Hiki kakau!

Navigating the waves—and the wash

Keith Tudor

Abstract

Based on the author's perspectives and experiences since emigrating/immigrating to Aotearoa New Zealand 10 years ago, this article focuses on the place of tau iwi (new bones in this land) in the waka, which in this case and context represents the field, practice, and profession(s) of counselling and psychotherapy. Inspired by the five elements of Te Tiriti o Waitangi, that is, the preamble, the three written Articles, and the fourth, oral, Article/clause, this article considers five positions or processes as crucial for tau iwi in finding our place in the waka and in navigating the waves with regard to counselling and therapeutic practice in this country. It also considers some of the wash or backlash we may experience in the wake of decisions we make and positions we take, especially with regard to working with Māori colleagues and, more broadly, to te ao Māori.

Keywords: Te Tiriti o Waitangi, tau iwi, whanaungatanga, turangawaewae, local knowledge

Whōnaungatanga—establishing, acknowledging, making, and maintaining relationships

E ngā matawaka, e ngā mana, e ngā reo, e ngā rangatira mā, tēnā koutou tēnā koutou, tēnā koutou katoa. E ngā hau e whā, ngā mihi nui ki a koutou arā me to whānau hoki, tēnā koutou tēnā koutou, tēnā koutou katoa. To the esteemed readers of this journal, who are propelled together by the four winds, I greet you and your families.

When speaking at formal occasions, I would generally follow this mihi or greeting by offering my pepeha, and in one or two instances I have published different versions of my pepeha as it stood at the time. However, after discussing this further with my current cultural advisors (both Māori and Pākehā), I have decided to no longer do this in print as my understanding is that offering a pepeha is more appropriate to engagement kanohi ki te kanohi | face-to-face rather than

in written form. Instead, here I am relying on this brief greeting, any introductory words from the editors of this issue of the journal, and my brief biography (which appears in the information about contributors at the end of the issue), as well as any existing—and imagined—connections I may have with you, the reader, and vice versa.

As an academic (a professor), as a leader (a manager), and as a healthcare practitioner, as well as he tangata Tiriti | a person of the Treaty, I take whānaungatanga seriously. In terms of Te Tiriti o Waitangi (Te Tiriti) and elaborating a practice based on Te Tiriti, Berghan et al. (2017) link the Preamble of Te Tiriti to whānaungatanga, which they describe as: "the active process of building relationships through shared experiences and connections, critical to *Tiriti*-based practice and a prerequisite of authentic engagement," arguing that "It sets the tone for all relationships with Māori" (p. 19).

Of course, in counselling and psychotherapy—as well as practice in other "psy" professions such as psychology and psychiatry, and clinical nursing and social work, the relationship between client and practitioner is viewed as central: central to successful outcome, and more significant than the therapist's theoretical modality, so conceptualising this as whānaungatanga shouldn't be too much of a stretch for non-Māori practitioners.

In referring to establishing, acknowledging, making, and maintaining relationships, I use the gerund ("ing" form) of the verb; I do so in order to emphasise the importance of relationship—or, better, relating—being based on active and continuous action (see Tudor, 2008a, 2008b). I continue this in the rest of the article, in which I identify and discuss positions or processes by which tau iwi (literally, "new bones"), that is, new immigrants to Aotearoa New Zealand, may find our place here and, specifically, in this context, our place as practitioners, and may contribute to the multi-ethnic society that is our bicultural nation. In the final part, I summarise how each of these positions or processes represents the elements of Te Tiriti and, therefore, reflects Te Tiriti-based practice.

In this article, I use Māori kupu or words, and in doing so I acknowledge the input and guidance of my teachers and cultural advisors. I do so with some caution but also with their support, and I acknowledge that writing in this way is part of my journey—of settling and working here, and of working out my relationship with Te Tiriti o Waitangi, with te reo Māori, mātauranga Māori and tikanga, and,

indeed, with both Māori and non-Māori colleagues, clients, and friends. In this sense, the article is both personal and political—and, hopefully, both personal and general, for, as Rogers (1953/1967a) puts it: "*What is most personal is most general*" (p. 26, original emphasis).

