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**Bicultural Responsiveness in Aotearoa New Zealand:  
an immigrant counsellor's perspective.**

**A thesis presented in partial fulfilment of the requirements for  
the degree of Doctor of Philosophy in Education  
Massey University College of Education  
Te Kupenga o te Mātauranga  
Aotearoa New Zealand**

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**2011**



## **Abstract**

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This thesis examines my response, as an immigrant counsellor, counsellor educator, and member of a counsellors' professional association, to the call by Māori for counsellors to honour and respect the indigenous culture and Te Tiriti O Waitangi, by developing bicultural responsiveness.

Applying an autoethnographic critical research methodology I chart the shifts in my epistemology, ontology, and axiology, over the duration of this research. In this way I observe my own struggles to change my 'ways of being', by blending my academic, poetic and journal writing. Central to the dissertation are three articles published during the course of my doctoral research, which analyse the (re)formation of a counsellors' professional association as a biculturally responsive organisation; the task of finding 'common spaces' that privilege cross-cultural ethics; and the use of Noho Marae in the (re)education of counsellors.

The research produced a shift in the researcher's view of himself from being Pākehā to Tauwi, and this change altered his perception of biculturalism and the Treaty of Waitangi. The autoethnographic research method was most suited to the task of in-depth personal analysis; and there emerged a view that the struggle to adopt counselling practices that are biculturally responsive, though difficult to achieve and prone to recidivism and regression, develops alongside the shift in an individual's worldview and cultural identity. Non-Māori of all cultures need to collaborate with Māori, and in a three stage sequence, acknowledge our mistakes, make amends, and become wiser in the process. This thesis argues that, among other initiatives, the proposal by the counsellors' association for bicultural consultation to become mandatory will assist with this development of bicultural responsiveness through increased opportunities for interaction and dialogue. This will create ways of deconstructing dualism and advantaging holistic views of health by reintegrating all aspects of well being; as envisioned by the concept of Hauora.

## Acknowledgements

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Thanks are extended to my friends and family who have forgone much of my focus and energy in order to facilitate the long and arduous task of completing this large project. In particular to my wife Janet, whose unwavering support has made the project achievable and yet at a cost to herself.

I would also like to acknowledge those who gave their time to consult with me on this research. Although I can claim this dissertation to be my own work I could not have completed such a task without partnership with others. The valued guidance provided by my bicultural consultants has had a pronounced impact on what I have written, experienced, and done. In particular, I want to thank Hinekahukura Aranui, Kahuwaero Katene, Pani Kenrick, Henare Green and my Māori ‘therapist’, for their aroha, manaakitanga and wisdom. I owe them a debt of gratitude and I gift them this narrative. My hope is that I will have contributed my ‘hands to the wheel’ of biculturalism as my part of the ‘deal’ which is implied in Te Tiriti O Waitangi.

My gratefulness is also extended to my supervision team who has engaged with this work with such gusto and infectious enthusiasm. This team, comprising marg gilling, Chris Cunningham, Jeannie Wright and Pi’ikea Clark, was established with its own diametrically opposed cultural formations including ethnicity, race, and gender. They engaged with the task of this research in respectful and endearing ways. This commitment to ‘walking the talk’ has bolstered my own and I am indebted.

My thanks also to the ‘Five Go Researching’ doctoral studies support group, for their encouragement and manaakitanga. We provided each other havens in difficult times.

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# **1 Prologue**

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## **Research Aim**

This research has a powerful and compelling purpose. There is a wrong to be righted and justice to be advanced. For too long colonialism has compromised Māori sovereignty by “processes of illicit and unjust domination” (Barnes, McCleanor, Edwards, & Borell, 2009, p. 442). This thesis argues that there is an obligation for non-Māori to perform the paradigm shift necessary to become biculturally responsive and meet Māori expectations for the honouring of Māori culture (Wepa, 2005), respecting Māoritanga (Mead, 2003) and the valuing of the intent of Te Tiriti O Waitangi (e.g. Considine & Considine, 2001; Kawharu, 1989; McCleanor, 1989; Sneddon, 2005; Spoonley, Macpherson, Pearson, & Sedgwick, 1984). A lofty aim of this research is therefore to develop best practice in this ‘making amends’ as an action of whakatika by non-Māori.

I have personal and professional wishes from this research as I seek to be a Treaty partner. In part this is to develop my skills as a culturally responsive counsellor and counsellor educator, and, perhaps of greater significance, to become a ‘bicultural citizen’ of my adopted country, Aotearoa New Zealand, and to do justice to the intentions of the Treaty of Waitangi.

I also aim to generate improved understanding of the process by which non-Māori might acquire a bicultural identity and ‘way of being’ that can, in particular, be evidenced in, and potentially replicated by, the counselling profession. I draw parallels between the sensitivities entailed in migration and the mechanics of a cross-cultural counsellors’ collaboration with clients and their navigation of liminal spaces.

These aims are predicated on more fully understanding what it means to become bicultural and how this might be achieved and maintained under challenge from self-doubt, colonial ‘hot wiring’ through social construction (Bourdieu & Passeron, 1977; Butler, 2003; Gergen & Gergen, 2003), and prejudice (Lago & Smith, 2003; C. C. Lee,

2007b; Ponterotto & Pedersen, 1993; Spoonley, Macpherson, & Pearson, 1996; Sue & Sue, 2008) amongst other ‘forces’.

My working life as a counsellor, counsellor educator and member of New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri o Aotearoa (NZAC) provides a context for me to experience the manifestation of my bicultural journey. Hence I aim to develop my own understanding of the mechanisms and protocols for the growth of bicultural functioning by this counsellor association, the practice of cultural consultation, and the advancement of student counsellors’ bicultural responsiveness.

The research aims to be a bicultural artefact in itself. Hence the research process seeks to establish a form of Critical Research Methodology as “scholarship done for explicit political, utopian purposes, a discourse of critique and criticism, a politics of liberation, a reflexive discourse, constantly in search of an open-minded, subversive, multivoiced, participatory epistemology” (Lather, 2007, cited in Denzin, Lincoln & Smith, 2008, p. x). This critical methodology requires the focus to be turned away from looking outwards at indigenous peoples from coloniser positions (Bishop, 1994, 2008; L. T. Smith, 1999), to looking inwards, that is, at the coloniser by the coloniser. This experience of ‘decolonialism’ is an innovative phenomenon that this research seeks to identify and develop. For this purpose an autoethnographic method<sup>1</sup> has been selected to provide a means to answer these research questions.

## **Research Questions**

This research asks how do I, as an immigrant, counsellor and counsellor educator, advance my bicultural responsiveness? This question is very specific and draws attention to my own development, and yet this research is not all about me. I have no wish to be self-indulgent (Sparkes, 2002). Hence, there is a greater contextual question of how do non-Māori counsellors develop their bicultural responsiveness; and just what does it

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<sup>1</sup> See Section 2 for a full exploration of Autoethnography

mean to ‘become bicultural’ for non-Māori counsellors who seek to honour Te Tiriti O Waitangi?

These questions require focus, and as a counsellor, counsellor educator and member of the New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri o Aotearoa (NZAC)<sup>2</sup>, I wish to grow our understanding in three main contexts that generate these research questions:

- First, what are my impressions of how the NZAC honours Te Tiriti O Waitangi and develops its bicultural responsiveness?
- Second, how does cultural consultation between me and Tangata Whenua work in practice?
- and third, how does our counsellor education programme educate non-Māori counsellors in Tikanga Māori so as to extend their bicultural responsiveness, and assume a bicultural identity?

These core questions for counselling are replicated in the personal journey I take, and encourage reflection on how we as a society develop and I therefore also ask:

- How might Tangata Whenua benefit from this research?
- What may constitute counselling in a truly ‘bicultural’ and ‘decolonial’ Aotearoa New Zealand?
- What might the terms ‘decolonial’ and ‘bicultural’ mean, and to whom?
- How can ethical codes be produced that represent different cultures?
- How do these pluralist codes maintain authenticity of moral outcomes and ethical practice (Bond, 2000)?

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<sup>2</sup> From here on I will use the conventional acronym ‘NZAC’ despite the use of letters drawn solely from the English name, though this raises a moot point – why isn’t the acronym TRKA used rather than an acronym that privileges the English language?

- How can non-Māori counsellors accept a new role for themselves as equal partners with Māori in consort with the true spirit and intent of Te Tiriti O Waitangi?

This research also holds as an aim to ***be*** biculturally responsive in and of itself; to walk the talk. To this end there is a requirement at this early stage to locate the thesis in a post-colonial domain of Māoritanga while retaining the valuable stricture of academic rigour. This struggle for balance between the valued needs of a westernised educational construct of a dissertation and the equally valuable needs of indigenous communities for appropriate acknowledgement and inclusion will be a frequent theme throughout the research. The resulting dissertation will be in itself a bicultural product that seeks to reflect the requirements of Te Tiriti O Waitangi for an honourable partnership (Kawharu, 1989).

### **Research approach: formatting, fonts and tenses**

The research method is autoethnographic in that I will be examining my own struggle as a Tauwi/English immigrant/non-Māori citizen, counsellor and counsellor educator to shift the yoke of colonialism and become biculturally responsive in my worldview and interactions with others.

The research method comprises three distinct and also overlapping views and the dissertation is consequently presented in three ‘voices’ and three fonts: ‘*the reflective*’, ‘*the poetic*’, and ‘*the academic*’.

***The reflective voice*** – The research started with the compilation and maintenance of a reflective research journal (Bolton, 2001; Schon, 1991; Thompson, 2004; Wright, 2004). Begun in 2006 and dated ‘2010’ the journal records the personal experiences of the process of becoming bicultural. I refer to my research journal entries (Bolton, Howlett, Lago, & Wright, 2004) as my ‘*reflective voice*’ (Bourdieu & Wacquant, 1992; Etherington, 2004), because in this way I collect my own asides-to-self as I perform the research. My research journal records not only my experience of the research practice but also

captures reflections on my counselling practice and training. The act of journalling not only externalises an inner ‘reality’, it also seeks to capture a moment that might otherwise be lost (Bolton, Allan, & Drucquer, 2004).

My research journal entries are both hand-written and computer-typed (and then printed) and also include such things as business cards, cut outs from newspapers, and indeed anything that ‘surfaces’ and ‘resonates’ with me. The journal entries are also a form of “data” in its most raw form and excerpts are included where they might act as illustrations in this dissertation. For ethical reasons I am not providing my entire journal as supplementary materials with this thesis; my research journals are very personal documents that also include reference to others. As social science researchers we need to be protective and respectful of the privacy of our participants. Just because people agree to be involved in our research does not mean we ‘own’ all of their lives. We need to manage ethical research boundaries carefully and I suggest the same conditions apply in the case of the autoethnographer. Those journal excerpts I do include, however, are unedited and are selected so that ethical processes are not breached (Josselson, 2004).

The excerpts are chosen to embellish the text, and provide a meta-narrative. To allow this ‘reflective voice’ to be distinguishable from the rest I use left-indented text using *Calibri italic* 12 font and precede each entry with the date. These journal extracts are placed in speech marks to reinforce the personal voice they reflect. As the meta-narrative underscores the entire thesis I do not restrict these excerpts to the results and analysis sections. Rather, I allow them to be used from the beginning and some appear in this prologue.

***The poetic voice*** – poems were generated as asides, or views from the researcher’s ‘other’ consciousness (Bolton & Latham, 2004; Leibrich, 1999; Neutze, 1999; Siegle, 1986; Tasew, 2005). These Colonial Poems, which provide illustrations throughout the text, were then examined as data or insights into the experience of my struggles to become bicultural (Bery, 2007). Poetry is used as I find this type of text creation most effectively explores beneath my surface values, in order to trawl the darker/deeper

spaces that my cultural identity occupies in other layers of consciousness (Bery, 2007; Gallardo, Furman, & Kulkarni, 2009; J. E. King, 1991).

Some of the ‘Colonial Poems’ have also been published, mainly in *Counselling Today – Ngā Kōrero Awhina*, the newsletter for the NZAC. These poems are arguably non-academic representations of my bicultural growth and do at times explore my non-growth or ‘stuckness’. Their relative value is explored in the section on poetic inquiry. The poems are distributed throughout the thesis where they may embellish the text much like an illustration, chart or graph. Poems are not always self-explanatory (Cavarero, 2000) and mine are no exception, as on occasions they may be oblique in their content and meaning. A brief reflection on the poems is provided in an appendix. My ‘*poetic voice*’ (Butler-Kisber, 2005) is captured using *Lucida Calligraphy 10* font with bold titles. The poems are sometimes ‘shaped’ and therefore vary between being left, centre or right aligned.

**The academic voice** – three articles were researched and written applying academic protocols, and these published journal articles are bound into this thesis with the approval and agreement of Prof. K. Milne, the then Dean of the Graduate Research School. These articles are presented in chronological order and examine the NZAC’s process of becoming bicultural, my experience of developing greater bicultural responsiveness and empathy in my relations with Tangata Whenua, and the pedagogical mechanism by which bicultural responsiveness might be taught to student counsellors. This academic ‘voice’ also compiles a narrative that weaves together these articles and autoethnographic vignettes and binds the various components into a cogent whole.

The inclusion of three of my publications in the dissertation has several purposes. There was the pragmatic purpose in that I hoped to complete research outputs while also completing this thesis. However, the primary reason for including publications in the dissertation was to enable my thoughts and processing of ideas to be tested by peer review ‘along the way’. I wanted the community of Māori and non-Māori consultants, counsellors and academics to provide their feedback and suggestions so that I could respond to others’ influence. In part this is a response to the characteristics of

performing an autoethnographic research project, which in itself may risk further isolation than that experienced by researchers using other methodologies (Sparkes, 2002), and also the formative nature of an autoethnography means that my development is observed.

The three peer-reviewed and subsequently published articles also represent my sequential development of bicultural awareness and cultural responsiveness and this is in keeping with the accent on ‘growth’ of biculturalism rather than an observation of anything static or formed. Rather, my bicultural responsiveness is in a process of forming and reforming and the three articles, which were researched and written over an approximately four-year period, therefore reflect the development of my own bicultural awareness, coupled with my own development of the autoethnographic method. As a consequence they appear here in the order in which they were written, so that this growth characteristic can be further displayed.

This ‘academic voice’ (Richardson, 2000, 2003), which attempts referenced and peer-reviewed impartiality, contributes to the dissertation’s requirement for academic rigour, which is what makes this thesis more than one person’s opinion as it attempts to find commonality of understanding. I represent this voice with Calibri 12 font, left aligned.

This ‘multi-voiced’ epistemology (Lather, 2007) may be simplified to represent three views: *the poetic* is the view within and is an intimate narrative about ‘me’; *the reflective* is the personal view of the liminal space and is an observance of ‘me and us’; and the academic voice attempts to generalise this awareness and extrapolates an understanding about ‘us’. This triangulation of views aims to capture the subtle nuances and tensions that typify our struggle to change often deeply entrenched beliefs and behaviours. Also, as the research focuses on three main areas, namely my own development, the revision of counselling practices, and the adaptation of the counsellor’s professional association it is hoped that this triptych of views may assist the triangulation of a complex analysis.

The poetic ‘data’ were collected between February 2006 and June 2009 and each poem is referenced with the month of compilation. The Research Journal entries are included from February 2006 to November 2010 and are referenced as (Lang, 2010). Meanwhile, the published articles were written during my enrolment in the PhD and published at the times stated at the beginning of each article.

*14:11:06 “... negotiating this beginning feels like the hushed tones and busy eyebrows that accompany the establishment of tikanga prior to a pōwhiri ...”*  
(Lang, 2010)

There has been a fascinating struggle to find the right tenses to use throughout the dissertation. An autoethnography requires an ongoing commitment to writing events ‘as they happen’, while the ‘bicultural reflections: formative analysis’ sections asks that I look back and write after the event. This prologue is forward looking, while the epilogue looks both backwards over the findings and forward to future developments. As a consequence there is a requirement to maintain a temporal integrity throughout this dissertation.

Whenever I have ‘been’ in the thesis I have been mindful of finding the correct tense to reflect the material, the intent and the content, in authentic ways. I have also resisted the temptation to sanitise the naivety and ‘not knowing’ that may accompany these early ideas. Autoethnographic research involves journeys and if we are fortunate they may lead to greater awareness. This means I will have to ‘grin and bear it’ when it comes to accepting my own naivety in these early days of the research.

*08:01:10 “... in this research there are so many ‘triples’ and they exist by design and serendipity, like ... **tenses** - past, present, future; **methods** - autoethnography, poetic inquiry, critical methodology; **voices** - reflective, poetic, academic; **positions** -the personal, the educator, the counsellor; **stages** – whakapiri, whakamārama, whakamana; **kete** - Tuauri, Aronui, Tuatea ... is my bricolage a tricolage?! ” (Lang, 2010)*

## **Te reo Māori: Usage of Māori language**

The use of terms and expressions in this thesis in te reo Māori is a process of honouring the intent of Te Tiriti O Waitangi. The preservation of taonga was enshrined in Te Tiriti o Waitangi (Kawharu, 1989) and language is deemed to be taonga and an integral component of Māoritanga. However, it was not until 1987 that te reo Māori was acknowledged as an official language (Tetaurawhiri, 2010) by the Government in Aotearoa New Zealand.

For the Māori words I use I initially sought translations using Ngata (1993). I then consulted a range of views from Māori as to the word's appropriateness and was guided by their responses. I present a te reo Māori version of meanings ahead of their English translation because I wish to follow the *contra proferentum* rule that where, in a treaty, there are clashes of interpretation between indigenous and coloniser language, then the indigenous version ought to be given priority (Kawharu, 1989; McCreanor, 1989; Walker, 1996). Consequently, I seek to privilege Māoritanga and elevate it to the status it deserves and requires if more than lip service is to be paid to indigenous culture. For these reasons throughout the thesis I refer to the Treaty of Waitangi as Te Tiriti O Waitangi, unless I am making the point that it is the English version that I am referring to. This action privileges the version of the treaty presented in te reo Māori and signed by many of the chiefs of Ngā Iwi O Aotearoa. However, the chequered history of misuse and neglect means that there is no simple or consistent interpretation of Te Tiriti o Waitangi (O'Sullivan, 2007a; Walker, 1996) and so when I refer to it I refer to a concomitant requirement to stand by the intent of a treaty no matter what the 'true' or 'hollow' intentions of the Crown might have been at the time (M. Durie, 2009). This struggle for pre-eminence of names and meanings is an ongoing metaphor for the struggle of biculturalism.

Even though many of these Māori words are now becoming a part of regular, everyday language in Aotearoa New Zealand I provide a simple translation of the Māori words I use in this thesis in a glossary (see Appendix 3). I also acknowledge that more consultation with Tangata Whenua could be usefully pursued to refine these choices of

translation, and that frequently such a brief definition does not adequately explore the depth and range of meanings the word seeks to represent.

<i>Te wíki o te reo Māori</i>	<i>Māori language week</i>
<i>Ko Sean Plunket tenei</i>	<i>Good Morning I am Sean Plunket</i>
<i>Good on ya Sean</i>	<i>Ka tíno pái Sean</i>
<i>Ko Geoff Robinson tenei</i>	<i>And I am Geoff Robinson</i>
<i>Nice one Geoff</i>	<i>Tú meke! Geoff</i>
<i>Today Morning Report</i>	<i>Inainei te rohe</i>
<i>Tomorrow Té Ao</i>	<i>āpōpō The World</i>

*Lang, S.K.W. (October 2007)*

At times I use an expression that can have a literal translation and a purposeful or intentioned meaning. For instance, ‘Te Kupenga o te Mātauranga’, found on the cover page, is the name of the Massey University College of Education marae on campus. The literal translation means the Net of Knowledge. I have frequently provided meanings in English of expressions next to the Māori version. On these occasions I have not included the Māori words in the glossary. In the original each published article contained its own glossary; however, to avoid repetition I have removed these glossaries.

Also of concern is when to use capitals for concepts like Pākehā, tikanga and Māoritanga, etcetera. I have considered the work of various authors but especially Campbell (2005) and acknowledge there is much political mileage or value in careful decision making in this regard. Ultimately I have made the choices I have and only hope that I am both consistent and afford due mana to the words and concepts I use. It is my intent to honour the Māori words and concepts I use and this intent is important when it comes to judging appropriateness. Consequently I use capitals when I am referring to a person(s), Tangata Whenua, Tauwi et cetera.

I have been consistent in applying macrons to Māori vowels to identify the long vowel sound. I have, however, not inserted them into quotes where they are not given in the original, so as to preserve the integrity of the published work.

## Motivation

On a trip to a small Pacific Island in the 1990s, I had the opportunity to meet with a counsellor on the island. I was keen to enquire how counselling was ‘done’ there and to offer my support to the counselling centre in any way I could. After tea and papaya and in response to a question by me about how supervision was provided for, the counsellor recalled an experience that was highly informative, both for the counsellor, and me but for different reasons.

The counsellor recalled a case where she had been asked to help a child whose behaviour was causing her parents and teachers concern. The girl complained of seeing haunting visions of a ghost in her house. These visions left her unable to sleep, and prompted her to experience extreme anxiety. The counsellor, after meeting with the family, asked for guidance in her practice from the Tohunga on the island who advised that the three family members should drink from an opened coconut filled with water and, after draining it, replenish the coconut with fresh water each evening. After following this advice the family rang the counsellor three days later to say that the usually quiet, somewhat withdrawn, father was exhibiting wild and disturbed behaviour. Concerned, the counsellor consulted the Tohunga who encouraged the counsellor to ask the family to continue with the practice of drinking and refilling the coconut and return to counselling as usual for their next session.

After about five days of drinking the juice the father revealed to the counsellor and daughter that the child’s real mother had died soon after childbirth and he had kept this fact a secret from the child. Thinking and hoping that the child need never know that her mother had died, he had remarried quickly and hoped that the child would accept his new wife as her ‘real’ mother.

In subsequent counselling the parents asked for forgiveness and understanding from the child, and the father worked on his grief from the death of his first wife and the daughter grieved for her birth mother. The family worked on the trust that had been damaged between them and the parents resolved to be more open, honest and trusting with their daughter. The child grew to appreciate that one of the reasons for the deception was that at the time of the new marriage she was too young to know and understand. She also began processing her grief for the loss of her mother. Together, the family visited the resting place of the child's mother, where they paid their respects and tended the grave. The child's visions ceased and her behaviour returned to 'normal'.

Many deep lessons were learnt from this story. The counsellor developed even more respect for her Tohunga. The father learnt that what he suppresses would fester inside him. The child learnt of the love she had from her parents and how her whakapapa changed. She had a new burial place to visit and a new relationship to forge with her 'step mother', who, in turn, learnt that secrets have a tendency to influence life and behaviour.

There were also several opportunities for me to learn new perceptions from this narrative. I learnt about the double role that 'spirit' played. The spirit of the deceased as a ghost and the role that the intoxicating spirit brewed in the coconut juice played in freeing up the father from maintaining his pretence. Most significantly, I was fascinated by the role the Tohunga played as a form of supervision that stemmed from a cultural variance of the 'traditional' role a supervisor plays in Euro-centric practice.

*23:06:08 "...I'm pleased that Sue & Sue (2008) have updated 'Counseling the culturally different' to 'Counseling the culturally diverse'. This represents a healthier relationship with 'other' that is less prone to hierarchies and putting in boxes. I do the same – like I saw the Tohunga as being a 'cultural variant' – maybe I am the variant? Maybe I don't want to be boxed in either..." (Lang 2010)*

The counsellor expressed her desire to be known as a 'counsellor', she did not want the title 'healer' but to be known as something of which she had become proud – a

counsellor. She wanted her Tohunga to be accepted by her counselling association as her supervisor. When she met with fellow counsellors on the island (and there were not many) she wanted acknowledgement that this family was her Association and this meeting was her professional development. She also wanted the approach of assisting a client's disclosure through partial intoxication as a useful and acceptable counselling methodology. Rather than be restricted to a confidential indoor space, she wanted the banyan tree under which they sat to be accepted as a *bona fide* counselling space. In short, she wanted to be accepted for how she did her counselling.

My challenge, as it felt at the time, was to shift my parameters of what I considered counselling to be. I view this 'shifting position' as a form of cultural literacy or cultural empathy (Trimble, 2009) and as the process of becoming or growing biculturally, which requires the development of a pluralistic and collaborative counselling ideology (Anderson & Gehart, 2007).

This 'story' of counselling raises many issues for the profession. The narrative challenges the view of counselling with so many of its colonialist constructs, with its 50-minute hour, and its confidential indoor service of 'talking therapy'. The western model advantages the frequently a-physical, a-spiritual and individualistic approaches and, perhaps most questionable of all, the power imbalance that frequently resides with the counsellor (Bhugra & Bhui, 2006; Lehman, Chi-yue Chiu, & Schaller, 2004; Locke, 1991; Manthei, 1990).

My (re)quest as a counsellor is for counselling to assume a decolonial bicultural identity that celebrates indigenous methods (Kincheloe & Steinberg, 2008; Moeke-Pickering, 1996; S. L. Stewart, 2009) and asks that counselling acquire an inclusiveness that meets the needs of all the peoples of this Island in the Pacific, Aotearoa New Zealand. I feel a compulsion for counselling to adapt from being Eurocentric to become culture centred and culturally responsive. Hence, as I embark on this dissertation I clearly take a 'position' in this research, and this reinforces my justification for choosing an autoethnographic research approach.

Meanwhile, back in the warm rain of Pasifika I had nothing to give in return for the hospitality the centre had given to me, except my pledge to provide resources for them should they need something ‘to be sent over from the Mainland’. This did not seem enough payment on my part for the stories that had been shared that rainy afternoon, but it was all they would accept. I think in part my fascination and non-judgmental response was a form of acceptance that had been sought by them and freely given by me. The indigenous counsellor was nurtured by my genuine agreement and acceptance that what had transpired for her ‘clients’ had not only been therapeutically effective but had also been counselling. I also accepted that the Tohunga had been in the role of supervisor, though this asked me to revisit what counselling might look like in a bicultural context.

This was only one incident in a long line of learning opportunities I have been fortunate enough to experience since coming to the ‘other side of the world’ in 1988. As partial repayment to all those who have provided their experiences and guided me in focusing on my own, I write this thesis, in which I attempt to reflect on what becoming bicultural might entail for me and other counsellors more used to a predominately mono-cultural and westernised view.

A further motivating factor occurred in 1996 when I was first introduced to the concept of Ngā Kete Mātauranga – The Baskets of Knowledge and their gifting to the Counsellor’s association, by the Right Honourable Dr. Pita Sharples, as a way of stimulating greater veneration of Tikanga Māori amongst counsellors. This thesis is in part my response to this challenge and here I describe what the Kete represent and how I will gift various sections to the counsellor’s association, for members to read and be informed on the issues I raise.

## **Ngā Kete Mātauranga: The Baskets of Knowledge**

<b>Tauparapara</b>	<b>Ancient chant</b>
<i>Ngā Kete Mātauranga</i>	<i>The Three Baskets of Knowledge</i>
<i>Tenei au, tenei au</i>	<i>Here am I, here am I</i>
<i>Te hokai ne i taku tapuwae</i>	<i>Here am I swiftly moving by</i>
<i>Ko te hokai-nuku</i>	<i>The power of karakia for swift movement</i>
<i>Ko te hokai-rangi</i>	<i>Swiftly moving over the earth</i>
<i>Ko te hokai o to tipuna</i>	<i>Swiftly moving through the heavens</i>
<i>A Tane-nui-a-rangi</i>	<i>The swift movement of your ancestor</i>
<i>I pikitia ai</i>	<i>Tane-nui-a-rangi</i>
<i>Ki te Rangi-tuhaha</i>	<i>Who climbed up</i>
<i>Ki Tīhi-i-manono</i>	<i>To the isolated realms</i>
<i>I rokohina atu ra</i>	<i>To the summit of Manono</i>
<i>Ko Io-Matua-Kore anake</i>	<i>And there found</i>
<i>I riro iho ai</i>	<i>To the parentless alone</i>
<i>Ngā Kete o te Wānanga</i>	<i>He brought back down</i>
<i>Ko te kete Tuauri</i>	<i>The baskets of knowledge</i>
<i>Ko te kete Aronui</i>	<i>The basket called Tuauri</i>
<i>Ko te kete Tuatea</i>	<i>The basket called Aronui</i>
<i>Ka tiratiria, ka pouponua</i>	<i>The basket called Tuatea</i>
<i>Ki a Papatuanuku</i>	<i>Portioned out, planted in Mother Earth</i>
<i>Ka puta te Ira-tangata</i>	<i>The life principle of humankind</i>
<i>Ki te whai-ao</i>	<i>Comes forth into the dawn</i>
<i>Ki te Ao-marama</i>	<i>Into the world of light</i>
<i>Tīhei Mauri Ora</i>	<i>I sneeze there is life</i>

(Tauparapara cited in maaori.com, 2009)

At the 1993 NZAC national conference Sharples (1993) expressed concern that counsellors were not adequately developing a bicultural consciousness. He was concerned that non-Māori counsellors were still operating from Eurocentric positions and insufficient inclusivity was being extended to Māori. He was also concerned that Te Tiriti O Waitangi was not being widely honoured. Hence he determined that the time was right for counsellors to receive and care for their own set of Kete so that the mainly non-Māori counsellors' bicultural awareness could be nurtured and encouraged. By gifting counsellors their own set of Ngā Kete he was asking that they nurture the baskets as they might their own relationships with Māori. By providing counsellors with a receptacle for knowledge they would also be able to preserve what gains they made in their bicultural responsiveness. To foreshadow Aranui's (2007) words, Sharples considered the time had come when we, non-Māori, were ready.

Four years later, for the education and benefit of counsellors at the 1997 NZAC National Conference, Hinekahukura (Tuti) Aranui (an NZAC life member) gave the following description of the Baskets of Knowledge:

Within our Māori culture is a story of Tane, the Guardian of the Forest and all within its realm. Tane was instrumental in separating Sky Father and Earth Mother who had been in close embrace. Tane was also given the important task of climbing to the Twelfth Heaven to seek out and bring to the world Ngā Kete Mātauranga. There were many pitfalls and barriers for him to break through. Having learnt from experience and achieved his goal, he realised how important it was for him to protect the baskets and preserve the tools he found within for a time when people were ready.  
(Aranui, 2007, p. 35)

She went on to describe how each of the three Kete – Te Kete Tuauri, Te Kete Aronui and Te Kete Tuatea – contained different types of knowledge, and that the Kete were 'guarded' or accompanied by two Kaitiaki Stones. These stones guaranteed the safety of the baskets whose contents were of sacred and intrinsic value. Tane entrusted the safe

keeping of Ngā Kete to future generations and asked that the knowledge they contained should also be added to as new knowledge was acquired.

Te Kete Tuauri. This basket holds the source of all of our beginnings. From the Nothing comes Night, the long night in which thought expands into the clear Light of Day. From this basket comes our whakapapa, or our relationship to the Universe, the rocks, trees, water, insects, animals and every living creature in the world. Our relationship to the respective environments is the essence found in the basket. You will recognise this basket by the darkness woven at the bottom and its graduated colour to white light near the handles.

(Aranui, 2007, p. 34)



Figure 6: *Te Kete Tuauri*, Lang, S.K.W. (2009) NZAC National Conference, digital photograph

“Te Kete Aronui. This basket holds the foundation of emotional elements like love, hope, faith, nurturing and feelings of joy, sadness and anger. Within this basket lie our true values and what drives us forward. You will recognise this basket because you will see the daylight between Papatuanuku and Ranginui. When Tane separated his parents, the world groaned with the outpourings of emotion. Both Papa and Rangi cried with the pain of separation and it was then that Tane learnt to appease his parents by scattering his gift of stars to Rangi as tokens of his promise to nurture Papatuanuku. Conversely, Rangi created the rainbow of peace and understanding with his crescent shaped colours.”

(Aranui, 2007)



**Figure 7: Te Kete Aronui, Lang, S.K.W. (2009), NZAC National Conference, digital photograph**

Te Kete Tuatea. Within this basket are found the skills of survival within our environment. The skills of working with people, water, trees, rocks and everything found within our whakapapa basket. We have learnt the emotional elements which guide us to work within our environment. You will recognise this basket by the intricate woven patterns crafted by the weaver. Trigonometry and design are portrayed and the weaver has woven the stories of development and growth within her patterns.

(Aranui, 2007, p. 35)



**Figure 8: Te Kete Tuatea, Lang, S.K.W. (2009), NZAC National conference, digital photograph**

As I am the case study that this thesis examines it is appropriate that I develop an understanding of my relationship with Ngā Kete and to examine my contribution to the knowledge gained therein. As a consequence, I personally pick up the challenge laid down by Sharples (1993; 2002) and others (Bishop, 1996, 2008; Consedine & Consedine, 2001; Smith 2008; Sneddon, 2005; Spoonley, Pearson, & Macpherson, 1991; St.George, Brown, & O'Neill, 2008; Tolich, 2002; Waldegrave, Tamasese, Tuhaka, & Campbell, 2003). By being mindful of Ngā Kete as the living metaphor of store-housing knowledge,

the encouragement of growth in bicultural responsiveness, which Ngā Kete encourages for counsellors and counselling generally, may be observed.

Sharples' wero or challenge came as an encouragement to advance our bicultural practices, our bicultural awareness, and our bicultural being. As an active member of the NZAC and immigrant to these shores I have my own relationship and response to this request. This thesis follows this journey of growth and decay, advance and retreat, successes and 'learning opportunities' that have typified my settlement in this country, Aotearoa New Zealand.

Ngā Kete Mātauranga – The Baskets of Knowledge have had a pronounced impact on my development of an understanding of Māoritanga and of the issues that separate and combine Māori and non-Māori. My own 'baskets of knowledge' are not full, nor will they ever become complete. There is no finishing line for biculturalism, and I may never be able to say "I have arrived – I am now bicultural"; however, I can be a reflective practitioner (Bolton, 2001; Etherington, 2004; Schon, 1991; Speedy, 2008b) and wonder how my progress is fairing in order to assess my bicultural awareness, knowledge, skills and responsiveness. The Baskets exist as living metaphors and they continue to guide me and challenge me as I continue my journey to biculturalism.

At the conclusion of this research I will print and gift a copy of the various sections to the NZAC for them to place in Ngā Kete. Up to this point I have already gifted two of the published articles and these now reside in Te Kete Tuauri and Te Kete Aronui. I would like the remainder of the thesis to be distributed amongst the Kete, and their placement, if appropriate, will be determined in consultation with the Māori caucus of NZAC.



Figure 9: *Ngā Kete Mātauranga*, Lang, S.K.W. (2009), NZAC Conference, digital photograph



## 2 Methodology: Research approach

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### Whakataukī

*Ma pango ma whero  
ka oti te mahi.*

### Guiding metaphor

*With red and black thread  
the work will be done.*

(Whakataukī cited in Ryan, 1989, p. 171)

Counsellors were given the name Kaiwhiriwhiri or Weavers by Don Ngawati (NZAC, 1991) and in this dissertation I develop this metaphor as an example of biculturalism.

Weaving requires the interconnecting of two orthogonally opposed elements of warp and weft. This whakataukī captures this weaving metaphor of using two contrasting elements in order to achieve an outcome and I am extending the metaphor here in order to pursue a bicultural aspiration for this dissertation. I will negotiate with the Māori caucus to gift this section to the NZAC's Kete Mātauranga. I see this section as the anchor stone that provides companionship and manaakitanga to the following sections.

*Te Kōhatu Tuatahi: punga      The First Stone: anchor*

*Braided*

*Rope*

*Bound*

*Taut*

*Round*

*Dense*

*Stone*

*Anchor*

*Punga*

*Tau*

*Lang, S.K.W. (Feb. 2008)*

## **Methodology**

### **Introduction**

The methodology of research spawns the method and in order for the structure of the thesis to be enacted a statement about methodology is necessary. In this methodology section I substantiate the claim that the chosen research process can adequately answer the research question(s) posed, and that the research method suits the environment in which it is undertaken (McLeod, 2001a).

Initial explorations of the research questions and the ‘territory’ they occupy suggested that I could not be an impartial or non-biased observer (Denzin & Lincoln, 2005). As a practising counsellor who is seeking to understand his own bicultural growth and limitations I needed to become aware of my own baseline of bicultural adaptation. In pursuit of this it became clear that a reflexive autoethnographic study was of such a magnitude that it can meet the requirements, rigour and stature of a dissertation, and progress our understanding of what it means for non-Māori to become bicultural. This requires me to be both researcher and participant.

*14:06:09 “... in an autoethnography  $n = 1\dots$ ” (Lang, 2010)*

*23:08:10”... or is it  $n = 0$ ? Sceptics might say so ... (Lang, 2010)*

*17:09:10 “... or maybe  $n = \infty$ ? If we are all connected and all one? (Lang, 2010)*

There are several components to this methodological underpinning and each will have an argument built up from the existing research and writing on whose shoulders my critical methodology is built. I consider these components in the order axiology, ontology, and epistemology. Finally, I will progress from methodology to method and provide a description of the chosen approach of autoethnography, paying particular attention to Poetic Inquiry.

A great number of research paradigms are open to the contemporary researcher, perhaps more than in any past era (Davidson & Tolich, 1999; Guba & Lincoln, 2008; Lather, 2006). Against this backdrop of wide choice I need to select an appropriate method or composite methods to progress my analysis (Denzin & Lincoln, 2003; Gergen, Chrisler, & LoCicero, 1999). This ‘how’ question will also require an analysis and appraisal of the ‘why’ question. Namely, why is conducting an autoethnography the right method to answer this research question (Ellis et al., 2007), and especially, in what way does this research method ‘fit’ in the category of critical research methodology (Denzin & Lincoln, 2008b)?

As arguably every research method has its short comings (Leedy & Ormrod, 2001; J. A. Smith, Harre, & van Langenhove, 1995), and in line with the belief that the search for absolute ‘truth’ may be essentially elusive (Ellis & Flaherty, 1992), I will discuss the questions ‘what are the limitations inherent in this chosen research method (Morrow, 2005), and how might we assess or evaluate the efficacy of the method’ (Denzin & Lincoln, 2005)?

Encased in this discourse on method are the ethical concerns and these will be addressed in the section on axiology. However, ethical concerns and considerations also appear in various sections throughout the dissertation as ethical practice is synonymous with and evidenced by the decolonised practice that occurs in a bicultural environment. This is in keeping with the view expressed by Guba and Lincoln (2008), who suggest that ethical concerns belong in a wider consideration of axiology or “the branch of philosophy which deals with ethics, aesthetics, and religion” because to do so would “begin to help us see the embeddedness of ethics within, not external to, paradigms” (p. 265).

There is much to define and re-define, and I am mindful of the power of words and their political aspects when it comes to their selection and positioning (Drewery, 2005). There is a profound dilemma that I need to examine here, in that I need to choose words to carry my message (Shotter, 1993) and yet as a colonialist my choice of words will be tempered by cultural values (Pike, 1967).

*12:12:08 “... if I had Damian Hurst’s conceptual artistry I could make one painting that carried all the messages this thesis might contain and avoid all the paradox and cultural embeddedness contained in words and their meaning. Language is political and power strewn. There has to be value in words though, surely? ...”*  
*(Lang, 2010)*

## Critical research methodology

To assist the formation of a critical methodology that underscores and guides this research I join Denzin and Lincoln (2008a) in their search for a revised partnership with indigenous researchers by registering white privilege and becoming ‘fellow travellers of sorts, antipositivists, friendly insiders who wish to deconstruct from within the Western academy and its positivist epistemologies’ (p. 6). As “allied others” (Kaomea, 2004, p. 32) non-indigenous researchers can take a non-dominant position and negotiate new ‘ways of being’ with others (M. Gibbs, 2001). Meanwhile, I contend that there is a prevailing research atmosphere where non-indigenous researchers turn their focus onto reflexive narratives (Bourdieu, 2004; Etherington, 2004; Gergen & Gergen, 2000; McIlveen, 2008; Speedy, 2007; Yoong, 1999) so as to understand their own contribution to this ‘new order’.

To this end Denzin and Lincoln (2008a) recommend three types of inquiry: “autoethnographic, insider participatory, and collaborative methodologies” (p. 6). For this research I choose the autoethnographic so as to generate “critical thinking in the discipline, an attitude aimed at clarifying hidden philosophical assumptions as well as devising and exploring unorthodox and creative approaches to fruitful social scientific inquiry” (Yanchar, Gantt, & Clay, 2005, p. 29).

As an immigrant and recent citizen who values Te Tiriti O Waitangi and wants to live up to the expectations and responsibilities contained therein (Kawharu, 1998), the de-colonisation of my professional role of counsellor and counsellor educator is a goal I

wish to attain. This heightened awareness will manifest itself not only in my counselling but also in my worldview and cultural matrix. As a concerned citizen of Aotearoa New Zealand, I am anxious for counselling to be de-colonialised on a national level (Grimmer, 2005, 2007). Because western theories of counselling have dominance in many countries around the world (Gielen, Fish, & Draguns, 2004) I would also like to witness counselling becoming inclusive of ‘diverse’ systems of healing and wellbeing advancement (Moodley & West, 2005; Sue & Sue, 2008; Twigg & Hengen, 2009).

While decolonialism is what I hope we achieve as a society, I also hold the view that many people will make contributions to help achieve this end, and I would hope this dissertation will join a throng. There has been and remains a strong tradition of assisting inhabitants of Aotearoa New Zealand, and non-Māori in particular, to understand and engage with Te Tiriti in honourable ways (e.g. Consedine et al, 2001; Crocket, 2009; Huygens, 2007; McCreanor; 1995; Metge, 2004; Ramsden, 2002; Sneddon, 2005; Spoonley, 1993, to name but a few). With a similar intention but different approach I want this dissertation to provide insights into the process by which non-Māori develop bicultural responsiveness, and in particular how this might happen in the context of counselling. Where I differ from these other authors who tend to focus on “Pākehā honouring the treaty” (Huygens, 1997, p.252) I provide the perspective of an immigrant or Tauwi, from, in my case, England.

These distinctions I draw between ‘Pākehā’ and ‘Tauwi’ and ‘non-Māori’ are highly pertinent. There are overlaps between each of these identity descriptors, and I acknowledge there may be no real consensus of understanding. What I hope to draw out by the end of the thesis is my understanding of these terms and the particular distinctiveness of Tauwi identities and the implications for counsellors, which may differ from other related cultural groups and professions.

As I expand on in the definitions section, ‘decolonisation’ is a term I reserve for the removal of the shackles of colonialism that are experienced by oppressed indigenous groups. When referring to the removal of ‘white privilege’ from the coloniser I refer to this as ‘decolonialism’ (Lang, 2006) and the space the resultant object occupies as a

post-colonial space. I also adopt Jefferess' (2008) description of post-colonialism as "a critical practice that seeks to deconstruct the antagonistic discourse of colonial knowledge" (p. 180), and I apply the term 'biculturalism' as the revision of power relationships between the coloniser and the colonised.<sup>3</sup>

One interpretation of the 'liminal space' or 'territory' is the ground under my feet as I walk or stumble through the process of the decolonialisation of my worldview; and as I stumble so I find myself in difficult situations. My prejudices frequently preclude me from the truly inclusive practice of which I believe I am capable and value highly. I am intrigued how difficult it is to acknowledge not only white privilege but also to rid myself of it. Overcoming this obstacle to achieving a decolonialised existence is what I wish to achieve.

I use the word 'territory' because I frequently need to navigate difficult terrain. Many of my ontological beliefs are acquired from childhood and are reinforced in often subliminal ways by the media and its messages (McLuhan & Fiore, 1967). This means that my 'eyes' cannot always see what lies in front of me. As a consequence my senses do not pick up the prejudices that form me, and I am not conscious of the thought processes that maintain my white dominance (Yensen, Hague, & McCreanor, 1989). This research attempts to find ways of making the unknown known, to see the unforeseen, and to sense that which had previously been numbed or hidden.

My other metaphor for this process is 'growth', as in developing or growing a decolonial self. This dissertation frequently reframes this decolonial entity as a bicultural self. This dissertation takes the view that to grow is to adapt, and hence my adaptation from colonial to decolonial is a form of metamorphosis. As I acquire understanding and awareness I am then guided in how to amend my practice of being, so as to revise my 'self'. I become an adaptation of my earlier self.

This process of adaptation is ongoing and creates difficulties when writing this thesis concerning the use of tenses. As noted previously I want to write about what I have

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<sup>3</sup> Further definitions of biculturalism can be found in Section 5.

done and learnt – past tense – but I am still learning – present tense. I also have much to learn – future tense – as I do not view the acquisition of biculturalism for the colonial person as actually achievable. Rather my view is that we might hope to develop or grow a bicultural decolonial self while never actually being able to say “I have arrived – I am bicultural”.<sup>4</sup>

The decolonisation of research (Bishop, 2008; Cram, 2009; Smith 2008) approaches the issues of ethical research for those engaged with research on, with and by Tangata Whenua; the indigenous and the colonised. Whereas this research seeks to find an ethical position for research that is still culturally relevant and yet is about, and by, Tauiwi, as a more recent immigrant and coloniser. This de-colonialised research encourages the formation of a post-colonial space where non-Māori and Tangata Whenua can co-exist, in and with mutuality (Campbell, 2005).

This preamble has set the scene for the next phase to begin. As a precursor to the deconstruction of the methodology for this dissertation I will now examine the axiology, ontology and epistemology that underpin this research. To do so is to provide a platform of language and meanings, and a description of the ‘lens’ through which the data will be viewed. I will not abandon the social justice elements of this research as if I can just ‘tick a box’ and then move on; rather, the next sections will develop a decolonial ideology.

## Axiology: ethics

I begin with values, and place these at the start of this section. To do so is to recognise that within the axiology lives the examination of equitable power relations that underscore critical research methodologies. As the purpose of this research is to advance bicultural growth by understanding its formation and resistance (Bargh, 2007) then such an intention needs to be acknowledged as providing an ethical backdrop for what unfolds. Placing values like respect for spiritual beliefs at the heart of the

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<sup>4</sup> For a review of my racial and cultural identity development see Section 3

methodology section is to locate the research in a postcolonial discourse (Smith, 2008) and to advance ethical research.

*Values at the heart*

*The sap runs  
Throughout the tree  
Root to leaf  
Feeding buds  
Warming seeds.  
Tane lives there  
In every pore.  
I ask him to leave  
Before turning shelter  
Into firewood.  
Mauri is everything;  
Trees and research*

*Lang S.K.W. (October 2008)*

Frame (2002) described bicultural relations as a case of good manners, and this theme of respectful valuing runs throughout this research. Brady (2005) challenges researchers to go to, and tread lightly on, the “sacred spaces” of our human inquiry. He warns researchers that “such space is easily trammelled by the uninitiated, by the claims of the interlopers – the mini-colonials that ethnocentrism makes of us – who see all before them as an unfolding of their own turf” (p. 514). This is a challenge indeed, as to be assumptive means to remain naïve to others’ reality and definitions of truth. It is in part why autoethnography has been selected here so that I might become mindful and increasingly aware of my own prejudices (Helms, 1995) so that these are not inflicted on other participants in my research journeys. It is hoped that this dissertation clears the way for further research that can build on the foundation created by self-study (Mitchell, Weber, & O'Reilly-Scanlon, 2005).

The search for a decolonialist axiology is an examination, and an exposing of, power differentials. Smith (2008) claims that ‘[r]esearch is not just a highly moral and civilized search for knowledge; it is a set of very human activities that reproduce particular social relations of power’ (p. 117). She goes on to assert that decolonising research has a broad agenda that requires “transforming the institution of research, the deep underlying structures and taken for granted ways of organizing, conducting, and disseminating research and knowledge” (p. 117). In a decolonialist space I turn to the observations and work of Cram (2009) and her adaptation of Smith (2008) and her ‘community-up’ approach to scoping ethical research conduct. From Cram’s range of guidelines I select “Aroha ki te Tangata – a respect for people”, “Kia Tupato – be cautious” and “Kia mahaki – be humble” (p. 314) to help me maintain ethical practice in this research endeavour. For example, when working with Kahuwaero Katene to co-create our article, now published in the NZAC Journal, we also examined and practised all the ethical criteria contained in ‘community-up research’.

The term ‘axiology’ provides a way of re-visioning ethics to include aesthetics (Bochner & Ellis, 2002) and the spiritual and diverse cultural definitions that spirituality invokes (Canda & Furman, 1999; Chopra, 2000; Fowler, 1981; Hill, 2009; Kus, 2001; Nash & Stewart, 2002; Pellebon & Anderson, 1999; Rowan, 1990; B. W. Stewart, 1999; Teasdale, 2001; Thorne, 1990; Veness, 1990). Guba and Lincoln (2008) contend that axiology ought to be a foundational component of the chosen research paradigm. This requires a redefinition of spirituality to be something ‘other’ than religion. That is, a broader grouping with wider definitions of what it might mean to be ‘spiritual’. In Aotearoa New Zealand, to place ‘values at the heart’ is to acknowledge the concept of wairua as an all pervasive essence that imbues all things with a spiritual aspect (M. Durie, 2001). This axiological dimension to the issue of ethics may be viewed as a bicultural dimension because it privileges Tikanga Māori.

It is this kind of challenge to my values system that Mātauranga Māori continues to provide for me. As I progress through this research project I anticipate further challenges and ‘learning opportunities’. However I do not make a feature of what I learn about Mātauranga Māori per se, what I am focussing on is the shift within me as the

challenge is experienced. Post-doctorate I hope to engage with Tangata Whenua and generate revised perceptions of what constitutes Mātauranga Māori and how it holistically embeds itself in my axiological, epistemological and ontological world view; that is, how it becomes me and I become it. But for now I remain focussed on the moral struggle for achieving a decolonial identity.

There is a difference between Ethics and Tikanga (Lang, 2007) and this difference is profound and complex. This cultural variance is explored in Section Five where I co-create an ethical space with Kahuwaero Katene. Because she was to be named in the research I applied for ethical approval through the University's ethical procedures. This application came with its own richness of autoethnographic narratives as the bicultural space generated conflicts of meanings. For instance, Kahuwaero as someone who privileges the spoken language over the written expressed her preference not to sign a transcript release form. Rather she gave her word that the transcript could be released and this needed to be viewed as sufficient informed consent. This may contrast and provide a challenge to an ethics committee's requirement to be in receipt of a signature. This is but one of several culture clashes that challenge and enrich ethical principles (C. Jones et al., 2000).

Developing the work of Selby (2004), Andrews (2007) endorses this view and asserts that all too often cross-cultural research "is guided by a set of ethical considerations that are irrelevant, unrealistic, and/or possibly inappropriate and insufficient to address the complexity of such encounters" (p. 498). Andrews goes on to suggest that "we are better researchers when we push ourselves to confront those aspects of our work that cause us discomfort" (p. 498). I am encouraged by this challenge as frequently it is the discomfort I experience that 'keeps me on my toes', and helps to 'keep me honest' while also providing rich ground for the practice of my own decolonialism.

*14:02:06 "... thinking back I struggled with how to approach the article on ethics and working cross-culturally with Tangata Whenua until I remembered the Möbius; a strip which has one surface but appears to have two. This is counterintuitive because when I look at the strip I can see one side and another on*

*the other side, and yet if I trace the surface with a pencil sure enough I come right back to the beginning without lifting my pen from the surface. I suspect the Möbius will appear in my concluding reflections on biculturalism but for now I allow the concept to influence my thinking in an osmotic way... ” (Lang, 2010)*

Autoethnographic research produces its own very unique set of ethical considerations. Consultation with significant members of the university's academic research community suggests the type of autobiographical ethnography (Chang, 2008; Ellis, 2004; Tenni, Smyth, & Boucher, 2003) I perform here requires no formal application to the university's ethics committee. In part because as stated in the Code of Ethical Research (Massey, 2010) there is no participant other than the researcher and the university itself is not the focus of the research. That said it is important this ethical ruling be applied only to this type of autoethnography. There are other types of autoethnography where the identity of people implicated by their research requires management of potential harm to others through compliance with the university's ethics protocols.

*05:03.07 “... on one level what could be less complicated ethically than me affording myself full approval to research me? After all I must surely fully comprehend the processes of the research and the mechanisms by which my views will be represented, and yet there is a real and profound complication ... everyone who is even vaguely connected with me can be identified!” (Lang, 2010)*

This research is considered to be 'low risk' because no harm is intended nor is harm to be expected to be experienced by anyone. This 'low risk' designation is applied to the few people named in this research and also to those whose identities may be inferred. Arguably the only person at all vulnerable in this research process is me, and as the principal researcher I can sanction this vulnerability. I do not expect nor fear recrimination for the views I express. The worst and best that might happen is rigorous debate with other academics, counsellors, community members *et cetera*. Hence no malfeasance is anticipated, to self or other.

*Auto-ethnography in progress*

*Be aware*

*Round my neck a sign*

*(Aside from stooped shoulders from yokes worn)*

*Alerting the unsuspecting*

*To be duly cautioned.*

*"Autoethnography in progress*

*You have the right to be absent*

*Anything you do and say*

*May be used in evidence*

*Of my experience."*

*Be calmed - my narrative*

*Will not be used against you*

*No shame no blame no name*

*No harm from this tale*

*Of two cultures*

*Mine and yours*

*Lang, S.K.W. (Dec. 2006)*

Bolton (2001) realistically reinforces this view when she asserts that exposing “confidential material about the population with whom they work” (p. 89) is a frequent outcome for reflective practitioners who lay bare their experiences. Hence absolute anonymity cannot be afforded to anyone who is implied by my narratives. Any and every story I might tell contains references to others, albeit obliquely, and the mechanism by which I practice non-malfeasance and do no harm is therefore complex.

Rosenwald (1996) advises that research in the field of psychology “usually deals with matters of deception, confidentiality, or direct harm to the individuals serving as subjects – in short, with safety broadly defined” (p. 245). As an autoethnographer I can perhaps seek comfort in the deontological or intended purpose of causing no harm or degradation or un-safety to others. Concurrently, I may be comforted by the teleological or outcome focussed assessment of ethicality (Kant, 1952), as it is only me

that needs to deal with any fall-out from the research, and as stated earlier, I sanction this.

The research material I generate centres on my experience and my journey, meanwhile for all those implicated but not named in this research, informed consent is not applicable, as I cannot possibly invite all the people implicated by my narratives to sign approval forms (Ellis, 2004). Many of them will be strangers to me and not knowable. Those that are known to me ought arguably to have signed a consent form *before* being included in my stories rather than after the fact. Yet frequently I was not to know that they might feature in this research until an event unfolded and was recorded as an experience.

One strategy I have employed is not to include recalled episodes of racism and prejudice that I experience in others. I cannot provide a right of reply to any people that these stories might implicate. Were I to engage them in dialogue about what I might perceive as their racist attitudes and to include that discussion in this narrative then they would become participants in my research. This would mean that of course ethical approval would be sought, as to not do so would be unethical. Such research practice is outside the range of methods for this type of autoethnography (Speedy, 2008a).

The inclusion of others' views in this way may also mean that no longer could the research methodology be considered to be autoethnographic (Chang, 2008). Rather what this research revolves around is the right I have to my own perceptions of my own experiences. I make no claim that these perceptions are a reality for others, and so no libel, slander or harm can be caused. My only claim is that the narratives that illustrate my struggles to achieve bicultural responsiveness are my honest perceptions.

Settling on a particular method for how an autoethnography is to be carried out can be difficult and unrewarding, if and when maintaining the researcher's capacity to be open to whatsoever they find is an important aspect of the research process (Denzin & Lincoln, 2008c; McLeod, 2001b). This inability to provide precise forward planning raises difficulties for ethical applications when they are required at the start of the research.

To assist my appreciation of this, I apply the concept of researcher as *bricoleur* (Denzin & Lincoln, 1994; McLeod, 2001b) and suggest that much of this autoethnography has been allowed and encouraged to develop as ‘it goes along’. Guba and Lincoln (2008) describe bricolage as borrowing “where borrowing seems useful, richness enhancing, or theoretically heuristic” (p. 259) and liken this action to the “interweaving of viewpoints, for the incorporation of multiple perspectives” (p. 259). This bricolage contains my own multiplicity of views, which are the reflective, the poetic and the academic, alongside the immigrant, the counsellor and the educator.

McLeod (2001b) likens the *bricoleur* to a qualitative researcher “who assembles the tools and materials necessary to get the job done” (p. 120). For this thesis I have garnered the tools of journaling, free-form poetry and the pursuit of academic journal writing. The materials are my experiences of emigrating, my struggles to decolonialise my world view and the acquisition of the skills of bicultural empathy in my counselling and counsellor educator roles. As a *bricoleur* and critical theorist I seek “to produce practical, pragmatic knowledge, a bricolage that is cultural and structural, judged by its degree of historical situatedness and its ability to produce praxis, or action” (Denzin, Lincoln, & Smith 2008, p. 26).

Axiology requires the reader to use the information contained in research in ‘ethical’ ways. For instance, anyone even remotely implicated by this research has the right to their privacy and readers of this thesis are asked to respect this. I could have embargoed the dissertation so that once complete it would not be made available. Rather, I have decided that embagoing the thesis only further removes the content of the thesis from being able to ‘do any good’, which in itself may be unethical. As I argue in the section *Whakatika: making amends*<sup>5</sup> it may be ethical to act even if to do so may result in errors and subsequent criticism. On occasion, to remain inactive and ‘safe’ from critique may deny the opportunity for learning that errors bring (Walker, 1990). In deference to the ethical practice of fidelity and trust (Bond, 2007) I also contend that *not to grow one’s bicultural capacity and responsiveness* is unethical, as apathy and

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<sup>5</sup> See Section 4.

avoidance risk maintaining an unfair and unjust advantage for the coloniser. Such avoidance will only maintain and compound inequalities, whereas turning to face the issue of colonialism may assist in its deconstruction. This commitment to create and occupy post-colonial spaces is evidenced by the active formation of bicultural environments where bicultural counselling practices can flourish.

In summary, rather than subsume all considerations of appropriateness and best practice under the descriptor of ‘ethics’ it is necessary to consider that other ethnicities will need to use their own words to describe what my own cultural group may refer to as ‘ethics’ (Bond, 2000; Houser, Wilczenski, & Ham, 2006; Welfel, 2002). Some ‘things’ do not have a ready translation from one culture to the next (Widdershoven & Smits, 1996). We may therefore find ourselves engaging in discourse about ‘ethics’, which is in itself a boundaried or culture specific activity that uses ethical tools in order to examine itself (McLeod, 2004a). Such self-reflective complexities cannot be avoided; indeed to avoid them is unethical (M. Durie, 2004; C. Jones et al., 2000; Lang, 2007).

