asserts that act or thought which renders that as spiritual, draws from an imaginative transcendence as do my imageries. Rendering up as treasured for some higher purpose than immediate satisfactions require thoughtful care to immediate gratification. The recognition of sacrifice, of some self-fulfilling act, to communicate to a larger purpose, orientates us; in order to acknowledge the role of spirituality in human relationships there is a price one is willing to give to

achieve a goal requiring strength and care**.** The strengths of women enrich these explorations.

Threading is a literacy, one of Celtic women's ancient languages, for she weaves and seek those words for our singing mouth, for recovery of Earth Mother words for story and song (Hillyer, 2022). It is ethically congruent in the research design for a proposed discovery of meaning that the researcher be as overt as is possible within research. The Celtic methodology as weaver of cloth, enabled this intention.

This section details how I applied understanding of 'threaded warp and weft' of this research within a Celtic methodology. The research methods enable surprising elements of women's relationships with myself/ourselves, the Otherworld, and the natural world in the thesis. These guide in which to conduct the study with respect of the integrity of the relationships, people, concepts, and knowledge which are involved (Cleary, 2013; Smith 1997).

These methods are applied through three points: conversational interview/focus groups, literature reviewed, and Auto ethnography, which also provide a three-dimensional hologram, or a weave triangulated through one thread assessed within two other's methods of thread forming. The three dimensions adds rigour to the validation and verification of data which formed the thesis or 'final cloth' (Best et al., 2006).

While for long periods, women's particular personal opportunity of a *spirituality* from learning with each other rather than receiving solely within the hierarchy has been questioned (King,1999). Religion can be distinguished also by its organising capacities over people and communities, while spiritual beliefs may embolden distinct religious institutions over time; however, *spirituality* itself can be identified as marked by three aspects or weaves: forming personal meaning out of situations; coming to understand self and having an appreciation of the value of being connected to others including non-human life (Canda, 1998). Religious faith itself is how one lives out that specific religious tradition, and to a degree determines how one marks one's path within that of the world (Armstrong, 2011).

The naming of these different realities, the encounter through art as patterning can be understood as a manner that the world speaks with us, through us. Our narrative, stories, practices carry these forward through our relationships.

(i) Narratives and story telling

Each participant responded to the research invitation, posted in an advertisement in the national Aotearoa New Zealand Association of Social Workers (ANZASW) newsletter (see Appendix One). The participants who responded and met the research criteria[154] were invited to complete a pre-interview sheet (in which they could identify their understandings and key words). These guided the researcher's engagement planning (Appendix Five) and the interview process. While the pre-interview sheet conveyed the form of the conversational interview, it supported women to prepare for the conversation and could advise beforehand of any needs, (including if a pseudonym, or her name was to be included through the engagement and thesis). Then the individual research as a conversation engagement (prepped by the pre-interview questions) became led usually by themes which she had identified.

According to the process of academic research all participants received a full Information Sheet, Consent and Confidentiality sheets developed from templates from Te Whare Wānanga o Awanuiārangi (TWWoA), the Wānanga supporting the Doctorate. Appendix One is an invitation to social workers to the work. The Information Sheet is attached (see Appendix Two). The Consent and Confidentiality are also attached (Appendix Three). The ethical principles of TWWoA principles informing the research are enabling of Māori and Indigenous research. The ethics of respect, authority and care for others and their knowledge are within the proposal Information sheet. This project has been reviewed and approved by TWWoA Ethics Research Committee, ERCA # 12/012 MSH (see Appendix Four).

Fifteen women responded to the initial request, and ten of them met the role and locality criteria (the Bay of Plenty). Each woman received the Research Information sheet which outlined the research focus (See Appendix Three). The sheets detailed the interviewee's ownership of her material, protection of identification of her identity, explored the use of pseudonym, stated her ongoing consent and choice to withdraw from the research at any time by contacting the researcher of this intention. For the subsequent filmed initiative (filmed narratives), which arose from the initial interviewee's enthusiasm, women who

[154] Refer to women practising as social workers in the Bay of Plenty region, North Island, Aotearoa NZ. The title 'Social worker' was protected from 27 Feb 2021 after the research conversations. - see swrb.org.nz

were filmed received Research Information, and consent forms (as above). Following her interview, she had access to her personalised film and could disagree or agree to this being included in a collective film. All women will have access to the completed thesis.

Understanding thoughtful care, manaaki, how trust is significant for women and voice hence the researcher's awareness of words for early correspondence reflected and highlighted each woman's earlier written context supporting her wellbeing (Pre-Interview sheet). The interview conversations utilised her words, inclusive language and open-ended questions. These approaches were found to foster exploration, and comfort in pausing as in any conversation. The researcher was enabled by reflective journaling - to enable understanding in relationship to the women's responses and exploration, to support her balance, her space, to humanise by connection and to convey the testimony of participants, their joy, wounds, dreams. Appreciative care to her presence assisted in engaging in the significance of her words, and further exploration by the literature reviewed.[155]

(ii)The planning, the Pre-Interview Sheet, Appendix 5

The Pre-Interview sheet had been piloted with teaching social workers (Māori and non-Māori) and suggestions incorporated into the final sheet.[156]. Following each woman's completion of the Consent and Confidentiality forms, the narrative sharing was scheduled through July 2012 to August 2012. Time was scheduled for the researcher to transcribe the audio recorded interview and return

[155]. See Heaney, (1996) discussing oral traditions as a method in alignment, applied here with the strategy of inquiry about women and spirituality. The researcher's Celtic tradition has a strong heritage in oral traditions, and this has endured into contemporary times for oral traditions have roots deep as Celtic ceremony and endures as the ground within which flows through us. With this grounding, the conversations flowed. As within ceremony, women participants lead, connected detail, shared knowledge, and internalised information (refer Wilson, 2008). Each woman in this process of formal and informal conversations was able to shape or outline how she could and did explore the topic; the focus was to empower and acknowledge each participant's capacity. It is these methods which weave experience, reflection, action have created meaningful enduring knowledge since the beginning of time (refer Cultee, 2020).

[156]See Lips-Wiersma et al., Map of Meaning (2011) to further re the words for meaning. The Pre-Interview sheet for this research was shared out 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. 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 the 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.

each transcript to each woman within a seven-day period. This timetable for the return of her script was in regard to the sensitivity of the context of what was shared and her ability to recall and edit.

Each interview was scheduled in an agreed meeting place, a work site or hired room with consideration for privacy, and care for her comfort. Attention to her gaining trust within these moments, so inviting a reciprocal participation, conveyed by myself, in respect and regard to each participants. The conversations followed the themes of these two questions in particular.

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 their work environment?*

Each woman's conversation was recorded for ease of relationship, rather than a distraction from the researcher taking notes. The recording being agreed to, enabled participants to develop questions which lead to a conversation direction as they wished, (some did so and experienced energised insight and renewed passion. The participants' received their transcribed narrative word for word. On reviewing, they could edit these as they wished in their transcripts and return these to the researcher. The finalised transcribed edited narrative scripts were bound and gifted to each participant. Where conversations were unclear, the researcher sought to paraphrase what had been stated. The women were then invited to two focus groups, if they wished to attend and share further.

As can occur in dynamic processes, there remains space for the unexpected: women (and later their families) describing they became inspired through speaking together and sought to further creative contributions on the research focus. Further filmed narratives were proposed in an additional application to the Ethics committee, (approved) and the finalised film was saved, with the participant access on YouTube, and the researcher holding a copy. [157]

[157] See Munford et al., (2011) furthered the researcher who intended respectful care to enable the best interests of the participants, along with privacy, confidentiality and culture were explicitly included as far as was possible. Respect also included the availability of heating, seating and space between researcher and participant, availability of natural or artificial lighting, flowers and food, tactile materials such as fruit, beads, shells. In consideration for privacy, the invitation included detail of the physical and business context and the usual use of the room setting. This included the likelihood of additional people utilising the floor. The specific

(iii)The methods applied, researcher's reflections

One Celtic regard to time is as moments, moments enabling researcher and participant formulating and considering questions, in engagement and considering what is needed for care of each phase in the engagement. Just as the researcher is held in relationships, so I understand the participants are held in relationships which are seen, and unseen by me. Cindy Cultee (2020) proposes that awareness with which we 'cultivate an understanding and connection of the research questions to the current knowledge… is important to the preparation for preparing for Indigenous research' (p. 68).

The Celtic 'time as present moments' awareness guided respect for participants, their authenticity and that participants experiences remain of safety, comfort, grounded; to settle drop, open to a felt sense of support. These practices endured for women's narratives were formed, reviewed, clarified, and asserted by her (Smith, 2012).[158] For within the Celtic Cross (Figure 5.2) the vertical and horizontal lines remain dimensions of hearing her heritage, that of the world above and below – her conscious identity and unconscious collective identity, ways of her belonging-together here shaped by experience, ideas, social structures which interact and intersect with memory, imagination, dreams. The Figure 5.2 offers a principled reclamation of knowledge, specific and of the threads forming a grander weave in a time of false simplicity (Ripley, 2018).

The insight of appreciative philosophy assisted in the inquiry at the early points of meeting each other, how acknowledging care for culture and identity as principles for developing the relationship during the interview and in the following years in community.[159] Time as moments within each interview informed ways of

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**.** Note, the 'Women N Spirit Aotearoa' (You tube).

[158] See Seth, (2012) pivotal work in counselling which assisted the cultivation of time for quality reflective consideration between each participant engagement deepened my researcher's insight of the participant's own insight as did the requirement for the autoethnography dimension to guide and enlighten the interview conversations. These were equally essential to aid the analysis, and findings. The focus groups and the return of the transcribed narratives in bound copies, along with respectful care in the work writing up the thesis were ongoing expressions of respect, authenticity, and appreciative care to give back to participants and community.

[159] Refer to time during the first interview, the interviewee and I were specific and overt in together pausing, reflecting, and exploring mutually as to how things felt between us as women colleagues, and then within the research relationship and purpose. This added dimension of reflection drew the opportunity to share on spirituality and formed a context to the interview conversation. As the researcher, I would repeat women's terms to affirm and clarify that I had heard them. I would connect information to previous points which the participant

being present, I as researcher would lead inquiries, and equally many significant times when the interviewee could lead. Just as when the Celtic methodology subverts ordinary time as here the notion of moments and of breath enabled experiences of deepened presence, to hold to true ground. Participants' experience in the interview offered knowledge about mitigating across fields of power to reveal her/me/us anew when we come together (Meredith, 1998).

The developments of these 'fields' of ascribed or agentic power (Murphy, 2013, personal communication) as navigated in these moments of shared approaches enabled a companioning/inquiring, an Invitational participation, moments of Invitational Potential.

(iv)Focus Groups

My experience of listening with Elders visiting my home as a child, drew me to invite participants to the renewed power possible while being together; 'that highest task, to each stand guard over the solitude [or authentic wisdom] of the other' reflects Austrian poet and lyricist, Rilke. To share called for consideration of each woman for she had rarely spoken of spirituality to others.[160] These two questions were offered to the focus group participants as follows:

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?*

These broadly structured questions invited many responses (Mutch, 2013). Through the process the conversations remained humane, conversational with opportunity for co-creation rather than 'task and function'. The focus group

may have said and check my impressions with her. I would focus also on memories shared and to her naming places, significances, for the respect I hoped for was 'curiosity' in seeking understanding, not to begin by asking direct questions.

[160] Refer to Cram, (2010); Brown et al., (2005); Cleary, (2013); Cooperrider et al., (1987); Cooperrider et al., (2003). To care and appreciation as power with others. As occurs in care of ceremony and an assistance with how the process could occur, I invited an engagement through offering refreshment, then a circular welcome and introduction by each woman; within this process in getting to know each other, each woman spoke and interacting together each women took turns to speak and share. That included being appreciative of when to be quiet and offering question process (a sheet which lay on the shared table and to the side at her seated position). The approach's sought care for the individual and the dynamics between participants so to generate further information on meaning and spirituality.

met in October and November gathering at a modest city café in a quiet back room.[161]

(v)Filmed work

Since November 2013 to August 2018 up to seven of the 17 women participants continued to meet, talk, and value their connection. (Bishop et al., 2003) For above everything else, (*our)* word is an attempt to end isolation (Colquhoun, 2008). From this continued connection in 2014, filming of 'Women N Spirit' began led by two of the initial participants and five further women, the researcher and a local filmmaker and benefactor generated a website for participants to access support, and resource films (www.spirit-aotearoa.org). Further filmed and podcasts of conversations snowballed, when requested from a local midwife, nurse, psychologist, and grief worker (funeral celebrant), peace advocates, Quakers, animal advocate - vegetarian.

Working in Indigenous Research the broader relationships to wider included principles of self-determination; to 'cultural aspiration' principles, cultural preferred pedagogy' principle such as face to face storytelling, touching, sharing food, apply (Smith, 1997, Figure 5.1, p 132). I noted the 'socio economic' mediation principle and its significance for the women. For, how 'what' was shared, echoed that weave of their extended family structure principle and the 'collective philosophy' principle. These principles assumed their own directive through the nature of their discussions, and on a topic rarely if ever spoken of by the women. While there are institutional research requirements of importance, significant to me is my Celtic methodology, that I am responsive to and with those most impacted on, women participants directly.[162] This includes an openness to hear what may have been unspoken previously between people, their words, and their integrity (Mila-Schaaf, 2013; Pere, 2006), alongside renewed insights gained.[163]

[161]Refer to this grounding being neither overly private to possibly add to women's discomfort, or too open to customers conversations to disorientate, distract and bring potentially unwarranted public scrutiny. I transcribed the recorded collective session and returned the scripts within the week to the women participants. The focus group's transcript was again reviewed by each woman, confirmed or edited. The re-edited group transcript in a bound print copy was gifted to those of the group.

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[163]Refer O'Dowd (1993), as a Celtic woman and registered social worker, I am required to relate to relational competencies for threads from this research entwine to my work in a learning teaching environment and profession of ANZASW, (Code of Ethics (2019). The Code requires attention to the basis of human rights, self-determination, and acknowledgment of situational ethics through attention to unique cultural, spiritual, intellectual, kindred, and emotional worlds. As a Celtic woman in professional practice, my care for relationships in which

(vi). The Literature Search Process(es)

The literature search methods were comprehensive including data bases, thesis searches, networking with Elders and community, and listening to and reading of traditional practices, and heightening varied forms of knowledge, and of recognition.[164] Utilising Celtic methodology with its relational, Appreciative regard enabled the research to reach outside of orthodox.[165] The comprehension extended to considering women and their silencing; how women may speak on a rarely discussed topic, spirituality, and the relevance of this in their social work practices. The database search began through developing key terms that included subjugation, voice, women, social construct that impact on social work and spirituality.[166]

The librarians', and my colleagues at Te Wānanga o Aotearoa assisted in the literature search utilising in addition their national library databases, ProQuest, academic articles, and journals search and their access to Social Work /Humanities databases.[167]

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women live 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. for the 'grounding' as she knew this, remains critical to this research, and beyond. In practice, the academic references to these methodologies and methods and the care in interview focus groups and ethics include the researchers appreciation to the place, setting, the cultural manner of offering hospitality and communicating care, the distinct needs of women participants engaged with described their experience of inclusion, authenticity; these being some principles which sustain wellbeing while within work (ANZASW, 2019; Cram, 2010; Elkins, et al., 1998; Smith 1997).

[164] See Cram, (2010) work assisting myself as practitioner within an Indigenous University movement, I remain mindful of who has the power to name and define. It is important to name situational ethics beyond a Code into the research contextual practice. As the researcher, an appreciative inquiry in application of ethics is applying this insight to the context which humanises what we do together raising the questions, does this offer something to the research? I was curious to support recognition of new discoveries of meaning and value, of practices, networks of dreaming and designing (as in the unplanned podcasts), and peoples discovering they share a common correlation, or a cause and vision of what's possible, of destinies (also see Wheatley & Frieze, 2006).

[165] Refer to these rich publications, poets and writers who recognised the world (Abram's work, (1997) 'The spell of the sensuous', in Absolon work, (2011), '*Kaandossiwin: How we come to know;* to listen with Akomolate, & Strand, (2022, Sept 7th) on narratives on 'New gods at the end of the world-disabling ecologies, healing and a mythopoesis of worlds to come'. SAND.www.scienceandnonduality.com

[166] Some of the database resources utilised around women were provided through the *Family Violence Clearing House. Databases* for spirituality drew on traditional knowledge conferences, inclusive of 'International Indigenous Voices in Social Work', feminist analysis and narrative practices through Google Scholar using 'daily' search of key terms. The search fields: women, voice, subjugation/silencing, narrative theories, social constructionism, agency, politics, social work, regulation, spirituality, women voice, women and peace action, social justice, green religion-environment action.

[167] The search terms: social work; spirited social practice; wairua; wahine; work and spirituality; Indigenous and spirituality; Indigenous knowledge and spirituality; community development; auto ethnography; ethnographic practice; courageous conversations; listening deeply to social work practices where value is recognised in 'talk that sings' (Bird, 2006). Within these searches, key focus, or concept agency were investigated within the terms:

To enable understanding around the personal nature of spirituality in work settings where struggle and loss of meaning is common (Gibson, 2010), and how to understand women's words, required additional literature searches included the archives of New Zealand, universities (Ford, 2004), schools of Social Work, Sociology, Religious, Historical, and Psychology, Schools, and Wānanga particular for Indigenous Knowledge data bases.[168]

Care for cultural wisdom remained important. Articles such as web links, books, blogs, academic journals and conference papers were gathered from these searches, filed in folders according to themes (using the pre-interview sheets, auto ethnographic skills, narrative themes, spirituality and environment, Māori spirituality, women's spirituality, Te Tiriti -The Treaty of Waitangi (1840) referring to multiple sources inclusive of Yensen et al., (1989) women issues, social work, and teaching pedagogy. Care for cultural wisdom required engaging in my family, and our community's Gaelic speakers to assist in the meanings of key words and the cultural ethics of relationships; (in Gaelic the term *seasamh,* meaning to stand, to speak, and one stands mindful of relationships).[169]

The literature and search titles, the work in naming and claiming our spirituality being that we do not seek to undo but to 'hold our differences, differently' (O'Tuama, 2017, p. xvi).[170] This forms, our 'becoming together'.

women; spirituality; women and work; women agency identity and culture; agency and self-determination; voice, agency and identity; place and identity.

[168] Key words in the search were of, spirituality-religion; spirituality-religion and social work; pedagogy and spirituality; social justice; decolonisation social work; and workplace violence. As this work became known, social workers in the community offered me further writings to consider. These and manual searches of articles were used to generate finer details of search descriptors.

[169] See Postlethwaite, (2016) regarding that I stand is through the inclusion of faith in one's own reality and this as significant in the relationships found and formed in the literature search process, as many people were interested to assist. Partially through my active role as a woman from a Celtic family, wherein we are engaged with the difference of this world, in wrestling with how to behave and act when confronted with racism, sectarianism, violence and prejudice

[170] See writers regarding *Embodied literature -brief.* This form of faith in one's personal cultural reality is knowledge and a spiritual energy (O'Donohue, 1998). These form the literacy occurring between self, place, people, nonhuman life, time and space which may become changed by their appreciation, as in a blessing. The integration of literature of both personal experiences and written spoken collective bodies of stories have shaped as the weave of applying methods, a series of patterns. Like voice and enacting the Celtic dance upon the earth, inhabiting presence is a knowledge form (Pohatu et al., December 2007). Bearing knowledge as encoded 'literature' held in the human foot beat on earth, so a co-respond and correspondence stirs and activates knowing, medicine, healing, ceremony, previously fragmented legacies (Gonzales, 2012). Embodying presence, sustaining rhythms and sounds, stir recognition of that dismissed.

5.8. Shared stories. Word weaver, 'Data' Collection and Analysis

In this phase of the research focus, I had gathered Pre-Interview feedback, transcripts from narratives shared, literature reviewed and the Auto ethnography all as rich possibilities, to understand the research questions. Each finalised transcript of narrative, being understood within the words directly used by each woman and approved by her. These informed the threads with which the formation of a woven cloth, or recognition of data gathered. when seen alongside the interview questions of intimate personal knowledge which links us most vitally to others (Heaney 1996) and to the edges of our growth (Appendices 11).

The nature of appreciating stories lies beyond research being shaped only by structures coded by Imperialism and drew instead on care and deliberation within cultural relationships. Cultural spaces and women's space speak and locate recognition of her principled theorising, problem solving, and developing creativity. These sustain the survival of peoples (Simmons-Hansen, 2013) for creativity deliberation, that acknowledges the expansive nature of meaning making and spirituality, provoking the desire to explore, problem solve, to protect the ties existing between place, people, and history (Butler, 2011).[171]

Forming the 'data' drew on words of encounters, ideas, social structure and how these interact and intersect, weave and come together. These offer the thesis valued innovative material of spirituality (Smith, 2012) as Spirit offers a humanising principle informing this research (Smith, 1997), and the formation of 'data' is not selecting material to be proved either valid or invalid. Belief as spirituality, acknowledged for both its beauty and mystery, its given form as word, imagery, beliefs by which we recognise a weave, a shape emerging through us, beyond us. Seen within any grander context, her belief, theories, models of spirituality remained held in each woman's care and shared by her as she sees is appropriate (Smith, 1997).

That Celtic knowledge of stories, or narrative threads of warp and weft replicate the order that weave takes its form in fabric. When applied to participant researcher conversational encounters, weave draws image, story, and metaphor

[171] As MIcey (2016) writes, "we know about the spiritual links of Indigenous realities to all parts of the environment, and not just to the people ... what it means to be part of community/ies and everything that lives and breathes within that environment" (p. 230). In the context of spiritual linkage resides wonder in how 'we cannot be human without the land' (Blackie, 2018), p.197), for how dismissing creative relationships to human grounding in this land results in "robbing ourselves of each other". That there is a mutual longing of place itself for 'human cultures which are formed from them and even belong to them' (Blackie, 2018,197) (Lorde, 1984, p. 44).

to offer a rich visual fabric, a bridge to the complexity, to curiosity in regards the notion of 'individual self', of 'other', how definitions can be developed over another's self-determination (Mila-Schaaf, 2013). The care taken with collecting each woman's information, metaphor, words of image and poetry remained identified and recorded (Couture, 2013). For in each woman's expression lay her individual sovereignty, her basis for her world order, her guide in collective living recorded within her expression.

The storied words, literature themes, and the reflective analysis being drawn here bridge the specific and local definitions, offering powerful communication tools required in cross-cultural relationships (Cram, 2010; Doyle, 2006). For example, negotiation over mutual enhancing shared spaces. Consedine (1995) described how Celtic people recognise 'land set aside for cross cultural interactions' as the commons', so in the research the co-created conversations enabled cross-cultural, economic, social, and spiritual space to be recalled. For the focus group, the 'meeting table' appeared as the 'common space' serving individual need and a collective order. (Consedine, 1995). A space where power may be inhabited equitably.

Auto ethnography highlights that art and science are both necessary to make sense of these words, as storied data by coding themes in stories by name, imagery, creative experience, and literature (Epston, 1999) opportunity becomes available to reflect on [172] as data.[173]

The Autoethnography approach enabled each woman to think, refine, write (right) her own experiences and thoughts thus formulating individual Autoethnographic approaches. The opportunity to come into the words for her world, and her spirituality, proved deeply moving emotionally in her recognition of the power around her life and self, an experience which strengthened some women physically and psychologically, and sought further participation lead by a heightened regard for spirituality, identity, (and these silenced within her work).

By reflecting on key points raised from the women's responses in interview and focus group, the literature available, and the auto ethnography

163. see Consedine, (2002) restorative justice work. By reflecting on participant's meaning as 'a coming together' also informs 'bearing witness', verifying what it is as asked of us as human beings (Coming together in vulnerability and pain begins a restorative action, potentially her reclamation of authority over words and knowledge (Barroso, & Strug, 2013).

164. See Mikaere, (2004); Tolich, (2002); Royal, (2002) informing the reflection on 'data' drew also on experiences during the research with participants of the group engagement, where group energies offer knowledge arising in cross cultural opportunities are not to be avoided

approach, these informed the analysis and the sense making available, an approach where meaning increases through appreciative care (Cram, 2010); Ellis et al., 2011). Further with care in codifying, gathering strands of threaded material into categories as a weave guided by the Pre-Interview sheet. I sought authenticity where each woman's authority, her language and her world is affirmed as how she makes sense of her world (Te Awekotuku, 1992) and she knows her responsibilities therein.

Having grouped each woman's responses within the questions on an Excel data sheet, I selected random examples from themes for a triangulation process. This process offer means to consider the connections and distinctions between women's experiences, the literature, and the researcher's Autoethnography, revealing unexpected themes, insights, points of celebration.

The triangulation process draws again on Celtic methodology. The Celtic Cross, formed as a knot or 'Icovellavna' from a looped knot of threads has no start or finish – the collective threaded pattern reflects the infinite as the threads have no end. These threads in turn 'mirror' how points of intersection can occur between world views - the research world and enduring worlds, and what they may offer as a symbol when worked together. This is acknowledged and termed as a 'becoming together' (Bridle, 2022).

5.9. Coming together: Example of Methods in Courting the Soul

This triangulation/'Icovellavna' approach is applied with 3 participants to identify key themes reported in the Findings chapter.[174] Just as through the Celtic methodology remains grounded in plying the patterning of stories of 'earth, land, of darkness, memory, light, for if we do not know *these*, *how to restore these words, the raw elements of our human relationships,* how will we know the

A. [174] Examining Literature. By random selection of 3 sources (Este`s,1995; Marsden ,2003; Phillips, 2010) themes emerged of feminine spirituality connecting humanity within and as part of a benevolent landscape.
B. Autoethnography, so selection of 3 entries drew forward themes of, self, wilderness, mythologies.
C. Three participants' voices. (Participant 1- rainbow, stars, spirituality; Participant 2, - water, gathering food, care of elderly; Participant 3 - greenstone, water, marae (ancestral home)

patterning of our journey, how will we remember what has been and what is to come?' (Hillyer, 2016, entry 46, *italics* – author's addition).

Utilising a random selection of threads formed from a sample of the literature reviewed, an autoethnography entry, and participant voice, these were placed together where an overview enabled sense-making, a holistic analysis from the three samples. These, when viewed together revealed intertwined parts so heightened the meanings collectively, and the significance of each, the unique manner where connection across the threads became apparent. These illustrate and reveal themes, reveal new depths, distinctions, and patterning to become apparent. The sampling approach to work with each method as a thread, is then seen anew when in relationship to the other, which assisted to highlight, critique, and add further points of comparisons and uniqueness. The triangulation placement of thread/methods was carried out 3 times: A, three authors' works, B, auto ethnographic entries, and C, three participants' narratives of practices. Number 3 holds apt rhythm.

To preface, insights from a triangulation of methods, and as '*Icovellavna'* add to the work for these draw Indigenous and academic intention interaction, intersection, coming together, in relationship to keep guard against self-serving blind spots (Smith, 2012). "The academic ritual of critical analysis is itself a seeking out and type of dialectical engagement with others" (Mlcek, 2016a, p. 230).

To care, to uphold, guard and attend with rigour to the traditions which surround life in dialogue (Bohm, 1996) so the threaded imagery speaks simultaneously from this work into nature. As a Celtic knotting, the threading offered surprising insight beyond rational thinking. These include discovering patterns formed of ideas, practices, and social construction which interact, intersect, come together and place the findings into broader social political ecological meanings (Smith, 2012).

(i). Sense making-Narrative

If we do not make sense, the threads will drift, cloths fray and the fabric of lives will thin out to rags (Hillyer, 2016, entry 46). By entering the process as thematic analysis, identifying salient themes and recurring ideas so patterns of belief were found that link people and settings together (Marshall et al., 1999). The recognition of this and experience felt by participants as authentic, human,

contributes importantly to the extant theory. The literature highlights mysterious attributes which become more available to the consciousness, hence engaging with participants' insights and capacities was enabled by the auto ethnography heightening personal insight (Ellis et al., 2011).

Nolan (2005) writes of how the communication of what occurs may be most significant shared by metaphor, image, prose, even speech bubbles. Included beyond literature and auto ethnography are the researcher's personal sensibilities. Therein the emotional content is acknowledged, is felt when entering relationships of personal disclosures such as this research focus. The *'feeling'* quality is important too, as data. By selecting, naming, and defining terms for her spiritual identity, participants consider this in context of herself, so her ability is enabled as is that of other women involved. These points are anchored and apparent through triangulation, where 3 schemas selected within the literature are connected to, and of the spiritual life of women participants, those schemas being intrapersonal, interpersonal and woman and work (Bird, 2000).

The research interview, auto ethnography, and literature '*Icovellavna* weave' revealed a dimensional expression as Māori describe as Wairua, which had implication to each horizontal element and elicited a recovery of words for how cultural identity sits around and with her (Mulqueeney, 2012; Mustafa, 2006).

5.10: Concluding Summary

In consideration of Critical theory, methodologies of Feminist, Kaupapa Māori, Celtic, Indigenous Knowledge systems, Narrative, and implementing methods, my reflections in reporting back the findings of participants revolved around three aspects.

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

The Celtic presence draws acknowledgment to the marginal spaces where we stood with others, sheltering with care the places of vulnerability in ourselves/another, listening into gaps previously left unspoken where renewed spirit may emerge. These were new relationship spaces, marginal lands, not wastelands. These are rather spaces of possibilities, while sensed but previously unwelcomed, unspoken. The Blessing breath engages for these relationship spaces are known to possess 'entity'. and a spiritual grace itself which sought out where we may have hidden ourselves or indeed overshadowed each other. The risk of silencing is companioned by that generosity to listen. The methods consciously placed alongside the emerging Celtic sense of intelligence leading into relationships of meaning. Participants remained engaged in months and years which followed, exploring and examining their words, work and world.

Because the methodology drew from Critical theories, developed a Celtic methodology to three research methods: interview/ group conversations, literature reviewed, and auto ethnography, each method is identified as adding rigour. As in this Celtic methodology, the specific and collective are embodied, and in a triangulation or '*Icovellavna'* applied, this enabled the methods to seen together. To be seen together, then informed a thematic analysis, and reveal focus and surprises. To see ourselves and to reimagine our world, to enable a renewed insight within which our life together informs a deepening relevance (Meyer, 2005).

This chapter explored enabling such insight, for 'Courting the Soul'. The following Chapter Six introduces the Women's voices and Findings.

*Figure: 6.0**. 'Cailleach greeting the NewYear'***
(Simmons-Hansen, 2021).
Private collection

The Celtic wise woman, Cailleach, appears at times in Nature as a heron with her raucous cry (Figure 6.0). She is known through landscapes, inclusive of wetlands of Ireland and Scotland where 'the Otherworld is as real as any other' (Blackie, 2019, p. 236).

