Being a Pakeha Counsellor:
Post-colonialism, social justice and sustainability in Aotearoa New Zealand

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Introductions

- My Anglo Saxon origins

- Aotearoa NZ often seen as the poster child of race relations, truth not so simple and wanting to lay out some of the complexities this afternoon

- Hoping to stimulate you to draw some parallels with your own situations and begin some talking points

- Hoping not to make comments about our cultures that might inadvertently hurt or insult!

- *Turn to someone you don't know sitting near you, and introduce yourself, in terms of your cultural origins*

Coming to NZ

- A privileged white, middle class background - UK

- 1974, for a better life and an adventure - NZ

- 'The Poms'

- Initial reluctance to connect with another culture

- Rugged times through the 1980s – personal intersection of belonging and Maori renaissance

- Hard realisation - a descendent and beneficiary of colonisation

- On-going learning – responsibility (not guilt), courage, preparedness to live with uncertainty and discomfort

- *How far back do you need to go, before you have an ancestor who moved from living in one culture to another? Share!*

The movement of peoples

- As old an activity as human life

- Phoenicians, Barbarian tribes, the Jewish Diaspora

- For a better/ safer life, for adventure, for space

- A resulting mixing of cultures

- There have always been periods of massive migration

- Recently electronic media have provided disadvantaged populations with ready access to information on the gap between the 'haves' and the 'have-nots'

- And modern forms of travel make other places seem more accessible

Ways to arrive in another cultural environment

- Hostile invasion a) to rob and return home b) to settle

- Missionary work

- Colonisation

- Trade and employment

- Indenturing

- Slavery

- Flight from persecution

- *What were the main reasons people from elsewhere arrived in your environment?*
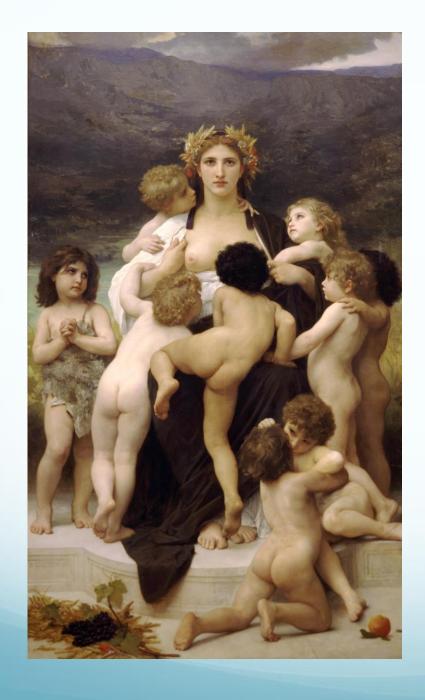
Some common sense

- No-one (almost!) moves with the intention of abandoning their culture for another

- We all prefer our own culture – therefore tend to think it 'better' than someone else's

- The cultures we belong to make up the bedrock of our identity.

- We learn most about our own culture by experiencing it in relation to other cultures

- Most migrants initially intend to go home to their culture, if they can

- Nations that bring together different cultures appear over time to be more creative, vigorous and robust

Social and political stress

- Number + 'difference' + limit of resources (migrant) + limit of resources (host) = level of community stress

- 'Difference' – appearance, belief systems, provenance

- Used as a political tool

- Role of the media

- Example: Hong Kong Chinese to NZ

Colonisation

- For trade – source of raw materials, creation of markets for manufactured goods

- Place to send surplus population

- Source of additional fighting forces

- Strategic placement in relation to potential enemies

- Rationalised in terms of 'educating', 'civilising', 'saving souls'

- Led to permanent settlement only in benign environments e.g. New Zealand, not Kiribati

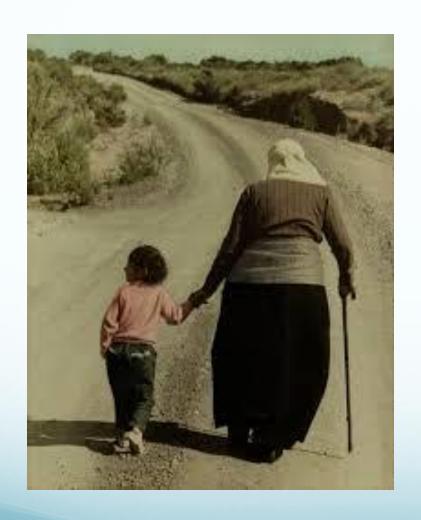Bouguereau 'The Motherland and her dependent colonial offspring' 1883