## **Ontology: a framework of being**

This section describes my ontological beliefs, which are allied to my axiological values set; these in turn generate my epistemological thought processes. This analysis provides a way of reading and interpreting the language I use and the meanings I make. I need to consider ontological concerns because every theoretical perspective requires a way of understanding ‘what is’ as well as the epistemological position of ‘what it means to know’ (Melser, 2004). Foucault (1983) encourages me in this with his declared preference for “critical thought that would take the form of ontology of ourselves, of ontology of the present” (p. 209).

*08:01:06 “...what a turn around! I have gone from being a fuel science engineer who privileged a positivist approach that placed me as an objective observer of phenomenon to someone who becomes the phenomenon and uses subjective reflexivity to ‘capture’ the experience! And yet I couldn’t draw a graph of bicultural responsiveness, or could I?” (Lang, 2010)*

This dissertation takes a postmodernist view of post-colonialism (Nair, 2002) as its core theoretical perspective. This position generates an abundance of issues and meanings and implications. And yet although postmodernism (Denzin & Lincoln, 2008c; Norton, 2004) may appear to complicate matters by introducing variables it does so because that is the very case. There *are* many variables that cannot be reduced or made constant. To diminish or deny the plurality of ontological positions is to colonise knowledge and subsume it, so as to simplify matters or to expedite an ‘easier’ inquiry. I would rather join the “collective struggle for a socially responsive, democratic, communitarian, moral, and justice-promoting set of inquiry practices and interpretive processes” (Denzin & Lincoln, 2008c, p. 549), which arguably describes the credo of the post-colonial researcher community.

My earlier ‘exposure’ to positivist processes enables me to retain some valuing of its methods and intent, while also celebrating the postmodern discourses that require positivism to release its monopoly of control on knowledge and method. Crotty (1998) claimed that “postmodernism well and truly jettisons any vestiges of an objectivist view of knowledge and meaning” (p. 12); however, this is not my view of postmodernism. For me postmodernism requires eclecticism and therefore it is necessary to *include* positivist views of ‘truth’ and the essence of being, in order to represent the culture that spawns these ideas. This interpretation sees postmodernism as a form of appropriation of **all** that has gone before (Hughes, 1980) and this is allied to the concept of multiculturalism and pluralism. My ontological premise is that post-modern discourse privileges pluralism which in turn provides an ideological underpinning for multiculturalism (Goss & Mearns, 1997).

In relation to counselling the move to a pluralistic ontology creates a state of flux. From a postmodern perspective, counselling and psychotherapy are in the throes of melding Freud’s ideas (S. G. M. Lee & Herbert, 1970) contained under the title psychoanalysis, along with all that came after in terms of behaviourism, humanism and multiculturalism (Foucault, 2006; C. C. Lee, 2007a; McHoul & Grace, 1993; McLeod & Cooper, 2010; Pedersen, 2000; Rabinow & Rose, 1994). As for what came before psychoanalysis in

terms of methods for helping people with their ‘problem solving’ (Moodley & West, 2005), these methods too are enveloped under the umbrella term of postmodernism. The saying ‘nothing new under the sun’ reminds me that what we may see as recently invented may well have its roots in ancient traditions (Moodley & Palmer, 2006a).

As the previously culturally encapsulated ‘westernised’ counsellor opens his or her culture to the inclusion of other ideas, beliefs and ontological ideologies so the theory of decolonialism is practised. Decolonisation happens when the colonised indigenous person develops their understanding of the processes that have diminished and marginalised their culture (Considine & Considine, 2001) and re-accesses their pre-colonised knowledge and skills. In particular, when the indigenous peoples’ methods of ‘helping and healing’ is acknowledged in more than tokenistic ways by non-indigenous counsellors and professional associations (Moodley & West, 2005) we may call this evidence of biculturalism. In this context I view biculturalism as a ‘shift to overlap’ of two previously diametrically opposed cultural views.

To explore this ontological distinction of ‘shift to overlap’ I will draw on a metaphorical interpretation provided by Turoa Royal (1995) and articulated several years earlier by Whaturangi Winiata (1979):

*15:06:08 “... Turoa was the outgoing Principal of the inner city secondary school in which I was to work during the first few years of my coming to this country. Turoa had established a ‘bilingual unit’ at the school. In its early days this had been revolutionary in that it had provided a place for Māori students and whanau to celebrate and practice their culture. Turoa saw the shift in relationships between Māori and Pākehā as being like a mother’s adjustment in their relationship to their off-spring. In Turoa’s analogy in the beginning prior to conception the woman represented the colonising state. Becoming ‘with child’ represented the time that Pākehā woke up to the significance of the Māori culture and sought to give Māoritanga substance rather than trying to ‘snuff it out’ as had previously been the case. The ‘baby’ growing inside the woman was likened to the advent of bilingual units. A seed of Māori renaissance had been sown and was taking hold*

*and starting to grow. Indeed Māori were soon going to out grow their host and needed to be set free or birthed. Hence rather than being a system operating within a ‘host’ system, Tangata Whenua were going to become a separated system with renewed autonomy. This separation happened with, and was evidenced by, the advent of Kohanga Reo, Kura Kaupapa Māori and subsequently Wānanga; Māori education began again to be run by Māori for Māori. Subsequently many bilingual units were disbanded and the Māori students either moved to Māori run schools or were reintroduced back into the ‘mainstream’. This meant that for a time the two education systems and their teachers, administrators, and communities and students were to become distinct from one another. Each would gain some autonomy. Then in time Turoa perceived there would be an ontological ‘shift to overlap’. This would be typified by the coming together of two equals rather than dominant and subaltern cultures as had been the case. Aotearoa New Zealand is undergoing a ‘shift to overlap’ and this thesis attempts to observe this shift within me and the counselling profession to which I belong...” (Lang, 2010)*

A shift to overlap has happened before. Arguably the genders made such a shift with the advent of women’s suffrage and the feminist movement and its search and demand for power imbalances to be rectified (Greer, 1970; Libow, Raskin, & Caust, 1982; Spender, 1985). We have not reached a position of ethical equilibrium in gender relationships but we have undergone a shift to overlap. This is arguably a bicultural space also. Male culture has learnt, is learning, and may continue to learn to acknowledge its own dominant and suppressive use of power, which has been used to oppress women and maintain males’ own hierarchical position. Feminist researchers have challenged this view and through successive attempts have been able by developing a distinctness of view to move to a shift to overlap (Gilligan, 1982; Ramazanoglu & Holland, 2002; Reinharz, 1992; Ribbens & Edwards, 1998). An examination of a feminist view of biculturalism would make an interesting compliment to this thesis; however, such a review of literature is sadly outside the focus of this research.

*23:05:07 "... the world is much more diverse than any attempt of mine to encapsulate it, and the outcomes of my research cannot be generalised to all cultures - gender divisions may never have been about domination and hierarchies for some of our world culture. Thailand hasn't been colonised other than by western comodification. Some cultures may not feel any need to 'modernise', others may feel the need in some quarters but have yet to make any 'progress' towards power sharing/levelling. The culture I can research is my own culture. But what is 'my culture', and why does it feel strange to even ask?" (Lang, 2010)*

A major influence on my worldview has been the work of philosophers like Dawkins (1989) who have focussed on how we as a species engineer our survival on earth. What does it take to survive? Dawkins sees it, as he suggests Darwin (1872) might, which is that 'to fit is to survive'. Extemporising that concept, my ontological belief is that white people 'fit' in Aotearoa New Zealand because 'white culture' provides the dominant culture. As a consequence I am repeatedly advantaged by the colour of my skin. I may not like this unearned advantage but it does not stop it from happening. Tangata Whenua, on the other hand, are frequently strangers in their own country (Maaka & Fleras, 1998).

I am undergoing a search as a white immigrant for how to occupy the liminal space generated between Māori and Non-Māori in ways that honour te Tiriti o Waitangi. I learn from this and try to apply this to my revised decolonialised self. In ontological terms this revised self rejects the descriptor Pākehā in favour of Tauiwi. Such a revision assists me to acknowledge the white privilege that I perceive comes with the title Pākehā, whereas Tauiwi as foreigner highlights my feelings of diminished status.

## **Epistemology: The theory of knowledge**

In this section I consider the theory of knowledge and what it can achieve, in terms of its establishment of truth(s) and how these truths are constructed and by whom. This section explores the actions and functions of autoethnographic approaches to research,

and I describe the use of first person narratives that seek to expose my thoughts, beliefs, intentions, emotions, fears, shifts and all ‘things’ that emerge. This approach of phenomenological examination through self-study has been critiqued for its drift into solipsism and this will be defended (Sparkes, 2002).

I reject the possibility of a definition of a truth that all would agree on, rather “truth of meaning, comes into existence in and out of our engagement with the realities in our world” (Crotty, 1998, p. 8). My view is that the world and everything in it, is not only more complex than we comprehend but is also more complex than we *can* comprehend. We have a limited capacity in one mind to hold the wisdom of the many. Our books, texts, songs, memories, dances, indeed all manifestations of our culture, are repositories of knowledge that help to create a storehouse far in excess of our own capacity to know. Hence knowledge is a shared activity, and if we marginalise a culture we diminish the storehouse by exclusion.

The debate on/about whether we ought to value objective truth or subjective truth appears to be superseded by a debate about cultural knowledge. Exclusive monocultural knowledge is colonialism manifested in practices of power domination, including assimilation, acculturation, integration, segregation. This ‘cultural capital’ (P. Bourdieu & Passeron, 1977) and how it acquires and maintains control, is counter-pointed by the previously colonising person’s own desire to decolonialise themselves, which requires the establishment of a refined narrative on power. As a reforming colonialist I continue to explore the extent to which I can and have (and have not) resisted the compulsion to be an agent of further colonialism.

Whereas multicultural knowledge may be viewed as being inclusive and uniting of many ‘truths’ without a power struggle for supremacy (Pedersen, 1999; Sue & Sue, 2008) bicultural knowledge is a term I struggle to define. Like the other forms of ‘knowledge’ I am not sure it exists in systems but it may live within individuals rather than the collective (Levering, 2006). There is also a risk here of the reflexive researcher being drawn into essentialist arguments that seek to describe how collectivised cultures ‘see’ the world and I cannot speak for them. Nor can I necessarily speak for my own culture

as the variance in epistemologies is too great and this variety is as great as the population. Meanwhile, while this pluralistic vantage point suggests multiple subjective truths (Raggatt, 2002) I join others in the position that contends; there is no single truth (Cooper & McLeod, 2007).

The search for, and belief in, the existence of an objective truth seems to comply with the colonialist monocultural imperative (Lather, 2006). An ‘objective truth’ asks that something is known to exist to all and by all without disagreement, and those that do not believe are delusional or unknowing. The science of the dominant culture becomes the overwhelming science that sweeps all other belief sets to the sides, that is, to the margins. However, if ‘knowing’ is a culturally derived phenomenon then each culture will have its own truth, its own way of looking at the world, and its own values system (Ladson-Billings, 2000). In keeping with my intention of challenging my positivist inclinations I cannot engage with others in debates about truth until I have established my own.

I am not about to herald the epistemological phenomenon of subjectivism where meaning is imposed on the object by the subject (Gagnon, 1992). I do not ask that readers accept my truth as their own, but rather accept that my truth is a truth to me and for me. I need to have discussion with others in a dialogical way in order to arrive at any shared truth and so it is that truth sets are created. Shared truth may be established through free debate where no one person who states their position has inherent power domination over the other. This again will follow the credo of the autoethnographer in this regard. As White (1997) asserts “this will to truth informs a great incitement for us to know and to speak of the ‘truth’ of who we are – of the essence of our being, of our human nature. This has become a paramount concern of both professional and popular culture” (p. 220).

To summate this exploration of axiological, ontological and epistemological underpinnings of this research; by design I am the subject of this thesis and so I present an opening position statement of my own beliefs and values. My hope is that by stating my own beliefs I do not trample on the beliefs of others (Foucault, 1983). My views on

biculturalism may be the same, similar and different from others' views. Likewise, my worldview may contradict, contrast and complement others' worldviews. My aim is not to convince other professionals how they ought to believe or 'see' biculturalism to be, rather I hope they can experience how I see it and from the clarity of this experience their own journey to understanding may be advanced, by engaging their own empathic selves. This is the pure heart of autoethnography (Ellis, 2004; Lincoln & Denzin, 2003) and one that I hope beats true. There is a caveat, however, as Schon (1991) cautions "[w]e are bound to an epistemology of practice which leaves us at a loss to explain, or even to describe, the competencies to which we now give overriding importance" (p. 20). In the autoethnographic approach I combine the axiology, ontology and epistemology in a holistic combination. By doing so I recognise their interconnectedness; their mutuality, as to do so is to replicate the unity that undoes dualism and the silos of western separatism.

## **Research Approach: Autoethnography**

In this exploration of the research approach of autoethnography I will implement the suggestion provided by Guba and Lincoln (1989) where they consider that "[f]ar from being merely a matter of making selections amongst methods, methodology involves the researcher utterly – from unconscious worldview to enactment of that worldview via the inquiry process" (p. 183). Guba and Lincoln also contend that research of the type I attempt is no 'easy way out' and I hope to expand on their metaphor of navigating a terrain strewn with boulders, which leads "to an extravagant and hitherto virtually unappreciated rose garden" (p. 183). By considering the ideologies that underpin this research I am providing a context for what follows.

In this section therefore I will examine the philosophical underpinnings of the chosen approach designed to research the experience of developing bicultural responsiveness from a tauwi counsellor's perspective. I view the methods used to explore my research question as being 'nested', much like Russian Dolls that rest one inside the other. Arguably, narrative inquiry (Berger, 2001; Bochner & Ellis, 2003; Cavarero, 2000; McLeod, 2004b; Riessman & Speedy, 2007) as a subset of qualitative methods (Berg,

2004; Denzin & Lincoln, 2005; M. Gergen & Gergen, 2000; Lincoln & Denzin, 2003) contains autoethnography, (Berger, 2001; Bochner & Ellis, 2002; Chang, 2008; Ellis, 1999, 2004; Ellis & Bochner, 2000; S. H. Jones, 2005; Morse, 2002; Sparkes, 2002, 2003) which in turn contains poetic inquiry (Brady, 2000, 2005; Butler-Kisber, 2005; Diamond & Halen-Faber, 2005; Laferriere, 1978; Sandelowski, 1994; Siegle, 1986) as just one of the mechanisms used for collecting the research material. This is also accompanied by journaling (Ely, Vinz, Downing, & Anzul, 1997; Grey & Sinclair, 2006; Josselson, 2004; Thompson, 2004) as a reflective research device (Bolton, 2001; Bolton, Howlett et al., 2004; P. Bourdieu, 2004; P Bourdieu & Wacquant, 1992; Etherington, 2004; M. Gergen & Gergen, 2000; Schon, 1991; Speedy, 2008). Each of these 'nested' methods will be considered in turn and I will expand upon the use of the definition of this critical methodology as being 'non-indigenous' (Denzin & Lincoln, 2008a; Ellis et al., 2007; Johnston & Pratt, 2003; L. T. Smith, 1999, 2008; Yanchar et al., 2005) I will also suggest the limitations of autoethnographic research and how might the resulting composite research method be judged or validated (Bishop, 2008; Guba & Lincoln, 1989; Lather, 1993; Richardson, 2000).

Contained within this meta-analysis of the research approach is a need to touch on the issue of what is the 'self' on which an autoethnography is based and also a justification for focussing on self when part of the purpose of this research is to investigate self in relation to other (Baumeister, 1999; Bennett, 2005; Besley, 2002). It is also necessary to describe how self actualisation, which is arguably a way to measure growth – though in a very westernised way – has itself developed as a concept within counselling (Hermans, 2001; Ivey, Ivey, & Simek-Morgan, 1980; Parker & Schwartz, 2002; Pedersen, 2000; Sue & Sue, 2008).

The choice of autoethnography that also privileges self will need to be examined carefully as it may include an element of irony, in that it could be argued that autoethnography is a form of research that privileges individualism. Chang (2008) helps me understand and appreciate the justification for focus on the individual when she claims "[i]ndividuals are cultural agents, but culture is not all about individuality. Culture is inherently collectivistic, not individualistic. Culture needs the individual 'self' as well

as others to exist" (p. 21). Hence culture may be manifest in the individual who typifies cultural norms and descriptors of a group.

Autoethnographic research appears in many forms (Chang, 2008) and from these types I provide a description of this research and suggest how it forms a cogent or effective mechanism by which I answer the research question. Also attended to is how the autoethnography is applied.

"... we cannot be wholly indifferent to the world around us. We must, to an extent, continuously react and respond to it, spontaneously, whether we like it or not, and in so doing, we must of necessity, relate and connect ourselves to our surroundings in one way or another." (Shotter, 1995, p. 1)

I take the view that 'relate', in Shotter's (1995) quote, means not only to be in relationship to others but also to tell a story, or provide a narrative that in turn requires a narrator. Consequently, an autoethnography is both action and thought, doing and telling, being and reflecting. This dissertation, which reflects on the development of my bicultural being, is one view sitting alongside all other views. As an autoethnographic narrative it seeks to be meta-analytical and in this aspiration accomplish the difficult task of capturing the multiple levels that behaviours and narratives occupy. I need to view what is underneath as well as 'what's on top'.

The observation or capturing of instances as they happen from a feelings and sensory vantage point creates a possibility for the writer/researcher to 'find' their 'self'. There is a strong but secondary hope that the readers can also find themselves in the narrative, because as Bolton (2001) asserts "[t]he role of the listener to the narrative is just as important as the reader or teller" (p. 11).

In this autoethnography my intention is to deliver a compilation of reflective narratives (White, 1997) as autoethnographic images that provide temporal cameos of life over the time of my immigration to, and (re)settlement in Aotearoa New Zealand. This is in

response to the expressed intention of charting the development of my bicultural identity, in part so that others may be assisted in charting their own growth.

This thesis includes *me* as both researcher and the researched. However, I wish to avoid narcissistic tendencies that verge on a solipsistic or self-obsessed view of existence. If people experience this thesis as self indulgent (Sparkes, 2002) I will have failed in my attempt to explore biculturalism. I therefore need to persist in some critical analysis of my use of 'self' and to justify therefore my use of it as a device to explore, deconstruct and speculate upon biculturalism.

Sparkes (2002), in defending the right to use autoethnography as a potentially valid tool of research, describes the call by those who would banish all autoethnography into the trash can of self-indulgence as "a dangerous and threatening move" (p. 213). My challenge then is to make my research sufficiently 'valid' so as to earn the right for this thesis to be considered 'research'. This means constraining the reflections on self to a pertinent amount, while ensuring that these narrative reflections add to the sense of appreciation of the issues of power in a context of counselling.

Primarily I seek to acknowledge the value of focussing on 'self' because 'self-awareness' is central to the effective functioning of counsellors. In the following part of this section this claim will be argued in more depth. Also examined is an argument for the legitimate use of autoethnography as a research tool that 'fits' the topic under scrutiny. The terms 'identity' and, more specifically, 'cultural identity' will be returned to in section four and a case made for the pertinence of examining 'self-in-relationship' (Pedersen, 2000) when investigating the issue of biculturalism.

*03:05:06 "... there are many terms to define and my head is spinning at the thought of completing such a task. Indeed I can feel my eyes screw up and my forehead tighten as I grapple with the writing. This tension is more than the rigours of sitting doubled up at my noisy computer. This tension stems from my awkwardness of writing about self at all. The last autoethnography I read did not endear me to the author/researcher. Such disapproval for the author, my anxious*

*self pleads, may not be such a likely outcome when conventional research is undertaken. In conventional research although the research itself may not be liked, the author remains something of an enigma, and the reader's view on the author's likeability is irrelevant. The author thus remains safe and sound, in relative obscurity; as if they had written from behind a shelter or screen, whereas I feel, when using the autoethnographic style, out in the open/exposed/vulnerable. But enough of my insecurities (for the time being!)” (Lang, 2010)*

As stated, I have not positioned this research into biculturalism on a platform of discourse with Māori, nor have I sought to research Mātauranga Māori and include that analysis here. Although I make a constant effort to engage with Māori consultants, researchers, academics, writers and friends in order to progress my learning this acquisition of Mātauranga Māori needs not to be detailed here. This research is restricted to the inner struggles for identity and I have not felt duly prepared to reach out and know another until I have done ‘the work’ of knowing myself (Sue & Torino, 2005; Tenni et al., 2003). Rather I have wanted to create a ‘cleaner slate’, and a platform on which to be able to say ‘here I stand and this is what I know of myself’.

This autoethnographic approach develops the foundation stone of my understanding and relationship with ‘other’ by first anchoring an awareness of my understanding of ‘self in relation to self’. This continues a tradition for counsellors of knowing themselves sufficiently before working with others (Pedersen, 2000; Sue & Sue, 2008). This honesty and ownership of my prejudices and beliefs places these ‘un-heroic’ images before the reader in transparent ways, and avoids the “conventional tendency for researchers in the past [to] cover blemishes and unsightliness of performance and touch up the face presented to the reader” (Ely, Vinz, Downing, & Anzul, 1997, p. 354). I am not advantaged by such exercises of misrepresentation and neither are my ‘clients’, my colleagues, nor the students I work with.

Etherington (2004) describes autoethnography as “a form of self-narrative that places the self within a social context” (pp. 140–141). I found this definition while reading her book on reflexive research at a time when I was trying to resolve some inner turmoil

about the ‘right’ research method to achieve the ‘right’ result. My disturbance was based on the struggle within me on whether to follow my earlier ‘incarnation’ as a mathematician, scientist and positivist and ‘be’ quantitative. Or pursue my more recently acquired ‘affection’ for qualitative methodologies that draw on my more creative, intuitive and post-positivist sides. This left brain–right brain conundrum (Springer & Deutsch, 1997) was tipped in favour of autoethnography, in part because self-study is arguably more in keeping with my role as a counsellor and counsellor trainer and also because the access to one’s own experience brings the researcher “into critical view and to reveal a phenomenon with the intellectual objective of a shared disciplinary understanding and empathy” (McIlveen, 2008, p. 18).

From the inspiration of Etherington (2004) I pursued her references and found Ellis and Bochner (2000), who describe autoethnography as “an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural” (p. 739). It was this description that stimulated me to consider that conducting an autoethnography was the most appropriate approach to use. This epiphany came after many other research methods had been considered. These included a quantitative survey of counsellors and their awareness of Māoritanga, and a Grounded Theory approach (Charmaz, 1995; Leedy & Ormrod, 2001), which was to entail ‘being with’ a counselling community as they sought to be bicultural in word and deed. As I researched these possibilities I became aware of my own enormous researcher bias and considered that I needed to get this ‘out of the way’ by undergoing my own ‘journey’ of self-awareness and consciousness raising (Freire, 1994).

Of all the hundreds of types of autoethnography (see Ellis & Bochner, 2000, pp. 739–740) I see mine as a ‘reflexive ethnography’ as these “*primarily focus on a culture or subculture; authors use their own experiences in the culture reflexively to bend back on self and look more deeply at self-other interactions*” (p. 740, italics in original). While particular Māori are not research participants in this research I do exist in an environment where Māori have significant impact on my life. Hence my experiences exist against a bicultural, Māori and non-Māori, backdrop. Māori are also represented in my life experience as cultural consultants, co-workers, colleagues and friends. Māori are

'represented' via the media, and Māori views are evidenced in the texts I read. Although I need not incorporate these views as being my 'truth' but rather views of truth, I do acknowledge their impact on me and my belief sets and my worldview.

It is difficult to place this particular autoethnography in any 'tidy' research box. The free form style of poetic inquiry and the use of journal entries suggest an evocative autoethnography, and the section on my racial and cultural identity development is similar to an autobiographical ethnography (Chang, 2008; Ellis & Bochner, 2000), while the academically structured and peer-reviewed articles would more likely fit in a more traditional scientific paradigm. Even the use of 'data', which pervades the narrative, would reinforce this classification. The former style would fit in a critical-ideological paradigm, while the latter is an illustration of the post-positivist/interpretive/constructivist paradigm (Guba & Lincoln, 2008). I would argue that this dissertation offers a bridging paradigm, and this is commensurate with the positioning counselling frequently seeks to take of being both a science and an art by dealing effectively with both cognition and emotion. The paradigm descriptor I am most comfortable with is 'postcolonial' because this truly locates the research in a meaningful context.

In what ways can autoethnography be viewed as a form of postcolonial research and what conditions ought to prevail to secure this description? I view the act of decolonialism as a difficult action (Lang, 2006), partly because my worldview is an entrenched position and a result of social construction (Bourdieu & Passeron, 1977), and so my re-education is not simply achieved. Rather, I have to overcome the conscious resistance I have to being deconstructed, while also acknowledging the possibility and influence of unconscious resistance. My returning focus on Ngā Kete Mātauranga is a device to undo my indoctrination into colonialist ideologies. Extending manaakitanga or caring to Ngā Kete reminds me constantly that it is te Tiriti O Waitangi that makes it possible for me to 'be' here, in Aotearoa New Zealand, in both ethical and moral ways.

Hence my autoethnographic interest and intention has been, and continues to be energised by the pursuit of an honouring interpretation of te Tiriti o Waitangi. This aspiration to grow biculturally generates occasions of heightened effect. For example, an article in the news media declaring the inclusion of television programmes like ‘Crimewatch’ as part of the Māori quota, may grab my attention! I become conscious of my angry reaction, and in so doing a meta-analytical processing of the experience starts to evolve. As that experience gets voiced or journalled another part of Shotter’s (1995) ‘relate’ comes into being and the language I use to capture the experience interacts with the experience. Each form, that is ‘being’ and ‘writing about being’, has its own cultural origins, purposes, and underpinnings, and hence quite possibly our writing, reading, and researching are bicultural activities that reflect our bicultural position.

### *Pakeha on the paepae #1*

*Pakeha on the paepae  
Learning his place  
Waiting to be told  
Listens to the birds  
Tui and blackbird  
Korero and chirp  
Do they understand  
Each others' message?  
Under the eaves  
I sit wait wonder  
Eavesdropping  
Cross-culturally*

*Lang, S.K.W. (September 2007)*

Richardson (1994) encourages researchers who seek to provide readers with an opportunity “to *experience* a culture or an event” (p. 11) to develop their craft so as to produce “good” ethnography. I want the reader to experience what it is like for me in my position as a tauwi who seeks to become a bicultural partner with the indigenous peoples. If the reader finds me in the research then I have at least succeeded in

describing my situation. It is also possible that the reader ‘finds’, or is stimulated to find, their own experience in my narrative. This too would be an advantageous outcome drawn from the research.

### **Words and their meaning**

There is a strongly musical element in verbal language. (A sigh, the intonation of voice in a question, in an announcement, in longing; all the innumerable gestures made with the voice.) (Wittgenstein, 1982, p. 161)

I argue that ‘good’ writing may bridge the gap between the personal and the shared experience, and perhaps only good writing can accomplish what the spoken word may more easily and frequently achieve. I must also acknowledge that this thesis format requires an emphasis on the use of words in order to convey meaning. No matter how effective I might become as a writer, the contained meaning in my words as the writer will to some degree only remain with me. Meanwhile all others, as readers, will have their own interpretation of the words and their own relationship with the meanings. Therefore I can only expect to achieve some cross-over between what I want to say and what the reader understands or takes from the text (Wittgenstein, 1982).

My language choice reflects the position I take in relation to the concepts I seek to describe. My voice needs to be known and understood before I can faithfully introspect or observe or comment upon the relationship I have with others or indeed research what I observe in others. Hence I seek to research me, define me, establish me as a biculturally responsive researcher and counsellor and relational partner in harness with Te Tiriti o Waitangi. Yet observing self is no straightforward activity as I am in some ways obscured from self.

Speedy’s (2008b) work on liminalities helps me understand this venture from the point of view of the creative writer seeking to share their feelings and perceptions of their subjective experience. When considering ‘liminality’ I use the meaning provided by

Speedy (2008b) of “imaginative sites in which to extend, provoke and create knowledge in new ways” (p. 33).

*Getting to know the liminal*

*The mirror and the surface*

*Bicultural object image*

*Black on white*

*Heart to soul to body to psyche*

*White on black*

*Gemini interface*

*I write to become revealed*

*Externalised guts,*

*Spilling the beans*

*Head to hand to pen to paper*

*I am outing myself*

*By going in, deep*

*To the space between us*

*Lang, S.K.W. (July 2008)*

Speedy (2008b) provides several other definitions of liminality, including “Within arts-based research, the space between artist/creator/performer and text/artefact is more usually described as ‘creative’ or ‘liminal’ and represents the ‘threshold’ relationship between performer and audience, or artist, medium and audience, and a kind of stepping into unknown places” (p. 29). I feel the need to be imaginative because reforming relationships between my coloniser self and my decolonialised self requires imagination in part because this is a new and fresh space to be in and liminal spaces do indeed provide “imaginative sites” (*ibid.* p. 33).

This foray into the pluralistic meanings of words, used in narratives in order to examine and explore the concepts they seek to convey, encourages me into post-structuralist

spaces. Although post-structuralism exists as a cohort of post-modernism and post-positivism (Gavey, 1989; Lather, 1993; Marshall, 2004; Peters, 1996; Peters & Burbules, 2004; Weedon, 1987). I am averse to introducing another ideological ‘lens’ at this point. Rather I will reserve post-structural analysis for a component of post-doctoral study.

### **Use of ‘self’**

We don’t see things as they are. We see things as we are.

(Anais Nin, cited in Chicago, 2004)

But this self is the world, if only a consciousness could see it.

(Jung, 1959, p. 22)

The choice of autoethnography for this research is partly based on the requirement in counselling for practitioners to develop their own self-awareness. For better or worse, self-actualisation is also a frequent goal in western-style counselling. For these reasons a review on how ‘self’ is constructed and a description of the way the term is used in this dissertation is provided. Also necessary is a deconstruction of the potentially ironic pursuit of an understanding and focus on self while also trying to occupy a post-colonial space of collectivism (Sampson, 2000) and bicultural connection.

The research on self is broad and vast and I do not attempt a full literature review here, rather I approach the topic of the value of the subjective experience, and also explore why the focus on self, that autoethnography requires, may advance understanding of the research question.

The self in a counselling context has had a varied history, and as philosophy has twisted and turned over the last hundred years or so, that westernised notions of ‘counselling’ have developed, so has the role and definition of self (Ponterotto, Casas, Suzuki, & Alexander, 1995; Ponterotto et al., 2001). The (re)definition of self in terms of self-actualisation is also a frequent task or goal in westernised forms of counselling and psychotherapy.

For many years self-actualisation was, and may still be for some practitioners, the holy grail of counselling (Henwood & Lister, 2007; Hermansson, 1998; Rogers, 1951). Ivey, Ivey and Simek-Morgan (1980) described this self-actualised state of being, as “when a person becomes truly in touch with the inner self, that individual will move to positive action and fulfilment” (p. 354). In the decades after WWII the focus for therapy was the removal of those blocks that otherwise inhibited the individual from being in touch with their inner self. In this analysis Ivey et al. were building on the work done by the early architects of the humanist school of counselling, such as Rogers and Wallen (1946), who succinctly described the counsellor’s function as ‘helping the individual help the self’ (p. 5). This focus on the individual’s capacity to sort out their life issues, once the problem they had with themselves was resolved, was an innovation. We might now term this as capacity building, where the individual advanced their own agency by increasing their own self-awareness.

Previously, behaviourism viewed human behaviour as conditionable and saw people as trainable entities whose errant behaviours could be replaced by more useful ones which served the individual’s and society’s needs more fully (Erikson, 1963; Kelly, 1955; Wolpe & Lazarus, 1966). In contrast, the pursuit of the actualised self became a journey of discovery into the inner psyche, which resulted in the individual taking charge of their life, and relatively quickly and expeditiously too. While earlier psychoanalytic counselling had to struggle with the ‘slippery beast’ of the unconscious (Bowlby, 1940; Jung, 1935, 1959), therapists could now focus the mind on that which the client could become conscious and thus gain mastery of.

There were and still are shortcomings of this approach, however, in spite of the fact that, as Ivey et al. (1980) claim, the worldview of self-actualisation had achieved the status of being fully expected. A contemporary view is that we live in multi-cultural communities and the ‘fourth force’ of psychotherapy (Pedersen, 1999) recognises the need to re-vision self-actualisation for those cultures that are collectivised (Landrine, 1992; Sampson, 2000). There is, then, a challenge being placed in front of counselling to acknowledge diversity of worldviews and to respond to this diversity.

As self-actualisation emerged as a goal for counselling, so self-awareness became a requirement for the counsellor. Where once the counsellor's own 'self-actualisation' acted like a role modelling for the client, the push to advance techniques of multicultural therapy (Ivey et al., 1980; Pedersen, 2000) has promoted the urgent requirement for the white counsellor to be self-aware so that the intrusion of their prejudices and racism into the counselling relationship is minimised and/or expunged.

Pedersen (2000) describes the purpose of including self-awareness strategies in training workshops for counsellors as being to make counsellors aware of their own cultural values "which are frequently so familiar that we are not explicitly aware of them" (p. 14). This rendering of the self as transparent is profoundly necessary when counsellors, raised on the benefits of individualism and personal self-actualisation, are working with clients who are collectivised (or to use Landrine's (1992) term, indexical) and do not consequently share the same worldview. Sue and Sue (2003) have also done much work in this area. They suggest that "[u]ltimately, the effectiveness of White therapists is related to their overcoming sociocultural conditioning and making their Whiteness visible" (p. 263).

The term 'individual' like 'self' has become a cultural construct. Each cultural group has its own variance and will define individuality differently if at all. This has profound implications for counselling, which has been predicated on the humanistic goals of assisting clients to become autonomous and personally responsible (Landrine, 1992; Pedersen, 1999; Sampson, 1988). I, as a white male middle-class counsellor, am enabling my capacity as a cross-cultural counsellor by deconstructing my cultural worldview, and my cultural identity, so as to be able to work more effectively with diverse cultural groups. It is also incumbent upon me as a social change agent (C. C. Lee, 2007b) to deconstruct my counselling practice in order to render it culturally appropriate, safe and effective. For this last challenge to have value it is necessary that a definition of how I am using the term 'cultural identity' be advanced, and I expand on this theme in section three.

Having focussed inward on self-actualisation it is also necessary to examine the space created when the self looks outward and sees itself in relation to others. Arguably the self is the frequent focus for many counsellors and yet the self contains the seed of the collective. Self-awareness engenders the potential to view the self-in-relationship to others and thus to view the self as a cultural artifice. Gagnon (1992) reflects on this shift from modernist to postmodernist views of self, and suggests we are beginning to view the self as “the sum of an individual’s changing internal conversations, the forecastings, the recollections and the wishes, the voices that make up our intrapsychic life” (p. 239).

Following on from the individualistic identity theories of Erikson (1968) et al., “self-in-relationship” as a concept occupies the post-modern space created by feminist, holistic Afrocentric and systemic theorists (Ivey et al., 1980). Sometimes referred to as co-construction by therapists using a developmental approach, self-in-relation was also picked up by Freire (1970) who aimed to raise people’s consciousness by moving them from an embedded self to a self-in-relation to the political context/environment in which the person lives, works, and operates. This action is in keeping with the proposition VI of Multicultural Counselling Therapy (MCT), which claims:

The liberation of consciousness is a basic goal of MCT. Whereas self-actualization, discovery of how the past affects the present, or behavioural change have been traditional goals of Western psychotherapy and counseling, MCT emphasizes the importance of expanding personal, family, group, and organizational consciousness of self-in-relation, family-in-relation, and organization-in-relation. Thus, MCT is ultimately contextual in orientation and also draws on traditional methods of healing from many cultures. (Ivey et al, 1980, cited in Sue & Torino, 1995, p. 192)

In a similar vein the social constructionist perspective (Butler, 2003; Foucault, 2003; Freedman & Combs, 1996; K. J. Gergen, 2003; M. Gergen, 2003; M. Gergen & Gergen, 2003; Lynch, 1997; Wagner, 1975) generates “a dialogical as opposed to a monological view of self for psychology, which assumes that identity is formed out of the construction and reconstruction of encounters with others” (Pedersen, 1999, p. 9).

This dialogical perspective was exemplified by my collaboration with Kahuwaero Katene (Lang, 2007). As a methodology to explore dialogical views of self-in-relation the autoethnographic approach provides a unique way to capture my struggles to become bicultural, and ‘[r]ather than define the self as self-contained, self-reliant, independent, standing out, egocentric and selfish’ (Pedersen, 1999, p. 15), my narrative aims to base my study on the “stories, patterns, or dialogues by which we understand ourselves and reality” (ibid, p. 15). As a research methodology that draws on self-perceptions of self to speculate on issues of biculturalism, I will need to be mindful of the irony that each of the ‘two cultures’ has a different view of self and the individual.

*Pakeha [sic] on the paepae #2*

*Learning his place*

*Blackbird on the atea*

*Singing with grace*

*Tūī i roto te rakau*

*Whakarongo tia*

*Tangata Whenua*

*Titiro pea.*

*Lang, S.K.W. (September 2007)<sup>6</sup>*

I also need to heed the social constructionist viewpoint and consider therefore the ways in which ‘other’ works to create ‘self’. I am both socially constructed (Bourdieu & Passeron, 1977; Foucault, 1983; Gergen & Gergen, 1993, 2003) **and** an agent of my own power and ability to decide or choose (Sartre, 1975). This conjoint theory of being ‘fits’ with my belief set surrounding my role and function as a counsellor, as I operate on the basis that, like Niebuhr’s (1987) Serenity Prayer suggests, there are things we can change and things we cannot, and knowing the difference between these is a valuable skill.

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<sup>6</sup> This poem contains words in te reo Māori and was written as it is shown here, and has not been ‘checked’ by cultural consultants for accuracy of usage. While this is perhaps unusual in terms of my regular practice of engaging in cultural consultation, it is consistent with the unedited way my poems are created and managed for this research.

Meanwhile Erwin (1997) might describe me as a ‘soft-determinist’ who believes in the compatibility of “causal determination of human action **and** free choice” (p. 4, my emphasis) and although he discredits many of the logical structures bound up in this view he does leave room, in my reading of his arguments, for the value of uncertainty. This debate exists not only in the context of this research but also in the discursive therapeutic counselling exchanges that happen every day. Therapists have to believe in the possibility of change, and so must the client, for change to happen.

*21:06:08 “... as the old joke says: How many counsellors does it take to change a light bulb? Answer: Just one but the light bulb has to want to change! (Lang, 2010)*

The underlying philosophy that underscores this notion of the capacity to change is central to the purpose of psychotherapy. Without it psychotherapists would be peddling a fraud at worst or at best promoting an expensive and time-consuming placebo effect, which engineers change by encouraging a perceptual change in the ‘client’. A shift, for instance, from “I can’t” to “I can” one hopes is more than semantics. Erwin (1997) explores this and the encouragement I take from his analysis is that the complexities of ‘what works’ for clients is more obscure than our capacity to understand. As Jung (1951) once remarked on psychotherapy "Probably in no other field do we have to reckon with so many unknown quantities, and nowhere else do we become more accustomed to adopting methods that work even though for a long time we may not know why they work. Unexpected cures may arise from questionable therapies and unexpected failures from allegedly reliable methods" (p. xxxiv).

Part of this ‘new knowledge’ is about my search for the ‘real self’, as I am a constant work in progress. In pursuit of this goal I attend regular supervision to maintain best practice as a counsellor and counsellor trainer/educator. Some of this supervision focuses on elements of self that I might be otherwise obscured from. The supervisor helps me see that which I cannot (or may not want to) face. Consequently, I can be masked and need to be unmasked. “Different cultures, societies, and groups have ways of masking, revealing, and managing how much of the [character] assessment is actually

conveyed to the other person and, when it is communicated, in what form and for what purpose" (Smith, 2008, p. 129). I wish to establish my own statement of purpose and my own analysis of the form my research takes. I also want to know the masks I wear, for whom and why. As another unmasking device I use the freeform writing of poetry.

## Poetic Inquiry

As part of my method for recording my autoethnography I engage in the practice of producing poetic forms of narrative. The following section will explore the particularity of Poetic Inquiry as a form of autoethnography.

### Why poetry and what is it anyway?

Poetry is an exploration of our deepest and most intimate experiences, thoughts, feelings, ideas and insights: swift but minutely accurate delineations of these and our world, distilled and pared to succinctness, are the soul of poetry. (Bolton, 2001, p. 104)

What is a poem? Laferrière (1978, p. 97) describes a poem as "a peculiar complex of *signs* uttered by a special kind of *subject*" (p. 9). While not wishing to undermine the value of this definition I can't resist the feeling that it leaves me 'uneasy' by not capturing the emotional, aesthetic and romantic essences of poetry. As an action of reductionism, I feel awkward at the prospect of stripping back my poems and analysing them, like conducting an autopsy on a living body. Yet I also know that in the context of this dissertation my poems are a form of data and therefore require analysis. However I am also cautioned by Bochner (2001) who warns that although valuable "when we turn stories into concepts, theories, or social facts, on the other hand, we run the risk of rupturing what makes them stories" (p. 140).

If I am to use my poems as a type of data I need to overcome this impasse, and find the purpose that my poems perform in helping me to explore my true feelings (J. K. Wright, 2004) in relation to biculturalism; feelings that might otherwise elude me, perhaps

because they are too deep or concealed. For example, feelings of grief in leaving my home country for a new and strange one; feelings of estrangement from the familiar; emotional connections with difficult constructs of racism, colonialism, domination, prejudice; and feelings of reluctance to surrender the advantages my whiteness affords in favour of power sharing. How might it be that examining poetry can assist the development of a bicultural self?

The poems I write for this thesis are a sequence of words that are not carefully chosen but rather ‘appear’ on the page. Not quite like magic but rather they are summoned from my unconscious, and the pen writes them more than I do, or so it seems! Thus I use a form of externalisation in the form of poetic text in order to gain access to my subconscious. This practice may be likened to the psychoanalytic technique of ‘word association’ (Pullio, 1966) where word triggers follow triggers and a sequence of words is formed where the presence of each word carries meaning and also the juxtaposition of words creates further meanings by connection. Word association techniques limit the contribution of my conscious mind, which may seek to choose safer, more ‘surface’ words, or sanitise the text, whereas the word that is not consciously selected potentially carries deeper meaning. I consider my ‘poems’ to be ‘words without rules or conventions’.

### *Word Association*

*Colonial - Court - Bowled - Spooned - Out - Side - Wards - Captives - Colonial*

*Lang, S.K.W. (Matariki, June 2008)*

This practice also draws on other parts of my brain that I want to be accessed, advantaged and massaged but that might otherwise lie dormant. The scientific portion of my brain can easily dominate other parts, which are more ‘non-science’. As such the mere function of writing, storing, recollecting poetry is yet another form of bicultural action. The two cultures of science and arts come together when the scientific/rational self makes space for the intuitive/artistic.

As a scientifically trained researcher/educator I have a side of me that aspires to be logical, organised, linear and structured. The advent of training to be a counsellor and the various ‘learning moments’ throughout my 50+ years has encouraged me to develop my creative side(s) that are not boundaried by my scientifically engineered cognitive abilities. Rather, these creative elements are allowed to permeate the often obstructive crust of scientific restraint. This means getting my scientific-self ‘out of the way’. If I apply a broad definition of culture, this means not so much to eliminate positivism but rather to have a ‘bicultural’ relationship between my left brain and right brain, my creative and structured sides, my conscious and subconscious, positivist and post-positivist, and my colonialised and my de-colonialised selves.

My positivist ‘scientific-self’ as a construct of my conscious-self, is undermined by my unconscious and sub-conscious layers of being, because the ‘laws of science’ appear to have no validity in these deeper layers. My ‘post-positivist self’ wishes to gain access to the treasure trove contained in these layers. Hence in order to gain access to these deeper layers I use poems as a concourse to my subconscious. This practice develops the work of Stekel (1943) and his dream analysis techniques, which in turn were based on the work of Jung (1961). Marinelli and Mayer (2003) describe Stekel’s technique as letting “the associations unroll, as though from a spool, on the basis of a single stimulus word or according to free choice” (p. 43).

By not reworking my poems I am provided with a direct line between different parts of my self. It is fitting that I reflect on the meanings contained in the poems after their ‘creation’ as this provides a crossover between the search to understand my subconscious relationships with biculturalism and my role as a counsellor. Similarly, while I might resist my psychoanalysis of my ‘clients’ I do perform a similar or related function, and there is cross-over between my counselling practice and this act of introspection.

There is a place for art to dance with science, a pas de deux perhaps? Such an act is arguably a form of biculturalism. The unification of art and science requires each to

extend their boundary to include elements of the other. If I lose my voice in favour of the scientific modernist writing/researching style then I have compromised an element of self in deference to an external force which if allowed to dominate, limits the relevance of data; whereas “poetry retains the signature of the creator, countering the criticism of more traditional research” (Butler-Kisber, 2005, p. 97) that issues from a “scientific, all knowing voice” (Berger, 2001, p. 513).

There are many precedents for the use of poetry in research. Bochner and Ellis (2003) describe the Finnish ‘experiment’ to include art in research inquiry as based on the beliefs that “imagination was as important as rigor, meanings as important as facts, and the heart as important as the mind” (p. 506). What I value in this approach is the coexistence of science and art, which mirrors the eclecticism that typifies the post-modern era (Hughes, 1980).

The further substantiation of poetry as a bona fide research form is claimed by Butler-Kisber (2005), when she states “Poetic representation is an arts-based vehicle in qualitative research that allows the heart to lead the mind rather than the reverse, and in so doing elicits new ways of seeing and understanding phenomena” (p. 108). I feel a sense of fit between this task of coming to terms with my own naissance of biculturalism and this need to see this from fresh perspectives. In order to understand my circumstances I need to view myself from many sides, and poetry assists this.

My experience of being an immigrant and coming to terms with my essentially colonialist worldview requires me to be heartfelt as this is an expression of my emotions. And readjustment to another world-order is an emotional experience as well as a cognitive one. My experiences, and my perceptions of them, rise within me at certain times and certain situations. These are then captured by my poems as unregulated, unrestricted forms of narrative that are composed without questioning. These “pivotal stories or nodal moments in qualitative research are the ones that lend themselves to poetic representation” (Butler-Kisber, 2005, p. 108).

Sandelowski (1994, p. 53) asserts that “despite scientific claims to the contrary in neither science nor art can the self be denied or is language a neutral medium for communication”. As I process my emotions through my journaling of poetry, so these poems are an inextricable part of my expression. Consequently they are data for my research and they are illustrative. They are also insightful though they make no claim to brilliance.

It is not innovative for researchers to use poetry as ‘data’ or evidence of an experience; rather we may frequently experience the appropriateness of poetic inquiry to achieve research goals. However, the choice of any research approach requires justification and the use of poetry as stories of colonial deconstruction is no exception. Meanwhile, “the decision to treat stories as a moral discourse simply places narrative in the service of an objective that is different from the analysis of social facts” (Bochner, 2001, p. 140).

Richardson (1994) provides a strong endorsement of poetic inquiry when she asserts that “if a goal of ethnography is to retell ‘lived experience’, to make another world accessible to the reader, then I submit that the lyric poem, and particularly a sequence of lyric poems with an implied narrative, come closer to achieving that goal than do other forms of ethnographic writing” (pp. 8–9). She too feels and expresses her reluctance to *have to* analyse her poems. She chooses to in the end because she can, and accepts that this analysis may be useful; however, sometimes a poem just needs to **be**, so that it just exists as it is and in no other form. To dismantle a poem is only to create something else, prose perhaps, if the analysis is in that form. Despite deconstruction the poem remains, enigmatic and resistive of being dismantled as its parts are less than its whole, or could that be ‘its whole is more than the sum of its parts’?

We can, however, say how we feel when we read or reread a poem and suggest what the poem invokes in us. This is true for the writers reviewing their ‘work’ and the readers exposed to the text. We combine our experience of the reading with our lived experience. Richardson (1994) goes on to describe how “[a]s agents in our own construction, we choose among available ‘cultural studies,’ apply them to our

experiences, sometimes get stuck in a particularly strong ‘meta-narrative,’ often operate with contradictory implied narratives, and sometimes seek stories that transgress the culturally condoned ones” (pp. 9–10). Finding that which is not culturally condoned has strong echoes for me of the process of decolonialism, which may form around a taboo because deconstruction may be viewed as a political act of sabotage (Norton, 2004).

“The lyric poem’s task is to represent actual experiences – episodes, epiphanies, misfortune, pleasures – to capture those experiences in such a way that others can experience and feel them” (Richardson, 1994, p. 12). I would suggest that I also seek to be a person who experiences the poems and learns from their content, by asking ‘how am I in the world?’ As the task of knowing myself (or at least advancing my self-awareness in relation to colonialised cultural worldviews) is an honourable and expected task for a counsellor (Pedersen, 2000), my present and future clients may also be advantaged no matter what culture they are drawn from, as I have a belief that being bicultural with one cultural group will have ‘spin-offs’ in my relationship formation with other cultural groups that might have previously occupied a colonised position in relation to my own white, male, middleclass, heterosexual, mainstream, self-perceived (self-obsessed?) dominant culture.

I may not have achieved a level of justification here for the use of poetic inquiry that will convince all. Maybe that is a healthy impasse as disagreement can be healthy after all. Yet I also want others to know that I consider the production of poetry as a viable form of expressing the heart and the mind of the researcher.

### **Creating poetic narratives and placement policy**

My poetic narratives provide a way into the analysis of my bicultural growth and regressions by providing data on each and all of these concepts, issues and positions. To know the positioning my words take (Drewery, 2005) is to know my heart and soul, my intentions, prejudices and motives, and understand my culture. Only then can I move

towards a bicultural relationship. By the rendering of my levels of consciousness through my poetry writing I am intending to redefine myself so that I cease to see the world through my own colonialist eyes, but rather see my colonialist worldview through an introspective lens. Biculturalism is the action of decolonialism for this tauwiwi counsellor. Through poetry I seek to give voice to “the ideas that lurk below the surface of conscious thought” (Ely et al., 1997, p. 9).

### ***Marcus Garvey Lives***

*Slavery days revisited*

*Make a future perfect*

*From a past imperfect*

*Post-colonialists overcome*

*The urge to remain aloof*

*In our race supremacy.*

*A savage un-justice, repeats*

*Domain over others.*

*So take to the streets*

*With a proclamation*

*I abide with you - you abide with me*

*I abide in you - you abide in me*

*What do we want?*

*Mutuality*

*When do we want it?*

*Now*

*Lang. S.K.W. (June 2008)*

The decision of where in the text the poems might best be placed has been a difficult one to make. In the end I resolved to let them settle where they fall, and where they might act as embellishments of the narrative, rather like one might use a diagram or graph to illustrate text. Such a choice of placement is not haphazard but rather “a careful reflective action that is meant to serve particular functions: to foreshadow, to encapsulate, to move the story forward, to provide a breathing space for thinking, to contradict, to share the researcher’s emotions and/or process, to involve readers in

their own analysis of the data" (Ely et al., 1997, p. 139). Following this maxim has also meant the inclusion of poems in the early sections of the thesis rather than reserving them for later sections.

What this placement policy hopefully achieves is the location of *me* in the text. As Brady (2000) asserts "the conspicuously poetic author willingly appears in his or her text as an artisan whose constant display is the craft of language (the language and form of the poem is claimed by the poet and must be read through that claim – a proprietary function) or as a person who visibly leads the prose narrative from within" (p. 955). Brady argues this as a counterpoint to the tendency in 'scientific' research to write in the third person; a tendency that my own schooling in scientific methodology encouraged, and one that I have to be vigilant to resist. As stated earlier and expanded upon later, this is another form of biculturalism when science and post-positivism meet.

*Let Us*  
Not Part Till We  
Have Truly Come Together Me  
And You You And Me Together As Night  
And Day One Giving Way To The Other Passing  
The Mantle Back And Forth Like Power Poles  
North And South We Exist Of Each Other  
Opposing And Attracting At Dusk  
And Dawn We Meet Greet  
And Hand Over  
*Let Us*

*Lang. S.K.W. (June 2008)*

I usually withstand the urge to rework poems to make them 'better'. However, when I include reworked poems in this thesis I will describe them as such. For instance, with the example below I originally wrote "What to say?, mind racing" as if the poem was just about me but then as the poem unfolded it became clear that I was writing about an impending dialogue between the visitors and the tangata whenua. My fellow speaker seated next to me on the paepae, also expressed his concern about what he might say

and this poem seeks to include him by changing ‘mind’ to ‘minds’; a subtle distinction but meaningful nevertheless. The original poem went like this...

*What to say?*

*Mind racing*

*Waiting to talk*

*Hat on or off?*

*Nervous smiling*

*Eye brows begin*

*Korero connecting*

*Face muscles are bilingual*

*Lang, S.K.W. (14<sup>th</sup> March 2008)*

The ‘reworked’ poem ‘appeared’ once the initial analysis had been conducted, i.e. I read the poem and wondered why it didn’t reflect the shared experience.

*What to say !?*

*Visitors to tangata whenua*

*Minds racing*

*Strangers wait to talk.*

*Edgy on our seats*

*Hats on or off?*

*Nervous smiling*

*Eye brows begin*

*Korero connecting.*

*Face muscles are bilingual*

*Lang, S.K.W. (15<sup>th</sup> March 2008)*

As stated for the purposes of this research in particular, I resist the impulse to rework the poems so that their integrity remains; however, some reflections on the poems are offered in the appendix, where I anthologise all the poems I wrote during the data

collection phase of the research. A few poems that appear in the appendix are not included elsewhere in the text, because they appeared to have insufficient illustrative purpose.

### **A brief history of my usage of poetic narratives**

My 'style' or practice of poem writing began before this thesis. In 1996 I hand-published a collection of poems, entitled 'Ten Minute Poems', that I had come to write in response to the counselling 'clients' with whom I had worked. As a way of helping me 'process' what we had worked on and what I had heard and said I wrote these poems in the 10 minutes (approximately) between sessions. I had not written poetry since being a love-struck adolescent, but took to the action of poem creation with relative ease, partly because I did not have a sense of needing them to be any 'good'. These poems were initially for my eyes only. On occasions, however, they became part of a narrative approach to writing therapeutic letters to the 'client' where the therapist describes their experience of the therapy session (Freedman & Combs, 1996; White, 1997).

I found the practice of poem creation personally cathartic, in that the act of writing the poems provides a way of being my own therapist (J. Wright, 2009). They also provided a boundary marker between one counselling session and the next. Over time I came to view the poems as marking a period in my life when I worked in a certain place with certain people in a certain way. They became reminiscences or souvenirs of a period in my life.

The practice of poem writing did not end with my move from intensive therapeutic service provision, rather poetic inquiry continued to provide a 'score' to the act of counsellor training much like an aria conveys the scene on the stage. I found I was processing my anxieties about this new job and new challenge through my poems. When the PhD began so the poems started to reflect my struggles with working in the 'strange' environment of academia, especially with a training programme that began to herald post-modernism and the questioning of institutional power. My poems became

de-colonial poems as I sought to investigate the latent, indoctrinated and subconscious ethnocentricities that assailed me.

The potential ‘awkwardness’ of the poetic form of inquiry over the more traditional qualitative research methods I might have used, is an attribute, according to Tenni et al. (2003). They argue that using bi-focal methodologies challenge the assumptions I might make about what it is I am writing/researching. These authors suggest to me that we can become too ‘cosy’ in our view of reality; rather, we need to find ways of cross-referencing our understanding. I am challenging myself to become bicultural, to revise my worldview and to exist under another set of rules. This acceptance of moving from the known and the comfortable to the naïve and awkward symbolises the act of becoming bicultural.

As a scientifically produced ‘thinker’ I require qualitative enquiry to provide a counterpoint. In this way Tenni et al. (2003) have used cross-cultural research analysis so as to have

... drawn on theory developed by people whose organisational and social positionality is different from our own. This informs our analysis in two ways. When we let our analysis be informed by writing from a marginal perspective ... we learn more about the ways we experience being marginal and mainstream. When we let our analysis be informed by writing from a majority perspective of white, male managerial life ... we get a better understanding of the ways in which we experience organisational life as uncomfortable and how we may feel forced into acting in ways we do not like. (p. 5, abridged)

As a consequence the poems themselves represent some of the cross-cultural awkwardness between my socially constructed self and my archetypal self that exists pre-social, and unfettered by scientific, white, male cognitive views and as Bochner and Ellis (2003) eloquently suggest “what difference could it make if we chose to understand human life as poetic and as aesthetic instead of merely contemplative? What turns would our conversations make?” (p. 512)

## **Producing the reflections on the poetry**

Having established that poetry provides a rich and legitimate source of data, and a bona fide way of collecting material for analysis I need to overcome my reluctance and consider how I am analysing the poetry. Laferriere (1978) considers that although we can examine the words and perform an analysis on “the relationship of the sign (as studied by semiotics)... and the subject (as studied by psychoanalysis)” (p. 10), he also expresses caution because of the blurring of these two initially diverse methodologies. He suggests that “the adjacent disciplines of semiotics and psychology have each advanced too far to permit any more territorial behaviour” (p. 11). Hence we are left to find a combinatory way of examining the poems for their content, purpose and meaning. The analysis that issues from an essentially structuralist position can be revisited using the post-structuralist ‘lens’ (Peters, 1998; Peters & Burbules, 2004) that encourages the pluralistic aesthetic.

However, while producing these reflections, how might I judge what the words mean, and why they were chosen over other words, or indeed determine what are the bicultural relevancies contained in the text? It is perhaps useful to employ thematic and content analysis (Berelson, 1952; Kaplan, 1943; Leedy & Ormrod, 2001) methods in order to develop or draw out greater meanings from the poems. Butler-Kisber (2005) values poetic inquiry for just this reason, because “helpful themes can emerge which might remain dormant while using other more linear reflective tools. [And] these otherwise hidden themes produce a deeper understanding of researcher interest and stance” (p. 108). As it is my intention to create a sense of who the author is by including these reflexive narratives, it is hoped that by examining the words for themes that further insights will be forthcoming.

Semiotics attempts to ‘decode’ the poem by analysing and focussing in on its words, rhythm and structure, while psychoanalysis deepens the understanding that semiotics helps to uncover. “[P]sychoanalysis is after all, the science of the unconscious, and its techniques for dealing with unconscious processes ought to be useful in dealing with certain unconscious signifying processes” (Laferriere, 1978, p. 12). Yet again, Laferriere

urges caution lest we become lured into imagining that we can arrive at a shared sense of reality, or testing an external reality by these means. Rather “the absence of external reality is implicit in the poetic function. But internal reality – fantasies, fears, desires, etc. – remains as the language which signifies it” (p. 15).

From this I determine that I can make observations about the language used in a poem and describe the ‘meaning’ the poem has for me, and quite possibly what I sought to say or invoke in others (see Appendix 2). Whether or not the reader finds themselves and/or me in the poem depends on the reader’s position, whose own internal reality will contribute to their ‘understanding’ of the poem. The reader is also entitled to examine the constructs of words/structure/rhythm and consider my meaning as the ‘chooser’ of these constructs. Or perhaps Tuwhare (1974) had it right when he suggested that the poet chips away at a block of words in order to release the poem rather like a carver chips away at wood. This diverse viewpoint is yet another reminder of what bicultural perspectives, in this case Māori approaches to epistemologies, can produce.

