

JANE FREEMAN

## My Journey

Ko Freeman Taku Tipuna whanau  
Ko Winifred Miller Raua Ko Elma Elizabeth Hotham  
Taku Tipuna kuia  
Ko Spencer Freeman Raua Ko Edmund Charles  
Thornton Taku Tipuna Koroa  
Ko Evelyn Thornton Taku matua Wahine  
Ko John Stephen Freeman Taku matua Tane  
Ko Ngati pakeha Taku hapu  
Ko Te Mata Taku Maunga  
Ko Tuki Tuki Taku Awa  
Ko Ngati Kahungunu Taku Iwi  
Ko Haumoana Taku Rohe  
Ko Jane Freeman Taku ingoa  
Toku Rua aku tamariki  
Ko Marcus raua Allan Freeman  
Tena Koutou, Tena Koutou, Tena Koutou katoa

The concept of tacit knowledge is described in many ways by various scholars, with the word tacit being defined as “expressed or understood without being directly stated” (Thatcher, ND). Lejune (2011) describes tacit knowledge in the following way “The concept of tacit knowledge encompasses all of the intricacy of the different experiences that people acquire over time and which they utilise and bring to bear in carrying out tasks effectively, reacting to unforeseen circumstances or innovating”. Browne (2005) argues that tacit knowledge is a

Wairua (spiritual) experience where information enters the learning environment through a variety of ways, this Wairua is then transported via thought and kinaesthetic response, this then becomes the vehicle to transport that Wairua, Tovey (2007) describes tacit knowledge as being like a pebble dropped into water which ripples through the generations via unseen strands and can be felt within the sense of Déjà vu.

The purpose of this paper is to discuss the origins of my tacit knowledge as a social work practitioner, utilising a narrative form I will explore the journey of my ancestors and my own personal journey, discussing how those experiences link with the tacit knowledge of my social work practice. This knowledge is a combination of Wairua through Kinaesthetic application and pebbles that were dropped into a river of transitions many years ago that would later contribute to the strands of my current social work practice via a process of evolution; my practice did not simply happen, many of the strands and transitions that contributed to the evolution of my practice took place before I was even born.

*“I used to resent my past, my genealogy and myself. Most of the time it felt like something was missing, a part of my identity that was continually out of reach. I used to wonder why my childhood had to be as painful as it was, blaming the generations that had gone before me even though I knew they were no longer in this world. On a deeper level I wanted them here with me so that I didn’t have to fight the battle alone” (Freeman, 2011)*

*“The evolution of mankind has been based on suffering, both human and animal alike. From Neanderthal vs Cro-Magnon, to crucifixion, to the holocaust, to war, to religious struggles, to slavery, to medical research etcetera. Whilst we may not always agree with the sufferings of those gone before, had these not occurred, the human resilience factor may have ceased to exist” (Freeman, 2010, U.P.)*

I wrote the above quotes at the beginning of a very deep exploration and acknowledgement into the contributions that those who had gone before me had made to who I am as a person and as a practitioner, firstly there are my ancestors that I never got to meet or know because they were on this earth long before I was born, I know they made many contributions to who I am as a person and practitioner, whilst I never knew these ancestors, I certainly acknowledge them, because if they hadn't have experienced the things that they had, my resilience factor may have ceased to exist and I certainly no longer resent them, because I know that on a spiritual level, they were there fighting the battle with me, because if they hadn't been, I may not have remained here on this earth. My family throughout the ages has never been one to do things that fit within the so called societal normalities, there have been aspects of the journey through the generations that certainly explore the notion that things are not always exactly as they seem, this notion is closely aligned with my practice philosophy of there are no excuses for behaviour, but there is always a reason.

My paternal great-grandfather was a military man who had a deep connection to the land strengthened by his commitment to our family farm in Haumoana, Hawkes Bay, he was very loyal to his community, taking on the role of the Mayor of Hastings in the eighteen hundreds and fighting in the Maori tribal wars in Haumoana. He and his wife (my great-grandmother) had three children, two boys, one who would later become my father and a daughter who sadly died in infancy. Not long after the death of their infant daughter in the early nineteen twenties, my great-grandmother was diagnosed with cancer, my father used to describe coming in to the house in his child like exuberance and slamming the door and the memory of how the vibrations of the door slamming would cause his mother to scream in pain as the cancer destroyed her body. Her sister was a nurse and took it upon herself to euthanize her sister with an overdose of morphine, thus ending her suffering. I believe that this moment in time was a contributing factor to the strand within my

practice of being pro-choice stems from when it comes to euthanasia. My great-grandfather didn't manage his grief very well and after losing both a daughter and a wife, his coping strategy was to send both his sons to boarding school and to manage the family farm on his own, as this way he didn't have to be faced with any further loss, if he pushed his sons away and then something happened to them, it wouldn't hurt as much (J.S Freeman, Personal Communication, 28 March 2002) On the third of February nineteen-thirty-one, the same aunt mentioned previously and my father, then aged five were in a shop in Napier on Emerson Street, my great-aunt had a premonition that they had to get out of the shop, she didn't know why, but they just had to, my Dad used to describe remembering being angry with her for dragging him out of the shop as he really wanted a bag of lollies that was in that shop; one minute after they had exited the shop, the Napier/Taupo Earthquake hit, (an earthquake described as one of the worst natural disasters in New Zealand history) (Boon, 2011; J.S Freeman, Personal Communication, 28 March 2002), the shop they had both been in moments before, collapsed, had my aunt not listened to that premonition and exited the shop, both of them would not have survived. I heard this story many times as I was growing up and was shown the exact place this moment in history took place whenever we were in Napier as a family. This was many years before she would euthanize her sister, yet this story is significant to my practice as I also have experienced those premonitions in my life, like a sense of déjà vu as described by Tovey (2007), like my ancestors are trying to tell me something or warn me about something and as my life and my practice has progressed, I have learnt never to ignore those premonitions, because they are taking place for a reason, there is something that needs to be learned or have attention paid to it.