Colonizing NZ

- Maori arrived from the Pacific, probably from near Tahiti, 10th – 14th centuries

- Note the breath-taking skill and courage of all those Polynesian peoples who bit by bit navigated across half the globe

- Late 18th Century, European whalers and traders, then missionaries, early 19th Century

- 1807 UK - Abolition of the Slave Trade Act

- 'Enlightenment' movement late 17th and 18th Century Europe

- Romantic notion of the 'natural self'

- But also Social Darwinism 'Soothing the brow of a dying race'

Continued

- British colonisers saw Maori as:

- Good traders

- Having a hierarchical society that seemed to resemble their own

- Strong fighters

- Paying attention to proper processes – an ordered society

- Having an attractive physiognomy, not unlike their own

- 'Europeans came to NZ for flax, timber and whales; seals, sex and souls' Belich 1996

NZ Race Relations and The Treaty

- Word 'Maori' only coined after arrival of Europeans, means 'normal'

- 'Pakeha' – debate as to meaning and appropriateness, 'white skinned'?

- Nationwide (or nearly) treaty signed 1840 – Treaty of Waitangi

- Major differences between the Maori and English language versions

- New Zealand Wars, second half of 19th Century as more and more white settlers arrived and Maori land was acquired, mostly illegally.

- Treaty neglected until, after protests in the late 1960s, the Waitangi Tribunal was set up in 1975 to explore and resolve Maori grievances with the Crown.

- Series of settlements with iwi (tribes) since that time. These in no way can afford to refund the material value of what was taken, but provide some compensation, return of some lands and attempt to restore 'mana' (status, authority).

This iconic image marks the 1975 turning point - Dame Whina Cooper, aged 80, and her granddaughter leading the hikoi (march) to Parliament to protest at further loss of land.

Ending colonisation - generally

- Mixed result

- Post independence - creative exuberance, as identities reclaimed and re-worked

- Professor Nettleford, Jamaica IAC Conference 2004 – the 'Two-thirds World', rather than 'The Third World', 'Developed, Developing, Underdeveloped Nations', which suggest hierarchy and a direction for development

- Trade dependencies continue

- Controlling functions of trade agreements, aid programmes and debt

- Multi-national corporations have taken the place of colonising nations

Neo- colonialism

"In place of colonialism, as the main instrument of imperialism, we have today neo-colonialism . . . [which] like colonialism, is an attempt to export the social conflicts of the capitalist countries. . . .The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world. Investment, under neo-colonialism, increases, rather than decreases, the gap between the rich and the poor countries of the world. The struggle against neo-colonialism is not aimed at excluding the capital of the developed world from operating in less developed countries. It is aimed at preventing the financial power of the developed countries being used in such a way as to impoverish the less developed."

Kwame Nkrumah, 1965 (lead Ghana to independence, 1957)

Neo-colonialism

'We, politely referred to as "underdeveloped", in truth, are colonial, semi-colonial or dependent countries. We are countries whose economies have been distorted by imperialism, which has abnormally developed those branches of industry or agriculture needed to complement its complex economy. "Underdevelopment", or distorted development, brings a dangerous specialization in raw materials, inherent in which is the threat of hunger for all our peoples. We, the "underdeveloped", are also those with the single crop, the single product, the single market. A single product whose uncertain sale depends on a single market imposing and fixing conditions. That is the great formula for imperialist economic domination.'

Ché Guevara, 1961

Postcolonialism

- At its most simple - temporal – the period after colonialism finished

- Also however, a movement that has expressed itself in anthropology, sociology, philosophy, literature, art, architecture etc.

- Fits with postmodernist and poststructural perspectives

- Writers such as Fanon, Foucault and Saïd

- Explores the complexities, ambiguities, contradictions and fluidity of cultural identities, as expressed through discourses

- Crocket (2012) quotes Saïd 'All cultures are involved in one another; none is single and pure, all are hybrid, heterogeneous, extraordinarily differentiated and unmonolithic

- Foucault – discourses shape 'objects' – ideas and things, which in turn generate identities

- Discourses then produce persons as subjects with relations of power

Postcolonialism in Aotearoa NZ

- Crocket (2012) identifies postcolonialism beginning in 1980s NZ with debates about the meaning of tino rangatiratanga as expressed in the Treaty – sovereignty, full chieftainship, self-determination.