*from homage to Hone*  
*I*  
*need my*  
*cheeky rogues*  
*to show the way,*  
*prophets of pleasure*  
*to hell with convention,*  
*their whims run wild; no*  
*looking before leaping but*  
*laughing as life is lived and*  
*eloquently cried over*  
*shameless,*  
*blameless,*  
*Hone tells me*

*"Grown men can jump in puddles too, so take out the should not's with the meat, swallow the why not's have some heat, man, it's only you that stops you from being you and no one else but you"*

*The last you  
Mediocrity?  
under lock and key?  
tucked in shirt dared not flirt?  
trapped, snared hoped nor cared?  
half a man half a life?  
not on your Hone!  
Full on, tane!  
Tuwhare!*

*Lang, S.K.W. (August 2008)*

## **Autoethnography: validity and limitations**

The issues of limitation and validity of autoethnographic research need to be considered. While it may be relatively easy to provide assessments of validity and limitation for quantitative and some other forms of qualitative research, verisimilitude may not be such an easy task for autoethnographers. Ellis and Bochner (2000) consider this and find that although we cannot say that a narrative or story can ever be a literal descriptor of an event we can claim that narratives may “show us that the meanings and significance of the past are incomplete, tentative, and revisable according to contingencies of our present life circumstances, the present from which we narrate” (p. 745). They then consider if this might not invalidate narratives altogether, but counter this with “[n]ot at all, because a story is not an attempt to mirror the facts of one’s life: it does not seek to recover already reconstituted meanings” (p. 745). The postmodern origins of this view are important and lead me to consider how I construct meaning in my words and that, as Wittgenstein (1982) asserts, my words are not neutral.

Richardson (2000) also considers the issues of how to ‘measure’ an autoethnography (see p.937). She suggests five criteria, and I adapt them here, and return in the epilogue in order to evaluate this research:

- Substantive contribution:

I have yet to access or read an analysis of an immigrant counsellor’s impressions on ‘becoming’ bicultural and deconstructing their relationship with their treaty partner. My hope is that by providing such a narrative the Pākehā counselling community may be advantaged.

- Aesthetic merit:

The multiple voices that comprise this narrative, which includes my poetic, reflective and academic voices, are combined to provide a rich whole. The use of the Kaitiaki stones and the Kete Mātauranga as the metaphorical structure may also provide an aesthetic component.

- Reflexivity:

The supervision I undertake as part of my pursuance of clinical practice further informs my reflexive journals. Reflexivity (Etherington, 2004) is a part of my working life and I have adapted this practice to this research context.

- Impact:

I cannot be the judge of the impact of this thesis on others; however, I can be reassured by the impact the pursuance of the thesis has had on my practice and the techniques I use as a counsellor trainer. In private communication with Tangata Whenua and Pākehā I have been encouraged to continue and I have been affirmed for taking the position of reflective practice and turning a further spotlight onto issues that underpin our counselling practice in Aotearoa New Zealand.

- Expression of a reality:

This thesis is certainly an expression of a reality, or at least real to the best of my knowledge!

I have attempted to keep Richardson's criteria in mind as I work through this task and ask myself whether I am meeting her criteria; although in some ways I may not 'know' until the end when the whole thesis assumes a form of single entity and the various strands can be either measured singularly or together.

M. Gergen and Gergen (2000) go on to claim that when considering the veracity of an autoethnography this approach to research does assume a "primacy of the individual mind" (p. 1041) whereas a methodology that seeks to "give voice to the 'other'" is already to favor a metaphysics of self/other difference" (*ibid*) and thirdly hierarchical forms of research "tend toward reifying the "knowing one"" (*ibid*). I may not be able to claim a 'truth' from my research but what I can claim is that I have neither intentionally nor actually interpreted anyone else's truth nor spoken from a claimed position of 'knowing' other.

It may be argued that I only exist in relation to other, and, what is more, this argument denies the existence of me unless the other can also be ‘proved’ to exist. I appreciate the comparison made by Ladson-Billings (2000) when she juxtaposed Descartes’ “I think therefore I am”; cited from his ‘Le Discours de la Mèthode’ (1637), with the traditional African Ubuntu saying ‘I am because we are’ (Moodley & West, 2005). This is a poignant reminder that my autoethnographic approach is highly individualistic, but then arguably that is how I am constructed. I exist because I think I do and because I believe I do. Although I require ancestors and parents to create my physical being, my ontological construction of existence is not dependent on requiring others to exist in order for me to. Consequently, being existential, if that is not tautologism, is a necessary but not sufficient condition for the validity of the autoethnographic approach to research.

A significant evaluative device comes from Bishop (2008) (see p. 174), who describes a means of evaluating the researcher’s positioning. Here I adapt his five critical questions concerning:

- Initiation:

Which focuses on how the research ‘came about’ and who sanctioned it. For me conversations with Hinekahukura Aronui were highly instrumental in germinating the seed that became this project

- Benefits:

Which investigates how Māori may be advantaged by the research. My hope is that in the first instance my Māori clients and our Māori students will benefit. Also my role as advocate for Tangata Whenua and issues concerning te Tiriti O Waitangi within Te Roopu Kaiwhiriwhiri O Aotearoa – NZAC, is continually given more weight by the studies I perform. It can also be hoped and anticipated that the advancements that come from our increased bicultural responsiveness in our counsellor education programme may in turn improve the outcomes Māori achieve when they work with the students who graduate from our counselling programme

- Representation:

Which asks the question was the research “an adequate depiction of social reality?” (p. 174). When I return to evaluate this I will need to be mindful of the difficulty of objectifying the findings of an autoethnography. The intention is that this thesis depicts my reality and my perception of social reality and it does so without expectation or claim that this subjective reality can be objectivised to represent any other individual or group

- Legitimation:

Which asks the question of the authority or mana of the researcher, and I cannot claim mana for myself; rather my integrity needs to be judged by others. I do know, however, that my intention is to be honest, transparent and fair

- Accountability:

This requires that I am accountable to others; I am accountable to my supervision team, my cultural consultants, my students, and the people I work with in a counselling capacity. Many of these have provided feedback and critique of this thesis ‘along the way’.

Each of these five criteria concern issues of power and although Bishop arguably intended these to be applied when research was carried out with separate researcher and participant, there is still much that I can draw from this ‘power wheel’ of positioning. I also hope and intend that by not moving my focus from *self* to *other* I avoid the pitfall of colonised discourse that Bishop (2008) also warns against “seeking to hide the researcher/writer under a veil of neutrality or of objectivity or subjectivity, a situation in which the interests, concerns, and power of the researcher to determine the outcome of the research remain hidden in the text” (p. 171).

When considering the formation of Naturalistic or Constructivist methods of conducting research, Guba and Lincoln (1989) suggest four conditions need to be met to be able to anticipate success. First, the setting should be natural, and I can contest that there is

nothing contrived about my experience, it is ‘real life’. Second, the researcher needs to have an open mind to what they experience. This is harder to establish in the autoethnographic form as my identity is not easily fluid, rather my conditioning provides a mind that is forming. However, I may comply with this condition in respect of my openness to self-honesty and willingness to be reflective. Third, Guba and Lincoln suggest that the method used ought to be one that comes most readily to hand. They consider that “Humans collect information best, and most easily, through the direct employment of their senses” (p. 175–176). With this I can say I comply, as I use all my senses to draw out the meanings I take from bicultural counselling experiences. Finally, there is the right to draw on tacit knowledge, which they define as “all that we know *minus* all we can say” (p. 176), and I have attempted to satisfy this requirement by stating and including prior and existent knowledge in my opening position statement and my opening definitions of terms. At thesis completion the extent to which there has been a knowledge shift will in some way represent the continued growth we might hope accompanies our journey through life.

McIlveen (2008) cites the work of Morrow (2005) and the framework for quality and trustworthiness that MacIlveen considers is directly applicable to autoethnographic methods. He considers that

- ... the story produced by the process of autoethnographic narrative analysis should meld theory and the autobiographical reporting of experiences so as to:
- a) be a faithful and comprehensive rendition of the author’s experience...
  - b) transform the author through self-explication...
  - c) inform the reader of an experience they may have never endured or would be unlikely to in the future... (p. 16, abridged).

McIlveen (2008) also agrees with Ellis and Bochner (2000) that “... the reader of autoethnography plays a crucial part in establishing its value as research. In reading an autobiographical account enriched with theory, the reader should likely construct lessons for his or her sphere of practice” (p. 16).

As for the limitations of autoethnography, it would appear that much depends on the capacity of the researcher to write their experiences in ‘captivating’ ways, which ‘reach’ the audience. As Ellis (1999) asserts “[m]ost social scientists don’t write well enough to carry it off. Or they’re not sufficiently introspective about their feelings or motives or the contradictions they experience. Ironically, many aren’t observant enough of the world around them” (p. 671–672). There will be occasions where the requirement to be a quality researcher, practitioner and writer is too large a demand. This last observation, that the reader too needs to play a ‘crucial part’ in the interpretation of the research, also introduces a variable that may on occasions cause even a good narrative to go unheeded.

Significantly, McIlveen (2008) also comments that it is the lack of generalisability of a researcher’s own experience that is perhaps the main shortcoming of an autoethnographic ‘record’. This means that researchers may create a narrative that casts light on their own perception of experience and yet others may find little in the reading of this narrative that ‘moves’ or educates them about their own or others’ circumstance. Another layer of this problem was identified by Bochner (2001) when he asked “[c]an we say that a self representation is inauthentic or only an appearance if we have no conception of the authentic or the real, of what is beyond doubt, or what is certain?” (p. 152). This perspective does not invalidate McIlveen’s (2008) critique of generalisability, rather it highlights how hard it actually is to ‘know’ anything never mind know the value of research.

Another potential limitation is the management of risk on the part of the researcher. Tenni et al. (2003) alert their readers to the issue that “when working with autobiographical data, the most personal, professional and theoretical learning comes when we take personal risk” (p. 7). I am suggesting that whenever a researcher engaged in an autoethnographic study fails to take a risk they must therefore limit the value of the narrative.

*17:11:08 “...risk taking is a risky business! The more risks I take the more my narrative may have value, but what do I risk? Others’ disdain for my values?*

*Others finding themselves in my narrative and feeling libelled? I can't have it both ways so I feel trapped. Yet I know that ethically or morally I can't libel someone even if that in some way deepens the research. I may have to tell the truth but I don't have to tell all the truth – do I? " (Lang, 2010)*

Medford (2006), during her search for the ‘difference between truth and truthfulness’, finds a name for “[t]he difference between what we know (or what we cannot remember) and what we write” (p. 853). She calls this mindful slippage. Everyone suffers from selective recall. Even just a few moments can pass after event and parts of the event descriptor are lost or become distorted. The truthfulness comes in the honesty that goes with the narrative. If the narrator accepts and owns their distortion and is mindful of it, then the slippage becomes part of the experience. However, we need to acknowledge that through mindful slippage a limitation that is autoethnographically produced is introduced into the narrative.

Chang (2008) also provides some warnings “that self-indulgent introspection is likely to produce a self-exposing story but not autoethnography” (p. 54). I feel this tension when I write, as it feels safer or easier to write about me and get lost in this rather than write about counselling and what is happening ‘out there’, which is evidenced in me. Chang (2008) further encourages autoethnographers to avoid the mistake of digging “deeper in personal experiences without digging deeper into the cultural context” (p. 54). My opportunity to do this is presented throughout the dissertation, although by epilogue’s end my experience will have been located in its cultural context.

### **Bicultural reflections on methodology: formative analysis**

There is a bicultural role of poetry in that it simulates the whakataukī that introduce and underscore this dissertation. Poetry can explore the dichotomy of quantitative and qualitative forms of research. It can be an exemplar of biculturalism, when it bridges science and art. Just as it bridges my logical and emotional selves poetry has an aesthetic and a purpose, and is therefore both function and form. It is arguably a soft

way to view a hard subject. Poetry explores the biculturalism of two levels of the psyche, the known and the unknown, the conscious and the unconscious.

There is a bicultural relationship between the methodologies, much as science coexists with postmodernist deconstruction so does counselling coexist with ‘traditional’ healing methods (Moodley & West, 2005). In the current environment this ‘coexistence’ may be awkward and challenging. My research into methodology has taken me to places of inquiry into my own ‘traditional’ healing methods that I/we may have lost or surrendered to some other science. My search for non-indigeneity in research method actually resulted in questioning my own indigeneity, my own traditions, and my own relationship to ‘Mother Earth’ and the ‘knowledge’ both lost, retained and re-found.

*09:09:08 “... I don’t fear Māori and Tinorangatiratanga. I believe that given justice and power Tangata Whenua will not use it against me, but rather what will be created is a bicultural space where bicultural people will ‘fit’ and therefore survive. I hold an ontological view that this hoped for compassion from Tangata Whenua in the event of their rise to positions of power and autonomy is not shared by all others and this fear held by resistant non-Māori is a major obstacle to power sharing.” (Lang, 2010)*

My desire was to find a research method that provides a vehicle for the free exploration of how I come to grow my bicultural relationships, my “terra exotic” (Richardson, 1994, p. 11) narrative; and how the concept ‘biculturalism’ shifts its definition within me as I decolonialise myself and am decolonialised. What results is a blended research approach. The ‘scientific’ modernist needs are met by the structure of the woven narrative, and by the compliance with rules of referencing within an ‘academic’ structure.

The act of de-colonialising my worldview and my counselling practice has shifted and I remain in need of deconstructing what being a counsellor means to me and how I perform cross-culturally (Lang, 2006). This autoethnographic methodology pivots on belief in the validity of the subjective viewpoint as in some way providing a truth or

perceived truth that needs to sit alongside other truths. This methodology hinges on the premise that absolute objectivity is not achievable but a form of collective subjectivity is (Ellis & Flaherty, 1992).

Heidegger (1996) encourages me to pursue the ‘difficult moments’ that flow from this study when he says a “science’s level of development is determined by the extent to which it is *capable* of a crisis in its basic concepts” (p. 8). I am left to imagine a space where my viewpoint sits comfortably alongside others’ viewpoints as both counterpoint and re-enforcer, and that counselling is also capable of this crisis in its core concepts. On a personal level my ontological view becomes my narrative, and for better and for worse it exists as a testimonial to my position in society and in relation to me.

Acceptance of Heidegger’s (1996) challenge requires a level of intensity in my research that generates a need to investigate ‘being’ as Tauwi, as an immigrant, and as a counsellor/educator/researcher because “[a]ll ontology, no matter how rich and tightly knit a system of categories it has at its disposal, remains fundamentally blind and perverts its innermost intent if it has not previously clarified the meaning of being sufficiently and grasped this clarification as its fundamental task” (p. 9). This research may be judged at its conclusion with this challenge at hand. I may well have an intent or aspiration to be decolonial however I also find myself acting in ethnocentric ways, and this research seeks to understand the liminal relationship between these parts of self.

The concluding bicultural reflections epilogue will look back at this claim and consider its veracity. Meanwhile I take heart from Pedersen’s (1999) positive disposition towards a social constructivist perspective when he asserts “we do not have direct access to a singular, stable, and fully knowable external reality, but rather depend on culturally embedded, interpersonally connected, and necessarily limited notions of reality” (p. 15). He encourages counsellors and psychologists in particular, to “promote a dialogical view of self beyond rationalism and individualism, based on the stories, patterns, or dialogues by which we understand ourselves and reality” (p.15).

The reflexive element of my research requires me to be transparent and attempt to be honest, and so it should be (Pillow, 2003). In counselling the requirement to be congruent (Rogers, 1951) is a cornerstone of our profession, and so as a counsellor wishing to develop my bicultural responsiveness I need to examine the racism and colonial attitudes I hold that limit this goal. M. Gergen and Gergen (2000) describe those who perform reflexivity as seeking

ways of demonstrating to their audiences their historical and geographical situatedness; their personal investments in the research; their surprises and ‘undoings’ in the process of the research endeavour, the ways in which their choices of literary tropes lend rhetorical force to the research report, and/or the ways in which they have avoided or suppressed certain points of view. (p. 1027)

Finally, I am reminded of another irony and another paradox. I seek to be bicultural and yet I perform possibly the loneliest, most isolating form of research, an autoethnography. I remind myself, however, that I am doing this self study so that I can develop a baseline of self-awareness that will then allow me to be *with* another ethnic group in non-contaminating, nourishing, and ultimately bicultural ways.

### 3 The Researcher: Personal Introduction

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#### Mihi

*Ko wai ahau?*

*Ko Té Tirití O Waitangi*  
*tōkā waka*  
*Heoi ano, ko Tangata Tirití ahau*  
*Ko tauiwi ahau*  
*Ko Ingarini tōkā whenua.*  
*Ko Winnie Scot rāua ko*  
*Ken Lang ōku matua*  
*Ko Josey rāua ko Rose ōku tamariki*  
*Ko Janet Grieve tōkā Hoa Whenua*  
*Ko Steve Lang ahau.*

*Who am I?*

*The Treaty of Waitangi*  
*Makes it possible for me to be here,*  
*So I am a Person of the Treaty*  
*I was born overseas,*  
*In England.*  
*My parents are*  
*Winnie Scot and Ken Lang*  
*My daughters are Josey and Rose,*  
*and My wife is Janet Grieve*  
*My name is Steve Lang.*

The inclusion of this mihi reflects the attempt I make to undo the colonialist attitudes that so easily guide the thoughts, beliefs, attitudes, behaviours, and language that make up my being. The presentation of a mihi is a foundational step in the inclusion of Māoritanga. The mihi is a building block of connection between people, in this case between researcher and reader (Mead, 1997). This is whakawhanaungatanga in action (Bishop, 1996; M. Durie, 2001, 2009).

To begin the examination of what it means for counsellors to become bicultural I need to examine what it means for me to become bicultural. This requires analysis of my epistemological and ontological foundations so that this research narrative may be known for its biases and meanings. As an immigrant I am tauiwi and although I am a citizen of Aotearoa New Zealand, I remain English. However, I may behave with

understanding and appreciation of another culture and be provided with a mirror to view my own cultural biases in relationship to that culture.

In Aotearoa New Zealand the need to grow the bicultural capacity of counsellors is a mandatory requirement for the profession (Manthei, 1990; NZAC, 2002). This entails developing skills and practices that challenge and change the colonialised structures and ‘inner psychology’ of traditional ‘Western/Eurocentric’ approaches to counselling and psychotherapy (Lago, 2006; Ponterotto, Casas, Suzuki, & Alexander, 2001; Wehrly, 1995). The acquisition of greater awareness of power in the counselling relationship (Pedersen, 2000; Proctor, 2002) and context needs to be analysed and brought into focus in conjunction with a reading of the intent (Epstein, 1999) of Te Tiriti o Waitangi.

*survival of the fitting  
my head in my hands  
i strive to describe  
the struggle to survive  
in a foreign country  
to belong where i do not  
the sky is familiar enough  
through squinted eyes  
on the surface comfort lies  
a playful pretence  
yet i yearn for the heart  
perhaps if i go deep enough  
burrow below the magma  
the earth will be the same  
at the point where our shadows  
meet and merge  
but above ground  
all is difference, alien*

*england is carved here  
in road and town  
tattooed by The Crown  
for Her subjects to feel  
at home in someone else's  
no pacific island this  
rather another county  
another shire  
but not mine*

*Lang, S.K.W. (March 2007)*

This poem begins a description of the estrangement and awkwardness that I experience as an immigrant to a ‘new’ land that previous colonialists had sought to render familiar with, among other actions, the denudation of native forest and the planting of deciduous trees (M. King, 2003). Yet this re-fabrication does not disguise the vast underlying difference that this *is* an island in the Pacific Ocean, and that this country had until relatively recently, in anthropological terms, been home solely to a race of people, the Tangata Whenua, who were and are, greatly distinguishable from settlers from other places in the world, especially Europe and China (Statistics NZ, 2001).

A frequent challenge faced by immigrants is the lack of familiar ceremonies in their ‘new home’ (Butcher, Spoonley, & Trlin, 2006; Imberti, 2008) and for me coming to live on the other side of the world means a variety of inversions apply, with varying degrees of disturbance. Apart from the swapping of winter and summer and the longest day for the shortest, the sun also appears to go round the other way and the moon’s cycle appears reversed. Orion is the only recognisable constellation shared by the two hemisphere’s night skies and I have gone from being indigenous to colonialist, and from belonging to being a foreigner.

I may have always been a colonialist but where once this was experienced from afar via textbooks and chance encounters, now I have the opportunity to witness my ancestral and current domination first hand. I am provided the opportunity to consider the option

of continuing to enjoy white privilege or fostering bicultural and socially just relationships with Tangata Whenua.

*Where is my menhir to connect me to the land?*

*And the ceremonies of the sun my tribe has sung?*

*If I can't find them here can I find me here?*

*There must be a purpose, a mission for a non-missionary?*

*Might I be here to undo the travesties of the past?*

*To take back the infested blankets and return the land?*

*Take down the Jack and the pole; return the mere and the mana?*

*Who wrote this script that asks me to invert colonialism?*

*Because who wants to join me on such a lonely journey?*

*Giving back sovereignty in exchange for what - peace of mind?*

*If these are the questions, where are the answers?*

*The answers lie bound up in the pursuit of belonging.*

*In order to belong I strive to become bicultural*

*For this includes me, I have a place if I share nicely*

*I can't be a tyrant I don't have the spine and the gall*

*So am left to write this thesis on what it is to grow a tale*

*To evolve from *Homo sapiens* to the next stage*

**Homo Pasifika*, feeling man, sharing man, bicultural man*

*Lang, S.K.W. (April 2006)*

This challenge to live in Aotearoa New Zealand in harmony with Tangata Whenua is presented to me in many different ways and my own psyche responds to these challenges in ways that will be unique to me. However, I argue that when individuals speaks of their honest and earnest truth this may resonate with others. I also contend that the study of counselling is ideally suited to an autoethnographic approach because the advancement of self-awareness through personal narratives is a cornerstone of this profession (Sue & Sue, 2008).

Autoethnography asks researchers to “lace our account with glimpses into our particular motives, desires and fears” (Bochner & Ellis, 2002, p. 11) in the hope and expectation that such a truth begets empathy, which in turn begets understanding in the reader. A core component of autoethnography is ethnography that can be viewed as a “type of qualitative enquiry that involves an in-depth study of an intact cultural group in a natural setting” (Leedy & Ormrod, 2001, p. 114). As I view myself as being an ‘intact cultural group in a natural setting’ then I can become the focus of this ethnography. This thesis requires careful introspection on my cultural identity and what is meant by ‘intact’ and an enquiry into the ‘natural setting’ that I frequently view as an island with a difficult and troubled history (Belich, 2009; M. King, 2003).

### *Land of the long dark cloud*

*A long dark cloud passed over this land  
Brought on whaling ships and cutters  
The scourge of racism descended  
Armed to the teeth with intention  
Colonialism its sanitised name.  
The Crown reigned down its wrath  
Subtle as sledgehammer, yet  
Dressed demure as democracy  
Trading dignity on a promissory note  
A treaty to entreat compliance.  
Two centuries later I came.  
My shame guilt and conscience  
Honed - by post-modern his-story.*

*Not wanting to receive stolen goods  
Whilst willing to risk disfavour.  
Humiliation may be the price to pay  
For humility.*

*The Treaty is the waka that brought me here  
Ko Tangata Tiriti ahau  
To be true to Te Tiriti is to grow a bicultural self.*

*Lang, S.K.W. (Feb. 2007)*

The autoethnographic approach requires observations of the self by the self. I am encouraged in this by Jung (1965) who considered that “[t]he psychotherapist, however, must understand not only the patient; it is equally important that he [sic] should understand himself” (p. 134) and also from Krishnamurti (1975) who defines self-knowledge “which means being aware of every movement of thought and feeling, knowing all the layers of my consciousness, not only the superficial layers, but the hidden, the deeply concealed activities” (p. 219). This research process will be at times an intense process of introspection. The focus on self, needs to be understood more fully because to have such a focus is to be culturally encapsulated in the ‘western’ tradition of the value in, and pursuit of, personal autonomy. This will need to be co-existent with the collectivised and non-individualistic culture that frequently typifies the traditions of Tangata Whenua. This limitation will be returned to in the final section of the thesis. Meanwhile this journey of being an immigrant is based on the development of my racial and cultural identity, which I present here.

## **My identity development: racial and cultural**

In this section I chart the development of my racial and cultural identity using Helms' (1995) White Racial Identity Model. With any model I can find variance between my lived experience and the model's projection, however in this case I will suspend, momentarily, my reservations on 'fit' and chart my white racial/cultural identity development in terms of Helms' six statuses. My celebration or valuing of this model

exceeds the reservations I have, plus, the process of reflecting on my racial identity formation is in itself a fruitful practice and occasionally a salutary experience. I will then provide a critique of the model and suggest a development on the model that more accurately reflects my beliefs and worldview on cultural identity.

The pursuit of identifying the causal factors that have formed my racial/cultural identity is a pivotal part of this thesis. Helms (2001) contends that for White people to consider “how racist socialization has influenced their mental health and to offer them strategies for overcoming that socialization” (p. 28) is a central tenet of their development. Many researchers on best practice for counsellors (Lee, 2007a; Pedersen, 2000; Sue & Sue, 2008) consider the pursuit of understanding and self-awareness around racial/cultural identity as an imperative that forms a subset of the more general development of increased self-awareness that is considered by many to be valuable for counsellors (Hermansson, 1998).

An example of this requirement is provided by the criteria for belonging to professional organisations for counsellors. For instance in order to become a member of the NZAC, the applicant must provide evidence of their training in Māoritanga, and their appreciation of the Treaty of Waitangi. Currently there are discussions around the mandatory attendance at counselling (20 sessions proposed) for all successful applicants and 12 sessions (proposed) of one-to-one cultural consultation with registered Māori members (NZAC, 2008). As stated these requirements, which are not unique to the NZAC, suggest that self awareness and bicultural awareness are prerequisites for the effective counsellor.

A counsellor’s professional identity, therefore, is based on their learning and acquisition of not just the skills of counselling but also their refinement, or reworking, of their identity. Perhaps ‘worldview’ is my preferred rewording of ‘identity’, and others might agree (Ibrahim, 1991, 2001). But for the moment I will stay with the term ‘identity’ so as to apply Helms’ model to my own race awareness. The conclusion of this section will contain a rewording of identity and a re-examination of ‘race’ as a social construction that continues to morph.

Much has been written on the formation of identity (Chandler, Lalonde, Sokol, & Hallett, 2003; Erikson, 1968; Hardiman & Midgley, 1989; Marcia, Waterman, Matteson, Archer, & Orlofsky, 1993). Meanwhile the notion that one develops a racial identity as part of one's more general identity formation has gained much traction in the discipline of psychology and human development. The basis of these racial identity models (Chandler, 2000; Hardiman & Midgley, 1989; Helms, 1995; Henriksen & Trusty, 2002; Sue & Sue, 2008) is formed by a belief that systems of oppression and domination create values systems and belief sets in people, and that as we grow and adapt our knowledge and awareness so we are provided opportunities to challenge these forces of social construction (Bourdieu & Passeron, 1977; Erwin, 1997) and create alternative narratives.

We appear to perform this emendation to differing degrees and over variable time spans. That is, some people make more effort to amend their belief sets and revise their worldview than others. It is not suggested that some people are lazy but rather we do not know that we need to make a change or adapt until presented with some insights that alert us to this need. Consequently, it is most common to find a causal or triggering event that sets off a reaction in a person, causing them to revise their 'scripts' and to alter their racial/cultural identity status.

As these identity statuses are achieved, so the ego identity expands to accommodate a range of responses to racial themes, settings and situations. Each of the statuses that have been 'achieved' can be drawn upon to provide responses to stimuli and "increasingly more complex management of racial material" (Helms, 1995, p. 184). Consequently the response to racial stimuli of someone who has moved through the statuses is more varied and arguably more relevant.

The term 'cross-cultural' can be viewed as synonymous with biculturalism. This dissertation explores the notion that all counselling is an example of bicultural counselling, in that the 'client' is always drawn from a culture different to the counsellor's. Rather than expect the 'client' to assume knowledge of counselling which

would represent their own pursuit of bicultural connection, I advance the argument that it is the counsellor who needs to be bicultural and extend an openness to learning the culture(s) of the ‘client’ and reflect a non-judgmental relationship with the ‘client’s’ truth (d’Ardenne & Mahtani, 1989; M. Durie, 1989; Harper & McFadden, 2003). This asks the counsellor to be able to shift their position and this capacity is achieved when the counsellor has engaged in their own racial and cultural identity development.

I appreciate that this argument blurs the difference between culture and race and it is important that these distinctions be understood. For the moment I choose to focus on racial identity development as a subset of cultural identity development. We may wish race to play little part in our societal values and structures, however, this is not currently the case, and so a pursuit of understanding of our racial development remains important (Bolgatz, 2005).

The first status Helms (1995) directs us to is the ‘Contact Status’ (p. 185) where an unquestioning acceptance of the status quo results in an obliviousness of the relevance of race as a descriptor of fortune. That is, one holds the belief in a so called ‘level playing field’ of equal access to resources. An example of this status is where the view is held that success is based more on one’s willingness to work hard or possess a keen brain than on one’s race. For me I occupied this status in my early teens. The area I grew up in was occupied exclusively with white ‘folks’. There were class differentiations and my middle class membership required me to see the working class as only worthy of what they acquired; they being of lower intellect!

*07:04:07 “Looking back at family of origin is hard work, and yet although it galls me to write this, I know I must persist. It reminds me I need more conversations with my family.” (Lang, 2010)*

My progression through school brought very few episodes of exposure to race as an issue, other than exposure to the news media. Perhaps the first instance I can recall was the 1968 Olympics, where the Black Power salutes of Tommie Smith and John Carlos featured on the television news and the front page of newspapers. My home and family

took the view that it was un-sporting to introduce politics into the ‘field’ of athletics, and those that did were derided for playing a ‘race-card’ in their search for special treatment.

Applying Helms (1995) model I might describe this status, displayed by my family and me, as ‘Disintegration’ where moral and social dilemmas occur that appear to be irresolvable. I was confused at the time that winners, as represented by the two black sprinters on the dais, could complain of being impoverished by white domination. How could this be when they were so fit, healthy and successful? I couldn’t (wouldn’t) see past the image on the screen and view the heartache, poverty and inequality that racism creates. Nor was I aware that the Australian silver medallist, Peter Norman, supported the ‘protest’ by wearing a Human Rights badge, for which he was harried by the Australian media and was not-selected for future events. Norman’s early death in 2006, was caused by depression and heavy drinking (Wikipedia, 2008), and Smith and Carlos were pall bearers at his funeral. When I recently discovered this I felt saddened, and I identified with Norman’s suffering from loneliness and isolation caused by his beliefs.

By contrast, in the late 1960s I celebrated the achievements of white athletes, like Roger Bannister and Sebastian Coe, who typified other qualities like perseverance and sustained endeavour. These middle distance events appeared to accent the qualities of the white athlete. No explosive volatile energy that the sprinter displays or the sinewy wiry strength of the distance runner. My racial inclination was to view the former as suited to the urban sprint to escape the law or the pursuit of a rival gang member. For the sprinter locked in an urban struggle for survival, speed was of the essence. ‘Shaft’ (Parks, 1971), and other movies of this ilk and era, typified this urban jungle in which the black person was built to thrive or perish in the process. Meanwhile the Kenyan distance runners, like Kip Keino were surviving the poverty in their country and paucity of services by running large distances often barefoot.

This celebration of one’s own race Helms’ describes as ‘Reintegration’ and though it pains me to acknowledge it, this was how I felt and viewed racial issues. I watched Alf

Garnet in '*Till death us do part*' (Speight, 1965-1975) berate all non-white races, and I do not recall being offended. I didn't turn off the television in disgust or write to the media organisations in complaint. Rather, I secretly identified with Alf whilst overtly expressing pleasure in the counterpoint provided by his son-in law, 'Mike'. This transition between tired old ideas and the refreshingly new, orchestrated my own movement to the next status, known as 'Pseudo-independence'.

This status coincided with the reshaping of my beliefs, mores, and values that came with leaving home and school, and entering tertiary education, at Leeds University reading Fuel and Combustion Science. In this lofty 'ivory tower' environment I could intellectualize the racial divisions that I experienced. For the first time I was able to 'mix' with people of another colour, though again to my shame the occasions of this were few and far between. Rather there was a celebration by my peers of black music which was 'safe' in so many ways. This music was not like the protest songs of the 1960s rather it was grounded in the categories of funk, reggae and soul and only paid some lip service to the blues. With the focus on sexual hunger or lust, rather than a hunger for food Reggae and Rock 'n Roll became a backdrop to life. Protest happened by being on the fringes at an anti-racism musical rally rather than any sort of protest march. I was young and impressionable, though I didn't think of myself as being so. I was actually naïve though I thought myself witty and wise. The world of real work post tertiary provided the next rung on the ladder towards the next status of 'Immersion/Emersion'.

The un-learning of childhood values is hard won knowledge, and yet in order to achieve a level of awareness suited to being a counsellor, one's core beliefs require examination. A troubled time ensued for me where doubt about what was 'real' typified my responses to the media and its attempts to indoctrinate me. I became mindful of the clumsy tools of repression by viewing how they had shaped me. I fell out with old 'friends' and guides, and collected new 'prophets', who were often sages from antiquity. However, I never 'fell prey' to the gurus, unlike friends who journeyed to the east and acquired new identities, I wanted to find an inner solution, rather than accept others' ways as my own.

Through reading I became increasingly aware of my white advantage. I read alternative histories of white colonisation and acquired a sense of guilt and shame. I became busy in my community trying to advantage ‘racial minorities’ by working with them on education programmes and community development initiatives. Grand Master Flash and ‘hip-hop’ took over from the passive ‘stoned’ reggae, and a revolution was in the air again. The over-riding ‘push’ to right the wrongs of colonial history was very much driven by a personal sense of guilt (that I had not done anything about this previously), and shame (that my ancestors had established a white dominated oppressive system that later whites had developed and refined), coupled with a responsibility (that now is my chance to change myself and society in order to right these wrongs). The overwhelming struggle to overturn pervasive racism in the United Kingdom lead my family and I to consider alternatives and so it was that we came to New Zealand, or as I have called it since arriving here - Aotearoa New Zealand.

Armed with the intention of making amends and becoming a better person in the process, I stepped off the jet in Auckland 1988, with a plastic tiki, and a simple Māori phrase book, courtesy of Air New Zealand. Encouraged by this country’s Treaty with the indigenous peoples and an air of open honesty about anti-nuclear positioning, this country seemed to be ‘the little country that could’! What better place to begin anew with my own honest intention to become a reformed white male; a post-colonial boy. I hoped that the country that dared to stand-up to ‘super-powers’ with its Anti-Nuclear policy, and follow its anti-apartheid position at the expense of its national sport, could resolve to stand by a Treaty between Crown and the indigenous people. These were the political positions I was partially aware of on arrival, and over time I have learnt more of these stances and learnt to understand and appreciate them. The acquisition of the final status in Helms’ sequence that of ‘Autonomy’ has been slow in coming for me and like most statuses is prone to slip-sliding, back to previously held statuses. This is as it should be, as according to Helms ‘slip-back’ is part of the process. However, such regression is often hard to accept as it triggers the guilt and shame responses that typify the previous status.

On a ‘good day’ my status is one of ‘Autonomy’ in that I can hold a complex view of what power yields and holds in society. I remain flexible to the shifting positions that need to be both held and relinquished. For much of my time in Aotearoa New Zealand I have carried the punitive yoke of colonial burden. I sought to divest myself of my own colonial patterning in favour of being steeped in Māoritanga. As if my own culture was no good, or useless at best and dangerous at its worst. My initial idea for this dissertation focused on the need for non-Māori to transcend and forego their ethnocentric ways of being, in favour of fully embracing the indigenous alternative. In pursuit of this goal I had to decolonialise myself, and in so doing I became de-cultured. Whilst a useful stepping stone to the status of ‘Autonomy’ the ‘Immersion/Emersion’ status began to tire others around me who wanted a more empowered ‘Steve’ to emerge from the ash cloth of penitence.

*Bicultural baptism*

*Dunked in Cook Strait*

*Steve went under mono*

*Tipene came up bi*

*Maui marvels at modern morphing*

*From cane to taiaha*

*Jaw bone to Island*

*Lang, S.K.W. (October 2007)*

In more recent times I have experienced myself with a new sense of ownership and even pride in my ‘culture’. In his autobiography, ‘*The progressive patriot: A search for belonging*’, Billy Bragg (2006) describes a very similar journey through the statuses as my own, only his took place several years later. Many of the rallies that Bragg describes were ones I also attended, though I was arguably in a different racial identity status at the time to Bragg’s own. The messages contained in his book resonate strongly for me as I search for my own sense of belonging. I search not only to belong 23 000 km from ‘home’ in this remote pacific island, but also to belong to an ‘English’ race to whom I can feel a sense of warmth and acceptance. This generosity of spirit towards my own race

does not diminish the rage and disappointment related to the injustices heaped by my race upon others. Rather the two views sit alongside one another in a co-existent state. The concluding section of this thesis will return to this issue and expand upon it. Meanwhile, I will focus on the exposure to cultural issues in Aotearoa New Zealand that helped move me to the status of “Autonomy”.

My first job in Aotearoa New Zealand was as a relieving teacher at a multi-ethnic school. The ethnic makeup described by the school contained three quite distinct ethnic groups Māori, Pasifika, and New Zealand/European. I felt overwhelmed at the cultural differences and learnt that I could be popular as long as I criticised ‘Thatcher’s Britain’ and reserved my critique of ethnic relations in Aotearoa. At this time I re-entered the ‘Disintegration’ status because I wanted to belong and had at times to suppress my real thoughts and values so as not to be disliked. When I did venture a position I was frequently met with ‘you haven’t been here long enough to understand the complexities of the Pākehā position’ and I tended to withdraw my comments.

The encouragement I received from Pākehā was to re-enter the ‘reintegration status’ where I would practice “the idealization of one’s socioracial group” (Helms, 1995, p. 185). I wanted to feel proud of what Aotearoa New Zealand had achieved in terms of race relations and I became blind to the inequities. When the sesquicentennial came around in 1990 I fully expected a joyous occasion of celebration of 150 years since the signing of The Treaty of Waitangi [sic]. When the ‘celebration’ arrived I was shocked at the ambivalence of white New Zealanders. The media covered skirmishes but not the events. Many Pākehā appeared to have little desire to attend any of the planned music events. When I asked others if they were going their responses were along the lines of “No, that’s for Māori to celebrate; it’s their treaty”. Three decades later there is a recurring view that Waitangi Day is just a day off; a day for Māori to protest and politicians to somewhat begrudgingly get involved. I will return to examine the implications for counselling of this cultural positioning in the epilogue.

The year after the sesquicentennial I had the opportunity to join an inner-city secondary school bilingual unit as a mathematics teacher. My teacher’s training in the United

Kingdom did not adequately prepare me for the year ahead. Initially I was reluctant to work in the unit because I wasn't Māori, and I expressed the view that the authorities should employ a Māori person to do this job. The school was insistent that there was no such suitable applicant and so I agreed to take the position with the proviso that as soon as a Māori teacher was found, I would stand aside. My Māori language skills had barely moved on from the Air New Zealand phrase book and so I embarked on my first of several Māori language classes, initially under the tutelage of Remus Heretaunga. Over the summer I borrowed language tapes from the library and spent much of the time, ear phones on, muttering to myself and following the instructions on the tape. By the start of term I had learnt to count and had acquired the basic commands in arithmetic and classroom management. Equipped with these, and some lesson plans left by the previous teacher Bill Barton (who was the main compiler of the Tikanga Tau Ahuatanga ethno-mathematics syllabus) I entered the 'lion's den', or so it felt.

I could not be sure in those first few days whether the students hated me more than mathematics and school, or disliked all three equally. My third day was cut short by the deputy principal informing me mid-class that I needed to leave the classroom immediately as they had redone their sums and could not actually pay me! I don't know what incensed me most, my sudden unemployment and the way it was orchestrated, or the injustice for the students suddenly robbed of their teacher who was at least going to teach the ethno-mathematics syllabus. Rather what the students got was a reliever (a range of other staff members) who reverted to a Pākehā syllabus, with exercises in basic arithmetic and quizzes.

Two weeks later the money to pay me was found and I was reinstated. Only now what little 'mana' or status I may have had evaporated, and I was a 'sitting target' for the students, many of whom didn't appear to want to be there. To give me my due I persevered, and, with the help and support of the other teachers in the Bilingual unit and the students' parents, I began to win their favour. Eventually, we were able to engage with a very lively syllabus through innovative teaching techniques. For instance, on maps of the Pacific (drawn on the classroom floor) we plotted Kupe's journey by waka to Aotearoa New Zealand, and then dramatically re-enacted the navigational

decisions he made, and we wrote computer soft-ware programs that drew tukutuku panel designs. The hardest part of the job became the justification for there being a bilingual unit at all, as many of the main-stream school staff valued the unit but only because it took the Māori students out of their classes!

This year of teaching in the bilingual unit saw my statuses move through ‘Pseudoindependence’ where one “may make life decisions to ‘help’ other racial groups” through to ‘Immersion/emersion’ where I began again to “search for an understanding of the personal meaning of racism and the ways by which one benefits and a redefinition of whiteness” (Helms, 1995, p. 185). It became clear to me during this year that to take a stance of being pro-Māori was frequently to risk alienation from my Pākehā peers, and yet I also realised that I was going to have to be part of the solution rather than the problem. This meant challenging my previously held view that Aotearoa New Zealand was a country with a good track record of biculturalism. I came to perceive biculturalism as a device that Māori employed in order to stand a chance of success within a Eurocentric model, whereas when I first arrived I thought that biculturalism was what Pākehā did in order to divest themselves of colonial systems of control. Later that year the bilingual unit took an outing to view the actual parchment that is Te Tiriti O Waitangi. Housed in the Archives library, I was shocked to see its dishevelled state; rat eaten and mouldy. I had to accept that the contempt that this piece of paper had endured was echoed by the treatment of Māori by Tauwi. This deepened my resolve to advance an equitable version of biculturalism for Tauwi.

My year ended with a tearful end of term ceremony where even some of my more ‘hardcore’ student opponents celebrated my year with them, and the ‘stuff’ they had learnt under my tutelage. I, in turn, thanked them as I considered it was a close call, who had learnt the most, me or them. I still have the ‘Public Enemy’ T-shirt they gave me! The choice of this shirt appeared to reflect the extent to which I had joined them in their struggle for identity on the one hand, and belonging on the other. They were a distinct grouping within the school and yet they were considered part of the school. I too as an immigrant was ‘from outside’ and yet I had a growing sense of becoming a part of this new land; this new country. We both shared a search for status. They

wanted to be valued for being Māori, whilst I wanted to be valued for being me. Yet we had also both experienced being unpopular and marginalised, and discriminated against by the majority.

The beginning of 1992 presented me with yet another identity status set-back. There was a mood being articulated at the time by many Māori ‘activists’ that Tauwi ought not to take up places on te reo Māori language classes but rather the learning of te reo was for Māori only, and that Tauwi would be better advised to involve themselves getting out of the way of Māori progress. I was shocked and disappointed as the group that I had struggled to support was now rejecting me, or that is how it felt. Meanwhile my Tauwi peers were saying “I told you so - there is no pleasing Maoris”. I could have taken this rebuff hard had I not been privileged to be re-educated by Turoa Royal, the previous principal of the school I taught in, and at the time the principal of a tertiary college.

In a lecture at Te Wānanga o Wikitoria/Victoria University, Royal (1995) described the historical process of colonisation of Māori and set the scene for the contemporary liberation of Māori and their struggle for a type of autonomy enshrined in Te Tiriti o Waitangi. He articulated the stages of Māori renaissance from the 1970s to the early 1990’s and described the current position as requiring tauwi giving birth to Māori aspirations. By this he meant Tauwi needed to resist the temptation to encapsulate Māori under their own auspices and rather liberate Māori, give birth if you will, and allow them to forge their own destiny, and make their own decisions. He alerted the Tauwi in the audience to the possible experience they may be subjected to of being distanced from Māori. This he likened to the need for a parent to let go of their children and allow them the space to make their own way in the world. He said we (Tauwi) would not be losing control as much as sharing it, and that it was up to non-Māori to become good parents! This provided a way for me to go forward. Yes, there would be a phase where contact and exposure to ‘things Māori’ may be reduced, and yet there were things that Tauwi could be usefully engaged in whilst this restructuring of the relationship took place. What I did was to continue my studies through University and

celebrate those rare moments when I came into contact with Tangata Whenua and Māoritanga.

One such occasion was my trip to one of the Pacific Islands in the late 1990s where I met with a local counsellor and was able to experience firsthand the struggles she had for acceptance of her therapeutic practice as being legitimate in the eyes of Tauwi. This encounter, as detailed in the prologue, was a pivotal factor in assisting me to choose this focus for my Doctoral research, and I am indebted to the counsellor on the island for her trust, her sharing, and her encouragement. This time in my life could be described as typifying the move from ‘Immersion/emersion’ to ‘Autonomy’ where “informed positive socioracial-group commitment” (Helms, 1995, p. 185) is evidenced. This status was to become tested by my role on the organising committee of the NZAC national conference in 2001.

Entitled *Spaces 2001 – Te Putahitanga o ngā Ara* the conference was to be a celebration of biculturalism, yet soon after beginning our deliberations and preparations the organising committee veered away from partnership with the Tangata Whenua of our region. We did not do this intentionally but rather we appeared to lapse into a default option. In order to get things done along a strict timeline we continued to make decisions without a member of Tangata Whenua being present. It was the arrival of Ngā Kete Mātauranga that brought us to our ‘senses’ and encouraged us to make spaces for our partner (Lang, 2006).

Collectively we had compromised our beliefs in favour of pragmatism. Maybe I should just speak for myself in this as I felt that I had regressed or stepped-back through identity statuses; back to ‘Reintegration’ or possibly even ‘Disintegration’. I fell into the trap of believing that if we were to get the planning for the conference done in time then we were going to be slowed in this process by the inclusion of Tangata Whenua. A poignant reminder for counsellors to be on their guard for this came with the opening address at the conference by the Honourable Tariana Turia. She asserted the need for counsellors to ‘do the work’ around shifting their worldviews. “To me this process of decolonisation called “whakawatea” by some counsellors is a process which rejects the

negative images many have come to believe [about Māori]" (Turia, 2001). In the early stage of the conference planning, my own 'negative images' had been allowed to surface and my partnership with Tangata Whenua had been compromised as a result.

*17:08:07 "... it is fascinating the extent to which other people have an influence on how I am and who I am. Am I being empathic by assuming a common position or weak willed in shifting my own worldview in favour of, or deference to, another? As a cross-cultural counsellor I know I need to be able to 'meet the client' where they are, which means shifting my position, and I suspect by developing my racial identity status I have increased my capacity as a counsellor to make these shifts. Yet, is this personal adjustment of my externalised worldview what is happening outside of the counselling space when I 'meet' others' needs?" (Lang, 2010)*

There are too many instances, many of which are logged in my journal, of occasions where I have experienced a 'bi-cultural clash', and on each occasion I have either progressed my identity awareness or regressed through statuses in order to avoid conflict or meet others' needs. One such instance which stands out for me was the 2004 hikoi of protest over the so-called 'Foreshore and Sea Bed Law' (stuff.co.nz, 2009a). I was fortunate enough to have been able to join the march through my home town of Otaki. I connected with the hikoi just outside of the town, and I intended to march alongside the others till we arrived at Raukawa Marae. However, when I 'joined' the hikoi I was suddenly in doubt whether or not I could march with them as I was the only white face that I could see. So I stood for a moment on the kerbside wondering what to do. Did I belong or not? Was this a Māori issue or of broader ethnic relevance? I knew in myself that I should join in but the lack of other 'protestors' from my own culture left me in doubt. Whilst I collected my thoughts I wandered along the pavement as if a spectator of the event, like a child on the sidelines following a procession, rather than a participant. Then as I edged closer to joining the group I fully expected someone to challenge me and yet as I joined the throng no one did. As the following quote suggests Pākehā/Tauwi protest was sorely needed and yet strangely lacking.

It is very important that the hikoi be supported by Pakeha / Tauwi organisations and individuals. Opposition to the government's foreshore and seabed proposals has been portrayed by politicians and the mainstream media as coming only from Maori. We know that this is not true - visible non-Maori support for the hikoi will demonstrate this. (Converge, 2004, p. 1)

This incident illustrates the tensions I frequently experience as a Tauwi person who wants to 'do right by Māori', and to be a de-colonialised member of the community who demonstrates biculturalism. And yet this is frequently a lonely journey. I am not suggesting here that I am alone with my protestations and support for Māoritanga and Tinorangatiratanga, far from it. I know from conversations with friends and colleagues that there are many Pākehā and Tauwi who support Māori self determination as envisaged in Te Tiriti o Waitangi. However, what seems to happen is that there is a lack of momentum with this belief, and this causes a regression state in peoples' racial identity status. We move from 'Autonomy' to a 'lesser' state, or at least this is what I do and I consider that I am not alone.

The hikoi culminated for me and the other marchers that night, at Te Raukawa Marae, Otaki the ancestral home of Te Rauparaha. There must have been over a thousand Māori who performed his haka *Ka mate* that night. The sun was just setting and the stamping of feet, and the slapping of thighs and chests resounds with me still. The ground shook and has not yet settled. It is hard not to be touched by a thousand angry hearts beating in unison. I felt trapped inside the marae, pinned to the wall by the press of people with their anger and sadness bared. I wanted to escape it is true. I feared their rage and I doubted myself in equal measure. I must have looked afraid because the person next to me indicated he wanted to hongi with me and my anxiety melted away like snow in the sun. He legitimized me being there. He made me welcome, and I was deeply moved. I had a bite to eat in order to respect and follow the protocol of moving from Tapu to Noa (M. Durie, 1985) and I left.

*Stepping out of the marae  
Ka mate ringing in my heart  
I stumbled blinking onto the street  
Woolworths looked incongruous  
Like I expected a storehouse for kumara  
But no the outerworld was the same  
Though an earthquake happened  
To my insides*

*Lang, S.K.W. (May, 2008)*

My journey back and forth through the statuses will not end. By charting the progressions and regressions I gain insights into the inner processing of my identity and the development of my belief systems. But, more than that, I gain awareness of how my beliefs are manifest in my relationships with others. This is profound on many levels, not least the relationships that form in counselling.

Hence, I can celebrate who I have become and all the while know that my identity is not confirmed. Just like the 'cock that crows thrice' (Mathew, 1946) I suspect I will deny my responsibilities. Becoming or achieving the level of *Autonomy* does not render one a saint. It more simply means that by abandoning entitlement as a white person I no longer expect preferential treatment because of my colour, and yet I know that white privilege will still advantage me sometimes. A struggle for supremacy goes on within me as I seek to privilege some voices over others. For me, as a white male who tries to be truly respectful, there is a personal and honest agony in denied entitlement.

I also become aware that the process of immigration to another country has caused a regression through statuses in me. This in some way reflects the state of the society into which I became introduced. Though I agree that I do not meet society rather I meet a sequence of individuals and I project these experiences onto 'society'. Be that as it may, the regression I experience is in some degree based on my wanting to be accepted by others and be acceptable to others. The movement I have made through the statuses

may in some part be my own reclaiming of status but it may also be a progression that Pākehā and other Tauwi are making as they develop their own racial identity status (Butcher et al., 2006).

My critique of Helms' model takes several forms. These include concerns over language and shared meanings. I am not comfortable with the term 'statuses'. I appreciate Helms' search for a word or concept that moves away from the rigidity of 'stages', yet I struggle with the hierarchy that is implied by 'status'. It sounds so very middle class to be aspiring in this way. The term suggests that some people are more advanced than others because of, or as a result of, their own endeavours, and this appears to create further class divisions. Some can 'develop' themselves because they have the luxury of doing so, while others are destined to languish in lower states of 'being' because they do not have the resources to advance.

I do not wish to diminish the real life struggles that persist around the world that are generated by racism and prejudice (Barresi, 2006). I struggle with the nationalism that sporting contests engender in citizens, let alone the wars that are fought in pursuit of patriotism. I acknowledge that we need to contest the use of 'race' as a device to separate and divide society so as to secure more resources for the dominant race. At the same time there is a risk that by ignoring race we allow the racist to go unhindered. Perhaps, what we need to achieve is the movement of 'race identity' into the broader, more collective term, of 'cultural rights' and for the counselling profession, to consider and advance our cultural empathy (Trimble, 2009).

### **Bicultural reflections: formative analysis**

It is a privilege to be able to spend so much time alongside and inside this research and to reflect on who I am, and who I am becoming, and how this transition is brought about. At some point the theoretical process of research, and the reflection the research requires from me, will give way to my practice of therapy. To resist the transition from theory to practice is to surrender the academic action of contemplative research to the facile nature of thought with no deeds (Freire, 1970). That stated the pursuit of

understanding of my bicultural conflicts that happen between me and other and within me, that is, between my colonialised and de-colonialised selves, are valuable in providing an increased awareness and understanding of the path ahead. This reflection is ongoing for the practising counsellor either inside or outside the practice of supervision (Cook, 1994; Hawkins & Shohet, 2006) and professional development.

When I come to ‘know’ myself sufficiently I arrive at a position of preparedness to get to learn about ‘another’ in ways that leave the other un-dominated by me, by my whiteness (Parker & Schwartz, 2002) and my maleness. If I understand the forces at work which create me I am able to rein them in when necessary in order to create space for other truths to coexist with my own. I know I cannot *be* bicultural however I can practice biculturalism, by creating and occupying the liminal space.

I consider that I may not be similarly inclined to other Tauwi and Pākehā when it comes to the extent to which I am prepared to acknowledge my white privilege and make efforts to decolonialise my worldview. As Campbell (2005) concluded “from a dominant and privileged position pākehā have the ability to remain oblivious to their cultural specificity and power” (p.130). All too often I find myself the lone non-Māori at hui where open invitations to attend have been extended. Consequently I consider that I am not a representative sample of Pākehā nor Tauwi. However I am not alone and others do join in the pursuit of decolonialism. My concern is that there is insufficient critical mass to affect meaningful change.

One of the most poignant changes in my cultural identity is my discomfort with being known as Pākehā, in favour of being Tauwi. There is a political need for a distinction between those born here and those who emigrate in their lifetime. These terms are in a state of flux. The term pakeha was used in te Tiriti o Waitangi to refer to British subjects and so I might include myself, and yet all these years later there are confusions abounding around the descriptors; Pākehā, Tauwi, Pasifika, European and the collision of biculturalism and multiculturalism. In this confusion it becomes clear that I need to attach a working definition or meaning to the cultural group names I currently use.

For this thesis I use the term Pākehā to mean white non-Māori who were born in Aotearoa New Zealand and who identify as having British roots or ancestral connection. Just as all non-Māori may be uncomfortable being classified as Pākehā, I accept that just because I use the term in this way does not mean there is a consensus. There is resentment by some who resist the term Pākehā and I have no wish to expect them to comply with my naming. For the purposes of this dissertation, however, this is how I am using the term. Naming is complicated and prone to subjectivities. Currently my understanding is that as a citizen of Aotearoa New Zealand I can be called a New Zealander; however the term ‘Kiwi’ is reserved for those who were born here. I notice too that even at the commencement of this thesis I viewed myself as Pākehā however I now prefer Tauiwi as I understand more deeply the need for names to carry meanings which continue to evolve.

Campbell (2005) describes the naming of the coloniser by the colonised, that is the indigenous people providing a name in their own language for the ‘visitors’ to their shores, as ethnogenesis. In this setting the coloniser also produced a name for the colonised of ‘Māori’. This Campbell describes as ‘mutual ethnogenesis’ and this cross-cultural naming has profound implications for the people of this country, in part because ‘if negotiating meaning is never complete or absolute, but open to multiple interpretations, privileging one meaning over another becomes a social process/action” (p. 9).

While on the one hand I do not wish to privilege one meaning over another I know that I need to adopt a meaning for the purposes of my communication with others and for the purposes of this thesis. I need to remain open to the pluralistic meanings that others may have. Metge (1990) puts it thus...

...the word’s [Pākehā] origin is in fact not known for certain: there are at least six different alleged explanations, some derogatory, some not. Though it was originally applied to people who came from overseas, it does not mean “stranger” ...Maori speakers sometimes use the word TAUIWI to refer to non-Maori...the literal meaning of tauiwi is “strange people” or

“strangers” and Maori apply it to tribes other than their own, as well as to non-Maori. The word stresses the stranger’s lack of connection with, and rights in, local land, in contrast with the Tangata Whenua tribe or people. For this reason I personally do not find tauwi acceptable as a name for those non-Maori who feel that their roots are in Aotearoa. (pp. 13–14)

As suggested, there are a host of alleged explanations for the origins of the term Pākehā. Perhaps one of the most contentious, though plausible in the light of other transliterations, is provided by Makerite (1986) when she describes the origins of the term as being a transliteration in te reo Māori of ‘Bugger yer’, a term often spoken by early whalers “whose every other word was a vile oath” (p. 110). The whalers were known to utter this expletive in communication with and with reference to the Tangata Whenua when they met! This possibility is supported by Bentley (1999) who examines the impact of whalers and their ‘mores’ on Tangata Whenua.

For the purposes of advancing this thesis I am also intrigued by the definition of a cultural group (and quite possibly a bicultural group) of early Pākehā settlers who acquired the cultural norms of the Tangata Whenua, which included, among other practices, receiving moko and taking Māori wives. These people became known as Pākehā Māori (Bentley, 1999) and they had “significant political, economic and social importance in tribal New Zealand” (p. 9). Bentley focuses his attention on the period 1799–1840 and researches the roles of “exotic curiosities or trading intermediaries” (p. 9) that Pākehā Māori performed. My fascination with the cultural concept of a settler acquiring the belief sets and operational norms of the ‘host’ people is a direct copy of my own desire or intention, the difference being that my attempt comes after a prolonged period of colonisation, whereas early Pākehā Māori did so before the exercised dominance of the Tangata Whenua by the settlers and the Crown.

I am most comfortable being known by the term ‘Tauwi’ as it appears to describe me accurately as an immigrant. I can understand those Pākehā who were born in New Zealand who resist being known as Tauwi. For them it may appear to diminish their sense of belonging, as their own country of birth is a profound determinant of their

identity rather than their ancestors' country of birth. The fact that Ryan [1989] translates Tauwi as foreigner would add understandable weight to this resistance.