Many years later after finishing boarding school, my father got married to his first wife and had three children, two daughters and a son, for reasons beyond his control, my father's

wife walked out on them, leaving him to raise three young children on his own. The stress of this experience caused my father to spiral into a deep depression, which then manifested in a major depressive episode (Hoffmann & Reinecke, 2010, American Psychiatric Association, 2016) which resulted in him spending some time in what was known then as Kingseat Hospital, (a hospital described as psychiatric in its written title, but considered more of a mental institution by those who lived and worked there, with some horrendous descriptions of psychiatric treatments being imparted to me by my father as I was growing up, (Moon & Kearns, 2016; Richards, 2013; S. Naidu, Personal Communication, November 16, 2016; J.S Freeman, personal communication, June 14, 1995) his children were then cared for by the mother who had walked away from them, after his stay in Kingseat Hospital, my father's coping strategy was to become a workaholic. I feel that this experience for my father as well as my own personal experiences that would take place in the future, have made a significant contribution to my practice strand of placing no judgement on people who have or are experiencing mental illness as there are always trauma's and stories that have contributed to the manifestations of mental illness.

My maternal great-grandmother lost a baby, who died in her arms, she received very limited support from her husband who was deaf and was unable to emotionally support her through her grief. This experience caused her to have a major depressive episode; whilst she was not institutionalised in the manner of my father, she spent a long period of time in a very dark place, not knowing whether she was going to find her way back into the light, her grandchildren were the coping strategy that supported her to fight her sadness (E.L Freeman, Personal Communication, 14<sup>th</sup> April 2018)

My maternal grandmother was a testament to the human resilience factor, raising five children in the family home in Otahuhu, Auckland with my grandfather who had an untreatable heart condition, (untreatable for the medical

capacity that existed in the early nineteen hundreds and was also genetic for his three sons, who were later able to survive this genetic heart condition through medical advances and research) and raising four of those children through two world wars. My mother was born in nineteen-forty-four at the very end of the Second World War, the family fell into poverty when she was very young and moved into tents at Eastern Beach in Auckland. Through some positive circumstances my family was able to find a state house that was suitable for them all to live in, they were then also granted the opportunity to buy this house through a rent to buy scheme. After moving into what would become the family home, my grandmother became a registered welfare home and raised many foster children alongside her own children, she continued to do this following the death of my grandfather when my mother was eighteen and spent longer without him than she did with him. The oldest son then stepped up into a parental role, having to be a father and financial support for his mother and siblings, this was a lifelong sacrifice, he did not marry and have children of his own and continued to remain in a caring role, looking after my grandmother during her ailing years. I feel that these experiences of my grandmother with foster children have made a significant contribution to my current practice, particularly in my role of a care and protection social worker, having an in-depth Wairua understanding of the generational dysfunction that now exists within our current welfare systems. My mother's coping strategy for dealing with her father's death was to drink and date men, the consequence of these coping strategies was that she would have a son out of wedlock in nineteen-sixty-three who she kept and was raised within her family; women who had children out of wedlock in the nineteen-sixties endured social stigma and bullying within society because they had conducted themselves outside the societal norms (Newbold, 2016; Kamerman, 1997; E. L. Freeman, personal communication, 22<sup>nd</sup> March 2018), in nineteen-sixty-six after giving birth to another son out of wedlock, my mother made the

heart wrenching decision to adopt out her child, this decision was a pebble dropped in a pond that would ripple down through the generations in a lifelong sense of guilt and disconnection, my mother's coping strategy in dealing with her sense of guilt and disconnection was to become a workaholic. Thirty-three years later my mother was contacted by the son that she adopted out from Australia by phone, I have never seen her cry as much as she did the night she received that phone call, they were able to reconnect and build a relationship. When I first met this brother that my mother had adopted out so many years ago, I was able to hear his story, his adoptive parents, when they had adopted him, thought that they couldn't have children of their own, shortly after they adopted him, they found out they were expecting a child of their own. My brother spoke of not feeling like he fitted into this family, like he didn't belong and was treated quite badly by his adoptive father and his biological son, my brother also spoke of feeling disconnected and a sense of yearning; having the contact details of our mother for ten years before he built up enough courage to make contact, experiencing the fear of rejection for ten years before he made that phone call to our mother (Personal communication, D. Moffat, 28<sup>th</sup> September 1999). This experience contributed to my practice by showing me how important it is to reconnect the missing strands of relationship wherever possible, these connections could be with Whanau/family or significant people.

While my mother was making her contribution against the societal normalities for New Zealand in the nineteen-sixties, her sister (my aunt) was also making her contribution, a woman who can certainly testify to that human resilience factor. My aunt experienced two very violent marriages, in her second marriage, she gave birth to three children, two of those children were special needs, a son with severe autistic spectrum disorder and a daughter who was born with spina bifida and a daughter who was born normal but resented how much attention was placed on her special needs siblings and did not understand

that the special needs of her siblings were more than likely caused by trauma associated with violence while they were still in my aunt's womb (Ashford & Lecroy, 2013; Hampton, 1993; Kurst-Swanger & Petcosky, 2003; Sahin & Gungor, 2010) Despite being loved and adored by their extended family, these children and my aunt also experienced the stigma of having disabled children within an era where there was a large amount of intolerance (D. E McGuire, personal communication, 30 October 2009). However, in regards to the tacit knowledge of my practice and having the privilege of growing up knowing these two very special people, I can again say, things are not always exactly as they seem; look closer.

The daughter who was born with spina bifida, was never supposed to ever walk or talk, she endured many surgeries starting when she was just a little baby, yet she overcame all of these medical obstacles, she was able to walk and talk, she was a hard worker, loved her family and had hopes and dreams for the future. The son who was born with autistic spectrum disorder, his dream was to go to school, unfortunately this wasn't meant to be and on his first day of school, he was sent back home, having been deemed unteachable, he dreamed of learning how to read, but wasn't able to, he loved being read to, had a passionate interest in trains and trucks, loved speedway, was a hard worker and was very protective and loyal to his family. And these children, despite having special needs and their sister were part of a family unit, they had a connection, they had a place and they were viewed as significant and important people. This experience of growing up with special needs cousins and hearing their journey in the face of adversity has made significant contributions to my social work practice, with the tacit knowledge that people with disabilities are significant people.