Mātou turangawaewae—finding our place to stand

One of the seminal experiences of my life was living in Italy for two years in my early thirties. It was there that I first experienced being the other—and being othered. While this was not easy or always pleasant, it was good for the soul and the psyche. In my first year there (this was in the mid-1980s), I spent most of my time soaking up the experience, as part of which I extolled all things Italian (the language, food, wine, music, art, architecture, etc.), and tended to denigrate or go along with a certain denigration of all things English (food, football, culture, and colonialism). At about the same time that I made the decision to stay for a second year, during a particular conversation with some Italian guys who were as usual running down "gli inglesi" (the English), I had something of an epiphany in which I said (initially to myself and later to them), "Wait a minute. I'm English, and there are things about England (and Britain) that are good and that I can be proud of." During that second year I not only became fluent in Italian (a fluency that, sadly, I have not maintained), but also became more conscious of my own culture, a consciousness that I have maintained, and which forms part of what Shweder (1990) refers to as "cultural intentionality." Although I regarded myself as well-educated (in terms of my upbringing and first degree) and well-trained (as a social worker and later as a psychotherapist), it was this experience of living in another country that gave me, as Rogers (1951) put it, writing about the desirable preparatory background for training in therapy, "a broad experiential knowledge of the human being in his cultural setting" (p. 437)—and, I would add, in *different* cultural settings.

When I returned to the United Kingdom in 1987, I began to work more with people from different cultures; one Asian colleague at the time attributed this to the fact that, as far as he was concerned (and despite our considerable political differences), I knew where I came from and, therefore, could be trusted, as a result of which we worked together and published an article jointly (see Singh & Tudor, 1997). One manifestation of this was that, when I emigrated/immigrated to Aotearoa New Zealand in 2009 and was introduced to the concept and practice

of pepeha, I knew immediately what my mountain and river were—and are—and have since come to know what my waka is.

My mountain, Helvellyn, the name of which means pale yellow moorland, is the third highest mountain in the English Lake District. It was a mountain I climbed a lot as a young boy with my parents and two older brothers, and it is where my parents' ashes are scattered. As I am the youngest of three sons, I think of myself as the third highest mountain in my family of origin, and it is perhaps no accident that I identify with third force, humanistic psychology (the other two being psychoanalytic/psychodynamic and behavioural psychology)—and with being tēina, and pōtiki or the youngest.

My river, the Don, runs through Sheffield, which is a city that developed as a result of the English Industrial Revolution and was—and still is—noted for its manufacturing of steel. It also has a strong, independent socialist tradition, with which I identify, and so, for me, my river, whose name derives from Dōn or Danu, a Celtic mother goddess, carries not only a sense of renewal, especially in its upper reaches in the Pennine range of mountains, but also of steel and steeliness, socialism, and social activism.

My waka is Waka Oranga, a Māori-led organisation which is focused on the advancement of Māori health and psychotherapy in this country. Its kaupapa is "Mana motuhake ma whanau, hapu, iwi;" the three fundamental aspects of its tikanga are "environmental sustainability, social justice and spiritual fulfilment." As an organisation of psychotherapists, health practitioners, and healthcare providers, it affirms that "our intra-psychic reality is a microcosm and reflection of the worlds in which we live" (Waka Oranga, 2019). I've had the privilege of being an associate member of this waka for nearly ten years, and of being one of a number of Pākehā and tau iwi who support its kaupapa. The waka on its logo has three paddles, and I think of myself, as tau iwi, as lending my weight to the third paddle, at the back, as I associate the first two paddles with my Māori and Pākehā colleagues and comrades, respectively—hence the instruction that guides the kaupapa of this article: "Hiki kakau | Grasp the paddle!" My gratitude to Dr Valance Smith for gifting this phrase to me as the title of my talk and this article—tēnā koe.