When I use the term Māori with a capital 'M', I refer to the 'first people' of Aotearoa New Zealand. I am, though, acutely aware that by collectivising the 'first people' this way I do a potential disservice to the diversity of cultures which exist within and among Māori. I do not wish to diminish this diversity for the sake of convenience and yet the term Māori has a great deal of common usage by both Māori and non-Māori. For instance the Māori Party (Leahy, 2004) formed as a political collective that bridges iwi groupings; no doubt in an attempt to provide support across iwi for its policies. To use the term Ngā Iwi O Aotearoa, or the Tribes of New Zealand, is perhaps a broader more appropriate term because it acknowledges this diversity within Māori groups. Meanwhile the use of Tangata Whenua as 'people of the land' (Walker, 1990), also has usefulness; however, there may be some confusion in its usage when applied to the marae where locals carry this term and visitors arrive as manuhiri and become Tangata Whenua when they have been formally welcomed onto the marae. Consequently to be Tangata Whenua may have different meanings in different contexts.

Caution is necessary with these attempts at definitions as meanings vary and there are power issues related to who chooses meanings and when and how they are used. I persevere because charting the naissance of names maps out the territory on which the struggle for identity is played out. As Rangihau (1977) asserts "Maoritanga is a term coined by the Pakeha to bring the tribes together. Because if you cannot divide and rule, then for tribal people all you can do is unite them and rule. Because then they lose everything by losing their own tribal histories and traditions that give them their identity" (p. 175). I perceive my movement towards biculturalism as containing the intention to not rob Māori further of their histories, traditions and culture.

*14:05:09 "... were they joking, and laughing back on board, when Hobson and Williams transliterated New Zealand as Nu Tirani? Sounds like New Tyranny to me!" (Lang 2010)*

## 4 Decolonialism

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### Decolonialism defined

Decolonisation and decolonialism; I draw a necessary distinction between the way I use these two terms. I argue there is a need for a different set of responses between those who have been dominated and those who have been dominant. Hence, I use the term decolonisation to describe the action taken by the colonised to rid themselves of the impact of being, and having been, colonised (Considine & Considine, 2001; Smith, 1999). Whereas decolonialism I use to refer to the culturally and morally responsive action taken by the coloniser to atone for their exploitation of indigenous cultures. This term ‘decolonialism’ is a word of my own derivation, though as the upcoming article describes it had been coined by accident at a conference in France (Sauvage, 2004). Social justice entails the release of the oppressed from the shackles of subservience by undoing the devices that have robbed them of status and equal access to resources. Smith (1999) describes decolonisation as the “long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power” (p.98). And parallel to this there is a requirement for the previously dominant colonising group to rid themselves progressively of the trappings of unearned power and advantage acquired by virtue of being born into a dominant and colonising culture. This action may also apply to groups (Sauvage, 2004) and counselling associations (Lang, 2006) rather than just to individuals.

Since the late 1980’s there have been various efforts to re-educate Pākehā/non-Māori in reference to Te Tiriti o Waitangi. “Treaty education may be seen... as a form of cultural action within a dialogue where colonised and coloniser speak together to conscientise the situation of colonisation” (Huygens, 2007, p.259). Whilst I do not provide here an exhaustive literature review on these attempts to change Pākehā perceptions it is pertinent to provide a backdrop for the article that follows.

Project Waitangi was launched in 1986 to “raise awareness of the Treaty among non-Maori” ([culturalwellbeing.govt.nz](http://culturalwellbeing.govt.nz), 2010). By 2010 the Project had morphed into being a network provider designed to link various non-governmental organisations together each of which attempts to promote understanding about Treaty issues, and in their own way. I once went to a Project Waitangi workshop in 1990 where as teachers we were introduced to many aspects of the uniqueness and preciousness of Māori culture. I remember rolling out wallpaper and placing significant dates from history along it. We then stood on the roll and without prior discussion or collaboration all the Pākehā faced the future and all the Māori faced the past. This provided a very lasting insight to me of an essential difference between the races. I have used this to guide me in seeking cultural consultation from Māori in my practice as educator and counsellor, as I have come to know that many indigenous people have a view of the world that is significantly different from my own.

In 2002 the Wellington region of the NZAC attempted to establish a Māori Roopu that could support Māori members in our region. We began with a Project Waitangi style workshop designed to assist the change process needed by the non-Māori members so that they could ‘get behind’ the project. Sadly despite tremendous efforts to attract members to the Saturday workshop, numbers of attendees were small and for the most part those who did attend already held progressive and positive views towards Māori autonomy. Those who attended became even more aware of the need for change and yet we were also denied the opportunity to assist the change process in the ‘unconverted’.

I have much respect for those who apply themselves to the task of changing Pākehā/non-Māori/Tauwi/immigrant appreciation of the Treaty and all it entails. I was never fortunate enough to attend one of Ingrid Huygens’ (2007) Treaty workshops, however I did get to see and hear her present her work “Visual theories of Pakeha change: ethnographic research with the Pakeha Treaty Movement” at the Contemporary Ethnography Across the Disciplines (CEAD) conference in Hamilton, November 2010. I respect the cogency of her thorough integration of Freireian ideology with her innovative method of group work to produce representations of cross-cultural

discourse. By moving away from a sole emphasis on theorising she enables praxis to develop. The learning that was created appeared to have much more chance of maintaining a change to Pākehā attitudes and behaviours post-workshop. The learning, which attendees took from the sessions, was embodied and shared. One of the messages I apply to the change needed to counselling and its association from Huygen's (2007) work is the need to examine "the pervasive effects of institutional ignorance contained in the coloniser's glorious standard stories" (p. 265).

There have been a range of authors and social change agents who have worked to bring about a shift in coloniser attitudes to the status of indigenous peoples in Aotearoa New Zealand, and each operates within their own area as I do in mine. Of these the following have been informing of my own work; in education and research - Bishop, 2008; Gibbs, 2001; gilling, 1989; in counselling – Awatere, 1981; Consedine & Consedine, 2001; Crocket, 2009; Durie & Hermansson, 1990; Hirini, 2004; in social politics - Greif, 1995; Huygens, 2007; Kelsey, 1990, 1997; McCreanor, 1989; 1995; Sneddon, 2005; Spoonley, 1993; Yensen et al, 1989; and indigenous perspectives - Cram, 2009; Durie, 1985-2009; Johnstone, 2003; Smith, 1999, 2008; Walker, 1990. This list is not exhaustive rather it seeks to supplement and highlight particular contributions.

The following article was written at the beginning of my PhD enrolment and displays the relative awkwardness of writing in the first person that I experienced at the time. Subsequently I reflect on the article and its content and the attempts by authors and agencies to assist non-Māori, and Pākehā in particular, to reform and develop their honouring of Te Tiriti O Waitangi.

### **Published article #1:**

Lang, S. K. W. (2006). Decolonialism and the counselling profession. *International Journal for the Advancement of Counselling*, 27(4), 557–572.

#### **Abstract**

This paper makes a case for the coining and exploration of a term 'decolonialism'. Although there is likely to be greater familiarity with the use of the term

'decolonisation' for the work indigenous people might undertake on themselves to transcend the shackles of colonisation, this paper suggests that colonisers also need to work at ridding themselves of vestigial mechanisms of control. This paper suggests the term 'decolonialism' to represent this challenge. However, the issues go deeper than the examination of a counsellor's personal beliefs, awareness and worldview, but also extend to the systems that underscore and guide the counselling profession. Whilst such issues are of relevance to various contexts around the world, this paper focuses on a case study of the reformation of the New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri O Aotearoa as an example of the counselling profession striving to decolonialise its structure and its practices.

## **Introduction**

This paper investigates the process of re-aligning relationships in the counselling profession that have been based on historical colonialism, with the author advancing the term 'decolonialism' to describe what is required. The necessary movement towards improved power relationships, argued as needing to be initiated by the dominant group, is based on three maxims; (i) a raised awareness of the historical culture of the colonising group; (ii) the acquisition of greater understanding and appreciation of indigenous cultures; and (iii) the migration of practices and beliefs from dominant coloniser to equal partner; from author to co-author of shared realities (Pedersen, 1999). The universal meanings of these maxims will be explored and the implications for counsellors identified. The paper takes the form of, firstly, describing the function of colonialism in oppression and the role of decolonialism in liberation. Secondly, a case study will be presented of how a counselling professional association in the South Pacific is responding to the call to decolonialise its practices and, finally, the extrapolation of this case study to a global context will be advanced.

## **Decolonialism**

This article needs to use a term that is not, to this point in time, in common usage. Consequently, an explanation needs to be given for why 'decolonialism' is used here,

rather than terms like hegemony, racism, decolonisation or other terminology. Modern dictionaries do not, as yet, contain the term *Decolonialism*. Sauvage (2004) suggests this is because inherent racism, which is widespread, develops and maintains a lack of interest in undoing the oppression that colonialism has wrought. Hence, the naissance of the term 'decolonialism' requires a delving into the history of its root word 'colonialism'.

The Oxford English Dictionary (OED) (Simpson & Weiner, 1989) described colonialism as the "alleged policy of exploitation of backward or weak peoples by a large power" (p.495). By 2004 the Concise OED (Soanes & Stevenson, 2004) modified this to be "the practice of acquiring control over another country, occupying it with settlers, and exploiting it economically". As expressed, the 'it' in this definition refers to the country rather than its peoples, and so represents a sanitised version of the earlier pejorative description of indigenous peoples as 'backward or weak'. Technically the word 'decolonisation' should mean the opposite of colonisation and, therefore, ought to refer to the disestablishment of a colony. However, the term has differing meanings. In contemporary settings, 'decolonisation' is the term frequently used to describe the reclaiming of a proud identity by indigenous people who have suffered the ravages of colonialism (Considine et al, 2001). Sauvage (2004) sees decolonisation as the 'end of colonies as political entities' (p.7). However, such a declaration of independence afforded to some countries is insufficient in itself to end colonial practices. Those who explore decolonisation (e.g., (Boyd, 1987; Considine & Considine, 2001; Wright, 2001)) might suggest that what has taken decades to create may not be undone in the stroke of a pen. For this paper, and until it can be shown to have been usurped by a more fitting word, the term 'decolonialism' will echo what Sauvage (2004) calls "the end of the system's ideology" (*ibid*, p.7), by which she is referring to the system of oppression typified by colonialism, which sought to reduce the self determination of indigenous peoples.

Typically 'decolonisation' could be seen as the work that indigenous people might do on themselves in order to be free of oppressive control mechanisms, which may operate both within their own minds and in systems around them that control or limit their

lives. In contrast, the working definition of 'decolonialism', for the purposes of this paper, is the work that the colonizers of indigenous people need to do, both internally and in systems, to rid themselves of vestigial control and domination. This, often subconscious, form of oppression frequently exists within colonisers' hearts and minds and within their organisational systems. In as much as counsellors are typically members of the dominant colonising group, the same is likely to apply to them and such attitudes are likely to become manifest through transference and counter-transference in cross-cultural counselling sessions. Counsellors are also likely to struggle with such colonial attitudes and usually will be striving for equality, both within the counselling process and in larger systems.

Wherever it lurks, the duplicity of subjugation on the one hand and pursuit of egalitarianism on the other has had a long history. The etymology of the word colony itself issues from 'colonie', a settlement of Romans (Kurath & Kuhn, 2001). Not that the Romans invented colonialism; on the contrary there is evidence of similar acts of migration and subjugation for many civilisations prior to and post Roman. In more recent times the British colonisation of its Empire, was major, but is gradually being rolled back, in a process of decolonisation. It may also be argued that currently colonialism takes the form of multinational corporations engaged in globalisation. Hence power struggles between cultures is both historical and current. Indeed, we may conclude that there are likely to be future struggles also. In an attempt to learn from history, so that we are less likely to repeat it, it is necessary to proceed on two fronts. There is a need to examine the forces that generated existing power structures, whilst also proceeding to advance the status of the previously colonised.

This process of self-determination is one that the United Nations has supported. The advancement of self-determination became a major focus of the United Nations after the Second World War. In the preamble to the UN Charter (1945) it described decolonisation and self-determination as the "right of human beings...to achieve the status of citizens within newly created nation-states" (Preamble). For many this right is slow to be achieved, perhaps because, as Wright (2001) asserted, "decolonization is, at its heart, a process of psychological transformation not just political, economic or

social" (p.59). This approach of viewing colonialism as being entwined in the psyche and systems, rather than being solely systems based, is a view further advanced by Smith (1999) when she demanded that we "need to decolonise our minds, to recover ourselves, to claim a space in which to develop a sense of authentic humanity" (p.23). As a person of New Zealand/Aotearoa Māori descent, Linda Tuhiwai Smith may be speaking here of the need for fellow Māori to liberate their minds from the shackles of colonialism. However, it is the intention of this paper to suggest that the colonisers are equally shackled and that notions of imperialism are woven into those from the colonising group, who suffer accordingly from residual delusions of superiority. Wright (2001) agreed that "[t]here needs to be greater understanding of the intense complexity of the colonial experience for both the colonised *and* the coloniser, and the realization that groups, individuals, even whole nationalities, have experienced colonisation both as victim and as perpetrator" (p.59). If nations, groups and individuals are to truly move into a post-colonial era then they will all need to undergo a journey of introspection.

Such a journey is not, or ought not to be, an anathema to counsellors. This need to decolonialise the self, reflects the beliefs extolled by many theorists on counsellors' best practice (e.g., W. M. L. Lee, 1999; Pedersen, 1999; Sue & Sue, 2003). Consequently, there are deep and significant implications for the world of counselling by the challenges that decolonialism presents. Carl Rogers' (1951) notion of unconditional positive regard, by definition, requires counsellors to see behind the invisible shroud of racism contained in colonialism. Meanwhile counsellors' attempts at congruency and transparency must surely involve them in a dialogue on their prejudices, and the prejudices of the agencies for which they work. It is likely that counsellors will be at different stages in this journey to enlightenment, with some yet to begin and others well advanced.

If Multicultural Counselling Therapy is to become the 'Fourth Force' (Pedersen, 1999) then all counsellors will need to decolonialise their practice, beliefs, worldview, and their lives. How this may be brought about on an individual basis is the focus of some practitioners in the field (e.g., Consedine et al, 2001) who assist counsellors to understand and experience their prejudices, their racist views, and their privilege

brought about by white supremacy. There is also the professional bodies to which counsellors belong, which provides them with services, professional identity and support. These systems too, need to go through their own journey of decolonialism so that they cease the exploitation of indigenous peoples, no matter how inadvertently, and begin to share power and determinism. The ‘New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri O Aotearoa’ is one such professional body undertaking a journey of this kind and is presented here as a case study to consider further the dynamics, processes and challenges of decolonialism as they apply to the New Zealand setting as well as to other settings where colonial history and dynamics have prevailed.

### **The Setting - Aotearoa New Zealand**

Rather than generalising about the likely impact of colonisation on indigenous people around the world, this article focuses on the South Pacific Island(s) of Aotearoa New Zealand. Whilst relationships between the indigenous population (Māori) and colonising peoples (Pākehā) are, arguably, "relatively amicable" (M. Durie & Hermansson, 1990) the historical process of colonisation also brought war and disease, which combined to significantly reduce the Māori population, whilst also significantly reducing Māori control of their own destiny. Many of their cultural practices were outlawed, and Māori found themselves continually marginalised. Dr. Ranginui Walker (1990) described the colonisation of New Zealand by the British during the era of European expansionism in the nineteenth century as "an historic process predicated on assumptions of racial, religious, cultural and technological superiority" (p.9). Te Tiriti o Waitangi - The Treaty of Waitangi (Kawharu, 1989), signed in 1840 by the British Crown and most of the Māori chiefs from Ngā Iwi o Aotearoa (*the tribes of the First People of New Zealand*) offered a partnership of equals. However, years of adverse legislation enacted by the Crown saw Māori marginalised and reduced, at best, to being a minority partner (Walker, 1990). However, the Treaty, after a period of abeyance and much work by Māori and sympathetic Pākehā (non-Māori), has resurfaced as a founding document that provides the potential for a reinstatement of Māori as equal partners with their later arrivals, the

Pākehā. However, a lot of attention has to be given to established attitudes for this to happen.

As New Zealand moves into a structural post-colonial era there is a requirement for the inhabitants to create a new nation state where its citizens live together as co-equals (Stanley, 1993). This requirement was eloquently and succinctly put by Maaka (1998) who asserted that Māori need to become “a majority in their own homeland rather than a minority in someone else’s” (p.161). Whether such a change is simply one of exchanging inequalities is open to debate, but the presence of change is undeniable, as the First Peoples’ resurgence gathers pace.

Numerous authors suggest that Aotearoa/New Zealand is in a situation of flux concerning the governance of society (e.g., Fleras, 1998; King, 2003; Walker, 1990; Webb, 2000). Fleras (1998) described the country’s move towards power sharing as ‘bi-nationalism’ and contended that the country’s institutions will need to be fundamentally restructured if this equal partnership is to be established. Fleras (1998) also asserted that

"[b]iculturalism in New Zealand may mean different things to different people, but few endorse the principle of power sharing. In its present usage, biculturalism [based on the two Treaty partners of Māori and the British Crown] barely begins to address collective and inherent rights of Māori to self determination over jurisdictions related to land, identity and political voice" (p.121).

### **The Organisation – NZAC**

The New Zealand Association of Counsellors (NZAC) has undergone and continues its own journey of decolonialism as part of its process of reformation as a bicultural partner rather than as an agent and product of colonialism. The Association began in 1974 as the New Zealand Counselling and Guidance Association and changed to its current name in 1990. Whilst the NZAC also acquired its Māori title of Te Roopu

Kaiwhiriwhiri O Aotearoa<sup>7</sup> in 1991, it can be argued that much of its ethos, organizational structure and processes were formed by over a century and a half of colonialism and power monopolisation and continued to operate from such traditions.

Miller (2002) contended that “public organisations which provide therapy cannot change sufficiently or meaningfully independently of their socio-political context” (p.77). Consequently, the NZAC, which grew up during a socio-political context of colonial domination, would benefit from changing in tandem, that is, from within and without. However, the NZAC faces the reality that it cannot wait passively for the larger national socio-political context to decolonialise and provide a platform for biculturalism. Rather, it faces having to be its own agent of change in this regard.

The rate of change in Aotearoa New Zealand’s socio-political structure is, for many, a slow one. Hence, the move to establish an equitable cultural balance suffers from a lack of momentum, as a critical mass of change agencies has yet to be achieved. Simon (1982) described the struggle within the nation for change of power distribution as the challenge of acquiring and maintaining the hegemonic force, and many Māori, and sympathetic Pākehā, support such a change in order that counselling might adapt to respond to the needs of the community for appropriate counselling services.

Research into the counselling preferences of Māori students (Taurere & Nelson-Agee, 1996) found that, with regard to preferred ethnicity, Māori clients had a significant preference for a counsellor of similar ethnic background. Yet figures sourced from the 2001 Census showed that only 6% of psychologists were Māori and only 10% of Mental Health practitioners (i.e., psychologists, psychotherapists and counsellors) were Māori. This should be seen in the context of the population percentage of Māori being close to 14% and the percentage of Māori mental health consumers being higher still (Statistics N.Z., 2001). Meanwhile, the membership of NZAC, of those who have chosen to register

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<sup>7</sup> "In 1991 the NZAC received its Māori name "Te Ropu Kaiwhiriwhiri O Aotearoa". This broadly translates as: The Weaving Group of Aotearoa. Weaving is used in a figurative sense meaning the combining together of various elements into a whole, i.e., making the whole person, drawing "ideas" or "threads" together. The name was suggested by Mr. Don Ngawati and approved by the reverend Sir Kingi Ihaka of the Māori Language Commission" (NZAC, 1991).

as Māori, stood at just 114 out of a total membership of 2,429, or just over 4.5% (NZAC, 2003).

Such a disparity between demand and supply provided more impetus for the reform that NZAC has needed to make to its organizational structure. The initial intention within NZAC was to reform its operational practices (Hermansson, 1999) so that it might attract Māori counsellors into the profession by supporting new Māori members in a culturally conducive environment. It seems evident that this goal has now shifted into one of making the NZAC an effective partner organisation, which actively supports groups for Māori members that are separate, autonomous, and Māori managed. The formation of these distinct support groups, run by Māori for Māori, does not absolve Pākehā of their proactive partnership role. On the contrary such a transformation involves significant changes to objectives and organisational structures and practice within the NZAC. What might appear to be separatism on one level is really part of a process of developing a partner for the predominately Pākehā NZAC to have a discourse with. In meeting this humanistic need, the mechanics of liaison requires the NZAC to acknowledge other peoples' needs and culture. In such a context, the power dynamics of the organisation have been brought into the change spotlight.

The concept of 'power', how it is defined and where it resides, is central to any debate on decolonialism, and the pursuit of biculturalism is one approach to help achieve the goal of decolonialised practice. Fleras (1998), in an attempt to define 'biculturalism' "as a shared yet interlocking partnership between two national communities who co-exist in a spirit of duality" (p.120), allies the concept of power sharing as "central to biculturalism" (*ibid*). Realigning the balance of power requires the dominant class to do more than just learn some Māori language or other tokenistic acts, but rather to learn to share the monopoly it has enjoyed of power, privilege and occupational security (Walker, 1990). However, adaptation remains difficult as it appears that the majority fears, for various reasons, the impact of reform, especially when reform may be construed as entailing the relinquishing of power. Those who hold the view that there is a finite amount of power may view the empowerment of another culture as resulting in a matching reduction of their own power and status. It might be hoped that counsellors

would rise above this argument and consider that power is not finite and so view the empowerment of others as complimenting their own power and status. However, organisations, whose structural systems are embedded in colonialism and the resulting maintenance of power differentials, may still be intransigent to change and require help to be reformed, even though they may be comprised of members whose philosophies are ostensibly egalitarian in nature.

To assist in overcoming such torpor, the NZAC for some time now has been receiving assistance from Māori in several ways. This has included a distinctly tangible gifting to the Association of Ngā Kete Mātauranga – The Baskets of Knowledge (Lang, 2004b). These baskets (flax woven) exist currently as both metaphorical and physical reminders that the decolonising journey for the Association began over a decade ago, in 1993. Their gifting and continuing existence represents an initial and ongoing catalyst for change. Eddie Durie (previous Chief Judge of the Māori Land Court and Chairperson of the Waitangi Tribunal) in an essay on Cultural Rights described, the role that ‘giving’ has in customary Māori Lore. “Broadly, Māori contracted by simply giving, with comparatively reckless generosity, but creating obligations for the recipient to respond with equal or greater magnanimity at some appropriate time” (E. Durie, 2000, pp. 49-49). Based on this principle, there is an expectation by Māori that the NZAC responds to this gift of Ngā Kete by returning something of similar or greater measure back to Māori. There is an imperative that this case study considers in some depth the gifting of Ngā Kete Mātauranga, as the baskets themselves represent a hope for reconciliation between the cultures, and the process of gifting provides a means of achieving this respectful and shared unconditional positive regard.

The year 1993 was a significant one for the advancement of decolonised counselling relationships in New Zealand for at least two reasons. Firstly, a support group for Māori counsellors ‘Te Whāriki Tautoko’ was incepted and, secondly, Dr Pita Sharples and his Iwi (*tribal people*) gifted Ngā Kete Mātauranga – The Baskets of Knowledge, to the NZAC at its National Conference. For many of the both local and international delegates at the joint NZAC and IRTAC (International Roundtable for the Advancement of Counselling,

now IAC, International Association for Counselling) Conference, the welcoming ceremony or ‘Pōwhiri’ was a moving event of great significance.

Dr. Pita Sharples intended the ceremony to be a ‘real’ welcome rather than just a ritual. He came with his cultural group members, Te Roopu Manutaki, to provide the participants “something which is not a rehearsed programme but rather the Taonga [*treasured artefact*] as we say, handed down, handed down, handed down, so that we can carry on the traditions as our elders did” (Sharples, 1993). Later in the ceremony, he announced the gifting of Ngā Kete Mātauranga and described their origins and significance for Māori:

We are pleased that the kaupapa [*Conference theme/purpose*] that you have chosen is ‘to come together’... to decrease distance between people and between kaupapa and technology and methods. And one of the best ways to do that, as Hans [Hoxter – the founding President of IRTAC] said, is from inside here [points to heart] but then as Counsellors you know that because that is your work. We would like to join with you in adding to your theme. That in our culture, knowledge was in three parts, and we have brought for you a symbol, if you like, of the meaning of knowledge in Māori culture which we would like to share with you. Kia ora [*thank you*] (Sharples, 1993).

He then called for Ngā Kete to be brought from the back of the hall to the stage where the Kaumatua [*local elder*] blessed them. As each basket was being brought onto the stage, Pita explained the significance of each Kete and described the types of knowledge that each contained. ‘Te Kete Tuauri’ contains a broad range of spiritual knowledge. ‘Te Kete Aronui’ contains the knowledge of love, of reconciliation, of understanding and sharing. In counselling terms it might be described as containing the attribute of empathy. The third Kete, ‘Te Kete Tuatea’, contains the knowledge of practical things, e.g., how to live, catch fish, heal and also the modern challenges of interfacing with technology.

The challenge laid down for the Counselling Association and its members was to realize that Māori have their own cogent worldview, their own epistemological constructs, and their own ontology and way of being, that has, to a large extent, been marginalised by colonialism. This prejudice and ignorance has largely relegated Māori knowledge to be archaic at best and primitive at worst. However, the gifting of Ngā Kete typified the living nature of Māori knowledge, as, for many Māori, it remains vibrant, alive and tangible.

After a brief sojourn to the Northern Hemisphere for the next IRTAC Conference held in Munich, the Kete (baskets) were returned to New Zealand. Subsequently Ngā Kete Mātauranga have been cared for by the respective hosts of each annual National NZAC Conference. Each year they have travelled with the previous hosts and are passed on at the Conference opening ceremony to the regional organisers of the next conference. During the Conferences the Kete take pride of place in a respectful and central position. They are highly revered by many and at times some delegates take the opportunity to sit with Ngā Kete and share time, space and reminiscences with them. When the Conference is over the Kete are afforded great care and reverence in the style and protectiveness of their transportation. Consequently the Kete continue to provide a vehicle for Pākehā and Māori counselors to be educated and reminded of another way of viewing the world. It is evident that there have been gains made in this regard, but much remains left to do.

### **The reforms**

One such consequence of this consciousness raising was ongoing debate for some time and eventually an amendment to the NZAC Code of Ethics (2002) which now stipulates that there is an obligation on counsellors to engage in cultural consultation when Pākehā counsellors work cross-culturally in significant ways. Because knowledge of the Māori worldview is known to many Māori and few Pākehā, the requirement to consult represents a shift in power as Māori must be consulted for meanings and protocols. Consequently, the requirement to consult challenges the non-Māori counsellor to step outside of the familiar and gain true insights into the worldview of a culture different to

their own. The Māori client is not expected to be the sole teacher of their culture to the counsellor. It is not the client's responsibility to decolonialise their counsellor. This is the requirement of the counsellor themselves who needs to seek out the advisors from the community. To not embark on this journey of learning is to risk leaving Pākehā enveloped in a world of beliefs that are drawn from their own European roots. The unfamiliar may be unpleasant for Pākehā because it involves moving into territory in which they are not the sole determinants of the dominant worldview, but rather they become co-determinants. Fortunately, many Māori, patiently and with persistence, remain focused on the task of re-educating Pākehā, and make themselves available to act in a role of cultural consultants. There are also centres of learning, established by Māori with Government support, where Pākehā can attend to be taught in and about Māori culture.

There have been other achievements too, as members seek to decolonialise their Association's practices and prevailing attitudes. Not only is Māori language being introduced into common parlance but there are a great many functional practices that incorporate Māori Tikanga or protocols. For instance the role of Karakia, or prayer, as an opening to counselling association meetings, or before eating, is now commonplace. Each event is an opportunity to involve Māori in the organisation, and marginalisation is becoming less evident. In this regard it is significant that the Kete are woven baskets and that in providing the Association's members the metaphor of kaiwhiriwhiri or weavers, counsellors are not only helping to weave stories with clients, but also with fellow Māori counsellors. As such the Association's members are now presented with the task of weaving a bicultural relationship with their partners in this country, Aotearoa New Zealand - an extension, if you will, of the warp and weft of biculturalism (Lang, 2004). In further instances, each of the conferences has witnessed significant growth and movement in the Association's partnership with Māori. For example, in 1993 the following amendment to the Constitution resulted from a challenge laid down by Hinekahukura (Tuti) Aranui (a Kuia or Māori woman elder) at the Annual General Meeting. The amendment stated:

“that NZAC provide support to call together a group of Māori Kaiawhina [*healers/support people*] to: (i) identify clear parameters within which Māori Kaiawhina work successfully (ii) develop an understanding of cultural and traditional relevance applicable to the bicultural nature of the communities they serve (iii) define achievable steps that include bicultural community development principles (iv) create a culturally - and traditionally – based training package that has relevance to the needs of Kaiawhina who wish to become more bicultural in their healing programmes” (Hermansson, 1999).

The 2002 National Conference once again combined the NZAC and IAC. The Conference provided an opportunity to take stock and ask questions: what further knowledge had the Kete collected? What negative views had members projected into the Kete, to be stored only to await the restorative powers of love and reconciliation? How had the NZAC progressed in its search for a bicultural identity and decolonising practice?

At the Conference Pōwhiri (*welcoming ceremony*) it is a Māori tradition to conclude with the eating of food. Whilst partaking their meal, Dr. Sharples (who had been invited back to address the Conference) spoke with evident frustration and annoyance, and gave attendees some other thoughts to digest. He focused on the need for Pākehā to respect Māori names and their pronunciation, together with some reflections on their knowledge of history and the Māori language that many members had yet to acknowledge. “If you don’t respect my name what do you respect? Without Māori language there is no Māori, there is no Māori culture and we will be lost to New Zealand and lost to the world” (Sharples, 2002). He then laid down a challenge to counsellors to emulate Ngā Kete and gain in knowledge and wisdom. “Have you added value to your work and your Association with people like these Kete? Do you hold new promises for the world, like these Kete? Perhaps that is one of the challenges that is before us” (ibid).

Māori counselling methodologies are being continually identified and are being incorporated into the general practice of counselling in New Zealand. Relevant training for Māori counsellors, and for Pākehā counsellors working with Māori, is also being addressed by the major training providers. In September 2003 Te Whāriki Tautoko (a

support group run by Māori for Māori counsellors) celebrated its tenth birthday with a hui [*meeting*] at which more Iwi and Hapu (*tribes and sub-tribes*) from many regions pledged their commitment to Te Whāriki Tautoko. Meanwhile the Kete gifted to NZAC have literally become full of artefacts and a separate woven basket has been made to house the contents to make way for more learning. Consequently the Association is beginning to develop the metaphor (Norton, 2004) as members make space for new challenges and new knowledge.

Some of the latest developments occurred at the 2004 NZAC National Conference AGM where it was agreed that all future membership interviews, for all counsellors wishing to become members of the Association, must have a Māori member on the panel. No longer, therefore, are Pākehā to be the sole gatekeepers of who shall be a member of the Association but this is now a shared responsibility, and the issues of what constitutes necessary conditions for membership have become a product of bicultural dialogue. Also at this AGM the portfolio of the National Māori Roopu [a group of Māori within NZAC] was incepted and the Māori caucus selected and gifted their chosen representative onto the NZAC Executive committee.

As Ngā Kete Mātauranga have travelled around the country they have focused members' attention on the issues pertaining to Māori and have provided a stimulus for local area initiatives and Māori-Pākehā partnerships. This has led to the NZAC's various geographic regions providing support at a local level for Māori counsellors, whether or not those counsellors are NZAC members. Significantly, the development of localised rather than national support agencies is more in line with Māori practices. As Durie (2000) explained, "there is a view, however, that, unlike the State, in Māori society power flows from the bottom up, local autonomy is highly valued and there is suspicion of centralist controls" (p.50). This difference creates a challenge for the NZAC as it requires the Association to establish liaison networks and respect for numerous regional Iwi based Māori agencies, rather than the apparent simplicity of a single Māori body.

Despite some very evident gains, the reformation of the NZAC and its members from a Eurocentric organisation to one that not only celebrates biculturalism but also is

governed by it, is proving, to many Māori and Pākehā change agents, to be a frustratingly slow process. Analysis of NZAC's publications (J. H. Miller, 1996) showed that between 1993 and 1996 articles on biculturalism in the National Newsletter represented just 4% of the total. This was a reduction from 7% on the previous three years. This is in spite of the observation by Miller that when "an Association changes its name it will be strongly influenced by new members who previously did not have an existing professional group to defend their interests and promote their professional development" (*ibid.* p.41). More recent scrutiny of the Newsletter suggests there has been little change in its diminutive focus on bicultural issues. It is evident therefore, that the addition of the NZAC's Māori name in 1991 did not in itself represent a sufficient refocussing of the Association in order to attract Māori members. This perhaps helps to explain the need for other reformatory devices, such as Ngā Kete Mātauranga and all that they mean.

It would appear that the reconstructive process of decolonialism is mirroring the long duration of the colonial construction process. The challenge, it would appear, is not to be defeated by, nor hide behind, this sluggishness, as to do so is to risk developing a resistance to and lethargy about change. As the country's ethnic demographics change, so does the need grow for culturally and ethnically responsive counselling services to evolve both in terms of bicultural and multicultural understandings and practices. As Miller (2002) considered "the possibility of professions involved in therapy engaging in a serious examination of the ways in which theories and practices exclude peoples seems more possible now than hitherto" (p.73). Perhaps Ngā Kete's greatest gift is the message that there is much to gain from the inclusion of Tangata Whenua (*the First Peoples*) in the reform of power balances within NZAC and wider society, as Māori clearly have much established wisdom to bring. When dominant cultures cease to see power sharing as simply a loss of autonomy, then a major hurdle to a true partnership is removed.

Currently things are in a transitional phase where Māori, in setting up their own autonomous independent support groups, may become increasingly estranged from the NZAC, which in turn risks becoming even more non-Māori in orientation. However, Ngā

Kete also have the role of anchoring the principles of partnership in the NZAC for all its members. This transitional phase requires counsellors to ask some far reaching questions. Like, what are Māori counselling methodologies and under what circumstances can they be effectively used by Pākehā? Also, how do counsellors respond to their change agent roles so as to affect organisational systemic reform? Plus, how does the NZAC manage the dialogue with the various Māori counsellor support groups as they are inceptioned? Indeed, there is much knowledge, many skills and yet deeper awareness to be ‘placed in the baskets’, and they have the capacity to contain the much needed mutual understanding.

Hence, the three baskets continue to act as reservoirs of knowledge and understanding of both cultures. When Association members meet together and dispute issues, Te Kete Tuauri – the basket of spirituality - reminds them of their deeper existential connections. When there is a need to plan an event, actions are guided by the practical knowledge contained in Te Kete Tuatea – the container of skills. And when differences need to be resolved, members are sustained by the good will and resolution contained in Te Kete Aronui – the receptacle of our love and empathy. The NZAC’s Kete are not unique, as Kete can be found in Marae (*meeting houses*) and places of learning all around New Zealand/Aotearoa. In various forms they exist in display cases, are carried around and/or sit on peoples’ bookcases, filing cabinets and work stations. Hence, the Kete are symbols. But that doesn’t make the NZAC’s Kete any the less special, because it is their history that guides the present and holds so much hope for a decolonialised future.

## **Conclusion**

We do not yet live in a post-colonial world. As such, decolonialism is a process, and one that will take time and considerable effort to achieve. Colonialism will be dismantled by some and rebuilt by others who might be resistant to the changes that it brings. Such a state of preparedness to change, adapt and challenge the status quo, is akin to the ‘White Racial Identity Ego Statuses’ as detailed in Helms’ (1995) model of racial identity development. This raising of consciousness involves a progression through the statuses

both for the counsellors and their support agencies and workplaces. This elevation from 'Contact Status', where obliviousness to the issues is normalized, to 'Autonomy Status' where actions are typified by "informed positive socio-racial group commitment" (p.185) is a non-linear journey of progression and regression. In keeping with this paper's position that there is a difference between decolonisation for indigenous peoples and decolonialism for the colonisers, so Helms too has different identity ego states for 'Whites' and 'People of Color'. Inevitably, each of the members of any professional association will be at different statuses. We might hope that all counsellors would be at the Autonomy Status but this is wishful thinking. What we can expect is that organisations that involve and represent counsellors, establish best practice in their mission statements, codes of ethics, handbooks and other documents and materials. This means that they set the example for their members to follow by enshrining decolonial practice in their constitutions and regulations, so that inhibiting attitudes are reduced and decolonialism advanced. The process of decolonialism requires patience and persistence as the constructs that perpetuate oppression of the colonised are subtle and profound and have been built up and reinforced over many years. As such, the dogged determination of counsellors' associations to decolonise, needs to reflect the 'flexibility and complexity' (Helms, 1995, p.185) of the Autonomy Status.

Aotearoa New Zealand shares, with much of the rest of the world, a struggle to achieve fairness and equity. For instance the relationship between Africa and its numerous colonisers has been thrown into the media spotlight of late, as protagonists of 'Freedom from Poverty' seek to invent new relationships based on understanding and valuing. How does this translate into the self-awareness of non-African counsellors when working with clients with African ancestry, as they seek to own and address their prejudices? Might they too need to consult with the community and gain knowledge and skills that befit them to practice their counselling craft? And what might a counselling association that was attempting to become Afro-centric need to do to reform itself? It would be uncommon for a counsellor's Association not to have a Code of Ethics, but how might these need to be amended so that members are guided in ethical, cross-cultural, counselling practice? The United Kingdom is not alone in having its citizens drawn from the many countries that it once colonised, and yet does the

membership of the counselling community adequately reflect this proportion of the community? Similar questions can be directed at colonising peoples in regard to the colonised indigenous population for settings such as the United States, India, Canada, Australia and such like.

It may be construed that sometimes cross-cultural counselling is not the most desirable or effective modality, in which case the supply of same-culture counsellors needs to match the demand. Methodologies also need to reflect the mores and beliefs of the client, as what may work for one cultural group may not work for another. As counsellor awareness and consciousness grows so do the implications for their support groups, who in turn have their own responsibility to self-examine and reform. These needs for ethnocentric counselling can just as easily be transferred to the needs of immigrants from Asia, Eastern Europe and other settings. Migration is an outcome of prevailing contemporary circumstances that exists, often for reasons of necessity over choice, around the world. Each migrant brings with himself or herself personal needs and each counsellor that seeks to work with them will need to decolonialise their beliefs, their understanding and their practices.

The triptych of self-awareness, awareness of others, and the fostering of highly functioning relationships (Pedersen, 1999) remains a challenge for us all as our worldview exists, and is regenerated, deep within our psyches. Personal prejudices are formed and persist in peoples' subconscious minds and cannot be changed by the simple expression of a desire for tolerance, equality and respect, for indigenous peoples by their colonisers. So, patience and persistence is needed in order to reach humanistic goals, coupled with a sense of hope that great change can happen, and great journeys can be made, with one small step followed by another. Such belief in the capacity to change is arguably the corner stone of counselling, and a belief that needs to be applied individually and collectively. This view was advanced by a prominent and distinguished Māori chief, Te Whiti, a forerunner of non-violent direct action seventy years before Gandhi, who once remarked that one way to remove a wall can be to dismantle it brick by brick, stone by stone (Walker, 1990). So it is that counsellors can decolonialise their

hearts, minds and their practice, and in this endeavour their professional bodies can help lead the way.

### **Post Script**

Decolonialism doesn't happen without help and support, and I have been supported in my ongoing journey by several people who have acted both as cultural consultants, in line with the NZAC Code of Ethics (2002), and also as friends and supporters in very humanitarian ways, for which I am most grateful. I would like to acknowledge the assistance of Hinekahukura (Tuti) Aranui, Kahuwaero Katene and Pani Kenrick. I am also indebted to Pita Sharples for his guidance and permission to allow his speeches to be included.

“Nāu te rourou, nāku te rourou ka ora to manuwhiri”

“With your food basket and my food basket the guests will have enough”

(Reed, 1989)

[Note: for article's references and glossary; see appendix]

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### **Decolonialism in practice: Whakatika - making amends**

‘Whakatika – making amends’ is an example of decolonialism in practice. More than just a Māori concept coupled with a Non-Māori English expression, this dyad represents an opportunity to perform conflict resolution while engaging in an educative, formative and restorative process of healing (McCaslin, 2005). The learning that issues from this provides the means of acquiring a post-colonial identity while forging cross-cultural relationships. The focus on process allows us to develop the mechanics of how to work together in respectful, culturally responsive, and culturally empathic ways. I am mindful that there are detractors from the efficacy of advantaging bicultural ‘correctness’

(Openshaw & Rata, 2008); however, I am driven by a greater imperative of justice over individual choice.

### *Whakatika principles*

*To err is human  
To make amends divine  
The best apology  
Is the changed belief*

*Lang, S.K.W. (October 2008)*

This section explores an action of mine that remained monocultural and neo-colonial although my intention was to be bicultural. This occurred while I was trying to publish an article in the NZAC – Te Roopu Kaiwhiriwhiri O Aotearoa Newsletter on ‘*Guidelines for Pākehā counsellors working with Tangata Whenua*’ (Lang, 2004a). I will describe the circumstances that led to the error and explore the learning that has come from it.

### **Cultural breaches and regression**

Over the last twenty years I have made many cultural errors, mistakes and what might be described as ‘cultural gaffs’ that have disturbed me and challenged my sense of belonging.

*06:06:08 “.... what could I eat?! I remember my first hāngi and the realisation that there was nothing for me to eat – till the pudding maybe! A lone vegetarian in a land of meat! And the protocols – te tikanga? I just didn’t know them. I knew of them. I knew they existed and I could tell it was spiritual and so I hung around outside so as not to offend but knew this would be offensive too. Yet I couldn’t find my voice – where did it go? Cultural black hole – white hole? Caught in a cultural cleft ...” (Lang, 2010)*

To be ignorant of cultural norms is one thing, and yet to be knowledgeable and still err is quite another. My view is that decolonial discourse asks that we learn from the mistakes

we make and move towards the ‘other’ culture. Making amends is consequently an example of biculturally responsive behaviour.

Arguably, breaches of cultural protocols are only to be expected and regularly feature in immigrants’ attempts at appreciating, understanding and learning how to adapt so as to fit in (Butcher et al., 2006). Similar adaptive desires may be experienced by those wishing to grow from colonialist to post-colonialist positioning (Drewery, 2005). When two cultures clash within an individual, episodes of adaptation through learning often centre on instances of tension that are manifest in the educative awkwardness of errors.

I argue here that there are two distinct ‘positions’, among others, that stand out for me. One is the cultural breach where the perpetrator neither knows nor cares that they have inflicted pain on another section of the community; the other position is represented by those ‘offenders’ that do care and yet still err (Parker & Schwartz, 2002).

For those in the latter group a breach can result in a desire to learn and change, and is evidence therefore of a post-colonial growth in bicultural positioning. Although further breaches can be expected, when they happen the same rule applies for me. That is, to regress and repeat another cultural breach does not necessarily represent a collapse of the ‘bicultural self’. Rather such recidivism is part of behaviour patterning and one that we have to work with, especially in the counselling ‘space’. This may be considered to represent movement forwards and back along a bicultural continuum; from non-biculturally responsive to fully responsive. Such a continuum replicates the work of M. Durie (1995, 2003), which Fleras and Spoonley (1999) interpret as the relative positions taken by institutions, both governmental and private, in relation to policy for Māori, from “cultural awareness in the workforce to the promotion of autonomous Māori institutions for the expression of tino rangatiratanga” (p. 238). However, there is the theory and the intention, and then there is the actual practice, and these will sometimes be in consort, and at other times differ.

Rather than simply adaptive behaviour, some cultural breaches may be an example of neo-colonialism, and a reinforcement of white domination (Barnes et al., 2009). In this

state the entrenched ways of monocultural being cannot be shifted or amended. Rather the person is stuck and remains unwilling to see themselves in any other way. This may be out of fear – that to self-examine means to render themselves vulnerable, as if by exploring a cultural weakness a power loss would result. I am not arguing that this is an illogical fear, but I do argue it is a fear that breeds fear.

*10:06:09 “... Kia ora, my name is Steve Lang and I am a repeat offender. With all the best of intentions I still witness my colonialist attitudes in my behaviour and language ...” (Lang, 2010)*

Where a person regresses and makes a cultural error and yet their intention is to desist or reduce the severity or frequency of the regression, then perhaps we are still witnessing bicultural growth, as growth also has its concomitant decay or relapse. Regression is a feature of counselling practice because regression is a part of life, and therefore part of being human. In my therapeutic practice I work with people who want to face their regressions, and their mistakes, and their shame that binds (hooks, 2003). In counselling we frequently learn to see these ‘setbacks’ as learning opportunities, just as I similarly challenge myself when I make cultural errors.

### **Case study in whakatika**

One such cultural error occurred during the compilation of an article for publication. This section of the dissertation describes the research ‘journey’ that produced the *Guidelines for Pākehā counsellors working with Tangata Whenua* (Lang, 2004a).<sup>8</sup> Describing the journey is important because it provides an opportunity to chart a course of cultural and professional consultation, and recognise those that gave their time to the initial project. This acknowledgement was lacking in the first process.

My colonial (re)offending occurred as the publishing date for the *Guidelines* approached and the Editor did what editors do and hastened contributors for copy. After asking

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<sup>8</sup> See 8. Appendix 1

some of my non-Māori colleagues what to do, I responded by effectively ignoring those that had provided cultural consultation and sent the document off for publication without fully engaging the consultants for their final 'sign-off'. To cover myself because I didn't have the approval of my cultural consultants to do so, I removed their names from the list of contributors and simply referred to them as 'consultants'. This action subsequently caused concern for these 'consultants' who felt, rightly, that I had marginalised them. It was as if in the moment my avowed intention of being a 'good' bicultural, post-colonial partner melted, and I reverted to a monocultural and colonial type.

A disturbing feature is that while I felt mortified afterwards, when I was helped to realise what I had done, I still find myself even now, drawn to action, or inaction, that denies the past and denies the relationship of trust that typifies a bicultural partnership. Biculturalism becomes an intention that may not be realized, a fleeting acknowledgement that easily becomes tokenistic lip service, even in someone who endeavours to be 'good'.

As a result of my own haste to get the article to the printers I placed the needs of the editorial staff and my own desire to get the article published ahead of the responsibility to engage fully my consultants in the process. Such a process is more than simply listing those consultants who had given their time to review drafts of the article; rather the issues go deeper to the heart of governance between the people. Hence the need for this section in the dissertation to attend to the centrality of the issue; to investigate what Bond (2000) refers to as "ideological exploitation" (p. 127), and to seize the opportunity to process in a reflective way culturally exploitative imperatives. The beauty of errors may be brought about by their correction and now the practice of 'whakatika' or 'making amends' may be enacted.

How can we enact whakatika practices? In order to make changes we need to act, and yet frequently these actions may be flawed in some way. However, the fear of making mistakes ought not to inhibit us from action, rather we need to have a preparedness to receive feedback on our actions and learn from our mistakes or shortcomings (Kottler &

Carlson, 2003). I am aware of the frequent re-occurrence of these phenomena from my counselling practice, and I imagine this issue is echoed in many counselling spaces for other counsellors, and those that use their services, which is one of the reasons I share my experience with others.

The action of whakatika requires that I resist the culturally bound temptation to put the past behind me and look to the future. I can easily ignore or turn my back on the past and yet consciously I am aware that to do so is to deny a facet of Māoritanga that places the ‘past in front of us’ in a position of observability, which makes it knowable; whereas the future in the cultural context of Māoritanga, is concealed and placed behind us (Mead, 2003; Walker, 1990). As previously stated, this time-based epistemology was graphically presented to me at a Treaty of Waitangi workshop when the non-Māori all faced the future and Māori faced the past, and so we either faced each other or had our backs to each other – that also felt important and indicative of diversity and polarity.

My ‘white/male/colonial’ cultural disposition and propensity to move forward into the future, is a socially constructed cultural phenomenon and reflects a mono-cultural and Eurocentric stance. My conjecture is that turning and facing the past is a bicultural action because it asks me to transcend my dominant cultural position and co-exist with another that may otherwise have been in a capitulatory position. Such a bicultural action (which may obtusely include inaction) is what theoreticians of cross-cultural counselling have been advocating for decades (Atkinson & Hackett, 2004; d'Ardenne & Mahtani, 1989; C. C. Lee, 1995; D.W. Sue & Sue, 2008) and yet despite efforts to the contrary I still find myself culturally encapsulated to some degree. I do have some agency to experience in myself bicultural thoughts and actions, and yet I also feel ‘hotwired’ to act out of mono-cultural and essentially Eurocentric imperatives.

Mono-cultural colonial recidivism appears to be the default option. That is, whenever I am not truly biculturally conscious I revert to a colonialist position of ‘free agent’ rather than someone bound in a relationship of trust, duty and obligation. It is as if my personal agency or freedom to choose how I behave is compromised and a form of social-constructionism (Bourdieu & Passeron, 1977) exerts itself. As if the ‘colonial thinker’ is

encouraged to believe we are empowered to act for ourselves, while being actually controlled in our thinking/acting/being by social and cultural norms of behaviour.

This processing generates many questions for me. Is this recidivism and regression a consequence of my colonialist self being engrained in my identity? Is it that I am divided, with one part of me wishing to be bicultural, while another part of me denies its worth? What might it take to remain true to bicultural intentions, or might it always be a struggle to maintain bicultural awareness of other? If this recidivism is evident in my counselling then my unconditional positive regard that I profess to extend to the client may be in a state of flux, rather than constancy. That is, sometimes my regard is unconditional and at other times I abate and become conditional. How do we, as counsellors, truly remain focussed on another's needs and either suspend our own needs or make our needs and the other's synonymous (Andrews, 2007; Harper & McFadden, 2003)?

*to colonialist and back again*

*Click  
Easy as a switch  
Struggle no more  
I am back on familiar ground  
Own boss*

*Twitch  
Back to not feeling  
Stare at the ceiling  
No concerns for others here  
Weight loss*

*Sniff  
To talk about nothing  
Nothing to talk about  
Liberated from the awkwardness  
Surface gloss*

*Itch  
The power and the glory  
Long to reign over you  
A glimmer of obligation returns  
Bland dross*

*Pick  
Send her victorious  
Rules over 'us' too  
Joined once again in the struggle  
Of shared loss*

*Ping  
I'm back from self  
To selflessness  
I hate it when that happens  
Heavy cross*

*Lang, S.K.W. (April 2007)*

As Tauwi I learnt when attending Te Tiriti o Waitangi workshops that one of the intentions of Te Tiriti was to achieve partnership between the Crown and Tangata Whenua (Kawharu, 1989). This is a laudable goal and a valuable challenge for us to live up to. In pursuit of this, as an immigrant to this country, when required to give my mihi at hui I include Te Tiriti as my waka and Tangata Tiriti as my iwi (E. Durie, 2000) because it is Te Tiriti that brought me here. Not only did Te Tiriti legitimise being here but it also provides a place to stand. Hence Te Tiriti provides a right and a responsibility. I have a right to be here based on a responsibility to honour Te Tiriti. So it is that practices are developed that foster the relationship between Tauwi and Tangata Whenua in ways that seek to embrace the embodiment of intention that Te Tiriti contains. This embodiment can be found manifest in the practice of cultural consultation, and is a manifestation or exemplar of the metaphor of the two-ply rope, mentioned in the prologue.

### **Bicultural reflections: Formative analysis**

If asked, several years on from writing the IRTAC article, to provide a score card for the NZAC's progress towards becoming bicultural and decolonialising its practices, I would have to respond with mixed emotions. Māori continue to sit on all membership interview panels, and my observations at the NZAC conference 2009 suggest the Māori caucus plays a much more central role in the organisational management of the association. What does not score so highly for me is that too many individual members appear to be content to reside within a cultural bubble of their own ethnicity and let Māori get on with their endeavours to reform the association to become less monocultural, at least. There have been some big steps forward, however, and there are non-Māori willing to challenge their own worldview and set about providing opportunities for others to challenge theirs.

The struggle to maintain momentum and persistence in change-making appears to be a human theme (M. Pearson & Wilson, 2008). In the early days we can have ample vigour for a change. When we are enthused we appear to have an extra dose of adrenalin to help make things happen, but adrenalin gets drained out of the system and what can be left in its wake are lethargy and inertia that stymies further change. In this regressive space we/I can easily return to old familiar patterns or working. The fact that Pākehā have a propensity for individualistic approaches to change means that when individuals lose momentum it can be hard for them to pick up the pace again as there may be few around to encourage and cajole. I may have a romantic notion of collectivised cultures as being able to bolster one another more easily when the going gets tough. And this stereotypical view is further challenged when I reflect on the ‘Dunkirk Spirit’ that got my parents’ generation through the Second World War.

Also it seems like nothing brings people together like a common foe. But what if that foe was within the self – what then? Self-loathing rarely does much to advance or promote change in a person. I may not like aspects of my character or behaviour but if I admonish myself for them then I am not necessarily provided with the energy for change. I am more likely to become disheartened. To be able to have the energy to move forward and change do I have to love myself but dislike my worldview? These questions are central to the practice of counselling, and although they remain culturally derived and defined and therefore somewhat narrow, they do appear to be profound.

Counselling is in the business of change making (McLeod, 2007). People come to counselling to achieve change in some form or another. Counsellors within their association also seek to change both themselves and the agency that provides for them. The question remains, are counsellors, like doctors, their own worst patients? Do we assist others’ change and yet remain intransigent or resistant to change, ourselves? Certainly, just because we are in the change business does not make counsellors any less human and therefore any less prone to the same issues that all others experience. Nor does our training in counselling seem to provide us with any extra set of capacities to change ourselves. We may also need others to help affect this change.

I was not at the ceremony in 1993 when Ngā Kete were gifted to the association but I was there in 2002 when Pita Sharples chided the Association and its members for the slothfulness of its growth in bicultural responsiveness. Part of Sharples' (2002) critique identified the counsellors' lack of pronunciation skills of Māori names. Not to be able to pronounce someone's name correctly was disrespectful and if one did not consider it worth learning how to pronounce someone's name then this was very disappointing and insulting. When Sharples had finished his speech there was a hush. That silence seemed to be suffused with emotions, of sadness that more had not been done and of anger that what attempts at growth had been made had not been sufficient. The counsellors I talked to felt ashamed at having been found wanting and this was a bitter disappointment to them. My own response was one of awe for this man who is able to stand and say what he feels because he feels it. He did not appear to wonder whether this was the after dinner speech that we had hoped for. He did not appear compelled to entertain; rather he spoke from the heart, and did not appear to edit his comments.

At the time I was reminded of the adage in 'westerns' I used to watch as a child, where 'Red Indians' (sic) would describe the white man as speaking with a forked tongue. I now appreciate much more fully what is actually meant by this. Not only do I pick my moment to speak but quite often, if not always, I censor what I say in order to meet the audience's expectation. It is as if I hear myself say it and then amend the diction or I appear hot-wired to temper my views, and I do not consciously choose to do this at all. I was so in awe of his capacity to challenge and I felt for him as he stood there after his speech, alone and somewhat isolated. Light applause had met his parting comments and a somewhat lack lustre waiata appeared to do little to thank and support his korero. Moved by his speech I went up to him to hongi with him, which seemed the most appropriate response in order to register my warmth towards him.

### *Colonial Creed*

*With my flag I thee divest your lands  
With my cross I thee denude your dignity  
With my law I thee displace your lore*

*I am the un-truth  
I am the way to oblivion  
I am the anti-light  
I am everything I pretend not to be*

*Lang, S.K.W. (2009)*

Sharples' speech encouraged me, and I suspect others too, to reengage with the process of learning te reo. Te reo is one of the Taonga whose sanctity was enshrined in the Treaty (Kawharu, 1998). If I respect the language I respect the people, as the two are inseparable. It matters less that my pronunciation is not perfect, what matters is that it matters to me to both 'give it a go' and to develop expertise from my attempts. If I care that getting it right is important then I am less likely to offend when I get it wrong. I will always be open to correction. What Sharples seemed most annoyed by was our apparent lack of caring. As if Tikanga Māori was for Māori only and we non-Māori could leave them to it. This is not what Treaty obligations mean to me, and thankfully I am not alone, though change remains slow.

Do we live in a post-colonial world as the article suggests? Yes and no is my reply. Colonialism is being deconstructed; however, it is also still alive and unwell in so many of our institutions, the NZAC included. If post-colonialism also means that colonialism is still in operation then yes we are in a post-colonial era. However, the term post-colonial sounds too complete or 'nice' to me, as if grievances were historic and no acts of further marginalization are still happening. Yet I read or hear about them every day in the media and quite possibly many days go by when I do not actively engage in discourse with others that seeks to put things right; to practice whakatika.

With regards to the 'voice' used (Ellis & Bochner, 2000), the post-script of this article is the first time that 'I' appears. Since writing this article I have come to have a much more generous view of placing 'I' in the text. First-person authorship is a much more honest (less forked-tongue?) approach to writing. You know more 'where you are' with first person narratives. This is another example of straight talking where you are aware that

this *is* their view and you can take it that way. In autoethnography authors are not necessarily trying to extrapolate their view to become an objectivised or objectivisable truth, rather they own their subjective view, and this is my aim throughout this dissertation.

*13:03:08 “‘I’ is such a small letter, and a small word too, to carry such a major concept and meaning as the First Person; the self” (Lang, 2010)*

Regarding whakatika – making amends, I am learning to make less errors and when I do err and operate with colonialist imperatives I notice sooner and move to appropriate bicultural advancing practice more quickly. Being aware of decolonialism does not make it disappear but it does reduce its intensity. I am also noticing that it is becoming easier for me to set up opportunities for our counselling students to develop their awareness of Mātauranga Māori and for the non-Māori to be able to decolonialise their practice.

An outcome from this research has been to develop my awareness of the difference between immigrant identities and people born here, and also between white and black whether they are born here or not. I return to this issue in the epilogue – section 7.



## 5 Biculturalism

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### Biculturalism: a Tauwi perspective

I wish to explore my starting point definitions of biculturalism, with particular reference to counselling, and yet I also need to deal with perceptions of what is or might be considered to be biculturalism in a general sense before narrowing the focus on counselling and therapeutic contexts. What follows is an ostensibly un-edited version of a definition of biculturalism that I wrote towards the beginning of this thesis. As such it will act as a counterpoint to the bicultural reflections piece that resides in the final chapter which will be written towards the end of this thesis. This approach echoes the growth of awareness that we hope might happen during therapy and during a life lived.