When my parents got married in nineteen-seventy-four, they were again going against the normalities of society, with an eighteen year age gap between them, my mother marrying a significantly older man was viewed as not normal or odd by

members of society (Statistics New Zealand, 2013), my parents then went another step against the normalities of society and became a blended family, with my father's three teenage children and my mother's teenage son. By the time I was born in nineteen-eighty, the trend of going against the societal normalities continued with my father being fifty-four and my mother being thirty-six, this was against the societal normalities because women in their thirties and men in their fifties did not have children at that age, with it being seen as more for the younger generations in their twenties (Statistics New Zealand, 2013; Pool, Dharmalingam & Sceats, 2013); this feat in itself was also viewed as somewhat dangerous from a biological/genetic standpoint as research shows that babies born to mothers over thirty and fathers over fifty have an increased risk of certain genetic and chromosomal disorders such as autism and down syndrome (Mayo Clinic, 2013). My mum wasn't too sure if she actually wanted me when I was born, but she eventually warmed to the idea and my father was thrilled that he had produced another child.

I grew up, observing people's behaviour and experiencing people's behaviour and learning tacit knowledge through discussion, observation and practical experience, a significant journey in my practice understanding that things are not always exactly as they seem. By the time I was born, my father had become involved with the South Auckland mafia, a group of men who were immersed in a world of illegal bookmaking and gun running, I grew up learning that people are not always what they appear to be on the surface or within a specific title such as police officer or politician as these were the kinds of people who were immersed in this world, saying one thing within their professional titles and then behaving in a different way when they were engaging with their South Auckland mafia colleagues, however for many of these men, they had a reason for behaving in the manner that they did and found a sense of belonging within this particular group. My father remained in this group of people until I was about nine when they started moving into

drug running, this was something that my father was adamantly against and for the sake of his family he chose to disengage from this group of men.

My parents were highly intelligent people immersing me in early home education, teaching me to read and write by age two, my father immersed me in subjects such as astronomy, Latin, classic novels and a deep connection to the land, love of animals and plants and ancestry linked with our family farm, he taught me how to be self-sufficient and self-sustainable, one memory in particular stands out in regards to my father and how he taught me about our family heritage and connection to the land, I am six years old in this memory and my father and I are sitting on a hill on our family farm in Hawkes Bay, that many generations ago was a Maori pa/village (Reed & Reed, 1960), in front of us is the Pacific Ocean, behind us is the Tuki Tuki river and to the right is Te Mata peak, my father is telling me story, a story that I would hear many more times as I was growing up, but is significant to my cultural connections; my father spoke of how during Maori tribal wars, members of the opposing tribe would come over the opposing hill and run down the gullies, explaining how the vantage point of the pa site being on a hill provided an advantage in being able to fight the opposing tribe and protect their home. This place was a significant place of safety and deep seated connection for me, somewhere where I felt almost serene on a spiritual level and was somewhere I could go in my mind, when I wasn't there physically to help me feel safe and a sense of belonging.

My mother taught me to have a love of the environment, of animals, of all types of music and a passion for social justice. She would take me to various musicals and would take me on protest marches for social and environmental issues as I was growing up, sometimes she managed to combine music and social justice, taking me to musicals such as *Fiddler on the Roof* (Stein, Aleichem & Harnick, 2014) and *Les Miserable* (Hugo, 2015; Behr, 1993) both musicals having powerful stories, one regarding the fight against social injustice and the other being

about the consequences of going against tradition and social normalities, these experiences with my mother have made significant contributions to my social work practice created by deep discussions regarding the stories within these musicals, particularly *Les Miserable*, looking deeper at what was going on for the characters within this story, how it manifested in their behaviour and what consequences took place as a result. When I was seven years old, a moment in time would change the way I viewed my world for a long time to come. My parents left me at my grandmother's to attend a family function in Hawkes Bay, I remember being angry with them for not taking me with them, because I wanted to go to the family farm, my place of connection and safety. When I used to stay at my grandmother's I would sleep on the couch in the lounge, I remember lying there in the dark while my uncle molested me, I remember the feelings of disgust and panic, wondering what would happen if I said anything to anyone, what would happen to my special needs cousins if I said something, would our family break apart, who would care for them, if I said anything, would my father's mafia friends kill my Uncle. From that moment forward, I spent a large quantity of my upbringing existing in limbo knowing many things that perhaps I shouldn't know and wondering what the consequences of those knowing's would be if they were ever brought into the light. This abuse continued for the next seven years, whenever I was at my grandmother's, my coping strategy was to develop a type of Stockholm syndrome (Kinchin 2004) where I developed intimate feelings for my uncle.

This experience and my uncle were major contributors to the strands of my social work practice, during my journey of reconnection I explored my uncle on a deeper level and found a man who had deep psychological manifestations of inadequacy and insecurity, a man who felt my mother usurped his position as the youngest child when she was born, which caused core beliefs (Beck, Davis & Freeman, 2015) of 'I am not good enough' to manifest within him as a child. Further on in his life he was

unable to commit to a stable relationship with anyone in conjunction with sexually abusing me, his behaviour created dissension within our family. He died in January 2014 after a short battle with cancer, following his death I realised just how deep his psychological damage went; how much hoarded belongings he had tried to fit into one bedroom and one back yard really reflected how he felt about himself and I felt tremendous empathy for him wondering if he had been able to talk about how he really felt about himself, would things have been different for him?