- Discussions about whether non-Maori could work with Maori

- Led to health provider discourses on 'cultural safety'– transferring the power to judge this to Maori patients, not the health provider

- He then explores how this discourse impacted on counsellors constructions of their work with Maori clients

- Lang and Gardiner (2014) similarly describe attempts to design a counsellor training programme that is 'bicultural because the indigenous and coloniser have worked together to build cultural bridges, and pluralistic because the framework can be applied to all cultural groups equally.'

continued

- Cornforth, Lang and Wright (2012) – all three counsellor migrants from the UK

- They 'presume that people's relationships with the places of their existence and the ecosystems that surround them matter, and that this is especially so for migrants.'

- They identify their being caught up in the postcolonial struggle of how to be with Other.

- Comment on Tangata Whenua's more embodied connection with the land

- Explore the uncertainties of their changing relationships with landscapes

Biculturalism

- The term 'bicultural' has played a significant part in the generation of new discourses in Aotearoa NZ

- Dictionary.com 'The presence of two different cultures in the same country or region'

- Wikipedia 'Biculturalism in sociology involves two originally distinct cultures in some form of co-existence. A policy recognizing, fostering or encouraging biculturalism typically emerges in countries that have emerged from a history of national or ethnic conflict in which neither side has gained complete victory.'

- NZ Christchurch City Libraries 'The term bicultural refers to Māori and non-Māori. The Treaty of Waitangi put in place a partnership between Māori and the British Crown. ... An important part of biculturalism is the acknowledgement that Māori are tangata whenua (the people of the land) and have a special relationship with the land.'

Biculturalism in Aotearoa NZ

- 2005 Justice Durie, Chairman of the Waitangi Tribunal 1980 - 2004

- 'Biculturalism in New Zealand can be defined by its objectives. One is to acknowledge and respect those things that are distinctly Maori owned and operated, like Maori language, custom and lands, Maori schools (kohanga reo, kura kaupapa and wananga) and Maori governance institutions (runanga and urban authorities).

- 'Another is to make state operated facilities more culturally amenable to Maori as with the recognition of Maori preferences and practices in schools, hospitals and prisons.

- 'A third is to foster Pakeha engagement with Maori culture as with the teaching of Maori language and culture amongst predominantly Pakeha students.

- 'A fourth is to provide especially for Maori in national institutions, like the Maori Parliamentary seats.

- 'Yet another is to promote the settlement of land claims.

- 'And in addition, another goal is to combine elements of both cultures to forge a common national identity.'

Multiculturalism

- Dictionary.com 'The preservation of different cultures or cultural identities within a unified society, as a state or nation.'

- Wikipedia 'Multiculturalism is the existence of multiple cultural traditions within a single country, usually considered in terms of the culture associated with an aboriginal ethnic group and foreigner ethnic groups.'

Multiculturalism in Aotearoa NZ

- 2005 Justice Durie, Chairman of the Waitangi Tribunal 1980 - 2004

- 'Multiculturalism has two aspects in New Zealand.

- 'One aspect concerns the toleration of cultural difference.

- 'The other concerns the celebration of cultural difference. The latter overlaps with bicultural policy development and can lead to competition for government support but more often I should think, the two policies are mutually supportive.

- 'However, the law is concerned only with the first aspect, the toleration of cultural difference. In New Zealand, this is normally in the context of the New Zealand Bill of Rights Act and the Human Rights Act.'

Bicultural and Multicultural

- 'Biculturalism is about the relationship between the state's founding cultures, where there is more than one. Multiculturalism is about the acceptance of cultural difference generally.' Justice Durie, 2005

- 'Some people do not agree that the Crown has particular obligations to Māori as the indigenous people of New Zealand and the Crown's treaty partner.' Te Ara, the Encyclopaedia of NZ

- 'Māori remind Pākehā that becoming bicultural enough to be at ease in the other founding culture of the nation is the first step towards becoming multicultural' Ranginui Walker, 2004

- Supporters of multiculturalism over biculturalism have tended to de-politicize and de-problematize cultural difference, making cultural competence merely a matter of familiarity

My process

- 1970s – Maori migration to the cities – factory work and deprived of land

- Mass arrivals of Pacific Islanders – factory work

- Do I have to get to know another culture?