*19:09:07 "... before I answer some contextual questions and definitions, I need to declare my position; to state where I am coming from as a university lecturer, a male immigrant, based in Aotearoa New Zealand for nearly twenty years, and someone already somewhat along a journey of becoming biculturally responsive. As I change, and time moves on, so will my perceptions of biculturalism. " (Lang, 2010)*

Before moving on to bicultural definitions I need to begin with some sense how I am using the term ‘cultural’ as culture is being constantly redefined. As Wagner (1975) suggests the study of culture is itself a cultural phenomenon. Culture, as a social construction and in-line with the post-modern practice of deconstruction, is occupying new forms. This re-visioning has profound implications for counselling and also for all walks of life, work and relationships. Hence, cultural awareness is not static. Where once culture might have referred to the song, art, dance, and performance of ‘ethnic minorities’, it has now migrated to reflect on how *all* peoples do the things they do, and what meanings do *we* attribute to our beliefs and practices. It is worthy of note that in the past I might have written this last statement as “what meanings do *they* attribute to their beliefs and practices” as if culture was something that ethnic minorities had, but not me.

This process of re-definition is another factor in this challenge to stasis. We are born into a culture and then we reshape that culture with our own agency and are constantly reborn into it. Cultural perception is shaped by global and local events, both of a human-made and earth-made nature. As an atheist I do not claim that culture is shaped by God but it is certainly shaped by religion. Those believers in God may claim that God shapes culture too (Bluck, 1998; Chopra, 2000).

The issue of power differentials is one of those strands that cultural awareness demands that we focus on. Perhaps the most vibrant example of power and its use/misuse is in the area of bicultural relationships. We, in Aotearoa New Zealand at the beginning of the twenty-first century, are privileged to live in a place and time that allows us to explore these power relationships and provides the opportunity to address inequalities actively (Bell, 1996, 2006; Consedine & Consedine, 2001; Kearney, 1996, Lee & Walz, 1998) especially in counselling relationships.

It can be argued that Kate Shepherd (Devaliant, 1992) had her own bicultural battles around power imbalances that favoured male culture, and the modern counsellor struggles too with biculturalism in other forms. Where once biculturalism might have been used to describe the existence of two cultures *within* the one person, (usually an ethnic minority member who sought to maintain their own ‘traditional’ culture whilst acquiring proficiency/competency in the ‘dominant’) (Byram, 2003; O’Sullivan, 2007b) the post-modern bicultural struggle may be viewed as the formation of alliances by two cultures, represented by two people(s) drawn from two cultural contexts, who come together to form a third bi-cultural context. And is a case or example perhaps, of one plus one equals three (Frame, 2002). However, rather than broadening the definition of ‘bicultural’ in this way I return for the moment to the more central theme of bicultural relationships between Māori and non-Māori.

That a definition has a context may be true for most things, and is very true for biculturalism. The term’s meaning is not only context specific in terms of time and place but also person specific. Biculturalism is a much used term, which experiences a

multiplicity of meanings, or indeed, may have little or no meaning at all. For at times I am not sure that it even exists, other than in a chimerical form of intention or wishful thinking. Hine Waitere (Brown, Clark, gilling, & Waitere, 2008) considers that “biculturalism as an aspirational space represents a vision of society that has yet to be realised but nevertheless one worth aspiring towards” (p. 67) wherein we hope to be bicultural but that this metamorphosis may never actually happen. That is we may never truly become bicultural and yet we may continually be in the process of becoming.

For others biculturalism exists on a continuum from small beginnings of exposure to issues and concepts to profound integration of bicultural ideologies into everyday practice. However I am ahead of myself in aiming to define biculturalism by how it is used. Firstly what is biculturalism in a theoretical sense and how might multiculturalism stem from this?

According to Fleras (1998) ‘biculturalism’ can be viewed “as a shared yet interlocking partnership between two national communities who co-exist in a spirit of duality” (p. 120). This definition requires the reader to examine what co-existence ‘in a spirit of duality’ means. For some duality may equate with equality and/or equalised power differentials and yet Fleras goes on to remark,

[B]iculturalism in New Zealand may mean different things to different people, but few endorse the principle of power sharing. In its present usage, biculturalism [based on the two Treaty partners of Māori and the British Crown] barely begins to address collective and inherent rights of Māori to self determination over jurisdictions related to land, identity and political voice. (p. 121)

Over ten years on from Fleras’ analysis we may find some solace in events that have seen Māori achieve a revived status in society. There continue to be developments and achievements for which Māori may be proud. For instance a significant development is the increasing number of Māori who are graduating from our universities and occupying positions of status both here and abroad. Statistics for Massey University shows that as

of May 2009, over 5000 Maori had graduated with over 3000 currently enrolled, including 80 Maori doctoral students (Massey University, 2009). And yet I also experience much intransigence on the part of many non-Māori to advance biculturalism. It is always with some trepidation that I enter into dialogue with other counsellors about decolonialism and their counselling practice. From this we must infer that we can barely use the term ‘biculturalism as aspirational space’ if there is little intent to honour the biculturalism that was arguably enshrined in Te Tiriti o Waitangi.

The idea of some kind of purity of biculturalism becomes an ideal rarely if ever realised. O’Sullivan, (2007a) makes the point that “The Treaty is an invaluable political reference point for placing Maori aspirations on the political agenda, but over emphasising its utility can obstruct thinking beyond the bicultural” (p. 214) . The signatories to Te Tiriti will have a different perception of what biculturalism is. I agree with O’Sullivan’s analysis that biculturalism has not served Māori as well as it might, though my view remains, that a form of biculturalism may still be a laudable goal for Pākehā, i.e. White non-immigrants. I do not wish to talk for Ngā Iwi o Aotearoa about their perception of biculturalism, suffice to say the encouragement given to ‘Māori’ by Sir Apirana Ngata for Māori to develop an understanding of Pākehā ‘ways’ whilst retaining their own ‘kaupapa’ was an early formative notion of biculturalism (Walker, 1990). The arguments for and against the efficacy of this policy continue. With all due reverence to Sir Ngata I turn his advice around and direct it to a Pākehā audience...

### *Bicultural advice to Pākehā (with acknowledgement to Sir Apirana Ngata )*

*Grow your appreciation of all things  
Turn your hearts to the spiritual joy of Tangata Whenua  
For the well being of your soul  
Turn your hands to the hegemonic structures of justice  
To earn the crown on your head, and  
Give your energy to fairness and balance*

*Lang, S.K.W. (8<sup>th</sup> June, 2006).*

It would appear that there is a pronounced difference in what and how the two cultures, that is indigenous/colonised and more recent émigrés/coloniser, would relate to and

define the term biculturalism. For the oppressed culture becoming bicultural arguably meant survival, whereas for the dominant culture there has been little or no incentive to become bicultural. Rather a disincentive has existed, because to become bicultural was/is synonymous with power sharing, and this represents a requirement for compromise on the part of the coloniser. In this context biculturalism becomes a politically charged phenomenon whose promulgation depends on, and hinges around, moral and ethical arguments/debates (Byram, 2003; Campbell, 2005). The outcomes of these discussions need to be manifested in the actions of redress, reconciliation and the realignment of power differentials between the two cultures (Yensen et al., 1989).

Whilst reading Darder (1991) I became disappointed by his definition of biculturalism as “a process wherein individuals learn to function in two distinct sociocultural environments: their primary culture, and that of the dominant mainstream culture of the society in which they live” (p. 48). In other words the dominant culture does not need to be bicultural but the subordinate does. But why should it be so? When Tauwi have so much to learn from Māori is there not a risk that if Tauwi follow Darder’s definition they have no explicit need to function in another environment, rather, they can leave the adaptation to others.

All too frequently biculturalism is evidenced by tokenism in systems, where the initial momentum for the introduction of biculturally responsive mission statements, and signage *et cetera*, falters. This might be described as ‘tick the box biculturalism’. Or as Campbell (2005) describes tokenism as when “maori processes are re-interpreted in pakeha terms without maori consent or authority” (p.149). Tokenism exists in too many forms to list here, but is also experienced by ‘lone voice tokenism’ where one Māori or non-Māori person in an organisation or system exercises bicultural awareness and yet the majority of their colleagues do not. Or as ‘weekend/weekday biculturalism’ where in order to appear politically correct, or comply with directives at work, a person acquires a set of beliefs and functions which appear to ‘toe-the-line’ and yet these beliefs are not intrinsic to the person espousing them. This shallow biculturalism may well assist a person’s promotion but the advantage is not for those who need it, which are those who

are disempowered by monoculturalism in its Eurocentric form. Sadly the recipient of reward may not be the person who may actually need or deserve it.

Biculturalism, where and if it exists, may be observed as an inner struggle within the self, and as a power struggle for self-in-relation to others (Ivey et al., 1980). For some non-Māori the pursuit of biculturalism performs a transformatory function by addressing their prejudices and white privilege and these insights engender change and adaptation; whereas for others the self-examination of white privilege represents a heretical policy that seeks to undermine the dominance of the coloniser and needs to be avoided at all costs. Consequently for some, bicultural responsiveness has no relevance or purpose and arguably does not, for them, exist.

Historically biculturalism in a global context can been viewed as existing since people existed. For instance from my own socio-geographical roots the Celtic/Pict/Anglo/Saxon interface with Roman culture was a bicultural struggle. Queen Boadicea may have seen herself as part of a resistance movement intent on not becoming subservient to and dominated by Roman culture (Fraser, 1988). Centuries later Ludd, as an advocate of rural priorities, may have resisted the onslaught of machinery and the culture of technology (Kirkpatrick, 1995). Ultimately these resistant forms of cultural identity maintenance bowed to the greater force and some form of biculturalism results.

The power dynamics analysis of Foucault (2003) and Freire (1970) assist us here to understand the mechanics of domination, while Gramsci (1985), Marx and Engels (1967), Bourdieu and Passeron (1977) help us see how power is maintained. From cave dwelling takeovers to the modern day struggles for supremacy, biculturalism can be the voice of conscience by those born of the dominant cultures who seek reconciliation, compromise, and conflict resolution rather than annihilation and subjugation. Aspiring to be bicultural may be a search for a moral identity.

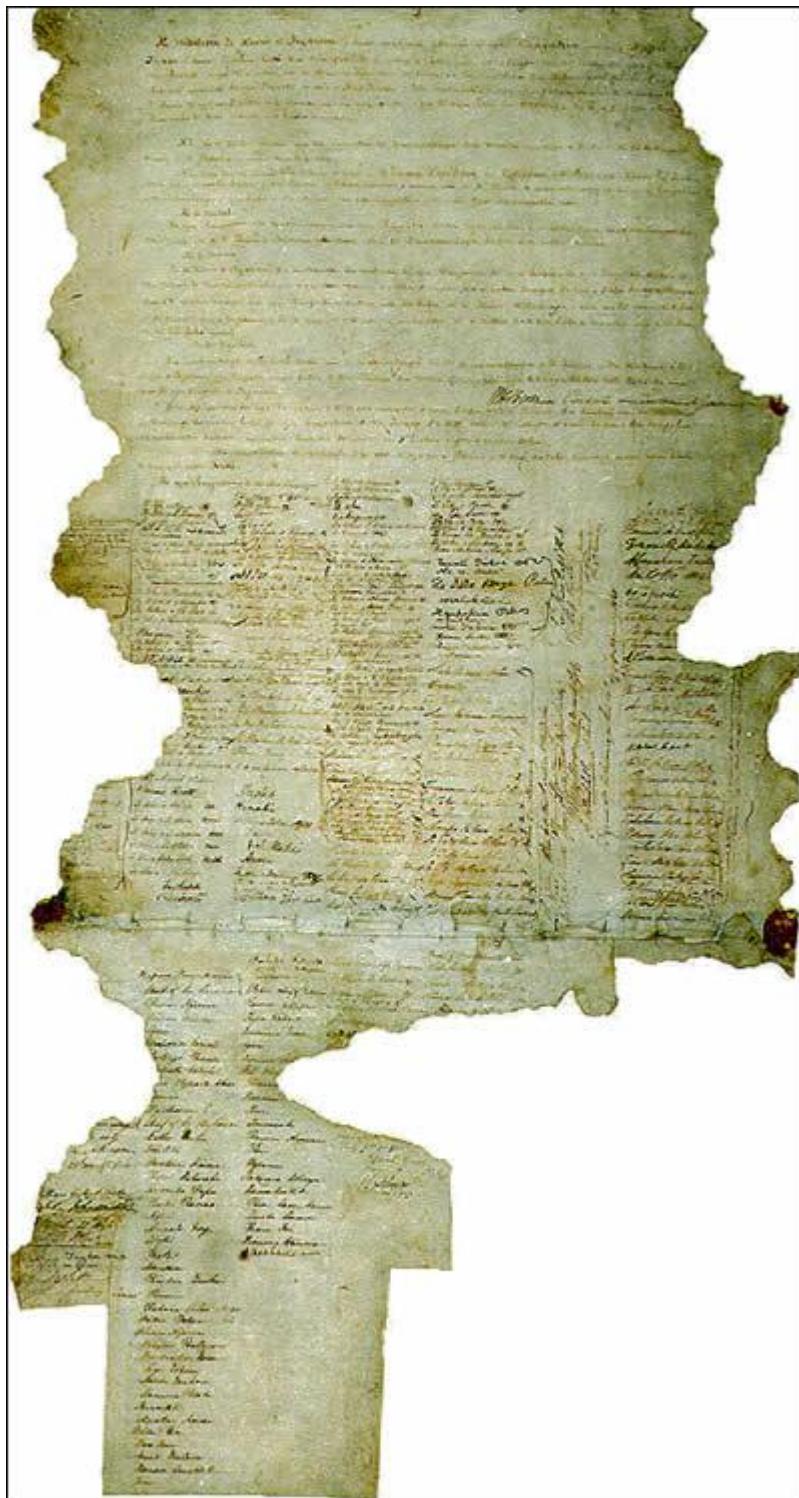
Biculturalism for many non-Māori is a recent phenomenon. In the early days of settlers and whalers arriving in Aotearoa, there developed a composite species, the ‘pākehā māori’ (M. King, 2003). As an example of early biculturalism, from before the signing of

Te Tiriti/The Treaty, some early settlers lived with Māori in their communities and became ‘as Māori’ as they could be (Bentley, 1999). They adopted Māori language and customs as their own and lived the Māori life. I have no evidence that the practice died out. There may indeed be pockets of pākehā māori still around. My suggestion is that through intermarriage they soon became part of the gene pool, and that genetically engineered biculturalism is another form of the phenomenon which is biculturalism.

27:07:09 “... maybe Tauwi Māori is who I want to become?” (Lang, 2010)

After the signing of Te Tiriti O Waitangi, the emerging dominant Pākehā culture secured an upper hand through stealth, persistence, decree, subterfuge and a plethora of other means (M Durie, 2009). Incrementally biculturalism became a survival strategy for Māori only. King (2003) talks of the warmth held by Pākehā for Māori in the years after the signing, though wherever this endearing form of acceptance and unity existed, the ‘white man’ was invariably the master and Māori the labourer. It was as if this expressed endearment was acceptable as long as the Māori ‘knew their place’. More recently, since the regeneration of Māoritanga post-1970s, biculturalism has slowly become a challenge or wero for Pākehā individuals and institutions as the Tiriti/Treaty reassumes its rightful place (Yensen et al., 1989).

Biculturalism can be a battleground where people risk hurt and injury. For instance, the lone white non-Māori ‘biculturalist’ who deconstructs their white privilege may alienate themselves from loved ones, work colleagues, sports team players *et cetera*. For these bicultural proponents, belief means the risk of not belonging, and of being ostracised in their own community. The pursuit of this altruistic greater good may be admirable and fraught in equal measure, similarly, the agency that seeks to achieve equity and more appropriately meet the needs of the indigenous population by espousing and following bicultural practices, also risks alienation.



**Figure 10 Te Tiriti O Waitangi, Te Whare Tohu Tuhituhinga O Aotearoa  
Wellington Office [Archives Reference: IA 9/9]**

If ever there was a document that held the promise of biculturalism then Te Tiriti/The Treaty may be it. The fact that the Treaty was allowed to rot and be partially eaten by rodents, speaks volumes about the low esteem the Crown held for Te Tiriti o Waitangi. This disrespect represents a non-shining example of biculturalism. Efforts by some

governments and by some in government, for example, have brought some change to intercultural relationships and these are evidenced by a renewed commitment to biculturalism. Campbell (2005) describes this as a “relationship of mutual respect, sharing, and honouring each other’s mana” (p. 187). The use of a Māori term - mana, in this definition highlights the need for language use in bicultural discourse that honours the meanings and concepts contained within the language of both of the cultures entwined in biculturalism (Lang, 2007).

To follow the nature of language in bicultural discourse further; biculturalism can be an adverb describing or categorising an action; it can be an adjective describing a state of being; it can be a verb when change is wrought and action happens; it is an ideology in philosophical terms; it is a methodology in political contexts; it is a chimera for those who seek to ignore or reject its existence; it is a noun for those who believe that it can be achieved and acquired; it is a phenomenon for the sociologist; it is a conversation for some and an argument for others; it is a way of life for many Māori; it is evidence of a post-colonial space when practised by the previously dominant; it may typify the dawning of a new age; and be an aspirational vision (Brown et al, 2008).

We in the counselling profession might like to vision biculturalism as being the pursuit of empathy and empathic connection (Cooper, 2007). Counselling is an experience of biculturalism, where two cultures are involved in (re)negotiating power relationships. The counsellor may frequently be seen as being in a powerful position. The counselling context is their space, their domain, and their forte. They have the experience of problem resolution whereas the client is in another’s space and comes with their problem and arguably, with their deficit. Bicultural awareness in the form of cross-cultural counselling draws on a discourse of power differentials and seeks to render the counsellor open to exploring the client’s world, where the client is the knowledgeable one and where the space that counselling is conducted in may be chosen by the client (d’Ardenne & Mahtani, 1989). For instance, cross-cultural counselling between a Māori ‘client’ and non-Māori counsellor may take place on the marae (M Durie, 2007), may include whanau, may incorporate tikanga Māori in terms of karakia and koha, may be

conducted in te reo Māori, and in other ways which privilege Māoritanga (Lang, 2004a)<sup>9</sup>. Meanwhile the Māori counsellor and the non-Māori client are also involved in a cross cultural negotiation of methodology (J. A. Smith et al., 1995).

*12:09:08 “...for me biculturalism is alive in my heart. I am suffused with a longing for it. In all levels of my consciousness I yearn for it. My metaphor is; the two ply rope is much stronger than its constituent strands that stand alone; entwined it has a strength that appears more than doubled and as Metge (2007a) asserts ‘Nation-building, like rope-making, involves skill, co-operation and continuous hard work.” (Lang, 2010)*

Biculturalism is evidenced by collaboration, and by the phenomenon of ‘and’, where combination of difference occurs. For instance, myself *and* other, me *and* I, me *and* not-me, represent inclusivity (Castonguay & Buetler, 2006) and the interconnectedness of people on egalitarian terms. Monoculturalism and colonialism are, on the other hand, exclusive, as typified by ‘or’. Like me *or* you, one *or* the other, and typify dominant or subordinate relationships.

*05:04:07 “... I get so annoyed when people argue - is it nature or nurture? When it is always both, nature **and** nurture in combination that creates us...” (Lang, 2010)*

Biculturalism is also evidenced by the interconnectedness of belief and action in a form of praxis (Freire, 1970). This requires the pragmatic and functional component to be joined with the philosophical and abstract. Hence, biculturalism is as much about doing and behaving in egalitarian ways as believing and thinking along these lines. Sadly attempts to behave in bicultural ways are not always achieved even by those with honest intent.

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<sup>9</sup> See Appendix 1

All too often attempts by the previously dominant colonialist to engage with biculturalism are followed by error and recidivism. For me, as I regress into colonial patterns of behaviour which appear engrained in my psyche, I am eventually jolted into a shameful realisation of the error of my ways. Thankfully, this is soon followed by the processing of the behaviour and belief sets that generated the action. Subsequently, I can only hope that I learn from the experience and ultimately limit the frequency of the repeat offence! In this way biculturalism for me is a process of change and development akin to Kohlberg's (1981) stages of moral development, and Helms' (1995) stages or statuses of racial identity development, and Piaget's (1977) stages of cognitive development. I transition from one stage to another. I weave another ply into my rope and my bicultural strength grows and my colonial recidivism becomes less frequent or less startling.

*28:03:07 "... Biculturalism can be a lonely journey. The further I row the more distant the shore, yet I am quite used to feeling uncomfortable; like my choices of vegetarianism and pacifism, my pursuance of biculturalism is no different..."  
(Lang, 2010)*

In my work as a counsellor educator I encourage students' introspection and sharing of their views/beliefs/understandings/experiences, in order that their bicultural rope may entwine (Lang, 2008). In time my hope is that we will create a rope of such collective strength that we will be able to anchor our mutual respect for diversity (Metge, 2004). Till that time we weave on, both individually and in groups.

*05:05:07 "... I am sitting in a seminar and after one and a half hours of listening I am still waiting for the first reference to Tangata Whenua. I feel as if I am in a time or space warp; as if I exist in a place that isn't an island in the pacific where the indigenous people have established cultures of existence. I become more and more morose. But wait, there is an endearing but all too brief reference to Māori and then gone and we are back to monoculturalism. Now I feel awkward because I know I want to say something about 'what about our obligations under the treaty' or some such comment. As I sense myself planning to say something I recoil. What*

*might they think of me, this immigrant telling them to pay better heed to their ‘neighbours’? Will they roll their eyes and say here he goes again, ‘The PC Man’. But I know I will say something, I have to; though I am conflicted.” (Lang, 2010)*

Biculturalism is not a form of compliance to political correct ideology, biculturalism is a celebration of Māoritanga (Mead, 1997) and it is a duty or responsibility, of a culture that seeks to be in relationship with another. At one time I would have used the term ‘in partnership’ with another, but my perception of partnerships is that they often play out dominant and subordinate roles in the partnership. This view is echoed by O’Sullivan (2007a) when he seeks independence for Māori “from the constraints of a junior partnership in the bicultural project” (p.221). The celebration approach requires Pākehā to move away from deficit theories that comfortably contain Māori as a subspecies, and foster the admiration that is so rightfully earned for Mātauranga, or Māori knowledge.

Māori ideology of holism has relevance in a broad range of spheres from environmental planning to education to health (M. Durie, 1994). In an holistic way one may ask when and where is holism (Smuts, 1926) **not** relevant? As a counter to New Right ideals (Kelsey, 1997) there would appear to be much to be gained from listening to and learning from Māori condemnation of ‘fiscal envelopes’ as a way of approaching treaty settlements. In the area of education, social learning may be espoused as desirable and who better to provide strategies in advancing this than Tangata Whenua and such models as Whakatupuranga rua manu? (Winiata, 1979). Biculturalism in this form is a way of learning.

The prefix ‘bi’ suggests two, as in bicycle, with two wheels which may not of equal size but are of equal importance. Similarly to be bilingual suggests proficiency in two languages, where again one may be stronger, or more fluent than the other. Consequently however, for ‘bicultural’ are we suggesting that one individual or system possesses two cultures that use/honour/respect/value both but not equally? To me it is not clear and hence this research pursues an aspiration to understand bicultural roles for non-Māori more fully, and I wonder if they exist on a continuum.

From a Māori perspective O'Sullivan struggles with 'biculturalism' because it reduces his preferred perception of 'Māori' as being a collection of Iwi each with their own culture, to a faux or pseudo state of oneness. A process of what Walker (1990) described as 'unite and conquer'. This "over simple binary...does not reflect social reality and places Maori outside the mainstream political and constitutional order" (O'Sullivan, 2007a, p. 213).

If non-Māori accept this criticism it becomes hard for them to strive for biculturalism, and yet I think I know why the term endures or may need to endure. Many Tauwi think/behave in dualistic terms (Baker & Morris, 1996); it appears to be part of our psyche. So for me, I have an essentially dualistic view of self and other. I have a 'self-in-relationship' position with 'that which is not me'. In other words I exist in binary worlds. I need to appreciate that I cannot join all iwi together and consider them as a whole, yet I may still be able to pursue being bicultural, where the term means my becoming culturally literate in a culture other than my own. It is incumbent therefore when considering biculturalism that it may be a combination of my culture and a multiplicity of other cultures. This is not the same as Multiculturalism however, that can be viewed as a political arrangement of power distribution that seeks to rewrite the terminology and function of democracy (D. Pearson, 1991; Pedersen, 1999; D.W. Sue, 1995).

As I read through my exploration of biculturalism I feel a sense of excitement and anticipation as to what I may write when this study has run its course and I start to draw together the strands of the rope and make new definitions of biculturalism, alongside a new and revised understanding of what counselling is doing and needs to do in order to be bicultural. I view this as a desirable outcome, but I will need to understand more deeply these motivators for me to become bicultural. I will hopefully have some responses to this by the final stages of this thesis. For the moment my observations and responses to my opening position statement are that it is overly despondent and takes a somewhat bleak view. I hope that I have found more resolve purpose and reasonable hope (Weingarten, 2000) by the close.

## **Published Article #1:**

Lang, S.K.W. (2007) Tikanga and ethics; a dialogical encounter of two cultures. *New Zealand Journal of Counselling*, 27 (1), 33-42

Cultural consultant: Kahuwaero Katene

### **Abstract**

This discourse resulted from two counselling practitioners, one Māori and one Pākehā (see appendix for glossary of Māori terms), working together to establish a union of two cultural codes. Their conversations are transcribed, analysed and presented, along with the processes they used to attempt a dialogical synthesis of two cultural traditions and positions. The resulting article explores the coming together of two cultural codes of best practice, and argues that what is created is a third code – a bicultural code, which is not so much written as one that is typified by doing. One code may be referred to as ‘Tikanga’ the other ‘Ethics’. The former originates from the indigenous peoples of Aotearoa New Zealand; the latter has its roots in the European traditions and both have been updated and made modern by a series of revisions and refinements.

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We play different roles in life. In this article I take the role of Te Kaea, as Kahuwaero named me, because I am ‘the caller’; the person who in the first instance brought us together to produce an article on ethics and Te Tiriti O Waitangi. Kahuwaero takes a role of consultant or pilot helping me to navigate the often difficult, and always rewarding, journeys into Māoritanga. She is the speaker, and many of her words appear in this text. I am the writer who compiled a narrative that reflected our discourse. Kahuwaero is Māori from Ngāti Kahungunu and Ngāti Tuwharetoa iwi. I am Tauiwi having emigrated from England in the eighties, and now as a citizen can be Pākehā. Kahuwaero is wahine, whilst I am male. She is the cultural consultant providing her

insights on Tikanga Māori, and I am the University academic wanting to be respectful by seeking consultation. We are bicultural in more ways than just ethnicity.

If we can, as counsellors, when judged by our peers and clients, be deemed to be truly ethical we can perhaps receive no higher accolade. However, in a bicultural setting there are at least two ways of establishing what actions are ‘right’ or ‘tika’. Arguably this is always the case as people struggle to interpret ethical codes (NZAC, 2002) and yet what makes this country special is that in Aotearoa New Zealand we have a Treaty; Te Tiriti O Waitangi which requires the Crown and Ngā Iwi O Aotearoa, who were signatories, to establish a relationship in keeping with that treaty. The extent to which we have honoured Te Tiriti historically and in the present varies in perception from author to author; person to person; institution to institution. We may be a country with two names Aotearoa New Zealand, and two languages. We are also a country struggling to come to terms with ethical codes that are derived from two distinct cultures and yet in praxis need to serve two entangled cultures (Walker, 1990). The basic tenet of this article is that we cannot divide ethics from tikanga we have to find a way of conjoining them.

As I write this I am aware that as a Pākehā I am occupying a central and powerful position. I cannot claim this article to be co-written. We did however collaborate over the content of the article just as we collaborated in the process by which we met and dialogued over it, though this may not be enough to claim that we actually equalised our power. The writer becomes an inevitable arbiter of what gets written and how the flavour of an article is formed. Where the writer is Pākehā there is the ever present danger of colonialism being re-enacted and re-enforced. My acknowledgement of this is a necessary condition for transparency but may not be sufficient to curb Eurocentric bias.

To assume autonomy over knowledge, especially when one is aware that to do so is to diminish another’s knowledge, is to break codes of ethics. As such, failure to consult is an act of marginalisation of the other party. As we researched this article we were bound by the NZAC code of ethics (NZAC, 2002) 11.2 b) which requires researchers to

“obtain consent from research participants” (p.35), also 11.5 b) asks that researchers “avoid contributing to the marginalisation or objectification of people” (*ibid.*). Concurrently, Te Tiriti O Waitangi Article 2 requires Pākehā to protect Māori chieftainship over Taonga, which includes ancestral lore, which can be viewed as being Tikanga (Kawharu, 1989; Mead, 2003).

My motives for working on this article are part of the practice of decolonialism of self, which is an ongoing challenge and requires me to explore biculturalism for Pākehā. In order to put this biculturalism into practice and write about Ethics and the Treaty I should obviously practice within the code of ethics for the New Zealand Association of Counsellors (NZAC, 2002) **and** Te Tiriti O Waitangi/The Treaty of Waitangi which means consultation with Tangata Whenua, my treaty partner.

My use of the term ‘Tangata Whenua’ is in itself a choice bound up in ethical consideration. When missionaries translated The Treaty into Te Reo they used the term coined by Captain Cook of “Tangata maori” to refer to the indigenous people (King, 2003), whereas I use Tangata Whenua here as ‘People of the Land’ (Campbell, 2005) . It is interesting to note that whilst Māori were given this collective name by Cook and his company, the European visitors were named Pākehā by the indigenous groups – a case of ‘Mutual Ethno-Genesis’ (Campbell, 2005). It is vital that in order to be ethical that the names that people wish to be known by result from a process of asking. Once without asking I referred to a broad collection of Māori people as ‘pan-Maori’ but this caused some upset and hence I retreat from this descriptor, in favour of Ngā Iwi O Aotearoa. But again I cannot assume that this is the generally preferred collective noun, to be ethical under the Treaty is to consult widely and frequently. Bond (2000) describes this approach to ethics as being typified “by a commitment to engaging in mutually respectful discussion from which ethics appropriate to that context can be constructed” (p.47).

In response to this challenge to write on Ethics and Te Tiriti O Waitangi I heeded the requirement of the NZAC code of Ethics (NZAC, 2002) to engage in cross-cultural consultation and so I contacted Kahuwaero Katene to see if she would be interested in

producing an article together. What follows is a descriptive narrative of what we did and said, and an analysis which seeks to identify the arguments around ethics and Tikanga which resulted from the conversations between us.

My collaboration with Kahu on this article began early in 2006. At Kahuwaero's suggestion we met at her workplace, Te Korowai Aroha Whanau Services, in Porirua. We greeted and she asked me to say a blessing or first words that might guide us. I responded with "Ngā mihi o te rā ki te tāua e hui mai nei. Kia tau te rangimarie, kia whakapua tāua, me ngā mea e whakapono ana tāua. As we come together to begin this journey I hope that we will have peace and goodwill in our hearts, and that we continue to respect one another as equals". We sat and over a cup of hot water talked not of the content that such an article on Tikanga and Ethics might contain but rather on what process did we want to create and follow. This conversation was principally held in English because my Te Reo is not sufficient to the task of adequate understanding. I was aware that my insufficient command of Te Reo Māori was a powerful shortcoming and one in which a truly bicultural partner would not be so constrained. To have held the discourse in Te Reo Māori would, I suggest, have greatly changed the content and power relations in our discourse. The use of Te Reo over the use of English is itself an ethical consideration. The *contra proferentum* rule requires Pākehā to consider that the version of Te Tiriti that is composed in Te Reo Māori has precedence over the English translation (Kawharu, 1989). Since the time of the establishment of Te Reo Māori as an official language (Karetu & Waite, 1988) we have a further imperative to work in Te Reo where possible. Such acknowledgement reflects true veneration of the culture and the people. Te Reo is a Taonga too.

Kahuwaero saw our working together like two people steering the same boat. She asked that we focus on two elements in the first instance. Firstly that we should examine ourselves and seek out our thoughts and feelings related to this task and assess our capacity and willingness to stay faithfully on course. Secondly we ought to consider what roles we might take whilst completing this task.

The ethical construct that is 'fidelity' (Gabriel, 2005) was important for Kahuwaero to ask us to consider here. Because of past and present exploitation there is a requirement for truth and honesty to be present in our cross cultural dealings. As Bond (2000) asserts, fidelity "as a moral principle is highly compatible with counselling and signals the importance of 'trust' and being 'trustworthy'" (p.48). Here she was in part asking what my motives were; were they clear and 'upfront'; could she indeed trust me? To ascertain 'what was in my heart' was to anchor our discourse in respect.

Concerning our roles we then expanded the metaphor of the steering of a waka. Kahuwaero suggested that to her I was the caller, Te Kaea, who summoned or suggested that we journey together and that this gave me a distinct role. We then considered what it took to navigate a boat through open-seas and also to be able to dock a boat safely in a harbour. These two environments require two sets of expertise, and a ship's captain needs to hand over to a pilot when conditions require it. This conversation involved us in analysis of cultural trends. I expressed an urge to lead and yet I also acknowledged the need to be guided by significant others when I stray out of my known territory. Meanwhile Kahuwaero described how she 'allowed' herself to follow Pākehā leadership because she knew that I was the author and writer of the discourse and she was aware of her role and responsibility as the consultant. We both expressed an urge to remain open to exploring these roles and considered what might be a preferred way of us managing them.

With all the best of intentions and repeated attendance and participation in workshops that seek to develop awareness of colonialism and to decolonialise (Lang, 2006) my practice, I still transgress. It is important that whilst I accept the inevitability of repeat colonialism I am not guilt ridden by this to the point of torpor. As hooks suggests to her fellow black audience, in her chapter on 'ending the shame that binds', "When we decolonize our minds, we can maintain healthy self-esteem despite the racism and white supremacy that surrounds us" (hooks, 2003, p. 54). I would like to suggest that when Pākehā fully decolonialise their minds we can become liberated from guilt because our delusions of white supremacy become historic. Arguably it is what is in our

hearts that matters. We may slip up and dis-empower even when our intention or motive is to empower.

As such ethical practice is a goal and frequently it is the intention to be ethical, in a deontological or rule driven way, which governs ethical practice. This presents us with an ethical conundrum. If I suspect that to act may cause offence because I do not ‘know’ enough, ought I to act. Yet to not act is to risk offence because one is not doing anything to acquire more knowledge. It is through our actions that we experience the learning that inter-cultural alliances create. Hence inaction may be safe in terms of ‘maleficence’ (Gabriel, 2005) in that we do no harm and yet inaction may also contravene issues of beneficence (*ibid*) in that we do no good! To take a step knowing that one may ‘put one’s foot in it’ is ethical where to not take a step out of fear of getting it wrong is not.

Our conversation turned to a consideration of Iwikau Te Heuheu and Governor George Grey (Frame, 2002) and their travels around Aotearoa New Zealand together and how Iwikau may be viewed to have acted in the role of Pilot, to Grey’s Captain. We appreciated the difference and the equality that each of these roles brings. The Pilot knows the waters and currents of their own domain whilst the Captain retains a knowledge of their own boat and own purpose. At times the surrendering of the helm from one to the other is necessary for safe passage, whilst each needs to relate well to the other so that communications are clear. As such we considered that Grey and Iwikau had an ethical relationship born out of the respect they held and exercised for each other. To aid our own biculturalism in practice we resolved to continue to explore the roles of pilot and captain, and to be self-aware and other-aware as we compiled this written article.

Kahuwaero then identified a further conundrum of how many pilots ought there to be, to guide a captain? We considered that each harbour would need their own pilot and that perhaps each Iwi would need to be consulted when a Pākehā seeks to work with a member from that Iwi. This is in line with the guidelines that we had previously co-produced (Lang, 2004). This is also a practice that Kahuwaero follows when she works across Iwi, which is, she consults too. We agreed that we would co-author this article

and that whilst we thought this satisfied the requirement to consult we would be asking for the article to be reviewed by others and that we can at some point consider who that might best be.

Arriving at this decision exemplified achieving a consensus as described by Metge (2001) in ‘Korero Tahi’ as the decision formulation procedure that reflects the practice of arriving at not just the decision itself but the ownership of decisions also. Such a process is one that draws on the Tikanga of the Marae and is one to be observed, that is to say followed, in the spirit of Article Two of Te Tiriti O Waitangi (Kawharu, 1989).

Our second meeting a month or so later began with a waiata, at the suggestion of Kahuwaero. We hadn’t started with a waiata before rather we usually began with a Karakia said by one of us. It felt significant that we sang together Te Aroha...Te aroha, te whakapono, me te rangimarie tatou tatou e. In my leading way, and arguably contrary to our proposed self-awareness around role taking, I began with a summary of what I had been thinking and feeling since the last meeting.

I reflected that Ethics has a history, a present and future, that is, it is time relevant – time dependent. Also we do not treat people equally by treating them the same, rather equity is achieved by responding proportionately to someone’s needs. Hence treating fairly and responsibly is closer to ethical best practice. However if ethical practice pre-colonisation was determined by Ngā Iwi o Aotearoa under the rule of Tinorangatiratanga then Te Tiriti O Waitangi would suggest that Pākehā have been added to that list of co-constructors of ethical practice. Consequently the establishment of ethical practice needs to be achieved through pluralistic means. Whenever just one person or agency decides on the proper way to act or be, however knowledgeable considerate and non-prejudiced that person or agency might be, then it is hard if not impossible to see that decision as being ethical. Ethics is a shared journey rather than a single destination. The irony of our situation then struck home as having articulated this view I realised that I had been standing in front of the whiteboard, pontificating about ethical best practice whilst Kahuwaero sat facing the board, waiting! To give me my due

I noticed this blunder before she had to say anything and I suggested "Te Kaea needs a Pilot! Let's change places", which we did.

I am not suggesting it was wrong, or unethical of me to express my view. It is ethical and non-exploitative for a Pākehā to contribute what they will to the discussion. Indeed it is important for Pākehā to be able to bring their own strengths to debates. It is equally important they resist the often unconscious inclination to dominate. This involves introspection on what power one holds and wields where "power involves a plurality of incommensurable discursive regimes, each with its multiplicity of 'micro-practices'" (Besley, 2002, p. 54). This seeming lack of common measures of biculturally formed Tikanga/ethics requires us to enter into new and exciting post-colonial discourses that celebrate power-sharing and power redistribution born out of a greater appreciation of power relations (Moodley & Palmer, 2006).

Having 'taken the floor' Kahuwaero began with a reflection on our intended destination, and asked... "Ngā Tikanga me te Tiriti o Waitangi, is this the same as Ethics and the Treaty? Or does something get lost in translation?" She suggested that "we may be tempted to translate ethics as Tikanga and that when we do so we produce words to describe Tikanga as 'getting it right' or 'best practice' but really Ngā Tikanga needs to be defined in Māori concepts, including ngā Marae; karakia, tapu/noa; ngā huarahi; mauri; ngā motuhake; ngā moteatea; ngā kawa; ngā atua; rahui; tika, and more". Kahuwaero went on to describe how in the past Māori have been encouraged to define themselves in Pākehā terms. The requirement for Māori has been to become bicultural, which has meant being bilingual at home and school, and bi-national as Aotearoa and New Zealand. But now if we (Māori and Pākehā) want to be ethical we need to perceive biculturalism as two separate cultures travelling together experiencing, understanding and valuing each other and acquiring awareness and proficiency in the other culture. Such an act redistributes the balance point of the power relationship back to the centre. Only then can the waka be paddled in a straight line.

In this context becoming bicultural means and requires adaptation, and most importantly, to understand Māori terms they need to be lived, only then are they truly

honoured and not just lip service paid to them. If Tikanga needs to be lived then ethics is about being and doing with virtuous motives rather than just reasoning and considering. This suggests a teleological focus, "which emphasizes the consequences of actions" (Houser, Wilczenski, & Ham, 2006) or outcome focussed assessment of ethicality. This places the emphasis on what happens; what is produced; what is done in the name of bicultural partnerships. This is the Ethics of Praxis (Freire, 1970), or as Houser et al (2006) prefer "Virtue Ethics [which] focuses on the process by which moral attitudes and character develop" (p.11).

Kahuwaero advocated for Sid Mead's book on Tikanga Māori (Mead, 2003). She suggested we "need to study together the content of this book so that we can deepen our understanding. This study is important because the meaning of words changes with time. Concepts that are not used because they have been suppressed need to be re-learnt by Māori and Non-Māori. Take for example Ngā Moteatea that grieve for battles lost and lives taken that have less relevance today and the Haka. Old Haka have words that don't fit our modern society we have changed and our Tikanga needs to change too. Some Karakia went with their Kaumātua to their grave because they were perceived as being too sacred to use, and we don't know how to use them. As Māori moved from the determinants of ethical ways of being to the recipient of ethical ways determined by Pākehā so many of their previously preferred ways became awkward or lacking in fit with modern standards and practices. But they haven't died out. Like Apirana Ngata suggested many Māori have learnt to walk two paths and because Māori have learnt to be bicultural they have preserved Tikanga but in a form that sits alongside the predominately Pākehā determined ethics. Te Tiriti O Waitangi requires that we, that is all of us Māori and Pākehā acknowledge the ethical practices of each other and seek to combine them, to find a bicultural ethics".

On taking Kahuwaero's advice I found that Mead (2003) does indeed have much to offer in terms of appreciation of how 'Tikanga' can be perceived and its role as a "Māori ethic" (p.6). He explains that "'tika' means 'to be right' and thus Tikanga Māori focuses on the correct way of doing something [as determined by Māori]. This involves moral judgments about appropriate ways of behaving and acting in everyday life" (ibid). Mead

(2003) also provides specific encouragement for researchers to consider Tikanga especially "the values of manākitanga, whakapapa, mana, tapu, utu and ea ... research in a Māori sense seeks to expand knowledge outwards (te whānuitanga), in depth (te hōhonutanga) and towards light (te māramatanga)" (p.318). It is my humble hope that this research into Tikanga/ethics has achieved some of these three expansions.

In our conversation Kahuwaero outlined how the loss of Kaumātua and the impacts of colonisation on Māori self-determination of Tikanga had caused some confusion around Tikanga and how it is to be determined and by whom. Hence the process of establishing Tikanga is in a state of flux. This condition or circumstance needs to be factored in when bicultural relationships are formed. Indeed, the search for bicultural best-practice is about adjusting to and accommodating changes by combining in cross-cultural and responsible discourse which in turn assists bicultural Tikanga/Ethics to emerge. A role for those who seek to find bicultural solutions is to draw out the differences and smooth out the difficulties in discourses which seek to acknowledge power issues. It was an important moment in our discourse when I realised that 'Te Kaea needs the Pilot now'. I had acknowledged the power differential or as Clarkson (2003) describes the "cultural colonisation" (p.194), and we had, because of our prior discussion, a mechanism to reverse this. By becoming the learner and not the educator I had taken up a de-colonialist position and Kahuwaero shifted into her own element where she had the self-determination and power to direct our discourse.

As we concluded our discourse together we reflected that this bicultural waka is in new, turbulent and choppy waters, and that navigating this had been a challenge for us both. As Frame (2002) suggests biculturalism is evidenced by the apparently strange mathematics of one plus one is three. As two cultures combine so they produce a third, a truly bicultural third, and "if our common law is to emerge, it will need to recognise and accommodate the best and most functional of the concepts and values of our two major cultures. This will require the restoration of a better balance..." (p. 76).

This article can only make suggestions as to how ethical decisions can be made rather than what is ethical. Hence our focus on process is perhaps the most valuable outcome,

because the process may endure longer than any particular ethical statement or ‘answer’ to an ethical problem. We are trying to be ethical by **being** bicultural. In a practical way Tikanga/Ethics is about being aware of stereotypical inclinations and ‘swapping seats’; interchanging language from Te Reo to English; being mindful of our colonised perspectives and power positions; beginning and ending with Karakia and Waiata; acknowledging the space in which we meet and the sacrifices others make to help this to happen; celebrating the Wairua/Spirit that is with us; but most of all being respectful and mutually empowering in our dialogue.

Kahuwaero and I ended our discourse as we began with the waiata Te Aroha ...

Te Aroha, Te Whakapono, me Te Rangimarie tatou tatou e.

*The love... love, respect and peace for us all*

[Note: for this article’s references and glossary; please see appendix]

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### **Bicultural Consultation: a case study**

I contend that bicultural consultation is a practice of due reverence, and a further instance of ‘good manners’ (Frame, 2002) that requires an open-mindedness and cautious approach for the researcher of best practice (Cunningham, 2000; Johnston, 2003). As an immigrant this may well be an easier position for me to assume because I am not expected to be knowledgeable, on the contrary, ignorance can be owned with an empowering awkwardness. Nevertheless, I still need to grapple with the shame of knowing that many of my ancestors were blind to the wonders of another culture, and arrogant enough to believe that they had little to learn from them, and much to fear.

The NZAC’s own acknowledgement of the implications for counsellors of honouring Te Tiriti means that we are also required by our Code of Ethics to engage in cultural consultation (NZAC, 2002). These practices are in the process of development and refinement, and as counsellors engage in cultural consultation, so they create

precedents. This section of the thesis is my descriptive and reflective narrative (Etherington, 2004) as a case study of such a foray into consultation. It is argued that the practice of reflection through cultural consultation and supervision (Puketapu-Andrews & Crocket, 2007) helps counsellors decolonialise their practice (Lang, 2006). The action of ‘becoming biculturally responsive’ challenges the status quo and (re)creates counselling practices that may more effectively meet the needs of Tangata Whenua. Such acts are not only part of an ongoing commitment to honouring Te Tiriti o Waitangi, but also acts of respect from which lessons can be learnt, when the cultural consultation sequence is reflected on.

The *Guidelines* (Lang, 2004a) suggest consulting sources of information to assist a counsellor’s practice when working with Tangata Whenua. In order to model this behaviour, which one might ask of counsellors in the ‘field’, I sought cultural consultation while researching, and before presenting, these guidelines. The extent to which researchers obtain cultural consultation is under discussion. That is, how widely did I need to consult before my research might be said to be culturally ethical or adequately informed? I concur with others that we frequently do a disservice to the indigenous people of this country by collectivising Tangata Whenua as ‘Māori’ (Campbell, 2005); hence, I cannot consult one person and then claim to have practised consultation. As a consequence I had to consider how many people ought to be consulted to claim that the consultation process had been adequate and ethical.

While the approach chosen was to consult three people from different iwi and two non-Māori colleagues, it is acknowledged that this is neither making a definitive statement about appropriateness, nor setting a benchmark of sufficiency, but rather, what has been started is a foundation of consultation. It may be anticipated that in the future when I need to exercise a bicultural imperative or undertaking that requires me to consult with Tangata Whenua; I do so as a matter of course, without thinking. Then, once I have reached out for assistance, I need to be guided by the consultant on the correct, or best, practice to follow. Each counsellor wishing to work with Tangata Whenua will engage in their own consultation process, which is both ongoing and remains reflective on the process (NZAC, 2002). It may also be argued that the wider the

consultation the wider the applicability of the research finding, though this single case study cannot provide a comprehensive justification for this view.

The research journey towards the compilation of these *Guidelines* began in the autumn of 2003 with a request to me for guidance, from a student counsellor. The student had been asked by their local iwi to provide counselling services. She therefore asked me for information on best practice when working with referrals from an iwi. In response, I produced a draft list of guidelines. I then acknowledged that I needed to gain cultural consultation over this draft.

To begin the process of consultation I shared this draft with a Māori member of staff, Pani Kenrick (Ngati Kahungunu). This consultation took place in a face-to-face meeting, where compiler and consultant introduced themselves to each other and provided some background on who they were and what this task was about. It needs to be stressed that a face-to-face meeting provided an important beginning. Many subsequent communications were made via phone calls and emails, but the value of a face-to-face meeting at the outset was invaluable as it helped forge a relationship between us, rather than the focus being on the inanimate nature of, in this case, concept creation and editing. The amendments and inclusions subsequently suggested by Pani were reworked into the draft guidelines, which were circulated among Pākehā peers for their input. The revised ideas that ensued were then incorporated into draft three, which was sent back to Pani for further consultation.

In line with the *Guidelines'* own directive of accentuating the distinctions between iwi, a wider consultation range of iwi was sought. Consequently, the guidelines were distributed to Hinekahukura Aranui (Ngati Maniapoto) in the Waikato, and Kahuwaero Katene (Tuwharetoa/ Ngati Kahungunu) in Porirua, in an attempt to begin a process of wider acceptance, relevance and broader consultation.

Each of these consultants responded with their own suggestions and these were incorporated into the guidelines. Once again these amendments and refinements were sent back to the consultants, in the form of email attachments, for their perusal. At this

point I might have chosen to work only with the iwi that had requested the trainee's services; however, with advice, I made a decision at the time to attempt to draw up a more generic form of *Guidelines* that might have a greater applicability. This was made possible by focusing on how a Pākehā counsellor might go about acquiring knowledge of best practice rather than providing information on what that 'best practice' might be.

An example of cultural consultation went as follows. A draft copy of this article was emailed to the three consultants and their email replies were worked into revisions of the *Guidelines*. This excerpt below forms part of Hinekahukura's email reply, responding to the section on why we ought to sample widely among both Māori and our own people to find the right way:

When you are in someone else's patch you need to remain respectful of their culture or ways of being and be alert to the manner in which they control the ways of their people. So wherever you go within Māori tribes, there are slight differences and different innuendos that set their tribe in a different mold to another that you may have already visited, and even understood. Much in the same way a Devonshire person may be from a Cockney. I guess that is why Māori counselling and supervision guidelines cannot be defined in clear boundaries, or "boxes". Hence you will find that a Māori trained counsellor is very eclectic, and cannot define exactly what style or which guru they may lean on when they are working with people. [And] ...although Mason Durie and others have outlined some great tikanga guidelines, each Māori would return to his or her own kaumatua to guide them in the process of helping people to make decisions for themselves.  
(Aranui, 26.08.04, pers. comm.)

It needs to be stressed that the *Guidelines* were drawn up for a Pākehā counsellor who had been approached by an iwi to offer their services to that iwi. The other circumstances that might prevail, that place a non-Māori counsellor in front of a Tangata Whenua 'client', may require other approaches for which these guidelines may be inappropriate. Further research into guidelines for other scenarios is intended, such as

when the referral comes from different iwi, and other Māori or Pākehā agencies, or by an individual, so that broader settings may be scoped.

Once the *Guidelines* had been published and I was made aware of my transgressions of marginalisation and colonial ethnocentrism, I sought to make amends and practice whakatika by writing a reflective narrative and an appraisal of the process by which the guidelines had been created. I contacted the people I had previously consulted, and having offered my apologies I expressed my willingness to put things right and we began further dialogue.

Using a range of methods of communication, including email, phone and personal meetings, we continued to discuss the process of biculturally responsive consultation. As Kahuwaero and I had enjoyed a supervision/consultation relationship during 2003 and 2004 we met in person at Kahuwaero's offices in order to discuss this. Our relationship may be described as bicultural, as it seeks to weave together the narratives of two distinct ethnic cultures where neither narrative dominates the other but where they seek to co-exist (Lang, 2007) and co-create.

Our consultation sessions began with karakia, spoken in Māori and delivered in turns, that is, one person started one session and the other started the next. Te reo Māori was used where possible and as competencies allowed, which for me was limited. Sessions were also closed with karakia, which were usually spoken by the person who did not provide the opening karakia. Māori tikanga was woven into the sessions in many ways and in due course the bicultural narrative of this relationship is reflected on by the participants in an ongoing way and these reflections may feature in further writings.

My original intention was to write up the lessons I had learnt from this dialogue with my consultants as a journal article so that others might learn from my mistakes and my experiences of trying to put them right. In fact these reflections have formed part of this dissertation, where I am provided with the opportunity to acknowledge once again my aforementioned cultural consultants, who have continued to support me in this doctoral research.

The *Guidelines* themselves may have more relevance when working with iwi drawn from the range that was consulted, that is, Ngati Maniapoto, Ngati Kahungunu and Tuwharetoa. However, it is also the case that for a more thorough acceptance each iwi may have needed to enact a process of marae based consultation or hui that involved kaumatua, in order for a semblance of iwi ownership to prevail. These are big questions that could create inertia if an answer was needed before progressing. Consequently, I felt it necessary at the time to proceed by putting one tentative footfall in front of another and to engage actively in consultation while accepting that the process may also be flawed. Sometimes it may be better to act, and, after the event, learn to appreciate the shortcomings of one's action, rather than not to act at all, out of fear of getting it wrong.

### **Bicultural reflections: Formative analysis**

Where do we find the knowledge that truly lives in Ngā Kete Mātauranga? Kahuwaero suggests, through reference to the tūpuna knowledge of Mead (2003), that we look outwards - te whānuitanga, we look in-depth - te hōhonutanga, and we look towards the light - te māramatanga. In several ways we met this challenge in producing this article. We looked outwards in that we considered how the Treaty of Waitangi had impacted on others, on systems, on power relationships, and on ourselves. We looked in-depth in more ways than one. We self examined to find what was in our hearts. We examined our motives and set our course for honesty and transparency. We allowed and encouraged ourselves to feel the hurt and pain of colonialism. Finally we looked towards the light, and asked, how might we be so that we can move into healthy relationships with each other? We also considered what roles might we take and how can we improve our 'dealings' with one another, Pākehā and Māori, Māori and Pākehā (Bell, 1996).

I still find it remarkable that in producing this article we came up with a counterpoint to the ethical argument for doing no harm. I know firsthand how much the fear of offending makes me freeze. I lose my voice for fear of saying the wrong thing. Yet to

remain silent or inactive may be a cause of continued harm because I could act/speak but choose not to. Who am I protecting when I do this? Answer: Me. And any possible advantage that might have been achieved by speaking and acting is lost. Also, when I make a mistake I have the opportunity of being corrected and learning from this. Inaction provides no such opportunities. Rather, what inaction creates is separation and isolation, coupled with the fear of the judgment of the other.

Since closing off the data collection phase of this research I have not created more poetry. I have instead focused on making conscious these access points to my deeper layers of consciousness, as the process of formative analysis forces the hidden or occluded to the surface. This bridging is another form of biculturalism in action.

*Knowledge wherfore art thou?*

*Outwards I could search in a foreign field  
To make a study of people  
Their love and war, habits and rituals.  
Rather inwards I delve into my shadow  
I turn the microscope on self  
My fear pestilence and true motive.  
Lightwards we join hands and feel  
The soft touch of union  
Our welling up of compassion.*

*Whānuitanga  
Hōhonutanga  
Māramatanga*

*My gift to Te Kete Aronui  
Te Kete Aronui gifts to me*

*Lang. S.K.W. (September, 2008)*

‘Mutuality’ (Campbell, 2005) is what I seek to gift to Ngā Kete Mātauranga. My relationships with Tangata Whenua frequently generate a deep and profound sense of

well-being. I have no doubt that I am advantaged by my attempts to surrender my white-power supremacy. As I surrender so I allow myself to be re-educated through exposure to diversity. What I do not lose is my pre-existent knowledge, as this remains intact. Rather, it is now supplemented by another's knowledge. By facing the fear of losing autonomy by advantaging the 'minority' group, I am made aware that sometimes fear may be all there is to fear.

The work I have done on biculturalism leaves me no closer to an understanding of what it actually is. This has disturbed me until experiencing Linda Tuhiwai Smith's inspirational key note address to the CEAD conference, wherein she described her search for 'where does power lie?' She wanted to find out so that she could harness it, tame it, and divert it. However try as she might to locate the seat of power the more it eluded her. Until she came to see power as being distributed rather than positioned and that we were actually "marinated in a slippery power" (Smith, 2010). This liminal space is hard to see, hard to be in, and hard to understand. It is like a black hole evident by what we cannot see, and cannot feel. Perhaps biculturalism is similarly slippery.

In spite of my intentions of co-writing with Kahuwaero I was very much the writer/researcher of 'our' tikanga article, and yet my heart was true to attending to Kahuwaero's direction. Bicultural consultation with her was much more than a token gesture towards inclusiveness. I did enter the liminal space between us; blundering at times; profound at others. There are few guidelines or rulebooks to navigate the liminal. One only has to be alive to the possibilities of life there.

I am aware that when compiling the *Tikanga* article I was viewing myself as being 'Pākehā'. And yet I now have a more comfortable sense of belonging to the cultural/ethnic group 'Tauwi'. I resist the temptation to go back and revise the article. The integrity of this thesis requires that maintain the authenticity of the original whilst I also reflect on this growth of change in identity. Where once I wanted to belong to this group and receive its advantages, I am not Pākehā. I am a foreigner, and this provides a very different perspective for this thesis, and for my view of bicultural discourses.

Finally, alongside my endeavour of moving into bicultural relationship with Māori I am also following the endeavour of being a good male partner with female. To this end I am recently engaged in Collective Biography with a Feminist group, and have written articles and presented with them. I have come to the view that female male relationships are also examples of biculturalism that have endured through many ages, if not since the beginning of human time. The male culture of self- perceived dominance has learnt/is learning/may learn to be bicultural in order to share power, or indeed in order to survive. Focussing on male female relationships assists the process of distinguishing the forces of power at work in society (Gilligan, Rogers & Tolman, 1991; Spender, 1985; Waitere & Johnstone, 2009). If women had at one time a need to understand men in order not to be subsumed by them, then maybe there is a corollary here with the struggle by Māori for a foothold on the ladder of determinism and collective agency. By suggesting this comparison I do not intend to offend those who consider the ravages of colonialism experienced by Māori far exceed other cultures' experience. If there was perhaps a spectrum of disadvantage I would place Ngā Iwi o Aotearoa further along than many other marginalised cultures.

There are many parallels here which may be of use for ethnographers to learn to appreciate. However, there is neither the space nor the opportunity to investigate this phenomenon in this thesis although I look forward to attending to this in post-doctoral research.

## 6 Counselling in a biculturally responsive space

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### Introduction

In this section I bring together the ideas of decolonialism and biculturalism and apply them to the profession of counselling. I begin by considering the issue of culture and how it is privileged and responded to in a post-modern context. To assist the location of this in the context of Aotearoa New Zealand and therefore a bicultural setting I place the article I wrote for the *New Zealand Journal of Adult Learning* (Lang, 2008) which describes how we educate our counselling students in Māoritanga and Tikanga Māori. I will seek to place this article and the remainder of this section inside te Kete Tuauri because our aim in the workshops, and the Noho Marae that feature in them, is to assist the students to work effectively in bicultural environments. We aim to assist the students to co-create relationships and goals (Cooper & McLeod, 2007) with the people who seek their services, in order to develop their hauora (M. Durie, 2003). The action of counsellor educator has important responsibilities (Cheston, 2000), and I hope that what I offer to place in Ngā Kete Mātauranga is worthy of inclusion.