When I was nine years old, the trauma of the sexual abuse began to manifest in the classroom environment at school, I was disruptive and was bullied by children and teachers alike, with many of the children choosing to mock me about being adopted, as in their minds, they couldn't possibly be my parents as they were far too old, the friends that I did have couldn't help me as our friendship connection existed because in one way or another we did not fit into the normalities of society, these friends would have been bullied themselves had they attempted to intervene in the popular children's bullying. The manner in which the school dealt with my behaviour was to make the decision to hold me back a year at primary school, which meant that I lost those social connections that I did have, Allan & Catts (2012) describe losing social connections as a transition which has a great impact on the connection between learning and identity for a child and can cause identity-related issues such as a loss of a sense of self, with an erosion in security due to the changes in peer and friendship groups.

The behaviour continued to manifest in the classroom environment the following year and the responses of these so called educational professionals many of whom had a close rapport with my parents, certainly reinforced my ideology that professionals have two mannerisms of being. I was secluded from the rest of the classroom and the school did not inform my parents. My friends were a group of girls who were also being sexually abused, one of whom made a significant contribution

to my current social work philosophy of there are no excuses for behaviour, but there is always a reason following her suicide four years later when we were in High School. There were three main contributing factors to her suicide, her stepfather had molested her as a child, her mother had chosen the stepfather over her and her sisters and she had also been molested by our male primary school teacher, who would later spend time in prison as there was more than just my friend who was a victim (C. Eades, personal communication, 1999).

There were so many things that took place from my last year of primary school onwards and there simply isn't word space within this paper to give them all the merit they deserve both negative and positive, however they have all made a contribution to my current social work practice in various ways. Utilising music throughout Intermediate to cope with feeling worthless (playing the piano, cello, singing and performing in musicals), to cope with the bullying and discrimination, using an eating disorder to cope with feeling completely out of place during my early high school years, losing friends to suicide, observing friends as they struggled with their sexuality and observing those who struggled with becoming teenage parents and the tremendous judgement that their families and society placed upon them, entering into violent relationships with men of different cultures, being a solo parent and struggling to find my identity and my place in the world and later being diagnosed with a chronic illness.

However there are two experiences that I would like to give word space to and the learnings from these experiences that have contributed to the strands of my current social work practice. The first occurred during my second year at High School in nineteen-ninety-four when I was fourteen, and it was actually several experiences that when combined were completely devastating for myself as a young woman with an already quite extensive trauma history and the way this was managed by professionals at the time did more harm than good. Firstly the sexual abuse stopped and I felt completely rejected

and hurt, (Arditti, 2015; Naber-Morris, 1990 discuss how when sexual abuse ends for a person, there are a mixture of feelings and emotions such as relief, anger, sadness, hurt and abandonment). Secondly a decision was made to sell the family farm for subdivision, my safe space, my link to my ancestors and my connection to the land that so many of my generations had walked on was lost and was actually more devastating than the sexual abuse stopping, it was like my family had chosen to allow other people to colonise our land (Cunneen & Tauri, 2016 describe the links between physical and emotional colonisation and the connections with long-lasting trauma affects such as depression, criminal behaviour, emotional disorders and disconnection from social and genealogical connections) The pain of these two experiences then began to manifest in the High School Environment, I skipped classes, lost interest in the knowledge that my parents had instilled from a very early age, walked away from my music, argued with my teachers, used drugs and alcohol to help me feel numb and thought about ending my life. Professionals such as school counsellors and educators did not appear to have the capacity or desire to look deeper than just the surface level of the behaviour; I did not hear anyone asking what has happened to this young person, it was more about what was wrong with this young person. Things came to a head when the school made a decision that I could remain in the school on the proviso that I received professional counselling and psychiatric assessment, upon receiving this professional help I was diagnosed with adolescent onset clinical depression and was medicated with fluoxetine (Rey & Birmaher, 2012).

Following this diagnosis, I was discriminated by the educators of the school and eventually at the age of fifteen with very little prospects I was exited from the mainstream education environment in the form of an expulsion. The learning that I took from this experience has contributed significantly to my current practice of always looking deeper than what a person is displaying on the surface.

The second experience took place seven years later when I was twenty-one years old, I was in a relationship with a violent man who was of Cook Island descent, I was pregnant and in the hospital having my first child. Having a near death experience during childbirth that was actually so much more than simply a near death experience, it was a reminder, it was a reconnection, it was frightening and it was reinforcing of my current practice belief not to ignore those premonitions as fore-mentioned earlier in this essay because my ancestors are trying to tell me something important. During this experience I remember initially starting to go numb, I then remember rising up out of my body and it was like watching myself and the midwife and my mum from above, I then experienced a sensation like I was flying across the land and I ended up standing on the same hill that I used to stand on with my father on our family farm as a child, this experience was a very spiritual experience as in this experience I was standing there with many other people, I couldn't identify faces or specific people, however these people felt comfortable, they felt safe and my understanding of this experience was that these people were my ancestors who were not only supporting during a time that my potential death was near, but also reminding me that even though that land had been sold, my connection to that land would always exist on a spiritual level through them.

I then remember being back in that space of observing the situation from above my body, the midwife had urgently called in an obstetrician because the situation was quite serious, the obstetrician was Maori, he entered the room saying a Karakia/prayer out loud, he then removed my son from my body via obstetric intervention and continued to pray as he did so, as the obstetrician spoke the Karakia and removed my son from my body, I descended back into my body and began to get feeling back in my body. The learning from this experience that contributes to my current practice is that there is definitely a spiritual realm which is connected to every person, my ancestors definitely existed and their experiences and learnings

aligned with those of my own life have made me who I am today. I didn't choose to become a social work practitioner, social work chose me through thousands of experiences of both my ancestors, myself and the many people that have crossed my path throughout a lifelong journey, through thousands of transitions, through knowledge passed down via a spiritual realm, through thousands of small moments of network connections that may not necessarily have made sense at the time, but definitely made sense further down life's pathway with another transition directly aligned with that network. One of the results of all of these experiences and transitions has been the creation of my own model of practice, it isn't something that is a tick box, it is a social work approach, a humanistic approach that places no judgement on people for their past or their present and motivates them to make positive change.