- Sense of competing needs – Maori and Pacific Islanders.

- Land grabbing my fault? (Farming background, missionaries)

- 1980s – forever 'making mistakes'! As Maori and Pakeha struggled to form new discourses about each other and their relationships

- 1990s to now – gradual change in Maori Pakeha relations, reduced gaps between Maori and Pakeha, e.g. life expectancy, tertiary education rates, unemployment etc. BUT a long way to go, e.g. imprisonment, drug addiction

- Massive influx of Asian migrants. Auckland now one of the most culturally diverse cities on the planet.
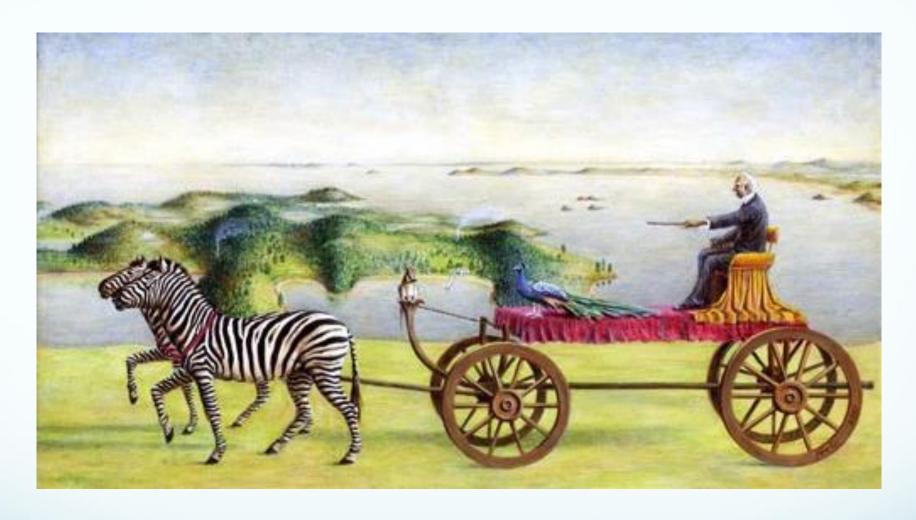
Your process

- *What is the history of colonisation and migration where you come from?*

- *What competing discourses can you identify about cultural difference in your setting?*

- *How might postcolonial ideas sit in your places of learning?*

Social Justice

- Post-colonialism enables us to deconstruct in new ways the interactions of histories, cultures and injustices

- Counselling has a longstanding commitment to social justice, which it has always struggled to enact

- Our vision tends to be limited by the four walls of our consulting rooms and classrooms

- Social justice is the broad arena that matches what we try to do with individuals, dyads, families and groups in the counselling room.

- Social justice is the values and principles of counselling writ large

Sustainability

- Sustainability is itself an aspect of social justice

- Colonising influences – e.g. NZ Acclimatisation Societies – some imports disastrous to native flora and fauna

- Colonising influences – unthinking pillaging of natural resources

- Colonising influences – single crop, single industry – continues today – effects on the land and the economy

- Colonisers – tendency to live 'on' the landscape rather than 'in' it.

- Persecution, war and violence often result from natural disasters (e.g. famine) and mass poverty (e.g. caused by climate change)

- Wealth gaps, within states and between states, create instability

- Major movements of peoples risk upsetting an existing ecological balance, which can lead to political unrest and polarisation