My ancestry is predominantly English and Welsh (though, thanks to a recent DNA test, I have discovered that it is also Scottish and Irish); my name, Keith, comes

from a Scottish surname meaning wood, forest, and "from the battleground." For me, this carries a sense not only of being willing to battle, but also of coming from something and going towards something else, and, in this sense, being in transition and on the edge of things. This has meaning for me in relation to some of the positions and stances I have taken in my personal and professional life; although in many ways I am quite respectable, I often find myself being somewhat critical and oppositional, and, consequently, somewhat marginal and peripheral—though I also tend to embrace this. Thus, I am a professor of psychotherapy though not a psychotherapist, and a member of Waka Oranga but not of the New Zealand Association of Psychotherapists—and I have been criticised for making the decisions that have led to both these positions. In taking such positions I draw inspiration from my father, who was a conscientious objector in the Second World War. Thus it is no accident that, when I was invited a few years ago to contribute a volume to a series of books on mental health, I chose the title *Conscience and Critic*, a phrase that also echoes the definition of a university in New Zealand as laid down in the Education Amendment Act 1990, which includes: "They accept the role as critic and conscience of society" (Section 4(v)), a role that I accept and take seriously (see Tudor, 2017).

The ancient Greek maxim γνῶθι σεαυτόν "know thyself" carries the sense of self-knowledge and of humility in knowing one's place (Aeschylus, 430 BCE/2015), in a genuine, not a self-deprecating way. It seems to me that knowing one's mountain, river, and waka (as well as other significant landmarks in one's life) provides the basis of such self-knowledge, as these landmarks carry the stories that are us. As Hinewirangi Kohu-Morgan (personal communication, June 2019) puts it:

> *as Māori, we constantly pay homage to our tuākana, understanding the pūrākau, that help us stand within our mana, and standing before our tuākana helps us to stand with strength of knowing and understanding. The maunga, awa, waka carry the many stories that are us and we give thanks to that story again which are us.*

These landmarks and stories also provide a link between finding and having a place to stand (sit, live, paddle) in a new land, finding the right place to stand, and earning and having the right to stand.

While I have the right to live and work in this country by virtue of a permanent

residence visa, issued by the New Zealand government, what matters more to me, personally and politically, is that I was welcomed to this country by a Māori colleague and his whānau in the context of a mihi whakatau in the then department of psychotherapy at Auckland University of Technology. For me, this is more about whānaungatanga and relationship and the welcome, grounding, and sense of belonging that comes from manaakitanga and, by implication, kāwanatanga (co-governance) than it is about a particular manifestation (for instance, a citizenship ceremony) of a specific form of government and, for that matter, a settler government (based on a Western concept of the nation state). Moreover, it is this relationship that has formed the basis of and informed my thinking about and commitment to supporting Māori health, mātauranga Māori, and Māori governance. In terms of Te Tiriti, I see this as how the Preamble informs an appreciation—and honouring—of Article 1, which defines kāwanatanga or governance and, more precisely, co-governance.

Part of knowing where I stand and finding the right place to stand is knowing on whose ground I am standing, hence, as part of my pepeha, I say: "Kei te whenua o Te Kawerau ā Maki tōku kāinga inaianei | My home rests on the ancestral lands of Te Kawerau ā Maki." In *The Penguin History of New Zealand*, Michael King (2012) writes: "Maori and Pakeha in New Zealand are in a relationship in the nature of siblings: tuakana and teina" (p. 201). In describing this relationship in this way, what King proposes is quite radical as it means that, in finding our right place to stand, Pākehā—and, I would add, tau iwi—need to acknowledge the eldership of and take leadership from Māori.

John K. Wood, a colleague of Carl Rogers, describes the person-centred approach as a "psychological posture. . .from which thought or action may arise and experience be organized. It is," he summarises, "a way of being." (Wood, 1996, p. 13). I think of this interest in where we stand similarly (and I use the plural to represent collectivity and solidarity), that is, as a psychological and political posture, approach, attitude, and, ultimately, way of being.