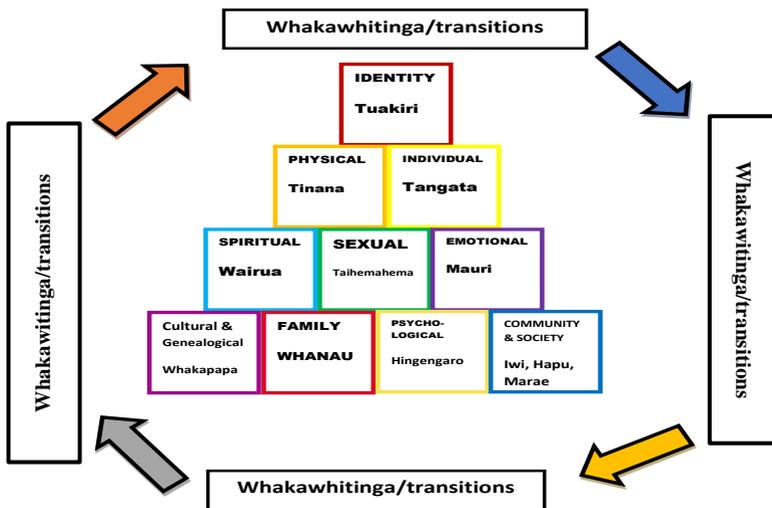
### **Strands and Transitions/ Whenu and Whakawhitinga Mode: A Bi-Cultural Approach**

*This model is dedicated to those who have contributed to the strands and transitions of my identity, I am grateful for each and every transition.*

#### **Abstract**

The notion behind this Bi-cultural strands and transitions/whenu & whakawhitinga model stems from the social identity theory (Worchel, 1998) whereas it is discussed that an individual has their 'level of self' and 'multiple social identities' which in turn contributes to an individual's overall identity. However, within this theory the concept discusses that there are many strands to an individual's identity. This concept is informed by many other models of practice both Maori and Non-Maori and examines the necessity for cultural reconnection to be made for wellbeing of an individual's identity to begin to

reform; particularly if cultural disconnection is a contributing factor to an individual's unwell state. Durie (1995) examines a holistic approach to wellbeing within his Te Whare Tapa Wha model and continues on to discuss the importance of cultural connection in climbing the necessary steps to wellbeing within the Poutama Powhiri Model (Durie, 2003). This theory examines the importance of an individual knowing and having awareness of each element of their identity whether this is of the body, of the mind or of the culture, knowing oneself is particularly important for an individual to know themselves on an intimate level as well as having connection with the many strands and transitions that have contributed to who they are as a person.



### **Methodology**

The model represents the many strands that make up an individual's overall identity how they see themselves, how they feel about themselves, where they belong etcetera. Focusing upon ten main strands of an individual's identity, it examines the importance of these strands being balanced for an

individual to have wellbeing from a holistic perspective; particularly on a cultural level. The principles utilised within the application of this model is threefold

1. Non-judgemental practice (Akhtar, 2012; Weinberg, 2016; Thompson, 2015)
2. Trauma informed approach (Evans & Coccoma, 2014; Greaves & Poole, 2012; Goelitz & Stewart-Khan, 2013)
3. Strength based practice (Saleebey, 2009; Sanders & Munford, 2010; Jones-Smith, 2013)

There are many instances or reasoning's behind individual's disconnecting from the strands of their identity, including abuse, childhood circumstances and generational issues (both intergenerational and or trans-generational); each disconnection has the potential to manifest in several forms, scaling from mild to extreme; these experiences can also be described as a transition. The important thing in examining an individual who has experienced disconnection from an element/s of their identity is to remember that every individual at some point in their life will experience a certain amount of disconnection or dis-satisfaction with strands of their identity. This is a normal occurrence throughout a lifelong journey, yet it is how an individual reconnects or re-satisfies themselves with the strands identity that is important; as well as having awareness surrounding the possibility that there may be times where strands may need to be left behind, in order for a person to move on. Ensuring that re-connection, re-satisfying or leaving strands behind is completed in a healthy manner as opposed to an unhealthy manner again making another transition; it is possible for many of these individual's that have been negatively affected by disconnection with the strands of their identity to recover and become rehabilitated; entering into a journey of re-connection and intimate understanding of the many elements of their identity again making another transition. (Wilcox & Cullen, 2010) examine how in elements of criminology, individual's disconnection with their identity

contributes to their criminal behaviour, whereas elements of an individual's identity have become so distorted that severe criminal behaviour is seen by the individual as a normality. However, it is possible for many of these individuals that have been affected by disconnection with the strands of their identity to recover and become rehabilitated; entering into a journey of re-connection and intimate understanding of the many elements of their identity again making another transition.

**Identity/Tuakiri** – A person's identity overall, who they are, where they come from, where they fit in, who they recognise themselves as, part of the human soul (Gitterman & Germaine, 2008; Vreeswijk, Broersen & Nadort, 2012; Gasser & Stefan, 2012)

**Physical/tinana** – Of the body; includes a person's bodily health, medication, chronic illnesses and physical disabilities. An external identity/who the person sees themselves as on an external level – links with emotional, psychological & community identities; triggered by the five senses, touch, sight, smell, taste & sound. Can have negative or positive impacts upon all other states of identity (Greene & Greene, 2008; Beddoe & Maidment, 2013; Shaw, Briar-Lawson, Orme & Ruckdeschel, 2009)

**Individual/Tangata** – Characteristics that make a person who they are as a singular person, includes strengths, weaknesses, self-worth and self-esteem (Holosko & Taylor, 1992; Krostelina, 2007; Aers, 2017; Sheldon, Owens & White, 2000)

**Spiritual/Wairua** – Faith, beliefs, religion, spirituality - links with culture/whakapapa; for Maori, this includes a relationship with Papatuanuku/Earth mother and Ranginui/sky father, karakia/prayer and other spiritual aspects an individual may be connected with (Carmichael,