Here I consider my own experiences of therapy with Māori providers in order to deepen and extend the understanding of what counselling in a Māoricentric context might develop into. The cross-cultural bridge I traverse to be in bicultural relationship with ‘my’ treaty partner is typified by the analysis of my own therapy that I have received from Tangata Whenua. This role re-positioning of ‘black therapist–white client’ reverses the stereotypical roles of the white therapist who seeks to adapt their practice to be culturally responsive to the non-white client. Also there is an advantage in experiencing such therapy for a counsellor, such as myself, who seeks to extend the range of ‘techniques’ open to himself. I wish to integrate ‘traditional healing’ into my practice and also to increase my knowledge of other ethnic groups as ‘clients’ (Moodley & West, 2005; West, 1997). All these gains are additional to the personal gains made from attending such therapy.

23:02:06 "... what to pay for counselling when there is no fixed charge? My Māori therapist asks for a koha or gift that reflects the therapeutic 'value' of the counselling I have received...so how do I measure a life changing event!! \$100 I paid but this does not do justice to the value – the figure is arbitrary – the value of therapy fluctuates – sometimes I feel ambivalent when I leave the therapy space only to feel a sense of transformation at a later date... mmm complex ..." (Lang 2010).

I am indebted to the therapists who have given me the benefit of their skills and wisdom. Perhaps this narrative is another form of koha, or a gift from an academic to the community I serve?

Apart from looking back at these articles and autoethnographic narratives, in the Bicultural reflections piece I also consider some of the similarities and differences between other healthcare providers and their journeys to decolonialise their practice and learn to privilege Māoritanga in ways that honour te Tiriti o Waitangi.

### **Culture in a counselling context: Counselling in a cultural context**

<i>Whakataukī</i>	<i>Guiding metaphor</i>
<i>Kia tū pakari koe i tō ake Māoritaka,</i>	<i>Once you feel strong in your culture,</i>
<i>Ka pērā anō koe ikā āhuataka katoa o tō oraka.</i>	<i>Other things in your life will follow.</i>
<i>Kaitēnā takata, kaitēnā takata ūna ake tikaka.</i>	<i>Culture is at the heart of everybody;</i>
<i>Ko tō ake ahureika tēnei.</i>	<i>It's what it means to be you.</i>

(Keene, 2006)

Culture in a counselling context is such a difficult concept to define, as culture means different things to different people at different times (Harker & McConnochie, 1985),

and culture itself is a cultural phenomenon (Bullivant, 1993; Harper & McFadden, 2003). As a working definition I use the term ‘culture’ as evidenced by all the things people believe and do in order to be the people they are. This definition requires the incorporation of elements into the concept of culture such as age, socioeconomic status, ethnicity, gender, sexual orientation, ability/disability, social group membership including leisure pursuits and workplace roles (C. C. Lee, 2007a; Pedersen, 2000). I refer to this cultural profile as a cultural matrix.

This broad definition of culture echoes the one provided by (Metge, 1990)

Social scientists have produced many definitions of a culture; what is being referred to is too complex and too dynamic to be pinned down in a few, or indeed, many words. My own definition, formulated to meet my own needs in talking about differences and relationships between Maori culture and Pakeha culture, [is] a system of symbols and meanings, in terms of which a particular group of people make sense of their world, communicate with each other, and plan and live their lives. (p. 6)

Meanwhile, Pedersen (1991) defines culture more by what a person is compelled to do in order to belong, hence culture becomes “shared constraints that limit the behavior repertoire available to members of a certain socio-cultural group in a way different from individuals belonging to some other group” (p. 8). This compulsion or requirement is a theme that will be frequently returned to. The extent to which we have choice in regards to our acquisition and management of our cultural identities is an important factor in the rendition of biculturalism as an acquired state.

Gay (2000) also helps me refine my understanding of ‘culture’ with the view that culture is “...a dynamic system of social values, cognitive codes, behavioural standards, worldviews, and beliefs used to give order and meaning to our own lives as well as the lives of others ... Culture determines how we think, believe, and behave ... and how we teach and learn” (pp. 8–9). This definition remains up-lifting and celebrates the reverence one may have for one’s own culture and the respect necessary for others’

culture. Sometimes these definitions can read like wishful thinking. Respectfulness for others' culture is also a cultural phenomenon, and so are racism and prejudice. For political groups like the National Front, where ethnocentrism is central to their policies, the culture is one of kill or be killed (Bragg, 2006). Culture isn't necessarily 'nice' and cultural conflicts can be bloody as well as heated or affirming.

For many theorists and people-watchers, culture exists or is made more clearly observable during clashes between cultures, and in this way culture may require a power struggle in order to be defined and revealed. For Freire (1970, 1993, 1994) the cultures of peasant farmer and bourgeois landowner clashed. Gramsci (1985) too experienced the struggle for cultural dominance, as his diaries from prison testify. Bourdieu and Passeron (1977) saw that some cultures possessed more 'cultural capital' than others, which increased the dominant cultures' capture of the systems of social control. Earlier, Marx and Engels (1967) observed the class struggle of the capitalist bourgeoisie and the proletariat. This thesis argues that the colonial struggle is similarly focussed on the control of power and that biculturalism can be a form of power sharing or a mediative device between two cultures otherwise locked in a dispute over supremacy.

In a less combative vein MacFarlane (2007) uses the work of Mead (1997) who examines what culture is not: "...it is not about outward forms of expression only, or something that other people have. It is not something that should or can be set aside or left at home" (p. 39). Although MacFarlane focuses on children and schooling it would appear relevant for me to apply his comments and those of Mead to the counselling space also. MacFarlane goes on to suggest that "young people do not shed their cultural nuances at the school gate; they take them with them into the classrooms" (p. 39).

*19:10:07 "... in the early days of my practice I used to expect my clients to leave their culture in the waiting room, when entering the counselling space – no matter how 'person centred' I might have wanted to be, in MY counselling space I ruled, my word was law! Now I need to find another name for 'client' or maybe 'they' should choose their own name(s)? " (Lang 2010)*

When counselling demotes or fails to recognize and respond to the clients' culture then the profession is asking that clients *do* leave their culture behind in the waiting room. I will argue that in this situation the client may feel compelled to be bicultural and acquire the cultural systems and meanings that rule in the counselling space, while regaining their own cultural norms outside the counselling space. This acculturation of the client to counselling is the antithesis of the cross-cultural 'movement' of the counsellor to attend to their own cultural dominance and set about providing a counselling space where the client's norms are sanctified (d'Ardenne & Mahtani, 1989).

*17:05:09 “ ... Eurocentric view suggests: counselling is to client as Pākehā is to Māori...This needs to change as does the term ‘client’ which continues to disturb me – but what is a better term? Counsellee? The person in counselling? I like manuhiri – visitor” (Lang, 2010)*

In monocultural counselling, if the 'client' is to 'achieve' they have to adapt to the environment and acquire an understanding of the process of counselling rather than in Multicultural Counselling Therapy where the onus is on the counsellor and their agency to do the changing.

As I work through these issues of defining terms it becomes increasingly clear to me that a state of profound flux is at work, in that all of the terms I wish to define are themselves going through periods of transition. This transition is happening within me, in that I am adjusting my relationship to each of these concepts and so my definition of them is altering as my understanding grows. I am also aware that I am not alone in wishing to embrace new definitions of old terms. This appears to hook into a mood in the therapeutic society for redefining our terms of reference. This redefinition extends to what is counselling and how might it best be re-visioned so as to meet the diverse needs of diverse communities?

Freedman and Combs (1996) provided a rubric to their book title *Narrative Therapy of 'The social construction of preferred realities'*. This view of reality opens up a wide range of definitions available to us, for each of the concepts and issues here listed.

Constructing new realities from old is a process of empowerment, and one with which this thesis has to work. Old definitions may be cosy and easy while new ones may be awkward and complex, but this is the territory of deconstruction/reconstruction (Butler, 2003).

A narrow definition of culture, referred to in the introduction to this section, requires that I revert to forms of usage that predate the broad usage of the term. These earlier expressions limit the meaning of culture to mean race or ethnicity. This narrow definition is particularly appropriate when I come to discuss biculturalism as a relationship between two ethnic groups, which in this setting may be viewed as Pākehā and Māori. As the final section on biculturalism goes on to consider, bicultural relationships exist between many if not all cultures, and hence a broad definition of culture is once again applied. It would appear that try as one might to keep biculturalism between non-Māori and Māori the issue will not remain so confined.

Where the liminal space of Māori and non-Māori bicultural relations in a counselling context are thrown centre stage, is the application of the NZAC code of ethics which clearly states that "*Counsellors shall seek to be informed about the meaning and implications of the Treaty of Waitangi for their work*" (NZAC, 2002, p.25). Crocket (2009) takes up the analysis of this clause and determines, in compelling ways that counsellors need to attend to Treaty issues both within their counselling relationships with clients and also in political action outside of the counselling 'room'. In a cautionary way Crocket also reminds counsellors that they need to remain vigilant in their pursuit of social justice for indigenous peoples even if the government of the day reduces the relevance of Te Tiriti o Waitangi, in its laws.

Meanwhile, in a multicultural counselling context there has been much debate on whether or not the use of the broader meaning of culture simply dilutes the relevance of cross-cultural work as when the broad definition is used **all** counselling becomes cross-cultural (C. C. Lee, 2007a; Pedersen, 1999; Sue & Sue, 2008). The counsellor and client can never fully share precise cultural norms, and there will always be some discrepancies/differences which will render the counselling cross-cultural. The danger or

fear is that to use the term culture in this broad way may mean that profound or valid cultural differences may become diluted or diminished in some way. There is a heightened cultural relevancy where the counsellor and client are Māori and Tauwi.

This disparity is also reflected in the comparative view that on occasion culture does not feature because it lacks relevancy in a certain context. This view relates to the etic or culturally universal view that demotes the relevance of difference or deviance in behaviour and that “Western concepts of normality and abnormality can be considered universal and equally applicable across cultures” (Sue & Sue, 2008, p. 31). The emic view, however, presents the argument that “lifestyles, cultural values, and worldviews affect the expression and determination of deviant behavior” (p. 31). Leaving aside the argument about whether or not counsellors involve themselves with behaviour modification, there is a culture clash between universality and relativism. These clashes occur frequently when it comes to developing a definition of culture. I accept that culture will always be a contentious issue and this diversity is healthy. I am reminded that it isn’t the requirement to achieve a standard definition that drives us forward but rather the process by which we learn about and appreciate difference that matters.

Finally it is necessary in this preliminary search for definitions and meanings of some of the terms used in this thesis to introduce the issue of cultural capital. I introduce this concept here because the work of Bourdieu and Passeron (1977) is important in our understanding of biculturalism.

### *Balancing Bourdieu*

*Balancing an apple on Bourdieu  
To keep him open to my gaze  
A choice of eating lunch or using it  
To be fed in other ways*

*Lang, S.K.W. (July 2007)*

If *habitus* may be viewed as acquired dispositions in response to the person’s environment then cultural capital may be observed as the capacity to acquire these dispositions. Culture then becomes not just what one does but what one can do (Harker

& McConnochie, 1985). Hence, attempts by those who do not possess cultural capital but still wish to advance themselves may see biculturalism as a way forward; a way of getting onto the ladder of success. This is a traditional view of biculturalism and one that I seek to deconstruct and quite possibly invert so that the dominant performs the shift necessary to honour a culture other than their culture.

### **Published Article #3**

Lang, S. K. W. (2008). Māoritanga and the training of counsellors. *New Zealand Journal of Adult Learning*, 36(1), 24-42.

#### **Abstract**

Training, or is that educating, counsellors in how to ‘be bicultural’ requires the trainer/educator(s) to be reflective in their practice of teaching. As a Pākehā trainer I present this article as a set of both personal reflections and recollections of our once yearly Noho Marae overnight stays. Principally we use these training opportunities to bridge a gap between cultures, between Pākehā and Māori, thinking and doing, practising and being. As such they borrow much from the pedagogy of ‘Education Outside the Classroom’. In a down to earth way the article explores the extent to which we make any difference to our levels of bicultural functioning and what might some of the inner forces be that control the degree of uptake of new ways of being.

The article uses recorded entries in my journal as examples of the deliberations that underscore educational practice; it also examines the role that actually weaving kete/baskets had in exploring the metaphor given to counsellors that they are in some way Kaiwhiriwhiri/weavers.

## **Aims**

In this narrative I provide my reflective practitioner's account of an attempt to advance understanding and appreciation of Māoritanga for trainees in counselling on a university post-graduate programme. The focus will be on the use of an overnight stay on a Māori meeting house (Noho Marae) as part of a professional development workshop, whose main educational intention is the advancement of biculturalism. This account will contain a description of how elements of the programme are devised and actioned. As a Pākehā and Tauwi (immigrant) my narrative of how and why the Noho Marae are organised inevitably draws on my own perceptions. Hence I include references to my journal of reflective practice as an autoethnographic record of the dilemmas and challenges I face when organising, and participating in these events. Future research may advance this autoethnographic bass line by asking past trainees for their participation in further analysis. The ethical requirements for this would need careful deliberation and extensive group negotiation and such research is beyond the scope of this particular narrative.

Currently I have organised and attended six such Noho Marae and my narrative draws on a range of events rather than any one in particular. It is hoped that by articulating the processes by which these Noho Marae come into being and what frequently unfolds, there will arise a deeper understanding of the pedagogical value of what will be described as a form of 'Education Outside of The Classroom' (Te Kete Ipurangi, 2007).

## **Glossary of terms**

It is necessary when writing this narrative to use terms in the Māori language as they were frequently used throughout the Noho Marae. Consequently throughout the text I have chosen to use the Māori word only. It is necessary for me to offer a translation of the terms in English (Ryan, 1989), and my intention is to do justice to the meaning of the terms used. However this is no simple task as each word is more than a word but is also a concept; whose defining could take a whole article and still not be much closer to its truth. Rather, what the glossary offers is a brief translation of the word to facilitate

ongoing appreciation of the article. Further research is encouraged around the depth of meanings the word holds.

The glossary contains words that are becoming part of the language of our training programme generally. As such biculturalism is existent in the blend of languages used. The Noho Marae is often an opportunity to ‘play’ with language in a non-threatening environment of exploration. This aim of greater familiarity with te reo is also a theme woven throughout the training.

### **Learning objectives**

The issue of culture provides a foundation for our training programme for counsellors (Hermansson, 1998). In line with Pedersen (1999) et al, our programme takes the view that the requirement for counselling to acknowledge culture provides the opportunity for person centred counselling to morph and grow into being less motivated by individualistic needs and more suited to meeting collectivised needs. This results in counsellors needing to heed the requirements of collectivised cultures which reposition the ‘person in counselling’ as the ‘people in counselling’, or indeed the ‘system in counselling’ (Landrine, 1992). Only after power relationship issues have been analysed can the person-centred approach to counselling be translated to this South Pacific island of Aotearoa New Zealand. This analysis includes an understanding of colonialism<sup>10</sup> and how this impacts and has impacted upon both the indigenous population and the colonisers. Such an analysis can be problematic as guilt and denial of personal responsibility can be a resultant reaction from trainees and staff (Sue & Sue, 2003). The course trainer/educators encourage the students to acknowledge these reactions and to learn from them. This learning objective is also role modelled by the staff.

Our main learning objectives are still the subject of ongoing discussion with staff, students and the community. At this time I list them as:

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<sup>10</sup> (Bishop, 1996; Bluck, 1998; Boyd, 1987; Campbell, 2005; Consedine & Consedine, 2001; E. Durie, 2000; Fleras, 1998; gilling, 1989; Johnston, 2003; Lang, 2006; O’Sullivan, 2007; Sauvage, 2004).

- To learn more about the Tiriti O Waitangi from the experience of living on a marae
- To develop greater appreciation of our own cultural values, beliefs, and profile
- To advance our cross-cultural counselling capacity and adequately prepare students for work in/with Māori communities
- To grow our awareness of Tikanga Māori
- To practice whakawhanaungatanga by strengthening our networks
- To build bridges between learning and doing; practising and being; thinking and feeling
- To enhance our relationship with any personal feelings of guilt/prejudice

These learning objectives need to be examined for the ‘agendas’ they might contain. For instance the guilt responses mentioned in the final bullet point may be evident to varying degrees and tend to be a disempowering form of shame that may render the person unable to know how to act for fear of further offence. Guilt may also be associated with a denial response which may seek to protect the individual from responsibility for the actions of their government and forebears. Such responses are in line with Helms’ (1995) racial identity statuses and will vary from person to person on the programme. In other words each person will come to the workshop with a different ‘starting point’ or personal history of exposure to colonial attitudes and it is necessary for this to be factored into the programme. The process of acknowledging, understanding and amending the mechanisms of colonialism for the indigenous population is frequently referred to as ‘Decolonisation’ (Campbell, 2005; Consedine & Consedine, 2001), whilst for Pākehā I use the term ‘Decolonialism’ (Lang, 2006).

What the staff attempt to do is practice what they teach by weaving Māori protocols into the programme within the limits of their knowledge and proficiency, and at as many points as are deemed possible. As such we aim to be a ‘bicultural’ programme rather than a ‘Māori’ based programme. To achieve the latter goal we would need to have Māori staff and quite possibly an exclusivity of Māori-client based work. Whilst many of our students will work with Māori clients during their two years of training this

is by no means always the case and so the programme seeks to enable the trainees to work with a broad cross-section of cultures. A concern for us is how we meet the training needs of our Māori trainees, and some further research into the extent to which we meet their needs would make a useful follow-up research project.

The learning objective of adequately equipping our predominately Pākehā trainees to work with Māori clients is fraught with contentiousness. Whilst there is an expressed need or preference for Māori to be counselled by Māori (M. Durie & Hermansson, 1990; Love, 1999) there is also an issue of the paucity of trained Māori counsellors and a disproportionate number of Māori clients (Hirini, 2004). A consequence of this is a need for Pākehā counsellors to work with Māori clients. Rather than expect Māori clients to conform to a Pākehā counselling methodology there is a need for Pākehā to be able to use Māoricentric practices (Lang, 2004). The acquisition of counselling methodologies that are considered suitable for Māori clients is the focus of the second of the two bicultural workshops, whereas the goal of the first workshop is to gain an appreciation of Māori Tikanga so that a foundation of epistemological knowledge is established on which to build further bicultural practices into counselling.

There is much need to revision the counselling services in Aotearoa New Zealand so that more culturally appropriate counselling is delivered by culturally appropriate counsellors (Love, 1999; Sharples, 2002; Taurere & Nelson-Agee, 1996). To some degree getting this right, or trying to, means re-visioning counsellor training programmes so that they up-skill counsellors in biculturalism; adapt the context of counselling to become bicultural; and develop self-awareness around issues to do with race. These themes are developed during the training workshops, and are reinforced in-between with the completion of portfolio tasks (Massey University, 2007).

These objectives and sets of beliefs are shared to varying degrees by staff and students on the course. Many students come keen to learn more and add to their knowledge base about themselves and Māoritanga. For others they are just starting out on the journey and may have some resistance to becoming bicultural built into their own epistemological belief sets. The programme seeks to overcome this resistance but not

by planting seeds of guilt, rather we aim to create an environment conducive to the non-judgemental, and non-threatening exploration of issues pertaining to Te Tiriti and colonialism. This again mirrors good practice in counselling.

### **Teaching methodology**

Our pedagogical approach draws on Contextual Teaching and Learning ideologies (Johnson, 2002) by immersion of the students in a ‘Māori’ context. We place them in a situation where they need to ‘be bicultural’. They actively acquire the Tikanga of the Marae and they become responsible for the maintenance and dissemination of that Tikanga. This ability to gain empathy for another’s situation is a core skill for the counsellor, and this form of Education Outside of the Classroom appears most suited to the achievement of this objective (Te Kete Ipurangi, 2007).

Each year we change the setting so that the students acquire an appreciation of the multiplicities of Tikanga. Hence when they visit another marae as manuhiri they need to remain beholden to the elders of that marae for what to do and how and when to do it. Meanwhile the home-stay marae on our own campus is aimed at providing the students with the experience of being Tangata Whenua of a marae in a lived sense.

A key purpose of these Noho Marae workshops is to advance the students’ awareness of Māoritanga because for many of our students, Māori make up a proportion of their ‘client’ base. Also we choose to visit two marae in order to reinforce the understanding that ‘Māori’ is not always an appropriate collective noun to describe the indigenous people. Rather we encourage the view that Ngā Iwi O Aotearoa may be a more fitting descriptor because its usage requires an avoidance of cultural assumptions. This means that the students cannot learn just one Tikanga and then believe they ‘know how it is done’. We teach two Tikanga so that they appreciate the differences between the iwi and also the process by which Tikanga is acquired and learnt. Our trainees too come from diverse backgrounds and have diverse needs, and we view this as an asset rather than a problem.

The clinical nature of our profession requires us to teach skills as well as theory hence there is a practical approach to our teaching. However the Noho Marae teaching method shifts the emphasis much more towards learning by doing (G. Gibbs, 1988). We endeavour to build bridges between ideology and practice by performing the practical task of weaving kete.

The inclusion of the practical act of weaving is a means of exploring the metaphor of Counsellors as Kaiwhiriwhiri or weavers.<sup>11</sup> However the practice of weaving often seems to be too far removed from the issues of decolonialism. It has been difficult in the past to make the link between what we are doing and why we are doing it. One year I hoped that by using harakeke in its freshly cut form rather than plastic pre-cut strips, the spiritual aspects could be more deeply experienced. The tikanga and karakia that preside over the collecting and preparing of harakeke for weaving, plus the protocols for weaving and gifting, would provide a more effective platform for the transmission of ideas and the inclusivity of spiritual facets to our work and relationships.<sup>12</sup>

Combining the thread which is spirituality has been a demanding challenge, compounded by the essentially non-spiritual material we used for the weaving. In the early years of our programme this weaving was done with a plastic box-strapping material and this was useful in terms of its ability to be easy to shape, of uniform consistency, water proof and frequently used for making very purposeful, attractive and utilitarian baskets. The short coming of the material was its diminished spiritual presence and fell short of our belief in Te Whare Tapa Wha models of education (M. Durie, 1989), which includes spirituality as a feature which comprises the whole. I wish to pay more than just lip-service to holism by healing any rifts between my teaching intentions and the learning outcomes.

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<sup>11</sup> "In 1991 the New Zealand Association of Counsellors received its Māori name "Te Ropu Kaiwhiriwhiri O Aotearoa". This broadly translates as: The Weaving Group of Aotearoa. Weaving is used in a figurative sense meaning the combining together of various elements into a whole, i.e. making the whole person, drawing "ideas" or "threads" together. The name was suggested by Mr. Don Ngawati and approved by the reverend Sir Kingi Ihaka of the Māori Language Commission" (NZAC, Handbook, 1991).

<sup>12</sup> I also considered that if we could make all three baskets that comprise Ngā Kete Mātauranga, then we could reduce the number of baskets we made in total and the greater significance of Ngā Kete as containers of Māori knowledge could be more easily explored, there being more time for the study of this metaphor.

## **Exploration of my personal position**

who am I?

*Ko wai ahau?*

*Ko Te Tiriti O Waitangi toku waka  
Heoi ano, ko Tangata Tiriti ahau  
Ko tauwi ahau,  
Ko Ingarini toku whenua.*

*Ko Winnie Scot raua ko Ken Lang oku matua  
Ko Josey raua ko Rose aku tamariki  
Ko Janet Grieve toku hoa whenua  
Ko Steve Lang ahau.*

The Treaty of Waitangi makes it possible for me to be here,

So I am a Person of the Treaty

I was born overseas, in England.

My parents are Winnie Scot and Ken Lang

My daughters are Josey and Rose, and my wife is Janet Grieve

My name is Steve Lang.

My own cultural profile development changes as my racial identity shifts. I have acquired the view that honouring the Tiriti O Waitangi is paramount. This view is part of a range of beliefs that I have come to see as pivotal for my continued and ethical residence in this country. It is my belief that there is an imperative for me to learn Te Reo Māori; that tinorangatiratanga was awarded to Ngā Iwi o Aotearoa in Te Tiriti and this pledge needs to be upheld (Kawharu, 1989); that the suppression of the practices of Tohunga was equivalent to the Medieval act of witch hunting and has caused a malaise in Māori society by denying the populace a means of healing whilst providing a source of sickness (Walker, 1990); that only the open discussion of the issues of colonisation and what post-colonialism might be evidenced by, is going to advance the changes necessary to offset the racism and prejudice that marginalises Māori (Metge, 2001); that until this principled power imbalance is rectified no true movement to establish Multiculturalism can exist that does not further marginalise Māori; that it is the duty

and obligation for all signatories and their descendants to honour Te Tiriti in words and deeds.

For those trainees who don't see many or indeed any Māori 'clients', I still have the view that our trainees are living and working in Aotearoa and need therefore to be aware of the struggles Māori have had and continue to experience in gaining rights of control and recognition that were afforded them in Te Tiriti (Kawharu, 1989), and those rights that have not been upheld in the years subsequent to the signing (Walker, 1990). In my research journal I explore some of these tensions:

*"I am worried about how strident my worldview might appear to some, and also to what extent do I obscure these anxieties and the 'stridentness' of my views? On the one hand I want to be 'real' and transparent (congruent) and yet there is a paradox in this. If I aim to make the students feel 'at home' on the marae might I be ignoring or encouraging them to ignore their un-comfortableness from being in a 'foreign' space with 'alien' practices. Are these anxieties due to internal struggles that I continue to see as my inner work on managing/experiencing conflict? Or am I being sensitive (overly) to their awkwardness? Is this racist counter-transference? What might my position statement be? "I celebrate the pervasive onset of tinorangatiratanga on the basis that it is advantageous to both Treaty signatories to have a healthy partner in each other; Biculturalism will then become the egalitarian relationship between two equals" and how hard would this be to put out there? Am I wanting to be liked and not be 'the white guy who 'bangs on' incessantly about Māoritanga' and this fear of others' negativity, stymies my voice at times? From the genuine dialogue I have had with students I do also believe, that what comes across from me to many students is someone who is principled and passionate but also gentle and persistent (rather than overtly or covertly persuasive) but I still want to be more brave, controversial even." (Lang, 2008)*

During the ongoing practical counselling work that our trainees perform in their communities we require students to actively continue to make links with Māori. My lecturer position makes it possible and necessary for me to do this as well and I

continue to meet with Māori in various work related capacities as well as friendships throughout the year. Sometimes I will receive cultural consultation or supervision and at others I engage in dialogue so as to engage services for the following Noho Marae. The actual arrangements for what is presented and how, is an interesting example of biculturalism in practice and an opportunity for me to practice what I teach. It is also important that the people who contribute their time and energy to the marae stays do so confident that they have experienced a process that nourishes their mana (Mead, 2003).

I do not want to buy into the deficit theory that all Māori are irreparably damaged by colonialism and that we, non-Māori should feel terrible for this. Such an approach appears to disempower and discourage our trainee counsellors from being change agents in society, whilst also diminishing the many attributes of Māori. On the other hand and concurrent with this belief, if I diminish the severity of the negative impact colonialism had on Māori people then I perpetuate an injustice (Considine & Considine, 2001).

Somewhere I have to find a balanced approach that alerts Pākehā/Māori to the issues; encourages them to take ownership about what they can and cannot change about themselves, their workplaces or societal practices (Lee, 2007); to learn the politics of oppression (Hireme, 2002); to identify the social constructionism (Bourdieu & Passeron, 1977) that reduces their choices and manipulates them into agents of a state, which some experience as oppressive; and develop ourselves as bicultural citizens of Aotearoa New Zealand. Such learning aims to decolonialise our counselling practice and to assist in the acquisition of post-modern practices in counselling. Such philosophical aims and considerations exist within a binary of the theoretical and the practical and the two are conjoined. The difficult part is perhaps getting the balance point right between the two. The organisation and running of a marae stay contains all of these challenges and issues.

## **The programme**

There are four workshops (each of three weeks duration) during the two year training programme. The first and third workshops adopt a bicultural focus and seek to place Te Tiriti O Waitangi at the centre or core of the learning around culture. The focus of the other two workshops is multiculturalism and employs a broader definition of culture, whilst retaining an ongoing centrality of Te Tiriti. The first and third bicultural workshops, contain the Noho Marae, and seek to achieve a greater familiarisation of the non-Māori students with Māori protocols, practices and beliefs. To differing degrees this means challenging the students' awareness of their cultural encapsulation and worldview. The programme takes the view that much of the learning environment aims to achieve praxis (Freire, 1970) rather than solely theorising, and so the practical nature of the marae based learning takes on the characteristic of learning by doing (Gibbs, 1988).

## **Noho Marae planning**

We are very fortunate to have an on-campus marae, 'Te Kupenga o te Mātauranga' in which we base our training workshops. Established in 1980 for the express purpose of assisting Māori and Pākehā to experience marae based 'living knowledge' the marae provides a place of sanctuary and bi-cultural learning (Palmerston North College of Education, 1991). At the commencement of their studentship the manuhiri trainees are welcomed onto the marae by the staff and second year students as Tangata Whenua. This pōwhiri takes place on the first day of the workshop and is the beginning of the practical skills based training component of the students' postgraduate counselling qualification.

The planning of the events for a Noho Marae usually begins in September of the previous year. This planning happens earlier when a distant marae has to be found, and negotiated. Though in part there is no start date for the planning for the next Noho rather it is an ongoing experience of being in relationship with Māori for which certain points in time become decision points. It is important that Māori present their own

narrative and so each year a local Kaumatua will provide a history of the marae and the area from a Tangata Whenua perspective; an introduction to Ngā Kete Mātauranga and the responsibilities concurrent with counsellors being conferred the title Kaiwhiriwhiri (Lang, 2006); and the gifting in 1993 of Ngā Kete Mātauranga by Pita Sharples to the NZAC (Lang, 2004b).

### **Structure of the Noho Marae**

The nature of the programme is evolving but of late the preferred structure requires the students to work together in four small (approx. 8 people) groups, made up of both first and second year students. Each group is responsible for a task on a rotation basis, and three groups make one of Ngā Kete Mātauranga, whilst the fourth group act as Kaitiaki guardians of the marae and oversee the food related tasks and the collection of Koha. The spiritual dimension is furthered by the task for the Kaitiaki group to collect two stones, which act as carers for Ngā Kete and their makers during the fabrication, gifting and the Kete's future residence on the marae. This care-giving symbolises the students' own task of being Kaitiaki; a responsibility that is entrusted on them by the other students.

### **Te Pōwhiri**

The students begin their skills training by being welcomed onto the Marae in a formal pōwhiri. The staff and second year students as Tangata Whenua welcome the first year students (and any new staff) as manuhiri. The new students congregate in the staffroom and are briefed on the tikanga of the pōwhiri; where required they are taught a couple of waiata to sing in support of those who are to speak on their behalf. Our marae is a bilingual marae but speakers usually do what they can to korero Māori. After the Hongi we eat food (see later explanation of Tikanga) and once the dishes are cleared away we convene in the main classroom and we begin with a Karakia "Nga mihi o te ra ki te whanau e hui mai nei. Kia tau te rangimarie, kia whakanui tatou me nga mea e whakapono ana tatou – welcome, may we come with peace in our hearts, respect for

each other, and learn to develop trust between us" and so the training programme commences.

### **Te pepeha**

Part of the first year students' portfolio tasks, to be completed later in the year when students are back in their home work placement settings, is to compile and submit a pepeha. During the first week of workshop we meet in the Wharenui and I explain to the students that pepeha translates literally as to boast (Ryan, 1989), and that these short speeches are delivered at the beginning of hui as a way of introducing themselves to each other and to provide connection between the attendees. This whakawhānaungatanga is an essential part of any hui. I reflect on this in my journal:

*"My waka used to be whitu wha whitu or 747, but then having experienced critique for being potentially flippant I began to use "Ko Endeavour toku waka", as the Endeavour had undoubtedly brought the British to these shores but not exactly my forebears. Then after conversation with [a kaumatua] I began to use "Ko Te Tiriti O Waitangi toku waka, heoi ano ko Tangata Tiriti ahau" [The Treaty of Waitangi is what brought me here and so I am a person of The Treaty]. Through this I aim to build up some understanding with the students of how the pepeha evolves, what its purposes are, when it can be used, and what the various stages might mean for a non-Māori person. We invariably discuss whether we need to speak in Te Reo or in a person's first language or in English."*

*(Lang, 2008)*

My teaching of Māoritanga was initially awkward for me. I asked myself and others "who am I to teach another ethnic group's culture?" This is a recurring theme and began for me in 1990 when I taught in a secondary school bilingual unit. After much cultural consultation on this issue, I currently feel able to promote Māoritanga as a description of how I attained the learning, with provisos along the way that alert students to my own limitations, and the problems inherent in this.

We discuss in small groups what the terms ‘my Mountain, my river, my people, my place’ *et cetera*, might mean for each of us. We then come back into a plenary session to talk about what they have discovered and to explore any questions they might have. This discussion carries on throughout the workshop and students are encouraged to keep the discussion alive once they return to their communities.

### **Te timatanga**

On the first morning the students and staff arrive with their bedding and sleeping ‘gear’ ready for the Noho. Our Kaumatua greets us on to the Marae and we give our pepeha. Seated on our mattresses around the room we go round the room starting by the entrance, and each person takes a few moments to introduce themselves. The preparation done by the new students on their pepeha plus the work done by the second year students in the previous year means that they are all warmed up to the task. Many speak in Te Reo Māori; some in their first or favoured language; some in both. As we share our stories we develop a greater awareness of who we each are and how we are related. What we share and what makes us distinct becomes known. This opportunity to use our pepeha develops a greater understanding of why it is so valuable to create linkages between people.

### **Tikanga**

Our Kaumatua describes the role of Tikanga, how it was and how it is for Māori. He talks of the making of this Marae and the Tikanga of its ongoing maintenance. He gives the history of its inception and the unique role that it plays for the life of our students and staff. He explains the role and meaning of tapu in relation to the meeting house and the ceremonies conducted there, and how ceremonies require the consumption of food in order to lift or remove tapu and move proceedings to a state of noa. After a waiata and a food and drink break, the Kaumatua shows some of the students how to make a kete and they in turn show others and the weaving begins. This process reinforces the passing on of knowledge as a teaching tool in itself.

## **Mahi**

The groups of students making kete are also assigned tasks of cooking and cleaning on a roster. They all take turns in preparing the food, tidying away afterwards and keeping the Marae complex clean and tidy. The Kaitiaki oversee these groups and usually with very little or no resistance the jobs are done. We have a whakatauki to accompany this action - Ma whero ma pango ka oti te mahi – together we can get things done.

## **Te whanau marama – the night sky**

In the evening, weather permitting, our Kaumatua leads us up to a local lookout point and shares his knowledge of the night's sky and local Māori history. The mixture and blend of the night; shadows of torches; conversations and relationships in the open air; and the korero of the Kaumatua fuses into a moving experience for me as I journalled:

*"when [the Kaumatua] tells the history of the social and geographical formation of this area I am reminded of my own diminution of the past; how I 'put it behind me' and 'look to the future', whereas for him the past is alive and when he turns our focus up to the stars they appear like old friends he is visiting unannounced. He helps me to feel a connection with the land the people the past and the present that provides yet another thread in the bicultural relationships we weave". (Lang, 2008)*

## **Day two**

By 8.30 a.m. we have all had breakfast and by 9 a.m. all of the gear has been stowed away back in people's cars, the kitchen and rooms are spotless, and we are ready for this day's kaupapa. Another year's journal entry describes an exercise on the second day:

*"we led the students in an exercise called "you know you are English when..." This began by forming the students into groups of shared culture, and then to provide examples of finishing the sentence "you know you are a [member of our culture]*

*when you... [behave like this]". Apart from being hilarious the exercise allowed us all to share our stereotypical prejudices in an 'easy' way. Rather than being tongue-tied by perceived 'political correctness' we could all be as defamatory or insightful as we wanted to be because we were critiquing our own. Some cultural groups found it harder or more challenging to achieve the task than others. We discussed together what might make it easier or harder for some groups to be able to complete such a task, and wondered whether those that found it easy were most comfortable in their identification as such a group member. Or was there an extent to which the task itself was culturally encapsulated and so some cultures would respond to it more readily than others. Having made the connections with our practice it was time for morning tea and then the next exercise where we examined class as a cultural descriptor and sought to examine the extent to which this was perceived as a New Zealand phenomenon as well as a British one. Again the students responded well to the multi media stimuli and good learning was achieved.*

*The last session of the Friday was to have some more discussion on why there was no consistency amongst Māori about what the Kete contained and we were able to draw out the Iwi based nature of knowledge rather than a single 'Māori' definition. As our presenter pointed out the previous day, Māori were given the name 'maori' by Cook and his company, whilst the visitors were named Pākehā by the indigenous groups – a case of 'Mutual Ethno-Genesis'"'. (Lang, 2008)*

### **Te koha o Ngā Kete Mātauranga**

The year we made Ngā Kete Mātauranga we concluded the Noho Marae by gifting our woven baskets to the Marae. The kete were received by the Kaumatua and Kuia of the marae. Beforehand a small group including myself, the Kaitiaki and the Kaumatua, had some discussion about how the gifting ceremony might proceed, and then briefly I welcomed the Kaumatua and Kuia to this ceremony and handed over to the Kaitiaki to run the koha. One of the Kaitiaki spoke of the origins of descriptors of knowledge going back to the great philosophers of Greek and Roman traditions, and how the advent of dualism had marginalised the holistic nature of Māoritanga. This student group recalled

how their attempts as Kaitiaki to understand the Māoricentric structuring of knowledge concepts, had interacted and intersected with their own beliefs and had led to greater understanding and appreciation. The Kaitiaki group had sought to be inclusive of the broad range of spiritual beliefs that existed amongst the Kaitiaki and that this pursuit of collectivity had been a guiding theme for them in their determining of a process by which to search for and find two guardian stones. The Kaitiaki group then brought forward the first of two stones, a large grey boulder of Greywacke. This was passed to the Kaumatua who blessed the stone to acknowledge its receipt and the Kaitiaki sat by his side whilst the three groups came up in turn and proudly gifted their kete. Each kete was highly distinctive and had been woven with great care and attention. Lastly the Kaitiaki gifted their second Kohatu, an igneous rock, dark and crystalloid and very different to the first. The Kaumatua made special mention of this rock's strange occurrence so far from whence it must have been formed and pledged to enquire with geologists as to how it might have come to be lodged in the river bank where it was found. As we had begun so we ended with a Karakia and the waiata 'Te Aroha'.

### **Poroporoake**

We close our Noho Marae with a thank you to the guardians that have made this Marae possible, and with a round of prayers and Karakia and profound/moving sayings from any of the students and staff who choose to speak. I use the term 'guardians' as an amorphous, inclusive and broadly applicable term. For me there is much relief and tension in these 'endings'. I know I struggle with my own spiritual beliefs and I believe others do too. As we stand in a circle at the close there is a sense of togetherness but also of separation. We may have learnt to experience each other differently; we have also learnt through our own honesty what divides us. As we say our concluding comments and some choose a religious message I need to allow their belief to coexist alongside my own despite the different ontological positions that each experiences and holds.

## Reflections

One of the advantages of the programme is that although we have start times for events so that students know when they need to be somewhere, there are no set end times. This arrangement is in response to previous years where students have wanted there to be some times during the Noho that were flexible times where they could do their own 'stuff'. This timetable flexibility also means that we can be in the presentation till it is complete rather than having to cut it short. This raises the issue for counsellors of the role of the therapeutic 'hour' which is the standard model for the duration of a counselling session. Many Māori along with some non-Māori may prefer to let a 'session' run and allow more flexibility around 'finishing' times.

What follows is an entry from a work journal made after a Noho Marae visit where I reflect on outcomes from the first day of presentations using outside 'speakers'.

*"Later evaluations from the students suggested that they found this session very informative mainly because they went over 'new ground' rather than starting with, say, the articles of the Tiriti and their meaning. The presenters engaged the students in what were frequently deep and reflective insights into the dynamics and mechanics of colonialism as manifest in the 'health' systems that seek to service or 'treat' Māori. The presenters asked us to reflect on what ways the Tiriti had challenged us. I reflected that it had helped me to move on from a disempowering guilt of colonialism. The presenters suggested that the Tiriti now formed a possible transcendence of the 'us them' binary into a new state of hybridity. This prompted a range of responses and lively discussion. What does hybridity mean different from multiculturalism? How are marginalised cultures advantaged by hybridity? Can the so called divisions between groups really become seamless and fluid as hybridity suggests? It was encouraging to experience the extent to which the trainees engaged with the presenters. We concluded with Waiata and Karakia. Our presenters were able to join us for our evening meal, which was again fabulous! They left afterwards*

*with a pledge from me to gift my own Koha of energy and support to any causes of their own." (Lang, 2008)*

As I write this commentary and reflect on this last entry, I am aware that my journal entries often lack insight into the personal turmoil and uplifts that happen to me on a marae stay. My future journals I hope will be more autoethnographic, and more incisive by reflecting on the felt experience.

The year we chose to use 'live' harakeke in the weaving process had a profound effect on the Noho Marae. In previous years I have been concerned that the considerations of the issues pertaining to Māori were too contained within the boundaries of the two days. My concern was that the experience might not be taken back to their workplaces for this reason. The use of harakeke made us go outside of the usual containment of the two days by requiring us to collect and prepare it before the Noho. Also the tikanga surrounding the correct use of harakeke increased the mauri and spiritual significance of the gifting and encouraged us to be adaptable (Pendergrast, 1987).

The inclusion of Kaitiaki roles meant that the students experienced much greater autonomy. This was valuable for them and also a relief of a duty for me. I was pleased that I had managed to delegate these roles and was able to remain an overseer in the background as a resource person for the students to bounce ideas off and to obtain sanction, where necessary.

Ngā Kete Mātauranga worked to explore the metaphor of counsellors as weavers but really their job has only just begun. What is now required is for them to remain vital by being included in our discussions and ceremonies so that their contents continue to grow as the knowledge and awareness of the students grows. The extent to which these parallels are drawn between the metaphor and the practice will remain an ongoing challenge of biculturalism for the staff and the students and for me.

## **Concluding comments**

My own authenticity as a counsellor trainer requires me to be upfront about my beliefs and purposes. I wonder whether I am ever devious in allowing what I perceive to be colonialist practices by myself and/or others to go unchallenged. I have to ask myself is this because I dislike conflict or is there a more generous motive of being patient and hoping that the programme's intentions and my own gentle perseverance will assist us to be changed as if by osmosis rather than confrontation. This is an ongoing dilemma and I will continue to take this to cultural supervision.

Biculturally we operate in an unusual circumstance of having a marae as our teaching space. This marae is managed using Māori Tikanga within a tertiary setting which has other culturally prescribed constructions (Kelsey, 1990). We, the people in the system, exist within both of these structures and seek to find what personal and group agency we can within those combined and 'nested' structures. I use the term 'nested' with concern that where the indigenous structure operates within a colonial structure the indigenous structure has its agency reduced (Bell, 2006). At the same time the dominant structure can choose whether and how to engage with the subaltern, culturally encapsulated culture. The decolonised system exists within the colonial system, and only by the individual and group actions of those working within these structures can the power relationships be observed, made visible and be deconstructed. Our skills of meta-analysis acquired as part of our counsellor training are employed to examine ourselves as we operate within these constructions, and a form of consciousness raising is enacted (Freire, 1970).

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[Note: for references and glossary sections please see appendices]

## **Therapy and Māoritanga: Personal experiences of Māori based therapy**

The decolonialism of my counselling practice has also entailed the turning around of stereotypical roles. All too often there is a perception that the counsellor will be white and the ‘client’ non-white (Moodley & Dhingra, 1998); however, my experiences of being a ‘client’ with Māori therapists have been rich and rewarding, and the section that follows describes some of these experiences.

I have had several personal experiences of therapy provided for me by Tangata Whenua. Here I provide descriptions of three of these. One was exposure to a method of therapy at an NZAC conference as a ‘lecture’; the second was also at a counsellors’ conference but was more of an ‘interactive’ experience; and the third was a ‘counselling’ session provided in a more conventional sense of one-to-one therapy and yet not ‘conventional’ in what was said and done. These three studies are examples of the many occasions when I have been ‘exposed’ to Māori methods of ‘counselling’ and I do not attempt any sort of comprehensive examination of indigenous ‘healing’. Rather, what I am interested in are the challenges that indigenous methods provide for me and the counselling profession as we move into a postcolonial space.

At the 2001 NZAC conference I was educated by Maui Te Po (Tuhoi) in his methods of providing counselling for his ‘clients’. Not that he called them clients as such a word struck an awkward chord in his work. Other awkwardness was expressed about conducting counselling literally inside a ‘square box’, or room. Te Po revered the organic spaces of the outdoors and he expressed the view that no human construction can really compare with the organic space of nature. He used the analogy of Māori as round shapes trying to fit into the square colonial spaces and failing. So his solution was to stop trying to fit into someone else’s construct and to go where the fit was already existent. He described this as an act of decolonisation and a reclaiming of mana and integrity.

For Te Po and the Tangata Whaiora, or people in search of health, that sought his ‘services’ the place to conduct therapy is in the healing bosom of nature. So he and the

people that sought his services would go for a walk and be *with* the spiritual nature of the bush. If they talked they talked, or if they walked in silence then so be it. If they stood in silence then they did. Maui's only real interjection would be occasionally to encourage and provide for the opportunity to talk as and when it presented itself. This presentation could be a thought, a feeling, a spiritual arousing or a sense that had been aroused. The walk also lasted as long as it did. There was no counselling 'hour' or temporal containment. No walls to provide spatial containment. No formula to move the power base or maintain it with the 'therapist'.

Te Po made important comparisons between the 'round' pa that had once contained his people and the 'square' housing estates and prisons and hospital wards that constrained his people now. The legacy of colonialism was the rendering of the living space into a dying space. Te Po suggested that the challenge for Pākehā counsellors was to find space in our code of ethics and codes of practice for the bicultural differences that this therapeutic approach asked us to create. He also said we should examine the ways we asked Māori to conform to circumstances that alienate Māori and create sick spaces. These spaces are both literal, as in housing, communities, prisons and so on, but also the metaphorical 'square' confines of ethical codes of practice.

The second bicultural therapeutic experience I wish to recount was a personally poignant experience of being reunited with an ancestor and the relationship I have with my own name and identity. At school back in the UK I was always petrified that anyone should discover that one of my middle names was Wilfred! My other middle name of Kenneth was bad enough because I could not think of any cool 'Kenneths' out there that had given the name any acceptability, but Wilfred was a curse or so it felt. I managed to keep it a secret until our full names were read out in assembly on the last day of term. Consequently, I only had one afternoon of ridicule to withstand, and that was just bearable, but I had endured many years of fear leading up to that point!

Wilfred was my Grandfather's name and Kenneth was my father's, and naming the first born son after both the father and the grandfather followed a Yorkshire tradition. However, this tradition meant social torture to me, and created a living fear of being

'found out'. Then at a three-stage workshop, led by Hinekahukura Aranui at an NZAC conference, we were asked to wander the grounds alone in the first stage and access a prominent member of our ancestry and reflect on the gift or contribution that person had made to us. The second stage involved us returning to the group and developing a connection with one other person in the group by sharing our description of our 'chosen' ancestor and their relationship to us. The final stage involved us (the couples) connecting with a larger group of attendees and using ourselves and our ancestral connection to develop a group response to a pictorial stimulus. The pictures were of times of torment or deprivation for Tangata Whenua and we created plays that dramatised these events.

What we developed in the three stages was a lived understanding and appreciation of whanaungatanga and the mechanics of how community can be encouraged to grow from the individual to the many. Our ancestors provided the catalyst of connection between us. The prominent and influential family member I accessed was my grandfather, Wilfred Scot.

Apart from the new friends and whanau connections I made, I also developed a renewed appreciation for what my grandfather had given me in terms of my world view, my appreciation of class struggles, the advantages of unionism and socialism, as well as my name. Granddad worked as a coal-miner, working his way up from the coal-face through engineering qualifications to become a manager of the Miners' Welfare Association. Ever since this 'workshop' I have 'worn' my Wilfred name with pride. The 'W' initial became part of my signature and in a deep way Granddad's work, attributes and love of life have been carried on by me as a duty and a pleasure.

My third experience came at a time of personal difficulty where I felt that I had little substance to withstand the stressful 'difficulties' my workplace was 'dishing out' to me. Rather than being strong enough to cope with the difficulties I was buckling under them and becoming quiet rather than expressive. I felt at risk of developing coping strategies for this withdrawal like drinking to excess and so sought help from a Māori counsellor/healer/tohunga in my home town. I chose her because I had had an

academic involvement with her as someone that I had talked to about how to train our counsellors in Māoritanga; I had also thought that if ever I had a need I would have liked to experience her way of counselling. At our first session together I took with me a lettuce out of my garden as an initial koha, though I knew I would also be paying for the session in dollars but I felt initially a little awkward about how the amount was to be determined. My fears were unfounded and more on this later.

At the start of the therapy I was presented with options of sitting on a chair or cushion on the floor and I chose the cushion. After a karakia in te reo she consulted her own Tūpuna with a divining pendulum of pounamu to decide how she should proceed. After a short pause she smiled, nodded and advised me that she had been in turn advised to provide me with a Wānanga or teaching lesson on Māori concepts of incarnation and reincarnation; a human/spiritual life-cycle of existence that had much in common with genetic DNA type codes and the states of being drawn from Hindu religion. She turned to a whiteboard and moved into a teaching type role of instruction on a Māori perception of incarnation and ‘wairua’.

She expressed a preference to perceive this concept as ‘wa i rua’ or to divide in two rather than the more common translation of ‘spirituality’ per se. She also expressed a preference for kotahitanga or unification over bifurcation. She described how life generates schisms between wairua (the spiritual), tinana [the body], and hinengaro [the mind/emotions] and that this separates one from one’s pūtaki or purpose. She suggested we seek to move to unify or form connections between wairua, mana motu ake [one’s unique self] and pūtake through appreciation of kotahitanga or oneness.

I felt a strong sense of personal identification with what she was describing. In my worldview, the interconnectedness of ‘things’ is a theme that provides a counterpoint to the disconnectedness of things too, and people, and parts of my ‘self’. I began, though, to feel unsure about the schism that appeared to exist between our two worldviews. She expressed a belief that she was guided by her Tūpuna and continued to seek their advice throughout the session, using the pendulum as a dowsing instrument. I have often tried to remain open to the capacity of dowsing to instruct while also

maintaining my scepticism. I hoped that this lack of confirmed and shared belief was not going to come between us, and it did not.

Having consulted her Tūpuna once more she was guided to move to the next stage of ‘therapy’ (my word not hers), which was to guide me to connect with my own ancestors. She asked me to turn and face out, and look into the garden through the window in her ‘office’. She said that she had been guided to say that four ancestors were present who wished to be introduced. To my surprise, after a short time staring out of the window I was able to name three of them and describe all four. They had genders, and a rough time zone in which they had walked the earth. They also had characteristics like wiry, timid, abused, alcoholic, stout, plus ethnicities such as Scottish and Norse. Having described them I was then asked to turn round and she handed me some cushions to act as representations of the ancestors. She asked that I place the cushions in positions where they might exist in relationship to me. We then talked about their positioning in relation to the issue that I had brought with me to therapy but had not as yet named (and nor did I).

Of interest to me was that the strong, stout, reliable ridgepole of an ancestor was off to one side while the central position was taken by the weak and vulnerable. I was asked to rearrange the ancestors in a different position in relation to themselves and to me and then reflect on how it felt and what I might require to maintain them in this position in the future. I moved the strong ridgepole to the centre and placed the weak to the side, and the maternal and paternal figures moved either side of them.

At the time I did not feel overly moved or enlightened and yet afterwards, and to the day of writing this narrative over two years later, I remain positively changed and quite possibly permanently influenced by the therapy. I was surprised at the time how quickly and easily I had joined in the search for my ancestors as if I had always believed in their presence and the possibility of their existence. She surprised me too by asserting that the ancestors can be viewed as objects of my own invention and each of ‘them’ could therefore be viewed as parts of my own psyche. I was surprised because her comment suggested I did not need to believe in the exterior presence or existence of these

ancestral entities, rather they were projections and therefore parts of my ‘selves’. She also said I had an intuitive capacity that I could own more freely. To which I replied, somewhat ironically, “I have all the intuition my scepticism will allow!”

Returning to my car parked on the street outside her house I felt dizzy, as if I had been dreaming. I got into the car and decided I had better wait before driving. After a few minutes I turned on the ignition and was surprised to find that nearly three hours had elapsed since I first walked into her ‘space’! If asked I would have estimated I had been in there for a little over an hour, or an hour and a half at the most. I had a momentary pang of guilt that I had not placed enough in her kete mo te koha [gifts’ basket] but knew that this was not a valid fear. I was immediately aware that a stronger ridgepole was occupying a central part of my ‘self’. Before the therapy I would have been much more anxious about any affront I might have caused!

Later, as I wrote up this narrative in my research journal, I looked forward to sharing it with her as my ethics and tikanga dictate and I wondered what her recollections would be and what she might make of my narrative.

Several months later I returned. In my own ‘best’ Tauwi fashion I wanted to phone her and ask for a discussion about the ethics of including my experiences with her in a conference presentation and also to gain her approval for an ethical way forward. I had forgotten the value in kanohi ki te kanohi or face-to-face connection, which is the preferred method of relating (Cram, 2009). Hence what she needed was to see me and not just to talk about university ethics but to relate to me and how I was and where I was on my hikoi – my journey. I agreed and put the phone down reminded of my colonial white maleness and my cultural encapsulation.

I was aware that I can make assumptions about others’ needs and I continue to be shocked when they are actually expressed. When they aren’t expressed I blithely go forward regardless of opposition or difficulty. Even when they are expressed I retain a sense of frustration. I ask myself “Why does everything have to be so complicated? All I wanted was a brief conversation about ethics and now I have to travel 150 kilometres,

spend money on petrol and koha, and take an afternoon off from writing!” Then I catch myself protesting and ask why I think the world ‘drum’ should beat to my tune? My answer is that I have an over-inflated sense of my own importance. A worldview acquired through social conditioning that as a white male I can expect ‘things’ to go my way. So I took stock, re-appraised my intentions and responses, and reframed this as a wonderful opportunity that had been presented to me to do some more work on power and how I manage and relate to it. That is, both my own power and especially the power held by the so-called ‘marginalised’.

I returned to therapy with a sticky bun as a koha, and was received with a warm hug of greeting. With an invitation to leave my shoes on, when I stooped to take them off, I was invited inside. The session lasted over two hours and began with a karakia as before and followed by a reading of short letter that she had written at her Tūpuna’s request. The brief note explored the role of koha as being more than the maxim that ‘it is the thought that counts’. Rather, when Tangata Whenua give their time and energy they are giving much but frequently receive little in return. Invariably white systems make demands of Māori and then fail to reward them adequately for their contribution. I was intrigued that this letter hooked into my own disappointment in myself in that I thought I could just use her time to resolve my issues with ethics and not repay. I shared this with her and she consulted her Tūpuna who replied that the trust in me to do ‘the right thing’ in the end is profound and so she was initially relaxed about whether I used her name or not.

I gave her a copy of the draft of this chapter to give her a flavour of what I am writing and how I intended to go and see her later when the chapter had taken more shape and discuss her needs to be either named or anonymous. I was concerned at the time that this verbal agreement was not what my university ethics committee might need in terms of ethical process.

She replied that she did not need to be named as it was the ancestors who ‘did the work’ and she was only the vehicle for their expression. She also added that ‘they’ would not be able to sign my ethics form! She did agree to the value of the task I was

undertaking and reassured me that because my heart was good so would the outcomes be of my research. I felt greatly relieved that this approval had been forthcoming. Mainly because it was a form of affirmation and the research process can be a lonely journey with little support along the way. She helped me believe that the thesis is valuable and will be completed.

After a re-visitation and presentation of the Wānanga as described previously, she asked me once again to turn and face the window, while she consulted her Tūpuna on the correct way forward. She then selected six cushions that would represent the Tūpuna for the next stage of my understanding of the future. These cushions were laid out behind me. Then I was asked to turn and seat myself in relation to these cushions and to name them if I could. Like the time before I found it easy to name them though this time they took on characteristics rather than personal identities.

Her exploration of their meaning involved a foray into what felt similar to a Hindu religious ideology of reincarnation. However, rebirth was not to be as an animal but rather as a human who was given another opportunity to move their awareness forward. I was surprised at the roles that I picked out. This was of interest because the therapy allowed me to engage ‘other’ parts of my brain/self/soul. It was as if at the time of saying their names I did not know why I picked them but then when I reflected later it became obvious.

When I had explored the various incarnations she asked me to turn once more and then to walk backwards far enough to be in a new relation with these entities. I took a couple of steps backwards and she talked of the past being in front of us and that we can be reassured that our Tūpuna are also behind us to guide and help us. Even though these Tūpuna had their own struggles, some of which they failed to resolve, which then left us with ‘work’ to do. I paid my koha, we hugged and I left.

I paused on the way home to write up my notes in my journal and was struck by how quickly experiences can fade and I wondered where the past went. I wanted to believe

that the past is in front of us and knowable but then how come I lose contact with past events so quickly?

*Passes*

*time*

*swiftly*

*memory*

*glazing*

*synapses*

*fading*

*perfect*

*neural*

*storm*

*Lang. S.K.W. (July 2006)*

At no point during either of the therapy sessions had the therapist asked me for any information on what was ‘going on for me’ or words and intentions to that effect. I had been left to make my own meanings from the discourse we had engaged in. I felt that I had shared my feelings and yet could not recall the words I had used. This wasn’t a case of poor memory but rather something else. We had related without words.

Later when I reread these notes I wrote in my journal...

*27:07:07 “...a fool is truly a fool who doesn’t know they are;*

*The fool who knows they are a fool is truly wise...” (Lang, 2010)*

## **Bicultural reflections: Formative analysis**

I am frequently startled by the rapidity of change. Just a year or so has passed since I wrote this appraisal of our teaching of bicultural awareness in our counsellor training programme, and so much has changed. We have now adopted Durie's (2009) three stage model of development from a Māori perspective, where whakapiri/engagement yields whakamārama/enlightenment which in turn generates whakamana/empowerment. Plus, we have arranged our students into older sister/brother to younger sister/brother relational spaces based on tuakana/teina. To facilitate this we encourage the 'older' students to take the responsibility for organising the Noho Marae and the Powhiri, so that they are actively practising Māori Tikanga rather than simply theorising it. We have also set under way the establishment of a Māori Steering Group to oversee and guide the programme in its movement to full partnership under the principles of Te Tiriti o Waitangi.