'Before there was the Word, there was land made and watched over by women'. The Cailleach 'made, shaped and [today] protects the land and all wild things within it' (p. 237). She was birthed from the Mother Goddess Danu, known as mother to the people who followed the creation of the land. Cailleach's haunting cry calls for care for the Earth, for she sustains that sacred covenant of holy space, place, people, and cosmology which endures. The Cailleach represents wisdom in sustained and restored moral and spiritual authority as a living covenant.

As the next chapter highlights, the women participants in this research also renewed threads which nourish her as a person of meaning, in an enduring relationship. For as the Cailleach's shapes and protects land and life, so these women who participated in this research name, shape and protect their language and practices of spirituality, the way they understand belonging, and seek to enable others to do so. For to learn of oneself with another adds collective capacities to address issues for each generation. In speaking something changed – and in those moments, she flew. I was held, enchanted and asking, 'Tell me again how the white heron rises and flies…?[175] (Carruth, 1989).

[175] Exert from Carruth H. (1989), poetry collection, 'Tell me again how the white heron rises and flies across the nacreous river at twilight'. New York, New Directions.

CHAPTER SIX

Data gathering, interpretation, findings and analysis.

‘When I hear your Voice’

6.1 Introduction

Chapter six presents the research findings specifically through each of the woman participants examining and exploring her spirituality. The question was asked of each of them: How do women in the research contribute their spiritual identity in a specific context of social work in Aotearoa? To address the question, the researcher engaged with interested participants in an intention to restore depth in what it is to listen to unique spirituality, to hear particularly her words, to ‘learn alongside’ another person in a manner true to their authenticity, their relationship to lands, deities, to Otherworld’s (Whyte, 2015). That experience is revealed within her words: there is spiritual light “only if we are brave enough to see it, brave enough to be it” (Gorman, speech note, 2021).

As a result of ‘being brave’, each woman’s contribution reflected insights into her identity, uncovers her resilience within her workplace and spaces, how her spirituality informs local, pragmatic, informed therapeutic choices and skills in working and learning with others (Drury, 2011), including the practices companioning the covenants residing here today. Women describe their spirituality as a way of reading the world.

Previous chapters reviewed literature on spirituality and its place in lives and work, how it exists in each woman’s recognition and her willingness to attend to issues facing her generation. Her words and practice are shared here. “My spirituality, it’s my belief; that base thing that sits inside of me that I call to.” “… it informs me … gives me something to come back to.” (Janice, individual interview, 2012).

Women social workers who contributed to the research gave voice to their spirituality stirring that which is unseen and often remained not included in social work texts. Their voices recovered, jolted the listener for the heart of spirit, is in its enigma and mystery. For when, “I hear your voice sing the song of the

birds; each note sending a shiver down my soul" (Mehta, 2013, personal communication). Souls and spirit touch, offering our grounding here.

As noted previously in Chapter Five, the Celtic methodology orientates this research, in that a woman's process and her people's 'way of knowing' engage, assist, extend. (Cultee, 2020, p. 25). In patterns offering a minimal psychic portrait of the geography she stands within (O'Donohue, 2008). Her words give recognition to an imaginative wealth of landscape at threat in our life and increasingly slipping away from individuals in working relationships. The methodology of the Celtic Cross approach offers stability, to the researcher in co creating with woman's "reimagining the world and *her* position within it" (Smith, 2012, p. 187). Because the methods employed, Women's voice, literature, and auto ethnography, aid in a manner to subvert the dominating or silencing narratives.

This chapter is structured in two parts. Part A, explains the research context, identifies participants and explores pre interview engagement which enable the discovery of 'spirituality' in the interviewee's responses. There is an overview to research questions and analysis of specific answers. Part B features the response with the relationship between spirituality and social work and also includes responses from the focus groups. An examination of the methods weaves orientations alongside contemporary work and broader reflections on social work, spirituality and meaning informs the conclusion.

Part A: In discovery of Spirituality

The engagement and mapping of discoveries emerged from the participants across interaction and intersection of cultural, religious, familial, and environmental experiences, experiences of death, loss and more of women's positioning in life and work (Estes, 2013; Lips-Wiersma et al, 2011). Constructionist and simultaneous principles further emerged as threads which wove from linear into important circular 'women crafted time/spaces'. These principles, on reflection energised her experience, and sustained participants ongoing care to speak of what had been often unspoken, her spirituality as a person of meaning.

Women's experiences of and her acknowledgment of care, from hearing her own voice in the research in turn generated acknowledgment, of further relationships of care (Wilson, 2001).

6.2. Women participants, profiles, and processes

Table B backgrounds the 17 participants in this research.

Name	**Pseudonum request**	**Age approx.**	**WORk**	**Identification**	**Interview and focus group**	**FILm**
1. Rupal	No	40	10	West India-Hindi	Y. Y	Yes
2. Janice	No	48	25	Wairarapa, Wellington - Kiwi, English, Scottish	Y. Y	Yes
3. Cheryl	No	40	15	Irish Protestant, Catholic	Y. Y	-
4.Chrissie pseudonym	Yes	40	15	English, Scottish, Canadian, Nga Puhi	Yes.	
5.Emma	No	60	35	Ngāti Kahungunu, Rongomaiwahine Rongowhakaata.	Y. Y	-
6.Rose	No	40	10	Wairarapa (Masterton) English, Welsh, French	Y. Y	-
7.Pam	No	40	10	Aryshire traders, Yetholm Gypsy, Romany, Cymru, Welsh	Yes	-
8.Reona	No	40	15	Christian- Piriraukau	Y	-
9.Carole	No	40	10	Scottish, Welsh. Christian	Y. Y	-
10.Suzi	No	50	20	Germany, Austrian, Romania	Y. Y	-
11.Merrill	No	62	30	Claddagh, Glasgow, New Zealander	Y.Y	-
12.Heidi	No	30	10	Papua New Guinea, New Zealand, Scottish, English, Jewish	Yes	Yes
13.Pikiteora	No	40	15	Patea & Ratana Pa. Ngāti Rarua. Ngāti Tūwharetoa	Yes	Yes
14.Rachel	No	40	15	-	Yes	Yes
15.Wendy	No	55	20	-	Yes	Yes
16.Caz	No	30	10	Scotland, New Zealand	Yes	Yes
17.Helen	No	55	30	-	Yes	Yes

Table B: Overview of 17 Participants General Descriptors

The age ranges of the 17 women extended from the youngest at 30 years old (Caz) and the three more senior, Wendy, Emma and Merrill aged in their 60s. As the researcher, I Merrill am a co participant also. The younger participant had approximately ten years work experience; senior practitioners had shared work experiences over 30 - 35 years respectively. Age, personality, and development inform recognition of meaning relevant to the data[176]. The ethnic cultural identification of the participants covered women from several continents in terms of heritage, and ancestries. All 17 participants were interviewed, with eight women further participating as part of focus groups in discovery of spirituality.

As noted in Chapter Five participants were asked:

(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 their work environment?* The general themes of the questions were (i) spirituality, (ii) spirituality in the workplace.

6.3 Preparation, Pre-Interview/Narrative Points

(i) Pre-Interview Questionnaire, participants responses to interview

Prior to commencing the shared narratives, each woman participant received a pre interview sheet. The questions asked (see above) (i) how do women in the research contribute spiritually to their own social work practice in Aotearoa New Zealand? (ii) What limitations, barriers, strengths and awareness of spirituality inform these women, in their social work and the impact on their work environment?

One interview participant, Carole (2012) described how she sought advice from her sister for family/sisterly words of knowledge as familiar and contextual for her ongoing contribution. Participant Janice (2012) described how

[176]See Jung, (1960) in regards the participants' profile and life tasks/stages, Jung described the task of second stage of life is individualization, to become who you were born to be. These stages may be evident in this later midlife age group.

in her consideration of the pre interview sheet questions, this stimulated discussions with others. Both pre-interview and interview questions were of an identical template from which co creative conversations emerged lead by each participant and carefully supported by the researcher.

In attending to written entries of their pre interview sheet, participants noted that their knowledge increased as did the interest of each woman, especially after receiving her transcript following her interview. Participants would explore insights as to how her life was held in context of others, human and non-human, and her appreciative care orientated her responsivity to her work and to the unique spirituality of others. Rather than starting with Self (following modern American Psychology - Psychiatric (2014) approach to spirituality) rather each women started with spirit and exploring then where the conversations took them. There occurred a deepening into the hospitality of relationships here.

In the initial interview question participants explored their beliefs and experience and were asked: *What do you hope for in contributing here?*

> "*My hope is you can learn from me talking*" (Cheryl).
>
> "*To contribute to the work you are doing; that pearls may drop out of it for both of us*" (Reona).
>
> "*The reclaiming of our women's power, knowledge of the Shiva Goddess, the spirit*"(Rupal).
>
> "*Light shedding on spirit; the link between myself and others"."How spiritual identity influences social work*" (Suzi. 2012).
>
> "*To find out if I am spiritual*?" (Emma, 2012).

In exploring this theme, participants identified their wish to learn about, and to know more of her/others spirituality through various means, experiences in nature, cultural, ethnic and societal groups (some of which endorsed her. others experienced disapproval which constrained her relationships). In her responses, many women included a metaphorical dimension: she described her reading the world, through falling feathers, bird visitors, the presence of gods, of mythical characters, of archetypes which inform her cosmos[177]. In "dancing [I am expressing myself dancing for the Supreme]" (Rupal, 2012, Focus group, p. 10).

[177] See Wilson, (2001) who writes assist how these inform personal relationship to values and beliefs (axiology), furthered her ongoing contribution of knowledge (methodologies), how she thought and recollected (epistemology)

As outlined in Chapter Five, Appreciative deliberation effected a mapping process of both analysis and explanation of process, hence the experienced dynamic evident in participants crafting these findings. As also noted in Appreciative deliberation (Cram, 2010), this mapping drew on 5 recognised principles: initially of the *simultaneity* principle (sensed here as a synergy as in engaging with dance), so the *felt* experience of interplay occuring across early stages of pre - Interview correspondence. The *co-respondent* principles presented as a process where participants are open to change: change may begin when a question was asked.[178]

6.4 Interview responses

The following section records specific women's responses to these research questions.[179] Each question follows with sample responses.

(i) Initial Findings:
Questions 1 - 14. **Self, accountabilities, responsibilities**

[178]Refers to accurately dignify the responses that second simultaneous principle identified by Cram, (2010) in the exchange of checking in with the participants: "How does this feel?" "How are you in this conversation interview?" For example, where an aspect of spirituality is named, then that woman described her accountability to that aspect. This offered access to robustly share her imaginial Other world (Blackie, 2022). Her response and orientations to 'wholeness' and 'holy' followed. Just as the Cailleach represents authority over land itself so "When unspoken, then the word remains accountable to you. Now, having spoken [of spirituality] , I am accountable to my spoken word" (Cheryl, 2012, personal communication). The Appreciative Inquiry Anticipatory principle can be seen within the discovery stage of Appreciative practice philosophy (Cram, 2010). This discovery stage (of dreaming, imagining) as the feeling in sourcing words for imagery, or naming her spirituality shaped the process, and the stages of design developed, a becoming – together.The shaping of design influences what can be considered in the delivery (destiny) phase of appreciative care. Each woman chose specific words with which to begin, these being understood within this Celtic methodology as her spirituality, as the ground which travels through her. We speak to come to know we are (Couture, 2013; Stavros & Torres, 2005). To speak informs the findings as the fifth principle, of deliberation.The fifth principle is that of positive principle, deliberation, where positive questions lead to positive change. Pohatu (2009, 2010) has identified the power of words as rich in transformative possibilities**.**

[179] Refer to the Pre-Interview and Interview sheets, Appendices 5 and Appendices 6

Question 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?

Participants' responses explored their spirituality, considering that which emerges through them and amongst relationships. Described as feeling *blessed*, [tenderly, or at times an authoritative action in] '*taking care'*[what was to be attended] (Chrissie, 2012, interview), feeling spirituality strongly when being with the next generation, "*how amazing it would be to be a grandmother and when I look at her [*my granddaughter*] I get a sense of the bigger picture'* (Cheryl, 2012, interview).

Other participants began their response for spirituality, considering their work relationships and the need for more '*to be said'* on institutional levels on intuition and social work, as this experience informed their work, on many different levels; '*how I can know people are holding something back*, (Pam, 2012, interview). Knowing informed with their faith communities yet women held a deeply personal spirituality, or literacy: "*In a formal sense but I am not black and white so it's a little bit challenging for me. I belong to a church here and I have for 22 years so, that's where I worship and that's where I network with other spiritual people, other Christian people actually. Yes, and that is kind of one of my spiritual communities - I am (too) very much into the outdoor and... spend a lot of time there"* (Rosie, 2012, interview).

It was Chrissie who offered an in-depth distinct understanding and insight in regard her familiarity and development of spirituality, for example: "*I feel I did not know, [that I knew] anything about spirituality until I was married and had my children [and there I was aware that I was] learning my Māori culture". "You learnt [there through that role, of] your family's [and] parents' values*". (2012, individual interview).

In the beginning to explore spirituality in the manner whereby it is most present for her, the exploration affected a return to early experiences, the familiar. Chrissie described her spirituality as being available/conscious to her through married life, through birthing and raising children. The presence of spirituality grew as she became the family knowledge holder; her mother had passed and her greenstone, as a treasured object nourished Chrissie's spirituality. With the passing on of family members and family ordering, a wonder and introspection became possible, the ebb and flow of spirituality in her life and work.

Her experiences of heightened consciousness of spirituality were of the interconnections of herself, Earth, ancestry, migration, settlement, and immigration stories. In her family pattern Chrissie recalled pleasure in the Scottish heritage of her family yet as a '*fair skinned Māori'*, a Nga Puhi woman sharing her consciousness of humiliating circumstances, in undermining judgements of her identity validity with hapū/iwi, limitations in access therefore in associated social work groupings, diminished consciousness. Her spirituality however resourced her, enlivening Chrissie whereby her body-spirit-place-endurance did change from a depressive period for her; Chrissie found spirituality in "*the kindness of a work friend"* whose attentive visits enabled her recovery of wellbeing, creativity, assertion and self-determination (Gonzales, 2012; Harvey, 2005; Marsden, 2003; Meyer, 2012). One finding Chrissie declared from this, is an awareness of how her life is one borrowed from her children, and this insight generated Chrissie in assertion of associated responsibilities for inclusion, for kindness in her own work.

Chrissie's spirituality informed her responsibilities in relation to her feeling for the land, garden, as kindred.[180] Support for spiritual resourcing arose also in transitory spaces, the coastline in particular, from treasured possessions and significant landscapes where shared meaning had been formed and experienced, nourished her as a woman of meaning, of spirituality. These, as feeling patterns, felt across her heart, to take comfort from, in herself, and yet in connection to the body of the land (Hillyer, 2016). Described when 'words, 'send signals from their feeling-patterns, these are teaching you to identify (responsibilities and supports) what you have not been able to name' (Stern, cited in Popova et al., 2018, p. 68). Like the Cailleach, who made and shaped the land, and cares for it (Figure 6.0, p.166) Chrissie was aware of the land as not owned rather remained a treasure borrowed from/for her grandchildren.

[180]For *w*omen in the research responsibilities were identified as in their kinship, by whanau and iwi (wider whanau groups), responsibilities within religious cultural communities; these included Ratana, Hindi, Buddhist, Presbyterian, Catholic, Irish Protestant and environmental-spiritual ecological care (as an identified responsibility). Participants also named experiencing responsibility for receiving spiritual support from family, (husband, parents, partner), friendships, wider ethnic cultural community, the Catholic Church, broader Christian groups, from their supervisor, and in their relationships to those who had passed over.

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Question 2: How does spirituality shape, or inform how you are in life?

A portion of participants experienced their spirituality as an openness, (perhaps felt) *in the connection of the eyes* (Rosie, 2012), "*both within and outside of you, [as] the connection."*

Others saw spirituality in a family member, a presence felt, as a 'companioning'. That their physical body carries spirituality – memory of the presence of mother, father which deepens as she too becomes a parent (Chrissie, interview 2012) or for Rosie and Heidi, it is a spirituality felt in the land which also shaped her. For Rosie, *"The Wairarapa" (located in lower North Island, New Zealand). "I remember beautiful energy there", [something] "not easy to find when you are amongst people*…" (2012, individual interview).

Rosie's recall of spirituality drew on her childhood experiences of landscape, and energies which she would recall as she spoke. Her recollection of 'spirituality' as the sea drew further insights of an intimacy with place, and moments, as a deep 'belonging'. She sensed in these 'liminal places' an accompanying spiritual presence, perhaps gods of place, daemons described by Blackie, (2022). Rosie suggests an awareness of spirituality as tenderness extended to all life. Acknowledged such experiences and conscious entry points where landscapes (as valleys) return us to ourselves (Hillyer, 2016). Rosie's recognition of her landscaped tracks embodied healing qualities, for each woman's recognition of her *tracks, her words, bought belonging* (Gonzales, 2012). Here, nothing is forgotten. Heidi named the framework of family, and faith community.

Participants also recalled the power in her words, of belonging, the secret 'elsewhere' for Rosie, Cheryl, Emma, Pam, (2012) ('*elsewhere'* which may hold all which seemed to have left one's life – [*including social justice*] (Caz, 2012)). By speaking, the women's recognition increased of how these are oral tales, that they live in our mouth, emerge as patterns which is how spirituality shapes and informs her, how she had felt at times disorientated or in a spiritually misted landscape of loss to herself and others (Huygen, 2007). She had felt lost from its benefits.

Question 3. "What are the benefits this (spirituality) makes possible in your relationship with others?

".. *in being me, [being Māori] enables my spirituality and spiritedness [in work]* (Chrissie, 2012, individual interview).

"*It's my belief". "…something quite strongly that is mine,". "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*" (Janice, 2012, individual interview).

The benefits through spirituality overall were of enabling courage, generosity, cultural belonging, 'being fully alive' in recognising herself as meaningful. She (Chrissie, Emma, Janice) was emboldening her relationship with others with a personal - cultural - gendered spiritual authority in the world (Markus, 1977). Janice described her spirituality as an orientating influence, a thoughtful respect for the uniqueness of another's beliefs while sustaining her ability to know and hold herself present. For, "You can never challenge someone who is truly present" [*for they deepen possibility]* offered esteemed Māori academic practitioner Tiana Pohatu, (Ngāti Porou, Rongowhakaata)((2015), italics, researcher's addition.

Questions 4 & 5: How does spirituality assist you to go forward in your life? How does it affect what you think and draw upon?

Participants described being particularly resourced when spirituality and religious communities had been linked, which as one participant as a child in Piriraukau "*just deepened my understanding of the western world view* ", [and deepened me]. Reona, for example explored her Catholic and Piriraukau culture. "*I knew I had wairua. So now then listening to other people talking about what spirituality is to them, and not putting my beliefs over them, it is quite interesting. I now know as Christian we believe in the one God, and we talk about life or Christ that being the only way, was quite a challenge in terms of what I knew*".

Janice described how in her work as a counsellor and social worker, part of our studies (requires) that you need know yourself before you can help others. "*And it occurred to me perhaps the knowing of myself had changed and I could not define it, so that probably did not help myself and my clarity in my work" "My word for spirituality is belief." So, both my culture and my faith [are] important part*

of my knowing; I make sure that is clearly sitting on my shoulders not impressed upon others" (Interview, 2012).

Reona described her spirituality as assisting her personally, engendering a thoughtful generosity which she would share with others. This sharing enabled her as a woman within her Church, as a social worker educator in her acceptance and respect when with others, and in being/modelling her way of individual authenticity (Jung 1960). Rosie also had referred to thoughtful being, care of mana with people modelled through a grandmother's love and acceptance of strangers: the case for building another sort of love story (Ferguson, 2023).

Both women drew attention to significant tensions. For example, at times Reona had remained silent in workspaces. Choosing her own silencing embodied her authenticity, and as a practice offered a grace which engendered new/knew meaning (Edwards, 2011)[181] [182]. That grace brought a renewed sense of her grounding (Reona and Rosie) rather than spirituality as a concrete artifact, rendered in a precise manner. Rosie's god mother's spirituality is recognised and equally able to be reshaped to factors and needs in Rosie's life offers a wealth to draw upon. There exists a closeness of the structure between a person's action and their narrative; a looping effect occurs between telling and living. In effect that may enable future experiences to be known in a new way (Carr, 2023). [183]

Question 6: Is there anything small you would do to enhance its benefit to you?

Participants generally did describe their awareness of an inner life, (her ability in holding her relationship with this inner life - calmness) and working this

[181] Refer to Larsen, (2022) as Spirituality, recognised, strengthened her authenticity and individualisation, her acknowledgement of ways of seeing a life/landscape which people inhabit, how people had arisen from the landscape, in a named herstory or not. In impact then for her work when someone's health declines, while the meaning and image which they hold of 'decline' matters: that they orientate themselves, comes fully into focus. The skill in social work being to listen, assist in clarification for the person, so support the person selecting meaning and choices which further supports their authenticity, individualisation as thoughtful care as Manaaki.

[182]While these may be age/stage factors for participants, women participants offered their wish to be more open with spirituality while in work, to draw on and respect others spirituality as needed dimensions to their work on wellness and justice.

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[183]Philosopher D Carr, cited in eiseEducation, 26th May 2023 'Lived stories and told stories-The looping effect of psychoanalyses.

in throughout her practice. This required a literacy for relatedness. Rosie noticed that this inner connection also arose through an exteriority, the touch of loved ones, loved objects, landscape, sea.[184] Through these she could rebuild the connections between her sacred stories and rebuild the world. Reona named her cultural acknowledgment that enhances her experiencing of wairua connecting all things - and through this enhancement, patience, and overwhelming presence of peace assisted her, as a moment of enlightenment (Eisner,1998; Pere,1991).

Recollection and connection between stories of spirituality enhanced her actions. Rosie and Janice noted how their cultural assertions, their images, and imaginative sources or '*Imaginarium*, along with key archetypical characters - stories of victim, rescuer, healer, enhanced spirituality and mirrored their structure of their cosmos. For generally, to be with the image which call to us, enhanced her spirituality (Blackie, 2022). Recognising those images perhaps in Nature, drew participants (Janice, Pam, Cheryl, Rosie) to experience their body and the wider worlds as if a rhythm, being in the middle of a great prayer (O'Donohue, 1998). Within her social work, these informed her 'spiritual scaffolding.' Finding words for her spirituality as metaphors, swirling galaxies, and a child's hand, assist conjuring herself/other selves, the essential Natural world as meaningful scaffolding and orientations (Hillyer, 2016).[185]

Question 7: How have you been able to maintain a connection with spirituality?

Participants described diverse practices at work with Emma who responded with metaphorical insights. *"(Spirituality?) Well, stars are what I wish for people every day!"* (Emma, 2012, focus group). Suzi described maintaining her own link, and in work when with other people, by utilising a wellbeing model (2012, Interview). Carole (2012, interview) noted how she experienced a lack of language for spirituality (personally, and nationally) which limited maintenance. Her workplace assessment processes for example, drew on a tick box response

[184] One participant shared her wondering if Māori had any easier access to spirit, as some had depth beyond three intergenerational familiarity and that enabled an assertion of cultural identity. Further in this: Hall (2016). Moving deeper into difference, exploring meaningful pathways (to teacher education for indigenous adults.

[185]Participants described the increased keenness, for ongoing conversations with family, whanau, close colleagues, clients on this question of spirituality and recovery work.

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for physical, emotional, intellectual, not spirituality, yet Carole's theories included spirit. Her personal literacy heightened through talking, "*to define spirituality was about starting to define my relationship with God and my relationship to God. So (that's) when I feel that that relationship is a very strong connection, it will be in everything I do-[Yes]… it will be, be me. It will be one."*

It is of deep interest that in Emma's response to ways she may maintain her relationship with spirituality, that these drew her beyond her initial questioning "Was she spiritual?" In developing the previous question six, (practices to enhance spirituality), Emma's recall of her words and practices, these were named in her initially explorative connection to her spirituality. On her reflection on her words, then her maintenance of connection (and perspective) of spirituality was further sustained in Emma discussion of the spirituality felt in karakia, her beloved music, the touch of cherished objects, recollection of the care and teachings of significant people and particular places. To state, receive and consider further these words then drew to her attention the multiple ways in which women managed to break a taboo of orthodoxy (Caz, 2012). Perhaps, seeing the limits of reflection on practice (Ferguson, 2018).

Emma, and others named the ways they had experienced this animate land, a dynamic of their heritage, their whakapapa legacy and knowledge. As the authors say, these make themself known to us and draw us into relationships (Blackie, 2022), so as an experiential process rather than academic. Positive questions led to positive change as for example, our participant, Emma did examine her words, consider their significance to her recognition of whanaungatanga, kin. Her examination, and her connections became evident and important as revealed through her words. Emma had a practice, (as a general well wishing) so wished people '*stars' and 'rainbows'*. Stars, on reflection, became recognised as her people's ancestral navigational tools to chart one's belonging in this world. Emma's ancestry was expressed also in her reference to 'rainbows'. Uenuku - rainbow deity, and omen for her people [186] (Emma, 2022. Ngāti Kahungunu, Rongomaiwahine Rongowhakaata).

[186]Through the process engendered as in Emma's disclosure, so stirred the synergy, described as the wonder which sings the world alive (refer to Blumensten, 2012).

Emma's discoveries reveal how she was already unknowingly entangled in ancestral stories, all while she had focused on her work in social work education with people and ancestry, whakapapa. That is, seen in the renewing connection with individuals, with kin, hapū, iwi, with blood lines, knowledges, spiritual practices. Emma, like each woman participant, was active in the world by sharing stories, actions, symbols (Carr, 2023). The making conscious, of spiritual knowledge rediscovered, our later recognition of 'stars' and 'rainbows' and her knowing. As Emma shared, she also corrected her orientation. Emma's maintenance of initially seemingly tenuous spiritual practices clarified. Emma drew on consciously being in her body, reading her words, practising her skills, for now her '*stars*' were recognised as ancestry entities. For her, spirituality was not a philosophy sustained in one's head (Jenkinson, 2015) but connections grounded that enthused Emma and participants in ongoing social work practice with whakapapa, especially seeking children's placement within extended family, kindred care.

Question 8: The benefits this has made possible in work?

Participants identified those benefits of spirituality such as beginning, enabling, and sustaining relationships for themselves and the communities (human and non-human) within which they belong and work. Benefits of 'hope' too, as a conversational reflective space to recentre herself, to locate her authenticity, meaning and the meanings of 'justice'. Reimagining justice as pervasive as engaging people coming together, hearing the others pain and loss, and of hopes addressed (Carole, Janice, Rupal, Rosie, Reona, 2012; Heidi, Caz, Pikiteoria, Rachel, Wendy, Helen, narratives 2014), birthing the I-Thou relationship as spirit, rather than a controlling presence (Buber, 1930). Each woman's relationship within spirituality remained an ongoing intrigue, recognised as unique as fingerprints and which benefited 'wholeness', drew a higher power.

Janice, in considering the benefits of maintaining her connection and responsibilities through her spirituality, her reasoning included her intent for authenticity (*my spirituality*) as an individual unfolding in meaningful relationships.[187]. Her individualisation, as an awakening where she recognised

[187]Psychoanalysis Jung (1960) writes extensively on the latter stages of life and the art of individuation, this referring to an autonomous process of accomplishing of the individual wholeness experienced as a psychological completeness. Includes conscious and unconscious, shadow, archetypical relationships (and possibly the Earth).

her life and community life held within a 'seamless presence'[188] . [As sunlight pours golden through the nearby tall oak tree leaves, it pours through me, too. I understand more of that Oak now]. [189] Women recognised her life was of related meaning.

Janice distinguished the benefits in regaining naming/knowing her spirituality as of 'her' and as 'unfolding'. She explored how similar practices could be invited overtly into community lives in practice/s given we speak to come to know we are (Couture, 2013). These important questions are addressed in part B, questions like 'Do social workers practice support people including their spirituality meaningfully? Could social workers possibly learn to work, alongside another's spiritual thinking, while not disorientating the authenticity, the orientation (either for worker and community member) found through these values? (Wilson, 2001).

Question 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?

In general, participants noted experiences of separation and ways that relationship to spirituality was maintained. From facing their belittlement and pain, poor health, dismissive workplace politics, one participant had asked, "*now what*?' After despair "*washing over me*" *[I said*], "*Jesus, will you take me from dark street where I am and take me through to light street"*. "*And immediately, I was immersed. Light came, just rushing right through me. And it was just like light - light came into my whole being…and all shame, self-accusation, just went like that"* (Carole, 2012, interview). Emma (2012, interview) listened to these questions and described for the research experience itself ("*I am participating to see if I am Spiritua*l") how in spite of perceived separation from spiritual literacy, she possessed a literacy with colours, sensing these in environments, terming these as "*rainbows (which) for me, I think have a spiritual value of beauty*". "*Scientifically, men have answers for how they are created, but I would rather not*

Participants spoke of a mindfulness of the damage done to spirituality, themselves and others, by any application of religious zeal, particularly a zeal to convert others to spiritual practice or religion. Perhaps inclusive of Avni (1991) described battered wives and 'home' as an institution reinforcing covert control and violence.

[189] Auto ethnographic entry 2014

seek those stories. I want them to remain as mysterious as I see them" (Focus group, 2012).

Reona detailed separation and centring as "*coming into my own world view and my own spirituality as a Māori woman [which] is new*". "*I had to learn so I could walk in two worlds. When I wanted to say stuff [in a Māori world] ...it was kind of silenced [space, as] that Christian world view", "It is quite interesting, why I came [to work in the wānanga. [Māori learning school]". "…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*". (Reona, 2012, individual interview).

Reona explored experiences where words for her spirituality receded from her life, where her profound faith seemed unwelcomed by some, being seen even as compromising her as Māori. Reona's understanding of maintaining her rich spirituality informed her continuing practice of cultural respect, whilst navigating the negative feedback from work colleagues in order that a 'vanishing' of her understanding, did not occur. For her, the nature of cultural values and integrity had become challenged. When these tensions between herself and others were explored further, Reona recognised a grander story, for many women were inhibited in speaking on personal faith practices and spirituality at work. They too hid this aspect of their identity with silence. However, the effects were loss of emotion, authenticity, diminished clarity and freedom while amongst those who asserted a 'pure' cultural spirituality. Or of a singular Christian spirituality.

Reona reflected that the meaning she drew on this was a necessity to communicate well, a developmental process ("*I had to learn*…"). Her speaking offered redress to her succumbing to colleague's monopolisation and did enrich her teaching. Yet, limits to courageous conversations arose at times of her fragility, or with others who neglect nourishing their own spiritual needs for to know spirituality, Reona shared words for spirituality overtly as in teaching moments, supportive relationships and found much succour with grandchildren.