In rowing, some of the "wash" comes from what is referred to as "catching a crab," which is when one person puts their oar in the water at the wrong time or at the wrong angle as or from the other rowers. This appears a useful metaphor for the consequences of not rowing or paddling together. Thus, some of the wash from this present kaupapa lands on tau iwi as a result of differences

with other "bones" in this land who are not interested in Te Tiriti; and tensions in relationships with Pākehā, especially, in my experience, if the Pākehā are more conservative; as well as differences and divisions within te ao Māori. An example of this in the field of psychotherapy was (and remains) the tensions caused by the New Zealand Association of Psychotherapists (NZAP) seeking state registration of psychotherapists at the same time that it was engaging in developing a Treaty partnership with Waka Oranga which, as an organisation, opposed such state registration and the broader extension of statutory regulation of the field of psychotherapy (see Morice, Woodard, & Came, 2017). Even if the NZAP had thought this was a good idea in terms of its "governance" of Pākehā psychotherapists, if it had taken a Te Tiriti perspective on this, I suggest that it would have been more mindful of how Waka Oranga and other Māori psychotherapists were thinking about this, especially in the context of Article 2 and its assertion of tino rangatiratanga or sovereignty.

Whakaaronui ki te mātauranga o te rohe—respecting local knowledge

Totton (2006) argues that "In becoming a system of expertise, therapy in its public form risks turning its back on a crucial aspect of its practice, what anthropologists and sociologists have called 'local knowledge'." (p. 85). He goes on:

> *While generalized expertise is formulated on a scientific or pseudoscientific model, in terms that are standardized, quantifiable and not open to subjective interpretations, local knowledges are essentially practical and qualitative in nature, involving continuous negotiation between practitioner and environment [as, for example, in] farming or gardening, where detailed knowledge over time of local micro-conditions of weather and soil are at least as important as any general principles of agriculture. (ibid.)*

Totton's article challenges the assumption of universal knowledge and, therefore, of universal theory, and articulates (from a Western perspective) the argument to be local, and therefore, depending on the context, non-Western. Following this argument, all Päkehä and tau iwi should be interested in what is here and what was here, first. We would, for instance, be interested in Mäori concepts of land and how Mäori cultivated the land (Furey, 2006), rather than assuming that the land was unused or empty. In discussing and challenging the (Western) scientific

method and the notion of the warrior gene, Jackson (2009) summarises this well in the phrase "Once were gardeners."

What follows from this argument is that Pākehā and tau iwi would look first to indigenous models of counselling and psychotherapy or, more broadly, holistic health and healing, such as Tihei-wa mauri ora (Piripi & Body, 2010), and that these models would not need to be justified in terms of models from the Western intellectual tradition—and the northern hemisphere, for a critique of which, see Connell (2008) and Tudor (2012). Rather, and accepting the authority of mana whenua, it should be the other way around. For example, we might consider tapu i te tangata (Tate, as cited in Piripi & Body, 2010) and mana as the expression of tapu (Te Hika o Te Ika Trust, 1992, as cited in Piripi & Body, 2010) as echoed in the concept of the actualising tendency as an expression of the formative tendency (Rogers, 1959, 1963); and te pō | the realm of becoming (Piripi & Body, 2010) as akin to the concept of becoming as described by Allport (1955/1983) and Rogers (1961/1967b).

I offer these examples with caution as I appreciate that a little knowledge is a dangerous thing, and to do this and other examples full justice we would need to be able to walk in at least two worlds and, not least, to begin to understand the differences between the methods, methodologies, epistemologies, and, ultimately, ontologies of these different worlds—and, in order to do this, to be bilingual. Notwithstanding this, however, the more general point I'm making is a simple one: it is that, alongside accepting hospitality from mana whenua, manuhiri (visitors) could and should accept the authority and sovereignty of their hosts; it's simple cultural courtesy. Engaging with and prioritising "local knowledge" in this way would involve Pākehā and tau iwi learning or relearning; and, in our field(s), would, I suggest, transform the nature and practice of counselling and psychotherapy in this country.

However, it is clear that this is not the current situation, and that, by and large, in practice neither Māori colleagues nor te ao Māori enjoy such courtesy in their own country. As I have written with a number of colleagues about various aspects of culture, therapy, and theory over the years (see, for instance, Ioane & Tudor, 2017; Komiya & Tudor, 2016; Singh & Tudor, 1997), I have become increasingly aware of and concerned about what I refer to as the directionality of cultural engagement, which is, predominantly, from Western (and Northern) tradition across to indigenous traditions, which can only be understood and accepted if

referenced back to the mainstream, dominant tradition and its models.