Hubert, Reeves & Schanche, 1994; Nash & Stewart, 2002; Crompton, 2017; Gubi, 2015)

**Sexual/Taihemahema** – An important element of identity - A person's sexual orientation whether this is, a sexual, bi sexual, heterosexual, homosexual, transgender; links with all elements of identity and has the potential to leave long lasting painful scars if mistreated, particularly if this element of identity has become distorted through abuse or misunderstanding (Meyer, 2008; Nagoshi, Nagoshi & Brzuzy, 2013; Hellum, 2018; Diamant & McAnulty, 1995)

**Emotional/Mauri** – Arises from feelings, links with experiences; positive and negative, triggered by thought or reflection, strong connection to physical element. More often than not when a person is mentally unwell the Mauri is in a dormant phase Mauri Moe/state of being unaware. As emotional healing begins to take place, a transition to Mauri Oho/state of being aware brings realisation; and reconnection to other elements of identity is then able to begin (Pohatu, 2003; Zerbe, Hartel, Ashkanasy & Petitta, 2017; Brown & Capozza, 2016; Rosenthal, 2015)

**Cultural & Genealogical/Whakapapa** – Nationality, race, language, environment, behaviour patterns; an important part of a person's overall identity. For Maori, this includes a relationship with Ancestry, Waka, language, history and legends, carving, weaving, karakia, Waiata, Powhiri, Haka, Whenua and Turangawaewae (Mead & Mead, 2003); disconnection from this particular element of identity can cause many types of disruption to a person's identity (Nicolson, 2016; Zerubavel, 2012; Hall & Du Gay, 1996)

**Family/whanau** – Groups of people that are related in some way whether this is through a blood or emotional tie. Contributes to identity through a sense of belonging, and can

also include Matua Whangai (Puao-te-ata-tu, 1988; Penitito, 2008; Cigoli & Scabini, 2007; Burke, Owens, Serpe & Thoits, 2003)

**Psychological/Hingengaro** – Arises from the mind links with emotions and identity as a whole. Usually the first element to be examined after mental breakdown occurs (Weiten, 2013; Simon, 2008; Tesser, Felson & Suls, 2000; Slors, 2001)

**Community & society/Iwi, Hapu, Marae** - Sharing and participating with like-minded people, segmented groups of people/sub groups; reciprocal relationships/Te Whakakoharangatiratanga (Pohatu, 2003); reconnection with origins, with tribes and sub-tribes/networks, affiliations and employment are an important factor within this element (Bishop & Glynn, 2003; Diamond & Turnipseed, 2012; Stets & Serpe, 2016; Farris, Davis & Compton, 2014)

**Strands/whenu** – All of the above components make up the strands of a person, Muller-Schwarze (2008) in her Doctoral Dissertation discusses how people negotiate many identities or strands within their lives. Geldard & Geldard (2001) describe how disruption to a person's identity can cause breakages that need healing through therapy. Bishop & Glynn (2003) discuss the cultural connection to Whakapapa/roots as being a vital part of making up the strands of a person and how disconnection from those roots can cause breakages from one's identity. From my own experience in regards to strands of identity, I would describe these strands as the woven components of my identity where life experience has caused many, many breakages to those strands along the way; however, I believe that the transitions to healing that have taken place along my journey have been like the reweaving of strands, which in turn have caused those strands to become even stronger and some of those strands it has been necessary for me to leave behind as my gift to the transitions of others.

**Transitions/Whakawhitinga** - Transitions take place on a daily basis in regards to a person's identity and these transitions can affect any number of the levels of a person's identity, Pohatu (2003) within the three stages of Mauri as fore-mentioned within the emotional component of this model discusses transitions from Mauri Moe/ state of being unaware to Mauri Oho/state of becoming aware and Mauri Ora/state of wellbeing, the transitions surrounding the strands of a person's identity are taking place continuously whether they are aware of them or not and these transitions can also be positive or negative experiences, these transitions are taking place before a person is born, after they come into this world and every single day of their lives in this world; and these transitions that occur for a person will also impact the transitions of those surrounding them and those that are still left on this earth after they have left (Palmer & Panchal, 2011; McAdams, Josselson & Lieblich, 2001; McLean & Syed, 2014)

An example of where transitions of one person impact the transitions of those around them is in a man that I met in my role as a recreational therapist, he was experiencing the aftermath of many years of alcoholism due to disconnection with the strands of his identity, he was Maori, had no family that was willing to support him and had been placed under the jurisdiction of our facility for his end of life care. During my experience with this man, we experienced several transitions together, he could not speak, yet I assisted him in regaining some independence in feeding himself, he had not been offered the opportunity to participate in recreation, I adapted some activities so he could and the most significant transition for me occurred in his death where he then became the responsibility of the state, there was no funeral, just a cardboard coffin and a cremation, when he left the facility after his death, I made sure a Karakia was said as he was leaving, I also made sure that all available staff lined the corridor to see him out as they were the Whanau/Family connection to the strands of his identity in

death. Whilst this example is very sad, these transitions contributed to his wellbeing, they contributed to my social work practice and they contributed to the creation of my Strands and Transitions/whenu & whakawhitinga model, a significant contribution among many.