Question 10: Thoughts about sustaining your spirituality over working years?

Participants described work with students to heighten awareness of and valuing of connection and belonging to others, which was both painful and

rewarding work. Emma would explore how students got their name, a curiosity which generated light on their situations for "*they never saw the 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*" (Emma, 2012, interview). For Emma "spirituality sustained and stirred her recognition, when a student shared his whakapapa; "*in that sharing for the first time in the four years of his studies*, *this is the first time he has been acknowledged*" That was 'holding hope', recognising spiritual engagement by that which holds the universe together (Marsden, 2003).

Emma described her intention in practices sustaining her spirituality such as holding hope through encouraging relationships and letting whakapapa reach her. Numerous moments exploring the numinous awe-inspiring sessions were also shared, moments when Emma, Heidi, experienced connections both to herself and to something greater which effect reflective vigour in family, church community, teaching, research, and social care. Within an initial unease, conversations grew as each spoke, each listened, because they could feel trust and respect.

Question 11: If so, what (sort of hope) were sustaining of spirituality and resilience for you in social work?

Participants described cherishing relationships of being able to speak from the heart to each other (Carole, Cheryl, Rupal, Rachel, Wendy, 2012). Suzi (2012, interview) drew on either her values or/and spirituality, so weaving sustaining relationships towards the spirituality present when with others. Suzi and Caz both spoke of sustaining the necessity in being humble and listening when others want/needed to speak on spirituality. Pikiteoria spoke of responding to a higher power, in work, Church life, in whanau care and "if you get that, that is good."

Suzi identified how she did sustain a trust in and worthiness in being together when someone shared her spiritual experiences. Suzi gathered the meaning that she would be accountable to, and for that woman's unique spirituality. Suzi's resilience and her authenticity, both guided her into this shared spirituality. Her words detailed her sensitivity to her body and spiritual grounding/ orientation here in Aotearoa; she understood a way that, that grounding teaches her, as if "falling into the land dreaming'; intrinsic, inseparable: me, the land, our

stories; the physical world, the imaginal, perfectly intertwined" (Blackie, 2022, p. 77).

Grounding is described as a sense of taking roots here, being anchored, grounded and the hope of others too, which deepened care and respect for the locality of both human and non-human life, the stories history/herstories, literacy with local weather, landscapes, geology, waterways. Suzi described her application of hope, her awareness of mana as code for 'what is loved', 'cared for', that her social work actions being assessed on that which are true and right for her and the community. There was gladness expressed in sharing these words amongst this research community, yet beyond this, silencing was common.

Pam's care for hope and resilience in sustaining spirituality was described in her transmitting hope through her work within a mental health facility caring for Court ordered and restrained clients. Pam navigated entry with a young man, isolated, disorientated, and stressed. The distressed youth would trust only enough to be 'held', through Pam placing her handprint on one side of a glassed security window. He placed his palm on the other side against hers (Pam, 2012, interview). Pam's actions became suggestive of teaching 'spirituality.'

Other participants sustained their spiritual integrity through personal, religious, cultural, and familial expectations, crossing spiritual thresholds whereby her integrity and critique grew and was challenged. When such thresholds were reflected on, there could be resultant deepened sense of her capacity in work, and her worth developed. Participants' openness to critique remains significant to sustained self-determination of spirituality, her deepening relatedness to ethics and integrity when with others in times of challenge. These were described as meaningful for stepping into intuitive empathic relationships to pursue meaning. (Wilson, 2001). Yet so few opportunities arose for safe sharing on her spirituality.

Section A demonstrated that participants recognised their spirituality, thought about it, and valued practicing this. In extending the views of participants, the next section explores more specifically the relationships between spirituality and work, and how/how not these participants are able to keep alive that spirituality in their social work.

Part B. The relationship between Spirituality and Social Work

Question 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?

Two participants Carole and Cheryl described experiencing a diminishment, a harshening of work relationships when their exploration and meaning of spirituality was raised. This saddened them for they could not recognise themselves as people of meaning. Through reflecting back on her spiritual experience, its luminosity, created a 'looping back' so a deepened insight for these women enabled perspectives for that 'hardening' hostility.

Women's understanding of her values and beliefs, her techniques in furthering her knowledge, her sense of reality grew in her self-determination for women were not always silenced. They shared experiences while with others at traditional food gathering, in prayer, and alongside other women of courage. These relationships brought her to her own storying process; while her words were felt as conveying neither singular nor linear knowledge, there were now different possibilities available, a divine knowing as "…more intimate to me than I am to myself'" espoused St Augustine[190] (The Religious Imagineer, 2006). In her social work relationships Pam continued to collect wild food for the community, Cheryl sustained challenging work relationships all the while her relationship with father[191] accompanied her.

It is awareness of the uniqueness of personal spirituality for each of these social workers that of necessity meant the women named intent to inform themselves, when alongside the spirituality of place or another person (Rupal, Carole, Cheryl, Janice, Emma, Rosie, Reona, Suzi, 2012, focus). This as a dialogical engagement, embodied practices rather than an abstract theorising.

[190] Stanford encyclopaedia (1975)

[191] Cheryl's fathers had passed from this world

Question 13: To describe your understandings of how spirituality informs you in the social work profession, at what point did you become clear about the relevance of spirituality? How did you achieve this? Does this link with your position on justice, injustice?

Each woman spoke of insights and means utilised or guiding her in the art of relationship: their social work drew closely on values, on their ethical code, and of acknowledging basic rights to authenticity of individuals who they work alongside (Carole, 2012).

As a focus when one person's self-determination was inhibiting another's rights and responsibilities, through sharing stories on spirituality, these heightened her orientations in awareness, wholeness, resisting social and structural injustices. For example, Suzi named, "r*espect* [*for people's beliefs] is already certainly one I carry and may be, my caution around that". "I do place a big value on being ethical in my work so that means that sometimes I [must] really clearly reflect on any exchange and whether that was ethical (while managing her professional responsibility; [guiding an adult client's assertion in eternal damnation, expressed in a manner damaging the child in their care]*.

Rupal described her persistent resistance which both informed her in social work studies, a resilience and discipline learnt also in her Classical Indian dance some years earlier (2012, Interview). That '*knowing oneself*' *'one's purpose'* orientates justice within her work.

Emma in specific described tensions which heightened these relevancies for her, and her link to her orientation, her positioning on justice, or whanau wellbeing: "*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 (the) one God, damaged my people and it continues to do this". "Prayer or Inoi as I know it, is about asking God for something". "Karakia, I feel is more spiritual, because it is about acknowledging something, …rather than asking for something*". (Emma, Interview, 2012). This narrative points towards her spirituality as acknowledging a meeting place, acknowledging where justice rather than injustice occurs, where integrity or wholeness rather than deceit is cherished, where compassion and emotional connection as 'blessed', 'holy', rather than betrayal is required. These describe how there is nothing that exacerbates human vulnerability than isolation, whether

from one's spirituality or each other. This is no place for personal gain or individual acquisition.

Spirituality in its meaningfulness related to how Emma's knowledge of her social work practice drew from values which emerged in living with and learning with others, to end a poverty of 'not knowing belonging' in all its forms. Recognising her authentic spirituality, one which acknowledges sorrows, and practices of weaving life so that one becomes understood, connected, life becomes more bearable.[192] Emma's spirituality b acknowledged in word, and in the act of sharing did inform her care in circumstances and situations of those with whom she is engaged, working alongside, those who are lost to their kin (O'Brien, 2015). Emma's work weaves in an elevation of the principle of care, wellbeing and self-awareness as her orientation; the self and its wellbeing energised within whanau, hapu and this animate world. These notions of social justice are enabled through the recognition of mana (Pere, 1991). These are inclusive and equitable as one embodiment of social justice. Within the Pacific rim, mana as a means of recognising personal, cultural, infinite power. Descriptions of wairua are not dissimilar for while the word has differing meaning given different contents so does spirituality. For I had heard the women on marae calling in karanga; I am touched through the Celtic keening calling out to evoke emotion of togetherness, inseparability, the essence of that place and its entirety. In effect, it is the woman's voice which reaches through isolation, even for babe in uterus, this is a first sound. So too, in uncovering these participants' voice, meanings these enlivened and generated opportunity to examine these with other social workers, and with client/community. Emma's findings on spirituality reinform the meanings for her of connection and social justice, self-awareness relevant to her social work activation emerging within Te Tiriti o Waitangi (1840).

Question 14: Are there further matters you would like to add about your work and spirituality?" "What is that, and how has that been sustaining for you?"

(i) On concluding narratives

Through concluding and gathering the feedback from her experiences in interview conversations, each woman described her sense of thankfulness for

[192]. See Jackson, (2011) description of identity in whenua, whanau, hapū. For Emma and amongst many Māori communities, the lore of tāpu and its practices express many meanings associated with authentic wellbeing, wellbeing orientated as spirit (wairua) and that which is held within power and influence from the gods

she felt seen and heard. Words had become recognised by herself and the researcher, which enabled and deepened sources which she/we could reflect on and even share. She described a heightened sense of identity, knowledge of herself and her world as '*real*' which encouraged her in the possibilities of that engaged in conversation or silent witness with another. Re grounded in her heightened sense of identity marked some risks. Fragile people cannot have courageous conversations (Taylor, 2022, personal communication) yet these women expressed curiosity, courage and commitment to continue to learn, to reduce silencing of women as they had been silenced, to reduce degradations of life.

The participants described how 'felt' qualities uncovered in their words and imagery in this research offered means to navigate the thresholds in their lives, taking a tenuous journey into change, enriched by reflection and which then deepened meanings and actions [193] (O'Donohue, 2008).These words belong with the women and their work, these are ripe with a privileged intimacy 'where the human heart call[s] out to its divine ground' (p xiv). [For my hope is] "*to uplift people in their own integrity and in their destiny. This passion uplifts my life*" (Janice, 2012, Interview).

6.5 The focus groups response (shared reflections)

Women who attended one of two focus groups discussed their responses to two questions (Appendices 7). Question one enquired about her interview experience, while question two explored implications (if any) of the research experience impacted on her spirituality and work.

Researcher: *How did that experience of reading your transcript, contribute to your sense of spirituality? Are there implications (if any) for you in your work?*

Reading her transcript stirred Rupal's recognition, and recentring of herself. "I express(ed) myself in (my) spirituality". "It was a good experience" (2012, Focus Group). For Suzi the process of exploring this in her work renewed

[193]Refer to Blackie, (2022). Women in Aotearoa can be surrounded by agriculture on landscape surfaces; agriculture described as over culture undermines by sectioning off and demonising the whole divine feminine (the Earth). Women experience this damage, as diminishment, loss of their range to access qualities which transform heal and rebirth, energies into chaos, erotism and spiritual ecstasy, losses which creates unbalanced societies.

her confidence in her own and that spirituality around her. Suzi described *"[while] I see spirituality, [yet] I am often a bit hesitant [wondering] when is it appropriate to touch on it, when it is not; when if it [spiritual lead] is not coming from a client?" "Now [from the interview], I notice, I think, now, is this an opportunity to just ask?" "I felt more encouraged. That is good*" (2012, Focus group).

Did contemporary social work support voices of women for spirituality?

Participants described that by seeking the words for spirituality "*was really fascinating. You know, you have these thoughts of who you are and what you believe in, …but you don't very often get to see it written down in words. And the words. They fascinated me …kind of solidified it for me". "This came out with you (researcher), yet I chose not to be very open with people"* (Carole, 2012).

Suzi noted*: "I thought 'ok'*, and that this hardly comes out in the context of social work (because of a risk of imposing her personal spiritual views over those of a client/ community). Discussions arose on how women social workers had little space to look at their own, or address spirituality in their work. There was strain and risk involved.

One woman felt "*because I have a strong sense of spirit, this is something I try to bring into my work anyway… to find what do people connect with on a deeper level, if that is not spiritual, [what is it] as for me? It affirms that what I am doing is 'good'. I try to find that out in my work what spirit is to people" [what is their orientation to their meaning and wellbeing*]? (Rosie, Focus group, 2012). Was there insufficient space to share, loss of courage to do so, for many participants did describe they had withheld their experiences: an 'out of body experience', a sensitivity to light. Now following these disclosures, there were further explorations: "*I am needing to understand: where does this sit for me not only as a Māori woman and a woman*?" (Emma, Focus group, 2012).

Researcher: So, I wonder if there was any sense of …whether you heard and saw yourself in a way you had not before?" "I am interested if that had any resonance/further meaning for you?"

Again, participants drew on experiencing risk with exploring their spirituality in work - their recognition of uncertainties such as of herself to place, relationships to authority, as a social worker*:* Opportunity to speak did assist greater clarity.

"*It raises how important is my intuition, and this in how I intercept and interact in my work*" (Cheryl) (Focus group 2012).

"*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; with Pākehā, I know not to make assumptions, to know myself*" (Emma) (2012, Focus group).

6.6. Participants experiences, discussions, key findings

Each woman's connection to spirituality, being named, explored, and reflected on (as in her transcript), then enabled unexpected developments to listen and consider further sharing their stories within the focus group, as a group. Smiles, laughter, times of loss of words, occurred for women in the groups related to circumstances, discoveries, and personal understanding that had occurred. These developed natural opportunities for conversations for learning together. In a willingness to examine spirituality, rigours, strengths of and limits on each woman in their work was discussed within the focus group. Therefore, each individual story re-emerged in the telling of their experience to/with the group. [194]

Sustaining any healthy group formation in social work practice requires trust. Experiencing this trust, strengthened by knowledge that members were worthy of that trust, was an embodiment outcome beyond the research itself. The participants could not know 'how', or who would be coming together in the initial focus group, yet the resultant sharing was indicative of trust while within that mystery which is to be faced; 'the disorientation stage' within a mystic journey (Lukoff,1985).Characterised as 'not knowing', is a necessary developmental

[194]Blackie, (2023) considered spaces for women presence and voice. Claiming these, would appear to inform the foundation of a 'collective', as experience of a culture of authenticity, through manaaki as care for all perspectives while grounded in her beliefs and connection as a woman and as social worker. In considering the many effects on the women and their interview, as a researcher my reflection necessitated raising the question 'what occurs between us (as a group)?' By working through this question, each woman approaches offered insight both of her individual interview and group participation. These verbal exchanges were usually followed by periods of sitting in silence. Understandably there may be a sense of disorientation recognised by the women participants navigating between the individual's conversations of spirituality and any tensions and individualisation opportunities which arose for her in the group, and which she faced in her workplace.

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format for one's relationship with one's spirituality (Nicols, 2013); (2012, Focus group).

Social workers draw on Ecological theories (amongst others), for insights into how people are linked to environments, the orientation or patterning as was held within family, tribe, cultural, social, religious, environmental, their seeking where multiple perspectives in response to complex needs, may then emerge. The patterns of seeking order, and of reading spirituality in the world could be discerned also through the group engagements, as in her work. These patterns in the research weave through points of sharing, of recognition and as responsibilities are named.

> *"So, spirituality does [have capacities to] 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. 9).

In contrast Suzi, named her expectation on reviewing her transcript that her spoken words on spirituality [be expressed as a flow] (Suzi, 2012, Focus Group, transcript, p. 2). The points in sharing, or of recognition of her and others spirituality deepened an exploration of responsibilities considered against women's identity within work practice[195]; her identity as the 'truth at the centre of the image you were born with' (Whyte, 1997).

Women individually named her regards for spirituality, and her responsibilities in furthering her knowledge and applying this in social work. Rupal, for example noted that "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". (Rupal taught meditation in her community for that purpose).

Emma drew on developing her work drawing students to sense was there a 'spiritual inner' from which to facilitate change? Emma described her courage on a visit onto marae where abuse had occurred with a student, the involvement of kuia, kaumatua (elders) in burying a symbol of the abuse that it may lie now with the ancestral bones and be safely held. The student could feel

[195] Whyte, (1997, *All the true vows*. Many Rivers press, CA) described as' the truth at the centre of the image you were born with'

the release, all the while noticing the connectivity around them, in 22 tui, (native bird with white neck tuff), swallows and parakeets.

Cheryl noted she had familiarity in asking people about their spiritual side "*as this is important in people who are involved in managing on going illness and it is important in managing this in their life*". However, opportunity for familiarity was absent in her study for personal meanings for spirituality; so there remain unclaimed unique possibilities held within oneself which may not be called forth (Hillman, 1997b). When left with no personal meaning or words to explore spirit, how does this affect women, their work, their profession, justice and human liberation, maturation and becoming more together? We are understood as born into unique bodies, we possess a mind, and our spirit which together shape each person, if one is missing in social work, then loss is experienced. Whether spirituality is nourished through faith, belief, or a religious following, it remains an internal connection to the universe, one which every human society has some dependence on. Social workers have duty to acknowledging and assisting relations within this super ecology, spirituality.

"Do we as women have any responsibility to pass this on to younger women, personally, or as an ethnic (cultural) heritage which they may also value?" (2012, focus group transcript, p. 5).

Participants explored how can a social worker ask as to spiritual meaning when they have no concept themselves or had absence on this in education other than a tick box engagement, a superficial reference? Yet in opportunity to share participants had felt they had learnt of their spirituality (Rosie, Rupal), "*to appreciate wairua and its meaning for another* "(Cheryl) whilst the requirement for a high trust relationship as '*the essence of spirituality is different for everyone'* (Rosie, 2012). Therefore, spirituality as a relationship, is complex in its communication, and draws us into learning with another to understand that meaning more fully (Drury, 2011).

Carole*: "Wow, I see that statement [both] as a query, but also an open challenge! …How I see and feel that myself, [spirituality] is a very holy place, (the place to be) talking, [sharing]". "Considering my experiences with you (researcher). my experience of you, 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 (through) 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 had worked in dialogue, storytelling to reclaim their power, and in this reclaiming practice so they may respond to future similar situations in some new ways. Perhaps respond in their bodies differently, perceive differently, find possibilities so act differently? The central focus in social work is awareness of uniqueness in each human story, while recognising the complex interactions in which human and nonhuman exist. Therefore, to reclaim power in some relational manner called women in acknowledgment of manaaki, of divine authority shared.

"*I found I went away and reflected on it [spirituality] a lot. That has been very interesting that I did not realise how intuitive I was; a knowingness and one which I rely on. I don't think I could have a relationship with my [service] members without this intuitive side. This is so important to me by which I understand and intercept with my members and society and have a relationship with them; if you took my intuitive side away, I would not work [to] just tick boxes*". (Cheryl, 2012).

Sharing generated a fundamental deeper level of reality to orientations to her meaning in ancestral traditions, native lineages, to Feminine spirituality. Those of the Divine Spirit, She as the stone womb of mountain (Blackie, 2022) or in a lightness of Springtime blossoms. Threads to these traditions remained available in each woman's heritage, lineage. In enabling words for their spirituality in their work, then these social workers also attended to the work of 'people making'. This 'making' being a form of 'learning with' self-alongside another, or how we bring ourselves to this learning. How these women recognise themselves, their trustworthiness and humility when alongside others spiritual stories, can build consciousness of wider processes and structure's that disables or enables how people, and this universe works (Pere, 1991).

Each woman described in the groups of her developing knowledge, through sharing of her practice within her sense of what is right, true, loving, thoughtful, bearable. As discrete and humane qualities these assist in the

necessary conversational foundations for partners in many journeys which benefit both travellers in learning together, as in learning with that grander body, Te Tiriti (1840). The shape of that inner longing, this is the shape of Spirituality in you. "*For talking ... (is) a very holy place*" (Carole, 2012).

To be engaged in being together proved important. These aspects uncovered within the stages and qualities in the group process (Nicols, 2013); as settling the threads of a loom, so the introduction, the sequence of inquiry, the forming and sifting through and gathering of transcripts, and more. The steps supported a companioning appreciation. The significance in being together lay in sharing the present, words, the experience of trust shared, all form that heartbeat felt beneath everyday talk (Heaney, 1996) shared with the group:

> Researcher: "*Maybe we become invisible to ourselves without conversation to enable knowledge of ourselves, without meditative practices, prayer groups, community service, gardening, journaling, or whatever it is that you do (to know yourself)?"*

As the researcher and participants regard for this topic developed, and the group engaged, women together clarified and deepened her sources of creativity, of hope and appreciation in difficult and challenging work with others and the oppressive structures amongst which we live. She felt present yet mindful of the wealth, inequality and the society created these disparities, which undoes us all from equitable relationships as paramount; inequality particularly damages opportunity for social cohesion, understanding of unique distinction as enriching all, and of hope (Wilkinson & Pickett, 2009). The following comments were shared as the experience of these research conversations were considered: Rosie, Emma, Suzi discussed these, as ways in bringing herself back into the body of the world. For Suzi: "*it is our openness that is it important*". (2012, focus group transcript, p. 9). "*In the type of work we do, there is a pull against your spirituality... because of the pain and dysfunction (which people bring as needs which can overwhelm)". (Therefore) "When I walk from work, past kowhai (tree) and bird, (the) tui, I let go the pain and the troubles". "I am back to who I am, my way [to] re centre myself* (2012, focus group, p. 8).

Emma: *"Yes, a change has happened for me. I [can] talk with (bird) and see flowers, the whenua". "Today I heard a call [from] a tui. I feel greeted*" (Focus group, 2012).

Through women sharing so we each acknowledged the heightened kinship experienced with the land as relevant in social work and community, how place or nonhuman life 'knew them even when they were lost', the mountains, trees, fragrant air, …all have a manner of teaching spirituality; all communicate that the world is a gift, (Wal-Kimmerer, cited by J. Yeh, 23/5/2020).That the world and "that life is not a human thing" (Jenkinson, 2015, p. 204). That 'place isn't static, outside of us, *other*. Rather these women could teach how for them, 'place' becomes understood as also of wisdom, as in that one gives more than one takes, one works with natural law (Wal-Kimmerer, cited by Yeh,23/5/2020). This is an act of radical imagination, an act of co-creation born from the relationships between people and the land. This has importance when people seek out social worker when their support have become diminished. 'This place believes that I belong to it. And it is wiser than I am, it's drawn me back' (Blackie, April 21, 2023).

These are significant and meaningful to these social workers capacity within work, and for paradox.[196] Perhaps paradox is spirituality's great gift to us as we navigate our meaningfulness through orientations. The research reveals these women's conversations, which navigate meaning, which continually expand into practices, seeking that which addresses inequity for those disadvantaged by broken promises, sale of their land, the dismissal of their roots, and silencing of voices.

6.7. Concluding Summary

In concluding importantly this work drew forward three findings: For some participants the research enabled a discovery of their spirituality. For a second group, this research experience confirmed their spirituality and

[196] Refer to Somē, Indigenous Dagara writer, cited by Jenkinson, 2015, p. 218). On paradox, here meaning to be comfortable with incongruency, to value pluralism accept people perspectives and seek benefits which advantage social justice through equity for those made most vulnerable (Larsen, 2022). For curiosity in standing in uncertainty remains "the thing your knowledge cannot eat".

engendered enthusiasm, “there was something in me that was woken up” [The relationship between ‘whole’ and ‘holy’]. (Carole, 2012, focus group). For many women, however, their experience is how the role taken by the profession’s functioning with predominantly an orthodox mindset, shuts down women’s spirituality; this finding is crucial to both identify and address.

For as women listened, the local Cailleach signalled ‘how the white heron rises and flies’ for she is calling for that wisdom which uniquely forms ‘us’ and equally connects ‘us’ within the grander body of an enduring moral authority.

The following Chapter Seven (Findings), develops that location of her social work and spirituality as deepened in her and necessary ways sustaining this; her grounding in which she feels herself firmly heard, that such potencies are accessible, fluid and she is held in relationship as are others to spirit; her choices interact with other choices, her words do evoke ‘*distant travellers’,* (Pohatu et al., December 2007).

These teach you “what you have not been able to name” your belonging, (Stern, cited in Popova et al., 2018, p. 68). These discoveries discuss, legitimises, and problematises women’s voice, spirituality, and work, that also activate an invitation drawn from the wisdom of the world as in Te Tiriti o Waitangi (1840).

Figure: 7.0. ***Féileacán – Moth as Messenger***

(Simmons-Hansen) 2024. Acrylic and Ink on canvas

Celtic folklore sustains perceptions that through the winged flutter of Moth there are messengers from the dead, the Underworld, the 'Other world', or just Moth. Perceptions prompt us to consider our relationships with what has occurred and that which will be. Connecting all dimensions, Moth evolved and symbolises the soul. So, when you see Moth, it could be a soul returning with a message for you, simply a final farewell, a visitor from another dimension. Watch carefully and be sure to receive its message.

Moving between the worlds, Moth continues the practices of Ireland's mythical Fir Bolg, early migrants, and the Tuatha Dé Danann, people of the Goddess, ensuring enchantment endured in the lives of modern inhabitants. The adult Irish Swift Moth caterpillars overwinter underground twice so their life cycle takes two years to complete. Moth's journey to return to the surface as a matured self, is shaped by the Underland and familiarity with the magical land of women (Tir na mBan) (Thomson, 2000). Moth offers us metaphor in its travel between these worlds, gifting through her visits invitations to see some synchronicity enriching orthodox life. She flitters into our Imaginal world ripe in mythology and may fly into the glow of a reading lamp which may trouble us. Moths story links to the research with what we say and how we seek to communicate, which leads us to become the "truths which we believe and know beyond understanding" (Lorde, 1977, p. 43).

Moth offers us metaphor to deepen the argument of being spiritually alive in informing our daily work (O'Tuama, 2018) in embodying that interconnection of techniques which guide us to the spirit and its wisdom: an open relationship to Nature, and her healing; navigation of existential challenges including death; formulaic knowledge held in our bodies; our imaginal exploration; cognitive understanding awareness of profound connections; political polarisation which threatens the health of community, while spirit offers hope for healing. Moth helps me chart my belonging in this world.

CHAPTER SEVEN

Findings and discussion: Women's identity amongst Washing lines, Wishing wells, Wedding bells[197]

7.1 Introduction

Through the conceptual metaphor of the Moth (in Figure 7.0) representation of relationships in human life are interactive and recognized as co-existence with 'more than human' populations. The research narrative too, explores the coming together of its parts. Traditionally, it is the recognition of an interweaving of life into which human life is implicit, not central, which refreshes wisdom, informed experiences, and which can be seen to endure through participants' unique narratives on spirituality. Acknowledging the enduring legacies, then the socio-political orthodoxy of an age may be more fully comprehended, and alternatives rendered conscious. Participants words expressed herself, while with her hearing, sharing, and being heard, enabled her personal, cultural, infinite storied presence and promise in these moments, a mana informed covenant remembered by us (Pere, 1991). In these moments these women embodied what is called for within Te Tiriti o Waitangi (1840). This chapter presents an analysis of the findings from this research 'Women and Spirit'. During this research some participants discovered their spirituality, while for others, the research led to delight in and confirmation of her spirituality. The findings also highlighted uncritiqued orthodoxy in the social work profession's process and social norms, which silenced or shut women and spirituality(ies) up/down.

The women social workers involved in this research spoke to the opportunity and discovered/recovered forms of empowerment in her words and habits. Her words belong to her as much as she belongs to them, and out of that mutual belonging arose her most fundamental understanding of the world (Whyte, 2014, 2015). These words redress her silencing in the literature. In this study, one participant sought, "to have spirituality come alive for me, to have it in my heart

[197] Her words expressed women participants to story her presence equally in the 'ordinary' of her life (the Washing lines), the potentials (our Wishing wells), the moments of becoming more together (Wedding bells).

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). For her world and her belonging, is not home if only interpreted for us by others, but locating this is important.

The Celtic methodology employed in this research with its imaginative intention, served the women to speak (Blackie, 2018), to importantly recognise 'that others, no matter who they are, are not able to define or distort'… 'the peoples experience with their beloved holy' [spirituality] (Estes, 2013, p. 39). Her relationship with that transcendence, the presence of something vast, paradoxically assured us of our place to belong (Keltner, 2023), as is represented by Moth[198] who brings 'beings of the 'Other world', of the 'imaginal' to the work. Imaginal brings necessary information into the analysis, explanations which open us up to discovery, to awe, to live healthier connected lives (Keltner, 2023). [199]

For her, words enable women to experience her world in its luminosity, which stirs life itself (Blumensten, 2012), to know "nothing is more sacred to you than how you experience You, as an expression of life. As Walsch, (2009) asks "What else is there?" (p. 21). With opportunity to speak, so women's own analysis of these experiences 'speak' beyond the rationale mind to a wholehearted wisdom to strengthen individual social workers to reinform their working profession.

Through seeking words for her spirituality, each woman could begin to say who and how she was, when previously her spiritual world had been indescribable, uncontainable, silenced (Jenkinson, 2015; O'Tuama, 2018)[200]. As demonstrated throughout the research, through her words her spirituality was rendered explicit and available to her. Portions of spiritual legacies, distilled images, sounds and tastes of wisdom formed in collectives, released medicine, meaning and healing for her, her work and culture. Her voice, her metaphor,

[198] Capital M is used through the chapter depicting this rendition of Moth serving this function.

[199]Refer D. Keltner, Professor of Psychology at University of Berkeley, USA. advocates that experiences of awe in taking humans out of our ego self, into experiences of timeless is that which alleviated the narcissism 'at the root of much modern disenchantment'. Awe as an evolutionary tool to humanity's capacity to 'flourish in groups'. (The astonishing awe carried in Lewis's work (1949)).

[200] The explanation and analysis offered here arise through the seventeen narrative interviews, (filmed work and four podcasts), the review of literature and auto ethnography.

anomaly or paradox, do remain 'voices of the Earth speaking through the people',[201] of how we cannot survive alone.

This chapter represents the last leg of the research journey as one of analysing and sharing research information and recommendations in a manner that honours and benefit participants, their kindred, and communities. For understanding women's silencing and considering her courageous individuality gifted in workplaces, therefore 'depicting voice' in interlocking patterns within a collective like Moth, before she too is lost to the flame (Barker et al., 2010). These findings are discussed in this chapter, in terms of Identity, dichotomy, Awe, Ecotherapy[202] transcendency, alongside the covenant or solemn promise offered by Tāngata Whenua with Tāngata Te Tiriti and held in this land in Te Tiriti o Waitangi (1840).

Note: the following Figure 7.1 is intended to open out also to the right side of the final thesis to best guide the reader as these are identified across the chapter, in a reflective exploration drawing previous chapters, of literature, autoethnography, women's voices, how her presence emerged, creative spaces became available. She in recognising asserting, occupying, her spirituality, so the weave co existing between her world, her work, and her cosmos became known. This figure is intentionally unboundaried – without edging.