If we are going to take Article 2 of Te Tiriti seriously, we need to engage with the praxis of Māori sovereignty, and it is significant that two "principles" of the Treaty that are not often discussed are "self-management, rangatiratanga," identified by the Department of Justice (1989), and "tribal rangatiratanga," identified by the Waitangi Tribunal (1990). As Crocket (2013) acknowledges: "The concept of Treaty principles offered a way for the Crown and judiciary to articulate the intentions of the Treaty without needing to establish the legal meaning of each word in each version"(p. 60). It is, of course, much easier for the dominant settler majority to talk about partnership (on their terms), than to acknowledge Māori sovereignty (as enshrined in Article 2 of Te Tiriti). A poignant example of this took place five years ago when the Waitangi Tribunal confirmed that in signing Te Tiriti Ngāpuhi did not cede sovereignty (Waitangi Tribunal, 2014). However, within hours of the publication of the report, Chris Finlayson, the then Minister for Treaty Negotiations, said that "the report did not change the fact that the Crown has sovereignty in New Zealand" (Newshub Archive, 2014, cited in Berghan et al., 2017). The fact that Māori sovereignty is not assumed and the courtesy to which I refer is not common means that we still have to argue the case for biculturalism, in both its distributive and individual forms (see Sharp, 1997), and to continue to seek ways in which to manifest this in counselling and psychotherapy, and especially in the education/training of Pākehā and tau iwi counsellors and psychotherapists.

Whakahōnoretia i Te Tiriti—honouring Te Tiriti

The *Code of Ethics* of the New Zealand Association of Counsellors (NZAC, 2016) states that counsellors shall "actively support the principles embodied in the Treaty of Waitangi" (4.3). However, this is somewhat problematic as there aren't any principles embodied in the Treaty. Principles identified as associated with the Treaty came much later—see The Treaty of Waitangi Act 1975, various Waitangi Tribunal reports (1983-1987), the New Zealand Maori Council v Attorney General (1987), various other Waitangi Tribunal reports (1988-997), the Royal Commission on Social Policy (1988), the Department of Justice (1989), and Durie (1998).

The *Code of Ethics* of the New Zealand Association of Psychotherapists (NZAP, 2018) also refers to the principles of Te Tiriti o Waitangi, and to honouring Te Tiriti: under the heading "Honour Te Tiriti O Waitangi" it states that: "Psychotherapists

shall respect the values and beliefs of the Tangata Whenua and shall equip themselves to understand how the principles of Te Tiriti o Waitangi can influence and guide the practice of psychotherapy" (3.1). This is also problematic as there are no principles named in the original Māori text of Te Tiriti.

In recent years, there has been an increasing acknowledgement of the distinction between the Māori text of Te Tiriti and its Articles and the English version of the Treaty and the principles ascribed to that version, of which the three principles of protection, partnership, and participation are the most common (Royal Commission on Social Policy, 1988), though there are a number of other principles that have been identified over the years in various reports, rulings, and speeches—over fifty at the latest count. Most recently and significantly, the Waitangi Tribunal report *Hauora* (2019) found that "the Crown's 'three Ps' articulation of Treaty principles is outdated and needs to be reformed" (p. 163).

In the light of such findings and the shift from principles to Articles, our professional codes of ethics and practice need to be realigned with Te Tiriti o Waitangi and its Articles, which, again, requires some work on the part of Pākehā and tau iwi (see, for instance, Tudor & Grinter, 2014). In an article exploring the meaning of the Treaty of Waitangi for counselling, Crocket (2013) comments on some of the problems associated with the binary nature of references to Māori and Pākehā. He notes: "Individuals and groups who are not able to take up either a Pākehā or a Māori identity can also feel excluded from the scope of this binary and thus potentially excluded from Treaty conversations" (p. 62).