## REFERENCES

- Aers, D. (2017). *Routledge Revivals: Community, Gender and Individual Identity*. Oxford University Press: London
- Akhtar, F. (2012). *Mastering Social Work Values and Ethics*. Jessica Kingslea Publishers: London
- Allan, J. & Catts, R. (2012). *Social Capital, Children and Young People: Implications for Practice, Policy and Research*. Policy Press: Great Britain
- American Psychiatric Association. (2016). *Depressive Disorders: DSM-5 Selections*. American Psychiatric Publishing: United States of America
- Arditti, J. A. (2015). *Family Problems: Stress, Risk and Resilience*. John Wiley & Sons: United Kingdom
- Ashford, J. B. & Lecroy, C.W. (2013). *Human Behaviour in the Social Environment: A Multidimensional Perspective*. Cengage Learning: United States of America
- Beck, A. T., Davis, D. D. & Freeman, A. (2015). *Cognitive Therapy of Personality Disorders, Third Edition*. Guilford Press: London
- Beddoe, L. & Maidment, J. (2013). *Social Work Practice for Promoting Health and Wellbeing: Critical Issues*. Routledge: New York
- Behr, E. (1993). *The Complete Book of Les Miserable*. Arcade Publishing: New York
- Bishop, R. & Glynn, T. (2003). Culture counts: Changing power relationships in education. Palmerston North. New Zealand: The Dunmore Press Ltd
- Boon, K. (2011). *The Napier Earthquake*. Royal New Zealand Foundation of the Blind: Auckland, New Zealand
- Brown, R. & Capozza, D. (2016). *Social Identities: Motivational, Emotional, Cultural Influences*. Routledge: New York
- Browne, M. (2005). *Wairua and the relationship it has with learning Te Reo Maori within Te Ataarangi* (Master's Thesis, Master of Educational Administration, Massey University): Retrieved from [home.clear.net.nz/pages/mumlynch/thesis.pdf](http://home.clear.net.nz/pages/mumlynch/thesis.pdf)
- Burke, P. J., Owens, T. J., Serpe, R. & Thoits, P. A. (2003). *Advances in Identity Theory and Research*. Plenum Publishers: New York
- Carmichael, D L. Hubert, J. Reeves, B. & Schanche, A. (1994). *Sacred sites, sacred places*. Routledge: USA
- Cigoli, V. & Scabini, E. (2007). *Family Identity: Ties, Symbols and Transitions*. Psychology Press: New York
- Crisp, B. R. & Beddoe, L. (2013). *Promoting Health and Wellbeing in Social Work Education*. Routledge: London
- Crompton, M. (2017). *Children, Spirituality, Religion and Social Work*. Routledge: London
- Cunneen, C. & Tauri, J. (2016). *Indigenous Criminology*. Policy Press: Great Britain
- Diamant. L. & McNulty. (1995). *The Psychology of Sexual Orientation, Behaviour and Identity: A Handbook*. Greenwood Press: London

- Diamond, M. & Turnipseed, T. L. (2012). *Community, Home and Identity*. Routledge: London
- Durie, M. (1995). *Whaiora Maori Health Development (2nd Ed.)*. Wellington. New Zealand: Oxford University Press
- Durie, M. (2003). *Nga Kahui Pou: Launching Maori futures*. Wellington. New Zealand: Huia Publishers
- Evans, A. & Cocomma, L. (2014). *Trauma Informed Care: How Neuroscience Influences Practice*. Routledge: United Kingdom
- Farris, D.N., Davis, M. A. & Compton, D. R. (2014). *Illuminating How Identities, Stereotypes and Inequalities Matter Through Gender Studies*. Springer Publishing: New York
- Freeman, J. (2011). Journey of Transformation. *Toroa-te-Nukuroa, Volume VI*. Fusion Printing: New Zealand, pp 18-23
- Gasser, G. & Stefan, M. (2012). *Personal Identity: Complex or simple?*. Cambridge University Press: United Kingdom
- Geldard, D E. & Geldard K. (2001). *Basic Personal Counselling: A training manual for counsellors*. Australia: Prentice Hall
- Gitterman, A. & Germain, C B. (2008). *The life model of social work practice*. Columbia University Press: New York
- Goelitz, A. & Stewart-Khan, A. (2013). *From Trauma to Healing: A Social Workers' Guide to Working with Survivors*. Routledge: United Kingdom
- Greaves, L. & Poole, N. (2012). *Becoming Trauma Informed*. Centre for Addiction and Mental Health: United States of America
- Greene, R. & Greene R. (2008). *Human behaviour theory & social work practice*. Transaction Publishers: New Jersey
- Gubi, P. M. (2015). *Spiritual Accompaniment and Counselling: Journeying with Psyche and Soul*. Jessica Kingsley Publishers: London
- Hall, S. & Du Gay, P. (1996). *Questions of Cultural Identity*. Sage Publications: London
- Hampton, R. L. (1993). *Family Violence: Prevention and Treatment*. Sage Publications: London
- Hellum, A. (2018). *Human Rights, Sexual Orientation and Gender Identity*. Routledge: New York
- Hofmann, S & Reinecke, S. (2010). *Cognitive Behavioural Therapy with Adults: A Guide to Empirically-Informed Assessment and Intervention*. Cambridge University Press: Cambridge, United Kingdom
- Holosko, M J. & Taylor, P A. (1992). *Social work practice in health care settings*. Canadian Scholars' Press Incorporated: Ontario
- Hugo, V. (2015). *Les Miserable, Volume 1*. Create Space Independent Publishing Platform: New York
- Jones-Smith, E. (2013). *Strength-Based Therapy: Connecting Theory, Practice and Skills*. Sage Publications: United Kingdom
- Kammerman, S. B. & Khan, A. J. (1997). *Family Change and Family Policies in Great Britain, Canada, New Zealand and the United States*. Clarendon Press: Oxford, England