[201] Daniel Deardorff,(RIP 19.09.19) His Mythsinger Legacy project is now carrying forth Daniel Deardorff's work in its multivalent forms.(See http://mysthsingerlegacy.org. retrieved 22/11/22)

[202]These findings are discussed in this chapter, in terms of Identity, dichotomy, Awe, Ecotherapy/transcendency, alongside the covenant Te Tiriti o Waitangi (1840).

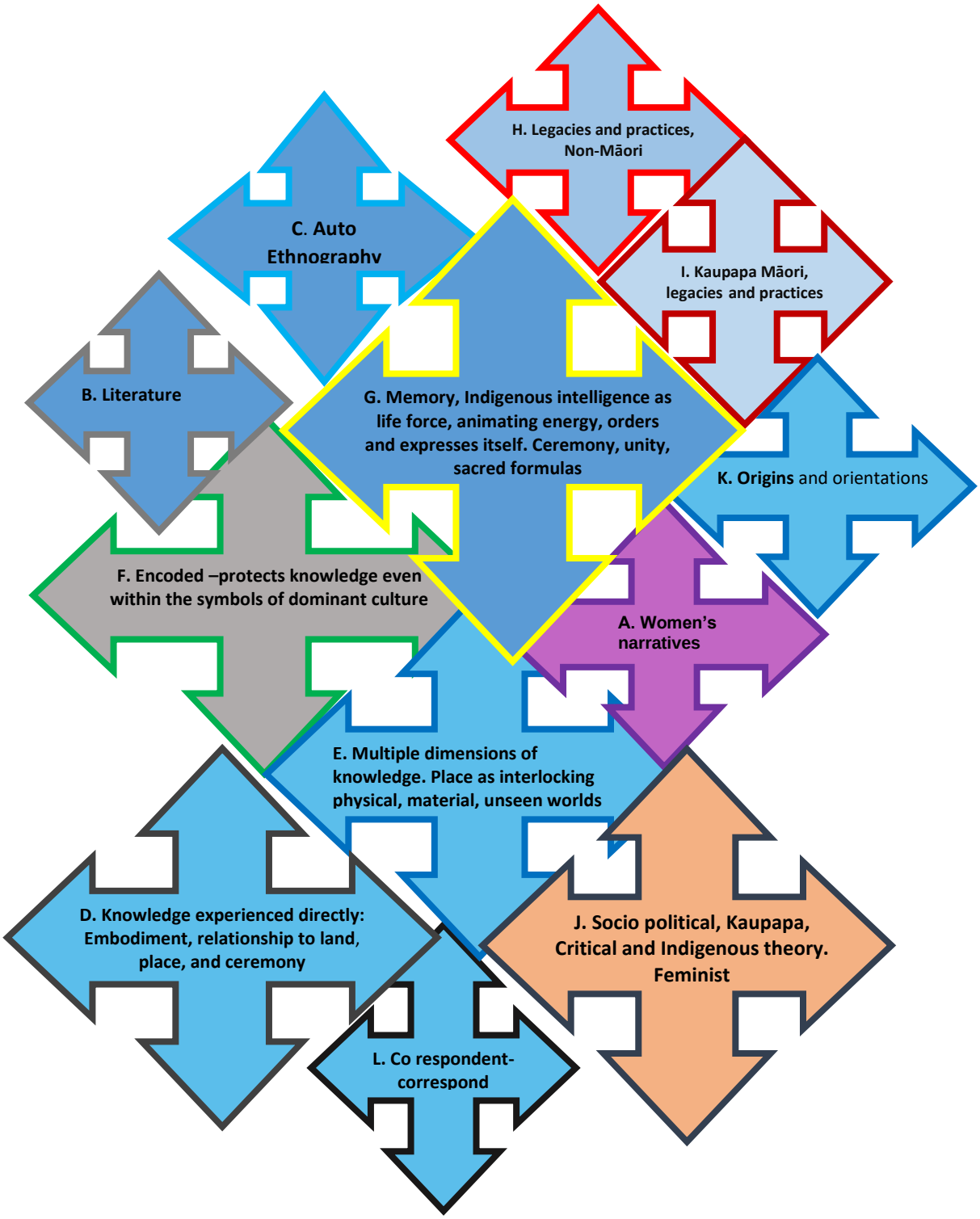
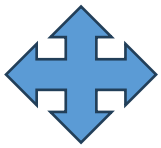


Figure 7.1. **Moth Storm.** *Simmons-Hansen (2023)*

7.2. Explanation and representation of the Findings

As the researcher, I placed an emphasis on each woman's wording, understanding that her words carry her orientation whereby she recognised her own meaning. One's words carried a grounding of 'her', to her, a gnostic revelation of luminosity, and are honoured in this written thesis. To do so I placed emphasis on her conceptual imagery and have utilised this Moth imagery (see Figure 7.1, p. 203) through these research findings, to 'speak' beyond the orthodox.

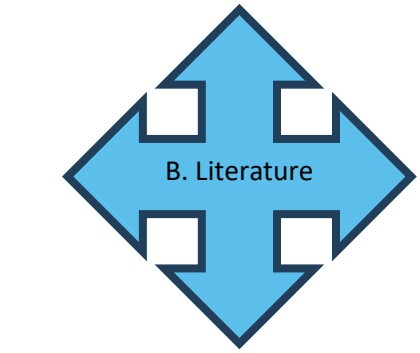


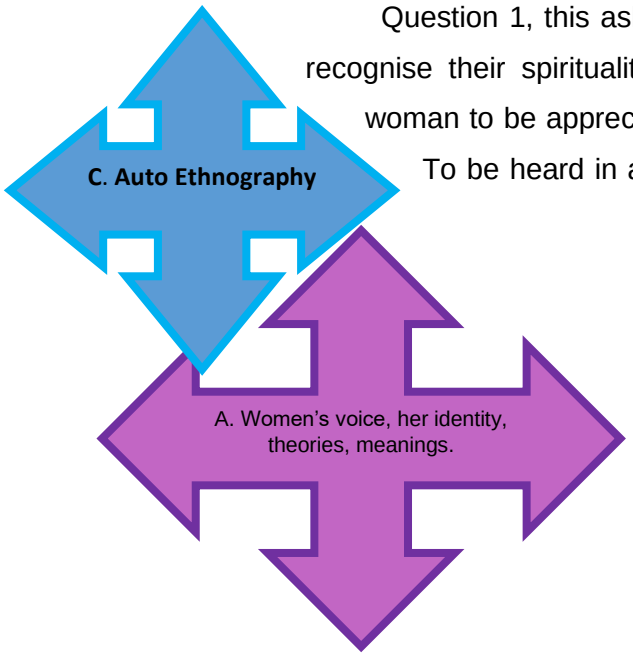
As noted in the Celtic tradition, the Moth is recognized as indicative of a traveler between the human world and Other world as an embodied messenger.[203] The representation of Moth imagery depicts some redress for the disjunction experienced between the imaginal, historical physical world, for Moth Spirit carries wisdoms (along with other cultural guardians, daemons, conceptual metaphors, etc.) in the work to re-vision dysfunction, to mark access to one's spiritual insight alongside literal sight. This living Other world seeks us, as we seek it.

As a companion of that emphasis, the Moth moves, weaves, turns inwards, is pregnant with potential hovering between underworld/Otherworld/this world, in forms as the egg, larvae, unseen pupae, fragile moth. Moth reflects one participant sense, "(of) my father (RIP), I feel him with me"' (Cheryl, 2012, Interview). To represent the participants so within a triangulation of voice, literature, autoethnography, the Moth weaves patterns (See Figure 5.2, pg 138). The depiction of patterning movement enabled me to elevate the companioning weave, in how language, and the participants language shaped them/us, how without opportunity for exploring their words for spirituality women became diminished from their legacies, spiritual lineages and sense of being present/presence in their work.

[203] The gift of Moth Spirit necklace from our treasured friend Charles, (RIP) at the time of writing this, solidified Moth as an organic exchange.

The Icovellavna [204] (companions Meyer's, (2012) description of triangulation, is one valued for its prism effects in research so communicated holistic belonging, of a 'coming home' to oneself, of being in one's 'skin' in the world. The triangulation[205] described in Chapter 5, Figure 5.2, p. 138) applied to this single sample represents participants experiences where magnification of depths of insights that are possible, enable her to be truly present. Triangulation applied also adds to sensitisation of presence and 'to the best interest of the [the people]' (IFSW, 2014; Smith, 1997), a deepened engagement through the spirituality of people and applied to the issues they faced[206], [207].





Question 1, this asked, How do women social workers recognise their spirituality, and triangulation assisted each woman to be appreciated, heard, to speak authentically. To be heard in a moment affirms her sovereignty in that moment, for her to know the experience of her presence. She became bodily, mindfully, and spiritually present, wonderfully so. This presence began a snowballing process [208] in changes, those insights internally, changes with family, colleagues. Working with constant change amongst others, also involves social workers being present, holding 'presence' and that receptivity

[204] The Celtic knot, of which the threads have no end, mirrored infinity. Celtic peoples lived amongst many tribes and the knot also is symbolic of points of intersection amongst the tribes and places of distinction.

[205] Refer to the depiction of patterning movement enabled me to elevate the companioning weave, in how language, and the participants language shaped them/us

[206] (Note: For this sample, the literature source was randomly selected, then applied with a sample in a participant's interview and aligned again to auto ethnography entries).

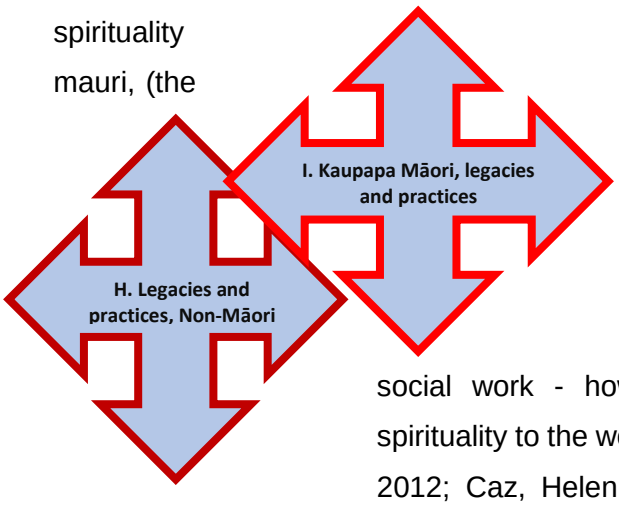
[207] Refer Mila-Schaaf, (2013) on (in)visibility, the triangulation offers redress to the everyday violence of 'imag(in)ing' women participants rather than working within their terms of references and knowledge. The triangulation application helped here to unearth and support (k)new understanding (Edwards, 2009). There remain many sequences where literature, participant and ethnography combined to add depth beyond the brief of the thesis.

[208]. Snowballing, Pio,2008, a process of acceleration occurring as a subject /object gathers momentum.

to metaphor, anomaly, paradox, dichotomy, evident in the findings (See, A, Women's narrative, Fig 7.1, p. 203). Recognition of 'presence' offers an imaginative approach to grounded work (Figure 7.1, B, in Brown, 2010). The Moth shape is again utilised to restore, reword, recognise space of her presence within her world.

The recognition of spirituality is heightened by the autoethnographic intent (see Fig 7.1, p. 203, C in exert above) for example, to convey the attraction/connectivity/snowballing generated through representing the methods alongside the participant's willingness to be seen and to contribute which form her own experimental findings. The way that one woman held presence in her conscious responses (Brown, 2010; Estés, 1992) again was reflected in the reviewed literature (see B.7.1 p. 205). Experiencing her presence, heightened her access to knowledge as experience, (see D, Fig 7.1, p. 203) for Herbert-Graves, (2012) described women's capacities in relationships for care, just as these courageous resilient women had conversations to enable and reimagine themselves (introspective), and insights within community (Helen, 2014). These dimensions are those seen and unseen (E, Figure 7.1, p. 203), and those encoded in dominant cultures (F, Fig 7.1, p. 203).

Dimensions of Appreciation for the memory of an enduring Indigenous intelligence (Gonzales, 2012), its animating, energising, ordering, were described by these women "How would you bring spirituality into that place, whatever your spirituality is, so it brings about some form of mauri, (the life essence which animates all in the physical world]?") (Reona, 2012, individual interview;(see G Figure 7.1, p. 203). While the overarching focus for this research is asserting spirituality links to social work - how do these women connect their spirituality to the workplace? (Caz, Carole, Cheryl, Suzi, 2012; Caz, Helen, Rachel, Wendy, 2014). Examples drew on the participants' renewed appreciation for her knowledge, legacies and practices, Māori and non-Māori (see H, and I, Fig 7.1). Moth shape depict for the reader that legacies and practices (H, I,) are of the human and 'Other worlds', as the Celtic mind sees that the Moth moves between both.



Notably, the research opportunities enabled women participants to be conscious of herself within the world, the way she worked and her everyday resistance as small acts of living (Wade, 1997). This added responsibility sought in the Narrative values applied in this research, for her naming her world extends those 'small acts of living' when a participant recognised her orientation in her world and sought to understand that further within her work. For example, she can describe states of human life, orientated in four zones, as being, in doing, in care for self, and care with others (Lips-Wiersma and Morris, 2011). She drew on 'doing' in gathering seafood, 'being' with the company of trees, 'care' for Self, and 'care' for others regarding their relationships to their lives and body, in the body of their world (Ensler, 2016). The co respondent-correspondence dynamics are activated by her words, practices, as depicted by Moth (L, Fig 7.1, p. 203, and exert above).

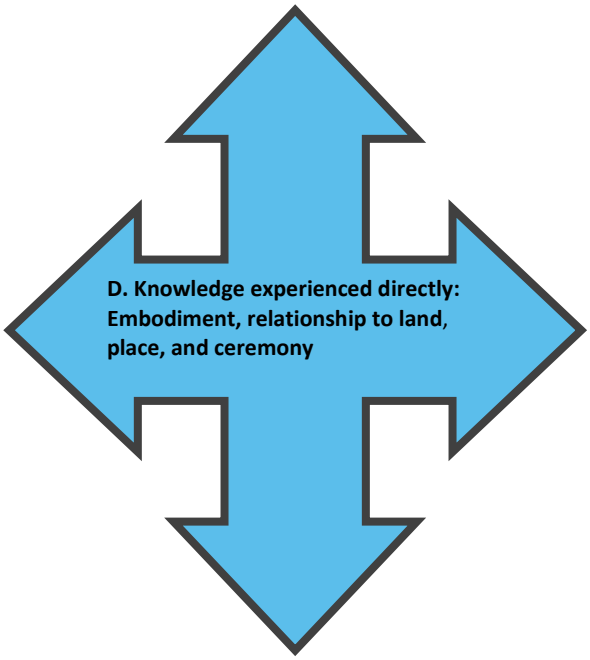
In an explanation of findings, women chose an orientation or 'language', to spirituality, so the 'choice [is also] of how they choose that world' (Rabbi, n.d)[209] These women's orientation in their social work as spirituality, marks her choices to journey to depths to navigate spaces of self and others; her legacy is remembered, or gradually less fragmented to her. That is necessary in order to bring "all of ourselves to what we do (Helen, 2014), to be sustained by building relationships of collective care, critique, and solidarity (Reynolds, 2011). Participants drew on these relationships, kindred, the spirit of land and wild things, (Reona, 2012; Wendy, 2014).

In these ways, space and place as alive, generated such enlivenment in its availability to her. She in turn opened to that space/place and wisdoms and to the authenticity formed there (Rosie, 2012; Rachel, 2014). She called and searched for the wairua, 'soul' of environments[210] (Reona, 2012), sought a 'meditative soul' in her profession (Caz, 2014). She called out for an everyday 'justice' as did Cailleach, (see Chapter Six) (Helen, 2014). These various practices aligned to building that woman's experience of presence, an experience useful to resist vicarious trauma in the nature of her work (Reyolds, 2011; Chapter's Two and Three). She navigated rest amongst attention to orientation

[209] ww.azquotes.com/author/18027-Harold_S_Kushner, (retrieved 22/11/22).

[210] Reona as Māori wahine had described asking social work students to consider what is the wairua of this place?

spaces of being, doing, self, and others. There 'social workers (are) finding herself as a spiritual being in social work with increased ability to share the meanings therein (Heidi, Pikiteoria, 2014, film interview; Lips - Wiersma, 2011). Women participants discovered through their spirituality, aligned skills in analysis, orientation and meaning.



For social workers, it is that analysis of and care with power which through spiritual presence increased the ignition points of that covenant of enchantment residing in this land. That is, an ever-expanding hypothesis gathered from and belonging to each person's life and mind. That synergy known as life, becomes recognised as both fundamental to and as a self-organising state within Nature (Lovelock, 1995). In arts as in Nature, (which offers itself to people's experiences and explanations of spirituality), such exchanges are nourished by technologies (as in the series X Files; Harry Potter trilogy), and ideally by social sciences (Brown, 2016). Yet diminishment of such as in workplaces where management acknowledged solely rational approaches and technological mastery only, women and her spirituality were disadvantaged. Women had expressed concern to those they worked with in the absence or neglect of spirituality, could they have supported another's spirituality? These losses of moments of beauty, of collective effervescence, dismissed ignition points strengthening these women's collectivism, their solidarity, which inhibit the creeping normalisation of orthodoxy and how it embodies forms of violence and silencing (Keltner, 2023).

However, what participants' narratives revealed is that they are not silent, for they navigate complexities and paradoxes, systems, and task centric approaches. Again, the triangulation process of the 'Icovellavna' mirrored how her words, the literature, and autoethnographic reflective insight, assisted their navigation of Eurocentric world views. For rather the women sought practices sustaining traditions of thoughtful relationship building, community empowerment,

and courageous conversation spaces where structural change needs to begin. These findings evidence her thoughtful care as the base seed of life, how this persists in what we do, and what we tell each other. Mana, as divine authority, is present in what links us, other life, and those most vulnerable. "Spirit is here now for us [*as women – you]* and I, and as a relationship to a collective spirit" "Spirituality relates to being and doing, [as an] individual… nourished by a group" (Cheryl, 2012, Interview, p. 10). These women's voices drew forward her theories about the way the world works and Figure 7.1, (p. 203), and 7.2 (p. 233) seek to convey these in imagery.

As highlighted by the research, spirituality enabled social workers in the art of acknowledging complexities and necessary navigation of paradox therefore social work requires both knowledge of arts and science. Women in the research acknowledged the essence of recognising her spirituality as different for everyone, therefore spirituality can remain difficult to write down, and may rather require shared practices (albeit clumsy), of thoughtful compassionate care. To recognise one's orientation became, not an academic exercise but for her orientation is her creativity. Participant, Pam: *"[Social work] is relationships". "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, "what might work alongside them [in their need]",* (see D, Fig 7.1, p. 203) knowledge experienced directly in place and ceremony. (Pam, interview, 2012).

This finding is clear for many participants (her 'knowing her spirituality' through literature, her own voice, her reflection as in ethnography). The big differences in the [professional] worlds we are working alongside, is that human engagement requires creative skills (Cheryl, Rosie, 2012), hence "*social workers see risks as fluid. Others, see risk as static". "They [other workers] won't mess [with creative work, given] the [workplace] have risk assessments and measures around that" "[Yet spirituality is] about [fulfilling] your life [so exploring uncertainty/ risking certainty)." That "spirituality is important in social work [is because] "it's not the new ways that necessarily work. The old ways [and the spiritual wisdom in old ways] work with people". "This is where we are going to foster engagement". [Yet] "we are being more and more commercialised, …away from spirit [from our self-]* (Pam, interview, 2012). Away from legacies and practices (see H, I, Figure 7.1, p. 203), for "*we've lost the words for how we*

develop values". "I found more (of this work) falls in my [social work] lap" (Janice, 2012, individual interview, p.12).

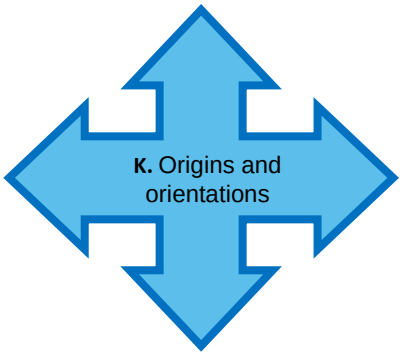
These samples convey these women's consciousness on the necessary business of the profession 'waking up' from orthodoxy. The women identify actions needed include a 'reimagining' an alternative future. This identification rose from her recall of direct experiences with, so awareness of the exclusion of the most disadvantaged in society. Can these dreams, social structures, ideas, interact and intersect, come together? Accurately it is the participants who named: '*we need to grow', 'to find words'* to declare ourselves as each other's bond in space beyond those coded by imperialism (Smith, 2012). These declarations are explored in the following section.

(i)Thoughtful care both for the individuals and the dynamics between

Social work is the work of relationships, amongst the apparent paradox of care and control, respect, individual insights and collective meaning making and including more recently human and other-than human life. To manage such paradox the Celtic Methodology offered a central reflective practice (see Figure 7.1, p. 203), acknowledging equitably the dimensions of the unique and collective, the conscious collective, and unconscious mind, bodies of knowledge, socio political to map principles and ways to see, recognise and respond to dynamics in what we otherwise, might miss. This *threading* mirrors the transcendency in Moth life forms, and best serves the state of initial recognition of spirituality for some participants, and the recognition of an encoding of knowledge in bodies both physical, metaphorical, psychic.

Recognition required further ways of reading and seeing. As aligned with Crams work (Appreciative Inquiry, 2010) and emphasized that our choice of focus determined what we discovered. In this research, the researcher responded to participants as being neither right nor wrong on their spirituality (for women had been silenced for approximately 4000 years through a series of patriarchal religions (Barring, cited in Blackie, 2022)). Therefore, the researcher's Narrative practice, initially with open ended questions; "tell me more about …", supported participants in their selecting, defining, their exploring of practical and poetic ways in which they transit their belief in reality (their ontology). Like the Banshee's night time call (see 1.0, p. xxii) at the beginning of this thesis, this approach, and her hearing her voice's expression, this awakened participants anticipation and

recognition of her personal validity, recognitions which lead to opportunities of reimagining her/ourselves further in spiritual social work practice. Banshee carries further meanings to weave together the imaginings that each participant held of themselves, and how their work intertwines as an image of their future. Her imaginal lens shaped how she experienced the present, her authentic expression to envision beyond a depiction of women in work only in an orthodox world.[211]



In explaining her process alongside literature, her care in practice, also drew the Appreciative anticipatory principle (see Chapters 5, and 6), the discovery stage of appreciative practice philosophy (Cram, 2010). This discovery stage (of dreaming, imagining) are the feelings participants engaged in, in sourcing words, imagery, the activities for naming her spirituality so shaped her process. The stages of 'how we are/do this' seen as a design then developed; initially deepened, and then as 'a becoming – together'. The shaping of design influences what can be considered in the delivery (destiny) phase of appreciative care. For example each woman choice of specific words with which to begin, offer some seeds of her spirituality (her grounding). Her words bring forward also an image of her future which emerged from her present space, and illuminate the knowledge with which these women live, and know themself through her daily life. We speak to come to know who we are, that we are (Couture, 2013; Stavros et al., 2005). Because we choose a language so we choose to know our Origins and Orientations, our world (see K, Figure 7.1. p. 203).

Pohatu (2009, 2010) has identified the power of words as rich in transformative possibilities. This is visible in the ways that (the women) initially shared their hope for understanding, wisdom shared, and that spirituality could be central in herself and her social work, her powerful hopes "*to have it in my heart and thinking, to have conversations about spirituality [and the fundamental recognition of women's silencing] that social work could be influenced by women's identities as spiritual beings*" (Carole, 2012, individual interview). These words offer a dynamic to teach, lead, and protect those vulnerable without exception.

[211] 'When we speak, we become dangerous to orthodoxy' (hence to even participate in the research each woman may have held some inner envisioning of herself, her spirituality, her intention to know that spirituality)

The Appreciative dynamic applied to framing open and positive questions, led to positive changes. For example, seemingly causally shared words were found to reveal greater significance, as with Emma's recognition of whanaungatanga, and her iwi guardians. "*I am spiritual*" (Emma, 2012, group).

While the Pre-Interview methodology (Figure 5.2, p. 138) interacts voice, autoethnography and literature together with those positive questions assists in the findings in 2 ways: 1) Discovery/ Dreaming as an examination of Appreciative potential within the participant's voiced engagement, reflections, reasoning, and responses; 2) Design/Destiny; how Appreciative inquiry in application engenders a synergy, wonder and symmetry[212] recognised as agentic capacities of her spirituality as the agency recognised in Moths presence amongst humans (Figure 7.0, see p. 198).

These dynamics are explored and their significance in sustaining solidarity, for example, seen through the dynamic of Discovery, listening and seeing new meaning in voice,imagery. For Dreaming – as in 'if we can dream it, we can do it, we can be it'. This creates the dynamic of Designing - working together to create what is hoped for, Destiny-acknowledges that sense of being in that economy of affection which is this benevolent landscape (Royal, 2002). These Appreciative Inquiry relational dynamics (Simmons-Hansen, 2018) are an adaptation from Cram's earlier work, (2010).

The emerging understanding of each woman's spirituality in this Design/Destiny stage of the narrative shared and research was described as a way of interpreting, perceiving, experiencing, and interacting with life intimately, the wisdom of knowing that all things are in relation to each other (anon) yet there are difficulties sharing these in workspaces. For example, participants' spoke positively of their spiritual identity through describing their experiences of awakening to the life around her. Hence each woman recognised wisdom (ontology); each participants felt held in knowing her relationship to her sense of place, (epistemology), and her manner of belonging in local culture as an inner and outer relationship and responsibility (axiology), through stories and stories of this place. As occurs in such presence, her mythical Otherworld recognised,

[212] Refer Hei Kōwhiuwhiu te ahi- fanning the heart fire of change in Oranga Tamariki (our Statutory Child Welfare Agency) ((Ruwhiu,2022, Sept 23rd Tamaki Makaurau. ANZASW AGM). Two aspects seen as crucial in fanning the heart fire of change, in mana engaged practices.

interacted, and informed her [213]; [214] (Blackie, 2018). To nurture this presence became more of her work, especially when with unease, discomfort, denial, in turn impacted on this work. The turnout sheet of Figure 7.1 intends to depict collective aspects of such presence.

Additionally, when each woman had the opportunity to share her spirituality, her consciousness of spiritual interactions became heightened. Those interactions are felt where the living world of relationships changes us, for the world is alive. These changes in participants, when named, were made conscious, then enabled her sharing with greater vulnerability, her awareness in herself within the unknown nature of ongoing work placed her more often at the borders of certainty and the transitory. The Appreciative dynamics enabled a woman's relationship within her body, her geographical and metaphorical landscapes, all which held deep overlaps.

By discussing first then unpacking the findings, these data interpretations and thematic analysis frame the evidence examined. The evidence is discussed in terms of literature, models, theories as follows. Initially, her words enabled women to explore her identity, how she recognised dimensions of this and of responsibilities for spiritual application, further possibilities in her work which are discussed. Here, her enduring knowledge served to return her to her cosmos.

7.3. Woman, Identity, and spiritual possibilities

The participants recognised there is nothing more revolutionary and transcendent than the significance of her beliefs and her spiritual self (Ensler, 2016), as one which seeks meaning as a person, with human and non-human life, and for some God. The Narrative expressions of meanings, (both pragmatic, and mysterious) remained for these women, as 'appropriate [for] to look at us [our spirituality], as women, and how that is involved on our work' (Janice, 2014).

[213] Carole, 2012 '*there was something in me that was woken up'.*

[214] Women shared their insights of work relationships, her practices which affirm mana and her consideration of these marked through her social work ethics (Aotearoa Association of Social Workers (ANZASW) Code of Ethics, 2019), in term of language of self and others, the significance of whakapapa, self-awareness, and self-care (p.14). These as forces which enliven the cosmos, were her response to see beyond the everyday, to see the concepts which indicate the very structure of universe. These structures as reflected in human psychic, being our archetypes (Blackie, 2022, citing Jung, pg 68). This Otherworld, real and made of images so this imaginal[214] world, is that place access to which can appear as liminal, accessed by thresholds which brings us to the creative force which animate the universe, the synthesis portrayed in Te Aorangi (Pere 1991).

Blackie (2019) expands this as to locate, familiarise and inhabit the 'skin of her belonging'. Women's reflections examined social structures which silenced voices of their communities, (such as neoliberalism). (See Figure 7.1, A to J, p. 203).

The findings regarding her voice drew on participants metaphors that expressed and afforded her access to an expressive transcendency, rather than a mastery and taming of her spirituality, especially 'for [where] there is not enough considered for spirituality particularly for non-indigenous social workers' (Heidi, 2014). The summation of women's voice is depicted in Figure 7.1, A and E, p. 203).

Participants' sense of self was explored in her use of metaphor[215]: metaphor offered human entrance into worlds beyond a rational description, hence imagery, imaginal thought, and wonder awoke her, and astonished listeners (Ruwhiu, 2001). This related to literature, where metaphor enabled access to a transcendence beyond the singular isolated listener self, rather spirituality deepened and reframed qualities in the 'listening' required in her listeners. As 'magical metaphor women,' these words code reclaimed sensitivity, these qualities also informed her identity through elevating each woman's beliefs, appreciative care for her theorising on the nature of her spirituality as her reality, and how her world works (Milan Schaff, 2013). Her metaphors enlivened the agentic relationship of her words, imaginative power, her spirituality, herself, and her capacities towards her gods and spirituality about her in her work (Pere,1991).

Each participant theorised and shared imagery of the reality which she as the social worker identified. Again, these were inclusive of the socio-political forces which shape work relationship, those of human rights and responsibilities particularly those within traditions of care (Pere, 1991).[216]

The sense for traditions of care for identity as understood as legacies of care which "transcend[s] from [*an]* ancestral realm that each human has value,

[215] . Metaphor is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy.

[216] United Nations ideology being to promote and protect human rights with responsibility for others' rights. (www.Global policy journal/articles, 30/01/2023).

rights, and responsibilities within a collective (SWRB, 2021, p. 1 (italic author's addition); Gonzales, 2012; Wilson, 2001). Each woman having named and recognised her traditions of care, could now more simply see these. Her spirituality when worded, became experienced (Kaeppler, 1993).

As findings these particularly mark a querulous interesting responses. The endurance of these women's use of metaphor challenges human beings who may have totally internalised beliefs of orthodoxy and of disenchantment. For each participant recalled and spoke of herself, her people, thus 'her skin' of belonging becoming apparent to her. Her metaphors added secreted possibilities to recognising human spirituality.