One response to this is to affirm the binary nature of biculturalism (Waitangi Tribunal, 1987) and our bicultural nation, and, therefore, to encourage all non-Māori New Zealanders, including new immigrants, to consider themselves as Pākehā. I am aware that some kaumatua encourage all non-Māori to embrace the term Pākehā and I appreciate both the historical significance and the gift of that word. Nevertheless, and like Crocket and others, I am aware that many new immigrants to this country and especially those from regions of the world other than Europe, and those who identify politically as "black" (see Brah, 1992), don't relate to the term Pākehā and may more easily identify with the term tau iwi as they are "new bones" in this land. Another advantage of the use of this term is that it implicitly acknowledges the first tuakana–tēina sibling relationship between Māori and Pākehā (see King, 2012), while also indicating another such

tēina relationship both with Māori and with Pākehā. I suggest that this affirms the primary bicultural relationship with Māori, while acknowledging both the diversity *within* both worlds or each world, as well as the complexity *across* these worlds, not least experienced by the many people who have dual or multiple heritages (see Grennell-Hawke & Tudor, 2018), in which context Huhana Pene (personal communication, September 26, 2019) suggests that "Māori. . .seek to honour both whakapapa traditions. . .proudly"—and that this could be transformational.

I am aware that the suggestion of another set of relationships is complex and that proposing another tuakana–tēina relationship could be seen as detracting from the primary relationship with tangata whenua; as Pene argues: "Tauiwi refers to those who have come from afar to settle in New Zealand. . .so Pākehā are not tuakana to the teina; they [Tauiwi and Pākehā] are all teina to tangata whenua" (personal communication, September 26, 2019).

Another response to Crocket's concern about the exclusiveness of the binary nature of references to Māori and Pākehā is to encourage all New Zealanders to identity with Te Tiriti, both politically and personally. However we identify ethnically, we can all claim a relationship with Te Tiriti—"He tangata Tiriti ahau | I am a person of te Tiriti"—and, of course, the reference to Te Tiriti acknowledges and affirms the primacy of the Māori-language text of this social contract (for a contemporary English translation of which see Mutu, 2010). Embracing and engaging in such relationships requires some psychological as well as political work. Last year I had the privilege of attending a two-day symposium on decolonising emotions, which was held at Te Kotahi Research Institute of the University of Waikato. While the focus of the symposium was, rightly, on the importance for Māori and other indigenous people to decolonise their emotions—as Kohu-Morgan (personal communication, June 2018) put it, "decolonising my brain, my reo, and my processes"—it is clear that colonisers and their descendants as well as those who benefit from colonisation also need to engage in decolonising their emotions and their thinking, and I argue that this can be facilitated through and in therapy. An important part of this for those of us who come second or third, whether in our families (as I am in mine) or in waves of immigration, is to accept these positions: "Ko te amorangi ki mua, ko te hāpai ō ki muri | Leaders lead and followers follow." However, while a lot has been written about leadership, it is only comparatively recently that people have been discussing followership (see Hamlin Jr., 2017).

Historically, there has been a considerable amount of wash or backlash about the Treaty, let alone Te Tiriti, the detail of which is beyond the scope of this article, but suffice it to say that there has been and still is a lot of ignorance, apathy, and antagonism towards this document, all of which need addressing both through education, including the welcome and acculturation of new migrants to this country, and through counselling and therapy (see Totton, 2000). For some, this involves working through and working out internalised oppression; for others, it involves acknowledging and resolving the impact of the internal oppressor, what Berne (1972/1975) refers to as the "Little Fascist." I suggest that such psycho-political work, especially as Pākehā with Pākehā and tau iwi with tau iwi, is part of the work of the ally (see Margaret, 2014). Finding and accepting my right place, I sit in the third position, accepting Māori leadership, and acknowledging Pākehā eldership: "Hiki kakau."

Hoea i te waka—paddling the waka

In terms of service and serving, I come from a line of social service: my maternal grandfather was a Unitarian minister, my mother was a social worker (as was my godmother, and my eldest brother), and my father was a teacher and a lay preacher. I was told that my grandfather, Ralph Philipson, who christened me, thought that our task in life was to leave the world a better place than we found it, whence and hence the importance of being of service and making a contribution. This perspective reflects the ethical principle of beneficence, which goes back to the Hippocratic Oath (5th century BCE) (see Tudor & Grinter, 2014). Some years ago, I came across the writing of Jessie Taft, who was influenced by Otto Rank and who, in turn, influenced Carl Rogers, and, among many other contributions, coined the term "relationship therapy" (Taft, 1933). She commented that: "The word 'therapy' has no verb in English" (p. 3), going on to reflect that the Greek noun from which the word "therapy" is derived means "a servant" and its associated verb is "to wait." She continued:

> *I wish to use the English word "therapy" with the full force of its derivation, to cover a process which we recognize as somehow and somewhat curative but which, if we are honest enough and brave enough, we must admit to be beyond our control. (ibid.)*

I like this connection between therapy and service, waiting, and humility, and

would make a further connection between this approach to therapy and the concept of "clinical hospitality" (see Orange, 2012). More recently, I came across a more political perspective on this, from Alice Walker: "Activism is my rent for living on this planet" (Parmar, 2013). My own expression of my grandfather's view on life has been my involvement—and activism—over the years, voluntarily in various projects (political, social, educative, and therapeutic) and professionally by doing some pro bono work and offering reduced fees.

In terms of the waka I am helping to paddle, I see this not only as Waka Oranga, the waka of health, but, more broadly, the waka of psychotherapy (soul healing) and counselling—and, in principle, I don't see much difference between them. The differences that there are, for instance, between counselling and psychotherapy are more to do with history, politics, organisation, and theory, as well as prejudice and personality, than anything inherent in the(ir) relative practice(s) (see Tudor, 1997). In the context of the huge need for psychological services that help heal souls in our country, the arguments about the differences between and the relative effectiveness of counselling, clinical and counselling psychology, and psychotherapy, and specific methods, appear increasingly irrelevant in the face of the bigger issue as to how we can influence national and local government to increase access in the public sector to all these disciplines and their practitioners.

One of the arguments that was advanced in favour of the state registration and, therefore, the statutory regulation of psychotherapists was that it would increase the availability of psychotherapy in the public sector. Research I conducted two years ago found that this indeed was the case: the number of psychotherapists had increased between 2009 and 2017—but only by five (Tudor, 2018). Moreover, the survey revealed that the employment of *generic* psychotherapists had actually declined over this period, from 34 to 29 (a decrease of 15%), while the employment of child and adolescent psychotherapists had increased, from 15 to 25 (an increase of 67%)—an increase that was entirely due to the fact that two specific District Health Boards (DHBs) increased the employment of child and adolescent psychotherapists. One programme director of a therapeutic facility tells me that he cannot employ people who are not registered, and that is certainly true in Auckland DHB. However, the survey revealed that nationally, while there were 54 psychotherapists employed in DHBs (in 2017), there were 84 counsellors also employed by DHBs. So the decision by Northland, Tairawhiti, Taranaki, Hawke's Bay, Capital and Coast, Wairarapa, Nelson Marlborough, and Southern

DHBs to employ counsellors is a political and pragmatic one, while the decision by Waitemata, Auckland, Bay of Plenty, Mid Central and Hutt Valley DHBs not to employ counsellors is also a political one, though, I would argue, not a very pragmatic one, and especially in light of the government's recent inquiry into mental health (New Zealand Government, 2018).

I have used the word "soul" throughout this article, and have done so deliberately as I consider psychotherapy, from the Greek psyche + therapeia, as referring to soul healing. In the same vein, Totton (2000) refers to psychotherapy as a form of political and spiritual practice. I am, therefore, interested in the education, qualification, and supervision of the next generation of soul healers to work with people who are in some way alienated and oppressed—and, more broadly, in improving the public health and wellbeing of all people in this land—and, indeed, the land itself. In doing this, I think it only tika to take leadership and direction from the people of the land, and, therefore, to look to engaging more with Māori to make our counselling and psychotherapy training programmes more informed by te ao Māori and more relevant to Māori students who will be the next generation of Māori practitioners, supervisors, educators/trainers, and academics. I am well aware that this is not an easy task, but the challenge is that indigenous approaches are accepted in disciplines of counselling, psychology, and psychotherapy on an equal basis. As Kohu-Morgan puts it: "It's a wananga, to help our people be in service, or. . .to sing the soul back into being" (personal communication, June 2019).