These developments and changes to our education programme are instigated in consultation with Māori. Sir Mason Durie has personally endorsed our programme changes and we meet with a range of Māori consultants to navigate our way through the precarious mine-field of change. As a teaching and learning model we have woven together Cooper and McLeod's (2010) Collaborative Pluralism, with Mason Durie's (2009) perspective (see above) and produced a truly bicultural model of counselling and counsellor education. These developments are a product of the commitment of the counsellor educators in our team and our commitment to developing and maintaining a bicultural core to our practice. Our commitment to true and meaningful bicultural consultation (that is we don't just listen we act on what we hear) replicates the cultural consultation requirement that the NZAC places on its new applicants to join the Association (NZAC, 2009). Another piece in the 'bicultural jigsaw' will be put in place when we have Māori member(s) of staff, and this is underway.

The cultural consultation we are provided with is paid for at the University's rate for supervision rather than by Koha. Our Māori presenters are also paid 'the going rate',

along with the Kaumatua and Kaikaranga when we welcome our new students onto the course and when we attend Pōwhiri at our Noho Marae. The issue of establishing tikanga around Koha, which still remains in our dealings with Tangata Whenua, are negotiated with relevant people. The tikanga we operate under is ‘ask and you will be told’, and we are guided in this by Kaumatua and Kuia. I do not agonise as I once did on what to pay for services rendered, when I thought that I was supposed to know these things somehow. For instance, we always ask for the Koha when we use the Marae at the College, Te Kupenga o Te Mātauranga. We are frequently told ‘the Koha you give is the care you take’. And yet we do not assume the next time we use the marae that this Koha is sufficient. We learn that tikanga always needs to be negotiated and not assumed.

Koha is also much more than a payment for a service, as if by paying a debt has been settled. With Koha the gifting secures and maintains an ongoing relationship, in order to “strengthen ties and create mutual obligations” (Durie, 2001, p.78). I gifted a printed copy of the final draft of this thesis to the ‘Māori therapist’ for her blessing or critique. She accepted the thesis on behalf of her tūpuna and sanctioned it going forward without any changes. This gifting was a Koha, however I left some money (all that I had) and thanked her for her time in meeting with me again. She gave a karakia as blessing and I left with very much the same feeling as previously of being in the presence of someone who is ‘awake’, and that our relationship is very much ongoing, “a lasting bond, intended to survive generations” (*ibid*, p.78).

And so I feel honoured to have received so much guidance and manaakitanga from all the Māori Kaumatua, Kuia, ringawera, therapists, educators, consultants, guides and companions on this journey. Thank you to you all; I remain indebted.

## 7 Epilogue

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### Introduction

*Te Kōhatu Tuarua: Kaitiaki*

*The Second Stone: Guardian*

*Stone standing*

*Proud Celtic obelisk*

*Magnetic menhir marker*

*Below ground*

*Charged clear connector*

*Stable sound sensory*

*Weathered peak*

*Reaching skywards*

*Tranquil tuned transmitter*

*A point to journey from*

*A place to return to*

*Immutable*

*Lang, S.K.W. (Feb. 2008)*

The image presented by this poem is one of belonging, and the yearning I have for it. The poem provides a description of a spiritual essence that is located in a geographical space, where cultural identity is equivalent to the status of Tangata Whenua. The comfort of my ‘own space’ left behind on immigration remains as a hunger, a yearning to replicate that same sense of belonging in this new environment. So, the question is raised, how to fit in and into what? In order to facilitate the process of relocation there is a temptation to remain a colonialist and maintain an environment of the known and

the familiar that typify colonial spaces (Bishop, 2008; Boyd, 1987). Or, conversely, to rise to the challenge that immigration presents and embark on a post-colonial journey towards biculturalism and a re-ordered relationship?

I have chosen the latter path consciously, though I suspect my default position is to be colonialist. Therefore, as an immigrant who goes on a quest to find a place to belong I have journeyed into bicultural spaces as a way of determining a place for me to coexist with those who came to this island in the South Pacific before me. This autoethnography has provided an opportunity to pursue this quest, and leads me to wonder, does this yearning ever cease even when generations pass? If translocation remains an issue, generation after generation, then we may all be seeking to establish ourselves as belonging here; to be Tangata Whenua.

The poem attempts to describe a locative point, as a place of belonging – a turangawaewae? This is experienced in the form of a Standing Stone, which I view as a human installation set in place in ancient times of pre-history. In order to be advantaged by the familiar I seek its replica here and find it in the form of the guardian stones of knowledge. The Standing Stones in the United Kingdom are tangible and real, though their origins and purpose are uncertain. The Kōhatu that guard and accompany Ngā Kete, however, possess a metaphorical and metaphysical quality. This characteristic lends itself to the deconstruction that this dissertation explores.

*30:11:08 "... Pita [Sharples] asked Tuti [Aranui] 'are they working?' meaning 'how is it going in the organisation's journey to embrace Māoritanga and are the Kete doing their work? Well? I feel them work in me – I have a set at work and at home – we've made hundreds over the years during workshops – we've made a set to gift to the marae and they are stored in the wharenuia with the other taonga – they remind me constantly to be vigilant – they are providing a grounding in post-colonialism – though I lose/ignore/neglect/deny them too – the Kete's job is not yet done but they are working for me. The NZAC is also rising to the challenge; though it feels like two steps forward and three back sometimes. " (Lang, 2010)*

I am not fully ‘here’ yet. Still I see England as my true home, perhaps I always will. Yet I can also feel a strong sense of belonging here in Aotearoa New Zealand. I believe it is my embrace of Te Tiriti o Waitangi that has contributed to making this belonging possible. The journey has not always been easy. Frequent challenges have punctuated the experience of my acculturation, and the search for a post-colonial identity as a citizen and culturally responsive counsellor has been a case of missing the known as well as a willingness to ‘embrace’ the new.

*01:06:09 “... perhaps what I miss most by coming here, aside from my family, is the Standing Stones that locate(d) me in the country of my birth – ‘Arbor Low’ more than any other. I feel odd just writing the name down and seeing it in front of me. Though I have found ‘meaningful’ stones on beach walks and in the metaphor of the guardian stones for Ngā Kete...” (Lang, 2010)*

The ‘rock solid’ tangibility of a seemingly ageless standing stone, weathered and time worn, represents this final section. It is as if I have finally found a way to be biculturally present, and therefore to gain a sense of belonging in this ‘Land of the Long White Cloud’. This dissertation has been helpful in the process of understanding how to be here in a way that is genuine, and to borrow from Rogers (1951), in ways that extend unconditional positive regard for Tangata Whenua, and for the later settlers, the Tauwi. In so doing I can further the process of de-colonialism of my racial and cultural identity.

In the epilogue I present a summative analysis, which draws together the findings of the dissertation, and suggests next-stage research plans. The aims that began the dissertation are reflected on, and an assessment is made of the extent to which the research has provided answers to the questions I hoped to address. I begin by revisiting the Guidelines which provided so much impetus for the earlier sections on Whakatika and bicultural consultation. I also engage in an evaluation of the autoethnographic method. This is achieved by reflecting on the research into achieving validity by Richardson (2000) and Bishop (2008) that was described in the methodology section. Finally, I project into the near future, and imagine a post-colonial space where biculturally responsive counselling practices that may be evidenced. To help achieve this

I reflect on the experience of the nursing profession and their shift to honouring of Te Tiriti o Waitangi; there are parallels between the two professions and each can learn from the other.

The wero or challenge of adapting counselling from colonialist to post-colonialist, which Sharples (1993) lay at the feet of the counselling profession, runs alongside the challenge of adaptation that is manifest in other circumstances. In my own case, for instance, I adapt to a world of climate change that threatens my survival as a species. I adapt my role as a dominant male in a context where gender equity is espoused. I adapt as an immigrant to a new country. I adapt from being monocultural and ethnocentric to grow my bi-cultural identity and my culture-centred counselling practice. I contend that I am not alone on this personal journey of adaptation, rather this quest in turn parallels the journey that counselling is on in terms of its own post-colonial identity formation. However, I can also resist adaptation, and so does the counsellor's association. This section needs to draw the conclusions necessary to understand or appreciate this phenomenon.

### **Re-vision: the *Guidelines***

Encouraged by the action of revision performed by Ellis (2009), I returned to review the *Guidelines*<sup>13</sup> several years after compiling them. Initially, I was quite surprised at how directive the *Guidelines* were. I understand that they sought to meet the need of a student counsellor, but even so, I would write them differently now, perhaps, with more of an exploration of the issues for Tauwi rather than Pākehā, and then let people make their own decisions about best practice. Also the section that covered the role and purpose of karakia was understated, and a more thorough exploration of the tikanga behind the use of karakia is needed, as are the spiritual aspects of counselling generally. For all that, I am pleased that I was bold enough to research the *Guidelines* in the first place and put them 'out there', and I am most grateful to my teachers/consultants for their encouragement.

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<sup>13</sup> See appendix 1

Having transcribed the dialogues I had with Kahuwaero Katene I sent her the transcripts and she provided the following feedback/response:

- Definitions of Hapū and Iwi need to be clarified. The meanings of these terms have morphed over time and now differ depending on the context and who is applying them. Because the term ‘Hapū’ is broadly used in the guidelines it would indeed be necessary to justify remaining within a ‘Hapū’ based framework rather than identifying a generic ‘Māori’ based framework and providing guidelines for working with Tangata Whenua as the original title of the guidelines suggested.
- Clarity needs to be advanced around the confidentiality agreements that are made between counsellor and Tangata Whaiora.
- For koha it is important to consider ‘who sets the rules and how?’ Can the counsellor and client determine the payment made or does the workplace and/or NZAC have a role to play in determining the mechanisms of payment? What are the boundary issues that need to be managed in relation to payment ‘in kind’? (Katene, 17.12.07, pers. comm.)

Meanwhile, in response to my emailed attachment of a draft of this section of the dissertation, Hinekahukura Aranui responded with:

I think to be fair to Māori who know their lineage and their hapū, they are not always the ones who need counselling. In reading the latest batch of people in pain, or who create pains within our communities, we find a different “breed” of Māori. A group that have either left the “home-fires of the hapū” for a different religion, or else a group of people who have been urbanised for so long, that they know not who they are. Assuming that a client is from a named hapū does not always mean that s/he is cognisant of that family’s tikanga. So, much exploring needs to take place before counselling can proceed. If the client has shifted away from home for some time, we don’t know whether the shift was because of the tikanga

boundaries that have restricted the person from doing what s/he wants to do, hence meaningful principles are absent; or whether client is still in touch with hapū and whānau, and is very mindful of the principles of manaaki and tautoko. Therefore care needs to be taken, and that we do not assume anything about a client's cultural base. There are too many of our young people, (and not so young) who have gone away from the cultural boundaries of their hapū for different reasons; it maybe a work related drive, a religious move, or any one of the many reasons why people make these shifts. (Aranui, 20.12.07, pers. comm.)

These responses serve to remind me of the complexities of the issues we attempt to deal with. I have progressed along a road to biculturalism, and although I can be proud of some achievements, I still have far to go. Making amends for all the things I wish I might have done differently is an act of whakatika and reconciliation that not only helps heal wounds, but also serves to educate me in better ways of being and 'talking together' (Metge, 2001) in healthy and bicultural relationships, Tauwi with Tangata Whenua.

I am pleased enough with the processes by which the *Guidelines* were compiled to include them in an Appendix to this dissertation. Just as I have included published pieces in the other sections of this thesis I do so again here, the difference being that this article was not peer reviewed, rather, this article went through the pre-described consultative process with Māori 'in the field'. I only fell at the final hurdle – though I did fall heavily!

### **Epilogue: summative analysis**

In this section I provide responses to the aims and questions provided in the prologue, assess the appropriateness of the research method of autoethnography with poetic inquiry, and place myself on a continuum of bicultural responsiveness; before and after conducting the research.

Looking back at this dissertation I ask, was the research method of autoethnography up to the task of answering the question “how do I as an immigrant counsellor develop my bicultural responsiveness?” and do my findings have any implications for counselling? It is only right that this method be scrutinised. There is a view that the subjective nature of an individual’s observations of themselves can rarely if ever be extended to a greater population (Drewery, 2005), although this is often attempted. When I reflect on this research journey and the method I have used, I have the following responses to these challenges.

By focussing on self I have become more aware of myself. While this is not perhaps an earth-shattering finding or result, it is tangible and arguably profound. My other attempts at research requiring the engagement of respondents have not achieved these levels of self-awareness development that stem from an autoethnography. I contend that for the counselling practitioner whose aim is to develop their own self-awareness there can perhaps be no better research method. For me to have been able to focus my attention on my own development has been a rare privilege.

I cannot say at this point what effect my dissertation may have on others. I do know that when I read other autoethnographic research I become aware of myself and of political systems through the researcher’s own introspections. Recently, while reading Ellis’ (2009) *Revision*, where she reflects on her earlier autoethnographic research, I came on a passage where she describes her early student life. Despite the fact that she was an ocean away, and of different gender and nationality (among other differences) I could identify with what she reported. I was immediately transported back to my early student life, and my own identity development.

Autoethnographic research has the capacity to engage the reader because the writer engages themselves. It is as if the autoethnographic approach provides both a requirement and an opportunity for the reader to be active, rather than passive. When the narrative is well constructed the words pass through the reader, rather than over them, and by so doing create a response (Sparkes, 2003). Well-constructed narratives,

therefore, produce an increased and more vibrant relationship between the writer and the text, and the reader and their context.

What the autoethnography avoids is the interpretation of another's 'data' (Chang, 2008). It is within this interpretation that researcher bias can be introduced that then skews the resultant narrative. In an autoethnography there is no intermediary between the researcher and the researched, because quite obviously they are one and the same. The evocative autoethnography becomes an art form that stirs in the 'viewer' images that other forms of research presentation and process may not achieve (Diamond & Halen-Faber, 2005). As an artist may place many trial attempts in the waste bin of experience and craft development, so I contend that the autoethnographer may develop their own skills, as mine have developed.

*07:09:09 "...what a time to do a first autoethnography for a PhD! It's been a steep learning curve. I wonder if this condition applies to all research methods – all PhDs?" (Lang, 2010)*

The completion of this research has fine-tuned my understanding of what constitutes biculturally responsive counselling, and my therapeutic practice and teaching are beneficiaries of this. I appreciate this is a subjective judgement and one not easily or frequently open to the feed-back and feed-forward reflections of the people who use my/our services. However, as suggested in my prologue, having completed an autoethnographic research paradigm I now feel able to research 'other' with less fear of inflicting my own non-conscious prejudices onto others (Denzin et al., 2008).

My position on a bicultural continuum now hinges on the view that this continuum is in fact at least four dimensional, and occupies both time and space. This complexity is not easily explained except perhaps by observing the twists and turns that my narrative has taken throughout this dissertation. The temporal component suggests that not only does bicultural responsiveness progress over time it also digresses and regresses. I am further along in my appreciation of the complexities of biculturalism and yet I still do not know what it is! Fleras and Spoonley (1999) poignantly interpret Durie (1995) and

suggest that “ biculturalism in New Zealand has proven chameleon-like in that it can mean different things, be expressed at different levels, entail different sets of accommodation, and reflect changes over time” (p. 237).

10:12:09 “... where am I now? Not where I was and not where I will be! Wiser and yet not wise; closer to understanding that I don’t understand; better at describing my uncertainty; more at home being here and yet more aware that the UK is my real home, where my bones are. Not much to show for many years hard labour, or maybe it is. ” (Lang, 2010)

What I miss out on, in the production of autoethnographic research, is the opportunity to measure my own growth against a control group. Put simply, I cannot accurately predict how my bicultural responsiveness might have developed had I not performed this research. This may be considered a shortcoming of the autoethnographic method. And yet at times throughout this ‘project’ I have felt compelled to continue as if I was doing something not so much because I chose to, but rather, something I **had** to do, a concept reinforced by Trimble (2009) at the 5<sup>th</sup> Critical Multicultural Counselling and Psychotherapy Conference.

In the methodology section I suggested that the research would be measured against the criteria provided by Richardson (2000) and Bishop (2008). As stated, Richardson (2000) suggests five criteria and I take each one in turn and posit a response. I encourage others to add their own responses to mine as the subjective nature of my truths means that objectivity is diminished, unless pluralism (Cooper & McLeod, 2007; Goss & Mearns, 1997; Te Awekotuko, 1984) can combine our responses.

- ‘Substantive contribution’ – I appreciate that the process of conducting an autoethnography has been substantively contributory to my own understanding. That is, I am a beneficiary of the research. The extent to which the dissertation makes a similarly useful addition to our awareness and understanding of the issues surrounding bicultural growth for dominant cultures and for counselling is not mine to assess. The research outcomes are in me and this thesis is only a

representation of them. Have I grown my understanding of the prevailing issues? Yes, I believe I have.

My struggle to generalise my experience and objectify my conclusions to apply to others has I believe been more pronounced due to the nature of the research method. However, the paucity of arguably essentialist pronouncements of how my experience may be extrapolated or extended to apply to other Tauiwi, Pākehā and counsellors in particular, does not necessarily reduce the contribution of this research to the community to a meaningless or negligible amount. Non-autoethnographic qualitative methods frequently require connection between the researcher and the researched (Gergen & Gergen, 2000; Stiles, 1993) and this connection flows over into the presentation of the results as conclusions. This connection may less easily be made in autoethnographic research, and so a form of passivity may result, where the readers are left to take from the narrative what they will, and less so, what they are encouraged to take. Hence I argue the autoethnographic researcher may be less able on occasion to pronounce grand theories, or great findings, about ‘other’.

- ‘Aesthetic merit’ – I do feel that my desire to be ethical, and protect people who may otherwise be identifiable, has challenged the richness of my research narrative. As I suggest in the revision of ethical issues, more work needs to be done on negotiating disclosure. Under the right of freedom of speech I can ‘air my views’, and yet I cannot malign, libel, or slander, others. These competing rights and responsibilities will require more concerted effort in order to find a suitable process that future autoethnographic researchers can follow. Negotiated inclusion has been scrupulously applied to a handful of named ‘consultants’ to this research, but the people who may have co-witnessed my experiences are neither included nor implied. For me this is a quintessential feature of this type of autoethnography (Chang, 2008). I believe my upcoming role as a supervisor of other’s autoethnographic research has been greatly

advanced by the completion of this undertaking. I will be able to guide future students through the ethical issues with greater clarity and skill.

- ‘Reflexivity’ – Although I have ceased compiling journal extracts for this thesis, as the data collection phase is concluded, I have continued the journal. This ongoing pursuance of reflexivity is a positive outcome from the research. I have acquired a skill and habit that may never leave me. This attribute of writing a journal reflexively (Bolton, Allan et al., 2004; Thompson, 2004) is encouraged in our student counsellors, and this is another positive outcome.

I defend the practice wherein I do not include my research journal as part of the data. I readily acknowledge that this action may appear to dilute the value of the research. I know from my research into others’ work and the supervision and marking of others’ research that frequently the raw data contained in their journals and supplementary materials are rich sources of further potential analysis. While I believe I have done the ‘right’ thing by withholding my research journal as the contents are too personal and contain others’ names and identifiers that I do not have permission to disclose, it is this notion of ‘too personal’ that can be at the core of criticism of the autoethnographic research approach.

- ‘Impact’ – like substantive contribution I can only speak for the impact on me, as the impact on the counselling profession, for instance, can only be judged by the profession. Again I have found the pursuit of an autoethnography to be a real privilege as it has afforded me an extended period of self-reflection. Such a luxury may be all too often unachievable in our busy lives. I have received encouraging feedback from readers and reviewers of the published articles and this is an ‘upside’ to their production.
- ‘Expression of a reality’ – as I predicted, this dissertation has been a profound expression of my reality, although ‘reality’ is a complex and shifting concept and therefore difficult to express (Ryle, 1963) or tie down. I have done this to the

best of my ability. I can also admit that I am better able now to conduct this type of research than when I started.

Concerning efficacy and validity Bishop (2008) also has five criteria and again I take each one in turn and offer my response.

- ‘Initiation’ - which focuses on how the research ‘came about’. Perhaps the most important and causal factor was the experience I had on an island in the Pacific where I met with the counsellor who was struggling to gain acceptance that sessions with her tohunga qualified as supervision. There was something highly serendipitous about this meeting as it provided a catalyst for much of the ‘work’ I have done to decolonialise my worldview and my counselling practice. Subsequent discussions, with principally Māori counsellors, healers, kaiawhina, tohunga and kaumatua, have reinforced the urgency to undergo a post-colonial transformation of my worldview and my perceptions of what constitutes counselling.

I would also argue that, as the autoethnographic narrative on my racial cultural identity development attests, the initiation of this research comes from our history of oppression, slavery, cultural domination, wars and other acts of brutality from one to another. The brave souls who stand up to oppression provide a platform on which others who follow may add their restorative energies. These pioneers of protest are the true initiators of social change (C. C. Lee, 2007b).

- ‘Benefits’ – I was fortunate enough to receive praise and encouragement from Hinekahukura Aranui, who reflected in an email that it was my struggles to decolonialise counselling that provided further encouragement for her to maintain the struggle for recognition of Māori counsellors (Te Whariki Tautoko, 2009). As I have completed sections of this dissertation that have directly or indirectly concerned her, I have forwarded these for her consideration and reflection (as I have also done with Katene and Kenrick). This acknowledgement

from Aranui of the benefit to her of what I was grappling with was a great boost for me. Through consultation hui with the Māori caucus of NZAC I have a hope that once completed the dissertation will be lodged in the NZAC kete, where it might have a larger audience/readership and that similar benefits may be felt/experienced by others in the profession.

*01:02:08 "...I feel awkward using last names sometimes; I much prefer to use Kahuwaero, Pani and Tuti etc. To not use their first names is too ... clinical maybe or disrespectful?...anything else reads like a roll call at a snooty school...why can't we use first names in references too, especially when these people are friends? (Lang, 2010)*

- ‘Representation’ – asks the question: is the research “an adequate depiction of social reality?” (p. 174), and my response is that I have remained true to the depiction of my own social reality. Whether or not the depiction is ‘adequate’ is a moot point. However, I feel pleased enough with the outcome to be able to place the dissertation in front of an examining body and this to some degree is a measure of adequacy. It is a facet of autoethnography that the ‘findings’ are difficult to quantify (Berger, 2001; Chang, 2008; Holt, 2003) and this makes adequacy difficult to measure.
- ‘Legitimation’ – my cultural consultants and my supervision team have offered their approval for the work I have done. The peer reviewers of the published articles and the editors who agreed to publish them have also offered their support and conferred mana on me and my work; for which I remain humbled and honoured. Students have also told me that they have found the articles, which have also been published in our study guides, useful to them in the course of their study. There will no doubt be other views ‘out there’ that remain unaccessed by me and so I have no way of knowing without some further research, what the range of these responses might include.

- ‘Accountability’ – as hoped for at the outset I have remained accountable to my supervision team, my cultural consultants, my students, the editors and peer reviewers who have overseen my publications, and the people I work with in a counselling capacity, who have offered their own feedback on my counselling practice. Some of these accountability issues, alongside other of Bishop’s and Richardson’s criteria, will become more thoroughly evident once the dissertation is complete and a wider audience for its content is sought. Until this time these assessments of validity are *ad hoc* and narrow in their scope, and I look forward to this broadening of the range of critique the publication of the dissertation may bring about.

### **Ethical issues: revisited**

When I revisit the autoethnographic process of collecting and ‘analysing’ the narratives that result, I experience a dilemma. The personal narratives that record experiences of interaction with others can, on the one hand, produce rich material on which to base reflections on the process of, in this case, developing bicultural responsiveness. However, by recording my interactions with others they are implicated in the research. If participants have not agreed freely to be included in this research, even though they will not be named, then their rights have potentially been breached. As a consequence, to maintain ethical practice I have avoided including these narratives in this dissertation.

In many ways this may represent a shortcoming of some types of autoethnographic research. Even with the benefits of hindsight I am not sure how I would adequately and confidently recommend that autoethnographic researchers adjust their practice. With some research foci it may be possible to predict who might form conversational or observed participants in the research into a closed community and to approach these potential participants beforehand with suitable information, disclosure and disclaimer forms. However, it is difficult to predict the future and frequently it can be serendipity and the arrival of the unforeseen that presents the researcher with rich opportunities (McLeod, 2001b). To predict these events adequately is beyond most of our powers.

As I was not armed with such prearrangements I have maintained narratives that reflect on my own internal processing and have downplayed, or avoided all together, the circumstances that brought these events about. My references to others have been therefore substantively oblique, and, I suggest, this rightful and appropriate cautiousness has sadly reduced the virility of some of the narratives. I know there has been more to say about others and their own journey to a postcolonial identity, and also about those who resist and remain Eurocentric in their worldview. For instance, I might have been able to include our conversations, discussions and arguments, and these can be rich in experiences.

Perhaps this is as it should, or must, be. No research method is without flaws and this would appear to be a shortcoming of autoethnographic approaches to 'open or non-boundaried communities'. As I suggested in the Prologue, I undertake this research into me so that I can provide a baseline, or foundational grounding, before ethical research into others and our shared experiences can be undertaken by me. On reflection I consider that spending due time and focused energy on determining the exact type and parameters of the autoethnography that is to be carried out, will help the researcher navigate these 'ethical waters' and the resulting autoethnographic research method would be the better for it. Reading Ellis (2009) suggests to me that we are only just beginning to develop ethical best practice for autoethnographic research. As we examine different approaches, and then revisit them after the event as Ellis (2009) has so bravely and assiduously done, so we start to develop a deep and rich reservoir of ethical reflections.

Having experienced the autoethnographic method first hand I suggest there may be occasion for researchers, especially those that follow critical methodologies, to apply for ethical release of their research at the stage of the production where they produce a final draft of the thesis, and before finally submitting. This may or not be preceded by application for ethical review by the appropriate university committee, depending on the type of autoethnography. If the autoethnographer cannot adequately or productively predict how the research will unfold then perhaps the teleological approach (Kant, 1952) of ethical management of the 'finished product' may be fruitful

(Bond, 2007). In keeping with this approach the cultural consultants named in this thesis were provided with a hardcopy of this dissertation for their scrutiny. They have all agreed to be involved ‘along the way’ and have sanctioned each citation; however, I perceive there to be a difference when their contribution to parts of this research is set within a greater project, which is the thesis in its entirety.

Once this dissertation was completed as a final draft I did as Ellis (2009) suggested and provided copies to all those who have been named, and/or obliquely implicated, in order to gather their reflections. Their responses were then heeded and amendments and exclusions made as requested. This processing of the issues surrounding the ethical nature of autoethnographic research will be formed into a post-doctoral paper on best practice. Meanwhile, I can be confident that no one will feel maligned by my narratives, hence I may be judged to have ‘done no harm’.

### **Becoming bicultural: a progress report**

This section draws together the various findings and themes that have emerged over the course of completing this thesis. As suggested in the opening section, I will reflect on what I have learnt about myself, what I now believe biculturalism to be and what I consider the implications are for my practice as a biculturally responsive therapist. I also reflect with an ‘etic (outsider) perspective’ (Guba & Lincoln, 1989, p. 182) on the implications for the practice of counselling as it adjusts to the post-modern (re)placing of old and tired practices that may have been described as being of ‘western’ origin (Moodley, 2007).

The research process has required me to hone my understanding of the dilemma of how to develop bicultural responsiveness where to do so requires the blending of old ways that I want to keep, with new ways I want to learn, while also rejecting the old ways I want to lose. This dilemma is a frequent adjunct to counselling, and the parallels between this research and the practice of counselling suggest to me that this critical methodology (Carspecken, 1996; Denzin & Lincoln, 2008a; Freire, 1993; Oakley, 1999; Yanchar et al., 2005) produces the desired outcomes. As Moodley (2008) investigates,

there is a need to blend traditional healing methods with 'modern' counselling techniques. As previously stated, the theme of the NZAC national conference in 2001 was the confluence of two streams and this notion produced this poem...

*Te Putahitanga*

*Flow the two rivers  
Towards confluence  
Where joining makes whole  
Bicultural sense*

*One from western  
Talking spaces  
Therapeutic value claims  
Veiled behind a curtain*

*It uses words to find a way  
Of being better grounded  
A discourse in a soundsafe room  
On empathy is founded*

*Built on Freud, Perls and Peters  
With clients and counselling hours  
The value of this therapy  
Depends on counsellors' powers*

*Coming together*

*One stream comes from deep within  
Which soulful places nourish  
Benign spirits guide the way  
Social connections flourish*

*No longer room bound  
Or stuck with talking  
This therapy's effective  
Pulling weeds or walking*

*The time it takes is what it needs  
To go from start to finish  
And many people join the quest  
That payment can't diminish*

*Upstream separatism sores  
Are holistically connected  
Now thrive on unity and  
Effectiveness perfected*

*Lang S.K.W. (June, 2009)*

When I reread and reflect on this poem I am aware that appear to disparage counselling in favour of traditional healing, and I wonder am I really so prejudiced against counselling? Or is it that I respect the techniques of counselling but wish that it could learn to be more biculturally responsive, and adapt more readily and include that which it currently excludes? Concerning adaptation and counselling's apparent reluctance to absorb new ideas, my reflections are similar to my attitudes towards science, and that is, although I appreciate scientific method, I deviate from science when its proponents and practitioners claim that science provides the one true pathway to truth (Popper, 1969). Just like I might deny religion as the way to truth, so I deny science. Rather I prefer to believe there are multiple ways to truth and what is necessary is a form of sharing rather than competition for supremacy (Cooper & McLeod, 2007). We need to be resourcefully coexistent and this is the pluralist creed. There is therefore much that counselling can learn from traditional methods of healing and I contend that the inverse is also true.

*05:05:09 "... here we go again! I am sitting in a meeting, the year is 2009 and there is no mention of Māoritanga; or recognition of living in Aotearoa; no reference to Tangata Whenua; no karakia or blessing to begin our proceedings; no pōwhiri; no acknowledgement of obligations under Te Tiriti O Waitangi. We could be in Gloucester! There are two attendees who identify as Māori and I feel ashamed and angry that their culture could be so ignored and trampled on by the colonialists. I feel so lonely and powerless, and I have little confidence in my ability to affect any change!" (Lang 2010)*

Although I deeply and intensely respect his work I have often felt that when Ranginui Walker (1990) entitled his book 'Te Whawhai tonu matou – struggle without end' he was being overly defeatist and pessimistic. Surely colonialism will come to its senses and will be replaced with a post-colonial sensibility. But when I attend some meetings and events I realise how entrenched colonialism is and that Walker may be right; this struggle may never be over, and there will always be oppression exercised by the white over the non-white (O'Sullivan, 2007b). At these times of despair the best I can reasonably hope for (Weingarten, 2000) is that the practice of biculturalism by tauwi grows and that we increase our bicultural awareness and responsiveness to cultural

issues. I need to suspend my wish that tauwi *become* bicultural; that end of the continuum may never be reached. However, as our counselling students show, bicultural responsiveness can be learnt, and so we can expect to progress along a continuum.

Although there is no “finishing line” there can still be a progress report that suggests what has been achieved and what remains to be achieved. As I perform this reflection I drift over a range of issues, all of which interconnect though they also remain distinct. They remind me that the pursuit of bicultural relationships between Māori and non-Māori coexist with other relational spaces. These ‘spaces’ echo the relationships between men and women, whites and non-whites, between classes and different era, and more examples of power differentials (Oakley, 1999; Stanley, 1993).

One of the most profound areas of my self-discovery is about what it is to be male, especially a white middle-class male. This situates or positions me as a member of three powerful and power-hungry ‘groups’. The pursuit of a biculturally responsive counselling practice requires a deconstruction of these groups and their membership criteria (Power, Edwards, Whitty, & Wigfall, 2003; Skeggs, 1997).

Johnston (2003) talks at one point about “the tendency for research to be done by white middle-class men, studying and creating a literate (as opposed to an oral) account for a myriad of less powerful ‘others’ – that is, research driven by the interests and values of the already powerful” (p. 108).

*23:07:08 “... I am acutely aware of my cultural group membership; of ‘the white middle-class males’ (WM-CM) ‘club’. Try as I might to be a so-called SNAG or Sensitive New Age Guy, I have an inevitable belonging to a group who are broadly defamed, and for good reason. It is part of my challenge that in order to belong to a humane society I should feel the need to rescind my membership of the WM-CMs, a club to which I cannot help but belong and yet I try to exist outside. However, can I be anything other than white, male and middle-class? It is perhaps how I am a member that matters. That is, what sort of white middle-class male am I? Maybe I don’t do enough to change the ‘club rules’ from within, and this may be a further*

*source of shame and disappointment. I even feel awkward about complaining how awkward I feel. As if because I ‘have it so good’ how dare I complain? It will be important throughout this thesis that I don’t lose my voice but rather continue to express what I feel, and continue to hope that my attempts to articulate my ambivalence about being a white middle-class male are received in the spirit in which they are intended. These concerns are perhaps symbolic of the awkwardness and difficulty felt by colonisers of any gender.” (Lang, 2010)*

This last comment seeks to find fellow conspirators in my white female peers, and this also causes me concern. I really am a member, reluctant or not, of a group that oppresses or attempts to oppress **all** others. My maleness oppresses the non-male. My whiteness oppresses the non-white. My middle-class cohort creates and manages boundaries between people and then oppresses the less powerful. Even my identity is based on introspections and reflections on ‘not-me’. What contributes to make it possible for me to persist with this autoethnographic narrative is the belief that many white middle-class males have been busy in the past looking outwards at others rather than inwards at themselves. My hope is that by involving myself in deconstructing my own essence I will create a template for a decolonialist self (Lang, 2006). The further hope is that this template may be useful to others. Meanwhile, having given some attention to psychological views on self it is also necessary to examine some philosophical explorations on self, and also some holistic/combinatory views.

When I was a tertiary student the first time around, I was enthralled by Ryle’s (1963) analysis of self, and perception of self as a function of the mind. Ryle’s theories on ‘adverbial’ and ‘refraining’ systems of thinking engaged me in much deliberation and consideration. But now, nearly forty years on, the dualist underpinning of Ryle’s theories leaves me wanting a more integrated and holistic view. M. Durie (1989) criticises ‘western’ ideologies for its Descartes inspired dualism and I agree. I want to experience a collectivised existence, which I believe was what my own ancestors enjoyed. This ontological view is difficult to describe and my levels of inner conflict are frequently confounding. Too much inner conflict produces uncertainty and I suffer from these divisions.

My current view is that my ancient ancestors also led a collectivised existence just as many indigenous communities enjoyed up until the time of their own colonisation. That at some time in the past the connection of earth, life, body and soul was strong and not so disconnected. To name only two theorists in this field, Jung (1959) did much work on his combined self, or recombined self, his androgyne, which combines the male and female sides of self; and Holism existed long before Smuts (1926) gave it a name. My contention is that in order to understand something, the western male has been encouraged to take things apart and dissect that ‘something’ and hence by separating it from its environment and context, it may be more readily seen (Baker & Morris, 1996). This dualism is then followed by a sequence of (re)locating the object in its setting.

Plato (1993) considered dualism long before Descartes made it ‘fashionable’ once more and extended the theory (Baker & Morris, 1996). For Plato dualism existed “between reality and appearance, ideas and sensible objects, reason and sense perception, souls and body” (Russell, 1946, p. 156). The latter-day Catholic form of dualism separated “Clergy and laity, the dualism of Latin and Teuton, the dualism of the kingdom of God and the kingdoms of this world, the dualism of the spirit and the flesh” (Russell, 1946, p. 323). I have been subjected to a great deal of indoctrination and induction into the reductionist processes of division and separation. However, once I became exposed to Māori holistic ways of viewing existence, it was hard to return to dualist notions no matter how central they once were to my upbringing. I do also celebrate the understanding that has issued from the device of focussing on the dualist parts, as post-modernism allows for all methods to be appropriated and melded into eclectic unions.

As I have developed this dissertation I have become much more aware of my immigrant ‘status’. I have always appeared to find it easier to be reflective and observant of issues pertaining to colonialism than many of my ‘born here’ colleagues. This may be because I have no ‘buy in’ to being indigenous or being *of* this country. As a visitor or manuhiri it is perhaps easier for me to be biculturally responsive because I do not need to give up or yield anything in order to do this. I have no history of being comfortably Pākehā. It may be customary for Pākehā not to include Māoritanga at meetings because this is the way

it has always been for ‘us’. At so called ‘important’ meetings/gatherings there is a Pōwhiri, though I have also heard non-Māori – sadly, including myself on occasion – complain about the time it takes or the gender-specific roles they feel do not meet western ‘standards of equality’. As if to be equal is synonymous with being the same or behaving so.

Interestingly this thesis has become as much about the experience of being an immigrant, as it has about how to develop a post-colonial identity as a biculturally responsive counsellor – as if by getting the bicultural identity issue sorted the counselling will follow suit. Counselling does not operate in a cultural vacuum and is a by-product of social norms as much as a determinant of them (C. C. Lee et al., 2009). Arguably, counselling will assume a bicultural identity when the practitioners decolonialise themselves in their everyday lives and not just in their counselling practice. There again change must begin somewhere and the imperative of being client-centred, and its cousin culture-centred (M. Durie, 2007), will contribute towards an energy or will to change.

As detailed in section six, we include workshops on decolonialism in our counsellor-training workshops and there are requirements to include cultural consultation as a mandatory part of the entry requirements for applicants to join the counselling association (NZAC, 2009), though these guidelines and protocols have yet to be finalised. There is, however, a caveat: our actions at the university only impact on a small number of trainee counsellors and there is no saying to what degree our Noho Marae and bicultural protocols have any lasting effect on our students, especially if they return from our workshops to work in predominately Eurocentric workplaces. Recent research surveys, however, suggest the training we provide is well received and valued (Wright & Gardiner, 2009).

If our training is to include indigenous methodologies then we will have to have educators employed who are not just skilled in these methodologies, but also born into them. It may also be practically possible to ‘acquire’ these skills. My experience is that many ‘healers’ are born not made and that it will be impractical and culturally

inappropriate to expect people to acquire these ‘skills’. If our counselling students were to acquire methodologies drawn from the indigenous communities it would also be necessary for the workplaces where our students perform their practicum to embrace these methodologies and for their funding agencies to be of a like mind. These provisos suggest there would be much to ‘do’ in the community if ‘counselling’ is to adapt from the styles and methods it currently employs.

There may be some value in learning ‘about’ indigenous methodologies rather than learning how to do them (Love, 1999). This awareness of the methodologies would mean that referrals to indigenous practitioners would be more easily facilitated, provided funding/costing can be negotiated. Care needs to be taken in the assumption that indigenous knowledge may be good for non-Māori to be aware of as knowledge is owned by indigenous peoples and non-Māori have no automatic right to it. They can ask permission but should not assume that the answer will be ‘yes’.

There is a possibility that Tauwi have only recently ‘lost’ their own healing practices and that increased awareness of indigenous methods may trigger some recovery and reclaiming of past healing techniques and capacities. This has happened, and is happening to some extent, with herbalism, aromatherapy, naturopathy and druidic rituals *et cetera*, returning to favour in some English communities, though we are far away from adequately blending counselling with these methods. Such hybridisation may produce some interesting offshoots, and could be considered an example of biculturalism where ancient culture meets and joins the modern (Campbell, 2005; Moodley, 2007). This will not happen where there is competition based on exclusivity, rather a cooperative spirit would need to prevail, and this I have come to know as the aspirational bicultural spirit (Waitere, in Brown et al, 2009).

The evolution of counselling from being essentially a form of discursive therapy to one that encompasses a vast range of methodologies is more in keeping with the complexities of human creation. We are complex entities who can draw on a broad range of ‘techniques’ and ‘capabilities’ in order to be ‘healed’ or advantaged. Pearson and Wilson (2007) encourage counselling to embrace the plethora of modalities ‘out

there'. They are especially keen that we develop Expressive Therapies (ET) that capitalise on the human capacities for creativity and left brain-right brain connectivity. Such activities draw on the "natural self-healing mechanisms in the psyche" (p. 3). This dissertation suggests that such adaptation can best be brought about by attending to the power relations that regulate our 'profession'.

The move to register counselling under the Health Practitioners Competence Assurance Act (MOH, 2003) may be a direct challenge to the inclusivity of what are considered 'peripheral therapies'. The UK is becoming increasingly unsure about its move to registration (Gabriel, 2011), as is the case here. However, although formal registration is becoming less likely than voluntary registration, there remains a fear expressed by opponents that only the 'tried and tested' therapies like Cognitive Behavioural Therapy will be funded under the new regime. If registration was to happen in Aotearoa New Zealand, the inclusion of Māoritanga may be slowed and the profession would take a lurch back to the Eurocentric; which appears to be its default position unless there is much work done to resist this shift.

As the *Guidelines* (Lang, 2004a) suggest, there are many aspects to biculturally responsive counselling that can be absorbed into best practice. Some of the more challenging will be the inclusion of spirituality/wairua (Fukuyama & Sevig, 1999; Kus, 2001; G. Miller, 2003; Pere, 1988), the removal of the setting to the outdoors or the marae (M Durie, 2007), the payment by koha donation, the opening and closing of sessions with blessings to the spirits and guardians or creator (Hill, 2009; Kirmayer & Valaskakis, 2009), the move away from individuation and self-actualisation and the move towards collectivised cultures (Landrine, 1992), the more frequent inclusion of elders from the community in counselling (Yunupingu & O'Donoghue, 2003), the use of indigenous community as advisors and consultants (Puketapu-Andrews & Crocket, 2007), and modalities that draw on Māoritanga, such as Te Whare Tapa Wha models of Hauora and Mauri Ora (M. Durie, 1985, 2001).

At the outset of this research I resisted investigation into other healthcare professions and their struggle to decolonialise their work places and work practice. I did so in

reference to the Grounded Theory notion of allowing the material produced by the study to generate its own meaning and theory; rather than fitting experiences into pre-formed ideologies. Now that I am revisiting the thesis I can also look at other professions and their struggles for social justice and honouring of the intent of Te Tiriti o Waitangi.

One such search brought me to the thesis of Irahapeti Merenia Ramsden (2002) and the study of nursing in Aotearoa New Zealand and its own move to acquire and adopt culturally safe practices by the nursing profession. Ramsden produces a very heartfelt and intimate view of change. I was very moved by the courage to resist racist ideologies that have denied indigenous peoples their rights over the years. I was angry too, even though I have known for a long time that such racial prejudice has marginalised indigenous peoples and their knowledge, skills, beliefs and practices. I was disturbed to read of the hostility and outright condemnation of a people who only wanted to be heard and recognised in consort with Te Tiriti. Cultural safety for nurses arose “out of the agony which Māori suffered through the experience of colonisation. Such loss and pain should not be experienced without learning” (Ramsden, 2002, p. 181).

There is much that counselling can learn from the experience of reform that nursing has enacted. I will be taking a closer look in my post-doctoral studies at what can be learnt from others. In particular the focus of our education system at all age levels needs to be addressed. And we need to learn from history, and as Ramsden (2002) summates “learn from the experiences of the past to correct the understanding of the present and create a future which can be justly shared” (p.182).

It is my primary responsibility to acknowledge Te Tiriti O Waitangi when considering any aspects of my bicultural responsiveness. There has been no wavering in this commitment to honour Te Tiriti over the duration of the five years this study has taken to complete. If anything, I have become yet more resolute in my commitment and more aware of times when I slip into colonialist behaviours. I have become more attuned to colonial recidivism and although this may happen no less frequently my response times appear to have shortened and I catch myself more quickly and (re)adjust my position with greater alacrity and clarity of purpose. It could therefore be construed that the

practice of focussing on one's prejudices may not stop them from happening but that the greater the awareness the more rapid one's response (Epstein, 1995) to practice whakatika and make things right.

My attitude towards Te Tiriti o Waitangi has shifted over the course of conducting this research. It is clear that the confusion around the Treaty's wording, its intent, its application, the various conflicting precedence that have been set, to name only a few of the historical and current disputes, have rendered the Treaty a difficult code to live by. However, I do not believe the Treaty should be therefore ignored, as it could be argued there was an intention to engage two ethnic cultures in a relationship of mutuality and respect. Whether or not this was the actual intent of the Crown or the iwi signatories, we can only guess by the various retelling of histories (including: Belich, 2009; Consedine & Consedine, 2001; M. Durie, 2009; Kawharu, 1989; King, 2003; O'Sullivan, 2007; Walker, 1990) and determine from these our own relationship with the Treaty going forward. Each person will have their own interpretation and their own relationship. I remain committed to privileging the version in te reo Māori under the *contra proferentum* ruling, which means I assist in the process by which Tangata Whenua, through iwi and hapū recognition, regain tino rangatiratanga. I believe we all, Māori and non-Māori, will be better off as a result.

A further complication is the awkwardness I now experience of being considered Pākehā as to view myself thus risks elevating British descendants and European descendants above settlers from other places; especially the Pacific Islands, Asia, and refugees. By viewing Te Tiriti as being an 'arrangement' solely between the Crown and Ngā Iwi o Aotearoa is to reduce the covenant to a binary, which marginalises those that Te Tiriti appears not to include. I support and celebrate all those Pākehā who engage in decolonialist revisioning of their identities and who do so because honouring Te Tiriti encourages them in this pursuit. However, we need to be mindful not to forget that Aotearoa is a country settled by a wide range of ethnicities and debate needs to be advanced that examines how Te Tiriti provides a place of belonging to all.

There is no greater duty perhaps than that enshrined in Te Tiriti o Waitangi for the action of bicultural responsiveness. Arguably, the Human Rights Act (New Zealand Government, 1993) reinforces this duty but the fact remains that we afford status or mana to the Treaty when we honour its intent. The Crown may have been the co-signatory to the Treaty but I am the beneficiary of the Crown's action. When the Treaty was signed I became beholden to it as a subject of the Crown. As a pursuant of democratic principles it is incumbent on me to honour this agreement. This means entering into dialogue with Tangata Whenua on resolving the differences between kawanatanga and tino rangatiratanga (Kawharu, 1989), while remaining in the full knowledge of the inability to resolve these differences with any finality. This discourse will be ongoing; and I do not know for how long. There is no finishing line at which to claim complete cultural empathy; no tape that can be breached that announces the acquisition of bicultural status. The dialogical enterprise that results from the attempts to be bicultural *is* the bicultural relationship.

I am confirmed in my understanding that the pursuit of a dialogical shared understanding is the pivotal feature in a context of post-modern counselling practice. Such a practice celebrates the capacity, knowledge and skills of the biculturally responsive counsellor *and* the worldview and rich cultural matrix of the person in counselling. These two worldviews blend in the therapeutic exchange for the benefit of the people who receive counselling services. There can no longer be any expectation that the person who seeks counselling needs to conform to the practices of therapy and therapists, especially where those therapists are 'born' out of the 'western' traditions. The counsellor on the south pacific island who dispensed coconut water to their 'clients' on advice from their 'supervisor' *was* a counsellor performing the act of *counselling* under the esteemed guidance of a *supervisor*. I am even more convinced of that now than I was at the time, and also more convinced that there are lessons that counselling and therapy can learn from 'traditional' therapies (Koptie, 2009).

Not only are there countless instances of 'ancient knowledge' yet to be incorporated into therapeutic methodologies, but also many of these 'pre-modern' methods may be drawn from our own cultural histories, if we can reclaim and listen to them. The

'knowledge of the ancients' is not the sole preserve of indigenous or aboriginal communities, rather these communities are examples of retention and continued accessibility. I am learning to question the collectivised versus individuated divide that some analysts claim operates between Tangata Whenua and Tauiwi. I suspect Tauiwi retain much collectivisation, especially where the role and institution of family is valued, where blood remains 'thicker than water', and where efforts to unionise the workforce place comradeship at the forefront of employment relations. We are beings who need each other but we are duped into believing we do not. We are encouraged to fight wars over imaginary fear where the 'other' can be vilified and magnified into a cogent and opposing force. The weapons-of-mass-destruction fiasco is a case in point, where our own anxieties were manipulated by those intent on their own financial profit (Cohn & Ruddick, 2003).

The call for therapists to challenge their own power dynamics and achieve a post-colonial status is a direct corollary to the global adjustment of power relations. The realignment of tauiwi power positions in relation to Te Tiriti o Waitangi is a localised form of power (re)distribution. What we are witnessing is an example of power (re)positioning events happening within each individual *and* between all individuals, within groups *and* between groups, and within nations *and* between nations. As such the move to biculturalism becomes possibly the ultimate political action of the most profound and most (re)forming nature, and is a further example of the 'shift to overlap' that Royal (1995) explained.

As this autoethnography has found, (re)formation begins with self, as over self we have some sway (Krishnamurti, 1971). I accept this to be the view of a soft-determinist who therefore believes that he has some agency to change. This is also my view as a therapist who agrees with others that change is possible – not mandatory or always strictly achievable, but distinctly possible as long as I believe in the possibility and work to make it happen (McLeod, 2007).

I once described myself in relation to my counselling as a 'hope salesman' to a client who wished to remain hopeless because in this way he would not be disappointed

anymore when things turned out badly. I am enough of a pragmatist to know that hegemonic forces are resistant to change. I accept that I can get overly carried away by the hope that (re)formation of power dynamics is possible in order that true pluralism may be produced, which Cooper (2007) describes as “a form of humanistic-existential ethic” (p. 11). And yet I am assured that if I do not believe that change is possible this will indeed be the ultimate self-fulfilling prophecy (Flaskas, McCarthy, & Sheehan, 2007). Rather, I have to believe that it is possible for Tauwi to become bicultural *for* it to be possible. And I do possess this “reasonable hope” (Weingarten, 2000). Just as I believe becoming bicultural to be a valuable pursuit both for citizens and counsellors alike.

I did not imagine when I set out to complete this thesis that I would find a remarkable overlap between the counselling relationship and the Tauwi & Māori relationship. I thought that what I was going to focus on was the advancement of a bicultural identity that would then translate into a biculturally responsive counselling practice. What I discovered was that biculturalism is about *all* power relationships, and the counsellor–manuhiri relationship is one of many examples of this relationship. I have found bicultural intra-relationships between parts of myself, and between my scientific and post-positivist selves, my left brain and right brain functioning, and between my male and anima (Jung, 1959) selves. I have also experienced a growth of understanding of relational positioning between male and female, immigrant and ‘indigenous’, academics and practitioners, counsellors and the people they work with.

Mātauranga Māori has yet again been influential in the development of this greater understanding of power in relationships. Just as Māoritanga influences my counselling to become holistic and resist the monopoly of dualism, so too Ngā Kete Mātauranga contain much wisdom, much of which I believe remains untapped, waiting for the right time to be enquired about and divulged. I am so much stronger when I acknowledge my weakness and combine with Tangata Whenua, than I am when I remain in isolation and deluded superiority. In Ngā Kete I find the wisdom of Te Whare Tapa Wha, and Te Wheke, and the wisdom of Durie, Pere, Aranui, Katene, Kenrick, Walker and so many more, both known and yet to know. And there is the excitement of discovery when I realise there is yet more to discover and I have only just begun.

*03:02:09 “ ... I whooped with joy today when I read a reference to Castonguay and Buetler (2006) in Cooper and McLeod (2007) when they claimed the time was right for the greater more pervasive use of ‘and’, to replace competitive forms of ‘or’ and ‘but’. For many years I have ranted about the time for ‘and’ to take over from ‘but’ and ‘or’ as an agent of change in society. I have viewed ‘and’ as being the antidote to divisiveness, and as such an agent of radical change in society. No more adversarial politics of either or. No more competition between proponents of one theory over another. Rather ‘and’ has the power to combine and perform the ultimate bicultural function of allowing views to ‘sit together’; for combination of Nature **and** Nurture to prevail over archaic battles of Nature or Nurture, that harm us all. Descartes’ dualism of separation becomes a post-modern cooperation. Not so much a unitary oneness as much as a bicultural connection. Te Whare Tapa Wha celebrates four distinct walls, **and** they are combined to make a marae. ” (Lang, 2010)*

This research has been a longitudinal study of my own development. I have tried to maintain a chronological integrity of discovery through the maintenance of my highly cathartic research journal (Rosenthal, 2003; Te Punga Somerville, 2007). The opening statements and definitions were written as I set out on this journey. Along the way I wrote the three articles that have also been included in the order they were written. The poems are also arranged in the anthology in chronological order, And as I look back over the learning and wonder what I have placed in Ngā Kete, I am also drawn to consider the future, and I beg your indulgence as I would like to use the device of an imagined journal entry written several years hence...

*04:10:2013 “... working with recovering ‘p’ users is fraught; though I think our method of helping pākehā connect with spirituality through Māoritanga is working well. Our counsellors (oops, I can’t call them that after the HPCA Act commandeered the name) our Kaihapai – Enablers work well with our Manuhiri, they have all come up through the programme and enjoy their role as Tuakana – The Recovered in relation to the Teina – The Recovering. Funding remains a real*

*problem as we can't get funding without HPCA registration. Thankfully the 'p' users from the stock market trading floor have managed to salt some funds away after the melt down in the 'Noughties' and they keep us afloat! Every day we celebrate our moments of awe – tu meke. That's where our spirit is – it is in the love we have for each other and for life and those moments of magic which can so easily be lost or glossed over. Our kuia and kaumatau remind us to look for the ihi and the wehi of existence; the shuddering power and the formidable moment – when you know there is more to life than getting your next fix of happiness through a pipe. We try and celebrate every moment of awe – and at times we get a sense of grief for all those moments that went unheeded in the past when we were lost in our colonial hell that we thought was paradise. Today we made preparations for our celebration of the 5<sup>th</sup> moon after Matariki and we plan to connect this to a week-long spring festival for which we have appropriated the theme of Walpurgis from the pagan May Eve festivals. Turning the calendar upside down has been so much easier since our 'thirteen moons make a year' workshop. I hope the fire jumping doesn't get out of hand again – what is it with Kiwis and flaming settees?! We continue to combine and celebrate our bi-cultural coming together with our 'Möbius Strip' events. And we have a new sister organization joining us soon who are reintegrating their souls with bodies ravaged by dieting through mauri ora – in their own two-ply rope reconnecting. Since the abolishment of the Māori parliamentary seats things got tough, so much for level playing fields! And I don't think the programme can operate in this bicultural bubble for much longer, iwi funds are tagged and we don't qualify for government support – if only we could all learn to get along..." (Lang, 2013)*

This futuristic journal entry reminds me to (re)consider the name 'client' for the person attending counselling. As mentioned earlier, I much prefer the name manuhiri as this literally translates as the person who comes to visit, and as such fails to carry the loaded meanings included in 'client'. As the journal entry also suggests, the use of the title 'counsellor' could well be controlled in the future. This will present new challenges to

the counselling community as we adjust to the requirements of the HPCA Act (2003), if that is to go ahead.

*And*

*And, from the beginning came the end*

*And, sang the Beatles, in the end the love you send...*

*And endings come, when some are ready some are not*

*And now is the time to gather nostalgic threads*

*And smells carry memory back to the start*

*And hopes*

*And questions*

*And the naïve pursuit of self*

*And somehow out of this tale comes a tail*

*And what we seek is two communed*

*And what we find is just the one*

*And we are in tune, attuned*

*And fear that thrives on 'but' 'or' 'neither', can*

*And does, melt away*

*And biculturalism makes its way*

*And who can tell what we might achieve*

*Together*

*Lang, S.K.W. (October 2008)*

Finally I return to a central conflict for me of the irony of biculturalism that both separates people whilst trying to connect them. I am also concerned and still processing the binary of biculturalism and allowing this to 'sit' with demand of unitary or combinatory 'oneness'. This is a personal challenge and one for counselling. Hauora combines all aspects of wellness as per the holistic health model; Te Whare Tapa Wha of Durie (1985). To work with this model requires counsellors to include aspects of well being that may feel inadequately trained to provide, such as the physical health issues for which they would usually refer their 'client' to a Doctor of Medicine. Westernised counsellors have become accustomed to operating within silos of expertise, and unitary

provision asks for a revised approach. This conundrum will not be resolved overnight, however if we remain committed to Kaupapa Māori then the shared journey, Māori and non-Māori is perhaps the unitary combination that will then lead to truly responsive culturally centred counselling.

I am in awe of Ranginui Walker's (1990, 1996) clarity of vision; when he writes I fall on his words and devour them, for there I find a way for us to all to be bicultural. He speaks to me of the social and political agenda that is biculturalism

At the social level it means understanding the values and norms of the other culture and being able to fit in comfortably when an occasion demands. At the political level, biculturalism means power sharing in the decision-making processes of the country. The charter for power sharing is the Treaty of Waitangi, signed on behalf of Pākehā by Governor Hobson and the chiefs of New Zealand for their Māori descendants. (Walker, 1996, p. 125)

If only we can all learn to live this clear and simple truth.



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## 9 Appendix 1: The Guidelines

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Lang, S. K. W. (2004a, April). Guidelines for Pākehā counsellors working with Tangata Whenua. *NZAC Newsletter*, 16, 10-14.

*(presented here as published, only with acknowledgement and expressed gratefulness to my cultural consultants; Pani Kenrick, Hinekahukura (Tuti) Aranui, and Kahuwaero (Kahu) Katene)*

### **Introduction.**

The guidelines which follow are the product of much consultation with several Māori colleagues and Pākehā staff and students. Although I have attempted to synthesise their contribution into a single document I need to own what is still a draft. I look forward to receiving your responses to these guidelines so that they might continue to grow.

Initially I received a request for guidance from a Pākehā colleague who had in turn received a request from an Iwi to provide their Tangata, their people, with counselling. The relevance or otherwise of these guidelines to other cross cultural settings is open to debate and care must be taken that they are not read out of the context which brought them into being. I also wish to assert that Māori may often provide the most appropriate counselling for Māori; however a reality of our work situations often means that Māori and Pākehā work together. These guidelines seek to assist when such cross-cultural counselling happens.

I contend that counsellors need to learn how to work effectively with a diverse range of cultures, and also to learn when the counsellor's and client's divergent worldviews make cross-cultural counselling inadvisable. To this end I am researching other guidelines that have applicability in other settings.

***Guidelines for Pākehā Counsellors working with Tangata Whenua referred by Hapū/Iwi***

These comments are guides only, as there are no rules, as such, for Pākehā counsellors to follow, but there are requirements to work with safety and clear boundaries. I suggest that you discuss these guidelines with relevant people, including Iwi, your supervisor, other counsellors and appropriate agencies.

**Making Contacts – Establishing Relationships:-**

Direct contact tends to be more productive than e-mails/phone etc.

Take time to listen and learn in general about the people you are to work with. This may include communicating around non-counselling related topics.

Get to know what's happening for tangata in your area. For example:

- Where are the Wānanga and Runanga programmes?
- What other Māori support agencies are there?
- Consider building up a resource file including kaumātua, kuia, agency workers, tohunga, Marae in the area, social services, educators, kōhangā reo and kura kaupapa schools etc.

**Forming Contracts:-**

Each referral from a Hapū is a new case and requires its own negotiated terms of engagement.

- After the initial assessment you may decide that you are not the appropriate counsellor and you may reserve the right to refer the client back to the Hapū, or to another counsellor with Hapū approval, if you feel that you cannot effectively meet the client's needs.