Like Moth, so metaphor offers ways to see and carry coded knowledge. Ways to see too, how rather than divisions between disenchantment and enchantment as opposing poles, the connection within human identity and social work could enable the recognition of traditions of deep moral care. The findings heighten the significance of anomaly, of the exception, rather than diminishing or dismissing ways in which these social workers inhabit spirituality and drew spirituality within their practice. For example, through the act of a woman speaking to explore her spiritual knowing, she recognised herself, and she altered her words at times to accurately express herself and reflected on her spirituality in work contexts she was active in protecting her experience and knowledge. (See Figure 7.1, F, p. 203).

Participants drew most metaphoric and wondrous tales of care as noted in the literature (Zipes, 2000) and when spoken, these call the Otherworld closer. These tales echoed to her of ancestry, traditions, and methods, such as intuitive problem solving to navigate differences, to embrace uncertainty, to advocate for exceptions. While social work advocates for human rights to self-determination, navigating expectations imposed on her in industrial settings of work, how she in turn pushed back for that spiritual life of her unique traditions. That 'push' informed patterns within her everyday regards to life were now, not explained away as illusional (White, 2007). Speaking of cherishing the touch of her mother's greenstone (Chrissie, 2012, interview), this finite object embodied her mother, her maternal lineage and equally an entire universe.[217] There is a dichotomy evident

[217] Chrissie 'mother, grandmother, and maternal line had held this same greenstone pounamu. The touch of the pounamu, the stone in difficult work settings, became a threshold to them.

this finite object, and an entire universe held within one object which drew on both the existential and magical schools of thought (see Figure 7.1, D, p. 203).

Increasingly, participants recognised her personal spiritual experiences not as paranormal, rather naturally part of something greater (Rupal, 2012). As Marsden termed, that of a woven universe (2003), and one where anomaly enriched all and which the Figure 7.1, L represented. There was relevance recognised now, the unexpected fall of a feather across her path, to a bird call, perhaps these as messages from something greater? (Cheryl, Emma, Rosie, Suzi, narratives, 2012). Moments, in which women experienced immersed in a metaphorical meaning, where literacy included these specifics (a bird call inhabiting their cosmo alongside mythologies, legacies, archetypal symbols; similarly as in the Celtic Knot as weaving themes within Figure 7.3, as a Centre sustaining a Icovellana, see p. 236). Sensing herself as of "*ripening pearls'*, Reona, (2012),[218] drew on her poetic literacy to acknowledge moments as enchanted, rounded within transformative possibilities within her world; a world itself alive. Her conceptual or 'sound' metaphor also released reality to her, as her woven landscape that never faltered. Her anomalies carried in metaphor revealed rounded psychic relationships, space - culture, and time, and her skill in negotiating these in her work. Within these anomalies, many women experienced an anchoring, an authenticity through recognising that '*I am heard*!' Now, beyond disrespect and silencing, her sense of presence grew.

Within the thesis literary sources, it is Pohutu (2015) who noted, "You can never challenge someone who is truly present" [*for they deepen possibility*], (personal communication, italics researcher's addition). The capacities with anomaly carried by social workers does tease neoliberalism from its disassociation with the living world. 'Presence' remains crucial in reimaging our social work, for in talking "*something was ignited*" (Carole, 2012, interview). That something, ignited potentially solemn promise as is a covenant, yet un named to date in her/our social work?

[218] Refer Hillyer, (2016). We cannot say why but when we come to walk in deep winter forest, we come to know these things: in the bark of the trees are hidden songs of hope which slowly form from the roots, trust into branches, release to the sky.

7.4 Identity, dichotomy, and 'Other worlds'

There may be a false dichotomy in the contrasts asserted between science and mysticism. Rather than being different, when listening with these women, they drew reflectively on mystic metaphoric sources, and formal work practices as coexisting realities. One reality, expressed in her conceptual metaphor revealed by her crossing a marriage threshold, marked a physical social emotional political event, significant as a transitioning which opened her spiritual eyes (Chrissie, 2012), as if a curtain between the worlds parted. Further experiences became understood as her intercession with a holy feminine.

Conceptual metaphor, generative metaphor, metaphoric imagery, and physical objects marked further thresholds with feminine and 'Other worlds'. For metaphor drew on the ability of these women to describe initially inhabiting a 'primary' personal real world, and drew into a 'secondary' space, sacred, magical, spiritual (Zipes, 2000). Women's use of generative metaphors conveyed these two realities[219], but not as divisive contrasting views. Rather, these realities combined a primary and secondary world, each with its own geography, history, and natural laws, which when spoken, enabled her to hear and so understand herself, "as in a fantasy an individual understands an animal's language" (Zipes, 2000, p.152). In this manner, each woman's identity, drew into the research her mythical imaginal worlds (Milan-Schaff, 2013). Participants' suspension of disbelief provided ways of being herself in her space beyond orthodoxy, becoming fastened by 'the knowing which cannot be unseated' (Estes, 2013, p. 230); (See Figure 7.1. A, B, C, D, E, F, G, I, J, K, L, p. 203).

Keltner (2023) described moving from absolute disbelief as a motif for entering experiences of knowing awe, and simultaneously the dissolution of ego-self. Similarly, one participant's social work (Pam, 2012) called for what is felt as an 'ego death' which enabled her work to manage change and navigate 'Other worlds'. The insights: her reflective analysis applied to the metaphor of her work as '*swimming*' in an expansive sea and 'collecting kai [traditional food] for Elders'. Pam's insights sustained her knowledge of her spiritual identity being also spirted (rapid, and even covert at times), in recognition of her work behaviours being

[219] These sayings tend to juxtapose two words in evocative ways which 'unstick' social systems and the thinking which created them. For example: 'sustainable development', even 'social work' can be seen as generative metaphors.

pressured by both themes of dichotomy and the acceptance of anomaly.[220] These insights not fully able to be explained by scientific law, or a theory of rational response. These engendered a richness in 'having transversed hell as an eyewitness' then to seek comfort and to comfort others (Estes, 2013, p. 230).

Participants' words determined that presence which then enriched their identity in these new, (k)new paradigms and of increased authenticity engaging them in enriched depth in their work. For rather than a work problem being seen only as static opportunity, could they now access the 'Other' world's vastness,[221] access that 'something' sitting behind this moment (Pam, Rupal, 2012; see also Figure 7.1, E, p. 204). Here alongside her rational thinking, she drew on family stories, myths, imagery, songs, the physicality of placing one's foot on the ground, to enable her presence, and orientation with others. She applied thoughtful care for these paradigms, for she is of the Earth, and cares for space for emerging spirituality(ies) through her practices, as do the Goddesses who guide her children's safety to the underworlds.

Ensuring space, or space making enabled these mysterious yet (k)new paradigms around presence which stirred participants imagination and creativity to resource relevant meaning for personal/collective social justice (Edwards, 2011). Creativity analysis and 'play' as research, when applied as her spirituality enabled Pam, (2012, noted in Chapter Six, p. 173) to deepen her thoughtful encounters of her social work, to navigate facets of power to control and to care while working with a psychotic and distressed youth. Pam was able to care for his right to belong [while many aspects of his life had been placed under legal control due to the risk his current condition posed for him]. Pam placed her hand on a glass window between them, he responded and was able to accept this calming process. This social work occurs within paradoxes of care, control, community driven social change versus management risk averse social services (Ife, 1997). These women's insight when worded provide reconnection, and heightened self-awareness within identity politics, compliant and/or radical social work practice. Woman's described silencing processes to personal/cultural creativity (Caz, Janice, Rachel, Wendy, 2014) and the paradoxical imposition of control and care.

[220] Anomaly marks what is not yet explained distinct from what cannot be explained- A Caution: Spiritual experiences can be relegated to the fringes of ordinary life; this normalises the disenchanted, its orthodox categorization and dogma.

[221] Refer Keltner, (2023) on vastness as conceptual as it can be physically; consider the cellular structure of leaf as marvellous as the cosmos.

Women's practices highlight the notion of enchantment. Enchantment, being a state of being connected to mystery, may exist in a paradox or absurd declaration within social work roles for care and control (Ife.1997). Enchantment creates tensions in social work, particularly amongst relationships within highly marginalised communities subjected to State requirements of control. Equally, the apparent paradox before us of the Natural world and 'Other world', continue to offer themselves to our imaginations [222] rewilding social work all while the expansion of modern sciences and technologies promotes the ideology that everything operates by logic. The assertion, that all things can be explained, and mastered carries the code of Imperialism, for to understand implies to conquer, to possess. In contrast, these women's spiritual knowledge enriched her work, opening her to reimage 'what is possible, what is hopeful, between people, their troubles, human troubles, and the 'helping' professions?' To thoughtfully care for finding hope, enabled people to live through their troubled times to their story of a preferred life, which is enchantment far beyond orthodox ideologies (Heidi, 2014).

Participants' narration illuminated ignition points such as 'correspondent' - 'correspondence' arose in the pragmatics of the everyday and speak to her underworld as a psychic fact. Estés (1995) described these as "giving birth to a beautiful thing in the opportunity to speak of spirituality" (p. 437), particularly the beauty of a people and their 'holy' which enables new possibilities (See Figure 7.1, L, p, 203). Participants, who had however attempted to share on the nature of the beauty, of spirituality at work, had received disregard, even contempt from some colleagues.[223]

When working through their experiences of silencing, fear, diminishment, some women's discoveries through enduring this time included:

[222] Esteemed American poet, Mary Oliver also has composed a poem on this theme, Wild Geese, 1996.

[223] Ref Keltner, (2023) referencing H. Wismayer, in Noema magazine, (Jan 5th 2023)Two notes: 1) It is noteworthy of a tendency to equate / conflate awe - spirituality with naivety, hence awe is denied, dismissed in value.(Joy, love and to a higher degree, awe , do contribute to lower predictive factors for anxiety, alienation, depression) 2) Awe in its relationship to mystery, divinity, and beauty, can be an experience that is coveted; awe, the mystery of human life and death remain instructive to living well

1) spirituality and metaphor enable her to recognize periods of transcendence, or presence; this formed part of her identity in her work and formed that to which the world responded, for such recognition deepen possibilities.

2) in women's specific experience are often linked to collective spiritualities, a synergic spiraling, a sacredness, to others, to land, ancestry and hopes.

The women's recognition of 'awe', moments where the individual ego diffused and being greatly enabled to connect with others, people, the biosphere and all related there become critical to social work and its future meaningfulness (Keltner, cited by Wismayer, 2023). This 'diffused' self is open to learning within multiple cracks as old social political structures necessarily face the need for change. As people experience 'awe', in their connection to mysteries, they commonly transmit messages in tears and chills, messages which provoke compassion in others and the urge to engage as a cohesive whole. If spirituality and associated awe feel good, these are amongst the essential dynamics for community development in social work. Community remained essential for survival (Keltner, 2023; Pere, 2021). For Hawkins described (2007) that blessed unrest experienced by communities engaged with compassionate righteous action,[224] the resulting 'awe' support wellbeing, the "[knowing] that both lures me towards you and marks that which is between us" (Merrill, 2016, ethnography). Does awe and mystery become acknowledged, understood. recognised and appreciated in social work, for can we understand it, '[if we do not see]?' [225]

7.5. Awe inspired presence, its relevance to Social Work communities

The Celtic methodology (as an Indigenous Research paradigm) requires that activities return knowledge recognized by the tribe to the tribe, the reconnection of synergies, of individuals within community, the recognition of legacies carried in spirituality within, between us and alongside other life forms.

[224] Refer ToiTu Te Tiriti a national hikoi, tupuna inspired, mana motuhake driven, mokopuna focused, 10-19th Nov 2024i https://toitutetiriti.co.nz/

[225] Adapted after statement by St Augustine cited in full-"Si comprehendis, non est Deus", from http;//www.americamagazine.org/faith/2022/02/16/homily-seventh-Sunday-catholic-love-enemny-242413

Through this research, each participant's relationship to her discoveries enriched her awareness of her identity within legacies, how her reclaimed awe in her identity recognition was enabled by paradox, dichotomy, anomaly. As discoveries are strengthened enrichment enabled her capacity to question herself, her work, her social constraints, and to acknowledge awe, mystery, in human life. Such questions began her analysis too, of repressive social and workplace ordering, and her transition into conscious moments where when worded, she could see and recognize her presence. She was her generations consciousness, this presence deepening possibilities for herself and others in her work. Her experiences valued as 'sacred', as profoundly feminine, were lived more consciously out into work, education, relationships with local people and place (Reona, Suzi, 2012, narratives; Fraser, 2014).

It is collective moments of awe which nourish transcendency to recognize and attend collectively to the tasks of our age (Hawkin, 2007). Awe moves us to know ourselves as also collective beings. Within many Indigenous cultures the recognition of older women as the repositories for awe inspired wisdoms of a people.[226] As a healer of cultural amnesia, the 'Cailleach' (Irish Elder) keeps stories alive[227] for their relevance to this generation's suffering, (Wismayer, 2023). For at the heart of her tribal tales breaths encouragement for transformation, that an isolated life may return to communal solidarity (Brown, 2016; Reynolds, 2011). Those inspiring storied moments mark out where we see the light we could not see.

For as women participants listened to their Elders and valued familiar insights these added recall of how her body, lineage, tribe, and cosmos, form what it is to be truly alive. The awe for this, and our part in the body of Nature is in reality "the natural home of our psyche" (McCarthy, 2015, p. 246). Psyche, literally 'spirit', as transcendent to all life, so places social work clearly in the life of the world.

[226] Refer O'Donoghue (1997); O'Dowd, (1993)- the old woman of Clifden.Blackie,2022) refer to Gaelic myth, the Cailleach is a divine hag and ancestor, associated with the creation of the landscape and with the weather, especially storms

[227] Refer Blackie (2022, p.187) cites Delargy, offering how the stories women tell tend to differ from those of men. When women attend to men reciting tales, they would correct the telling as appropriate, and hold their own telling at ceilidhs, gatherings. Women could be the first to narrate a metamorphosed text, usually simultaneously while weaving cloth together or in story or song. These ways women of Celtic Isles hold culture to account, in the telling, and an accountability to the tale told

Women's personal stories were recognized as threads in grander stories and how openings into this recognition were right within a client, or colleague's words that bridged a transcendency into a multi-layered, or suddenly animated insight of the world, and this generation. Just as all stories, myths, 'must constantly evolve so follow their own 'becoming' (Blackie, 2023), so women participants worked from what we knew to what we did not, know (Hamilton, cited in Popova, 2/10/23); these remain requirements of the creative life of each social worker: "It's how I work; it cannot be any other way" (Helen, 2014, film interview).

That sense of presence secured within recognition of one's spiritual orientation, then one becomes able to learn with others, to be held equally within the heartbeat of our destiny or belonging which comes through us (Heaney,1996) This is the reclamation of thoughtful care of relational social work, recognition of our participation in a mysterious animate world where depths and layers became seen in anomalies, dichotomy, paradox, carrying healing insights needed today (McCarthy, 2015).[228] It is the recognition of generations before us, of human life engaged in Nature's and touched by depths of Other worlds, known in ancient Aztec language as *Ometeotl* (Estes, 2013, p146), the all of this' which is beyond image or representation. These social workers held coexisting world views to enable greater options for addressing the issues facing them. Certainly, developing practices, one is termed Ecotherapy (Williams, 2023, personal communication), and another termed Deep Ecology, which as social political therapy movements call to companion spirited social work, for here, meanings of human wellbeing acknowledge human transcendence as congruent with environmental wellbeing.

7.6 Ecotherapy and transcendency

The ongoing process of marginalization of spirituality in social work disconnects people from Nature's contextual experience. Social workers within

[228] Through this approach it is anticipated the sequenced and patterned spiritual moral rhythm which spoke profoundly into the matter of these women's lives is gently rendered conscious (Gibbs,1994; Heaney, 1996). Her words enabled her to make her ripe in possibilities. Within her world now discovered she finds unique relationships to imagery, sounds, principles, rich and multilayered. She would feel and interrogate experiences with both a human and a nonhuman eye, to recognize landscapes between other participants, herself, place, and work. Her spirituality fresh and recognized, now grew increasingly available. 'Once seen, these may not be 'unseen' (Cheryl, interview, 2012).

these social political structures are encouraged to communicate within orthodox narratives, of psychosocial wellbeing assessments, which can minimize human hunger to recognize spiritual meaning, belonging – finding the skin of ourselves.

Figure 7.1 Moth Storm, and 7.2 Moth Spiritual practice, highlighted how inclusion of metaphor would extend to awakened presence, to enduring sources of wisdom and knowledge which continue to be missed by rational minds[229] particularly where there may appear to be no answers (Didion, 2005; Dyer, 2011) (hence the Moth holds presence in both Figures 7.1, & 7.2). Hearing herself, participants wondered about the powerful spiritual meaning which guide traditional cultures, where illnesses and accidents may be recognized as a sacred wounding, where these troubles bring purpose to deepen a collective awareness of life.

In Ecopsychology, the focus is on the synthesis of Western sciences concepts of ecology, psychology, and sustainability, to return people to meaningful relationships with Nature and the natural world. Social workers currently do draw on eco-systems although perhaps in coded format via bio-psychosocial, psychosocial, psychological, economic, community development, sociology, and social policy theories, and until recently few social work sources addressed human relationships with living rich Earth as Nature and the meanings made by each human life therein (Canda et al., 2002).

Ecotherapy social work currently does not specify ecology (relationships of organisms one to another, and to their physical surrounds) inclusive of an Otherworld, which traditional knowledge systems do attest to. The intent in these participants is to explore an ecology where hope and spiritual practices (Heidi, interview 2012) is accessible, perhaps in observing a leaf falling, wind in the trees and one's connection, or in fully attending to someone's troubles. The latter, whereby two previous parallel lives touch there in the moment, each irrevocably becomes altered and enriched. For in the presence of hope we are changed, we cannot return to what we were, for I/we/us are deepened here (Tuama, 2018).

[229] The 15th century Indian mystic Kabir (1440-1518) explored these spaces through his poetry, as we are in social work. How within this clay jug there exist canyons, pine forests, makers of canyons ...all seven oceans ...millions of stars (Graffiti post, n.d.).

Spiritual ecology enriched by myth, imaginary, would help us bring together previously splintered or forgotten parts of ourselves into a comprehensive presence, an imaginative integration of past, present, future (McAdams cited in Blackie, 2023). A 'remembering' coupled with thoughtful care in sharing such spiritual meaning, enlarging insights, enabling the dialectical nature of 'people making' (Oxhandler et al, 2015). We make ourselves in resisting orthodoxy yet how are these responsibilities recognised in social work?

The words of social workers specific spiritual connection however would remain largely a language of an 'underworld' and spiritual hesitation, fear, for unchallenged uncritiqued orthodox stances appear in structures of the profession of social work. [230] While modern medical professions hold ninety-two different definitions applied to spirituality specifically in palliative care literature (Sinclair et al., 2012), however any attempts to quantify and fit 'person specific' and 'traditional knowing' into modernism and post-modernism frameworks, places at risk intimacy, the agency of context, beings, people (Asprem, in Kribel (ed) 2010).

Should there be the 'ecology of a profession'? Workers who recognised spirituality are researched as the more likely to take political and civic action. This bodes well for those seeking rejuvenated social workers and reflection on 'just' social work (Fetzer, 2023). [231] Should numbers of social workers utilise language and imagery to share about spirituality and enliven recognition, these can stir that solidarity for social political civic activism. The creations of professions such as social work require some doxy and that as orthodoxy, an 'over world'. There are associated dominant ideological discourses sustaining this world, while spiritual literacy may arise from that dominant world's margins, from cracking edges in social structure (Strand, 2023).

Social workers seeking language for 'just' changes and 'new gods' may meet emerging forms at societies margins rather than at the profession's centre. For example, in terms of transcendency, Sinclair et al, (2012) states that

[230] Refer O'Dowd, (1993) on legacies of dispossession, which perhaps those before us never recovered from, also affect the fragmentation applied to people and their spirituality. The forefathers and mothers affected by land clearances, and the intent by oppressors for creating genocide of peoples occupying land which they desired (as in Ireland's potato famine).

[231] Fetzer organisation study, a study of spirituality in America, key findings. (Accessed 1/02/2023).

“language is perhaps the greatest barrier in communicating about spirituality” (p. 72).

Languages in written form possess heightened validity in social work as academic theories. This ‘heightened validity’ indirectly decentres these women’s conversations on spirituality, her transcendency legacies, mythology, for naming new narratives arising perhaps from societies ‘margins’; these offer (k)new life in a collective (Edwards, 2011).

Through recognition of ways we can see, such as with the ‘magical metaphor man’ (Mila-Schaaf, 2013), we see further alternities (Black, 2010) and enlarge possibilities. The magic in metaphor enabled simultaneously narrated relationships beyond the literal, it is particularly the traditional literature of Indigenous knowledge systems which offered an intersection of transcend landscape, metaphor, story, and human experiences recognised together as spiritual (Doyle, 2006; Prakash, 1999). Participants noted pervasive loneliness when she experienced being fragmented from her legacies.

These languages of traditional living knowledge systems, (systems responsive, agentic, and enabling relationships with legacies, origins, correspondence and co-respondence (see Figure 7.1, (F-L)), are equally of presence and of a transcendency, a dynamic paradox not specifically communicated overtly in many orthodox academic social work.[232] A recent acknowledgment of the diversity of belief systems and practices, is in ANZASW Code of Ethics, (2019).

Herein, the relationship with spirituality had been significantly identified within the inclusion of Te Reo Māori, Māori language. Here, specifically ten principles social work approaches remain those which are understood to hold the world together (ANZASW, Ethics, 2019)[233]. Specific words had begun to enable women social workers to identify spirituality implicit to self-determination, ethnicity, culture; these heightened her relationship to Te Tiriti o Waitangi (1840), its people, animals and other life, and environments. These identifications

[232] These systems prevailed for some participants in order not to lose her authentic fit, or sense of herself within work.

[233] Refer Hansen, (2011, 2020) writing on a recognition where the worker/therapist use of self is an art form. Art transcends psychology and physiology but is always the beginning from which structure emerge to enrich and share within the spiritual resources of both therapist and client communities

required opportunity for drawing upon traditions of oneself and others while not commodifying spirituality in any single story (Williams, 2012).

These offer 'life/pathways', access to transcendency which open us to experience greater collectively, to reduce what may be possible or impossible between us and our troubles (Smith, 2014, personal communication). For the care required in the art of engaging within the storytelling is a process which is always circular between teller, and listener. Stories, poems, myths carry the potential for both listener and tellers' own transformation through current local troubles, for in each story resides the story of the world as spiritual (Meyerhoff, 2007). Storytelling practice therefore requires significance emerging through workers dynamic practice possess significance alongside but not dependent on academia.

The participants, either as storyteller, or listener, heard from old collective wisdoms, yet also the growing edges of the speaker's knowledge wondering about spirituality.[234] Particularly when social circumstances were "rendered not just merely different but altered radically, impossible to return to (Walsch, 2009, p. 16), stories remain with possibilities beyond the literal, social workers who sustain 'storying' equip communities and individuals to accept and change with the transitory.

This is distinct from seeking "eternal and immutable" 'truth' (Blackie, 2018, p. 304) and social work education requires storytellers and story listeners. The very same interactions, experiences can be either mundane or spiritual. "The only difference between the two is how I live it". Christiana Figueres (cited by Tippet. Nov 12th 2023.www.onbeing.org.newsletter). In exploring the power of our words and imaginations, Tippet described a dystopian climate vision while this inform exciting film making and stories, without climate care-oriented action at cross government, corporate, and community level, does pose a risk to become the reality into which we are walking. The differences in how these participants thought and their experiences shared did enable these women to deepen the propositions, as she live, so the world lives. She recognised herself not as solely insular. She, as an interactive human being amongst complex cultural social groupings, within community and professions, within these relationships she gave solemn promise, just as the deepened grounding invited through Te Tiriti (1840)

within the spiritual treasures available within Tāngata Whenua and those of Tāngata Te Tiriti (Huygen, 2007).

7.7 Article 4, Te Tiriti o Waitangi (1840)

At this time when Te Tiriti o Waitangi (1840) is undergoing intense scrutiny,[235] with calls for the changes of its principles, it is important to place a stake in the ground for the importance of Te Tiriti (1840) in social work.

As noted in Chapter Five, there is great power in naming ones belonging, in Chapter Six, learning with that grander body, the shape of the spirituality within you, a relationship to Te Tiriti o Waitangi (1840) as a covenant within this land which invites relations, connection, acknowledgment of wounding, conversations of thoughtful care. [236] The intention remains to find literacies to span wounding and divisions, to engage in opportunities where it is safe to learn with others (Brussat,1996; Drury, 2011). The research offered opportunities to engender spiritual energies and renewal which had enriched these social workers[237] and their work for social justice (Gibson, 2010). Participants now experienced their heightened wellbeing which they carried beyond the research itself rather than experiencing being cut off from their own knowing (Avni, 1991). Remembering involves knowing wounding and the term 'witch wound', which inform the fear, (that especially women have), of standing in their knowing, being seen, and their power (see Chapter One). Chakour identified these fears, as states, as manifestations of losses that we have been living amongst (2021).

> *"While social work is still on its way to understand spirituality, we are expected to leave that [spirituality] at the door*" (Heidi, 2014). Yet "*Spirituality is who I am; I cannot untangle tha*t"' (Wendy, 2014).

[235] Aotearoa New Zealand's current coalition government has asserted intent to redefine Te Tiriti (1840) principles so remove any ethnic 'race based' practices as if to enable greater equity, self-determination and partnership opportunity especially for Māori hapū, iwi. This intent seeks to remove progress in the past 50 years of restorative engagements through Waitangi Tribunal. However

236. An **ancient form in Eastern philosophy, the Hebrew te**rm 'berit' בְּרִית *běriyth* for "covenant" is from a root, the sense of "cutting", because pacts or covenants were made by passing between cut pieces of flesh. www.jewishencyclopedia.com/articles/4714(retreived 18/11/2014).

[237] For Sophronia, wahine of Kahunguna ki Wairarapa, Rangitane o Wairarapa, it is that her words are spoken, for these became the most powerful aspect for her as a practitioner (Sophronia Smith, 2014, personal correspondence).

In reclaiming her spiritual identity these women furthered their disclosures, revealing herself and the world as one of patterning and magical (Gilbert, 2015), to explore more fully identity, aspects of self, culture, these at intersection, displacement, or engagement, and/or any ungrounding of identity(ies). When left unexamined, these inhibit spiritual and transformative ways (beyond orthodoxy), for seeing ourselves and social work, and openings into Te Tiriti (1840) itself.

When we are without words, then these participants narratives conveyed how the vanishing of 'knowing' occurs from the world. Clearly without words then "without memory you would not be who you are" (O'Donohue, 2008, p. 211).[238] In agreement by both partners in Te Tiriti o Waitangi (1840) Article four, is the acknowledgment of unique traditions, faiths, and spirituality(ies), yet as one participant raised "I am not allowed really, to share [that spirituality in my work]" (Wendy, 2014). Yet within her metaphoric landscape, Wendy knew herself is more than a thing - She was/is all things.

Clearly there is more to Te Tiriti (1840) and the whenua than land alone. Te Tiriti, when being read as map of meaning maintains itself as a threshold for wairua, likewise for spiritual treasures of language, faith and healing so conveys meanings both simple and complex at the same time. Navigating and learning with some Māori wahine reveal these are about inherent connection, "this connection is both spiritual and physical, centred on earth and in the stars, laying upon the land and its creation, throughout its waters and in the minds of those who have walked in them" (p. 43). (Renata, 2021). The reo Māori and the Gaelic convey that connection where words take on distinct meanings in different contexts. Wairua as the collective essence of all things that makes that place what it is, draws Renata, 21st century Māori woman back to walking the land, where wairua can be felt in a tangible existence making ancestral maunga, mountain, "as much a living soul as a human" (2021, p. 43). Therein the voices of the social worker, of Māori and Celtic narrative, draw on the existential voice for conveying awe and wonder. These draw on the need for depth of connection, the recognition

[238] Participants responses included recall of experiences which denigrated women, their voices, their spirituality. The uncritiqued social work practice challenged maintenance of self-care, empathic approaches, skills in acceptance and change, acknowledgment of transcendence which benefits people facing problems, and memory of that agentic self as who they are. While not substituting the arts (as with her acknowledgment of transcendency) of social work over the contribution made by hard sciences, many participants felt the need to integrate her spirituality as an integrity with hope. Her hope informed her socially just intent, her participation in Te Tiriti (1840). Hope featured in 1) 'Women N Spirit' YouTube film work, 2) on the website Woman, social work, spirituality, see p. 2 - Being here. / see p. 4 - Our voice website: www.spirit-aotearoa.org.

of both some containment and the awe and resonance in which our Te Tiriti o Waitangi (1840) lives (Williams, 2012), for this is a living covenant and map of meaning here (Lips et al, 2011). Renata describes how her personal and cultural responsivity to ancestral legacies, taonga, treasured knowledge and practices of faith and healing hold, ground her, and her words drew me to my experiences (see Chapter One) and into enlivening these Te Tiriti moments. These matter because with words we can see and we are held in the witness of ancestry, and open to learning with another of sustainable connections.

There is "*spiritual meaning in what you do*" (Caz, 2014). My prayer is the "*opening myself to that*" (Pikiteoria, 2014). Working with Māori families, Tongan families, "*You can't start a meeting without a prayer. It's about establishing who is doing that [protocol], [which] then secures the process", "then how I use myself in my social work is freed*", (Rachel, 2014). In resilience, such steps are sustained yet the work is silenced as she reaches towards the covenant which resides in '*this land [that] I am committed to give back to'* (Janice, 2014, interview).

Recognition of courage for open-hearted listening and learning, in living her spirituality, drew a dimensional appreciation of how participants' world(s) work. To listen with her was also to listen into constructions of 'otherness', just as in ways by which we measure water depth through sounding devices or divining. This kind of 'listening' positions workers for discovery, especially if within us enough remains of the old ways to lead us 'home' to meaning[239]. This transcendency of insight (Oliveros, cited by Osbourne, 2000) is not oppositional rather dualistic and rich in multiplicities. These richness became evident through thoughtful care for each woman's experiences, and the nature of her words.

Women described enacting a mentoring companionship when they were present with wounded, saddened patients' so by overtly tracking words, imagery, metaphor through their journey of treatment, patients' recovery grew through these words. For metaphors when shared, enthused people in a rediscovered life

[239]See Osborne, (2000, p.10) on the old ways included listening when "walking at night, so silently that the bottom of your feet become ears" to know the fullness of the moon as the fecund full tide and activity cycles in one's body; these gazes of alternitity (also see Black, 2020) which 'speak' of how the world works.