Of course, neither being an ally nor climbing into a waka is always easy and sometimes the sea can be rough, but, in doing so, I take inspiration from another whakataukī: "He moana pukepuke e ekengia e te waka | Even if the sea is rough it can be crossed by the waka"—and especially if we're all in it together!

Summary

This article has explored navigating the wave(s) of and in counselling and psychotherapy in Aotearoa New Zealand. In doing so, I have framed it in the context of the social contract that is Te Tiriti o Waitangi; as Crocket (2013) puts it: "the Treaty has also become a primary metaphor for social service practice" (p. 56). Thus, both in this article and in my broader vision for a psychotherapy that respects te ao Māori and advances Māori health, and thereby health for all New Zealanders, I tend to think in terms of Te Tiriti: its Preamble and its Articles,

including the fourth article or oral clause. With regard to this article, I would summarise and connect it as follows.

Firstly, in terms of *whānaungatanga* (the Preamble to Te Tiriti)—that we establish, acknowledge, make, and maintain contact through relationships. If we have responded to the instruction "Hiki kakau," this suggests that we are willing to engage or, indeed, have already engaged in a relationship or relationships. Such relationships, including, for counsellors and therapists, supervision, cultural advice/supervision/consultancy, and personal therapy, are crucial for being able to navigate the waves as well as the wash we should expect to experience when engaging in Te Tiriti-based work.

Secondly, in terms of *kāwanatanga* (Article 1)—that we acknowledge and operate on the basis of co-governance. In this article I have linked this to ideas about knowing ourselves and finding our place to stand, and finding the right place to stand and, indeed, the right place to sit in the waka. Drawing on the concept of governance, I suggest this means that, therapeutically and socially, we take responsibility for our actions. As the American poet William Ernest Henley (1888) wrote:

> *It matters not how strait the gate,*
>
> *How charged with punishments the scroll.*
>
> *I am the master of my fate:*
> *I am the captain of my soul.*

Thirdly, in terms of *tino rangatiratanga* (Article 2)—that we acknowledge Māori sovereignty and, therefore, local knowledge and leadership. If we do this, then we must acknowledge the relevance of non-Western theory, a perspective that is articulated by Connell in her book *Southern Theory* and summarised in the statement "since the ground is different, the form of theorising is different, too" (Connell, 2008, p. xii).

Fourthly, in terms of ōritetanga (Article 3)—that we are concerned about equitable outcomes, especially in health and counselling and psychotherapy, and that part of our work as counsellors, psychotherapists, and healthcare providers is to re-establish equitable relationships, interpersonally and intrapersonally, socially and politically. As long as we have inequity in health, education, violence, prison

population, mortality, and many other aspects of life and death in this country, this means being active in addressing the imbalance in such statistics and in redressing the balance, a point that echoes principles of redress as identified by the Court of Appeal (New Zealand Maori Council v Attorney-General, 1987) and the Waitangi Tribunal (1989).

Fifthly, in terms of *wairuatanga* (Article 4 or the oral clause of Te Tiriti)—that we acknowledge spiritual expression and the freedom of such expression. One of the marae that I have been encouraged to acknowledge in my pepeha is Whaiora in Ōtara, South Auckland, which is also the home marae of Waka Oranga. One of the pou tokomanawa in the whare nui of this marae honours Bishop Jean-Baptiste François Pompallier (1801–1871) who, as a Catholic, and concerned about the influence of the Protestant British, was responsible for initiating the statement of religious freedom associated with Te Tiriti. In one health plan I have seen, this aspect of Te Tiriti is referred to as Te Rītenga and described more broadly as the right to beliefs and values (Counties Manukau Health, 2018), and I think it is significant that, contrary to Freud's antipathy to religion, more attention is being paid to religion and spirituality in counselling and psychotherapy (Bray, 2016; Culbertson, 2013; Florence, 2016; Florence, McKenzie Green & Tudor, 2019).

Nō reira, nau mai, piki mai, kaki mai, haere mai ki tenei kaupapa. Hiki kakau, kia māhaki, kia hoea, kia kaha! Tēnā koutou, tēnā koutou, tēnā *tatou* katoa.

Legal statutes

Education Amendment Act 1990
The Treaty of Waitangi Act 1975

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Note

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