For NZAC members, confidentiality is still defined by the NZAC Code of Ethics 2002 (see [www.nzac.org.nz](http://www.nzac.org.nz)).

- You need to establish clear protocols with the Iwi regarding confidentiality. Consider discussing with the client whether confidentiality is maintained only between

you and the client or should this include selected others. Disclosure to others may also be selective and this needs to be negotiated with the client and the Iwi.

You may, as a request from the client or their whānau, engage significant others in the counselling process, but always with client approval.

It is important to acknowledge that you are a Pākehā counsellor and have your own strengths and capacities in the way that you work. It may be these strengths that Hapū recognise and choose to employ.

With employer approval you may choose to hold sessions away from your usual site; for example, the Marae, people's homes, outdoors.

- Remember that the regular safety issues still apply, including not being overheard or observed by inappropriate persons or being in a vulnerable situation for client or counsellor.

Your usual institutional or personal charge rate may apply. The concept of payment by koha is enmeshed with other Māori Tikanga and cannot be easily brought into practice on its own. For an understanding of koha I suggest counsellors research with their local Māori community and library sources (Love, 1999)

- However if you normally negotiate payment or if charge rates reflect a client's financial circumstances then these ought to be applied here.
- Keep a record of all payments, cash and non-cash, received.
- If the contract is with Hapū, then discuss payment with Hapū first rather than the client.
- If you are working for an agency, then this negotiation will probably need to happen at an agency level.
- It may be suggested that payment or remuneration be made that does not include money, however I ask that you consult the NZAC Code of Ethics (2002) in this regard to develop ethical boundaries around gifting.
- Establish what funding agencies may be able to assist (WINZ etc).
- The negotiation of payment forms part of the discussion around other boundaries.

Cultural consultation, when working cross-culturally, is both valuable and required by the NZAC Code of Ethics (New Zealand Association of Counsellors, 2002).

- Consultation may take two forms; firstly, background consultation that up-skills the counsellor in Māori protocols, meanings etc. and secondly client issue, or foreground, consultation. Whilst the former may be provided by the client's Hapū, the latter is usually best provided from outside the Hapū, and may include your regular supervisor. This attempts to avoid the conflict of confidentiality protocols, by aiming to reassure the person(s) in counselling that their disclosures are safe. There is, therefore, an attempt to have the supervision/consultation provided by impartial providers.
- Explain the need for consultation and supervision with your client and the Hapū, especially the means by which confidentiality is maintained between you all.
- Be careful that you don't exploit the assistance given by cultural consultants/supervisors. Negotiate with Hapū, and your counselling agency where possible, around payment for supervision and consultation. On occasions counselling agencies make their own negotiations with Hapū and determine appropriate distributions of costs. You may also find, as a private practitioner, that the cost of cultural consultation falls on your own shoulders. This needs to be factored in to your general fee structure.

Respectful and effective practice:-

Work within a Hapū based framework rather than a Māori based one.

- This is because not all Hapū work in the same way. It can be argued that 'Māori' is a term which seeks to collectivise Tangata Whenua for the convenience of Pākehā.
- Clients, either individually or as whānau, may wish to begin and end the session with karakia (prayer).
- However, avoid the assumption that all Māori are either religious or have connections with their whakapapa.
- Ask the client what they prefer? Your search is for what it will take for you to be able to work together effectively.
- You don't need to say the karakia yourself, but you can 'leave space' for theirs, which acknowledges the clients' valuing of wairua.

- Apart from their cultural appropriateness, karakia are often viewed as calming and help to generate a supportive environment.
- There are a great many karakia to suit different people and different situations. You may wish to learn some for yourself in your own language and/or Te Reo Māori. Be aware that you are not a teacher of Māoritanga.
- It is good to learn about indigenous peoples' values and beliefs, indeed, you may adopt them as your own and you may on occasion assist other Pākehā to develop their own understanding, but you are ill advised to try and educate Tangata Whenua about their own culture.

As the Pākehā counsellor grows in their awareness when working with Tangata Whenua, they may be able to incorporate indigenous methodologies into their practice (M. Durie, 2001).

- As this competency is acquired you are encouraged to operate within your own methodologies and at best be a naïve enquirer concerning Māoritanga.
- Inevitably there will be mixing of methodologies from one culture to another. Whilst this may be viewed positively from some vantage points it may also create confusing hybrids. The counsellor's clarity over what methodology they are using and why, needs to be attained. This helps to make clear the process of counselling which in turn empowers the person(s) in counselling.
- A counsellor's processing of their own colonising practice can be effective in acknowledging power imbalances and may assist in equalising these. As such you are strongly encouraged to deconstruct your worldview and your counselling practice.

Pākehā counsellor's physical boundaries may be tested by greetings that involve hongi, kissing the cheek or awhi (for example, stroking the back of someone distraught). As you acquire understanding of these practices and the meanings behind them you may become more comfortable in their usage. Establishing the meaning of these practices is another contracting area in the counselling process.

Personal disclosure is often a way of modelling the behaviour and contribution that you wish your client to make. To this end you may learn a mihi, pepeha, or greeting. This

may be presented in Māori, English or your first language, depending on your competency and more importantly the language skills of the client(s).

- There is a difference between the personal disclosure contained, for instance, in a mihi and further disclosure within the session itself. As such, the mihi commences counselling and helps to ground the counselling in the identity of the participants. It may be appropriate to have no further disclosure on the part of the counsellor. You may be guided by your regular practice, over this.
- The task of personal disclosure may be challenging for counsellors educated in a tradition of the inadvisability of such a practice. However on occasions some level of counsellor disclosure does appear to facilitate client disclosure. Remember, however, that the client is not bound by any ethical code to afford the counsellor the same confidentiality pact that the counsellor is bound by, and that what you reveal in the session may then be passed on to others.

Learn about Te Tiriti O Waitangi and find ways of including the principles of partnership in your practice and in the functions of agencies with which you have contact.

Remember to smile! This comes before other greetings.

When meeting whānau it is good to have casual conversation prior to tackling the main issue of the hui or meeting. Such conversation allows people to get to know you a little better, and helps to establish trust.

- There are hierarchies within a whānau which you will need to learn, understand and respect.
- At hui it is usual for all to greet all, usually by the exchange of breath achieved in the hongi. There may be those who have yet to reconcile their relationship with others in the room for whom a hongi may be premature.
- It is customary practice to ask for guidance on the tikanga or protocols at a hui. Consequently you are not necessarily expected to know in advance. Tikanga will change from setting to setting, Hapū to Hapū. Be guided by kaumātua or senior elder over this.

Acquiring skills in Te Reo Māori, especially the correct pronunciation of names, is valuable, respectful, valuing and advantageous.

- There are a great many places around the country that now offer Maori language courses for Pākehā. As a beginning, access your local Wānanga, or Te Whare Wānanga o Awanuiarangi or Te Wānanga O Aotearoa.
- Many of these programmes are free or affordable. Usually, they not only teach the language but also convey much of the culture and so assist in the familiarisation process. Such learning is strongly advised.
- There are also books and tapes available from your local library.

We may all be different, similar **and** the same. Therefore we need to avoid making cultural assumptions of fact, and develop our own awareness.

If in doubt, ask. We may be respected for owning our ignorance, if we seek to advance our knowledge by asking advice.

I am keen for these Guidelines to grow and develop and so I would like to hear from you. Please refer any comments you may wish to make to me, Steve Lang. E-mail is preferred to [s.k.lang@massey.ac.nz](mailto:s.k.lang@massey.ac.nz) . Thank you.



## 10 Appendix 2: Colonial Poems - Reflections

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<i>Colonial Poetry</i>	<i>Reflections</i>
<p><i>Ngā kete mātauranga</i></p> <p><i>Tīhei mauri ora,</i> <i>Pita sneezed life into you</i> <i>And us, as we journey together</i></p> <p><i>As you were woven so are we</i> <i>Weavers of life's stories</i> <i>Kete tuatahi you hold the bad</i> <i>But we don't think ill of you</i> <i>You hold our pain and disappointment</i> <i>Our sins and selfishness</i> <i>Loss and despair</i></p> <p><i>Kete tuarua you store the good</i> <i>But we don't think better of you</i> <i>Our joy is your burden</i> <i>Uplift of success is heavy on your straps</i></p> <p><i>The fortune and the hope</i> <i>Kete tuatoru you bind us together</i> <i>We don't exist without you</i> <i>You unify, make whole our opposites</i> <i>Combined entwined refined</i> <i>Oneness and the all.</i> <i>Through Ngā Kete</i></p> <p><i>We may live up to our name</i> <i>Kaiwhiriwhiri-weavers-counsellors</i></p> <p><i>Lang, S.K.W. (Sept, 2001)</i></p>	<p><b>Commentary</b></p> <p>Dr. Pita Sharples appears to act as a latter day Tane, by considering that Pākehā might be ready to take receipt of the Baskets of Knowledge; a kind of archetypal role? At the time of writing this poem I didn't know the names of Nga Kete so I called them Numbers 1,2 and 3. Lines 13&amp;14 refer to the issue that stemmed from the practice of physically placing items in Nga Kete. Counsellors in the Association were so keen to store their tokens or representations of knowledge in Nga Kete that they were being stretched to overflowing and their straps were showing the strain. Whilst being a 'good sign' of counsellors' level of engagement with biculturalism and Māoritanga this also meant that the kete were physically degrading. In 2004 a second woven container was commissioned that would physically hold the contents whilst the original would be a metaphorical storehouse.</p> <p>This was one of the first Colonial Poems I wrote and also the first to be offered for publication. Different Iwi have differing descriptors of the names of Nga Kete and for what they hold, hence this poem provides a composite of these stories as I have heard them and they have impacted on my understanding.</p>

*My father returned from El Alamein  
yet I still 'lost' him...*

### *Distant Father*

*Understanding begets  
forgiveness...and so  
I strive and picture him in a sea of  
sand and desperation,  
Alone with a dangerous fear, not  
shared with comrades.  
Sand grating in a hot mouth cracked  
by the irony of cold sores  
Every dawn another sun burns  
Every mile gained  
Is lost by dusk.  
I am with him now, feel him, hear  
him but distant still...*

*"They call us 'Desert Rats', but only  
vermin deserve this.  
Thoughts that turn to home and love  
are a cruel mirage.  
Is anything real here? When even  
dying is denied?  
That can't be my corporal lying  
there, that isn't my friend  
Who traded his chocolate, now  
melting, for my cigarette, half  
smoked?  
My feelings find refuge in the sand.  
Numbly,  
I step over him like I might a stone  
and on to Naples".  
  
The price of war is paid a thousand  
fold.*

*Lang, S.K.W.(February 2006)*

### **Commentary**

Such a great deal of conflict stirs in me and finds residence in this poem. As a pacifist I denounce war, and yet I am asked to find respect for my father's role in opposing the German occupation of Europe. I also need to separate out, if possible, the previous (and current?) colonising role of the British army abroad under Hobson *et al* and this defence of 'freedom' epitomised by the struggle on African soil of the 'Desert Rats' in WWII.

Undoubtedly traumatised by the war, my father may have been instrumental in my focus on the needs of trauma victims in my therapeutic practice. He was also an encourager by his silence to find my emotional voice and learn to express what it is I feel. For the dominant culture [male] to acquire this skill is an example of neo-biculturalism that this thesis extols the virtues of, in that the techniques of an oppressed peoples [female] are adopted by the dominating force for the betterment of all concerned. This is the view I have come to learn from the 'doing' of this research. There is another phenomena emerging and that is of the connection my father and his comrades may/will have had with the Māori Battalion. In a dream I had it was a Māori corporal that 'took the bullet' whilst swapping his chocolate for Dad's cigarette. This possible connection enthrals me as I look for reasons for my passion for biculturalism and the needs for justice for Māori, and the needs for Pākehā to learn from Māori too.

*Where is my menhir to connect me to the land? And the ceremonies of the sun my tribe has sung?*

*If I can't find them here can I find me here?*

*There must be a purpose, a mission for a non-missionary?*

*Might I be here to undo the travesties of the past?*

*To take back the infested blankets in exchange for the land?*

*Take down the Jack and the pole; return the mere and the mana?*

*Who wrote this script that asks me to invert colonialism?*

*Because who wants to join me on such a lonely journey?*

*Giving back sovereignty in exchange for what - peace of mind?*

*If these are the questions, where are the answers? The answers lie bound up in the pursuit of belonging.*

*In order to belong I strive to become bicultural*

*For this includes me, I have a place if I share nicely*

*I can't be a tyrant I don't have the spine and the gall*

*So am left to write this thesis on what it is to grow a tale*

*To evolve from homosapien to the next stage*

*Homo Pasifika, feeling man, sharing man, bicultural man*

*Lang, S.K.W. (April 2006)*

### **Commentary**

As neo-pagans in England my friends and me would celebrate the seasons of the sun and re-learned/ followed the ritual practices of our ancestors. This usually entailed travelling to a site of antiquity that was typified by standing stones or menhir. We rarely 'knew' what we were doing rather we relied on some form of collective and dormant memory to guide us as we allowed our rituals to 'unfold'. Migrating for me meant more than the loss of the geographic closeness of my friends; it also meant surrendering these new found celebrations. The topsy-turvy calendar even means that when 'they' celebrate mid-winter for instance 'we' celebrate the longest day. Line 3 poses the question of finding my self here, and if this means connecting with the spirits of the land then I am advantaged by connecting with Tangata Whenua and joining in their ceremonies. Yet when we first arrived there appeared to be no ceremonies. Coincidently in our 20 years here Māori have reclaimed Matariki and this is a festive occasion we can unite in.

Fascinating to me too is that this annual event coincides with the Pleiades' appearance, a star sequence in Orion, my familiar constellation. Without tapping into the wairua or spiritual energy of the indigenous I would be left secular as I am not about to convert to Christianity. I question the title 'homosapien' as humans often appear not to think and I seek a next level evolution by using 'homopasifika'. I don't believe I was seeing the pacific people as being pacifists but rather the process of reconciliation between Pākehā and Māori might represent an advance in pacifism. This is because I place 'the choice of biculturalism by the dominant' as a pinnacle of advanced civilisation, and we are on the cusp.

*Passes*

*time*

*swiftly*

*memory*

*glazing*

*synapses*

*fading*

*perfect*

*neural*

*storm*

*Lang. S.K.W. (July 2006)*

**Commentary**

I am not blessed with a competent memory for some things, like people's names and dates in history especially. I have to work hard to maintain the synapses that create memory connections. At the time of writing this poem I had watched a documentary on the aftermath of Hurricane Katrina that devastated New Orleans. As I watched the programme I was saddened yet again by the slow response times by the Federal Administration to the plight of the mainly Black sufferers and I was disturbed by the descriptor used to describe Katrina as the 'perfect storm' which seemed an oxymoron, after-all what could be perfect about a storm? I then related this to my own capacity to forget important events and dates. The NLP practitioner in me suggests that I can have control over my memory if only I have the will which disturbs me all the more.

### *Auto-ethnography in progress*

*Be aware  
Round my neck a sign  
(Aside from stooped shoulders  
From yokes worn)  
Alerting the unsuspecting  
To be duly cautioned.  
“Autoethnography in progress  
you have the right to be absent  
Anything you do and say  
May be used in evidence  
Of my experience”.  
Be calmed - my narrative  
Will not be used against you  
No shame no blame no name  
No harm from this tale  
Of two cultures  
Mine and yours*

*Lang, S.K.W. (Dec. 2006)*

### **Commentary**

I am intrigued why I chose to adapt the police caution. I rationalise this as being a response to the enormity and responsibility of performing an autoethnography and also that the eyes and ears of the autoethnographer may never sleep or be 'off duty'.

Lines 3&4 reflect the burden of PhD study and the troubles I experience of managing the ethical issues.

Lines 15 & 16 makes reference to A tale of two cities (Dickens, 1890) and unlike the Dickens' novel where the proletariat and the aristocracy are locked in a brutal struggle I hope that the two cultures (mine and yours) are mutually respectful. Though Māori and Pākehā have been and some would say remain locked in a bitter struggle, and the two cities might be Ruatoria and Wellington?

Otherwise the 'flavour' of the poem is quite monocultural and I reflect that this may be because the 'audience' is the University ethics invigilators. The article on Tikanga in Te Kete Aronui suggests that I need to do more than 'protect' people by removing their identifiers, as on occasions the ethical practice **is** to identify participants. I think this poem suggests the desire to go the easier path which may not necessarily lead to best practice or tika.

### *Land of the long dark cloud*

*A long dark cloud passed over this land  
Brought on whaling ships and cutters  
The scourge of racism descended  
Armed to the teeth with intention  
Colonialism its sanitised name.  
  
The Crown reigned down its wrath  
Subtle as sledgehammer, yet  
Dressed demure as democracy  
Trading dignity on a promissory note  
A treaty to entreat compliance.  
  
Two centuries later I came.  
My shame guilt and conscience  
Honed by post-modern his-story.  
Not wanting to receive stolen goods  
Whilst willing to risk disfavour.  
  
Humiliation may be the price to pay  
For humility.  
  
Te Treaty - the waka that brought me here  
Ko Tangata Tiriti ahau  
To be true to Te Tiriti  
Is to grow a bicultural self.*

*Lang, S.K.W. (Feb. 2007)*

### **Commentary**

Influenced by Bluck's (1998) 'Long white and cloudy' this poem reflects my search for an identity of which I can be proud rather than a cultural legacy of which I am not proud. The first few lines pick up the aggressive themes that epitomised early relationships between the two cultures, and the malapropism 'reigned' rather than 'rained' is my 'twisted' humour. There was an aside to this poem scribbled in the margin that 'Nu Tirani' was the transliteration of New Zealand in Te Tiriti O Waitangi (Kawharu, 1989) and I was alarmed that this also sounds like 'New Tyranny' which I felt was ironic. For some reason this observation remained on the sidelines of this poem, and I do not know why. Re: Line 6, on reflection I would have preferred 'Colonisation its sanitised name' as Colonialism does have negative connotations that arguably Colonisation avoids because it may be considered reasonable to build a colony somewhere; it is **how** you build that colony that may render it 'colonialism'. Line 9 implies the adage 'white man speaks with forked tongue' which was a common put-down spoken by 'Red Indians' in 'westerns' I watched as a child. Line 12 sounds grandiose – like I came to 'put things to rights' and maybe I did but never thought that I would achieve this alone but with others of like mind. Line 14 plays with the advent of the hyphen in postmodern art and literature. [cf. 'Mans-laughter' and 'therapist']. Line 15 feels central to my pursuance of awareness of my white privilege. I know I do not want to benefit simply by being born 'white' and yet I know that I do much/all of the time. Lastly the poem returns to the centrality of Te Tiriti O Waitangi in establishing or developing a bicultural de-colonialised identity.

### *Survival of the fitting*

*my head in my hands  
i strive to describe  
the struggle to survive  
in a foreign country  
to belong where i do not  
the sky is familiar enough  
through squinted eyes  
on the surface comfort lies  
a playful pretence.  
yet i yearn for the heart  
perhaps if i go deep enough  
burrow below the magma  
the earth will be the same  
at the point where our shadows  
meet and merge  
but above ground  
all is difference, alien  
england is carved here  
in road and town  
tattooed by The Crown  
for Her subjects to feel  
at home in someone else's  
no pacific island this  
rather another county  
another shire,  
but not mine.*

*Lang, S.K.W. (March 2007)*

### **Commentary**

The NLP (Boyes, 2006) practitioner in me wonders why humans on certain occasions/circumstances put their head in their hands. It is as if the head becomes too heavy; over laden with woe. For me it represents a state of despair and exasperation. Learning to live in a new country is phenomenally hard; akin to a science fiction story where one passes through a twilight zone to a place where so much is familiar and yet you know it is not real. Lines 7-9 suggest this deception and yet line 11 sees through this because the heart may not be as easily fooled as the senses. One night early on in my resettlement I remember my heart did a flutter when whilst looking up at a foreign night sky with no discernible stars my gaze alighted on the constellation of Orion and its familiarity made me feel equally joyful and homesick. I appreciate Dawkins (1989) 'take' on survival as being truly based on the extent of ones' 'fit' rather than ones' fitness per se. Maaka and Fleras (1998) described Māori as becoming strangers in their own country and this echoes Dawkins' adaptation of Darwin's theory (1872). Colonialism reshaped the skills set needed to survive in New Zealand which meant that Māori no longer fitted and they had to perform the action of becoming bicultural in line with Ngata's suggestion in order to literally survive. Line 13 suggests that the volatile nature of the 'shaky isles' has a deeper 'core' that is more 'familiar' and line 15 extends this to the 'familiarity' of our deeper psyche like a collective unconscious (Jung, 1959). Lines 19ff carry my objection to the policy of transforming a state so that one ethnic [colonialist] group thrives and another [indigenous] suffers. I want to live in a Pacific Island, I want to be a Pacific Islander. This can be an unpopular view.

*to colonialist, and back again*

*Click  
Easy as a switch  
Struggle no more  
I am back on familiar ground  
Own boss.*

*Twitch  
Back to not feeling  
Stare at the ceiling  
No concerns for others here  
Weight loss.*

*Sniff  
To talk about nothing  
Nothing to talk about  
Liberated from the awkwardness  
Surface gloss.*

*Itch  
The power and the glory  
Long to reign over you  
A glimmer of obligation returns  
Bland dross.*

*Pick  
Send her victorious  
Rules over 'us' too  
Joined once again in the struggle  
Of shared loss.*

*Ping  
I'm back from self  
To selflessness  
I hate it when that happens  
Heavy cross.*

*Lang, S.K.W. (April 2007)*

### **Commentary**

This is one of the few poems that I have reworked, and I have done so in order to develop the patterns within it. As a trauma therapist I am aware of the somatic manifestation of emotional, spiritual and cognitive disturbance as physical characteristics and or ailments. I am reminded of the fine line we walk between being aware/mindful and unaware or mindless. This poem opens me up to the physical triggers which alert me to the norms of ignorance which appear to characterise our existence. Line 30 is curious because it suggests that I am unhappy when I am returned to a decolonialised state of awareness. This represents the challenge of biculturalism for the dominant culture. The colonial state is cosy warm and inviting, when in that state I am not expected to take on board my white privilege; rather I can bask in the rosy glow of comfort that my cultural dominance provides. Lines 22-26 remind me that as a republican I may share some common ground with those Māori who also oppose rule from the Queen. Line 31 suggests like Christ ethicality can be burdensome when it may be so much easier to be dysconscious (J. E. King, 1991). Also valuing biculturalism may alienate one from those in ones' own ethnic/cultural group who may see the pursuit of biculturalism as in some way heretic and undermining. Countless times I bring up the obligations we as Pākehā have under the Treaty only to be met with a heavy quiet that I feel masks a heavy disquiet with the challenge I put out there. This happens in meetings of counsellors and academics alike. Yet I remain shocked each time it happens as if I actually believe that we have 'moved on'!

*Balancing Bourdieu*

*Balancing an apple on Bourdieu  
To keep him open to my gaze  
A choice of eating lunch or using it  
To be fed in other ways*

*Lang, S.K.W. (July 2007)*

**Commentary**

This poem took literally 30 seconds to 'compose', and was literal in that I was eating an apple and trying to type a reference from a brand new book that refused to remain open. The poem is unusual for me in that it has rhyming couplets and I am fond of it for this reason and also for its brevity. I am prone to wordiness and saying things in multiple different ways so that a listener/reader is more likely to understand. One of the delights for me in poetry is that it develops my succinctness. I think or reflect that my brain appeared to make a connection between the post modern visual work of Magritte (Hughes, 1980) and the literary work of Bourdieu (2004).

### *Don't be*

*Don't be surprised  
If you steal someone's dignity  
And they rummage in your bin*

*Don't be shocked  
If you indoctrinate  
And experience the uneducated*

*Don't be alarmed  
If the walls you build  
Encourage others to breach them*

*Don't be indignant  
If your racism  
Breeds division and hatred*

*Lang, S.K.W. (July.2007)*

### **Commentary**

This poem is a message for me as well as for 'other'. The poem reflects the disturbance I experience when people criticise oppressed groups for their anti-social behaviour as if it is a deficit in their racial character. The media is especially prone to this 'deficit' view. We appear far more likely to read/hear that Māori disproportionately occupy our prisons rather than the figures for the high numbers of Māori who are returning to tertiary education, for instance. The former is sensational and racially prejudice the latter is empowering and educative. The former reinforces white peoples' prejudice the latter challenges it. This poem aims to highlight the connection between what we do/believe and what eventuates as a direct result of those beliefs and behaviours. The cause of high Māori occupancy of adverse situations is a direct result of our racist beliefs. Our colonialism manufactures the dysfunction of the colonised. In effect we [whites] set them [non-whites] up to fail. This may not be solely a race struggle but may also be a class struggle, or any struggle between 'haves' and 'have-nots' where to have means to hold power and influence; to occupy the higher ground but not morally so. The poem suggests that there is a mechanism for undoing the social construction that is racism in society; that we have some autonomy and control over our view which may 'change the world'. And this mechanism begins with the individual's awareness that that they can awake to their emotions and reframe them. This 'mechanism' [though not mechanistic] typifies a goal in transformation spaces that can be counselling.

### *Pakeha on the paepae #1*

*Pakeha on the paepae  
Learning his place  
Waiting to be told  
Listens to the birds  
Tui and blackbird  
Korero and chirp  
Do they understand  
Each others' message?  
Under the eaves  
I sit wait wonder  
Eavesdropping  
Cross-culturally*

*Lang, S.K.W. (September 2007)*

### *Pakeha on the paepae #*

*Pakeha on the paepae  
Learning his place  
Blackbird on the atea  
Singing with grace  
Tui i roto te rakau  
Whakarongo tia  
Tangata Whenua  
Titiro pea.*

*Lang, S.K.W. (September 2007)*

### **Commentary**

It is unusual for me to rewrite a poem. This second version is another example where less may be more. This version has more simplicity and also a rhyming shape that appears to suit the topic of birdsong. The phrase 'Pākehā on the Paepae' would, I anticipate, be understood by a great many people both Māori and non-Māori in Aotearoa New Zealand. Such is the pervasive rise of the Māori language into our common usage. I do not think that 'i roto' is the right way of saying 'in' when describing being 'in' a tree, rather I suspect this expression means to be inside. As my earlier in text comment declares this language has not been reviewed by a speaker of Te Reo Māori and I would like to 'do' this at some point. This develops my ongoing learning around Te reo. I think it significant that I always carry a Māori-English dictionary around with me wherever I go. Such is my commitment to the language which I see as a major way of developing biculturalism. Back in the early nineties I and other Pākehā trying to learn the language were criticised for this endeavour. I and others were told by some Māori that we had taken the language away from Māori [by banning it in schools] and now had the temerity to learn the language before many Māori had recovered from being colonised enough to relearn the language themselves. At the time this hurt as my 'heart was in the right place' but I did learn to appreciate and value this critique. My early attempts at using te reo with Māori frequently resulted in feelings of shame or whakama when the person I was addressing could not understand. I learnt to 'speak when spoken too'. The new millennium has brought with it more encouragement for Pākehā to learn te reo, maybe as more and more Māori become active speakers; maybe as Pākehā practice decolonialism?

## *Bicultural baptism*

*Dunked in Cook Strait  
Steve went under mono  
Tipene came up bi  
Maui marvels at modern morphing  
From cane to taiaha  
Jaw bone to Island*

*Lang, S.K.W. (October 2007)*

## **Commentary**

I am being transitioned by this place Aotearoa New Zealand, much as it is also transitioning from New Zealand to Aotearoa. Its myths and legends are becoming mine. I experience the metamorphosis too. During my time as a teacher of ethnomathematics [Tikanga Tau Ahuatanga] in a bicultural unit I was renamed Tipene by the students and staff. I felt very excited and honoured to have this new identity. Twenty years later there is discussion in the media about renaming the north and south islands, with Te Ika a Maui and Te Wai Pounamu as the forerunners according to the Dominion Post (Dompost.co.nz, 2009) It is this propensity to grow, change, adapt and respond that excites me about the prospects for bicultural growth of the dominant. The colonial history is relatively recent and the traditions of the past not hewn in stone as in my 'home' country. Here wooden structures represent a greater adaptability, they are a metaphor for the ability to change and be changed. Line 4 suggests that in a tradition of postmodernism I did not need to surrender my previous identity [Steve/Stephen] rather I was able to be pluralist/eclectic, appropriate another name and allow them both to live alongside. I used to use and respond to the name Tipene very comfortably until I was critiqued for wanting to be Māori i.e. to be something that I could not. Whilst I agree with this on one level I also respect those Pākehā Māori (Bentley, 1999) who absorbed the traditions of Tangata Whenua. Maybe those times will come again? The next phase of my personal synthesis ask me to examine the 'spiritual/religious' aspects of baptism.

*Te wíki o te reo Māori*

*Ko Sean Plunket tenei  
Good on ya Sean  
Ko Geoff Robinson tenei  
Nice one Geoff  
Today Morning Report  
Tomorrow Te Ao*

*Lang, S.K.W. (October 2007)*

**Commentary**

Nearly two years after writing this poem the Morning Report presenters continue to use Māori greetings in their 'show'. Initially they began to use Te reo during Te wiki o te reo Māori (Maori language week) but for the first time in 2007 when the week finished they carried on providing initial greetings in te reo. And I applaud them for it, and enjoy it enormously, as it is my guaranteed daily dose of te reo. I am reminded of the whakatauki Hemi Hireme (2002) shared with me: ahakoa hei iti hei pounamu – although it is small it is a treasure. I have often expressed the view [since 1990 - the 150th anniversary of the signing of Te Tiriti O Waitangi] that every day is Waitangi Day and every week is Māori language week. From October 2007 this became a little more of a reality. The fact that Radio New Zealand – Te Reo Irirangi o Aotearoa, did not **have to** persist is even more evidence of a shift to overlap between the previously dominant and colonial power and the previously dominated and colonised people. This type of chosen neo-biculturalism by the dominant is the example of biculturalism that I want to see take hold throughout Aotearoa New Zealand, including in my/our counselling practice. Line 7 suggests that such a brave and courageous action may yet create an environment of decolonialism in many countries – thus 'Tomorrow The World'. Aotearoa New Zealand can continue to be a role model of race relations much like 'she' has led the world in anti-nuclear positioning and women's rights and gay rights etc.

## *Kia mana ki nga tuhōi*

*Te awa Ruatoki idles by  
A school bus panting on the tarmac.  
Spluttered to an unscheduled halt  
Poised over a bloody line drawn in  
history*

*Some could see but bigots not.  
Old springs used to lighter loads bend and  
creak*

*A dark force boards "Make secure!"  
Masked marauders mount.  
Wide eyed open mouthed and strangely  
quiet*

*Children gape as homeland's blotted out.  
Youthful fantasies find video game  
connections*

*Of space invaders in another time and  
place.*

*A tentative finger yearns to touch the  
doom gun*

*But the compelling force repels  
And fantasy gives way to nightmare.  
Begrudgingly satisfied no Armageddon  
terroriser*

*Harboured in satchel lunch-box or sticky  
pocket*

*Retreating They leave, yet remain  
As show and tell - taste of cordite - smell  
of fear*

*No amount of forgetting or scouring  
could erase.*

*Scarred marred stunned shunned  
The bus coughs to life stuttering to regain  
itself*

*As it moves away revealing the line once  
red  
Is redder still.*

*Lang, S.K.W. (November 2007)*

### **Commentary**

There is something about this poem I do not enjoy. I like the iconic image of the school bus. New Zealand's [sic] post-1950's buses intrigue me that they can still be running and carrying such important charges as the nation's schoolchildren. The buses represent a halcyon time in New Zealand's history and I liked using it as the character through whose eyes the atrocity of the police action could be viewed (Dompost.co.nz, 2008). Where the poem misses the mark is that it does not follow from research by me into the experience of the children on the bus. I have not interviewed any rather I have tried to imagine, and how can I know what it is to be colonised; what it is to be Tuohi; let alone a child on the bus that day. In the pause before writing I pictured the children through the visor and riot shield of one of the policemen. This view faded however and the reverse view of the policemen from the schoolchildren came into view, then this view waned and the bus came into view and I started to write. By becoming the school bus I was an observer a spectator on the event rather than a major protagonist. In the end the poem 'falls short' because it fails to see the event through anyone's eyes consistently. This reminds me of the leap that I take when counselling cross-culturally to move too quickly into a space of believing I might 'know' the other rather than remaining the naïve enquirer into the person's reality. Incidentally, the hardest part was trying to see the event from the policeman's eyes even though they were either Pākehā or on the side of the mainly Pākehā government.

*Te Kōhatu Tuatahi: Punga-*  
*The First Stone: Anchor*

*Braided*  
*Rope*  
*Bound*  
*Taught*  
*Round*  
*Dense*  
*Stone*  
*Anchor*  
*Punga*  
*Tau*

**Commentary**

Shaped like a rope leading to an anchor, this poem represents someone adrift who is looking for the anchoring firmness of the sea bed in which to be grounded. To avoid drifting from a purpose but rather to remain focused. If Punga is the anchor as noun, Tau is the verb, meaning; to anchor. I place Tau at the final position because it feels like the final grounding rights to the seabed are for Tangata Whenua to hold and so I use kupu Māori here. The anchor is attached by the braided rope, which is a development of the *He Taura Whiri* concept of Metge (2004).

*Lang, S.K.W., (Feb. 2008)*

*Te Kōhatu Tuarua: Kaitiaki -  
The second Stone: Guardian*

*Stone standing  
Proud Celtic obelisk  
Magnetic menhir marker*

*Below ground  
Charged clear connector  
Stable sound sensory*

*Weathered peak  
Reaching skywards  
Tranquil tuned transmitter*

*A point to journey from  
A place to return to  
Immutable*

*Lang, S.K.W. (Feb. 2008)*

**Commentary**

I am not sure about 'Celtic' as the correct ethnic descriptor for either me or the standing stones. The stones may well predate known names for ethnic groups. Menhir sounds older and I know there is more for me to know and also more than I can know about these ancient obelisks. There is an electric theme about these stanzas with 'connector' and 'transmitter' and this may well be a reference to the Lay Lines that some narrators consider criss-cross the United Kingdom, like power lines or lines of power. Once used as I understand to direct journeyman to get from one township to another and also to connect the ancient sites of meeting and commemoration / celebration. In some way the poem suggests that I have found a place to call home here in Aotearoa, though I do call it a place and a point. Had I written a 'home to journey from' or a 'home to return to' it would have been warmer, but still it reflects a sense of belonging. And maybe the stone represents a type of soap box on which to stand and proclaim my views on colonialism and how counselling can revise itself in order to become 'Māori-centric'? This challenge for my usually quiet and unassuming self is one that is emerging as I close in on the end of this research.

### *What to say?*

*Mind racing  
Waiting to talk  
Hat on or off?  
Nervous smiling  
Eyebrows begin  
Korero connecting  
Face muscles are bilingual*

*Lang, S.K.W. (14<sup>th</sup> March 2008)*

### *What to say!?*

*Pakeha to Tangata Whenua  
Minds racing  
Strangers wait to talk.  
Edgy on our seats  
Hat on or off?  
Nervous smiling  
Eyebrows begin  
Korero connecting.  
Face muscles are bilingual.*

*Lang, S.K.W. (15<sup>th</sup> March 2008)*

### **Commentary**

Speaking as part of a welcoming ceremony on a marae can be a daunting challenge. Before I learnt enough te reo to at least not shame myself too much and show due reverence for the process I learnt to ‘hum in Māori’ as our Kaumatua called it, and absorb the body language especially facial expressions. An essential practice of a counsellor is to attend to physical cues (McLeod, 2007) and the powerful use of eyebrows to communicate. The two versions of the poems intimate there is a difference between my experience of myself and my experience of other people; and therefore me in relationship to others. This thesis is ultimately about my experience and the tension for me is establishing that the thesis and its reflections and conclusions are about more than ‘just me’. Rather as a counsellor educator I hope to enable a refocusing of counselling to be more inclusive of diverse realities and perspectives; that is to become postmodern and culture centred.

### *Stepping out of the marae*

*Ka mate ringing in my heart  
I stumbled blinking onto the street  
Woolworths looked incongruous  
Like I expected a storehouse for kumara  
But no the outerworld was the same  
Though an earthquake happened  
To my insides*

*Lang S.K.W. (May, 2008)*

### **Commentary**

I felt like I was the only Pākehā there that day the Hikoi came through my home town of Otaki (stuff.co.nz, 2009a). The only one to join the march that is; though I am sure I wasn't the lone pākehā. There were others and yet my insides were being churned up by doubt as to whether this was my issue or for Tangata Whenua to deal with. Then I thought 'I knew it was mine too because my government democratically elected by me for me has chosen to ride rough shod over the rights of Maori to self determination. The foreshore and sea bed act effectively ignored the right to tinorangatiratanga held in the Treaty. Anxiously I stepped off the kerb and joined the march; doing so felt enormous; I was anticipating rejection and received none. This event was one of those life changing type of experiences that punctuate the transition from pre-event to post-event. We were powhiri onto the Raukawa Marae, the home for Ngati Raukawa and one of their rangatira Te Rauparaha. Once on the marae "Ka Mate! Ka Mate!" rang out and 'a thousand' Tangata Whenua 'performed' the haka Te Rauparaha wrote. The earth literally shook, and I almost fell backwards at the shock. Only to be given a supporting hand by a man next to me. We hongi, and smile hello with our eyebrows. And I feel supported though too shaky to stay and I stagger out into the Otaki evening, and this poem. I await the rekindling of the 'foreshore and sea bed' issue; it has not gone away just like other injustices of the past they wait for their time to return.

### *Marcus Garvey Lives*

*Slavery days revisited  
Make a future perfect  
From a past imperfect  
Post-colonialists overcome  
The urge to remain aloof  
In our race supremacy.  
A savage un-justice, repeats  
Domain over others.*

*So take to the streets  
With a proclamation  
I abide with you - you abide with me  
I abide in you - you abide in me  
What do we want?  
Mutuality  
When do we want it?  
Now*

*Lang. S.K. W. (June 2008)*

### **Commentary**

My early exposure to ‘matters of race’ was when I worked with Anglo Afro Caribbean youth in the UK. Rather than accept or carry around this cumbersome ethnic description they preferred to refer to themselves as Rasta; “roots-man”. Their struggle for justice was often lived out in the courts where frequently all or much was stacked against them by a prejudicial legal system (I. k. johnson, 1975) that often seemed to have collusion between judge and jury. There were marches in protest that brought out white people in their droves to stand up to the racist groups of vigilantes and extreme right wing politicians (Bragg, 2006). Line 14 I use ‘abide’ because during a counsellor training workshop we had been singing the waiata to the tune of ‘abide with me’ and I appreciated this bicultural fusion. The end of the poem returns to themes of the ‘protest march years’ when we voiced our collective opposition to inequities; Vietnam, nukes, free-school milk, anti-racist, employment contracts act etc. Watching the Topp Twins (stuff.co.nz, 2009b) alerts me to the equivalent protests that happened here ‘before my time’.

*Let Us*

*Not Part Till We  
Have Truly Come Together Me  
And You You And Me Together As Night  
And Day One Giving Way To The Other Passing  
The Mantle Back And Forth Like Power Poles  
North And South We Exist Of Each Other  
Opposing And Attracting At Dusk  
And Dawn We Meet Greet  
And Hand Over  
Let Us*

*Lang. S.K.W. (June 2008)*

**Commentary**

The shape of this poem is important. I wanted to create an image, a mandala (Jung, 1961) and a yin and yang symbol made of words. And although the words have remained unchanged since they spilled onto the page in June 2008, the font and punctuation have been ‘played with’ extensively. This final format removes all punctuation so as to leave the shape uncluttered by eye-catching or distracting marks and emphasis. The words flow into one another and allow different connections. Q. Who is the ‘we’? A. My ‘selves’, and also ‘me and other’. Line 8 suggests the ‘two’ don’t work together at the same time’, i.e. they are asynchronous, yet magnetic poles must co-exist; and therefore are synchronous. I am advised by this of the multidimensional nature of existence and our two dimensional models do not adequately provide platforms for our understanding. It is to be hoped that the symbolic nature of words defies the constraints of dimensions and develops the linear nature of writing into multi-dimensional spaces. The shape perverts this linearity in pursuit of an angular projection. Our relationships under the treaty cannot be simply achieved. We each bring our own perspective and these blend with others’ perspectives. This is the method of combination. We meld into one and yet remain distinct.

<i>Word</i>	
<i>Association</i>	<b>Commentary</b>
<i>Colonial</i>	I have written/compiled/Performed many of these word associations, and this is representative though the return to the original or starting word is not typical. I think the ‘steps’ are contrived and predictable; almost too much so, as the workings of my mind are rarely so ordered.
<i>Court</i>	Each word has a sideways [side-wards?] step to it, which implies only a certain part of my brain is engaged. I don’t find the sequence insightful other than into my ‘sportophilia’ with the connection between colonialism and cricket, and each words’ sideways movement along the lines of double-entendre points to my predilection for word-play.
<i>Bowled</i>	
<i>Spooned</i>	
<i>Out</i>	
<i>Side</i>	
<i>Wards</i>	
<i>Captives</i>	
<i>Colonial</i>	

*Lang, S.K.W. (Matariki 2008)*

*Ko wai au?*

*Ko Tangata Tīriti ahau  
Ko ngati Pākehā  
Ko tauiwi  
Ko tane ma  
Ahau*

*Who am I?*

*I am a person of the Treaty  
A non-Māori person  
An immigrant  
A white man  
That's me*

*Lang, S.K.W. (Matariki 2008)*

**Commentary**

I revisit my mihi [introduction of me to others] on occasions in order to re-work it. This version is simple though it also says a lot. Without family names, place of birth etc this mihi would not generate so many whanau connections, and so whakawhanaungatanga is not advanced, though it does carry some insights into my cultural identity.

This poem and the last were written on the occasion of the Māori New Year, Matariki. This event acts to remind me of the connections I make with indigenous celebrations, and with my 'own' indigenous English/Anglo Saxon/British seasonal celebrations. I am also reminded that in the time I have been here the renaissance of Matariki has brought the celebration and a way of measuring year time in relation to the appearance of Plaeides on the horizon, back from obscurity to much more common usage.

### *Getting to know the liminal*

*The mirror and the surface  
Bicultural object image  
Black on white  
Heart to soul to body to psyche  
White on black  
Gemini interface*

*I write to become revealed  
Externalised guts,  
Spilling the beans  
Head to hand to pen to paper  
I am outing myself  
By going in, deep*

*Lang, S.K.W. (July 2008)*

### **Commentary**

I try but I still do not understand this poem – I think I know what I was trying to say however I am not sure what I ended up saying. A frequent occurrence in communication I suspect. ‘Outing myself’ has connotations of sexual orientation disclosure though in this case I meant to draw on how hard that often is for people to do; as if to lay oneself bare or vulnerable to attack. And so it feels when I extol the virtues of biculturalism. When this disclosure is made in a PhD using autoethnographic methods then this vulnerability can be heightened. I may learn to be generous towards myself but others may be less so, or at least that is the fear. The liminal is such a new concept for me that I have yet to grow into. I know the sub-liminal to be a form of subterfuge and I am learning to see the liminal as immediate and real. Like things that are ‘right under your nose’ they can be hard to see. As a counsellor I learn to live in subliminal and liminal spaces. This is a major ‘work in progress’ for me.

*Bicultural advice to Pākehā : with acknowledgement to Sir Apirana Ngata*

*Grow your appreciation of all things!  
Turn your hearts to the spiritual  
Joy of Tangata Whenua.  
For the well being of your soul  
Turn your hands to the hegemonic  
Structures of justice.  
To earn the Crown on your head,  
Give your energy to fairness and  
Balance*

*Lang, S.K.W. (August 2008)*

*Original version by Ngata, A. :*

*Grow tender shoots for the days of your world!  
Turn your hands to the tools of the Pakeha for the well-being of your body.  
Turn your heart to the treasures of your ancestors as a crown for your head.  
Give your soul unto God the author of all things.*

*(cited in Walker, 1990. P.194)*

**Commentary**

Time to reinvent our 'self'; our bicultural self; using Apirana Ngata's advice (Walker, 1990) of the past aimed at Tangata Whenua in order to assist 'his people' to adjust to life with a colonial power in their midst. Now we, the representatives of the colonising power learn to acknowledge our own transition into a bicultural relationship; our own cultural identity transition. Counselling may be one of the agents amongst many that may assist this procession from monocultural coloniser to bicultural negotiator of meanings i.e. negotiating meanings between counsellor and the person they are working with. Keeping or being allowed to keep the 'crown on your head' a) implies that I am not including myself, why do I not say 'our head' Am I being brash enough to give advice and say how I think someone else should view the world? If so am I a colonising agent still? Or presumptive enough to think that I have already transitioned to this higher state, the heady world of the fair and the balanced, sainthood! But then I think it is written as if by some other person, a figure head or guide who gives their lofty, far-sighted view. Not *by* me; rather the message is *to* me, or *for* me. There is a suggestion of what I might also do, in terms of turning my 'heart to the spiritual'. I have begun the journey to greater understanding of spiritual issues and yet only by degrees. The inclusion of 'spiritual beliefs' in my counselling, in terms of the 'broad definitions' Corey (2001, p. 461) talks of, is well under way in my therapeutic practice. I consider myself to have made steady incremental steps. I have resisted being bold-over or seduced by a view of the spiritual even such as is contained in such a charismatic narrative as 'wairua'.

*from homage to Hone*

I  
need my  
cheeky rogues  
to show the way,  
prophets of pleasure  
to hell with convention,  
their whims run wild; no  
looking before leaping but  
laughing as life is lived and  
eloquently cried over  
shameless,  
blameless,  
Hone tells me

*"Grown men can jump in puddles too, so  
take out the should not's with the meat,  
swallow the why not's have some heat,  
man, it's only you that stops you from  
being you and no one else but you"*

Mediocrity?  
under lock and key?  
tucked in shirt            dared not flirt?  
trapped, snared            hoped nor cared?  
half a man            half a life?  
not on your Hone!  
Full on, tane!  
Tuwhare!

**Commentary**

I was so pleased to have this poem published in an on-line anthology of tributes to Hone Tuwhare. The shape of this poem appears very sexual with the phallus shaped first stanza, which appears to extol the virtues of unfettered 'manhood' [sic]; a middle section that really is Hone's bridge and the female orifice that shapes the third stanza that asks whether one is a real man or a dis-gendered half-male! I have a feeling the last stanza is aimed at me or those that need to heed the message to 'loosen up'. In this vein it was that I came to 'sanitise' Hone's message by taking out the suggestion to 'smoke some weed', for fear that I could be advocating for an illegal activity in a PhD thesis. So I expurgated it! I have long time admired Hone's poetry; he remains even in his passing, quite the inspirational writer. "Not on your Hone!" implies that Hone is/was synonymous with life; and he is/was. I may appear as though I can't let go and yet I assert that I may lose the man but keep the poetry, which lives on as each time I read it is a new day and a new time and new meanings come from this.

*Lang, S.K.W. (August 2008)*

*Knowledge wherefore art thou?*

*Outwards I search in a foreign field  
I make a study of people  
Their love and war, habits and rituals.  
Inwards I delve into my shadow  
I turn the microscope on self  
My fear pestilence and true motive.  
Lightwards we join hands and feel  
The soft touch of union  
Our welling up of compassion.*

*Whānuitanga*

*Hōhonutanga*

*Maramatanga*

*I gift to te Kete Aronui  
Te Kete Aronui gifts to me*

**Commentary**

One of the somewhat ‘tongue in cheek’ opinions I hold, is that counselling is ‘a jolly decent activity performed by the well intentioned middle class’ and that my research into bicultural counselling is just a modern version of early ethnographers and anthropologists research into the ‘natives’. If my research had avoided turning the focus onto my ‘self’ then such a disparaging view may have been accurate. Once the view does truly turn onto the writer then the research has the capacity to be profound and worthwhile. Turning the microscope on self and being reflexive upsets the cosy warmth of Rogerian (Rogers, 1951) ‘unconditional positive regard’ and seeks to find another imperative which is both attainable and differently structured to achieve bicultural outcomes. The poem then turns for home and picks up its hopeful theme. For this reason the poem does belong in Kete Aronui and its joyfulness and optimism are well placed there.

*Lang. S.K.W. (September 2008)*

*Whakatika principles*

*To err is human  
To make amends divine  
The best apology  
Is the changed belief*

*Lang, S.K.W. (October 2008)*

**Commentary**

I used to give a variant of this as fatherly advice to my children! Saying that their best way to show their regret for ‘bad’ behaviour was to change it. Whakatika - as ‘making right’ is arguably what this thesis is all about. Making amends and finding new and better ways forward that do not degenerate into domination and subjugation relationships. This requires a fundamental attitudinal and ontological shift. This shift is experienced in biculturally adaptive behaviour. I am beginning to see this as an act of advantaging profound humanistic qualities brought into the present day by a striving for biculturalism by the [previously] ‘dominant’ as well as the [previously] ‘subjugated’.

*To be or not to be  
That is the question  
Will posed  
To be and not to be  
Is not a question  
I propose*

*Lang, S.K.W. (October, 2008)*

### **Commentary**

A ‘silly’ conundrum that exploits the difference between ‘or’ and ‘and’. As I return to in the Epilogue of this thesis the use of ‘and’ by people in counselling to displace the combative ‘or’ or the pejorative ‘but’ is a frequent feature of my work with people. The combinatory nature of ‘and’ can be challenging and yet finding the space for coexistence of previously exclusive concepts is often a very therapeutic, if demanding, struggle. I do not deny the use of ‘or’ and ‘but’ I only bring them to attention; I encourage mindfulness about their usage, in order to see if there are alternatives. I extend this challenge of inclusivity to relationships between Māori and Pākehā. My article on Tikanga in Te Kete Aronui, is an example of such an alternative. Ethicists often feel the need to resolve an ethical puzzle as if ethics was some form of Sudoku, which contained a single answer if only our study was sufficiently thorough. I suggest that biculturalism may mean the coexistence of at least two ethical practices, one for each ethnic culture; Crown and Tangata Whenua; Pākehā and Māori. The challenges counsellors face in restructuring their Association on such lines of dual realities is ongoing, and frequently is ignored in favour of the easier ‘one ethics’ approach, which I contend will invariably marginalise Māori.

*Values at the heart*

*The sap runs  
Throughout the tree  
Root to leaf  
Feeding buds  
Warming seeds  
Tane lives there  
In every pore  
I ask him to leave  
Before turning shelter  
Into firewood.  
Mauri is everything  
Trees and research*

**Commentary**

The atheist in me is most challenged when it comes to chopping down trees. In part this is because I view the tree as a living organism and so cutting it down is akin to taking its life, and there is a further complication in that I was told by Māori that the spirit of Tane lives in trees and that before cutting the tree down Tane needs to be alerted to leave. And despite my skepticism this is what I do - before taking to a tree with my chain saw I speak a karakia in Te Reo Māori encouraging Tane to leave. This pervasiveness of spirituality as enshrined by Mauri means that nothing is exempt and this research is no exception. I think I like the spirit of the trees as it feels pagan and pre-Christian and quite possibly pre-colonial.

*Lang S.K.W. (October 2008)*

## *And*

*And, from the beginning came the end*  
*And, sang the Beatles, in the end the love you send ...*  
*And endings come, when some are ready some are not*  
*And now is the time to gather nostalgic threads*  
*And smells carry memory back to the start*  
*And hopes*  
*And questions*  
*And the naïve pursuit of self*  
*And somehow out of this tale comes a tail*  
*And what we seek is two communed*  
*And what we find is just the one*  
*And we are in tune, attuned*  
*And fear that thrives on 'but' 'or' 'neither', can*  
*And does, melt away*  
*And biculturalism makes its way*  
*And who can tell what we might achieve, together*

*Lang, S.K.W. (October 2008)*

## **Commentary**

I am very intrigued by the move to celebrate the role of 'and' which can replace 'or' in several situations. For instance I perceive nature **and** nurture to be co-creators of our identities and personalities. In the past I have heard the debate described as 'nature versus nurture' this adversarial approach appears to belie the true connectivity between the two. When we experience conflict there are frequently mechanisms by which we can achieve 'win-win' situations. These are often advanced by the replacement of 'or' and 'but' statements with the conjunction 'and'. Frequently, when we give feedback we try to disguise our disapproval, which becomes clear when we insert 'but' in the sentence. Restructuring our language so that we have 'and' in the sentence changes to the intent appreciably. 'And' is the process of combination that typifies the coming together of cultures which we might describe as biculturalism. The 2009 counsellors' conference theme was Doing hope together – Tumanakotia te mahi tahi, and this theme was evidenced in the conference proceedings. Sadly 'or' and 'but' and 'exclusion' were also evident – hence we are not yet practising what we teach and so mahi tahi is both here and not here!

### *Colonial Creed*

*With my flag I thee divest your lands  
With my cross I thee denude your  
dignity  
With my law I thee displace your lore  
I am the un-truth  
I am the way-to oblivion  
I am the anti-light  
I am everything I pretend not to be*

*Lang, S.K.W. (May, 2009)*

### **Commentary**

I am antagonistic towards the role of flags, I distrust the nationalism that they invoke. The first three lines identify the acts of the nationalists, the missionaries, and the colonialists. The last part of the poem suggests how each perverts the truth so as to engineer and maintain their position of dominance. The deviousness of these actions belies the respect I have for those who come to a foreign land with honest intentions and true belief. I appreciate that some people believe that they are truly saving the heathens or providing civilisation to the uncivilised. My problem is that I do not believe that Tangata Whenua were uncivilised and when I experience the harm caused by religious dogma and colonialism and globalisation I am reinforced in my view that little good comes from colonialism of land, soul and systems. My challenge is not to be any of these things and rather to undo the indoctrination and deceits of others.

### *Te Putahitanga - coming together*

*Unsuspecting the stream meanders  
Towards the confluence  
Two become a greater third  
Bicultural presence*

*One stream comes from overseas  
Its origins are uncertain  
The therapeutic value seems  
Veiled behind a curtain*

*It uses words to find a way  
Of being better grounded  
A discourse in a soundproof room  
On empathy is founded*

*Built on Freud, Perls, Peters  
With clients and counselling hours  
The value of this therapy  
Depends on counsellors' powers*

*One stream comes from deep within  
Which soulful places nourish  
Benign spirits guide the way  
Social connections flourish*

*No longer room bound  
Or stuck with just talking  
This therapy's effective  
Pulling weeds or walking*

*The time it takes is what it needs  
To go from start to finish  
And many people join the quest  
That payment can't diminish*

*Downstream is no dualist perversion  
But is holistic, connected  
It thrives on unity and is perhaps  
Effectiveness perfected*

*Lang S.K.W. (June, 2009)*

### **Commentary**

It is interesting that I should write this poem with a rhyme and a rhythm as if that is what I want Māori and Pākehā to be in relationship to one another. I would like to do some more 'work' on this poem and develop its intention though it is moderately 'pleasing' in itself I think it could convey even more meaning if it was reworked. I would like the poem to represent more accurately the value I see in 'westernised' discursive therapy. What I am keen to see happen is for colonial forms of therapy to merge and find a co-created common space with 'traditional' or pre-colonial therapeutic methods and beliefs. The last line of effectiveness perfected suggests that by combining 'forces' there is a 'best of both worlds' type of situation created.

## 11 Appendix 3: Glossary of Māori words and phrases

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Listed here when there is no translation given in the text. Translations use Ryan (1989), unless otherwise stated:

Ahau	I, me
Ao	World, cloud
Aroha	To love, sympathise
Awhina	Help
Haka	Fierce dance with chant
Hanganga	Structure (Ngata, 1993)
Hikoi	March, walk
Hinengaro	Mind, heart, conscience
Huarahi	Road, pathway
Iwi	Tribe, bone
Ka Mate	Be sick, to die
Kai	Food, contents (Ngata, 1993)
kaihapai	Enabler
Kaitiaki	Guardian
Karakia	Prayer-chant
Karanga	Call
Kaupapa	Rule, plan, foundation
Kete	Basket
Kete mo te Koha	Container for a gift
Koha	Donation, gift
Kōhatu	Stone
Kōrero	Speak
Korero tahī	Communicate
Korowai Aroha	Cloak of Love
Kotahitanga	Coming together
kumara	Sweet potato
Kupu	Word
Mahi	Work, undertaking
Mahi tahī	Work together
Mana	Power, influence
Mana motu (h)ake	Autonomy
Manakitanga	Caring (Ngata, 1993)
Manuhiri	Guest, visitor
Māori	Native people
Māoritanga	Māori culture
Maui	Legendary god
Mauri	Life principal

Mihi	Greet, personal introduction
Ngā	The (plural)
Ngā Iwi O Aotearoa	The native tribes of New Zealand
Ngā kupu Māori	Māori words
Ngati Raukawa	A North Island tribe
Niu Tireni	Transliteration of New Zealand
Noa	Free from tapu (sacred, forbidden)
Paepae	Seat for orators
Pākehā	Not Māori, European
Papatuanuku/ Papa	Mother Earth
Patai	Question
Pounamu	Greenstone
Pōwhiri	Welcome
Pūtake	Origin, to originate
Rangatira	Chief
Rangimai/ Rangi	Sky Father
Rōpu/roopu	Group, Association
Taiaha	Long club
Taonga	Treasure, property
Tāne	Male
Tangata	Person, people
Tangata Whaiora	Patient
Tangata Whenua	People of the Land
Tapu	Sacred, Forbidden
Tau	To anchor
Tauiwi	Foreigner
Tauparapara	Classic chant to start a speech
Te	The (singular)
Te awa Ruatoki	The River Ruatoki
Te Kaea	Haka leader
Te Kupenga o te Mātauranga	The Net of Knowledge
Te Rauparaha	Chief of Ngati Raukawa
Te Reo Māori	The Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Whariki Tautoko	Māori Counsellors' Association
Tikanga	Custom, rule, principle
Timatanga	Beginning
Tinana	Body
Tinorangatiratanga	Māori sovereignty (Kawharu, 1989)
Tipene	Stephen
Tiriti	Treaty
Titiro pea	To look perhaps
Tohunga	Expert, specialist, priest
Tuarua	Second (number)

Tuhoi	North Island tribe
Tui	Bird, parson bird
Tui i roto te rakau	Tui (bird) in a tree
Tu meke	Excellent (slang)
Tūpuna/Tīpuna	Ancestor
Waiata	Song
Wairua	Spirit
Waka	Vehicle, canoe
Wānanga	Learning
Wero	Challenge
whakamutunga	Last
Whakapapa	Genealogical table, cultural identity
Whakarongotia	Listening
Whakataki	Recite
Whakataukī	Proverb
Whakatika	Amend
Whakatupuranga rua manu	Generation 2000
Whakawhanaungatanga	Make connections between people
Whakatuwheratanga	Introduction
Whenua	Land, placenta (Ngata, 1993)