- Kinchin, D. (2004). *Post-traumatic stress disorder: The invisible injury*. Great Britain: Wessex press
- Krostelina, K. (2007). *Social Identity and Conflict: Structure, Dynamics and Implications*. Palgrave MacMillan: New York
- Kurst-Swanger, K. & Petcosky. (2003). *Violence in the Home: Multidisciplinary Perspectives*. Oxford University Press: New York
- Lejeune, M. (2011). Tacit Knowledge: Revisiting the Epistemology of Knowledge, *McGill Journal of Education*, vol 46, pp 91-102. Faculty of Education McGill University: Canada
- Mayo clinic. (2013). Pregnancy after 35: Healthy moms, healthy babies: Retrieved from <http://www.mayoclinic.com>
- McAdams, D. P., Josselson, R. & Lieblich, A. (2001). *Turns in the Road: Narrative Studies of Lives in Transition*. American Psychological Association: United States of America
- McLean, K. C. & Syed, M. (2014). *The Oxford Handbook of Identity Development*. Oxford University Press: United States of America
- Mead, H M. & Mead, S M. (2003). *Tikanga Maori: Living by Maori Values*. Wellington. Aotearoa New Zealand: Huia Publishers
- Meyer, H. (2008). *Door of Hope: Facilitators Manual*. Melbourne. Careforce Lifekeys: Australia
- Ministerial Advisory Committee, (1988). *Puao Te Ata Tu: Day Break*. Wellington. New Zealand: Department of social welfare
- Moon, G. & Kearns, R. (2016). *The Afterlives of the Psychiatric Asylum: Recycling Concepts, Sites and Memories*. Routledge: New York
- Muller-Schwarze, N K. (2008). *When Rivers Run Backwards: Field studies and statistical analyses of Campesino identity in Northern Cocle Province, Republic of Panama, in the face of the Panama Canal*. ProQuest: USA
- Naber-Morris, A. (1990). *Stockholm Syndrome in Adult Abused Children: A Scale Validation Project*. University of Cincinnati: United States of America
- Nagoshi, J. L., Nagoshi, C. T. & Brzuzy, S. (2013). *Gender and Sexual Identity: Transcending Feminist and Queer Theory*. Springer Publishing: New York
- Nash, M. & Stewart, B. (2002). *Spirituality and Social Care: Contributing to Personal and Community Wellbeing*. Jessica Kingsley Publishers: London
- Newbold, S. B. & Khan, A. J. (1997). *Crime, Law and Justice in New Zealand*. Routledge: London
- Nicholson, P. (2016). *Genealogy, Psychology and Identity: Tales from a Family Tree*. Routledge: New York
- Palmer, S. & Panchal, S. (2011). *Developmental Coaching: Life Transitions and Generational Perspectives*. Routledge: London
- Penitito, K. (2008). *Whanau Identity and Whanau Development are Interdependent*. Simon & Schuster: United States of America
- Pohatu T.W. (2003) *Māori Worldviews: sources of innovative choices for social work practice*. *Te Komako*, ISSN 0133-7662, pages 16-24.

- Pool, I., Dharmalingham, A. & Sceats, J. (2013). *The New Zealand Family from 1840: A Demographic History*. Auckland University Press: New Zealand
- Reed, A.H. & Reed, A.W. (1960). *Reeds Lilliput Dictionary*. New Zealand Book Publishers: Wellington, New Zealand
- Rey, J. M & Birmaher, B. (2012). *Treating Adolescent Depression*. Wolters Kluwer: Hong Kong
- Richards, I. (2013). *To Bed at Noon: The Life and Art of Maurice Duggan*. Auckland University Press: Auckland, New Zealand
- Rosenthal, M. (2015). *Your Life After Trauma: Powerful Practices to Reclaim Your Identity*. W. W Norton & Company: New York
- Sahin, N. H. & Gungor, I. (2010). *Birth Defects: Issues on Prevention and Promotion*. Nova Science Publishers: New York
- Saleebey, D. (2009). *The Strengths Perspective in Social Work Practice*. Allyn & Bacon: United States of America
- Sanders, J. & Munford, R. (2010). *Working with Families: Strength Based Approaches*. Dunmore Publishing: Auckland, New Zealand
- Shaw, I., Briar-Lawson, K., Orme, J. & Ruckdeschel, R. (2009). *The Sage Handbook of Social Work Research*. Sage Publications: London
- Sheldon, S., Owens, J. J. & White, R. W. (2000). *Social Identity and Social Movements*: University of Minnesota Press: London
- Simon, B. (2008). *Identity in Modern Society: A Social Psychological Perspective*. Blackwell Publishing: United Kingdom
- Slors, M. V. (2001). *The Diachronic Mind: An essay on Personal Identity, Psychological Continuity and the Mind-Body Problem*. Kluwer Academic Publishers: Boston
- Statistics New Zealand. (2013). Median average age of mother: Retrieved from <http://www.stats.govt.nz>
- Stein, J., Aleichem, S. & Harnick, S. (2014). *Fiddler on the Roof*. Crown Publishing: United States of America
- Stephens, S. & Gray, A. (2004). *The Worn out Woman: When Life is full and Your Spirit is Empty*. USA: Multnomah Books
- Stets, J. E. & Serpe, R. T. (2016). *New Directions in Identity and Research*. Oxford University Press: United Kingdom
- Tesser, A., Felson, R.B. & Suls, J. M. (2000). *Psychological Perspectives on Self and Identity*. American Psychological Association: United States of America
- Thatcher, V S. (No Date). *Webster Encyclopaedic Dictionary: for the English language*. Chicago: Consolidated Book Publishers
- Thompson, N. (2015). *Understanding Social Work: Preparing for Practice*. MacMillan Publishers: England
- Tovey, W. (2007). *The Post Qualifying Handbook for Social Workers*. London: Jessica Kingsley Publishers
- Vreeswijk, M. V., Broerson, J. & Nadort, M. (2012). *The Wiley Blackwell Handbook of Schema Therapy: Theory and Research*. John Wiley and Sons Ltd: United States of America
- Weinburg, M. (2016). *Paradoxes in Social Work Practice: Mitigating Ethical Trespass*. Routledge: London

- Weiten, W. (2013). *Psychology: Themes and Variations, 9<sup>th</sup> Edition*. Wadsworth Cengage Learning: United States of America
- Wilcox, P. & Cullen, F T. (2010). *Encyclopaedia of Criminological Theory: Volume 1*. Sage Publications: California
- Worchel, S. (1998). *Social identity: International perspectives*. Sage Publications: London
- Zerbe, W. J., Hartel, C. E., Ashkanasy, N. M. & Petitta, L. (2017). *Emotions and Identity*. Emerald Publishing Limited: United Kingdom
- Zerubavel, E. (2012). *Ancestors and Relatives: Genealogy, Identity and Community*. Oxford University Press: New York