(Suzi, 2012). The metaphoric insight offered creative relevance as social workers engaged in the respective care of treasured beliefs as in Article 4, Te Tiriti (1840).

The protective qualities in using metaphor necessitate awareness of the context, roots, or localisation of knowledge. Women did caution about any commodifying approach to spirituality in social work, any asserting of spiritual authority over others, assuming the nature of the spirituality of another without invitation or permission of that person, can be offensive. For spiritual literacy and the gifts of metaphoric imaginative power deepened these social workers understanding of their spirituality, and of a potential for oppression over another's understanding …"for knowledge (knowledge itself is power) so knowledge linked to power, (may) not only assumes the authority of 'the (real) truth' but has the power to make itself true"… (Foucault, 1977, p. 27).[240] Knowledge and authority in regards Te Tiriti o Waitangi (1840) benefits the learner when seen within a metaphoric lens, a call to engage in these thresholds where care to learn with each other of tangible and intangible connection brings awe and community as the fundamental aspiration .

As a woman's spirituality became explicit to her through the imaginative co-creative approaches, stirred an open-hearted listening. Her metaphors utilised here supported her in co-creative approaches which enriched practice, wherein:

1) no assumption of (spiritual) reality (is) as a sole mode of "social experience and interpretation" (Gilligan, 1982, p. 173).

2) that 'truth' is multi-dimensional and highly contextual.

These two capacities in practice involve maturity where all perspectives are to be respected and thoughtfully cared for in social work (Gilligan et al., 2006)[241] as all make the genuine "effort to examine the words to fit the world in which we all believe" (Lorde, 1977, p. 41). An example follows in how participants

[240] These relationships of power and spirituality- of religious institution abuses of local peoples and women's spirituality throughout human history was made explicit through the literature chapters 2,3, of the thesis, women in the research addressed working with spirituality was very clearly not for proselytising one's beliefs. Their awareness and respect for one's own and another's creative spiritual relationships offered protective qualities and are applicable in areas impacted on by the disregard for Article 2, tino rangatiratanga or absolute authenticity, or Article 4, religious, spiritual, language and healing beliefs (Te Tiriti, 1840).

228. Refer Madison (2012) for The Living Relationship Prism (Appendix 11, see pg 340) details care and thought, as an examination of manaaki in action as staging, curious, activated, and provocatively real.

identified the dynamics of imagination and metaphor, appreciative deliberation and manaakitanga or thoughtful care, in their living of Te Tiriti o Waitangi (1840).

The finding was informed by our histories and responsivity to Te Tiriti (1840). The Aotearoa professional Association, ANZASW, envisioned by pioneering educational researcher Professor Angus Macfarlane, a model which utilises a braided rivers metaphor (He Ara Whiria[242]) two threads of water which flow at time parallel, and at times cross as a single stream. Applied in embodying Te Tiriti, the metaphor attests to these multiple worlds and the human work of discovery. This approach acknowledges the transcendence conveyed through the metaphor in speech. In thought, that Te Tiriti (1840) in recognition of Tāngata Te Tiriti (1840) and Tāngata Whenua, Māori. serves as a metaphor for sustaining that 'liberation' proposed within social work and spirituality. The metaphor makes connection between two apparently disparate peoples.

These women's stories and spirituality will shift beyond what is shared here in this study, for stories have a life; we must be alive to that life. For thoughtful care had served more effectively than rational logic in bridging our differences; the care expressed through our imaginative arts, (music, sculpture, lament, story) touch hearts and communicate spirituality into social life and social work (Metge, 2010). Storying, envisioned for reaching the heart, locates that ground that travels through us, in us, and that which we share (Durie, 1989; Heaney, 1996).

Imaginatively understood, nothing is more important than how we understand this life, whereby in these storied moments, we are Te Tiriti (1840). Those methodologies that conveyed the Celtic world and the Code of Ethics (ANZASW, 2019) are alive in woven cosmic metaphorical beings; we as these beings, embody deep grounding in which meanings at times, as waterways will align, then require the care to separate. These waterways endure. They possess no apparent endings and offer their sensual dimensions drawn from the research for our lives.

[242] Refer ANZASW (2023) … *"start from the same place and run alongside each other in equal strengths; at times coming together and at other times moving away from each other to meet their specific needs. In doing so both streams strengthen as they move and grow together"* …

(i)Te Tiriti and practice

Amongst significant practice themes for living these spiritual wisdoms, four are expanded on from the research (spiritual practices) and depicted in Figure 7.2. We have discussed:

1) Open Hearted listening and learning with others (see Figure 7.2, p. 232).

The remaining are addressed here as

2) Relational Beings, enabled in,

3) Significance of Context/Place, for,

4) Enduring Purpose in Relationships.

That Open Hearted listening has been detailed as this draws on listening to culture, hearing remnants which remain to lift hearts minds, spirit as Tāngata Whenua and Tāngata Te Tiriti. There is enough; We are enough. These are markers dreamed for us by those before us, a power which can 'fan the fires of the heart' (Ruwhiu, 2022, n.d.).

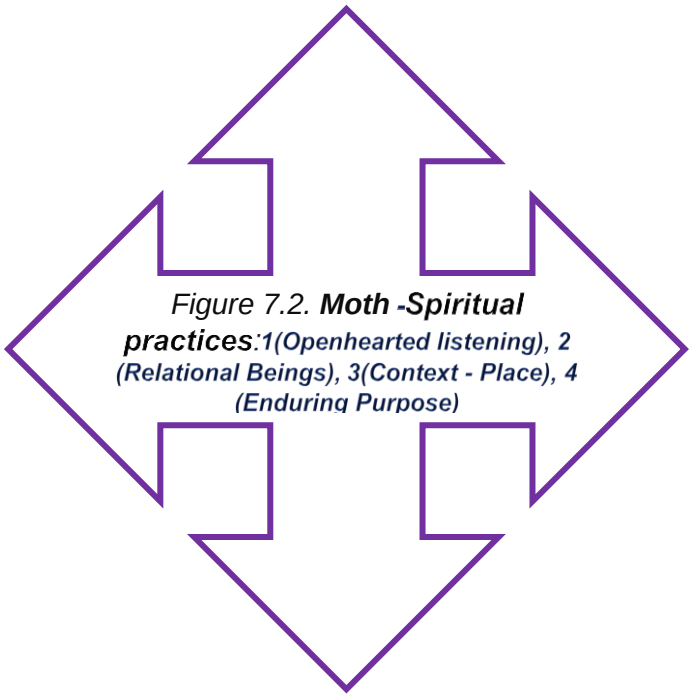


Figure 7.2. ***Moth -Spiritual practices****:1(Openhearted listening), 2 (Relational Beings), 3(Context - Place), 4 (Enduring Purpose)*

For as 2) Relational Beings, to find your way of meaning when coming into the company of another, required some suspension of disbelief, suspension beyond the finite prescriptions of an orthodox world. In accepting the relational solidarity offered by these women participants, in occupying space together, we again question terms to justify 'otherness', the

'terra nullius'[243] and the abyss which creates 'otherness'. Relational solidarity is where important sistering occurs, one of many alternities (Black, 2010). 'Sistering' as a metaphor supports us to recognise connection, embodies in return, responsibilities which benefit local peoples, those 'more than' human as our respectful thought in residing as part of a living environment, and recognising the damage wrought on sacred whenua - lands remembered such as Ihumatao[244] (Fejo-King, 2013).

Navigating solidarity and reciprocal responsibilities required myself and the participants to be open to discover that we each would find ourselves to degrees anew, through the company of each other. Further, each woman's specific form for her spirituality found enrichment as she listened to others; her awareness focused then to the care for this 'ground' under each of us, a responsive unwavering fidelity. We are conscious of something greater together as in "I am in you – you are in me" (Carole, 2012). As discoveries, these required that we do not fail the specific responsibilities, the housework of manifesting our identity, the metaphor of care both for the collective 'washing line and wishing well', the celebration of 'wedding bells' within our community and to have understandings challenged.

To know one's belonging, is to recognise the significance of Context and Place (3), for to navigate the necessary challenges and the joys in being alive, involves facing losses, the deaths of those we love. Through the significance of mana as divine authority within local place and people, there is imbued that knowledge held in our own bodies, our grounding within mana whenua which offers a grounding and responsivity to Enduring Purpose (4): purpose nourishing specifics and collective lives there working with Te Tiriti's (1840) invitation. The Moth figure in Figure 7.1.& 7.2 features to assist these expressions.

The four spiritual practices benefit and engender a spiritual legacy which orientates our embodiment in Te Tiriti o Waitangi (1840). Women had offered their imaginative reflexive methods in this dialectical research for identity, adding sensual care, appreciative dynamic poetics to enrich their lives and social work.[245]

[243] A term used to indicate 'nobody's land', used in international law to justify the territory. people, other lifeforms to be taken and occupied by a predatory State.

[244] Refer to https://www.rnz.co.nz/news/national/395281/ihumatao-land-battle-a-timeline. .

[245] The Moth figure in Figure 7.1. (p. 203) served this expression.

Through the recovery of one's sense of spirituality, ones meaning (Adams, 2012)[246] we regain credibility with ourselves – and visibility with the world; we know we are truly alive[247] (Lorde, 1977). Participant described that changes had occurred to be enlivened, courageous, deeply caring as to the legacies which form each of us, and these expressions in our lives. More so there was arousal to meet again, speak and listen again, know and hold that knowledge witnessed by others.

The focus on teaching spirituality and Te Tiriti (1840) is beyond this thesis's brief, however participants did discuss their anticipation of this. Through placing Academic study within local communities, drawing on 'teaching/learning' of cultural treasures such as spirituality within the company of cultural Elders, particularly alongside students' and staff in discussions studies, anchored spirituality in an enduring purpose (the presence of an Elder). In summary, while spirituality informed wider and complex meanings, social workers as students required authentic classroom relationships, rather than these as unquestioned places of competitive, personal gain and low trust (Best et al., 2006; Fraser, 2014). Engagement in courageous relationships, not compromised by cultural, religious, gender prejudices, in relationship spaces open to our uniqueness, and responsive to recognise new shapes which we bring to life through our lives, and within social work (Strand, 2023).

The finding of the spiritual world (that which is here) can only be known metaphorically through the symbolism of the phenomenal world (that which is here) (Imam Rida, cited by Saiedi, 2015, p.51). Sharing that paradox of how one's spiritual and phenomenal life is embedded in all life (Gonzales, 2012; Pihama, 2001) invokes an appetite for the language of collaborative creativity. That this generation undertakes its collaborative creative discoveries for living out the

[246] See Hart et al., (1997) In Māori mythology, Hine Nui Te Po is a chiefly daughter, yet discovers her father is intimate with her and in reaction she becomes Goddess of the Night. She inhabits the Underworld - there she gains the ability to care; she cares for the dead of humankind as they transverse the cycle of the worlds of life and death.

[247]Refer Lorde 1977, p.43). The enduring effort to find our relationships with words in practice. Our scrutiny with what we say and how we seek to communicate, leads us to become the "truths which we believe and know beyond understanding Refer O'Tuama,(2018) In Ireland, it is the old Celtic story of the selkie, a seal woman, who being separated from her seal skin, is kept from returning to her entire nature and her knowing; she is part of the sea, coastal life, even some say of the magical land of women (Tir na mBan) (Thomson, 2000). This story highlights the relevance of personal cultural relationships whereas many seem alienated from their body, their belonging, and their collective. It is the harvesting of richness in mythology such as the seal woman, that deepens the argument of being alive. Colonization suppresses the greatest resource for wellbeing (also Kiddle,2020). Loss of or withholding words also reduces spiritual practice and knowledge which inform the willingness of this generation to attend to its tasks of its time, and to all that endure here.

generative possibilities of each moment collectively. The uncertainty of ‘now’ requires that all life are now acts of thoughtful care within care for creation. As creative discoveries, these occur not just in the halls of the academy/scientific laboratories, but in the everyday life of all our vocations, life and work, our friendships, and our minds’. (Tippet 23/10/2022, www.onbeing monthly, p. 1).

Guarding against representing any generalised authority over this field of study, in the workers intention to manage complexities speaks to broadening maturing and building of myself/ ourselves (Field Belenky et al 1986) as a dialectic engagement inviting a muscular reality-based hope (Tippet, 2022). These engagements gave form to spirit, at times “so profound, (that) words cannot wrap around them” (Gonzales, 2012, p. 16), to relationships in “how others see spirituality, and how we come together”, potentially, to conscious ‘justice informed’ social work (Janice, 2014) through sensitive literacy for diversity and spirituality.

Figure 7.2. (p. 232) presents the research process leading to the findings, the specifics represented as interacting parts and as dynamics offers a visual summation of research process and findings material discussed this far. How ever it is through the insights afforded to subvert unchallenged orthodoxy, that a central reflective practice (see Figure 7.3, p. 236) made visible; just as Moths swarm around light, so Figure 7.3 demonstrates its central ‘threading’ from the Celtic knot, the ‘Icovellavna’. This ‘threading’ will be discussed subsequently.

Figure 7.3 follows bringing together Women and Spirit -Theory and Research Methodology**.** The initial imagery of Moth in 7.1 (p. 203) of legacies revealed in three methods, drawing on Women Voices, Identity, and Spiritual Possibilities are represented in the figure. These are along side and as a summation of source areas which informed the women’s voices and knowledges the methodology and methods into these research findings. Together these serve a circular dynamic as in co creation and correspondence which actively informed these disclosures in the research conversations.This Figure 7.3 offers a visual representation of what has been discussed.

Figure: 7.3. ***Women and Spirit methodology*** *(Simmons-Hansen, 2024)*

The figure 7.3 represent the multiple co existing threads in which these women were embodied in their world and spirituality interwoven within those of this Earth (the Earth carried in the Moth imagery here). The colours represent the threaded light in life of which women participants words reveal she was implicitly part and enlivened by her words. The echo (shading below Figure) remains her resonance.

'Threading' as in the blue colour of Moth within the Celtic Cross imagery, mirrors equitably the call to an appreciative care for dimensions of the unique and collective, human and non-human, the conscious collective and unconscious mind, bodies of knowledge and socio political maps. Amongst principles and ways to feel, see, recognise and respond to dynamics, the metaphor of 'threading'

enables what we otherwise might miss. This *threading* companions or mirrors again the transcendency held in the Moth life forms. It is considered, that this Figure 7.3, (p. 236), best serves the state of her initial recognition of spirituality for some participants, and the recognition of an encoding of knowledge in bodies both physical, emotional, literal, metaphorical, psychic, environmental, cultural, transcendent as in Te Tiriti for others. "I know not to presume[another's identity]."[248]

These specific strengths when recognised resulted in women speaking out further in their groups and on the website. Certainly, as experiences of personal silencing within their profession became heightened, yet women sought to liberate speech to explore spirituality while holding concern for the silencing processes, the losses, a concern which will play a part in her awareness in honouring personal narratives of women, and others. Perhaps, no longer 'othered' rather respect humility, weaving a 'belonging' alongside each other. Secondly, her awareness will necessarily irritate any attempt for a single dominant global story of spirituality in social work, rather require exploration of authenticity, for authenticity in relationships, authenticity when working with complexities and developing further conversations on spirituality in the profession. For within research moments within women's richly liberatory narratives, and dispossession (Canda et al., 2000; Drury, 2011) participants recognised her strength and women's courage,[249] her authenticity when her profession had not sought to engage with her voice.

Certainly, her examination of spirituality has implications for further consideration in a professional community. One critique being that the Academy and Social Work Schools need heightened spirituality in recognising local knowledge: seeking local permission to be in treasured places, seeking the role of local Elders to assist students learning as companioning valid knowledge systems. For caring for spirituality as inclusive negated the colonising neo liberal powerhouse of exclusivity, and of competition for 'limited' resources. Rather, within the inclusive 'ordinary' aspects of her life resided the sacred. This is through the conversational and narrative construction of the 'ordinary' social work

[248] Refer Emma, (Interview 2012)

[249] . . Note: women who disclose vulnerability had been misinterpreted as weak, and in effect each woman and her world would not be recognised, diminished in availability to her, or devalued

women's theories and practices. These enriched beyond scholarly and academic publications; she found divine authority which released her beyond orthodoxy.

Having spoken of spirituality, this raised our accountability and recognition of responsibilities. Amongst the undeveloped aspects in the work is that of not exploring consequences and including that within the research plan. For example, most of the participants including myself had not necessarily understood their responsibility following rendering their spirituality overtly. For some, these responsibilities extend to her own positioning in current forms of societal disparities,[250] renewed insights to women's bodies, the Earth as spiritual. While these are not new struggles, her grief stirred.[251] The silencing of women and processes of colonisation share similar origins; both perpetuate social/material spiritual symptoms of loss of culture and of women's role in assisting safe transfer of traditions to those yet to be born.

The research has strengthened my curiosity of and within spirituality, in belief systems, in Celtic concepts and Māori[252] sensed as enduring expression of these relationships. My curiosity involved a critical concern for the interplay of discrete forms of power and authority. Likewise, my care for the relevance of moral imagination as an art in working alongside people and their meaning enable a practice of not knowing, an openness,[253] into which the unexplored could become recognised by each woman. To care, involves not presuming, and I caution those who seek to discover and share collective globalising frameworks for spiritual needs with the work world (Arndt, 2023).[254]

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[250]Refer Hawken, 2007) and Jenkinson, (2015). The notion of accountability included insights into how the 1960s and 1970s generations benefited greatly from taking intensely from this world. These generations may currently sit in relative privilege while younger people carry debt, pay taxes, and struggle. Unwittingly creating such disasters, did level the image of societal cultural justice or balance. As in any period of social unease which produces human distress (Hawken,2007), there is a hunger for making sense and reflecting on the meaning of it all. It is necessary to ask of our Elders have they attended to the tasks of their time, and to carry the spiritual wisdom for these times? (Jenkinson, 2015). In reflecting on the profession in this age, do social workers have Elders and how are they recognised?

[251] Loss in one lifetime of traditional lifestyles, loss for grandchildren of traditions and ancestral homes.

[252] See Best (1922) Spiritual and mental concepts of Māori, NZ Govt Print; Mikaere, 2003; Pihama,(2001)

[253] Original source. from Rumi, quotes www.azquotes,com(retrieved 29th/12/2023. https://www.azquotes.com/quote/859819

259. See Pere, (1991), Colquhoun, n. d, (1999 ,2008); Consedine,(1995). Traditional scholars may already consider supporting spirituality in colleagues working lives. The research affirms and strengthens work by others which support spaces and relationships, to renew relationship with this practice and knowledge

That beyond the subjugation perpetrated in orthodoxy, through care towards woman's relationship within the specifics of how she understands her spirituality, she sustained a fidelity equally towards specifics and universality, or infinite spirituality. These can assist future researchers in studies including that of literacies, and of spiritual orientations models. These offer endless combinations. If circumscribed, then the engagement may develop as if a cage on self-determination (Shaw, 2020) rather than of assistance in substantive pursuits of authenticity: where is spirit, where do I belong, and who am I? Can I move beyond condemning certainty to acknowledging my vulnerability, be comfortable with my/our incongruency, to value pluralism to engender the practice inquiry of what thoughtful care would lead us towards? These questions remain, as both the emergent doorway and the key to 'how we may live together' (Rachel, 2014, film interview).

7.8. Summary of main points

Participants practiced in naming significant images, concepts, models, drew these to manifest for her and enabled access to family, cultural, and her cosmic legacies (Figure 7.1). In seeing these her literacy emerged and her understandings as not formulaic but rather through collectively drawing particularly on how metaphor assists these insights as follows.

*(i)Metaphor as magic in social work***!**

Metaphors were central to the research task of setting the frame into which we seek to make sense of and interpret an issue, or problem. Metaphor serves to stir the unconscious vulnerable part of self and enlivens their spirituality for participants. As image or word, metaphor once spoken and recognised, then generated women's discussion on our accountability to those words, our work, and our world (Cheryl, 2012). Magic as that which appeared in a patterning, hence metaphor offered image or word in a patterning which when recognised informed how particular issues become reframed beyond the thinking which created them.

For the magic of metaphors lessened dualistic thinking. Metaphor does communicate implicit connection between seemingly disparate objects, hence stirs the generative capacity of reimagining ourselves, better together (Couture, 2013; Ivie, 2017; Keappler, 1993). Given social workers draw significantly to

explore social work within Te Tiriti being explicitly informed by ANZASW (2019) Code of Ethics for work in Aotearoa, their expression on spirituality and experiences within this research remain grounded in aspiration to practice informed by these Articles. With metaphorical thinking and imagination, we may explore further the Articles, explore what is known and unknown to self, known to others, and what is unknown to others (a type of Johari window). Learning with each other in this manner engenders moments where her presence became that "which cannot be challenged" (Estes, 2013, p. 230).

One participant's recollections of what was known, initially felt as her disconnection then became revealed to her in spoken metaphor. In this moment, her experience was of an entire universe of meaning rushed in for her (Carole, 2012, individual interview).[255] These extend facets of her language technology applicable to her social work, for through her metaphor, knowledge became consciously created, conveyed an entirety being felt and identified[256] (Nolan, 2005; Madison, 2014). Through careful use of metaphor as expressing a connective knowledge system, the participants in the research grew conscious of transformational elements of 'intuitive knowingness'; generative metaphors which "grounded me"' (Carole, Cheryl, Emma, 2012, focus group). In these ways I surmised that these women placed before themselves imaginative formulations, 'to ignite' that which they most sought.[257] These assist skill recognition, and strengthen the presence held through each woman. Through the Celtic narrative I suggest these formulations are the ground beneath her feet, the place of partnership extended between Tāngata Whenua and Tāngata Te Tiriti in Article Four, imaginative formulations as means in which to respond to the solemn promise sought through Te Tiriti (1840).

(ii) *Metaphor and imagination in social work*

Facilities of imaginative creative power were recognised as each participant gave recognition of word or imagining and generated a connective

[255] (Chapter Six) The metaphoric imagery is specifically named by Carole in her processing of each letter, w-h-o-l-e and 'hole'.

235 Refer Blackie, 2018) for Imagination as the capacity in drawing on what can be possible in imagery yet is not immediately one's experience; the example supports how metaphor anchors human experience of wholeness in her contribution to her work, this linking consciousness, ego, self-actualisation. This too as a transcendency added her metaphoric capacity to language and imagery. Women's ability with metaphor and imagery remained important to resource access her imaginal world). Metaphors of stars and rainbows (Emma, 2012, interview), and bird song (Janice, Pam, 2012, narratives).

236.See Finn, (2010) developing emotionally sensitive informed practice particularly sustains significance in their social work when the women are under resourced, fearful, or working amongst people who are silenced, shamed, and troubled.

power in coming alongside the world of each other. Metaphor ignited an awareness of a creative power beyond isolating boundaries.[258]

Metaphor, being a creative vehicle for transcendency marked out fantasy space, dimensions outside of linear time of 'sand' running through one's fingers and suspended time (space), and possibilities for 'I am spiritual'. Meanings grew available which guided relationships: generative metaphors such as 'sustainable environments', or metaphoric images as 'social work hat' [259] had already supported social workers in possibilities and opportunity for critical analysis. These enable her analysis, especially where a temporary state of enchantment is required to imagine where possibility resides. So, metaphors while small, carry substantial meanings and enrich authenticity in defining one's world, when others seek to define that world on your behalf (Tuhiwai Smith, 2012).

Through metaphorical inclusion women were enabled to imagine new and renewed landscape when certainty in our contemporary reality falters. "As soon as suspension of disbelief is disturbed [*then the research as]* art has failed" (Tolkien cited in Zipes, 2000, p.153).

For generative or conceptual metaphors[260] also transcend orthodoxy and these particularly revealed powerful answers to disabling issues which women experienced within the social systems in which they worked. The generative metaphor 'started something' (Carole, 2012, focus group) along with compassionate analysis in her work (Fergusson, 2018). Metaphor conveyed these social worker's experiences and expressed her cosmology (Eni et al., 2011; Gonzales, 2012). Being heard, she felt 'solid',[261] 'real', (Madison, 2012; Caz, Janice; Rosie, Suzi, 2012, focus group).

[258] See Milan-Schaaf, (2013) skill in the important work with metaphor was the care, the humility and respect for any associated culturally coded cultural knowledge (Mila-Schaaf, 2013), for while the research experience was an opportunity to engage, extend conscious relationships, each woman was attending imaginatively to the issues of her time[258] (Jenkinson, 2021).

[259] See authors A-Long, et al. (2018) A paper enabling discussion on the purpose and identity of social work for new practitioners (see Vol.20 No 2. (Advances in social work and welfare education) ANZSWWER, La Trobe, Melbourne Australia. B-Bourner Bowden Laing (2001). Prof Doctorates in England- Race culture, difference. Sage

[260] A metaphor or figurative comparison in which one idea or concept is understood in terms of another.

[261] Refer Dr C. Murphy, Personal communication, (2013) While women's knowledge is power in context (in Process Orientated Psychology the power of thought and care enabled being and learning with others (also see Jordan,1991).

Summary

In summary, this section covered language, relationships, diversities, and social work finding that these women responded to with their spirituality in dynamics extended understandings and will add to the recommendations chapter (eight). These recommendations inform the 'mythopoetic' aspect of the research, given rise to the poetic myths within how women talk with place, stirring the living landscape, musing on a patterning from their feet in reciprocity with lifeways/pathways. Her hands, feet, mind, spirit, rework mythical narrative, imagery, weaving these to inform and care for people and communities in the forms of the age (Blackie, 2023, www.hagitude.program). These ways of 'voice' transform our solitude into belonging.These nourish her spirituality in social work.

The recent social action, Toitū Te Tiriti ignited joint action by Tāngata Whenua and Tāngata Te Tiriti around Te Tiriti (1840). This meant action and advocacy informed by tupuna, lead by mana motuhaki, focused on mokopuna.[262] Here in Aotearoa's capital city Wellington, our parliamanent became visited by a collective protest, a hikoi of over 40,000 peoples joined together under Maori leadership and arrived to advocate for Te Tiriti o Waitangi not to be undermined by a National lead Coalition Government. Many individuals described their experience of collective wairua there as beyond words. As place enlivens in certain occassions where a declared purpose such as the hikoi for Te Tiriti and people interact together, so some liminality activates. This structures the subconscious in the landscape and enables a crossing between beings there. More commonly felt, this personal collective transcendency became experienced, remembered, so sustains ongoing advocacy.These personal collective moments offer alternities where Te Tiriti is not a document away from oridnary peoples life, rather a gift in a benevolent landscape, a way of being and of learning with life itself. Women described experiencing these moments in their research conversations.Occupying these spaces counted for much . Just as in the research conversations, when 'a woman spoke. No one heard. Many women met; they heard each other. They carried other voices which could not be ignored. They could not be unheard' (Laing, 2018, p. 16). As the Moth emerges from her years underground, so participant's experience did inform her dreaming forward in the following recommendations for further study.

[262] Refer to https://www.teaonews.co.nz/2024/11/19/hikoi-mo-te-tiriti-why-almost-20000-people-joined-in-on-the-final-day/

Figure: 8.0**. *Her words are as Honey,***

(Simmons-Hansen, 2023)

Just as sacred imagery of enduring culture connects the human viewer to a celestial world of spirit, to life itself breathing back into you, images can serve in contemporary culture in uniting the community and empowering those Elders who maintain the stories enlivening the image. Image offers itself as a threshold in this sharing connecting space. Here, in Chapter Eight, Figure 8.0 offers a contemporary image of Banshee as a spiritual being whose life ways weave between an Otherworld (Spiritual, the Imaginalis Mundus Realm) and where our human world intersects (Butler, 2011), even between the world of Māori and the Celtic. Distinct to this Banshee are a cohort of wild honeybees which in a Celtic world offer, like Moth, messages of significance carried between these dimensions. Banshee clearly inhabits spaces, alternities where she challenges untruths assumed as the body or covenant of our lives, so extends possibilities well beyond orthodoxy to where the world itself is life, is alive and '*I am in it'*.

Banshee guides humans longing for meaning and deepened relationships with life. Meeting this longing through words and actions is our creative human work, to light darkness with meaningful care and compassion. Without these we are adrift. As an acknowledged spiritual being, Banshee lives and enlivens places where through her legend in these landscapes, we humans drop from the surface of modern reality. Beyond orthodoxy's control, here the astonishing power of imagination, metaphor, sweetens human spiritual literacy, refreshing our beings, our Te Tiriti o Waitangi (1840) work, and these skins inform our belonging. For recognising our spirituality opens us to no longer see ourselves siloed, but in richly 'relational networks' (Strand, 2023), with Nature, plants, animals, watery places. Losing these names and terminologies begins a process in losing respect.

We find ourselves in a spirited cultural integration which sustains and holds all things together within a honey alive and indicative of that divine authority in Aotearoa. Given some of our generation inhabits a kind of cultural and spiritual amnesia, this research also extended one way to companion those exhausted, for whom at times 'wild bees' as Cowley (2010) states, seemingly no longer 'sing in their blood.'

CHAPTER EIGHT

Dreaming Forward, 'Listen, the world is alive. Spirituality is alive in me'

Conclusions and Recommendations

8.1 Introduction

This chapter finalises the research in this thesis, that tells of the spirituality of women social workers, their wild inventiveness, their wonder within the natural world, their spirit celebrated with an extraordinary imaginative force (Jackson,1971). 'Listen, the world is alive' [Participant, 2012] extends wonder in "the way complex systems and patterns arise out of a multiplicity of relatively simple interactions", (described as emergent, a strategizing theory for shaping change and changing worlds, by social science researcher Brown, (2017, p.3)).For the…" tale of how we suffer, and how we may triumph is never new, it always must be heard". For the words and practices rendered visible the women's literacies, the sweet honey, renewing the work world which divides from Nature.[263]

The research findings evidence women's literacy bridging my/our inner and outer awareness with imaginative life, a healing which 'speaks' to relationship, reciprocity and highlight the findings from throughout this research work. I noted how a dandelion - wild flower, grew through cracked concrete just as these women participants spoke through difficulties and emphasizes critical connections over critical mass, their experiences of building authentic relationships in this work, the value where reciprocity expressed in listening with all senses of body and mind so connection is sought, and care extended. Academic researcher Brown (2017) described these thoughts and feelings as key in liberation. As noted in previous chapters, traditions of care weave connection, the manner these women lives had interwoven – were held in rich whanaungatanga formed the landscapes which call us home to ourselves. The Earth and the land of our bodies recognised these landscapes which do not

[263] Bridle, (2022), describes human life is incapable to think at the pace or scale of the Earth, that our minds are insufficient to the task to see the full impact of human changes wrought here or what responsibilities we will need to make to survive those changes. However, we have tools. Our stories carry our spiritual emotional intelligences, technologies, and tools.

separate but seek belonging, where each can feel the other's loss should a life be taken, an ancient food source be uprooted. Where thoughtful care is shared, so these enable how 'we make each other into persons', 'transform things into beings', 'enter other worlds and relationships' and acknowledge the spirit, mana, divinity in each weaving my/our collective (Bridle, 2022, p. 173). For where the individual and its collective including the 'non-human others' are disadvantaged, then this does probably not express wise care or manaaki in work, describes Lecturer in Law, Te Aupōuri/Pākehā, advocate Te Tiriti o Waitangi, author on decolonisation, child protection and children's rights. lecturer Facility of Law, Victoria University, Dr Luke Fitzmaurice-Brown, (2023).[264]

Strong interplay with human, with the 'more than human' and Nature by participants companioned belief relationships asserted for both Māori and Tangata Te Tiriti within Te Tiriti o Waitangi (1840) (Reeves, 2022) as the protection of treasured faiths, beliefs, healing wisdom (Article 4). Hence, we entered this 'new world' where ancestry 'stepped' forward, loved family members became evident. Te Tiriti (1840) affirms such grounding, an alternitity where spirituality is valued, because spirituality(ies) resist colonizing orthodoxies.