Hamish Foote, 2001 'Allegorical triumph of Sir George'. In 1862 Governor Grey bought Kawau Island in the Hauraki Gulf. He imported many exotic plants and animals in an ambitious plan to transform it into an earthly paradise. His menagerie included kangaroos, wallabies, antelopes, monkeys, zebras, gnu, emus, peafowl and kookaburras.
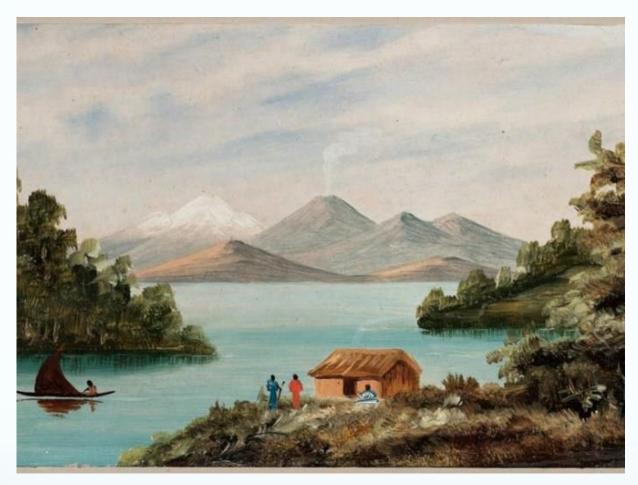http://www.teara.govt.nz/en/artwork/17463/george-grey-and-zebras

Counselling and sustainability

- A difficult leap between counselling and sustainability

- But people with rewarding lives, confident in their cultural identity, are more likely to care for the environment

- People who have sufficient resources can attend to caring for the world around them

- A sense of belonging leads to responsibility for the environment

- Good emotional adjustment and rewarding interpersonal relationships make it easier to adjust to environmental changes

- Good interpersonal relations lead to co-operation and stability

continued

- Indigenous cultures are usually much more ecologically minded

- For example Maori - 'whenua' means both 'placenta' and 'land'.

- 'Guardianship' of our precious world rather than 'ownership' of property and resources

- *What beliefs that support sustainable practices exist in the cultures you are familiar with?*

Paramount chief Te Heuheu, 1886, before deciding to pass the land to the Crown to safeguard, leading to It becoming a national park.

The mountains of Tongariro '…will be cut up and perhaps sold, a piece going to one pakeha and a piece to another. They will become of no account, for the tapu will be gone. Tongariro is my ancestor, my tupuna; it is my head; my mana centres round Tongariro. …. I cannot consent to the Court passing these mountains through in the ordinary way. After I am dead, what will be their fate?'

So, on Monday morning…?

- Know your own culture – and its history

- Learn about your own culture, by experiencing it in relation to those of others

- Know the cultures of those you work with, as best you can, and the histories of their cultures' interactions with others

- Recognise your own innate racism

- Beware of assumptions about others, we construe our identities fluidly, according to our cultural mixes and contexts

continued

- Work tentatively with those from cultures different to yours

- Use approaches that seek out and enhance clients' strengths rather than identify and treat disorders

- Use cultural consultants and reimburse them appropriately. They do not need to be counsellors.

- To learn about a culture, read its fiction and poetry, watch films, read history (but take into account who has controlled its creation!)

- Language is the key to familiarity with another culture

- Advocate for those who are disadvantaged

- Recognise where law and politics may lag behind ethics

And for the academics amongst you

- Challenge teaching content and practices that assume cultural superiority

- Be wary of the value of transporting counselling constructs across cultural divides

- Be wary of the value of transporting research constructs developed in one culture into another

- Teach the sociology and history of human distress, not just the psychology

- Have students understand that poverty, poor health, imprisonment, unemployment, inadequate housing etc. are not personal or familial failings but may be due to the intergenerational transmission of trauma, loss and disenfranchisement

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- Make sure to recruit students from minority cultural backgrounds

- Take into account the unconscious colonial and neo-colonial thinking that international students may use to position their cultural identities as inferior to yours

- Challenge internationalisation in academia where it focuses on a) trading education as a neo-colonial commodity b) pilfering the best students from the 'two-thirds world' c) fostering neo-colonial loyalties

For the national associations

- Ensure that your association recognises, affirms and encourages cultural difference, both inside and out

- And that its personnel represent diversity

- Advocate for equality and social justice for clients

- Ensure membership requires cultural self-awareness, Other awareness and competence

- Model sustainable practices

And finally…

- Counselling is never apolitical – to do nothing is to support the status quo

- Our present is the product of our past and the predictor of our future

- As counsellors we need to see beyond the individual faces of the people we work with

- Our profession is one of many building blocks needed to ensure the survival and health of planet earth

- Kiribati national motto 'Te Mauri, Te Raoi ao Te Tabamoa' 'Health, Peace and Prosperity' – the order is significant!

- IAC's mission "…..to promote well being, respect, social justice and peace worldwide"