A sign of respect is to call a being by its own name. Words and names are the way in which we build relationships with each other and all of creation, hence our words are fuel for reciprocity, balance and resistance. These women's words and theories further marked out these groundings beyond 1) researcher, and 2) participant, to 3) the third central point of benefiting our community (McKernan, 2005) of building relationships with 'others' and acknowledging reciprocities which restore balance. These include circumstances which folk need to live, those for the planet to flourish, so nourished an alchemy which arises from noticing intimate spiritual physical connection. Thoughtful care as in manaakitanga, the role of Elders, of mature relationships to hold others safely while they grow, formed as the alternities, and extend practices such as ambiculture (Chen, 2014). Ambiculture, practices of interdependence 'speak back' to orientate myself/ourselves in work. These practices revealed in the research attest to an emergent process which are "of our own nature, the process of the planet we live on, and the universe that we call home" (Brown, 2017, p.3).

[264] Fitzmaurice-Brown, L. (2023), personal communication, Decolonizing child protection-law policy practice, ANZASW webinaire,15th March.

There also offer illumination acknowledging yet extending a solely physical regards of Te Tiriti (1840).

The role of Te Tiriti and its importance as it underpins ANZASW social work ethics (ANZASW, 2019) was discussed by participants in Chapter Seven. Additionally, these women's recognition birthed anew of the nature of 'community', for spiritual intelligence did not reside solely in a solitary self, but was experienced between us, us as human and nonhuman (Turing cited in Bridle, 2022).[265] Her spiritual self-became a vessel for otherness, "an alchemic[al]c process…[266]"(Shaw, 2020, p. 7).

Further as Te Tiriti invites partnership, the emergent process in learning with others affected a rightening between each woman's knowledge, community, work and the cosmos, in effect a woven landscape. Here, we are 'relationship'. With the rightening of any relationships (Wilson, 2001) is included the restoration of one's relationship with the body[267] a 'rightening' which also transformed our collective body (as women remained meeting after the research was completed), and in acknowledgment of this participants continued to explore experiences within communities. For as people, we learnt with each other to demystify spirituality by hearing our words, in these moments acknowledging our divinity, that of this place, and mutual care of each other. For there are always more to Te Tiriti (1840), to spirituality, to wairua, to whenua and land than a sole version of the word without including the speaker' context within emergent, wild, ripened relationships.

For coming to recognise herself, participants questioned wider societal or structural processes where women surrendered/compromised their sacred feminine divinity and witnessed the gradual social denigration of the responsibility to moral connectivity which shapes her thinking and being (Gilligan, 1982). As her languages for connection came under threat so do those stories that she can tell

[265] See Blackie, (2022); Drury, (2011) for discussion on the landscapes in which these women live emerged; given wording, and comprehended in how these shape who we are, how we see our belonging, identity, and meanings. It is by mapping those relationships formed there that we grow more receptive and learn from formative influences more clearly (refer to Prism, Appendix 13). Insights heightened towards us, the local, the covenant of this place. 'Community' involves Te Tiriti o Waitangi (1840), its enduring lifeways, and inclusivity.

[266] D. Shaw, (2020, p.7) described, here our 'stories can be listened to', as 'a kind of praying; a back and forth between us and the Earth. This is not the same thing as a wish list to the heavenly.' If you think you have only got yourself, you are on the wish list to crazy'

[267] Just as our bodies can sense rain coming, in recognition of spirituality there occurred a 'rightening' which transforms the way one knows the world.

about herself/her environment. However, participants noticed too the manner small actions and connections create increasing complex systems, ecosystems, societies for “this is the land which I give myself too” (Janice, 2012). Rather than these pains breaking her apart, women were mature where such pain was recognised which enabled her to ‘break through’ to an expansion, not constriction. She held the meta perspective for others with her techniques such as humour, beauty, being seriously playful to sustain this stance[268] so expanding our capacity to hold personal and collective space for difficult and painful things.

Participants spoke also of the creation of social work as paid employment. By taking a wage as a registered worker, the funder increases capacity to define what you do, how you work, hence a doxy dictates and remains the core issue which prevents the development of inclusive social work philosophies on spirituality. The broader context of listening to participants was her recognition as an Aotearoa social worker, to Te Tiriti o Waitangi (1840). In particular recognition of Te Tiriti’s Article Four of language, beliefs, faiths, the language endorsing spirituality for Tangata Te Tiriti (for those not confident with wairua) particularly offered that opening the door to integrity and genuineness heightened these social workers' relationships within emergence ways, ways of reciprocity and capacities to change. Brown described emergent strategies are applied intentional changes, seen in ways by which these women increase their spiritual capacities, caring and when safe to do so in working with people, to embody the transformed world’s she/we longed for. That hope began action.

Contrary to modernity’s orthodox narratives of scarcity, competition against others, and limitations, these women workers were already engineering shifts from economies of greed and profit to resistance and respect with tribal lineages, to belong and to listen to the land.[269] Where the human and natural realms became experienced as ‘unified and kin’, that the environment possess consciousness, reason and volition, just like human beings. This inevitably has

[268] Refer to the work of V.M. De Oliveria (2021) ‘*Hospicing Modernity: Facing Humanity's Wrongs and the Implications for Social Activism*’. North Atlantic.

[269] Hearing through meital yaniv, former Isarel soldier (2024) and considering the research engagements of the women’s efforts frequently generated an overwhelming experience of shock, awe, the response to kneel in the presence of such courage, as the research relationships developed. The literature Bloodlines by meital yaniv, formerly an Isarel soldier turned anti-Zionist offered on returning to one’s body, of the land, to the great grandmothers we never knew and ask her to haunt us. Meital experience being, as I heal myself, I heal the ancient one’.

consequences not only for the ways I/we make value judgments about the natural world, but for the way I/we treat it, notes mythopoetic Blackie, (2018). Blackie describes this as authentic connection, a way of coming into being. Here distances collapse, a poetic status and a communicative presence ignites "between us and a larger subject" (2018, p.65) so as women spoke this 'landscape' became evident to them, available to them.

For while others have written about spirituality (Phillip, 2010; Stirling, et al, 2010), the way that this thesis does so, is through the researcher's position as Tangata Tiriti (a developing position) and a very specific relationship to spirituality as stated by Article 4. This Article acknowledged faiths, beliefs and Māori customs.[270]Māori 'customs' gives acknowledgment of language, faith, healing / wellbeing practices, practices as sequenced as in powhiri (Chapter One), include the foundation for recognition, engagement, questioning/challenging, relationship building and the emergence of community / nation through customary guardianship care for visitors and partners. Here I offer, paradoxically 'not knowing' and an openness to 'learn with'.

Therefore, this chapter's title 'Dreaming forward' identifies the overall research summaries, strengths and limitations of the research culminating with three recommendations, adding understandings of how we earn a place on this planet, in rightening so reciprocity of relationships. Just as creatures and ecosystems function together in and with the natural world, locating how her understanding of spirituality assists her embodied world, one she hoped for and is invited to within her profession's ethics and Te Tiriti. Rather than as a single asserted 'truth', these understandings attest to respect, humility and healthy doubt in work allowing openness to learn with each other, (and space for mysteries).

[270] This fourth Article added to Te Tiriti, the Māori text at the request of Bishop Pompallier, in reo "E mea ana te Kawana ko nga whakapono katoa o Ingarani, o nga Weteriana, o Roma, me te ritenga Māori hoki e tiakina ngatahitia e ia" Translated by Dr Karaitana Taiuru, (,June 30th, 2024) as 'The Governor says the several faith beliefs of England , of the Wesleyans, of Rome and also of Māori custom shall alike be protected by him. This article guaranteed religious freedom for all in the new nation, including Māori'

8.2 Summaries of the Chapters

These women's enchantment enacted her resistance (Blackie, 2024). The position of art imagery and storying at the beginning of each chapter set the context for enchantment and resistance to occur.

This research explored women's spirituality in social work in Aotearoa, New Zealand. In summation, Chapter One was the 'Introduction' that afforded an opportunity for overt location of myself as researcher/ participant within this research. This personal exploration of spirituality and of values around spiritual sensitivity underpins my beliefs and intentions to work alongside the human condition. The imagery here of a Celtic Banshee and spirit bird signals how the reader can be carried to 'Other worlds', Mundis Imaginalis /imagination.

I identify how the Banshee as one mythological figure carries part of the fabric of reality to us, one embodied literacy where mythology and archetypes are also alive, interacting with human life, and move forward to assist human spirituality as part of a grander rebalancing. Equally such *spirituality* as formed in many traditions and knowledge systems, became incubated within the landscape and people learning with the land; these are identified in the developing thesis.

The power in recovering words for one spiritual life is to enchant again, to inspire to live differently, to reconnect previous fragmentation and generate courageous spirited wellbeing. For "we tend to slip out of togetherness the way we slip out of the womb, bloody, messy, and surprised to be alone "(Brown, 2017, p.6). This academic study sought to gather understandings within stories in which these women live and are resilient within their own lives and profession, to share their deepened softened intelligence with which women have aligned their behaviour, structures, and social movements. This is to afford co creation of a future more options, even these options. This entire research is conceptualised in Celtic methodology, to push back the subversion of orthodoxy, to question what we had been told of spirituality. This methodology sought a manner of listening reclaimed to include 'learning from' each other (Drury, 2011), a form of living into those intertwined questions within Te Tiriti o Waitangi (1840). The existential reflection on what it means to be human, to turn up awareness on our place in this miraculous, the narrative responsibility in our cultural identity(ies), our

authority for responsibilities and obligations to place, peoples, and to the other world traveling in us and working through us.[271] Success involves each and all.

Chapter Two, 'Home fire', examined literature as it related specifically to identify 'home fires', as room enough for spirituality. The imagery here featured two figures, the British Crown and the hapū Māori in Aotearoa depicted in slowed moments; moments portrayed as those involved in the formulation, loss and attempts in understanding of Te Tiriti o Waitangi (1840). These weave the voice of traditions, Māori and Tangata Te Tiriti, Settler peoples alongside the literature examined as specific spaces as claimed by women and spirituality in the context of their place of belonging in Aotearoa New Zealand, weaving her narratives here. It examined Māori history, of Te Tiriti o Waitangi (1840), of colonisation, and in the influences of settlement by non-Māori that indicated how trauma and hurt unfolded. It discussed the role and mana of women along with exploring how women social workers are challenged to fulfil Te Tiriti obligations and work towards recovery. Perhaps the grander quest remains for identify, where it is these women whose voices can rebalance, and render the world whole again describes Blackie, (23rd June 2022).

Chapter Two outlined the increased explicit cultural and narrative approaches for spirituality (as outlined in ANZASW Code of Ethics, 2019) evident in editions of the Code of Ethics, (2013 to 2019), the voice here of authoritive care in social work as a means to go deeper, to identify language which enables innovative spiritual practices.[272] For example, the language of Tāngata Whenua Māori acknowledges spirituality in wairuatanga,[273] manaakitanga, kotahitanga, aroha, mātātoa, whanaungatanga, rangatiratanga, each and all implicit in sustaining the universe. The research participants both Māori and non-Māori, had disclosed that rarely if ever had they been able to share their words for their

[271] Refer to Val Plumwood (cited in Blackie Nov 23, 2024.) Panpsychism, a term preferred by Plumwood and many of her fellow philosophers, is related to animism. 'Pan' means 'everything', and 'psyche' means soul, or mind. Panpsychism, then, hold that there is some kind of mental dimension to everything; that all objects in the universe possess an interior, subjective reality, even those objects which we usually think of as inanimate, like rocks and river

[272] Dulwich Centre.com.au- Innovative Kaupapa/ Narrative; Restorative Justice.

[273] Refer to ANZASW Code, (2019, Glossary,p 15)Waruatanga-spirituality [273], manaakitanga- respect, generosity, care for others,, kotahitanga- unity, solidarity, collectivity, aroha- love, concern, compassion, empathy, mātātoa- fearless, unafraid, courageous, whanaungatanga- kinship, relationship, belonging, rangatiratanga- chiefly autonomy, authority, ownership and leadership.

spirituality, which is of concern to the researcher because of impacts of silencing on her wellbeing, and of women and the communities which social workers serve.

Chapter Three begins with ‘Banshee Light’, a manner to establish the context. The significance context in the covenant held in Te Tiriti o Waitangi’s four articles (1840) as essential to counter imperialism, colonial ideology, and the dominance from solely western sciences into social work institutions were discussed. This chapter explored narrative that ‘speaks’ back to the orthodox voices of Chapter Two. These narratives refreshed reviews of Te Tiriti (1840) revealed systemic thinking, an awareness of the care for my/your/our place in the world, for there is treasured space for spirituality, faiths, religions, languages, healing. In our generation, certainly there has been some recovery of these forms of thoughtful care for language and power (Rofas et al., 1999). The recognition of these as dynamic, shifting, nuanced, contextual ways in which to word and therefore to see the complexity of environments, peoples, worlds, all of what these might mean (Mitchell-Wikitera, personal communication, 2018), ignite ways to learn with Te Tiriti. “Our generation must walk the spiritual path available to us only in this time with its unique combination of wisdom and creation” (Brown, 2017, p.12).

Te Tiriti (1840) marks a lore of principles available to us, strongly linked to the human world and recognised to recover the social work profession. To elicit lore and principles invites mythical imaginal skill, to see beyond the surface of life, an emergence beyond the sum of its parts, where to listen with a local people’s unique mythologies and poetic identity so enables the singularly and potentially collective ways in which we bridge into the Otherworld (Blackie, 2018). Within appreciative care of the spirituality of a locality, orthodox is dismissed because ‘local’ does matter when the ‘local’ is seen and treasured. The ‘local’ will ‘distort’ the orthodox story of human entitlement (Cullors-Brignac, 2010; Cullors et al., 2015). Within the ‘local’ resides the protector, the witness bearer of people and those storylines which push back on orthodoxy, asserting the ground that can travel with us, in us, and where belonging is understood. Te Tiriti affords recognition that we each have a locality in which we respond, a shelter of meaning termed ‘home’. I recognise local ‘shelter’, in which I can reach for others, maintain a shared direction yet always move towards each other knowing a emergence

process occurs. The following title of ‘home fires’ speaks of wahine, mana, women with ground under their feet where ‘home fires’ sustain the people.

Chapter Four examined Identity and Spirituality more specifically. The imagery here is of the unique anchor stone, a stone shaped by experiences, and an element which emerged from the land, the kōhatu marks the covenant which resides here, Te Tiriti o Waitangi (1840). ‘Kōhatu’, living, speaks to covenant understandings, with an imaginative power which may travel through time and enrich knowledge for both a place-based spirituality and a potentially spirited social work (Pohatu & Pohatu, Dec. 2007). Through three holes, anchor stone, kōhatu mirrors a ‘hag stone’, a way to foster that crucial ability to imagine the world differently. During the research study and imaginative activities, I came into direct contact with the power and depth of women’s spirituality, and this interaction fundamentally changed my life through enriched legacies with thoughtful care, through that language possible through manaaki in practice, evident in voice, shared presence, cultural icons and archetypes. These discussions raised further recognition of moorings offered in our Pacific world so focused on mana, thoughtful care enabling recognition of spirituality particularly in Aotearoa. As a metaphorical faceted insight, mana triggered capacity in ‘learning with’ others, (Drury, 2011). Through elevating mana, care for personal, for cultural /infinite knowledge, identity theories and knowing - knowledge systems, these inspired language which brings us to learn with each other. The invitation to meaning, personal/cultural/infinite as resides in Te Tiriti (1840) remains work lead by many innovative women and scholars but indicates there is work still to be done.

There is great power associated with naming the things which are precious and that orientate us such as that landscape which travels through us, in us. (Tuhiwai – Smith, 2012). Certainly, to recognise which may have become lost, we recognise there can be tremendous emotion in recognition of orientations which provided a learning with this place, oneself and with peoples here (Jenkinson, 2018). As a researcher I learnt to listen and hold well, often mutual threads where women dwelt within orthodox worlds, attended to their spiritual work sustaining an attunement, an alternity (Black, 2010). Within this research I drew on the strength of my Celtic methodology, in recognition that we can inhabit mutually coexisting worlds through openness. An openness to thoughtful care,

described in nonbinary approaches, by ‘not knowing’ everything, so thresholds become possible to cross, opening in me/us a humility in “how we bring all our self to what we do” (Pikiteoria, 2014, interview). These form the basic tenet of Kaupapa Māori as described by Professor Susan Huhana Mclek, Māori and Indigenous researcher of Charles Stuart University, Australia.

Chapter Five titled ‘Courting the Soul’ was the Methodology and Methods. Huia, (an extinct bird whose presence remains in these lands) featured here, to enact the ongoing courtship of people both in imaginings of the ground beneath their feet, how they belong, who they are, their wisdoms, and memories. The example of methodology became applied to three research methods: interview/ group conversations, literature reviewed, and auto ethnography. Each method was identified as adding rigour as the specific and collective hold presence; opening to self and to community through voice, literature autoethnography formed a triangulation, a Celtic knot, ‘*Icovellavna’* that enabled the methods to be seen together, to form a whole. This then informed a thematic analysis, revealing focus areas, surprises, and deepening relevance (Meyer, 2005). Relevance in particularly with a participant’s capacities ‘to hold the world’ (Hübl, 2024). Hübl described how human maturity or Elderhood, is to be responsive and regulate one’s responses to life, moving back when defences are sensed, moving deeper with softening open curiosity. Here the released trauma or separation from ancestral legacies becomes liquefied and energy is then available to her/us. A wider world appears held than that which we initially found.

The chapter explored insight into that wider world although acknowledging that many women’s spiritual accountabilities continue to be at risk. To counter these traumas required grounding in care, including where reading the world becomes a form of augury, our learning with ‘tiny magic’[274] which occurs in us and within the body of the world,[275] returning us to that collective embodiment to humanise our social work. To be open to thoughtful care is also described in nonbinary approaches, decentralisation, and of ‘not knowing’ everything;

[274] See Tarbuck, (2020, p.149). Magic, a predicting patterning leading to the ‘alteration of one state to another’ and its meaning.

249. see Tarbuck, (2020, p.149). Noticing how the moon’s ripeness matches the fecund high tide, demonstrating ‘how the body/spirit reaches out of itself into the world, how the world permeates the body/spirit’ in various ways for these women

described as a humility in “how we bring all our self to what we do” (Pikiteoria, 2014, interview).

Chapter Six gathered the data resulting in initial findings and analysis. The imagery is of the Celtic wise woman, ‘Cailleach’ who protects the land and all things in it. Cailleach’s powerful cry, marked the significance of women who shared their kinship experienced with the land, the relevance to their social work and community, how that place or nonhuman life ‘knew them even when they were lost’; ‘trees, fragrant air’…all have a manner of ‘teaching spirituality; all communicate that the world is a gift’, (Wal-Kimmerer, cited by J. Yeh, 23/5/2020); that which can be taught, remain powerful (Rothman, 2009). That the world and its “life is not a human thing”; that place isn’t static, outside of us, was central to their experience (Jenkinson, 2015, p. 204). These women shared how ‘place’ became understood as enabling its own wisdom, in that place and self a reciprocity arose, return proportional to that which one takes. In these ways, we work with natural law writes Wal-Kimmerer, cited by Yeh, (23/5/2020). These enactments of radical imagination, engendered experiences where awe and wonder formed a co-creation born in the learning between these women and the land. As people who seek do out social workers usually when their radical imagination fails, when their supports seem diminished, we seek to find ‘t[that] place [which] believes that I[they] belong to it’...’it is wiser than I am, it [draws] me back’ (Blackie, April 21, 2023). Women’s words awoke ways of being and of sight.

These are significant and meaningful to these social workers capacity who work amongst paradox[276] for these women navigated meanings which continually expanded into practices of seeking equity for those left with broken promises and silenced voices.

Chapter Seven examined findings as they related to Women’s Identity, Spirituality and Possibilities: “Washing lines, Wishing Wells, Wedding Bells”**.** This chapter imagery was the Moth, *Féileacán,* that messenger in Celtic folklore. The winged flutter of Moth offers messages assisting our perception in what has

[276] Refer Somē, Indigenous Dagara writer, (cited by Jenkinson, 2015, p.218) discusses paradox, to be comfortable with one’s incongruency, to value pluralism accept people perspectives and seek benefits which advantage social justice through equity for those made most vulnerable (Larsen, 2022). For curiosity for standing in uncertainty remains that is “the thing your knowledge cannot eat”

occurred and what will be. In summary, this chapter covered the areas of language, relationships, and diversities. Women responded with their spirituality in social work dynamics which extended further my understanding contributing to the recommendations in this chapter. Her understanding inform the 'mythopoetic' aspect of the research, how women talk with place, stirring the living landscape. An enchantment occured, for in these ways of 'voice', transformation of solitude into belonging occured.

The conceptual metaphor of the Moth enabled representation of forms of co-existence, deepened wisdom and experiences as one in which Nature corresponds with participants navigating the socio-political orthodoxy of an age. Women participants through a stream of consciousness have now storied her presence equally in the 'ordinary' of her life (the washing lines), in her hopes (our wishing wells), the moments of becoming more together (wedding bells). In these moments these women embodied the presence and care called for through Kaupapa Māori theory as through their own theorizing in being open to thoughtful care, decentralisation, and bringing a presence of 'not knowing' everything; that is "how we bring all our self to what we do" (Pikiteoria, 2014, interview), within Te Tiriti (1840). The metaphor of Moth, being long underground, then emerged as did every participant's emerging insight inform her substantively, her collaborative creativity, her dreaming forward. These are her skills in living with complexities.

Chapter Eight is the concluding chapter: 'Dreaming Forward': 'Listen. The World is Alive'. "I have Spirituality come Alive in me!'. The imagery titled 'Her Words are as Honey, Banshee [and bees]' conveyed the research findings which demonstrated that women social workers' meaning is generated in the opportunity to name their spiritual identity in Aotearoa. These words remind me of feeling that skin of my/our belonging, one which can be hidden from us. Rather than tolerating loss and confusion, these women courageously spoke out and explored. Their spirituality matters in this age where spirituality appears in circumstances to be torn from us, broken, pathologized and traded by some. It is reasoned that these women social workers attest to the ongoing human pursuit of perpetual meaning, to the importance in discovering one's spiritual belonging, within and between us. I/we are consequently more responsible in bringing this responsibility into our work. For in hearing the languages of other beings, I/we became open, capable

to learn and test that spirituality, to bring views from the margins into the centre, to live out our spirituality in return (Wal-Kimmerer, 2015).

The Dreaming Forward quality in the chapter title, marks certainly responsibilities in social work. How Indigneous culture such as Aboringinal Nations recognise through naming that 'Country' is a living being, one which is sentient, responsive, which may seek us as much as we seek to belong. Social work therefore occurs within engagement with Country as land - soul, land - psyche, as alive and a player with psyche or soul of people and animals. Country is heartfelt and experienced as this, rather than the two dimensional stage upon which the social worker strolls (Blackie, 2018). Therefore within that foundational value in Aotearoa, the care and respect of manaakitanga aligns interconnectivity or whanaungatanga, meaning to recognise how we remain carried in our languages and words which convey philisophies - tikanga, which forge relationships in uncertainity, which connect human families and collectives (Stoddard-Smith, 2023). In investing and supporting the unique and interconnected ways which enable people to develop their wairuatanga (spirituality) in culturally appropriate settings, this will provide me/them and our whanau/wider families with the tools to maintain mental and spiritual strenght. 'In mastering our tools I/we are better positioned to fulfil rather than preform our cultural duties'… 'to embody and adapt our tipuna's - ancestral tools [such as the knowledge tied to our language and its dialects, to regions, to lived and imagined experiences of and by our tipuna'… 'these help us adjust and remain steadfast [when] we feel lost, alone, emotionally challenged' (Stoddard-Smith in Errington and Walker, 2023, p.43

8.3. The strengths of this study

Some of the strength of the research was through the opportunity itself in which words were gathered, women's words on their spirituality within social work. The research conversations opened spaces beyond 'this world of harsh new words, like planetary dysmorphia, solastalgia,[277] extinction debt and grief mitigation': these words describe a world which the human heart however cannot grasp (Mellor, 2023). While importantly, the researcher sought to enable

[277] Refer to this courage in response to emotional or existential distress caused by climate change.

consideration of or renew women's relationship with their worded knowledge and world, this research enabled her return to her words, her skin, her belonging as a research strength. Further, now I/we are reflecting and exploring a duty of care for other's ways of belonging.[278]

This study has been clearly placed in an Indigenous context in Aotearoa New Zealand, and with the nature of social work linkages made to its founding document, Te Tiriti o Waitangi (1840), the essence of this study with its focus on spirituality and social work is transferable. It could be replicated in another international setting with a linkage to a constitutional document[279] and of the link in this to the traditional peoples there.

The research design may lead another researcher with a Celtic background to follow this path, with an outcome to either confirm or challenge similar findings or identify different understandings of the topic.

As spirituality has different meanings to different people, spirituality and social work can lead to further research on this topic, given the limited literature. As social work has an international definition, with country specific additional clauses, these international variations would embellish further study on this topic.

The thesis makes three recommendations that detail the benefits for what a broader exchange and credible spiritual perspective can bring to social work practice. These recommendations draw on the research findings together nurturing both personal spirituality and the development together of conversations on spirituality within the multicultural diversity of the profession. These weave foundational values here, including those of manaakitanga, thoughtful care to reveal to me/us that landscape which endures for us and lingers in woven threads within Te Tiriti o Waitangi (1840).

[278] Refer Gilligan, (1982); Spender, (1980). This is an important tale to tell for her spirituality offered access to this 'literacy' emerging from the women's sense of how the world works. Sharing these, she recognised herself/ourselves, delighted, and simultaneously together. Working within these co-creative means added to the literature and each woman's wellbeing, her spirituality when worded or Imaged elevated her practice and thinking, and in a manner which was not defined on male terms.

[279] Refer to Smith, G. (1997) fundamental to its meaning, Indigenous knowledge systems return knowledge to benefit community.

8.4 Recommendations

Recommendation 1 – There is a need for training opportunities alongside workers to enable their exploration of spirituality through their practice so deepening their alignment with ANZASW Ethics (2019), and Te Tiriti aspiration.

Such emergence opportunities are significant in this age of greater disinterest in contributing to formal organizations also, yet such exploration can enrich emergence strategies empowering her spirituality, social work and profession. Because of the unique personal -cultural factor in spirituality, this exploration necessarily does problematize any orthodox caging described earlier around 'social' 'work', the illusion of individualization verses the power of organic collectivism. Mass uprising of 40,000 (ToiTu Te Tiriti, Nov 2024[280]) to stand for Te Tiriti illustrated this. In exploring such inclusive 'emergences', inquiry invites my ongoing practice habits in thoughtful care of who I/we are and congruence with my/our spirituality, our responsibilities to one another and the 'whole', and engaging in our social work ethics (ANZASW, 2019). Prof Thompson (2023) describes 'if we lose the language and habits of [such] collective and individual awareness, and sacrifice, we will be poorly equipped to address challenges [of this age] as they arise' (pg 5).[281] This recommendation aligns with the following Recommendation 2, to learn to be in the right relationship with change.

A - Living alongside emergence. Rationale

Women grew because her words for spirituality bought something from her knowledge and practices which she was told 'counts for nothing'; these words and hearing then enabled recognition of a 'new' way to live and signal an emerging power within a connectivity which had been missed before the research and heightened how to navigate change. As one focus, to give voice, to demystify, to discover words, images, motifs, practices, which when drawn on engage us is inspiring. To engage our metaphorical thinking in how the spiritual/mythical in turn

[280] https://www.nzherald.co.nz/nz/police-minister-warns-toitu-te-tiriti-protesters-cops-will-take-action-against-lawlessness/XXD6DDKOOFG2JIUWFD7CXV4DJU/

[281] With Indigenous language schools, abundance appears in every direction. Local schoolboys care for the endangered tuna whose young grow in the playground estuary; tuna is alive, wise, represented through their Indigenous language studies, and in local mythology is recognised too as forming part of the origin stories of their own body, whakapapa.

shapes the physical in our work and this rather than as a solely literal rendition of Te Tiriti.

With Te Tiriti, my experiences are, that, that which I/we touch, I/we change. And all that I/we change, changes me/you.[282] Similarly we see how the metaphor in social work itself, also traces within it, a constant becoming-together, an intra action, producing something greater than their parts (Bridle, 2022; Canda,1998; 2002; Consedine, 1995). To be open to the personal and cultural becoming – a emergence togetherness is one turning point opening me to live an enchanted life, meaning 'to wake up' to that which emerges. By exploring participants words, sharing these back with her, so she grew in recognition of an authentic 'true self' sustained within the reciprocity of mutuality and interdependency, in her engagement with Nature, "and something behind this" (Rupal, 2012) (Weld, 2015). These recognitions in her work were identified in two ways:

1) In participants conceiving sharing recognition of human and non-human spirituality as implicit factors placing social work within a larger and essentially a living system(s). This practice awakening literacies; as she shared with others, so extended a circular process, so 'becoming more' together. These moments furthered opportunities to dialogue.

This initial Invitational approach was based on a literacy for, and deepened understanding of spirituality as deeply integrated with the forces which cohere the universe. As in Wairuatanga, when people are engaged with purpose, seeking meaning, and enacting values (Pohatu, 2003), as within her moment-by-moment decisions, she sustained heightened interest in more conversations. Words inspire change, so 'learning with' required a personal cultural ecological humility, to begin to know how one belongs 'within' others' lives (Weld, 2023); to awakened to her power to imagine the world and our place in it differently (Blackie, 2024). The second recognition followed:

2) The social worker's recognition of spirituality as inclusive to her wellbeing is significant in her work engagements in self-awareness, in recognition of

[282] See concept in Brown ((2017) quoting Octavia Butler, cited here with adaptation.

others relating to spirit and that which emerges between us through the work. There is power in shared emergence, shaping change and changing worlds (Brown, 2017). There is work to be completed in considerations of these and how her/others spirituality be acknowledged, the ethics of this as overt or covert, [283]and the context of work practices with others and to the occasion.

For these social workers, conversation on spirituality offered a fertile ground of co-creativity to imagine a different world of care,[284] the work to where there lie different possibilities is noted by distinguished Professor Graham Hingangaroa Smith, Māori, Ngāti Porou, Ngāti Tahu, Ngāti Kahungunu, in encouraging PhD students to name their world and to write out from this (September 10th, 2012).

(i) The significance of these women's discoveries

Participants' discoveries revealed the fundamental relational way we are human, how our beings embody a subjectivity, not separated but participating within multiple types of alternatives. Her words mattered for in these we relate, we become as did participants "bodies [too],…her stories of permeability, 'which binds us together with things in the world" (Grosz, cited by Utriainen, 2014, p. 2). "We are who we are because of our encounters" with others, human and the more than human world (Bridle, 2022, p. 249). This emergence occurred with growing identity of many non-Māori as Tangata Te Tiriti - people of Te Tiriti, for whom Te Tiriti (1840) is significant. Together, these challenged the ideologies we had lived by and encouraged the adoption of a heightened awareness of the nature of kinship, of 'social' work, of Te Tiriti, as living arts.[285] Her words sustained

[283] Refer to writers Durie, (2001); Kohu, (2011). See Doyle (2006, July, Indigenous Knowledge in public Institutions). Spirituality sensed alongside that known as the life force, energy - mauri working in the relationships of Kaupapa, of purpose, a mutuality which enriches knowledge systems which travel with us, through us, known as Indigenous practice. The worker may practice attentiveness to the overt spiritual orientations which inform clients' references and understanding, and by conversation bring this forward. Given language spiritual beliefs become overt, conscious, importantly more greatly available to the client because these are rendered more tangible. Finch & McKendrick (2015) examine the non-linear war on social work (UK), extremism, radicalism, troubled families and recasting of safeguarding-forces which remain active to attentiveness of social workers here, (example: Restructuring Child Welfare (CYF) with no social structural analysis)

[284] See Bridle who cites Barad's quantum theory (2022), of intra action: two bodies or phenomena act on and with another, two touch one another and the process of becoming occurs. Intra action occurs in the entire universe.

[285] See Larsen, (2022); Schön, (1987). Aotearoa's social work as ideologically, rights and responsibilities based, therefore encompasses cultural and spiritual rights, in personal/community wellbeing which could extend to human/nonhuman worlds Examples of practices where the social worker paraphrased/mapped the clients' key notions back to the client/community offers a way to see themselves, perhaps for the first time. This mapping offers a conceptual image of the work occurring between them; to see and name is to strengthen relationships of human/more than human world especially where trauma has occurred, to respect all perspectives while sustaining personal beliefs and boundaries in her social work (Larsen, 2022).

importantly ‘the inside of me is still my home’ while recognising knowledge formed between us (Aranga et al., 2008). [286] For the self is more than a [singular] thing - it is all things’ (Kohu, 2011; Williams, 2018), it is Te Tiriti o Waitangi (1840).

(ii) Spirituality, informs a metaphorical imagining into Te Tiriti o Waitangi (1840)

Te Tiriti o Waitangi (1840), as the covenant residing in this land (Durie,1989) speaks into an awareness of how not only our physicality, but as asserted by Tangata Whenua it is land as understood from the perspective of core values and principles (Awatere et al., in Hill, 2021, p.127-135), of lands spirituality inclusive of metaphoric qualities expressed through language use which both in remembering what it is to be Tangata Te Tiriti with unique relationship with land, necessarily communicated and complicated meaning (Utrianinen, 2014). [287] We emerge within this land, amongst ongoing dialogues, which necessitates openness to discussion of spirituality, wairua, whenua, land sustained within Te Tiriti. Interwoven in such meanings are mindfulness of grief, power, protest, identity, hope. When understood metaphorically the interaction implicit in Te Tiriti’s (1840) metaphorical literacy calls myself/us to care for mutuality, to work in a manner which sustains interdependence and ‘emergence’, to not divide as in, religious - non-religious, transcendent - magical, exclusivity - inclusivity, thus to be one within the dynamics of ‘mutuality’ of a benevolent landscape (Royal, 2002). To be relational, to be in ‘relationship’ as Chen, (2014) describes, to merge/emerge through learning with relationships, and those specific here to Te Tiriti Article 4.

As noted in the ANZASW (2019) outlined in Chapter Three (p.69), reference is made to the recognition of eight values, each value incorporating wairuatanga (pp 10-14). Given that the participants are all social workers whose Social Work practise and foundation are bound by the recognition and support of wairuatanga, what the interviews revealed was that the majority had not had opportunities to give thought specifically about how that might work in their practise. Perspectives ranged from no idea about spirituality to a clear concise

[286] Jung (1928) after S Freud.1856-1939…Any collective evolution is not linear, rather circumambulator evolution of the individualised self through relationship, sometimes events become transferred onto other relationships (). Freud suggested that people use defence mechanisms to avoid anxiety. These mechanisms include displacement, repression, sublimation, and regression.

[287]See Utrianinen, (2014, p 2). noteworthy is that language can become a semi-independent co-composer in what happens. Subsequently ‘when an experience is reported, it takes on a new form and often also a life of its own in which agency, in the sense of “authorship” may become quite uncertain and in many ways transferred’ potentially to the next speaker/listener.

idea of how spirituality could be incorporated into social work. I found this position interesting given the emphasis from ANZASW and what that showed me is that our own profession has either not come to grips with what that is or have failed to introduce such practices into Social Work training and learning contexts. Either way, the implementation is left up to individuals to 'translate' into practise.

For Te Tiriti (1840) rendered in orthodoxy only, is reduced in credibility, its manifestation distorted. Just as women sourced their words for their spirituality, and this language itself carried subtle notions implicit in its embedded imagery and subjunctive grammatical notions which communicated potentialities, therefore, careful language practices bring their resilience and depth in Te Tiririt into focus. From the usually 'one way' map of explaining Te Tiriti Articles, or social work, to widening examination of understandings enriches hearing and comprehending why another believes what they believe (Brown, 2016). These too enable an emergent relationship where rather than any undergoing pressure to agree,[288] this research findings revealed moments of listening opened in me/us sensitivity to intelligence which permeated everywhere, and everything; an augury enlivening networks, animating persons, living things, relationships, and worlds: spirituality in this sense of mutuality is a geopolitical force pivotal to orientate 'what is justice' in women and their social work. For through these conversations, something "solidified me" (Cheryl, 2012, interview).

Recommendation 2- Spirituality and its application to women in her social work theories, practice, and wellbeing, be considered in further research with the addition of strong ethical methodology to support social work philosophy as a discipline. This is care for accountability enriching Te Tiriti work. In addition, the art of social work theory and practice is not generally considered a separate branch of philosophical thought. The specifics of attesting and accountability to spirituality and ANZASW Ethics may be considered in further work. There are significant benefits of spirituality to social work as a profession and in navigating emerging changes which remain a constant. Navigating changes and doing so collectively requires time to ground oneself, to engage together in claiming the

[288] Further exploration of Carroll's work develops familiarity for social workers utilising the transpersonal self, as orientations to alternative states of consciousness, and further studies could consider these states in living forward Te Tiriti (1840).

future we want, of this planet, people, of the various life forms in variation and beauty. The recommendations 1 and 2 relate also to Recommendation 3

B Accountability & Philosophy. Rationale

These women's social work theories and related models of practices arose through an examination of her beliefs, some which are handed to her, some assumptions and much as her experiential knowledge. These informed the nature of her reality and the world she came to see she believed in[289] while for some participants finding her language revealed her spirituality. Participants along with academics (Canda et al., 2010) intend that spiritual ideas when proposed as theory must stand up to the scrutiny that the most informed thinking people can bring to the topic. In addition, these theories must propose and work towards enabling wellbeing as credible spiritual truth. Credibility, recognized here through three vital criteria: subjective experience, objective study, and community/reference group discernment (Wilber, 1996, p. 120). These enabled appreciation and redress to any charge of distortion through the research strengths, blind spots, and significance in navigating change (McKernan, 2005).

The methodologies and methods are called for so that the social worker remains caring and curious towards their theories and of changes in regards her spirituality and that of others. That curiosity includes openness to challenge thinking, should their beliefs appear to contradict human and nonhuman wellbeing, lore and ethics (ANZASW).[290] This requires workers to remain attentive to critical thinking theories, models, ideas which intersect, interact, noticing where ideas come together, interact, contradict, or enable new (k/new) forms of spirituality(ies) (Edwards, 2011; Smith, 2012).

Recommendation 3 – Social workers may be well placed to assist in recovery of spirituality as healing wisdoms within family/communities, with their professional ethics and the invitation in Article Four (Te Tiriti,1840). This recovery

[289] Refer Pere, (1991) To speak is part of embodiment, acting out knowledge of who, what, where one comes from; to become conscious of how the duties and care in one's outer daily work life as concentric circles aligned with the care of an inner spiritual integrity. (Pere, 1991, adapted)

[290] Refer Canda et al., (2010) regarding the language of challenge may be better worded as 'caution', a tentative term. Just as in all aspects of social work, this cautious attitude towards beliefs is to be open to others, to growth, to new and different ideas as a basis for understanding.

is a journey taken, at the pace of the slowest, a journey which returns voice and practices to individuals in a manner to enrich community wellbeing. Because the research shows spirituality has different meanings to different people, ongoing thoughtful care and curiosity of spirituality and social work can lead to further research on this topic and to 'landscapes' previously unrecognised. Given the limited literature and often inhibited conversational spaces, practice support for inclusive spirituality would engender a dynamic consideration of what things mean[291] and may come to mean specifically in social work, for social worker, for practices within and for communities. This includes the meaning of listening practices.

C. Discussion and Witnessing. Rationale

The extraordinary benefits of sharing and being heard, witnessed, had oriented, nourished and enthused participants in these ways. The research offered opportunity for connection in which each woman's seemingly simple interactions to explore spirituality in her work with the researcher enabled her/our awareness, which increased insight into complex systems and patterns. When recognized, these could now be available for her, her work and for others. "Something has changed" [following her conversations] (Carole, 2012). Further benefits to these workers, both for women of faith or religious groups as well as those had focused on the broader phenomena of spirituality and community wellbeing is researched in "lower rates of sickness, dementia, depression, injuries, and chronic anxiety" (Levin, 2001, p. 6). These social workers experiences did include their capacity in care with practices when with others enabling of spirituality, (manaaki, alternitities, ambiculture are some covered here), and to resist the compression of care, and advantage social control. Exploring these assisted these women's particular recollection of spirituality and woke her insight to seek a world which is not prescribed for her, rather increasingly curious, she became as an apprentice to spirit. Hence her curiosity expanded to consider timeless wisdom, care for individuals/collective's emergent processes in exploring multiple issues around Te Tiriti, issues such as judgement, silencing, culture, authenticity, all applicable to people facing seemingly insurmountable issues, crises endorsed by societal

[291] 'Things' being experiences, behaviours, relationships, and more. Therein, this involves heuristic, (the process enabling someone to learn something for themselves) and hermeneutic (interpretative process).

force which act also upon the profession and those which totalize human life over nonhuman (Gibson, 2012).

Issues and associated crisis are sequenced briefly here as they occur in relationship:

a) the emphasis on those external controls imposed over the workers overwhelming a personal/professional commitment to advocate for people who are failed by capitalism.

b) this control being played out on the shaping of social work as primarily 'outcome' focused[292], rather than 'process orientated' through relationships of care.

c) subsequently the social worker's intention to work in thoughtful care, is compromised as secondary, to asserting control. Social work then had become reduced to a focus on physical measures and its priority on management of risk.[293]

d) these three prior points mentioned, potentially loop back so reducing the necessary critical analysis in which to recognise, discuss and then respond on two crisis areas: the diverse philosophical *spiritual* basis to social work, and the profession's historical exclusion of women[294], the divine feminine, of the land and of the Otherworld (Gibson, 2010; Hughes, 2013; 2012, participants narratives).

The recreation of social workers in work, of social work practice standards, occurred in this decade (as in ANZASW Code 2019) with ongoing requirements for recognition, introspection, courage, and openness to witness and check the dynamics of control, around spirituality/women/voice (Huygen,

[292] For example, the functional process resulting in patient/client discharge in timely manner over weighing consideration of working with creative social work in physical/emotional/cognitive/spiritual comprehension (what happens between us

[293] Focus solely on technical competency, 'key performance indicators', the worker entering client details as 'data', or 'management' of 'tasks' that seek to 'mitigate risk' to 'the agency', the 'assessment', the 'check list', the 'work performance'.

[294]Refer ANZASW (Code 2019) The Code applied within this research assisted participants self-determination, and identified two points of impact on their personalised practice; the social work role in both care and control (*pictured as a horizontal line), and the exertion on these points by anarchical and hierarchical management (picture these on a intersecting vertical line on the horizontal line*). 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, values, the now, red-hot zone of being with others, professional principles, and practices (ANZASW, 2019). Their spirituality informed navigation of 'social spaces of work' and so enabled some potency of meaning as momentarily reclaimed.

2007; SWRB, 2021; Peck, 1997). While spirituality can revive social work, themes had emerged which include some structural issues that embed and normalised the privileging of less helpful practices: solitary individualism, exclusion of women stories, inability/unwillingness to enact Te Tiriti partnership. These decentre social equitable practices, and do remain worthy of further research (Gibson, 2010; O'Donoghue, 2009). Where these themes and ideas interact and contest the other, they generate enriched exchange in the research itself, freeing workers capabilities to humanise her work and institutions, rather than institutions institutionalising her. A wero, or challenge shared by Kaumatua Merito Tawhara, Social Work Lecturer at Waiareki, Tu Wharetoa ki Kawerau practitioner (2011). Engagement with these issues deepen my/our grounding here, a commitment to recognise transformative action with others. [295]

Recovering my/your language for our spirituality in social work, requires each of us to be users, keepers, witnesses, and makers of the words which bring our awakening, our stories in the land alive. This leads to the research summary.

8.5. Concluding Summary

The research highlighted that meaning is generated in the opportunity for social workers to name their spiritual identity in Aotearoa, through their wonder and courage in navigating doubt to bring themselves into the work. It further highlighted that processes within the social work profession are yet to be open to practices where one's vulnerability though somehow exposed, is not taken advantage of. This needs to be addressed, for exploring spirituality became an occasion for dignity and empathy and opened an opportunity for illuminating that which is complex and rich in its difference such as our spirituality (Nolan, 2005; O'Donohue, 2008).

What this thesis argued is that spirituality informs the silenced yet evolving narratives of my own and those of social workers' practices through

[295]See Friere, (1970), Smith. L, (1997) for example, when the delivery of social work education occurred directly on the marae (ancestral meeting places) of the hapu/iwi of that region, many students welcomed the lecturers onto this, their home. The resulting learning experiences became a collaborative cultural cycle, where Elders, academics, students and local whanau stepped into and together inform the development of extraordinarily memorable work.

strengthening experiences of authenticity, alongside writing and thinking that recognises and embraces who we are. This is the role of spirituality, perhaps here as a quieter less commonly visible form of resistance but this is the gift in recovered words and practices bought back into the world. Words shared here revealed new knowledge which has been added to the dearth of literature exploring women's ways of knowing and exploring spirituality as social workers.

In keeping with my Celtic heritage, a new model was created to explore and explain the data and in terms of the methodology and methods. Each woman's voice, met with thoughtful care returned us to a depth of listening, deepened through Auto ethnography and the literature, enabled recognition of 'the ground' beneath our feet, spirituality. The traditions coded in languages of early Te Tiriti partners nudge us towards this place, her people and spiritual treasures well protected through Article 4, Te Tiriti o Waitangi (1840). As described to me, the traditions acknowledge an open practice of not knowing, such as enables an Kaupapa Māori lead approach to seeing Te Tiriti (1840). Hereby I/we may bring all of what we are to the work in a manner reciprocal, and resonant with those depths opened through engaging with each other and that authenticity invited with Te Tiriti (Pikiteoria, 2012).The authenticity, moral courage, care, enables myself/us in this age to be tested against the legacies of contexts beyond orthodoxy, beyond the institutionalisation of social work, to reimagining and live out to our best the fulfilment of Te Tiriti informed social justice. Then I/we have arrived.

Further contributions from the research include the new artefacts such as the film (Women N Spirit (YouTube), website (www.spirit-aotearoa.org) with podcasts providing informative additional support both to the research and emanating from it (Collinson, n.d.). For example, Salvation Army have added Spirituality, He Ara Waiora, states of spiritual being in its annual report on the State of The Nation (2023) from research discussions including promoting references of their researchers to the pivotal work of Lips Wiersma's work (2011). These research conversations continue ways to look at and interpret the research questions, the data from the narrative and focus group conversations.

Through conducting this research, I was transformed as both a researcher, social worker educator and practitioner integrating inclusive spiritual

into work.[296] Furthermore, as the data from the participants has shown in Chapters Five, Six, Seven, the research was able to nourish, initiate, develop spaces to dialogue beyond the original timeframes and intentions of the research.

It is my hope that presenting the data in this thesis has not been a distraction. Rather enriched any single functional application of spiritual competencies, to make the thesis more readable, and to colour in the white spaces (see, Milne, 2013).[297] Women's words enlivened, sweetened this personal/collective pursuit of 'just' practice. and are passed on to others to enjoy.

I conclude with this outcome emerging from one particular Celtic story where the narraitive conveys women and land co exisiting, one feeds the other. For when women emerged through a sacred hill, beinn, ('a place to start') she returned from an enchantment offered in the Otherworld (Vincent ,2003). Returning here she could now see 'how women [speak and] grow because it makes something of nothing, because they see that broader changes can come from those they make in the small patch beneath their feet… Women grow because it is in their [magic] bones… Women [speak and] grow to pass on power, to honour the knowledge their foremothers have gathered for centuries.' I observed how these women's words described that deep order, and on hearing herself, so she shared a liberating joy emerged amongst women. As Strand (2022) described, such [joy] is no abstract [vertical] ascension, rather a welcoming into that [circular] embrace which enriches, enlivens and extends meanings. Women described their recognition alongside familiars both human and non human, how they knew landscapes/storyscapes intimately, how her experiences enriched older stories, that she embodied a heightened respect for herself within living systems which enlivened the aspirations residing in this land.

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[296] Refer Ai (2002,2004) Integrating spirituality into education. a challenging but feasible task. Journal of teaching in social work.

277.As noted, the website has been developed to allow the secure storage and ready access by participants to women's voices, as a living repository, commentary and thoughts, with narrative on faith, perfect human being, in spirituality within various religious basis. Spirituality is formed through religion coding for some participants, yet not entirely controlled, for each woman asserted her control participating her way through filmed moments .These are an additional resource available for students and others interested in this research endeavour. As noted earlier, a film Women N Spirit (https://youtu.be/w5rLqwngs5w?feature=shared) was also an unexpected outcome from the research. As an artistic endeavour, this film needs to be viewed as part of the PhD research. Film image adds both depth and to words of the 17 participating women yet does so in a totally different manner. The viewing of the film may inspire and move viewers in ways that illude these words on the pages of the thesis alone. Refer, '*Rewriting spirituality, identity, reality'* Anzuldua (2015) ;(Collinson,J. (n.d) *Artistry and analysis-student experiences of UK practice doctorates in Art and Design*,1-32.

Through my privilege to have shared with women on spirituality in social work in Aotearoa New Zealand, Grandmother Alice's reflections ring true, for 'there is an order in everything, and everything has an order'. In my experience, each woman and her words weave her with this Earth, her work, her identity. When we lose our words, so too do we lose our world!

Significantly, that each participant came to be freed in terms of learning about the enablement of spirituality and through Te Tiriti its importance for their own practices as well as for some a glimer of their own spirituality, was one of the greatest gifts of doing this research.

I listen and hear the patterning in my grandfather's feet tapping out resilence onto the kitchen floor boards. I can hear and see how the world herself, reciprocates.

Figure: R.1 Simmons-Hansen, 2007. 'Manu memories,' Acrylic, ink and gold foil on canvas, Private collection

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Note-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.

Appendix 1. Invitation to the Research

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

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 un fore seen 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@live.com. 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@Wānanga.ac.nz **Postal address**: Private Bag 1006, Whakatane. **Courier address**: Cnr of Domain Rd and Francis St., Whakatane.

[Nga mihi nui 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

AWANUIÃRANGI
indigenous-university 27 June 2012

Merrill Simmons Hansen

114b Fourteenth Ave

TAURANGA MOANA 3112

Email: Merrill.Simmons-Hansen@twoa.ac.nz

RE: ETHICS APPROVAL - ERCA 12 012 MSH

Tënã koe Merrill

On Monday, 18 June 2012, the Te Whare Wãnanga o Awanuiärangi 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.

Nãku noa, na

Associate Professor Dr Paul Kayes for Chairperson — Ethics Research Committee cc: Dr Margaret Wilkie Margaret.Wilkie@Wānanga.ac.nz

WHAKATÄNETÄMAKI (MT ALBERT)TE TAITOKERAU (WHANGAREI)
www.Wānanga.ac.nz

13 Domain Road Entry 1, Building B Raumanga Campus
Private Bag 1006 95 Carrington Road 55 Raumanga Valley Roadsuppons Whart the practice o Awanüiåranqi: mar-aged ind'genous•forests by specifying
Whakatäne 3158 Mt Albert Private Bag 9019requiremtnts.
New Zealand PO Box 44031 Whangarei 0148
Telephone: 07 307 1467Point Chevalier Telephone: 09 470 3555

FSC
Te university
Chain of Custody (sustainable) paper

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 manaakitanga kia koe. Please return the sheet to researcher, Merrill Simmons Hansen. 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 Aotearo*a 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 Tāngata Whenua (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 shared narrative/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.

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 27th 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

Kind wishes - Merrill and the Creative team, Rupal, Dhaivat, and women.

Appendix 9

Glossary Māori and Glossary Gaelic

(*While multiple meanings can be carried in a word, these meanings represent the researcher's intention within this 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 pōwhiri 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

*Manawairu*a: the spirit around all things

Manaaki: to care and share.

Mana Tāngata Whenua: 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: Māori 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

Puta 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.

Tāngata 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.

Tauiwi: 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: Ngae 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: genelogical 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.

Whakaora: recovery, wellness.

Whānau: the extended unit inclusive of children, biological parents, grandparents.

Whanaunga: blood relative

Whenua: land

Acknowledgment to Dr Mei Winitana for assistance for this important glossary.

Glossary Gaelic-Celtic (*the meanings in this thesis 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 woollen garment or jersey.

Kin: attested to a sistering, brothering relationship, a connection sacred and ordinary.

S*easamh*: stand.

Ta agaidh an phobail ort: a greeting means ‘may the face of the people be to you.

Appendix 10

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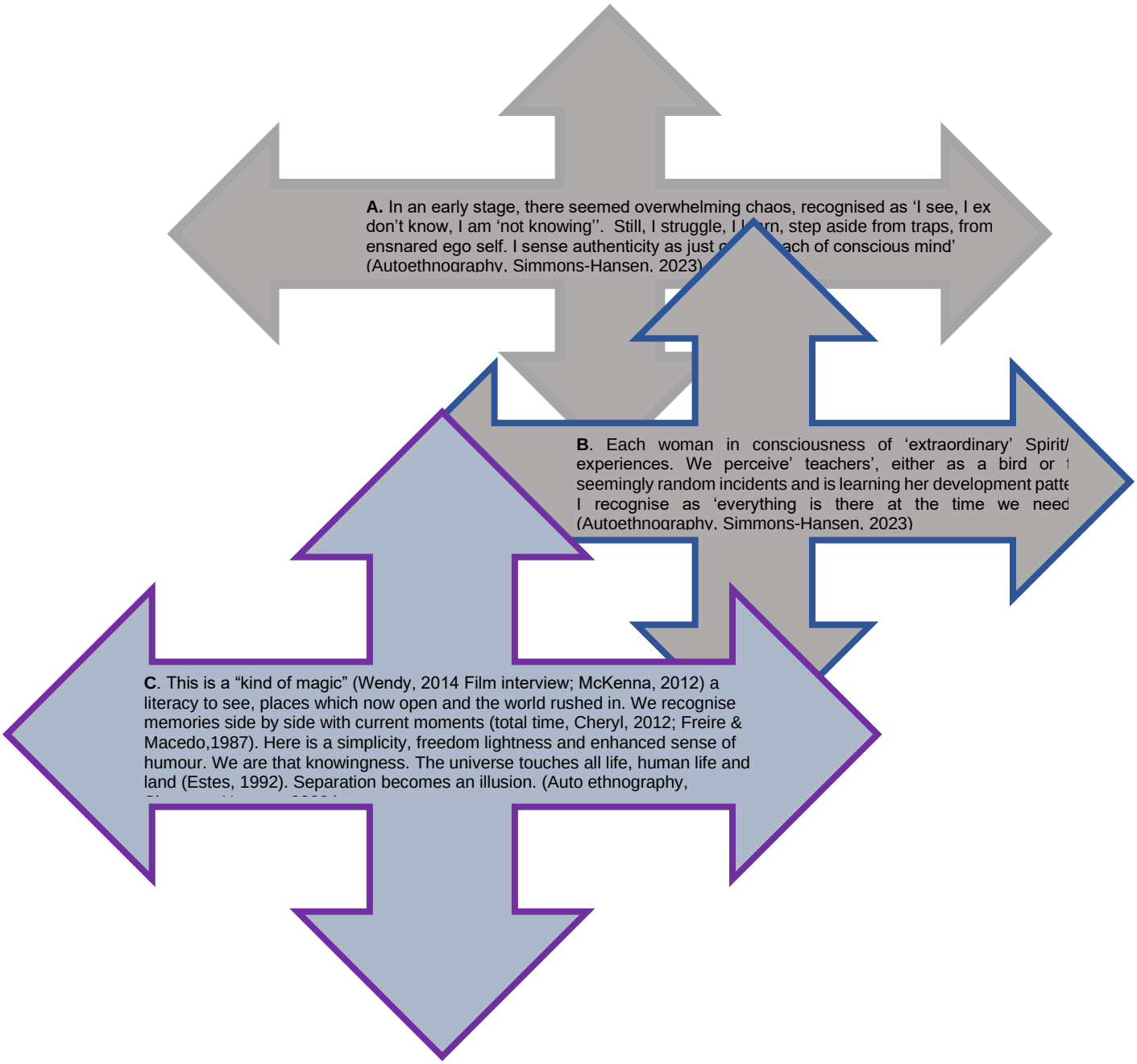
Appendix 11

This figure *Living Re(a)lationship Prism* depicts as if a prism sequence, A, B, C, (each a side of the other two) where women participant's narratives describing stages/ capacities, and her recognition there through her sense of presence, her being mindful, bodily, spiritually presence (Chapter Four). *Like the Moth (Schirch,2005), symbolic beings traveling between the world carrying messages, of liberation, knowledge, legacies, traditions (Friere, 1970,1975), these through women as prisms convey light and insights formed from her abilities to hold these as multiple discourses as the same time.*



Living Re(a)lationship Prism: (Simmons-Hansen, 2023)

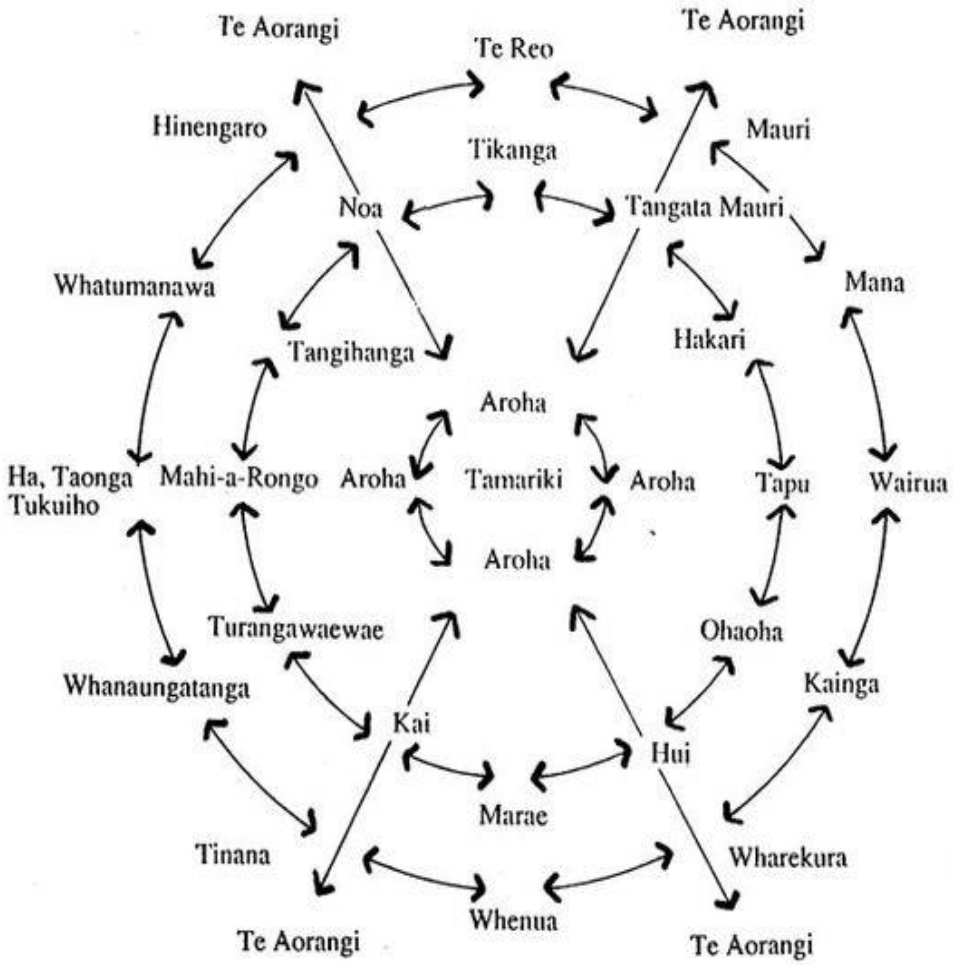


Image taken from Te Wheke - A Celebration of Infinite Wisdom by Dr Rangimarie Turuki Pere

Te Aorangi. Source, Bing Images, retrieved 23/01/2019.